

IBN MUJĀHID AND CANONICAL RECITATIONS

Okváth Csaba

In the early fourth/tenth century, the emerging field of science of recitation found a master organizer who composed a fundamental work in the field. He is known by his petronym, Ibn Mujāhid. This paper explores the background of his fundamental work, its historic context, and its *raison d'être*. It begins with a brief historical account of the emergence of the science of Canonical Recitations, lists early works on the subject, provides details of Ibn Mujāhid's Seven Reciters and then expands the list to fourteen reciters. It also provides samples of their recitation.

Keywords: Ibn Mujāhid; Canonical Recitations; Qur'ānic Studies; Seven Reciters of the Qur'ān; Ten Reciters of the Qur'ān; Fourteen Reciters of the Qur'ān; Survey of Works on Recitation.

Introduction

Recitation (*qirā'āt*) refers to authoritative recitation of the Qur'ān. Ibn al-Jazarī al-Dimashqī (751-833/1350-1429), the master reciter and celebrated authority on recitation, formally defines the science of recitation as: “[*qirā'āt* is] the science of [knowing] the ways of pronouncing the words of the Qur'ān [along with their] differences by tracing [them] back to a transmitter” (Ibn al-Jazarī, *Munjid al-muqri'in*, al-Bāb al-awwal fi-l-qirā'āt). The Ottoman author Ḥāji Khalīfa [also known as Kātip Çelebi] (1017-1067/1609-1657) echoes al-Jazarī and says *qirā'at* is “the science (*ilm*) which discovers the forms of the system of the Words of Allah (*an suwar nazm kalāmi-Ilāhi*) with regard to the differences with an uninterrupted chain (*min haythu wujūh al-ikhtilāfāt al-mutawātira*)...its benefit (*fā'idatuhu*) is the preservation of the Word of Allāh (*ṣawn kalāmi-Ilāhi*) from falsification (*tahrīf*) and alteration (*taghyīr*)” (*Kashf, sub qirā'a*). Al-Dimyātī (d. 1117/1706) has a more expressive definition: “The science by which one can know the agreement and disagreement of transmitters regarding deletion, insertion, vocalization, vowellessness, separation and connection [for

Okváth Csaba is Associate Editor of *The Integrated Encyclopedia of the Qur'ān*.
Email: cs.okvath@gmail.com.

pronouncing the words of the] Book of Allah, the Exalted” (Al-Dimyāṭī, *Ithāf, Mabādī* ‘ilm al-qirā’āt). A more recent rewording of Ibn al-Jazarī’s original definition states: “*Qirā’at* is the agreed upon transmission [of recitation] by one of the Seven or Ten Reciters or their transmitters who share their eminence (*man fī manzilatihim*) from among the Imams of Reciters (*min a’immatī-l-qurrā’*)” (Dawsarī, *Mukhtaṣar*, sub No. 285, al-qirā’a; attributed to Ibn al-Jazarī). ‘Abdu-l-Fattāḥ (d. 1403/1983): “[It is the] science by which the method of pronouncing the Qur’ānic words is known either in full agreement or with difference [with a given reciter] and [science of] tracing every variant back to its transmitter” (‘Abdu-l-Fattāḥ, *al-Budūr al-zāhira fī-l-qirā’āt al-‘ashr al-mutawātira min ṭarīqay al-Shāṭibiyya wa-l-Durra*, Muqaddima fī mabādī ‘ilm al-qirā’āt). In all of these definitions, the common element is “authoritative transmission, traced back to the master Reciters, whose own recitation is, in turn, traced back to the Prophet, upon him blessings and peace, through an uninterrupted chain.

Brief Historical Account of Emergence of Canonical Recitations

It was during the period of the Successors and shortly thereafter that exceptional reciters became renowned as teachers of Qur’ānic recitation in cities like Makkah, Madina, Kufa, Basra, and greater Syria (*al-Shām*). They attracted students from all over the expanding Muslim state and their modes of recitations were then attached to their names. It is therefore commonly said that he recites according to the reading of Ibn Kathīr or Nāfi’; this, however, does not mean that these reciters are the originators of these recitations, their names have been attached to the mode of recitation simply because their rendition of the Prophetic manner of recitation was acclaimed for authenticity and accuracy and their names became synonymous with these Qur’ānic recitations. In fact, their own recitation goes back to the Prophetic mode of recitation through an unbroken chain. Different recitations take into account dialectal features of Arabic language; some of these are listed below:

- i. **al-kashkasha:** Dialect of Rabī’a, Muḍar, Bakr, [Ibn Fāris also ascribes it to the tribe of *Asad*; *Ṣāhibī*, Bāb al-lughāt al-madhmūma]: changing of the pronominal suffix, in pausal form, into ‘*sh*’, as in *dārash* for *dāruka*, or addition of ‘*sh*’ to ‘*k*’ suffix, as in ‘*alaykash*’ for ‘*alayka*’ (Ibn Jinnī, *Khaṣā’is*, Bāb ikhtilāf al-lughāt wa kulluhā ḥujja; Suyūṭī, *Muzhir*, Ma’rifatu-l-radi’ wal-madhmūm min al-lughāt; see also: Jundī, *Lahajāt*, al-Taṣḥīf); al-Qurṭubī, while explaining the Seven Modes as seven dialects of Muḍar, gives an example for Q 19:24, “*ja’ala rabbushī taḥtish sariyyan*” for the correct *ja’ala rabbuki taḥtaki sariyyan* (*Tafsīr*, Bāb ma’nā qawli-l-nabiyy ṣallā-Llāhu ‘alayhi wa sallama unzila ḥadthā-l-Qur’ān ‘alā sab’ati aḥruf);
- ii. **al-kaskasa:** Dialect of Rabī’a, Muḍar, Bakr and Hawāzin: changing

- of the pronominal feminine suffix, in pausal form, ‘*k*’ into ‘*s*’, as in ‘*alaysh*’ or ‘*abūs*’ for ‘*alayki*’ and ‘*abūki*’ (Ibn Jinnī, *Khaṣāʾis*, Bāb ikhtilāf al-lughāt wa kulluhā ḥujja; see also: Jundī, *Lahajāt*, al-Taṣḥīf);
- iii. **al-‘an‘ana:** Dialect of Qays, Tamīm, Asad: changing of ‘*hamza*’ into ‘*ayn*’, they say ‘*annaka*’ for ‘*annaka*’ (Suyūṭī, *Muzhir*, Ma‘rifatu-l-radī wal-madhmūm min al-lughāt; Jundī, *Lahajāt*, al-Taṣḥīf)
 - iv. **al-fahfaḥa:** Dialect of Hudhayl: changing of the ‘*ḥā*’ into ‘*ayn*’ as in ‘*attā*’ for ‘*hattā*’ (Suyūṭī, *Muzhir*, Ma‘rifatu-l-radī wal-madhmūm min al-lughāt; Jundī, *Lahajāt*, al-Taṣḥīf);
 - v. **al-‘ajrafiyya:** Dialect of Ḍabba and Qays: It is characterized by phonetic features, such as pronunciation from the deeper part of the throat cavity, to speak gutturally (*al-taqa‘ur fī-l-kalām*), harshness in pronunciation (*jafwa*), roughness (*ghilẓa*), and emphatic pronunciation of letters (*tafkḥīm al-ḥurūf*) (Ibn Jinnī, *Khaṣāʾis*, Bāb ikhtilāf al-lughāt wa kulluhā ḥujja; see also: Jundī, *Lahajāt*, al-Taṣḥīf);
 - vi. **al-taltala:** Dialect of Balrāʾ: use of the vowel ‘*i*’ in the imperfect verbal forms, e.g., ‘*ti‘lamu*’ instead of ‘*ta‘lamu*’ (Ibn Jinnī, *Khaṣāʾis*, Bāb ikhtilāf al-lughāt wa kulluhā ḥujja; see also: Jundī, *Lahajāt*, al-Taṣḥīf);
 - vii. **al-‘aj‘aja:** Dialect of Quḍāʾa: changing of the doubled ‘*y*’ into ‘*j*’, as in ‘*tamīmijj*’ for ‘*tamīmī*’ (Suyūṭī, *Muzhir*, Ma‘rifatu-l-radī wal-madhmūm min al-lughāt; Jundī, *Lahajāt*, al-Taṣḥīf);
 - viii. **al-tumtumāniyya:** Dialect of Ḥimyar, Ṭayy and Azd: changing the ‘*lām*’ of the definite article into ‘*mīm*’, as in *am-hawāʾ* instead of ‘*al-hawāʾ*’ (Jundī, *Lahajāt*, al-Taṣḥīf);
 - ix. **al-ghamghama:** dialect of Quḍāʾa: this specific dialectal feature is not characterized by changes, it describes the way of pronunciation. When someone speaks with “*ghamghama*”, the listener can hear his speech but cannot discern syllables or any other parts of the words and even cannot differentiate between words due to the speed of the pronunciation (Jundī, *Lahajāt*, al-Taṣḥīf); Ibn Manẓūr (630-711/1233-ca.1312) explains it as unintelligible speech (*kalām lā yubayyan* or *kalām ghayr bayyin*) (*Liṣān, sub gh-m-m*);
 - x. **al-wahm:** appears in the dialect of Kalb: changing the vowel ‘*u*’ in pronominal suffixes into ‘*i*’; as in ‘*minhim*’ instead of ‘*minhum*’ or ‘*anhim*’ instead of ‘*anhum*’ (Suyūṭī, *Muzhir*, Ma‘rifatu-l-radī wal-madhmūm min al-lughāt; Jundī, *Lahajāt*, al-Taṣḥīf);
 - xi. **al-wakm:** this appears in the dialect of Rabīʾa [a tribe from Kalb]; they say ‘*alaykim*’ and ‘*bikim*’ instead of ‘*alaykum*’ and ‘*bikum*’ (Suyūṭī, *Muzhir*, Ma‘rifatu-l-radī wal-madhmūm min al-lughāt; Jundī, *Lahajāt*, al-Taṣḥīf);

- xii. **al-shanshana**: a dialectal variety of Yemen, changing the final ‘k’ into ‘sh’, as in ‘*labbaysh*’ instead of ‘*labbayka*’ (Suyūṭī, *Muzhir*, Ma‘rifatu-l-radī wal-madhmūm min al-lughāt; Jundī, *Lahajāt*, al-Taṣhīf);
- xiii. **al-istintā’**: linguists define this as: the vowelless ‘ayn is changed to ‘nūn’; this phenomenon is preserved in irregular recitations; e.g., Q 108:1, “*innā a‘laynāka*” recited as “*innā anlaynāka*” (Jundī, *Lahajāt*, al-Taṣhīf; ‘Umar and ‘Abd al-‘Āli, *Mu‘jam al-Qirā’āt al-Qur’āniyya*, sub Q 108).

These dialectal differences can only be mastered through direct exposure and listening and this explains why the acceptable Qur’ānic recitations have always been those which were transmitted through direct transmission (*al-talaqqī*)—from one mouth to another (*al-mushāfaha*), and not what a person can read from written pages (*qirā’a min al-ṣuḥuf*) (Jundī, *Lahajāt*, al-Taṣhīf). A classic example is cited in the sources to illustrate this point. Abū Aḥmad al-Ḥasan b. ‘Abdullāh b. Sa‘īd al-‘Askarī (293-382/ 905-992), the famous linguist, says that Ḥamza al-Zayyāt [d. 156/772; his full name is Ḥamza b. Ḥabīb al-Zayyāt] learnt the Qur’ān from a *muṣḥaf*, and he used to recite “*lā zayta fīhi*” instead of the correct “*lā rayba fīhi*” (Q 2:2); [the consonantal skeleton would allow this recitation, since the lack of diacritical signs over and above the consonants makes it possible]. Hearing this, his father said to him, ‘Leave (*da‘*) the *muṣḥaf* and receive and learn it from the mouth of people (*wa talaqqan min afwāḥ al-rijāl*)’ (*Taṣhīf*, Mā jā’a fī-l-taṣhīf wa bashā’atihi wa dhamm al-muṣaḥḥifin).

Ibn ‘Aṭīyya (d. 481-541/1088-1147) provides the following historical reasons for the emergence of different dialects in Arabia through intermixing of people and languages:

The reason that [the Arabic language] is free from corruption is that it is [spoken] in the middle of the Arabian Peninsula, in Ḥijāz, Najd, and Tihāma; foreign nations cannot reach it. As far as Yemen is concerned, it is to the south of the Arabian Peninsula, the language of the Arabs there has been corrupted by mixing it with the [language of] Ethiopia (*al-Ḥabasha*) and those of the Indians (*al-humūd*)... ‘Irāq, the territory of Rabī‘a, situated towards the east of the Peninsula, [its language] has been corrupted by its mixing with the languages of the Persians and Nabataeans and with the language of the Christians of al-Ḥīra [an ancient town three miles of al-Kūfa; see Yāqūt, *Buldān*, sub Ḥīra]...to the north of the Peninsula [the Arabic language] has been corrupted by the language of the Byzantines...The central towns (*al-ḥawāḍiru*), Makka, al-Madīna and al-Ṭā’if, in the lifetime of the Prophet, upon him blessings and peace, were free of such mixing...But when the Companions settled in different countries and later generations came (*wa jā’a-l-khalaf*)

and a great number of non-Arab nations started to recite the Qurʾān, there emerged disputes between the people of greater Syria (al-Shām) and Iraq—[as] related by Ḥudhayfa b. al-Yamān [b. Jābir al-ʿAbsī al-Yamānī; see Dhahabī, *Siyar*, Juzʾ 2.; No. 76], may Allah be pleased with him; this was during the expedition of Armenia and each group recited what was transmitted to them. The disagreement and dispute overwhelmed them, finally they said to one another ‘I do not believe in your recitation’ (*anā kāfirun bimā taqraʿu bihi*)” (Muḥarrar, *Muqaddimāt*, Inna hādha-l-Qurʾān unzila ʿalā sabʿati alḥruf).

Ibn al-Jazarī adds: “As the reciters...dispersed in all directions, generation after generation followed them...some of them were masters in recitation (*mutqan lil-tilāwa*) and renowned for transmission and knowledge of the content (*al-mashhūr bil-riwāya wal-dirāya*), others cannot be described by these attributes. For this reason, disagreements appeared among them and textual accuracy (*al-dabt*) decreased...falsehood almost got mixed up with truth (*kādalatabasa-l-bāṭilu bil-ḥaqq*). Brilliant scholars of the Umma (*jahābidhatu ʿulamāʾu-l-Umma*) and prominent imams (*ṣanādīdu-l-aʿimma*) emerged shoulder to shoulder and did their utmost by explaining the intended truth (*al-ḥaqq al-murād*) and they collected the modes and recitations (*wa jamaʿū-l-ḥurūf wal-qirāʾāt*), attributed their aspects and the transmissions (*wa ʿazaru al-wujūh wal-riwāyāt*), distinguished between the well-known and the irregular (*wa mayyazū bayna-l-mashhūr wal-shādhdh*), and between the authentic and the false (*wal-ṣaḥīḥ wal-fādhdh*)” (*Nashr*, Arkān al-qirāʾati-l-ṣaḥīḥa).

