40 Ḥadīth on Qirā'āt

Tawfiq Ḍamrah

Translated by:
Muhammad Riyaadh Obaray

إِشْبَاعُ الدَّلَالَاتِ

فِي

أَرْبَعِيْنَ الْقِرَاءَاتِ

المترجم: محمد رياض بن أَرشاد أُبَارَيْ

First Print 2020

By al-Tanzil Institute of Quranic Sciences

Cape Town

Western Cape

South Africa

info@al-tanzil.co.za

Email: riyaadh786@gmail.com

Any part of this book may be reproduced for teaching purposes provided that no changes are made to it.

al-Tanzīl

INSTITUTE OF QURANIC SCIENCES

Contents

Acknowledgements 6

System of Transliteration 7

Introduction 8

Definition of the Qurʾān and Qirāʾāt 8

Linguistic meaning of the Qurʾān 8

Technical meaning of the Qurʾān 9

Definition of Qirāʾāt 10

Difference between the Qurʾān and Qirāʾāt 10

The Genesis of Qirāʾāt 10

Defining the Aḥruf 14

The Implementation and Spread of the Seven Aḥruf 18

Systematic Sanctioning of Recitation 21

The Shurūṭ [prerequisites] in issuing/receiving Ijāzah/Sanad 24

The Arkān [essentials] in issuing/receiving Ijāzah/Sanad 24

The Types of Ijāzahs 25

Tawfīq ibn Ibrāhīm ibn Aḥmad Ḍamrah 31

My link to the author 33

The Companions presentation to the Prophet ﷺ 34

Ḥadīth 1 34

Ḥadīth 2 34

Ḥadīth 3 35

Ḥadīth 4 36

The revelation of the Qurʾān according to the Seven Aḥruf 37

Ḥadīth 5 37

Ḥadīth 6 37

Ḥadīth 7 38

Ḥadīth 8 39

Ḥadīth 9 40

Ḥadīth 10 42

Ḥadīth 11 43
Ḥadīth 12 44
Ḥadīth 13 45
Ḥadīth 14 46
Ḥadīth 15 47
Ḥadīth 16 48
The prohibition of contention and dispute due to multiple Qirāʾāt....49
Ḥadīth 17 49
Ḥadīth 18 50
Ḥadīth 19 51
Ḥadīth 20 52
The recitation of the Prophet ﷺ 53
Ḥadīth 21 53
Ḥadīth 22 53
Ḥadīth 23 54
Ḥadīth 24 54
Ḥadīth 25 55
Ḥadīth 26 55
Ḥadīth 27 56
Ḥadīth 28 56
Ḥadīth 29 56
Ḥadīth 30 57
Ḥadīth 31 57
Ḥadīth 32 58
Ḥadīth 33 58
Ḥadīth 34 60
Ḥadīth 35 60
Ḥadīth 36 61
Ḥadīth 37 61
Ḥadīth 38 61

Ḥadīth 39 62
Ḥadīth 40 62
Ḥadīth 41 63
إجازة الكتاب 64

Acknowledgements

All praise and thanks belong to Allah alone, the Magnanimous, the Most Gracious, the All Knowing and the Most Wise. May His choicest salutations be upon the final Messenger, *Sayyid al-Qurrā' wa Imām al-Mujawwidīn*, Muḥammad, his family and his luminary Companions. I also thank Him for the countless bounties that He bestowed upon me.

My deepest gratitude goes to the person who introduced me to the study of the Holy Qur'ān, the late *Imām* Sirāj Willenberg (May Allah bestow His mercy upon him) as well as *Ḥāfiẓ* ʿAdnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. With the same breath, I express my heartfelt thanks and appreciation to the inspiration in my life, an individual whom I am eternally indebted to, my esteemed teacher, *Qārī* Muḥammad Salīm Gaibie, for the knowledge he has imparted to me. Without his guidance, advices, continuous encouragement, expertise and insight encompassing the various subject matters in the field of *Qirā'āt*, a work of this nature would not have been possible.

Furthermore, I thank my parents, Arshād and Sakīnah, for their encouragement, and continuous support; my heartfelt thanks and appreciation to my beloved wife Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring knowledge and the imparting thereof.

Gratitude goes to all my teachers at both, *Dār al-ʿUlūm* Newcastle and *Dār al-ʿUlūm al-ʿArabiyyah al-Islāmiyyah*, Strand, and the teaching staff at al-Tanzīl.

I ask Allah to forgive me and to accept this humble work. May it be a benefit to one and all.

System of Transliteration

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

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

1- When possessing a current English usage.

2- When part of a heading or table/diagram.

3- When the proper names of humans.

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

Introduction

Definition of the Qur'ān and Qirā'āt

Linguistic meaning of the Qur'ān

There are 5 eminent opinions:-

1) Imām al-Shāfiʿī and others stated that it is a proper noun and is not derived from any word, similar to words *Tawrāh* and *Injīl*.

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

2) Abū al-Ḥasan ʿAli al-Ashʿarī stated that it is derived from the root قَرَنَ - يَقْرِنُ, which means to join. Therefore the name Qur'ān, would imply that which is joined together i.e. the verses and the *suwar* are joined together to form this book.

In this case, it is also pronounced without a *hamzah*.

3) The grammarian Yaḥyā ibn Ziyād al-Daylamī, better known as al-Farrāʾ, stated that it is derived from the word قَرَائِنُ, which means to resemble or to be similar. The name Qur'ān, would therefore imply that it is made up of verses which resemble one another in beauty, style, prose and so forth.

4) The famous *mufassir* [exegesist] Ibn Kathīr stated that it is derived from the word قَرْءُ, 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, and it is also the opinion held by the *mufassir* [exegesist] Muḥammad ibn Jarīr al-Ṭabrī, is that the word Qur'ān is derived from قَرَأَ - يَقْرَأُ, which means to read or to recite. It is therefore a verbal noun [*maṣdar*] which translates as "the reading" or "the recital".

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

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

"When we have recited it, then follow its recitation"

Most scholars, including ʿAbd al-ʿAṭḥīm al-Zurqānī, acknowledged this as being the most accepted view, while the other views 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. By simply stating that the Qur'ān is: the speech of Allah, revealed to the Prophet ﷺ [كلام الله المنزل على النبي] is not sufficient, since it would include Ḥadīth Qudsī as well as other Ḥadīth. Therefore, peculiar characteristics of the Qur'ān are added e.g. the inimitable speech of Allah revealed to the Prophet ﷺ [كلام الله المعجز المنزل على النبي]. In this definition the fact that the Qur'ān is inimitable [المعجز] is mentioned. Thus, the more characteristics added, the lengthier the definition.[2] Consider the following:

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

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

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

[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 will offer lengthy definitions by including many peculiar characteristics of the Qur'ān, others have opted for brevity and mention a few.

The inimitable speech of Allah revealed to the Prophet ﷺ, written in the *maṣāḥif* [codices], transmitted via *tawātur* [mass transmission], 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 it also derived from قَرَأَ - يَقْرَأُ, which means to read or to recite, with its verbal noun being قِرَاءَةٌ.

Technically, the science of Qirā'āt discusses the changing in the words of the Qur'ān as well as who transmit these changes.

Difference between the Qur'ān and Qirā'āt

Although there is a close relationship between Qur'ān and *Qirā'āt*, scholars such as al-Zarkashī, al-Qasṭallānī and Aḥmad al-Bannā al-Dimyāṭī 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.[3] Thus, the Qur'ān would be the undisputed word of Allah while the *Qirā'āt* may be deemed as being *mutawātir*, *ṣahīḥ* [authentic], *ḍa'īf* [weak], *shādhdh* [non-canonical] or even *mawḍū'* [spurious]. It may also be said that the *Qirā'āt* are the verbalization or oralization 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 the influence of the seven *aḥruf*. Some ḥadīths on the seven *aḥruf*:

عن عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه يَقُوْلُ: سَمِعْتُ هِشَامَ بْنَ حَكِيْمِ بْنِ حِزَامٍ يَقْرَأُ سُوْرَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُوْلُ اللهِ ﷺ أَقْرَأَنِيْهَا، وَكِدْتُ أَنْ أَعْجَلَ

[3] *Laṭā'if al-Ishārāt*; vol. 1, pg. 170-171.

عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُوْلَ اللهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا أَقْرَأْتَنِيْهَا. فَقَالَ لِي: ((أَرْسِلْهُ)). ثُمَّ قَالَ لَهُ: ((اِقْرَأْ)) فَقَرَأَ قَالَ: ((هَكَذَا أُنْزِلَتْ)). ثُمَّ قَالَ لِي: ((اِقْرَأْ)). فَقَرَأْتُ. فَقَالَ: ((هَكَذَا أُنْزِلَتْ، إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحرُفٍ فَاقْرَؤُوا مِنْهُ مَا تَيَسَّرَ)).

It has been reported on the authority of ʻUrwah ibn al-Zubayr, from ʻAbd al-Raḥmān ibn ʻAbd al-Qārī who said: "I heard ʻUmar ibn al-Khaṭṭāb رضي الله عنه saying; I heard Hishām ibn Ḥakīm رضي الله عنه reciting *Sūrah al-Furqān* in a manner [a *ḥarf*] which was different to my recitation while the Prophet ﷺ taught me it's recitation. I nearly rushed upon him but I waited until he completed. Thereafter, I grab him by his collar and brought him to the Messenger of Allah ﷺ so I said: I heard him recite different to the manner [*ḥarf*] which you ﷺ had taught me to recite. He ﷺ said to him: "Release him." Thereafter, he ﷺ said: "Recite." So, he recited and he ﷺ said: "Like this it has been revealed." Thereafter, he ﷺ said: "Recite." So, I recited. He ﷺ then said: "Like this it has [also] been revealed. Verily, the Qur'ān has been revealed according to the seven *aḥruf*, so recite that which is easiest [from amongst these *aḥruf*.]"

عَنْ أُبَيٍّ كَعْبٍ رضي الله عنه قَالَ: لَقِيَ رَسُوْلُ اللهِ ﷺ جِبْرِيْلَ عِنْدَ أَحْجَارِ الْمِرَاءِ فَقَالَ: ((إِنِّيْ بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّيْنَ، فَمِنْهُمْ الْغُلَامُ وَالْخَادِمُ وَالشَّيْخُ الْعَاسِيْ وَالْعَجُوْزُ)) فَقَالَ جِبْرِيْلُ: فَلْيَقْرَؤُوا الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ.

It has been reported on the authority of Ubayy ibn Kaʻb رضي الله عنه who said: "The Messenger of Allah ﷺ met Jibrīl at *Aḥjār al-Mirā'* and said: 'Verily, I have been sent to an unlettered nation. From amongst them are the slave, the servant, the old man and the old woman.' Jibrīl then said: 'Let them recite the Qur'ān in the seven *aḥruf*."

عن أُبَيِّ بْنِ كَعْبٍ رضي الله عنه قَالَ: أَتَى جِبْرِيْلُ النَّبِيَّ ﷺ وَهُوَ بِأَضَاةِ بَنِي غِفَارٍ فَقَالَ:نَّ رَبَّكَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ، فَمَنْ قَرَأَ مِنْهَا حَرْفًا فَهُوَ كَمَا قَرَأَ.

It has been reported on the authority of Ubayy ibn Kaʿb ﵁ that Jibrīl came to the Prophet ﷺ while he was at the water hole of *Banī Ghifār* and said: Verily, Allah commands you to teach the recitation of the Qurʾān to your people according to seven *aḥruf*, thus, whoever recites [the Qurʾān] according to a *ḥarf* [from amongst any of the seven *aḥruf*] it will thus be according to his recitation [and the reward will be conferred].

عن أُبَيِّ بْنِ كَعْبٍ ﵁ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةَ صَاحِبِهِ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيْعًا عَلَى رَسُوْلِ اللهِ ﷺ فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ فَأَمَرَهُمَا رَسُوْلُ اللهِ ﷺ، فَقَرَآ، فَحَسَّنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيْبِ، وَ لَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُوْلُ اللهِ ﷺ مَا قَدْ غَشِيَنِي، فَفِضْتُ عَرَقًا، وَكَأَنَّمَا أَنْظُرُ إلى اللهِ فَرَقًا، فَقَالَ لِي: ((يَا أُبَيُّ: أُرْسِلَ إِلَيَّ أَنِ اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ، فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ على أُمَّتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: اِقْرَأْهُ عَلَى حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ، اِقْرَأْهُ عَلَى سَبْعَةِ أَحرُفٍ)).

It has been reported on the authority of Ubayy ibn Kaʿb ﵁ who said: I was in the masjid, when a man entered and performed *ṣalāh*. He then recited a reading [*ḥarf*] which I disliked. Thereafter, another man entered [the masjid] and recited in a different manner [*ḥarf*] to his companion. So when we completed the *ṣalāh*, we all entered upon the Messenger of Allah ﷺ and I said: Indeed this individual recited [the Qurʾān] in a manner [*ḥarf*] which I disliked and then another entered, he too recited in a manner [*ḥarf*] different to his companion. The Messenger of Allah ﷺ then commanded both of them to recite [the Qurʾān] and both of them recited [the Qurʾān according to their respective *ḥarf*]. The Prophet ﷺ approved their matter. However, a doubt occurred within me, which had not even occurred [within me] during the age of *jāhiliyyah* [ignorance]. Thus, when the Prophet ﷺ saw that which afflicted me, I broke into a sweat, and it was as if I was looking at Allah clearly. He ﷺ then said to me: O' Ubayy! [Initially] It [the Qurʾān] was sent to me so that it

may be recited according to one *ḥarf*. I responded then to him [Jibrīl] in order to inform for him to lighten it upon my nation. He returned to me [for] a second time [and said]: Recite it according to two *ḥarf's*. Thereafter, I responded to him in order to inform him to lighten it upon my nation. He then returned to me [for] a third time [saying]: Recite it according to seven *aḥruf*.

