



THE FOUR NON-CANONICAL READINGS:

IBN MUHAYŞIN • AL-ĀMASH • HASAN AL-BASRĪ • YAHYĀ AL-YAZIDĪ

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

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الْعُجَالَةُ النَّافِعَةُ

فِي

القراءات الأربع الزائدة

عَلَى

العشر المُتَوَاتِرَة

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Foreword

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

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

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

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

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

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

I pray that Allah benefits all who read this work.

M. Saleem Gaibie

Qirā'at

Definition of the Qur'ān and Qirā'at

Linguistic meaning of the Qur'ān

There are 5 eminent opinions:-

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

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

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

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

- 3) Another opinion states that it is derived from the word فَرَائِنٌ, which means to resemble or to be similar. The name would therefore imply that it is made up of verses which resemble one another in beauty, style, prose, and so forth.

- 4) Others say it is derived from قَرْءَ, which means to combine. It is therefore called the Qur'ān since it combines stories, commands, prohibitions, promises, punishments and so forth.

- 5) The most accepted opinion is that it is derived from قَرْأَ - يَقْرَأُ which means to read or to recite. It is therefore a verbal noun (*masdar*) which translates as “the reading” or “the recital”.

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

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ

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

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

Technical meaning of the Qur’ān

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

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

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

○ كلام الله المعجز المنزلي على النبي، المكتوب في المصاحف، المنقول بالتواتر، المتبع بتلاؤه

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

Definition of Qirā’āt

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

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

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

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

³ *Fawā’ide Muhibbiyyah* by Qāri Anīs Ahmad Khan.

Difference between the Qur'ān and Qirā'āt

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

The Genesis of Qirā'āt

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

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاتِهِ رَسُولُ اللهِ ﷺ فَاسْتَمِعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللهِ ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَامَ فَبَيْتَهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَفْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَفْرَأَنِيهَا رَسُولُ اللهِ ﷺ. فَقُلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللهِ ﷺ قَدْ أَفْرَأَنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ. فَانْطَلَقْتُ بِهِ أَقْوَدُهُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانَ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْسَلْهُ أَقْرَأْنِي هِشَامًّا». فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَلِكَ أَنْزَلْتُ» ثُمَّ قَالَ: «إِقْرَأْ يَا عُمَرُ». فَقَرَأَتْ قِرَاءَةَ الَّتِي أَفْرَأَنِي فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَلِكَ أَنْزَلْتَ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَخْرُوفٍ فَاقْرُءُوا مَا تَسِّرُ مِنْهُ».

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

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

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ جِبْرِيلَ عِنْدَ أَحْجَارِ الْمِرَاءِ فَقَالَ: «إِنِّي بُعْثِثُ إِلَى أُمَّةٍ أُمَّيْمَ، فَمِنْهُمُ الْعَلَامُ وَالْحَادِمُ وَالشَّيْخُ الْعَاسِيُّ وَالْعَجُوزُ».» فَقَالَ جِبْرِيلُ: فَلَيَقْرُئُوا الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ.

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

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: أَتَى جِبْرِيلُ النَّبِيِّ عِنْدَ أَضَاهَةِ بَنِي غِفارٍ، فَقَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَأْمُرُكُ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ، فَمَنْ قَرَأَ مِنْهَا حَرْفًا فَهُوَ كَمَا قَرَأَ.

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

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصْلِي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ. فَأَكَمَهُمَا رَسُولُ اللَّهِ فَقَرَأَ فَحَسَنَ النَّبِيُّ شَاهِيْمًا، فَسُقِطَ فِي نَسْبِيِّ مِنَ التَّكْدِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ مَا قَدْ غَشِينِي ضَرَبَ فِي صَدْرِي فَفِقْضَتُ عَرَفًا وَكَانَنِي أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَ فَرَقًا فَقَالَ لِي: «يَا أُبَيُّ ارْسِلْ إِلَيَّ أَنْ اقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوْنُ عَلَى أُمَّتِي فَرَدَ إِلَيَّ الثَّالِثَةَ اقْرَأْهُ عَلَى سَبْعَةِ أَحْرُفٍ.»

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

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

اللَّهُمَّ رَبِّ الْعَالَمِينَ، وَرَبِّ الْجَنَّاتِ وَالْأَرْضِ، هَوْنْ عَنْ أُمَّتِي
أَلْهُمَّ رَبِّ الْخَفْفَةِ عَنْ أُمَّتِي، وَفِي رِوَايَةِ عَمَّارٍ، هَوْنْ عَنْ أُمَّتِي

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

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

بُعْثُتُ إِلَى أُمَّةٍ أُمَّيَّنَ، مِنْهُمُ الْغُلَامُ وَالْخَادِمُ وَالشَّيْخُ الْعَاسِيُّ وَالْعَجُوزُ

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

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

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

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

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

The Implementation and Spread of the Seven Ahruf

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

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

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

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

⁹ *Hilyat al-Ouliya'*.

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

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

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

¹⁰ Tabaqāt al-Kubrā, Vol. 2 pg. 357.

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

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

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

Development of the Concept of Shādhah

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

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

إِذَا حَتَّلْتُمُ أَنْتُمْ وَرَيْدٌ فِي شَيْءٍ مِّنَ الْقُرْآنِ فَأَكْتُبُهُ بِلِسَانِ قُرْيَشٍ، فَإِنَّمَا نَزَّلَ الْقُرْآنَ بِلِسَانِهِمْ

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

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

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

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

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

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

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

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

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

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

¹⁵ Changing a *ḥā’* to an ‘ayn.

no longer read e.g. instead of **وَآتَاهُمْ** or **أَعْطَيْنَاكَ** instead of **وَآتَاهُمْ**. All other *maṣāḥif* that contradicted those of ‘Uthmān رض were burnt.¹⁶

Kitāb al-Sab‘ah of Abū Bakr ibn Mujāhid

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

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

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

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

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

¹⁸ *Al-Nashr* Vol. 1 pp. 33-34.

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

Fourth century:-

- 1) *Al-Irshād* by ‘Abd al-Mun‘im ibn Ghālbūn.

Fifth century:-

- 2) *Al-Taysīr* by Abū ‘Amr al-Dānī.
- 3) *Jāmi‘ al-Bayān* by Abū ‘Amr al-Dānī.
- 4) *Al-Mufradāt al-Sab‘* by Abū ‘Amr al-Dānī.
- 5) *Al-Unwān* by Abū Tāhir Ismā‘il al-Anṣārī.
- 6) *Al-Hādī* by Abū ‘Abd Allah Muḥammad al-Mālikī.
- 7) *Al-Kāfi* by Ibn Shurayh.
- 8) *Al-Hidāyah* by Abū al-‘Abbās al-Mahdawī.
- 9) *Al-Tabṣirah* by Makkī ibn Abū Ṭālib.
- 10) *Al-Qāṣid* by Abū al-Qāsim ‘Abd al-Raḥmān al-Qurtubī.
- 11) *Al-Roudah* by Abū ‘Umar al-Ṭalamankī.²⁰
- 12) *Al-Mujtabā* by al-Ṭarasūsī.
- 13) *Al-Mūjaz* of al-Ahwāzī.

Sixth century:-

- 14) *Al-Shāṭibiyah* by Abū al-Qāsim ibn Fīrruh al-Shāṭibī.
- 15) *Talkhiṣ al-Ṭabarāt* by Ibn Ballīmah.
- 16) *Al-Tajrīd* by Ibn al-Fahhām.
- 17) *Al-Iqnā‘* by Ibn al-Bādhish.

Seventh century:-

- 18) *Al-Ilān* by al-Ṣafrāwī.
- 19) *Al-Shufāh* by Shu‘lah.

Eighth century:-

- 20) *Al-Roudat al-Qarīr* by Abū al-Ḥasan al-Dīwānī al-Wāsiṭī.
- 21) *Iqd al-La‘lī* by Abū Ḥayyān.
- 22) *Al-Shur‘ah* by Sharaf al-Dīn al-Bārizī.

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

²⁰ He was the first to take *qirā‘at* to Maghrib in the fourth hijri century.

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

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

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

Authentic Transmission Chains – Sanads

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

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

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

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

²² This excludes Shu'bāh and Idrīs from Khalaf al-'Āshir. From all 20 narrators, Idrīs and Shu'bāh have two *Turuq*. Shu'bāh has al-Asamm and al-Qāfulānī which both transmist from Yāḥyā ibn Ādām via Shu'ayb. Idrīs has al-Qaṭī'ī and al-Muṭṭawwī'ī. See *Taḥbīr al-Taysīr* pg. 37, *al-Taysīr*, 24, *al-Nashr*, Vol. 1 pp. 146-147.

²³ Taken from *Safahāt fī Isnād Rijāl al-Qirā'āt*, pg. 15.

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

Abū Ḥātim al-Sijistānī mentions:

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

Similarly, it is reported that Nāfi‘ stated:

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

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

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

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

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

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

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

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

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

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

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

²⁸ The *sanads* of the Kūfīs goes through Abū 'Abd al-Rahmān al-Sulamī.

received scholarly approval (اللّٰهُمَّ بِالْقَبُولِ). It is for this reason that the readings of Ibn Muḥayṣin, Ḥasan al-Baṣrī, al-Āmash and Yaḥyā al-Yazīdī, were circumvented.

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

‘Arabiyyah

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

وَكُلُّ مَا وَافَقَ وَجْهَ نَحْوِي *
وَكَانَ لِلرَّسْمِ احْتِمَالًا يَحْوِي *
فَهُذِهِ التَّلَالَةُ الْأَزْكَانُ *
وَصَحَّ إِسْنَادًا هُوَ الْقُرْآنُ

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

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

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

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

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

Tawātur as a Criterion

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

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

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

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

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

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

³⁰ al-Jazarī, *Munjid al-Muqrī'īn wa Murshid al-Tālibīn*, 1999, 81.

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

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

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

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

³¹ al-Jazarī, *Munjid al-Muqrī'īn wa Murshid al-Tālibīn*, 1999, 81.

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

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

The compilation of the *qirā'āt* and the earliest compilers

Through the ages scholars have authored a great many works in the field of *qirā'āt*. If we consider Abū 'Ubayd al-Qāsim ibn al-Sallām to be the first to have written in this area of scholarship – as suggested by al-Jazārī³² – then this started in the third *hijrī* century. If we consider more rudimentary works such as those of Abū 'Amr al-Basrī, Ḥamzah, al-Kisā'ī and others, then works on *qirā'āt* have been penned as early as the second and even first *hijrī* centuries.³³

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

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

Fourth century:-

³² *Al-Nashr*, Vol. 1 pp. 33-4.

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

- 1) *Al-Tadhkirah fī al-Qirā'āt al-Thamān* by Tāhir ibn Ghālbūn.
- 2) *Al-Mabsūt* by Ibn Mihrān.

Fifth century:-

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

Sixth century:-

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

Eighth century:-

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

Ninth century:-

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

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

Fourth century:-

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

Fifth century:-

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

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

Sixth century:-

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

Eighth century:-

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

Ninth century:-

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

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

Ibn al-Jazarī and his book, al-Nashr

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

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

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

Methodology of Ibn al-Jazarī in his *Nashr*

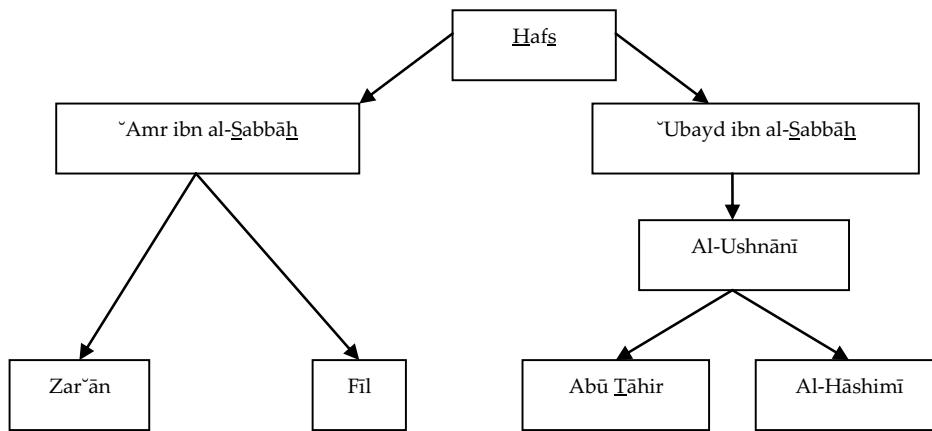
Analising the *qirā’at* and their *sanads* from these books, resulted in him selecting and including the most sound of the 10 *Qirā’at*, its narrators and *turuq* in his *Nashr*. The *Nashr* thus gathers the 10 *Qirā’at*, as transmitted by these 37 selected books, of which the *Shātibiyah* and the *Taysīr*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

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

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

³⁶ These four *turuq* generally transmit indirectly from the narrators. They transmit directly in the narrations of Khalaf and Khallād from Hamzah, the narration of Ruways from Ya‘qūb and in the *Qirā’ah* of Khalaf al-Āshir.

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



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

	Zarān	Fil	Abū Tāhir	Al-Hāshimī
1	Al-Tajrīd	Al-Mustanīr	Al-Tajrīd	Al-Taysīr
2	Al-Rawḍah of al-Mālikī	Al-Kāmil	Al-Rawḍah of al-Mālikī	Al-Shāṭibiyah
3	Ghāyat al-Ikhtiṣār	Kifāyat al-Kubrā	Al-Kāmil	Talkhīṣ al-‘Ibārāt
4	Al-Miṣbāḥ	Ghāyat al-Ikhtiṣār	Al-Jāmi‘ of Ibn Fāris	Al-Tadhkirah of Ghalbūn
5	Qirā’ah of al-Dānī to Abū al-Fath Fāris	Al-Miṣbāḥ	Al-Miṣbāḥ	Al-Mustanīr
6	Kifāyat al-Kubrā	Al-Tidhkār	Al-Irshād	Al-Jāmi‘ of Ibn Fāris
7	Al-Tidhkār	Al-Wajīz	Al-Tidhkār	Ghāyat al-Ikhtiṣār
8	Al-Jāmi‘ of Ibn Fāris	Al-Mubhij	Al-Kifāyat al-Kubrā	Al-Kāmil
9	Al-Mustanīr	Al-Rawḍah of al-Mālikī	Al-Kifāyat al-Sitt	Al-Mubhij
10		Al-Jāmi‘ of Ibn		

³⁷ *Al-Nashr* Vol. 1 pg. 54.

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

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

Manner of selection of *turuq* in the *Nashr*

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

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

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

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

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

⁴¹ *Al-Nashr* Vol. 1 pg. 98, 192-193.

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

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

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

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

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

Types of *qirā'āt*

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

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

The Four Shādhdh *Qirā'āt*

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

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

قال أَصْحَابُنَا وَغَيْرُهُمْ: لَوْ قَرَأَ بِالشَّوَادِ فِي الصَّلَاةِ ... بَظَلَتْ صَلَاتُهُ إِنْ كَانَ عَالِيًّا، وَإِنْ كَانَ جَاهِلًا .. لَمْ تَبْطُلْ، وَلَمْ تُخْسَبْ لَهُ تِلْكَ الْقِرَاةُ.

وَقَدْ نَقَلَ الْإِمَامُ أَبُو عُمَرَ بْنُ عَبْدِ الْبَرِّ الْحَافِظُ إِجْمَاعَ الْمُسْلِمِينَ عَلَى أَنَّهُ لَا تَجُوزُ الْقِرَاءَةُ بِالشَّادُ، وَأَنَّهُ لَا يُصْلِلُ خَلْفَ مَنْ يَقْرَأُ بِهَا.

قَالَ الْعُلَمَاءُ: مَنْ قَرَأَ بِالشَّادُ، إِنْ كَانَ جَاهِلًا بِهِ أَوْ يَتَحْرِي مِنْهُ .. عُرِفَ ذَلِكَ، فَإِنْ عَادَ إِلَيْهِ، أَوْ كَانَ عَالِمًا بِهِ .. عُزْرَ تَعْزِيرًا بَلِيجًا إِلَى أَنْ يَنْتَهِي عَنْ ذَلِكَ، وَيَجْبُ عَلَى كُلِّ مُتَمَكِّنٍ مِنَ الْإِنْكَارِ عَلَيْهِ وَمَنْعِهِ الْإِنْكَارُ وَالْمَنْعُ.

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

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

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

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

Compilations dedicated to the Shādhah Qirā’at

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

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

⁴³ *Al-Tibyān* pp. 114-115.

⁴⁴ *Al-Muhtasib* Vol. 1 pg. 35.

Ibn al-Jazari's (d. 833 A.H.) works on the *shādhah qirā'at*:

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

Compilations on the *shādhah qirā'at* after Ibn al-Jazari:

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

⁴⁵ He was a great scholar, as well as an expert in *qirā'at*, so much so that some gave preference to him over Ibn al-Jazari. Sultān al-Mazzāḥī would teach the Four *Shādhah Qirā'at* according to the *Qabāqibiyah*.

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

Some compilations on qirā’āt after Ibn al-Jazarī

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

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

Methodology of reading the Four Shādhah Qirā’āt to the sheikh

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

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

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

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

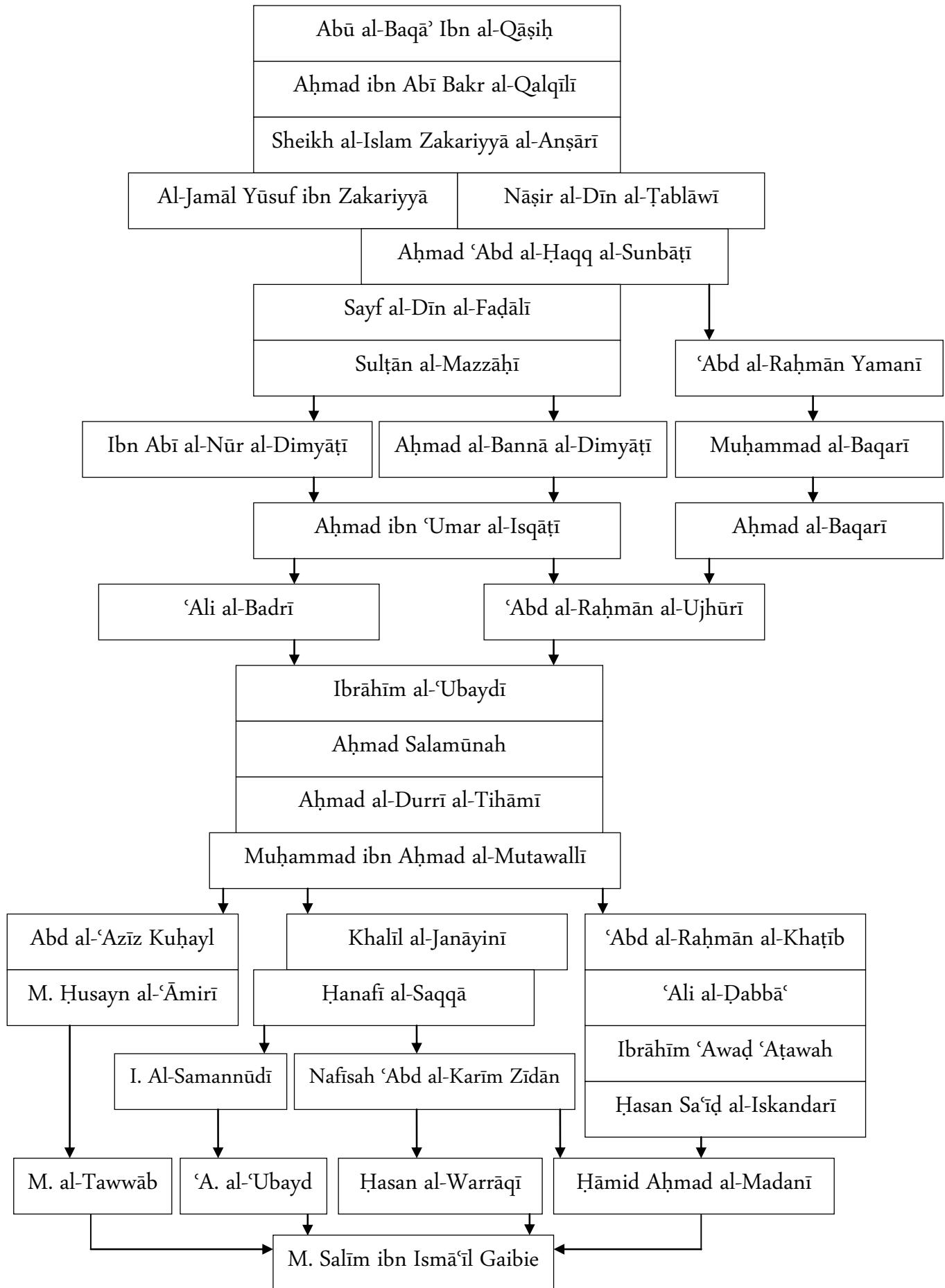
A brief appraisal of the Four Shādhah Qirā'āt

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

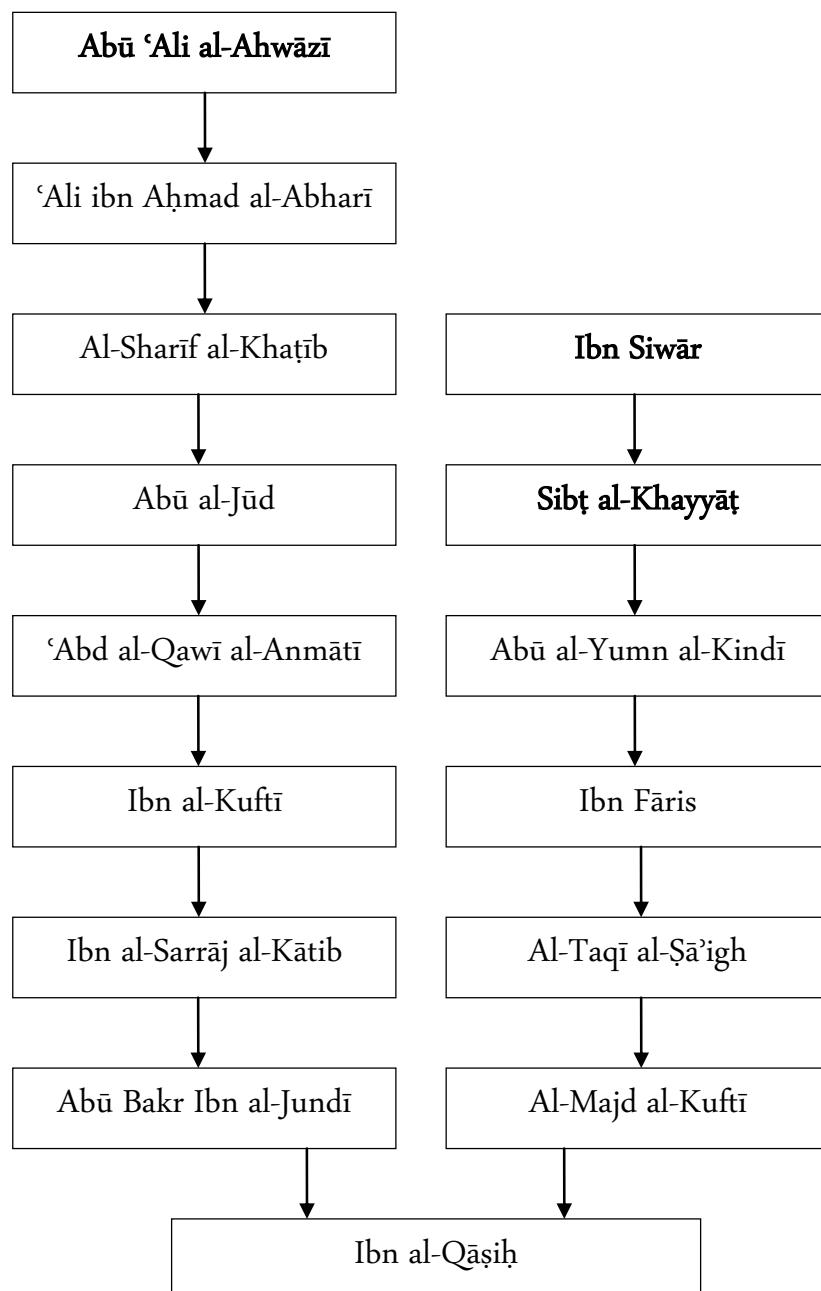
A quick perusal of these Four *Shādhah Qirā'āt* reflects the immense concessions allowed in *qirā'āt* as well as its spread throughout the Islamic lands so that *ṣilah* is also made by Ḥasan al-Baṣrī in Basra, while *idghām kabīr* is made by Ibn Muḥayṣin in Mecca and al-Muṭṭawwī who transmits it for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

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

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



The *sanad* of Ibn al-Qāṣīḥ to the *Turuq* of the Four *Shādhah Qirā'āt*:



Chapter Two – Commentary on al-Fawā’id al-Mu‘tabarah



Introduction

TEXT: 1

الْمُتَوَلِّ يَرَبٌ كُنْ لِي مُسْعِدًا قَالَ مُحَمَّدٌ هُوَ أَبُنْ أَحْمَدَ 1

COMMENTARY:

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

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

TEXT: 2-4

سُبْحَانَهُ جَلَّ عَنِ الْأَوْهَامِ أَحْمَدُ ذَا الْجَلَالِ وَالْأَكْرَامِ 2
لِذِي الْمَقَامَاتِ الْعُلَى الْكَرِيمِ وَأَفْضُلُ الصَّلَاةِ وَالْتَّسْلِيمِ 3
وَصَاحِبِهِ مَنِ اصْطُفُوا لِرُؤْيَتِهِ بَنِي إِيَّا الْأُمَّيَّةِ ثُمَّ عَرَّتْهُ 4

COMMENTARY:

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

The Four Qurra' and their Transmitters

TEXT: 5

رَأَدْتُ عَلَى الْعَشْرِ وَكُنْ مُتَبِعَةً وَبَعْدُ خُذْ نَظِمِي حُرُوفَ أَرْبَعَةً 5

COMMENTARY:

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

TEXT: 6

أَوْلُهُمْ فَلَا إِعْلَمْ
شُكْرُ الْكُوفِيُّ

فَابْنُ مُحَيْنٍ
صِنٍ هُوَ الْمَكْيُ

6

COMMENTARY:

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

Ibn Muḥayṣin

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

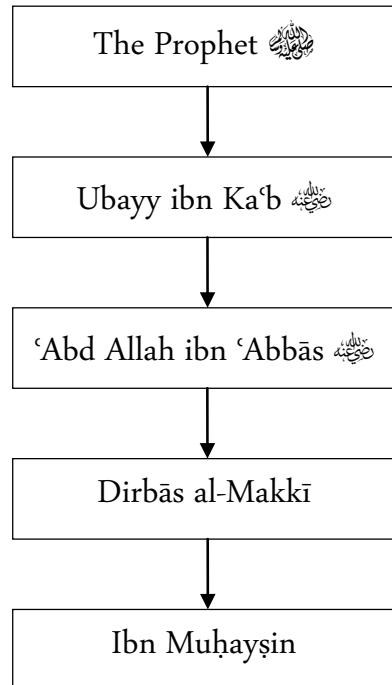
His teachers include Mujāhid ibn Jabr, Dirbās, Sa‘īd ibn Jubayr.

