

THE GIFT TO THE QURRĀ'

CONSIDERING THE PRECEDENCE AS
DOCUMENTED IN GHAYTH AL-NAF'^c
BY 'ALI AL-NŪRĪ AL-ŞAFĀQUSĪ



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التُّحْفَةُ إِلَى الْقُرَّاءِ

فِي تَوْضِيحِ مُقَدِّمَةِ الْأَدَاءِ

مِنْ غَيْثِ النَّفْعِ

فِي الْقِرَاءَاتِ السَّبْعِ

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Moreover, the author endeavours for this publication to serve as a *ṣadaqat al-jāriyah* for all living and deceased Muslims. As such, all profits generated from the publication will be utilised to offset the expenses of underprivileged students or teachers of the Qurʾān, prioritising those within the Cape Town region and, subsequently, abroad.

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*“Indeed, this [the science of Qirā’āt] is a noble science, **intended for those of noble character.**”*

Qāri’ Anīs Aḥmad Khān

*“When one is granted the opportunity to teach the Qur’ān [be it in the maktab, the taḥfīṭh al-Qur’ān or the Qirā’āt], **remember that it is only by the Divine selection of Allah, and not via election.**”*

Qāri’ Ayyūb Ishāq

*“The science of Qirā’āt deals with a lot of intricacies as well as specifics, and one of those intricacies relates to the adopted manhaj [employed methodology] and the discussions regarding the subject matter of taqdīm [precedence]. Indeed, it is a very subtle and intricate subject. **Therefore, one of the true expertise of a teacher can only be ascertained via their understanding and ability to simplify intricate matters such as this [muqaddam fī al-adā’].**”*

*“Always keep things simple and do not complicate them. **Your only duty towards your students as a teacher is to simplify matters instead of complicating them.**”*

Qāri’ Muḥammad Salīm Gaibie

*“I consider Qāri’ Ayyūb Ishāq as being a galaxy of knowledge. **Therefore, no words can ever express our sincerest gratitude towards Qāri’ Ayyūb for sharing with us a shining star – our beloved teacher and mentor, Qāri’ Muḥammad Salīm Gaibie.**”*

Muḥammad Riyāḍ Obaray

Qāri' Anīs Aḥmad Khān, we pay
tribute to you,
Your teachings and legacy forever
true.

You taught the science of *Qirā'āt*
with such grace,
And left an indelible mark in this
noble space.

"Indeed, this is a noble science,"
you proclaimed,
Intended for those of noble
character, acclaimed.

For with the art of recitation, one
must possess,
The highest moral standards, to
truly impress.

To recite the words of Allah with
perfection,
One must purify the heart, in every
selection.

For it is not just the sound, but the
sincerity too,
That brings the Qur'anic verses to
life anew.

You dedicated your life to this great
cause,
Guiding many to great heights,
without seeking any applause.

Your words still resonate, your
legacy lives on,
A radiant example, of excellence in
serving *al-Qurān*.

Qāri' Anīs Aḥmad Khān, your
spirit soars high,
In our hearts, your memory shall
never die.

Qāri' Ayyūb, *a galaxy of knowledge* so
vast,

In the Qur'ān, his teachings will forever last,
We owe him gratitude for his wisdom and
insight,
And for bringing us closer to the light.

Muḥammad Salīm Gaibie, *a shining star*
so bright,
Guided by **Qāri' Ayyūb's** immense
foresight,
With his voice, he mesmerised and
enthralled,
And made the Qur'ān come alive for all.

Through the teachings of **Qāri' Ayyūb**, we
found,
A treasure in **Muḥammad Salīm Gaibie**, so
profound,
His recitation filled our souls with peace,
And inspired us to seek knowledge without
cease.

Qāri' Ayyūb taught us an invaluable lesson,
That teaching the Qur'ān is via Divine
selection,

By Allah's grace, we are blessed to impart,
The wisdom of the Qur'ān, with a humble
heart.

Your words echo in our minds each day,
That we teach by Allah's designation, and
not by display,
A reminder to stay humble, to serve with
devotion,
To spread the Qur'ān's message, with
sincere adoration.

Muḥammad Salīm Gaibie, your talent so
rare,
A gift from Allah, beyond compare,
Through your recitation, you brought the
Qur'ān to life,
And filled our hearts with love, free from
strife.

May Allah bless **Qāri' Ayyūb**, with His grace,
The likes of you we can never replace,
And may **Muḥammad Salīm Gaibie**
continue to spread,
The light of the Qur'ān, upon the path we
tread.

Qāri' Ayyūb, a beacon of knowledge so true,
We thank you for all that you do,
And for sharing with us Muḥammad
Salīm Gaibie,
A star that shines so bright, for eternity.

I offer this poem of thanks to my
masterful teacher,
Whose mentorship in Qur'anic
studies has been a feature,
Of my life, a source of guidance and
light,
That has shone upon me with
unfailing might.

His wisdom and knowledge have
been my guide,
As I've delved into the Qur'an's
depths, far & wide,
And through his guidance, I've
learned to read,
The Word of Allah, with great
understanding indeed.

From *Sūrah*s to *Hadīth*, his
teachings have led,
Me to a deeper appreciation of
what is said,
In the Holy Book, so that I may be,
A better Muslim, with greater piety.

Through his patient instruction,
I've come to see,
The beauty and power of the
Qur'an's poetry,
And how its verses, so profound
and true,
Can light our way, and guide us
anew.

So let me thank my teacher from
my heart,
For his mentorship, which has
played a vital part,
In my journey of faith and learning,
For which I'm deeply grateful, with
love and yearning.

Know ...

We revere you as our esteemed
teacher,
Whose knowledge and guidance we
treasure,
We pen these words of heartfelt
praise,
For **Muḥammad Salīm Gaibie's**
exceptional ways.

With all the knowledge that he
imparted,
Our minds and hearts have been
perfectly charted,
To reach beyond the bounds of what
we knew,
And strive towards horizons anew.

His teachings have ignited a flame,
In our hearts, that burns with a
fervent aim,
To pursue knowledge with a passion
so true,
That our dreams and aspirations
come to view.

His dedication and hard work are
profound,
As he moulds minds to be astute and
sound,
To face the challenges that lie ahead,
And be leaders in all we do, it is said.

Again, thank you dear teacher, with
all our heart,
For the knowledge and guidance you
impart,
Your wisdom and mentorship shall
remain,
A guiding light that shall never wane.

With gratitude and respect, we
honour you,
For all you have done and continue
to do,
May your legacy be everlasting and
so great,
As we aspire to emulate your special
trait.

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System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أَ	ā
14	ص	ṣ	30	يَـ	ī
15	ض	ḍ	31	وُ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوَّ	aw

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

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

The “al” of the Arabic *lām al-taʿrīf* is occasionally omitted to maintain the flow of English.

Contents

Introduction	1
Primary Asānīd of the English Spoken World	7
Abū al-Ḥasan ‘Ali ibn Muḥammad al-Nūrī al-Ṣafāqūsī	9
Ibn Yālūshah	11
My link to ‘Ali al-Nūrī al-Ṣafāqūsī	12
The link of Ibn Yālūshah to ‘Ali al-Nūrī al-Ṣafāqūsī	13
Basmalah bayna al-Sūratayn	14
Discussion 1	14
Sūrat al-Baqarah	18
Discussion 1	18
Discussion 2	20
Discussion 3	22
Discussion 4	24
Discussion 5	26
Discussion 6	28
Discussion 7	29
Discussion 8	31
Discussion 9	35
Discussion 10	37
Discussion 11	39
Discussion 12	41
Discussion 13	43
Discussion 14	45
Discussion 15	47
Discussion 16	50
Discussion 17	52
Discussion 18	53
Discussion 19	54
Discussion 20	55
Discussion 21	57
Discussion 22	59
Discussion 23	61
Discussion 24	63
Discussion 25	64
Discussion 26	65

Discussion 27	66
Discussion 28	67
Discussion 29	68
Sūrah Āl ‘Imrān	69
Discussion 1	69
Discussion 2	72
Discussion 3	74
Discussion 4	75
Discussion 5	76
Discussion 6	77
Discussion 7	78
Discussion 8	81
Sūrat al-Nisā’	82
Discussion 1	82
Discussion 2	84
Discussion 3	85
Discussion 4	86
Discussion 5	87
Discussion 6	88
Sūrat al-Mā’idah	89
Discussion 1	89
Sūrat al-An‘ām	90
Discussion 1	90
Discussion 2	92
Discussion 3	93
Discussion 4	94
Sūrat al-A‘rāf	97
Discussion 1	97
Discussion 2	98
Discussion 3	100
Discussion 4	101
Discussion 5	102
Sūrat al-Anfāl	103
Discussion 1	103
Sūrat al-Tawbah	104
Discussion 1	104
Discussion 2	105

Sūrah Yūnus	106
Discussion 1.....	106
Discussion 2.....	108
Discussion 3.....	109
Sūrah Hūd	110
Discussion 1.....	110
Discussion 2.....	112
Sūrah Yūsuf	113
Discussion 1.....	113
Discussion 2.....	115
Discussion 3.....	116
Discussion 4.....	118
Discussion 5.....	119
Discussion 6.....	120
Discussion 7.....	123
Discussion 8.....	125
Sūrah Ibrāhīm	126
Discussion 1.....	126
Discussion 2.....	127
Sūrat al-Naḥl	128
Discussion 1.....	128
Sūrat al- Isrā’	130
Discussion 1.....	130
Sūrat al-Kahf	131
Discussion 1.....	131
Discussion 2.....	132
Discussion 3.....	133
Sūrah Maryam	134
Discussion 1.....	134
Discussion 2.....	136
Discussion 3.....	137
Discussion 4.....	138
Discussion 5.....	139
Sūrah Ṭāhā	140
Discussion 1.....	140
Discussion 2.....	142
Sūrat al-Ambiyā’	143

Discussion 1.....	143
Sūrat al-Nūr	144
Discussion 1.....	144
Discussion 2.....	145
Sūrat al-Shu‘arā’.....	147
Discussion 1.....	147
Sūrat al-Naml	149
Discussion 1.....	149
Discussion 2.....	150
Sūrat al-Qaṣaṣ	151
Discussion 1.....	151
Sūrat al-Rūm.....	153
Discussion 1.....	153
Discussion 2.....	154
Discussion 3.....	155
Discussion 4.....	156
Sūrat al-Aḥzāb.....	157
Discussion 1.....	157
Sūrah Saba’	159
Discussion 1.....	159
Sūrah Yāsīn	160
Discussion 1.....	160
Sūrat al-Şāffāt.....	161
Discussion 1.....	161
Sūrah Şād	163
Discussion 1.....	163
Discussion 2.....	165
Discussion 3.....	166
Sūrat al-Zumar.....	167
Discussion 1.....	167
Sūrah Ghāfir.....	169
Discussion 1.....	169
Discussion 2.....	171
Sūrah Fuṣṣilat	172
Discussion 1.....	172
Sūrat al-Shūrā	173
Discussion 1.....	173

Sūrat al-Zukhruf.....	174
Discussion 1.....	174
Discussion 2.....	175
Sūrat al-Aḥqāf	176
Discussion 1.....	176
Discussion 2.....	178
Sūrah Muḥammad	179
Discussion 1.....	179
Sūrat al-Faṭḥ	181
Discussion 1.....	181
Sūrat al-Ḥujurāt	182
Discussion 1.....	182
Sūrat al-Ṭūr.....	183
Discussion 1.....	183
Sūrat al-Najm.....	185
Discussion 1.....	185
Sūrat al-Qamar	187
Discussion 1.....	187
Sūrat al-Raḥmān	189
Discussion 1.....	189
Discussion 2.....	190
Sūrat al-Wāqī‘ah.....	191
Discussion 1.....	191
Sūrat al-Mujādalah.....	192
Discussion 1.....	192
Discussion 2.....	193
Sūrat al-Ḥaṣhr	195
Discussion 1.....	195
Sūrat al-Taḥrīm	197
Discussion 1.....	197
Sūrat al-Mulk.....	198
Discussion 1.....	198
Sūrat al-Ḥāqqah	199
Discussion 1.....	199
Discussion 2.....	200
Discussion 3.....	201
Sūrat al-Jinn.....	202

Discussion 1.....	202
Sūrat al-Qiyāmah.....	203
Discussion 1.....	203
Sūrat al-Insān.....	204
Discussion 1.....	204
Sūrat al-Mursalāt.....	206
Discussion 1.....	206
Discussion 2.....	208
Sūrat al-Ghāshiyah.....	210
Discussion 1.....	210
Sūrat al-Fajr.....	211
Discussion 1.....	211
Sūrat al-‘Alaq.....	212
Discussion 1.....	212
Sūrat al-‘Ādiyāt.....	214
Discussion 1.....	214
Sūrat al-Kāfirūn.....	216
Discussion 1.....	216
The Khurūj al-Shāṭibī.....	218
The Weak Readings within the Shāṭibiyah.....	220
Bibliography.....	221
إجازة الكتاب.....	223

مُقِرٌّ بِالَّذِي قَد كَانَ مِنِّي
وَعَفْوِكَ إِن عَفَوْتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّي
عَضُّتُ أَنَامِي وَقَرَعْتُ سِنِّي
لَسَرُّ النَّاسِ إِن لَمْ تَعْفُ عَنِّي

إِلٰهِي لَا تُعَذِّبْنِي فَإِنِّي
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي
وَكَم مِّن رَّلَةٍ لِي فِي الْخَفَايَا
إِذَا فَكَّرْتُ فِي نَدَمِي عَلَيْهَا
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أرشاد: **قَوْلَ اللَّهِ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَن هُوَ خَيْرٌ مِنِّي ...

إِلَيْهِمْ سِرًّا جَمِيلًا شَامِلًا
مُصَلِّيًّا عَلَى الَّذِي هَدَانَا
وَالِيهِ وَصَّ حَبِيبِ الْأَعْيَانِ
بِعَزْوِنِ رَبَّنَا مُفِيضِ التَّعَمُّنَةِ
نَاطِمَتُهُ وَاعْفُ زُلَّةَ الْقَبَائِحِ
وَالِيهِ وَصَّ حَبِيبِ الْأَمَاجِدِ

قَالَ مُحَمَّدُ رِبَاضٌ سَائِلًا
حَمْدًا لِمَنْ يَقْضِيهِ وَالْآنَا
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَّ تَمَامُ التَّحْفَةِ
فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدِ

□

وقال محمد مرياض بن أمرشاد:

عَلَيَّ أَنَّهُ تَبَقَّى وَتَفَنَّى أَنَا مِلِّي
لِكَاتِبَتِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَتَبَقَّى خُطُوطِي مُدَّةَ بَعْدِ مَوْتِي
فَيَا نَاطِرًا فِيهَا سَلِّ اللَّهُ رَحْمَةً

Introduction

While many *asānīd* in the English-spoken world can be traced back to India, it is only logical to presume that the Seven Variant Readings via the *Shāṭibiyyah* was read by incorporating the *Ghayth al-Naḥ fī al-Qirā'āt al-Sab'*, which is widely regarded as 'Ali al-Nūrī al-Ṣafāqūsī's *chef-d' oeuvre*.¹ Nevertheless, the vast majority of teachers and students have resorted to utilising and exclusively relying upon the information detailed in *al-Budūr al-Zāhirah fī al-Qirā'āt al-'Ashr al-Mutawātirah min ṭarīqay al-Shāṭibiyyah wa al-Durrah* by 'Abd al-Fattāḥ al-Qāḍī. I suppose this dependency is purely attributable to the author's straightforward approach, simple Arabic language usage, and brevity.

Upon authoring a work on the *farsh* [individual variants] of the *Shāṭibiyyah* as well as the *jam'* [sequencing] thereof, I began to notice a pattern as well as some disparities in the methodological and applicational approaches of al-Ṣafāqūsī, al-Mukhallalātī and al-Qāḍī to issuing *taqdīm* [precedence]. Later, this prompted me to investigate the subject further because I noticed that, at times, al-Qāḍī relied upon the *taqdīm* of al-Ṣafāqūsī, but, at other times, he either depended on or agreed with the assigned *taqdīm* of al-Mukhallalātī, or he simply listed *awjuh* [options in recitation] without issuing any *taqdīm*. The same was observed in the case of al-Mukhallalātī, who sometimes listed *awjuh* without issuing *taqdīm*.

From my observations, my research suggests that it is common for authors to list *awjuh* without unequivocally issuing *taqdīm*. However, this can be easily misconstrued and mistaken as their *muqaddam fī al-adā'* [precedent variant in presentation]. It is imperative to understand that for any given *mukhtalaf fihī* [antithetical] Reading to be classified or deemed as a *muqaddam*, an author, teacher, or scholar may only issue *taqdīm* via an unequivocal, emphatic statement. Conversely, any ambiguous statement or even the slightest degree of ambiguity within a statement cannot be viewed or accepted as their *taqdīm*.

¹ The term *asānīd* is the plural form of the word *sanad* [scholarly lineage]. However, in the discipline of *Qirā'āt*, the term is defined by Aḥmad ibn Muḥammad al-Qaṣṭallānī as being: *al-ṭarīq al-mūsilah ilā al-Qur'ān* [a path towards reaching the Qur'ān] i.e. it is a chain of transmitters who transmit the *qirā'āt*, *riwāyāt* and *ṭuruq* inclusive of its *awjuh* [options in recitation] to its original source. *Laṭā'if al-Ishārāt*: vol. 1/3.

By comparatively studying the works of al-Şafāqūsī, al-Mukhallalātī and al-Qāḏī, one can only deduce that al-Şafāqūsī’s methodical approach and application is via his transmission of both the *khilāf al-wājib* and the *khilāf al-jā’iz*.² It must be clarified that the *taqḏīm* of al-Mukhallalātī and al-Qāḏī is, in part, based on the opinions espoused by al-Şafāqūsī. Thus, on occasion, they followed al-Şafāqūsī’s methodology on the basis that he had unequivocally issued *taqḏīm*.³ As for when al-Şafāqūsī does not issue any *taqḏīm*, their methodical approach may also be via their transmission from Aḥmad ibn Muḥammad al-Mutawallī or via their *ikhtiyār* [preferred selection].⁴ It

² ***Khilāf al-wājib***: Antithetical [*mukhtalaf fihī*] Readings found within the *uṣūl* [principles of Reading] and *farsh* [individual variants] of the *Qirā’āt*, *Riwāyāt*, or *Turuq*, wherein a reader is required to execute the option in a given Reading in order to complete an entire *Qirā’ah/Riwāyah*.

Example in the *uṣūl*:

- Reading the *mīm al-jam’* in *waṣl* mode with *iskān* and *ṣilah* for Qālūn.

Example in the *farsh*:

- Reading *Ibrāhīm* and *Ibrāhām* for Ibn Dhakwān in *Sūrat al-Baqarah*.

Khilāf al-jā’iz: Options in recitation [*awjuh*] wherein the reader has a choice of executing the option or not.

Examples:

- Although four ways are allowed when commencing recitation at the beginning of a *Sūrah*, the reader restricts himself to commencing with one *wajh* [a single option in recitation], such as *faṣl al-kul*.
- If the end casing of a word is a *marfū’* [nominative], the reader restricts himself to reading the word with *rawm* in *waqf* mode, even though *waqf* with *iskān*, *rawm* and *ishmām* is allowed.

Mu’jam al-Muṣṭalahāt: 210 – 212.

Hypothetically, if a person only read with *ṣilah* of the *mīm al-jam’* and *qaṣr* of *madd munfaṣil* in their *khatm* for Qālūn, they would not have read the complete *riwāyah*. In contrast, they only read part thereof, namely, one *wajh* [one option in recitation]. Reason being, the comprehensive *riwāyah* of Qālūn consists of reading with both *iskān* and *ṣilah* of the *mīm al-jam’* in addition to reading with *qaṣr* and *tawassuṭ* of *madd munfaṣil*. Both *ijāzāt* are valid in the two aforementioned cases, with the first having significant constraints. While an *ijāzah* in the former must explicitly state and specify which *wajh* was read; an *ijāzah* in the latter generally signifies that the entire *riwāyah* was read in the given *khatm* [rendition], which includes all the different options for Qālūn.

³ Numerous cases do exist in which al-Mukhallalātī and al-Qāḏī abstain from issuing *taqḏīm* notwithstanding al-Şafāqūsī’s and Ibn Yālūshah’s unequivocal issuance thereof.

⁴ While al-Mutawallī and al-Mukhallalātī maintain eight *awjuh* when reading the word [المُؤْرَمَة] together with a *mīm al-jam’* [*mīm* suffix attached to a plural masculine form] in a verse; their Readings are consistent with those cited by al-Şafāqūsī. As for al-Qāḏī, he restricts this Reading to five *awjuh* [options in recitation] and thus circumvents the remaining three. Interestingly, al-Mukhallalātī was the direct student of al-Mutawallī; whereas al-Qāḏī has three intermediaries between himself and al-Mutawallī. One might therefore assume that their readings for the *Seven Qirā’āt* would be comparable. See the biography and the *sanad* [scholarly lineage] of al-Qāḏī in *Asānid 101*: 58 – 59. Furthermore, *ikhtiyār* [preferred selection] is the process during which a reader develops his

must be brought to the reader’s attention that whenever al-Şafāqūsī does not issue *taqđīm*, these precedents – via the *Ghayth al-Naf*⁵ – are extensively documented by Ibn Yālūshah.⁵ Therefore, one would anticipate that al-Mukhallalātī and al-Qāđī relied upon Ibn Yālūshah’s work. However, this was not the case.

Upon further investigation, I discovered that two distinct methodological and applicational approaches are currently in use:

- 1) Issuing precedence consistent with what has been conveyed and detailed in the *Taysīr* of Abū ‘Amr al-Dānī. According to their assertions, the *Shātibīyyah* is entirely based and constructed – *via versification* – on the *Taysīr*, which explains why they have adopted this approach. Consequently, they do not view the *Shātibīyyah* as being an autonomous, independent *ṭarīq*. This is the approach taken by scholars such as ‘Ali ibn Muḥammad Tawfiq al-Naḥḥās⁶ [the student of ‘Āmir Sayyid ‘Uthmān] and his students, Tawfiq ibn Ibrāhīm Ḍamrah, Abū ‘Abd al-Raḥmān Musharraf ibn ‘Ali al-Ḥumrānī and ‘Ali ibn ‘Abd al-Mun‘im Şāliḥ.⁷ Despite their argument, it only makes logical sense that a particular methodology cannot be extrapolated from one text [*Taysīr*] and applied to another [*Shātibīyyah*]. Additionally, even though the *Taysīr* serves as the basis and foundation for the *Shātibīyyah*, the *Shātibīyyah*

own System-Reading through amalgamating different individual Readings from different Eponymous Readers. *Ikhtiyār* [preferred selection] does not mean creating new readings based on one’s own *ijtihād*, or relying upon newly discovered chains of transmission. *The Second Canonization of the Qur’ān*: 18.

⁵ In terms of the subject of *muqaddam fī al-adā*, it is plausible to consider Ibn Yālūshah’s work as pioneering, given that I have not encountered any previous works pertaining to this subject prior to his.

⁶ ‘Ali al-Naḥḥās authored a book on the subject of *muqaddam fī al-adā*, entitled: *al-Risālat al-Ghīrā’ fī al-Awjuh al-Rājīḥah fī al-Adā’ ‘an al-Asharat al-Qurrā’*. The author uses the *Taysīr* when issuing *taqđīm* for the *Sab’ah*, but draws from the *Taḥbīr* of Ibn al-Jazarī when providing for the *Thalāthah*. Therefore, their reading for the *Şughrā* is via the *Taḥbīr al-Taysīr* as opposed to being via the *ṭarīq* of the *Shātibīyyah* and the *Durrah*. Additionally, I transmit his written works including, *al-Risālat al-Ghīrā’* – directly from him. The same holds true for transmitting Tawfiq Ḍamrah’s works.

⁷ In the earlier *infirād* [singular reading] works of Ḍamrah, the methodical approach is quite evident. While Abū ‘Abd al-Raḥmān Musharraf ibn ‘Ali al-Ḥumrānī compiled a *muṣḥaf* on the *Şughrā* and included therein the *taqđīm* of ‘Ali al-Naḥḥās; ‘Ali Şāliḥ dedicated a work on the subject of *taqđīm*, entitled: *al-Awjuh al-Mutaqaddamah fī al-Adā’*.

contains significantly more Readings, *asānīd*, and transmissions than the *Taysīr*.⁸

- 2) Gathering all the *ṭuruq* on a given *mukhtalaf fihī* [antithetical] Reading and subsequently issuing precedence to that Reading with the higher percentage ratio or the most *ṭuruq* in favour of a particular *wajh* [option in recitation]. This is the methodology and applicational approach employed by Bashīr Aḥmad Di‘bis and Aḥmad ibn ‘Īsā al-Ma‘ṣarāwī.⁹ Although this holistic approach and its methodology make rational sense when applied to the recensional Readings via the *Tayyibah*, it makes little to no sense when extrapolated to a particular *ṭarīq*; moreover, the *Shāṭibiyyah*. Reason being, the issue of *taqdīm* has been elucidated and elaborated upon in the works of al-Ṣafāqūsī and Ibn Yālūshah.¹⁰

A Sample of the Layout:

Discussion 13

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ أِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمْ الْعِجَلَ فَتُؤْتُونَ إِلَى بَارِيكُمْ
فَاقْتُلُوا أَنْفُسَكُمْ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ ۗ فَتَابَ عَلَيْكُمْ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

The transmitters for Abū ‘Amr differ in their reading of the word [بَارِيكُمْ]. While Sūsī reads the word with *iskān* [devocalization of the vowel] of the *hamzah*, Dūrī – with *khulf* – reads it with *iskān* of the *hamzah* or with *ikhtilās* [vowel reduction/elision] of the *kasrah* on the *hamzah*, with the latter being his *muqaddam fī al-adā’* [precedent variant in presentation]:¹¹

⁸ Many are under the pretence that al-Shāṭibī exclusively based his work on the *Taysīr*. While this is partially true; nevertheless, he derived and incorporated additional Readings from *al-Mujtabā fī al-Qirā’āt al-Sab‘* by al-Ṭarasūsī, *al-Qāsīd fī al-Qirā’āt al-Sab‘* by al-Khazrajī and from *al-Ulwān* by al-Anṣārī. *Taqrīb al-Shāṭibiyyah*: 554. *Khuruj al-Shāṭibī*: 12 – 13.

⁹ The work written by Bashīr Aḥmad Di‘bis is entitled: *Ikhtilāf Wujūh Ṭuruq al-Nashr ma’a Bayān al-Muqaddamat al-Adā’*; and is printed under the auspices of Aḥmad al-Ma‘ṣarāwī.

¹⁰ This disciplined approach and application apply to individuals whose Reading for the *Seven Qirā’āt* incorporated the Readings via the *Ghayth al-Naf’*. As for those whose Readings do not include the *Ghayth al-Naf’*, they may too adopt this approach. Conversely, they may adopt the meticulous, systematic, methodical approach of Bashīr Aḥmad.

¹¹ *Ghayth al-Nafā’*: 75. *Shifā’ al-Ṣudūr*: 91. *al-Budūr al-Zāhirah*: 36.

Awjuh		
Dūrī	1	<i>Ikhtilās of the hamzah</i>
	2	<i>Iskān of the hamzah</i>

The same application of *taqdīm* [precedence] applies for Dūrī when reading the word [يَأْمُرُكُمْ] as well as every *rā' maḍmūmah* that is followed by a *ḍamīr*, which is conjugated in a plural form; regardless whether the *ḍamīr* is in the form of a second or third person.¹² This includes words such as [يَنْصُرُكُمْ], [يَأْمُرُهُمْ], [يُشْعِرُكُمْ] and so forth.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but issue *taqdīm* to reading the word with *iskān* of the *hamzah* over reading it with *ikhtilās*.
- 2) **Naḥḥās and students:** They only read with *iskān* of the *hamzah*.¹³
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *iskān* of the *hamzah* over reading it with *ikhtilās*; because of a 51% ratio in favour thereof.¹⁴

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *iskān* of the *hamzah*, al-Shāṭibī also added reading with *ikhtilās* thereof.

Despite these differences in approach, the present work aims to record most of the relevant places in the *Seven Qirā'āt* where the issue of *taqdīm* is deliberated.¹⁵ The objective is to develop a well-structured, systematic and universal approach to issuing *taqdīm* via the *Ghayth al-Naḥ* given that our transmission for the *Seven Qirā'āt* via the *Shāṭibiyah* includes its reading. Assuming that the *khilāf wājib/jā'iz* have been read, the topic at hand may seem trivial to some. In contrast to an unsystematic

¹² *al-Nujūm al-Ṭawālī'*: 196.

¹³ *al-Risālat al-Ghirrā'*: 85.

¹⁴ *Ikhtilāf Wujūh*: 527.

¹⁵ Since the systematic approach of Bashīr Aḥmad links to the *turuq* Readings of the *Ṭayyibah*, to a certain extent, this work may also serve as an aid for those Reading via the *Kubrā*, as it contains some discussions pertaining to those antithetical Readings.

approach, inconsistencies, assumptions, or even discrepancies within the transmission, it is significant to expert instructors, researchers, and scholars alike since it entails systematic consistency, attention to detail, certainty, and precision in transmission.

While discussions herein have been kept succinct and further simplified through diagrammatic representations, ancillary discussions have been placed in footnotes. For ease of identification, words or phrases under review have been highlighted in red. Despite Ibn Yālūshah's disagreement with the *taqdim* of al-Ṣafāqūsī in fifteen discussions, al-Ṣafāqūsī's viewpoint has been granted canonical precedence throughout this work.¹⁶ Even though the primary focus of this work revolves around the *taqdim* of al-Ṣafāqūsī, a summary is given at the end of each discussion. In it, the perspectives of the above-mentioned scholars – al-Mukhallalātī, al-Qāḍī, al-Naḥḥās and Bashīr Aḥmad – are presented, independent of their methodology; and whether or not they concur with al-Ṣafāqūsī.¹⁷

As a result of the astonishment caused by al-Naḥḥās's rational approach and logical reasoning, I also included a subheading *Ziyādāt al-Shāṭibiyyah*, in which I highlighted some of the additional Readings al-Shāṭibī incorporated beyond what is found in the *Taysīr*.¹⁸ This particular area presents a noteworthy aspect as it enables the reader not only to evaluate and appraise these additional Readings; instead they can question the approach as well as counter-argue these arguments. Under specific discussions, I provided the sequence of *awjuh* [options in recitation], which may appear to be its *ijrā'* [ways of recitation].¹⁹ Despite listing some of the *ziyādāt* of the *Shāṭibiyyah*²⁰ and

¹⁶ If neither al-Ṣafāqūsī nor Ibn Yālūshah issues *taqdim* on a particular matter, I mentioned the transmitted sequence via *mashāyikh*.

¹⁷ In no manner do I intend to undermine or disparage the position of these authors. Neither do I claim that my work is devoid of oversights, rather, I am bringing to light the subject of *muqaddam fī al-adā'*.

¹⁸ The majority of these discussions have been extracted from *Taqrib al-Shāṭibiyyah*: 553 – 564 and are therefore not cited. Īhāb Fikrī lists more than one hundred *ziyādāt* [additional Readings] the *Shāṭibiyyah* has above the *Taysīr*. In cases where he did not list a *ziyādah* or only listed it partially, I referred back to the *Taysīr* and cited it.

¹⁹ Subsequent works relating to the *tahrirāt* and *ijrā'*, the *jam'* of the *Seven Qirā'āt* by incorporating the *Ghath al-Naf'*, as well as the *jam'* of the Ten Minor Readings will be released at a later stage.

²⁰ The only reason some *ziyādāt al-Shāṭibiyyah* are included in this work is because of the methodical application of *taqdim* of 'Ali al-Naḥḥās and his students.

the *ijrā*' of a few *awjuh*, this is not my intent, as the primary focus of this work revolves around the issue of precedence.

As for peripheral discussions concerning the *ziyādāt al-Shāṭibiyyah*, and the *khurūj al-Shāṭibī 'an al-ṭarīq*, I consulted the following works:

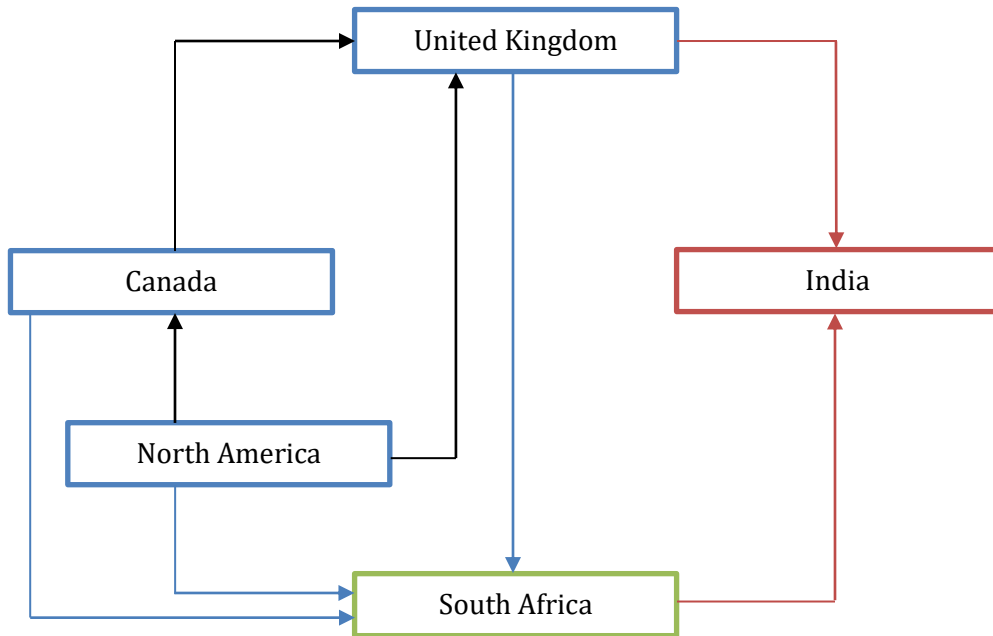
- 1) ***Taqrīb al-Shāṭibiyyah*** by Īhāb Fikrī al-Sakandarī.
- 2) ***Mā zādahū al-Imām al-Shāṭibī fī Ḥirz al-Amānī 'alā al-Taysīr li al-Imām al-Dānī bayna al-Qirā'ah wa al-Man'*** by Sāmī ibn Muḥammad Sa'īd 'Uthmān 'Abd al-Shakūr.
- 3) ***Khurūj al-Shāṭibī 'an al-Taysīr*** by al-Sālim ibn Muḥammad Jaknī al-Shinqīṭī.
- 4) ***Ḥukm al-Wujūh al-Qur'āniyyah allatī Mana'ahā Ibn al-Jazarī min Ṭarīq al-Shāṭibiyyah*** by 'Ali ibn Sa'ad al-Ghāmīdī.

Lastly, I earnestly beseech Allah ﷻ to pardon my sins and accept my humble effort. May it be a means of salvation for me in the Hereafter and a *sadaqat al-jāriyah* [perpetual charity] for all Muslims, both living and deceased.

تَرَكْتُ التَّوَمَّ رَّبِّي فِي الْيَاكِي
لَأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوَالِي
فَوَقَّفَنِي إِلَى تَحْصِيلِ عِلْمٍ
وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

Commencement: 19 August 2022/Completion: 16 September 2022

Primary Asānīd of the English-Spoken World²¹



²¹ The primary *asānīd* for the *Seven Qirā'āt* refers to an *aṣḥī sanad* [the first *sanad* for the *Seven Qirā'āt* attained by an individual], and not a *mutāba'ah* [supplementary *sanad*]. Despite the fact that most *aṣḥī asānīd* in the English-spoken world can be traced back to India, South Africa to a certain extent, serves as an axis for majority of the *aṣḥī asānīd* stemming from the United Kingdom, Canada and North America, as many of their teachers were either directly or indirectly educated at *Dār al-'Ulūm Zakariyyā* or *Dār al-'Ulūm Azadville*. This also includes the Canadian and North American *aṣḥī asānīd*, which are descended from the United Kingdom and ultimately trace back to South Africa. In addition, I am fully aware that a significant number of Arab instructors have relocated to the West and subsequently begun teaching there.

Abū al-Ḥasan ‘Ali ibn Muḥammad al-Nūrī al-Ṣafāqūsī²²

He is ‘Ali ibn Sālīm ibn Muḥammad ibn Sālīm ibn Aḥmad ibn Sa‘īd, born in 1093/1682.

After benefiting all that he could from the scholars in his hometown, he prepared to travel to further his quest for knowledge. His father initially prevented him from doing so due to the many dangers of travelling at that particular point in time. Placing his trust in Allah, he set forth to Tunis. He was extremely poor and soon ran out of provisions. He would drink water and buy dates from the other students who never knew his condition and thought he had food like the rest. Eventually, he ran out of dates, and Allah made other means available. Some charitable people heard about his plight and would send him food and provisions daily.

Thereafter, he travelled to Egypt, which was the centre of learning during that time. He studied and benefited from many of the scholars, including ‘Ali al-Shabrāmaliṣī and Muḥammad al-Afrānī al-Sūsī, who had settled in Egypt. Both are considered to be his teachers in the field of *Qirā’āt*. He paid a great deal of attention to the various *asānīd* of his teachers in different sciences, especially the stronger/higher *asānīd* since the link would be closer to the Prophet ﷺ and Allah ﷻ. He, therefore, transmitted numerous classical works via *asānīd*, having studied under the auspices of innumerable teachers from whom he had received *ijāzah*. They include *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *al-Muwatta’* of Imām Mālīk, amongst others. He recited the *Qirā’āt* to ‘Ali al-Shabrāmaliṣī, Muḥammad ibn Muḥammad al-Afrānī al-Maghribī al-Sūsī and ‘Ali al-Khayyāṭ al-Rashīdī. After having saturated many of the sciences in Egypt, he returned to Ṣafāqus an expert in *Ḥadīth*, *Tafsīr*, *Fiqh*, *Qirā’āt*, Arabic, and *Uṣūl*. From far and wide, people travelled to study under his tutelage.

He passed away in Ṣafāqus, Tunisia, in 1117/1705.

²² *Shajarah al-Nūr al-Zakiyyah*: 1/464. *Fihras al-Fahāris*: 2/673. *Imtā’ al-Fuḍalā’*: 2/241. *Nuzhah al-Anṭḥār fī ‘Ajā’ib al-Tawārikh wa al-Akhbār*: 2/358.

Written works:

- *Ghayth al-Naf' fī al-Qirā'āt al-Sab'*
- *Tanbīh al-Ghāfilīn fī Tajwīd Kalām Rabb al-'Ālamīn.*

Teachers:

- 'Ali al-Shabrāmallisī.
- Muḥammad ibn Muḥammad al-Afrānī al-Maghribī al-Sūsī.
- 'Ali al-Khayyāṭ al-Rashīdī.

Students:

- Abū Ishāq Ibrāhīm ibn Aḥmad al-Jamal al-Ṣafāqusī.
- Muḥammad al-Ḥirqānī.²³

²³ This is how his name appears in the *ijāzah* of Qārī' Ayyūb Ishāq as well as the *ijāzah* of Ṣalāḥ al-Dīn 'Īsā al-Miṣrī to Hārūn Moos and Ḥusayn Dalvie. Other works refer to him as being Muḥammad al-Ḥirqāfi. *The Qur'an: its Oral Transmission*: 209.

Ibn Yālūshah²⁴

He is Muḥammad ibn ‘Ali ibn Yūsuf ibn Yālūshah al-Shārīf and was born in 1260/1844. His epithet, *Imām al-Shāṭibī al-Ṣaghīr* [the junior Imām al-Shāṭibī], indicates his prowess in the field of *Qirā’āt* [Variant Readings]. Originally a Spaniard, Ibn Yālūshah settled in Tunisia and became a teacher at the infamous Zaytūniyyah University. His expertise was not only confined to the study of *Qirā’āt*; rather, he was an expert in *Tafsīr*, *Ḥadīth*, *Fiqh*, *‘Aqīdah* and many other sciences.

He wrote many outstanding works on *Tajwīd* and *Qirā’āt*. They include:

- *Faṭḥ al-Raḥmān bi Sharḥ Tuḥfāt al-Aṭfāl*: a commentary on the *Tuḥfah*.
- *al-Fawā’id al-Fiqhiyyah Sharḥ al-Jazariyyah*: a commentary on the *Jazariyyah*.
- *al-Risālah al-Mutaḍammīnah Bayān mā huwa Muqaddam Adā’ min Awjuh al-Khilāf bi al-Nisbah li Ruwāt al-Budūr al-Sab‘ah*.
- *Taḥrīr al-Kalām fī waqf Ḥamzah wa Hishām*.
- *Ikhtisār wa Taḥqīq Hā’ al-Kināyah*.

Teachers:

- Muḥammad Bashīr al-Maghribī.
- Muḥammad al-Rāys.

Students:

- Ibrāhīm Mārighnī.

He passed away on a Friday, in *sujūd* while performing *Ṣalāt al-‘Aṣr* in Tunisia in 1314/1896.

²⁴ *Hidāyat al-Qārī*: 2/714. His biography is also listed in *al-Nujūm al-Tawālī’* by Ibrāhīm Mārighnī.

My link to ‘Ali al-Nūrī al-Şafāqusī

Sayyid ‘Ali al-Nūrī al-Şafāqusī

Muḥammad Ḥirqānī

Ḥamūdah Idrīs Sharīf

Aḥmad Sinān

Muḥammad Samārī

Muḥammad Mātirī

Muḥammad ‘Ali Samānī

Muḥammad Aḥmad al-Tūnisī

Muḥammad Ghāzī

‘Abd al-Raḥmān al-Makkī

Muḥib al-Dīn ibn Ḍiyā’ al-Dīn

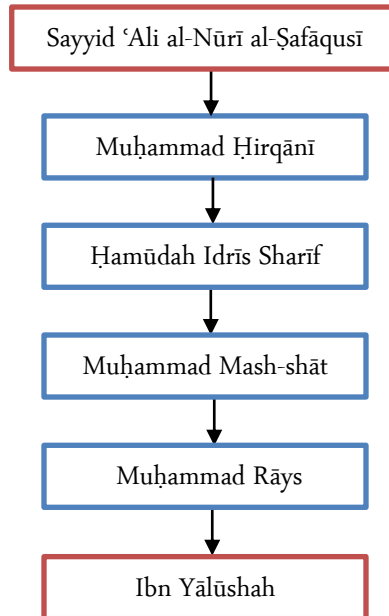
Anīs Aḥmad Khān

Qārī’ Ayyūb Ishāq

Muḥammad Salīm Gaibie

Muḥammad Riyāḍ Obaray

The link of Ibn Yālūshah to ‘Ali al-Nūrī al-Şafāqusī²⁵



²⁵ Despite ‘Abd al-Ḥayy al-Kattānī transmitting the *Qirā’āt* via the student of Ibn Yālūshah, Ibrāhīm Mārighnī, he does not transmit his written works via *ijāzah ‘āmmah*. See: *al-Fihris al-Fahāris*.