In light of the afore-metioned aḥādīth, the following contextualization may be inferred:

1) The concession of the seven *aḥruf* is divine. It is neither from the Prophet's ﷺ own accord nor from the accord of any of the Companions.
2) The concession of the seven *aḥruf* was granted during the lifetime of the Prophet ﷺ.
3) The consession of the seven *aḥruf* was to facilitate ease in the recitation, memorization and understanding of the Qur'ān. After all, the Qur'ān was a messege to all of mankind.
4) The consession of the seven *aḥruf* only came after *hijrah*, during the Medinan period. The factors that allude towards this are:
    - ❖ The two places mentioned in the ḥadīth, the water hole of *Banū Ghifār* and *Aḥjār al-Mirā'*, are both in Madīnah.
    - ❖ In the incident with Ubayy ibn Ka'b رضي الله عنه, a *masjid* [mosque] is mentioned. The first mosque built, was in Madīnah.
    - ❖ In the incident with 'Umar رضي الله عنه, the Companion mentioned in the ḥadīth, Hishām ibn Ḥakīm رضي الله عنه, only accepted Islam after the conquest of Makkah.
5) The Prophet ﷺ knew the various *aḥruf* i.e. He ﷺ taught a different *ḥarf* or *aḥruf* to different Companions, pending their condition.
6) There are only seven *aḥruf*, each *ḥarf* being complete on its own, and each being distinct from one another.
7) The differences in the seven *aḥruf* were not too contrasted from one another i.e. 'Umar رضي الله عنه could still recognize that Hishām رضي الله عنه was reciting *sūrat al-*

Furqān despite there being a difference in the *ḥarf* being recited by Hishām رَحِمَهُ اللهُ.

8) The Prophet's ﷺ sanctioning [*ijāzah*] of a recitation rendered via one or more *ḥarfs*.
9) The Companions meticulous concern with regard to the preservation of the correct recitation of the Qur'ān as well as the correct transmission of a particular *ḥarf* or *aḥruf*.
10) Despite there being several reports in support of the concession of the seven *aḥruf*, it must be understood that these reports have been transmitted via an array of *asānīd* [chains of tranmissions], to the extent that it reaches the level of being *mutawātir lafṭḥī* [mass verbatim transmission].

Defining the Aḥruf

The word *ḥarf*, together with its plural being, *aḥruf*, bear a number of linguistic meanings:

1) A letter or a word, such as *al-ḥurūf al-hijā'iyyah* [letters of the Arabic alphabet] or *al-ḥurūf al-muqaṭṭ'āt* [disjoint letters] and so forth.
2) A border, an edge or brink e.g. Allah says:

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ

"And from amongst the people is he who worships Allah upon a *ḥarf* [upon a brink of doubt]."

3) To interpolate e.g. Allah says:

يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ

"They distorted the words from its [rightful] place".

However, the exact technical definition of the term *aḥruf* in the nomenclature of Qur'anic sciences is rather a very contentious issue. While many have rendered interpretations as to what is intended by the seven *aḥruf*, such as the opinions of Ibn Qutaybah and al-Suyūṭī who lists them as being 35, others such as Ibn Sa'dān, were

more drastic in their approach, by declaring that their true meaning was only known to Allah, and that any attempt to investigate the issue was deemed as being futile. Much greater than this, is the societal notion and understanding that the seven *aḥruf* is in fact the seven *Qirā'āt*. However, despite there being many interpretations, many of them are illogical e.g. *ḥalāl*, *ḥarām*, *muḥkam*, *mutashābih*, *amthāl*, *inshā'* and *ikhbār*. These kinds of opinions are illogical because they are contradictory; one would not find something being *ḥalāl* [permitted] in one *ḥarf* and *ḥarām* [forbidden] in another.

Ibn al-Jazarī hints at one particular view in this line which he outlines in his *Nashr*.[4] After surveying all the *qirā'āt* – the canonical, the extra-canonical, the weak and the disclaimed [*munkar*] – he concludes, via induction [*istiqrā'*], that there are seven varieties or categories of differences found in all these *qirā'āt* beyond which no other type could be found i.e. whatever difference of *qirā'ah* there is, it must fall into one of these seven categories[5]:

---

[4] *Al-Nashr*; vol. 1, pg. 26.

[5] This is the similar to the view of Ibn Qutaybah; difference being in the naming of the categories between Ibn al-Jazarī and Ibn Qutaybah. In fact, Ibn al-Jazarī approves of Ibn Qutaybah's analysis, but criticizes his example of وَطَلْعٍ مَنْضُود/وَطَلْحٍ مَنْضُود in one of his categories. He maintains that this example of Ibn Qutaybah has no relevance to the difference of reading and should have rather given بِضَنِين/بِظَنِين as an example. See *al-Nashr*; vol. 1, pg. 27-28.

Abū al-Faḍl al-Rāzī has a similar view to that of Ibn al-Jazarī and Ibn Qutaybah; the difference again being in the naming of the categories. He seems to fit the mentioned seven categories into six, and his seventh category is "differences in dialects" e.g. *fatḥ*, *imālah*, *idghām*, *iṭḥ-hār*, *ishmām* etc. ʿAbd al-ʿAṭḥīm al-Zurqānī gives precedence to the opinion of al-Rāzī over that of Ibn al-Jazarī and Ibn Qutaybah because his induction is complete [*istiqrā' tām*] having considered a category for the varying dialectical pronunciations like *fatḥ*, *imālah* etc. since it is so common in *qirā'āt* that it should not have been excluded. Al-Zurqānī regards the induction of Ibn al-Jazarī and Ibn Qutaybah as deficient [*istiqrā' nāqiṣ*]. See *Manāhil al-ʿIrfān*; vol. 1, pg. 132.

1) Differences in the vowels [*ḥarakāt*] of a word in such a way that it does not alter the word's meaning, nor it's consonantal outline, orthographically e.g. يَحْسَبُ/يَحْسِبُ, بِالْبُخْلِ/بِالْبَخَلِ.
2) Differences in the vowels [*ḥarakāt*] of a word in such a way that only the word's meaning is altered [not its consonantal outline] e.g. فَتَلَقَّىٰ آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ/فَتَلَقَّىٰ آدَمَ مِنْ رَّبِّهِ كَلِمَاتٌ.
3) Differences in the letters [*ḥurūf*] of a word in such a way that the meaning is altered, but not its consonantal outline e.g. تَتْلُوا/تَبْلُوا.
4) The opposite of number three i.e. differences in the letters [*ḥurūf*] of a word in such a way that the consonantal outline is altered, but not its meaning e.g. بَسْطَة/بَصْطَة.
5) Differences in the letters [*ḥurūf*] of a word in such a way that both the meaning is altered and the consonantal outline is altered e.g. فَاسْعَوْا إِلَىٰ ذِكْرِ اللهِ/فَامْضُوا إِلَىٰ ذِكْرِ اللهِ.
6) Differences in the word order [*taqdīm wa ta'khīr*] e.g. فَيَقْتُلُونَ وَيُقْتَلُونَ/فَيُقْتَلُونَ وَيَقْتُلُونَ, وَجَآءَتْ سَكْرَتُ الْمَوْتِ بِالْحَقِّ/وَجَآءَتْ سَكْرَتُ الْحَقِّ بِالْمَوْتِ.
7) Differences with regards to the reduction or increase of letters or words e.g. وَالذَّكَرِ وَالْأُنْثَىٰ, وَوَصَّىٰ بِهَا/وَأَوْصَىٰ بِهَا [instead of وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ].

The year after the conquest of Makkah is referred to as the year of deputations.[6] 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 Islām. This year saw a huge influx of people with diverse dialects entering into the fold of Islam. Due to the varying dialects, the people found it arduous to read the Qur'ān, which until that time was only read in the dialect of the Quraysh. The

[6] Most of what is written here is extracted from *Tārīkh al-Qur'ān* by 'Abd al-Ṣabūr Shāhīn. Therefore I will omit many of the references as they are provided there.

Prophet ﷺ, recognizing this dilemma, supplicated Allah's assistance, knowing the solution could only be of divine origin, since it concerned the Speech of Allah, the Qur'ān:

اَللّٰهُمَّ خَفِّفْ عَنْ أُمَّتِيْ، وَفِيْ رِوَايَةٍ، هَوِّنْ عَنْ أُمَّتِيْ

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

It was particularly difficult for the elderly, the servants and the slaves. It was difficult fot the elderly because they had spoken a particular dialect their entire lives. Had they been asked in the latter years of their lives to start changing their dialect, it would have been 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 in order to become adept in a new dialect. Furthermore, many of the the slaves, during that period, were brought from beyond the borders of the Arabian Peninsula, and Arabic was thus foreign to them. The ḥadīth indicates to this when the Prophet ﷺ said:

إِنِّيْ بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّيْنَ، فَمِنْهُمْ الْغُلَامُ وَالْخَادِمُ وَالشَّيْخُ الْعَاسِيْ وَالْعَجُوْزُ

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

The solution to this problem was in the concession [رُخْصَةٌ] of the seven *aḥruf*.[7] The seven aḥruf facilitated the recitation of the Qur'ān so that each clan or tribe was allowed to recite the Qur'ān in their own innate dialect and usage of the Arabic language.this did not however mean that every individual was allowed to read according to how he/she wanted to. It must be understood that every dialect and

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

reading was sanctioned by the Prophet ﷺ, whether he read it himself or it was read to him and he ﷺ authorized it. There are several references to this in the ḥadīth: أَقْرَأَنِيْهَا رَسُوْلُ اللهُ– the Messenger of Allah taught me this reading, إِقْرَؤُوا كَمَا عُلِّمْتُمْ– read as you have been taught.[8]

The Implementation and Spread of the Seven Aḥruf

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

ʿUmar رضي الله عنه sent Abū Mūsā al-Ashʾarī رضي الله عنه as governor to Baṣrah. Upon his arrival, he gathered the people and addressed them saying that he had been sent by ʿUmar رضي الله عنه to teach them the Qurān and the Sunnah. He called all the reciters of the Qurʾān to a meeting, and asked that only those who had memorized the entire Qurʾān remain behind. About 300 of them remained behind. He then praised the divine revelation, glorified the Qurʾān, and instructed them to take the learning and teaching of the Qurʾān seriously.

[8] It should be remembered that the concession of the seven *aḥruf* to facilitate the recitation of the Qurʾān 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 other's dialects, there was no need for the concession of the seven *aḥruf* any longer. This happened in the time of ʿUthmān رضي الله عنه when he scripted the various *maṣāḥif* [codices]. People were then obliged to recite according to the text of the ʿUthmānic *maṣāḥif* [codices].

Furthermore, certain lesser-eloquent dialects which utalised the application of *faḥfaḥah* [changing the *ḥāʾ* to an *ʿayn*] e.g. reading عَـتَّـىٰ حِـيـن instead of حَـتَّـىٰ حِـيـن, or the application of *istinṭāʾ* where a *nūn* and *ṭāʾ* are substituted for certain letters, were no longer read e.g. أَنْـطَيْـنَاكَ instead of أَعْطَيْنَاكَ or وَأَنْطَاهُم instead of وَآتَـاهُم.

During the caliphate of ʿUmar رضي الله عنه, Yazīd ibn Sufyān wrote to him from Shām, informing him that the people of Shām had increased and populated many of the surrounding areas. They were therefore in dire need of someone who could teach them the Qurʾān as well as the teachings of Islam. ʿUmar رضي الله عنه then dispatched Muʿādh ibn Jabal رضي الله عنه, ʿUbādah ibn Ṣāmit رضي الله عنه and Abū Dardāʾ رضي الله عنه, with instructions: "Start in Ḥimṣ, because there you will find many people reciting in many dialects. Once you are satisfied with their recitation, one of you should remain [in Ḥimṣ] while the other goes to Damascus, and another to Palestine". ʿUbādah رضي الله عنه remained in Ḥimṣ, Muʿādh رضي الله عنه went to Palestine and Abū Dardāʾ رضي الله عنه to Damascus.[9] ʿUbādah رضي الله عنه and Muʿādh رضي الله عنه died soon afterwards while Abū Dardāʾ رضي الله عنه continued teaching in Danascus. Abū Dardāʾ رضي الله عنه established a highly reputable circle of learning, the students under his tutelage exceeded 1600. He divided them into groups of ten, and chose a head instructer in each group. He would then make his rounds between them and evaluate their progress. Those who passed the elementary level then fell under Abū Dardāʾs رضي الله عنه direct instruction so that the more advanced student enjoyed the privilege of studying directly under his tuition and later functioning as intermediary teachers.[10]

ʿUmar رضي الله عنه also dispatched Ibn Masʿūd رضي الله عنه to Iraq in order to teach them the Qurʾān. When ʿUmar رضي الله عنه later learnt that Ibn Masʿūd رضي الله عنه was teaching the recitation of the Qurʾān via the dialect of Hudhayl, a major tribe in the Arabian Peninsula during that time, he rebuked him and told him to rather teach the Qurʾān in the dialect of the Quraysh, since the Qurʾān was initially revealed in that particular dialect.

[9] *Ṭabaqāt al-Kubrā*; vol. 2, pg. 357.

[10] *Siyar al-ʿAlām al-Nubulā*ʾ; vol. 2, pg. 344-346.

During the caliphate of ʿUthmān ﵁, the united forces from Iraq and Syria met at the Azerbaijan and Armenian frontier. Disputes arose between the two forces as the Iraqis recited according to the dialect that Ibn Masʿūd ﵁ taught them while the Syrians recited according to the teachings of Ubayy ibn Kaʿb ﵁. Each party regarded their reading as being superior to the other. Thus upon noticing this, Ḥudhayfah ibn al-Yamān ﵁ headed for the caliph in Madīnah, ʿUthmān ﵁, to warn him that if he did not intervene in the matter, the Muslims would have the same differences regarding their book as did the Jews and Christians have regarding their scriptures. On his way to Madīnah, he stopped in Kūfah and told the people what he had witnessed. To this, the students of Ibn Masʿūd ﵁ replied: "What reading could be better than the reading of Ibn Masʿūd ﵁?" This enfuriated Ḥudhayfah ﵁ even more and he continued his journey to ʿUthmān ﵁, to advise him to unite the masses upon one recitation.

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

Systematic Sanctioning of Recitation

عن أَبِي هُرَيْرَةَ ﵁ ، عنِ النَّبِيِّ ﷺ: أَنَّ جِبْرِيْلَ كَانَ يُعَارِضُهُ الْقُرْآنَ. وفِي رِوَايَةِ ابْنِ عَبَّاسٍ ﵄ : كَانَ جِبْرِيْلُ يَلقَاهُ فِيْ كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسَهُ الْقُرْآنَ.