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

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

He died in Mecca in 123 A.H.

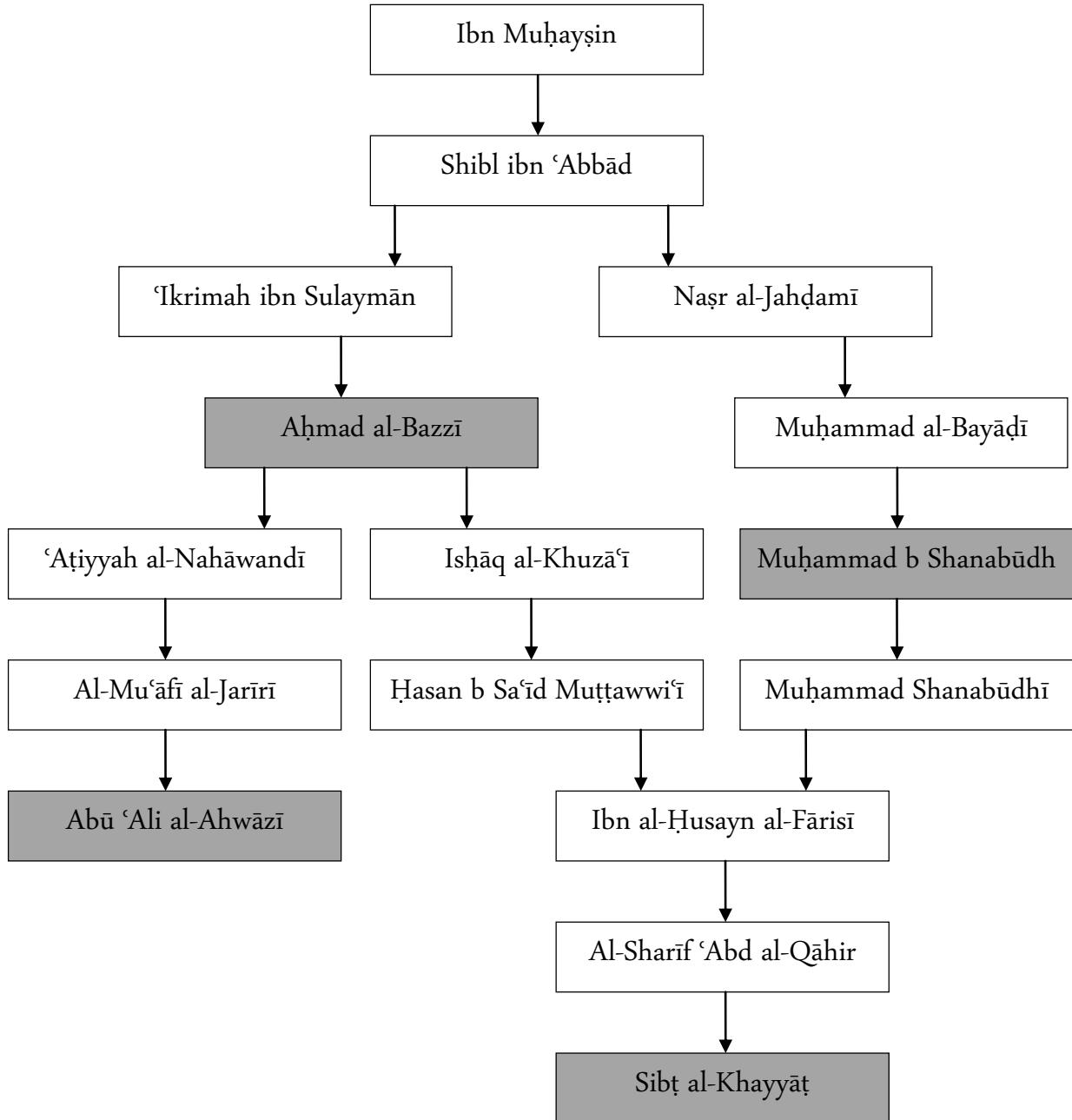
Sanad of Ibn Muḥayṣin to the Prophet ﷺ:



The Transmitters and Ṭuruq of Ibn Muḥayṣin

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

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



Sulaymān ibn Mihrān al-A‘mash

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

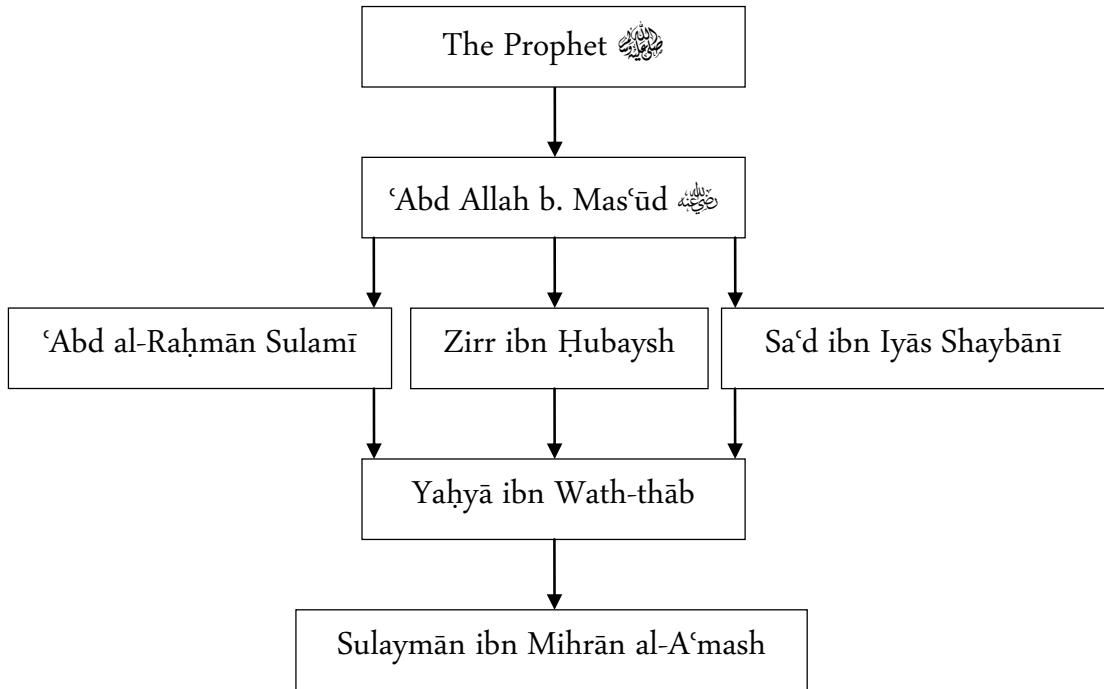
He read the Qur‘ān to Yahyā ibn Wathāb, Ibrāhīm al-Nakha‘ī, Zirr ibn Hubaysh, ‘Āsim, Mujāhid ibn Jabr and others.

His students include Ḥamzah al-Zayyāt, ‘Abd al-Rahmān ibn Abī Laylā and Zā’idah ibn Qudāmah.

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

Al-A‘mash died in 148 A.H.

Sanad of al-A‘mash to the Prophet ﷺ:



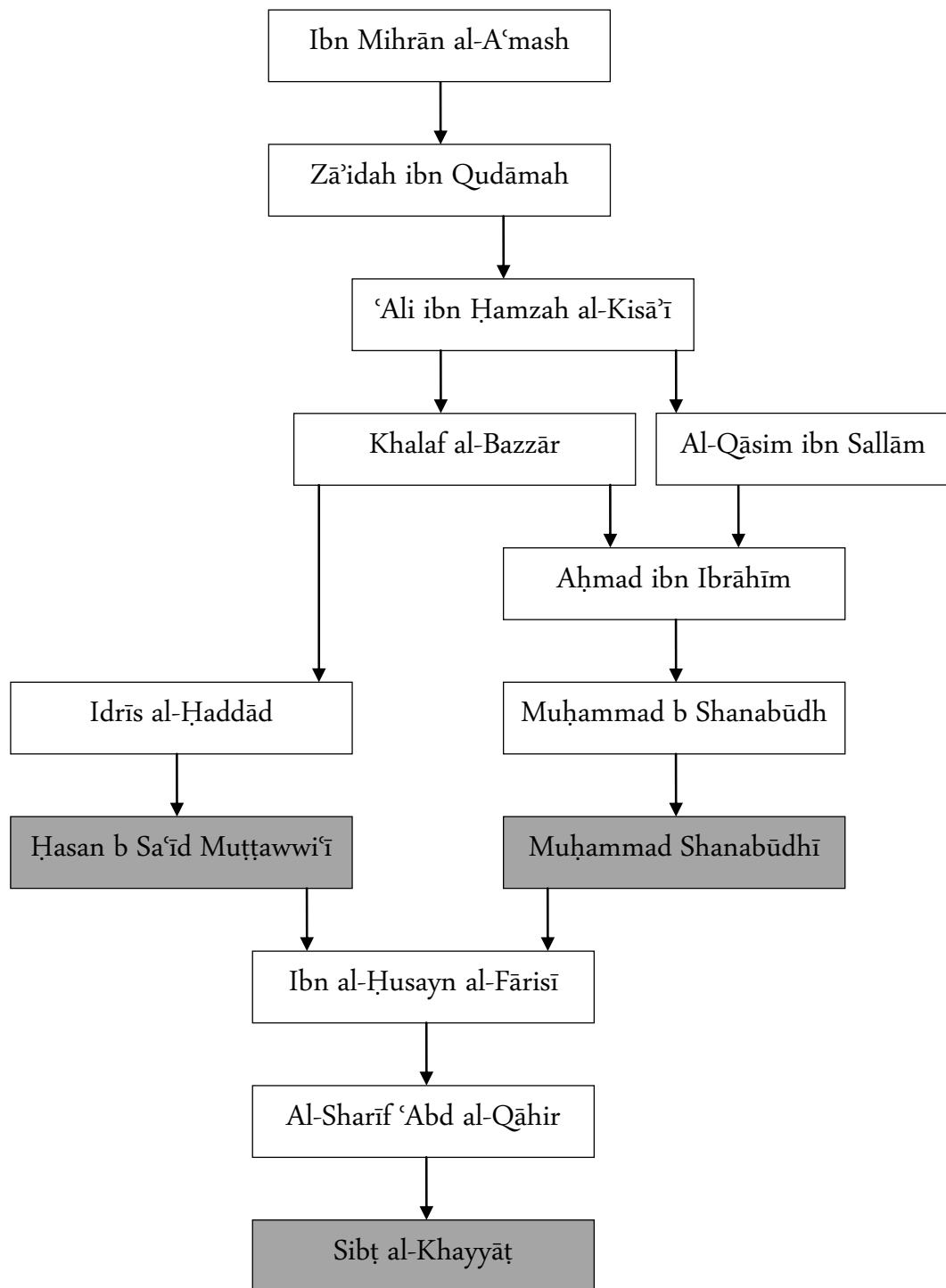
The two transmitters for al-A‘mash are mentioned in the next line.

TEXT: 7

وَالشَّنْبُرُ وَذُئْبَرُ رَوَى عَلَى سَنَدٍ عَنْهُ وَكَذَا مُظَّعِّي اسْتَنَدْ 7

COMMENTARY:

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



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

Al-Shanabūdhī

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

Al-Muṭṭawwī

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

Ibn Qudāmah

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

TEXT: 8

٨ ٌمِنَ الْبَصَرَةِ الْأَخْرَانِ وَيَحْيَى التَّانِي الْحَسَنُ السَّامِيُّ

COMMENTARY:

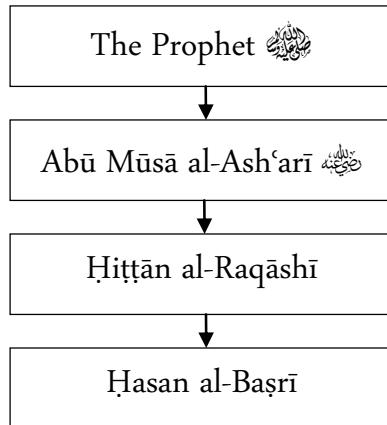
The last two imams are from Baṣra, Ḥasan al-Baṣrī and Yaḥyā al-Yazīdī.

Hasan al-Baṣrī

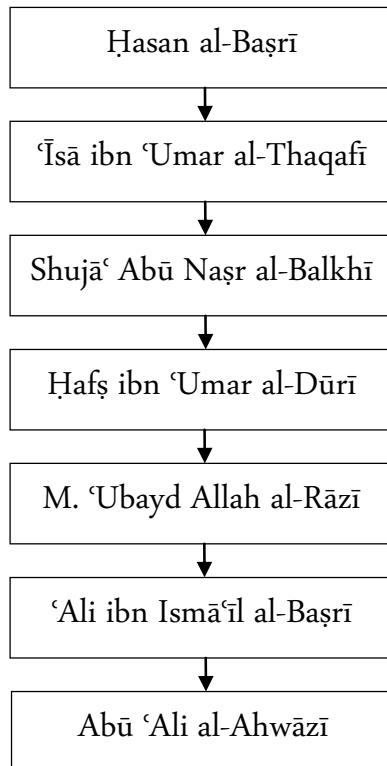
He is Abū Sa‘īd al-Ḥasan ibn Yasār al-Baṣrī. Ḥasan al-Baṣrī was born in 21 A.H. He was the imam of his era, in knowledge and practice, truly an expert in many fields and sciences.

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

Sanad of Ḥasan al-Baṣrī to the Prophet ﷺ:



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



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

Yahyā al-Yazīdī

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

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

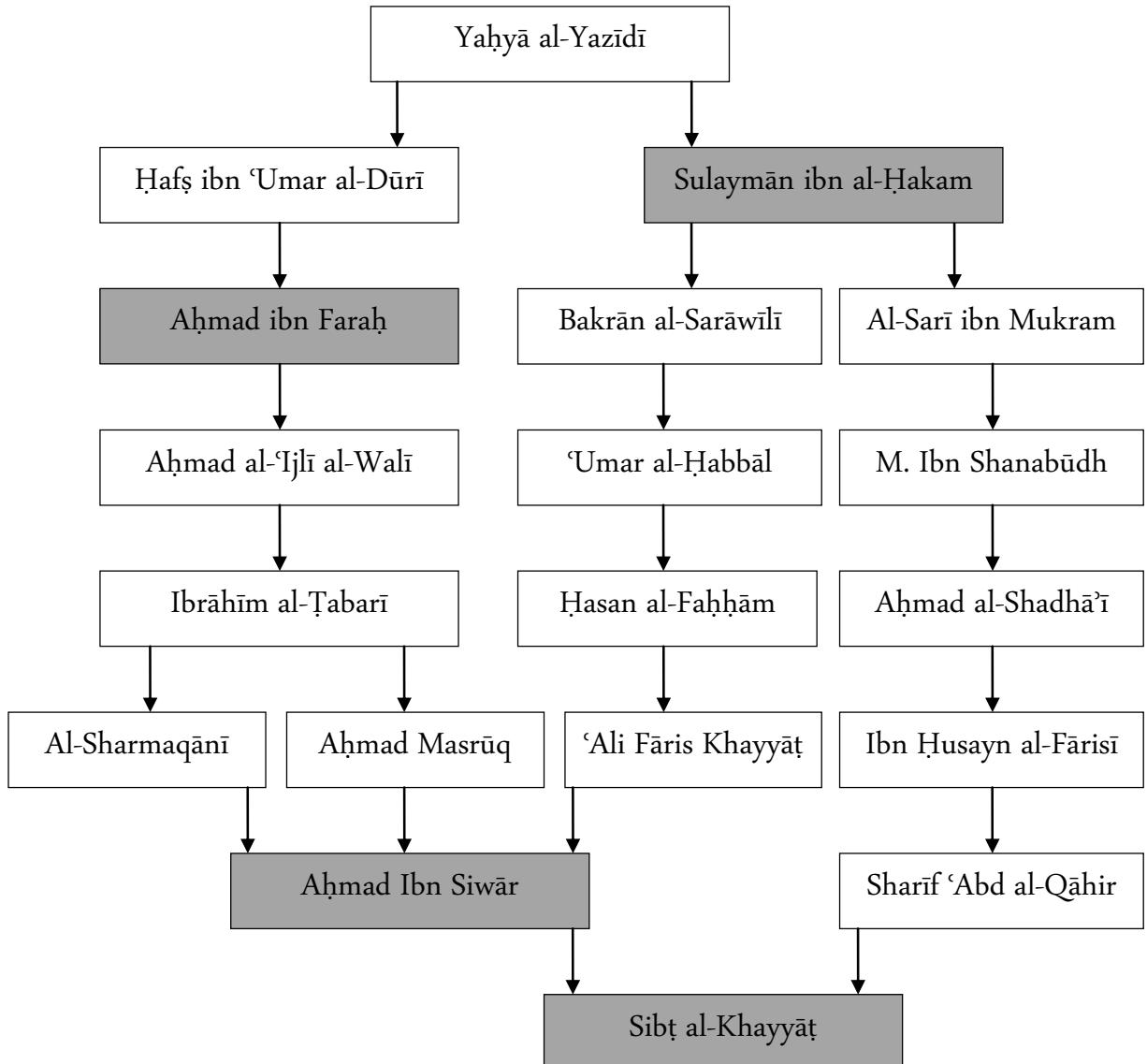
Abū 'Amr al-Baṣrī read to many teachers, including the previously-mentioned Ḥasan al-Baṣrī and Ibn Muḥayṣin.⁵¹

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

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

⁵² *Latā'if al-Ishārāt*, pg. 353.

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



The methodology adopted by the author in this book

TEXT: 9

لِلْمَكَّ وَالْكُوفَيْ أَصْلَ حَمْزَةٌ

جَعَلْتُ أَصْلَ ابْنِ كَثِيرٍ يَا فَتَى

9

COMMENTARY:

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

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

TEXT: 10

10

أَصْلُ أَبِي عَمْرِهِمْ كَمَا تَرَى
رَبِّنِ قَدْ تَقَرَّرَا
ثُمَّ لِلَّاخَ

COMMENTARY:

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

TEXT: 11

11

فَحَيْ فَهُمْ شَمَا قَدْ خَالَفُوا ذَكَرُتْ لَا
مَا ائِنْ فَقُوا عَلَيْهِ فِي الْحِرْزِ انْفَلَا

COMMENTARY:

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

The differences of these Four *Qurra'* and their basis will all be via the *Tarīq* of *al-Hirz* i.e. the *Shātibiyah*. Occasionally he compares them to the *Tarīq* of the *Tayyibah* as well.

TEXT: 12

12

وَجِيمُ مُبْعِدٌ هَجَ وَقَا مُفْرَدَةٌ
إِشَارَةُ الْمَكَّيِ وَمِيمُ عَمَّتِ

COMMENTARY:

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

TEXT: 13

كُوْفٍ وَرَاوِيْهِ وَالْحَا لِلْحَسَنٍ

ثُمَّ الْأَلْفُ مَعْ شِينٍ هَا وَالْطَّاءُ عَنْ

13

COMMENTARY:

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

The ح is for Ḥasan al-Baṣrī.

TEXT: 14

لِقَلَّةِ اِنْ فِرَادِهِ فِيمَا يَرِدُ

أَمَّا الْيَزِيدِي فَبِلَا رَمْزٍ وُجْدٌ

14

COMMENTARY:

There are no codes for Yahyā al-Yazidī since his differences with Abū 'Amr are so few.

The following diagram indicates the codes employed in this book:

Reciter and Tarīq	Code	
Ibn Muḥayṣin Via the Mufradah	ف	1
Ibn Muḥayṣin via the Mubhij	ج	2
Ibn Muḥayṣin via both Turuq	م	3
Al-A'mash	ا	4
Shanabūdhī	ش	5
Al-Muṭṭawwī	ط	6
Hasan al-Baṣrī	ح	7

The name of the book and prayer of the author

TEXT: 15

COMMENTARY:

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

TEXT: 16

COMMENTARY:

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

The Chapter on the Isti'ādhah and the Basmalah

TEXT: 17

COMMENTARY:

The preferred wording of the *isti'ādhah* is: Hasan al-Baṣrī adds بِإِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ before the مِنْ السَّمِيعِ الْعَلِيمِ after the مِنْ الشَّيْطَانِ الرَّجِيمِ. He will therefore read: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ.

Al-A'mash will only add بِإِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ after مِنْ السَّمِيعِ الْعَلِيمِ. He will therefore read: أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ.

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

TEXT: 18

COMMENTARY:

Thereafter the author says that Ḥasan al-Baṣrī and Shanabūdhī from al-A‘mash will make *idghām kabīr* in the *isti‘ādha* i.e. by إِنَّ اللَّهَ هُوَ⁵⁴ Al-Muṭṭawwī‘ī from al-A‘mash will therefore read the *isti‘ādhah* with *iṭḥ-hār*.

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

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

TEXT: 19

وَلِلْيَزِيدِيِّ السَّكْتَ زُدْ وَلِلْحَسَنِ مِنْ فِي بَذْءِ غَيْرِ الْحَمْدِ لَا تُبَسْ 19

COMMENTARY:

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

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

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

Sūrah Umm al-Qur’ān

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

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

TEXT: 20

(حُزْ) مَالِكٌ اَنْصَبْ (طْبٌ) وَمُدَّ (طْبٌ) (حِجَّا)

20 أَلْحَمْدُ لِلَّهِ يَعْلَمُ سُرِّ حَيْثُ جَاءَ

COMMENTARY:

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

Al-Muṭṭawwī will read the *kāf* of مَالِكٌ as accusative (*naṣb*) i.e. مَالِكٌ.