Basmalah bayna al-Sūratayn

Discussion 1

When joining one *sūrah* with another, the Eponymous Seven Readers have the following *awjuh* [options in recitation]:

- 1) Qālūn, Ibn Kathīr, ‘Āṣim and Kisā’ī read with *ithbāt* [affirmation] of the *basmalah*. Consequently, they have the following three *awjuh* [options in recitation]:
 - *Faṣl al-kul* – separating the end of the *Sūrah* from the *basmalah*, and separating the *basmalah* from the beginning of the *Sūrah*. [*muqaddam fī al-adā’*]
 - *Faṣl al-awwal waṣl al-thānī* – separating the end of the *Sūrah* from the *basmalah*, but joining the *basmalah* to the beginning of the *Sūrah*.
 - *Waṣl al-kul* – joining the end of the *Sūrah* to the *basmalah*, and joining the *basmalah* to the beginning of the *Sūrah*.

Note: al-Ṣafāqūsī, al-Mukhallalātī and al-Qādī deem practicing *waṣl al-awwal faṣl al-thānī* as being impermissible because it gives the impression that the *basmalah* is connected to the previous *Sūrah*.

- 2) In addition to the three previously mentioned *awjuh*, Warsh, Abū ‘Amr and Ibn ‘Āmir have two additional *awjuh*, thus bringing their total to five *awjuh*. These additional *awjuh* are:
 - *Sakt* without the *basmalah*. [*muqaddam fī al-adā’*]²⁶
 - *Waṣl* without the *basmalah*.

Note: There is an additional view whereby *ithbāt* of the *basmalah* is only practised for Warsh, thereby excluding Abū ‘Amr and Ibn ‘Āmir. Warsh, therefore, maintains five *awjuh*, whilst Abū ‘Amr and Ibn ‘Āmir only maintain two, namely, *sakt* and *waṣl*.

- 3) Ḥamzah only has one *wajh* [option in recitation]:
 - *Waṣl* without the *basmalah*.

²⁶ When joining the last verse of *Sūrat al-Anfāl* to the first verse of *Sūrat al-Tawbah*, all the *qurrā’* only practise reading with *sakt* and *waṣl*, with the former being their *muqaddam fī al-adā’* [precedent variant in presentation].

While Ibn Yālūshah does not list the discussion; al-Şafāqūsī, al-Mukhallalātī and al-Qāḏī list the discussion but do not issue *taqḏīm*.²⁷ Forthwith, the sequence of the *basmalah bayna al-Sūratayn* for the Eponymous Seven Readers as well as their *muqaddam fī al-adā'* [precedent variant in presentation] is as follows:

The Sequence²⁸

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢٠﴾ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ * اَلَمْ ﴿٢١﴾

- 1) **Qālūn** – he reads with *khafḏ* of the *hā'* and *iskān* of the *mīm al-jam'* + *faşl al-kul*. Joining him in this reading is Warsh, Abū 'Amr, Ibn 'Āmir, 'Āşim and Kisā'ī. [*muqaddam fī al-adā'*]²⁹
- 2) **Qālūn** – he reads with *khafḏ* of the *hā'* and *iskān* of the *mīm al-jam'* + *faşl al-awwal waşl al-thānī*. Joining him in this reading is Warsh, Abū 'Amr, Ibn 'Āmir, 'Āşim and Kisā'ī.
- 3) **Qālūn** – he reads with *khafḏ* of the *hā'* and *iskān* of the *mīm al-jam'* + *waşl al-kul*. Joining him in this reading is Warsh, Abū 'Amr, Ibn 'Āmir, 'Āşim and Kisā'ī.
- 4) **Warsh** – he reads with *khafḏ* of the *hā'* and *iskān* of the *mīm al-jam'* + *sakt* + without the *basmalah*. Joining him in this reading is Abū 'Amr and Ibn 'Āmir. [*muqaddam fī al-adā'*]³⁰
- 5) **Warsh** – he reads with *khafḏ* of the *hā'* and *iskān* of the *mīm al-jam'* + *waşl* + without the *basmalah*. Joining him in this reading is Abū 'Amr and Ibn 'Āmir.
- 6) **Qālūn** – he reads with *khafḏ* of the *hā'* and *şilah* of the *mīm al-jam'* + *faşl al-kul*. Joining him in this reading is Ibn Kathīr. [*muqaddam fī al-adā'* when reading with *şilah* of the *mīm al-jam'*]
- 7) **Qālūn** – he reads with *khafḏ* of the *hā'* and *şilah* of the *mīm al-jam'* + *faşl al-awwal waşl al-thānī*. Joining him in this reading is Ibn Kathīr.
- 8) **Qālūn** – they read with *khafḏ* of the *hā'* and *şilah* of the *mīm al-jam'* + *waşl al-kul*. Joining him in this reading is Ibn Kathīr.
- 9) **Khalaf** – he reads with a *ḏammaḥ* on the *hā'* and *iskān* of the *mīm al-jam'* + *waşl* + without the *basmalah*. Joining him in this reading is Khallād.

²⁷ *Ghayth al-Naf'*: 34 – 36. *Şifā'* al-Şudūr: 60. *al-Budūr al-Zāhirah*: 19.

²⁸ This is an abstract from my work on the *jam'* [sequencing] of the *Seven Qirā'āt* by incorporating the Readings of the *Ghayth al-Naf'*, entitled: *Fayḏ al-Naf' bimā qara'tu 'alā Şaykhinā min Ghayth al-Naf'*.

²⁹ Considering the first view that Warsh, Abū 'Amr and Ibn 'Āmir read with *ithbāt* of the *basmalah*, this *wajh* is their *muqaddam fī al-adā'*. Conversely, considering the second view, then this *wajh* is only *muqaddam* for Warsh, Qālūn, 'Āşim and Kisā'ī. This excludes Abū 'Amr and Ibn 'Āmir as well as Ibn Kathīr because the latter reads with *şilah* of the *mīm al-jam'*.

³⁰ Considering the second view, this Reading is only *muqaddam* for Abū 'Amr and Ibn 'Āmir.

Alternate Sequence

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَّا غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿١٠٠﴾ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ *
 التَّمَّ

- 1) **Qālūn** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-kul*. Joining him in this reading is Warsh, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī. [*muqaddam fī al-adā'*]
- 2) **Qālūn** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-awwal waṣl al-thānī*. Joining him in this reading is Warsh, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī.
- 3) **Qālūn** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl al-kul*. Joining him in this reading is Warsh, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī.
- 4) **Warsh** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'* + *sakt* + without the *basmalah*. Joining him in this reading is Abū 'Amr and Ibn 'Āmir. [*muqaddam fī al-adā'*]
- 5) **Warsh** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* + without the *basmalah*. Joining him in this reading is Abū 'Amr and Ibn 'Āmir.
- 6) **Qālūn** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'* + *faṣl al-kul*. Joining him in this reading is Bazzī. [*muqaddam fī al-adā'*]
- 7) **Qālūn** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'* + *faṣl al-awwal waṣl al-thānī*. Joining him in this reading is Bazzī.
- 8) **Qālūn** – he reads with a *ṣād* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'* + *waṣl al-kul*. Joining him in this reading is Bazzī.
- 9) **Khallād** – he reads with a *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* + without the *basmalah*.
- 10) **Qunbul** – he reads with a *sīn* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'* + *faṣl al-kul*. [*muqaddam fī al-adā'*]
- 11) **Qunbul** – he reads with a *sīn* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'* + *faṣl al-awwal waṣl al-thānī*.
- 12) **Qunbul** – he reads with a *sīn* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'* + *waṣl al-kul*.
- 13) **Khalaf** – he reads with *ishmām* of the *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* + without the *basmalah*.

In light of the foregoing, both al-Ṣafāqusī and al-Mukhallalātī emphatically state that rendering *jam' bayna al-Sūratayn* [the sequence between two *Sūrahs*] is merely a *takhyīr* [a matter of choice] and is therefore only practised when presented to a *muqri'*

[teacher of *Qirā'āt*]. This is simply to determine the correct amount of *awjuh* and the sequence thereof. Additionally, they issue *taqdīm* to reading with *sakt* [textual constraints] over reading with *waṣl* [joining two *Sūrahs* without rendering the *basmalah*].³¹

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they only read with *sakt* for Warsh and Sūsī, they only read with *waṣl* for Dūrī. Furthermore, they only read with *ithbāt* of the *basmalah* for Ibn 'Āmir.³²

Note: Due to the absence of an emphatic *taqdīm*, safe for presenting *sakt* over *waṣl* when joining two *Suwar*, the above-mentioned sequence is presented when reading via *jam* ' *atfī*. The same holds true when commencing from a *Surah*, in that there is no unequivocal *taqdīm* concerning the order of *faṣl al-kul*, *faṣl al-awwal waṣl al-thānī* and *waṣl al-kul*, other than it being presented in this manner.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads with *sakt* for Warsh and Sūsī, al-Shāṭibī also added reading with *ithbāt* of the *basmalah* in addition to reading with *waṣl*.
- 2) While al-Dānī only reads with *waṣl* for Durī, al-Shāṭibī also added reading with *ithbāt* of the *basmalah* in addition to reading with *sakt*.
- 3) While al-Dānī only reads with *ithbāt* of the *basmalah* for Ibn 'Āmir, al-Shāṭibī also added reading with *sakt* and *waṣl*.

³¹ *Ghayth al-Naf*: 34 – 37. *Shifā' al-Ṣudūr*: 53 – 54.

³² *al-Risālat al-Ghīrā'*: 29 – 30. *Muṣḥaf al-Qirā'āt*: 24 and 638.

Sūrat al-Baqarah

Discussion 1

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۚ

Qālūn and Dūrī – with *khulf* – prolong *madd munfaṣil* for the duration of *qaṣr* [2 morae] and *tawassuṭ* [4 morae]. In contrast, the former is considered *muqaddam fī al-adā'* [precedent variant in presentation] for Qālūn, whilst the latter is *muqaddam* for Dūrī:³³

Awjuh		
Qālūn	1	<i>Qaṣr of madd munfaṣil</i>
	2	<i>Tawassuṭ of madd munfaṣil</i>
Awjuh		
Dūrī	1	<i>Tawassuṭ of madd munfaṣil</i>
	2	<i>Qaṣr of madd munfaṣil</i>

Note: Although al-Ṣafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqḍīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqḍīm*, *qaṣr of madd munfaṣil* is presented first when reading via *jam* ‘*atfī*. Despite *tawassuṭ* being Dūrī’s *muqaddam wajh*, his Reading is still subject to the same rule – *qaṣr of madd munfaṣil* presented first.

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqḍīm*.
- 2) **Qāḍī:** He lists the discussion and issues *taqḍīm* in line with the afore-mentioned.
- 3) **Naḥḥās and students:** While they only prolong *madd munfaṣil* for the duration of *tawassuṭ* for Dūrī, they only prolong it for the duration of *qaṣr* for Qālūn.³⁴

³³ *Ghayth al-Naf*: 42. *Shifā’ al-Ṣudūr*: 60. *al-Budūr al-Zāhirah*: 19.

³⁴ *al-Risālat al-Ghurrā*: 42. *Muṣḥaf al-Qirā’at*: 658. Although the viewpoint of al-Sālim Jaknī is, in part, consistent with that mentioned by al-Naḥḥās, he contends that al-Dānī emphatically states in his *Taysīr*: “*wa Qālūn bi khilāf ‘anhu*” [Qālūn with *khulf* transmitted via him]. Since al-Dānī’s reading with *qaṣr* is established in his *Taysīr* via his reading to Abū al-Fath, his reading with *tawassuṭ* to Abū al-Ḥasan via his *Mufradah* is seen as his *khurūj ‘an*

- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* to prolonging *madd munfaṣil* for the duration of *qaṣr* over prolonging it for the duration of *tawassuṭ* for both Qālūn and Durī; because most *ṭuruq* transmit *qaṣr*.³⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only prolongs *madd munfaṣil* for the duration of *tawassuṭ* for Durī, al-Shāṭibī also added prolonging it for the duration of *qaṣr*.³⁶

al-ṭarīq [al-Dānī himself deviating from the corpus text, *Taysīr*], and al-Shāṭibī followed al-Dānī in this practise, i.e. reading with *qaṣr* and *tawassuṭ* in *madd munfaṣil* for Qālūn. *Khurūj al-Shāṭibī*: 50 – 51. Īhāb Fikrī, on the other hand, contends that since only *qaṣr* is mentioned in the *Taysīr*, it is therefore deemed a *ziyādah* as opposed to *al-khurūj*. In spite of these opposing views, preponderance is given to the view of Īhāb Fikrī. Moreover, the Reading of al-Naḥḥās supports and corroborates the viewpoint of Īhāb Fikrī.

³⁵ *Ikhtilāf Wujūh*: 271 – 276.

³⁶ Despite al-Dānī listing the prolongation of *madd munfaṣil* between *qaṣr* and *tawassuṭ* i.e. *fuwayq al-qaṣr* for Durī; for ease of understanding, I listed it as *tawassuṭ* based on the Reading of al-Naḥḥās as well as the discussion relating to the *marātib al-mudūd* – which is discussed in our work on the *taḥrīrāt* of the *Seven Qirā’āt*. See: *al-Taysīr*: 25.

Discussion 2

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦١﴾

When two *hamzahs* appear in one word [consecutive *hamzah* interrogatives] and they are both *maftūḥah*, the *qurrā'* have the following five *awjuh* [options in recitation]:³⁷

- 1) Qālūn, Abū 'Amr and Hishām – they read with *tas-hīl* of the second *hamzah* + *idkhāl* of the first *hamzah*. [*muqaddam wajh* for Hishām]
- 2) Warsh and Ibn Kathīr – they read with *tas-hīl* of the second *hamzah* + without *idkhāl* of the first *hamzah*.³⁸ [*muqaddam wajh* for Warsh]
- 3) Warsh – he reads with *ibdāl* of the second *hamzah* into a letter of *madd* + *ṭūl* [prolonged for the duration of 6 morae] of the *madd lāzim*.³⁹
- 4) Hishām – he reads with *taḥqīq* of both *hamzahs* + *idkhāl* of the first *hamzah*.
- 5) Ibn Dhakwān, 'Āṣim, Ḥamzah and Kisā'ī – they read with *taḥqīq* of both *hamzahs* + without *idkhāl* of the first *hamzah*.

Awjuh		
Warsh	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + without <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Ibdāl</i> of the second <i>hamzah</i> into a letter of <i>madd</i> + <i>ṭūl</i> of the <i>madd lāzim</i>

Awjuh		
Hishām	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Taḥqīq</i> of both <i>hamzahs</i> + <i>idkhāl</i> of the first <i>hamzah</i>

³⁷ *Ghayth al-Naf'*: 51 – 54. *al-Nujūm al-Ṭawālī'*: 195. *Shifā' al-Ṣudūr*: 63. *al-Budūr al-Zāhirah*: 21.

³⁸ Despite Ibn Yālūshah issuing *taqḍīm* to *ibdāl* over *tas-hīl*, I read it with *tas-hīl* being *muqaddam* to *ibdāl* to my teacher. Furthermore, the *taqḍīm* of Ibn Yālūshah is based on the *riwāyah* of Warsh being read *'urfān* [customary] in Maghreb. Interestingly, Warsh was also the customary narration in Egypt until the 1940s – 1950s. Subsequently, they embraced the narration of Ḥafṣ. Complete renditions of the Qur'an in this *riwāyah* [Ḥafṣ] were therefore recorded and promoted by using the vocal abilities of reciters such as Muṣṭafā Ismā'īl, Maḥmūd 'Alī al-Bannā, 'Abd al-Bāsiṭ 'Abd al-Ṣamad and Maḥmūd Khalīl Ḥuṣarī – with the latter possessing an earlier, complete rendition in the *riwāyah* of Warsh [prior to the recording of Ḥafṣ] as well as an incomplete rendition for the *riwāyah* of Dūrī Kisā'ī. In addition, even though the first *muṣḥaf* via the *riwāyah* of Ḥafṣ was released in Egypt in 1924, Warsh remained the preferred Reading until their complete adaptation of the *riwāyah* of Ḥafṣ three decades later. Consequently, this *muṣḥaf* became known as the 1924 Cairo Edition.

³⁹ In terms of phonology, counts are synonymous with morae, units denoting weight. At times they may even be referred to as syllable nuclei. *Automatic Extraction of Qur'anic Lexis*: 415.

Note: The same applies when reading words such as [ءَأَسَلْتُمْ], [ءَأَقْرَرْتُمْ] and so forth.

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** While he only mentions *taqdīm* for Hishām, which is in line with the discussion, he lists Warsh as having the afore-mentioned *awjuh*.
- 2) **Qādī:** While he lists the discussion in line with the afore-mentioned and only issues *taqdīm* for Warsh, he does not issue *taqdīm* for Hishām.
- 3) **Naḥḥās and students:** While they only read with *tas-hīl* and *idkhāl* for Hishām, they only read with *ibdāl* for Warsh.⁴⁰
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading with *tas-hīl* over reading it with *ibdāl*; because most *ṭuruq* transmit *tas-hīl* for Warsh and Hishām.⁴¹

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads *tas-hīl* with *idhkāl* for Hishām, he only reads with *ibdāl* for Warsh. Thus, al-Shāṭibī added reading *taḥqīq* with *idhkhāl* of Hishām and also added reading with *tas-hīl* for Warsh.

⁴⁰ *al-Risālat al-Ghīrāʾ*: 45.

⁴¹ *Ikhtilāf Wujūh*: 291.

Discussion 3

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ط وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٤٣﴾

Qālūn – with *khulf* – reads the *mīm al-jam‘* [*mīm* suffix attached to a plural masculine form] with *iskān* [devocalization of the vowel] and with *ṣilah* thereof, with the former being his *muqaddam fī al-adā‘* [precedent variant in presentation]:⁴²

Qālūn	Awjuh	
	1	<i>Iskān</i> of the <i>mīm al-jam‘</i>
2	<i>Ṣilah</i> of the <i>mīm al-jam‘</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They only read with *ṣilah* of the *mīm al-jam‘*.⁴³
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* to reading the word with *iskān* of the *mīm al-jam‘* over reading it with *ṣilah*; because most *ṭuruq* transmit *iskān*.⁴⁴

Note: Although al-Ṣafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, *iskān* of the *mīm al-jam‘* is presented first when reading via *jam‘ aṭfī*.

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads with *ṣilah* of the *mīm jam‘* for Qālūn⁴⁵, al-Shāṭibī also added reading with *iskān* thereof.

⁴² *Ghayth al-Naf’*: 42. *Shifā’ al-Ṣudūr*: 57 – 58. *al-Budūr al-Zāhirah*: 17.

⁴³ *al-Risālat al-Ghīrā’*: 32. *Muṣḥaf al-Qirā’āt*: 24 and 638.

⁴⁴ *Ikhtilāf Wujūh*: 175 – 177.

⁴⁵ *al-Taysīr*: 17.

Considering that Qālūn reads with *qaṣr* and *tawassuṭ* of *madd munfaṣil*; and with *iskān* and *ṣilah* of the *mīm al-jamʿ*; he has four *awjuh* [options in recitation]:

Qālūn	Awjuh	
	1	<i>Qaṣr</i> with <i>iskān</i> of the <i>mīm al-jamʿ</i>
	2	<i>Tawassuṭ</i> with <i>iskān</i> of the <i>mīm al-jamʿ</i>
	3	<i>Qaṣr</i> with <i>ṣilah</i> of the <i>mīm al-jamʿ</i>
	4	<i>Tawassuṭ</i> with <i>ṣilah</i> of the <i>mīm al-jamʿ</i>

Note: While his first reading is *muqaddam fī al-adāʾ* for the entire sequence as well as for his *wajh* with *iskān* of the *mīm al-jamʿ*; his third reading is his *muqaddam wajh* with *ṣilah* of the *mīm al-jamʿ*.

Discussion 4

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٥٦﴾

Warsh reads the word [آمَنُوا] with *tathlīth* [three options in recitation] of the *madd badl*, with first being his *muqaddam fī al-adā'* [precedent variant in presentation].⁴⁶

Awjuh	
Warsh	1 <i>Qaṣr</i> [2 morae] of the <i>madd badl</i>
	2 <i>Tawassuṭ</i> [4 morae] of the <i>madd badl</i>
	3 <i>Ṭul</i> [6 morae] of the <i>madd badl</i>

Note: When more than one *madd badl* appears in the same verse, there must be a synchronization in equally prolonging the duration of the *madd badl* [*al-taswīyah bayna al-mudūd*]. If the first *madd badl* is read with *qaṣr* [2 morae], then the second *madd badl* must be read with *qaṣr* [2 morae] and so forth.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read with *tawassuṭ* [4 morae] of the *madd badl*.⁴⁷
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** Despite them issuing *taqdīm* to reading the *madd badl* with *ṭul* [6 morae] over reading it with *qaṣr*, because most *ṭuruq* transmit *ṭul* [6 morae], via *jam‘ ‘aṭfī*, they commence with reading *qaṣr* [2 morae].⁴⁸

Note: Although al-Ṣafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, *qaṣr* of the *madd badl* is presented first when reading via *jam‘ ‘aṭfī*.

⁴⁶ *Ghayth al-Naf’*: 54. *al-Nujūm al-Ṭawālī’*: 196. *Shifā’ al-Ṣudūr*: 70. *al-Budūr al-Zāhirah*: 20.

⁴⁷ *al-Risālat al-Ghīrā’*: 43.

⁴⁸ *Ikhtilāf Wujūh*: 278 – 279.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only prolonged *madd badl* for the duration of *tawassuṭ* for Warsh, al-Shāṭibī also added prolonging it for the duration of *qaṣr* and *ṭūl*.

Discussion 5

وَ إِذَا قِيلَ لَهُمْ اٰمِنُوْا كَمَا اٰمَنَ النَّاسُ قَالُوْا اَنْتُمْ مِّنْ كَمَا اٰمَنَ السُّفَهَآٰءُ ط

When reading the word (السُّفَهَآٰءُ) in *waqf* mode, Ḥamzah and Hishām have five *awjuh* [options in recitation] when applying *waqf* on a *hamzat al-mutaṭarrifāh* [hamzah appearing at the end] of a word. These five *awjuh* are more commonly referred to as *khamsat al-qiyās* [the five rational ways], with the first being their *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁹

Awjuh		
Ḥamzah & Hishām	1	<i>Qaṣr</i> with <i>ibdāl</i> of the <i>hamzah</i> into an <i>alif</i> [<i>muqaddam for ibdāl</i>]
	2	<i>Tawassuṭ</i> [4 morae] with <i>ibdāl</i> of the <i>hamzah</i>
	3	<i>Ṭul</i> [6 morae] with <i>ibdāl</i> of the <i>hamzah</i>
	4	<i>Madd</i> with <i>tas-hīl</i> and <i>rawm</i> [<i>muqaddam for rawm</i>]
	5	<i>Qaṣr</i> [2 morae] with <i>tas-hīl</i> and <i>rawm</i>

Note: Hishām prolongs the *madd* for the duration of *tawassuṭ* [4 morae], whereas Ḥamzah prolongs it for the duration of *ṭul* [6 morae]. Reason being, Hishām reads with *tawassuṭ* [4 morae] in both *madd munfaṣil* and *muttaṣil*, whereas Ḥamzah reads them with *ṭul* [6 morae]. For this reason, Reading four is regarded as their *muqaddam fī al-adā'* [precedent variant in presentation] *wajh* with *rawm* [faint vocalisation of the vowel] because it is their usual duration of prolonging *madd munfaṣil*/*muttaṣil*.

If the *hamzah* is *maftūḥah* [not a *fatḥtayn*], they only apply *waqf* with the first three *awjuh*. These three *awjuh* are more commonly referred to as *thalāthat al-ibdāl* [the three changed ways], with the first being their *muqaddam fī al-adā'* [precedent variant in presentation]:

Awjuh		
Ḥamzah & Hishām	1	<i>Qaṣr</i> [2 morae] with <i>ibdāl</i> of the <i>hamzah</i> into an <i>alif</i>
	2	<i>Tawassuṭ</i> [4 morae] with <i>ibdāl</i> of the <i>hamzah</i>
	3	<i>Ṭul</i> [6 morae] with <i>ibdāl</i> of the <i>hamzah</i>

⁴⁹ *Ghayth al-Naf*: 56 – 57.

➤ **Synoptic overview:**

- 1) **Mukhallalāti:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.⁵⁰
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.⁵¹
- 3) **Nahḥās and students:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.⁵²
- 4) **Bashīr Aḥmad and Maʿṣarāwī:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.⁵³

Note: Although al-Ṣafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, the above-mentioned sequence is presented when reading via *jam* ʿ *atfī*.

⁵⁰ *Shifāʾ al-Ṣudūr*: 67 – 68.

⁵¹ *al-Budūr al-Zāhirah*: 22.

⁵² *al-Risālat al-Ghirrāʾ*: 58.

⁵³ *Ikhtilāf Wujūh*: 343.

Discussion 6

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ

Warsh – with *khulf* – reads the word [بِالْهُدَىٰ] with the pronounciative techniques of *fath* or *taqlil* [*imālah ṣughrā*] of the *dhawāt al-yā*⁵⁴, with the former being his *muqaddam fī al-adā*' [precedent variant in presentation]:⁵⁵

Warsh	Awjuh	
	1	<i>Fath</i> of the <i>dhawāt al-yā</i> '
	2	<i>Taqlil</i> of the <i>dhawāt al-yā</i> '

Conversely, Warsh generally reads with *taqlil* of the *dhawāt al-rā*', with the exception of the word [وَلَوْ أَرْنَكُمُ] in *Sūrat al-Anfāl*, verse 43. He reads it with *khulf*, i.e. *fath* and *taqlil*.

➤ Synoptic overview:

- 1) **Mukhallalātī:** He does not list the discussion, neither does he issue *taqdim*.
- 2) **Qādī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdim*.
- 3) **Naḥḥās and students:** They only read with *taqlil* of both the *dhawāt al-yā*' and the *dhawāt al-rā*'.⁵⁶
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdim* to reading the *dhawāt al-yā*' with *taqlil* over reading it with *fath*; because most *ṭuruq* transmit it with *taqlil*.⁵⁷

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads with *taqlil* of the *dhawāt al-yā*', al-Shāṭibī also added reading with *fath* thereof.

⁵⁴ In academia, a *dhawāt al-yā*' is referred to as a *yā*' radical; whereas *taqlil* is referred to as full *imālah* and is written as a>e shift or as æ. Therefore, the written form of Warsh's reading of the word [بِالْهُدَىٰ] with *taqlil* of the *dhawāt al-yā*' is written as *bi-l-hudæ*. As for *imālah kubrā*, they refer to it as *imālah* and is written as ē. Therefore, the written form of phrase [الْحَجَارِ] when it is read with *imālah* is written as *al-jēr*.

⁵⁵ *Ghayth al-Naf*: 60. *al-Nujūm al-Ṭawālī*: 196. *Shifā' al-Ṣudūr*: 75. *al-Budūr al-Zāhirah*: 26.

⁵⁶ *al-Risālat al-Ghīrā*: 64 – 65. *Muṣḥaf al-Qirā'āt*: 26.

⁵⁷ *Ikhtilāf Wujūh*: 382 – 384.

Discussion 7

قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿٦٧﴾

When reading the word [مُسْتَهْزِءُونَ] in *waqf* mode, Ḥamzah has six *awjuh* [options in recitation] of which three are practised, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁵⁸

Ḥamzah	Awjuh	
	1	<i>Tas-hīl</i> of the <i>hamzah</i> . Reading it between a <i>hamzah</i> and a <i>wāw</i>
	2	<i>Ibdāl</i> of the <i>hamzah</i> into a <i>yā'</i>
	3	<i>Ḥadhf</i> of the <i>hamzah</i> with a <i>ḍammah</i> on the <i>zāy</i>

Note: All three *awjuh* [options in recitation] may be prolonged for the duration of *qaṣr* [2 morae], *tawassuṭ* [4 morae] and *tūl* [6 morae].

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read with *tas-hīl* of the *hamzah* and with *ḥadhf* thereof.⁵⁹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because most *ṭuruq* transmit it with *tas-hīl*.⁶⁰

Furthermore, Warsh reads the word with *tathlīth* of the *madd badl*. Because the *madd badl* appears together with a *madd āriḍ* in the same word, therefore in *waqf* mode, some scholars require the reader to present both sets of *mudūd* individually, with their sequence being as follows:

⁵⁸ *Ghayth al-Naf*: 57 – 58. *Shifā' al-Ṣudūr*. 68. *al-Budūr al-Zāhirah*: 23.

⁵⁹ al-Naḥḥās only mentions the impermissibility of reading the word with *ibdāl* of the *hamzah* into a *yā'* on the basis that this Reading – with *ibdāl* – does not conform to the *rasm al-muṣṣhaf* [orthography of the 'Uthmanic script]. Furthermore, he does not emphatically state which *awjuh* are read. *al-Risālat al-Ghirrā'*: 58. However, al-Dānī lists them as being *ibdāl* and *tas-hīl*, whereas al-Ḥumrānī, conversely, lists them as being *ḥadhf* and *tas-hīl*, with neither of them issuing *taqdīm*. Despite all these opposing views, preponderance is given to what al-Dānī details in his *Taysīr. al-Taysīr*: 33. *Muṣṣhaf al-Qirā'āt*: 26 and 672.

⁶⁰ *Ikhtilāf Wujūh*: 356 – 358.

		Awjuh of the madd badl	
Warsh	1	Qaṣr [2 morae] of the <i>madd badl</i> [<i>muqaddam</i>]	
	2	Tawassuṭ [4 morae] of the <i>madd badl</i>	
	3	Ṭūl [6 morae] of the <i>madd badl</i>	
		Awjuh of the madd ‘āriḍ	
Warsh	1	Ṭūl [6 morae] of the ‘āriḍ [<i>muqaddam</i>]	
	2	Tawassuṭ [4 morae] of the ‘āriḍ	
	3	Qaṣr [2 morae] of the ‘āriḍ	

وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۗ وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ۗ إِنَّمَا نَحْنُ

مُسْتَهْزِئُونَ ﴿٣٠﴾

Additionally, when reading [قَالُوا آمَنَّا] inconjunction with [مُسْتَهْزِئُونَ], the sequence is as follows:

		Awjuh of badl and ‘āriḍ	
Warsh	1	Qaṣr [2 morae] of the <i>badl</i> + <i>qaṣr</i> , <i>tawassuṭ</i> or <i>ṭūl</i> of the ‘āriḍ	
	2	Tawassuṭ [4 morae] of the <i>badl</i> + <i>ṭūl</i> of the ‘āriḍ	
	3	Ṭūl [6 morae] of the <i>badl</i> + <i>ṭūl</i> of the ‘āriḍ	

Discussion 8

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٠﴾

Warsh – with *khulf* – reads the words [شَيْءٍ] and [سَوْءٍ] with *tawassuṭ* [4 morae] and *tūl* [6 morae] of the *līn* [diphthong]⁶¹, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation].⁶²

Awjuh	
Warsh	1 <i>Tawassuṭ</i> of the <i>līn</i>
	2 <i>Tūl</i> of the <i>līn</i>

In *mafṣūl khāṣ*, Khalaf reads the words [شَيْءٍ], [سَوْءٍ] and [أَلٍ] with *sakt* [textual constraints] during *waṣl*, whereas Khallād – with *khulf* – reads them with *sakt* [textual constraints] and *taḥqīq* [affirmation of the *hamzah*], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation].

Awjuh	
Khalaf	1 <i>Taḥqīq</i>
Awjuh	
Khallād	1 <i>Sakt</i>
	2 <i>Taḥqīq</i>

However, when applying *waqf* on [أَلٍ], *Ḥamzah* has three *awjuh* [options in recitation], of which two are *maqrū'* [read and practised upon]:

Awjuh	
Ḥamzah	1 <i>Naql</i> [transferring the <i>ḥarakah</i> on the <i>hamzah</i> to the preceding letter – the <i>lām</i> – while applying <i>ḥadhf</i> of the <i>hamzah</i>]
	2 <i>Sakt</i> with <i>taḥqīq</i> of the <i>hamzah</i>
	3 <i>Sakt</i> without <i>taḥqīq</i> of the <i>hamzah</i> , i.e. <i>sakt</i> with <i>naql</i>

Note: The latter Reading – *sakt* [textual constraints] with *naql* [*hamzah* lenition]⁶³ – is not practised via the *Shāṭibiyyah*, nor is it practised via the *Tayyibah*. Furthermore,

⁶¹ Arabic diphthongs are in reference to the letters of *līn* [a *yā'* or *wāw sākinah* preceded by a *fathah*]. *Automatic Extraction of Qur'anic Lexis*: 415.

⁶² *Ghayth al-Naf*: 59. *al-Nujūm al-Ṭawālī'*: 196. *Shifā' al-Ṣudūr*: 70. *al-Budūr al-Zāhirah*: 25.

the application of *naql* is *muqaddam fī al-adā'* [precedent variant in presentation], followed by applying *sakt*.⁶⁴

As for applying *waqf* on [شَيْءٍ] and [سَوْءٍ] when they are *majrūr* [genitive case], Ḥamzah has four *awjuh* [options in recitation]:⁶⁵

Ḥamzah	Awjuh	
	1	<i>Naql</i> with <i>iskān</i>
	2	<i>Idghām</i> with <i>iskān</i>
	3	<i>Naql</i> with <i>rawm</i>
	4	<i>Idghām</i> with <i>rawm</i>

Note: When applying *waqf* on [شَيْءٍ] and [سَوْءٍ] when they are *marfū'* [nominative case], Ḥamzah has six *awjuh* [options in recitation] with the addition of *naql* and *idghām* being read with *ishmām*:⁶⁶

Lastly, when applying *waqf* on [شَيْئًا] when it is *manṣūb* [accusative case], Ḥamzah has two *awjuh* [options in recitation]:⁶⁷

Ḥamzah	Awjuh	
	1	<i>Naql</i>
	2	<i>Idghām</i>

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the sequence for Warsh when reading [شَيْءٍ] in *waṣl* mode but does not issue *taqdīm*. While he lists the sequence for Ḥamzah when reading [شَيْءٍ], [سَوْءٍ] and [أَلْ] in *waṣl* and *waqf* mode but does not issue *taqdīm* to these Readings; he only lists reading [شَيْئًا] in *waqf* mode and does not issue *taqdīm*.

⁶³ At times, *naql ḥarakat al-hamz* is referred to as vowel transference. See: *The Legacy of the Kitāb: Sibawayhi's Analytical Methods within Context of the Arabic Grammatical Theory* by Ramzi Baalbaki.

⁶⁴ *Ghayth al-Nafā'*: 86. *al-Nujūm al-Ṭawālī'*: 196. *Shifā' al-Ṣudūr*: 91. *al-Budūr al-Zāhirah*: 20.

⁶⁵ *Ghayth al-Nafā'*: 87 - 89. *Shifā' al-Ṣudūr*: 71. *al-Budūr al-Zāhirah*: 25. *Ikhtilāf Wujūh*: 345.

⁶⁶ *Ghayth al-Nafā'*: 87 - 89. *Shifā' al-Ṣudūr*: 71. *al-Budūr al-Zāhirah*: 25. *Ikhtilāf Wujūh*: 345.

⁶⁷ *Ghayth al-Nafā'*: 74. *Shifā' al-Ṣudūr*: 71 - 72. *al-Budūr al-Zāhirah*: 32. *Ikhtilāf Wujūh*: 345.

- 2) **Qādi:** He lists the sequence for Warsh when reading [شَيْءٌ] in *waṣl* mode and does not issue *taqdīm*. While he lists the sequence for Ḥamzah when reading [شَيْءٌ], [سَوْءٌ] and [أَلٌ] in *waṣl* and *waqf* mode and does not issue *taqdīm* to these Readings; he only lists reading [شَيْئًا] in *waqf* mode and does not issue *taqdīm*.
- 3) **Nahḥās and students:** They only read with *tawassuṭ* [4 morae] of the *līn* [diphthong] for Warsh.⁶⁸ While they only read with *sakt* [textual constraints] on [شَيْءٌ], [سَوْءٌ] and [أَلٌ] in *waṣl* mode for Khalaf, they do not read with *sakt* [textual constraints] for Khallād.⁶⁹ As for reading [أَلٌ] in *waqf* mode, they issue *taqdīm* to applying *waqf* with *naql* over *sakt* for Khalaf, whereas they issue *taqdīm* to applying *waqf* with *sakt* over *naql* for Khallād.⁷⁰ While they only read the [شَيْئًا] with *naql* in *waqf* mode for Khalaf, they apply *waqf* with *idghām* for Khallād.⁷¹
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading with *tawassuṭ* [4 morae] of the *līn* [diphthong] over reading it with *tūl* [6 morae] because most *ṭuruq* transmit *tawassuṭ* for Warsh.⁷² Furthermore, they read with *sakt* [textual constraints] on [شَيْءٌ], [سَوْءٌ] and [أَلٌ] in *waṣl* mode for Khalaf [without *khulf*] and Khallād – with *khulf*. They issue *taqdīm* to reading with *sakt* [textual constraints] over reading it with *tahqīq* for Khallād; because most *ṭuruq* transmit *sakt* for Khallād.⁷³ As for reading [شَيْئًا] in *waqf* mode, they issue *taqdīm* to applying *waqf* with *naql* over *idghām*; because the majority of the *qurrā’* are in favour thereof.⁷⁴

⁶⁸ *Muṣḥaf al-Qirā’āt*: 27 and 643.

⁶⁹ *al-Risālat al-Ghīrā’*: 56.

⁷⁰ *Muṣḥaf al-Qirā’āt*: 28.

⁷¹ *al-Risālat al-Ghīrā’*: 57.

⁷² *Ikhtilāf Wujūh*: 271 – 272.

⁷³ *Ikhtilāf Wujūh*: 330 – 332.

⁷⁴ *Ikhtilāf Wujūh*: 344.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads with *tawassuṭ* of the *līn* in [شَيْءٍ] in *waṣl* and *waqf* mode for Warsh, al-Shāṭibī also added reading with *tūl* thereof.
- 2) While al-Dānī only reads with *sakt* on [شَيْءٍ] and [أَلْ] in *waṣl* mode for Khalaf, al-Shāṭibī also added reading with *sakt* on *mafṣūl*.
- 3) While al-Dānī does not read with *sakt* on [شَيْءٍ] and [أَلْ] in *waṣl* mode for Khallād, al-Shāṭibī also added reading with *sakt* thereof for Khallād.
- 4) While al-Dānī only applies *waqf* with *naql* on [شَيْئًا] for Khalaf, al-Shāṭibī also added applying *waqf* with *idghām* thereof.
- 5) While al-Dānī only applies *waqf* with *idghām* on [شَيْئًا] for Khallād, al-Shāṭibī also added applying *waqf* with *naql* thereof.
- 6) While al-Dānī only applies *waqf* with *sakt* on [أَلْ] for Khalaf, al-Shāṭibī also added applying *waqf* with *naql*.
- 7) While al-Dānī only applies *waqf* with *naql* on [أَلْ] for Khallād, al-Shāṭibī also added applying *waqf* with *sakt*.
- 8) While al-Dānī only applies *waqf* with *tahqīq* on *mafṣūl* for Ḥamzah, al-Shāṭibī also added applying *waqf* with *naql* and *sakt*.

Discussion 9

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ٥٦

In certain cases⁷⁵, Kisā'ī – with *khulf* – reads the letter preceding a *tā'* *marbūṭah* [*tā'* of femininity] in *waqf* mode with the pronounciative techniques of *fath* and *imālah*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁷⁶

Kisā'ī	Awjuh	
	1	Waqf with <i>fath</i>
2	Waqf with <i>imālah</i>	

Note: The afore-mentioned only applies for Kisā'ī in the following two scenarios:

- If a *tā'* *marbūṭah* is preceded by one of the letters found in the combination [حَقُّ ضِعَاظٍ عَصِ حَظًا], as in [بَعُوضَةً] and [الرِّضَاعَةَ].
- If a *tā'* *marbūṭah* is preceded by one of the letters found in the combination [أَكْهَرُ], which, in turn, is preceded by a *maftūḥah* or a *maḍmūmah*, as in [التَّهْلُكَةَ] and [الحِجَارَةَ].

➤ **Synoptic overview:**

- Mukhallalātī and Qāḍī:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.
- Naḥḥās and students:** They follow the view of applying *waqf* on a *tā'* *marbūṭah* without any restrictions safe for the *alif*.⁷⁷
- Bashīr Aḥmad and Ma'ṣarāwī:** They restrict themselves to only reading with *fath* in *waqf* mode, as long as it is not preceded by a *yā'* *sākinah*, a *kasrah*, or a *fāṣilah* [a separator]. However, if any of the afore-mentioned

⁷⁵ Refer to the discussions relating to the various *madhāhib* [schools of thought] concerning applying *waqf* on a *tā'* *marbūṭah* for Kisā'ī in *Ghayth al-Naf'*, *al-Budūr al-Zāhirah*, or *Ghunyat al-Ṭalabah*.

⁷⁶ The application of applying *waqf* on a *tā'* *marbūṭah* or rather the letter preceding a *tā'* *marbūṭah* with *fath* and *imālah* for Kisā'ī is practised via the *Ghayth al-Naf'* despite al-Ṣafāqūsī listing opposing views. *Ghayth al-Naf'*: 60. 63. This also seems to be the methodological approach of al-Mukhallalātī and al-Qāḍī because of them listing *khulf* for Kisā'ī in their works. Had this not been the case, they would not have resorted to listing *khulf*. *Shifā' al-Ṣudūr*: 73. *al-Budūr al-Zāhirah*: 26 – 27. A clear example of not listing *khulf* is evident in the works of Tawfiq Ḍamrah. See: *Ghāyat al-Riḍā' fī Qirā'at al-Kisā'ī*.

⁷⁷ *al-Risālat al-Ghīrā'*: 73. *Muṣḥaf al-Qirā'at*: 25.

precedes it, then they restrict themselves to reading with the pronounciative techniques of *imālah*.⁷⁸

Note: Although al-Şafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, the above-mentioned sequence is presented when reading via *jam* ‘*aṭfi*.

⁷⁸ *Ikhtilāf Wujūh*: 326. The view espoused only relates to reading the *tā’ marbūṭah* when it is preceded by one of the letters of [أ، ك، هـ].

Discussion 10

قَالَ يَا دُمْرُ أَتَيْتُمْ بِأَسْمَائِهِمْ^ع

The word [بِأَسْمَائِهِمْ] consists of two *hamzahs*. Even though both *hamzahs* are *mutawassitah* and the first *hamzah* being the first *aṣlī* [original] letter of the word, it belongs to a category known as *al-hamzat al-mutawassitah bi al-zawā'id*, where the *hamzah* originally appears at the beginning of the word but is shifted to an in-between position due to the addition of letters, such as the *bā' maksūrah* [particle] in this specific case.