Early Authors on *Qirāʾāt*

Many of the following early works on recitation have not survived, but their existence is known through later works:

- i. Abū ʿUbayd al-Qāsim b. Sallām b. ʿAbdullāh (d. 224/ 838): he was the first renowned imam in the science of recitations (*awwal imām muʿtabar*), describing twenty-five reciters in his book (Ibn al-Jazarī, *Nashr*, *asmāʾ man ushtuhira bil-ikthār fī jamʿ al-Qurʾān*). Shams al-Dīn Muḥammad b. Aḥmad b. ʿUthmān al-Dhahabī (d. 748/1374) mentions that Abū ʿUbayd had a book in the field of recitations (*lahu muṣannaf fī-l-qirāʾāt*); but this work did not survive (*Siyar*, Juzʾ 10, No. 164);
- ii. Yaḥyā b. Yaʿmar Abū Sulaymān al-ʿAdwānī al-Baṣrī (d. 90/ 708): according to some authorities, was the first to add diacritics to the *muṣḥaf* (*awwal man naqaṭa-l-maṣāḥif*), (Dhahabī, *Siyar*, Juzʾ 4, No. 170);
- iii. Abū Saʿd Abān b. Taghlib al-Kūfī (d. 141/ 758): Muḥammad b. Ishāq b. al-Nadīm (d. 384/ 995), the famous bibliographer, mentions that he wrote a book on recitations (Fihrist, sub al-Fann al-Khāmis min

al-maqālat al-sādisa);

- iv. Aḥmad b. Jubayr b. Muḥammad al-Kūfī (d. 258/ 871), a resident of Anṭākiyya (Ibn al-Jazarī, *Nashr*, asmā' man ushtuhira bil-ikthār fī jam' al-Qur'ān; see also: Ibn al-Jazarī, *Ghāyat al-Nihāya*, Juz' 1., No. 176);
- v. Ismā'il b. Ishāq al-Mālikī (d. 282/ 895), the teacher of Qālūn, (Ibn al-Jazarī, *Nashr*; asmā' man ushtuhira bil-ikthār fī jam' al-Qur'ān);
- vi. Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī (d. 310/922), (Ibn al-Jazarī, *Nashr*; asmā' man ushtuhira bil-ikthār fī jam' al-Qur'ān);
- vii. Abū Bakr Muḥammad b. Aḥmad b. 'Umar al-Dājūnī (d. 334/ 945). He was from Dājūn, a small town near al-Ramla in al-Shām, see Yāqūt, *Buldān*) al-Ramlī (Ibn al-Jazarī, *Ghāyat al-Nihāya*, Juz' 2., No. 2765), known as al-Dājūnī al-kabīr al-ḍarīr (Dhahabī, *Ma'rifa al-Qurrā'*, Juz' 2., No. 267), (Ibn al-Jazarī, *Nashr*, asmā' man ushtuhira bil-ikthār fī jam' al-Qur'ān);
- viii. Hārūn b. Mūsā Abū 'Abdullāh al-'Awar al-Baṣrī al-Azdī (d. ca. 170/786); he was the first to study the different aspects of recitations (*samī'a wujūh al-qirā'āt*) in Baṣra and composed books on them (*wa allafahā*) (Ibn al-Jazarī, *Ghāyat al-Nihāya*, Juz' 2., No. 3763);
- ix. Aḥmad b. Yazīd Tha'lab Abū-l-'Abbās (d. 291/903) Ibn al-Nadīm mentions a book by him entitled *Kitāb al-qirā'āt* (*Fihrist*, Al-Fann al-thānī min al-maqālat al-thāniya, Akhbār Tha'lab);

Sahl b. Muḥammad b. 'Uthmān b. Yazīd Abū Hātim al-Sijistānī (d. 255/868). Ibn al-Jazarī states that "I think he was the first who composed a book on recitations (*awwal man ṣannafa fī-l-qirā'āt*)" (*Ghāyat al-Nihāya*, Juz' 1., No. 1403).

Ibn Mujāhid (d. 324/936) and his Fundamental Work

Writing a century after Ibn Mujāhid's death, Makki b. Abī Ṭalīb explains the *raison d'être* for his work: "During the second and third centuries (*fīl-ʿaṣr al-thānī wal-thālith*), the transmitters (*al-ruwāt*) from the imams of the Reciters increased in number, and their differences too; so in the fourth century, scholars wanted to limit the existing number of recitations to those which agreed with the codex and which facilitate memorization, and [they wanted] to set the recitations in accordance with the rules (*wa tanḍabitu al-qirā'ātu bihi*). Scholars searched for imams, known for their trustworthiness (*mashhūr bil-thiqa*) and reliability (*al-amāna*) and purity of religion (*ḥusn al-dīn*) and perfection in knowledge (*kamāl al-ilm*)...who [were known in their] locales for fairness regarding transmission and trustworthiness in recitation (*wa thiqatīhi fīmā qara'a*); consequently these [scholars] chose an imam from every region to which 'Uthmān had sent a *muṣḥaf*...The first scholar to limit the number of reciters was Ibn Mujāhid"

(*Ibāna*, *Al-Sabab fī ishtihār al-sabʿati-l-qurrāʾ*).

Several reasons might have motivated Ibn Mujaḥid in the process of selecting the seven specific reciters; one of them may have been the following: One of his old opponents, Ibn Shannabūdh [Abū-l-Ḥasan Muḥammad b. Aḥmad b. Ayyūbb b. al-Ṣalt; Dhahabī, *Sīyar*, Juzʾ 15., No.113; Dhahabī, *Maʿrifā*, No. 276; Ibn al-Jazarī, *Ghāya*, 2., No. 2707] wanted to defend the correct status of his *sharwādh* (Rare recitations; see below for more details), preserved from Ibn Masʿūd and Ubayy b. Kaʿb, without respecting the *rasm al-Muṣḥaf al-ʿUthmānī*, and used them in the ritual prayer (*ḥil-miḥrāb*) while he was imam. Ibn Mujaḥid brought him to court presided by Ibn Muqla and several other Reciters. The outcome for Ibn Shannabūdh was public repentance and corporeal punishment; and for Ibn Mujaḥid the composition of his *Kitāb al-Sabʿa* (Ibn Mujaḥid, *al-Sabʿa*, Muqaddima, Ibn Mujaḥid shaykh al-Qurrāʾ).

Ibn Mujaḥid's categories

At the very beginning of his work, Ibn Mujaḥid defines the basic features of the reciters and sets forth four categories:

- i. From among those who carry the Qurʾān (*fa-min ḥamalati-l-Qurʾān*), there is [the one] who expresses himself in an accurate way (*al-muʿribu*), is acquainted with the different aspects of *iʿrāb* (*ʿālimun bi-wujūh al-iʿrāb*) and modes of recitation, is familiar with the different dialects as well as with the meanings of the words—such a reciter is also aware of the flaws of recitations (*al-baṣīru bi-ʿaybi-l-qirāʾāt*) and is able to review the existing sources (*al-muntaqidu lil-āthār*); such a person is the Imam with whom the scholars of the Qurʾān (*ḥuffāẓul-Qurʾān*) can seek a scholarly asylum, in every region of the Muslim world.
- ii. From among them, there is the one who expresses himself in an accurate way and does not speak ungrammatical Arabic (*wa lā yalḥanu*), but does not have any other kind of knowledge; this man is like a Bedouin (*ka-l-aʿrābī*), who can recite in his own language, but cannot transfer his tongue (*lā yaqdiru ʿalā taḥwīl lisānahu*) and he is attached only to his speech (*maṭbūʿun ʿalā kalāmihī*).
- iii. From among them, there is the one who can fulfill and convey what he hears, but he is only capable of transmission; he does not know the correct and grammatical Arabic language...and thus this type of reciter cannot rely on firm knowledge of the Arabic language (*lā yaʿtamidu ʿalā ʿilm al-ʿarabiyya*), or on a sound knowledge of the meanings; his reliance depends on his memory and on things heard (*iʿtimāduhu ʿalā ḥifẓihī wa samāʿihī*)... This kind [of reciter] cannot be followed in recitation (*lā yuqalladu al-qirāʾa*) nor can he be a decisive proof in transmission (*wa lā yuḥtajju bi-naqlihī*).

- iv. From among them, there is the one who can express his recitation in a correct and grammatical way and is aware of the meaning and knows the dialects, but he is not familiar with the differences in recitations (*wa lā ‘ilma lahu bi-l-qirā’āt*) among people or sources; it may happen that his knowledge of *i‘rāb* leads him to recite in a mode (*bi-ḥarf*) permitted by the rules of the Arabic language, but he can never recite by [the mode of the] predecessors (*lam yaqra’ bihi aḥad min al-māḍīn*); consequently he is an innovator (*fa-yakūnu bi-dhālika muḥtadī’an*); reports prove this; it is transmitted from ‘Abdullāh b. Mas‘ūd, may Allāh be well-pleased with him, who said: “Follow [that which is transmitted], but do not commit innovation, that is sufficient for you” (*Ittabi‘ū wa lā taḥtadi‘ū fa-qad kufitum*); or the saying of Ḥudhayfa (d. 36/656), “Fear Allāh, O group of Reciters, and follow the way of those who lived before you...” (*Ittaqū-Ilāha yā ma‘sharā-l-qurrā’ wa khudhū ṭarīqa man kāna qablakum...*) (Ibn Mujāhid, *Sab‘a*, pp. 45-46).

Ibn Mujāhid’s Seven Reciters and their Transmitters (*ruwāt*)

Ibn Mujāhid chose the following Seven Reciters as authoritative—that is, their recitations should be exclusively considered as accepted ways of recitation of the Qur’ān. Those who narrate the recitations of these master-reciters are called their transmitters, *ruwāt*. (sing. *rāwī*). Two students of each of Seven Reciters have been traditionally chosen as their authorized transmitters, although each had numerous other transmitters. Those who narrate from the transmitters are known as *ṭuruq* (ways). The various ways are divided into *ṭuruq ra’isiyya/aṣliyya* (Primary Ways) and *ṭuruq far‘iyya* (Secondary Ways). According to the selection of Ibn al-Jazarī, each transmitter has four primary ways and numerous secondary ways.

Before introducing his Seven Reciters, Ibn Mujāhid presents his reasons for selecting these reciters: “These seven scholars are from the people of al-Ḥijāz, al-‘Irāq and al-Shām; they faithfully succeeded in the recitation (*khalafū fil-qirā’a*) of the Followers, and the vast majority (*al-‘awāmm*) [of reciters] agreed on their recitation from all the regions that I named above and in other regions around the aforementioned regions...Man characterized by great knowledge should not (*lā yanbaghī li-dhī ḥubb*) transgress the rules and methods followed by the imams and predecessors (*al-salaf*) in any way, even if he would consider it permissible by the Arabic language, or [even if there is a recitation] that a reciter might happen to recite, even though it is not agreed upon (*mimmā qara’a bihi qārī’ ghayr mujma‘ ‘alayhi*)” (Ibn Mujāhid, *Sab‘a*, p. 87).

- i. **Nāfi‘** (70-169/689-785): His full name is: Nāfi‘ b. ‘Abdu-l-Raḥmān b. Abī Nu‘aym [also known as Abū Ruwaym, or Abū Muḥammad

(Dhahabī, *Siṣyar*, Juz' 7., No. 121)] mawlā Ja'wana b. Sha'ūb al-Shij'ī (ally of Ḥamza b. 'Abdi-l-Muṭṭalib; or al-'Abbās b. 'Abdi-l-Muṭṭalib, or Banū Hāshim) al-Laythī. His origin is from Iṣbahān (Dhahabī, *Ma'rifa*, No. 47); the people of Madina accepted his recitation (*ṣārū ilā qirā'atihi*). The Imam of the people Madina [that is, Imam Mālik (93-179/712-795)] said: "I studied recitation with Nāfi' (see Ibn Khalaf, *Iqnā'*, Bāb asmā' al-qurrā'). He is one of the two men from the Maṣjid al-Ḥarām in Makka and the Maṣjid al-Nabawī in Madina.

- a. His first *rāwī* is **Warsh** (ca. 110- 197/ 728-812). His full name is: 'Uthmān b. Sa'id b. 'Adiyy b. Ghazwān b. Dāwūd b. Sābiq al-Miṣrī, mawlā Āl al-Zubayr b. al-'Awwām, Abū Sa'id, or Abū 'Amr or Abū-l-Qāsim; Warsh is his cognomen (*laqab*) (Ibn Khalaf, *Iqnā'*, Bāb asmā' al-qurrā'). He said, "my master [Nāfi'] called me by [this cognomen] (*ustādhī Nāfi' sammānī bihi*) Dhahabī, *Ma'rifa*, No. 80]. He was the shaykh of recitation in the Egyptian territories (*shaykh al-igra' bil-diyār al-miṣriyya*). It is related that he had performed four complete recitations of the Qur'ān (*khatamāt*) with Nāfi' in one single month (Dhahabī, *Siṣyar*, Juz' 9., No. 82).
 - b. His second *rāwī* is **Qālūn** (120-205/ 737-820). Qālūn is a cognomen. His full name is Abū Mūsā 'Īsā b. Mīnā [Mīnā' in *Ma'rifa*, No. 81] b. Wardān b. 'Īsā b. 'Abd al-Ṣamad b. 'Amr b. 'Abdullāh al-Madanī. His grandfather, a Byzantine prisoner in the days of 'Umar b. al-Khaṭṭāb, was sold in Madina, but one of the Anṣār bought him and set him free (Ibn Khalaf, *Iqnā'*, Bāb asmā' al-qurrā'). Nāfi' gave him his cognomen [Qālūn] due to the excellence of his recitation (*li-jūdati qirā'atihi*), and it is a Greek word [from: καλός] that means good [beautiful, handsome, something good to hear] (Dhahabī, *Ma'rifa*, No. 81).
- ii. **Ibn Kathīr:** He is the Imam of the people of Makkah, the second reciter of two Sanctuaries (*Ḥaramiyyān*). His full name is 'Abdullāh b. Kathīr al-Makkī al-Dārī, [Abū Ma'bad, and his nisba-name *al-Dārī* means that he is Qurayshite from Banū 'Abd al-Dār, Dhahabī, *Ma'rifa*, No. 37]. He belongs to the second category of the Followers (*min al-ṭabaqati al-thāniya min al-tābi'in*); he was born in Makka (45-ca.120/665-737) (Ibn Khalaf, *Iqnā'*, Bāb asmā' al-qurrā'). He is also known as 'Abdullāh b. Kathīr b. 'Amr b. 'Abdullāh b. Zādān b. Fayrūzān al-Kinānī al-Makkī, *muqri' Makka*—the Reciter of Makka—the mawlā of 'Amr b. 'Alqama al-Kinānī. He learnt the science of recitation from 'Abdullāh b. al-Sā'ib al-Makhzūmī, Mujāhid, Dirbās,

mawlā of Ibn ‘Abbās (Dhahabī, *Siyar*, Juz’ 5., No. 155).