Al-Muṭṭawwī and Hasan al-Baṣrī will read مَالِكٌ with *madd* i.e. with an *alif*. The remaining *qurrā'*, Ibn Muḥayṣin, Shanabūdhī and al-Yazīdī will read without *madd* i.e. مَالِكٌ.

TEXT: 21

نُونًا وَتَاءً مِنْ مُضَارِعٍ (ظَرَا)

21 نَعْبُدُ ضُمَّ افْتَحْ بِيَا (حُزْ) وَأَكْسِرَا

COMMENTARY:

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

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

TEXT: 22

وَهِيَ بَفَتْحٍ فِي مُضَارِعٍ أَتَتْ

22 إِنْ عَيْنُ مَاضِيهِ الْثُلَاثِيِّ كُسِرَتْ

COMMENTARY:

The first stipulation is: that the ‘ayn *kalimah* of the trilateral past tense verb has a *kasrah*, and when it appears as *mudāri‘*, it will have a *fathah* i.e. from the conjugation لِرَكِبُوا تَعْلَمُونَ نَعْلَمْ e.g. سَمِعَ – يَسْمَعُ.

Another requirement is mentioned in the next line.

TEXT: 23

أَوْرَادَ مَاضِيَّهِ عَلَى الْثَّلَاثَةِ 23
وَفِيهِ هَمْزُ الْوَصْلِ لِفِي الْبُدَائِعَةِ

COMMENTARY:

If the verb becomes *mazid*, being more than three letters and starts with a temporary *hamzah* then this application will also take place for al-Muṭṭawwi‘ī. This will be found on the scales بِشَكْرٍ وَنُشْتَرِي e.g. اسْتَقْنَعَ اسْتَقْنَعَ and In the following line more examples are given.

TEXT: 24

كَسْتَ عِينُ تَيْسُوا تَدَرْ وَقْرْ 24
وَجْهَانِ فِي تَضْحَى وَتَطْغَوْا مَعْ تَقْرَ

COMMENTARY:

Examples are أَلَا تَطْغَوْا (Sūrah Tāhā), وَلَا تَضْحَى (Sūrat al-Rahmān) and كَيْ تَقْرَ عَيْنُهَا (Sūrah Tāhā), al-Muṭṭawwi‘ī will read the letter of *mudāri‘* with a *fathah* and a *kasrah*.

The remaining *qurra’* will read according to their bases with a *fathah* on the letter of *mudāri‘*.

TEXT: 25

سِرَاطٌ كُلًا (فُرْ) فَقَظِ سِرَاطٌ (شِمْ) 25
وَصَادُهُ مَعْ أَلْ وَمُظْلَّاً أَشِمْ

COMMENTARY:

Ibn Muḥayṣin via the *Mufradah* of al-Ahwāzī will read صِرَاطٌ and الْصِّرَاطُ with a *sīn* wherever they come in the Qur’ān i.e. سِرَاطٌ and السِّرَاطُ. Thus, via the *Mubhij*, Ibn Muḥayṣin will read with a *sād*.⁵⁶

Shanabūdhī will read with a *sīn* only if it does not appear with a *lām al-tarīf*(لِ). If it appears with a *lām al-tarīf*, he will read it with a *sād*.

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

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

TEXT: 26

وَمِيمَ جَمْعٌ بَعْدَ كُسْرٍ صِلْ بِيَا (طِبٌ) وَصِرَاطًا مُسْتَقِيًّا (حُلْيَا)

26

COMMENTARY:

Ḥasan al-Baṣrī reads اهْدِنَا صِرَاطًا مُسْتَقِيًّا.

In the second half of the line the author discusses *silah* in *mīm al-jam'*: If *mīm al-jam'* comes after a *kasrah* then Ḥasan al-Baṣrī will add a *yā' sākinah* e.g. على، عَلَيْهِنِي غَيْرُ قُلُوبِي وَعَلَى سَمْعِهِنِي وَعَلَى

TEXT: 27

وَغَيْرِ بِالَّذِي صُبِ (جَمَالُهُ) وُسِّمَ وَبَعْدَ ضَمَّةٍ بِوَاوِهَا (حُتْمٌ)

27

COMMENTARY:

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

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

If there is a *dammah* before the *mīm al-jam'*, then a *wāw sākinah* will be read e.g.
 ﴿عَانِدُرْتُهُمُواْمٌ﴾.

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

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

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

Idghām Kabīr

TEXT: 28

عَمْرٍ وَعَلَيْ الْخِلَافِ فَأَفْهَمْ ثُصِبٍ

أَذْعَمَ فِي الْبَابِ الْيَزِيدِيِّ كَابِي

28

COMMENTARY:

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

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

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

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

⁶⁰ *Mufradah* pg. 99.

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

TEXT: 29

29

وَالْأَمْلَأُ فِي إِدْعَامِهِ الْمِثْلَيْنِ (حُمْ) (فُزْ) وَ(جِيدُهُ) إِذَا الْأَوَّلُ صُمْ (طِبْ)

COMMENTARY:

Hasan al-Baṣrī (حُمْ), al-Muṭṭawwiʻī (فُزْ) and Ibn Muḥayṣin via the *Mufradah* (فُزْ) will also make *idghām kabīr* if the two letters are *mithlayn* and they come in two different words.

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

TEXT: 30

30

وَالْأَبْلَأْ بِبَا (شَفَا) مَنَاسِكَكُمْ وَمَا (جَمَا) سَلَكَكُمْ (فُزْ) (ظَيِّباً) وَزِدْ (جَمَا)

COMMENTARY:

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

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

TEXT: 31

31

يَخْرُنُكَ مَعْ تَاءِ الصَّمِيرِ مُسْجَلًا وَ(طِبْ) يَمِثِلُنِي كِلَمَةً لَا الشَّاتَّا لَا

⁶¹ *Al-Mubhij* Vol. 1 pg. 291.

COMMENTARY:

Hasan al-Baṣrī also makes *idghām* of the two *kāfs* in فَلَا يَخْرُجُكُفْرُه, as well as the *tā'* which is a pronoun i.e. the *tā'* *mutakallim* and the *tā'* *al-mukhāṭab* e.g. كُنْتُ شَرِابًا أَنْتَ تَحْكُمُ بَيْنَ عِبَادِك.

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

Besides al-Muṭṭawwi'i making *idghām* of two *mithlayn* letters in two different words as mentioned previously, he will also make *idghām* of two *mithlayn* letters when they appear in one word e.g. بِشَرِيكِكُمْ وَجُوَاهِرُهُمْ جِنَاهُمْ أَتَجَادُ لُونَتِي بِأَعْيُنَتِنَا يَسِّرَنَا تَدْعُونَنَا etc.⁶² However, he excludes the *tā'*. Therefore, if two *tā'*'s appear in the same word he will not make *idghām* e.g. إِلَّا مَوْتَنَنَا

TEXT: 32

وَفِي بِأَغْيَانِنَا بِظُورِ عَنْهُمَا	وَأَتَحَاجُجُونَنَا (فَقَيْ) (طِبْ) أَذْعَمَا	32
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COMMENTARY:

In the two *nūns* of Sūrat al-Baqarah, Ibn Muḥayṣin via the *Mufradah* and al-Muṭṭawwi'i will make *idghām*. They will also make *idghām* in فِإِنَّكَ بِأَعْيُنَتِنَا of Sūrat al-Ṭūr. Via the *Mubhij* Ibn Muḥayṣin will have *itḥ-hār*.

TEXT: 33

قَافِ بِكَافِ إِنْ بِكَ لِمَةٌ بِلَا	هَذَا وَوَالِ الْمَلَكُ فِي قُرْبِ عَلَى	33
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COMMENTARY:

From here the author starts discussing *mutaqāribayn*.

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

Ibn Muḥayṣin will also make *idghām* without *khulf* (an option) in the two *mutaqāribayn* letters – the *qāf* into the *kāf* – when they appear in one word e.g. طَلْقُكُمْ، وَرَزْقُكُمْ، خَلْقُكُمْ⁶³ بِوْرِقُكُمْ⁶³

TEXT: 34

خُلْفٌ، كَذَا أَخْرَجَ شَطَأً وَفِي مِيمٍ بِبَاءٍ مَعْ يُعَذِّبُ مَنْ (شُفِيَ)

34

COMMENTARY:

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

Shanabūdhī will make *ikhfā'* of the *mīm* by the *bā'* e.g. أَعْلَمَ بِالشَّاكِرِينَ and *idghām* of the *bā'* into the *mīm* by يُعَذِّبُ مَنْ يَشَاء wherever they appear in the Qur'ān.

TEXT: 35

كَذَا بِبَاقِي الْبَابِ (فَاضِلٌ) بِعِي لِيَةُ الْمُطَوْعِي

35

COMMENTARY:

Al-Muṭṭawwi'i will make *idghām* in وَتَصْلِيهُ جَحِيمٌ of Sūrat al-Wāqi'ah, 94.⁶⁴

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

TEXT: 36

وَزِدْ وَعَظِّتَ مَعَ إِطْبَاقِ (مَقِ) وَالضَّادُ فِي الطَّا (مِزْ) وَفِي الشَّا (فَاثِبَّا)

36

⁶³ *Al-Mufradah* pg. 101.

⁶⁴ *Al-Mubhij* Vol. 3 pg. 360.

COMMENTARY:

Ibn Muḥayṣin via both *Turuq* – *al-Mufradah* and *al-Mubhij* – will make *idghām* in أَوْعَظْتَ of Sūrat al-Shu‘arā’ while maintaining the *iṭbāq* of the ظ, as well as *idghām* of the *dād* into the *tā'* e.g. مَا اصْطُرِّثُمْ, فَمِنْ اصْطُرَّ.

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

TEXT: 37

جَمِيعَ مَا فِيهِ اخْتِلَافٌ ابْنِ الْعَالَمِ

وَابْنُ مُحَيْنٍ صِنِّي بِإِظْهَارِ تَلَاقِ

37

COMMENTARY:

All those places in which Abū ‘Amr al-Baṣrī have difference of opinion, whether *mithlayn* e.g. فَآتَ ذَا الْقُرْبَى وَلَثَاثَةٌ طَائِفَةٌ, or *mutaqāribayn* e.g. مَنْ يَتَنَعَّمْ عَيْرُ بَيْخُلُ لَكُمْ, Ibn Muḥayṣin will read with *iṭh-hār*.

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

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

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

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

⁶⁶ *Al-Qirā'at al-Shādhah* by ‘Abd al-Fattāḥ al-Qādī. See *al-Mubhij*, Vol. 2 pg. 196, *Muṣṭalah al-Ishārāt*, pg 352.

Ibn Muḥayṣin, via the *Mubhij*, will agree with Abū ‘Amr in *mithlayn* which comes in two words with the condition that the first letter has a *dammah*. Via the *Mufradah*, he will make *idghām* in *mithlayn* unconditionally, as well as in *mutajānisayn* and *mutaqāribayn*. However, in those places that Abū ‘Amr has difference of opinion, Ibn Muḥayṣin will make *iṭh-hār* e.g. يَبْتَغِ عَيْرًا. He adds the *idghām* of the *ḍād* into *tā'*, the *ṭhā'* into the *tā'* in أَوْعَظْتُ, and via the *Mufradah*, *idghām* of the *ḍād* into the *tā'*, as well as *idghām* in بِأَعْيَنَا.

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

Al-Muṭṭawwī will make *idghām* of *mithlayn* in two different words. He adds *mithlayn* which appears in one word while excluding the *tā'*.

Madd and Qasr

TEXT: 38

لَهُمْ مَدًّا وَقَصْرُ الْمُنْفَصِلٍ
وَسَطْلَهُمْ مَدًّا وَقَصْرُ الْمُنْفَصِلٍ 38

COMMENTARY:

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

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

TEXT: 39

بَاعَ كَلَّا نَبُوذُ يَإِشْ زِيدٌ بِخُلْفِهِ تَلَّا
ثُمَّ إِلَيْ زِيدٌ بِخُلْفِهِ تَلَّا 39

COMMENTARY:

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

Shanabūdhī has *ṭūl* in both *madd muttaṣil* and *madd munfaṣil*.

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

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

Two hamzahs in one word⁶⁷

TEXT: 40

وَفِي جَمِيعِ الْبَابِ قَصْرُهُ سَمَا سِوئٌ إِلَّهُتُنَا حَقْقُ (حَمَاء) 40

COMMENTARY:

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

TEXT: 41

إِبْدَالٍ فِي تَبَارَكَ الْمُلْكِ (مَلَكٌ) وَقَبْلَ صَمٌ لِلْيَزِيدِيِّ اَقْصُرْ وَلَا 41

COMMENTARY:

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

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

⁶⁸ Al-Qādī mentions that in ءاذْهَبْتُمْ of *Sūrat al-Āhqāf* and ءانْ كَانَ of *Sūrat al-Qalam* he will make *ibdāl* in the second *hamzah* like Warsh does in أَنْذَرْتُمْ. See *al-Qirā’at al-Shādhah*, pg. 515.

⁶⁹ *Mawārid al-Bararah*, 34.

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

Two hamzahs in two different words⁷⁰

TEXT: 42

فَتَحَّا وَأُولَى الْكَسْرِ عَنْهُ سَهْلًا أَسْقِطْ (فَتَّيْ) حَالَ اتِّفَاقٍ وَ(جَلَا)

42

COMMENTARY:

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

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

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

TEXT: 43

لِكَنَّهُ بِالسُّوءِ إِلَّا مَا رَحِمْ لَهُ بِإِدْغَامٍ وَتَسْهِيلٍ وُسْنَمْ

43

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

If the *harakāt* disagree, then in the case when the first *hamzah* is *maftūhah* and the second *maḍmūmah* or *maksūrah* e.g. تَقْبِيَةً إِلَى, then Ibn Kathīr and Abū ‘Amr al-Baṣrī will make *tashīl* of the second *hamzah*. If the first is *maḍmūmah* or *maksūrah* and the second *maftūhah* e.g. مِنْ السَّمَاءِ أَوْتَنَا, نَسَاءً أَصْبَنَا, then Ibn Kathīr and Abū ‘Amr will make *ibdāl*. When the first *hamzah* is *maḍmūmah* and the second *maksūrah*, then Ibn Kathīr and Abū ‘Amr will make *tashīl* as well as *ibdāl* e.g. بَشَاءً إِلَى.

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

COMMENTARY:

In *Sūrah Yūsuf* ﴿الْيُوسُف﴾, 53, he will make *ibdāl* of the *hamzah* of **بِالسُّوءِ إِلَّا مَا رَحِمَ** into a *wāw* and make *idghām* of the changed *wāw* into the *wāw* before it i.e. **بِالسُّوءِ إِلَّا**.⁷²

TEXT: 44

حَالَ اتَّفَاقٍ وَآخَرٌ تَلَافٍ حَقَّنْ	لَهُ بِآخَرِي الصَّمَمِ ثُمَّ لِلْحَسَنْ	44
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COMMENTARY:

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

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

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

Yaḥyā al-Yazīdī and al-A‘mash will agree with their bases.

The Isolated Hamzah

TEXT: 45

(مَضِي) وَأَنْبِئْهُمْ وَتَبَّئْهُمْ (حَيَا)	سُؤْلَكَ أَبْدِلْ (شِمْ) وَكَالْأَرْضِ اُتْبِيَا	45
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COMMENTARY:

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

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

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

⁷³ *Mawārid al-Bararah* pg. 34.

Hasan al-Baṣrī makes *ibdāl* in أَنْبِيَّهُمْ and تَبَّيَّهُمْ, as well as reading the *hā'* with a *kasrah* i.e. أَنْبِيَّهُمْ and تَبَّيَّهُمْ.

TEXT: 46

وَقُلْ لَئَلَّا أَعْمَ شُأْبَدَهُ 46 وَأَكْسِرُ، وَهَا أَنْتُمْ بِتَسْهِيلٍ لَهُ

COMMENTARY:

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

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

TEXT: 47

وَعَنْهُ بَاقٍ يِ الْبَابِ هُمْزَةُ نَمَا 47 وَاللَّاءُ سَهَّلْ (مِنْ) وَبِالْيَا اهْمِزْ (حِمَا)

COMMENTARY:

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

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

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

TEXT: 48

مِثْلَ أَبِي عَمْ روِبَلَا ارْتِيَابِ 48 وَقَدْ رَوَى يَحْيَى جَمِيعَ الْبَابِ

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

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

COMMENTARY:

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

Sakt and Naql

TEXT: 49

وَاقْرَأْ بِتَرْكِ السَّكْتِ بِاتْفَاقِهِمْ وَنَقْلُ آلَانَ وَقَدْ رِدًا (فُهِمْ) 49

COMMENTARY:

Ibn Muhayṣin via the *Mufradah* makes *naql* in آلان, which appears twice in *Sūrah Yūnus* رَدًا يُصَدِّقُنِي of *Sūrat al-Qaṣāṣ*.

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

How al-A‘mash stops on a hamzah

TEXT: 50

وَالْخُلْفُ فِي الْأَوَّلِ أَيْضًا أَنْبَتِ قِفْ عَنْهُ بِالتَّخْ قِيقٌ أَوْ كَحْمَرَةٌ

COMMENTARY:

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

- 1) With *tahqīq* on all types of *hamzahs*.
- 2) Like Ḥamzah would stop via the *Shātibiyah*: making *takhfif* in the different types of *hamzahs*. *Takhfif* includes, *tashīl*, *ibdāl*, *hadhf* and *naql*.
- 3) Like Ḥamzah stops via the *Tayyibah* i.e. having *khulf* in making *tahqīq* and *tashīl* in the *hamzah mubtadi‘ah* e.g. فِي أَنْفُسِكُمْ, قَالُوا إِمَّا تَحْنُ أَعْلَمْ, عَذَابُ الْيَمْ.

Iṭḥ-hār and Idghām

The ذ of إِذْ

TEXT: 51

صَفِيرُهَا فَقَطْ (أَثِي) وَالْجِيمُ (ظَلْ) إِذْ أَدْغَمَ الْمَكْيُ وَغَيْرَ الْجِيمِ (حَلْ) 51

COMMENTARY:

Idghām of the ذ of ذ will take place into six letters: e.g. ج and س, د, ص, ز, ت. اذْ تَبَرَّأَ and اذْ جَاءُهُمْ وَإِذْ سَمِعْتُمُوهُ اذْ دَخَلُوا، وَإِذْ صَرَفْنَا، وَإِذْ رَزَقْنَا.

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

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

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

Al-Muṭṭawwī will make *idghām* in the letters of *safīr* as well as the *jīm*.

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

The قَدْ of the feminine tā' (ت) and the lām of هَلْ and بَلْ هَلْ

TEXT: 52

وَكُلْ (مَضِي) لِكِنْ بُنْوِنٍ هَلْ (جَعْلٌ) لِلْكُلْ قَدْ وَالثَّاءَ أَدْغِمَ—نْ وَهَلْ 52

COMMENTARY:

The *idghām* of the د of د will take place into eight letters: and ص, ح, ز, ض, ذ, س. قَدْ شَغَفَهَا, وَلَقَدْ صَرَفْنَا, لَقَدْ جَاءُكُمْ, وَلَقَدْ رَزَقْنَا, فَقَدْ ظَلَمَكُمْ, قَدْ ضَلَّوْا, وَلَقَدْ ذَرَأْنَا, قَدْ سَمِعَ ش.

Idghām of the feminine tā' which is *sākinah* will take place into six letters: ص, ث, س, ح, ظ, ض. نَصِبَجْتُ كَانَتْ ظَالِمَةً كُلَّمَا حَبَّتْ زِدْنَاهُمْ لَهُدَمَتْ شَمُودْ كَدَبَتْ صَوَاعِمْ أَنْبَتْ سَبْعَ سَنَابِلَ e.g. ج and ظ, ز, ح, لَوْدُهُمْ.

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

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

بِلْ تُؤَبِّهُ الْكُفَّارُ The remaining five letters – ض, س, ذ, ظ and ط will only appear after بِلْ e.g. بِلْ صَلُوْا, بِلْ طَبَعَ اللَّهُ, بِلْ سَوَّلَتْ لَكُم, بِلْ زُيَّنَ, بِلْ طَنَّتْ.

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

TEXT: 53

وَالْبَابُ بِالْإِظْهَارِ (شِمْ) بِلَا شَظْطِ

بِلْ تُؤَثِّرُونَ (حُزْ) وَ(طِبْ) فِي الْطَّا فَقَطْ

53

COMMENTARY:

Hasan al-Baṣrī makes *idghām* in بِلْ تُؤَثِّرُونَ.

Al-Muṭṭawwi‘ī makes *idghām* into the *tā'* only e.g. بِلْ طَبَعَ اللَّهُ.

Al-Shanabūdhī will make *itḥ-hār* in all the letters of هَلْ and بِلْ.

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

TEXT: 54

لِيٰثُ وَاتَّخَذْتُ صَادَ أَدْعَمُوا

بِالْجَزْمِ يَلْهَثُ مَنْ يُرِدُّ أُورِثُتُمُوا

54

COMMENTARY:

All Four *Qurra'* will make *idghām* in the *bā'* which has a *jazm* e.g. تَعْجِبُ, يَعْلِبُ فَسُوفَ. They will also make *idghām* in يَلْهَثُ ذِلِكَ of فَأُولَئِكَ, فَأَذْهَبْ فِينَكَ, إِذْهَبْ فَمَنْ تَيَعَّكَ, فَعَجِبْ يَلْهَثُ مَنْ يُرِدُّ أُورِثُتُمُوا of سُورَةِ الْأَرَافَ, 176, in مَنْ يُرِدُ ثَوَابَها of سُورَةِ الْأَلْ‘ىمِ, 145, in أُورِثُتُمُوها of سُورَةِ الْأَرَافَ, 176, in لِيٰثُ wherever they come, the *dhāl* into the *tā'* in the derivatives of كَهِيْعَصْ ذِكْرٍ إِتَّخَذْتُ wherever they come, and in كَهِيْعَصْ ذِكْرٍ.

TEXT: 55

⁷⁶ According to *Itḥāf* they will make *itḥ-hār* in كَهِيْعَصْ ذِكْرٍ. See pg. 44.

لَهُمْ، وَفِي نَبْدُّتُهَا مَعْ عُدْتُ (فَنْ)

وَالرَّاِلَامْ مَعْهُ يَخْيَى لَا الْحَسْنُ

COMMENTARY:

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

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

Via the *Mufradah* of Ibn Muḥayṣin, *idghām* will be made of the *rā’ majzūmah* into the *lām* in examples like يَعْفِرُ لَكُمْ and وَاصِبْ لِحُكْمٍ. Yahyā al-Yazīdī will also make *idghām* here while Ḥasan al-Baṣrī will have *ith-hār*.

TEXT: 56

وَارْكَبْ سَوَى (فَقَّ) وَيْسْ (أُثْرْ)

(مَدَّى) وَفِي ثُونَ (شِفَاهَا) (فَاعْتَبِرْ)

COMMENTARY:

All Four *qurrā’* will also have *idghām* in إِرْكَبْ مَعَنَا of *Sūrah Hūd* ﴿الْكَلْب﴾, 42, except for Ibn Muḥayṣin via the *Mufradah* who will have *ith-hār*. Via the *Mubhij*, Ibn Muḥayṣin will have *idghām* here.

In يَسْ وَالْقُرْآن In al-A‘mash and Ibn Muḥayṣin, via both *Turuq*, make *idghām*.

In نَ وَالْقَلْمَ Shanabūdhī and Ibn Muḥayṣin via the *Mufradah*, will make *idghām*. Via the *Mubhij*, Ibn Muḥayṣin will make *ith-hār*.

TEXT: 57

طَسْم (شِمْ) وَغُنَّة سَقَطْ

فِي "وَيْ" لَدَى مُ طَوْعِيْهِمْ فَقَطْ

COMMENTARY:

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

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

TEXT: 58

(فَتِّي) وَأَدْغِمْ حَمْسَةً سَادِسُهُمْ

هَرْنْ ثَلَاثَةً رَّابِعُهُمْ

58

COMMENTARY:

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

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

TEXT: 59

سِنِينَ مَعْ يَوْمَئِذٍ ثَمَانِيَةً

أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى مِيَةً

59

COMMENTARY:

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

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

TEXT: 60

ثَجَاجَانِ اِيْضًا لَا بُغْ

ذَكَرْ اَزْوَاجًا ثَلَاثَةَ وَفِي

60

⁷⁷ *Al-Mufradah* pg. 101.