When reading the word in *waqf* mode, Ḥamzah – with *khulf* – reads the first *hamzah* with *ibdāl* and *taḥqīq* and the second *hamzah* with *tas-hīl*, allowing for the word to be read *madd* [6 morae] and *qaṣr* [2 morae]. Considering the aforementioned, Ḥamzah has four *awjuh* [options in recitation], with the first being his *muqaddam fī al-adā'* [precedent variant in presentation]:

Awjuh		
Ḥamzah	1	<i>Ibdāl</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>madd</i>
	2	<i>Ibdāl</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>qaṣr</i>
	3	<i>Taḥqīq</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>madd</i>
	4	<i>Taḥqīq</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>qaṣr</i>

Similarly, the same applies when reading the words [وَأَبْنَاءَكُمْ] and [وَأَبْنَاءَنَا] in *waqf* mode for Ḥamzah, with the exception of substituting *ibdāl* with *tas-hīl*:

Awjuh		
Ḥamzah	1	<i>Tas-hīl</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>madd</i>
	2	<i>Tas-hīl</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>qaṣr</i>
	3	<i>Taḥqīq</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>madd</i>
	4	<i>Taḥqīq</i> of the first <i>hamzah</i> + <i>tas-hīl</i> of the second <i>hamzah</i> with <i>qaṣr</i>

Note: While the first Readings are *muqaddam fī al-adā'* [precedent variant in presentation] for Ḥamzah's *wajh* with *ibdāl*/*tas-hīl*, his third Reading is his *muqaddam wajh* with *taḥqīq*.⁷⁹

⁷⁹ *Ghayth al-Naf'*: 69 – 70.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.⁸⁰
- 2) **Naḥḥās and students:** While they issue *taqdīm* to reading the word with *taḥqīq* of the *hamzah* for Khalaf, they issue *taqdīm* to reading it with *tas-hīl/ibdāl* over reading with it *taḥqīq* thereof for Khallād.⁸¹ These restrictions only apply to reading the first *hamzah*. As for the second *hamzah*, they read in line with the afore-mentioned, i.e. *tas-hīl* with *madd* and *qaṣr* for both Canonical transmitters, Khalaf and Khallād.
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.⁸²

⁸⁰ *Shifā’ al-Ṣudūr*: 84. *Al-Budūr al-Zāhirah*: 30.

⁸¹ *al-Risālat al-Ghīrā’*: 57.

⁸² *Ikhtilāf Wujūh*: 347 – 351.

Discussion 11

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَقْبِلُوهَا بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

Despite al-Şafāqūsī affirming that Qālūn has four *awjuh* [variant ways] of which three are *maqrū'* [read and practised upon] when reading [هُؤُلَاءِ] and it is followed by a *hamzah* in a separate word; al-Mutawallī transmits an additional *wajh*.⁸³ Thus, four *awjuh* are *maqrū'* [read], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:

Awjuh		
Qālūn	1	<i>Qaṣr</i> of the <i>hā' al-tanbīh</i> and <i>tawassuṭ</i> of the <i>madd muttaṣil</i>
	2	<i>Qaṣr</i> of the <i>hā' al-tanbīh</i> and <i>qaṣr</i> of the <i>madd muttaṣil</i>
	3	<i>Tawassuṭ</i> of the <i>hā' al-tanbīh</i> and <i>tawassuṭ</i> of the <i>madd muttaṣil</i>
	4	<i>Tawassuṭ</i> of the <i>hā' al-tanbīh</i> and <i>qaṣr</i> of the <i>madd muttaṣil</i>

Note: Considering that the verse contains a *mīm al-jam'* [*mīm* suffix attached to a plural masculine form], Qālūn, therefore, has eight *awjuh* [readings]. The aforementioned Readings only apply when the word [هُؤُلَاءِ] is followed by a *hamzah* in a separate word, as in the afore-mentioned case. As for when a *hamzah* does not follow the word, Qālūn has two *awjuh*:

Awjuh		
Qālūn	1	<i>Qaṣr</i> of the <i>hā' al-tanbīh</i> and <i>tawassuṭ</i> of the <i>madd muttaṣil</i>
	2	<i>Tawassuṭ</i> of the <i>hā' al-tanbīh</i> and <i>tawassuṭ</i> of the <i>madd muttaṣil</i>

Additionally, Dūrī has three *awjuh* [options in recitation]⁸⁴ when the word [هُؤُلَاءِ] is followed by a *hamzah* in a separate word, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:

⁸³ *al-Rawḍ al-Naḍīr*: 296.

⁸⁴ In addition to the discussion, Sūsī only reads the first two *awjuh*.

Awjuh		
Dūri	1	<i>Qaṣr</i> of the <i>hā' al-tanbīh</i> and <i>qaṣr</i> of the <i>madd muttaṣil</i> with <i>isqāṭ</i> of the first <i>hamzah</i> and <i>taḥqīq</i> of the second <i>hamzah</i>
Dūri	2	<i>Qaṣr</i> of the <i>hā' al-tanbīh</i> and <i>tawassuṭ</i> of the <i>madd muttaṣil</i> with <i>isqāṭ</i> of the first <i>hamzah</i> and <i>taḥqīq</i> of the second <i>hamzah</i>
Dūri	3	<i>Tawassuṭ</i> of the <i>hā' al-tanbīh</i> and <i>tawassuṭ</i> of the <i>madd muttaṣil</i> with <i>isqāṭ</i> of the first <i>hamzah</i> and <i>taḥqīq</i> of the second <i>hamzah</i> .

- 1) Qālūn's first *wajh* [option in recitation] is read with *qaṣr* of the *hā' al-tanbīh*, *tawassuṭ* of the *lām* [*madd muttaṣil*] and *tas-hīl* of the first *hamzah*, because of the *athar* [fragmental effect] of the first *hamzah*, where it is not completely dropped.
- 2) In Dūri's first *wajh* [option in recitation], the *hā' al-tanbīh* and the *madd muttaṣil* are both read with *qaṣr*; in addition to reading with *isqāṭ* of the first *hamzah*. This is because the first *hamzah* has no *athar* [fragmental effect]. After all, it is entirely dropped.

➤ **Synoptic overview:**

- 1) **Ṣafāqusī, Mukhallalātī, Qāḍī, Naḥḥās and students:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*. Furthermore, they do not read the fourth *wajh* for Qālūn because they classify and deem it weak.⁸⁵
- 2) **Ibn Yālūshah, Bashīr Aḥmad and Ma'ṣarāwī:** They do not list the discussion, neither do they issue *taqdīm*.

Note: Although al-Ṣafāqusī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, *qaṣr* is presented first when reading via *jam' 'aṭfī*.

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads with *ibdāl* of the *hamzah* into a *yā' maksūrah* for Warsh, al-Shāṭibī also added reading it with *ibdāl* of the *hamzah* into a *yā' maddiyah*.

⁸⁵ *Ghayth al-Naf'*: 66 – 68. *Shifā' al-Ṣudūr*: 82 – 83. *al-Budūr al-Zāhirah*: 29 – 30.

Discussion 12

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ط

In the afore-mentioned verse, the *dhawāt al-yā'* is followed by a *madd badl*. Warsh, therefore, reads the phrase with *tarbī'* [four options in recitation], with the first being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁸⁶

Awjuh		
Warsh	1	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>qaṣr</i> of the <i>madd badl</i>
	2	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>tawassuṭ</i> of the <i>madd badl</i>
	3	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>
	4	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>

Despite the above illustration, when reading via *jam'* *'aṭfī* [sequencing], Reading three is read second; and Reading two is read third, as in:

Sequence	
1	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>qaṣr</i> of the <i>madd badl</i>
2	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>
3	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>tawassuṭ</i> of the <i>madd badl</i>
4	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>

In addition to the discussion, al-Ṣafāqūsī mentions that the teacher of his teacher – ‘Ali al-Shabrāmallisī – read six *awjuh* via the *Shāṭibiyyah*:

1	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>qaṣr</i> of the <i>madd badl</i>
2	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>tawassuṭ</i> of the <i>madd badl</i>
3	<i>Faṭḥ</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>
4	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>qaṣr</i> of the <i>madd badl</i>
5	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>tawassuṭ</i> of the <i>madd badl</i>
6	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>

Despite the above-mention sequence, it was the *ikhtiyār* [preferred selection] of al-Shabrāmallisī to read the phrase with *takhmīs* [five options in recitation] as opposed

⁸⁶ *Ghayth al-Naf'*: 70 – 71. *Shifā'* al-Ṣudūr. 85. *al-Budūr al-Zāhirah*: 30.

to reading it with six *awjuh*. He thus excluded reading it with *taqlīl* of the *dhawāt al-yā'* and *qaṣr* [2 morae] of the *madd badl*:

1	<i>Fath</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>qaṣr</i> of the <i>madd badl</i>
2	<i>Fath</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>tawassuṭ</i> of the <i>madd badl</i>
3	<i>Fath</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>
4	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>qaṣr</i> of the <i>madd badl</i>
5	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>tawassuṭ</i> of the <i>madd badl</i>
6	<i>Taqlīl</i> and <i>ṭūl</i> of the <i>dhawāt al-yā'</i> + <i>ṭūl</i> of the <i>madd badl</i>

Considering the above, al-Ṣafāqusī maintains that the correct [*ṣaḥīḥ*] amount of *awjuh* via the *Shāṭibiyyah* is four. He adds that although Sultān ibn Aḥmad al-Mazāḥī mentioned that *takhmīs* is practised via the *Ṭayyibah*, he [al-Ṣafāqusī] personally read it to his teacher with *tarbr'* via the *Shāṭibiyyah*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** Based on the previous discussions, they only read with *tawassuṭ* [4 morae] of the *madd badl* and *taqlīl* of the *dhawāt al-yā'*.
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading with *taqlīl* over reading with *fath* of the *dhawāt al-yā'* and the *dhawāt al-rā'* because most *ṭuruq* transmit *taqlīl*.⁸⁷

⁸⁷ *Ikhtilāf Wujūh*: 382 – 384.

Discussion 13

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ أَنْفُسَكُمْ يَتَّخِذِكُمْ الْعِجَلَفَتُونَ إِلَى بَارِيكُمْ
فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ ۚ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ



The Canonical transmitters for Abū ‘Amr differ in their reading of the word [بَارِيكُمْ]. While Sūsī reads the word with *iskān* [devocalization of the vowel] of the *hamzah*, Dūrī – with *khulf* – reads it either with *iskān* of the *hamzah* or with *ikhtilās* [vowel reduction/elision] of the *kasrah* on the *hamzah*, with the latter being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁸⁸

Awjuh	
Dūrī	1 <i>Ikhtilās</i> of the <i>hamzah</i>
	2 <i>Iskān</i> of the <i>hamzah</i>

Note: The same application of *taqdīm* [precedence] applies for Dūrī when reading the word [يَأْمُرُكُمْ] as well as every *rā’ maḍmūmah* that is followed by a *ḍamīr*, which is conjugated in a plural form; regardless whether the *ḍamīr* is in the form of a second or third person.⁸⁹ This includes words such as [يُنْصِرُكُمْ], [يَأْمُرُهُمْ], [يُشْعِرُكُمْ] and so forth.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but issue *taqdīm* to reading the word with *iskān* of the *hamzah* over reading it with *ikhtilās*.⁹⁰
- 2) **Nahḥās and students:** They only read the word with *iskān* of the *hamzah*.⁹¹
- 3) **Bashīr Aḥmad and Ma’ṣarāwī:** They issue *taqdīm* to reading the word with *iskān* of the *hamzah* over reading it with *ikhtilās*; based on a 51% ratio in favour thereof.⁹²

⁸⁸ *Ghayth al-Nafā’*: 75.

⁸⁹ *al-Nujūm al-Ṭawālī’*: 196.

⁹⁰ *Shifā’ al-Ṣudūr*: 91. *al-Budūr al-Zāhīrah*: 33.

⁹¹ *al-Risālat al-Ghīrā’*: 85. *Muṣḥaf al-Qirā’at*: 31.

Note: The word أَرِنَا in verse 128 is only read with *ikhtilās* [vowel reduction/elision] of the *kasrah* on the *rā'*; hence, *khulf* is not transmitted for Dūrī in this Reading.⁹³

Ziyādāt al-Shāṭibiyah

- 2) While al-Dānī only reads with *iskān* of the *hamzah*, al-Shāṭibī also added reading with *ikhtilās* thereof.

⁹² *Ikhtilāf Wujūh*: 527.

⁹³ *Ghayth al-Nafā'*: 93. *Shifā' al-Ṣudūr*: 117. *al-Budūr al-Zāhirah*: 46.

Discussion 14

قَالُوا اتَّخَذْنَا **هُرُؤًا** ط قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ **الْجَاهِلِينَ** ﴿٤٤﴾

When stopping on the word [هُرُؤًا], Ḥamzah has five *awjuh* [options in recitation] of which three are practised, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁹⁴

Awjuh	
1	<i>Naql</i> – [هُرُؤًا]
2	<i>Ibdāl</i> of the <i>hamzah</i> into a <i>wāw</i> – [هُرُؤًا]
3	<i>Idghām</i> of the <i>zāy</i> – [هُرُؤًا] – [weak but read]
4	<i>Tas-hīl</i> of the <i>hamzah</i> – [هُرُؤًا] – [weak and not read]
5	<i>Ḍammah</i> on the <i>zāy</i> + <i>ibdāl</i> of the <i>hamzah</i> in to a <i>wāw</i> – [هُرُؤًا] – [weak and not read]

Note: Although al-Ṣafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, the above-mentioned sequence is presented when reading via *jam‘ ‘atfi*.

Note: The same five *awjuh* applies for Ḥamzah when reading the word [كُفُؤًا] in *Sūrat al-Ikhlās*, verse 4, in *waqf* mode.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** While they only list the first two *awjuh* for Ḥamzah, they issue *taqdīm* to applying *waqf* with *naql* over applying *waqf* with *ibdāl*.
- 2) **Naḥḥās and students:** While al-Naḥḥās does not list the discussion, al-Ḥumrānī issues *taqdīm* to applying *waqf* with *naql* over applying *waqf* with *ibdāl*.⁹⁵
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They do not list the discussion, neither do they issue *taqdīm*.

⁹⁴ *Ghayth al-Naf‘*: 78. *Shifā’ al-Ṣudūr*: 97 – 99. *al-Budūr al-Zāhirah*: 23.

⁹⁵ *Muṣḥaf al-Qirā’āt*: 33.

Note: The above-mentioned scholars agree that in *wasl* mode, Ḥamzah reads the word with *iskān* of the *zāy* and *taḥqīq* of the *hamzah*, as in [هُزُوًا].

Discussion 15

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ط

The Canonical transmitters for Ibn ‘Āmir differ in their reading of the word [إِبْرَاهِيمَ]. While Hishām reads the word with *fath* of the *hā*’ followed by *ithbāt* [affirmation] of an *alif*, as in [إِبْرَاهِمَ]; Ibn Dhakwān – with *khulf* – reads it either with a *kasrah* on the *hā*’ followed by a *yā*’ *sākinah*; and he reads it with *fath* of the *hā*’ followed by *ithbāt* of an *alif*, with the former being his *muqaddam fī al-adā*’ [precedent variant in presentation].⁹⁶

Ibn Dhakwān	Awjuh	
	1	<i>Kasrah</i> on the <i>hā</i> ’ followed by a <i>yā</i> ’ <i>sākinah</i>
2	<i>Fath</i> of the <i>hā</i> ’ followed by <i>ithbāt</i> of an <i>alif</i>	

Note: Ibn Dhakwān only has *khulf* when reading the word in this *Sūrah*. As for all its remaining occurrences in the Qur’ān, he reads it as [إِبْرَاهِيمَ].

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the sequence as being *fath* of the *hā*’ followed by *ithbāt* of an *alif*; and *khafḍ* of the *hā*’ followed by a *yā*’ *sākinah*. They do not issue *taqdīm*.⁹⁷
- 2) **Naḥḥās and students:** They list the discussion but only read the word with a *kasrah* on the *hā*’ followed by a *yā*’ *sākinah*.⁹⁸
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because the majority of the *qurrā*’ are in favour thereof.⁹⁹

⁹⁶ *Ghayth al-Nafā*’: 91. *al-Nujūm al-Ṭawālī*’: 197. *Shifā’ al-Ṣudūr*: 116. *al-Budūr al-Zāhirah*: 45.

⁹⁷ *Shifā’ al-Ṣudūr*: 116. *al-Budūr al-Zāhirah*: 45.

⁹⁸ *al-Risālat al-Ghirrā*’: 85. *Muṣḥaf al-Qirā’āt*: 43.

⁹⁹ *Ikhtilāf Wujūh*: 537 – 538.

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with a *kasrah* on the *hā'* followed by a *yā' sākinah* for Ibn Dhakwān, al-Shāṭibī also added reading it with *fath* of the *hā'* followed by *ithbāt* of an *alif*.

Furthermore, the [إِبْرَاهِيمَ] word appears 36 times in the Qur'an. While Hishām only reads the word as [إِبْرَاهِمَ] in 33 of these places; he reads the remaining 3 appearances as [إِبْرَاهِيمَ]. Furthermore, the word [إِبْرَاهِيمَ] appears 15 times in *Sūrat al-Baqarah*, Hishām thus reads all their appearances as [إِبْرَاهِمَ]. While Ibn Dhakwān only reads the word [إِبْرَاهِيمَ] with *khulf* in *Sūrat al-Baqarah*, thus reading them as [إِبْرَاهِمَ] and [إِبْرَاهِيمَ]; he reads the remaining appearances of the word in the Qur'an as [إِبْرَاهِيمَ].

The word [إِبْرَاهِيمَ] appears four times in *Sūrat al-Nisā'*: in verse 54, twice in verse 125, and in verse 163. Hishām only reads the last three appearances of the word as [إِبْرَاهِمَ]. He thus reads its first appearance as [إِبْرَاهِيمَ].

The word [إِبْرَاهِيمَ] appears four times in *Sūrat al-An'ām*: in verse 54, twice in verse 75, and in verse 93. Hishām only reads the last appearance of the word in verse 161 as [إِبْرَاهِمَ]. He thus reads its first three appearances as [إِبْرَاهِيمَ].

The word [إِبْرَاهِيمَ] appears three times in *Sūrat al-Tawbah*: in verse 70 and twice in verse 114. Hishām only reads the last two appearances of the word in verse 114 as [إِبْرَاهِمَ]. He thus reads its first appearance as [إِبْرَاهِيمَ].

In conclusion, al-Dānī reports that the *rasm* [orthography] of the word [إِبْرَاهِيمَ] was recorded in some codices of *ahl al-'Irāq* and *ahl-Shām* with both a *yā' sākinah* and an *alif*. However, they were only found to be scripted as such in *Sūrat al-Baqarah*.¹⁰⁰ This finding further supports Ibn Dhakwān's Reading, which includes *khulf* in this particular *Sūrah*. Additionally, the name [إِبْرَاهِيمَ] being of non-Arabic origin,

¹⁰⁰ *al-Wasīlah*: 137.

specifically Syriac, allows for other variations such as: *Ibrāhīm* [إِبْرَاهِيمَ], *Ibrāhim* [إِبْرَاهِمَ] and *Ibrahim* [إِبْرَاهِمَ].¹⁰¹

¹⁰¹ *al-Futūḥāt*: 1/466.

Discussion 16

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٣﴾

The Canonical transmitters for Abū ‘Amr differ in their reading of the phrase [نَرَى الله]. While Dūrī reads the phrase with *fath* of the *rā’* and *taghlīṭh* [pharyngealization]¹⁰² of the *lām* of Allah; Sūsī has three *awjuh* [options in recitation] with the first being his *muqaddam fī al-adā’* [precedent variant in presentation]:¹⁰³

Awjuh		
Sūsī	1	<i>Fath</i> of the <i>rā’</i> + <i>taghlīṭh</i> of the <i>lām</i>
	2	<i>Imālah</i> of the <i>rā’</i> + <i>taghlīṭh</i> of the <i>lām</i>
	3	<i>Imālah</i> of the <i>rā’</i> + <i>tarqīq</i> of the <i>lām</i>

Note: The same applies for Sūsī when reading the phrase [وَسَيَرَى اللَّهَ] in *Sūrat al-Tawbah*, verse 94 and the phrase [الْقُرَى الَّتِي] in *Sūrah Saba’*, verse 18.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** Despite al-Naḥḥās listing the discussion in line with the afore-mentioned, he does not mention whether or not the *lām* is read with *taghlīṭh* or *tarqīq*. Furthermore, he only reads with *imālah* of the *rā’*. However, al-Ḥumrānī issues *taqdīm* to reading the *lām* in the name of Allah with *taghlīṭh* over reading it with *tarqīq* thereof.¹⁰⁴ Considering the aforementioned, their reading is with *imālah* of the *rā’* and *taghlīṭh* of the *lām*, followed by reading with *tarqīq* of the *lām*.¹⁰⁵

¹⁰² See: *The Qur’anic Conditionally Pharyngealized Sounds*.

¹⁰³ *al-Nujūm al-Ṭawālī’*: 196. *Shiḥā’ al-Ṣudūr*: 93. *al-Budūr al-Zāhirah*: 34.

¹⁰⁴ *al-Risālat al-Ghirrā’*: 68. *Muṣḥaf al-Qirā’āt*: 31.

¹⁰⁵ The practice of reading the phrase with *imālah* of the *dhawāt al-rā’* and with *tarqīq* of the *lām* contradicts the information presented in the *Taysīr*. Rather, it is apparent that al-Dānī only reads the phrase with *imālah* of the *rā’* and with *taghlīṭh* of *lām*. This can be observed in the chapter on *fāṭh* and *imālah*: 36 – 41, the chapter on the *lāmāt*: 45, as well as the *farsh* [individual/word variants] of *Sūrat al-Baqarah*: 54 – 65.

- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion but do not issue *taqdīm*.¹⁰⁶

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *imālah* of the *rā’* and *taghlīṭh* of the *lām* in *waṣl* mode, al-Shāṭibī also added reading it with *imālah* of the *rā’* and *tarqīq* of the *lām*.
- 2) While al-Dānī only reads with *fath* of the *dhawāṭ al-rā’* in [الْقُرَى الَّتِي] for Sūsī, al-Shāṭibī also added reading it with *imālah* thereof.

¹⁰⁶ *Ikhtilāf Wujūh*: 369.

Discussion 17

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَنْفِرْ لَكُمْ خَطِيئَتِكُمْ^ط وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥١﴾

Dūrī – with *khulf* – reads the phrase [نَنْفِرْ لَكُمْ] with *iṭḥ-hār* and *idghām* of the *rā'* into the *lām* [minor assimilation of an unvocalized *rā'* into a vocalized *lām*], with the former being his *muqaddam fi al-adā'* [precedent variant in presentation]:¹⁰⁷

Awjuh		
Dūrī	1	<i>Iṭḥ-hār</i> of the <i>rā'</i> and the <i>lām</i>
	2	<i>Idghām</i> of the <i>rā'</i> into the <i>lām</i>

Note: The same applies for Dūrī whenever a *rā' sākinah* is followed by a *lām*, as in [فَاصْبِرْ لِحُكْمِ رَبِّكَ].

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the phrase with *idghām ṣaghīr* [minor assimilation].¹⁰⁸
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *idghām* over reading it with *iṭḥ-hār*; because the majority of the *qurrā'* are in favour thereof.¹⁰⁹

¹⁰⁷ *Ghayth al-Naf'*: 77. *al-Nujūm al-Ṭawālī'*: 196. *Shifā' al-Ṣudūr*: 94. *al-Budūr al-Zāhirah*: 34.

¹⁰⁸ *al-Risālat al-Ghirrā'*: 63. *Muṣḥaf al-Qirā'āt*: 32.

¹⁰⁹ *Ikhtilāf Wujūh*: 216.

Discussion 18

وَإِذَا خَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُعْرِضُونَ ﴿١٢٠﴾

Sūsī – with *khulf* – reads the phrase [الزَّكَاةَ ثُمَّ] with *idghām* of the *tā'* into the *thā'* [major assimilation of a vocalized *tā'* into a vocalized *thā'*] and with *iṭḥ-hār* thereof, with former being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹¹⁰

Awjuh		
Sūsī	1	<i>Idghām</i> of the <i>tā'</i> into the <i>thā'</i>
	2	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>thā'</i>

Note: The same applies for Sūsī when reading the phrase in *Sūrat al-Jumu'ah*, verse 5.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.¹¹¹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit *iṭḥ-hār*.¹¹²

¹¹⁰ *Ghayth al-Naf'*: 84. *al-Nujūm al-Ṭawālī'*: 196. *Shifā' al-Ṣudūr*: 105. *al-Budūr al-Zāhirah*: 40.

¹¹¹ *al-Risālat al-Ghurrā'*: 35. *Muṣḥaf al-Qirā'āt*: 35.

¹¹² *Ikhtilāf Wujūh*: 191.

Discussion 19

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾

When reading the word [قُلْ] in *waqf* mode, all the *qurrā'* including Bazzī, apply *waqf* without a *hā'* *al-sakt* [omission of the *hā'* suffix] as in [قُلْ]. Therefore, Bazzī – with *khulf* – applies *waqf* with *ithbāt* [affirmation] of a *hā'* *al-sakt*, as in [قُلْمَ]; and with *hadhf* [omission] thereof, as in [قُلْمِ], with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹¹³

Awjuh	
Bazzī	1 <i>Hadhf</i> of the <i>hā'</i>
	2 <i>Ithbāt</i> of the <i>hā'</i> <i>al-sakt</i>

Note: The same applies for Bazzī when stopping on the words [عَمَّ], [فِيمَ], [بِمَ], [لِمَ] and [مِمَّ].

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only apply *waqf* without the *hā'* *al-sakt*, i.e. with *hadhf* thereof.¹¹⁴
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to applying *waqf* with *hadhf* over applying *waqf* with *ithbāt*; because most *ṭuruq* transmit *hadhf*.¹¹⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only applies *waqf* on the word with *hadhf* of the *hā'*; al-Shāṭibī also added applying *waqf* with *ithbāt* thereof.¹¹⁶

¹¹³ *Ghayth al-Naf'*: 82. *al-Nujūm al-Ṭawālī'*: 196. *Shifā' al-Ṣudūr*: 102. *al-Budūr al-Zāhirah*: 40.

¹¹⁴ *al-Risālat al-Ghīrā'*: 77. *Muṣḥaf al-Qirā'āt*: 37.

¹¹⁵ *Ikhtilāf Wujūh*: 467 – 468.

¹¹⁶ Despite al-Dānī affirming that *waqf* is applied with a *hā'* *al-sakt* in his *Taysīr*, this Reading is considered as his *khurūj 'an al-ṭarīq* [al-Dānī himself deviating from the corpus text, *Taysīr*] because it is listed in his *Mufradah* via his transmission from Abū al-Ḥasan. He also transmits the same Reading in his *Jāmi' al-Bayān* via Ibn Ghalbūn. As for his transmission for Bazzī in his *Taysīr*, he transmits via al-Fārisī. His transmission with *hadhf* is, therefore, via al-Fārisī. *al-Taysīr*: 47 – 48. *al-Risālat al-Ghīrā'*: 77. *Ikhtilāf Wujūh*: 467. *Taqrīb al-Shāṭibiyyah*: 560.

Discussion 20

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٣٧﴾

In *mafṣūl ʿām*, Khalaf – with *khulf* – reads the phrase with *taḥqīq* [affirmation of the *hamzah*] and *sakt* [textual constraints], with the former being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:¹¹⁷

Khalaf	Awjuh	
	1	<i>Taḥqīq</i>
	2	<i>Sakt</i>

وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٥﴾

However, when applying *waqf* on *mafṣūl ʿām*, the Canonical transmitters for *Ḥamzah* differ in their reading thereof. While Khalaf either applies *waqf* with *naql* [*hamzah* lenition], *taḥqīq* [affirmation of the *hamzah*] or *sakt* [textual constraints], Khallād only applies *waqf* with *naql* or *taḥqīq*.¹¹⁸

Khalaf	Awjuh	
	1	<i>Naql</i>
	2	<i>Taḥqīq</i>
	3	<i>Sakt</i>

Note: *Naql* is *muqaddam* to *taḥqīq*, and *taḥqīq* is *muqaddam* to *sakt* [textual constraints].

Khallād	Awjuh	
	1	<i>Naql</i>
	2	<i>Taḥqīq</i>

Note: *Naql* is *muqaddam* to *taḥqīq*.

¹¹⁷ *Ghayth al-Nafāʾ*: 55. *al-Nujūm al-Ṭawālīʾ*: 197. *Shifāʾ al-Ṣudūr*: 66. *al-Budūr al-Zāhirah*: 22.

¹¹⁸ *Ghayth al-Nafāʾ*: 55. *al-Nujūm al-Ṭawālīʾ*: 197 – 198. *Shifāʾ al-Ṣudūr*: 66. *al-Budūr al-Zāhirah*: 22.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** As previously discussed, they only read with *sakt* [textual constraints] on [شَيْءٌ], [سَوْءٌ] and [أَلٌ] *waṣlan*. While they do not read with *sakt* [textual constraints] on *mafṣūl ʿām* for Khalaf¹¹⁹, when applying *waqf* on *mafṣūl ʿām*, they read with *tahqīq* and *sakt* [textual constraints], with *tahqīq* being their *muqaddam*.¹²⁰
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.¹²¹

¹¹⁹ *al-Risālat al-Ghirrāʿ*: 77.

¹²⁰ *al-Risālat al-Ghirrāʿ*: 57.

¹²¹ *Ikhtilāf Wujūh*: 467.

Discussion 21

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٦﴾

When two *hamzahs* appear in two separate words, the first being *maḍmūmah* and the second being *maksūrah*, the *qurrā'* have the following three *awjuh* [options in recitation]:¹²²

- 1) Nāfi', Ibn Kathīr and Abū 'Amr – they read with *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah*. [*muqaddam fī al-adā'*]
- 2) Nāfi', Ibn Kathīr and Abū 'Amr – they read with *ibdāl* of the second *hamzah* into a *wāw* + *taḥqīq* of the first *hamzah*.
- 3) Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī – they read with *taḥqīq* of both *hamzahs*.

Awjuh	
Nāfi' Ibn Kathīr Abū 'Amr	1
	2

Tas-hīl of the second *hamzah* + *taḥqīq* of the first *hamzah*

Ibdāl of the second *hamzah* into a *wāw* + *taḥqīq* of the first *hamzah*

Note: The same applies for Nāfi', Ibn Kathīr and Abū 'Amr when reading the phrase [وَلَا يَأْبُ الشُّهَدَاءُ إِذَا].

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they only read the phrase with *tas-hīl* for Qālūn, Qunbul and Sūsī; they only read it with *ibdāl* for Warsh, Bazzī and Dūrī.¹²³
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *ibdāl* of the second *hamzah* over reading it with *tas-hīl*. Their reasoning is as follows:¹²⁴

¹²² Ghayth al-Naḥḥās: 96. al-Nujūm al-Ṭawālī': 197. Shifā' al-Ṣudūr: 122. al-Budūr al-Zāhirah: 48.

¹²³ al-Risālat al-Ghurrā': 50 – 51. Muṣḥaf al-Qirā'āt: 45.

- a) Most of the *mutaqaddimūn* [earlier scholars] issued *taqdīm* to reading with *ibdāl* over reading with *tas-hīl*.
- b) As stated by al-Dānī as well as Ibn al-Jazarī, most *ṭurūq* transmit *ibdāl* as opposed to transmitting *tas-hīl*.
- c) Most of the *muta'khhirūn* [later scholars] issued *taqdīm* to reading with *tas-hīl* over reading with *ibdāl*.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *ibdāl* for Warsh, Bazzī and Dūrī, al-Shāṭibī also added reading it with *tas-hīl*.
- 2) While al-Dānī only reads the phrase with *tas-hīl* for Qālun, Qunbul and Sūsī, al-Shāṭibī also added reading it with *ibdāl*.

¹²⁴ *Ikhtilāf Wujūh*: 308 – 310.

Discussion 22

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلَيْسَتْ حَاجِبِيْنَ وَلَا لِيُؤْمِنُوْا بِعِلْمِهِمْ يَرْشُدُوْنَ ﴿١٢٦﴾

Qālūn – with *khulf* – reads the phrase [الدَّاعِ إِذَا دَعَانِ] in *waṣl* mode with *ithbāt* [affirmation] of a *yāʾ al-iḍāfah* [first person pronominal suffix] following both ‘ayns, as in [الدَّاعِي إِذَا دَعَانِي], and with *ḥadhf* [omission] thereof, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:¹²⁵

Qālūn		Awjuh
		1
2	<i>Ithbāt</i> of the <i>yāʾ</i>	

Note: When applying *waqf* on the word [دَعَانِ], Qālūn reads the phrase with *ithbāt* and *ḥadhf* of the *yāʾ* following the first ‘ayn and with *ḥadhf* thereof following the second ‘ayn, as in [الدَّاعِي إِذَا دَعَانِ].

Note: Despite its inclusion on Ibn al-Jazari’s list of “*Seventeen Disallowed Readings*,” *ithbāt* of the *yāʾ al-iḍāfah* in *waṣl* mode for Qālūn is, nevertheless, widely read and practised upon.¹²⁶

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** They only read with *ḥadhf* of the *yāʾ*.¹²⁷
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqḍīm* to reading with *ḥadhf* of the *yāʾ* over reading it with *ithbāt* thereof. Their reasoning is as follows:¹²⁸
 - a) The majority view favours *ḥadhf* because it agrees with the *rasm* [orthography] of the Qurʾān.
 - b) It is the view of the majority of the *ahl al-adāʾ*.¹²⁹

¹²⁵ *Ghayth al-Naḥḥās*: 102. *al-Nujūm al-Ṭawālī*: 197. *Shifāʾ al-Ṣudūr*: 133 – 134. *al-Budūr al-Zāhirah*: 54.

¹²⁶ *Ḥukm al-Wujūh al-Qurʾāniyyah*: 2 and 15. Additionally, I read the phrase with *ithbāt* of the *yāʾ al-iḍāfah* to both my teachers, Qāriʾ Salīm Gaibie and Shaykh ʿAbd Allah Petersen.

¹²⁷ *al-Risālat al-Ghirrāʾ*: 82. *Muṣḥaf al-Qirāʾāt*: 51.

¹²⁸ *Ikhtilāf Wujūh*: 502 – 503.

Furthermore, when reading the phrase [الدَّاعِ إِذَا دَعَانِ] in conjunction with [لَعَلَّهُمْ], Qālūn has six *awjuh* [options in recitation], with the first being his *muqaddam fī al-adā'* [precedent variant in presentation]:

Awjuh		
Qālūn	1	<i>Ḥadhf</i> of both <i>yā' al-iḍāfah</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	2	<i>Ḥadhf</i> of both <i>yā' al-iḍāfah</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	3	<i>Ithbāt</i> of both <i>yā' al-iḍāfah</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	4	<i>Ithbāt</i> of both <i>yā' al-iḍāfah</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	5	<i>Ithbāt</i> of both <i>yā' al-iḍāfah</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	6	<i>Ithbāt</i> of both <i>yā' al-iḍāfah</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *ḥadhf* of the *yā' al-iḍāfah*, al-Shāṭibī also added reading it with *ithbāt* in *waṣl* and *waqf* mode.

¹²⁹ The term *ahl al-adā'* translates as 'scholars of elocution/presentation' which is in reference to experts in the field of *Qirā'āt*.

Discussion 23

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ط

Warsh – with *khulf*– reads the word (ذِكْرًا) with *takhfīm* [pharyngealization] of the *rā'* and with *taqrīq* [depharyngealization] thereof, with former being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹³⁰

Awjuh		
Warsh	1	<i>Takhfīm</i> of the <i>rā'</i>
	2	<i>Tarqīq</i> of the <i>rā'</i>

➤ **Synoptic overview:**

- 1) **Mukhallalāti and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *takhfīm* of the *rā'*.¹³¹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because the majority of the *qurrā'* are in favour thereof.¹³²

Considering that the word (ذِكْرًا) is preceded by a *madd badl* (أَبَاءَكُمْ) in the verse, Warsh has six *awjuh* [options in recitation], of which five are *maqrū'* [practised upon], with first being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹³³

Awjuh		
Warsh	1	<i>Qaṣr</i> of the <i>madd badl</i> + <i>takhfīm</i> of the <i>rā'</i>
	2	<i>Qaṣr</i> of the <i>madd badl</i> + <i>tarqīq</i> of the <i>rā'</i>
	3	<i>Tawssuṭ</i> of the <i>madd badl</i> + <i>takhfīm</i> of the <i>rā'</i>
	4	<i>Tawassuṭ</i> of the <i>madd badl</i> + <i>tarqīq</i> of the <i>rā'</i> [not practised]
	5	<i>Ṭūl</i> of the <i>madd badl</i> + <i>takhfīm</i> of the <i>rā'</i>
	6	<i>Ṭūl</i> of the <i>madd badl</i> + <i>tarqīq</i> of the <i>rā'</i>

¹³⁰ *Ghayth al-Naḥḥās*: 106. *Shifā' al-Ṣudūr*: 138. *al-Budūr al-Zāhirah*: 57.

¹³¹ Their reasoning is due to the fact that the *rā'* can only be read with *takhfīm* when it is read inconjunction with *tawassuṭ* of the *madd badl* and *taqlīl* of the *dhawāt al-yā'*. *al-Risālat al-Ghirrā'*: 74. *Muṣḥaf al-Qirā'āt*: 54.

¹³² *Ikhtilāf Wujūh*: 446 – 447.

¹³³ *Ghayth al-Naḥḥās*: 106 – 107.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tafkhīm* of the *rā'*, al-Shāṭibī also added reading it with *tarqīq* thereof.

Discussion 24

وَلَوْ شَاءَ اللَّهُ لَأَعْتَنَّاكُمْ ط

In distich 509, al-Shāṭibī unequivocally mentions that Bazzī – with *khulf* – reads the word [لَأَعْتَنَّاكُمْ] with *taḥqīq* of the *hamzah* and with *tas-hīl* thereof, with latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹³⁴

Bazzī	Awjuh	
	1	<i>Tas-hīl</i> of the <i>hamzah</i>
2	<i>Taḥqīq</i> of the <i>hamzah</i>	

Note: While al-Ṣafāqūsī lists the discussion and issues *taqdīm*, Ibn Yālūshah does not list the discussion, nor does he issue *taqdīm*.

Note: This application applies for Bazzī during *wasl* and *waqf* mode.

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion but only read with *tas-hīl* of the *hamzah*.¹³⁵
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because the majority of the *qurrā'* are in favour thereof.¹³⁶

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tas-hīl* of the *hamzah*, al-Shāṭibī also added reading it with *taḥqīq* thereof.

¹³⁴ *Ghayth al-Naf'*: 111. *Shifā' al-Ṣudūr*: 144. *al-Budūr al-Zāhirah*: 61.

¹³⁵ *al-Risālat al-Ghirrā'*: 53. *Muṣḥaf al-Qirā'āt*: 58.

¹³⁶ *Ikhtilāf Wujūh*: 317.

Discussion 25

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٣٥﴾

Ibn Dhakwān and Khallād – with *khulf* – read the word [يَبْسُطُ] with a *sīn* and a *ṣād*. While Ibn Dhakwān's *taqdīm* [precedence] is reading the word with a *sīn* over reading it with a *ṣād*; Khallād's *taqdīm* is reading it with a *ṣād* over over reading it with a *sīn*.¹³⁷

		Awjuh	
		Ibn Dhakwān	1
2	<i>Ṣād</i>		

		Awjuh	
		Khallād	1
2	<i>Sīn</i>		

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with a *sīn* for Ibn Dhakwān, whereas they only read it with a *ṣād* for Khallād.¹³⁸
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with a *ṣād* over reading it with a *sīn* for Ibn Dhakwān because most *ṭuruq* transmit it with a *sād*. Despite the amount of *ṭuruq* being equal in their transmission of reading the word with either a *ṣād* or a *sīn*, they issue *taqdīm* to reading it with *ṣād* over reading it with a *sīn* for Khallād.¹³⁹

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with a *ṣād* for Khallād, al-Shāṭibī also added reading it with a *sīn*.

¹³⁷ *Ghayth al-Naf'*: 116. *al-Nujūm al-Ṭawālī'*: 197. *Shifā' al-Ṣudūr*: 150. *al-Budūr al-Zāhirah*: 65.

¹³⁸ *al-Risālat al-Ghirrā'*: 86. *Muṣḥaf al-Qirā'āt*: 62.

¹³⁹ *Ikhtilāf Wujūh*: 548 – 550.

Discussion 26

وَزَادَةٌ بَسْطَةٌ فِي الْعِلْمِ وَالْجِسْمِ ط

Ibn Dhakwān – with *khulf* – reads the word [رَادَةٌ] with the pronounciative techniques of *fath* of the *zāy*¹⁴⁰ and with *imālah* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹⁴¹

Ibn Dhakwān	Awjuh	
	1	<i>Fath</i> of the <i>zāy</i>
2	<i>Imālah</i> of the <i>zāy</i>	

Note: The same applies for Ibn Dhakwān when reading all the other occurrences of the word in the Qur'ān.

➤ **Synoptic overview:**

- 1) **Mukhallalāti and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Nahḥās and students:** They only read the word with *imālah* of *zāy*.¹⁴²
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of the *zāy* over reading it with *imālah*; because most *ṭuruq* transmit it with *fath* of the *zāy*.¹⁴³

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *imālah* of the *zāy*, al-Shāṭibī also added reading it with *fath* thereof.¹⁴⁴

¹⁴⁰ The letter commonly known as *zāy* [زَايٍ] represents a frequently occurring phoneme in the Arabic language. Its pronunciation may also take on the forms of as *ziyy* [زِيِي], *zā* [زَا], or *zā'* [زَا']. Conversely, the utterance of *zayn* [زَيْنٌ], as a pronunciation for this letter is proscribed. These guidelines are expounded upon in *al-Mufid fī 'Ilm al-Tajwīd*, specifically in distichs 23 – 24.

¹⁴¹ *Ghayth al-Naf'*: 117. *al-Nujūm al-Tawālī'*: 197. *Shifā' al-Ṣudūr*: 153. *al-Budūr al-Zāhirah*: 67.

¹⁴² *al-Risālat al-Ghirrā'*: 69 – 70. *Muṣḥaf al-Qirā'āt*: 63.

¹⁴³ *Ikhtilāf Wujūh*: 398 – 399.

¹⁴⁴ *al-Taysīr*: 40.

Discussion 27

وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا
لَحْمًا ط

Ibn Dhakwān – with *khulf* – reads the word [حِمَارِكَ] with the pronounciative techniques of *fath* of the *mīm* and with *imālah* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹⁴⁵

Ibn Dhakwān	Awjuh	
	1	<i>Imālah</i> of the <i>mīm</i>
2	<i>Fath</i> of the <i>mīm</i>	

Note: The same applies for Ibn Dhakwān when reading the word [الْحِمَارِ] in *Sūrat al-Jumu'ah*, verse 5.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *imālah* of *mīm*.¹⁴⁶
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *imālah* of the *mīm* over reading it with *fath*; because most *ṭuruq* transmit it with *fath* of the *imālah*.¹⁴⁷

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *imālah* of the *mīm*, al-Shāṭibī also added reading it with *fath* thereof.