- a. His first *rāwī* is **Qunbul** (d. 270 or 291/883 or 903). His full name is Muḥammad b. ‘Abdu-l-Raḥmān b. Muḥammad b. Khālīd b. Sa‘īd b. Jurja al-Makkī al-Makhzūmī (Ibn Khalaf, *Iqnā‘*, Bāb asmā’ al-qurrā’). The supervision of the science of recitation in al-Ḥijāz (*ri’āsa al-iqrā’ fī-l-Ḥijāz*) relied exclusively on him. He recited the Qur’ān (*talā*) to Abū-l-Ḥasan al-Qawwās (Dhahabī, *Siyar*, Juz’ 14., No. 44). Among his students are Ibn Mujāhid, Abū-l-Ḥasan b. Shanabūdh and Muḥammad b. ‘Īsā al-Jaṣṣāṣ (Dhahabī, *Ma‘rifā*, No. 177).
 - b. His second *rāwī* is **al-Bazzī** (d. ca. 270/883). His full name is Abū al-Ḥasan Aḥmad b. Muḥammad b. ‘Abdullāh b. al-Qāsim b. Nāfi’ b. Abī Bazza (Ibn Khalaf, *Iqnā‘*, Bāb asmā’ al-qurrā’). He was the reciter of the people of Makka and muezzin of the Sacred Mosque “*muqri’ ahl Makka wa mu’adhdhin al-Masjid al-Ḥarām*” (Dhahabī, *Ma‘rifā*, No. 108).
- iii. **Abū ‘Amr** (68-154/687-770). His full name is Abū ‘Amr b. al-‘Alā’ b. ‘Ammār b. al-‘Uryān [Dhahabī gives Zabbān; *Ma‘rifā*, N. 44] b. ‘Abdullāh b. al-Ḥuṣayn b. al-Ḥārith b. Julhum [Jalham; *Ma‘rifā*, No. 44] b. Khuzā‘ī b. Māzin b. Mālik b. ‘Amr b. Tamīm. He belongs to the third category after the Companions (*min al-ṭabaqati-l-thālitha ba‘da-l-Ṣaḥāba*). He was an outstanding expert in *gharīb* (strange rare words) of the Arabic language, in the sciences of the Qur’ān and different recitations (Ibn Khalaf, *Iqnā‘*, Bāb asmā’ al-qurrā’). He recited the Qur’ān in Makka under the guidance of Sa‘īd b. Jubayr, Mujāhid, ‘Ikrima, and Ibn Kathīr, and in Basra with Yahyā b. Ya‘mar and Naṣr b. ‘Āṣim [*Ma‘rifā*]. (Dhahabī, *Siyar*, Juz’ 6., No. 167). Al-Dhahabī calls him al-Māzinī, and the shaykh of the Reciters in Basra (Dhahabī, *Ma‘rifā*, No. 44).
- a. His first *rāwī* is **al-Dūrī** (d. 246/ 860). His full name is Abū ‘Umar, Ḥaṣṣ b. ‘Umar b. ‘Abd al-‘Azīz b. Ṣaḥbān al-Azdī, his *nisba*-name refers to *al-Dūr*, that is a part of Baghdād (Ibn Khalaf, *Iqnā‘*, Bāb asmā’ al-qurrā’). He recited the Qur’ān to Ismā‘īl b. Ja‘far, al-Kisā‘ī in his mode of recitation (*bi-ḥarfīhi*), to Yahyā al-Yazīdī, following the mode of Abū ‘Amr (Dhahabī, *Siyar*, Juz’ 11., No. 159).
 - b. His second *rāwī* is **al-Sūsī** (d.261/874). His full name is Abū Shu‘ayb Ṣālīh b. Ziyād b. ‘Abdullāh b. Ismā‘īl b. Ibrāhīm b. al-Jārūd al-Rustabī (Ibn Khalaf, *Iqnā‘*, Bāb asmā’ al-qurrā’).
- iv. **Ibn ‘Āmir** al-Dimashqī (8-118/629-736). His full name is Abū ‘Imrān ‘Abdullāh b. ‘Āmir [b. Yazīd b. Tamīm b. Rabī‘a] al-Yaḥṣabī. He was

the judge (*qāḍī*) of Damascus and the Imam of the Damascus Mosque (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ) and Imam of the science of recitation among the Syrians (*imām al-Shāmiyyīn fī-l-qirāʾa*) (Dhahabī, *Maʿrifā*, No. 36).

- a. His first *rāwī* is **Ibn Dhakwān** (d. 242/856). His full name is Abū ʿAmr ʿAbdullāh b. Aḥmad b. Bashīr al-Qurashī al-Fihri al-Dimashqī (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ). He was the Reciter of Damascus and the imam of their mosque (*muqriʾ Dimashq wa imām jāmiʿihā*) (Dhahabī, *Maʿrifā*, No. 128).
- b. His second *rāwī* is **Hishām** (d. 245/859), his full name: Ibn ʿAmmār b. Nuṣayr b. Abān b. Maysara al-Sulamī al-Qimashqī, Abū-l-Walīd (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ). The shaykh of Damascus, mufti and their reciter (*wa muqriʾuhum*) (Dhahabī, *Maʿrifā*, No. 127).
- v. **ʿĀsim, al-Kūfī** (d. 127/ 744). His full name is Abū Bakr ʿĀsim b. Abī-l-Najūd al-Ḍarīr al-Kūfī al-Asadī (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ). He was the Imam of the people of Kufa. He learnt the recitation of the Qurʾān from Abū ʿAbd-l-Raḥmān al-Sulamī and Zirr b. Ḥubaysh al-Asadī. He was the leading Reciter (*intahat ilayhi al-imāma fī-l-qirāʾa*) in Kufa (Dhahabī, *Maʿrifā*, No. 38).
 - a. His first *rāwī* is **Abū Bakr** (d. 194/ 809). His full name is Abū Bakr b. ʿAyyāsh b. Sālim al-Ḥannafī al-Kūfī al-Asadī al-Kāhili [Kāhil is Ibn Asad b. Khuzayma] (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ). He recited the Qurʾān three times to ʿĀsim (Dhahabī, *Maʿrifā*, No. 63).
 - b. His second *rāwī* is **Ḥafṣ** (d. 170/786). His full name is Abū ʿUmar Ḥafṣ b. Abī Dāwūd Sulaymān b. al-Mughīra al-Asadī al-Ghāḍirī al-Kūfī. He was an authoritative scholar in recitation (*thiqatun fī-l-qirāʾa*) and reliable in transmitting it (*thabt fī naqlihā*) (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ).
- vi. **Ḥamza, al-Kūfī** (80-156/699-772). His full name is Abū ʿUmāra Ḥamza b. Ḥabīb b. ʿUmāra b. Ismāʿīl al-Kūfī al-Zayyāt al-Faraḍī al-Taymī. He belongs to the third generation following the Companions. (Ibn Khalaf, *Iqnāʿ*, Bāb asmāʾ al-qurrāʾ). He was the client (*maʾwālā*) of ʿĀl ʾIkrima b. Ribʿī al-Taymī al-Zayyāt. He recited the Qurʾān to al-Aʿmash and Ibn Abī Laylā (Dhahabī, *Maʿrifā*, No. 51; see also *Siyar*, Juzʾ 7, No. 37).
 - a. His first *rāwī* is **Khalaf** (d. 229/843). His full name is Abū Muḥammad Khalaf b. Hishām b. Ṭālib b. Ghurāb b. Thaʿlab

- al-Bazzār al-Šilḥī [from the people of *Fam al-Šilḥ*, a river in ‘Irāq] (Ibn Khalaf, *Iqnā’*, Bāb asmā’ al-qurrā’; see also: Dhahabī, *Ma’rifā*, No. 142).
- b. His second *rāwī* is **Khallād** (d. 220/835). His full name is Abū ‘Īsā Khallād b. Khālīd; he is also mentioned as Khallād b. Khulayd al-Shaybānī al-Šayrafī al-Kūfī (Ibn Khalaf, *Iqnā’*, Bāb asmā’ al-qurrā’). Also mentioned as Khallād b. ‘Īsā (Dhahabī, *Ma’rifā*, No. 143).
- vii. **Al-Kisā’ī al-Kūfī** (119-189/737-804). His full name is Abū-l-Ḥasan ‘Alī b. Ḥamza b. ‘Abdullāh b. Bahman b. Fayrūz al-Kūfī al-Naḥwī, *mawlā* of Banū Asad. He was well-versed (*muttasi’u-l-‘ilm*) in the [sciences of] Qur’ān and the Arabic language (Ibn Khalaf, *Iqnā’*, Bāb asmā’ al-qurrā’). He learnt the recitation from Ḥamza al-Zayyāt and ‘Īsā b. ‘Umar al-Hamadānī; it is also transmitted that he travelled to al-Baṣra to study Arabic language with al-Khalīl b. Aḥmad (Dhahabī, *Ma’rifā*, No. 68).
- a. His first *rāwī* is **al-Dūrī** (see above);
- b. His second *rāwī* is **Abū-l-Ḥārith** (d. 240/854). His full name is Al-Layth b. Khālīd al-Marwazī or al-Baghdādī (Ibn Khalaf, *Iqnā’*, Bāb asmā’ al-qurrā’). He studied the methods (*al-ḥurūf*) from Ḥamza b. Qāsim al-Aḥwal and Abū Muḥammad al-Yazīdī (Dhahabī, *Ma’rifā*, No. 145).

Examples of Major Principles of Recitation and their Applications

Different reciters apply principles of recitation in different ways. Principles of recitation are divided into two categories: *al-Uṣūl* and *Al-Farsh/al-Furūsh*. *Uṣūl* is the plural of *aṣl* (also called: *al-qā’ida* or *al-madhhab*), that is continuously applied. It contains the universal principles (*al-qawā’id al-kullīyya*), like assimilation (*al-idghām*), *al-imāla* etc, which are applied to the minor principles (*al-juz’iyyāt*) in the subcategories” (Dawsarī, *Mukhtaṣar*, *sub*, *Uṣūl*, No. 49). *Furūsh* is the plural of *farsh* [also called as *farsh al-ḥurūf* or *farsh al-suwar*; or *al-furū’*, see Abū Shāma, *Ibrāz*, Bāb *farsh al-ḥurūf*], and it refers to what has a restricted effect and is applied only in special cases (*maqṣūr ‘alā masā’il mu’ayyana*), not used in a general way (*lam yaṭṭarid ‘alā sanan wāḥid*) (Dawsarī, *Mukhtaṣar*, *sub*, *al-farsh*, No. 244).

- i. ***al-idghām*, assimilation:** The encounter of a vowelless consonant with a vocalized consonant (*bi-ḥarfayni sākinin fa-mutaḥarrikin*) of the same place of articulation (*min makhrajīn wāḥidin*), the first consonant is assimilated by the second (Qaṣṭallānī, *Laṭā’if*, *Idghām*); this can be either consecutive, within the same word (*muttaṣilatun fī kalimatīn wāḥida*) or separated between two words (*munfaṣilatun fī kalimatayn*)

(Dānī, *Taysīr*, al-idghām al-kabīr). Assimilation can be total assimilation (*al-idhgām al-kabīr*) as in Q 4:78 (مُكْرَدِي) [the first *kāf* in the Arabic script has no vowel and no other diacritical sign, while the second has a *shadda* with a *ḍamma*]; this is called ‘*idghām al-mutamāthilayn*’ (Ibn Mujaḥhid, *Sab’a*, Idghām) [this can also be called *idghām al-mithlayni*] assimilation of two similar consonants; or smaller assimilation (*al-idghām al-ṣaghīr*) in the case of words like ‘*qad*’, ‘*idh*’, ‘*hal*’ and ‘*bal*’ (Ibn Khalaf, *Iqnāʿ*, al-Idghām).

The method of Nāfiʿ: Nāfiʿ used assimilation only in rare cases, especially when the full pronunciation would violate the rules of the Arabic language; it is agreed that he assimilated the consonant ‘*dhāl*’ to following ‘*t*’ within the same word, as in “*ittakhattum*” for *ittakhadhtum* Q 2:51 (Ibn Mujaḥhid, *Sab’a*, Idghām; ‘Umar-ʿAbd al-ʿAlī, *Muʿjam*) Regarding the consonant ‘*dhāl*’ in “*udhtu*” Q 40:27, there is no consensus; Ibn Jammāz and Ismāʿīl b. Jaʿfar said ‘the consonant *dhāl* is assimilated (*mudghama/ʿuttu*)’; al-Musayyibī, Abū Bakr b. Abī Uways, Warsh and Qālūn transmitted from him “*udhtu*” i.e. the consonant ‘*dhāl*’ is not assimilated. Similar disagreement is reported concerning the consonant ‘*dāl*’ in ‘*qad*’ with the consonant ‘*ḍād*’; Aḥmad b. Šāliḥ transmitted from Warsh and Qālūn, e.g. in Q 6:56 “*qad ḍalalta*” that he assimilated “*qaḍḍalalta*”. But in the version of Ibn ʿAbdūs, Ibn Mujaḥhid preserved the pronunciation with *izhār*. It is agreed on that he used to assimilate the ‘*t*’ of “*qul*” with the ‘*r*’ of the following word, e.g. Q 23:93 “*qul Rabbi*”—‘*qur-Rabbi*’.

The method of Ibn Kathīr: Ibn Kathīr, in most cases, used *izhār* (complete pronunciation of every consonant, ‘*fa-kānat qirāʿatuhu-l-izhār*’), except in those words whose full pronunciation would violate the rules of the Arabic language; he used assimilation, e.g., in Q 4:158 ‘*bal rafaʿahu*’ [رَفَعَهُ لَب] with a *shadda* on the initial ‘*r*’; or Q 83:14 ‘*bal rāna*’ [نَازَلْ لَب] (Ibn Mujaḥhid, *Sab’a*, Idghām).

The method of Abū ʿAmr: In most cases, Abū ʿAmr assimilated the consonants; if two similar vocalized (*mutaḥarrikayn*) consonants met in two separate words, he assimilated the first into the second. Regarding the letter ‘*t*’, usually he did not assimilate it, e.g. ‘*anta*’ in Q 10:43 ‘*a-fa-anta tahdī*’; or Q 28:86 ‘*wa kunta tarjū*’; he assimilated the ‘*nūn*’ if vocalized (*idhā taḥarraka*), as in Q 2:55 ‘*lan-nnuʾmina*’, if it was not vocalized he did not assimilate as in “*wa takūna lakumā*” [according to

the Arabic orthography the ‘w’ in *takūna* has a *sukūn*, the sign of vowellessness]. (Ibn Mujāhid, *Sab’a*, Idghām).

The method of Ibn ‘Āmir: Ibn ‘Āmir used to assimilate the ‘d’ to ‘ḍ’ as in “*fā-qad-dalla*” [*fā-qa-ḍdalla*] Q 2:108 (Ibn Mujāhid, *Sab’a*, Idghām; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*); the ‘d’ of ‘*qad*’ was assimilated to ‘ḍ’ and ‘z’ (Ibn Mujāhid, *Sab’a*, Idghām).

The method of ‘Āṣim: He used assimilation only in cases where *izhār* was not acceptable (*lā yudghimu wa lā yarā al-idghām illā fīmā lā yajūzu izhāruhu*). Sometimes he made a short pause (*waqfa khaṭifa*) on the *lām* of the last consonant then continued ‘- *bal*- pause – *rāna*’; although in the transmission (*riwāya*) of Abū Bakr, ‘Āṣim assimilated the ‘l’ [نَزَلَ] and the ‘n’ [قَالَ] in Q 75:27 (Ibn Mujāhid, *Sab’a*, Idghām).

The method of Ḥamza: Ḥamza’s method is very similar to that of Abū ‘Amr: the ‘l’ of “*bal*” and “*hal*” were assimilated into the following ‘l’, ‘th’, ‘s’ and ‘r’ (Ibn Mujāhid, *Sab’a*, Idghām).

The method of al-Kisā’ī: Kisā’ī followed the method of Ḥamza in the case of “*bal*” and “*hal*” but he added the consonant ‘ḥ’ as in Q 4:155 *bal-ṭaba’a—ba-ṭṭaba’a*, and ‘z’ as in Q 48:12 “*bal zanantum*” and ‘ḍ’ and ‘n’ and ‘z’ (Ibn Mujāhid, *Sab’a*, Idghām; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*)

- ii. ***al-madd wa-l-qaṣr*, lengthening and shortening:** The Science of Recitation distinguishes between two types of lengthening: (a) *al-maddu-l-muttafaqu ‘alayhi*, i.e. the lengthening that is agreed upon; and (b) *al-maddu al-mukhtalafu fihi*, the disputed lengthening. Scholars specify three letters of lengthening and weakness (*ḥurūf al-madd wa-l-līn*) i. *alif*; ii. *yā*, preceded by *kasra* (short i; *al-yā al-maksūr mā qablahā*); and iii. *wāw*, preceded by *ḍamma* (*al-wāw al-maḍmūm mā qablahā*), (Ibn Khalaf, *Iqnā’*, Bāb al-madd).