It has been reported on the authority of Abū Hurayrah ﵁ from the Prophet ﷺ who said: "Jibrīl presented the Qur'ān to him ﷺ". And in the narration of Ibn 'Abbās ﵄ "Jibrīl would met with the Prophet ﷺ every night during Ramaḍān, thus they would mutually study [recite the Qur'ān to one another]".

عن أُبَيِّ بْنِ كَعْبٍ ﵁ قَالَ: مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلَّا أَنِّي قَرَأْتُ آيَةً، وَقَرَأَهَا آخَرُ غَيْرَ قِرَاءَتِي. فَقُلْتُ: أَقْرَأَنِيْهَا رَسُوْلُ اللهِ ﷺ، وَ قَالَ آخَرُ: أَقْرَأَنِيْهَا رَسُوْلُ اللهِ ﷺ. ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ ﷺ أَقَرَأْتَنِيْهَا كَذَا وَكَذَا؟ قَالَ: ((نعم)). وَقَالَ الْآخَرُ: أَ لَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: ((نعم)).

It has been reported on the authority of Ubayy ibn Ka'b ﵁ who said: There has not been a [moment of] discomfort within my bossom since I embraced Islām except that whenever I recited a verse [of the Qur'ān] and another recited it different to my recitation [*ḥarf*]. I then said: The Messenger of Allah taught me its recitation [according to this *ḥarf*]. However, the other [individual] responded [saying]: the Messenger of Allah ﷺ [too] taught me its recitation [according to a different *ḥarf*]. Thereafter, I came to the Prophet ﷺ and said: O' Messenger of Allah ﷺ ! Did you not teach me its recitation [the verse] in such and such a manner [*ḥarf*]? He ﷺ replied: Yes!

عن عَبْدِ اللهِ بْنِ مَسْعُودٍ ﵁ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((إِقْرَأْ عَلَيّ)). قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: ((فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي)). فَقَرَأْتُ عَلَيْهِ سُوْرَةَ النِّسَاءِ، حَتّى بَلَغْتُ ﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا﴾. [النساء / 41]. قَالَ: ((أَمْسِكْ)). فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

It has been reported on the authority of ʿAbd Allah ibn Masʿūd ﵁ who said: the Prophet ﷺ said to me: "Recite to me". He said: "I must recite to you while it [the Qurʾān] has been to you?" He ﷺ said: "Verily, I love hearing it from others". I then recited *sūrah al-Nisāʾ* to him until I reached the verse ﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا﴾. He ﷺ said: "Withold" [your recitation]. Alas! His ﷺ eyes were flowing with tears.

As may be noticed from these various reports, the manner in which the Prophet ﷺ received the Qurʾān from Jibrīl was via *talaqqī*, which literally means to receive. *Talaqqī* comprises of two components:

1. *ʿArḍ* - presentation of the student to a qualified teacher who attentively listens to the recitation of the student and recitifies him/her.
2. *Samāʿ* - the student attentively listens to the teacher's recitation/rectifications and endeavours to emulate it.

It was also via *talaqqī* that the Companions received the Qurʾān from the Prophet ﷺ. The Prophet ﷺ recited the Qurʾān to them and on other occasions listened to their recitation, as was the case with ʿAbd Allah ibn Masʿūd ﵁ when he recited *Sūrat al-Nisāʾ* to the Prophet ﷺ. Subsequently, this manner of teaching was passed on from the Companions to the Successors, from one generation to another and continues until this day. Furthermore, the Prophet ﷺ instructed his Companions to learn the Qurʾān under ʿAbd Allah ibn Masʿūd ﵁, Sālim ﵁, Muʿādh ﵁ and Ubayy ibn Kaʿb ﵁. Even though the Prophet ﷺ did not issue any formal written or verbal *ijāzah*, his sanctioning of the recitation of the Companions was indicative of an *ijāzah* [authorization].

The word *ijāzah* stems from the root letters *ajāza – yujīzu*, with its superlative noun stemming from: [11]

1. *al-Jawz*, which means the middle of something.

2. *al-Jawāz*, which applies to a whitish effect found in the middle of wool.

3. *al-Jawzā'*, which refers to a star that is found in the middle of the sky.

According to the *Qurrā'*, the technical meaning of *ijāzah* is the certification from the *mujīz* to the *mujāz*.

Many are under the impression that the terms *sanad*[12] and *ijāzah* are one and the same and have subsequently used these terms synonymously. At times one would hear an individual say that they are reading for *sanad*, while another would say that they are reading for *ijāzah*; both using these terms synonymously as they are intending the same thing. However, there is a difference between these two terms.

> "An *ijāzah* is an Islamic certificate which indicates that one has been authorised by a higher authority to transmit a certain subject or text of Islamic knowledge. This usually implies that the student has studied the subject or text through face-to-face interaction 'at the feet' of the teacher. It is possible for a teacher to give a student *ijāzah* without a *sanad*. This *ijāzah* serves as a certificate [*shahādah*], and is commonly awarded by Islamic universities to their graduates. The receiving of a *sanad* on the

[11] *Ijāzāt al-Qurrā';* pg. 7-8.

[12] The term *sanad* in *qirā'āt* nomenclature has been defined by Aḥmad ibn Muḥammad al-Qasṭallānī as being: *al-ṭarīq al-mūṣilah ilā al-Qur'ān* [a path towards reaching the Qur'ān] i.e. it is a chain of transmitters who transmit the *qirā'ah*, *riwāyah*, *ṭarīq* inclusive of its *awjuh* [multiple ways/manners of recitation] to its original source. *Laṭā'if al-Ishārāṭ*: vol. 1; pg. 360.

other hand, automatically renders its recipient with an *ijāzah*, and is a personal certification rather than an institutionalised one."[13]

Scholars have mentioned various *shurūṭ* [prerequisites], *arkān* [essentials] and etiquette for the one who seeks to issue an *ijāzah* or for the one who seeks to obtain an *ijāzah*. I will summarise the *shurūṭ* and the *arkān*.[14]

The Shurūṭ [prerequisites] in issuing/receiving Ijāzah/Sanad[15]

The *shurūṭ* include:

1. The individual should be a *ḥāfiṭḥ* of the Qur'ān.
2. The individual should have committed the various texts on *Tajwīd* to memory.
3. The individual must render a complete rendition [*khatm*] to a qualified teacher who has been deemed *mujāz*.
4. The *mujāz* teacher must train the student with regards to his/her recitation. This usually refers to the *adā'* [elocution] of a student, comprising of due attention to *nabr* [accentuation], *itmām al-ḥarakāt* [completing each vowel], proficiency in *Tajwīd*, *waqf* and *ibtidā'*.

The Arkān [essentials] in issuing/receiving Ijāzah/Sanad

The *arkān* include:

1. There must be a *mujīz* – he/she is the individual who holds an *ijāzah* and will generally be listening to the complete rendition of a student with regard to his/her accuracy in the recitation of the Qur'ān, focusing on the afore-mentioned areas which requires due care in the case of a novice. If it is not a

[13] *The Qur'ān; its Oral Transmission*; pg. 12. Also see *Mu'jam Muṣṭalaḥāt*; pg. 34.

[14] Those who are interested in the etiquette may refer to *al-Tibyān* by al-Nawwawī, *Fatḥ al-Karīm* by al-Ḍabbā' or *Akhlāq Ḥamalat al-Qur'ān* by al-Ājurrī.

[15] These *shurūṭ* are speficic to *sanad/ijāzah* in the Qur'ān.

novice, the *mujāz* will focus on other matters like the transmission etc. Often, texts are also studied and rendered with the intent of obtaining *ijāzah* therein.

2. There must be a *mujāz* [also referred to *mujāz lahū*] – the individual who will be receiving the *ijāzah*.
3. An item in which *ijāzah* is sought must exist [*mujāz bihī*] – this refers to the Qur'ān or text in which the individual is seeking *ijāzah* in.
4. The chain of transmission must exist [*sanad*] – this refers to a chain of transmission until the source of what is being transmitted i.e. the Prophet ﷺ - or Allah - in the case of the Qur'an and the author of a text in the case of a compilation.[16]

The Types of Ijāzahs

The methodologies that are employed to aquire *ijāzah* in the Qur'ān[17] – and knowledge in general – are via:

1. *al-ʿArḍ wa al-Samāʿ* – the student listens attentively to the recitation of the teacher (*samāʿ*) and then tries to mimic that recitation (*ʿarḍ*).
2. *al-ʿArḍ* only – the student recites to the teacher whilst the teacher listens attentively to the recitation of the student.

[16] In addition to the above, there are also prerequisites and principles for both the issuer of an *ijāzah* as well as the seeker thereof. For the sake of brevity, I have only mentioned those which are of essential importance. The objective is to lay down a foundation for both teachers as well as students with regard to the study of *Qirā'āt*. For further reading on these discussions, refer to *al-Tibyān liman Ṭalabah Ijāzat al-Qur'ān* by Yāsir al-Mazrūʿī, *Dirāsat al-Maʿāyīr li Ta'līm al-Qur'ān al-Karīm fī Majāl al-Ijāzat al-Qur'āniyyah bi al-Sanad al-Muttaṣil ilā Rasūl Allah* by Ayman Suwayd, *al-Wajāzah fī al-Athbāt wa al-Ijāzah* by Dhiyāb ibn Saʿd Ḥamdān al-Ghāmidī, *al-Ijāzāt wa al-Asānīd al-Qur'āniyyah: Su'āl wa Jawāb* by Ḥasan Muṣṭafā al-Warrāqī.

[17] An *ijāzah ʿāmmah* for *Qirā'āt* will not be acknowledged by the *qurrā'* as proof that one has been certified as being *mujāz* on the bases that no *ʿarḍ* had taken place and due to the fact that the science is based on continuity in recitation found in each link of the *sanad* [*ittiṣāl bi al-qirā'ah*]. However, an *ijāzah ʿāmmah* may be used by a certified *mujīz* as a *mutābaʿah*. See question 15, *al-Ijāzāt al-Qur'āniyyah Su'āl wa Jawāb* and *Tuḥfat al-Ikhwān*, pg. 221.

3. *al-Samāʿ* only – the teacher recites to the student whilst the student listens to the teacher.
4. *al-Munāwabah* – the teacher listens to multiple students – collectively – in one sitting, each student then rendering their designated portion as per the instruction of the teacher until a collective *khatm* is made.
5. *Al-Ijāzah bi baʿḍ al-Qurʾān* – the student does not read an entire *khatm,* but only a section or portions of the Qurʾān.
6. *Al-Ijāzah bi al-ḥurūf* – the student only reads the changes of those words in which there are difference of opinion in the *Qirāʾāt*.[18]
7. *Al-Ijāzah bi al-ikhtibār* – the teacher randomly tests the ability of a student on the various *awjuh* [ways allowed] in *Qirāʾāt*.
8. *Al-ijāzah bilā qirāʾah* – a student receives *ijāzah* from a teacher who deems him worthy of the *ijāzah* without any *ʿarḍ/samāʿ* taking place.
9. *Al-Ijāzah bi al-mukātabah* – the student writes to a teacher requesting him for *ijāzah*. In this type of *ijāzah*, the student receives *ijāzah* without having met the teacher.
10. *Al-Ijāzah min al-muṣḥaf* – the student has read from a copy of the Qurʾān.
11. *Al-Ijāzat al-Ṣaghīr* – the student has not reached the age of puberty but has received a *sanad* and/or *ijāzah*. *Bulūgh* is not a condition for one to receive an *ijāzah*.

It should be noted that *ijāzah* via *ʿarḍ wa al-samāʿ* is considered the strongest of the afore-mentioned categories. This is followed by *ijāzah* via *ʿarḍ* only. Currently, this is most commonly practiced upon by the *Qurrāʾ*. Though *samāʿ* only – without *ʿarḍ* – was used by the earlier generations, it is the least utalised methodology currently. *Ijāzah* via *mukātabah*, *ikhtibār*, *bi lā qirāʾah* and *bi al-baʿḍ* will only apply to one who has been previously certified as *mujāz* and generally considered as being competent

[18] This is also referred to as *ījāzah bi samāʿ al-ḥurūf* or *ījāzah bi al-aḥruf*.

i.e. he had rendered a *khatm* to a teacher beforehand and been issued with an *ijāzah*, prior to him seeking an additional *ijāzah* via one of these three ways. Seeking an additional *ijāzah* is usually done as *mutāba'ah* [supporting *sanad*] which is sought due to it being higher than his intial *sanad* or for *kathrat al-ṭuruq* [gaining multiple links in one's *sanad*]. All these types of *ijāzāt* are recognised and accepted by experts in the field.[19]