¹⁴⁵ *al-Nujūm al-Ṭawālī'*: 197. *Shifā' al-Ṣudūr*: 158. *al-Budūr al-Zāhirah*: 70.

¹⁴⁶ *al-Risālat al-Ghirrā'*: 70. *Muṣḥaf al-Qirā'āt*: 66.

¹⁴⁷ *Ikhtilāf Wujūh*: 404 – 405.

Discussion 28

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ^ع

Qālūn, Abū ‘Amr and Shū‘bah – with *khulf* – read the word [فَنِعِمَّا] with *ikhtilās* [vowel reduction/elision] of the ‘*ayn* and with *iskān* [devocalization of the vowel] thereof¹⁴⁸, with the latter being their *muqaddam fī al-adā’* [precedent variant in presentation]:¹⁴⁹

Qālūn Abū ‘Amr Shū‘bah	Awjuh	
1		<i>Iskān</i> of the ‘ <i>ayn</i>
2		<i>Ikhtilās</i> of the ‘ <i>ayn</i>

Note: The same applies for Qālūn, Abū ‘Amr and Shū‘bah when reading the word [فَنِعِمَّا] in *Sūrat al-Nisā’*, verse 58.

➤ **Synoptic overview:**

- 1) **Mukhallalāti:** He lists the discussion in line with the afore-mentioned but does not issue *taqdim*.
- 2) **Qādi:** He lists the discussion in line with the afore-mentioned but issues *taqdim* to reading the word with *ikhtilās* of the ‘*ayn* over reading it with *iskān* thereof.
- 3) **Naḥḥās and students:** They issue *taqdim* to reading the word with *iskān* of the ‘*ayn* over reading it with *ikhtilās*.¹⁵⁰
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdim* to reading the word with *iskān* of the ‘*ayn* over reading it with *ikhtilās*, because most *ṭuruq* transmit it with *iskān* of the ‘*ayn*.¹⁵¹

¹⁴⁸ Despite al-Shāṭibī only mentioning that Shū‘bah, Qālūn and Abū ‘Amr read the word with *ikhtilās* of the *kasrah* on the ‘*ayn*, al-Dānī states that the ‘*ayn* is also read with *iskān*. Thus, Shū‘bah, Qālūn and Abū ‘Amr have two *awjuh*. *Al-Taysīr*: 63. Furthermore, ‘Abd al-Raḥmān al-Khalījī, al-Ṣafāqūsī as well as al-Mukhallalāti affirm that both *awjuh* – *ikhtilās* and *iskān* of the ‘*ayn* – are practised [*al-‘amal bihimā*] and read [*maqrū’*] despite al-Shāṭibī only mentioning one *wajh* in his poem. *Ḥall al-Mushkilāt*: 97. *Ghayth al-Nafā’*: 121. *Shifā’ al-Ṣudūr*: 162.

¹⁴⁹ *Ghayth al-Nafā’*: 121 – 122. *al-Nujūm al-Ṭawālī’*: 197. *Shifā’ al-Ṣudūr*: 161 – 162. *al-Budūr al-Zāhirah*: 72.

¹⁵⁰ *al-Risālat al-Ghirrā’*: 87. *Muṣḥaf al-Qirā’āt*: 69.

¹⁵¹ *Ikhtilāf Wujūh*: 557 – 558.

Discussion 29

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ط وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣٧﴾ ط

In distichs 543 – 544, al-Shātibī explicitly mentions that Ibn Kathīr – with *khulf* – reads the phrase [وَيُعَذِّبُ مَنْ] with *iṭḥ-hār* and with *idghām* [minor assimilation of an unvocalized *bā'* into a vocalized *mīm*].

Upon examining the *Taysīr*, it is apparent that al-Shātibī adopted the viewpoint of al-Dānī by reading the phrase with *khulf*. This is because al-Dānī emphatically states: “*wakhtulifa ‘an Qunbul wa ‘an Bazzī*,” i.e. there is *ikhṭilāf* [antithetical Readings] for both Bazzī and Qunbul. However, according to al-Ṣafāqūsī and al-Khalījī, al-Dānī only transmits *iṭḥ-hār* for Ibn Kathīr in his *Jāmi‘ al-Bayān* via his transmission from al-Naqqāsh, from Abū Rabī‘ah from Bazzī; and via Ibn Mujāhid from Qunbul.¹⁵²

Therefore, the current practise is that the phrase is exclusively read with *iṭḥ-hār* – without any *khulf*.

Awjuh	
Ibn Kathīr	1 <i>Iṭḥ-hār</i> of the <i>bā'</i> and the <i>mīm</i>

¹⁵² *al-Taysīr*: 36 and 64. *Ghayth al-Naf*: 127 and 134. *Ḥall al-Mushkilāt*: 98. *al-Wāfir*: 189. *al-Budūr al-Zāhirah*: 78. While al-Ṣafāqūsī and al-Khalījī relate this *sanad* [transmission chain] as being al-Dānī’s transmission for *iṭḥ-hār*, the editor of the *Taysīr*, Jamāl al-Dīn Muḥammad Sharaf, acknowledges that *iṭḥ-hār* is read via the *Taysīr* but further states that *idghām* is transmitted via this *sanad*. Perhaps this is some oversight on behalf of the editor.

Sūrah Āl ‘Imrān

Discussion 1

نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۚ

Qālūn – with *khulf* – reads the word [التَّوْرَةَ] wherever it appears in the Qur’ān with the pronounciative techniques of *fath* of the *rā’* and with *taqlīl* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:¹⁵³

Awjuh		
Qālūn	1	<i>Fath</i> of the <i>rā’</i>
	2	<i>Taqlīl</i> of the <i>rā’</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** He lists the discussion in line with the afore-mentioned but issues *taqdīm* to reading the word with *taqlīl* of the *rā’* over reading it with *fath* thereof.
- 3) **Nahḥās and students:** They list the discussion but only read the word with *fath* of the *rā’*.¹⁵⁴
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of the *rā’* over reading it with *taqlīl*; because most *ṭuruq* transmit it with *fath* of the *rā’*.¹⁵⁵

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۚ إِنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۙ

Note: When the word [التَّوْرَةَ] appears in conjunction with a *madd munfaṣil*, as in [بَنِي إِسْرَائِيلَ] and a *mīm al-jam‘* [*mīm* suffix attached to a plural masculine form], as in

¹⁵³ *Ghayth al-Naf’*: 121 – 122. *al-Nujūm al-Tawālī’*: 197. *Shifā’ al-Ṣudūr*: 161 – 162. *al-Budūr al-Zāhirah*: 77.

¹⁵⁴ *al-Risālat al-Ghīrā’*: 64. *Muṣḥaf al-Qirā’āt*: 73. Despite al-Dānī mentioning *khulf* for Nāfi‘, he emphatically states that he only read with *fath* for Qālūn. *al-Taysīr*: 65.

¹⁵⁵ *Ikhtilāf Wujūh*: 370 – 371.

[جُنُودِكُمْ]; Qālūn has eight *awjuh* [various ways] which are *maqrū'* [read] and *ma'mūl* [practised upon]:¹⁵⁶

Awjuh		
Qālūn	1	<i>Fath</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	2	<i>Fath</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	3	<i>Fath</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	4	<i>Fath</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	5	<i>Taqlil</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	6	<i>Taqlil</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	7	<i>Taqlil</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	8	<i>Taqlil</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>

This view is held by the likes of al-Ṣafāqūsī, Riḍwān al-Mukhallātī, 'Ali al-Ḍabbā' and 'Abd al-Rāziq 'Ali Mūsā. They allow all eight Readings.

Others such as 'Ali al-Badrī, 'Abd al-Raḥmān al-Khalījī, Muḥammad ibn Khalaf al-Ḥusaynī, Hāshim ibn Muḥammad al-Maghribī and 'Abd al-Fattāḥ al-Qāḍī only allow five Readings. According to their *ikhtiyār* [preferred selection], only five *awjuh* are *maqrū'* [read], whereas the remaining three are *mamnū'* [prohibited]:¹⁵⁷

Awjuh		
Qālūn	1	<i>Fath</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	2	<i>Fath</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + of <i>iskān</i> the <i>mīm al-jam'</i>
	3	<i>Taqlil</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	4	<i>Taqlil</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	5	<i>Taqlil</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>

Awjuh		
Qālūn	6	<i>Fath</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>iskān</i> of the <i>mīm al-jam'</i>
	7	<i>Fath</i> of the <i>rā'</i> + <i>tawassuṭ</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>
	8	<i>Taqlil</i> of the <i>rā'</i> + <i>qaṣr</i> of <i>madd munfaṣil</i> + <i>ṣilah</i> of the <i>mīm al-jam'</i>

¹⁵⁶ *Ghayth al-Naf'*: 140. *Shifā'* al-Ṣudūr: 181. *Fath al-Raḥmānī*: 171. *al-Jawhar al-Maknūn*: 36.

¹⁵⁷ *al-Tuḥfāt al-Marḍīyyah*: 1/127 – 130. *Taḥrīrāt al-Marḍīyyah*: 65 – 66. *Ithāf al-Bariyyah*: 272 – 273. *Ḥall al-Mushkilāt*: 102 – 103. *Ḥiṣn al-Qārī*: 110. *al-Budūr al-Zāhirah*: 83.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fatḥ* of the *rā'*, al-Shāṭibī also added reading it with *imālah* thereof.

Discussion 2

قُلْ أَوْ نَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ط

When two *hamzahs* appear in two separate words, the first being *maftūḥah* and the second being *maḍmūmah*, the *qurrā'* have the following four *awjuh* [options in recitation]:¹⁵⁸

- 1) Qālūn and Abū ‘Amr – they read with *tas-hīl* of the second *hamzah* + *idkhāl* and *taḥqīq* of the first *hamzah*. [*muqaddam wajh* for Abū ‘Amr]
- 2) Warsh, Ibn Kathīr and Abū ‘Amr – they read with *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah*, i.e. *tas-hīl* without *idkhāl*.
- 3) Hishām – he reads with *taḥqīq* of the second *hamzah* + *idkhāl* of the first *hamzah*. [*muqaddam fī al-adā'*]
- 4) Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī – they read with *taḥqīq* of both *hamzahs*.

Awjuh		
Hishām	1	<i>Taḥqīq</i> of the second <i>hamzah</i> + <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Taḥqīq</i> of both <i>hamzahs</i> i.e. <i>taḥqīq</i> without <i>idkhāl</i>

Awjuh		
Abū ‘Amr	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>idkhāl</i> and <i>taḥqīq</i> of the first <i>hamzah</i>
	2	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>taḥqīq</i> of the first <i>hamzah</i> , i.e. <i>tas-hīl</i> without <i>idkhāl</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** While they only read with *taḥqīq* and *idkhāl* for Hishām, they only read with *tas-hīl* and without *idkhāl* for Abū ‘Amr.¹⁵⁹

¹⁵⁸ *Ghayth al-Naf’*: 96. *al-Nujūm al-Tawālī’*: 197. *Shifā’ al-Ṣudūr*: 122. *al-Budūr al-Zāhirah*: 48.

¹⁵⁹ *al-Risālat al-Ghirrā’*: 47 – 48. *Muṣḥaf al-Qirā’āt*: 74.

- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion but do not discuss it; neither do they issue *taqdīm*.¹⁶⁰

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tas-hīl* and without *idkhāl* for Abū ‘Amr, al-Shāṭibī also added reading it with *tas-hīl* of the second *hamzah* and with *idkhāl*.
- 2) While al-Dānī only reads the word with *taḥqīq* of the second *hamzah* and *idkhāl* of the first *hamzah* for Hishām, al-Shāṭibī also added reading it with *taḥqīq* of both *hamzahs*, i.e. *taḥqīq* without *idkhāl*.

¹⁶⁰ *Ikhtilāf Wujūh*: 289 – 304.

Discussion 3

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٥٩﴾

Ibn Dhakwān – with *khulf* – reads the word [عِمْرَانَ] with the pronounciative techniques of *fath* and *imālah* of the *rāʾ*, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:¹⁶¹

Ibn Dhakwān	Awjuh	
	1	<i>Imālah</i> of the <i>rāʾ</i>
2	<i>Fath</i> of the <i>rāʾ</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *fath* of the *rāʾ*.¹⁶²
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the word with *fath* of the *rāʾ* over reading it with *imālah*; because most of the *qurrāʾ* are in favour thereof.¹⁶³

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *fath* of the *rāʾ*, al-Shāṭibī also added reading it with *imālah* thereof.

¹⁶¹ *Ghayth al-Nafʿ*: 141. *al-Nujūm al-Ṭawālīʿ*: 197. *Shifāʾ al-Ṣudūr*: 183. *al-Budūr al-Zāhirah*: 84.

¹⁶² *al-Risālat al-Ghirrāʾ*: 70. *Muṣḥaf al-Qirāʾāt*: 77.

¹⁶³ *Ikhtilāf Wujūh*: 408.

Discussion 4

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

Ibn Dhakwān – with *khulf* – reads the first appearance of the word [المِحْرَابَ] with the pronounciative techniques of *fath* and *imālah* of the *rā'*, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹⁶⁴

Ibn Dhakwān	Awjuh	
	1	<i>Imālah</i> of the <i>rā'</i>
2	<i>Fath</i> of the <i>rā'</i>	

Note: As for the second appearance of the word in verse 39, Ibn Dhakwān only reads it with *imālah* because it is *majrūr* [genitive case].

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *imālah* of the *rā'*, whether the word is *manṣūb* [accusative case] or *majrūr* [genitive case].¹⁶⁵
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of the *rā'* over reading it with *imālah*; because most *ṭuruq* transmit it with *fath* of the *rā'*.¹⁶⁶

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *imālah* of the *rā'*, al-Shāṭibī also added reading it with *fath* thereof.

¹⁶⁴ *Ghayth al-Naf'*: 141. *al-Nujūm al-Ṭawālī'*: 197. *Shifā' al-Ṣudūr*: 184. *al-Budūr al-Zāhirah*: 84.

¹⁶⁵ *al-Risālat al-Ghirrā'*: 70.

¹⁶⁶ *Ikhtilāf Wujūh*: 407. *Muṣḥaf al-Qirā'āt*: 77.

Discussion 5

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ ۚ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ
إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ۝

Hishām – with *khulf* – reads both appearances the word [يُؤَدِّهِ] with *ṣilah* and without *ṣilah* of the *hāʾ al-ḍamīr* [*hāʾ* suffix of the third person masculine singular pronoun]¹⁶⁷, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:¹⁶⁸

Awjuh		
Hishām	1	Without <i>ṣilah</i> of the <i>hāʾ al-ḍamīr</i>
	2	<i>Ṣilah</i> of the <i>hāʾ al-ḍamīr</i>

Note: The same applies for Hishām when reading the word [نُؤْتِيهِ] in verse 145.

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion and issues *taqḍīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqḍīm*.
- 3) **Naḥḥās and students:** They only read the word without *ṣilah* of the *hāʾ al-ḍamīr*.¹⁶⁹
- 4) **Bashīr Aḥmad and Maʿṣarāwī:** They issue *taqḍīm* to reading the word with *ṣilah* of the *hāʾ al-ḍamīr* over reading it without *ṣilah*; because most *ṭuruq* transmit it reading with *ṣilah* of the *hāʾ al-ḍamīr*.¹⁷⁰

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the words [يُؤَدِّهِ] and [نُؤْتِيهِ] without *ṣilah* of the *hāʾ al-ḍamīr*; al-Shāṭibī also added reading them with *ṣilah*.

¹⁶⁷ *Automatic Extraction of Qurʾānic Lexis*: 415. The discussion relating to the *hāʾ al-ḍamīr* is also referred to as the *hāʾ* pronoun suffix of verbs in the jussive mood – whether to devocalize it [to read it with *iskān*], to vocalize it with a *kasrah* or a *ḍammah* [without *ṣilah*], or to lengthen it [with *ṣilah*].

¹⁶⁸ *Ghayth al-Nafʿ*: 146. *al-Nujūm al-Ṭawālīʿ*: 198. *Shifāʾ al-Ṣudūr*: 188. *al-Budūr al-Zāhirah*: 86.

¹⁶⁹ *al-Risālat al-Ghirrāʿ*: 39. *Muṣḥaf al-Qirāʾāt*: 82.

¹⁷⁰ *Ikhtilāf Wujūh*: 248 – 249.

Discussion 6

وَمَنْ يَبْتِغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

Sūsī – with *khulf* – reads the phrase [يَبْتِغِ غَيْرًا] with *idghām kabīr* [major assimilation of identical vocalized consonants] and with *iṭḥ-hār*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹⁷¹

Awjuh	
Hishām	1 <i>Idghām kabīr</i>
	2 <i>Iṭḥ-hār</i> of both <i>ghayns</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qādī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Nahḥās and students:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.¹⁷²
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *iṭḥ-hār* over reading it with *idghām*; based on the following:¹⁷³
 - a) Most authors issue *taqdīm* to reading with *iṭḥ-hār* over reading with *idghām*.
 - b) Most *muḥarrirūn* [scholars of *taḥrīrāt*]¹⁷⁴ issue *taqdīm* to reading with *iṭḥ-hār* over reading with *idghām* because most *ṭuruq* transmit *iṭḥ-hār*.
 - c) Based on a canonical precept that *iṭḥ-hār* is allowed in most words/phrases that transmit *idghām*; conversely, *idghām* is not permitted in most words/phrases that allow *iṭḥ-hār*.

¹⁷¹ *Ghayth al-Naf'*: 149. *al-Nujūm al-Ṭawālī'*: 198. *Shifā' al-Ṣudūr*: 192. *al-Budūr al-Zāhirah*: 90.

¹⁷² *al-Risālat al-Ghīrā'*: 34. *Muṣḥaf al-Qirā'āt*: 84.

¹⁷³ *Ikhtilāf Wujūh*: 184 – 185.

¹⁷⁴ I was unable to retrieve a suitable English equivalent, reason being; *taḥrīrāt* is much broader than merely researching, verifying and vouching for information.

Discussion 7

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٧٦﴾

Bazzī – with *khulf* – reads the phrase | كُنْتُمْ تَمَنَّوْنَ | with *tathqīl* of the *tāʾ maftūḥah* and with *takhfīf* thereof, with the latter being his *muqaddam fi al-adāʾ* [precedent variant in presentation]:¹⁷⁵

Bazzī	Awjuh	
	1	<i>Takhfīf</i> of the <i>tāʾ maftūḥah</i>
	2	<i>Tathqīl</i> of the <i>tāʾ maftūḥah</i>

Note: Bazzī reads with *ṣilah* of the *mīm al-jamʿ* [*mīm* suffix attached to a plural masculine form] in both Readings. Despite Bazzī generally reading with *qaṣr* [2 morae] of the *mīm al-jamʿ*, in this scenario, he prolongs the *madd* for six morae [*tūl*] due to *iltiqāʾ al-sākinayn* [the meeting of two *sākin* letters], as in | كُنْتُمْ تَمَنَّوْنَ |. The *madd* is, therefore, *madd lāzim kilmī muthaqqal*.

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion but issues *taqdīm* to reading the phrase with *tathqīl* of the *tāʾ* over reading it with *takhfīf*.
- 2) **Qādī:** He lists the discussion but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They only read the phrase with *takhfīf*.¹⁷⁶
- 4) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the phrase with *tathqīl* of the *tāʾ* over reading it with *takhfīf*; because most *ṭuruq* transmit it with *tathqīl*.¹⁷⁷

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads both phrases | كُنْتُمْ تَمَنَّوْنَ | and | فَظَلْتُمْ تَفَكَّهُوْنَ | with *takhfīf*; al-Shāṭibī also added reading them with *tathqīl*.

¹⁷⁵ *Ghayth al-Nafʿ*: 154. *al-Nujūm al-Ṭawālīʿ*: 198. *Shifāʾ al-Ṣudūr*. 199. *al-Budūr al-Zāhirah*: 96.

¹⁷⁶ *al-Risālat al-Ghirrāʿ*: 87. *Muṣḥaf al-Qirāʾāt*: 91.

¹⁷⁷ *Ikhtilāf Wujūh*: 553 – 554.

Note: These Readings [*al-tā'āt li al-Bazzī*] are peculiar to Bazzī and are exclusively applied in *waṣl* mode. Firstly, Bazzī reads the *tā'* of certain *fi'l muḍāri'* verbs with *tathqīl*. Secondly, if the *tā'* – which is *mushaddad* – in these verbs is preceded by a letter of *madd*, the *madd* is considered to be *madd lāzim kilmī muthaqqal*, and is prolonged for the duration of *ṭul* [6 morae]. These distinct *tā's* are found in 31 places in the Qur'ān. The Eponymous Seven Readers, which includes Bazzī, read with *takhfīf* of the *tā'* when commencing from any of these words – of which the first letter is the *tā'*. This is predicated on a canonical principle that recitation cannot commence on a *mushaddad* letter because the first letter is *sākin*.

Note: In distich 535, al-Shāṭibī explicitly mentions that there is *khulf* [antithetical Readings] in two places¹⁷⁸, indicating the presence of two additional *awjuh*. However, al-Ṣafāqūsī adduces the *muḥaqqiqūn* as saying that they do not know of anyone who holds this opinion safe for al-Dānī via his reading to **Abū al-Faraj Muḥammad ibn 'Abd Allah al-Najāḍ**, who in turn read to **Abū al-Faṭḥ ibn Burhān**, who in turn read to **Abū Bakr al-Zaynabī**, who in turn read to **Abū Rabī'ah**, who in turn read to **Bazzī**. Furthermore, al-Dānī confirms that Abū al-Faraj increased his reading for the *tā'āt li al-Bazzī* [the peculiar *tā's* for Bazzī] beyond the previously mentioned 31 places, bring their total to 33.

However, whereas the *sanad* for al-Dānī's transmission for the *riwāyah* of Bazzī in his *Taysīr* is via the *ṭarīq* of **al-Naqqāsh** from **Abū Rabī'ah**, his transmission for these additional Readings is via the *ṭarīq* of **al-Zaynabī** from **Abū Rabī'ah**. This indicates that these additional Readings were neither included in the *Taysīr*; nor do they form part of the *Shāṭibiyyah*.

Therefore, it must be understood that these additional Readings of al-Dānī via al-Zaynabī are the *ikhtiyār* [preferred selection] of al-Dānī and al-Shāṭibī followed him [al-Dānī] in his *ikhtiyār*. In addition, these *awjuh* are *maqrū' wa al-'aml bihimā* – they are read and practised upon – via the *Ghayth al-Naf'*. Therefore, they are regarded as being the *ikhtiyār* [preferred selection] of both al-Dānī and al-Shāṭibī.¹⁷⁹ This practise is known in Qirā'at scholarship as *kharaja 'an ṭarīqihī* or *al-khurūj 'an ṭarīq*, which

¹⁷⁸ The afore-mentioned discussion as well as its appearance in *Sūrat al-Wāqī'ah*: 65, as in *اَفْطَلْتُمْ نَفْسَكُمْ هُونَ*.

¹⁷⁹ *al-Taysīr*: 11 and 64. *Ghayth al-Naf'*: 154.

refers to deviating or diverging from what has been documented in a corpus *ṭarīq* [the *Taysīr*] in favour of an additional Reading. This practise is not exclusive to al-Shāṭibī, but was practised by al-Dānī as well.¹⁸⁰ Additionally, if an author or scholar practised a documented Reading, it is referred to as *ṭarīq/ṭurūq al-naṣṣiyyah* [textual transmission/s]. Conversely, if the Reading was not documented but transmitted, it is then referred to as *ṭarīq/ṭuruq al-adā'iyyah* [non-textual, aural and practised transmission/s].

Note: Not all '*al-khurūj 'an al-ṭarīq*' Readings are read and practised. A clear example of this is found in distich 826, whereby al-Shāṭibī emphatically states that Sūsī – with *khulf* – reads the word [نَأَى] in *Sūrat al-Isrā'*, verse 83, with the pronounciative techniques of *fath* and with *imālah* of the *dhawāt al-yā'*. However, al-Dānī, al-Ṣafāqusī, al-Khalījī, al-Mukhallalātī and al-Qāḍī agree upon reading the word with *fath* only. Thus, the practise of reading the word with *imālah* is not practised via the *Shāṭibiyyah*.¹⁸¹

Based on the above-mentioned discussions, it is crucial to understand and adhere to the following three instructions:¹⁸²

- 1) It should be noted that the term *al-khurūj 'an al-ṭarīq* is not synonymous with an unpractised Reading. Rather, it signifies that al-Shāṭibī deviated from the corpus *ṭarīq*.
- 2) By diverging from the corpus *ṭarīq*, it is crucial to discern and verify which *al-khurūj 'an al-ṭarīq* Readings are practised from those that are disallowed.
- 3) It is important to understand that despite deviating from the corpus *ṭarīq* and being able to distinguish the practised upon from the disallowed, those Readings that are practised remain practised. In contrast, those Readings which are disallowed remain disallowed.

¹⁸⁰ *Khurūj al-Shāṭibī*: 50 – 51.

¹⁸¹ *al-Taysīr*: 107. *Ghayth al-Naf'*: 366. *Ḥall al-Mushkilāt*: 137. *Shifā' al-Ṣudūr*: 505. *al-Budūr al-Zāhirah*: 327. Another example is found in *Sūrat al-Baqrah*, discussion 26.

¹⁸² Even though an independent work is required to address and expound upon the intricacies of these discussions; some are listed in the chapters: *The Khurūj al-Shāṭibī* as well as *The Weak Readings within the Shāṭibiyyah*.

Discussion 8

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ط

Hishām – with *khulf* – reads the the word [لَا تَحْسَبَنَّ] in verse 169 with a *yā’ al-ghayb* [third person] as well as with a *tā’ al-khiṭāb* [second person], with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:¹⁸³

Hishām	Awjuh	
	1	<i>Yā’ al-khiṭāb</i>
2	<i>Tā’ al-ghayb</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with a *tā’ al-khiṭāb* over reading it with a *yā’ al-ghayb*. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with a *tā’ al-khiṭāb*.¹⁸⁴
- 3) **Bashīr Aḥmad and Ma’ṣarāwī:** They issue *taqdīm* in line with the afore-mentioned; because most *turuq* transmit it with a *yā’ al-ghayb*.¹⁸⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *tā’ al-khiṭāb*, al-Shāṭibī also added reading them with *yā’ al-ghayb*.

¹⁸³ *Ghayth al-Naf’*: 158. *al-Nujūm al-Ṭawālī’*: 198. *Shifā’ al-Ṣudūr*: 205. *al-Budūr al-Zāhirah*: 100.

¹⁸⁴ *al-Risālat al-Ghirrā’*: 88. *Muṣḥaf al-Qirā’āt*: 95.

¹⁸⁵ *Ikhtilāf Wujūh*: 561 – 562.

Sūrat al-Nisā'

Discussion 1

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا
لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥١﴾

When two *hamzahs* appear in two separate words and they are both *maftūḥah*, the *qurrā'* have the following five *awjuh* [options in recitation]:¹⁸⁶

- 1) Qālūn, Bazzī and Abū 'Amr – they read with *isqāṭ* of the first *hamzah* + *qaṣr* and *taḥqīq* of the second *hamzah*. [*muqaddam fī al-adā'*]
- 2) Qālūn, Bazzī and Abū 'Amr – they read with *isqāṭ* of the first *hamzah* + *tawassuṭ* and *taḥqīq* of the second *hamzah*.
- 3) Warsh and Qunbul – they read with *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah*. [*muqaddam fī al-adā'*]¹⁸⁷
- 4) Warsh and Qunbul – they read with *ibdāl* of the second *hamzah* into a letter of *madd* + *ṭūl* of the *madd lāzim*.
- 5) Ibn 'Amir, 'Āṣim, Ḥamzah and Kisā'ī – they read with *taḥqīq* of both *hamzahs*.

Awjuh	
Qālūn Bazzī Abū 'Amr	1 <i>Isqāṭ</i> of the first <i>hamzah</i> + <i>qaṣr</i> and <i>taḥqīq</i> of the second <i>hamzah</i>
	2 <i>Isqāṭ</i> of the first <i>hamzah</i> + <i>tawassuṭ</i> and <i>taḥqīq</i> of the second <i>hamzah</i>

Awjuh	
Warsh	1 <i>Tas-hīl</i> of the second <i>hamzah</i> + <i>taḥqīq</i> of the first <i>hamzah</i>
	2 <i>Ibdāl</i> of the second <i>hamzah</i> into a letter of <i>madd</i> + <i>ṭūl</i> of the <i>madd lāzim</i>

¹⁸⁶ *Ghayth al-Naf'*: 164. *al-Nujūm al-Ṭawālī'*: 198. *Shifā' al-Ṣudūr*: 214 – 215. *al-Budūr al-Zāhirah*: 105.

¹⁸⁷ Despite Ibn Yālūshah giving *taqḍīm* to *ibdāl* over *tas-hīl*, I read it with *tas-hīl* being *muqaddam* to *ibdāl* to my teacher. Furthermore, the *taqḍīm* of Ibn Yālūshah is based on the *riwāyah* of Warsh being read *'urfān* [customary] in Maghreb.

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 3) **Nahhās and students:** While they issue *taqdīm* to reading with *tas-hīl* over reading it with *ibdāl* for Qunbul, the implied opposite is that they issue *taqdīm* to reading with *ibdāl* over reading it with *tas-hīl* for Warsh. Furthermore, they do not discuss, nor do they issue *taqdīm* for Qālūn, Bazzī and Abū ‘Amr.¹⁸⁸
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** While they issue *taqdīm* to reading with *tas-hīl* over reading it with *ibdāl* for Qunbul and Warsh, they do not discuss nor do they issue *taqdīm* for Qālūn, Bazzī and Abū ‘Amr.¹⁸⁹

¹⁸⁸ *al-Risālat al-Ghīrāʾ*: 49 – 50. *Muṣḥaf al-Qirāʾāt*: 100.

¹⁸⁹ *Ikhtilāf Wujūh*: 303 – 310.

Discussion 2

وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ^c

Sūsī – with *khulf* – reads the phrase [وَلَتَأْتِ طَائِفَةٌ] with *idghām* of the *tā'* into the *tā'* and [major assimilation of a vocalized *tā'* into a vocalized *tā'*] with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹⁹⁰

Sūsī	Awjuh	
	1	<i>Idghām</i> of the <i>tā'</i> into the <i>tā'</i>
	2	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>tā'</i>

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.¹⁹¹
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.¹⁹²

¹⁹⁰ *Ghayth al-Naf'*: 178. *al-Nujūm al-Ṭawālī'*: 198. *Shifā' al-Ṣudūr*: 235. *al-Budūr al-Zāhirah*: 124.

¹⁹¹ *al-Risālat al-Ghirrā'*: 35. *Muṣḥaf al-Qirā'āt*: 118.

¹⁹² *Ikhtilāf Wujūh*: 192.

Discussion 3

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا ﴿١١٢﴾

Hishām – with *khulf* – reads both the words [نُوَلِّهِ] and [نُصَلِّهِ] with *ṣilah* and without *ṣilah* of the *hāʾ al-ḍamīr* [*hāʾ* suffix of the third person masculine singular pronoun], with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:¹⁹³

		Awjuh
Hishām	1	Without <i>ṣilah</i> of the <i>hāʾ al-ḍamīr</i>
	2	<i>Ṣilah</i> of the <i>hāʾ al-ḍamīr</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word without *ṣilah* of the *hāʾ al-ḍamīr*.¹⁹⁴
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the word with *ṣilah* of the *hāʾ al-ḍamīr* over reading it without *ṣilah*; because most *ṭuruq* transmit it reading with *ṣilah* of the *hāʾ al-ḍamīr*.¹⁹⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads both words without *ṣilah* of the *hāʾ al-ḍamīr*, al-Shāṭibī also added reading them with *ṣilah*.

¹⁹³ *Ghayth al-Nafʿ*: 178. *al-Nujūm al-Ṭawālīʿ*: 198. *Shifāʾ al-Ṣudūr*: 236. *al-Budūr al-Zāhirah*: 125.

¹⁹⁴ *al-Risālat al-Ghurrāʾ*: 70. *Muṣḥaf al-Qirāʾāt*: 120.

¹⁹⁵ *Ikhtilāf Wujūh*: 249.

Discussion 4

وَإِن أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَالِحَا بَيْنَهُمَا صُلْحًا^ط

Warsh – with *khulf* – reads the word [يَصَالِحَا] with *taghlīṭh* [pharyngealization] of the *lām* and with *tarqīq* [depharyngealization] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:¹⁹⁶

Awjuh	
Warsh	1 <i>Taghlīṭh</i> of the <i>lām</i>
	2 <i>Tarqīq</i> of the <i>lām</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read with *taghlīṭh* of the *lām*.¹⁹⁷
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because most *ṭuruq* transmit reading with *taghlīṭh* of the *lām*.¹⁹⁸

¹⁹⁶ *Ghayth al-Naf'*: 179. *Al-Nujūm al-Ṭawālī'*: 198. *Shifā' al-Ṣudūr*: 237. *al-Budūr al-Zāhirah*: 127.

¹⁹⁷ *al-Risālat al-Ghirrā'*: 75. *Muṣḥaf al-Qirā'āt*: 122.

¹⁹⁸ *Ikhtilāf Wujūh*: 458 – 459.

Discussion 5

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٣٣﴾

Qālūn – with *khulf* – reads the word [لَا تَعْدُوا] with *ikhtilās* [vowel reduction/elision] of the *fathah* on the *‘ayn* and *tathqīl* of the *dāl*. He also reads it with *iskān* [devocalization of the vowel] of the *‘ayn*, with the latter being his *muqaddam fī al-adā’* [precedent variant in presentation]:¹⁹⁹

Qālūn	Awjuh	
	1	<i>Iskān</i> of the <i>‘ayn</i>
	2	<i>Ikhtilās</i> of the <i>fathah</i> on the <i>‘ayn</i>

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qāḍī:** He lists the discussion and issues *taqdīm* to reading the word with *ikhtilās* over reading it with *iskān*.
- 3) **Nahḥās and students:** They issue *taqdīm* to reading the word with *iskān* of the *‘ayn* over reading it with *ikhtilās*.²⁰⁰
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *iskān* of the *‘ayn* over reading it with *ikhtilās*, because most *ṭuruq* transmit it with *iskān*.²⁰¹

¹⁹⁹ *Ghayth al-Naf’*: 182. *al-Nujūm al-Ṭawālī’*: 198. *Shifā’ al-Ṣudūr*: 242. *al-Budūr al-Zāhirah*: 130.

²⁰⁰ *al-Risālat al-Ghirrā’*: 88. *Muṣḥaf al-Qirā’āt*: 125.

²⁰¹ *Ikhtilāf Wujūh*: 570 – 571.

Discussion 6

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

Khallād – with *khulf* – reads the phrase [بَلْ طَبَعَ] with *idghām* of the *lām* into the *tā'* [minor assimilation of an unvocalized *lām* into a vocalized *tā'*] and with *itḥ-hār* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁰²

Khallād	Awjuh	
	1	<i>Itḥ-hār</i> of the <i>lām</i> and the <i>tā'</i>
	2	<i>Idghām</i> of the <i>lām</i> into the <i>tā'</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the phrase with *idghām ṣaghīr*.²⁰³
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *itḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *itḥ-hār*.²⁰⁴

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *idghām*, al-Shāṭibī also added reading it with *itḥ-hār*.

²⁰² *Ghayth al-Naf'*: 183. *al-Nujūm al-Ṭawālī'*: 198. *Shifā'* *al-Ṣudūr*: 244. *al-Budūr al-Zāhīrah*: 131.

²⁰³ *al-Risālat al-Ghirrā'*: 61. *Muṣḥaf al-Qirā'āt*: 126.

²⁰⁴ *Ikhtilāf Wujūh*: 211.

Sūrat al-Mā'idah

Discussion 1

قَالُوا يُمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۝

Warsh – with *khulf* – reads the word [جَبَّارِينَ] with the pronounciative techniques of *fath* of the *bā'* and with *taqlīl* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁰⁵

Qālūn	Awjuh	
	1	<i>Taqlīl</i> of the <i>bā'</i>
2	<i>Fath</i> of the <i>bā'</i>	

Note: The same applies for Warsh when reading the word [جَبَّارِينَ] in *Sūrat al-Shu'arā'*, verse 130.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** They only read the word with *taqlīl* due to al-Dānī emphatically stating as such concerning his reading to Ibn Khāqān.²⁰⁶
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqḍīm* to reading the word with *fath* of the *bā'* over reading it with *taqlīl*; because most *ṭuruq* transmit it with *fath* of the *bā'*.²⁰⁷

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *taqlīl*, al-Shāṭibī also added reading it with *fath*.²⁰⁸

²⁰⁵ *Ghayth al-Naf'*: 192. *al-Nujūm al-Ṭawālī'*: 198. *Shifā' al-Ṣudūr*: 253. *al-Budūr al-Zāhirah*: 140.

²⁰⁶ *al-Risālat al-Ghirrā'*: 66.

²⁰⁷ *Ikhtilāf Wujūh*: 385 – 386.

²⁰⁸ *al-Taysīr*: 39. *Al-Nashr*: 2/1109 – 1110.

Sūrat al-An‘ām

Discussion 1

أَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى ط

When two *hamzahs* appear in one word, and the first *hamzah* is *maftūḥah* and the second is *maksūrah*, the *qurrā'* have the following four *awjuh* [options in recitation]:²⁰⁹

- 1) Qālūn, Abū ‘Amr – they read with *tas-hīl* of the second *hamzah* + *idkhāl* and *taḥqīq* of the first *hamzah*.
- 2) Warsh and Ibn Kathīr – they read with *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah*.
- 3) Hishām – he reads with *taḥqīq* of the second *hamzah* + *idkhāl* and *taḥqīq* of the first *hamzah*. [*muqaddam fī al-adā'*]
- 4) Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī – they read with *taḥqīq* of both *hamzahs*.

		Awjuh
Hishām	1	<i>Taḥqīq</i> of the second <i>hamzah</i> + <i>idkhāl</i> and <i>taḥqīq</i> of the first <i>hamzah</i>
	2	<i>Taḥqīq</i> of both <i>hamzahs</i> , i.e. without <i>idkhāl</i> of the first <i>hamzah</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qādī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They only read the word with *taḥqīq* and *idkhāl*.²¹⁰
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *taḥqīq* of both *hamzahs* with *idkhāl* over reading it with *taḥqīq* without *idkhāl*; because most *ṭuruq* transmit *taḥqīq* without *idkhāl*.²¹¹

²⁰⁹ *Ghayth al-Naḥḥās*: 207. *al-Nujūm al-Ṭawālī*: 198. *Shifā’ al-Ṣudūr*: 278 – 279. *al-Budūr al-Zāhirah*: 159.

²¹⁰ *al-Risālat al-Ghirrā’*: 46. *Muṣḥaf al-Qirā’āt*: 153.

Ziyādāt al-Shāṭibiyyah

- 2) While al-Dānī only reads the phrase with *taḥqīq* and *idkhāl*, al-Shāṭibī also added reading it with *taḥqīq* without *idkhāl*.²¹²

²¹¹ *Ikhtilāf Wujūh*: 301.

²¹² *al-Taysīr*: 29.

Discussion 2

وَحَاجَّةَ قَوْمِهِ ط قَالَ أَتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَسِنِ ط

Hishām – with *khulf* – reads the word (أَتَحَاجُّونِي) with *takhfif* of the *nūn* and with *tathqīl* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²¹³

		Awjuh
Hishām	1	<i>Takhfif</i> of the <i>nūn</i>
	2	<i>Tathqīl</i> of the <i>nūn</i>

Note: While Hishām’s first Reading is with *qaṣr* [2 morae], due to the *madd* being *madd ṭabrī*, as in (أَتَحَاجُّونِي); his second Reading is with *madd* [6 morae], due to the *madd* being *madd lāzim kilmī muthaqqal*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *takhfif* of the *nūn*.²¹⁴
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *takhfif* of the *nūn* over reading it with *tathqīl*; because most *ṭuruq* transmit it with *takhfif*.²¹⁵

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *takhfif* of the *nūn*, al-Shāṭibī also added reading it with *tathqīl* thereof.

²¹³ *Ghayth al-Naf*: 215. *al-Nujūm al-Ṭawālī*: 198. *Shifā’ al-Ṣudūr*: 290. *al-Budūr al-Zāhirah*: 166.

²¹⁴ *al-Risālat al-Ghirrā’*: 89. *Muṣḥaf al-Qirā’āt*: 160.

²¹⁵ *Ikhtilāf Wujūh*: 577 – 578.

Discussion 3

أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

Shu‘bah – with *khulf*– reads the word [أَنَّهَا] with a *khafḍ* of the *hamzah* and with *fath* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:²¹⁶

Shu‘bah	Awjuh	
	1	<i>Kasrah</i> on the <i>hamzah</i>
	2	<i>Fathah</i> on the <i>hamzah</i>

Note: While al-Şafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *fath* of the *hamzah* over reading it with the *khafḍ* thereof.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** While al-Naḥḥās lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*.²¹⁷ Conversely, al-Ḥumrānī lists the discussion and issues *taqdīm* in line with the afore-mentioned.²¹⁸
- 3) **Bashīr Aḥmad and Ma‘şarāwī:** They issue *taqdīm* to reading the word with *fath* of the *hamzah* over reading it with *khafḍ*; because most *ṭuruq* transmit it with *fath*.²¹⁹

²¹⁶ *Ghayth al-Naf’*: 215. *al-Nujūm al-Ṭawālī’*: 199. *Shifā’ al-Şudūr*: 298. *al-Budūr al-Zāhirah*: 170.

²¹⁷ *al-Risālat al-Ghirrā’*: 88.

²¹⁸ *Muṣḥaf al-Qirā’āt*: 164.

²¹⁹ *Ikhtilāf Wujūh*: 578 – 579.

Discussion 4

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

Warsh – with *khulf* – reads the word [مَحْيَايَ] with *iskān* [devocalization of the vowel] of the *yā' al-īdāfah* [first person pronominal suffix] and with *fath* [vocalization of the vowel] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²²⁰

Warsh	Awjuh	
	1	<i>Iskān</i> of the last <i>yā'</i>
2	<i>Fathah</i> of the last <i>yā'</i>	

Note: Warsh's first reading is with *madd* [6 morae], due to the *madd* being *madd lāzim kilmī mukhaffaf*, as in [مَحْيَايَ], whereas his second reading is with *qaṣr* [2 morae], due to the *madd* being *madd ṭabīʿī*, as in [مَحْيَايَ].

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** While the discussion revolves around whether not the last *yā'* is read with *fath* or *iskān*, al-Naḥḥās only lists reading the word with *taqlīl* of the first *yā'*.²²¹ As for al-Ḥumrānī, he only lists reading with *iskān* of the second *yā'*. Considering the afore-mentioned, they only read with *taqlīl* of the first *yā'* and with *iskān* of the second *yā'*.
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They do not list the discussion.