The lengthening that is agreed on is permitted in the case of letters of lengthening and weakness, if followed by a *hamza* (*idhā atā hamza fī kalimatin*) in the same word with whatever vowel, or even with *sukūn*, like in ‘*jā’a*’, or ‘*shā’a*’, or ‘*al-malā’ika*’, or ‘*ulā’ika*’. It is transmitted from Ḥamza that he said: ‘the longest lengthening (*aṭwalu-l-maddi*) is in the case of hamza with a short ‘a’ sound, as in Q 7:47: *tilqā’a aṣḥābi*’ (Ibn Khalaf, *Iqnā’*, Bāb al-madd, Sharḥ al-awwal). Reciters specify further subdivision of lengthening: (a) *al-maddu-l-lafẓī*, lengthening concerning pronunciation; (b) *al-maddu-l-ma’ nawī*, lengthening concerning the content (Ibn Khalaf, *Iqnā’*, Bāb al-madd;

Bannā, *Ithāf*, al-madd wa-l-qaṣr, sababuhu; Qaṣṭallānī, *Laṭāʾif*, al-madd).

The disputed lengthening has a very complex system in the recitation of each of the Seven Reciters and their transmitters; as in the case of the lengthening of separate words (*fī-l-munfaṣil*) when the letter of lengthening is at the end of the word and the hamza is at the very beginning of the next word, as in Q 2:4 “*bimā unzila ilayka wa mā unzila min qablika*” (Ibn Khalaf, *Iqnāʿ*, Bāb al-madd, Sharḥ al-thānī). Warsh had two special methods used only by him: (a) Letters of lengthening and weakness, preceded by a *hamza* either at the beginning of the word or in the middle, like Q 42:14 ‘*ūrithū* [the written form is: *alif* with a *hamza* with the short *ḍamma* followed the weak letter *wāw*]’ or in Q 106:1 ‘*li-ilāf*’, giving and extra-lengthening in pronunciation (*bi-ziyādati-l-madd*); and (b) In the case of *yāʾ* and *wāw* if preceded by the short vowel ‘*a*’ as in ‘*shayʾun* and *shayʾan* and *ka-hayʾati* etc.’ (Ibn Khalaf, *Iqnāʿ*, Bāb al-madd; Wa hādhā madhhab li-Warsh fī-l-madd infarada bihi).

Regarding the opening words of the *sūras* (*fawātiḥu-l-suwar*), lengthening is needed in the case of two letters with sukūn (*li-iltiqāʾ al-sākinayn*), if this contains three letters, the second of them is a consonant of lengthening and weakness, like ‘*kāf*, *mīm*, *qāf*, *sīm* and ‘*ayn* etc.’; if this contains only two consonants there is no lengthening (Makkī, *Tabṣira*, Bāb tartīb al-madd fī fawātiḥ al-suwar; Ibn Khalaf, *Iqnāʿ*, Fawāḥ al-suwar).

iii. **al-hamza (only for excerpts):** There are special subsections for the discussion of the rules of *hamza*; from among them, e.g.: when ‘two *hamzas* meet in one word or in two consecutive words (*fī-l-hamzatayn fī kalimatīn wa kalimatayn*)’, there are seven sub-classes:

- a. both *hamzas* have short ‘*a*’ (*maftūḥatayn*) within the same word, Q 2:6 ‘**a**-andhartahum’ Nāfiʿ and Ibn Kathīr recite by preserving the first and softening the second (*bi-taḥqīq al-ūlā wa tashīl al-thāniya*);
- b. the first has a short ‘*a*’ and the second a short ‘*u*’, e.g. Q 3:15 (**a**-unabbīʾukum), Nāfiʿ and Ibn Kathīr recite by preserving the first and softening the second;
- c. the first has a short ‘*a*’ and the second a short ‘*i*’, Nāfiʿ and Ibn Kathīr recite by preserving the first and softening the second;
- d. both of them have a short ‘*a*’ in two separate words, as in Q 23:99 (**jāʾa** alḥadahumu), Warsh and Qunbul recite it by pre-

serving the first and changing the second into an alif; Qālūn and al-Bazzī by deleting the first (*bi-ḥadhf al-ūlā*) and preserving the second, the rest of the Reciters preserved both (*wa-l-bāqūn yuḥaqqiqūnahumā*);

- e. with short 'i' in two separate words, e.g. Q 2:31 (*hā'ulā'i in*), Warsh and Qunbul recite by preserving the first and changing the second into *yā'*; Qālūn and al-Bazzī by softening the first; Abū 'amr by deleting the first and preserving the second;
- f. both have a short 'u' in two separate words, Q 46:32 (*awliyā'u-ūlā'ika*) Warsh and Qunbul preserve the first and transform the second into *wāw*; Qālūn and al-Bazzī made the first between hamza and *wāw* and preserved the second; Abū 'Amr deletes the first and preserves the second;
- g. with different vowels in two separate words, Ibn 'Amir and the Reciters of al-Kūfa recite by preserving both *hamzas* (Ru'ini, *Kāfī*, *Ikhtilāfuhum fi-l-hamzatayn*). Another section is the case of the vowelless hamza; most of the Reciters preserve the vowelless hamza, except Warsh, Abū 'Amr, Hishām and Ḥamza; these latter Reciters have their own methods; e.g. Q 2:3 (*yu'minūna*) (Ru'ini, *Kāfī*, al-Hamza al-sākina; Ibn Khalaf, *Iqnā'*, al-Hamza al-sākina) [also known as softening of the hamza (*tashīlu-l-hamzati*), Makkī, *Tabṣira*, Bāb ḥukm tashīl al-hamza]. Another sub-class is the *al-hamzu-l-mufrad* (the solitary hamza) when no similar follows or precedes it (*huwa-lladhī lam yulāṣiq mithluhu*); from among them when hamza is preceded by a short 'u' as in Q 2:3 (*yu'minūna*), recite by Nāfi', Abū 'Amr and 'Aṣim as *yūminūn* (Bannā, *Ithāf*, al-hamz al-mufrad; 'Umar-'Abd al-'Āli, *Mu'jam*). Warsh was the only reciter to change *hamza* into a *wāw* in (*yu'akhidh*, *yu'akhkhir*; *yu'addih* (Q 3:75); *yu'ayyid* (Q 3:13), *yu'allifu* (Q 24:43); *mu'ajjalan* (Q 3:145); *mu'adhdhin* (Q 7:44 and 12:70) and *wa-l-mu'allafati* Q); e.g. Q 2:225, '*yu'akhidhukumu*' became '*yuwākhidhukumu*' (Ru'ini, *Kāfī*, faṣl; 'Umar-'Abd al-'Āli, *Mu'jam*).

- iv. **al-imāla:** It is the slight inclination of *fatha* (a) toward *kasra* 'i' (*an tantahī bi-l-faṭḥati nahwa-l-kasrati intihā'an khafīfan*) (Ibn Khalaf, *Iqnā'*, Bāb al-imāla). The reason why *imāla* is used is to facilitate the pronunciation (*suhūlatu-l-lafẓi*) for the tongue is rising upward with the short 'a' and it is moving downward when pronouncing it with *imāla* (*wa yanḥadiru bi-l-imāla*); moving downward for the tongue is easier

than rising upward...[*īmāla*] with regard to the nature of the language of the Arabs is allowable (*jā'iza*) not obligatory (Qaṣṭallānī, *Laṭā'if*, Fī ḥukmi-l-fatḥi wa-l-imāla). It is transmitted by Zirr b. Ḥubaysh that “A man recited *Tāḥā* to ‘Abdullāh b. Mas‘ūd, but he did not provide it with short ‘i’ (*wa lam yaksir*). ‘Abdullāh said: *Ṭihi* [or actually it should have sounded as something *Ṭeḥ*] and he added ‘i’ to the letters ‘t’ and ‘h’. The man repeated as he did for the first time without adding ‘i’. [This happened three times]. Then [‘Abdullāh] said: ‘By Allah! It was taught to me in this way by the Messenger of Allah, upon him blessings and peace.’ (Qaṣṭallānī, *Laṭā'if*, Fī ḥukmi-l-fatḥi wa-l-imāla)

- v. **al-waqf**: “The pause or stop in the process of recitation”: This section of *qirā'a* studies those places in the Qur'ān where the Reciter can make a short stop. In technical terms *waqf* means “to stop the pronunciation at the end of the word” (“*huwa qat'u-l-nuṭq 'inda ākhiri-l-lafẓ*) [its opposite is *al-ibtidā'*—the continuation of pronunciation]” (Qaṣṭallānī, *Laṭā'if*, *Wa huwa al-waqf wa-l-ibtidā'*). Al-Qāsim b. Fiyyura b. Khalaf b. Aḥmad Shāṭibī (d. 590/1193) defines it in his famous poem as “*wa-l-iskānu aṣlu-l-waqfi wa huwa ishtiḡāquhu // mina-l-waqfi 'an taḥrīki ḥarfīn ta'azzalā*” that means “and pausing is the origin of stop and its etymology is from ceasing pronouncing a letter” (*Shāṭibiyya*, Bāb al-waqf ‘alā awākhir al-kalim). Ibn al-Jazarī's definition and classification is as follows: “*al-waqf* means cessation of voice (*qat'u-l-ṣawt*) on a word for a short interval of time (*zamanan*) in which [the Reciter] can take a breath (*yataṇaffasu*), usually with the intention of recommencing the recitation (*bi-niyyati isti'nāfi-l-qirā'ati*). Sub-classes include: **i.** *al-waqf al-tām* (a complete stop), this occurs at the beginning of verses (*fī ru'ūsi-l-āyi*) or at the end of a section (*inqidā' al-qaṣa*), e.g. a pause after ‘*bi-smi-l-lāhi-r-Raḥmāni-r-Raḥīm*’ then recommencement with ‘*al-ḥamdu li-l-lāhi Rabbi-l-‘ālamīn*’ (Q 1:1-2); or a stop at ‘*wa annahum ilayhi rājī‘ūn*’ and recommencement with ‘*Yā banī Isrā'īla-dhkurū ni‘matī*’ (Q 2:46-47); **ii.** *al-waqf al-kāfi* (sufficient stop), e.g. a stop at the end of: ‘*yukhādī‘ūna-l-lāha wa-lladhīna āmanū*’ (Q 2:9) for the part following this is independent in wording even if it is closely related to it in content (*wa-lladhī ba'dahu kalām mustaghniin ‘ammā qablahu lafẓan wa-in iṭṭaṣala ma‘nan*); **iii.** *al-waqf al-ḥasan* (good or acceptable stop) as in ‘*ḥudan li-l-muttaqīn*’ (Q 2:2); **iv.** *al-waqf al-qabīḥ* (the unacceptable stop); e.g. ‘*bi-smi*’ (Q: Basmala), or ‘*al-ḥamdu*’ (Q 1:2)” (Ibn al-Jazarī, *Nashr*, *Waqf*).

Expounding the excellence of this science, ‘Alī b. Abī Ṭālib (13bh-40/609-660) said, “Recitation consists of correct pronunciation of the letters and the knowledge of pauses” (*al-tartīlu tajwīdu-l-ḥurūfi*

wa maʿrifatu-l-wuqūf) (Suyūṭī, *Itqān*, *Maʿrifatu-l-waqf wa-l-ibtidāʾ*). Modern printed editions of the Qurʾān, like the *Muṣḥaf al-Madīnah al-Munawwara*, uses five special signs to indicate different types of stops: i. a small *mīm* for the *al-waqfu-l-lāzim* (obligatory stop); ii. a *jīm* for *al-waqfu-l-jāʾiz* (permitted stop) as in *ʿnaḥnu naquṣṣu ʿalayka nabaʿahum bi-l-ḥaqqi innahum fityatun āmanū bi-Rabbihim* Q 18:13; iii. a ligature of *ṣād-lām* and an elongated *yāʾ* to indicate *al-waqfu-l-jāʾiz* (permitted stop), but in this case connecting the two parts is recommended, as in *ʿwa in yamsaska-llāhu bi-ḥurrin fa-lā kāshifa lahu illā Huwa wa in yamsaska bi-khayrin fa-Huwa ʿalā kullī shayʿin qadīr* Q 6:17, this means that the reciter can stop after the word *Huwa*, but the continuous recitation, without stop is preferable; iv. a ligature of *qāf-lām* and an elongated *yāʾ* to indicate *al-waqfu-l-jāʾiz* (permitted stop), in this case stop is preferable, as in *ʿqul Rabbī aʿlamu bi-ʿiddatihim mā yaʿlamuhum illā qalīlun fa-lā tumāri fihim*, this means, the reciter can recite the verse in a continuous way, but to stop after the word *qalīlun* is preferable Q 18:22; v. two consecutive formation of three dots shaped like a pyramid, to indicate *taʿānuqu-l-waqf* that means if one stops at one of them it is prohibited to stop at the other sign, as in *ʿdhālika-l-kitābu lā rayba fihī hudan li-l-muttaqīn* Q 2:2; i.e. one can recite either “*dhālika-l-kitābu lā rayba - stop*” or “*dhālika-l-kitābu lā rayba fihī*”.

Tafarrudāt

There is a minor category, usually referred to as “*taffarudāt*” or “*tafarrada bihi...*” that is when a specific variant of *qirāʾat* is exclusively transmitted from one single Reciter, the other six Reciters did not mention that form. For instance, only Nāfiʿ recited “*naghfir*” as “*yughfar*” Q 2:58; or “*khaṭīʾatuhu*” (Q 2:81), which Nāfiʿ recited in the plural form, “*khaṭīʾātuhu*” (Makkī, *Tabṣira*, *Al-ikhtilāfāt allatī tafarrada bihā-l-qurrāʾu-l-sabʿa*; ʿUmar-ʿAbd al-ʿĀli, *Muʿjam*). Likewise, Ibn Kathīr was the only one of the Seven Reciters to recite “*fa-talaqqā ʾAdamu min Rabbihi kalimātin*” (Q 2:37) as “*fa-talaqqā ʾAdama min Rabbihi kalimātun*” (Makkī, *Tabṣira*, *Al-ikhtilāfāt allatī tafarrada bihā-l-qurrāʾu-l-sabʿa*; ʿUmar-ʿAbd al-ʿĀli, *Muʿjam*). These minor differences can be found passim in the classic works on Recitation, such as those of Makkī’s *Tabṣira* or al-Dānī’s *Taysīr*.

Samples of Different Recitations

Samples from Sūrat al-Fātiḥa

Q 1:4 “*māliki yawmi-l-dīn*”; there was a disagreement among the Reciters regarding preserving (*fī iḥbāt al-alif*) or deleting the ‘alif’ (*wa isqāṭihā*) in

“*m-l-k*”; Āṣim and al-Kisā’ī recited by preserving the *alif*, i.e. “*māliki*”, based on the analogy of “*mālīki-l-mulki*” (Q 3:26); the form *mālik* is more laudatory (*amdaḥ*) for it collects noun and verb. Those who recite it without *alif*, based on their choice on “*maliki-l-nās*” (Q 114:2) (Ibn Mujaḥid, *Sab’a*, Furūsh al-Fātiḥa). Nāfi’, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamza, Abū-l-Dardā’, Ibn ‘Abbās, Ibn ‘Umar and Mujaḥid recite ‘*maliki*’ (‘Umar-‘Abd al-‘Āli, *Mu’jam*). Two other versions are transmitted from Abū ‘Amr ‘*malki*’ and ‘*milki*’ (Ibn Mujaḥid, *Sab’a*, Furūsh al-Fātiḥa).