[19] Of late, there have been questions raised regarding the manner in which an *ijāzah* may be obtained from a teacher. A few contemporary scholars have shown disregard for the methodologies adopted and employed by the earlier scholars and generations. Amongst them is that to attain an *ijāzah* as *mutāba'ah* for a high *sanad* or for *kathrat al-ṭuruq*, a complete *khatm* is required. Thus, if the certified *mujāz* obtained an *ijāzah* via *ikhtibār*, *mukātabah* or *bi ba'ḍ al-Qur'ān*, according to their assertions, it would not be considered because an entire *khatm* was not rendered. As a counter to this mindset, I maintain that they have shown disregard for our earlier generations of *Qurrā'* and their methods. I will offer a few examples from amongst the earlier as well as latter generations to disprove this trail of thought. Abū Ma'shar al-Ṭabarī (d. 1094) received *ijāzah* from Abū 'Ali al-Ahwāzī (d. 1054) via *mukātabah* [*Sūq al-'Arūs* and *Ghāyat al-Nihāyah*, Vol. 1, pg. 339]. Similarly, 'Abd al-Qādir Quwaydir (d. 1965) received *ijāzah* from 'Ali al-Ḍabbā' (d. 1961) via *mukātabah* [*Tuḥfat al-Ikhwān*, pg. 85]. Ibn al-Jazarī (d. 1430) did not read an entire *khatm* to Ibn al-Jundī (d. 1368), but only until verse 90 of *Sūrat al-Naḥl* [*al-Nashr*, Vol. 1, pg.97 and *Ghāyat al-Nihāyah*, Vol 1, pg. 277]. To Shaykh Badr al-Dīn al-Ḥanafī, Ibn al-Jazarī only read until the end of *Sūrat al-Baqarah*. [*Jāmi' al-Asānīd*, pg. 217] Ibn al-Jazarī's student, Muḥammad ibn Ṭāhir al-Nuwayrī, only read until the end of *Sūrah Āli 'Imrān* [*Thabat* Zakariyyā al-Anṣārī, pg. 103]. Riḍwān al-'Uqabī only read *Sūrat al-Fātiḥah* and the first five verses of *Sūrat al-Baqarah* [*Thabat* Zakariyyā al-Anṣārī, pg. 102]. Similarly, 'Abd al-Raḥmān al-Ujhūrī only read *Sūrat al-Fātiḥah* and the first five verses of *Sūrat al-Baqarah* to Yūsuf Afandī Zādah [*Mu'jam al-Mukhtaṣṣ*, pg. 339]. Aḥmad al-Asqāṭī received *ijāzah* from Aḥmad al-Bannā al-Dimyāṭī without reciting to him at all [*Thabat* Aḥmad al-Asqāṭī]. Of contemporary scholars, Shaykh Ayman Rushdī Suwayd read until the end of *Sūrat al-Baqarah* to Shaykh 'Āmir al-Sayyid 'Uthmān while Shaykh Muḥammad Tamīm al-Zu'bī did not render full *khatms* (*ba'ḍ al-Qur'ān*) to Shaykh 'Āmir al-Sayyid 'Uthmān and Shaykh Ibrāhīm al-Samannūdī [*Itḥāf al-Zamān*, pg. 69, 87]. Dr. Aḥmad 'Īsā al-Ma'ṣarāwī received *ijāzah* for the *Sab'ah* via – *ikhtibāran* – from Shaykh Aḥmad 'Aṭiyyah, he received *ijāzah* for the *Ṣughrā* via – *ikhtibāran* – from Shaykh Muḥammad Fayṣal al-Darūbī [*Imtā' al-Fuḍalā'*, Vol. 2, pg. 153]. He also received *ijāzah* for the *Ṣughrā* via – *ikhtibāran* - from Shaykh al-Ṭarābīshī and received *ijāzah* for the *Kubrā* via – *ikhtibāran* - from Shaykh 'Abd al-

When discussing the strength of one's *sanad*, then the previously-mentioned types of *ijāzāt* will be considered. Reflect upon the following when comparing two different types of *ijāzahs*:

- *Qirā'atan* versus *ijāzatan* – an *ijāzah* obtained via *qirā'ah* is deemed better than one obtained without *qirā'ah*.
- *Qirā'atan* versus *samā'an* – an *ijāzah* obtained via *qirā'ah* is deemed better than one obtained only via *samā'*.
- *Samā'an* versus *ijāzatan* – an *ijāzah* obtained via *samā'* is deemed better than one obtained without *qirā'ah* or *samā'*.

When writing or preparing an *ijāzah* for a student, it is important that the *mujīz* states the manner in which the student aquired the *ijāzah*. For this, there are four phrases that are commonly written on an *ijāzah*. These phrases display the manner in which the *ijāzah* was aquired:

- Talaqqī – [20]
- *Qirā'atan* – via the recitation of a student.
- *Samā'an* – via the student listening to a teacher or fellow students, this usually takes place in group sittings such as *munāwabah*.
- *Ijāzatan* – this type of *ijāzah* is usually issued as an *ijāzah khāṣṣ li al-Qirā'ah* and is more commonly known as *ijāzah bilā qirā'ah*, as previously mentioned, neither recitation nor listening to a recitation takes place.

Ḥamīd. See attached the *ijāzah* of a student of Dr. al-Ma'ṣarāwī, pp. 80 - 81 Dr. al-Ma'ṣarāwī also received *ijāzah* for the *Kubrā – bi ba'ḍ al-Qur'ān* [*Sūrat al-Fātiḥah* and the first five verses of *Sūrat al-Baqarah*] – from Shaykh Zakariyyā ibn 'Abd al-Salām [Youtube: https://youtu.be/UHhHJEYF-tg]. Many more examples may be cited, but I will suffice myself with these few. Of note is that all these *asānīd* are considered by scholars – as *mutāba'āt* – in spite of entire *khatms* not being rendered.

[20] *Talaqqī* has already been discussed and defined at the beginning of this chapter.

It is advised that the *mujīz* should also mention the manner in which a *khatm* was rendered:

- *Ḥifṭḥan* – the student has rendered his/her rendition from memory.[21]
- *Naṭḥran* – the student has rendered his/her rendition by looking inside the Qurʾān.

Furthermore, the *mujīz* should also state whether the *mujāz* read:

- *Mushāhafatan*/*Ḥāḍiran* – the rendition was rendered face-to-face in the presence of the teacher.
- *Ghayban* – the rendition was not done face to face in the presence of the teacher. This usually occurs when a student recites to a teacher via a social media platform such as Skype etc.

Likewise, the *mujīz* should understand that a *sanad* acquired as *mutābaʿah* – in which an entire *khatm* was not rendered – may not be used as the primary *sanad* in one's *ijāzah*. The *mujīz* should also mention some details regarding the *khatm*, like whether the *khilāf al-wājib* (the necessary differences) were read e.g. the *tarbīʿ* for Warsh, all four *awjuh* for Qālūn, *qaṣr* and *tawassuṭ* for al-Dūrī from Abū ʿAmr al-Baṣrī etc. Some *qurrāʾ* will deem a *khatm* as incomplete if all the necessary *awjuh* in a *Qirāʾah*, *Riwāyah* or *Ṭarīq* was not read.[22]

As all these types of *ijāzāt* that are utilised in *Qirāʾāt* are also employed when acquiring various texts and books in multiple Islamic disciplines such as *Qirāʾāt*, *Tajwīd*, *Rasm*, *Fiqh*, Ḥadīth etc. Many scholars – both locally and internationally – restrict themselves by only obtaining an *ijāzah/asānīd* in the *Qirāʾāt*, neglecting to aquire *ijāzah*/*asānīd* for texts/books. Occasionally, they request *ijāzah* for the *Tuḥfat al-Aṭfāl* by al-Jamzūrī and the *Muqaddimat al-Jazariyyah* by Ibn al-Jazarī. One should

[21] *Qurrāʾ* will commonly write "*ʿan ṭḥahr qalbin*" in the *ijāzah* to indicate that the student read from memory.

[22] *Ghayth al-Nafʿ*, pg. 23. *Al-Īḍāḥ*, pg. 38. *Itḥāf Fuḍalāʾ al-Bashar*, Vol. 1, pg. 102. *Al-Futūḥāt fī al-Qirāʾāt al-ʿAshar*, Vol. 1, pg. 18.

request *ijāzah* in other texts as well, such as the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah* etc. There are even *asānīd* for the various commentaries of the afore-mentioned texts, classical as well as contemporary. There are many contemporary scholars who have written works; *ijāzah* may be requested for their written works too.

With this in mind, one should understand that an *ijāzah ʿāmmah* [a general *ijāzah*], which is usually issued by scholars of ḥadīth, connects one via *sanad*, to an array of texts without having read or studied these texts. The objective of the *ijāzah ʿāmmah* is to maintain and keep alive the bounty of *isnād* gifted to the *ummah* of Muḥammad ﷺ; no other nation was blessed with this gift of *isnād*. It also gives the recipient the potential to transmit an array of texts and books provided that they have competency in them. Therefore, the clause "with the required prerequisites" [بِشُرُوطِهِ الْمُعْتَبَرَة] is always added to the written *ijāzah*. The recipient of this *ijāzah* should strive to achieve competency within himself/herself by reading and studying these texts/books so they will be able to teach it and transmit it to others.

Finally, the science of *Qirā'āt* is not only complemented by the subject of *Tajwīd*, but by many other subjects as well, such as the science of *Rasm* [orthography], *ʿAdd al-Fawāṣil* [verse enumeration], *ʿIlm al-Rijāl* [study of the scholars in the *asānīd*] etc.

Tawfīq ibn Ibrāhīm ibn Aḥmad Ḍamrah

Basic Studies:-

- Born in Amman, Jordan in 1963.
- Graduated from the University of Amman; Faculty of Sharīʿah.
- Received his Master's degree from the University of Amman; Faculty of Islamic Studies.
- Received his Doctorate from al-Jāmiʿah al-Islāmiyyah, Pakistan.

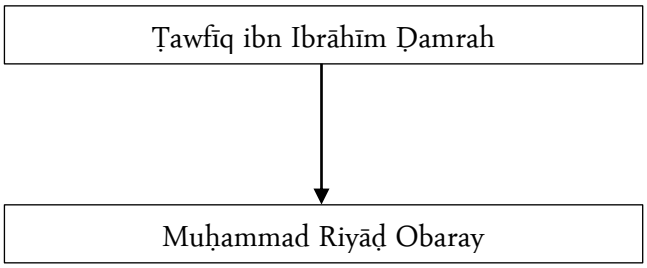
Shaykh Ṭawfīq Ḍamrah has read the Seven [*Sabʿah*], the 10 [*ʿAsharah*], via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah* to many. They include:

- Zīdān ibn Maḥmūd Salāmah – he studied many texts of *Tajwīd* under his tutelage.
- Muḥammad Mūsā Naṣr – he studied many texts of *Tajwīd* under his tutelage.
- Muḥammad al-Ṣāniʿ– he read the *Qirāʾah* of ʿĀṣim via the *Ṭayyibah* to him.
- Muḥammad ʿAbd al-Ḥamīd ʿAbd Allah – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to him.
- Aḥmad Muḥammad ʿAbd al-ʿAzīz al-Sakandarī – he read the 10 *Qirāʾāt* via the *Ṭayyibah* to him.
- Abū Ḥilmī Maḥmūd Muḥammad al-ʿUraydī al-Filasṭīnī – he read the 10 *Qirāʾāt* via the *Shāṭibiyyah* and *Durrah* to him.

- Bakrī al-Ṭarābīshī – he read a portion of the Qur'ān for the 10 *Qirā'āt* via the *Shāṭibiyyah* and *Durrah* and received *ijāzah* from him.
- Miṣbāḥ Widn – he read a portion of the Qur'ān for the 10 *Qirā'āt* via the *Shāṭibiyyah* and *Durrah* and received *ijāzah* from him.
- ʿAli ibn Muḥammad Tawfīq al-Naḥḥās – he read a portion of the Qur'ān for 10 *Qirā'āt* via the *Taysīr* and *Taḥbīr* and received *ijāzah* from him.
- Muḥammad Yūnus al-Ghalbān – he read a portion of the Qur'ān for the Seven *Qirā'āt* via the *Shāṭibiyyah* and received *ijāzah* from him.
- Yāsir al-Sharqāwī – he read the Four *Shādhdh Qirā'āt* to him.
- Muḥammad Ibrāhīm al-Ṭawwāb – he received *ijāzah* for the Four *Shādhdh Qirā'āt* from him.

Shaykh Ḍamrah has authored numerous works on *Tajwīd* and *Qirā'āt*, with there number exceeding 50. The Shaykh currently resides and teaches in Amman, Jordan.

My link to the author[23]



[23] My transmission of the text is via *samāʿ* – I heard the text being read to Shaykh Ḍamrah.

The Companions presentation to the Prophet ﷺ

Ḥadīth 1

عن عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِقْرَأْ عَلَيَّ». قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي». فَقَرَأْتُ عَلَيْهِ سُوْرَةَ النِّسَاءِ، حَتَّىٰ بَلَغْتُ ﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا﴾ [النساء / 41]. قَالَ: «أَمْسِكْ». فَإِذَا عَيْنَاهُ تَذْرِفَانِ.[24]

Translation

It has been reported on the authority of ʿAbd Allah ibn Masʿūd رضي الله عنه who said: the Prophet ﷺ said to me: "Recite to me". He said: "I must recite to you while it [the Qurʾān] has been to you?" He ﷺ said: "Verily, I love hearing it from others". I then recited *Sūrah al-Nisāʾ* to him until I reached the verse ﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا﴾. He ﷺ said: "Withold" [your recitation]. Alas! His ﷺ eyes were flowing with tears.

Ḥadīth 2

عن أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُوْلُ اللهِ لِأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا﴾ [البينة / 1]». قَالَ: وَسَمَّانِي لَكَ؟ قَالَ: «نَعَمْ». فَبَكَىٰ.[25]

[24] أخرجه البخاري برقم 4583 ومسلم برقم 247 والترمذي برقم 3025 وأحمد برقم 3606.

[25] أخرجه البخاري برقم 3809 ومسلم برقم 121 والترمذي برقم 3792 وأحمد برقم 12320.

Translation

It has been reported on the authority of Anas ibn Mālik ﵁ who said: the Messenger of Allah ﷺ said to Ubayy ibn Kaʿb ﵁: "Indeed Allah commanded me to recite [the Qurʾān] to you ﴿لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا﴾." He said: "He mentioned me to you?" He ﷺ said: "Yes". Thereafter, he cried.

Ḥadīth 3

كَانَ ابْنُ مَسْعُوْدٍ ﵁ يُقْرِئُ رَجُلًا، فَقَرَأَ الرَّجُلُ: ﴿إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ﴾ [التوبة / 60] مُرْسَلَةً. فَقَالَ ابْنُ مَسْعُوْدٍ: مَا هٰكَذَا أَقْرَأَنِيْهَا النَّبِيُّ ﷺ. فَقَالَ: وَكَيْفَ أَقْرَأَكَهَا يَا أَبَا عَبْدِ الرَّحْمٰنِ؟. قَالَ: أَقْرَأَنِيْهَا: ﴿إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ﴾ [التوبة / 60] ، فَمَدَّهَا.[26]

Translation

Ibn Masʿūd ﵁ used to teach an individual to recite [the Qurʾān], however, when the person recited ﴿إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ﴾, without applying the *madd* [in *madd muttaṣil*] Ibn Masʿūd ﵁ said to him: "This is not the manner in which the Messenger of Allah ﷺ taught me to recite". He asked: "How did he ﷺ teach you to recite it O' Abū ʿAbd al-Raḥmān?" He said: "He ﷺ taught me to recite it ﴿إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ﴾. He lengthened the *madd*.

[26] أخرجه الطبراني في الكبير برقم 8677.