COMMENTARY:

Ibn Muḥayṣin will make *idghām* without *ghunnah* of the *tanwīn* into the *thā'* of أَرْوَاحًا ثَلَاثَةَ in *Sūrat al-Wāqi'ah* and مَاءٌ تَبَعَّدُ in *Sūrat al-Naba'*.

Fath and Imālah

TEXT: 61

وَعَنْهُ آتِيَ لَكَ ضِعَافًا أَضْجَعَنْ بَوَارِقَهَارِ لِلأَعْمَ شِ افْتَحْ 61

COMMENTARY:

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

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

TEXT: 62

ضَارِينَ مَعْ نُونِ نَائِي افْتَخَهَا (شَدَا) أَجَاءَهَا لَهُ أَضَاءَ (طِبْ) گَذَا 62

COMMENTARY:

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

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

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

TEXT: 63

تُورَةَ عَنْ يَحْيَى وَأَغْمَشِ أَمِيلٍ

وَلِلْيَزِيدِي هَذِهِ أَعْمَى نُقِلْ

COMMENTARY:

Yahyā al-Yazīdī and al-A'mash make *imālah* in the word التُّورَةَ wherever it comes.

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

TEXT: 64

مَعْ أَلِفَاتٍ بَعْدَ رَاءِ قَدْ رَأَى

رَاهَا فَوَاتِحٍ گَذَا هَمْزَرَأَى

COMMENTARY:

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

Al-Yazīdī will also make *imālah* in the hamzah of رَأَى (without *imālah* in the *rā'*) before a *mutaharrik* or during *waqf*.

Yahyā al-Yazīdī will also make *imālah kubrā* in those *alifs* which comes after a *rā'* e.g. نَصَارَى, أَسَارَى, ذِكْرَى, إِشْتَرَى, and so on.

TEXT: 65

وَضْلًا وَمَعْ الْأَعْمَشِ فِيمَا كُرِّرَ

وَبَابَ رَا گَسْرٍ سَوَى الْجَارِ قَرَا

COMMENTARY:

⁷⁸ *Ithāf* pg. 120.

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

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

TEXT: 66

وَكَيْفَ كَافِرِينَ يَحْيَىٰ وَاحْتَلِفُ فِي النَّاسِ وَافْتَخُ عَنْهُ غَيْرَ مَا وُصِّفَ 66

COMMENTARY:

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

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

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

Waqf at the End of a Word

TEXT: 67

وَوَقْفُهُ مِنْ بِالرَّوْمِ وَالإِشْمَامِ 67 أَجْزُ وَأَعْمَشْ بِنَاصٌ سَامِي

COMMENTARY:

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

Waqf according to the Rasm

TEXT: 68

هَيْهَاتِ قِفْ بِالْهَاءِ (جُدْ) وَ(فُزْ) بِتَا فَانِ وَرَاقِ مَعْ يُنَادِ الْيَا (مَقِيْ)

COMMENTARY:

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

Ibn Muḥaysin, via both *Turuq*, will stop with a *yā' sākinah* on فَانٍ in *Sūrat al-Rahmān*, 26, and on رَاقٍ in *Sūrat al-Qiyāmah*, 28. He will also stop with a *yā' sākinah* on يُنادٍ in *Sūrah Qāf*, 41.

TEXT: 69

كَذَا اقْتَدِه لَا (جُدْ) كِتَابِيَةً (مَنْ)

صِلْ يَسَّنَة دُونَ هَا لَا لِلْحَسْنَ

69

COMMENTARY:

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

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

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

TEXT: 70

لَهُ فَقَظْ وَغَيْرِي حَيْ مَاهِيَةً

حَسَابِيَةً وَمَالِيَةً سُلْطَانِيَةً

70

COMMENTARY:

Only Ibn Muḥayṣin will drop the *hā' al-sakt* in سُلْطَانِيَةٌ خُذُوهُ, مَالِيَةٌ هَلَّكَ, حَسَابِيَةٌ يَلِيهَا and of *Sūrah al-Hāqqah*, 26, 28, and 29.

In مَاهِيَّةٌ نَّارٌ حَامِيَّةٌ⁷⁹ of *Sūrat al-Qāri‘ah*, 11, all besides al-Yazīdī will drop the *hā’ al-sakt* during *waṣl*.⁷⁹

TEXT: 71

وَقْفٌ بِكَافٍ وَيْكَ (فُزْ) وَالْيَا (ظَلَّ)

وزَادَ حَذْفَهَا لَدَى الْوَقْفِ (فَلَا) 71

COMMENTARY:

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

Via the *Mufradah*, Ibn Muḥayṣin will stop on the *kāf* of وَيْكَانَ اللَّهُ and وَيْكَانَهُ⁸⁰. Al-Muṭṭawwī will stop on the *yā’* in these two words.

TEXT: 72

وَنَحُو فِي مَعَمَ عَنْهُمْ هَا حُذْفٌ

أَيًّا وَمَالِ أُوْبِمَا لِلْكُلُّ قِفْ 72

COMMENTARY:

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

No *hā’ al-sakt* will be made when stopping on مِمَّ لَمْ دِمَ عَمَ فِيمَ.

Yā’ al-Idāfah

Yā’at al-idāfah is *yā’ mutakallim*, which can appear on a noun, verb or particle. A *kāf*, *hā’* or any other pronoun may assume the place of the *yā’ mutakallim*, and it does not form part of the original word i.e. it does not fall on any of the root-letters (*fā’*, ‘ayn or *lām kalimah*) e.g. سَتَجْدُنَّيْ ذِكْرِي إِلَيْيِ سَتَجْدُكَ سَتَجْدُهُ ذِكْرُكَ ذِكْرُهُ إِلَّا تَ إِلَّهٌ. The

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

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

difference that the *qurra'* have concerning the *yā' al-idāfah* is whether it should be read as *maftūhah* or *sākinah*.

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

- 1) The *yā' al-idāfah* is followed by a *hamzat al-qat'* which is *maftūhah*.
- 2) The *yā' al-idāfah* followed by *hamzat al-qat'* which is *maksūrah*.
- 3) The *yā'* followed by *hamzat al-qat'* which is *maḍmūmah*.
- 4) The *yā'* followed by *hamzat al-waṣl* which is *lām al-ta'rīf*.
- 5) The *yā'* followed by *hamzat al-waṣl* which is not *lām al-ta'rīf*.
- 6) The *yā'* which is not followed by a *hamzah*.

The author starts discussing the *yā' al-idāfah* followed by *hamzah al-qat'*:

TEXT: 73

وَقَبْلَ هَمْزِ الْقَطْعِ أَسْكِنْ لِلْحَسْنِ 73

إِلَّا وَيَ سَرِّي مَعِيْ أُوْ فَأَفْتَحْ

COMMENTARY:

If after the *yā' al-idāfah* there is a permanent *hamzah*, whether *maftūhah*, *maksūrah*, or *maḍmūmah*, then Ḥasan al-Baṣrī will read the *yā'* as *sākin*. In the second half of the line two exceptions are mentioned: معِيْ أُوْ رَجَّهَنَا in *Sūrah Tāhā*, 26, and in *Sūrat al-Mulk*, 28. In these two places he will read the *yā' al-idāfah* with a *fathah*.

TEXT: 74

وَابْنُ مُحَمَّدٍ صِنْ كَبَرِيٌّ خَلَ 74

إِنِّي أَرَأَكُمْ مَمْعُ وَلَكِنِي كَلَ

COMMENTARY:

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

- إِنِّي أَرَأَكُمْ – *Sūrah Hūd* ﴿الْعَنكَبُ﴾, 84.
- وَلَكِنِي أَرَأَكُمْ – *Sūrah Hūd* ﴿الْعَنكَبُ﴾, 29.

- وَلَكِي أَرَأْكُ – *Sūrat al-Aḥqāf*, 23.

More exceptions are mentioned in the next line.

TEXT: 75

وَتَأْمُرُونِي ادْعُونِي عِنْدِي فَطَرَنْ 75

COMMENTARY:

- تَأْمُرُونِي أَعْبُدُ – *Sūrat al-Zumar*, 64.
- ادْعُونِي أَسْتَجِبُ لَكُمْ – *Sūrah al-Tawḥīd*, 60.⁸¹
- عِنْدِي أَوْ لَمْ – *Sūrat al-Qaṣāṣ*, 78.
- فَطَرَنِي أَفَلَا – *Sūrah Hūd*, 51.

Ibn Muḥayṣin will read the *yā'* with a *fathah* in أَجْرِي إِلَّا which comes in nine places: *Sūrah Yūnus* ﴿٢﴾, 72; twice in *Sūrah Hūd* ﴿٢٩﴾, 29, 51; five times in *Sūrat al-Shu‘arā'*, 109, 127, 145, 164, 180 and in *Sūrah Saba'*, 47.

TEXT: 76

إِنِّي الْأَخِيرَتَيْنِ فِي الْعُقُودِ عَنْ 76

COMMENTARY:

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

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

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

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

TEXT: 77

أَرَادَنِي وَهُنَّ لَا ذِي افْتَحْ (شَدَا)

وَافَقَ (حُزْ) لَا الْأَنْبِيَا سَبَا كَذَا

77

COMMENTARY:

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

- أَرَادَنِي الْضُّرُّ – *Sūrat al-Ambyā'*, 83.
- عِبَادِي الصَّالِحُونَ – *Sūrat al-Ambyā'*, 105.
- عِبَادِي الشَّكُورُ – *Sūrah Saba'*.
- أَرَادَنِي اللَّهُ – *Sūrat al-Zumar*.

Shanabūdhī will also read those above as *maftūhah*, excluding أَرَادَنِي اللَّهُ in *Sūrat al-Zumar* i.e. وَهُنَّ⁸² عِبَادِي الشَّكُورُ, عِبَادِي الصَّالِحُونَ, مَسْنِي الْضُّرُّ. أَرَادَنِي اللَّهُ in *Sūrat al-Zumar*.

TEXT: 78

آتَانِي الْكِتَابَ عَنْهُ افْتَحْ تَفِي

عَهْدِي وَرَبِّي مَعَ آيَاتِي وَفِي

78

COMMENTARY:

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

- عَهْدِي الطَّالِمِينَ – *Sūrat al-Baqarah*, 124.
- رَبِّي الدِّي – *Sūrat al-Baqarah*.
- حَرَمَ رَبِّي الْفَوَاحِشَ – *Sūrat al-A'rāf*.
- آتَيْتِي الَّذِينَ – *Sūrah al-A'rāf*, 146.
- آتَانِي الْكِتابَ – *Sūrah Maryam*.

TEXT: 79

⁸² See *Ithāf* pg. 148.

وَيَعْمَلُونَ مَعَ جَاءَنِي
وَفِي النَّدَا افْتَحْ (جَادَ) بِالْخُلْفِ (فُنِي)

COMMENTARY:

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

Hasan al-Baṣrī and Ibn Muḥayṣin, via both *Turuq*, will read the *yā'* as *sākinah* in the following:

- بَلَغَنِي أَرْوَنِي الَّذِينَ (مَرْ) – نَعْمَتِي الَّتِي three places in *Sūrat al-Baqarah*, 40, 47, 122.
- جَاءَنِي الْبَيْنَاتِ – *Sūrat al-Ghāfir*, 66.

TEXT: 80

بَلَغَنِي أَرْوَنِي الَّذِينَ (مَرْ) الْبَيْنَاتِ فَاسْكِنْ (حَبْرُو) (مَهْرُو)
80

COMMENTARY:

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

- بَلَغَنِي الْكِبِيرُ – *Sūrah Āli Imrān*, 40.
- أَرْوَنِي الَّذِينَ – *Sūrah Saba'*, 27.

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

TEXT: 81

مَعْ شُرَكَائِي الَّذِينَ أَوَّلًا (طِبُّ), حَسْبِيَ الْمَكِيُّ, وَالْأُخْرَى (جَلَا)
81

COMMENTARY:

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

Similarly, in the first *Sūrat al-Zumar*, 38, and in the first *Sūrat al-Nāhl*, 27, Ibn Muḥayṣin, via the *Mubhij*, will read it with a *sukūn*.⁸³ Via the *Mufradah*, he will read it as *maftūhah*.⁸⁴

TEXT: 82

كَمْ سَنِي بِالْجُرْ وَالْأَغْرَافِ

وَعَنْهُ بَاقِي الْبَابِ بِالْخِلَافِ 82

COMMENTARY:

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

- بِي الْأَعْدَاءِ – *Sūrat al-A'rāf*, 150.
- مَسَنِي السُّوءِ – *Sūrat al-A'rāf*, 188.
- مَسَنِي الْكِبْرِ – *Sūrat al-Hijr*, 54.
- وَلِيَ اللَّهِ – *Sūrat al-A'rāf*, 196.
- شُرَكَائِي الَّذِينَ رَعَمْتُمْ – *Sūrat al-Kahf*, 52.
- شُرَكَائِي الَّذِينَ كُثُّمْ – twice in *Sūrat al-Qaṣāṣ*, 62, 74.
- تَبَانَيِ الْعِلْمُ – *Sūrat al-Taḥrīm*, 3.
- أَنْ يَقُولَ رَبِّيَ اللَّهُ – *Sūrah Ghāfir*, 28.

TEXT: 83

قَوْمِي وَبَعْدِي (مِنْ) وَغَيْرِ ذِي حَسَنٍ

وَعِنْدَ هَمْزِ الْوَصْلِ (فُزْ) أَخِي سَكْنٌ 83

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

⁸⁴ *Idāh al-Rumūz*, 252-253.

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

COMMENTARY:

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

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

Ibn Muḥayṣin, via both *Turuq*, will read إِنْ قَوْمٍ اتَّخَذُوا in *Sūrat al-Furqān* and بَعْدِي اسْمُهُ in *Sūrat al-Saff* with a *sukūn*.

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

TEXT: 84

وَمَعْ سَوَى هَمْزَلَهُ فَافتَّحْ وَلِي دِينِ وَلِلَّمَ كَيْ بِإِسْكَانِ جَلِي 84

COMMENTARY:

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

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

TEXT: 85

وَهَكَذَا قَوْمٍ لَيْلًا عَنْهُ جَا وَفِي صَرَاطِي اشْرَحْ لِي افْتَحْ (جِجا) 85

COMMENTARY:

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

- صَرَاطِي مُسْتَقِيًّا – *Sūrat al-An‘ām*, 153.
- اشْرَحْ لِي صَدْرِي – *Sūrah Tāhā*, 25.

- قومي لِيَلًا – *Sūrah Nūh* ﴿الْئِلَهُ لَّا يَلِدُ وَلَا يُوْلَدُ﴾, 5.

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

TEXT: 86

86

لَدِي الْعُقُودِ فَتُحْمِلُونَ (حُصَّلَ) وَفِي أَخِي مَعًا وَنَفْسِي أَوَّلًا

COMMENTARY:

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

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

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

Yā'at al-Zawā'id

TEXT: 87

87

أَكْرَمِنَ أَهَانِي وَضَلَّاً (جَمْعٌ) أَثْبَتَ يَدْعُ الدَّاعِ (مِنْ دُعَاءٍ مَعْ

COMMENTARY:

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

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

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

- دُعَائِي – *Sūrah Ibrāhīm* ﴿الْئِلَهُ لَّا يَلِدُ وَلَا يُوْلَدُ﴾, 40.
- أَكْرَمِنِي – *Sūrat al-Fajr*, 19.
- أَهَانِي – *Sūrat al-Fajr*, 20.

TEXT: 88

آتَانِ (حُزْ) بِالْوَادِ عَنْهُ أَثْبَتْ
وَاثِبِتْهُمَا (حُلَّ) وَحَذْفُهُنَّ (فَنْ)

88

COMMENTARY:

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

Hasan will drop the *yā'* in آتَانِ اللَّهُ of *Sūrat al-Naml*, 36, and will read the *yā'* during *waṣl* in يَأْلُوَادِي of *Sūrat al-Fajr*, 9.

TEXT: 89

وَفِي رُؤُوسِ الْأَيِّ حَالَ الْوَصْلِ (حَجْ)
وَاتَّبِعُونِ رُخْ—رُفِ حَالِيهِ (فَجْ)

89

COMMENTARY:

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

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

TEXT: 90

فِيمَا عَلَىٰ نِيهِ ذَلِكَ الْبَابُ احْتَوَى
ثُمَّ الْيَازِيدِي كَأَيِّ عَمْرٍ وَسَوَا

90

COMMENTARY:

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

TEXT: 91

فَاحْ—نِفْ وَقَدْ تَمَّتْ هُنَا أُصُولُهُمْ
بَشْرٌ—بَادِيَّ يَرْتَعُ لَهُمْ

91

COMMENTARY:

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

- فَبَشِّرْ عِبَادِي الَّذِينَ – *Sūrat al-Zumar*, 17-18.
- مَنْ يَتَّقِي وَيَصْبِرْ – *Sūrah Yūsuf*⁸⁶, 90.
- يَرْتَجُ وَيَلْعَبْ – *Sūrah Yūsuf*, 12.

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

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

Farsh – Inconsistent Differences

TEXT:

لَارِبَ بِالثَّنْوِينَ حَيْثُ جَا (حُلَا) 92

أَنْدَرْتَهُمْ مَعًا بِإِخْبَارٍ (مَلَا)

COMMENTARY:

Hasan reads لَرِبَاً فِيهِ wherever it comes in the Qur'an.

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

TEXT:

غِشَاوَةً فَاضْصَمْ مَوْ افْتَنْ مُعْجَماً 93

وَفِيهِ ضَمْ مَعِ إِهْمَالٍ (جِمَا)

COMMENTARY:

Hasan has three ways of reading غِشَاوَةً of al-Baqarah, 7:

- 1) With a ḍammah on the ghayn i.e. غُشَاوَةً.
- 2) With a fathah on the ghayn i.e. غُشَاوَةً.
- 3) With a ḍammah and an 'ayn i.e. غُشَاوَةً.

وَيَخْدَعُونَ (مِنْ) (حَمِيدٌ)، وَ(حُتْمٌ) قُلْ يَكُذِّبُونَ، قِيلَ وَالسَّتَّ أَشِمْ 94

(حُزْ) (شِمْ) وَسِيَّئَ سِيَّئَتِ الْخُلُفُ (جَنَا) يَمْدُضْصَمْ اكْسِيرْ (فَقِيْ)، وَ أَسْكِنَا 95

بَحَيْثُ ظُلْمَاتُ، مِنَ الصَّوَاقِعِ قُلْ وَالصَّوَاقِعِ بَدَرُوا (حُزْ) تَعِيْ 96

COMMENTARY:

Ibn Muḥayṣin and Hasan contradict their basis, Ibn Kathīr and Abū 'Amr, by reading وَمَا يَخْدَعُونَ in al-Baqarah, 9.

Hasan contradicts his basis and reads يَكُذِّبُونَ in al-Baqarah, 10.

Hasan and Shanabūdhī makes ishmām in قِيلَ wherever it appears, as well as in "the six" (والسِّتَّ) words:

- 1) وَغَيْضٌ of Sūrah Hūd ﴿الْعَيْلَة﴾, 44.
- 2) وَجِيءٌ of Sūrat al-Zumar, 69 and Sūrat al-Fajr, 23.
- 3) وَجِيلَ بَيْنَهُمْ of Sūrah Saba', 54.
- 4) وَسِيقَ of Sūrat al-Zumar, 71 and 73.
- 5) وَسِيَّءٌ of Sūrah Hūd ﴿الْعَيْلَة﴾, 77 j
- 6) وَسِيَّئٌ of Sūrat al-Mulk, 27.

Ibn Muḥayṣin via the Mubhij makes ishmām with khulf (an option) in وَسِيَّئُتْ ⁸⁷ and وَسِيَّءٌ.

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

Hasan reads with iskān of the lām of طُلُّمَات wherever it appears i.e. طُلُّمَات.

Hasan will read فَأَخَذْتُمُ الصَّوَاقِع instead of من الصَّوَاقِع of al-Baqarah, 19, and من الصَّوَاقِع in Sūrat al-Dhāriyāt, 44.

TEXT:

97 خَيْنَطْفُ افْتَحْ (طَابَ) وَأَكْسِرْهَا (جَمَّا) مَعْ يَا وَشُدَّ الطَّاءَ وَأَكْسِرْ عَنْهُمَا

COMMENTARY:

Both Mutawwī and Hasan read the tā' of يَخْنَطْفُ in al-Baqarah, 19, with a shaddah and a kasrah. However, Mutawwī reads the khā' with a fatḥah i.e. يَخْنَطْفُ while Hasan reads the khā' and the yā' with a kasrah i.e. يَخْنَطْفُ.

TEXT:

98 وَ يَسْتَحِي (مَاضٍ)، وَ كَيْفَ يَرْجِعُ فَسَمٌ (مِنْ) (طِبٌ) لِلأُخْرَى رَاجِعٌ

99 وَ فِي قَدْ أَفْلَحَ (مُنَّا) (طِبٌ) (حُصَّلَا) مَعْ تُرْجَعُ الْأُمُورُ حَيْثُ أُنْزَلَ

100 كَذَاكَ فِي أَوَّلِ قَصْصٍ وَ بِدَا فِي يُرْجَعُ الْأَمْرُ الْجَمِيعُ أَخَدَا

COMMENTARY:

Ibn Muḥayṣin reads يَسْتَحِي of al-Baqarah, 28, with a kasrah on the hā' followed by a yā' sakinah i.e. يَسْتَحِي.

Ibn Muḥayṣin and Mutawwī reads ثَرْجَعُونَ of al-Baqarah, 28, as تَرْجَعُونَ naming the fā'il (doer). They apply this precept whenever it refers to the Hereafter, throughout the Qurān.

The stipulation “whenever it refers to the Hereafter” will exclude places like أَهْلَكْنَاهَا أَنَّهُمْ لَا مَا ذَا يَرْجِعُونَ، عُمَيْ فَهُمْ لَا يَرْجِعُونَ، يَرْجِعُونَ.

⁸⁷ See al-Mubhij, Vol 2, pg 18.

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

Hasan will join them in this application in وَأَنْكُمْ إِلَيْنَا لَا تُرْجَحُونَ of al-Mu'minūn, 115, as well as in وَطَّنُوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَحُونَ of al-Qaṣāṣ, 39.

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

- 1) al-Baqarah, 210.
- 2) Āl 'Imrān, 109.
- 3) al-Anfāl, 44.
- 4) al-Hajj, 76.
- 5) Fātir, 4.
- 6) al-Hadīd, 5.

They will all read يَرْجِعُ الْأُمُورُ كُلُّهُ of Sūrah Hūd, السَّيِّدَةُ الْمُكَفَّلَةُ, 123.

TEXT:

عُلَمَ صُمَّ اكْسِرٍ وَبَعْدُ ارْفَعْ (حَقًا) 101 قَبْلَ اسْجُدُوا اضْمُمْ تَا الْمَلَائِكَةِ (شَفَاعًا)

COMMENTARY:

Hasan reads عَلَمٌ with a ḥammah on the 'ayn and a kasrah on the lām i.e. عُلَمَ, and آدَمٌ that comes thereafter will be read as marfū' i.e. آدُم. Hasan will therefore read وَعُلَمَ آدُم.

Shanabūdhī reads the tā' of المَلَائِكَةِ اسْجُدُوا i.e. اسْجُدُوا whenever it comes in the Qur'ān.

TEXT:

وَصَلَ بِلَا هَا مِنْ گَهْدِي الشَّجَرَةِ إِلَّا الَّتِي مِنْ بَعْدِ يُحْيِيْ (مُبْصَرَةُ)

وَهَذِهِ الْحَقَّ فَأَثْبِتَنَّهَا، لَا خَوْفَ لِلْمَكَّيِّ دَعْ شَنُوينَهَا 102

وَحَسَنٌ كَلْحَضْرَمِيُّ، وَإِسْرَئِيلُ لَهُ وَبَيْنَ بَيْنَ (طِبْ) حَيْثُ يَحْلِ

COMMENTARY:

Whenever هَذِهِ is followed by lām al-ta'rīf, then Ibn Muḥayṣin will read it without the second hā' during wasl e.g. هَذِهِ الْأَنْعَامُ, هَذِهِ الْقَرْيَةُ, هَذِهِ الشَّجَرَةُ etc. There are two exceptions to this precept:

1) يُحْيِيْ in al-Baqarah, 259.