Q 1:6 “*al-ṣirāṭ*”; between two variants, either with “*ṣād*” or with “*ṣīn*”; Ibn Kathīr [al-Kisā’ī, Abū ‘Amr, Qunbul, Ibn Mujaḥid (‘Umar-‘Abd al-‘Āli, *Mu’jam*)] recite “*al-ṣirāṭ*” with “*ṣīn*”; although, there exists a transmission from al-Bazzī that states that Ibn Kathīr used “*ṣād*” in the whole Qur’ān for this word (Ibn Mujaḥid, *Sab’a*, Furūsh). There exists a report that says that Abū ‘Amr recited it with ‘*z*’ i.e. “*al-zirāṭa*” (Ibn Mujaḥid, *Sab’a*, Furūsh); and Ḥamza with *ishmām* of *ṣād* to *zā*’ (Ibn Mujaḥid, *Sab’a*, Furūsh; ‘Umar-‘Abd al-‘Āli, *Mu’jam*); al-Farrā’ (d. 207/822) reported about Ḥamza that he also recite as “*az-zirāṭ*” (Ibn Mujaḥid, *Sab’a*, Furūsh).

Samples from Sūrat al-Baqara

Q 2:9 “*yukhādī‘ūna*”; the *al-Ḥaramiyyān* and Abū ‘Amr recited “*yakhda‘ūna*”, that is without *alif* (Ibn Khalaf, *Iqnā’*, Furūsh al-Baqara; ‘Umar-‘Abd al-‘Āli, *Mu’jam*)

Q 2:9 “*wa mā yakhda‘ūna*”; Nāfi’, Ibn Kathīr and Abū ‘Amr recited “*wa mā yukhādī‘ūna*” (‘Umar-‘Abd al-‘Āli, *Mu’jam*).

Q 2:10 “*yakdhibūna*”; Nāfi’, Ibn Kathīr, Abū ‘Amr and Ibn ‘Āmir recited “*yukadhdhibūna*” (‘Umar-‘Abd al-‘Āli, *Mu’jam*).

Q 2:36 “*fa-azallahumā*”; Ḥamza recited it “*fa-azāla-humā*” by inserting an *alif* (Ibn Khalaf, *Iqnā’*, Furūsh al-baqara; ‘Umar-‘Abd al-‘Āli, *Mu’jam*);

Q 2:48 “*lā tuqbalū*”; Ibn Kathīr and Abū ‘Amr recited it with ‘*t*’ i.e. “*lā tuqbālū*” (Ibn Khalaf, *Iqnā’*, Furūsh al-Baqara; ‘Umar-‘Abd al-‘Āli, *Mu’jam*).

Samples from Sūrat Āl ‘Imrān

Q 3:12 “*sa-tughlabūna wa tuḥsharūna*”; Ḥamza and al-Kisā’ī recited with *yā’*, i.e. “*sa-yughlabūna wa yuḥsharūna*” (Ibn Khalaf, *Iqnā’*, Furūsh Āl ‘Imrān; ‘Umar-‘Abd al-‘Āli, *Mu’jam*; Ibn Mujaḥid, *Sab’a*, Furūsh Āl ‘Imrān).

Q 3:21 “*wa yaqtulūna-lladhīna*”; Ḥamza (and al-Kisā’ī) recited it by adding an *alif* i.e. “*wa yaqātīlūna-lladhīna*” (Ibn Khalaf, *Iqnā’*, Furūsh Āl ‘Imrān; ‘Umar-‘Abd al-‘Āli, *Mu’jam*);

Q 3:37 “*wa kaffalahā*”, Nāfi’, Ibn Kathīr, Abū ‘Amr and Ibn ‘Āmir recited it without *shadda* “*wa kafalahā*” (‘Umar-‘Abd al-‘Āli, *Mu’jam*)

Q 3:39 “*anna-llāha*” Ibn ‘Āmir, Ḥamza and al-Kisā’ī recited “*inna-llāha*” (‘Umar-‘Abd al-‘Āli, *Mu’jam*; Ibn Khalaf, *Iqnā’*, Furūsh Āl ‘Imrān)

Q 3:48 “*wa yu‘allimuhu*”; Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamza and al-Kisā’ī recited with ‘*nūn*’ i.e. “*wa nu‘allimuhu*” (Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*)

Samples from Sūrat al-Isrā’

Q 17:2 “*tattakhidhū*”, only Abū ‘Amr of the Seven Reciters recited it with *yā’* “*yattakhidhū*” (Ibn Mujaḥid, *Sab‘a*, Furūsh al-Isrā’; Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*)

Q 17:13 “*yalqāhu*”, Ibn ‘Āmir recited it as “*yulaqqāhu*” (Ibn Mujaḥid, *Sab‘a*, Furūsh al-Isrā’; Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*)

Q 17:16 “*amarnā*”, ‘Āṣim and Abū ‘Amr recited it as a verb of the second stem “*ammarnā*” (Ibn Mujaḥid, *Sab‘a*, Furūsh al-Isrā’; Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*).

Q 17: 31 “*khiṭ’an*”; Ibn Kathīr recited it as “*khiṭā’an*” (‘Umar-‘Abd al-‘Āli, *Mu‘jam*); Ibn ‘Āmir as “*khaṭa’an*” (Ibn Mujaḥid, *Sab‘a*, Furūsh al-Isrā’; Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*), in another version from Ibn ‘Āmir “*khaṭ’an*” (‘Umar-‘Abd al-‘Āli, *Mu‘jam*).

Q 17:44 “*tusabbiḥu*”; Nāfi‘, Ibn Kathīr, ‘Āṣim and Ibn ‘Āmir recited as “*yusabbiḥu*” (Ibn Mujaḥid, *Sab‘a*, Furūsh al-Isrā’; Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*).

Sample from Sūrat al-Ikhlāṣ

Q 112:4 “*kufiwan*” Abū ‘Amr, Ibn ‘Āmir, Ibn Kathīr, Nāfi‘, al-Kisā’ī and ‘Āṣim recited it with a *hamza* as “*kufi’an*” (Ibn Mujaḥid, *Sab‘a*, Furūsh al-Isrā’; Ibn Khalaf, *Iqnā‘*, Furūsh al-Isrā’; ‘Umar-‘Abd al-‘Āli, *Mu‘jam*). Ḥamza, in a version, Nāfi‘ as “*kuf’an*” and Ḥafṣ as “*kufwan*” (‘Umar-‘Abd al-‘Āli, *Mu‘jam*)

Samples of Ibn Mujaḥid’s *Isnād*

The author of the *Kitāb al-Sab‘a* enumerates all the existing *isnād* (chains of authorities on which the transmission is based) by which he obtained the different recitations from the Reciters chosen by him; each Reciter’s version is transmitted by several chains. For formal knowledge, here follow two samples:

- i. **From Nāfi’:** “Regarding the recitation of Nāfi’ [b. Abī Nu‘aym]: Indeed, I recited with ‘Alī b. ‘Abdu-l-Raḥmān b. ‘Abdūs, from the beginning of the Qur’ān to the end, approximately twenty times; and he informed me (*wa akhbaramī*) that he had recited with (*qara’a ‘alā*) Abū ‘Umar Ḥafṣ b. ‘Umar b. ‘Abdu-l-‘Azīz al-Dūrī al-Azdī; and Ismā‘īl [b. Ja’far b. Abī Kathīr al-Anṣārī al-Madanī; see: Ibn al-Jazarī, *Ghāya*, 1/ 758]. who informed him that he had recited it for Nāfi’” [In this group Ibn Mujaḥid gave more than twenty different chains of transmission] (Ibn Mujaḥid, *Sab‘a*, Dhikr al-asānīd).
- ii. **From Ibn Kathīr:** “Regarding the recitation of Ibn Kathīr, verily,

I recited it to Abū ‘Umar Muḥammad b. ‘Abdu-l-Raḥmān b. Muḥammad b. Khālīd b. Sa‘īd b. Jurja al-Makhzūmī al-Makkī, called Qunbul, in the year of 278. And he informed me that he had recited it to Aḥmad b. Muḥammad b. ‘Awn al-Nabbāl al-Qawwās, and he informed him that he had recited it to Abū-l-Ikhrīṭ Wahb b. Wāḍiḥ, who said: “Wahb informed me that he had recited it to Ismā‘īl b. ‘Abdullāh b. al-Qusṭ, and Ismā‘īl informed him that he had recited it to Shibl b. ‘Abbād and Ma‘rūf b. Mushkān, and these two informed him that they had recite it to Ibn Kathīr” (Ibn Mujaḥid, *Sab‘a*, Dhikr al-asānīd).

Opposition to Ibn Mujaḥid’s List of Seven Reciters

Although, the vast majority of scholars unconditionally accepted the *tasbī‘* of Ibn Mujaḥid. As per the opinion of Abū ‘Amr al-Dānī quoted in later sources, “Ibn Mujaḥid was superior in his era to all of his contemporaries (*fāqa Ibn Mujaḥid fī ‘aṣrihi sā’ira nuḥarā’ihi*) in the field of this branch of science, with his wide-ranged knowledge (*ma‘a ittisā‘ ‘ilmihi*) and with his proficiency in understanding (*barā‘a fahmihi*) and trustworthiness of his language (*wa ṣidq laḥjatihi*)” (Dhahabī, *Ma‘rifa*, Ibn Mujaḥid, No. 266); yet, a number of scholars opposed his classification, mostly out of fear of losing other recitations. Ibn al-Jazarī mentions works [unfortunately, most of them are not yet printed] which have preserved opposing views. These include the saying of Abū-l-‘Abbās Aḥmad b. ‘Annār al-Mahdawī [for biography, see: Dhahabī, *Ma‘rifa*, No. 485 and Ibn al-Jazarī, *Ghāya*, 1/ No. 417], who said: “Regarding the restriction to Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamza and al-Kisā’ī, the later generations accepted it as a set of limited number of reciters (*ikhṭiṣāran*) or an individual choice (*ikhṭiyāran*) and most people [from among the Reciters] made this [number] an unavoidable governing principle (*ka-l-farḍ al-maḥtūm*), to such an extent that if someone opposed it, he was accused of committing mistake (*khaṭṭa’a*) or of disbelief (*kaffara*); in spite of the fact that other recitations might have been more eloquent and more wide sprecite (*aḥharu wa ashharu*). Another, more critical, opinion is that of al-Ja‘barī [Ibrāhīm b. ‘Umar b. Ibrāhīm, *shaykh al-qurrā’*, Burhānu-l-Dīn, d. 732/ 1331; see: Dhahabī, *Ma‘rifa*, Al-Burhān al-Ja‘barī, No., 1174; and Ibn al-Jazarī, *Ghāya*, 1/ No. 84], who said in a *qaṣīda* entitled, *Nahj al-Dīmātha*: “*wa a‘ḍala dhū-l-tasbī‘i mubhama qaṣḍihi // fa-zalla bihi al-jammu al-ghafīru fa-jahilā*” i.e. *The author of tasbī‘ made enigmatic his obscure aspiration // and a great number stumbled by this and became ignorant*. (Ibn al-Jazarī, *Munjid*, al-Bāb al-sābi‘ fī dhikr man kariha min al-‘ulamā’ al-iqtiṣār ‘alā al-qirā’āt al-sab‘).

Ten Reciters

Three more reciters were added to the original list of Ibn Mujaḥid; this was

widely accepted and thus emerged the famous Ten Reciters (*al-Qurrā' al-ashara*). The three additional reciters and their transmitters are:

- i. **Abū Ja'far** Yazīd al-Makhzūmī al-Madanī Ibn al-Qa'qā' (d. 130/747 or 132/747): He recited the Qur'ān to his *mawlā* 'Abdullāh b. 'Ayyāsh b. Abī Rabī'a al-Makhzūmī [who recited to Ubayy b. Ka'b, who had taken his recitation from the Prophet, upon him blessings and peace (Ibn Mujāhid, *Sab'a*, Asātidha Nāfi'). It is said that he also recite it to Abū Hurayra and Ibn 'Abbās, based on their recitation taken from Ubayy. Among his pupils are: Nāfi' b. Abī Nu'aym, Sulaymān b. Muslim b. Jammāz, 'Isā b. Wardān and 'Abdu-l-Raḥmān b. Zayd b. Aslam. Abū 'Ubayd relates in his *Kitāb al-Qirā'āt* that Abū Ja'far began recitation of the Qur'ān to the people (*kāna yuqri'u-l-nās*) before the event of al-Ḥarra (*Waq'atu-l-Ḥarra*, in 63/683) (Dhahabī, *Ma'rifa*, No. 31). He is a Successor and he was the imam of the People of Madina in recitation (*imām fi-l-qirā'a*) (Ibn al-Jazarī, *Ghāya*, No. 3882; see also *Nashr*, *Qirā'a* Abī Ja'far).
 - a. His first *rāwī*: Abū-l-Ḥārith 'Isā b. **Wardān** al-Ḥadhā' al-Madanī al-qārī' (d. 160/776) (Dhahabī, *Ma'rifa*, No. 247). He also presented his recitation (*'araḍa 'alā*) to Nāfi' and was one of his students (Ibn al-Jazarī, *Ghāya*, No. 2510).
 - b. His second *rāwī*: Abū-l-Rabī' Sulaymān b. Muslim **Ibn Jammāz** al-Madanī al-qārī' (d. 170/786). He also studied the method of Nāfi' (Dhahabī, *Ma'rifa*, No. 66; Ibn al-Jazarī, *Ghāya*, No. 1387).
- ii. **Ya'qūb** al-Baṣrī (d. 205/820). His full name is Ya'qūb b. Ishāq b. Zayd b. 'Abdullāh b. Abī Ishāq al-Ḥaḍramī, Abū Muḥammad. He was the principal Reciter in Basra in his era; he studied the recitation of the Qur'ān with Abū-l-Mundhir b. Salām b. Sulaymān, Abū-l-Ashhab al-'Uṭarīdī and Maḥdī b. Maymūn al-Mughūlī. He also attended the lectures of Ḥamza al-Zayyāt. His students we find: Rawḥ, Ruways, al-Walīd b. Ḥisān al-Tawwazī and Abū Ḥatīm al-Sijistānī; this latter said about Ya'qūb: "He is the most erudite whom I ever saw in the science of methods of [recitation], in the differences in [recitations of] the Qur'ān, in deficiencies and branches of [recitations] and in schools of linguistics" (Dhahabī, *Ma'rifa*, No. 82). Abū-l-Ḥasan al-Munādī said about him: "Ya'qūb was the most learned in recitation among his contemporaries" (Ibn al-Jazarī, *Ghāya*, No. 3891).
 - a. His first *rāwī*: **Ruways** (d. 238/852). He is Abū 'Abdullāh Muḥammad b. al-Mutawakkil al-Lu'lu'i al-Baṣrī al-Zubayrī al-Shāfi'i. He studied he science of recitation with him (Dhahabī, *Ma'rifa*, No. 150). Ruways used to preserve the

two consecutive *hamzas* as in, e.g., *jā'a ajaluhum* Q 7:34 (Ibn al-Jazarī, *Ghāya*, No. 3389).