Ḥadīth 4

قَالَ ابْنُ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ: قَرَأْتُ مِنْ فَمِ رَسُوْلِ اللهِ ﷺ سَبْعِيْنَ.[27]

Translation

Ibn Masʿūd رَضِيَ اللهُ عَنْهُ said: "I learnt to recite seventy *suwar* [directly] from the mouth of the Messenger of Allah ﷺ".

[27] أخرجه أحمد برقم 3929 وابن حبان برقم 6504.

The revelation of the Qur'ān according to the Seven Aḥruf

Ḥadīth 5

عن ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيْلُ عَلَىٰ حَرْفٍ، فَلَمْ أَزَلْ أَسْتَزِيْدُهُ حتَّى انْتَهىٰ إِلَىٰ سَبْعَةِ أَحْرُفٍ».[28]

Translation

It has been reported on the authority of Ibn ʿAbbās رَضِيَ اللهُ عَنْهُ who said: the Messenger of Allah ﷺ said: "Jibrīl taught me to recite according to one *ḥarf*. I then continued requesting him to increase [the amount of *ḥarfs*] until he [Jibrīl] finally stopped upon seven *aḥruf*."

Ḥadīth 6

عن عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ هِشَامَ بْنَ حَكِيْمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ يَقْرَأُ سُوْرَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُوْلُ اللهِ ﷺ أَقْرَأَنِيْهَا، وَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُوْلَ اللهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ عَلَىٰ غَيْرِ مَا أَقْرَأْتَنِيْهَا. فَقَالَ لِي: «أَرْسِلْهُ». ثُمَّ قَالَ لَهُ: «اِقْرَأْ» فَقَرَأَ قَالَ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِي: «اِقْرَأْ». فَقَرَأْتُ. فَقَالَ: «هٰكَذَا أُنْزِلَتْ، إِنَّ الْقُرْآنَ أُنْزِلَ عَلَىٰ سَبْعَةِ أَحرُفٍ فَاقْرَؤُوا مِنْهُ مَا تَيَسَّرَ».[29]

---

[28] أخرجه البخاري برقم 3219 ومسلم برقم 272 وأحمد برقم 2860.

[29] أخرجه البخاري برقم 4992 ومسلم برقم 270 واللفظ للبخاري.

Translation

It has been reported on the authority of ʿUrwah ibn al-Zubayr, from ʿAbd al-Raḥmān ibn ʿAbd al-Qārī who said: "I heard ʿUmar ibn al-Khaṭṭāb ﵁ saying; I heard Hishām ibn Ḥakīm ﵁ reciting *Sūrah al-Furqān* in a manner [a *ḥarf*] which was different to my recitation while the Prophet ﷺ taught me its recitation. I nearly rushed upon him but I waited until he completed. Thereafter, I grab him by his collar and brought him to the Messenger of Allah ﷺ so I said: I heard him recite different to the manner [*ḥarf*] which you ﷺ had taught me to recite. He ﷺ said to him: "Release him." Thereafter, he ﷺ said: "Recite." So, he recited and he ﷺ said: "Like this it has been revealed." Thereafter, he ﷺ said: "Recite." So, I recited. He ﷺ then said: "Like this it has [also] been revealed. Verily, the Qur'ān has been revealed according to the seven *aḥruf*, so recite that which is easiest [from amongst these *aḥruf*.]"

Ḥadīth 7

عن أَبِي هُرَيْرَةَ ﵁ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: «إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ على سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا وَلَا حَرَجَ، وَلَكِنْ لَا تَخْتِمُوا ذِكْرَ رَحْمَةٍ بِعَذَابٍ، وَلَا ذِكْرَ عَذَابٍ بِرَحْمَةٍ».[30]

Translation

It has been reported on the authority of Abū Hurayrah ﵁ who said: the Messenger of Allah ﷺ said: "Verily, the Qur'ān has been revealed according to the seven *aḥruf*, thus recite [it] without being concerned, however [on condition that you], do not mix the mentioning of [a verse pertaining to] mercy with [a verse pertaining to] punishment nor mixing the mentioning of [a verse mentioning] punishment with [a verse mentioning] mercy."

[30] أخرجه البيهقي في السنن الصغير برقم 1008.

Ḥadīth 8

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً صَاحِبِهِ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيْعًا عَلَىٰ رَسُوْلِ اللهِ ﷺ فَقُلْتُ: إِنَّ هٰذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَىٰ قِرَاءَةِ صَاحِبِهِ فَأَمَرَهُمَا رَسُوْلُ اللهِ ﷺ، فَقَرَآ، فَحَسَّنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيْبِ، وَ لَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَىٰ رَسُوْلُ اللهِ ﷺ مَا قَدْ غَشِيَنِي، فَفِضْتُ عَرَقًا، وَكَأَنَّمَا أَنْظُرُ إلى اللهِ فَرَقًا، فَقَالَ لِي: «يَا أُبَيُّ: أُرْسِلَ إِلَيَّ أَنِ اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ، فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: اِقْرَأْهُ عَلَىٰ حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ، اِقْرَأْهُ عَلَىٰ سَبْعَةِ أَحرُفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةٌ تَسْأَلُنِيْهَا. فَقُلْتُ: اَللَّهُمَّ اغْفِرْ لِأُمَّتِي، اَللَّهُمَّ اغْفِرْ لِأُمَّتِي، وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْـخَلْقُ كُلُّهُمْ حَتَّىٰ إِبْرَاهِيْمُ».[31]

Translation

It has been reported on the authority of Ubayy ibn Kaʿb رَضِيَ اللهُ عَنْهُ who said: I was in the masjid, when a man entered and performed *ṣalāh*. He then recited a reading [*ḥarf*] which I disliked. Thereafter, another man entered [the masjid] and recited in a different manner [*ḥarf*] to his companion. So when we completed the *ṣalāh*, we all entered upon the Messenger of Allah ﷺ and I said: Indeed this individual recited [the Qurʾān] in a manner [*ḥarf*] which I disliked and then another entered, he too recited in a manner [*ḥarf*] different to his companion. The Messenger of Allah ﷺ then commanded both of them to recite [the Qurʾān] and both of them recited [the Qurʾān according to their respective *ḥarf*]. The Prophet ﷺ approved their matter. However, a doubt occurred within me, which had not even occurred [within me]

[31] أخرجه مسلم برقم 819 وأحمد برقم 21152.

during the age of *jāhiliyyah* [ignorance]. Thus, when the Prophet ﷺ saw that which afflicted me, I broke into a sweat, and it was as if I was looking at Allah clearly. He ﷺ then said to me: O' Ubayy! [Initially] It [the Qur'ān] was sent to me so that it may be recited according to one *ḥarf*. I responded then to him [Jibrīl] in order to inform for him to lighten it upon my nation. He returned to me [for] a second time [and said]: Recite it according to two *ḥarfs*. Thereafter, I responded to him in order to inform him to lighten it upon my nation. He then returned to me [for] a third time [saying]: Recite it according to seven *aḥruf*, for you have thus received a response for every reply which you had sought. I then replied: O' Allah! Forgive my nation, O' Allah! Forgive my nation. However, I deferred the third [*duā'*] for a day in which the entire creation, including Ibrāhīm, will turn towards me.

Ḥadīth 9

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأْتُ آيَةً وَقَرَأَ ابْنُ مَسْعُوْدٍ قِرَاءَةً خِلَافَهَا، فَأَتَيْنَا النَّبِيَّ ﷺ فَقُلْتُ: أَلَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: «بَلَىٰ، كِلَاكُمَا مُحْسِنٌ مُجْمِلٌ». مَا كِلَانَا أَحْسَنَ وَلَا أَجْمَلَ. قَالَ: فَضَرَبَ بِصَدْرِي وَقَالَ: «يَا أُبَيُّ: إِنِّي أُقْرِئْتُ الْقُرْآنَ فَقِيْلَ لِي: أَعَلَىٰ حَرْفٍ أَمْ حَرْفَيْنِ؟ فَقَالَ الْمَلَكُ الَّذِي مَعِي: عَلَىٰ حَرْفَيْنِ. فَقُلْتُ: عَلَىٰ حَرْفَيْنِ. فَقِيْلَ لِي: عَلَىٰ حَرْفَيْنِ أَمْ ثَلَاثَةٍ؟ فَقَالَ الْمَلَكُ الَّذِي مَعِي: عَلَىٰ ثَلَاثَةٍ. فَقُلْتُ: ثَلَاثَةٍ. حَتَّىٰ بَلَغَ سَبْعَةَ أَحْرُفٍ قَالَ: لَيْسَ فِيْهَا إِلَّا شَافٍ كَفٍ. قُلْتُ: غَفُوْرٌ رَحِيْمٌ، سَمِيْعٌ عَلِيْمٌ، عَزِيْزٌ حَكِيْمٌ، نَحْوُ هٰذَا مَا لَمْ يَخْتِمْ آيَةَ عَذَابٍ بِرَحْمَةٍ، أَوْ رَحْمَةٍ بِعَذَابٍ».[32]

Translation

It has been reported on the authority of Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ who said: I recited a verse [of the Qur'ān] while Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ recited it differently [according to

[32] أخرجه البيهقي في السنن الكبرى برقم 3989 والسنن الصغرى برقم 1009.

different *ḥarf*]. We then came to the Prophet ﷺ and I said to him ﷺ: Did you not teach me to recite it [the verse] in such and such a manner [*ḥarf*]? He replied: Definitely [I taught you to recite according to this particular *ḥarf*]. Ibn Masʿūd رضي الله عنه then said: Did you not teach me to recite it [the verse] in such and such a manner [*ḥarf*]? Definitely, both of them are – he said: he ﷺ then tapped my chest and said: O' Ubayy! [Initially] I was instructed to recite the Qurʾān and it was said to me: [Recite the Qurʾān] according to one *ḥarf* or two *ḥarfs*. However, the angel who was with me said: [Recite the Qurʾān] according to two *ḥarfs*. I then asked: [should I recite the Qurʾān.] according to *ḥarfs*? It was then said to me: [Recite the Qurʾān] according to two *ḥarf's* or three *ḥarfs*? The angel who was with me said: [Recite] according to three *ḥarfs*. [Again] I asked: according to three *ḥarfs*? [I continued asking] Until he [the angel] reached the total of seven *aḥruf*. He said: There is nothing therein except [that reciting the Qurʾān according to the seven *aḥruf*] it would suffice. I then said: [exalting Allah by His majestic names] The Oft-Forgiving, The Wise, The All Hearing, The All Knowing, The Exalted, The Most Wise. The angel then said to me: [Recite the Qurʾān according to the seven *aḥruf*] As long as a verse of punishment is not mixed with [a verse pertaining to] mercy nor [a verse of] mercy [is mixed] with [a verse of] punishment.

Ḥadīth 10

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلَّا أَنِّي قَرَأْتُ آيَةً، وَقَرَأَهَا آخَرُ غَيْرَ قِرَاءَتِي. فَقُلْتُ: أَقْرَأَنِيهَا رَسُوْلُ اللهِ ﷺ، وَ قَالَ آخَرُ: أَقْرَأَنِيهَا رَسُوْلُ اللهِ ﷺ. ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ ﷺ أَقَرَأْتَنِيهَا كَذَا وَكَذَا؟ قَالَ: «نَعَمْ». وَقَالَ الْآخَرُ: أَ لَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: «نَعَمْ، إِنَّ جِبْرِيْلَ وَمِيْكَائِيْلُ أَتَيَانِي، فَقَعَدَ جِبْرِيْلُ عَنْ يَمِيْنِي، وَمِيْكَائِيْلُ عَنْ يَسَارِي، فَقَالَ جِبْرِيْلُ: اِقْرَأِ الْقُرْآنَ عَلَىٰ حَرْفٍ، فَقَالَ مِيْكَائِيْلُ: بَلِ اسْتَزِدْهُ، حَتَّىٰ بَلَغَ سَبْعَةَ أَحْرُفٍ، فَكُلُّ حَرْفٍ شَافٍ كَافٍ».[33]

Translation

It has been reported on the authority of Ubayy ibn Kaʿb رَضِيَ اللهُ عَنْهُ who said: There has not been a [moment of] discomfort within my bossom since I embraced Islām except that whenever I recited a verse [of the Qurʾān] and another recited it different to my recitation [*ḥarf*]. I then said: The Messenger of Allah taught me its recitation [according to this *ḥarf*]. However, the other [individual] responded [saying]: the Messenger of Allah ﷺ [too] taught me its recitation [according to a different *ḥarf*]. Thereafter, I came to the Prophet ﷺ and said: O' Messenger of Allah ﷺ ! Did you not teach me its recitation [the verse] in such and such a manner [*ḥarf*]? He ﷺ replied: Yes! The other [individual then too] asked [the Prophet ﷺ]: Did you not teach me its recitation [the verse] in such and such a manner [*ḥarf*]? He ﷺ replied [saying]: Yes! Indeed Jibrīl and Mīkāʾīl [both] came to me. While Jibrīl sat to my right, Mīkāʾīl sat to my left. Jibrīl said [to me]: Recite the Qurʾān according to a *ḥarf*. Mīkāʾīl then said [to me]: Rather request an increase [in the number of *aḥruf*]. [It

[33] أخرجه أحمد برقم 21092 والنسائي برقم 941.

continued in this manner] until he [Jibrīl] reached seven *aḥruf*, thus [reciting the Qur'ān according to] any *ḥarf* [from amongst the seven *aḥruf*] would suffice.