2) في هَذِهِ الْحَقَّ in Sūrah Hūd, السَّيِّدَةُ الْمُكَفَّلَةُ, 120.

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

In لَا حَوْفٌ wherever it appears, Ibn Muḥayṣin reads without the tanwīn i.e. لَا حَوْفٌ. Ḥasan will read like Ya‘qūb al-Hadramī i.e. لَا حَوْفٌ.

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

Juz One

Sūrah al-Fātiḥah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi'ī	
2	الْحَمْدُ لِلّٰهِ				الْحَمْدُ لِلّٰهِ
4	مَالِكٍ			مَالِكٍ	
5	إِيَّاكَ نَعْبُدُ			إِيَّاكَ يَعْبُدُ	
5	نَسْتَعِينُ			نَسْتَعِينُ ¹	
6	الصَّرَاطُ الْمُسْتَقِيمُ			صَرَاطًا مُسْتَقِيمًا	
7	عَزْرُ الْمَعْصُوبِ	عَزْرُ الْمَعْصُوبِ			
7	عَلَيْهِمْ وَلَا			عَلَيْهِمْ وَلَا ²	

¹ Similarly, every *nūn* and *tā'* of a *mudāri*' having a *fathah* is read by al-Muṭṭawi'ī with a *kasrah* if it comes from the conjugation e.g. سَمِعَ – يَسْمَعُ – زَعْلَمَونَ or the verb becomes *mazid* (more than three letters) and starts with a temporary hamzah e.g. تَشَكُّرُونَ, دَشَقُ, دَشَّرَي etc.

² Similarly, Hasan al-Baṣrī makes *silah* of every *mīm al-jam'* with a *yā'*, if it is preceded by a *hā'* *maksūrah*.

Sūrah al-Baqarah

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Basri	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
2	لَرِبْ				لَرِبْ ³
6	عَذَنْتُمْ	أَذَنْتُمْ			عَشَّاوهُ ⁴
7	عَشَّاوهُ				عَشَّاوهُ ⁴
15	وَيَنْدُمْ	وَيَنْدُمْ			وَيَنْدُمْ ⁵
19	ظَلَمَاتٍ				ظَلَمَاتٍ ⁵
19	مِنَ الْأَصْوَاعِقِ				مِنَ الْأَصْوَاعِقِ
20	يَخْلُفُ				يَخْلُفُ

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

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

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

Verse	Ḩaஃ	Ibn Muهayşin	al-A’mash	Ḩasan al-BaÅri	Yahyâ al-Yazidi
		al-Mufradah	al-Mubhij	al-Shanabûdhî	al-Muṭṭawi’î
20	أَصْنَاعٌ			بِالْمَالَةِ	
26	لَا يَسْتَحْيِي	لَا يَسْتَحْيِي			
31	وَعِمَّ عَادَمُ			وَعِمَّ عَادَمُ	
33	أَنْبَعْمُ			أَنْبَعْمُ	
35	هَذِهِ الشَّجَرَةُ	هَذِيٰ ⁶ الشَّجَرَةُ			
38	فَلَا حَوْفٌ	فَلَا حَوْفٌ	7		
40	إِسْرَائِيلُ			إِسْرَائِيلُ ⁸	
40	نَعْمَيِّيَ الَّتِي	نَعْمَيِّيَ الَّتِي		نَعْمَيِّيَ الَّتِي	
47	نَعْمَيِّيَ الَّتِي	نَعْمَيِّيَ الَّتِي		نَعْمَيِّيَ الَّتِي	
49	يَدْبَحُونَ	يَدْبَحُونَ		يَدْبَحُونَ	

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

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

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

Verse	Ḩafş	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī
54	بِأَقْوَمٍ ^{الْمُكْتَمِلُ}		بِأَقْوَمٍ ^{الْمُكْتَمِلُ} ^⁹		
55	الصَّاعِدَةُ	الصَّاعِدَةُ ^{۱۰}			
58	حَطَابًا ^{كُمْ}			حَطَابًا ^{كُمْ}	
59	رِجْزًا		رِجْزًا ^{۱۱}		
59	يَقْنُوعُونَ			يَقْنُوعُونَ ^{۱۲}	
60	إِثْنَا عَشْرَةَ			إِثْنَا عَشْرَةَ	
61	اَهْمَطُوا مِضْرًا			اَهْمَطُوا مِضْرًا	اَهْمَطُوا مِضْرًا
63	وَادْكُرُوا			وَادْكُرُوا ^{۱۳}	وَادْكُرُوا

^⁹ This change applies to wherever it comes in the Qur’ān. According to al-Azmiř, he will also recite this way via the *Mufradah* if the *mīm* is followed by a *hamzah al-wasl* that has a *dammah*. However, this is not mentioned in the *Mufradah* itself. See *Mufradah ibn Muhayṣin*, pg. 109.

^{۱۰} This change applies to wherever it comes in the Qur’ān. However, in Surah Dhāriyāt he will only recite الصَّعِدَةُ via the *Mubhij*.

^{۱۱} This change applies to wherever and however it comes in the Qur’ān.

^{۱۲} This change applies to wherever it comes in the Qur’ān.

^{۱۳} This change applies to wherever it comes in the Qur’ān.

Verse	Ḥaṣṣ	Ibn Muḥayṣin	al-Ā mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī
70	تَشَابَهَ			يَشَابُهُ	مُتَشَابِهٌ
74	لَمَا يَتَفَجَّرُ			لَمَّا يَتَفَجَّرُ	
74	لَمَا يَسْعُونَ ¹⁴			لَمَّا يَسْعُونَ ¹⁴	
74	لَمَا هَبَطَ ¹⁵			لَمَّا هَبَطَ ¹⁵	
74	هَبَطَ			هَبَطَ	
75	يَسْمَعُونَ كَلَامَ اللَّهِ			يَسْمَعُونَ كَلَامَ اللَّهِ	
77	أَوْلَاءِ يَعْلَمُونَ	أَوْلَاءِ تَعْلَمُونَ			
77	مَا يُسْرُونَ	مَا نُسِرُونَ			
77	وَمَا يُعْلَمُونَ	وَمَا نُعْلَمُونَ			

¹⁴ He has *khuff* in this instance.

¹⁵ He has *khuff* in this instance.

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazdī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī
83	لِلشَّائِسِ حُسْنَاً			لِلشَّائِسِ حُسْنَاً	
85	تَقْتَلُونَ			تَقْتَلُونَ	
85	تَظَاهَرُونَ			تَظَاهَرُونَ	
87	بِالرِّسْلِ		¹⁶ بِالرِّسْلِ	¹⁷ بِالرِّسْلِ	
87	وَيَدْنَاهُ	¹⁸ وَيَدْنَاهُ			
88	عَفْفٌ	عَفْفٌ			
91	كَمْ تَقْتَلُونَ			كَمْ تَقْتَلُونَ	
97	لِيَجْرِيلَ		¹⁹ لِيَجْرِيلَ	²⁰ لِيَجْرِيلَ	

¹⁶ Al-Muṭṭawi’ī recites this word with *iskān* of the *sīn* only when it is not attached to a *qamīr*.

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

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

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

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

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Ā' mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī
98	وَمِيكَلَ	وَمِيكَلَ	وَمِيكَلَ		
100	عَاهَدُوا			عَاهَدُوا	
102	تَبَلُّوا الشَّيْءَ اطْهَرُونَ			تَبَلُّوا الشَّيْءَ اطْهَرُونَ ²¹	
104	رَاعَنَا	رَاعَنَا	رَاعَنَا	رَاعَنَا	
106	أَوْ تَسْهِلَهَا			أَوْ تَسْهِلَهَا	
115	فَيَنْهَا تَوَلُّوا			فَيَنْهَا تَوَلُّوا	
122	نَعْمَتِي الَّتِي	نَعْمَتِي الَّتِي	نَعْمَتِي الَّتِي	نَعْمَتِي الَّتِي	
124	ذُرْيَّي			ذُرْيَّي ²²	
125	مَثَابَةٌ			مَثَابَاتٌ	

²¹ This change applies to wherever it comes as *marfū'* in the Qur'añ.

²² This change applies to wherever it comes in the Qur'añ.

Verse	Ḥafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
126	رَبٌّ ²³	رَبٌّ ²³			
126	مُضْطَهِرٌ ^{شُفَّاعٌ}	مُضْطَهِرٌ ^{شُفَّاعٌ}	مُاضِطَّهَرٌ ^{شُفَّاعٌ}	مُاضِطَّهَرٌ ^{شُفَّاعٌ}	
128	مُسْلِمِينَ			مُسْلِمِينَ	
128	ذَرِيْتُنَا			ذَرِيْتُنَا	
133	وَالَّهُ أَبْيَأْكَ			وَالَّهُ أَبْيَأْكَ	
139	أَخْجَجُونَا	أَخْجَجُونَا	أَخْجَجُونَا	أَخْجَجُونَا	

²³ This change applies to wherever it comes in the Qur'an as a *munaḍā* which is *muḍāf* to a *yā'* *mutakallim* that is *maḍhuf* (dropped). He also recites in this way via the *Mufradah* if it is followed by a *hamzah al-waṣl* that is *maḍmūmah*, as in رَبٌّ حُكْمٌ.

Juz' Two

Verse	Hafs	Ibn Muhayṣin	al-A'mash	Hasan al-Basri	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabudhi	al-Muṭṭawi'i	
143	لَكِرْبَرَةٌ				لَكِرْبَرَةٌ ²⁴
151	وَيَعْلَمُكُمْ	وَيَعْلَمُكُمْ ²⁵ (باختلاس حسنة الميم)	وَيَعْلَمُكُمْ ²⁵		
159	يَاعَزُّوكُمُ اللَّهُ		يَاعَزُّوكُمُ اللَّهُ		
159	وَيَعْنُونُ الْأَدْعُونَ		وَيَعْنُونُ الْأَدْعُونَ		
161	وَالْمَلَائِكَةُ	وَالْمَلَائِكَةُ ²⁶ وَالثَّانِي أَجْمَعِينَ		وَالْمَلَائِكَةُ ²⁶ وَالثَّانِي أَجْمَعِينَ	

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

²⁵ Similarly, he will recite any word having two or more *dammahs* in succession with *iskān* via the *Mubhij* and with *ikhtilās* via the *Mufradah*, on condition that the first *dammah* is not preceded by a letter of *madd*, as in بَرِيدُهُمْ and يَتَأَلَّمُهُمْ. In the word يَعْنُونُ there is no difference regarding it being recited with *iskān* via both the *Mubhij* and the *Mufradah*.

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
164	فَحِمَا بِهِ الْأَرْضَ	²⁶ فَحِمَا بِهِ الْأَرْضَ			
168	خَطُواتٍ			خَطُواتٍ	
173	اَصْطَرَ	اَصْطَرَ			
185	سَهْرٌ رَّمَضَانٌ			سَهْرٌ رَّمَضَانٌ	
185	فِيهِ الْقُرْآنُ	فِيهِ الْقُرْآنُ			
187	فِي الْمَسَاجِدِ			فِي الْمَسَاجِدِ	
189	عَنِ الْاَهْلَةِ		²⁷ عَنِ الْاَهْلَةِ		
189	وَالْمَحْجُ			²⁸ وَالْمَحْجُ	

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

²⁷ Via the *Mubhij*, *naqīl* is made of the *harakah* of the *hamzah* to the *lām al-ta'rif* and then *idghām* is made of the *nūn* of *عَنِ* into the *lām*. Similarly, *idghām* of the *nūn* of *عَنِ* and the *lām* of *وَالْمَحْجُ* will take place into the *lām al-ta'rif* in which *naqīl* has been made, as in بِلْ لِشَانٍ لَعِنْ لَشَيْئِنْ على لِشَانٍ لَعِنْ لَشَيْئِنْ. Both the *Mufradah* and the *Mubhij* will apply this in سُورَةِ الْمَائِدَةِ, 106 and سُورَةِ الْأَنْفَالِ, 70.

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

Verse	Ḥaṣṣ	Ibn Muḥayṣin	al-Ā' mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'	
194	وَالْحُرْمَاتُ			وَالْحُرْمَاتُ	
196	الْحَجَّ			الْحَجَّ	
196	وَالْعُمْرَةُ لِلَّهِ			وَالْعُمْرَةُ لِلَّهِ	
197	الْحَجَّ			الْحَجَّ	
204	وَيَشْهُدُ اللَّهُ	وَيَشْهُدُ اللَّهُ		وَيَشْهُدُ اللَّهُ	
205	وَهِلَّالُ الْحَرْبُ وَالنَّسْلُ			وَهِلَّالُ الْحَرْبُ وَالنَّسْلُ	
208	خُطُواتٍ			خُطُواتٍ	
212	رُبُّنَى لِلَّذِينَ كَفَرُوا الْحَيَاةُ	رُبُّنَى لِلَّذِينَ كَفَرُوا الْحَيَاةُ	رُبُّنَى لِلَّذِينَ كَفَرُوا الْحَيَاةُ	رُبُّنَى لِلَّذِينَ كَفَرُوا الْحَيَاةُ	

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
217	خَطَّلْ				
221	وَالْمَغْفِرَةُ يَدِنِهِ			وَالْمَغْفِرَةُ يَدِنِهِ	وَالْمَغْفِرَةُ يَدِنِهِ
230	بَيْتَنَا			بَيْتَنَا	بَيْتَنَا
233	بَنْمَ الرَّصَادِعَةِ				
233	لَا تُضَارُ			لَا تُضَارُ	لَا تُضَارُ
239	فَرِجَالًا		فَرِجَالًا		

Juz Three

Verse	Ḩafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī
255	الْحَيُّ الْقِيَوْمُ			الْحَيُّ الْقِيَوْمُ ²⁹	الْحَيُّ الْقِيَوْمُ
256	الرَّشْدُ				الرَّشْدُ
259	ذِئْنَرُهَا				ذِئْنَرُهَا
260	قَالَ أَوْلَمْ			قَيْلَ أَوْلَمْ	
265	بَرْبُرَةٌ				بَرْبُرَةٌ
266	ذُرْبَدَةٌ				ذُرْبَدَةٌ
266	لَهُ جَنَابٌ				لَهُ جَنَابٌ
267	مِنَ الْأَرْضِ		مِنَ الْأَرْضِ		
271	وَكَفَرُ			وَكَفَرُ	وَكَفَرُ

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

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

Verse	Ḩafs	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
275	الرَّبَا			الرَّبَا ³¹	
275	فَهُنَّ جَائِهُونَ			فَهُنَّ جَائِهُونَ	
278	مَا يَتَّقِي مِنْ			مَا يَتَّقِي مِنْ	
279	فَنَذَرُوا			فَنَذَرُوا	
280	فَخَطَرَةٌ			فَخَطَرَةٌ	
282	وَلِيمَلِ			وَلِيمَلِ	
282	وَلِيَشْقِي			وَلِيَشْقِي	
282	وَلَا يُضَكِّرُ			وَلَا يُضَكِّرُ	
283	كَبَّا			كَبَّا	
284	بِهِ اللَّهُ			بِهِ اللَّهُ ³²	

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

³² Similarly, every *hā' al-damīr* that is *maksūrah* will be read by him with a *qammah* instead if it is followed by a *sākin* letter, as in (بِهِ أَصْنَافٌ) and (عَيْنَةُ الْمُكْرُرِ).

He will read this way via the *Mufradah*, including in Sūrat al-Mā'idah, Verse 5 (لَهُمْ لَهُمْ) and Sūrat al-Fath, Verse 10 (عَلَيْهِ اللَّهُ).

Sūrah Al ‘Imrān

Verse	Ḩafs	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi’ī	
2	الْحَيُّ الْقِيَوْمُ			الْحَيُّ الْقِيَوْمُ ³³	الْحَيُّ الْقِيَوْمُ
3	نَزَلَ عَلَيْكَ الْكِتَابَ		نَزَلَ عَلَيْكَ الْكِتَابَ		
3	الْأَجْيَلَ				الْأَجْيَلَ ³⁴
9	جَامِعُ التَّائِسِ				جَامِعُ التَّائِسِ
14	رَبِّيْنَ لِلثَّائِسِ حُبَّ	رَبِّيْنَ لِلثَّائِسِ حُبَّ	رَبِّيْنَ لِلثَّائِسِ حُبَّ	رَبِّيْنَ لِلثَّائِسِ حُبَّ	رَبِّيْنَ لِلثَّائِسِ حُبَّ
18	شَهِدَ اللَّهُ أَنَّهُ				شَهِدَ اللَّهُ أَنَّهُ
40	بَلَغَنِي الْكَبُورُ		بَلَغَنِي الْكَبُورُ		بَلَغَنِي الْكَبُورُ
41	رَمَّا				رَمَّا
73	إِنْ يَوْمَ			إِنْ يَوْمَ	إِنْ يَوْمَ

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

³⁴ This change applies to wherever it comes in the Qur’ān.

Verse	İhafş	Ibn Muḥayşin	al-A'mash	İHasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubbij	al-Shanabūdhī	al-Muṭṭawī	
75	دُمْتَ			³⁵ دُمْتَ	
91	وَلَوْ افْتَدَى			وَلَوْ افْشَدَى ³⁶	

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

³⁶ Similarly, whenever the word (لَوْ) is followed by a sākin letter, he will recite the wāw with a *dammah*, as in (لَوْ أَجْتَمَعُوا) (لَوْ أَسْتَهْمَوْا), (لَوْ أَكْلَغْتَ) (وَلَوْ أَجْتَمَعُوا) and (وَلَوْ أَسْتَهْمَوْا).

Juz Four

Verse	Ḩafiṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
111	لَنْ يَصْرُوْمُ ³⁷			لَنْ يَصْرُوْمُ ³⁷	
120	بِمَا يَعْمَلُونَ مُجِيْطٌ			بِمَا تَعْمَلُونَ مُجِيْطٌ	
124	بِشَّالَةِ الْأَفْلَافِ			بِشَّالَةِ الْأَفْلَافِ	
124	مُزِيلَيْنَ			مُزِيلَيْنَ	
125	بِخَمْسَةِ عَالَافٍ			بِخَمْسَةِ الْأَفْلَافِ	
142	وَيَعْلَمُ الصَّابِرِينَ			وَيَعْلَمُ الصَّابِرِينَ	
145	لُوتُوكَه			لُوتُوكَه ³⁸	
145	وَسَجْرِي			وَسَجْرِي	
146	وَكَعْنَى	39	وَكَعْنَى		

³⁷ This change applies to wherever and however it comes in the Qur'aan, as in (قَلْنَ يَصْرُرَ اللَّهُ شَيْئًا).

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

³⁹ This change applies to wherever it comes in the Qur'aan. Hasan al-Baṣrī agrees with him in Sūrat al-Hajj, verses 45 and 48.

Verse	Ḩafş	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
146	رَبِيعُونَ			رَبِيعُونَ	
146	فَهَا وَهَنُوا			فَمَا وَهَنُوا	
146	لَمَّا أَصْبَاهُمْ		إِلَى مَا أَصَبَاهُمْ		
147	وَمَا كَانَ قَوْلُهُمْ			وَمَا كَانَ قَوْلُهُمْ	
153	إِذْ يَضْعُدُونَ	إِذْ يَضْعُدُونَ		إِذْ يَضْعُدُونَ	
153	وَلَا تَلُونَ	وَلَا يَلُونَ		وَلَا تَلُونَ	
154	آمَنَةً	آمَنَةً			
156	عَرْبٍ			عَرْبٍ	
181	سَيِّكْشِبُ			سَيِّكْشِبُ	
181	وَقَعْدُولُ			وَقَعْدُولُ	
185	ذَائِقَةُ الْمَوْتِ			ذَائِقَةُ الْمَوْتِ	

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā mash	Ḥasan al-Baṣrī	Yahyā al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
188	بِمَا أَنْتَ أَنْتَ			بِمَا أَنْتَ أَنْتَ	
194	عَلَى رُسْلَانٍ			عَلَى رُسْلَانٍ	
198	بِرْ لَا			بِرْ لَا	

Sūrah al-Nisā'

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
2	وَلَا تَبْدِلُوا وَلَا تَبْتَدُلُوا	وَلَا تَبْدِلُوا وَلَا تَبْتَدُلُوا			حَوْبَاً
2	حَوْبَاً				
5	أُمُّ الْكَوَافِرِ			أُمُّ الْكَوَافِرِ الَّذِي	
9	وَيَخْسِنُ			وَيَخْسِنُ	
9	ضَعْفًا	ضَعْفًا	ضَعْفًا	ضَعْفًا	
9	ضَعْفًا			ضَعْفًا	
9	فَيَسْتَقْبِلُونَ			فَلَيَسْتَقْبِلُونَ	
9	وَلَيَغُولُوا			وَلَيَغُولُوا	
11	يُؤْصِي			يُؤْصِي	

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

Verse	Ḥaffṣ	Ibn Muḥayṣin	al-Ā mash	Ḥasan al-Baṣrī	Yahyā al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi‘ī	
12	بُرْثٌ			بُرْثٌ	بُرْثٌ
12	بُرْصٌ			بُرْصٌ	بُرْصٌ
12	بَرْصَارٌ وَصَيْنَةٌ			بَرْصَارٌ وَصَيْنَةٌ	بَرْصَارٌ وَصَيْنَةٌ
20	وَعَائِمٌ أَحْدَاهُنَّ	وَعَائِمٌ أَحْدَاهُنَّ ⁴¹			

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

Juz Five

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
			al-Shanabūdī	al-Muṭṭawī	
24	وَالْمُحْصَنَاتِ	al-Mufradah	al-Mubhij		وَالْمُحْصَنَاتِ
29	وَلَا تَقْتُلُوا			وَلَا تَقْتُلُوا	
30	بَخْلِيهِ			بَخْلِيهِ	
31	بَخْرُورِ			بَخْرُورِ	
31	وَدُخْلَامِ			وَدُخْلَامِ	
33	عَدَدَتْ			عَدَدَتْ	
34	فِي الْمَضَاجِعِ			فِي الْمَضَاجِعِ	
36	وَالْجَارِ الْجُنُبِ			وَالْجَارِ الْجُنُبِ	
40	يُضَاعِفُهَا			يُضَاعِفُهَا	
43	سُكَّرِي			سُكَّرِي	(مع الإملاء)

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Ā' mash	Ḥasan al-Baṣrī	Yahyā al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
44	أَنْ تَضْلِلُوا			أَنْ يَضْلِلُوا	
46	رَأَيْنَا	رَأَيْنَا		رَأَيْنَا	
46	بَشِّرُونَ الْكَلَمَ	بَشِّرُونَ الْكَلَمَ			
74	بُوئْتِيهٰ		بُوئْتِيهٰ		
81	بَكْثَبٌ مَا يُبَشِّرُونَ	بَكْثَبٌ مَا يُبَشِّرُونَ			
90	فَلَقَّاتُوكُمْ			فَلَقَّاتُوكُمْ	
92	خَطَّابًا			خَطَّابًا	42
102	فَلَقَّتُهُمْ			فَلَقَّتُهُمْ	
117	إِلَّا إِنَّا			إِلَّا إِنَّا	
120	يَعْدُهُمْ	يَعْدُهُمْ (الختالس ضمة الدال)	يَعْدُهُمْ	يَعْدُهُمْ	

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

Juz Six

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī
148	الْأَمْنُ ظَلَمٌ				الْأَمْنُ ظَلَمٌ
153	الصِّاعِدَةُ	الصَّاعِدَةُ			
166	أَنْزَلَ			أَنْزَلَ	
172	فَسَيِّئَ حَسْرَهُمْ	فَسَيِّئَ حَسْرَهُمْ	فَسَيِّئَ حَسْرَهُمْ	(بِخَتَّالِسِ ضَعْنَةِ الْرَّاءِ)	فَسَيِّئَ حَسْرَهُمْ

Sūrah al-Mā'idah

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī	
1	وَأَنِيمْ حُرْمٌ			وَأَنِيمْ حُرْمٌ	
2	وَلَا عَامِينَ البَيْتُ الْحَرَامُ			وَلَا عَافِي البَيْتُ الْحَرَامُ	
2	وَلَا يَجِدُ مَنْكُمْ		وَلَا يَجِدُ مَنْكُمْ		
3	عَلَى التَّصْبِ			عَلَى التَّصْبِ	
3	فَهُنَّ أَطْهَرُ فَهُنَّ أَطْهَرُ			فَهُنَّ أَطْهَرُ	
4	مُكْلِبِينَ			مُكْلِبِينَ	
5	مُحَضَّنِينَ			مُحَضَّنِينَ	
6	وَأَرْجَلَكُمْ			وَأَرْجَلَكُمْ	
7	وَادْكُرُوا			وَادْكُرُوا	
8	وَلَا يَجِدُ مَنْكُمْ			وَلَا يَجِدُ مَنْكُمْ	

Verse	Ḩafs	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
13	بِحَرْفُونَ الْكَلَامَ	بِحَرْفُونَ الْكَلَامَ			
13	عَلَىٰ حَيَّاتِنَا	عَلَىٰ حَيَّاتِنَا			
16	بِهِ اللَّهِ	بِهِ اللَّهِ			
25	نَفِيَ وَأَخْيَ	نَفِيَ وَأَخْيَ		سَيِّدِي وَأَخْيَ	
27	فَتَقْبِيلٌ	فَتَقْبِيلٌ		فَتَقْبِيلٌ	
31	يَأْوِيَّتِي	يَأْوِيَّتِي		يَأْوِيَّتِي	
31	أَجْزِئُ شِ	أَجْزِئُ شِ		أَجْزِئُ شِ	
32	أَوْ قَسَادٍ	أَوْ قَسَادٍ		أَوْ قَسَادًا	
33	أَنْ يَقْتَلُوا	أَنْ يَقْتَلُوا		أَنْ يَقْتَلُوا	
33	أَوْ يُصَابُوا	أَوْ يُصَابُوا		أَوْ يُصَابُوا	

Verse	Ḩaஃ	Ibn Muهayşin	al-A’ mash	Ḩasan al-Baشri	Yahyأ al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabudhi	al-Muッawi١	
33	أُو نَفْعَلَ	أُو نَفْعَلَ		أُو نَفْعَلَ	
41	بِحَرْفُونَ الْكَلَامَ				
48	وَمَهِيمَةً				
50	أَقْحَمَ				
59	تَنْقُمُونَ		تَنْقُمُونَ		
60	مَثْوَبَةً			مَثْوَبَةً	
60	وَعَدَدَ		وَعَدَدَ	وَعَدَدَ	
60	الظَّاغُوتَ			الظَّاغُوتَ	
69	وَالصَّابِئِينَ	وَالصَّابِئِينَ ^{٤٣}	وَالصَّابِئِينَ		

^{٤٣} This is one of two ways he has of reading via the *Mubhij*, with the other way being the same as the normal recitation.