- b. His second *rāwī*: **Rawḥ** (d. 235/849). His full name is: Abū-l-Ḥasan Rawḥ b. 'Abdu-l-Mu'min al-Hudhalī al-Baṣrī. His students include Aḥmad b. Yazīd al-Ḥulwānī, Abū-l-Ṭayyib b. Ḥamdān, Abū bakr Muḥammad b. Wuhayb al-Thaqafī and Aḥmad b. Yaḥyā al-Wakīl (Dhahabī, *Ma'rifa*, No. 149). According to al-Ahwāzī, his name is Ibn 'Abd al-Mu'min b. Qurra b. Khālīd (Ibn al-Jazarī, *Ghāya*, No. 1273).
- iii. **Khalaf** (see above, as the first *rāwī* of Ḥamza).
 - a. His first *rāwī*: **Ishāq** (d. 256/869). His full name is Abū Ya'qūb Ishāq b. Ibrāhīm b. 'Uthmān b. 'Abdullāh al-Marwazī al-Baghdādī. He is also known as **Warrāq Khalaf** (Ibn al-Jazarī, *Ghāya*, No. 723).
 - b. His second *rāwī*: **Idrīs** (d. 292/904). His full name is Abū-Ḥasan Idrīs b. 'Abdu-l-Karīm al-Ḥaddād al-Baghdādī. He studied with Khalaf, he has transmissions (*wa rawā 'an*) from Āṣim b. 'Alī, Aḥmad b. Ḥanbal, Yaḥyā b. Ma'in and Muṣ'ab b. 'Abdullāh b. al-Zubayrī. Among his students are: Ibn Shanabūdh and Aḥmad b. 'Abdullāh b. Ḥamdān (Dhahabī, *Ma'rifa*, No. 234). Ibn al-Jazarī describes him as "*imām, ḡābī, thiqa*" (Ibn al-Jazarī, *Ghāya*, No. 717).

Samples of their Recitations

Abū Ja'far: "*maliki*" Q 1:4, without prolongation and with *alif*; "*alayhumū*" Q 1:7 [by an additional long *ū*, written as *wāw*]; "*yughfar*" making the verbal form passive, third person masculine singular Q 2:58; "*ashirata*" instead of the accepted "*ashrata*" Q 2:60; "*Isrāyīl*" by softening the hamza "*bi-tashlīl-hamza*" Q 17:2;

Ya'qūb: "*al-rahīm-mmālīki*" Q 1:34 *bi-idghām al-kabīr* – with complete assimilation; "*al-sirāṭa*" Q 1:6 [Ruways also]; "*alayhum*" Q 1:7; "*wa lā tuqbalu*" [changing the pronominal suffix 'yu' to 'tu'] Q 2:48; "*wa'adnā*" stem I instead of stem 3, Q 2:51.

Khalaf: "*mālīkun yawma*" Q 1:4; (all samples were taken from: 'Umar-'Abd al-'Āli, *Mu'jam*).

Fourteen Reciters

In time, four additional Reciters were added to the list; they are listed below along with their most important transmitters:

- i. **Ibn Muḥayṣin**: Abū 'Abdullāh Muḥammad b. 'Abdu-l-Raḥmān al-Makkī al-Sahmī (d. 123/740): He studied with Sa'īd b. Jubayr, Mujāhid

and Dirbās, the *mawlā* of Ibn ‘Abbās (Dhahabī, *Ma‘rifā*, No. 43).

- a. His first *rāwī*: Al-Bazzī [see above].
 - b. His second *rāwī*: Abū-l-Ḥasan Muḥammad b. Aḥmad b. Ayyūb b. al-Ṣalt al-Baghdādī, commonly known as Ibn Shanabūdh (d. 328/939). He studied with several scholars, including Hārūn b. Mūsā al-Akhfash Qumbul, and Ibn Mujaḥid. He was the Shaykh of Recitation (*shaykh al-igraʿ*) in Iraq (Dhahabī, *Ma‘rifā*, No.).
- ii. **Al-Yazīdī**: Abū Muḥammad Yahyā b. al-Mubārak al-‘Adawī al-Baṣrī (d. 202/817). His nisba-name “*al-Yazīdī*” originates from Yazīd b. Manṣūr, the maternal uncle of the Caliph al-Mahdī (Dhahabī, *Ma‘rifā*, No. 79).
- a. His first *rāwī*: Abū Ayyūb al-Khayyāṭ Sulaymān b. Ayyūb b. al-Ḥakam al-Baghdādī, commonly known as Ṣāḥib al-Baṣrī and usually referred to as Abū Ayyūb al-Khayyāṭ (Dhahabī, *Ma‘rifā*, No. 120).
 - b. His second *rāwī*: Aḥmad b. Faraj.
- iii. **Al-Ḥasan**: Abū Sa‘īd al-Ḥasan b. Abī-l-Ḥasan al-Baṣrī (d. 110/728): He was one of the most important scholar of his era both in knowledge and deeds (*‘ilman wa ‘amalan*) (Dhahabī, *Ma‘rifā*, No. 28).
- a. His first *rāwī*: Abū Nu‘aym Shujā‘ b. Abī Naṣr al-Balkhī (d. 190/805). He recited the Qur’ān to Abū ‘Amr. Abū ‘Ubayd al-Qāsim b. Sallām learnt the art of recitation from him (Dhahabī, *Ma‘rifā*).
 - b. His second *rāwī*: Al-Dūrī, Abū ‘Umar [see above].
- iv. **Al-A‘mash**: Abū Muḥammad Sulaymān b. Mihrān al-Asadī al-Kāhili al-Kūfī (d. 148/765): His family came from the region of al-Rayy (Dhahabī, *Ma‘rifā*, No. 41).
- a. His first *rāwī*: Abū-l-‘Abbās al-Ḥasan b. Sa‘īd al-Muṭṭawwī‘ī (d. 371/981). Ibn Ja‘far al-‘Abbādānī, resident of Iṣṭakhr (Dhahabī, *Ma‘rifā*, No. 333).
 - b. His second *rāwī*: Abū-l-Faraj Muḥammad b. Aḥmad b. Ibrāhīm al-Shanabūdhī al-Shaṭawī (d. 388/998). He is also known as Ghulām Ibn Shanabūdh. He studied with Ibn Mujaḥid, Ibrāhīm Nifṭawayh and Ibn Shanabūdh (Dhahabī, *Ma‘rifā*, No. 360).

Samples of their Recitations

Ibn Muḥayṣin: “*wa lā tuqbalu*” [changing the pronominal suffix ‘*yu*’ to ‘*tu*’] Q 2:48; “*yadhbaḥūma*”; reciting it as the simple stem I, Q 2:49; “*aṣ-ṣa‘qatu*”, by

ommitting the long ‘ā’, i.e. the *alif* Q 2:55; “*rujzan*” changing the vocalization Q 2:59; “*wa yakhruju*” instead of the accepted “*wa-nukhriju*” Q 17:13.

Al-Yazīdī: “*wa lā tuqbahu*” [changing the pronominal suffix ‘yu’ to ‘tu’] Q 2:48; “*wa‘adnā*” stem I instead of stem 3, Q 2:51; “*bārī‘kum*” by adding a *sukūn* (vowellessness) to the hamza Q 2:54; “*yattakhidhū*” instead of the accepted “*tattakhidhū*” Q 17:2.

Al-Ḥasan: “*wa‘adnā*” stem I instead of stem 3, Q 2:51; “*yaghfir*” changing the pronominal suffix, Q 2:58; “*khaṭī‘atukum*” instead of the accepted “*khaṭāyākum*” Q 2:58; in another *riwāya*: “*khaṭī‘atikum*” instead of the accepted “*khaṭāyākum*” Q 2:58; “*li-yuriyahu*” instead of the accepted “*li-muriyahu*” Q 17:1; “*‘abidan*” using a different plural form Q 17:5; “*khalala*” instead of the accepted “*khilāla*” Q 17:5; “*aḥadu -l-lāhu*” Q 112:1-2;

Al-A‘mash: “*yaghfir*” changing the pronominal suffix, Q 2:58; “*khaṭī‘atukum*” instead of the accepted “*khaṭāyākum*” Q 2:58; in another *riwāya*: “*khaṭī‘atikum*” instead of the accepted “*khaṭāyākum*” Q 2:58; “*yafsiqūna*” by changing the vocalization Q 2:59; “*‘ashirata* [this is the language of Tamīm, Ibn ‘Ādil, *Lubāb*]” instead of the accepted “*‘ashrata*” Q 2:60; in another *riwāya*: “*‘asharata*” instead of the accepted “*‘ashrata*” Q 2:60; “*wa lā ti‘thaw*” instead of the accepted “*wa lā ta‘thaw*” Q 2:60; “*al-wāḥidu*” instead of the accepted “*aḥadun*” Q 112:1; (all samples were taken from: Ibn ‘Ādil, *Lubāb*; Ibn ‘Aṭiyya, Muḥarrar, Qurṭubī, Tafsīr and ‘Umar-‘Abd al-‘Āli, *Mu‘jam*).

Irregular and Rare Recitations (*al-qirā’at al-shādhḍha*)

In technical terms, an irregular or rare recitation is a recitation that violates one or more principles of accepted and authentic recitation. Scholars are unanimous on the definition of an authentic and accepted recitation: “Every recitation that is supported by the written system of the *Mushaf* [*wāfaqat aḥadā-l-maṣāḥif al-‘uthmāniyya*, that is, it agrees, at least, with one of the ‘Uthmānic *Mushafs*; Ibn al-Jazarī, *Nashr*, Arkān al-qirā’ati-l-ṣaḥīḥa], is transmitted in an authoritative way (*ma‘a ṣiḥḥati-l-naql*) [*ṣaḥḥa sanaduhu*, with an authentic chain of transmission; Ibn al-Jazarī, *Nashr*, Arkān al-qirā’ati-l-ṣaḥīḥa] and its appearance is in correct Arabic language (*wa majī‘ihā ‘alā-l-faṣīḥi min lughati-l-‘arab*) [*wāfaqat al-‘arabiyya*, it agrees with the pure Arabic language; Ibn al-Jazarī, *Nashr*, Arkān al-qirā’ati-l-ṣaḥīḥa] is considered an accepted and authentic recitation (*fa-ḥiya qirā’a ṣaḥīḥa mu‘tabara*). If [any of] these three principles are violated, this recitation is called irregular (*shādhḍha*) and weak (*ḍa‘īf*) (Abū Shāma, *Murshid*, Faṣl bayna-l-qirā’ati-l-ṣaḥīḥati-l-qawīyya wa-l-shādhḍha al-ḍa‘īfa al-marwiyya); Ibn al-Jazarī’s conclusion is: “when one of these principles is violated it is called either weak or irregular or false” (Ibn al-Jazarī, *Nashr*, Arkān al-qirā’ati-l-ṣaḥīḥa).

Muslim scholarship usually says that Reciters beyond the Ten Reciters are counted among the transmitters of the irregular and rare recitations and here

follows a short list of the most important reciters in this category:

In Madina: Shayba b. Niṣāḥ b. Sarjis b. Ya‘qūb al-Madanī (d. 130/747), the *mawlā* of Umm Salama. He recited the Qur’ān to ‘Abdullāh b. ‘Ayyāsh al-Makhzūmī, the Reciter of Madina; Nāfi‘, Ismā‘il b. Ja‘far and Sulaymān b. Jammāz, all of whom studied under his supervision. (Dhahabī, *Ma‘rifā*, No. 34; Ibn al-Jazarī, *Ghāya*, No. 1439).

In Makka: Ibn Muḥayṣin (see above); Dirbās al-Makkī, the *mawlā* of ‘Abdullāh b. ‘Abbās, who was his first master in recitation (Ibn Jabbāra, *Kāmil*, *Fī dhikr Qurra’* Makka). Ibn Kathīr and Ibn Muḥayṣin took their recitation from him (Ibn al-Jazarī, *Ghāya*, No. 1259); Abū Ṣafwān Ḥamid b. Qays al-A‘raj. He recited the Qur’ān three times to Mujaḥhid, ‘Aṭā’ and al-Zuhri (Dhahabī, *Ma‘rifā*, No. 42).

In Basra: Abū-l-Mujashshir ‘Āṣim al-Jahḍarī al-Baṣrī (d. 128/745): He studied the Qur’ān with Naṣr b. ‘Āṣim, Yahyā b. Ya‘mar and al-Ḥasan al-Baṣrī (Dhahabī, *Ma‘rifā*, No. 39). ‘Isā b. ‘Umar al-Thaqafī (d. ca. 150/767), the linguist, author of *al-Jāmi‘*. He recited the Qur’ān to ‘Āṣim al-Jahḍarī and his students include al-Aṣma‘ī and al-Khalil b. Aḥmad (Dhahabī, *Ma‘rifā*, No. 56).

In Yemen: Abū ‘Abdullāh Muḥammad b. al-Samayfa‘ al-Yamānī (d. 215/ 830): He acquired his own way of recitation (*lahu qirā’a ma‘rūfa*) and it is said (*qīla*) that he studied with Nāfi‘ (Dhahabī, *Ma‘rifā*, No. 104).

In Shām: Abū-l-Barahsam‘Imrān b. ‘Uthmān al-Zabīdī al-Shām. He acquired an irregular recitation (*ṣāhib al-qirā’ati-l-shādhḍa*); he studied the different methods (*al-ḥurūf*) with Yazīd b. Quṭayb al-Sakūnī and Shurayḥ b. Yazīd studied with him (Ibn al-Jazarī, *Ghāya*, No. 2471).

In Kufa: Abū Muḥammad Ṭalḥa b. Muṣarrif al-Hamdānī al-Kūfī al-muqri’ (Dhahabī, *Ma‘rifā*, No. 40). ‘Isā b. ‘Umar al-Hamdānī al-qārī’ (d. 156/772), the *mawlā* of Banū-l-Asad: He studied the Qur’ān with ‘Āṣim b. Abī-l-Janūid, Ṭalḥa b. Muṣarrif, and Sulaymān al-A‘mash. His students include al-Kisā‘ī (Dhahabī, *Ma‘rifā*, No. 55).

‘Uthmān b. Jinnī (d.392/1001) in his encyclopedic *al-Muḥtasab* [along with Ibn Jabbāra’s *al-Kāmil fīl-qirā’āt*] gives many examples of irregular recitations, accompanied by linguistic explanations:

Samples

Muḥammad b. al-Samayfa‘ recited Q 2:258 as “*fa-bahata-lladhī kafara*” instead of the accepted “*fa-buhita...*”; Q 10:92: “*fa-l-yawma nunaḥḥika*” he recited the verse with the letter ‘*ḥ*’ instead of the consonant ‘*j*’ *nunajjika*” (Ibn

Jinnī, *Muḥtasab*).

‘Aṣim al- al-Jahḍarī recited Q 4:128 as “*an yaṣṣaliḥā*”, instead of the accepted “*an yuṣliḥā*” (Ibn Jinnī, *Muḥtasab*).

Ṭalḥa b. Muṣarrif recited Q 3:13 as “*yurawna-hum mithlayhim*” instead of the accepted “*yarawna-hum*”; Q 7:49 as “*bi-rahmatin udkhilū-l-jannata*”; the accepted imperative form “*udkhulū*” is recite in third person passive; Q 7:165 as “*bi-‘adhābin bisin*” i.e. without *hamza* of the accepted version, “*bi-‘adhābin ba’isin*” (Ibn Jinnī, *Muḥtasab*).

Shayba b. Niṣālī recited Q 4:123 as “*wa lā amānī ahli-l-kitābi*” [the final *yā* without shadda and with *sukūn/al-yā’u fīhi khaṭīfa sākina*], instead of the accepted “*amāniyy*”; Q 7:20 as “*sawwātilhimā*”, without *hamza* of the accepted “*saw’ātilhimā*” (Ibn Jinnī, *Muḥtasab*).

Abān b. ‘Uthmān b. ‘Affān [Dhahabī, *Siyar*, Juz’ 4, No. 133] recited Q 24:35 as “*kawkab darri’un*”, with *hamza*, instead of the accepted “*kawkab durriyy*” (Ibn Jinnī, *Muḥtasab*).