Ḥadīth 11

عن أُبَيِّ بْنِ كَعْبٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أُبَيُّ إِنِّي أُقْرِئْتُ الْقُرْآنَ فَقِيْلَ لِي: عَلَىٰ حَرْفٍ أَوْ حَرْفَيْنِ؟ فَقَالَ الْمَلَكُ الَّذِي مَعِي: قُلْ: عَلَىٰ حَرْفَيْنِ. قُلْتُ: عَلَىٰ حَرْفَيْنِ. فَقِيْلَ لِي: عَلَىٰ حَرْفَيْنِ أَوْ ثَلَاثَةٍ؟ فَقَالَ الْمَلَكُ الَّذِي مَعِي: قُلْ عَلَىٰ ثَلَاثَةٍ. قُلْتُ: عَلَىٰ ثَلَاثَةٍ. حَتَّىٰ بَلَغَ سَبْعَةَ أَحْرُفٍ، ثُمَّ قَالَ: لَيْسَ مِنْهَا إِلَّا شَافٍ كَفٍ، إِنْ قُلْتَ: سَمِيْعًا عَلِيْمًا، عَزِيْزًا حَكِيْمًا، مَا لَمْ يَخْتِمْ آيَةَ عَذَابٍ بِرَحْمَةٍ، أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ».[34]

Translation

It has been reported on the authority of Ubayy ibn Ka'b رَحِمَهُ اللَّهُ who said: The Prophet ﷺ said [to me]: O' Ubayy! Indeed I was taught the [correct] recitation of the Qur'ān, thus it was said to me: [Should the Qur'ān be recited] according to one *ḥarf* or two *ḥarfs*? [I was told to] Say! [Recite the Qur'ān] according to two *ḥarfs*. It was then said to me: [Should the Qur'ān be recited] according to two or three *ḥarfs*? Thus, the angel who was by my side said: Say! [Recite the Qur'ān] according to three *ḥarfs*. [It continued in this manner] until he [the angel] reached seven *aḥruf*. Thereafter, he said: There is nothing therein except [that reciting the Qur'ān according to the seven *aḥruf*] it would suffice. You should say: [exalting Allah by His majestic names] The All Hearing, The All Knowing, The All Exalted, The Most Wise. [The angel then said to me: recite the Qur'ān according to the seven *aḥruf*] As long as a verse of punishment is not mixed with [a verse pertaining to] mercy nor [should a verse of] mercy [be mixed] with [a verse of] punishment.

[34] أخرجه أبو داود برقم 1477 وأحمد برقم 21149.

Ḥadīth 12

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ فَأَتَاهُ جِبْرِيْلُ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ حَرْفٍ. فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيْقُ ذٰلِكَ». ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ عَلَىٰ حَرْفَيْنِ. فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيْقُ ذٰلِكَ». ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ عَلَىٰ ثَلَاثَةِ أَحْرُفٍ. قَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ ، وَإِنَّ أُمَّتِي لَا تُطِيْقُ ذٰلِكَ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَؤُوا عَلَيْهِ فَقَدْ أَصَابُوا.[35]

Translation

It has been reported on the authority of Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ was at the water hole of *Banī Ghifār* when Jibrīl came to him and said: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to one *ḥarf*. Thereafter, he ﷺ said: I ask Allah His pardon and His forgiveness, [but] request ease on their behalf for indeed my people are incapable [of restricting its recitation in accordance with one *ḥarf* due to their diversity in dialects]. Thereafter, he [Jibrīl] left and approached him [for] a second time and said: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to two *ḥarf's*. He ﷺ then said: I ask Allah His pardon and His forgiveness, [but] request ease on their behalf for indeed my people are incapable [of restricting its recitation in accordance to two *ḥarfs*]. He [Jibrīl] the approached him [the Prophet ﷺ for] a third time and said: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to three *ḥarfs*. He ﷺ then said: I ask Allah His pardon and His forgiveness, [but] request ease on their behalf for indeed my people are incapable [of

[35] أخرجه مسلم برقم 274 وأبو داود برقم 1478 واللفظ لمسلم.

restricting its recitation in accordance to three *ḥarfs*]. Thereafter, he [Jibrīl] came to him [for] a fourth time saying: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to seven *aḥruf*, thus, whichever *ḥarf* they [choose to] recite [with], indeed they will attain [its correct recitation and the reward will be conferred].

Ḥadīth 13

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَىٰ جِبْرِيْلُ النَّبِيَّ ﷺ وَهُوَ بِأَضَاةِ بَنِي غِفَارٍ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ حَرْفٍ وَاحِدٍ. فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، سَلْ لَهُمْ التَّخفِيْفَ فَإِنَّهُمْ لَا يُطِيْقُوْنَ ذٰلِكَ». فَانْطَلَقَ ثُمَّ رَجَعَ فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ حَرْفَيْنِ. فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ فَإِنَّهُمْ لَا يُطِيْقُوْنَ ذٰلِكَ فَسَلْ لَهُمْ التَّخْفِيْفَ». فَانْطَلَقَ ثُمَّ رَجَعَ فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ ثَلَاثَةِ أَحْرُفٍ. فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ فَإِنَّهُمْ لَا يُطِيْقُوْنَ ذٰلِكَ فَسَلْ لَهُمْ التَّخفِيْفَ». فَانْطَلَقَ ثُمَّ رَجَعَ فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَمَنْ قَرَأَ مِنْهَا حَرْفًا فَهُوَ كَمَا قَرَأَ.[36]

Translation

It has been reported on the authority of Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ that Jibrīl came to the Prophet ﷺ while he was at the water hole of *Banī Ghifār* and said: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to one *ḥarf*. Thereafter, he ﷺ said: I ask Allah His pardon and His forgiveness, [but] request ease on their behalf for indeed my people are incapable [of restricting its recitation in accordance with one *ḥarf* due to their diversity in dialects]. Thereafter, he

[36] أخرجه ابن حبان برقم 738 وأبو عوانة في مستخرجه برقم 3843.

[Jibrīl] left and returned [for a second time] and said: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to two *ḥarfs*. He ﷺ then said: I ask Allah His pardon and His forgiveness, [but] request ease on their behalf for indeed my people are incapable [of restricting its recitation in accordance to two *ḥarfs*]. He [Jibrīl] left and returned [for a third time] and said: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to three *ḥarfs*. He ﷺ then said: I ask Allah His pardon and His forgiveness, [but] request ease on their behalf for indeed my people are incapable [of restricting its recitation in accordance to three *ḥarfs*]. Thereafter, he [Jibrīl] left and returned [for a fourth time] saying: Verily, Allah commands you to teach the recitation of the Qur'ān to your people according to seven *aḥruf*, thus, whoever recites [the Qur'ān] according to a *ḥarf* [from amongst any of the seven *aḥruf*] it will thus be according to his recitation [and the reward will be conferred].

Ḥadīth 14

عن أَبِي قَيْسٍ مَوْلَىٰ عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَرَأَ آيَةً مِنَ الْقُرْآنِ فَقَالَ لَهُ عَمْرٌو: إِنَّمَا هِيَ كَذَا وَكَذَا، فَذَكَرَا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَىٰ سَبْعَةِ أَحرُفٍ، فَأَيُّ ذٰلِكَ قَرَأْتُمْ أَصَبْتُمْ، فَلَا تَمَارَوا فِيْهِ، فَإِنَّ الْمِرَاءَ فِيْهِ كُفْرٌ».[37]

Translation

It has been reported on the authority of Abū Qays, the slave of ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ, from ʿAmr رَضِيَ اللَّهُ عَنْهُ that an individual recited a verse of the Qur'ān, thereafter ʿAmr رَضِيَ اللَّهُ عَنْهُ said to him: Its [recitation is] like this and like this [according to a particular *ḥarf*]. They both then mentioned that [difference in their recitation] to the Prophet ﷺ,

[37] أخرجه البيهقي في الشعب برقم 2070.

who replied saying: Indeed this Qur'ān was revealed according to the seven *aḥruf*, thus, whichever [*ḥarf*] you recite, you will attain [its correct recitation and the reward will be conferred]. However, do not dispute regarding it [the recitation of any of the seven *aḥruf*], for indeed disputing therein is [an act of] disbelief.

Ḥadīth 15

عن فُلْفُلَةَ الجُعْفِي رَحِمَهُ اللهُ قَالَ: فَزِعْتُ فِيمَنْ فَزِعَ إِلَى عَبْدِ اللهِ فِي الْمَصَاحِفِ، فَدَخَلْنَا عَلَيْهِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّا لَمْ نَأْتِكَ زَائِرِيْنَ، وَلٰكِنْ جِئْنَاكَ حِيْنَ رَاعَنَا هٰذَا الْخَبَرُ. فَقَالَ: إِنَّ الْقُرْآنَ نَزَلَ عَلَىٰ نَبِيِّكُمْ ﷺ مِنْ سَبْعَةِ أَبْوَابٍ، عَلَىٰ سَبْعَةِ أَحْرُفٍ، وَإِنَّ الْكِتَابَ قَبْلَهُ كَانَ يُنْزِلُ مِنْ بَابٍ وَاحِدٍ، عَلَىٰ حَرْفٍ وَاحِدٍ.[38]

Translation

It has been reported on the authority of Fulfulah al-Ju'fī رَحِمَهُ اللهُ who said: I argued with those who argued with 'Abd Allah [ibn Mas'ūd] regarding the *maṣāḥīf* [codices]. We then entered upon him [saying] that we have not come to you as guests, but rather, we have come to you since this matter concerns us. He ['Abd Allah] then said: Verily! This Qur'ān was revealed upon your Prophet ﷺ through seven doors [of heaven], [and it was revealed] according to the seven *aḥruf*, while the previous book [the Bible] was only revealed through one door, and [its revelation] was only according to [recitation of] one *ḥarf*.

[38] أخرجه أحمد برقم 4252.

Ḥadīth 16

عن أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ جِبْرِيْلَ قَالَ: يَا مُحَمَّدُ: اِقْرَإِ الْقُرْآنَ عَلَىٰ حَرْفٍ. قَالَ مِيْكَائِيْلُ: اسْتَزِدْهُ، فَاسْتَزَادَهُ. قَالَ: فَاقْرَأْ عَلَىٰ حَرْفَيْنِ. قَالَ مِيْكَائِيْلُ: اسْتَزِدْهُ، فَاسْتَزَادَهُ حَتَّىٰ بَلَغَ سَبْعَةَ أَحْرُفٍ. «قَالَ: كُلٌّ شَافٍ كَافٍ، مَا لَمْ تَخْتِمْ آيَةَ عَذَابٍ بِرَحْمَةٍ، أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ، نَحْوَ قَوْلِكَ: تَعَالَ وَأَقْبِلْ، وَهَلُمَّ وَأَذْهَبْ، وَأَسْرِعْ وَأَعْجِلْ».[39]

Translation

It has been reported on the authority of Abū Bakrah رَضِيَ اللَّهُ عَنْهُ that Jibrīl said" O' Muḥammad ﷺ! Recite the Qur'ān according to one *ḥarf*. Mīkā'īl then said [to the Prophet ﷺ]: Request an increase [in the amount *ḥarfs* you are allowed to recite in]. He ﷺ then sought an increase [in the amount of *ḥarfs*]. He [Jibrīl] then said: Recite [the Qur'ān] according to two *ḥarfs*. [Again] Mīkā'īl said [to the Prophet ﷺ]: Request an increase [in the amount *ḥarfs* you are allowed to recite in]. He ﷺ [again] sought an increase [in the amount of *ḥarfs*]. [It continued in this manner] until he [Jibrīl] reached seven *aḥruf*, thus [reciting the Qur'ān in accordance with any *ḥarf* from amongst any of the seven *aḥruf*] would suffice, as long as you do not mix a verse of punishment with [a verse pertaining to] mercy nor [a verse of] mercy [is mixed] with [a verse of] punishment such as [mixing] your synonyms, such as – تَعَالَ وَ أَقْبِلْ ، وَهَلُمَّ وَأَذْهَبْ ، وَأَسْرِعْ وَأَعْجِلْ.

[39] أخرجه أحمد برقم 20514.

The prohibition of contention and dispute due to multiple Qirā'āt

Ḥadīth 17

عن أَبِي جُهَيْمٍ الْأَنْصَارِي رضي الله عنه: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُوْلِ اللهِ ﷺ تَمَارِيَا فِي آيَةٍ، كِلَاهُمَا يَزْعُمُ أَنَّهُ تَلَقَّاهَا مِنْ رَسُوْلِ اللهِ ﷺ فَمَشِيَا جَمِيْعًا حَتَّىٰ أَتَيَا رَسُوْلَ اللهِ ﷺ، وَكِلَاهُمَا ذَكَرَ لِرَسُوْلِ اللهِ ﷺ أَنَّهُ سَمِعَهَا مِنْهُ، فَذَكَرَ أَنَّ رَسولَ اللهِ ﷺ قَالَ: «إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَلَا تَمَارَوْا فِيْهِ، فَإِنَّ الْمِرَاءَ فِيْهِ كُفْرٌ».[40]

Translation

It has been reported on the authority of Abū Juhaym al-Anṣārī رضي الله عنه that two men from amongst the Companians of the Messenger of Allah ﷺ disputed regarding a verse [of the Qur'ān]. Furthermore, they both claimed to have received it [the correct recitation of the verse] from the Prophet ﷺ. Thereafter, they both walked until they reached the Messenger of Allah ﷺ. They then mentioned [this difference in their recitation] to the Messenger of Allah ﷺ and that they had heard it [the recitation of the verse of the Qur'ān] from him ﷺ. The Messenger of Allah ﷺ then said: Verily! This Qur'ān was revealed according to seven *aḥruf*, so do not dispute therein, for indeed disputing [regarding the recitation of any *ḥarf* which is in accordance to the seven *aḥruf*] therein is [an act of] disbelief.

[40] أخرجه أحمد برقم 17542 والبيهقي في الشعب برقم 2069.