Note: Warsh – with *khulf* – also reads the word [مَحْيَايَ] with the pronounciative techniques of *fath* and *taqlīl* of the first *yā'* and with *iskān* and *fath* of the *yā' idāfah*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]. Considering the afore-mentioned, Warsh has four *awjuh* [options in recitation]:²²²

²²⁰ *Ghayth al-Naf'*: 232. *al-Nujūm al-Ṭawālī'*: 199. *Shifā' al-Ṣudūr*: 311 – 312. *al-Budūr al-Zāhirah*: 179.

²²¹ *al-Risālat al-Ghirrā'*: 65. *Muṣḥaf al-Qirā'āt*: 173.

²²² *Hall al-Mushkilāt*: 117.

		Awjuh
Warsh	1	<i>Fath</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i> [<i>muqaddam for iskān</i>]
	2	<i>Taqlil</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i>
	3	<i>Fath</i> of the first <i>yā'</i> + <i>fath</i> of the second <i>yā'</i> [<i>muqaddam for fath</i>]
	4	<i>Taqlil</i> of the first <i>yā'</i> + <i>fath</i> of the second <i>yā'</i>

Considering that the word is read with the pronounciative techniques of *fath* and *taqlil* of the first *yā'* and with *iskān* and *fath* of the *yā' idāfah*; in *waqf* mode, Warsh has the following two sets of *awjuh* [options in recitation]:

- 1) Taking *iskān* of the *yā' al-idāfah* and the *madd lāzim* into consideration during *waqf* mode:

		Awjuh
Warsh	1	<i>Fath</i> and <i>ṭūl</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i> [<i>muqaddam</i>]
	2	<i>Taqlil</i> and <i>ṭūl</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i>

- 2) Taking *fath* of the *yā' al-idāfah* and the *madd 'āriḍ* into consideration during *waqf* mode:

		Awjuh
Warsh	1	<i>Fath</i> and <i>qaṣr</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i> [<i>muqaddam</i>]
	2	<i>Fath</i> and <i>tawassuṭ</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i>
	3	<i>Fath</i> and <i>ṭūl</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i>
	4	<i>Taqlil</i> and <i>qaṣr</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i> [<i>muqaddam</i>]
	5	<i>Taqlil</i> and <i>tawassuṭ</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i>
	6	<i>Taqlil</i> and <i>ṭūl</i> of the first <i>yā'</i> + <i>iskān</i> of the second <i>yā'</i>

Note: While reading one is his *muqaddam wajh* for *fath*; reading four is his *muqaddam wajh* for *taqlil*.

Ziyādāt al-Shāṭibīyyah

- 1) While al-Dānī only reads the word with *iskān* of the second *yā'*, al-Shāṭibī also added reading it with *fatḥh* thereof.
- 1) While al-Dānī only reads the word with *taqlīl* of the first *yā'*, al-Shāṭibī also added reading it with *fatḥh* thereof.

Sūrat al-A‘rāf

Discussion 1

أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ط ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ

تَحْزَنُونَ ﴿٢٤٩﴾

Ibn Dhakwān – with *khulf* – reads the phrase (بِرَحْمَةٍ أَدْخُلُوا) with *jarr* [genitive case] of the *tanwīn* [silent *nūn/nūn*ation] and with *rafʿ* [nominative case] thereof, with the former being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:²²³

Ibn Dhakwān	Awjuh	
	1	<i>Jarr</i> of the <i>tanwīn</i>
2	<i>Rafʿ</i> of the <i>tanwīn</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *jarr* of the *tanwīn*.²²⁴
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They do not list the discussion, neither do they issue *taqdīm*.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *jarr* of the *tanwīn*, al-Shāṭibī also added reading it with *rafʿ* thereof.

²²³ *Ghayth al-Nafʿ*: 241. *al-Nujūm al-Ṭawālīʿ*: 199. *Shifāʾ al-Ṣudūr*: 324. *al-Budūr al-Zāhirah*: 185.

²²⁴ *Muṣḥaf al-Qirāʾāt*: 179.

Discussion 2

وَ اذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَ زَادَكُمْ فِي الْخَلْقِ بَصۜطَةً ۚ

Khallād – with *khulf* – reads the word [بَصۜطَةً] with a *ṣād* and with a *sīn*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²²⁵

Khallād	Awjuh	
	1	<i>Ṣād</i>
2	<i>Sīn</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They only read the word with a *ṣād*.²²⁶
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *ṣād* over reading it with a *sīn* for Khallād.²²⁷

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with a *ṣād*, al-Shāṭibī also added reading it with *sīn*.

Note: In distich 515, al-Shāṭibī explicitly mentions that Ibn Dhakwān – with *khulf* – reads the word [بَصۜطَةً] with a *ṣād* and a *sīn*. Despite the afore-mentioned, Ibn Dhakwān only reads it with a *ṣād*, without any *khulf*. The restriction in reading the word with a *ṣād* only is due to a constraint in the actual reading and transmission of al-Shāṭibī. He first read to ‘Ubayd Allah Muḥammad al-Nafazī in his hometown Shāṭibah, thereafter, he travelled to Valencia and read to Ibn Hudhayl. Both al-Nafazī

²²⁵ *Ghayth al-Nafī*: 243 – 244. *al-Nujūm al-Ṭawālī*: 199. *Shifā’ al-Ṣudūr*: 328. *al-Budūr al-Zāhirah*: 188.

²²⁶ *al-Risālat al-Ghirrā’*: 86. *Muṣḥaf al-Qirā’āt*: 182.

²²⁷ *Ikhtilāf Wujūh*: 550 – 551.

and **Ibn Hudhayl** read to **Abū Dāwūd Sulaymān ibn Najāh**, who in turn read to **Abū ‘Amr al-Dānī**, who in turn only read it with a *ṣād* to his teachers.²²⁸

²²⁸ *Ghayth al-Nafʿ*: 243 – 244. *al-Wāfi*: 182.

Discussion 3

إِنْ تَحْمِلْ عَلَيْهِ يَلْهَتْ أَوْ تَتْرُكْهُ يَلْهَتْ ط ذَلِكْ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ٢

Qālūn – with *khulf* – reads the phrase [يَلْهَتْ ذَلِكْ] with *idghām* of the *thā'* into the *dhāl* [minor assimilation on an unvocalized *thā'* into a vocalized *dhāl*] and with *iṭh-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²²⁹

Qālūn	Awjuh	
	1	<i>Idghām</i> of the <i>thā'</i> into the <i>dhāl</i>
2	<i>Iṭh-hār</i> of the <i>thā'</i> and the <i>dhāl</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdim*.
- 2) **Naḥḥās and students:** They only read the phrase with *iṭh-hār*.²³⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdim* to reading the phrase with *idghām* over reading it with *iṭh-hār*, because most *ṭuruq* transmit it with *idghām*.²³¹

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the phrase with *iṭh-hār*, al-Shāṭibī also added reading it with *idghām* thereof.

²²⁹ *Ghayth al-Naf'*: 258 – 259. *al-Nujūm al-Ṭawālī'*: 199. *Shifā' al-Ṣudūr*: 348. *al-Budūr al-Zāhirah*: 205.

²³⁰ *al-Risālat al-Ghirrā'*: 62 – 63. *Muṣḥaf al-Qirā'āt*: 196.

²³¹ *Ikhtilāf Wujūh*: 231 – 232.

Discussion 4

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَيْتِيسَ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٢﴾

Shu‘bah – with *khulf* – reads word [بَيْتِيسَ] with a *hamzat al-maksūrah* followed by a *yā’ maddiyyah* or with *yā’ līn* [diphthong] preceding a *hamzat al-maftūḥah*, with the former being his *muqaddam fi al-adā’* [precedent variant in presentation]:²³²

Qālūn	Awjuh	
	1	<i>Hamzat al-maksūrah</i> followed by a <i>yā’ maddiyyah</i>
2	<i>Yā’ līn</i> followed by a <i>hamzat al-maftūḥah</i>	

Note: Although al-Ṣafāqūsī lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. Neither does Ibn Yālūshah list the discussion. Due to the absence of an emphatic *taqdīm*, the above-mentioned sequence is presented when reading via *jam‘ ‘atfī*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion but issues *taqdīm* to reading the word with a *yā’ līn* over reading it with a *yā’ maddiyyah*.
- 2) **Qādī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 3) **Naḥḥās and students:** They only read the word with a *hamzat al-maksūrah* followed by a *yā’ maddiyyah*. In contrast, al-Dānī transmits both Readings in his *Taysīr*.²³³
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because most *ṭuruq* transmit it with a *hamzat al-maksūrah* followed by a *yā’ maddiyyah*²³⁴

²³² *Ghayth al-Naf’*: 256. *Shifā’ al-Ṣudūr*: 346. *al-Budūr al-Zāhirah*: 205.

²³³ *al-Risālat al-Ghirrā’*: 89. *Muṣḥaf al-Qirā’āt*: 195. *al-Taysīr*: 87.

²³⁴ *Ikhtilāf Wujūh*: 589.

Discussion 5

وَمَا مَسَّنِيَ السُّوءُ ^ث إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٥﴾

Qālūn – with *khulf*– reads the word [أَنَا] in *waṣl* mode with *ithbāt* [affirmation] of an *alif* following the *nūn* and with *ḥadhf* [omission] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²³⁵

Awjuh	
Qālūn	1 <i>Ithbāt of an alif following the nūn</i>
	2 <i>Ḥadhf of the alif</i>

Note: The same applies for Qālūn when reading the word in *Sūrat al-Shu‘arā’*, verse 115, and in *Sūrat al-Aḥqāf*, verse 9. Since the word [أَنَا] is followed by a *hamzat al-qat‘*, Qālūn, therefore, reads the word with *madd* [4 morae] and *qaṣr* [2 morae], with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation].

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** While al-Naḥḥās lists the discussion, he does not issue *taqdīm*.²³⁶ However, al-Ḥumrānī lists the discussion and issues *taqdīm* in line with the afore-mentioned.²³⁷
- 3) **Bashīr Aḥmad and Ma‘sarāwī:** They issue *taqdīm* to reading the word with *ḥadhf* of the *alif* over reading it with *ithbāt*; because most *turuq* transmit it with *ḥadhf*.²³⁸

²³⁵ *Ghayth al-Naf’*: 259. *al-Nujūm al-Ṭawālī’*: 199. *Shifā’ al-Ṣudūr*: 347. *al-Budūr al-Zāhirah*: 205.

²³⁶ *al-Risālat al-Ghirrā’*: 87. *Muṣḥaf al-Qirā’āt*: 182.

²³⁷ *Muṣḥaf al-Qirā’āt*: 198.

²³⁸ *Ikhtilāf Wujūh*: 551 – 552.

Sūrat al-Anfāl

Discussion 1

وَلَوْ أَرَادَكُمُ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ط إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ



Warsh – with *khulf* – reads the word [أَرَادَكُمُ] with the pronounciative techniques of *fath* of the *dhawāt al-rā'* and with *taqlil* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²³⁹

Warsh	Awjuh	
	1	<i>Taqlil</i> of the <i>dhawāt al-rā'</i>
2	<i>Fath</i> of the <i>dhawāt al-rā'</i>	

Note: This is the only place in the Qur'an where Warsh reads with *khulf* of the *dhawāt al-rā'*. Generally, he only reads it with *taqlil*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read with *taqlil* of the *dhawāt al-rā'*.²⁴⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *taqlil* of the *dhawāt al-rā'* over reading it with *fath*; because most *ṭuruq* transmit it with *taqlil* of the *dhawāt al-rā'*.²⁴¹

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *taqlil* of the *dhawāt al-rā'*, al-Shāṭibī also added reading it with *fath* thereof.

²³⁹ *Ghayth al-Naf'*: 268. *al-Nujūm al-Ṭawālī'*: 199. *Shifā' al-Ṣudūr*: 361. *al-Budūr al-Zāhirah*: 214.

²⁴⁰ *al-Risālat al-Ghirrā'*: 65. *Muṣḥaf al-Qirā'āt*: 205.

²⁴¹ *Ikhtilāf Wujūh*: 384 – 385.

Sūrat al-Tawbah

Discussion 1

وَإِنْ تَكُونُوا إِيمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا **أَيُّمَةَ** الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٧﴾

Hishām – with *khulf* – reads the word [أَيُّمَةَ] wherever it appears in the Qur’ān with *idkhāl* of the first *hamzah* and *taḥqīq* of the second *hamzah*; and with *taḥqīq* of both *hamzahs* without *idkhāl* of the first *hamzah*, with the former being his *muqaddam fi al-adā’* [precedent variant in presentation]:²⁴²

Awjuh		
Hishām	1	<i>Idkhāl of the first hamzah and taḥqīq of the second hamzah</i>
	2	<i>Taḥqīq of both hamzahs without idkhāl of the first hamzah</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They only read the word with *taḥqīq* of both *hamzahs* without *idkhāl*.²⁴³
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *taḥqīq* and *idkhāl* over reading *taḥqīq* without *idkhāl*; because most *ṭuruq* transmit reading with *taḥqīq and idkhāl*.²⁴⁴

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads *taḥqīq* without *idkhāl*, al-Shāṭibī also added reading it with *taḥqīq* and with *idkhāl*.

²⁴² *Ghayth al-Naf’*: 270 – 271. *al-Nujūm al-Ṭawālī’*: 199. *Shifā’ al-Ṣudūr*: 365. *al-Budūr al-Zāhirah*: 218.

²⁴³ *al-Risālat al-Ghirrā’*: 47. *Muṣḥaf al-Qirā’āt*: 211.

²⁴⁴ *Ikhtilāf Wujūh*: 300 – 301.

Discussion 2

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٍ أَمْرٌ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شِقَا جُرْفٍ هَارٍ
فَانهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ط

Ibn Dhakwān – with *khulf* – reads the word [هَارٍ] with the pronounciative techniques of *fath* of the *hā'* and with *imālah* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁴⁵

		Awjuh
Warsh	1	<i>Fath</i> of the <i>hā'</i>
	2	<i>Imālah</i> of the <i>hā'</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *fath* of the *hā'*.²⁴⁶
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *imālah* of the *hā'* over reading it with *fath*; because most *ṭuruq* transmit it with *imālah* of the *hā'*.²⁴⁷

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *fath* of the *hā'*, al-Shāṭibī also added reading it with *imālah* thereof.

²⁴⁵ *Ghayth al-Naf'*: 282. *al-Nujūm al-Ṭawālī'*: 199. *Shifā' al-Ṣudūr*: 381. *al-Budūr al-Zāhirah*: 234.

²⁴⁶ *al-Risālat al-Ghirrā'*: 70. *Muṣḥaf al-Qirā'āt*: 227.

²⁴⁷ *Ikhtilāf Wujūh*: 373 – 374.

Sūrah Yūnus

Discussion 1

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ

Bazzī – with *khulf* – reads the word [لَا أَدْرَاكُمْ] with *ithbāt* [affirmation] of an *alif* following the *rā'* and with *ḥadhf* [omission] thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁴⁸

Bazzī	Awjuh	
	1	<i>Ḥadhf</i> of the <i>alif</i> following the <i>rā'</i>
	2	<i>Ithbāt</i> of an <i>alif</i> following the <i>rā'</i>

Ibn Dhakwān – with *khulf* – reads the word [لَا أَدْرَاكُمْ] with the pronounciative techniques of *imālah* of the *rā'* and with *fathḥ* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁴⁹

Ibn Dhakwān	Awjuh	
	1	<i>Fathḥ</i> of the <i>rā'</i>
	2	<i>Imālah</i> of the <i>rā'</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned. While they issue *taqdīm* to reading the word with *ḥadhf* of the *alif* over reading it with *ithbāt* for Bazzī, they do not issue *taqdīm* for the Reading of Ibn Dhakwān.
- 2) **Naḥḥās and students:** While they only read with *ḥadhf* of the *alif* for Bazzī, they only read with *fathḥ* for of the *rā'* for Ibn Dhakwān.²⁵⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *ḥadhf* of the *alif* over reading it with *ithbāt* for Bazzī; because most *ṭuruq*

²⁴⁸ *Ghayth al-Naf'*: 285. *al-Nujūm al-Ṭawālī'*: 199. *Shifā' al-Ṣudūr*: 389. *al-Budūr al-Zāhirah*: 240.

²⁴⁹ *Ghayth al-Naf'*: 285. *al-Nujūm al-Ṭawālī'*: 199 – 200. *Shifā' al-Ṣudūr*: 389. *al-Budūr al-Zāhirah*: 240.

²⁵⁰ *al-Risālat al-Ghirrā'*: 90 and 69. *Muṣḥaf al-Qirā'āt*: 233.

transmit it with *ḥahdf* of the *alif*.²⁵¹ Consequently, they do not list the discussion for Ibn Dhakwān.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ḥadhf* of the *alif* Bazzī, al-Shāṭibī also added reading it with *ithbāt* thereof.²⁵²
- 2) While al-Dānī only reads the word with *fath* of the *rā'* for Ibn Dhakwān, al-Shāṭibī also added reading it with *imālah* thereof.

²⁵¹ *Ikhtilāf Wujūh*: 594 – 595.

²⁵² *al-Taysīr*: 92.

Discussion 2

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ



Qālūn – with *khulf* – reads the word [لَا يَهْدِي] with *ikhtilās* [vowel reduction/elision] of the *kasrah* on the *hā'* and *tashdīd* of the *dāl*. Additionally, he also reads with *iskān* [devocalization of the vowel] of the *hā'* and *tashdīd* of the *dāl*, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁵³

Qālūn	Awjuh	
	1	<i>Iskān</i> of the <i>hā'</i> and <i>tashdīd</i> of the <i>dāl</i>
2	<i>Ikhtilās</i> of the <i>fathah</i> of the <i>hā'</i> and <i>tashdīd</i> of the <i>dāl</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** He lists the discussion but issues *taqdīm* to reading the word with *ikhtilās* over reading it with *iskān*.
- 3) **Naḥḥās and students:** They list the discussion but issue *taqdīm* to reading the word with *iskān* over reading it with *ikhtilās*.²⁵⁴
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *iskān* over reading it with *ikhtilās*; because most *ṭuruq* transmit it with *iskān*.²⁵⁵

²⁵³ *Ghayth al-Naf'*: 287. *al-Nujūm al-Ṭawālī'*: 199. *Shifā' al-Ṣudūr*: 393. *al-Budūr al-Zāhirah*: 243.

²⁵⁴ *al-Risālat al-Ghirrā'*: 90 – 91. *Muṣḥaf al-Qirā'āt*: 236.

²⁵⁵ *Ikhtilāf Wujūh*: 597.

Discussion 3

قُلْ آتَىٰكُمْ أَمْرٌ عَلَىٰ اللَّهِ تَقَاتَرُونَ ﴿٥٩﴾

The Eponymous Seven Readers – with *khulf*– read the word [ءالله] with *tas-hīl* of the second *hamzah* and with *ibdāl* thereof, with the former being their *muqaddam fī al-adā'* [precedent variant in presentation]:²⁵⁶

All Seven Readers	Awjuh	
	1	<i>Tas-hīl</i>
	2	<i>Ibdāl</i>

Note: The same applies for all Seven Readers when reading the phrase [ءالله] in *Sūrat al-Shu'arā'*, verse 59.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion and issue *taqdīm* in line with the aforementioned.²⁵⁷
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They do not list the discussion.²⁵⁸

²⁵⁶ *Ghayth al-Naf'*: 268. *al-Nujūm al-Ṭawālī'*: 200. *Shifā' al-Ṣudūr*: 361. *al-Budūr al-Zāhirah*: 214. Despite Ibn Yālūshah giving *taqdīm* to *ibdāl* over *tas-hīl*, I read it with *tas-hīl* being *muqaddam* to *ibdāl* to my teacher. Furthermore, the *taqdīm* of Ibn Yālūshah is based on the *riwāyah* of Warsh being read *'urfān* [customary] in Maghreb.

²⁵⁷ *al-Risālat al-Ghirrā'*: 48. *Muṣḥaf al-Qirā'āt*: 238.

²⁵⁸ *Ikhtilāf Wujūh*: 289 – 303. Read the chapter on two *hamzahs* appearing in one word.

Sūrah Hūd

Discussion 1

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرَلٍ يُبَيِّنُ **أَرْكَبَ مَعَنَا** وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٢٦١﴾

Qālūn, Bazzī and Khallād – with *khulf* – read the phrase [أَرْكَبَ مَعَنَا] with *idghām* of the *bā'* into the *mīm* [minor assimilation of an unvocalized *bā'* into a vocalized *rā'*] and with *iṭḥ-hār* thereof. While the former is *muqaddam fī al-adā'* [precedent variant in presentation] for Qālūn; the latter is *muqaddam fī al-adā'* [precedent variant in presentation] for Bazzī and Khallād:²⁵⁹

Awjuh		
Qālūn	1	<i>Idghām of the bā' into the mīm</i>
	2	<i>Iṭḥ-hār of the bā' and the mīm</i>

Awjuh		
Bazzī Khallād	1	<i>Iṭḥ-hār of the bā' and the mīm</i>
	2	<i>Idghām of the bā' into the mīm</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they only read the phrase with *iṭḥ-hār* for Qālūn and Bazzī, they only read with *idghām* for Khallād.²⁶⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *idghām* over reading it with *iṭḥ-hār* for Qālūn, whereas they issue *taqdīm* to reading it with *iṭḥ-hār* over reading it with *idghām* for Bazzī and Khallād; because most *ṭuruq* transmit *idghām* for Qālūn and *iṭḥ-hār* for Bazzī and Khallād.²⁶¹

²⁵⁹ *Ghayth al-Naf'*: 310. *al-Nujūm al-Ṭawālī'*: 200. *Shifā' al-Ṣudūr*: 414. *al-Budūr al-Zāhirah*: 261.

²⁶⁰ *al-Risālat al-Ghirrā'*: 70.

²⁶¹ *Ikhtilāf Wujūh*: 222, 223 and 225.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *iṭḥ-hār* for Qālūn and Bazzī, al-Shāṭibī also added reading it with *idghām* thereof.
- 2) While al-Dānī only reads the phrase with *idghām* for Khallād, al-Shāṭibī also added reading it with *iṭḥ-hār* thereof.

Discussion 2

قَالَ يَقَوْمِ أَرْهَطِيَّ أَعْرُ عَلَى كُمْ مِنَ اللَّهِ ط

Hishām – with *khulf* – reads the phrase [أَرْهَطِيَّ أَعْرُ] with *fath* of the *yā' al-iḍāfah* [first person pronominal suffix] and with *iskān* [devocalization of the vowel] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁶²

		Awjuh
Hishām	1	<i>Fath</i> of the <i>yā' al-iḍāfah</i>
	2	<i>Iskān</i> of the <i>yā' al-iḍāfah</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *fath* of the *yā'*.²⁶³
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of the *yā' al-iḍāfah* over reading it with *iskān*; because most *ṭuruq* transmit it with *fath* of the *yā' al-iḍāfah*.²⁶⁴

Ziyādāt al-Shāṭibiyah

- 1) Despite al-Shāṭibī reading the phrase with *fath* of the *yā' al-iḍāfah*, his *ikhtiyār* [preferred selection] is reading it with *iskān*.²⁶⁵

²⁶² *Ghayth al-Naf'*: 314 – 315. *al-Nujūm al-Ṭawālī'*: 200. *Shifā' al-Ṣudūr*: 420. *al-Budūr al-Zāhirah*: 265.

²⁶³ *al-Risālat al-Ghirrā'*: 80. *Muṣḥaf al-Qirā'āt*: 255.

²⁶⁴ *Ikhtilāf Wujūh*: 491 – 492.

²⁶⁵ *Taqrīb al-Shāṭibiyah*: 565.

Sūrah Yūsuf

Discussion 1

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿٣٦﴾

The Eponymous Seven Readers – with *khulf* – read the phrase [لَا تَأْمَنَّا] with *ishmām* [performed assimilation and devocalization of the first consonant] and with *rawm* [vowel reduction/elision]²⁶⁶, with the latter being their *muqaddam fī al-adā'* [precedent variant in presentation]:²⁶⁷

All Seven Readers	Awjuh	
	1	<i>Ishām</i>
2	<i>Rawm</i>	

Note: The word [تَأْمَنَّا] was originally [تَأْمَنَّا], consisting of two *nūns*. The first *nūn* was assimilated into the second *nūn* whilst applying *ishmām*. Abū ‘Amr al-Dānī relates that *ishmām* is applied on the first *nūn* and not on the second.²⁶⁸ This type of *ishmām* is also known as *ishmām ḥaqīqī*.²⁶⁹

Note: While al-Şafāqusī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *rawm* over reading it with *ishmām*. However, preponderance is given to the view of al-Şafāqusī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They issue *taqdīm* to reading the word with *rawm* over reading it with *ishmām*.²⁷⁰
- 3) **Bashīr Aḥmad and Ma‘şarāwī:** They do not list the discussion.²⁷¹

²⁶⁶ The *qurrā'* mention that *rawm* constitutes one third of a *ḥarakah*. At times, it is also referred to as *ikhtilās*, *ikhfā' al-ḥarakah* and *ikhfā' al-şawt bi al-ḥarakah*.

²⁶⁷ *Ghayth al-Naf'*: 319. *al-Nujūm al-Ṭawālī'*: 200. *Shifā' al-Şudūr*: 428. *al-Budūr al-Zāhirah*: 269 – 270.

²⁶⁸ *al-Taysīr*: pg. 97.

²⁶⁹ *Mu'jam al-Muṣṭalahāt*: 76 – 84. *Mukhtşar al-'Ibārāt*: 25 – 26.

²⁷⁰ *al-Risālat al-Ghurrā'*: 38. *Muṣṣaf al-Qirā'āt*: 259.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *rawm*; al-Shāṭibī also added reading it with *ishmām* thereof.

²⁷¹ *Ikhtilāf Wujūh*: 373 – 374.

Discussion 2

اَقْتُلُوا يُوسُفَ اَوْ اَطْرَحُوْهُ اَرْضًا يَخْلُ لَكُمْ وَجْهٌ اَيْبِكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صٰلِحِيْنَ ﴿٢٧٢﴾

Sūsī – with *khulf* – reads the phrase [يَخْلُ لَكُمْ] with *idghām* of the *lām's* [major assimilation of identical vocalized consonants] and with *ith-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁷²

Awjuh		
Sūsī	1	<i>Idghām kabīr</i> of the <i>lām's</i>
	2	<i>Ith-hār</i> of the <i>lām's</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.²⁷³
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *ith-hār* over reading it with *idghām*; based on the following:²⁷⁴
 - a) Most authors issue *taqdīm* to reading with *ith-hār* over reading with *idghām*.
 - b) Most *muḥarrirūn* [scholars of *tahrīrāt*] issue *taqdīm* to reading with *ith-hār* over reading with *idghām* because most *ṭuruq* transmit *ith-hār*.
 - c) Based on a canonical precept that *ith-hār* is allowed in most words/phrases that transmit *idghām*, whereas *idghām* is not permitted in most words/phrases that allow *ith-hār*.

²⁷² *Ghayth al-Naf'*: 321. *al-Nujūm al-Ṭawālī'*: 200. *Shifā' al-Ṣudūr*: 432. *al-Budūr al-Zāhirah*: 273.

²⁷³ *al-Risālat al-Ghīrā'*: 34. *Muṣḥaf al-Qirā'āt*: 259.

²⁷⁴ *Ikhtilāf Wujūh*: 184 – 185.

Discussion 3

قَالَ يُبْشِرِي هَذَا عُلْمٌ ط

Abū ‘Amr – with *khulf*– reads the word [يُبْشِرِي] with the pronounciative techniques of *fath*, *imālah* and *taqlīl* of the *dhawāt al-rā’*; in addition to reading with *fath* of the *yā’*, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:²⁷⁵

Abū ‘Amr	Awjuh	
	1	<i>Fath dhawāt al-rā’</i> + <i>fath</i> of the <i>yā’</i> ,
	2	<i>Imālah dhawāt al-rā’</i> + <i>fath</i> of the <i>yā’</i>
	3	<i>Taqlīl dhawāt al-rā’</i> + <i>fath</i> of the <i>yā’</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but only read the word with *fath* of the *dhawāt al-rā’*.²⁷⁶
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of the *hā’* over reading it with *imālah* and *taqlīl*; because most *ṭuruq* transmit it with *fath*.²⁷⁷

Note: Based on the *riwāyah* [transmission], they deem reading with *fath* as the strongest and *taqlīl* as the weakest.

Abū ‘Amr	Level of strength	
	1	<i>Fath</i> - strong
	2	<i>Imālah</i> - midmost
	3	<i>Taqlīl</i> - weakest

²⁷⁵ *Ghayth al-Naf’*: 321 – 322. *al-Nujūm al-Ṭawālī’*: 200. *Shifā’ al-Ṣudūr*: 431. *al-Budūr al-Zāhirah*: 272.

²⁷⁶ *al-Risālat al-Ghirrā’*: 66. *Muṣḥaf al-Qirā’āt*: 260.

²⁷⁷ *Ikhtilāf Wujūh*: 388 – 389.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fath* of the *dhawāt al-rā'*, al-Shāṭibī also added reading it with *imālah* and with *taqlīl* thereof.

Discussion 4

وَرَأَوْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ط

In distich 777, al-Shāṭibī explicitly mentions that Hishām – with *khulf* – reads the word with *naṣb* [accusative case] of the *tā'* and with *raf'* [nominative case] thereof:

Hishām	Awjuh	
	1	<i>Naṣb</i> of the <i>tā'</i>
	2	<i>Raf'</i> of the <i>tā'</i>

In light of the afore-mentioned, although al-Shāṭibī mentions *khulf* for Hishām, only *naṣb* of the *tā'* is practised. Therefore, reading with *raf'* of the *tā'* is disallowed via the *Shāṭibiyyah*.

Hishām	Awjuh	
	1	<i>Naṣb</i> of the <i>tā'</i>

Note: Hishām reads the word with *fath* of the *hā'*, followed by *iskān* of a *hamzah*, and with *naṣb* of the *tā'*.

Notably, al-Ṣafāqūsī's account indicates that *naṣb* of the *tā'* is transmitted via the *ṭarīq* of **Aḥmad al-Ḥulwānī**, whereas *raf'* of the *tā'* is transmitted via the *ṭarīq* of **al-Dājūnī**. In addition, he also claims *ijmā'* [unanimous consensus] via the *'Irāqī's* upon reading the *tā'* with *naṣb* only, thus disallowing its reading with *raf'*.²⁷⁸ Moreover, al-Mukhallalātī observation reveals that while the transmission with *naṣb* of the *tā'* is via the *Shāṭibiyyah*, its transmission with *raf'* is via the *Ṭayyibah*, as Ibn al-Jazarī cites al-Dājūnī as one of the *ṭuruq*.²⁷⁹

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *naṣb* of the *tā'*, it is quite evident from distich 777 that al-Shāṭibī also added reading it with *raf'* thereof. As previously mentioned, this *ziyādah* is not read, neither practised via *Shāṭibiyyah*.

²⁷⁸ *Ghayth al-Naf'*: 322 – 323.

²⁷⁹ *Shifā' al-Ṣudūr*: 430.

Discussion 5

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبُويْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ أَمِينٌ ﴿٦٦﴾

The Eponymous Seven Readers – with *khulf* – read the word [مِصْرًا] in *waqf* mode with *tafkhīm* [pharyngealization] and with *tarqīq* [depharyngealization] of the *rāʾ*, with the former being their *muqaddam fī al-adāʾ* [precedent variant in presentation]:²⁸⁰

All Seven Readers	Awjuh	
	1	<i>Tafkhīm of the rāʾ</i>
2	<i>Tarqīq of the rāʾ</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalāti:** He does not list the discussion, neither does he issue *taqdīm*.
- 2) **Qāḍī:** He lists the discussion and issues *taqdīm* in line with the aforementioned.
- 3) **Naḥḥās and students:** They only apply *waqf* on the word with *tafkhīm* of the *rāʾ*.²⁸¹
- 4) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to applying *waqf* on the word with *takhīm* of the *rāʾ*, which is based on the opinion of Ibn Jazarī and al-Mutawallī.²⁸²

²⁸⁰ *Ghayth al-Nafʿ*: 319. *al-Nujūm al-Ṭawālīʾ*: 200. *Shifāʾ al-Ṣudūr*: 428. *al-Budūr al-Zāhirah*: 269 – 270.

²⁸¹ *al-Risālat al-Ghurrāʾ*: 74.

²⁸² *Ikhtilāf Wujūh*: 450.

Discussion 6

وَمَا أَبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ ط

When two *hamzahs* appear in two separate words and they are both *maksūrah*, the *qurrā'* have the following eight *awjuh* [options in recitation]:²⁸³

- 1) Qālūn and Bazzī – they read with *tas-hīl* of the first *hamzah* + *madd* [4 morae]. [*muqaddam fī al-adā'*]
- 2) Qālūn and Bazzī – they read with *tas-hīl* of the first *hamzah* + *qaṣr* [2 morae].
- 3) Qālūn and Bazzī – they read with *ibdāl* of the first *hamzah* into a *wāw* + *idghām*.
- 4) Warsh and Qunbul – they read with *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah*. [*muqaddam fī al-adā'*]²⁸⁴
- 5) Warsh and Qunbul – they read with *ibdāl* of the second *hamzah* into a letter of *madd* + *ṭīl* [prolonged for the duration of 6 morae] of the *madd lāzim*.
- 6) Abū 'Amr – he reads with *isqāṭ* of the first *hamzah* + *qaṣr* [2 morae] + *taḥqīq* of the second *hamzah*. [*muqaddam fī al-adā'*]
- 7) Abū 'Amr – he reads with *isqāṭ* of the first *hamzah* + *madd* [4 morae] + *taḥqīq* of the second *hamzah*.
- 8) Ibn Āmir, 'Āṣim, Ḥamzah and Kisā'ī – they read with *taḥqīq* of both *hamzahs*.

Awjuh		
Qālūn	1	<i>Tas-hīl</i> of the first <i>hamzah</i> + <i>madd</i> [4 morae]
	2	<i>Tas-hīl</i> of the first <i>hamzah</i> + <i>qaṣr</i> [2 morae].
Bazzī	3	<i>Ibdāl</i> of the first <i>hamzah</i> into a <i>wāw</i> + <i>idghām</i>

Awjuh		
Warsh	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>taḥqīq</i> of the first <i>hamzah</i>
	2	<i>Ibdāl</i> of the second <i>hamzah</i> into a letter of <i>madd</i> + <i>ṭīl</i> [6 morae]
Qunbul		

²⁸³ *Ghayth al-Naf'*: 51 – 54. *al-Nujūm al-Ṭawālī'*: 195. *Shifā'* al-Ṣudūr: 63. *al-Budūr al-Zāhirah*: 21.

²⁸⁴ Despite Ibn Yālūshah giving *taqḍīm* to *ibdāl* over *tas-hīl*, I read it with *tas-hīl* being *muqaddam* to *ibdāl* to my teacher. Furthermore, the *taqḍīm* of Ibn Yālūshah is based on the *riwāyah* of Warsh being read '*urfān* [customary] in Maghreb.

		Awjuh
Abū ‘Amr	1	<i>Isqāṭ</i> of the first <i>hamzah</i> + <i>qaṣr</i> [2 morae] + <i>taḥqīq</i> of the second <i>hamzah</i> .
	2	<i>Isqāṭ</i> of the first <i>hamzah</i> + <i>madd</i> [4 morae] + <i>taḥqīq</i> of the second <i>hamzah</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While al-Naḥḥās only issues *taqdīm* to reading with *ibdāl* for Warsh²⁸⁵, al-Ḥumrānī lists the discussion but does not issue *taqdīm* which becomes apparent in his listing thereof:
 - a) He only lists *isqāṭ* for Abū ‘Amr.
 - b) He only lists *ibdāl* with *idghām* for Qālūn and Bazzī.
 - c) He only lists *ibdāl* for Warsh.
 - d) He only lists *tas-hīl* for Qunbul.
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** While they issue *taqdīm* to reading with *ibdāl* over reading it with *tas-hīl* Qālūn and Bazzī, they issue *taqdīm* to reading it with *tas-hīl* over reading it with *ibdāl* for Warsh and Qunbul; because most *ṭuruq* transmit *ibdāl* for Qālūn and Bazzī, whereas most *ṭuruq* transmit *tas-hīl* for Warsh and Qunbul. As for Abū ‘Amr, they issue *taqdīm* to reading with *taḥqīq* of the first *hamzah* and *tas-hīl* of the second *hamzah* over reading it with *isqāṭ* of the first *hamzah*; because most *ṭuruq* transmit *taḥqīq* of the first *hamzah* for Abū ‘Amr.²⁸⁶

²⁸⁵ *al-Risālat al-Ghirrā’*: 45. *Muṣḥaf al-Qirā’āt*: 265.

²⁸⁶ *Ikhtilāf Wujūh*: 303 – 308. Reading the phrase with *taḥqīq* of the first *hamzah* and *tas-hīl* of the second *hamzah* is only practised via the *ṭuruq* Readings of the *Tayyibah*.

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the phrase with *ibdāl* of the first *hamzah* into a *wāw* and with *idghām* thereof for Qālūn and Bazzī, al-Shāṭibī also added reading it with:
 - a) *Tas-hīl* of the first *hamzah* and *madd*.
 - b) *Tas-hīl* of the first *hamzah* and *qaṣr*.
- 2) While al-Dānī only reads the phrase with *ibdāl* of the second *hamzah* into a letter of *madd* and with *ṭūl* thereof for Warsh and Qunbul, al-Shāṭibī also added reading it with:²⁸⁷
 - a) *Tas-hīl* of the second *hamzah* and *taḥqīq* of the first *hamzah*.
- 3) While al-Dānī only reads the phrase with *isqāṭ* of the first *hamzah* and with *qaṣr* and *taḥqīq* of the second *hamzah* for Abū ‘Amr, al-Shāṭibī also added reading it with:²⁸⁸
 - a) *Isqāṭ* of the first *hamzah* with *tawassuṭ* and *taḥqīq* of the second *hamzah*.

²⁸⁷ *al-Taysīr*: 27 and 98.

²⁸⁸ *al-Taysīr*: 27 and 98.

Discussion 7

فَلَمَّا اسْتَيْسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ يَبْنَؤُا ذَهَبًا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأَيَّسُوا

مِنْ رُّوحِ اللَّهِ ۗ إِنَّهُ لَا يَأْتِيَنَّكَ مِنَ اللَّهِ إِلَّا الْقَوْمُ الْكٰفِرُونَ ﴿٢٨٩﴾

Bazzī – with *khulf* – reads the words [استَيْسُوا], [لَا تَأَيَّسُوا] and [لَا يَأْتِيَنَّسُوا] with *ithbāt* [affirmation] of an *alif* following the *tā'* in the first two words, and an *alif* following the *yā'* in the third word. He also reads with a *yā' sākinah* in place of the *alif*, which is followed by a *hamzah*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁸⁹

Awjuh		
Bazzī	1	<i>Ithbāt</i> of an <i>alif</i> following the <i>tā'</i> in the first two words; and an <i>alif</i> following the <i>yā'</i> in the third word
	2	A <i>yā' sākinah</i> in place of the <i>alif</i> , which is followed by a <i>hamzah</i>

Note: The same applies for Bazzī when reading the word [يَأْتِيَنَّس] in *Sūrat al-Ra'd*, verse 31.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the words with *ithbāt* of an *alif* following the *tā'* in the first two words and an *alif* following the *yā'* in the third word.²⁹⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because most *ṭuruq* transmit it with *ithbāt*.²⁹¹

²⁸⁹ *Ghayth al-Naf'*: 329. *al-Nujūm al-Ṭawālī'*: 200. *Shifā' al-Ṣudūr*: 442. *al-Budūr al-Zāhirah*: 280.

²⁹⁰ *al-Risālat al-Ghirrā'*: 54. *Muṣḥaf al-Qirā'āt*: 269.

²⁹¹ *Ikhtilāf Wujūh*: 317 – 318.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the words with *ithbāt* of an *alif* following the *tā'* in the first two words; and an *alif* following the *yā'* in the third word, al-Shāṭibī also added reading them with a *yā' sākinah* in place of the *alif* which is followed by a *hamzah*.

Discussion 8

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفِي عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٣١٢﴾

Dūrī – with *khulf* – reads the word [يَاسْفَى] with the pronounciative techniques of *fath* of the *dhawāt al-yā'* and with *imālah* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:²⁹²

Awjuh		
Dūrī	1	<i>Imālah</i> of the <i>dhawāt al-yā'</i>
	2	<i>Fath</i> of the <i>dhawāt al-yā'</i>

Note: While al-Şafāqusī *issues taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *fath* over reading it *imālah*. However, preponderance is given to the view of al-Şafāqusī. Furthermore, al-Şafāqusī emphatically states that *fath* is read second even though it is given preponderance by the majority of the *ahl al-adā'* [scholars of elocution].

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*. However, they both quote al-Şafāqusī as mentioning that *fath* is *aşah* [most correct].
- 2) **Naḥḥās and students:** They only read the word with *fath* of the *dhawāt al-yā'*.²⁹³
- 3) **Bashīr Aḥmad and Ma'şarāwī:** They issue *taqdīm* to reading the word with *fath* of the *dhawāt al-yā'* over reading it with *imālah*; because of a 96% ratio in favour thereof.²⁹⁴

Ziyādāt al-Shāṭibiyyah

- 1) Despite al-Shāṭibī reading the word with *fath* of the *dhawāt al-yā'*, his *ikhtiyār* [preferred selection] is reading it with *imālah*.²⁹⁵

²⁹² *Ghayth al-Naf'*: 330 – 331. *al-Nujūm al-Ṭawālī'*: 200. *al-Budūr al-Zāhirah*: 280.

²⁹³ *al-Risālat al-Ghirrā'*: 67. *Muṣḥaf al-Qirā'āt*: 268.

²⁹⁴ *Ikhtilāf Wujūh*: 393.

Sūrah Ibrāhīm

Discussion 1

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٦٦﴾

Ibn Dhakwān – with *khulf* – reads the phrase [حَبِيثَةٍ اجْتُثَّتْ] with *rafʿ* [nominative case] of the *tanwīn* [silent *nūn/nūn*ation] and with *jarr* [genitive case] thereof, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:²⁹⁶

Ibn Dhakwān	Awjuh	
	1	<i>Jarr</i> of the <i>tanwīn</i>
2	<i>Rafʿ</i> of the <i>tanwīn</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They issue *taqdīm* to reading the phrase with *jarr* of the *tanwīn* over reading it with *rafʿ*.²⁹⁷
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the phrase with *jarr* of the *tanwīn* over reading it with *rafʿ*; because most *ṭuruq* transmit it with *jarr*.²⁹⁸

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the phrase with *jarr* of the *tanwīn*, al-Shāṭibī also added reading it with *rafʿ* thereof.

²⁹⁵ *Taqrīb al-Shāṭibiyah*: 564. The focus of the discussion revolves around Dūrī reading the word with the pronounciative techniques of *fath* and *imālah*. However, Īhāb Fikrī lists al-Shāṭibī's *ikhtiyār* as being *taqlil*. Perhaps this is some oversight on his behalf, or perhaps the *taqlil* he is referring to is *taqlil bayn bayn*, which is in reference to *imālah*. And Allah knows best.