Principal Works on Recitation

The Science of Recitation, canonical or extra-canonical, being one of the most important subdivisions of the Sciences of the Qur’ān (*‘ulūm al-Qur’ān*), has attracted a lot of attention over the centuries. Here follows a short list of the most significant works on *qirā’āt*:

- i. Quṭrub, Muḥammad b. al-Mustanīr (d. 206/821), the title of the book of this legendary author did not survive; fragments are quoted from him, e.g., in Suyūṭī’s *Itqān*.
- ii. Al-Ḥulwānī, Aḥmad b. Zayd (d. ca. 230/844 [250/864, according to Dhahabī, *Ma’rifā*, No. 162]) *Kitāb qirā’at Abī ‘Amr* (Ibn Nadīm, *Fihrist*, al-Fann al-thālith).
- iii. Ibn Mujahid (d. 324) and his book *Kitāb al-sab’* [see above].
- iv. Al-Naqqāsh, Abū Bakr Muḥammad b. al-Ḥasan b. Muḥammad b. Ziyād b. Hārūn al-Mawṣilī, al-Baghdādī (d. 351/962) *Kitāb ikhtilāf al-qurrā’* (Dhahabī, *Ma’rifā*, No. 299).
- v. Ibn Mihrān, Aḥmad b. al-Ḥasan Abū Bakr al-Iṣbahānī al-Naysābūrī (d. 381/991), *Kitāb al-Ghāya*, (Dhahabī, *Ma’rifā*, No. 387; Ibn al-Jazarī, *Nashr*, Dhikr isnād ḥādhihi-l-‘ashr).
- vi. Ibn Ghalbūn, Ṭāhir b. Abī-l-Ṭayyib ‘Abd al-Mun‘im b. ‘Ubaydu-llāh Abū-l-Ḥasan al-Ḥalabī al-Miṣrī (d. 399/1008), *Kitāb al-tadhkira fī-l-qirā’āt* (Dhahabī, *Ma’rifā*, No. 416).
- vii. Al-Mahdawī (d. ca. 430/1038), Aḥmad b. ‘Ammār Abū-l-‘Abbās, the author of *al-Hidāya* (Dhahabī, *Ma’rifā*, No. 485; Ibn al-Jazarī, *Nashr*, Dhikr isnād ḥādhihi-l-‘ashr).
- viii. Makkī b. Abī Ṭālib b. Ḥammūsh b. Muḥammad b. Mukhtār Abū

- Muḥammad al-Qaysī al-Maghribī al-Qayrawānī al-Andalusī al-Qurṭubī (d. 437/1045), and his *al-Ibāna ‘an ma‘ānī al-qirā’āt*, and *Kitāb al-Tabṣira fīl-qirā’āt al-sab‘* (Dhahabī, *Ma‘rifa*, No. 473).
- ix. Al-Dānī, Abū ‘Amr ‘Uthmān b. Sa‘īd (d. 444/1053), and his *Al-Aḥruf al-Sab‘ li-l-Qur‘ān*, and *Jāmi‘ al-bayān fī-l-qirā’āt al-sab‘ al-mashhūra*, and *Al-Muqni‘ fī ma‘rifati marsūm maṣāḥif ahli-l-amṣār*, and *al-Muḥkam fī naqṭ al-maṣāḥif*, and *Kitāb al-Taysīr fī-l-qirā’āt al-sab‘* (Dhahabī, *Ma‘rifa*, No. 495).
 - x. Ismā‘īl b. Khalaf b. Sa‘īd b. ‘Imrān Abū Ṭāhir al-Anṣārī al-Andalusī al-Miṣrī (d. 455/ 1063), the author of the book, entitled *al-Unwān fī-l-qirā’āt* (Dhahabī, *Ma‘rifa*, No. 518; Ibn al-Jazarī, *Nashr*; Dhikr isnād ḥādhihi-l-‘ashr).
 - xi. Al-Ṭabarī Abū Ma‘shar ‘Abdu-l-Karīm (d. 478/1085), *Kitāb al-Jāmi‘*.
 - xii. Al-Hudhalī, Abū-l-Qāsim Yūsuf b. ‘Alī b. Jabbāra b. Muḥammad (d. 465/1072), *Kitāb al-Kāmil*, (Dhahabī, *Ma‘rifa*, No. 529).
 - xiii. Ibn al-Faḥlḥām, Abū-l-Qāsim ‘Abdu-l-Raḥmān b. Abī Bakr ‘Atīq b. Khalaf, al-Ṣiqillī (d. 511/1117), *Kitāb al-Tajrīd fī-l-sab‘* (Dhahabī, *Ma‘rifa*, No. 623).
 - xiv. Sabṭ al-Khayyāṭ al-Baghdādī Abū Muḥammad ‘Abdullāh b. ‘Alī b. Aḥmad b. ‘Abdullāh, and his *Kitāb al-Mubḥij* (in 8 recitations and Ibn Muḥayṣin and al-A‘mash) (Ibn al-Jazarī, *Nashr*; Dhikr isnād ḥādhihi-l-‘ashr).
 - xv. Al-Shāṭibī, al-Qāsim b. Fiyyura b. Khalaf b. Aḥmad al-Ru‘aynī al-Andalusī (d. 590/1193), the author of the celebrated *al-Shāṭibiyya*, also known as *Ḥirz al-Amānī*, a poem [*qaṣida lāmiyya*; Ibn al-Jazarī, *Nashr*; Dhikr isnād ḥādhihi-l-‘ashr] of more than 1000 *bayt* (lines) (Dhahabī, *Ma‘rifa*, No. 839).
 - xvi. Abū Shāma (d. 665) Shihāb al-Dīn ‘Abdu-l-Raḥmān b. Ismā‘īl b. Ibrāhīm al-Maqdisī, and his book entitled *Ibrāz al-Ma‘ānī min ḥirz al-amānī fī-l-qirā’āt al-sab‘*; this work is a commentary on *al-Shāṭibiyya*; (Dhahabī, *Ma‘rifa*, No.).
 - xvii. Al-Ja‘barī, Ibrāhīm b. ‘Umar b. Ibrāhīm Burhān al-Dīn Abū Ishāq (d. 732/1331), commentator of *al-Shāṭibiyya*, (Dhahabī, *Ma‘rifa*, No. 1174).
 - xviii. Ibn al-Jazarī (d. 833/1429) and his *Kitāb al-nashr* and *Munḥid al-muqri‘in wa murshid al-tālibīn*, and *Taḥbīr al-taysīr fī-l-qirā’āt al-‘ashr*, and *Taqrīb al-nashr fīl-qirā’āt al-‘ashr*.
 - xix. Al-Qaṣṭallānī, Aḥmad b. Muḥammad (d. 923/1517), *Latā’if al-ishārāt li-funūn al-qirā’āt*,
 - xx. Al-Bannā, Aḥmad b. Muḥammad b. Aḥmad b. ‘Abd al-Ghaniyy, Shihāb al-Dīn al-Dimiyāṭī (d. 117/1705), *Ithāf Fuḍalā’ al-Bashar bil-*

qirā'āt al-arba'at 'ashar, [for a longer list of works on Recitations, see e.g. Ibn al-Jazarī, *Nashr*; Dhikr isnād hādhihi-l-'ashr; Qasṭallānī, *Latā'if*, *Tārīkh tadwīn al-qirā'āt*; Shukrī-Aḥmad Muflīḥ-Khālīd Maṣṣūr, *Muqaddimāt fī 'ilm al-qirā'āt*, al-Faṣl al-khāmis al-mu'allifāt fī 'ilm al-qirā'āt wa-l-'ulūm al-muttaṣila bihi].

Bibliography

'Abdu-l-Fatṭāḥ al-Qāḍī. *Al-Budur al-zāhira fī-l-qirā'āt al-'ashr al-mutawātira min tarīqay al-Shāṭibiyya wa-l-Durra*, 1st edition, Makka-l-Mukarrama: Maktabatu Anas b. Mālik, 1422/2002.

Abū Dāwūd. *Sunan* =

Abū Dāwūd Sulaymān b. al-Ash'ath al-Azdī al-Sijistānī. *Sunan*. Ed. Muḥammad 'Awwāma. 5 vols. 2nd ed. Jeddah: Dār al-Qibla lil-Thaqāfat al-Islāmiyya; Beirut: Mu'assasat al-Rayyān, 1419/1998. Abū Ḥayyān. *Baḥr*.

Abū Nu'aym Aḥmad b. 'Abdullāh al-Iṣfahānī. *Ḥilyatu-l-Awliyā' wa Tabaqāt al-Asfiyā'*, Beirut: Dār al-Kutub al-'Ilmiyya, 1st edition, 1409/1988.

Abū Shāma, Shihāb al-Dīn 'Abdu-l-Raḥmān b. Ismā'il b. Ibrāhīm al-Maqdisī. *Al-Murshid al-wajiz ilā 'ulūm tata'allaqu bil-Kitāb al-'Aziz*, edited by Ibrāhīm Shamsu-l-Dīn, Dār al-Kutub al-'Ilmiyya, 1st edition, Beirut, 1424/ 2003.

Abū Shāma, Shihāb al-Dīn 'Abdu-l-Raḥmān b. Ismā'il b. Ibrāhīm al-Maqdisī. *Ibrāz al-Ma'anī min ḥirz al-amānī fī-l-qirā'āt al-sab'*, Beirut: Dār al-Kutub al-'Ilmiyya, n.d.

Abū 'Ubayd al-Qāsim b. Salām. *Faḍā'ilu-l-Qur'ān wa ma'ālimuhu wa ādābuhu*, edited by Aḥmad b. 'Abdu-l-Wāḥid al-Khayyātī, 1415/1995, Maṭba'a Faḍāla, Morocco.

Aḥmad. *Musnad* =

Ibn Ḥanbal, Aḥmad b. Muḥammad. *al-Musnad*. Ed. Shu'ayb al-Arna'ūt et al. 50 vols. Beirut: Mu'assasat al-Risāla, 1999-2001.

Ālūsī. *Rūḥ* =

al-Ālūsī, Abū al-Faḍl Shihāb al-Dīn al-Sayyid Maḥmūd b. 'Abdallāh. *Rūḥ al-ma'anī fī tafsīr al-Qur'ān al-'aẓīm wal-sab' al-mathānī*. 30 vols. in 15. Cairo: Idārat al-Ṭibā'at al-Muniriyya, 1345/1926. Repr. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, [1970?].

al-'Askarī Abū Aḥmad al-Ḥasan b. 'Abdullāh b. Sa'id. *Sharḥ mā yaqa'u fīhi al-taṣḥīf wal-taḥrīf*, 1st edition, Cairo: Sharika Maktaba wa Maṭba'a Muṣṭafā al-Bābī al-Ḥalabī, 1383/1963

Azhārī. *Tahdhīb* =

al-Azhārī, Abū Maṣṣūr Muḥammad b. Aḥmad. *Tahdhīb al-luḡha*. Ed. ‘Abd al-Salām Muḥammad Hārūn et al. 15 vols. Cairo: al-Dār al-Miṣriyya lil-Ṭa’līf wal-Taḥjima, 1966.

Al-Balqīnī, Jalāl al-Dīn ‘Abdu-l-Raḥmān b. ‘Umar b. Raslān, *Mawāqī‘ al-‘Ulūm fī mawāqī‘ al-nujūm*, edited by Anwar Maḥmūd al-Mursī Khaṭṭāb, Dār al-Ṣaḥāba lil-Turāth bi-Ṭanṭā, 2007.

al-Bannā, Aḥmad b. Muḥammad b. Aḥmad b. ‘Abd al-Ghaniyy, Shihāb al-Dīn al-Dimyāṭī. *Ithāf Fuḍalā’ al-Bashar bil-qirā’āt al-arba‘at ‘ashar*, al-musammā Muntahā al-amānī fī wal-massarāt fī ‘ulūm al-qirā’āt, Beirut: ‘Ālam al-Kutub, Cairo: Maktaba al-Kulliyāt al-Azhariyya, 1st edition, 1407/1987.

al-Bayhaqī, Abū Bakr, Aḥmad b. al-Ḥusayn, *Shu‘ab al-īmān*, edited by al-Sa‘īd b. Basyūnī Zaghlūl, Dār al-Kutub al-‘Ilmiyya, 1st edition, Beirut, 1420/2000.

Bukhārī. *Ṣaḥīḥ* =

al-Bukhārī, Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. al-Mughīra al-Ju‘fī. *al-Jāmi‘ al-ṣaḥīḥ: wa-huwa al-Jāmi‘ al-musnad al-ṣaḥīḥ al-mukhtaṣar min umūr Rasūl Allāh ṣallā Allāh ‘alayh wa-sallam wa-sunanih wa-ayyāmih*. Ed. Muḥammad al-Zuhri al-Ghamrāwī. 8 vols. in 3. 2nd ed. Bulāq: al-Maṭba‘at al-Kubrā al-Amīriyya, 1314/1896. Repr. Cairo: al-Maṭba‘at al-Maymūniyya [Muṣṭafā Bābā al-Ḥalabī et al.], 1323/1905.

al-Dānī, Abū ‘Amr ‘Uthmān b. Sa‘īd. *Jāmi‘u-l-bayān fīl-qirā’āt al-sab‘ al-mashhūra*, Dār al-Kutub al-‘Ilmiyya, 1st edition, Beirut, 1426/ 2005.

al-Dānī, Abū ‘Amr ‘Uthmān b. Sa‘īd. *Al-Muḥkam fī naqṭ al-maṣāḥif*, Dār al-Fikr al-Mu‘āṣir/ Dār al-Fikr, Beirut-Dimashq, 2nd edition 1418/1997.

al-Dānī, Abū ‘Amr ‘Uthmān b. Sa‘īd. *Al-Muqni‘ fī ma‘rifati marsūm maṣāḥif ahl al-amṣār*, 1st edition, Dār al-Tadmuriyya, Riyāḍ, 1431/2010.

al-Dānī, Abū ‘Amr ‘Uthmān b. Sa‘īd. *Al-Taysīr fīl-qirā’āt al-sab‘*, 2nd edition, Beirut: Dār al-Kitāb al-‘Arabī, 1404/1984.

al-Dawsarī. Ibrāhīm b. Sa‘īd, *Mukhtaṣar al-‘ibārāt li-mu‘jam muṣṭalahāt al-qirā’āt*, Dār al-Ḥaḍāra lil-Nashr wal-Tawzī‘, Riyāḍ, 1st edition, 1429/2008.

al-Dhahabī, Shams al-Dīn Muḥammad b. Aḥmad. *Ma‘rifatu-l-Qurrā’ al-Kibār ‘alā-l-ṭabaqāt wal-a‘ṣār*, Istanbul: Silsila ‘Uyūn al-Turāth al-Islāmī, 1416/ 1995.

al-Dhahabī, Shams al-Dīn Muḥammad b. Aḥmad. *Siyar a‘lām al-nubalā’*. Ed. Shu‘ayb al-Arna‘ūt. 25 vols. 11th ed. Beirut: Mu’assasat al-Risāla, 1417/1996.

al-Dimyāṭī. Aḥmad b. Muḥammad b. ‘Abdu-l-Ghaniyy al-Bannā, *Ithāf fuḍalā’i-*

l-bashar bil-qirā'āti-l-arba'ati 'ashar, 1st edition, 'Ālam al-Kutub, Beirut, 1407/1987.

Ibn Abī Dāwūd, Abū Bakr 'Abdullāh b. Sulaymām b. al-Ash'ath al-Sijistānī al-Ḥanbalī, *Kitāb al-Maṣāḥif*, Ed. Muḥibb al-Dīn 'Abd al-Sajān Wā'iz. 2 vols. Dār al-Bashā'ir al-Islāmiyya, 1st edition 1415/1995; 2nd edition 1423/2002, Beirut.