Ḥadīth 18

عن ابْنِ مَسْعُودٍ ﵁ قَالَ: أَقْرَأَنِي رَسُوْلُ اللهِ ﷺ سُوْرَةَ ﴿حٰمٓ﴾ ، فَرُحْتُ إِلَى الْمَسجِدِ فَقُلْتُ لِرَجُلٍ: اقْرَأْهَا. فَإِذَا هُوَ يَقْرَأُ حُرُوْفًا مَا أَقْرَأُهَا. فَقَالَ: أَقْرَأَنِيْهَا رَسُوْلُ اللهِ ﷺ. فَانْطَلَقْنَا إِلَىٰ رَسولِ اللهِ ﷺ فَأَخْبَرْنَاهُ فَتَغَيَّرَ وَجْهُهُ وَقَالَ: «إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْإِخْتِلَافُ». ثُمَّ أَسَرَّ إِلَىٰ عَلِيٍّ ﵁ شَيْئًا فَقَالَ عَلِيٌّ ﵁ : إِنَّ رَسُوْلَ اللهِ ﷺ يَأْمُرُكُمْ أَنْ يَقْرَأَ كُلُّ رَجُلٍ مِنْكُمْ كَمَا عَلِمَ قَالَ: فَانْطَلَقْنَا وَكُلُّ رَجُلٍ مِنَّا يَقْرَأُ حُرُوفًا لَا يَقْرَؤُهَا صَاحِبُهُ.[41]

Translation

It has been reported on the authority of Ibn Masʿūd ﵁ who said: The Messenger of Allah ﷺ taught me the recitation of a [particular] *sūrah*. When I went to the mosque, I said to an individual: Recite it [the *sūrah*]. Alas! He was reciting according to a *ḥarf* which I had not recited. He then said [to me]: The Messenger of Allah ﷺ taught me its recitation [according to this *ḥarf*]. Thereafter, we went to the Messenger of Allah ﷺ, thus, when we informed him, his face [expression] changed whilst he ﷺ said [to us]: Those who preceded you were only destroyed due to their indifferences [in their application of a *ḥarf* in accordance to their scripture]. He ﷺ then confided something with ʿAli ﵁, thus ʿAli ﵁ said [to us]: Indeed the Messenger of Allah ﷺ commands that each individual from amongst you recite [the Qurʾān] according [to the *ḥarf* which] he had learnt. We then went and each individual from amongst us recited [the Qurʾān] according to a *ḥarf* which his companion did not recite.

[41] أخرجه الحاكم في المستدرك برقم 2885.

Ḥadīth 19

عن الْمُغِيْرَةِ، عَنْ إِبْرَاهِيْمَ قَالَ: ذَهَبَ عَلْقَمَةُ إِلَى الشَّامِ، فَأَتَى الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ، فَقَالَ، اَللَّهُمَّ ارْزُقْنِي جَلِيْسًا، فَقَعَدَ إِلَى أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، فَقَالَ: مَمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْكُوْفَةِ. قَالَ: أَلَيْسَ فِيْكُمْ صَاحِبُ السِّرِّ الَّذِي كَانَ لَا يَعْلَمُهُ غَيْرُهُ؟ - يَعْنِي: حُذَيْفَةَ -: أَلَيْسَ فِيْكُمُ الَّذِي أَجَارَهُ اللهُ عَلَى لِسَانِ رَسُوْلِهِ ﷺ مِنَ الشَّيْطَانِ؟ - يَعْنِي: عَمَّارًا - أَلَيْسَ فِيْكُمْ صَاحِبُ السِّوَاكِ وَالْوِسَادِ؟ - يَعْنِي: ابْنَ مَسْعُوْدٍ.

كَيْفَ كَانَ عَبْدُ اللهِ يَقْرَأُ: ﴿وَالَّيْلِ اِذَا يَغْشٰى﴾ [الليل / 1] ؟ قَالَ: ﴿وَالذَّكَرِ وَالْاُنْثٰٓى﴾ فَقَالَ: مَازَالَ هٰؤُلَاءِ حَتَّى كَادُوا يُشَكِّكُونِي، وَقَدْ سَمِعْتُهَا مِنْ رَسُوْلِ اللهِ ﷺ.[42]

Translation

It has been reported on the authority of al-Mughīrah, from Ibrāhīm who said: ʿAlqamah went to Shām [Syria], he then came to the mosque and performed two *rakaʾāts* [*taḥiyyat al-masjid*] and [after he completed] he said: O' Allah! Provide me with a sitting companion. He then sat with Abū Dardāʾ رَضِيَ اللهُ عَنْهُ, who said to him: From who are you? He replied saying: [I am] From the inhabitants of al-Kūfah. He then said: Is there not amongst you the companion of secrecy [a confidant] who knows that which none other than him knows? Referring to Ḥudhayfah رَضِيَ اللهُ عَنْهُ. [He then asked] Is there not amongst you he whom Allah safeguarded him from *Shayṭān* on the tongue of His Messenger ﷺ? Referring to ʿAmmār. [Again, he asked] Is there not amongst you the companion of *miswāk* and cushions? Referring to Ibn Masʿūd.

He then asked [me]: How does ʿAbd Allah [ibn Masʿūd] رَضِيَ اللهُ عَنْهُ recite [the *sūrah*] ﴿وَالَّيْلِ اِذَا يَغْشٰى﴾? he said: ﴿وَالذَّكَرِ وَالْاُنْثٰٓى﴾. Thereafter he said: These [people] have continuously asked [me regarding its recitation] to such an extent that they

[42] أخرجه البخاري برقم 6278 وأحمد برقم 27549 وابن حبان برقم 6331.

caused me to doubt [myself regarding its correct recitation which I had learnt]. Indeed I heard its recitation from the Messenger of Allah ﷺ.

Ḥadīth 20

عن عَلْقَمَةَ رحمه الله قَالَ: قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ رحمه الله فَقَالَ: أَفِيْكُم أَحَدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ اللهِ؟ قَالَ فَاَشَارُوا إِلَيَّ، فَقُلْتُ: نَعَمْ أَنَا. قَالَ: كَيْفَ سَمِعْتَ عَبْدَ اللهِ يَقْرَأُ هٰذِهِ الْآيَةَ: ﴿وَالَّيْلِ اِذَا يَغْشٰى﴾؟ قَالَ: قُلْتُ: سَمِعْتُهُ يَقْرَأُهَا: ﴿وَالَّيْلِ اِذَا يَغْشٰى ۙ وَالنَّهَارِ اِذَا تَجَلّٰى ۙ وَالذَّكَرِ وَالْاُنْثٰٓى﴾. فَقَالَ أَبُو الدَّرْدَاءِ: وَأَنَا وَاللهِ هٰكَذَا سَمِعْتُ رَسُوْلَ اللهِ ﷺ وَهُوَ يَقْرَأُهَا، وَ هٰؤُلَاءِ يُرِيْدُوْنَنِي أَنْ أَقْرَأَهَا: ﴿وَمَا خَلَقَ﴾ فَلَا أُتَابِعُهُمْ.[43]

Translation

It has been reported on the authority of ʿAlqamah رحمه الله who said: We approached Shām [Syria] so we went to Abū Dardā' رحمه الله and he asked: How did you hear ʿAbd Allah [ibn Masʿūd] reciting this verse ﴿وَالَّيْلِ اِذَا يَغْشٰى﴾? He said: I heard him reciting it ﴿وَالَّيْلِ اِذَا يَغْشٰى ۙ وَالنَّهَارِ اِذَا تَجَلّٰى ۙ وَالذَّكَرِ وَالْاُنْثٰٓى﴾. Abū Dardā' رحمه الله then said: [I swear] By Allah! In this manner [*ḥarf*] I heard the Messenger of Allah ﷺ reciting it, however, these [people] want me to recite it ﴿وَمَا خَلَقَ﴾, but I will not follow them [in their recitation].

[43] أخرجه الترمذي برقم 2939 وقال : حديث حسن صحيح.

The recitation of the Prophet ﷺ

Ḥadīth 21

عَنْ أُمِّ سَلَمَةَ رضي الله عنها: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَطِّعُ قِرَاءَتَهُ آيَةً آيَةً: ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴾ ثُمَّ يَقِفُ، ﴿الرَّحْمٰنِ الرَّحِيْمِ﴾ [الفاتحة] ثُمَّ يَقِفُ.[44]

Translation

It has been reported on the authority of Umm Salamah رضي الله عنها that who said that the Prophet ﷺ used to separate [apply *waqf* between] his recitation, verse by verse. He would recite ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴾ and therafter he would stop. He would then recite ﴿الرَّحْمٰنِ الرَّحِيْمِ﴾ and thereafter he would stop.

Ḥadīth 22

عن ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ : قَرَأْتُ عَلَى أُبَيِّ بْنِ كَعْبٍ رضي الله عنه: ﴿وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا تُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ﴾ بِاتَّاءٍ. قَالَ أُبَيٌّ رضي الله عنه: أَقْرَأَنِي رَسُوْلُ اللهِ ﷺ: ﴿وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا تُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ﴾[45] بِاتَّاءٍ . [البقرة / 48].

Translation

It has been reported on the authority of Ibn ʿAbbās رضي الله عنهما who said: "I read: ﴿وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا تُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ

[44] أخرجه ابو داود برقم 4001 والترمذي برقم 2927 وأحمد برقم 26582 والحاكم برقم 2910.

[45] أخرجه الحاكم برقم 2916.

﴿يُنْصَرُوْنَ﴾ ; with a *tā'* to Ubayy ibn Ka'b رضي الله عنه. Ubayy رضي الله عنه said to me: The Prophet ﷺ taught me to read ﴿وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا تُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ﴾ with a *tā'*."[46]

Ḥadīth 23

عن أَبِي سَعِيْدٍ الْخُضْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ لِبَنِيْ إِسْرَائِيْلَ: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ تُغْفَرْ لَكُمْ خَطٰيٰكُمْ﴾.[47] [البقرة / 58].[48]

Translation

It has been reported on the authority of Abū Sa'īd al-Khuḍrī رضي الله عنه who said: the Messenger of Allah ﷺ said: Allah said to the Children of Israel: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ تُغْفَرْ لَكُمْ خَطٰيٰكُمْ﴾

Ḥadīth 24

عن أَنَسِ بْنِ مَلِكٍ رضي الله عنه: أَنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ: ﴿وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنُ بِالْعَيْنِ﴾.[49] [المائدة / 45].

Translation

It has been reported on the authority of Anas ibn Mālik رضي الله عنه that the Messenger ﷺ recited ﴿وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنُ بِالْعَيْنِ﴾.[50]

---

[46] This is according to the *qirā'ah* of Ibn Kathīr, Abū 'Amr and Ya'qūb.

[47] أخرجه ابو داود برقم 4006.

[48] This is according to the *qirā'ah* of Ibn 'Āmir.

[49] أخرجه ابو داود برقم 3976 والترمذي برقم 2929 وأحمد برقم 13249 والحاكم برقم 2927.

[50] This is according to the *qirā'ah* of al-Kisā'ī.

Ḥadīth 25

عن مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿هَلْ تَسْتَطِيعُ رَبَّكَ﴾.[51] [المائدة/122].

Translation

It has been reported on the authority of Muʿādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ recited ﴿هَلْ تَسْتَطِيعُ رَبَّكَ﴾.[52]

Ḥadīth 26

عن عَطِيَّةَ بْنِ سَعْدٍ الْعَوْفِي قَالَ: قَرَأْتُ عَلَى عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: ﴿اَللّٰهُ الَّذِیْ خَلَقَكُمْ مِّنْ ضَّعْفٍ﴾ [الروم / 54] . فَقَالَ: ﴿مِّنْ ضُّعْفٍ﴾ قَرَأْتُهَا عَلَىٰ رَسُوْلِ اللهِ ﷺ كَمَا قَرَأْتَهَا عَلَيَّ، فَأَخَذَ عَلَيَّ كَمَا أَخَذْتُ عَلَيْكَ.[53]

Translation

It has been reported on the authority of ʿAṭiyyah ibn Saʿd who said: "I read ﴿اَللّٰهُ الَّذِیْ خَلَقَكُمْ مِّنْ ضَّعْفٍ﴾ to ʿAbd Allah ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ. He said: ﴿مِّنْ ضُّعْفٍ﴾.[54] I recited it [the verse] to the Messenger of Allah ﷺ as you recited it to me. The Prophet ﷺ then overtook me as I have overtaken you."

---

[51] أخرجه الترمذي برقم 2930 والطبراني في الكبير برقم 128 والحاكم 2994.

[52] This is according to the *qirāʾah* of al-Kisāʾī.

[53] أخرجه ابو داود برقم 3978 والترمذي برقم 3936.

[54] This is according to the *qirāʾah* of Nāfiʿ and Ibn Kathīr as well as a second *wajh* for the *riwāyah* of Ḥafṣ from ʿĀṣim.

Ḥadīth 27

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذٰلِكَ فَلْتَفْرَحُوْا ط هُوَ خَيْرٌ مِّمَّا تَجْمَعُوْنَ﴾ [يونس/58][55] قَالَ أَبُو دَاوُد : بِالتَّاءِ.

Translation

It has been reported on the authority of Ubayy ibn Ka'b رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ recited ﴿قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذٰلِكَ فَلْتَفْرَحُوْا ط هُوَ خَيْرٌ مِّمَّا تَجْمَعُوْنَ﴾. Abū Dāwūd said: with a *tā'*.[56]

Ḥadīth 28

عن شَهْرِ بْنِ حَوْشَبٍ قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ: كَيْفَ كَانَ رَسُوْلُ اللهِ ﷺ يَقْرَأُ هٰذِهِ الْآيَةَ: ﴿إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾ [هود /46]. فَقَالَتْ: قَرَأَهَا:[57] ﴿إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ﴾.

Translation

It has been reported on the authority of Shahr ibn Ḥawshab who said: "I asked Umm Salamah; how did the Messenger of Allah ﷺ recite this verse ﴿إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾? She said: "He recited it ﴿إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ﴾."[58]

Ḥadīth 29

عن أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَهَا: ﴿قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ﴾ [الكهف/76].[59] وَثَقَّلَهَا.

---

[55] أخرجه أبو داود برقم 3980.

[56] This is according to the *riwāyah* of Ruways from Ya'qūb.

[57] أخرجه أبو داود 3983 برقم والترمذي برقم 2931.

[58] This is according to the *qirā'ah* of al-Kisā'ī and Ya'qūb.

Translation

It has been reported on the authority of Ubayy ibn Kaʿb ﵁; on the authority of the Prophet ﷺ that he recited ﴿قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ﴾; heavy [with a *shaddah*].[60]

Ḥadīth 30

عن أُبَيِّ بْنِ كَعْبٍ ﵁: أَنَّ النَبِيَّ ﷺ قَرَأَ: ﴿لَتَّخِذْتَ عَلَيْهِ اَجْرًا﴾[61] [الكهف/77].

Translation

It has been reported on the authority of Ubayy ibn Kaʿb ﵁ that the Prophet ﷺ recited ﴿لَتَّخِذْتَ عَلَيْهِ اَجْرًا﴾.[62]

Ḥadīth 31

عن أُبَيِّ بْنِ كَعْبٍ ﵁: أَنَّ النَبِيَّ ﷺ قَرَأَ: ﴿لَتَخِذْتَ عَلَيْهِ اَجْرًا﴾[63] [الكهف/77] يَعْنِي مُخَفَّفَة.