Juz Seven

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
			al-Shanabūdī	al-Muṭṭawi'i	
96	وَصَاعِدُهُ	al-Mufradah	al-Mubhij		وَطَعْمَةُ
105	لَا يَضْرُمُ				لَا يَضْرُمُ
106	لَهُنَّ الْتَّيْبَنَ	لَهُنَّ لَتَيْبَنَ			الْأَوْلَانَ
107	الْأَوْلَانَ				
110	إِذْ أَبْشَرْتَنَّ		إِذْ أَبْشَرْتَنَّ		
113	وَقَدْمَ أَنْ			وَقَدْمَ أَنْ	
114	شَكُونُ لَنَا			شَكُونُ لَنَا	
114	لَوْلَا وَأَخْرَى		لَوْلَا وَأَخْرَى		
114	وَآيَةٌ مِنْلَى		وَآيَةٌ مِنْلَى		وَآيَةٌ مِنْلَى

Sūrah al-An‘ām

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
1	الْحَمْدُ لِلّٰهِ				الْحَمْدُ لِلّٰهِ
2	الْحَمْدُ لِلّٰهِ	طَيْنٌ شَفَعَ قَضَى أَجَلًا	طَيْنٌ شَفَعَ قَضَى أَجَلًا		
9	وَلَبَسْتُنَا	وَلَبَسْتُنَا	وَلَبَسْتُنَا		
9	بَلَسْسُونَ		بَلَسْسُونَ		
14	وَلَا يَنْعَمُ		وَلَا يَنْعَمُ	وَلَا يَنْعَمُ	
28	وَلَوْ رُدُوا			وَلَوْ رُدُوا	⁴⁴ وَلَوْ رُدُوا
31	بَعْثَةٌ				⁴⁵ بَعْثَةٌ

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

⁴⁵ This change applies to wherever it comes in the Qur’ān.

Verse	Ḩaഫ̄ش	Ibn Muھayşin	al-Ámash	Ḩasan al-Başri	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
44	بَعْتَهُ				بَعْتَهُ
47	بَعْتَهُ				بَعْتَهُ
47	هَلْ بِيَالِي	هَلْ بِيَالِي			
53	فَتَنَا			فَتَنَا	
55	وَلَسْتَ بِنَبِيٍّ				وَلَسْتَ بِنَبِيٍّ
62	مَرْدُوا	مَرْدُوا		مَرْدُوا	
62	مَوْلَاهُمُ الْحَقِّ				مَوْلَاهُمُ الْحَقِّ
71	الشَّيْطَانُ			الشَّيْطَانُ	
73	كُنْ فَيَكُونُ			كُنْ فَيَكُونُ	
73	فِي الصُّورِ			فِي الصُّورِ	
83	بَرْزَجَتٌ			بَرْزَجَتٌ	
83	مَنْ يَشَاءُ			مَنْ يَشَاءُ	

Verse	Ḩaஃ	Ibn Muهayşin	al-A’ mash	Ḩasan al-Baشri	Yahyأ al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabûdhî	al-Muッtawî	
91	قَدْرَه			قَدْرَه	
92	صَلَاتِهِمْ			صَلَاتِهِمْ	
95	قَالُوا الحَبَّ			قَالُوا الحَبَّ	
96	قَالُوا إِلَيْهِمْ			قَالُوا إِلَيْهِمْ	
96	وَالشَّمْسُ وَ الْقَمَرُ	وَالشَّمْسُ وَ الْقَمَرُ		وَالشَّمْسُ وَ الْقَمَرُ	
98	فَمُنْتَهِيٌّ			فَمُنْتَهِيٌّ	
99	يَخْرُجُ مِنْهُ			يَخْرُجُ مِنْهُ	
99	يَخْرُجُ مِنْهُ			يَخْرُجُ مِنْهُ	
99	يَخْرُجُ مِنْهُ			يَخْرُجُ مِنْهُ	
99	وَ يَنْعِيهِ			وَ يَنْعِيهِ	

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

Verse	Ḩafş	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
105	دَرْسَتْ				دَرْسَتْ
105	وَلَيْسَنَتْهُ			وَلَيْسَنَتْهُ	
110	وَتَقْلِبْ	أَفْدَتْهُ وَأَنْصَرْهُمْ		وَتَقْلِبْ وَفِدَتْهُ وَأَنْصَرْهُمْ	
110	وَزَرْهُمْ	وَنَشَرْهُمْ (بِخَلَاسِ ضَمَّةِ الْرَاءِ)	وَنَذَرْهُمْ	وَيَكْرَهُمْ	

Juz Eight

Verse	Ḩaṣṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī	
113	وَلِبْرَصَّوْهُ			وَلِبْرَصَّوْهُ	
113	وَلِبْرَثَرُوْا			وَلِبْرَثَرُوْا	
117	يَضْلُّ			يَضْلُّ	
125	يَضْعُدُ		٤٧ يَضْعُدُ		
138	حَجْرٌ		حَجْرٌ	حَجْرٌ	
139	خَالِصَةٌ			خَالِصَةٌ	
146	ظَهُورٌ			ظَهُورٌ	
154	الَّذِي أَحْسَنَ		الَّذِي أَحْسَنَ	الَّذِي أَحْسَنَ	
156	أَنْ تَقُولُوا	أَنْ تَقُولُوا		أَنْ تَقُولُوا	

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

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
	al-Mufradah	al-Mubbij	al-Shanabūdhī	al-Muṭṭawī	
157	أَوْ تَعُولُوا	أَوْ يَهُولُوا			
160	فَلَهُ عَشْرُ أَمْثَالِهَا		فَلَهُ عَشْرُ أَمْثَالِهَا	فَلَهُ عَشْرُ أَمْثَالِهَا	فَلَهُ عَشْرُ أَمْثَالِهَا
162	وَنُشَكِّي				وَنُشَكِّي

Sūrah al-A’rāf

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi’ī	
18	مَذْعُومًا			مَذْءُومًا	
20	سَوْعَاتِهَا			سَوْعَاتِهَا	
22	سَوْعَاتِهَا			سَوْعَاتِهَا	
22	يَنْصِفَانِ			يَنْصِفَانِ	
26	سَوْعَاتِكُمْ			سَوْعَاتِكُمْ	
26	وَرِيشَا			وَرِيشَا	
27	سَوْعَاتِهَا			سَوْعَاتِهَا	
27	وَقِيلَهُ			وَقِيلَهُ ⁴⁸	
38	ادْرَكُوا			تَدَارَكُوا	

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

Verse	Ḩaṣṣ	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
40	لَا يُنْتَخُ لَهُمْ أَبْوَابٌ			لَا يُنْتَخُ لَهُمْ أَبْوَابٌ لَا يُنْتَخُ لَهُمْ أَبْوَابٌ	لَا يُنْتَخُ لَهُمْ أَبْوَابٌ لَا يُنْتَخُ لَهُمْ أَبْوَابٌ
40	الْجَمَلُ	الْجَمَلُ			
52	وَحْشَتَاهُ	وَحْشَتَاهُ			
53	فَعَمَلَ			فَعَمَلَ	
58	نَكِدًا				
59	مِنْ إِلَهٍ غَيْرِهِ		مِنْ إِلَهٍ غَيْرِهِ مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ	
73	وَإِلَى شَمَوْدَ			وَإِلَى شَمَوْدَ	
73	مِنْ إِلَهٍ غَيْرِهِ		مِنْ إِلَهٍ غَيْرِهِ مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ	
74	وَسَبَّحُونَ				وَسَبَّحُونَ

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā mash	Ḥasan al-Baṣrī	Yahyā al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
85	مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ	

Juz Nine

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'	
95	بِعَذَّةٍ				
124	لَا قْطَاعَ	لَا قْطَاعَ		لَا قْطَاعَ	
124	لَا صَبَّكُمْ	لَا صَبَّكُمْ		لَا صَبَّكُمْ	
126	وَمَا تَنْقِمُ			وَمَا تَنْقِمُ	
127	وَبَدَرَكَ			وَبَدَرَكَ	
127	وَالْأَهْنَاقَ	وَالْأَهْنَاقَ		وَالْأَهْنَاقَ	
128	بِحُرْشَها			بِحُرْشَها	
131	كَلَاثِرَهُمْ			كَلَاثِرَهُمْ	
133	وَالْقُمَلَ			وَالْقُمَلَ	49 وَالْقُمَلَ

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

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Ā mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi [‘]
137	كَلْمَةُ زَبَّلَ				كَلْمَاتُ زَبَّلَ ⁵⁰
144	وَكَلَمَيِ			وَكَلَمَيِ	
150	قَلَّا تَشْمِسُ بِي الْأَعْدَاءِ	قَلَّا تَشْمِسُ بِي الْأَعْدَاءِ			
156	مَنْ أَشَاءَ			مَنْ أَشَاءَ	
160	عَشْرَةَ			عَشْرَةَ ⁵¹	
160	زَقْتَكَ			زَقْتَكَ	
163	لَا يَنْسِيُونَ			لَا يَنْسِيُونَ	لَا يَنْسِيُونَ
165	بَيْسِين			بَيْسِين	
169	وَرِثُوا			وَرِثُوا	
175	فَتَبَعَّهُ			فَتَبَعَّهُ	

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

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

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
177	سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ			سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ	سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ ⁵²
188	وَمَا مَسَنَى السُّورَةُ	وَمَا مَسَنَى السُّورَةُ			

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

Sūrah al-Anfāl

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi’ī	
1	عَنِ الْأَقْفَالِ	عَنْ قَالِ			
7	يَعْدُكُمُ اللَّهُ أَحَدَى	يَعْدُكُمُ اللَّهُ أَحَدَى			
11	أَمْنَهُ	53			
16	دُبْرَهُ			دُبْرَهُ	
26	وَأَيْدِكُمْ	وَأَيْدِكُمْ			
32	هُوَ الْحَقُّ	هُوَ الْحَقُّ		هُوَ الْحَقُّ	
39	وَيَكُونُ	وَيَكُونُ		وَيَكُونُ	

⁵³ See *Ithāf Fudalā’ al-Bashar* pg. 296.

Juz Ten

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
			al-Shanabūdī	al-Muṭṭawī'	
46	فَتَشَلُوا	al-Mufradah	al-Mubhij		
46	وَتَذَهَبْ رِيمَكْ			وَتَذَهَبْ رِيمَكْ	
57	فَشَرِدْ			فَشَرِدْ	
59	لَا يَعْجِزُونَ		لَا يَعْجِزُونَ	لَا يَعْجِزُونَ	
60	لِيُنَاطِ				رِنْطِ
60	بِرْهُونَ				بِرْهُونَ
62	أَيْدَأَ			أَيْدَأَ	
70	مِسْكِي	مِنَ الْأَسْرِي			

Verse	Ḥaffṣ	Ibn Muḥayṣin	al-Ā mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi‘ī	
70	مَمَّا أَخْذَ			مَمَّا أَخْذَ	مَمَّا أَخْذَ
73	وَفَسَادٌ كَبِيرٌ ⁵⁴		وَفَسَادٌ كَثِيرٌ ⁵⁴		

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

Sūrah al-Tawbah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi'
1	مِنَ الْمُشْرِكِينَ			مِنَ الْمُشْرِكِينَ	
3	أَبْنَى اللَّهَ			أَبْنَى اللَّهَ	
3	مِنَ الْمُشْرِكِينَ			مِنَ الْمُشْرِكِينَ	
15	وَتَبَوَّبْ			وَتَبَوَّبْ	
17	مَسَاجِدَ اللَّهِ		مَسْجِدَ اللَّهِ	مَسْجِدَ اللَّهِ	
18	مَسَاجِدَ اللَّهِ		مَسْجِدَ اللَّهِ	مَسْجِدَ اللَّهِ	
24	وَعَشَرَيْثُكْ			وَعَشَرَيْثُكْ	
35	يَوْمَ يُحْكَمُ			يَوْمَ يُحْكَمُ	يَوْمَ يُحْكَمُ
38	أَقْرَبَهُمْ			أَقْرَبَهُمْ	أَقْرَبَهُمْ
40	وَأَيْدِهِ		وَأَيْدِهِ		وَأَيْدِهِ
54	تَقْبِلَ			تَقْبِلَ	تَقْبِلَ

Verse	Ḥaṣṣ	Ibn Muḥayṣin	al-Ā' mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'	
54	نَفَقَ أَمْ			نَفَقَ مُ	
58	يَلْمِزُكَ		يَلْمِزُكَ		
61	شُلْ أَذْنُ حَبْرَ لَمْ		شُلْ أَذْنُ حَبْرَ لَمْ	شُلْ أَذْنُ حَبْرَ لَمْ	
77	بَكْبَدُونَ		بَكْبَدُونَ	بَكْبَدُونَ	
79	يَلْمِزُونَ		يَلْمِزُونَ		
90	كَذَبُوا اللَّهَ			كَذَبُوا اللَّهَ	

Juz Eleven

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
103	نَظَرُهُمْ نَظَرُهُمْ (بِخَلَاصِ ضَيْقَةِ الرَّاءِ)	نَظَرُهُمْ نَظَرُهُمْ		نَظَرُهُمْ	
107	إِنْ هُنْ حَارِبٌ			إِنْ هُنْ حَارِبُوا	
123	عَذَّلَهُ			عَذَّلَهُ	
128	مِنْ أَنْفُسِكُمْ	مِنْ أَنْفُسِكُمْ		مِنْ أَنْفُسِكُمْ	
129	حَسَنِيَ اللَّهُ			حَسَنِيَ اللَّهُ	
129	رَبُّ الْعَرْشِ الْعَظِيمِ	رَبُّ الْعَرْشِ الْعَظِيمِ	رَبُّ الْعَرْشِ الْعَظِيمِ	رَبُّ الْعَرْشِ الْعَظِيمِ	

Sūrah Yūnus

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi’ī	
10	أَنَّ الْحَمْدَ لِلَّهِ	أَنَّ الْحَمْدَ لِلَّهِ		أَنَّ الْحَمْدَ لِلَّهِ	
16	وَلَا أَدْرَكُمْ			وَلَا أَدْرَكُمْ	
24	وَزِيَّتْ			وَزِيَّتْ	
24	كَانَ لَمْ يَعْنِ			كَانَ لَمْ يَعْنِ	
26	قَبِيْهِ			قَبِيْهِ	
28	بَخْشِرُهُمْ			بَخْشِرُهُمْ	
28	بَثُولُ			بَثُولُ	
30	وَرَدُوا			وَرَدُوا	
56	بَرْجَعُونَ			بَرْجَعُونَ	
58	فَيَغْرِحُوا			فَيَغْرِحُوا	
81	بِالسِّحْرِ			بِالسِّحْرِ	

Verse	Ḥafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
90	وَجَوْزُنَا			وَجَوْزُنَا	
90	فَبِعَهْمٍ			فَبِعَهْمٍ	

Sūrah Hūd

Verse	Ḥafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
3	بِيَتِكُمْ	بِيَتِكُمْ			
3	وَإِنْ تُؤْلِمَا	وَإِنْ تُؤْلِمَا			

Juz' Twelve

Verse	Ḩafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī	
6	وَيَقُولُ مُسْتَقْرِئَهَا وَمُسْتَوْدِعَهَا	وَيَقُولُ مُسْتَقْرِئَهَا وَمُسْتَوْدِعَهَا			
7	أَنْكَمْ		أَنْكَمْ		
15	بُرْفِقْ		بُرْفِقْ	بُرْفِقْ	
17	مُرْبِيَّةٌ			مُرْبِيَّةٌ	55
41	مَجْرِيَّهَا			مَجْرِيَّهَا	
41	وَمُرْسَمَهَا			وَمُرْسَمَهَا (مع الإملاء)	
42	بِيَ بِيَ			بِيَ بِيَ (وقفا) بِيَ بِيَ (وصل)	

⁵⁵ This change is applies to wherever it is found in the Qur'aan.

Verse	Ḩafş	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazdī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
44	الْجُوْدِيٌّ			الْجُوْدِيٌّ	
50	مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ			
61	وَإِلَىٰ شَمُودٍ			وَإِلَىٰ شَمُودٍ	
69	قَالُوا سَلَامًا			قَالُوا سَلَامٌ	
69	قَالَ سَلَامٌ		قَالَ سَلَامٌ		
72	يَا وَيَّاهٍ			يَا وَيَّاهٍ	
72	شَيْخًا			شَيْخًا	
86	بَقِيقَتُ اللَّهِ			بَقِيقَتُ اللَّهِ	
89	لَا يَبْرُرُ مَنْكُمْ			لَا يَبْرُرُ مَنْكُمْ	
95	شَمُودٌ			شَمُودٌ	
106	شَفَعًا			شَفَعًا	

Verse	Həffş	Ibn Muhayşin	al-A'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidi
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
109	مُرْبِّيَةٌ				مُرْبِّيَةٌ
109	لَمْوَرْفُونْهُمْ	لَمْوَرْفُونْهُمْ			
111	وَانْ كُلَّ لَهَا		وَانْ كُلَّ لَهَا		
114	وَزْلَهَا	وَزْلَهَا	وَزْلَهَا	وَزْلَهَا	وَزْلَهَا

Sūrah Yūsuf

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
10	عَبَّاتٍ			عَنْمَةٌ	
10	بِلْقَصْلَهُ			تَلْقَصْلَهُ	
11	لَا تَمْنَأَ	لَا تَمْنَأَ ⁵⁶	لَا تَمْنَأَ ⁵⁶	لَا تَمْنَأَ ⁵⁶	
12	بِرْجَعٍ	بِرْجَعٍ		بِرْجَعٍ	
15	عَنْبَاتٍ			عَنْبَاتٍ	
16	عُشَّاً			عُشَّاً	
18	بَدَمْ كَذِبٍ			بَدَمْ كَذِبٍ	
23	بَيْتٍ	بَيْتٍ	بَيْتٍ	بَيْتٍ	

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

Verse	Hafs	Ibn Muhayṣin	al-Ámash	Hasan al-Baṣrī	Yahyā al-Yazidi
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī ¹
25	دُبْرٌ				
26	قِبْلٌ			دُبْرٌ	
27	دُبْرٌ			دُبْرٌ	
28	رَأْيٌ قَيِّضَهُ			رَأْيٌ قَيِّضَهُ	
28	دُبْرٌ			دُبْرٌ	
30	شَعْفَهَا شَعْفَهَا			شَعْفَهَا	
31	مِنْكَلًا			مِنْكَلًا ⁵⁷	مِنْكَلًا ⁵⁸
31	حَاشَ اللَّهُ			حَاشَ الْأَلَهُ	حَاشَ الْأَلَهُ ⁵⁹
35	لَسْنَةُ مُحَمَّدٍ			لَسْنَةُ مُحَمَّدٍ	لَسْنَةُ مُحَمَّدٍ

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

⁵⁸ According to *al-Kāmil al-Mufasṣal*, the wording is (مِنْكَلًا), but this contradicts the *Mufradah*. See *Mufradat Hasan al-Baṣrī*, pg. 331.

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

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Āmash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
38	عَايَّيٍ			عَايَّيٍ ⁶⁰	
45	وَادْكُرْ			وَادْكُرْ	
45	بَعْدَ أَمْهَةٍ			بَعْدَ أَمْهَةٍ	
45	أَنَا عَيْتُكُمْ			أَنَا عَيْتُكُمْ	
51	حَاشَ لِلَّهِ			حَاشَ اللَّهُ	
51	حَضْحَضْ			حَضْحَضْ	

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

Juz Thirteen

Verse	Ḩafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
64	حَيْرٌ حَافِظًا			حَيْرٌ حَافِظًا ⁶¹	
65	رُدْبٌ			رُدْبٌ ⁶¹	
73	تَالِلَةٌ	62 بِاللَّهِ			
76	وَعَاءٌ			وَعَاءٌ ⁶³	
84	يَا أَسْفَى			يَا أَسْفَى	
85	تَالِلَةٌ	64 بِاللَّهِ			
85	حَيْثُ شَكُونٌ حَرَضًا			حَيْثُ شَكُونٌ حَرَضًا	
86	وَحْزَنِي			وَحْزَنِي ⁶⁴	

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

⁶² This change applies to wherever it comes in the Qur'an.

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

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

Verse	Ḥafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
87	وَلَا يَتَسَوَّرُ			وَلَا يَتَسَوَّرُ	
87	وَلَا يَتَسَوَّرُ			وَلَا يَتَسَوَّرُ	
91	مِنْ رُوحِ اللَّهِ	بِاللَّهِ		مِنْ رُوحِ اللَّهِ	65
95	بِاللَّهِ	بِاللَّهِ		بِاللَّهِ	
105	وَكَيْنُ	وَكَيْنُ		وَكَيْنُ	
110	الرَّسُولُ	الرَّسُولُ		الرَّسُولُ	
110	قَنْجِيٌّ	قَنْجِيٌّ		قَنْجِيٌّ	

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

Sūrah al-Rā' d

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī	
2	بَيْرٌ			بَيْرٌ	
4	قطعٌ مُتَجَاوِرٌ وَجَنَانٌ			قطعٌ مُتَجَاوِرٌ وَجَنَانٌ	قطْعًا مُتَجَاوِرًا وَجَنَانٌ
17	بَقَرْهَا			بَقَرْهَا	بَقَرْهَا
29	وَحُسْنٌ				
33	وَصُدُورًا			وَصُدُورًا	
43	وَمِنْ عِنْدِهِ			وَمِنْ عِنْدِهِ	وَمِنْ عِنْدِهِ

Sūrah Ibrāhīm

Verse	Ḥafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'
3	وَيَصُدُّونَ				وَيَصُدُّونَ
4	بِسْنَانٌ قَوْمٌ			بِسْنَنٌ قَوْمٌ	
9	وَثِمُودٌ		وَثِمُودٌ		
9	لَا يَعْلَمُهُمْ	لَا يَعْلَمُهُمْ (باختلاس حسنة اليم)	لَا يَعْلَمُهُمْ		
15	وَاسْتَفْتَحُوا	وَاسْتَفْتَحُوا			
23	وَادْخُلَ			وَادْخُلَ	
34	مِنْ كُلِّ مَا			مِنْ كُلِّ مَا	مِنْ كُلِّ مَا
39	الْحَمْدُ لِلَّهِ				الْحَمْدُ لِلَّهِ
39	وَهَبَنِي				وَهَبَنِي
42	أَنْهَا بُوْحَرْمُ	أَنْهَا بُوْحَرْمُ			أَنْهَا بُوْحَرْمُ

Juz Fourteen

Sūrah H̄ijr

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi ^١	
8	بِرْلُ الْمَلَائِكَةِ	بِرْلُ الْمَلَائِكَةِ	بِرْلُ الْمَلَائِكَةِ		
14	يَعْرُجُونَ			يَعْرُجُونَ	
27	وَالْجَانِ			وَالْجَانِ ^{٦٦}	
51	وَيَنْهَا ^{٦٧}			وَيَنْهَا ^{٦٧}	
53	لَا تُؤْجِلْ			لَا تُؤْجِلْ	
55	مِنَ الْقَطْنَاطِينَ			مِنَ الْقَطْنَاطِينَ ^{٦٧}	
66	أَنْ دَأْرَ			أَنْ دَأْرَ	

^{٦٦} This change applies to wherever it comes in the Qur’ān.