²⁹⁶ *Ghayth al-Nafʿ*: 342. *al-Nujūm al-Ṭawālī*: 201. *Shifāʾ al-Ṣudūr*: 465. *al-Budūr al-Zāhirah*: 294.

²⁹⁷ *al-Risālat al-Ghirrāʾ*: 86. *Muṣḥaf al-Qirāʾāt*: 282.

²⁹⁸ *Ikhtilāf Wujūh*: 542.

Discussion 2

رَبَّنَا يُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ ﴿٢٤٠﴾

Hishām – with *khulf* – reads the word [أَفِيدَةً] with *ithbāt* [affirmation] of a *yā' sākinah* [devocalized *yā'*] following the *hamzah* and with *ḥadhf* [omission] thereof, with the former being his *muqaddam fi al-adā'* [precedent variant in presentation]:²⁹⁹

		Awjuh
Hishām	1	<i>Ithbāt</i> of a <i>yā' sākinah</i> following the <i>hamzah</i>
	2	<i>Ḥadhf</i> of a <i>yā' sākinah</i> following the <i>hamzah</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *ithbāt* of a *yā' sākinah* following the *hamzah*.³⁰⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *ḥadhf* over reading it with *ithbāt*, because most *ṭuruq* transmit it with *ḥadhf*.³⁰¹

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *ithbāt* of a *yā' sākinah*, al-Shāṭibī also added reading it with *ḥadhf* thereof.

²⁹⁹ *Ghayth al-Naf'*: 343. *al-Nujūm al-Ṭawālī'*: 201. *Shifā' al-Ṣudūr*: 467. *al-Budūr al-Zāhirah*: 295.

³⁰⁰ *al-Risālat al-Ghirrā'*: 92. *Muṣḥaf al-Qirā'āt*: 283.

³⁰¹ *Ikhtilāf Wujūh*: 606 – 607.

Sūrat al-Naḥl

Discussion 1

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٤١﴾

Ibn Dhakwān – with *khulf* – reads the word [وَلَنَجْزِيَنَّ] with a *nūn al-‘aṭḥmah* as well as with a *yā’ al-ghayb* [third person], with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:³⁰²

Ibn Dhakwān	Awjuh	
	1	<i>Nūn al-‘aṭḥmah</i>
2	<i>Yā’ al-ghayb</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with a *yā’ al-ghayb* over reading it with a *nūn al-‘aṭḥmah*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but only read the word with a *yā’ al-ghayb*.³⁰³
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with a *yā’ al-ghayb* over reading it with a *nūn al-‘aṭḥmah*.³⁰⁴

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *yā’ al-ghayb*; al-Shāṭibī also added reading it with a *nūn al-‘aṭḥmah*.

³⁰² *Ghayth al-Naf’*: 357. *al-Nujūm al-Ṭawālī’*: 201. *Shifā’ al-Ṣudūr*: 489. *al-Budūr al-Zāhirah*: 313.

³⁰³ *al-Risālat al-Ghirrā’*: 93. *Muṣḥaf al-Qirā’āt*: 301.

³⁰⁴ *Ikhtilāf Wujūh*: 610 – 611.

In addition to the preceding discourse, al-Shāṭibī refers to a change occurring in distich 813 for Ibn Kathīr and ‘Āṣim. With regards to its appearance in verse 97, the *qurrā’* unanimously agree upon reading it as [فَلَنَجْزِيَنَّهُمْ], with a *nūn al-‘aṭmah*.

Furthermore, although al-Shāṭibī alludes to reading the word with *yā’ al-ghayb* [third person] as being transmitted by **al-Akhfash** via **Ibn Dhakwān**, reading it with a *nūn* was transmitted by **al-Naqqāsh**. Despite al-Shāṭibī implying that reading it with a *nūn* is deemed *ḍa‘īf* [weak], others such as al-Ja‘barī, Ibn Jazarī, al-Ṣafāqūsī, al-Mukhallalātī and al-Khalījī assert that both Readings are authentic and are therefore practised upon, even though al-Shāṭibī adhered to, and followed the *ikhtiyār* [preferred selection] of al-Dānī.³⁰⁵

³⁰⁵ *Ghath al-Nafā’*: 357. *Shifā’ al-Ṣudūr*: 489. *Ḥall al-Mushkilāt*: 136.

Sūrat al- Isrā'

Discussion 1

وَأْتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْدُرْ تُبْدِيرًا ﴿١٧﴾

Sūsī – with *khulf* – reads the phrase [وَأْتِذَا الْقُرْبَىٰ] with *idghām* of the *tā'* into the *dhāl* [major assimilation of a vocalized *tā'* into a vocalized *dhāl*] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁰⁶

Sūsī	Awjuh	
	1	<i>Idghām</i> of the <i>tā'</i> into the <i>dhāl</i>
	2	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>dhāl</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.³⁰⁷
- 3) **Bashīr Aḥmad and Ma‘sarāwī:** They issue *taqḍīm* to reading the word with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.³⁰⁸

³⁰⁶ Ghayth al-Naf': 363. al-Nujūm al-Ṭawālī': 201. Shifā' al-Ṣudūr: 499. al-Budūr al-Zāhirah: 321.

³⁰⁷ al-Risālat al-Ghīrā': 35. While al-Naḥḥās lists the discussion in line with the aforementioned, al-Ḥumrānī acknowledges the phrase [وَأْتِذَا الْقُرْبَىٰ] is read with *idghām kabīr* [major assimilation] for Sūsī. However, he seems to suggest that *khulf* is transmitted in [فَأَلَيْكَ كَانَ] as opposed to being transmitted in [وَأْتِذَا الْقُرْبَىٰ]. Perhaps this is some oversight on behalf of al-Ḥumrānī because *khulf* is not transmitted for Sūsī in the suggested phrase. See: Muṣḥaf al-Qirā'āt: 265. The phrase [فَأَلَيْكَ كَانَ] is listed second out of five listings, with the phrase [وَأْتِذَا الْقُرْبَىٰ] appearing fifth. Yet, he emphatically states: “*bi khulf ‘anhu fī al-thānī*” – with *khulf* being transmitted for him (Sūsī) in the **second** (listing), as opposed to saying: “*bi khulf ‘anhu fī al-khāmis*” – with *khulf* being transmitted for him (Sūsī) in the **fifth** (listing).

³⁰⁸ Ikhtilāf Wujūh: 192 – 193.

Sūrat al-Kahf

Discussion 1

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٣٠٩﴾

Ibn Dhakwān – with *khulf* – reads the word [فَلَا تَسْأَلْنِي] in *wasl* and *waqf* mode with *ithbāt* [affirmation] of a *yā'* following the *nūn* and with *ḥadhf* [omission] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁰⁹

Ibn Dhakwān	Awjuh	
	1	<i>Ithbāt</i> of a <i>yā'</i> following the <i>nūn</i>
2	<i>Ḥadhf</i> of a <i>yā'</i> following the <i>nūn</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** They only read the word with *ithbāt* of the *yā'*.³¹⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqḍīm* to reading the word with *ithbāt* of the *yā'* over reading it with *ḥadhf*, based on the following:³¹¹
 - a) It conforms to the *rasm al-muṣḥaf* [orthography of the Uthmanic script].
 - b) Most of the *qurrā'* are in favour of reading the word with *ithbāt*.
 - c) Most *ṭuruq* transmit *ithbāt*.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ithbāt* of the *yā'*, al-Shāṭibī also added reading it with *ḥadhf* thereof.

³⁰⁹ *Ghayth al-Naf'*: 374. *al-Nujūm al-Ṭawālī'*: 201. *Shifā' al-Ṣudūr*: 521. *al-Budūr al-Zāhirah*: 336.

³¹⁰ *al-Risālat al-Ghurrā'*: 83. *Muṣḥaf al-Qirā'āt*: 324.

³¹¹ *Ikhtilāf Wujūh*: 515 – 516.

Discussion 2

قَدْ بَلَغَتْ مِنْ لَدُنِّي عُذْرًا ﴿٤١﴾

Shu‘bah – with *khulf* – reads the word [لَدُنِّي] with *ishmām* of the *ḍammah* on the *dāl* [performed assimilation and devocalization of the first consonant] and with *rawm* [vowel reduction/elision] thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:³¹²

Shu‘bah	Awjuh	
	1	<i>Ishmām</i> of the <i>ḍammah</i> on the <i>dāl</i>
2	<i>Rawm</i> of the <i>ḍammah</i> on the <i>dāl</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 3) **Naḥḥās and students:** While al-Naḥḥās does not list the discussion, al-Ḥumrānī lists the discussion and issues *taqdīm* in line with the afore-mentioned.³¹³
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *ishmām* over reading it with *rawm*; because most *ṭuruq* transmit it with *ishmām*.³¹⁴

³¹² *Ghayth al-Naḥḥās*: 376. *al-Nujūm al-Ṭawālī*': 201. *Shifā' al-Ṣudūr*: 524. *al-Budūr al-Zāhirah*: 338.

³¹³ *Muṣḥaf al-Qirā'āt*: 325.

³¹⁴ *Ikhtilāf Wujūh*: 615.

Discussion 3

قَالَ أَتُونِي أَفْرَعٌ عَلَيْهِ قَطْرًا ط

Shu‘bah – with *khulf* – reads the word [أَتُونِي] in *wasl* mode with *iskān* [devocalization of the vowel] of the *hamzah* and with *fatḥh* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:³¹⁵

Shu‘bah	Awjuh	
	1	<i>Iskān</i> of a <i>hamzah</i>
	2	<i>Fatḥh</i> of the <i>hamzah</i>

Note: In both scenarios, the *hamzah* is considered a *hamzat al-qaṭ’*. When stopping on the word [قَالَ], Shu‘bah has an additional *wajh*, as in [إِتُونِي]. However, in this scenario, the *hamzah* is considered a *hamzat al-waṣl* instead of a *hamzat al-qaṭ’*.

Note: While the discussion revolves around reading the *hamzah* in *waṣl* mode for Ibn Yālūshah, it revolves around commencing recitation from the word [أَتُونِي] for al-Mukhallalāti, al-Qāḍī and al-Naḥḥās.³¹⁶

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with a *hamzat al-waṣl*, al-Shāṭibī also added reading it with a *hamzat al-qaṭ’*.

³¹⁵ *Ghayth al-Naf’*: 378. *al-Nujūm al-Ṭawālī’*: 207. *Shifā’ al-Ṣudūr*: 528. *al-Budūr al-Zāhirah*: 339.

³¹⁶ al-Naḥḥās and al-Ḥumrānī appear to hold contradictory opinions. While the former says that it is only read with a *hamzat al-qaṭ’* during *waṣl* and *waqf* mode; the latter suggests that it is only read with a *hamzat al-waṣl* in these modes. *Al-Risālat al-Ghirrā’*: 93 – 94. *Muṣḥaf al-Qirā’āt*: 326. However al-Dānī emphatically states that it is read with a *hamzat al-waṣl*, as opposed to reading it with a *hamzat al-qaṭ’*. *al-Taysīr*: 111. As a result, the viewpoint of al-Ḥumrānī is given preponderance.

Sūrah Maryam

Discussion 1



The Eponymous Seven Readers – with *khulf* – read and prolong the ‘*ayn* in the word [كَهَيْعَص] with *ṭūl* [6 morae] and *tawassuṭ* [4 morae] with the former being their *muqaddam fī al-adā*’ [precedent variant in presentation]:³¹⁷

All Seven Readers	Awjuh	
	1	<i>Ṭūl</i> of the ‘ <i>ayn</i>
2	<i>Tawassuṭ</i> of the ‘ <i>ayn</i>	

Note: The same applies for all Seven Readers when reading the phrase [حم عسق] in *Sūrat al-Shūrā*.

Note: al-Ḥasan ibn al-Faḍl maintained that applying *waqf ikhtiyārī* between [حم] and [عسق], even when written *mafṣūlah* [disjointly] as [حم عسق], is impermissible. He cited the *Nashr* to support his view that *waqf* can only be applied at the end of the *al-ḥurūf al-muqaṭṭa‘āt* because they are considered as being a single word, despite the fact that [حم عسق] is written *mafṣūlah*. However, he also stated that if *waqf* is applied between [حم] and [عسق], the reciter must repeat.³¹⁸ This view, along with that of ‘Abd al-Raḥmān al-Khalījī, is incorrect as applying *waqf* between [حم] and [عسق] is considered *waqf tāṃ*, as it is a verse-terminal for both Kūfī³¹⁹ and Ḥimṣī.³²⁰

The remaining *qurrā’*, on the other hand, view [حم عسق] as being one verse, with the verse-terminal appearing after the *qāf*. Therefore, it is necessary to recite all five letters and before applying *waqf*. The same holds true for the application of *sakt* [textual constraints] between the *ḥurūf al-muqaṭṭa‘āt* of [حم عسق] for Abū Jaḥfar. Hence, applying *sakt* between the letters [حم] followed by *waqf*, and then applying *sakt*

³¹⁷ *Ghayth al-Naf*: 380. *al-Nujūm al-Ṭawālī’*: 200. *Shifā’ al-Ṣudūr*: 531. *al-Budūr al-Zāhirah*: 341.

³¹⁸ *Ḥall al-Mushkilāt*: pg. 153 – 154.

³¹⁹ The *qurrā’* from Kūfah are ‘Āṣim, Ḥamzah, Kisā’ī and Khalaf.

³²⁰ As a point of interest, none of the Eponymous Ten Readers resorted to following the Ḥimṣī verse-terminals.

between the remaining letters [عسق] is not only incorrect, rather it is an inaccurate transmission as well as a discrepancy within the transmission. Because of this, Madanī³²¹ views the first verse-terminal as appearing at [الْعَزِيزُ الْحَكِيمُ]. Consequently, *sakt* must be applied between each of the five letters. The reciter then has the option of either applying *sakt* after *qāf* or *waqf*, which in this case is considered *waqf jā'iz*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While al-Naḥḥās issues *taqdīm* to reading with *tawassuṭ* [4 morae] over *ishbā'* [6 morae] of the *ʿayn* for Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Khallād and Kisāʿī; he only reads with *tawassuṭ* [4 morae] of the *ʿayn* for Ḥafṣ and Khalaf.³²²
- 3) **Bashīr Aḥmad and Maʿṣarāwī:** They issue *taqdīm* to reading the *ʿayn* with *ishbā'* [6 morae] over reading it with *tawassuṭ* [4 morae]. They base their reasoning on the statement of al-Shāṭibī in distich 177: [وَالطُّوْلُ فَضَّلًا].³²³

³²¹ Abū Jaʿfar and Nāfiʿ differ in their preference for the Madanī verse-terminals, which are categorized into Madanī al-Awwal and Madanī al-Thānī/Madanī al-Akhīr. While the former is favoured by Abū Jaʿfar, the latter is favored by Nāfiʿ.

³²² *al-Risālat al-Ghurrāʿ*: 44.

³²³ *Ikhtilāf Wujūh*: 283 – 284.

Discussion 2

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝

Sūsī – with *khulf* – reads the phrase [الرَّأْسُ شَيْبًا] with *idghām* of the *sīn* into the *shīn* [major assimilation of a vocalized *sīn* into a vocalized *shīn*] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³²⁴

Sūsī	Awjuh	
	1	<i>Idghām</i> of the <i>sīn</i> into the <i>shīn</i>
2	<i>Iṭḥ-hār</i> of the <i>sīn</i> and the <i>shīn</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qāḍī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 3) **Naḥḥās and students:** They only read the phrase with *idghām*.³²⁵
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They do not list the discussion.³²⁶

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the phrase with *idghām*, al-Shāṭibī also added reading it with *iṭḥ-hār* thereof.

³²⁴ *Ghayth al-Naf'*: 382. *al-Nujūm al-Ṭawālī'*: 201. *Shifā'* *al-Ṣudūr*: 534. *al-Budūr al-Zāhirah*: 342.

³²⁵ *al-Risālat al-Ghirrā'*: 35. *Muṣḥaf al-Qirā'āt*: 328.

³²⁶ Read the chapter on *idghām* as well as the *farsh* in *Ikhtilāf al-Wujuh*.

Discussion 3

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

Qālūn – with *khulḥ* – reads the word [لَأَهَبَ] with a *yāʾ maftūḥah* following the *lām* and with a *hamzat al-qaṭʿ*, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:³²⁷

Qālūn	Awjuh	
	1	<i>Hamzat al-qaṭʿ</i> following the <i>lām</i>
2	<i>Yāʾ maftūḥah</i> following the <i>lām</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but issue *taqdīm* to reading the word with a *yāʾ* over reading it with a *hamzah*.
- 2) **Naḥḥās and students:** They only read the word with a *hamzat al-qaṭʿ*.³²⁸
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the word with a *hamzah* over reading it with a *yāʾ*,³²⁹ because most *ṭuruq* transmit it with a *hamzah*.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *hamzah al-qaṭʿ*, al-Shāṭibī also added reading it with a *yāʾ maftūḥah*.

³²⁷ *Ghayth al-Nafʿ*: 381. *al-Nujūm al-Ṭawālīʿ*: 201. *Shifāʾ al-Ṣudūr*: 533. *al-Budūr al-Zāhirah*: 342.

³²⁸ *al-Risālat al-Ghurrāʿ*: 94. *Muṣḥaf al-Qirāʾāt*: 328.

³²⁹ *Ikhtilāf Wujūh*: 619 – 620.

Discussion 4

قَالُوا يَمْرِيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٤٢﴾

Sūsī – with *khulf* – reads the phrase [جِئْتِ شَيْئًا] with *idghām* of the *tā'* into the *shīn* [major assimilation of a vocalized *tā'* into a vocalized *shīn*] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³³⁰

Sūsī	Awjuh	
	1	<i>Idghām</i> of the <i>tā'</i> into the <i>shīn</i>
2	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>shīn</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qāḍī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 3) **Naḥḥās and students:** They only read the phrase with *idghām*.³³¹
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They do not list the discussion.³³²

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *idghām*, al-Shāṭibī also added reading it with *iṭḥ-hār* thereof.

³³⁰ *Ḡhayth al-Naf'*: 383. *al-Nujūm al-Ṭawālī'*: 201. *Shifā'* *al-Ṣudūr*: 539. *al-Budūr al-Zāhirah*: 345.

³³¹ *al-Risālat al-Ghirrā'*: 35. *Muṣḥaf al-Qirā'āt*: 330.

³³² Read the chapter on *idghām* as well as the *farsh* in *Ikhtilāf al-Wujuh*.

Discussion 5

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِثُّ لَسَوْفَ أُخْرَجُ حَيًّا ۝

Ibn Dhakwān – with *khulf* – reads the word [إِذَا] as *ikhbār* [informative: articulating the second *hamzah* interrogative and omitting the first] and as *istifhām* [consecutive *hamzah* interrogative], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³³³

Ibn Dhakwān	Awjuh	
	1	<i>Ikbār</i> [informative]
2	<i>Istifhām</i> [as an inquiry/question]	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the phrase as being *istifhām* over reading it as being *ikhbār*. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but only read it as *istifhām*.³³⁴
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading it as *istifhām* over reading it as *ikhbār*, because most *ṭuruq* transmit it as *istifhām*.³³⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word as *istifhām*, al-Shāṭibī also added reading it as *ikhbār*.

³³³ *Ghayth al-Naf'*: 384. *al-Nujūm al-Ṭawālī'*: 201. *Shifā' al-Ṣudūr*: 540. *al-Budūr al-Zāhirah*: 346.

³³⁴ *al-Risālat al-Ghirrā'*: 46. *Muṣḥaf al-Qirā'āt*: 333.

³³⁵ *Ikhtilāf Wujūh*: 302.

Sūrah Ṭāhā

Discussion 1

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٥٦﴾

Qālūn and Hishām – with *khulf* – read the word [يَأْتِيهِ] with *ṣilah* [*hā'* suffix of the third person masculine singular pronoun] and without *ṣilah* thereof.³³⁶ While reading the word without *ṣilah* of the *hā'* *al-ḍamīr* is *muqaddam fī al-adā'* [precedent variant in presentation] for Qālūn; reading with *ṣilah* thereof is *muqaddam fī al-adā'* [precedent variant in presentation] for Hishām:³³⁷

Awjuh		
Qālūn	1	Without <i>ṣilah</i> of the <i>hā'</i> <i>al-ḍamīr</i>
	2	With <i>ṣilah</i> of the <i>hā'</i> <i>al-ḍamīr</i>

Note: Even though Ibn Yalūshah and ‘Ali Sa‘ad al-Ghāmīdī³³⁸ consider both Readings as being read and practised upon via the *Shāṭibīyyah*, others such as al-Ṣafāqusī only practise reading it with *ṣilah* of the *hā'* *al-ḍamīr* for Hishām. This is also corroborated by Ibn al-Jazarī and Īhāb Fikrī.³³⁹

Awjuh		
Hishām	1	With <i>ṣilah</i> of the <i>hā'</i> <i>al-ḍamīr</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They only list *khulf* for Qālūn and issue *taqdīm* to reading the word without *ṣilah* of the *hā'* *al-ḍamīr* for him. As for Hishām, they only read it with *ṣilah* of the *hā'* *al-ḍamīr* for him. Furthermore, they both state that reading it without *ṣilah* is *ghayr maqrū'* [not read; neither practised upon].

³³⁶ At times, some *mashāyikh* refer to reading without *ṣilah* of the *hā'* *al-ḍamīr* as *ikhtilās al-ṣilah* or *ḥadhf al-ṣilah*.

³³⁷ *Ghayth al-Naf'*: 394. *al-Nujūm al-Ṭawālī'*: 201. *Shifā' al-Ṣudūr*: 553. *al-Budūr al-Zāhirah*: 353.

³³⁸ *Ḥukm al-Wujūh al-Qur'āniyyah*: 15.

³³⁹ *Ghayth al-Naf'*: 394. *Ḥukm al-Wujūh al-Qur'āniyyah*: 4. *Taqrib al-Shāṭibīyyah*: 555.

- 2) **Nahhās and students:** While they issue *taqdīm* to reading it with *ṣilah* of the *hā' al-ḍamīr* over reading it without *ṣilah* for Qālūn, they only read it with *ṣilah* for Hishām.³⁴⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word without *ṣilah* of the *hā' al-ḍamīr* over reading it with *ṣilah* for Qālūn; because most *ṭuruq* transmit it with *ṣilah*.³⁴¹ Furthermore, they do not list *khulf* for Hishām or issue *taqdīm* for him.

Ziyādāt al-Shāṭibiyah

- 1) Al-Shāṭibī follows al-Dānī in reading the word with *ṣilah* of the *hā' al-ḍamīr* and without *ṣilah* thereof.³⁴²

³⁴⁰ *al-Risālat al-Ghurrā'*: 39 – 40. *Muṣḥaf al-Qirā'āt*: 339.

³⁴¹ *Ikhtilāf Wujūh*: 259 – 260.

³⁴² *Taqrīb al-Shāṭibiyah*: 555.

Discussion 2

أَفْطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمُ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٣٤٣﴾

Warsh – with *khulf* – reads the word [أَفْطَالَ] in *wasl* and *waqf* mode with *taghliṭḥ* [pharyngealization] of the *lām* and with *tarqīq* [depharyngealization] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁴³

Warsh	Awjuh	
	1	<i>Taghliṭḥ</i> of the <i>lām</i>
2	<i>Tarqīq</i> of the <i>lām</i>	

Note: The same applies for Warsh when reading the word [طَالَ] in *Sūrat al-Ambiyā'*, verse 44 and *Sūrat al-Ḥadīd*, verse 16.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *taghliṭḥ* of the *lām*.³⁴⁴
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *taghliṭḥ* of the *lām* over reading it with *tarqīq*; because most *ṭuruq* transmit it with *taghliṭḥ*.³⁴⁵

³⁴³ *Ghayth al-Naf'*: 396. *al-Nujūm al-Ṭawālī'*: 202. *Shifā'* *al-Ṣudūr*: 556. *al-Budūr al-Zāhirah*: 354.

³⁴⁴ *al-Risālat al-Ghirrā'*: 75. *Muṣḥaf al-Qirā'āt*: 648.

³⁴⁵ *Ikhtilāf Wujūh*: 458 – 459.

Sūrat al-Ambiyā'

Discussion 1

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا ط

Ibn Dhakwān – with *khulf* – reads the word [رَأَى] with the pronounciative techniques of *imālah* of both the *rā'* and the *hamzah* and with *fath* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁴⁶

Ibn Dhakwān	Awjuh	
	1	<i>Imālah</i> of both the <i>rā'</i> and the <i>hamzah</i>
2	<i>Fath</i> of both the <i>rā'</i> and the <i>hamzah</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *fath* of both the *rā'* and the *hamzah*.³⁴⁷
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of both the *rā'* and the *hamzah* over reading them with *imālah*; because most *ṭuruq* transmit it with *fath*.³⁴⁸

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fath*, al-Shāṭibī also added reading it with *imālah* thereof.³⁴⁹

³⁴⁶ *Ghayth al-Naf'*: 402. *al-Nujūm al-Ṭawālī'*: 202. *Shifā' al-Ṣudūr*: 565. *al-Budūr al-Zāhirah*: 363.

³⁴⁷ *al-Risālat al-Ghurrā'*: 69. *Muṣḥaf al-Qirā'āt*: 348.

³⁴⁸ *Ikhtilāf Wujūh*: 403 – 404.

³⁴⁹ In contrast, Īhāb Fikrī lists the *ziyādah* as al-Dānī reading with *imālah* and al-Shāṭibī adding *fath*. Perhaps this is some oversight on his behalf because al-Dānī explicitly notes that reading words such as [رَأَى], [رَأَاهَا] and [رَأَاهُ], with *fath* of both the *rā'* and the *hamzah* is an exception via the transmission of **al-Naqqāsh** from **al-Akhfash**. *Taqrīb al-Shāṭibiyyah*: 559. *al-Taysīr*: 78 – 79.

Sūrat al-Nūr

Discussion 1

وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٥٠﴾

Ibn Dhakwān – with *khulf* – reads the word [اِكْرَاهِهِنَّ] with the pronounciative techniques of *imālah* of the *rā'* and with *fath* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁵⁰

Ibn Dhakwān	Awjuh	
	1	<i>Fath</i> of the <i>rā'</i>
2	<i>Imālah</i> of the <i>rā'</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *fath* of the *rā'*.³⁵¹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *fath* of the *rā'* over reading it with *imālah*; because most *ṭuruq* transmit it with *fath*.³⁵²

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fath*, al-Shāṭibī also added reading it with *imālah* thereof.

³⁵⁰ *Ghayth al-Naf'*: 423. *al-Nujūm al-Ṭawālī'*: 202. *Shifā' al-Ṣudūr*: 596. *al-Budūr al-Zāhirah*: 391.

³⁵¹ *al-Risālat al-Ghirrā'*: 70. *Muṣḥaf al-Qirā'āt*: 377.

³⁵² *Ikhtilāf Wujūh*: 408.

Discussion 2

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَحْشَ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٣٧﴾

Hishām – with *khulf* – reads the word [يَتَّقِهِ] with *ṣilah* of the *hā'* *al-ḍamīr* [*hā'* suffix of the third person masculine singular pronoun] and without *ṣilah* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁵³

Hishām	Awjuh	
	1	With <i>ṣilah</i> of the <i>hā'</i> <i>al-ḍamīr</i>
	2	Without <i>ṣilah</i> of the <i>hā'</i> <i>al-ḍamīr</i>

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word without *ṣilah* of the *hā'* *al-ḍamīr* over reading it with *ṣilah*. However, preponderance is given to the view of al-Ṣafāqūsī.

Khallād – with *khulf* – reads the word [وَيَتَّقِهِ] with *ṣilah* of the *hā'* *al-ḍamīr* and with *iskān* [devocalization of the vowel] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁵⁴

Khallād	Awjuh	
	1	With <i>ṣilah</i> of the <i>hā'</i> <i>al-ḍamīr</i>
	2	<i>Iskān</i> of the <i>hā'</i> <i>al-ḍamīr</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They issue *taqdīm* to reading the word without *ṣilah* of the *hā'* *al-ḍamīr* over reading it with *ṣilah*.
- 2) **Naḥḥās and students:** While they only read the word with *ṣilah* of the *hā'* *al-ḍamīr* for Hishām, they issue *taqdīm* to reading it with *iskān* over reading it with *ṣilah* for Khallād.³⁵⁵

³⁵³ Ghayth *al-Naf'*: 374. *al-Nujūm al-Ṭawālī'*: 202. *Shifā' al-Ṣudūr*: 599. *al-Budūr al-Zāhirah*: 394.

³⁵⁴ Ghayth *al-Naf'*: 374. *al-Nujūm al-Ṭawālī'*: 202. *Shifā' al-Ṣudūr*: 599. *al-Budūr al-Zāhirah*: 394.

³⁵⁵ *al-Risālat al-Ghirrā'*: 39. *Muṣḥaf al-Qirā'āt*: 379. Despite al-Dānī mentioning *khulf* for Khallād, he emphatically states that it is only read with *iskān* of the *hā'* *al-ḍamīr*. Perhaps there is some oversight in the view held by al-Naḥḥās and al-Ḥumrānī. *al-Taysīr*: 124.

- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** While they issue *taqdīm* to reading the word with *ṣilah* of the *hā’ al-ḍamīr* over reading it without *ṣilah* for Hishām; they issue *taqdīm* to reading it with *iskān* over reading it with *ṣilah* for Khallād; because most *ṭuruq* transmit it with *ṣilah* for Hishām and with *iskān* for Khallād.³⁵⁶

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ṣilah* for Hishām, al-Shāṭibī also added reading it without *ṣilah* thereof.
- 2) While al-Dānī only reads the word with *iskān* for Khallād, al-Shāṭibī also added reading it with *ṣilah* thereof.³⁵⁷

³⁵⁶ *Ikhtilāf Wujūh*: 249 and 253.

³⁵⁷ Ḫāb Fikrī lists al-Shāṭibī’s *wajh* with *ṣilah* as being a *ziyādah* for Khallād. *Taqrīb al-Shāṭibiyyah*: 555. Even though Sāmī ‘Abd al-Shakūr dedicated a work discussing the *ziyādāt al-Shāṭibiyyah*, he does not list this discussion as being from amongst the *ziyādāt al-Shāṭibiyyah*. Moreover, he lists less than forty discussions relating to the topic in comparison to the amount listed by Ḫāb Fikrī in his work, *Taqrīb al-Shāṭibiyyah*. See *Mā Zādahū al-Imām al-Shāṭibī*.

Sūrat al-Shu‘arā’

Discussion 1

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اصْرِبْ بَعْصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿١٢٨﴾

The Eponymous Seven Readers – with *khulf* – read the word [فِرْقٍ] with *tarqīq* [depharyngealization] of the *rā’* and with *tafkhīm* [pharyngealization] thereof, with the former being their *muqaddam fī al-adā’* [precedent variant in presentation]:³⁵⁸

All Seven Readers	Awjuh	
	1	<i>Tarqīq</i> of the <i>rā’</i>
	2	<i>Tafkhīm</i> of the <i>rā’</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.³⁵⁹
- 3) **Bashīr Aḥmad and Ma‘sarāwī:** They list the discussion and issue *taqdīm* in line with the aforementioned; because most *ṭuruq* transmit it with *tarqīq*.³⁶⁰

Note: In *waqf* mode, the Eponymous Seven Readers agree upon reading the word [فِرْقَةٍ] with *fath* and *tafkhīm* of the *rā’* in *Sūrat al-Tawbah*, verse 122.

Notably, Kisā’ī has two additional *awjuh* [options in recitation]. He thus reads the word with *tafkhīm* of the *rā’* and the pronunciative technique of *imālah* of the *qāf* as well as with *tarqīq* of the *rā’* and the pronunciative technique of *imālah* of the *qāf* in *waqf* mode. Considering the aforementioned, the latter is his *muqaddam fī al-adā’* [precedent variant in presentation] when reading with *imālah*:³⁶¹

³⁵⁸ *Ghayth al-Naf’*: 439. *al-Nujūm al-Ṭawālī’*: 202. *Shifā’ al-Ṣudūr*: 614. *al-Budūr al-Zāhirah*: 409.

³⁵⁹ *al-Risālat al-Ghirrā’*: 74. *Muṣḥaf al-Qirā’āt*: 393.

³⁶⁰ *Ikhtilāf Wujūh*: 449.

³⁶¹ *Ghayth al-Naf’*: 283. *Shifā’ al-Ṣudūr*: 383. *al-Budūr al-Zāhirah*: 236. *Ḥall al-Mushkilāt*: 122.

Kisāʾī	Awjuh	
	1	<i>Tafkhīm</i> of the <i>rāʾ</i> and <i>fath</i> of the <i>qāf</i>
	2	<i>Tarqīq</i> of the <i>rāʾ</i> and <i>imālah</i> of the <i>qāf</i> [<i>muqaddam</i>]
	3	<i>Tafkhīm</i> of the <i>rāʾ</i> and <i>imālah</i> of the <i>qāf</i>

Sūrat al-Naml

Discussion 1

إِذْهَبْ بِكِتَابِي هَذَا فَاَلْقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٧١﴾

Hishām– with *khulf*– reads the word [فَالْقَهُ] with *ṣilah* of the *hā' al-ḍamīr* [*hā'* suffix of the third person masculine singular pronoun] and without *ṣilah* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁶²

Hishām	Awjuh	
	1	Without <i>ṣilah</i> of the <i>hā' al-ḍamīr</i>
	2	With <i>ṣilah</i> of the <i>hā' al-ḍamīr</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They issue *taqḍīm* to reading the word without *ṣilah* of the *hā' al-ḍamīr* over reading it with *ṣilah*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but only read with *ṣilah* of the *hā' al-ḍamīr*.³⁶³
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqḍīm* to reading it with *ṣilah* over reading it without *ṣilah*; based on the following:³⁶⁴
 - a) It is the view held by al-Dānī.
 - b) Most *ṭuruq* transmit *ishbā'* i.e. *ṣilah* of the *hā' al-ḍamīr*.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ṣilah* for Hishām, al-Shāṭibī also added reading it without *ṣilah* thereof.

³⁶² *Ghayth al-Naf'*: 446. *al-Nujūm al-Ṭawālī'*: 201. *Shifā' al-Ṣudūr*: 624. *al-Budūr al-Zāhirah*: 418.

³⁶³ *al-Risālat al-Ghirrā'*: 39. *Muṣḥaf al-Qirā'āt*: 402.

³⁶⁴ *Ikhtilāf Wujūh*: 248.

Discussion 2

فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتُمِدُّونَنِ بِمَالٍ **فَمَا آتَيْنِي** اللَّهُ خَيْرٌ مِمَّا آتَيْتُكُمْ^{٣٦٥}

Qālūn, Abū ‘Amr and Ḥafṣ – with *khulf* – read the word [فَمَا آتَيْنِي] in *waṣl* mode with *ithbāt* [affirmation] of a *yā’ al-zawā’id* [*yā’* lacking in *rasm* yet pronounced in recitation] following the *nūn*. However, when reading the word in *waqf* mode, they stop with *ithbāt* of a *yā’ sākinah* [devocalized *yā’*] and with *ḥadhf* [omission] thereof, with the former being their *muqaddam fī al-adā’* [precedent variant in presentation]:³⁶⁵

Qālūn Abū ‘Amr Ḥafṣ	Awjuh	
	1	<i>Ithbāt</i> of a <i>yā’ sākinah</i>
2	<i>Ḥadhf</i> of the <i>yā’</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only apply *waqf* on the word with *ithbāt* of a *yā’ al-zawā’id*.³⁶⁶
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to applying *waqf* with *ḥadhf* over applying *waqf* with *ithbāt* for Qālūn, Abū ‘Amr and Ḥafṣ; because most *ṭuruq* transmit it with *ḥadhf*.³⁶⁷

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only applies *waqf* on the word with *ithbāt* for Qālūn, Abū ‘Amr and Ḥafṣ, al-Shāṭibī also added applying *waqf* with *ḥadhf* thereof.

³⁶⁵ *Ghayth al-Naf’*: 446. *al-Nujūm al-Ṭawālī’*: 202. *Shifā’ al-Ṣudūr*: 625. *al-Budūr al-Zāhirah*: 420.

³⁶⁶ *al-Risālat al-Ghirrā’*: 83. *Muṣḥaf al-Qirā’āt*: 403.

³⁶⁷ *Ikhtilāf Wujūh*: 518 – 520.

Sūrat al-Qaṣaṣ

Discussion 1

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ **عِنْدِي**^ط أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ
أَشَدُّ مِنْهُ قُوَّةً وَ أَكْثَرُ جَمْعًا^ط

Ibn Kathīr – with *khulf* – reads the word [عِنْدِي] when joining it to the phrase [أَوْلَمْ] following it, with *fath* of the *yā'* *al-iḍāfah* [vocalization of the first person pronominal suffix] and with *iskān* [devocalization of the vowel] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁶⁸

Awjuh		
Ibn Kathīr	1	<i>Fath</i> of the <i>yā'</i> <i>al-iḍāfah</i>
	2	<i>Iskān</i> of the <i>yā'</i> <i>al-iḍāfah</i>

Note: While al-Ṣafāqūsī issues *taqdim* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdim* in the following manner:

Awjuh		
Bazzī	1	<i>Iskān</i> of the <i>yā'</i> <i>al-iḍāfah</i>
	2	<i>Fath</i> of the <i>yā'</i> <i>al-iḍāfah</i>

Awjuh		
Qunbul	1	<i>Fath</i> of the <i>yā'</i> <i>al-iḍāfah</i>
	2	<i>Iskān</i> of the <i>yā'</i> <i>al-iḍāfah</i>

However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** While they only apply *waqf* with *iskān* for Bazzī, they only apply *waqf* with *fath* for Qunbul. Furthermore, they both mention

³⁶⁸ *Ghayth al-Naf'*: 457. *al-Nujūm al-Ṭawālī'*: 203. *Shifā' al-Ṣudūr*: 641. *al-Budūr al-Zāhirah*: 435.

that the issue of *khulf* is misunderstood. Therefore, these additional Readings are *ghayr maqrū'* [not read; neither practised upon].

- 2) **Naḥḥās and students:** While they only apply *waqf* with *iskān* for Bazzī, they only apply *waqf* with *fath* for Qunbul.³⁶⁹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** While they issue *taqdīm* to applying *waqf* with *iskān* over applying *waqf* with *fath* for Bazzī, they issue *taqdīm* to applying *waqf* with *fath* over applying *waqf* with *iskān* for Qunbul; because most *ṭuruq* transmit *iskān* for Bazzī and *fath* for Qunbul.³⁷⁰

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads with *iskān* of the *yā' al-iḍāfah* for Bazzī, he reads it with *fath* for Qunbul, whereas al-Shāṭibī lists *khulf* for both Bazzī and Qunbul. He thus added reading with *fath* of the *yā' al-iḍāfah* for Bazzī, whereas he also added reading it with *iskān* thereof for Qunbul.

³⁶⁹ *al-Risālat al-Ghirrā'*: 80.

³⁷⁰ *Ikhtilāf Wujūh*: 488 – 489.

Sūrat al-Rūm

Discussion 1

وَكَذَلِكَ تُخْرَجُونَ ﴿١٦﴾

Ibn Dhakwān – with *khulf* – reads the word [تُخْرَجُونَ] with *fath* of the *tā'* and a *ḍammah* on the *rā'* [active state]; and with a *ḍammah* on the *tā'* and *fath* of the *rā'* [passive state], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁷¹

Ibn Dhakwān	Awjuh	
	1	<i>Fath</i> of the <i>tā'</i> and a <i>ḍammah</i> on the <i>rā'</i>
2	<i>Ḍammah</i> on the <i>tā'</i> and <i>fath</i> of the <i>rā'</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *fath* of the *tā'* and a *ḍammah* on the *rā'*.³⁷²
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with a *ḍammah* on the *tā'* and *fath* of the *rā'* over reading it with *fath* of the *tā'* and a *ḍammah* on the *rā'*; because most *ṭuruq* transmit it in a passive state.³⁷³

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word in an active state, al-Shāṭibī also added reading it in a passive state.

³⁷¹ *Ghayth al-Naf'*: 464. *al-Nujūm al-Ṭawālī'*: 203. *Shifā' al-Ṣudūr*: 652. *al-Budūr al-Zāhirah*: 446.

³⁷² *al-Risālat al-Ghirrā'*: 95.

³⁷³ *Ikhtilāf Wujūh*: 585 – 586.

Discussion 2

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۗ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٦٦﴾

Sūsī – with *khulf* – reads the phrase [فَاتِ ذَا الْقُرْبَىٰ] with *idghām* of the *tā'* into the *dhāl* [major assimilation of a vocalized *tā'* into a vocalized *dhāl*] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁷⁴

Sūsī	Awjuh	
	1	<i>Idghām</i> of the <i>tā'</i> into the <i>dhāl</i>
2	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>dhāl</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdim*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but do not issue *taqdim*.³⁷⁵
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdim* to reading the word with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.³⁷⁶

³⁷⁴ *Ghayth al-Naf'*: 466. *al-Nujūm al-Ṭawālī'*: 203. *Shifā' al-Ṣudūr*: 657. *al-Budūr al-Zāhirah*: 450.

³⁷⁵ *al-Risālat al-Ghirrā'*: 35.

³⁷⁶ *Ikhtilāf Wujūh*: 192 – 193.

Discussion 3

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُنِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ^ع

Hishām – with *khulf*– reads the word [كِسْفًا] with *iskān* [devocalization of the vowel] of the *sīn* and with *fath* [vocalization of the vowel] thereof, with the former being his *muqaddam fi al-adā'* [precedent variant in presentation]:³⁷⁷

		Awjuh
Hishām	1	<i>Iskān</i> of the <i>sīn</i>
	2	<i>Fath</i> of the <i>sīn</i>

Note: While al-Şafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *fath* of the *sīn* over reading it with *iskān* thereof. However, preponderance is given to the view of al-Şafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *iskān* of the *sīn*.³⁷⁸
- 3) **Bashīr Aḥmad and Ma‘şarāwī:** They issue *taqdīm* to reading the word with *iskān* over reading it with *fath*; because most *ṭuruq* transmit it with *iskān*.³⁷⁹

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *iskān* of the *sīn*, al-Shāṭibī also added reading it with *fath* thereof.

³⁷⁷ Ghayth al-Naf': 465. al-Nujūm al-Ṭawālī': 203. Shifā' al-Şudūr: 655. al-Budūr al-Zāhirah: 449.

³⁷⁸ al-Risālat al-Ghirrā': 95 – 96.

³⁷⁹ Ikhtilāf Wujūh: 636.

Discussion 4

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ط

Ḥafṣ – with *khulf* – reads all three appearances of the word [صُعْف] with a *ḍammah* [vocalization of a *ḍammah*] on the *ḍād* and with *fath* [vocalization of a *fathah*] thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁸⁰

Ḥafṣ	Awjuh	
	1	<i>Fathah</i> on the <i>ḍād</i>
	2	<i>Ḍammah</i> on the <i>ḍād</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqḍīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but do not issue *taqḍīm*.³⁸¹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqḍīm* to reading the word with *fath* over reading it with a *ḍammah*; because most *ṭuruq* transmit it with *fath*.³⁸²

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fath* of the *ḍād*, al-Shāṭibī also added reading it with a *ḍammah*.