Translation

It has been reported on the authority of Ubayy ibn Kaʿb ﵁ that the Prophet ﷺ recited ﴿لَتَخِذْتَ عَلَيْهِ اَجْرًا﴾; lightly [with a *sūkūn* on the *dhāl* and without applying *idghām*]."[64]

---

[59] أخرجه أبو داود 3985 برقم والترمذي برقم 2933.

[60] This is according to the *qirāʾah* of Ibn Kathīr, Abu ʿAmr, Ibn ʿĀmir, Ḥamzah, Kisāʾī, Yaʿqūb, Khalaf and the *riwāyah* of Ḥafṣ from ʿĀṣim.

[61] أخرجه مسلم برقم 173.

[62] This is according to the *riwāyah* of Ibn Kathīr, Abū ʿAmr and Yaʿqūb.

[63] أخرجه ابن حبان برقم 6325.

[64] This is according to the *qirāʾah* of Ibn Kathīr, Abū ʿAmr and Yaʿqūb.

Ḥadīth 32

عن زِرِّ بْنِ حُبَيْشٍ ﵁ قَالَ: قَرَأَ رَجُلٌ عَلَى عَبْدِ بْنِ مَسْعُوْدٍ ﵁: ﴿طٰهٰ﴾ [طه/1] مَفْتُوْحَة، فَأَخَذَهَا عَلَيْهِ عَبْدُ اللهِ: ﴿طِهِ﴾ مَكْسُرَة. فَقَالَ لَهُ الرَّجُلُ: إِنَّمَا يَعْنِي ضَعْ رِجْلَكَ، مَفْتُوْحَة. فَقَالَ عَبْدُ اللهِ: هٰكَذَا قَرَأَهَا رَسُوْلُ اللهِ ﷺ وَهٰكَذَا أَنْزَلَهَا جِبْرِيْلُ.[65]

Translation

It has been reported on the authority of Zirr ibn Ḥubaysh ﵁ who said: "A man recited ﴿طٰهٰ﴾ to ʿAbd Allah ibn Masʿūd ﵁ with a *fatḥah*. ʿAbd Allah then overtook him by reciting it as ﴿طِهِ﴾ with a *kasrah*.[66] The man then said to him: I only intended to place/pull your leg openly. ʿAbd Allah ﵁ then said: the Messenger of Allah ﷺ recited it like this, and Jibrīl revealed it like this [to me]."

Ḥadīth 33

عن أَبِي خَلَفٍ مَولَىٰ بَنِي جُمْحٍ : أَنَّهُ دَخَلَ مَعَ عُبَيْدِ بْنِ عُمَيْرٍ عَلَىٰ أُمِّ الْمُؤْمِنِيْنَ عَائِشَةَ سَقِيْفَةَ زَمْزَمٍ، وَ لَمْ يَكُنْ فِي الْمَسْجِدِ ظِلٌّ غَيْرُهَا، فَقَالَتْ: مَرْحَبًا بِأَبِي عَاصِمٍ، مَا يَمْنَعُكَ أَنْ تَزُوْرَنَا؟ أَوْ: مَا يَمْنَعُكَ أَنْ تُلِمَّ بِنَا؟ فَقَالَ: أَخْشَىٰ أَنْ أُمِلَّكِ. فَقَالَتْ: مَا كُنْتَ لَتَفْعَلَ. فَقَالَ: جِئْتُ لِأَسْأَلَكِ عَنْ آيَةٍ مِنْ كِتَابِ اللهِ. اَيَّةُ آيَةٍ؟ فَقَالَ: ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا﴾ أَو ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَآ أَتَوْا﴾ [المؤمنون/60] قَالَتْ: أَيَّتُهَا أَحَبُّ إِلَيْكَ؟ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَإِحْدَاهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيْهَا جَمِيْعًا. قَالَتْ:

---

[65] أخرجه الحاكم برقم 2965.

[66] Shuʿbah, Ḥamzah, Kisāʾī and Khalaf reads it with *imālah*.

أَيَّتُهُمَا ؟ قُلْتُ: ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَآ أَتَوْا﴾.[67] قَالَتْ: أَشْهَدُ أَنَّ رَسُوْلَ اللهِ ﷺ كَذٰلِكَ يَقْرَؤُهَا، وَكَذٰلِكَ أُنْزِلَتْ، وَلَكِنَّ الْهِجَاءَ حَرْفٌ.[68]

Translation

It has been reported on the authority of Abū Khalaf, the freed slave Banī Jumḥ, that he and ʿUbayd ibn ʿUmayr entered upon Umm al-Muʾminīn ʿĀʾishah at *saqīfah zamzam* [a shed at the well] while there was no shade in the mosque besides it [shade found in the shed]. She said: "Welcome O' Abū ʿĀṣim, what prevented you from visiting us?" or she said: "What prevented you from coming to us?" He said: "I fear that I will bind you". She replied saying: "You are not doing so". He said: "I came in order to ask regarding a verse from the Book of Allah". [She said:] "Which verse?" He replied [reciting the verse]: ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا﴾ or ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَآ أَتَوْا﴾. She asked: "Which [one] of them is most beloved to you?" He said: "By He in whose hands rests my soul, one of them is definitely more beloved to me than the entire world and whatever lies therein". She said: "Which one of them?" I said: " ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَآ أَتَوْا﴾. She said: "I bear testimony that the Messenger of Allah ﷺ recited it like that, and in this manner it was revealed, though [its] spelling [difference] is [only in] a letter".

[67] This transmission is of the *qirāʾah* of ʿĀʾishah and al-Nakhaʿī and is not transmitted by any of the 10 Eponymous *Qurrāʾ*.

[68] أخرجه أحمد برقم 24641.

Ḥadīth 34

عن عَائِشَةَ ﵂: أَنَّهَا سَمِعَتْ رَسُوْلَ اللهِ ﷺ يَقْرَأُ: ﴿فَرُوْحٌ وَّرَيْحَانٌ﴾ بِرَفْعِ الرَّاءِ. [الواقعة/89].[69]

Translation

It has been reported on the authority of ʿĀ'ishah ﵂ that she heard the Messenger of Allah ﷺ reciting ﴿فَرُوْحٌ وَّ رَيْحَانٌ﴾; with a *ḍammah* on the *rā'*.[70]

Ḥadīth 35

عن ابْنِ مَسْعُوْدٍ ﵁ قَالَ: أَقْرَأَنِي رَسُوْلُ اللهِ ﷺ: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ﴾. [القمر/17]. فَقَالَ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمٰنِ ، مُدَّكِرٍ أَوْ مُذَّكِرٍ؟ قَالَ: أَقْرَأَنِي رَسُوْلُ اللهِ ﷺ: ﴿مُّدَّكِرٍ﴾.[71]

Translation

It has been reported on the authority of Ibn Masʿūd ﵁ who said: "The Messenger of Allah ﷺ taught me to recite ﴿وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ﴾. A man then said: O' Abū 'Abd al-Raḥmān! Is it مُدَّكِرٍ or مُذَّكِرٍ? He said: The Messenger of Allah ﷺ taught me to recite ﴿مُّدَّكِرٍ﴾."

[69] أبو داود برقم 3991 والترمذي 2938 برقم وأحمد برقم 24352.

[70] This is according to the *riwāyah* of Ruways from Yaʿqūb.

[71] أخرجه أحمد برقم 3755 وابن حبان برقم 6328.

Ḥadīth 36

قَرَأَ عَبْدُ اللهِ بْنُ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَلَى رَسُوْلِ اللهِ ﷺ: ﴿وَالرِّجْزَ فَاهْجُرْ﴾ بِكَسْرِ الرَّاءِ. [المدثر/5].[72]

Translation

ʿAbd Allah ibn Masʿūd رَضِيَ اللهُ عَنْهُ recited ﴿وَالرِّجْزَ فَاهْجُرْ﴾ to the Messenger of Allah ﷺ with a kasrah on the *rā'*.[73]

Ḥadīth 37

عن جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقْرَأُ: ﴿وَالرُّجْزَ فَاهْجُر﴾ بِرَفْعِ الرَّاءِ. [المدثر/5] . قَالَ: «هِيَ الْأَوْثَانُ».[74]

Translation

It has been reported on the authority of Jābir ibn ʿAbd Allah رَضِيَ اللهُ عَنْهُ who said: "I heard Messenger of Allah ﷺ reciting: ﴿وَ الرُّجْزَ فَاهْجُر﴾; with a *ḍammah* on the *rā'*."

Ḥadīth 38

عن أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقْرَأُ: ﴿فَسَوّٰىكَ فَعَدَّلَكَ﴾ مُثَقَّلٌ. [الإنفطار/7].[75]

---

[72] أخرجه الحاكم برقم 2991.

[73] This is according to the *qirā'ah* Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥamzah, Kisā'ī, Khalaf and the *riwāyah* of Shuʿbah from ʿĀṣim.

[74] أخرجه الحاكم برقم 2992.

[75] أخرجه الحاكم برقم 2997.

Translation

It has been reported on the authority of Abū Hurayrah ﵁ who said: "The Messenger of Allah ﷺ used to recite: ﴿فَسَوَّىٰكَ فَعَدَلَكَ﴾; heavy"[76] [with a *shaddah* on the *dāl*].[77]

Ḥadīth 39

عن جَابِرِ بْنِ عَبْدِ اللهِ ﵁ قَالَ: قَرَأَ رَسُوْلُ اللهِ ﷺ: ﴿فَذَكِّرْ ۗ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾ بِالصَّادِ. [الغاشية/21-22].[78]

Translation

It has been reported on the authority of Jābir ibn ʿAbd Allah ﵁ who said: "The Messenger of Allah ﷺ recited: ﴿فَذَكِّرْ ۗ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾; with a *ṣād*".

Ḥadīth 40

عن جَابِرِ بْنِ عَبْدِ اللهِ ﵁ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ يَقْرَأُ: ﴿يَحْسِبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ﴾ بِكَسرِ السِّيْنِ.[79]

Translation

It has been reported on the authority of Jābir ibn ʿAbd Allah ﵁ who said: "I saw the Messenger of Allah ﷺ reciting: ﴿يَحْسِبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ﴾; with a *kasrah* on the *sīn*".

---

[76] The term 'heavy' is in reference to reciting a *shaddah* on the *ʿayn* opposed to reciting it without a *shaddah*, which is known as *takhfīf*, and means light/ease.

[77] This is according to the *qirāʾah* of Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Abū Jaʿfar and Yaʿqūb.

[78] أخرجه الحاكم برقم 3007.

[79] أخرجه أبو داود برقم 3995 والحاكم برقم 3072.

Ḥadīth 41

عن عِكرِمَةَ بْنِ سُلَيْمانَ قَالَ: قَرَأْتُ عَلَى إِسْمَاعِيْلَ بْنِ عَبْدِ اللهِ الْمَكِّي. فَلَمَّا بَلَغْتُ: ﴿وَالضُّحٰى﴾ قَالَ لِي: كَبِّرْ عِنْدَ خَاتِمَةِ كُلِّ سُوْرَةٍ حَتَّىٰ تَخْتَمَ، فَإِنِّي قَرَأْتُ عَلَى عَبْدِ اللهِ بْنِ كَثِيْرٍ، فَلَمَّا بَلَغْتُ: ﴿وَالضُّحٰى﴾ قَالَ لِي: كَبِّرْ عِنْدَ خَاتِمَةِ كُلِّ سُوْرَةٍ حَتَّىٰ تَخْتَمَ، وَأَخْبَرَهُ أَنَّهُ قَرَأَ عَلَىٰ مُجَاهِدٍ فَأَمَرَهُ بِذٰلِكَ، وَأَخْبَرَهُ ابْنُ مُجَاهِدٌ أَنَّ ابْنَ عَبَّاسٍ أَمَرَهُ بِذٰلِكَ، وَأَخْبَرَهُ ابْنُ عَبَّاسٍ أَنَّ أُبَيَّ بْنَ كَعْبٍ رَضِيَ اللهُ عَنْهُمْ أَمَرَهُ بَذٰلِكَ، وَأَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ بِذٰلِكَ.[80]

Translation

It has been reported on the authority of ʿIkirimah ibn Sulaymān who said: "I read to Ismāʿīl ibn ʿAbd Allah al-Makkī. When I reached ﴿وَالضُّحٰى﴾; he said to me: Apply the *takbīr* at every *khatm al-suwar* until you have completed the *khatm*, for indeed I read to ʿAbd Allah ibn Kathīr, when I reached ﴿وَالضُّحٰى﴾; he said to me: Apply the *takbīr* at every *khatm al-suwar* until you have completed the *khatm*, and he informed him that he read to Mujāhid, who instructed him with that, and Ibn Mujāhid informed him that Ibn ʿAbbās رَضِيَ اللهُ عَنْهُمْ instructed him with that, and Ibn ʿAbbās رَضِيَ اللهُ عَنْهُمْ informed him that Ubayy ibn Kaʿb رَضِيَ اللهُ عَنْهُمْ instructed him with that, who informed him that the Prophet ﷺ instructed him with that [applying the *takbīr*]".

[80] أخرجه الحاكم برقم 5392 والبيهقي في الشعب برقم 1913.

إجازة الكتاب

الحمد لله ربّ العالمين، والصلاة والسلام على سيّدنا ونبيّنا محمد وعلى آله وصحبه أجمعين،

أما بعد: فقد رغب إليّ الأخ الفاضل / رغبت إليّ الأخت الفاضلة:

_ _

وسمع/سمعت/قرأ /قرأت عليّ الكتاب : "**إشباع الدلالات في أربعين القراءات**": فأخبرته/فأخبرتها بأني :

- أروي كتاب الأربعين في القراءات عن المؤلف الشيخ توفيق ضمرة.

وأوصي المجاز/المجازة بتقوى الله في السر والجهر، وأن لا ينساني في الدعوات، وأن يجتهد في تحصيل العلم النافع وبخدمة القرآن والحديث، وأسأل الله أن يتقبل منا أعمالنا وأن يرزقنا الصدق والإخلاص، إنه سميع مجيب، والحمد لله رب العالمين، والصلوة والسلام على المبعوث رحمة للعالمين.

التوقيع : تاريخ التحرير :