^{٦٧} This change is attributed to Ḥasan al-Baṣrī according to *al-Muyassar* and *al-Kāmil al-Mufaṣṣal*. However, the correct view is that it is attributed to al-Ā'mash. *Al-Mubhij*, Vol. 3, pg. 21.

Verse	Hafş	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
72	سَكْرِتُمْ			سُكْرِتُمْ	
82	بِنْجَوْنَ			بِنْجَوْنَ	
86	هُوَ الْخَالقُ			هُوَ الْخَالقُ	

Sūrah Nāḥl

Verse	Hafs	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
16	وَالْجُمْ				
26	الشَّعْفُ	الشَّعْفُ			
27	شَرِكَيَ الْبَيْنَ	شَرِكَيَ الْبَيْنَ	68	شَرِكَيَ الْبَيْنَ	69
56	ثَالِكَ	بِاللَّهِ			
76	أَيْمَهَا بُرْجَهُ	أَيْمَهَا تُرْجَهُ			
103	إِسَانُ الْذِي			إِلَسَانُ الْذِي	
112	وَالْحَوْفُ	وَالْحَوْفُ		وَالْحَوْفُ	

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

⁶⁹ Al-Ahwāzī has not specified what the *harakah* of the *yā’* is in the word شَرِكَي (شَرِكَي). Al-Azmī has clarified that it is with a *fathah*, but others, such as Ibn al-Jazārī and al-Mutawallī in *al-Fawā’id al-Mu’tabarah* have mentioned that it is with a *kasrah*. Al-Qādī says, “Perhaps it is two different narrations for him.” Allah knows best.

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
116	الْكَذَبُ				الْكَذَبُ
124	جَعْلُ السَّبِيلِ			جَعْلُ السَّبِيلِ	

Juz Fifteen

Sūrah al-Isrā'

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
1	إِنَّرِيهٌ مِنْ عَيَاةِنَا			إِنَّرِاهٌ مِنْ عَيَاةِنَا	
5	عِبَادًا			عَيْنِدًا	
5	فَجَاسُوا خَلَلَ			فَجَاسُوا خَلَلَ	
13	طَلَّرَهُ			طَلَّرَهُ	
23	وَقْصَرَ زَبَلَ			وَقْصَرَ زَبَلَ	
27	إِنَّ الْمُبَدِّيَنَ			إِنَّ الْمُبَدِّيَنَ	
31	تَرْزُقُهُمْ	تَرْزُقُهُمْ	تَرْزُقُهُمْ	(بِخَلَالِ حِنْمَةِ النَّافِ)	
31	حَطَّلَهُ			حَطَّلَهُ	

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
41	وَلَقْدْ صَرَفْنَا				
44	وَلَقْدْ صَرَفْنَا تُسْبِحُ لَهُ			سَبَّحَ لَهُ	
60	وَجَنَاحُهُمْ			وَجَنَاحُهُمْ	
68	شَيْءٌ لَا يَجِدُوا				شَيْءٌ لَا يَجِدُوا
71	نَذِعُوا كُلُّ أَنْسَابٍ بِمَا يَمْهُمْ			يَذْعُوا كُلُّ أَنْسَابٍ بِكِتَابٍ	
80	وَقُلْ رَبِّ		وَقُلْ رَبِّ		
80	مَدْخَلٌ		مَدْخَلٌ		
80	مَحْرَجٌ		مَحْرَجٌ		
83	عَلَى الْإِنْسَانِ		عَلَى إِنْسَانٍ		
106	وَرْقَنَاهُ		وَرْقَنَاهُ		

Sūrah al-Kahf

Verse	Hafs	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
1	الْحَمْدُ لِلّٰهِ			الْحَمْدُ لِلّٰهِ	
5	كَبُرْتُ كَلِمَةً	كَبُرْتُ كَلِمَةً		كَبُرْتُ كَلِمَةً	
18	وَقَلَّتْ شَوَّهَةٌ			وَقَلَّتْ شَوَّهَةٌ	
18	لَوْ اطَّلَعْتَ			لَوْ اطَّلَعْتَ	
21	عَلَيْهَا			عَلَيْهَا	
22	حَمْسَةٌ			حَمْسَةٌ	
22	يَعْلَمُهُمْ	يَعْلَمُهُمْ	يَعْلَمُهُمْ	(باحتلال ضفة النيل)	
25	تَسْعًا			تَسْعًا	
28	وَلَا تَعْدُ عَيْنَكَ			وَلَا تَعْدُ عَيْنَكَ	

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
31	وَأَسْتَرْقِي	وَأَسْتَرْقُ			
33	وَقَبْرَنَا			وَقَبْرَنَا	
38	لَكِنَّهُوَ اللَّهُ			لَكِنْ أَنَا هُوَ اللَّهُ	
47	تَسْبِيرُ الْجِبالِ				
51	عَضْدًا			عَضْدًا	
52	شُرْكَانِيَ الْأَنْذِينِ			شُرْكَانِيَ الْأَنْذِينِ	
60	خُفْيَا			خُفْيَا	
68	خُبُرًا			خُبُرًا	
71	لِمَغْرِقِ أَهْلَهَا			لِمَغْرِقِ أَهْلَهَا	

Juz Sixteen

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'i	
77	يُصْبِحُوهُمَا	يُصْبِحُوهُمَا		يُصْبِحُوهُمَا	
77	أَنْ يَنْفَضِّلَ			أَنْ يَنْفَضِّلَ	
90	مَطْلَعَ	مَطْلَعَ		مَطْلَعَ	
91	جُرْجاً			جُرْجاً	
102	أَفَحَسِبَ	أَفَحَسِبَ			
109	بِمَثْلِهِ مَدَادًا	بِمَثْلِهِ مَدَادًا		بِمَثْلِهِ مَدَادًا	

Sūrah Maryam

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī
1	كِبِحْصٌ				⁷⁰ كِبِحْصٌ
9	هُوَ عَلَيْهِ			هُوَ عَلَيْهِ	
14	وَبِرًا			وَبِرًا	
21	هُوَ عَلَيْهِ			هُوَ عَلَيْهِ	
23	فَجَاهَهَا			⁷¹ فَجَاهَهَا	
23	مَنْسِبِيَا			مَنْسِبِيَا	
31	دُمْثٌ			دُمْثٌ	
14	وَبِرًا			وَبِرًا	

⁷⁰ The change is that he reads the *hā'* with a *dammah*. Al-Qādī relates, “The meaning of reciting with a *dammah* is not that he changes the *alif* into a *wāw*. Instead the intent is *takhfīm* of the *alif*, which is the opposite of *imālah*. So he reads with a pure *fathah* which is free from any hint of *imālah*.” Some, such as al-Dānī, have taken the view that the intent is that he reads the *alif* with a hint of *imālah* towards a *wāw*. Allah knows best.

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

Verse	Hâfiş	Ibn Muhayşin	al-A' mash	Hasan al-Bâṣrî	Yahyâ al-Yazidî
		al-Mufradah	al-Mubhij	al-Shanabûdhî	al-Muṭṭawi'î
34	يَمْرُونَ			تَمْرُونَ	
59	أَصْنَاوُا الصَّلَاةَ			أَصْنَاوُا الصَّلَاةَ	
61	جَبَابٌ عَدْنٌ		جَبَابٌ عَدْنٌ	جَبَابٌ عَدْنٌ	جَبَابٌ عَدْنٌ
73	وَإِذَا شَهَلَ	وَإِذَا شَهَلَ			
85	نَخْشُرُ الْمُتَقْبِلِينَ			يَخْشُرُ الْمُتَقْبِلِينَ	
86	وَنَسْوُقُ الْمُجْرِمِينَ			وَنَسْوُقُ الْمُجْرِمِينَ	الْمُجْرِمُونَ

Sūrah TāHā

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī
1	طه				طه
12	طَهُي			طَهُي	طَهُي
25	بِي صَدْرِي				بِي صَدْرِي
40	وَلَا تَحْرَنْ			وَلَا تَحْرَنْ	
45	أَنْ يَخْرُكَ		أَنْ يَخْرُكَ		
50	حَلْقَةٌ			حَلْقَةٌ	
52	لَا يَضْلُلُ			لَا يَضْلُلُ	
58	سَوْئٍ			سَوْئٍ	
59	يَوْمٌ			يَوْمٌ	يَوْمٌ
66	وَعَصَبَتِهِمْ				وَعَصَبَتِهِمْ
71	فَلَاقُتُهُمْ			فَلَاقُتُهُمْ	فَلَاقُتُهُمْ

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Ā' mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubbij	al-Shanabūdhī	al-Muṭṭawī	
71	وَلَا صَبَّرْتُمْ	وَلَا صَبَّرْتُمْ		وَلَا صَبَّرْتُمْ	
77	بَيْسَا			بَيْسَا	
78	قَعْدَتُمْ		قَعْدَتُمْ	(مع الإملاء)	
78	مَا عَشَّتُمْ		مَا عَشَّتُمْ	(مع الإملاء)	
84	وَلَا حُمْرَأُونَ			وَلَا حُمْرَأُونَ	72
90	وَإِنْ زَكَرْتُمْ		وَإِنْ زَكَرْتُمْ		
96	بَصَرْتُمْ		بَصَرْتُمْ	73	
96	فَنَضَّلْتُمْ فَنَضَّلْتُمْ		فَنَضَّلْتُمْ فَنَضَّلْتُمْ		

⁷² The change is that the hamzah maksirah is read with *tas-hil*.

⁷³ According to *al-Muyassar*, *al-Budūr* and *al-Kāmil al-Mufaṣṣal*, he reads (بَهْرَثْ بِا مْ تَهْرُوا) with a *kasrah* on the *sād*. But *al-Mubbij*, *al-Ithāf* and *al-Fawā'id* do not mention *fathah* of the *sād*. *Al-Mubhij*, Vol. 3, pg. 119. *Al-Ithāf*, pg. 388. Allah knows best.

Verse	Ḩafş	Ibn Muḥayṣin	al-Ā'mash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
97	خَلْتَ			خَلْتَ	
102	وَخَنِشُرٌ الْمُجْرِمِينَ			وَخَنِشُرٌ الْمُجْرِمُونَ	
121	سَوْعَاتُهُما			سَوْعَاتُهُما	
121	يَخْصِقُانِ			يَخْصِقُانِ	
124	ضَنَّكًا			ضَنَّكًا (مع الإملالة)	
130	وَأَطْرَافَ			وَأَطْرَافَ	

Juz Seventeen

Sūrah al-Anbiyā'

Verse	Hafṣ	Ibn Muḥayṣin	al-A' mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Mutṭawi ¹	
21	يُنْشِرُونَ			يُنْشِرُونَ	
24	الْحَقِّ ⁷⁴	الْحَقِّ ⁷⁴			
35	ذَائِقَةُ الْمَوْتِ			ذَائِقَةُ الْمَوْتِ	ذَائِقَةُ الْمَوْتِ
57	وَبِاللَّهِ	وَبِاللَّهِ			
90	رَعِيَا وَرَهِيَا			رَعِيَا وَرَهِيَا	
92	أُمَّةٌ وَاحِدَةٌ			أُمَّةٌ وَاحِدَةٌ	أُمَّةٌ وَاحِدَةٌ
98	حَصْبٌ		75 حَصْبٌ		

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

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

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yaḥyā al-Yazīdī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
104	السِّجْل			السِّجْل	

Sūrah al-Ḥajj

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
4	إِنَّهُ مَنْ تَوَلَّهُ فَأَنَّهُ ⁷⁶			إِنَّهُ مَنْ تَوَلَّهُ قَاتِلُهُ ⁷⁶	
5	الْبَعْثٌ			الْبَعْثٌ	
9	ثَانِي عَطْلَفَهُ			ثَانِي عَطْلَفَهُ	
11	خَيْرُ الدُّنْيَا وَالآخِرَةِ				
20	يَصْهُرُ			يَصْهُرُ	
25	وَمَنْ يُرِدُ فِيهِ الْحَادِيدُ بِضَلَّامٍ ⁷⁷			وَمَنْ يُرِدُ فِيهِ الْحَادِيدُ بِضَلَّامٍ ⁷⁷	
27	وَأَذْنُنْ		وَأَذْنُنْ ⁷⁷		
27	بِالْحَجَّ			بِالْحَجَّ	

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

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

Verse	Hafs	Ibn Muhayşin	al-Ámash	Hasan al-Basri	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawī	
31	فَتَخْطُلْهُ			فَتَخْطُلْهُ	
35	وَالْمُجْبِي الصَّلَاةٌ ⁷⁸			وَالْمُقْبِي الصَّلَاةٌ	
36	وَالْبَدْنَ			وَالْبَدْنَ	
36	صَوَافٍ			صَوَافِ	
42	وَنَمُودٌ			وَنَمُودٌ	
45	فَكَبَّينَ	فَكَبَّينَ		فَكَبَّينَ	
48	وَكَبَّينَ			وَكَبَّينَ	
55	فِي مُرْبَةٍ			فِي مُرْبَةٍ	
73	وَلَوْ اجْتَمَعُوا			وَلَوْ اجْتَمَعُوا	

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

Juz Eighteen

Sūrah al-Mu’minūn

Verse	Ḩafṣ	Ibn Muḥayṣin	al-Ā’mash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
20	سَيِّنَاتُهُ			سِيَّسًا	
20	وَصَبْعَنِ			وَصَبْعًا	
23	يَا قَوْمُ				
23	مِنْ إِلَهٍ غَيْرِهِ	مِنْ إِلَهٍ غَيْرِهِ		مِنْ إِلَهٍ غَيْرِهِ	
50	زَفْرَةٌ			زَفْرَةٌ	
67	سَمَاءِمًا			سَمَاءِمًا	
86	وَرَبُّ الْعَرْشِ الْعَظِيمِ	وَرَبُّ الْعَرْشِ الْعَظِيمِ			
113	الْعَادِينَ			الْعَادِينَ	

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
116	رَبُّ الْعَرْشِ الْكَرِيمُ				
117	لَا يُفْلِحُ			لَا يُفْلِحُ	

Sūrah al-Nūr

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
2	وَلَا يُخْدِمُ ^١		وَلَا يُخْدِمُ ^٢		
21	مَا زَكَّى			مَا زَكَّى	
22	وَيَعْمَلُونَ ^٣ وَلِصْفَحُوا			وَلِصْفَحُوا وَلِصْفَحُوا	
25	دَيْنَهُمُ الْحَقُّ		دَيْنَهُمُ الْحَقُّ	دَيْنَهُمُ الْحَقُّ	
32	مِنْ عِبَادِكُمْ ^٤			مِنْ عِبَادِكُمْ	
35	دَرِسِيٌّ		دَرِسِيٌّ		
35	بُوقُدٌ	تَوَقُّدٌ ^٥		تَوَقُّدٌ ^٦	
37	يَوْمًا تَقْلِبُ ^٧	يَوْمًا تَقْلِبُ ^٨			

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

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī	
41	يَنْعُولُونَ			تَنْعَلُونَ	
43	خَلَّا لَهُ		خَلَّا لَهُ		
51	إِنَّمَا كَانَ قُولُّ			إِنَّمَا كَانَ قُولُّ	
58	الْحَلْمُ			الْحَلْمُ	
59	الْحَلْمُ			الْحَلْمُ	
63	دُعَاءُ الرَّسُولِ	بِسْمِكَ		دُعَاءُ الرَّسُولِ بِسْمِكَ	

Sūrah al-Furqān

Juz Nineteen

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
22	حُجْرًا			حُجْرًا	حُجْرًا
28	يَا وَيَّا			يَا وَيَّا	يَا وَيَّا
49	وَسَقِيَةٌ			وَسَقِيَةٌ	وَسَقِيَةٌ
53	حُجْرًا			حُجْرًا	حُجْرًا
61	وَقْنَمًا			وَقْنَمًا	وَقْنَمًا
63	عَلَى الْأَرْضِ		عَلَى الْأَرْضِ		

Sūrah al-Shu‘arā’

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā‘mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi‘ī
21	لَمَّا حَضَرُوكُمْ			لَمَّا حَضَرُوكُمْ	
24	إِنْ كُنْتُمْ			أَنْ كُنْتُمْ	
37	بِكُلِّ سَاحِرٍ		بِكُلِّ سَاحِرٍ		
49	لَا قَطْعَنَّ		لَا قَطْعَنَّ	لَا قَطْعَنَّ	
49	وَلَا ضَلَّلُوكُمْ		وَلَا ضَلَّلُوكُمْ	وَلَا ضَلَّلُوكُمْ	
60	قَاتِلُوكُمْ		قَاتِلُوكُمْ	قَاتِلُوكُمْ	
82	حَطَابِيَّيِّي			حَطَابِيَّيِّي	
141	نَمُودُونَ			نَمُودُونَ	
149	وَتَسْجِدُونَ			وَتَسْجِدُونَ	وَتَسْجِدُونَ
184	وَالْجِيلَةَ			وَالْجِيلَةَ	وَالْجِيلَةَ
198	الْأَجْمَعِينَ			الْأَجْمَعِينَ	الْأَجْمَعِينَ

Verse	Hafṣ	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'	
202	فَتَأْكُمْ بِعْثَمْ			فَتَأْكُمْ	
202	بِعْثَةَّ بِعْثَةَّ			بِعْثَةَّ	
221	الشَّيَاطِينَ			الشَّيَاطِئُونَ	

Sūrah al-Naml

Verse	Ḥafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi'
11	حَسِنًا			حَسِنًا	
18	لَا يُجْهِلُنَّكُمْ			لَا يُجْهِلُنَّكُمْ	
25	لَا يَسْبِحُونَ			هَلَّا يَسْبِحُونَ أَلَا يَسْبِحُونَ	
26	رَبُّ الْعَرْشِ الْمُظْلِمِ				
45	إِلَى شَمْوَدَ			إِلَى شَمْوَدَ	
56	فَمَا كَانَ جَوَابُ				فَمَا كَانَ جَوَابُ

Juz 20

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubbij	al-Shanabūdhī	al-Muṭṭawī	
60	أَمْنٌ			80 ^{۸۰} أَمْنٌ	
66	بِلْ أَدَارَةٍ	بِلْ عَادَرَةٍ			
74	مَا تَكُونُ ^{۲۴}				
81	عَابِدُ الْعُوْمِيِّ			عَابِدُ الْعُوْمِيِّ	
82	شَكِّهُمْ أَنْ ^{۲۵}			شَكِّهُمْ أَنْ ^{۲۵}	شَكِّهُمْ أَنْ ^{۲۵} التَّاسِ
87	الظُّور			الظُّور	
87	ذَارِبَيْنَ			ذَارِبَيْنَ	
91	هَذِهِ الْبَلَدَةُ	هَذِهِ الْبَلَدَةُ			

^{۸۰} The same change applies in verses 61, 62, 63 and 64.

Sūrah al-Qaṣāṣ

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī
4	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		
12	تَعْرِفُونَ	تَعْرِفُونَ		يَعْرِفُونَ ⁸¹	
12	تَجْزَئُنَ			تَجْزَئُنَ	
12	وَلِتَعْلَمُ			وَلِتَعْلَمُ	
15	قَاسِيَةً شَاهِدَةً			قَاسِيَةً شَاهِدَةً	قَاسِيَةً شَاهِدَةً
25	قَبْحَةً شَاهِدَةً أَحْدَادُهَا	قَبْحَةً شَاهِدَةً أَحْدَادُهَا	قَبْحَةً شَاهِدَةً أَحْدَادُهَا		
28	أَعْصَمَا			أَعْصَمَا	أَعْصَمَا
32	الرَّهْبَبُ			الرَّهْبَبُ	الرَّهْبَبُ
51	وَلَقَدْ وَصَلَّيْنا			وَلَقَدْ وَصَلَّيْنا	وَلَقَدْ وَصَلَّيْنا
62	شَرِكَةً لِّذِينَ	شَرِكَةً لِّذِينَ	شَرِكَةً لِّذِينَ	شَرِكَةً لِّذِينَ	شَرِكَةً لِّذِينَ

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

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'	
69	شُكْرٌ	شُكْرٌ			
74	شُرَكَاءُ الْبَيْنَ	شُرَكَاءُ الْبَيْنَ		شُرَكَاءُ الْبَيْنَ	

Sūrah al-'Ankabūt

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'	
12	وَلَنْجِيلٌ			وَلَنْجِيلٌ	

Juz Twenty-one

Verse	Ḩafş	Ibn Muḥayṣin	al-Ā'mash	Ḩasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
24	فَمَا كَانَ جَوَابٌ			فَمَا كَانَ جَوَابٌ	
29	فَمَا كَانَ جَوَابٌ			فَمَا كَانَ جَوَابٌ	
53	بِعْنَةٌ			بِعْنَةٌ	
57	ذَائِقَةُ الْمَوْتِ			ذَائِقَةُ الْمَوْتِ	
57	بِرْجُونَ			بِرْجُونَ	
60	وَكَيْنَ			وَكَيْنَ	

Sūrah Rūm

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
48	مِنْ خَلَّا		مِنْ خَلَّا		
53	عَلَادُ الْعُمَيْ		عَلَادُ الْعُمَيْ ⁸²		

⁸² He stops on (لـ) without a *yā'*.