³⁸⁰ *Ghayth al-Naf'*: 467 – 468. *al-Nujūm al-Ṭawālī'*: 203. *Shifā' al-Ṣudūr*: 656. *al-Budūr al-Zāhirah*: 450.

³⁸¹ *al-Risālat al-Ghīrā'*: 96. While al-Naḥḥās emphatically states that both Readings are read, it is in contrast to what is mentioned by al-Dānī in his *Taysīr*.

³⁸² *Ikhtilāf Wujūh*: 592 – 593.

Sūrat al-Aḥzāb

Discussion 1

وَمَا جَعَلَ أَرْوَاجَكُمْ إِلَيَّ تُظْهِرُونَ مِنْهُمْ أُمَّهَاتِكُمْ^ع

Warsh – with *khulf* – reads the word [الئى] *waṣlan* with:³⁸³

- 1) *Tas-hīl bayn bayn + madd* [6 morae]. [*muqaddam fī al-adā'*]
- 2) *Tas-hīl bayn bayn + qaṣr* [2 morae].

Bazzī and Abū ‘Amr – with *khulf* – read the word with:

- 1) *Tas-hīl bayn bayn + madd* [4 morae]. [*muqaddam fī al-adā'*]
- 2) *Tas-hīl bayn bayn + qaṣr* [2 morae].
- 3) *Ibdāl* of the *hamzah* into a *yā’ sākīnah + madd* [6 morae].

Awjuh		
Warsh	1	<i>Tas-hīl bayn bayn + madd</i>
	2	<i>Tas-hīl bayn bayn + qaṣr</i>

Awjuh		
Bazzī Abū ‘Amr	1	<i>Tas-hīl bayn bayn + madd</i>
	2	<i>Tas-hīl bayn bayn + qaṣr</i>
	3	<i>Ibdāl</i> of the <i>hamzah + madd</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they issue *taqdīm* to reading the word *ibdāl* over reading it with *tas-hīl* for Bazzī and Dūrī, al-Ḥumrānī only lists *tas-hīl* for Warsh.³⁸⁴ However, al-Dānī lists *tas-hīl* for Warsh, which is in line with the afore-mentioned.³⁸⁵

³⁸³ *Ghayth al-Naf’*: 473 – 474. *al-Nujūm al-Tawālī’*: 203. *Shifā’ al-Ṣudūr*: 666. *al-Budūr al-Zāhirah*: 458.

³⁸⁴ *al-Risālat al-Ghirrā’*: 54. *Muṣḥaf al-Qirā’āt*: 441.

³⁸⁵ *al-Taysīr*: 136.

- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They do not list the discussion.³⁸⁶

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tas-hīl* for Sūsī, al-Shāṭibī also added reading it with *ibdāl* thereof.
- 2) While al-Dānī only reads the word with *ibdāl* for Bazzī and Dūrī, al-Shāṭibī also added reading it with *tas-hīl* thereof.

³⁸⁶ Read the chapter on the *fārsh* [individual variants] as well as the chapter on the *hamzat al-mufradah* in *Ikhtilāf Wujūh*: 310 – 324.

Sūrah Saba'

Discussion 1

وَ أَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ط

The Eponymous Seven Readers – with *khulf* – read the word [الْقِطْرِ] in *waqf* mode with *tarqīq* [depharyngealization] of the *rā'* and with *tafkhīm* [pharyngealization] thereof, with the former being their *muqaddam fī al-adā'* [precedent variant in presentation]:³⁸⁷

All Seven Readers	Awjuh	
	1	<i>Tarqīq</i> of the <i>rā'</i>
	2	<i>Tafkhīm</i> of the <i>rā'</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḏī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion and issue *taqdīm* in line with the aforementioned.³⁸⁸
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* applying *waqf* with *tarqīq* of the *rā'* over applying *waqf* with *tafkhīm* thereof, which is based on the views of Ibn al-Jazarī and al-Mutawallī.³⁸⁹

³⁸⁷ *Ghayth al-Naf'*: 481. *al-Nujūm al-Ṭawālī'*: 203. *Shifā' al-Ṣudūr*: 679 – 680. *al-Budūr al-Zāhirah*: 469.

³⁸⁸ *al-Risālat al-Ghirrā'*: 74.

³⁸⁹ *Ikhtilāf Wujūh*: 450 – 451.

Sūrah Yāsīn

Discussion 1

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٦٤﴾

Qālūn – with *khulf* – reads the word [يَخِصِّمُونَ] with *ikhtilās* [vowel reduction/elision] of the *fathḥah* on the *khā'* and *tathqīl* of the *ṣād*; and with *iskān* [devocalization of the vowel] of the *khā'* and *tathqīl* of the *ṣād*, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:³⁹⁰

Qālūn	Awjuh	
	1	<i>Iskān</i> of the <i>khā'</i> and <i>tathqīl</i> of the <i>ṣād</i>
	2	<i>Ikhtilās</i> of the <i>fathḥah</i> on the <i>khā'</i> and <i>tathqīl</i> of the <i>ṣād</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** While al-Naḥḥās lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. However, al-Ḥumrānī states that it is only read with *iskān* of the *khā'*.³⁹¹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *iskān* over reading it with *ikhtilās*; because most *ṭuruq* transmit it with *iskān*.³⁹²

Ziyādāt al-Shāṭibiyah

- 1) Despite al-Shāṭibī reading the word with *iskān* of the *khā'*, his *ikhtiyār* [preferred selection] is reading with *ikhtilās* thereof.

³⁹⁰ *Ghayth al-Naf'*: 492. *al-Nujūm al-Ṭawālī'*: 203. *Shifā' al-Ṣudūr*: 697. *al-Budūr al-Zāhirah*: 483.

³⁹¹ *al-Risālat al-Ghirrā'*: 96. *Muṣḥaf al-Qirā'āt*: 466.

³⁹² *Ikhtilāf Wujūh*: 643 – 644.

Sūrat al-Şāffāt

Discussion 1

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ط

Ibn Dhakwān – with *khulf* – reads the phrase [وَإِنَّ إِلْيَاسَ] with a *hamzat al-waṣl* [conjunctive *hamzah*] and with a *hamzat al-qaṭʿ* [disjunctive *hamzah*], with the former being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:³⁹³

Ibn Dhakwān	Awjuh	
	1	<i>hamzat al-waṣl</i> [conjunctive <i>hamzah</i>]
2	<i>hamzat al-qaṭʿ</i> [disjunctive <i>hamzah</i>]	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḏī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with a *hamzat al-waṣl*.³⁹⁴
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the word with a *hamzat al-waṣl* over reading it with a *hamzat al-qaṭʿ*; because most *ṭuruq* transmit it with a *hamzat al-waṣl*.³⁹⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *hamzat al-waṣl*, al-Shāṭibī also added reading it with a *hamzat al-qaṭʿ*.

In distich 998, al-Shāṭibī addresses the phrase [وَإِنَّ إِلْيَاسَ] in verse 123. This phrase is read differently by various *qurrāʾ*: Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʿī, read it as [وَإِنَّ إِلْيَاسَ] with a *hamzat al-qaṭʿ*; whereas Ibn Dhakwān reads it as [وَإِنَّ إِلْيَاسَ], with a *hamzat al-waṣl*. The latter Reading thus indicates that the word was originally [يَاسَ] and a *lām al-taʿrīf* [الْ] was added to it, resulting in the word [إِلْيَاسَ]. Consequently, when applying *ibtidāʾ* from the word, Ibn Dhakwān reads it as

³⁹³ *Ghayth al-Nafʿ*: 498. *al-Nujūm al-Ṭawālīʿ*: 204. *Shifāʾ al-Şudūr*: 706. *al-Budūr al-Zāhirah*: 490.

³⁹⁴ *al-Risālat al-Ghirrāʾ*: 97. *Muṣḥaf al-Qirāʾāt*: 473.

³⁹⁵ *Ikhtilāf Wujūh*: 649 – 650.

[الْيَاسَ], with *fath* of the *hamzah*, unlike the other *qurrā'* who read it as [إِيَّاسَ], with a *khafḍ* of the *hamzah*, as read by the remaining *qurrā'*.

In addition, the *muḥaqqiq* [editor] of *Shifā' al-Ṣudūr*, Farghalī Sayyid al-ʿArabāwī, as well as al-Jamzūrī in his *al-Fath al-Rabbānī*, suggest that the word is foreign and was adopted by the Arabs.

Considering the above-mentioned, al-Dānī mentions that he transmits reading the phrase as [وَأَنَّ الْيَاسَ], with *ḥadhf* of the *hamzah* via his reading to **al-Fārisī**, from **al-Naqqāsh**, from **al-Akhfash**, from **Ibn Dhakwān**. Therefore, he does not transmit *khulḥ* and mentions that this Reading was documented in the work of Ibn Dhakwān. Conversely, al-Ṣafāqusī asserts that even though al-Dānī deemed reading the word with *taḥqīq* of the *hamzah* as being *daʿīf* [weak], both Readings are *ṣaḥīḥ* [authentic]. Similarly, al-Khalījī also confirms the authenticity of both Readings. Nonetheless, despite these differences of opinion, both Readings are *maqrū' wa al-ʿaml bihimā* [read and practised upon] since both *awjuh* are transmitted via the Readings of **al-Kārazīnī**, from **al-Muṭṭawwiʿī**, from **Muḥammad ibn al-Qāsim**, from **Ibn Dhakwān**.³⁹⁶

³⁹⁶ *al-Taysīr*: 143. *Al-Taḥbīr*: 194. *Ghayth al-Nafāʿ*: 498. *Shifā' al-Ṣudūr*: 706. *al-Fath al-Raḥmānī*: 157 – 159. *al-Wāfī*: 288. *Ḥall al-Mushkilāt*: 151. *al-Risālat al-Ghirrāʾ*: 97.

Sūrah Ṣād

Discussion 1

ءَأُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ط

Abū ‘Amr – with *khulf* – reads the word [ءَأُنزِلَ] with *tas-hīl* of the second *hamzah* and *idkhāl* of the first *hamzah* and without *idkhāl* thereof, with the former being his *muqaddam fī al-adā* [precedent variant in presentation].

Awjuh		
Abū ‘Amr	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Tas-hīl</i> of the second <i>hamzah</i> + without <i>idkhāl</i> of the first <i>hamzah</i>

Hishām reads the word with *tas-hīl* of the second *hamzah* and *idkhāl* of the first *hamzah*, with *tahqīq* of both *hamzahs* and *idkhāl* of the first, and with *tahqīq* of both *hamzahs* without *idkhāl* thereof, with the former being his *muqaddam fī al-adā* [precedent variant in presentation]:³⁹⁷

Awjuh		
Hishām	1	<i>Tas-hīl</i> of the second <i>hamzah</i> and <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Tahqīq</i> of both <i>hamzahs</i> with <i>idkhāl</i>
	3	<i>Tahqīq</i> of both <i>hamzahs</i> without <i>idkhāl</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they only read with *tahqīq* and *idkhāl* for Hishām, they only read with *tas-hīl* and without *idkhāl* for Abū ‘Amr.³⁹⁸
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion but do not discuss it; neither do they issue *taqdīm*.³⁹⁹

³⁹⁷ *Ghayth al-Naf*: 500. *al-Nujūm al-Ṭawālī*: 204. *Shifā’ al-Ṣudūr*: 709. *al-Budūr al-Zāhirah*: 493.

³⁹⁸ *al-Risālat al-Ghurrā*: 47 – 48. *Muṣḥaf al-Qirā’āt*: 476.

³⁹⁹ *Ikhtilāf Wujūh*: 289 – 304.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tas-hīl* and without *idkhāl* for Abū ‘Amr, al-Shāṭibī also added reading it with *tas-hīl* and *idkhāl*.
- 2) While al-Dānī only reads the word with *taḥqīq* and *idkhāl* for Hishām, al-Shāṭibī also added reading it with *taḥqīq* and without *idkhāl*.

Discussion 2

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ

Warsh – with *khulf* – reads the word [الإِشْرَاقِ] with *tafkhīm* [pharyngealization] of the *rā'* and with *tarqīq* [depharyngealization] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁰⁰

Warsh	Awjuh	
	1	<i>Tafkhīm</i> of the <i>rā'</i>
2	<i>Tarqīq</i> of the <i>rā'</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion but states that while the word is only read with *tafkhīm* of the *rā'* via the *Shātibiyah*, it is read with *tarqīq* via the *Ṭayyibah*.⁴⁰¹
- 2) **Qāḍī:** He lists the discussion but states that the word is only read with *tafkhīm* of the *rā'*.
- 3) **Naḥḥās and students:** While al-Naḥḥās does not list the discussion, al-Ḥumrānī states that the word is only read with *tafkhīm* of the *rā'*.⁴⁰²
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *tafkhīm* of the *rā'* over reading it with *tarqīq*; because most *ṭuruq* transmit it with *tafkhīm*.⁴⁰³

Note: Despite the views espoused by al-Khalījī, al-Mukhallalātī, and al-Qāḍī, both Readings are widely read and practised upon.

⁴⁰⁰ *Ghayth al-Naf'*: 500. *al-Nujūm al-Ṭawālī'*: 204. *Shifā' al-Ṣudūr*: 710. *al-Budūr al-Zāhirah*: 494.

⁴⁰¹ al-Khalījī too opines that the word is only read with *takhfīm* via the *Shātibiyah*.

⁴⁰² Read the chapter on the *farsh* [individual variants] as well as the chapter on the *rā'āt* in *al-Risālat al-Ghirrā'*: 74. *Muṣḥaf al-Qirā'āt*: 477.

⁴⁰³ *Ikhtilāf Wujūh*: 443.

Discussion 3

فَطْفُوقٌ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

Qunbul – with *khulf* – reads the word [بِالسُّوقِ] with a *hamzat al-sākinah* following the *sīn*; and with a *hamzat al-maḍmūmah* followed by a *wāw maddiyyah*, with the former being his *muqaddam fi al-adā'* [precedent variant in presentation]:⁴⁰⁴

Qunbul	Awjuh	
	1	<i>Hamzat al-sākinah</i> following the <i>sīn</i>
	2	<i>Hamzat al-maḍmūmah</i> preceding the <i>wāw</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** They only read the word with *hamzat al-sākinah*.⁴⁰⁵
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqḍīm* in line with the afore-mentioned; because most *ṭuruq* transmit it with *hamzat al-sākinah*.⁴⁰⁶

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *hamzat al-sākinah*, al-Shāṭibī also added reading it with a *hamzat al-maḍmūmah*.

⁴⁰⁴ *Ghayth al-Naf'*: 501. *al-Nujūm al-Ṭawālī'*: 204. *Shifā'* *al-Ṣudūr*: 711. *al-Budūr al-Zāhirah*: 495.

⁴⁰⁵ *al-Risālat al-Ghirrā'*: 97.

⁴⁰⁶ *Ikhtilāf Wujūh*: 630.

Sūrat al-Zumar

Discussion 1

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ط

Dūrī Baṣrī – with *khulf* – reads the word [يَرْضَهُ] with *ṣilah* of the *hāʾ al-ḍamīr* [*hāʾ* suffix of the third person masculine singular pronoun] and with *iskān* [devocalization of the vowel] thereof, with the former being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:

Awjuh	
Dūrī	1 <i>Ṣilah</i> of the <i>hāʾ al-ḍamīr</i>
	2 <i>Iskān</i> of the <i>hāʾ al-ḍamīr</i>

Hishām – with *khulf* – reads the word without *ṣilah* of the *hāʾ al-ḍamīr* and with *iskān* thereof, with the former being his *muqaddam fī al-adāʾ* [precedent variant in presentation]⁴⁰⁷

Awjuh	
Hishām	1 Without <i>ṣilah</i> of the <i>hāʾ al-ḍamīr</i>
	2 <i>Iskān</i> of the <i>hāʾ al-ḍamīr</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned. While he issues *taqḍīm* to reading the word with *ṣilah* for Dūrī, he issues *taqḍīm* to reading it without *ṣilah* for Hishām.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqḍīm*.
- 3) **Naḥḥās and students:** While they list the discussion in line with the afore-mentioned, they only read with *ṣilah* for Dūrī and without *ṣilah* for Hishām.⁴⁰⁸

⁴⁰⁷ *Ghayth al-Nafʿ*: 505. *al-Nujūm al-Tawālīʿ*: 204. *Shifāʾ al-Ṣudūr*: 716. *al-Budūr al-Zāhirah*: 499.

⁴⁰⁸ *al-Risālat al-Ghirrāʿ*: 40. *Muṣḥaf al-Qirāʾāt*: 482. After acknowledging that Dūrī reads both Readings, al-Naḥḥās emphatically states that Dūrī’s reading is with *ishbāʿ*. This is in contrast to what is mentioned by al-Dānī in his *Taysīr*, he emphatically states that the word is only read with *iskān* of the *hāʾ al-ḍamīr*. *al-Taysīr*: 145.

- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** While they issue *taqdīm* to reading the word with *ṣilah* over reading it with *iskān* for Dūrī, they issue *taqdīm* to reading it with *ikhtilās* of the *ḍammah* on the *hāʾ*? because most *ṭuruq* transmit it with *ṣilah* for Dūrī and *ikhtilās* for Hishām.⁴⁰⁹

Ziyādāt al-Shāṭibīyyah

- 1) While al-Dānī only reads the word without *ṣilah* for Hishām, al-Shāṭibī also added reading it with *iskān* thereof.
- 2) While al-Dānī only reads the word with *iskān* for Dūrī, al-Shāṭibī also added reading it with *ṣilah* thereof.

⁴⁰⁹ *Ikhtilāf Wujūh*: 254 – 255.

Sūrah Ghāfir

Discussion 1

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿١٦﴾

Khulf has been transmitted for Qālūn when reading the words [التَّلَاقِ] and [التَّنَادِ] with *ithbāt* [affirmation] of a *yā' al-zawā'id* [*yā'* lacking in *rasm* yet pronounced in recitation] and with *ḥadhf* [omission], respectively. While *ḥadhf* of a *yā' sākinah* is affirmed as one of the Readings via the *Shāṭibiyyah*, *ithbāt* thereof is excluded. Notably, *ithbāt* is one of the *infirād* [solitary/isolated Readings] of al-Dānī via his transmission from Fāris ibn Aḥmad, from 'Abd al-Bāqī ibn Abū al-Ḥasan, from the students of Qālūn, from Qālūn. Furthermore, Ibn al-Jazarī affirms that this Reading is not found amongst any of the *turuq* stemming from Ibn Nashīṭ; neither do they stem from al-Ḥulwānī.⁴¹⁰

Qālūn	Awjuh	
	1	<i>Ḥadhf</i> of a <i>yā' sākinah</i>

Note: Both al-Ṣafāqusī and Ibn Yālūshah unequivocally state that only *ḥadhf* is read and practised.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned.⁴¹¹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** Despite them emphatically stating that *ithbāt* of the *yā' al-zawā'id* is not practised via the *Taysīr* and the *Shāṭibiyyah*,

⁴¹⁰ *Ghayth al-Naf'*: 510 – 511. *al-Nujūm al-Ṭawālī'*: 204. *Shifā' al-Ṣudūr*: 725 – 726. *al-Budūr al-Zāhirah*: 508.

⁴¹¹ *al-Risālat al-Ghurrā'*: 83.

via the Readings of the *Ṭayyibah*, they issue *taqdīm* reading with *ḥahdf* over reading it with *ithbāt*, because most *ṭuruq* transmit it with *ḥahdf*.⁴¹²

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ḥahdf* for Hishām, al-Shāṭibī also added reading it with *ithbāt* thereof. However, this Reading is not read, nor is it practised.

⁴¹² *Ikhtilāf Wujūh*: 504 – 505.

Discussion 2

وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ^c

Sūsī – with *khulf* – reads the phrase [يَكُ كَاذِبًا] with *idghām kabīr* of the two *kaf*'s [major assimilation of identical vocalized consonants] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴¹³

Awjuh		
Sūsī	1	<i>Idghām kabīr</i> of the <i>kaf</i> 's
	2	<i>Iṭḥ-hār</i> of the <i>kaf</i> 's

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Nahḥās and students:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.⁴¹⁴
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *iṭḥ-hār* over reading it with *idghām*; based on the following:⁴¹⁵
 - a) Most authors issue *taqdīm* to reading with *iṭḥ-hār* over reading with *idghām*.
 - b) Most *muḥarrirūn* [scholars of *taḥrīrāt*] issue *taqdīm* to reading with *iṭḥ-hār* over reading with *idghām* because most *ṭuruq* transmit *iṭḥ-hār*.
 - c) Based on a canonical precept that *iṭḥ-hār* is allowed in most words/phrases that transmit *idghām*, whereas *idghām* is not permitted in most words/phrases that allow *iṭḥ-hār*.

⁴¹³ *Ghayth al-Naf'*: 513. *al-Nujūm al-Ṭawālī'*: 204. *Shifā' al-Ṣudūr*: 730. *al-Budūr al-Zāhirah*: 511.

⁴¹⁴ *al-Risālat al-Ghīrā'*: 34.

⁴¹⁵ *Ikhtilāf Wujūh*: 184 – 185.

Sūrah Fuṣṣilat

Discussion 1

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً^{٤١٦} وَلَئِن رُّجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ^{٤١٧}

Qālūn – with *khulf* – reads the phrase [رَبِّي إِنَّ] in *waṣl* mode with *fath* of the *yā'* *al-iḍāfah* [first person pronominal suffix] and with *iskān* [devocalization of the vowel] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴¹⁶

Qālūn	Awjuh	
	1	<i>Fath</i> of the <i>yā'</i> <i>al-iḍāfah</i>
	2	<i>Iskān</i> of the <i>yā'</i> <i>al-iḍāfah</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** While al-Naḥḥās lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. However, al-Ḥumrānī issues *taqdīm* to reading with *fath* of the *yā'* *al-iḍāfah* over reading it with *iskān*.⁴¹⁷
- 3) **Bashīr Aḥmad and Ma‘sarāwī:** They issue *taqdīm* to reading the word with *fath* over reading it with *iskān*; because most *ṭuruq* transmit it with *fath*.⁴¹⁸

⁴¹⁶ *Ghayth al-Naf'*: 518 – 519. *al-Nujūm al-Ṭawālī'*: 204. *Shifā' al-Ṣudūr*: 738 – 739. *al-Budūr al-Zāhirah*: 522.

⁴¹⁷ *al-Risālat al-Ghirrā'*: 80 – 81. *Muṣḥaf al-Qirā'āt*: 505.

⁴¹⁸ *Ikhtilāf Wujūh*: 485 – 486.

Sūrat al-Shūrā

Discussion 1

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ تَصِيبٍ ﴿٦٠﴾

Hishām – with *khulf* – reads the word [نُؤْتِهِ] with *ṣilah* and without *ṣilah* of the *hā' al-ḍamīr* [*hā'* suffix of the third person masculine singular pronoun], with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴¹⁹

Hishām	Awjuh	
	1	Without <i>ṣilah</i> of the <i>hā' al-ḍamīr</i>
	2	<i>Ṣilah</i> of the <i>hā' al-ḍamīr</i>

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They only read the word without *ṣilah* of the *hā' al-ḍamīr*.⁴²⁰
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *ṣilah* of the *hā' al-ḍamīr* over reading it without *ṣilah*; because most *ṭuruq* transmit it reading with *ṣilah* of the *hā' al-ḍamīr*.⁴²¹

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word without *ṣilah* for Hishām, al-Shāṭibī also added reading it with *ṣilah* thereof.

⁴¹⁹ *Ghayth al-Naf'*: 526. *al-Nujūm al-Ṭawālī'*: 198. *Shifā' al-Ṣudūr*: 741. *al-Budūr al-Zāhirah*: 525.

⁴²⁰ *al-Risālat al-Ghurrā'*: 39. *Muṣḥaf al-Qirā'āt*: 508.

⁴²¹ *Ikhtilāf Wujūh*: 249.

Sūrat al-Zukhruf

Discussion 1

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عَبْدُ الرَّحْمَنِ إِنَّا شَٰهِدُونَ ۖ أَشْهَدُوا ۖ خَلَقَهُمْ ۖ سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ ﴿١٦﴾

Qālūn – with *khulf* – reads the word [أَشْهَدُوا] with *tas-hīl* of the second *hamzah*, *taḥqīq* and *idkhāl* of the first *hamzah*, with *iskān* [devocalization of the vowel] of the *shīn*. Additionally, he also reads it with *tas-hīl* but without *idkhāl* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴²²

		Awjuh
Qālūn	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>taḥqīq</i> and <i>idkhāl</i> of the first <i>hamzah</i> + <i>iskān</i> of the <i>shīn</i>
	2	<i>Tas-hīl</i> without <i>idkhāl</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion but only read the word with *tas-hīl* and *idkhāl*.⁴²³
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They do not list the discussion; neither do they issue *taqdīm*.⁴²⁴

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tas-hīl* and *idkhāl*, al-Shāṭibī also added reading *tas-hīl* without *idkhāl*.

⁴²² *Ghayth al-Naf'*: 530. *al-Nujūm al-Ṭawālī'*: 205. *Shifā' al-Ṣudūr*: 747. *al-Budūr al-Zāhirah*: 530.

⁴²³ *al-Risālat al-Ghirrā'*: 48. *Muṣḥaf al-Qirā'āt*: 513.

⁴²⁴ Read the chapter on the *farsh* [individual/word variants] as well as the chapters discussing the *hamzah* in *Ikhtilāf Wujūh*.

Discussion 2

وَزُحْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

Hishām – with *khulf* – reads the word [لَمَّا] with *tathqīl* of the *mīm* and with *takhfīf* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴²⁵

Hishām	Awjuh	
	1	<i>Tathqīl</i> of the <i>mīm</i>
2	<i>Takhfīf</i> of the <i>mīm</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *takhfīf* of the *mīm* over reading it with *tathqīl* thereof. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion but only read the word with *takhfīf*.⁴²⁶
- 3) **Bashīr Aḥmad and Ma‘sarāwī:** They issue *taqdīm* to reading the word with *tathqīl* over reading it with *takhfīf*, because most *ṭuruq* transmit it with *tathqīl*.⁴²⁷

⁴²⁵ *Ghayth al-Naf'*: 531. *al-Nujūm al-Ṭawālī'*: 205. *Shifā' al-Ṣudūr*: 741. *al-Budūr al-Zāhirah*: 532.

⁴²⁶ *al-Risālat al-Ghurrā'*: 98. *Muṣḥaf al-Qirā'āt*: 515.

⁴²⁷ *Ikhtilāf Wujūh*: 658 – 659.

Sūrat al-Aḥqāf

Discussion 1

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ



When two *hamzahs* appear in two separate words and they are both *maḍmūmah*, the *qurrā'* have the following seven *awjuh* [options in recitation]:⁴²⁸

- 1) Qālūn and Bazzī – they read with *tas-hīl* of the first *hamzah* + *qaṣr*.
[*muqaddam fī al-adā'*]
- 2) Qālūn and Bazzī – they read with *tas-hīl* of the first *hamzah* + *madd*.
- 3) Warsh and Qunbul – they read with *tas-hīl* of the second *hamzah*.
[*muqaddam fī al-adā'*]⁴²⁹
- 4) Warsh and Qunbul – they read with *ibdāl* of the second *hamzah* into a letter of *madd*.
- 5) Abū 'Amr – he reads with *isqāṭ* of the first *hamzah* + *qaṣr*. [*muqaddam fī al-adā'*]
- 6) Abū 'Amr – he reads with *isqāṭ* of the first *hamzah* + *madd*.
- 7) Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī – they read with *taḥqīq* of both *hamzahs*.

Awjuh		
Qālūn Bazzī	1	<i>Tas-hīl</i> of the first <i>hamzah</i> + <i>qaṣr</i>
	2	<i>Tas-hīl</i> of the first <i>hamzah</i> + <i>madd</i>

Awjuh		
Warsh Qunbul	1	<i>Tas-hīl</i> of the second <i>hamzah</i>
	2	<i>Ibdāl</i> of the second <i>hamzah</i> into a letter of <i>madd</i>

⁴²⁸ Ghayth al-Naf': 542. al-Nujūm al-Ṭawālī': 205. Shifā' al-Ṣudūr: 765. al-Budūr al-Zāhirah: 546.

⁴²⁹ Despite Ibn Yālūshah giving *taqḍīm* to *ibdāl* over *tas-hīl*, I read it with *tas-hīl* being *muqaddam* to *ibdāl* to my teacher. Furthermore, the *taqḍīm* of Ibn Yālūshah is based on the *riwāyah* of Warsh being read '*urfān* [customary] in Maghreb.

Awjuh		
Abū 'Amr	1	<i>Isqāṭ</i> of the first <i>hamzah</i> + <i>qaṣr</i>
	2	<i>Isqāṭ</i> of the first <i>hamzah</i> + <i>madd</i>

Note: This is the only example in the Qur'ān where two *hamzahs* appear in two separate words, and they are both *maḍmūmah*.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they issue *taqdīm* to reading the word with *ibdāl* over reading it with *tas-hīl* for Warsh, they issue *taqdīm* to reading it *tas-hīl* over reading it with *ibdāl* for Qunbul. Furthermore, they do not list the discussion for Qālūn, Bazzī and Abū 'Amr.⁴³⁰
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *tas-hīl* over reading it with *ibdāl* for Warsh and Qunbul; because most *ṭuruq* transmit it with *tas-hīl*. Furthermore, they do not list the discussion for Qālūn, Bazzī and Abū 'Amr.⁴³¹

⁴³⁰ *al-Risālat al-Ghirrā'*: 49 – 50.

⁴³¹ Read the chapter on the *farsh* [individual variants] as well as the chapters discussing the *hamzah* in *Ikhtilāf Wujūh*.

Discussion 2

وَهَذَا كَتَبُ مُصَدِّقٍ لِسَانَ عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا ۗ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿٧٧﴾

In distich 992, al-Shāṭibī explicitly mentions that Bazzī – with *khulf* – reads the word [لِيُنذِرَ] with a *yā' al-ghayb* [third person] and with a *tā' al-khiṭāb* [second person]:

Bazzī	Awjuh	
	1	<i>Yā' al-ghayb</i>
2	<i>Tā' al-khiṭāb</i>	

Furthermore, *khulf* is transmitted by al-Dānī in his *Taysīr*. Consequently, al-Ṣafāqūsī and al-Khalījī deduce that al-Shāṭibī may have adopted al-Dānī's *ikhtiyār* [preferred selection]. Nevertheless, reading the word as [لِيُنذِرَ] is deemed *ḍa'if* [weak] by several scholars including Ibn al-Jazarī, al-Jamzūrī, al-Ṣafāqūsī, al-Khalījī, al-Mukhallalātī, and al-Qādī, and is subsequently not read. As a result, the current practise is to only read the word as [لِشُنْذِرَ], with a *tā' al-khiṭāb* for Bazzī.⁴³²

Bazzī	Awjuh	
	1	<i>Tā' al-khiṭāb</i>

⁴³² *al-Taysīr*: 153. *Ghath al-Naf'*: 540. *Al-Faṭḥ al-Raḥmānī*: 156 – 157. *Shifā' al-Ṣudūr*: 761. *Ḥall al-Mushkilāt*: 154. *al-Budūr al-Zāhirah*: 543.

Sūrah Muḥammad

Discussion 1

أُوتُوا الْعِلْمَ مَاذَا قَالَ **أَنْفًا** ^{تف} أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٧﴾

In distich 1039 al-Shāṭibī emphatically states that Bazzī – with *khulf* – reads the word [أَنْفًا] with *ithbāt* [affirmation] of an *alif* and with *ḥadhf* [omission], as in [أَنْفًا].

Bazzī	Awjuh	
	1	<i>Ithbāt</i> of an <i>alif</i>

Based on the information presented, scholars such as al-Ṣafāqūsī, al-Khalījī, and al-Mukhallalātī mention that reading the word [أَنْفًا] with *ḥadhf* of the *alif*, i.e. *qaṣr* is neither read nor practised via the *Shāṭibiyyah*. and it is exclusively transmitted via the *Nashr*. Additionally, al-Ṣafāqūsī further asserts that, after comparing the *asānīd* of both Readings, al-Dānī merely referred to this Reading as a *ḥikāyah* [narrative] rather than an actual *riwāyah* [transmission]. The *asānīd*, as well as the *ṣiġhat al-adā'* [mode of reception] of al-Dānī, are as follows:⁴³³

- In the first *sanad*, al-Dānī says: “**ḥaddathanā** Muḥammad ibn Aḥmad ibn ‘Ali al-Baghdādī; **ḥaddathanā** Ibn Mujāhid; **ḥaddathanā** Muḍr ibn Muḥammad from Bazzī, via his *sanad* to Ibn Kathīr: [أَنْفًا] – is read – with *qaṣr*”.
- In the second *sanad*, al-Dānī unequivocally asserts: “**qara’tu ‘an** al-Fāris [‘an al-Naqqāsh] *fi riwāyatihī bī al-madd* – I read it with *madd*,” i.e. *ithbāt* of an *alif*.

Due to al-Dānī’s usage of the phrase **ḥaddathanā**’ [He narrated to us]; it is quite evident that the first *sanad* alludes to a *ḥikāyah* [narrative]. In contrast, the second *sanad* refers to a *riwāyah* [transmission of a Reading]. After all, al-Dānī emphatically used the term **‘qara’tu’** with emphasis [I read]. Furthermore, al-Ṣafāqūsī and al-‘Ali Bannā’ al-Dimyāṭī note that reading the word with *ḥadhf* of the *alif* is an *infirād* [solitary/isolated] Reading of **Abū al-Faṭḥ** from **al-Sāmīrī**, as none of his other

⁴³³ *al-Taysīr*: 154 – 155.

students transmit this Reading. Conversely, they only appear to transmit reading the word with *ithbāt* of an *alif*.⁴³⁴

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ithbāt* of an *alif*, al-Shāṭibī also added reading it with *ḥadhf* despite following the view of al-Dānī. However, this Reading is not read nor practised.

⁴³⁴ *Ghayth al-Naf*: 543 – 544. *Shifā’ al-Ṣudūr*: 767. *Ḥall al-Mushkilāt*: 155. *al-Faṭḥ al-Raḥmānī*: 159 – 160.

Sūrat al-Fath

Discussion 1

كَزَزِعِ أَخْرَجِ شَطَاهُ فَازْرَهُ فَاسْتَعْلَطَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ
الْكَفَّارَ ط

Qālūn – with *khulf* – reads the word [سُوْقِهِ] with a *hamzat al-sākinah* in place of the *wāw* and with a *hamzat al-maḍmūmah* followed by a *wāw maddiyyah*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴³⁵

		Awjuh
Qālūn	1	<i>Hamzat al-sākinah</i> in place of the <i>wāw</i>
	2	<i>Hamzat al-maḍmūmah</i> followed by a <i>wāw sākinah</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with a *hamzat al-sākinah*.⁴³⁶
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the aforementioned; because most *ṭuruq* transmit it with *hamzat al-sākinah*.⁴³⁷

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *hamzat al-sākinah*, al-Shāṭibī also added reading it with a *hamzat al-maḍmūmah*.

⁴³⁵ *Ghayth al-Naf'*: 549. *al-Nujūm al-Ṭawālī'*: 205. *Shifā' al-Ṣudūr*: 773. *al-Budūr al-Zāhirah*: 555.

⁴³⁶ *al-Risālat al-Ghirrā'*: 97. *Muṣḥaf al-Qirā'āt*: 538.

⁴³⁷ *Ikhtilāf Wujūh*: 630.

Sūrat al-Ḥujurāt

Discussion 1

وَمَنْ لَّمْ يَتَّبِعْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٧﴾

Khallād – with *khulf* – reads the phrase [يَتَّبِعْ فَأُولَٰئِكَ] with *idghām* of the *bā'* into the *fā'* [minor assimilation of an unvocalized *bā'* into the vocalized *fā'*] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴³⁸

Khallād	Awjuh	
	1	<i>Idghām ṣaghīr</i> of the <i>bā'</i> into the <i>fā'</i>
	2	<i>Iṭḥ-hār</i> of the <i>bā'</i> and the <i>fā'</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but do not issue *taqḍīm*.⁴³⁹
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqḍīm* to reading the word with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.⁴⁴⁰

⁴³⁸ *Ghayth al-Naf'*: 551. *al-Nujūm al-Ṭawālī'*: 205. *Shifā' al-Ṣudūr*: 776. *al-Budūr al-Zāhirah*: 557.

⁴³⁹ *al-Risālat al-Ghirrā'*: 62.

⁴⁴⁰ *Ikhtilāf Wujūh*: 213 – 214.

Sūrat al-Ṭūr

Discussion 1

أَمْرٌ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْرُهُمُ الْمُصَيْطِرُونَ ط

Ḥafṣ – with *khulf* – reads the word [المُصَيْطِرُونَ] with a *ṣād* and a *sīn*, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation].

Ḥafṣ	Awjuh	
	1	<i>Sīn</i>
	2	<i>Ṣād</i>

Note: While al-Ṣafāqusī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with a *ṣād* over reading it with a *sīn*. However, preponderance is given to the view of al-Ṣafāqusī.

Khallād – with *khulf* – reads the word [المُصَيْطِرُونَ] with *ishmām* [infused vocalization] of the *ṣād* and without *ishmām* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁴¹

Khallād	Awjuh	
	1	<i>Ishmām</i> of the <i>ṣād</i>
	2	Without <i>ishmām</i> of the <i>ṣād</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** While they only read the word with a *ṣād* for Ḥafṣ, they only read it with *ishmām* for Khallād.⁴⁴²
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with a *sīn* over reading it with a *ṣād* for Ḥafṣ. Furthermore, they issue *taqdīm* to reading the word with *ishmām* for Khallād over reading it without *ishmām*;

⁴⁴¹ *Ghayth al-Naf'*: 560. *al-Nujūm al-Ṭawālī'*: 205. *Shifā' al-Ṣudūr*: 786. *al-Budūr al-Zāhirah*: 565.

⁴⁴² *al-Risālat al-Ghurrā'*: 99 – 100. *Muṣḥaf al-Qirā'at*: 548.

because most *ṭuruq* transmit it with a *sīn* for Ḥafṣ and with *ishmām* for Khallād.⁴⁴³

Ziyādāt al-Shāṭibīyah

- 1) While al-Dānī only reads the word with a *ṣād* for Ḥafṣ, al-Shāṭibī also added reading it with a *sīn*.
- 2) While al-Dānī only reads the word with *ishmām* of the *ṣād* for Khallād, al-Shāṭibī also added reading it without *ishmām*.

⁴⁴³ *Ikhtilāf Wujūh*: 171 – 173.

Sūrat al-Najm

Discussion 1

وَإِنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿١٠٠﴾

When applying *waqf* on the word [عَادًا] and thereafter commencing recitation from the word [الأُولَىٰ], Qālūn, Warsh and Abū ‘Amr have *khulf*:⁴⁴⁴

		Awjuh
Qālūn	1	<i>Fath</i> of the <i>hamzat al-waṣl</i> + <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>hamzat al-sākinah</i> [الأُولَىٰ] [<i>muqaddam fī al-adāʾ</i>]
	2	Without a <i>hamzat al-waṣl</i> + with <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>hamzat al-sākinah</i> [لُولَىٰ]
	3	The original form of the word + <i>hamzat al-sākinah</i> [الأُولَىٰ]

		Awjuh
Warsh	1	<i>Fath</i> of the <i>hamzat al-waṣl</i> + <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>wāw sākinah</i> [الأُولَىٰ] [<i>muqaddam fī al-adāʾ</i>]
	2	Without a <i>hamzat al-waṣl</i> + with <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>wāw sākinah</i> [لُولَىٰ]

		Awjuh
Abū ‘Amr	1	<i>Fath</i> of the <i>hamzat al-waṣl</i> + <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>wāw sākinah</i> [الأُولَىٰ] [<i>muqaddam fī al-adāʾ</i>]
	2	Without a <i>hamzat al-waṣl</i> + with <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>wāw sākinah</i> [لُولَىٰ]
	3	The original form of the word + <i>wāw sākinah</i> [الأُولَىٰ]

⁴⁴⁴ *Ghayth al-Naf*: 563 – 564. *al-Nujūm al-Ṭawālī*: 205. *Shifāʾ al-Ṣudūr*: 791 – 792. *al-Budūr al-Zāhirah*: 525.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qādī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** While al-Naḥḥās lists the discussion in line with the afore-mentioned, he does not issue *taqdīm*. However, al-Ḥumrānī issues *taqdīm* to reading the word in its original form.⁴⁴⁵
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.⁴⁴⁶

⁴⁴⁵ *al-Risālat al-Ghirrāʾ*: 55. *Muṣḥaf al-Qirāʾāt*: 551.

⁴⁴⁶ *Ikhtilāf Wujūh*: 325 – 327.

Sūrat al-Qamar

Discussion 1

﴿أَلْقَى الدِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ﴾

Abū ‘Amr– with *khulf* – reads the word [أَلْقَى] with *tas-hīl* of the second *hamzah* and *idkhāl* of the first *hamzah* and without *idkhāl* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation].

Awjuh		
Abū ‘Amr	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Tas-hīl</i> of the second <i>hamzah</i> + without <i>idkhāl</i> of the first <i>hamzah</i>

Hishām – with *khulf* – reads the word with *tas-hīl* of the second *hamzah* and *idkhāl* of the first *hamzah*, with *tahqīq* of both *hamzahs* and *idkhāl* of the first, and with *tahqīq* of both *hamzahs* without *idkhāl* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁴⁴⁷

Awjuh		
Hishām	1	<i>Tas-hīl</i> of the second <i>hamzah</i> + <i>idkhāl</i> of the first <i>hamzah</i>
	2	<i>Tahqīq</i> of both <i>hamzahs</i> and <i>idkhāl</i> of the first <i>hamzah</i>
	3	<i>Tahqīq</i> of both <i>hamzahs</i> without <i>idkhāl</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they only read with *tahqīq* and *idkhāl* for Hishām, they only read with *tas-hīl* and with *idkhāl* for Abū ‘Amr.⁴⁴⁸
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion but do not discuss it, nor do they issue *taqdīm*.⁴⁴⁹

⁴⁴⁷ *Ghayth al-Naf’*: 566. *al-Nujūm al-Ṭawālī’*: 206. *Shifā’ al-Ṣudūr*: 795. *al-Budūr al-Zāhirah*: 569.

⁴⁴⁸ *al-Risālat al-Ghirrā’*: 47 – 48. *Muṣḥaf al-Qirā’āt*: 552.

⁴⁴⁹ *Ikhtilāf Wujūh*: 289 – 304.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *tas-hīl* and without *idkhāl* for Abū ‘Amr, al-Shāṭibī also added reading it with *tas-hīl* and with *idkhāl*.
- 2) While al-Dānī only reads the word with *tahqīq* and *idkhāl* for Hishām, al-Shāṭibī also added reading it with *tahqīq* and without *idkhāl*.