Ibn 'Ādil. *Iubāb* =

Ibn 'Ādil al-Dimashqī al-Ḥanbalī, Abū Ḥafṣ 'Umar b. 'Alī. *al-Iubāb fī 'ulūm al-Kitāb*. Ed. 'Ādil Aḥmad 'Abd al-Mawjūd et al. 20 vols. Beirut: Dār al-Kutub al-'Ilmiyya, 1419/1998.

Ibn 'Ajība. *Baḥr* =

Ibn 'Ajība al-Ḥasanī al-Idrīsī al-Shādhilī al-Fāsī, Abū al-'Abbād Aḥmad b. Muḥammad b. al-Mahdī. *al-Baḥr al-madīd fī tafsīr al-Kitāb al-Majīd*. 8 vols. 2nd ed. Beirut: Dār al-Kutub al-'Ilmiyya, 1423/2002.

Ibn 'Aṭīyya. *Muḥarrar* =

Ibn 'Aṭīyya al-Andalusī, Abū Muḥammad 'Abd al-Ḥaqq b. Ghālīb. *al-Muḥarrar al-wajīz fī tafsīr al-Kitāb al-'Azīz*. 6 vols. Ed. 'Abd al-Salām 'Abd al-Shāfi Muḥammad. Beirut: Dār al-Kutub al-'Ilmiyya, 1422/2001.

Ibn Fāris, Abū-l-Ḥusayn Aḥmad. *Al-Šāḥibī fī fiq al-lugha wa sunan al-'arab fī kalāmihā*, Cairo: Al-maktabatu-l-Salafiyya, 1328/1910.

Ibn Ghalbūn, Abū-l-Ḥasan Ṭāhir b. 'Abdu-l-Mun'im al-Muqri' al-Ḥalabī. *Al-Tadhkira fīl-qirā'āt al-thamān*, 1st edition, 1412/ 1991. Jidda.

Ibn Ḥajar. *Fath al-bārī*.

Ibn Jabbāra, Abū-l-Qāsim Yūsuf b. 'Alī b. Muḥammad b. 'Aqīl al-Hudhalī al-Maghribī, *Al-Kāmil fī l-qurā'āt al-'ashr wal-arba'in al-zā'ida 'alayhā*, edited by Jamāl b. al-Sayyid b. Rifā'ī al-Shāyib, 1st edition, 1427/ 2007, Mu'assasa Samā lil-Nashr wal-Tawzī'.

Ibn Jinnī, Abū-l-Fatḥ 'Uthmān, *Al-Muḥtasab fī tabyīn wujūh shawādhidh al-qirā'āt wa-l-īdāḥ 'anhā*, Jumhūriyya Miṣr al-'Arabiyya, Wizāratu-l-Awqāf al-Majlis al-A'lā li-l-shu'ūn al-islāmiyya Lajna Iḥyā' Kutub al-Sunna, al-Qāhira, 1415/1994.

Ibn Khalaf, Abū Ja'far Aḥmad b. 'Alī b. Aḥmad al-Anṣārī. *Al-Iqnā' fī qirā'āt al-sab'*. 1st edition, Damascus: Dār al-Fikr, 1403.

Ibn al-Jazarī. Abū-l-Khayr Muḥammad b. Muḥammad al-Dimashqī. *Al-Nashr fīl-qirā'āt al-'ashr*, Dār al-Kutub al-'Ilmiyya, Beirut, n.d..

Ibn al-Jazarī. Abū-l-Khayr Muḥammad b. Muḥammad al-Dimashqī. *Munjid*

al-Muqri'în wa murshid al-ṭālibîn, Beirut: Dār al-Kutub al-‘Ilmiyya, 1999.

Ibn al-Jazarī. Abū-l-Khayr Muḥammad b. Muḥammad al-Dimashqī. *Ghāyat al-nihāya fī Ṭabaqāt al-qurrā’*, 1st edition, Beirut: Dār al-Kutub al-‘Ilmiyya, 1427/2006.

Ibn Jinnī, Abū-l-Faṭḥ ‘Uthmān. *Al-Khaṣā’is*, edited by Muḥammad ‘Alī al-Najjār, Cairo: Dār al-Kutub al-Miṣriyya, al-Qism al-Adabī, al-maktabatu-l-‘Ilmiyya, 1371/1952.

Ibn Manzūr. *Lisān* =

Ibn Manzūr, Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukarram. *Lisān al-‘Arab*. 15 vols. Beirut: Dār Ṣādir, [1968].

Ibn Mujaḥhid, Abū Bakr Aḥmad b. Mūsā b. al-‘Abbās al-Tamīmī al-Baghdādī. *Kitāb al-Sab‘ati fī-l-qirā’āt*. Edited by Shawqī Ḍayf, 3rd edition, Cairo: Dār al-Ma‘ārif 1400/1979.

Ibn Qutayba, Abū Muḥammad ‘Abd Allāh b. Muslim al-Dīnawarī. *Ta’wīl mushkil al-Qur’ān*, edited by Aḥmad Ṣaqr, Maktaba Dār al-Turāth, 2nd edition, 1393/1973, al-Qāhira.

Ibn Nadīm. *al-Fihrist*.

Ibn Sida. *Muḥkam* =

Ibn Sida, ‘Alī b. Ismā‘īl. *al-Muḥkam wal-muḥīṭ al-a‘zam fī-l-luḡha*. Ed. Ḥusayn Naṣṣār et al. 7 vols. Cairo: Ma‘had al-Makḥṭūṭāt bi-Jāmi‘at al-Duwal al-‘Arabiyya, 1377/1958.

Jawharī. *Ṣiḥāḥ* =

al-Jawharī, Ismā‘īl b. Ḥammād. *al-Ṣiḥāḥ: Tāj al-luḡha wa-ṣiḥāḥ al-‘arabiyya*. Ed. Aḥmad ‘Abd al-Ghaṭṭūr ‘Aṭṭār. 7 vols. 4th ed. Beirut: Dār al-‘Ilm lil-Malāyīn, 1410/1990.

al-Jundī, Aḥmad ‘Alam al-Dīn. *Al-Iḥajāt al-‘arabiyya fī-l-turāth*, Cairo: Al-Dār al-‘Arabiyya lil-Kitāb, 1983.

Khāji Khalifa, *Kashf al-zunūn ‘an asāmī-l-kutub wa-l-funūn*, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, n.d..

al-Khaṭṭābī, Abū Sulaymān Ḥamd b. Muḥammad b. Ibrāhīm al-Bustī. *Gharīb al-Ḥadīth*, Damascus: Dār al-Fikr, 1402/1982.

Makkī b. Abī Ṭālib al-Qaysī, Abū Muḥammad. *Al-Ibāna ‘an ma‘ānī al-Qirā’āt*, Min al-Turāth fī al-Dīrāsāt al-Qur’āniyya, Dār Nahḍa Miṣr li-l-Ṭab‘ wal-nashr, n.d..

Makkī b. Abī Ṭālib al-Qaysī, Abū Muḥammad. *Kitāb al-Tabṣira fī-l-qirā’āt al-sab‘*, edited by Muḥammad Ghawth al-Nadwī, 2nd edition, Dār al-Salafiyya,

Bombay, 1402/1982.

Muṣḥaf al-Madīna al-Munawwara, edited and printed by the Muḡamma‘ al-Malik Fahd li-Ṭībā‘ati-l-Muṣḥaf al-Sharīf, al-Madīna al-Munawwara, Kingdom of Saudi Arabia.

Muslim. *Ṣaḥīḥ* =

Abū al-Ḥusayn Muslim b. al-Ḥajjāj b. Muslim al-Qushayrī al-Naysābūrī. *al-Jāmi‘ al-ṣaḥīḥ*. [*al-Musnad al-ṣaḥīḥ al-mukhtaṣar min al-sunan bi-naql al-‘adl ‘an al-‘adl ilā Rasul Allāh ṣallā Allāh ‘alayh wa-sallam.*] 8 vols. [Istanbul]: al-Maṭba‘at al-‘Āmirā, 1334/1916.

Nasā’ī. *Sunan* =

al-Nasā’ī, Abū ‘Abd al-Raḡmān Aḡmad b. Shu‘ayb b. ‘Alī. *Sunan al-Nasā’ī bi-sharḥ al-ḥāfiẓ Jalāl al-Dīn al-Suyūṭī wa-ḥāshiyat al-imām al-Sindī*. 8 vols. [Cairo]: al-Maṭba‘at al-Miṣriyya, 1348/1930. Repr. 8 vols. in 4. Beirut: Dār Iḡyā’ al-Tūrāth al-‘Arabī, n.d.

al-Nashshār, Abū Ḥafṣ Sirāj al-Dīn ‘Umar b. Zayn al-Dīn Qāsim b. Muḡammad b. ‘Alī al-Anṣārī, *Al-Budūr al-Zāhira fil-qirā’ati-l-‘ashri-l-mutawātira*, 1st edition, ‘Ālam al-Kutub, Beirut, 1421/2000.

al-Qaṣṭallānī, Abū-l-‘Abbās Aḡmad b. Muḡammad b. Abī Bakr. *Laṭā’if al-ishārāt li-funūn al-qirā’āt*, Muḡamma‘ al-malik Fahd li-Ṭībā‘ati-l-Muṣḥaf al-Sharīf, al-Madīnatu-l-Munawwara, KSA, n.d..

Al-Quḍātu Muḡammad Aḡmad Muḡliḥ and Aḡmad Khālīd Shukrī, and Muḡammad Khālīd Maṣṣūr. *Muqaddimāt fi ‘ilm al-qirā’āt*, Dār ‘Ammār, ‘Ammān, 1st edition, 1422/2001.

Qurṭubī. *Tafsīr* =

al-Qurṭubī, Abū ‘Abd Allāh Muḡammad b. Aḡmad. *al-Jāmi‘ li-aḡkām al-Qur’ān wal-mubayyin li-mā taḍammanahu min al-Sunna wa-āy al-Furqān*. Ed. ‘Abd Allāh b. ‘Abd al-Muḡsin al-Turkī and Muḡammad Riḍwān ‘Araqsūsī. 24 vols. Beirut: Mu’assasat al-Risāla, 1427/2006.

Rāghib. *Mufradāt* =

al-Rāghib al-Aṣfahānī, Abū al-Ḥusayn al-Qāsim b. Muḡammad b. al-Mufaḍḍal. *Mufradāt al-fāẓ al-Qur’ān*. Ed. Ṣafwān ‘Adnān Dāwūdī. 4th ed. Damascus: Dār al-Qalam, 1430/2009.

al-Ru‘mī Muḡammad b. Shurayḥ b. Aḡmad b. Muḡammad b. Shurayḥ, Abū ‘Abdullāh al-Ishbīlī. *Al-Kāfi fi-l-qirā’āt al-sab‘*, edited by Jamāl al-Dīn Muḡammad Sharaf, Dār al-Ṣaḡāba lil-Tūrāth, Ṭanṭā, n.d..

Ṣa‘īd b. Maṣṣūr, *Sunan*, 1st edition, KSA, al-Riyāḍ: Dār al-Ṣumay‘ī lil-Nashr wal-Tawzī‘, 1414/ 1993.

al-Shāṭibī, al-Qāsim b. Fiyyura b. Khalaf b. Aḥmad al-Ru‘aynī al-Andalusī. *Matn al-Shāṭibīyya al-musammā Hirz al-amānī wa wajh al-tahānī*, edited by Muḥammad al-Zu‘bī, 4th edition, Maktabatu Dār al-Hudā, al-Madīna al-Munawwara-Damascus, 1426/2005.

al-Subkī, Tāj al-Dīn Abū Naṣr ‘Abdu-l-Wahhāb b. ‘Alī b. ‘Abdu-l-Kāfi. *Ṭabaqāt al-Shāfi‘īyyati-l-Kubrā*, 1st edition, Maṭba‘atu ‘Īsā al-Bābī al-Ḥalabī- Dār Iḥyā’ al-Kutub al-‘Arabiyya, 1383/1964.

Suyūṭī. *Durr* =

al-Suyūṭī, Jalāl al-Dīn ‘Abd al-Raḥmān. *al-Durr al-manthūr fi-l-tafsīr bil-ma’thūr*. Ed. ‘Abd Allāh b. ‘Abd al-Muḥsin al-Türkī. 17 vols. Cairo: Markaz Hajar lil-Buḥūth wal-Dirāsāt al-‘Arabiyya wal-Islāmiyya, 1424/2003.

Suyūṭī. *Itqān* =

al-Suyūṭī, Jalāl al-Dīn ‘Abd al-Raḥmān. *al-Itqān fi ‘ulūm al-Qur’ān*. Ed. Muṣṭafā Dīb al-Bughā. 2 vols. Damascus and Beirut: Dār Ibn Kathīr, 1414/1993.

Suyūṭī, *Al-Muzhir fi ‘ulūm al-lughati wa ‘ulūmihā*, 3rd edition, Cairo: Maktabatu Dār al-Turāth, n.d..

Ṭabarī. *Tafsīr* =

al-Ṭabarī, Abū Ja‘far Muḥammad b. Jarīr. *Tafsīr al-Ṭabarī: Jāmi‘ al-bayān ‘anta’wil āy al-Qur’ān*. Ed. ‘Abd Allāh b. ‘Abd al-Muḥsin al-Türkī et al. 26 vols. Cairo: Dār Hajar, 1422/2001.

al-Tanasī, Abū ‘Abdullāh Muḥammad b. ‘Abdullāh, *Al-Ṭirāz fi dabt al-Kharrāz*, Wizāratu-l-Shu‘ūn al-Islāmiyya wal-Awqāf wal-Da‘wa wal-Irshād, Mujaṃma‘ al-Malik Fahd lil-Ṭibā‘ati-l-Muṣḥaf al-Sharīf, al-Madīnatu-l-Munawwara, KSA, 1420/1999.

Tirmidhī. *Sunan* =

al-Tirmidhī, Abū ‘Īsā Muḥammad b. ‘Īsā. *al-Jāmi‘ al-Ṣaḥīḥ*. Ed. Aḥmad Muḥammad Shākir et al. 5 vols. 2nd ed. Cairo: Muṣṭafā Bābī al-Ḥalabī, 1398/1978.

‘Umar, Aḥmad Mukhtār and ‘Abd al-‘Āli Sālīm, *Mu‘jam al-Qirā’āt al-Qur’āniyya*, 8 Volumes, 2nd edition, 1408/1988, Maṭbū‘āt Jāmi‘a Kuwait .

Yāqūt. *Buldān* =

al-Ḥamawī al-Rūmī, Yāqūt Ibn ‘Abdallāh. *Mu‘jam al-buldān*. Ed. Ferdinand Wüstenfeld. 6 vols. Leipzig: F.A. Brockhaus, 1866-1873. Ed. Farīd ‘Abd al-‘Azīz al-Jundī. 7 vols. Beirut: Dār al-Kutub al-‘Ilmiyya, 1990.

Zabīdī. *Tāj* =

al-Zabīdī, Muḥibb al-Dīn al-Sayyid Muḥammad Murtaḍā. *Sharḥ al-qāmūs al-*

musammā Tāj al-‘arūs min jawāhir al-Qāmūs. Ed. ‘Abd al-Sattār Aḥmad Farāj et al. 40 vols. Kuwait: Wizārat al-Irshād wal-Anbā’, 1385/1965.

Zarkashī. *Burhān* =

al-Zarkashī, Badr al-Dīn Muḥammad b. ‘Abd Allāh. *al-Burhān fī ‘ulūm al-Qur’ān*. Ed. Muḥammad Abū al-Faḍl Ibrāhīm. 4 vols. 3rd ed. Cairo: Dār al-Tūrāth, 1404/1984.