Sūrah Luqmān

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
14	وَفَضْلَاهُ			وَفَضْلَاهُ	
22	وَمَنْ يُسْلِمُ		وَمَنْ يُسْلِمُ		
27	وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحَارٍ			وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحَارٍ	
31	بِنِعْمَاتِ اللَّهِ			بِنِعْمَاتِ اللَّهِ	

Sūrah al-Sajdah

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
5	مَمَا يَعْدُونَ			مَمَا يَعْدُونَ	مَمَا يَعْدُونَ
10	صَلَّنَا			صَلَّنَا	
17	أَحْيَ	أَحْيَ	أَحْيَ	أَحْيَ	أَحْيَ
17	قُرْةٌ أَعْيُنٌ			قُرَّاتٌ أَعْيُنٌ	
23	فِي مُرْبَدٍ			فِي مُرْبَدٍ	
23	لِبْنَى إِسْرَائِيلَ			لِبْنَى إِسْرَائِيلَ	

Sūrah al-Aḥzāb

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
4	نَظَاهُونَ				نَظَاهُونَ
13	عَوْزَةٌ				عَوْزَةٌ
14	سُؤلُوا				سُؤلُوا
30	يُضَاعِفُ لَهَا الْعَذَابُ	يُضَاعِفُ لَهَا الْعَذَابُ	يُضَاعِفُ لَهَا الْعَذَابُ		

Juz Twenty-two

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
32	فَيَضْمِعُ	فَيَضْمِعُ			
50	إِنْ وَهَبَتْ			أَنْ وَهَبَتْ	
51	تَقْرَأُ أَعْيُّنَنْ	تَقْرَأُ أَعْيُّنَنْ		تَقْرَأُ ٨٣ أَعْيُّنَنْ	
66	تَقْلِبُ			تَقْلِبُ	
68	وَكَانَ عِنْدَ اللَّهِ			وَكَانَ عِنْدَ اللَّهِ	
73	وَتَبَوَّنْ			وَتَبَوَّنْ	

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

Sūrah al-Saba'

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
3	وَلَا أَضْعُرُ			وَلَا أَضْعُرُ	
3	وَلَا أَكْبِرُ			وَلَا أَكْبِرُ	
10	يَا جِبَالُ أَوْيَنِي			يَا جِبَالُ أَوْيَنِي	
23	إِذَا فَشَّعَ			إِذَا فَشَّعَ	
27	أَرْوَنِي الْزَّيْنِ	أَرْوَنِي الْزَّيْنِ		أَرْوَنِي الْزَّيْنِ	
37	تَهَسِّلُكُمْ			تَهَسِّلُكُمْ	
37	فِي الْعَرْفَاتِ			فِي الْعَرْفَاتِ	
39	وَيَهْدِرُ لَهُ			وَيَهْدِرُ لَهُ	

Sūrah al-Fātir

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
11	مِنْ عُمْرِهِ			مِنْ عُمْرِهِ	
13	وَالَّذِينَ شَدَّعُونَ			وَالَّذِينَ يَدْعُونَ	

Sūrah YaSin

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
1	بِسْ			يَا سَيِّدِنَا	
3	تَزْيِيلٌ			تَزْيِيلٌ	
9	فَاعْشِنَا هُمْ			فَاعْشِنَا هُمْ	

Juz Twenty-three

Verse	Hafs	Ibn Muhayyin	al-A'mash	Hasan al-Basri	Yahyā al-Yazidī
		al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi'
10	اَنذِرْنَا مُّمَّا أَنْذَرْتُكُمْ		اَنذِرْنَا مُّمَّا أَنْذَرْتُكُمْ		
19	طَبِيعَمْ				طَبِيعَمْ
20	يَا قَوْمَ اِثْعَوْنَا	يَا قَوْمَ اِثْعَوْنَا			
30	يَا حَسَنَةً عَلَى الْعِبَادِ				يَا حَسَنَةً عَلَى الْعِبَادِ
31	مِنَ الْقَرْوَنَ اِنْهُمْ				مِنَ الْقَرْوَنَ اِنْهُمْ
35	مِنْ نَمْرُودِ				مِنْ نَمْرُودِ
43	يُعْرِفُهُمْ				يُعْرِفُهُمْ
50	يَرْجُوْنَ	يَرْجُوْنَ			
51	فِي الصُّورِ				فِي الصُّورِ
72	رَكْوَهُمْ				رَكْوَهُمْ

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Muṣradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'	
81	وَهُوَ الْحَالِقُ				وَهُوَ الْحَالِقُ
83	مَلْكُوتُ				مَلْكُوتُ

Sūrah al-Şāffāt

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
10	حَطَّافٌ				⁸⁴ حَطَّافٌ
37	وَصَدِقَ الْمُرْسَلِينَ				وَصَدِقَ الْمُرْسَلُونَ
54	مُظَلِّعُونَ	مُظَلِّعُونَ			
55	فَاطَّالَعَ	فَاطَّالَعَ			
56	قَالَ تَالَّهُ	قَالَ بِاللَّهِ			
103	فَلَمَّا أَسْلَمَا			فَلَمَّا سَلَّمَا	فَلَمَّا سَلَّمَا
163	صَالِ الْجَحْمَ			correct	صَالِ الْجَحْمَ

⁸⁴ This change is mentioned in *Mufradat al-Hasan al-Baṣrī*, Al-Bannā' and al-Qādī have added another option: (خَطَّافٌ), with *kasrah* of the *kha*' as well.

Sūrah Ṣād

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
1	ص			صَاد	
22	وَلَا نُشْطِطُ			وَلَا نُشَاطِطُ	
23	تَسْعُ وَتِسْعُونَ			تَسْعُ وَتِسْعُونَ	
24	فَتَنَّاهُ			فَتَنَّاهُ	
45	أُولَئِي الْأَيْدِي			أُولَئِي الْأَيْدِي	
75	بَيْدَىٰ أَسْتَكْبَرَتْ			بَيْدَىٰ أَسْتَكْبَرَتْ	
84	قَالْحَىٰ وَالْحَقَّ			قَالْحَىٰ وَالْحَقَّ	
	أَقْوَلْ			أَقْوَلْ	

Sūrah al-Zumar

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
30	إِنَّمَا مَلِكُ هَبْشَيْنِ وَإِنَّمَا مَلِكُ مَالِكِ هَبْشَيْنِ	إِنَّمَا مَلِكُ هَبْشَيْنِ وَإِنَّمَا مَلِكُ مَالِكِ هَبْشَيْنِ		إِنَّمَا مَلِكُ هَبْشَيْنِ وَإِنَّمَا مَلِكُ مَالِكِ هَبْشَيْنِ	إِنَّمَا مَلِكُ هَبْشَيْنِ وَإِنَّمَا مَلِكُ مَالِكِ هَبْشَيْنِ

Juz Twenty-four

Verse	Hafs	Ibn Muhayyin	al-A'mash	Hasan al-Basri	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'i	
38	حَسْنِيُّ اللَّهُ	حَسْنِيُّ اللَّهُ			
55	بَعْثَةٌ			بَعْثَةٌ	
56	يَا حَسْرَنَا			يَا حَسْرَنِي	
59	جَائِزَاتٌ			جَائِزَاتٌ	
67	حَقٌّ قَدْرٌ		حَقٌّ قَدْرٌ		
67	قِبْضَتُهُ			قِبْضَتُهُ	
68	فِي الصُّورِ			فِي الصُّورِ	

Sūrah Ghāfir

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
8	جَنَّاتٍ عَدْنٍ			جَنَّةً عَدْنٍ	
8	وَذُرِّيَّاتٍ		وَذُرِّيَّاتٍ		
15	لِتَنْذِرَ			لِتَنْذِرَ	
26	أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ			أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ	
28	رَبِّيَ اللَّهُ	رَبِّيَ اللَّهُ			
31	وَمَوْدَ		وَمَوْدَ		
64	صُورَكُمْ		صُورَكُمْ	صُورَكُمْ	
66	جَاعِنِي الْبَيْسَانِ	جَاعِنِي الْبَيْسَانِ		جَاعِنِي الْبَيْسَانِ	جَاعِنِي الْبَيْسَانِ

Sūrah Fuṣṣīlat

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
6	قُلْ إِنَّمَا		قَالَ إِنَّمَا		
6	بُرْحَىٰ			يُؤْجِي	
17	وَأَمَّا نَمُوذَرُ			وَأَمَّا نَمُوذَرُ	وَأَمَّا نَمُوذَرُ
54	فِي مُرْبَدٍ			فِي مُرْبَدٍ	

Juz Twenty-five

Sūrah al-Shūrā

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
28	قَطْلُوا		قَطْلُوا		

Sūrah al-Zulkhruf

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi'i	
18	يَسِّعُوا			يَسِّعُوا	
19	عِبَادُ الرَّحْمَنِ		عِبَادُ الرَّحْمَنِ		
19	شَهَادَةُ			شَهَادَةُ	
26	إِلَيْ			إِلَيْ	
26	بَرِيَّ			بَرِيَّ	
32	سَخْنُ			سَخْنُ	
53	أَسْوَرَةٌ			أَسْوَرَةٌ	
61	وَالَّهُ لَعَلَمْ			وَالَّهُ لَعَلَمْ	
66	بَعْثَةٌ			بَعْثَةٌ	

Sūrah al-Dukhān

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
8	رَبْعٌ وَرَبْعٌ	رَبْعٌ وَرَبْعٌ			
16	بِطْلُشُ الْبَطْلَشَةُ			بِطْلُشُ الْبَطْلَشَةُ	
22	أَنْ			أَنْ	
45	كَالْمَهْلِ			كَالْمَهْلِ	
53	وَاسْتَبرْقٌ	وَاسْتَبرْقٌ			

Sūrah al-Jāthiyah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'i	
13	جَمِيعًا مِنْهُ	جَمِيعًا مِنْهُ			
23	عَشَّارَةً		عَشْرَةً عَشْرَةً		
25	مَا كَانَ حَاجَةً			مَا كَانَ حَاجَةً	

Juz Twenty-six

Sūrah al-Ahqāf

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
4	أَوْ أَثَرَةٌ			أَوْ أَثَرَةٌ	
15	وَفَصَالَهُ			وَفَصَالَهُ	
16	تَتَقَبَّلُ			يَتَقَبَّلُ	
16	وَتَسْجَدُ			وَتَسْجَدُ	
17	أَنْ أَخْرُجَ			أَنْ أَخْرُجَ	
20	أَذْهَبَهُمْ			أَذْهَبَهُمْ	
25	لَا يُرِي إِلَّا			لَا يُرِي إِلَّا	
33	وَلَمْ يَعِي			وَلَمْ يَعِي	
35	بَلَاغٌ			بَلَاغًا	

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
35	يَهُلُّ إِلَّا الْقَوْمُ الْفَاسِدُونَ	يَهُلُّ إِلَّا الْقَوْمُ الْفَاسِدُونَ		يَهُلُّ إِلَّا الْقَوْمُ الْفَاسِدُونَ	يَهُلُّ إِلَّا الْقَوْمُ الْفَاسِدُونَ

Sūrah Muḥammad

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī	
4	وَمَا فَدَأَهُ وَمَا فَدَأَهُ	وَمَا فَدَأَهُ	وَمَا فَدَأَهُ	وَمَا فَدَأَهُ	
4	قَتَلُوا قَتَلُوا			قَتَلُوا	
6	عَرَفُوهَا عَرَفُوهَا				
13	وَكَيْنُونَ وَكَيْنُونَ				
18	بَعْثَةٌ بَعْثَةٌ				
27	تَوْقِيهٌ تَوْقِيهٌ				
37	وَيَسْرُجْ أَصْبَانَكُمْ وَيَسْرُجْ أَصْبَانَكُمْ				

Sūrah al-Fatḥ

Verse	Hafs	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
18	وَأَنْجَمْ فَتَحًا			وَأَنْجَمْ فَتَحًا	
19	يَحْدُونَهَا		تَحْدُونَهَا		
29	أَشِدَّادَهُ			أَشِدَّادَهُ	
29	رَجَمَّاهُ			رَجَمَّاهُ	
29	أَنْزَرَ			عَاثَارَ	
29	الْأَخْيَلِ			الْأَخْيَلِ	
29	شَطَّاهُ ⁸⁵	شَطَّاهُ			

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

Sūrah al-Ḥujurāt

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
10	أَخْوَنُكُمْ			إِخْوَانَكُمْ	
12	وَلَا تَجْنِسُونَا			وَلَا تَحْسَسُونَا	

Sūrah Qāf

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
1	ق			قَافِ	
3	أَعْدَا			إِذَا	
12	وَمَوْدُودٌ			وَمَوْدُودٌ	
20	فِي الصُّورِ			فِي الصُّورِ	
24	الْفَتَنَا			الْفَتَنَةُ	
30	يَوْمَ نَبْعَلُ			يَوْمَ يَبْعَلُ	
36	وَنَبْعَلُوا			وَنَبْعَلُوا	

Sūrah al-Dhāriyāt

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabudhī	al-Muṭṭawi'ī	
7	الْجِبَرُ				الْجِبَرُ
12	إِيَّاهُ			إِيَّاهُ	
22	رَزْقُكُمْ أَرْزَاقُكُمْ				
25	فَقَالُوا سَلَامًا		فَقَالُوا سَلَامٌ		

Juz Twenty-seven

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
43	وَفِي شَمْوَدٍ			وَفِي شَمْوَدٍ	
44	الصَّاغِعَةُ				الصَّوَاقُعُ
58	هُوَ الرَّازِقُ		هُوَ الرَّازِقُ		
58	ذُو الْقُوَّةِ الْمُتَبَيِّنِ		ذُو الْقُوَّةِ الْمُتَبَيِّنِ		ذُو الْقُوَّةِ الْمُتَبَيِّنِ

Sūrah al-Ṭūr

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Muṭṭawi'ī		
48	بِعِنْدَنَا	بِعِنْدَنَا		بِعِنْدَنَا	
49	وَادْبَارٌ		وَادْبَارٌ		

Sūrah al-Najm

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Muṭṭawi'ī		
1	وَالْجُمْ			وَالْجُمْ	
31	لِسْجُونِيَّ			لِسْجُونِيَّ	
31	وَتْكُنْيِيَّ			وَتْكُنْيِيَّ	
37	الَّذِي وَقَ	الَّذِي وَقَ		الَّذِي وَقَ	
53	وَالْمُؤْتَكَةَ			وَالْمُؤْتَكَةَ	وَالْمُؤْتَكَاتَ

Sūrah al-Qamar

Verse	Hafṣ	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
12	قَالَتْنِي الْمَوَانِ			قَالَتْنِي الْمَأْوَانِ	
14	بِأَعْيُونَا			بِأَعْيُونَا	
19	فِي يَوْمٍ نَّحِيلٍ			يَوْمٌ يَوْمٌ نَّحِيلٍ	
28	وَنَبِشُّهُمْ			وَنَبِشُّهُمْ	
31	الْمُحْتَضَرُ			الْمُحْتَضَرُ	
54	وَنَزَّهَ	وَنَزَّهَ			

Sūrah al-Rāhmān

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawī ⁸⁶	
8	الْأَنْصَوْهَا			لَا نَظُنُوهَا ⁸⁶	
15	الْجَانِبُ			الْجَانِبُ	
24	وَلَهُ الْجَوَارُ			وَلَهُ الْجَوَارُ	
26	قَانِيٌّ (وَقَنِيٌّ)			سَقِيرٌ	
31	سَقِيرٌ				
35	وَخَاسِنُ			وَخَسِنُ	
44	يَطْلُوفُونَ			يَطْلُوفُونَ ⁸⁷	
54	مِنْ أَسْبَثَرْقِ	أَسْبَثَرْقَ	مِنْ أَسْبَثَرْقِ		

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

⁸⁷ In *al-Mubhij*; (بَلْقَوْنَ), with *tashdīd* of the *tā'* and a *fatiḥah*, and with *tashdīd* of the *wāw* and a *fatiḥah* of the *yā'* i.e. (*Al-Muyassar* and *al-Kāmil al-Mufaṣṣal* mention *dammah* of the *yā'*. Perhaps the correct view is *fatiḥah* of the *yā'*. And in this way, with *fatiḥah* of the *yā'*, it comes in the copies *al-Fawā'id* and *al-Itḥāf* with me. Allah knows best.

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'	
76	عَلَى رَفْرُوفٍ	عَلَى رَفَارِقٍ			
76	وَعَبَّارِي	وَعَبَّارِي			

Sūrah al-Wāqi'ah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī'	
3	خَافِضَةٌ رَافِعَةٌ				خَافِضَةٌ رَافِعَةٌ
65	قَهْلَانٌ			قَهْلَانٌ	

Sūrah al-Ḥadīd

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'i	
16	أَمْ بَلْنِ			أَمْ بَلْنِ	
16	وَمَا تَرَلَ		وَمَا تَرَلَ		

Juz Twenty-eight

Sūrah al-Mujādalah

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Muṣfradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
2	يُظَاهِرُونَ			يُظَاهِرُونَ	
3	يُظَاهِرُونَ			يُظَاهِرُونَ	
7	وَلَا أَكْبَرُ			وَلَا أَكْبَرُ	
9	فَلَا تَنْتَجُوا	فَلَا تَنْتَجُوا			
11	تَسْعُوا			تَسْعُوا	
22	وَلَا يَدْعُونَ	وَلَا يَدْعُونَ	وَلَا يَدْعُونَ		

Sūrah al-Ḥashr

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'i	
3	الْجَلَاءُ			الْجَلَاءُ	
14	جُنْدُرٌ	جُنْدُرٌ		جُنْدُرٌ	
17	فَكَانَ عَاقِبَتْهُمَا			فَكَانَ عَاقِبَتْهُمَا	
17	خَالِدَيْنَ			خَالِدَيْنَ	
24	الْتَّارِيُّ	88	الْتَّارِيُّ		
24	الْمُصَوَّرُ	الْمُصَوَّرُ		الْمُصَوَّرُ	

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

Sūrah al-Mumtahanaḥ

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
10	وَلَا تُمْسِكُوا			وَلَا تُمْسِكُوا	
11	فَعَاقِبَمُ			فَعَاقِبَمُ	

Sūrah al-Ṣaff

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
14	فَإِنَّا	فَإِنَّا	فَإِنَّا		

Sūrah al-Jumu‘ah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
6	فَتَمِيزُوا الْمُؤْمِنُونَ				
9	الْجَمْعَةُ		الْجَمْعَةُ		

Sūrah al-Munāfiqūn

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
2	إِيمَانٌ مُّؤْمِنٌ				إِيمَانٌ مُّؤْمِنٌ
8	لَئِنْهُجُنَ الْأَعْزَمُ				لَئِنْهُجُنَ الْأَعْزَمُ

Sūrah al-Taghabun

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
3	فَحَسْنَ صَوَرَكُمْ				فَحَسْنَ صَوَرَكُمْ
17	يُضَاعِدُهُ	بِصُرُوفَهُ			

Sūrah al-Ṭalaq

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
8	وَكَيْنَ	وَكَيْنَ			

Sūrah al-Tahrīm

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
4	وَجِبْرِيلُ ^۲	وَجِبْرِيلُ ^۳	وَجِبْرِيلُ ^۴	وَجِبْرِيلُ ^۵	

Juz Twenty-nine

Sūrah al-Qalam

Verse	Hafs	Ibn Muḥayṣin	al-A'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi ¹	
1	ن			بُون	
13	عُثْرٌ			عُثْرٌ	
14	أَنْ كَانَ			حَانْ كَانَ	
15	إِذَا شُئْلَى			حَادَا شُئْلَى	
38	إِنْ لَكُمْ فِيهِ			حَالْ لَكُمْ فِيهِ ⁸⁹	
39	بِالْعَهْدِ			بِالْعَهْدِ	
42	يُكْشِفُ			يُكْشِفُ	
49	أَنْ تَدَارِكَهُ			أَنْ تَدَارِكَهُ	

⁸⁹ *Al-Muyassar* includes this change as being applied to (إِنْ لَكُمْ لَمَا تَحْكُمُونَ) as well, but this is *sahw* from him.

Sūrah al-Hāqqah

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
4	ثُمُودٌ			ثُمُودٌ	
5	ثُمُودٌ			ثُمُودٌ	
14	وَجِيلٌ			وَجِيلٌ	

Sūrah al-Mā'ārij

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
38	يَدْخُلَ			يَدْخُلَ	
40	الْمَشَارِقُ وَالْمَغَارِبُ				
43	نَصْبٌ				نَصْبٌ

Sūrah Nūḥ

Verse	Hāfiṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi’ī	
5	قَالَ رَبِّ	قَالَ رَبِّ	قَالَ رَبِّ	الْمُتَّهِ	
5	قُوْمِيٌّ				قُوْمِيٌّ
21	رَبِّ		رَبِّ		
21	رَوْلَدُ			رَوْلَدُ	
22	كَبَارًا	كَبَارًا			
23	وَلَا يَعْوَثُ وَلَا يَعْوَقُ			وَلَا يَعْوَثُ وَلَا يَعْوَقُ	

Sūrah Jinn

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
16	وَأُولَئِنِ اسْتَهْمَوْا			وَأُولَئِنِ اسْتَهْمَوْا	
19	لَبَدَّا	لَبَدَّا	لَبَدَّا	لَبَدَّا	

Sūrah al-Muzzammil

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdī	al-Muṭṭawi'ī	
6	وَطَّلَّ	٩٠			

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

Sūrah al-Muddaththir

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī	
6	تَسْتَكِنُونَ				تَسْتَكِنُونَ

35	إِنَّمَا لِلْحَدَى	إِنَّمَا لِلْحَدَى			
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Sūrah al-Qiyāmah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhi	al-Muṭṭawi'ī	
10	أَيْنَ الْمَغْرِبُ				أَيْنَ الْمَغْرِبُ
14	بَلِ الْإِنْسَانُ	بِلِ الْإِنْسَانُ			
27	مَنْ رَاقِيٌّ	مَنْ رَاقِيٌّ (وَقْتًا)			

Sūrah al-Insān

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'i	
1	عَلَى الْإِنْسَانِ	عَلَيْنَاسَانٍ			
13	عَلَى الْأَرَائِكِ	عَلَّارَائِكِ			
15	قُوَّارِبًا	قُوَّارِبًا		قُوَّارِبًا	
16	قُوَّارِبًا	قُوَّارِبًا		قُوَّارِبًا	
21	عَالِمًا			عَالِمًا	
21	وَأَسْتَبْرِقُ	وَأَسْتَبْرِقُ	وَأَسْتَبْرِقُ	وَأَسْتَبْرِقُ	وَأَسْتَبْرِقُ

Sūrah al-Mursalāt

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
1	عُرْقًا				⁹¹ عُرْقًا
35	هَذَا يَوْمٌ لَا				هَذَا يَوْمٌ لَا
41	فِي ظَلَالٍ				فِي ظَلَالٍ

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

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Sūrah al-Nāzi‘at

Verse	Hafs	Ibn Muḥayṣin	al-Ā’mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī’ī	
16	طَوْيٌ		طَوْيٌ	طَوْيٌ	
30	وَالْأَرْضُ			وَالْأَرْضُ	
32	وَالْجِبَالُ			وَالْجِبَالُ	

Sūrah ‘Abasa

Verse	Hafs	Ibn Muḥayṣin	al-Ā’mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawī’ī	
2	أَنْ جَمَاعَةٌ			عَانْ جَمَاعَةٌ	
37	شَانْ يَعْبُدُهُ			شَانْ يَعْبُدُهُ	

Sūrah al-Takwīr

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
8	الْمَوْدُودَةُ		الْمَوْدَدَةُ		

Sūrah al-Muṭaffifīn

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
13	إِذَا			عَادَا	
13	تُشَلِّي			يُشَلِّي	

Sūrah al-Burūj

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
4	قُتْلَ			قُتْلَ	
5	الْوَقْدُ			الْوَقْدُ	

Sūrah al-Ghāshiyah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
3	عَمِلَهُ لِصَبَّهُ	عَمِلَهُ لِصَبَّهُ			

Sūrah al-Fajr

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
6	بِعَادٍ			بِعَادٍ	
9	وَمَنْوَدٌ			وَمَنْوَدٌ	
18	تَحَصُّونَ ⁹²	تَحَصُّونَ ⁹²			

Sūrah al-Balad

Verse	Hafs	Ibn Muhayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
6	لَبَدَا			لَبَدَا	
14	يَوْمٌ ذِي مَسْنَبَةٍ			يَوْمٌ ذِي مَسْنَبَةٍ	

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

Sūrah al-Shams

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
11	شُمُودٌ			شُمُودٌ	
11	بَطْعَوْهَا			بَطْعَوْهَا	

Sūrah al-Bayyinah

Verse	Hafṣ	Ibn Muḥayṣin	al-Ā'mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
5	مُحِلِّصِينَ لِأَهْلِ الْبَيْنَ				مُحِلِّصِينَ لِأَهْلِ الْبَيْنَ

Sūrah al-Takāthur

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
6	لَزِئُونَ			لَزِئُونَ	
7	لَزِئُونَهَا			لَزِئُونَهَا	

Sūrah al-Humazah

Verse	Hafs	Ibn Muḥayṣin	al-Ā'mash	Hasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi'ī	
2	وَعَدَّهُ				وَعَدَّهُ
4	لَيْبَنْدَانَ	لَيْبَنْدَانَ		لَيْبَنْدَانَ	

Sūrah al-Mā’ün

Verse	Hafṣ	Ibn Muḥayṣin	al-A’mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
2	سَيِّدُ			بَدَعُ	

Sūrah al-Masad

Verse	Hafṣ	Ibn Muḥayṣin	al-A’mash	Ḥasan al-Baṣrī	Yahyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
3	سَيِّضَلَ			سَيِّضَلَ	

Sūrah al-Falaq

Verse	Hafṣ	Ibn Muḥayṣin	al-Āmash	Hasan al-Baṣrī	Yaḥyā al-Yazidī
	al-Mufradah	al-Mubhij	al-Shanabūdhī	al-Muṭṭawi‘ī	
4	الْفَلَاقُ			الْفَلَاقُ	