Sūrat al-Raḥmān

Discussion 1

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿١٠٥٦﴾

Shu‘bah – with *khulf* – reads the word [الْمُنشَآتُ] with *khafḍ* of the *shīn* and with *fath* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁴⁵⁰

Shu‘bah	Awjuh	
	1	<i>Khafḍ</i> of the <i>shīn</i>
2	<i>Fath</i> of the <i>shīn</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *khafḍ* of the *shīn*.⁴⁵¹
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *khafḍ* of the *shīn* over reading it with *fath*; because most *ṭuruq* transmit it with *khafḍ*.⁴⁵²

Note: In distichs 1055 – 1056, al-Shāṭibī neither lists, nor transmits *khulf* for Kisā’ī. Due to the word [يَطْبِئُهُنَّ] appearing twice in the *Sūrah*, the sequence as well as the manner of presentation are under deliberation. These deliberations range from reading the *Qirā’ah jam‘an* [for both transmitters concurrently in one sitting] or *ifrādan* [reading for each transmitter separately in separate sittings]. Consequently, *taqdīm* is neither addressed nor conveyed in this context.

⁴⁵⁰ *Ghayth al-Naf’*: 568. *al-Nujūm al-Ṭawālī’*: 206. *Shifā’ al-Ṣudūr*: 798. *al-Budūr al-Zāhirah*: 572.

⁴⁵¹ *al-Risālat al-Ghirrā’*: 100. *Muṣḥaf al-Qirā’āt*: 555.

⁴⁵² *Ikhtilāf Wujūh*: 665 – 666.

Discussion 2

تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Ibn Dhakwān – with *khulf* – reads the word (الإِكْرَامِ) with the pronounciative techniques of *fatḥ* of the *rāʾ* and with *imālah* thereof, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]:⁴⁵³

Ibn Dhakwān	Awjuh	
	1	<i>Imālah</i> of the <i>rāʾ</i>
2	<i>Fatḥ</i> of the <i>rāʾ</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī:** He lists the discussion and issues *taqḍīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqḍīm*.
- 3) **Naḥḥās and students:** They only read the word with *fatḥ* of the *rāʾ*.⁴⁵⁴
- 4) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqḍīm* to reading the word with *fatḥ* of the *rāʾ* over reading it with *imālah*; because most *ṭuruq* transmit it with *fatḥ*.⁴⁵⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fatḥ* of the *rāʾ*, al-Shāṭibī also added reading it with *imālah*.

⁴⁵³ *Ghayth al-Nafʿ*: 526. *al-Nujūm al-Ṭawālīʿ*: 198. *Shifāʾ al-Ṣudūr*: 741. *al-Budūr al-Zāhirah*: 525.

⁴⁵⁴ *al-Risālat al-Ghirrāʾ*: 70.

⁴⁵⁵ *Ikhtilāf Wujūh*: 408.

Sūrat al-Wāqī‘ah

Discussion 1

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿١٥﴾

Bazzī – with *khulf* – reads the phrase [فَظَلْتُمْ تَفَكَّهُونَ] with *tathqīl* of the *tā’ maftūḥah* and with *takhfīf* thereof, with the latter being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁴⁵⁶

Bazzī	Awjuh	
	1	<i>Takhfīf</i> of the <i>tā’ maftūḥah</i>
2	<i>Tathqīl</i> of the <i>tā’ maftūḥah</i>	

Note: Bazzī reads with *ṣilah* of the *mīm al-jam‘* [*mīm* suffix attached to a plural masculine form] in both Readings. Despite Bazzī usually reading with *qaṣr* [2 morae] of the *mīm al-jam‘*, in this scenario, he prolongs the *madd* for the duration of 6 morae [ṭūl], due to *iltiqā’ al-sākinayn* [the meeting of two *sākin* letters], as in [فَظَلْتُمْ تَفَكَّهُونَ]. The *madd* is, therefore, *madd lāzim kilmī muthaqqal*.⁴⁵⁷

➤ **Synoptic overview:**

- 1) **Mukhallalāti:** He lists the discussion but issues *taqdīm* to reading the phrase with *tathqīl* of the *tā’* over reading it with *takhfīf*.
- 2) **Qāḍī:** He lists the discussion but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** They list the discussion in line with the aforementioned but only read the phrase with *takhfīf* of the *tā’*.⁴⁵⁸
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the phrase with *tathqīl* of the *tā’* over reading it with *takhfīf*, because most *ṭuruq* transmit it with *tathqīl*.⁴⁵⁹

⁴⁵⁶ *Ghayth al-Naf’*: 154. *al-Nujūm al-Ṭawālī’*: 198. *Shifā’ al-Ṣudūr*: 199. *al-Budūr al-Zāhirah*: 96.

⁴⁵⁷ Refer to discussion 7 in *Sūrah Āl ‘Imrān*.

⁴⁵⁸ *al-Risālat al-Ghurrā’*: 87.

⁴⁵⁹ *Ikhtilāf Wujūh*: 553 – 554.

Sūrat al-Mujādalah

Discussion 1

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنْ تَسَاءَلُهُمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا الْآلُ وَلَدَنَّهُمْ ط

Warsh with *khulf* – reads the word [الَّتِي] *waṣlan* with:⁴⁶⁰

- 1) *Tas-hīl bayn bayn + madd*. [*muqaddam fī al-adāʾ*]
- 2) *Tas-hīl bayn bayn + qaṣr*.

Bazzī and Abū ‘Amr – with *khulf* – read it with:

- 1) *Tas-hīl bayn bayn + madd*. [*muqaddam fī al-adāʾ*]
- 2) *Tas-hīl bayn bayn + qaṣr*.
- 3) *Ibdāl* of the *hamzah* into a *yā’ sākinah* + *madd*.

Awjuh		
Warsh	1	<i>Tas-hīl bayn bayn + madd</i>
	2	<i>Tas-hīl bayn bayn + qaṣr</i>

Awjuh		
Bazzī Abū ‘Amr	1	<i>Tas-hīl bayn bayn + madd</i>
	2	<i>Tas-hīl bayn bayn + qaṣr</i>
	3	<i>Ibdāl</i> of the <i>hamzah</i> + <i>madd</i>

Note: The same applies when reading the word in *Sūrat al-Ṭalāq*, verse 4.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** While they only read the word with *ibdāl* for Bazzī and Dūrī, they only read it with *tas-hīl* for Sūsī. Furthermore, they do not list the discussion for Warsh.⁴⁶¹
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They do not list the discussion, neither do they issue *taqdīm*.⁴⁶²

⁴⁶⁰ *Ghayth al-Naf’*: 577. *al-Nujūm al-Ṭawālī’*: 206. *Shifā’ al-Ṣudūr*: 810. *al-Budūr al-Zāhirah*: 583.

⁴⁶¹ *al-Risālat al-Ghirrā’*: 54.

Discussion 2

وَإِذَا قِيلَ **انْشُرُوا** فَ**انْشُرُوا** يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ^{٤٦٣} وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ^ط وَ
 اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧١﴾

Shu‘bah – with *khulf* – reads the phrase (انْشُرُوا فَانْشُرُوا) with a *ḍammah* on both *shīns* and with *khafḍ* thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁴⁶³

Shu‘bah	Awjuh	
	1	<i>Ḍammah</i> on both <i>shīns</i>
	2	<i>Kasrah</i> on both <i>shīns</i>

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *khafḍ* of the *shīn* over reading it with a *ḍammah*. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the phrase with *khafḍ* of the *shīns*.⁴⁶⁴
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the phrase with a *ḍammah* over reading it with *khafḍ*; because most *ṭuruq* transmit it with *ḍammah*.⁴⁶⁵

⁴⁶² Read the chapter on the *farsh* [individual/word variants] as well as the chapter on the *hamzat al-mufrad* in *Ikhtilāf Wujūh*: 310 – 324.

⁴⁶³ *Ghayth al-Naf*: 578. *al-Nujūm al-Ṭawālī*: 206. *Shifā’ al-Ṣudūr*: 811. *al-Budūr al-Zāhirah*: 584.

⁴⁶⁴ *al-Risālat al-Ghurrā*: 101.

⁴⁶⁵ *Ikhtilāf Wujūh*: 668 – 669.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads both *shīns* with *khafḍ*, al-Shāṭibī also added reading them with a *dammah*.

Sūrat al-Ḥashr

Discussion 1

كَيْ لَا يَكُونُ دَوْلَةً بَيْنَ الْأَعْنِيَاءِ مِنْكُمْ ۖ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا^ع

Hishām – with *khulf* – reads the word [يَكُونُ] with a *tā' al-ta'nīth* [feminine form] and with a *yā' al-tadhkīr* [masculine form], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁶⁶

	Awjuh	
Hishām	1	<i>Tā' al-ta'nīth</i>
	2	<i>Yā' al-tadhkīr</i>

Note: Additionally, Hishām only reads the word [دَوْلَةً] with *raf'* [nominative case] of the *tā'*, as in [دَوْلَةٌ]. As for reading it with *naṣb* [accusative case], as in [دَوْلَةً], it is only practised via the *Ṭayyibah*.⁴⁶⁷

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qāḍī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 3) **Nahḥās and students:** They list the discussion in line with the afore-mentioned but only read the word with a *tā' ta'nīth*.⁴⁶⁸
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *yā' al-tadhkīr* over reading it with *tā' al-ta'nīth*; because most *turuq* transmit it with *tadhkīr*.⁴⁶⁹

⁴⁶⁶ *Ghayth al-Naf':* 579. *al-Nujūm al-Ṭawālī':* 206. *Shifā' al-Ṣudūr:* 813. *al-Budūr al-Zāhirah:* 587.

⁴⁶⁷ *Ikhtilāf Wujūh:* 670 – 671

⁴⁶⁸ *al-Risālat al-Ghurrā':* 101.

⁴⁶⁹ *Ikhtilāf Wujūh:* 670 – 671.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word in a feminine form, al-Shāṭibī also added reading it in a masculine form.

Sūrat al-Taḥrīm

Discussion 1

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَٰ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مَسْلَمَاتٍ مُّؤْمِنَاتٍ فَنَّتِ تَبِتَّ عِبْدَتِ
سَيِّحَتِ تَبِتَّ وَ أَبْكَارًا ﴿٤٧٠﴾

Sūsī – with *khulf* – reads the word [طَلَّقَكُنَّ] with *idghām* of the *qāf* into the *kāf* [major assimilation of a vocalized *qāf* into a vocalized *kāf*] and with *iṭḥ-hār* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁷⁰

Sūsī	Awjuh	
	1	<i>Idghām</i> of the <i>qāf</i> into the <i>kāf</i>
2	<i>Iṭḥ-hār</i> of the <i>qāf</i> and the <i>kāf</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion and issues *taqdīm* in line with the afore-mentioned.
- 2) **Qāḍī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 3) **Naḥḥās and students:** Even though al-Dānī lists both Readings, they only read the word with *idghām* due to the *ikhtiyār* [preferred selection] of al-Dānī.⁴⁷¹
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the word with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.⁴⁷²

⁴⁷⁰ *Ghayth al-Naf'*: 593. *al-Nujūm al-Ṭawālī'*: 206. *Shifā' al-Ṣudūr*: 831. *al-Budūr al-Zāhirah*: 602.

⁴⁷¹ *al-Risālat al-Ghurrā'*: 35. *al-Taysīr*: 19 – 20.

⁴⁷² *Ikhtilāf Wujūh*: 193 – 194.

Sūrat al-Mulk

Discussion 1

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ

السَّعِيرِ ﴿٥١﴾

Ibn Dhakwān – with *khulf* – reads the phrase [وَلَقَدْ زَيَّنَّا] with *idghām* of the *dāl* into the *zāy* [minor assimilation of an unvocalized *dāl* into a vocalized *zāy*] and with *iṭḥ-hār* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁷³

Hishām	Awjuh	
	1	<i>Iṭḥ-hār of the dāl and the zāy</i>
2	<i>Idghām of the dāl into the zāy</i>	

Note: This is the only example in the Qurʾān where a *dāl* is assimilated into a *zāy*.

➤ Synoptic overview:

- 1) **Mukhallalātī and Qādī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but only read the phrase with *iṭḥ-hār*.⁴⁷⁴
- 3) **Bashīr Aḥmad and Maʿsarāwī:** They issue *taqdīm* to reading the word with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.⁴⁷⁵

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *iṭḥ-hār*, al-Shāṭibī also added reading it with *idghām*.

⁴⁷³ *Ghayth al-Nafʿ*: 595. *al-Nujūm al-Ṭawālīʿ*: 207. *Shifāʾ al-Ṣudūr*: 835. *al-Budūr al-Zāhirah*: 605.

⁴⁷⁴ *al-Risālat al-Ghirrāʿ*: 61. *Muṣḥaf al-Qirāʾāt*: 585.

⁴⁷⁵ *Ikhtilāf Wujūh*: 205.

Sūrat al-Ḥāqqah

Discussion 1

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٥٧﴾

Ibn Dhakwān – with *khulf* – reads the word [أَدْرَاكَ] with the pronunciative techniques of *imālah* of the *rā'* and with *fath* thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁷⁶

Ibn Dhakwān	Awjuh	
	1	<i>Fath</i> of the <i>rā'</i>
	2	<i>Imālah</i> of the <i>rā'</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** While he lists the discussion in line with the afore-mentioned, he issues *taqdīm* to reading it with *imālah* of the *rā'* over reading it with *fath* thereof.
- 3) **Naḥḥās and students:** They only read the word with *fath* of the *rā'*.⁴⁷⁷
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They do not list the discussion for Ibn Dhakwān.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *fath* of the *rā'* for Ibn Dhakwān, al-Shāṭibī also added reading it with *imālah* thereof.

⁴⁷⁶ *Ghayth al-Naf'*: 601. *al-Nujūm al-Ṭawālī'*: 207. *Shifā' al-Ṣudūr*: 843. *al-Budūr al-Zāhirah*: 618.

⁴⁷⁷ *al-Risālat al-Ghurrā'*: 90 and 69. *Muṣḥaf al-Qirā'āt*: 589.

Discussion 2

وَمَا هُوَ بِقَوْلِ شَاعِرٍ طَقْلِيلاً مَا تُوْمِنُونَ

Ibn Dhakwān – with *khulf* – reads the word [تُوْمِنُونَ] with a *yā' al-ghayb* [third person] and with a *tā' al-khiṭāb* [second person], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁷⁸

Ibn Dhakwān	Awjuh	
	1	<i>Tā' al-khiṭāb</i>
2	<i>Yā' al-ghayb</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah seems to differ with him. He thus issues *taqdīm* to reading the word with a *yā' al-ghayb* over reading it with a *tā' al-khiṭāb*. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḏī:** They list the discussion in line with the afore-mentioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but only read the word with a *tā' al-khiṭāb*.⁴⁷⁹
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *yā' al-ghayb* over reading it with *tā' al-khiṭāb*; because most *ṭuruq* transmit it with a *yā' al-ghayb*.⁴⁸⁰

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with a *tā' al-khiṭāb*, al-Shāṭibī also added reading it with a *yā' al-ghayb*.

⁴⁷⁸ The *Ghayth* does not list this discussion. Perhaps this is some oversight on behalf of the editor or publisher. It could be that they intended to list the change here in accordance with the change in the ensuing discussion together, since Ibn Dhakwān reads the same change in both words. And Allah knows best. *Ghayth al-Naf'*: 599. *al-Nujūm al-Ṭawālī'*: 207. *Shifā' al-Ṣudūr*: 840. *al-Budūr al-Zāhirah*: 609.

⁴⁷⁹ *al-Risālat al-Ghirrā'*: 101.

⁴⁸⁰ *Ikhtilāf Wujūh*: 673 – 675.

Discussion 3

وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا تَدَّكَرُونَ ط

Ibn Dhakwān – with *khulf* – reads the word [تَدَّكَرُونَ] with a *yā' ghayb* [third person] and *tathqīl* of the *dhāl* and with a *tā' al-khiṭāb* [second person], with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁸¹

Ibn Dhakwān	Awjuh	
	1	<i>Tā' al-khiṭāb</i> and <i>tathqīl</i> of the <i>dhāl</i>
2	<i>Yā' al-ghayb</i> and <i>tathqīl</i> of the <i>dhāl</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah seems to differ with him. He thus issues *taqdīm* to reading the word with a *yā' al-ghayb* over reading it with a *tā' al-khiṭāb*. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but only read the word with a *tā' al-khiṭāb*.⁴⁸²
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.⁴⁸³

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with a *tā' al-khiṭāb*, al-Shāṭibī also added reading it with a *yā' al-ghayb*.

⁴⁸¹ *Ghayth al-Naf'*: 599. *al-Nujūm al-Ṭawālī'*: 207. *Shifā' al-Ṣudūr*: 840. *al-Budūr al-Zāhirah*: 609.

⁴⁸² *al-Risālat al-Ghirrā'*: 101.

⁴⁸³ *Ikhtilāf Wujūh*: 213 – 214.

Sūrat al-Jinn

Discussion 1

وَ أَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ط

Hishām – with *khulf* – reads the word [لِبَدًا] with a *ḍammah* on the *lām* and with a *khatf* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁸⁴

Hishām	Awjuh	
	1	<i>Ḍammah</i> on the <i>lām</i>
2	<i>Kasrah</i> on the <i>lām</i>	

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion but only read the word with a *ḍammah* on the *lām*.⁴⁸⁵
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned; because most *ṭuruq* transmit it with a *ḍammah* on the *lām*.⁴⁸⁶

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with a *ḍammah* on the *lām*, al-Shāṭibī also added reading it with a *kasrah*.

⁴⁸⁴ *Ghayth al-Naf'*: 605. *al-Nujūm al-Ṭawālī'*: 207. *Shifā'* al-Ṣudūr: 848. *al-Budūr al-Zāhirah*: 614.

⁴⁸⁵ *al-Risālat al-Ghirrā'*: 102. *Muṣḥaf al-Qirā'āt*: 596.

⁴⁸⁶ *Ikhtilāf Wujūh*: 676 – 677.

Sūrat al-Qiyāmah

Discussion 1

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝

Bazzī – with *khulf* – reads the word [لَا أُقْسِمُ] with *ithbāt* [affirmation] of an *alif* following the *lām* and with *ḥadhf* [omission] thereof, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁸⁷

Bazzī	Awjuh	
	1	<i>Ḥadhf</i> of an <i>alif</i>
	2	<i>Ithbāt</i> of an <i>alif</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *ḥadhf* of the *alif* for Bazzī.⁴⁸⁸
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the word with *ḥadhf* of the *alif* over reading it with *ithbāt* for Bazzī; because most *ṭuruq* transmit it with *ḥadhf* of the *alif*.⁴⁸⁹

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ḥadhf* of the *alif*, al-Shāṭibī also added reading it with *ithbāt* thereof.

⁴⁸⁷ *Ghayth al-Naf'*: 609. *al-Nujūm al-Ṭawālī'*: 207. *Shifā' al-Ṣudūr*: 854. *al-Budūr al-Zāhirah*: 618.

⁴⁸⁸ *al-Risālat al-Ghurrā'*: 90 and 69. *Muṣḥaf al-Qirā'āt*: 600.

⁴⁸⁹ *Ikhtilāf Wujūh*: 594 – 595.

Sūrat al-Insān

Discussion 1

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٢٠﴾

Ibn Dhakwān and Ḥafṣ – with *khulf* – read the word the word (سَلْسِلًا) in *waqf mode* with *iskān* [devocalization of the vowel] of the *lām* and with *ithbāt* [affirmation] of an *alif* following the *lām*. While applying *waqf* on the word with *iskān* of the *lām* is *muqaddam fī al-adā'* [precedent variant in presentation] for Ibn Dhakwān; applying *waqf* with *ithbāt* [affirmation] of an *alif* is *muqaddam fī al-adā'* for Ḥafṣ.⁴⁹⁰

Ibn Dhakwān	Awjuh	
	1	<i>Iskān</i> of the <i>lām</i> [<i>ḥadhf</i> of the <i>alif</i>]
	2	<i>Ithbāt</i> of an <i>alif</i>

Ḥafṣ	Awjuh	
	1	<i>Ithbāt</i> of an <i>alif</i>
	2	<i>Iskān</i> of the <i>lām</i> [<i>ḥadhf</i> of the <i>alif</i>]

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** He lists the discussion in line with the afore-mentioned but does not issue *taqdīm*.
- 2) **Qādī:** He lists the discussion in line with the afore-mentioned but issues *taqdīm* to applying *waqf* on the word with *ithbāt* of an *alif* over applying *waqf* with *ḥadhf* for both Ibn Dhakwān and Ḥafṣ.
- 3) **Naḥḥās and students:** While they only apply *waqf* on the word with *ḥadhf* for Ibn Dhakwān, they only apply *waqf* on the word with *ithbāt* for Ḥafṣ.⁴⁹¹
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** While they issue *taqdīm* to applying *waqf* on the word with *ithbāt* for Ibn Dhakwān, they issue *taqdīm* to applying *waqf*

⁴⁹⁰ *Ghayth al-Naḥḥās*: 611. *al-Nujūm al-Ṭawālī*: 207. *Shifā’ al-Ṣudūr*: 857. *al-Budūr al-Zāhirah*: 619.

⁴⁹¹ *al-Risālat al-Ghirrā’*: 102.

on the word with *ḥadhf* for Ḥafṣ; because most *ṭuruq* transmit it with *ithbāt* for Ibn Dhakwān and *ḥadhf* for Ḥafṣ.⁴⁹²

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ḥadhf* in *waqf* mode for Ibn Dhakwān, al-Shāṭibī also added reading it with *ithbāt*.
- 2) While al-Dānī only reads the word with *ithbāt* in *waqf* mode for Ḥafṣ, al-Shāṭibī also added reading it with *ḥadhf*.

⁴⁹² *Ikhtilāf Wujūh*: 680 – 681.

Sūrat al-Mursalāt

Discussion 1

فَالْمُلْقِيَتِ ذِكْرًا

Sūsī and Khallād – with *khulf* – read the phrase [فَالْمُلْقِيَتِ ذِكْرًا] with *idghām* of the *tā'* into the *dhāl* [major assimilation of a vocalized *tā'* into a vocalized *dhāl*] and with *iṭḥ-hār* thereof. While reading it with *idghām* is *muqaddam fī al-adā'* [precedent variant in presentation] for Sūsī; reading it with *iṭḥ-hār* is *muqaddam fī al-adā'* for Khallād.⁴⁹³

Awjuh		
Sūsī	1	<i>Idghām</i> of the <i>tā'</i> into the <i>dhāl</i>
	2	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>dhāl</i>

Awjuh		
Khallād	1	<i>Iṭḥ-hār</i> of the <i>tā'</i> and the <i>dhāl</i>
	2	<i>Idghām</i> of the <i>tā'</i> into the <i>dhāl</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** While he only lists *khulf* for Khallād, he does not issue *taqdīm*.
- 2) **Qāḍī:** While he only lists *khulf* for Khallād, he issues *taqdīm* to reading the phrase with *idghām* over reading it with *iṭḥ-hār*.
- 3) **Naḥḥās and students:** While al-Naḥḥās only lists the discussion for Khallād and states that *idghām* is read for him, al-Ḥumrānī states that both Sūsī and Khallād reads the phrase with *idghām kabīr* [major assimilation]. Furthermore, they do not list *khulf* for Sūsī.⁴⁹⁴
- 4) **Bashīr Aḥmad and Ma'ṣarāwī:** They issue *taqdīm* to reading the phrase with *iṭḥ-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭḥ-hār*.⁴⁹⁵ Furthermore, they do not list *khulf* for Sūsī.

⁴⁹³ *Ghayth al-Naf'*: 614. *al-Nujūm al-Ṭawālī'*: 207. *Shifā'* al-Ṣudūr: 861. *al-Budūr al-Zāhirah*: 622.

⁴⁹⁴ *al-Risālat al-Ghirrā'*: 36. *Muṣḥaf al-Qirā'āt*: 603.

⁴⁹⁵ *Ikhtilāf Wujūh*: 196 – 197.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *idghām* for Khallād, al-Shāṭibī also added reading it with *iṭḥ-hār* thereof.

Discussion 2

الْمَ نَخْلُقُكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٦﴾

Ibn Yālūshah mentions that the Eponymous Seven Readers – with *khulf* – read the word |لَمْ نَخْلُقْكُمْ| with *idghām tām* [complete assimilation of an unvocalized *qāf* into a vocalized *kāf*] and with *idghām nāqis* [incomplete assimilation], with the former being their *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁹⁶

Seven Readers	Awjuh	
	1	<i>Idghām tām</i>
2	<i>Idghām nāqis</i>	

Despite al-Şafāqusī not issuing *taqdīm*, he emphatically states that only *idghām tām* is practised for Sūsī:

All including Sūsī	Awjuh	
	1	<i>Idghām tām</i>

All excluding Sūsī	Awjuh	
	1	<i>Idghām nāqis</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*. Furthermore, they emphatically state that only *idghām tām* is practised for Sūsī.
- 2) **Naḥḥās and students:** They list the discussion in line with the aforementioned but only read with *idghām tām*.⁴⁹⁷
- 3) **Bashīr Aḥmad and Ma‘şarāwī:** They list the discussion and issue *taqdīm* in line with the view of Ibn Yālūshah.⁴⁹⁸

⁴⁹⁶ *Ghayth al-Naf'*: 614 – 615. *al-Nujūm al-Ṭawālī'*: 207. *Shifā' al-Şudūr*: 860 – 861. *al-Budūr al-Zāhirah*: 622.

⁴⁹⁷ *al-Risālat al-Ghirrā'*: 63.

⁴⁹⁸ *Ikhtilāf Wujūh*: 195 – 196.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *idghām tāṃ*, al-Shāṭibī also added reading it with *idghām nāqish*.

Sūrat al-Ghāshiyah

Discussion 1

لَسْتُ عَلَيْهِمْ بِمَصِيطِرٍ

Khallād – with *khulf* – reads the word [بِمَصِيطِرٍ] with *ishmām* [infused vocalization] of the *ṣād* and without *ishmām* thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁴⁹⁹

Khallād	Awjuh	
	1	<i>Ishmām</i> of the <i>ṣād</i>
	2	Without <i>ishmām</i> of the <i>ṣād</i>

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** **Naḥḥās and students:** They only read the word with *ishmām* of the *ṣād* for Khallād.⁵⁰⁰
- 1) **Bashīr Aḥmad and Ma‘ṣarāwī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.⁵⁰¹

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ishmām* of the *ṣād* for Khallād, al-Shāṭibī also added reading it without *ishmām*.

⁴⁹⁹ *Ghayth al-Naf'*: 623. *al-Nujūm al-Ṭawālī'*: 208. *Shifā'* *al-Ṣudūr*: 878. *al-Budūr al-Zāhirah*: 633.

⁵⁰⁰ *al-Risālat al-Ghirrā'*: 99 – 100. *Muṣḥaf al-Qirā'āt*: 615.

⁵⁰¹ *Ikhtilāf Wujūh*: 171 – 173.

Sūrat al-Fajr

Discussion 1

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

Qunbul – with *khulf* – reads the word بِالْوَادِ in *waqf* mode with *ithbāt* [affirmation] of a *yā' al-zawā'id* [*yā'* lacking in *rasm* yet pronounced in recitation] and with *hadhf* [omission] thereof, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:⁵⁰²

Qunbul	Awjuh	
	1	<i>Ithbāt</i> of a <i>yā' al-zawā'id</i>
2	<i>Hadhf</i> of a <i>yā' al-zawā'id</i>	

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion in line with the aforementioned but do not issue *taqdīm*.
- 2) **Naḥḥās and students:** They only read the word with *ithbāt* of the *yā'* in *waṣl* and *waqf* mode.⁵⁰³
- 3) **Bashīr Aḥmad and Ma'ṣarāwī:** They list the discussion and issue *taqdīm* in line with the aforementioned; because most *ṭuruq* transmit it with *ithbāt*.⁵⁰⁴

Ziyādāt al-Shāṭibiyah

- 1) While al-Dānī only reads the word with *ithbāt* of the *yā'* for Qunbul in *waqf* mode, al-Shāṭibī also added reading it with *hadhf*.

⁵⁰² *Ghayth al-Naf'*: 624. *al-Nujūm al-Ṭawālī'*: 208. *Shifā' al-Ṣudūr*: 879 – 880. *al-Budūr al-Zāhirah*: 634.

⁵⁰³ *al-Risālat al-Ghirrā'*: 84.

⁵⁰⁴ *Ikhtilāf Wujūh*: 508 – 509.

Sūrat al-‘Alaq

Discussion 1

أَنَّ رَأَاهُ اسْتَعْنَى ط

Qunbul – with *khulf* – reads the word [رَأَاهُ] with *ithbāt* [affirmation] of an *alif* following the *hamzah* and with *ḥadhf* [omission] thereof, with the latter being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁵⁰⁵

Qunbul	Awjuh	
	1	<i>Ḥadhf</i> of the <i>alif</i>
2	<i>Ithbāt</i> of an <i>alif</i> following the <i>hamzah</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah seems to differ with him. He thus issues *taqdīm* to reading the word with *ithbāt* of an *alif* over reading it with *ḥadhf*. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ Synoptic overview:

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They only read the word with *ḥadhf* of the *alif*.⁵⁰⁶
- 3) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue list the discussion and issue *taqdīm* in line with the afore-mentioned; because most *ṭuruq* transmit it with *ḥadhf*.⁵⁰⁷

In distich 1115, al-Shāṭibī discusses Qunbul’s reading of the phrase [أَنَّ رَأَاهُ] – with *qaṣr* – as a rebuttal against those who considered Ibn Mujāhid’s reading and transmission of it to be *ḍa‘īf* [weak]. Firstly, this Reading is transmitted via al-Dānī and is mentioned in his *Taysīr*. Secondly, al-Ṣafāqūsī notes that several *qurrā’*, including **Ṣāliḥ al-Mu‘addab, Bakkār ibn Aḥmad, al-Maṣū‘ī, al-Shanabūdhī, ‘Abd Allah ibn al-Yasa‘ al-Anṭākī** and **Zayd ibn Abū Bilāl** received this Reading directly from **Ibn**

⁵⁰⁵ *Ghayth al-Naf’*: 640. *al-Nujūm al-Ṭawālī’*: 208. *Shifā’ al-Ṣudūr*: 898 – 899. *al-Budūr al-Zāhirah*: 638.

⁵⁰⁶ *al-Risālat al-Ghirrā’*: 102. *Muṣḥaf al-Qirā’āt*: 620.

⁵⁰⁷ *Ikhtilāf Wujūh*: 690 – 691.

Mujāhid. This affirms that Ibn Mujāhid heard and received this Reading directly from Qunbul. Furthermore, the foregoing does not only confirm his receipt thereof; rather, it also affirms his teaching and practicing thereof. Moreover, prominent *qurrā'* such as Ibn al-Jazarī, al-Şafāqusī, al-Jamzūrī, al-Mukhallalātī, al-Khalījī, al-Ḍabbā' and al-Qāḍī, classified and deemed this Reading as *maqrū' wa al-'amal bihī* [read and practised upon]. Consequently, its reading is *thābit* [established], *qaṭ'ī* [definitive], and *mutawātir* [mass transmission].⁵⁰⁸

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *ḥadhf*, al-Shāṭibī also added reading it with *ithbāt* thereof.

⁵⁰⁸ *al-Taysīr*: 174. *Ghayth al-Naf'*: 640. *Shifā' al-Şudūr*: 898. *Ḥall al-Mushkilāt*: 170. *al-Faṭḥ al-Raḥmānī*: 165 – 166. *Mukhtaşar Bulūgh al-Umniyyah*: 214. *al-Budūr al-Zāhirah*: 638.

Sūrat al-‘Ādiyāt

Discussion 1

فَالْمُغِيرَاتِ صُبْحًا

Sūsī and Khallād – with *khulf* – read the phrase [فَالْمُغِيرَاتِ صُبْحًا] with *idghām* of the *tā’* into the *ṣād* [major assimilation of a vocalized *tā’* into a vocalized *ṣād*] and with *iṭh-hār* thereof. While reading the phrase with *idghām* is *muqaddam fī al-adā’* [precedent variant in presentation] for Sūsī; reading it with *iṭh-hār* is *muqaddam fī al-adā’* for Khallād:⁵⁰⁹

Awjuh		
Sūsī	1	<i>Idghām</i> of the <i>tā’</i> into the <i>ṣād</i>
	2	<i>Iṭh-hār</i> of the <i>tā’</i> and the <i>ṣād</i>

Awjuh		
Khallād	1	<i>Iṭh-hār</i> of the <i>tā’</i> and the <i>ṣād</i>
	2	<i>Idghām</i> of the <i>tā’</i> into the <i>ṣād</i>

➤ **Synoptic overview:**

- 1) **Mukhallalātī:** While he only lists *khulf* for Khallād, he does not issue *taqdīm*.
- 2) **Qāḍī:** While he only lists *khulf* for Khallād, he issues *taqdīm* to reading the phrase with *idghām* over reading it with *iṭh-hār*.
- 3) **Naḥḥās and students:** While al-Naḥḥās only lists the discussion for Khallād and states that only *idghām* is read for him, al-Ḥumrānī states that both Sūsī and Khallād read the phrase with *idghām kabīr* [major assimilation]. Furthermore, they do not list *khulf* for Sūsī.⁵¹⁰
- 4) **Bashīr Aḥmad and Ma‘ṣarāwī:** They issue *taqdīm* to reading the phrase with *iṭh-hār* over reading it with *idghām*; because most *ṭuruq* transmit it with *iṭh-hār*.⁵¹¹ Furthermore, they do not list *khulf* for Sūsī.

⁵⁰⁹ *Ghayth al-Naf’*: 644. *al-Nujūm al-Ṭawālī’*: 208. *Shifā’ al-Ṣudūr*: 906. *al-Budūr al-Zāhirah*: 640.

⁵¹⁰ *al-Risālat al-Ghirrā’*: 36. *Muṣḥaf al-Qirā’āt*: 603.

⁵¹¹ *Ikhtilāf Wujūh*: 196 – 197.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the phrase with *idghām* for Khallād, al-Shāṭibī also added reading it with *itḥ-hār* thereof.

Sūrat al-Kāfirūn

Discussion 1

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿١﴾

Bazzī – with *khulf* – reads the phrase [وَلِيَ دِينِ] with *fatḥh* [vocalization of the vowel] of the *yā’ al-iḍāfah* [first person pronominal suffix] and with *iskān* [devocalization of the vowel] thereof, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]:⁵¹²

Bazzī	Awjuh	
	1	<i>Fatḥh</i> of the <i>yā’ al-iḍāfah</i>
2	<i>Iskān</i> of the <i>yā’ al-iḍāfah</i>	

Note: While al-Ṣafāqūsī issues *taqdīm* [precedence] in the afore-mentioned manner, Ibn Yālūshah, seems to differ with him. He thus issues *taqdīm* to reading the word with *iskān* of the *yā’ al-iḍāfah* over reading it with *fatḥh* thereof. However, preponderance is given to the view of al-Ṣafāqūsī.

➤ **Synoptic overview:**

- 1) **Mukhallalātī and Qāḍī:** They list the discussion and issue *taqdīm* in line with the afore-mentioned.
- 2) **Naḥḥās and students:** They list the discussion in line with the afore-mentioned but only read the word with *iskān* of the *yā’ al-iḍāfah*.⁵¹³
- 3) **Bashīr Aḥmad and Ma’ṣarāwī:** They issue *taqdīm* to reading the word with *iskān* over reading it with *fatḥh*; because most *ṭuruq* transmit it with *iskān*.⁵¹⁴

⁵¹² *Ghayth al-Naf’*: 658. *al-Nujūm al-Ṭawālī’*: 208. *Shifā’ al-Ṣudūr*: 916. *al-Budūr al-Zāhirah*: 644.

⁵¹³ *al-Risālat al-Ghirrā’*: 81.

⁵¹⁴ *Ikhtilāf Wujūh*: 489 – 490.

Ziyādāt al-Shāṭibiyyah

- 1) While al-Dānī only reads the word with *iskān* of the *yā'* for Bazzī, al-Shāṭibī also added reading it with *fath* thereof.

The *Khurūj al-Shāṭibī*⁵¹⁵

The distinction between the terms *ziyādāt al-Shāṭibiyyah* and *khurūj al-Shāṭibī* ‘an al-*ṭarīq* is that the former pertains to additional discussions the *Shāṭibiyyah* includes beyond what is found in the *Taysīr*, such as the chapter on *makhārij* and *ṣifāt*, as well as the supernumerary *awjuh* [options in recitation]. However, even though al-Dānī did not include these supernumerary Readings in his *Taysīr*, they may be found in his other works, such as his *Jāmi‘ al-Bayān*, *Mufradah*, *Iqtisād*, and so forth. These Readings are thus nonexclusive to al-Shāṭibī and are shared with al-Dānī. Conversely, the latter refers to unique, exclusive Readings in which al-Shāṭibī entirely diverged from every transmission of al-Dānī. Therefore, these Readings are exclusive to al-Shāṭibī and do not appear in any of al-Dānī’s works.

Additionally, there are a total of twenty-seven discussions relating to the *khurūj al-Shāṭibī* ‘an *ṭarīqihī* [al-Shāṭibī deviating from the corpus *ṭarīq*, the *Taysīr*] in his poem. While eighteen of them are read and practised, the remaining nine are not read, and neither are they practised:⁵¹⁶

- 1) [يُؤَاخِذُكُمْ] – Besides prolonging the *madd* for the duration of *qaṣr* [2 morae] for Warsh; Shāṭibī added prolonging the *madd* for the course of *tawassuṭ* [4 morae] and *ṭūl* [6 morae]. This applies to any form the word may assume, such as: [وَلَوْ يُؤَاخِذُ، أَلَا تَتَوَاخِذْنَا] and so forth.
- 2) [هُدَى] – Besides reading the *dhawāt al-yā’* with *imālah* when it is *munawwan* [written with a *tanwīn*] in *waqf* mode for Ḥamzah and Kisā’ī; Shāṭibī added applying *waqf* with *fath*.
- 3) [وَجَبَّتْ جُنُوبُهَا] – Besides reading the phrase with *itḥ-hār* for Ibn Dhakwān; al-Shāṭibī added reading it with *idghām ṣaghīr* [minor assimilation].
- 4) [كَهَيْعَص] – Besides reading the *yā’* with *fath* for Sūsī, al-Shāṭibī added reading it with *imālah*.
- 5) [رَأَى] – Besides reading with *imālah* of the *hamzah* for Sūsī, al-Shāṭibī added reading the *rā’* with *imālah*.

⁵¹⁵ *Taqrīb al-Shāṭibiyyah* and *Mā zādahū al-Imām al-Shāṭibī fī Hirz al-Amānī*.

⁵¹⁶ This is further elaborated upon in our *tahrīrāt* and *ijrā’* of the *Seven Qirā’āt*.

- 6) [نَأَى] – Besides reading with *fath* of the *hamzah* for Sūsī, al-Shāṭibī added reading it with *imālah*.
- 7) [رَأَى] – Besides reading with *imālah* of the *rā'* when it is followed by a *sākin* letter for Shu'bah, al-Shāṭibī added reading the *hamzah* with *imālah*. Similarly, besides reading with *fath* of the *rā'* when it is followed by a *sākin* letter for Sūsī, al-Shāṭibī added reading it with *imālah*.
- 8) [يُؤَارِي، أُوَارِي] – Besides reading the word with *fath* of the *wāw* for Dūrī Kisā'ī; al-Shāṭibī added reading it with *imālah*.
- 9) [كَيْدُونَ] – Besides reading the word with *ithbāt* of a *yā'* in *waṣl* and *waqf* mode for Hishām, al-Shāṭibī added reading it with *ḥadhf* thereof in *waṣl* and *waqf* mode. However, while *ḥadhf* thereof in *waṣl* mode is not practised, *ḥadhf* thereof in *waqf* mode is practised.

The Weak Readings within the Shāṭibiyyah⁵¹⁷

There are several discussions relating to *da'if* [weak] Readings within the *Shāṭibiyyah*. The only reason al-Shāṭibī incorporated these Readings in his poem was to indicate they were weak. Hence, they are not read, and neither are they practised:

- 1) [بَارِئِكُمْ] – Reading the word with *ibdāl* of the *hamzah* into a *yā'* *sākinah* for Sūsī, as in [بَارِئِكُمْ].⁵¹⁸
- 2) [شُرَكَائِي] – Reading the word with *isqāt* of the *hamzah* for Bazzī.⁵¹⁹
- 3) [اَقْتَدِهِ] – Reading the word with *qaṣr* [without *ṣilah* of the *hā'* suffix] of the *hā'* *al-ḍamīr* for Ibn Dhakwān.
- 4) [مُرْدِفِينَ] – Reading the word with *fath* of the *dāl* for Qunbul.
- 5) [تَبَوَّءَا] – Reading the word with *ibdāl* of the *hamzah* into a *yā'* in *waqf* mode for Ḥafṣ.
- 6) [تَتَّبَعَانِ] – Reading the second *tā'* with *takhfīf* as opposed to reading it *tathqīl* for Ibn Dhakwān, as in [تَتَّبَعَانِ].
- 7) [مَحْسَاتٍ] – Reading the word with *imālah* of the *hā'* for Abū al-Ḥārith.

⁵¹⁷ *Taqrīb al-Shāṭibiyyah*: 566. Furthermore, Ibn al-Jazarī lists seventeen *mannū'* [prohibited] Readings via the *Shāṭibiyyah*, in addition to readings that have not been recited or practiced in both the preceding and current chapter. However, the majority of the afore-mentioned Readings are duplications of the ones mentioned previously. For further details, please refer to *Ḥukm al-Wujūh al-Qur'āniyyah*.

⁵¹⁸ In addition to the discussion, Sūsī reads the word with *iskān* of the *hamzah* as opposed to reading it with *ibdāl*.

⁵¹⁹ *Sūrat al-Naḥl*: 27.

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فأجزته/ فأجزتها بالكتاب.

التوقيع:

فَدَخُصَّتِ الْأُمَّةُ بِالْإِسْنَادِ وَهِيَ مِنَ الدِّينِ بِلَا تُرَادُ

*As a token of my appreciation and
in honour of my dearest students,
Munīb, Mubīn, Āminah and
Sājidah ...*

*For in thy hearts, a fire doth burn
so bright,
A love for knowledge that doth
bring such delight.*

*And in thy souls, a spirit doth
shine so true,
A character so noble, so pure and
so new.*

*Thou art an inspiration to us all,
A shining example, standing
proud and tall.*

*Thy diligence and hard work, a
lesson for all to learn,
Thy punctuality in attendance, a
trait that we must all discern.*

*So let us raise our voices, in a
chorus so grand,
To honor thee, all four should
stand.*

*Thy achievements, a testament to
thy hard work and might,
Thy dedication to Qirā'āt, a
journey so bright.*

*For in this classroom, we are
blessed to have thee,
Students of such caliber, so full of
integrity.*

*Thy loyalty, respect and humility,
a virtue so rare,
Thou art truly deserving, of a
crown that we must all bear.*

*So here's to thee, dear students,
all four of mine,
May thy future be bright, so go
out and shine.*

*May thy journey be filled with
success and pure delight,
For thou art my finest jewels,
shining so bright*