

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

DO YOU REALLY KNOW WHAT THE QURAN IS



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة
العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER ONE

Do You Really Know What The Qur'ān is?.....	4
Definition of Qur'ān.....	4
Definition of <i>Qira'āt</i>	6
What Are The Differences Between The Two?	7



CHAPTER ONE

Do You Really Know What The Qur'ān is?

Definition of Qur'ān

According to the language, there are five views of the Scholars regarding the lexical origin.

1. A verbal noun from the word: Recited (قَرَأَ).

This was then used as a noun for the Speech of Allāh. The grammarians call this 'naming the object with the verbal noun'. They based this view on two pieces of evidence.

The first is the statement of Allāh (عَزَّوَجَلَّ):

﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾

"So once We have recited a revelation, follow its recitation."¹

The second is the statement of the noble companion Hassān Ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) when he was praising 'Uthmān Ibn 'Affān (رَضِيَ اللَّهُ عَنْهُ) for his prolonged recitation of the Qur'ān:

"يُقَطِّعُ اللَّيْلَ تَسْبِيحاً وَقُرْآنًا"

"He spends the night glorifying Allāh and reciting the Qur'ān"

2. It is an adjective from the word: To gather (قَرَأَ)

This was then used for the Book of Allāh because it gathers within it; chapters and verses.

The evidence they use for this is the statement of 'Amr Ibn Kalthūm – the pre-islamic poet – who said:

"هَجَانِ اللَّوْنِ لَمْ تَقْرَأِ جَنِينًا"

"A beautiful woman who hasn't gathered any children [i.e. not been pregnant]"

In both the first two views, the letter *Hamza* is an 'Asl.

Ibn al-Qayyim (رَضِيَ اللَّهُ عَنْهُ) stated that in the first two views the *Hamza* is an 'Asl.

¹ al-Qiyāmah: 18



3. It is rooted from the word: To combine (قرنت)

The difference between this view and the second view is that in this case the 'Asl is the letter *Nūn* not *Hamza*.

4. It is rooted from the word: Indicator (قرائن)

This was used for the Book of Allāh because it contains indications in the form of proofs and evidences of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or that portions of the Qur'an strengthen and support other portions.

In the third and the fourth views the *Nūn* is the 'Asl.

Ibn al-Qayyim (رَحْمَةُ اللهِ) stated that in the next two views the *Nūn* is an 'Asl.

5. It is a name which was not rooted from anything.

This is the view of Imām al-Shāfi'ī. He stated that this is similar to the Tawrah and the Injīl. It is said regarding Imām al-Shāfi'ī that he is a proof in the Arabic language.

The overwhelming majority of Scholars are of the view that it originates from the verbal noun, from the word: Recited (قَرَأَ). The view that it means to gather was then placed below.

According to the technical definition: The miraculous² speech of Allāh that was revealed to Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); it is written in the *Masāhif*, transmitted via *Tawātur* (multitude) and one worships by reciting it.

² The previous Prophets came with miracles to their people. The miracle that was given to the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for the people to believe in him was the Qur'an. Through the Qur'an Allāh challenged the Arabs, the most eloquent of people:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنَّ كُنْتُمْ صَادِقِينَ﴾

“And if you are in doubt about what We have revealed to Our servant, then produce a sūrah like it and call your helpers other than Allah, if what you say is true.” [2:23]



Definition of *Qira'āt*

Linguistically, it is considered a feminine plural. It comes from the singular word: al-Qirā'ah. The word al-Qirā'ah is original taken from the root word: (قَرَأَ). As we previously mentioned, it is a verbal noun which has two uses:

1. To gather and combine.
2. To recite

Technically, there are many definitions. However, we will take the Imām's definition, since he is an expert of this science.

Imām Ibn al-Jazarī (d.833AH) said:

"هو علمٌ بكيفية أداء كلمات القرآن واختلافها معزواً لناقله"

"It is a science wherein one learns how to articulate the word of the Qur'ān and their variations whilst attributing it to the one who recited to it"



What Are The Differences Between The Two?

There are three views regarding this:

1. The Qur'ān and the Qira'āt are two different matters.

Those who took this view did so because they stated that the Qur'ān was a revelation sent down upon the Prophet Muhammad; as a clarifier and a miracle. However, the Qira'āt are the variations which are present in the Qur'ān.

This view is held by Imām al-Zarkashī (d.794AH), Shihāb al-Dīn al-Qastalānī (d.923AH), and Shihāb al-Dīn al-Dimyātī (d.1117AH).

2. The Qur'ān and the Qira'āt are the same.

Those who took this view did so based on a number of arguments:

- (a) The lexical origin of both these words are from the same root word; meaning recitation.
- (b) The Ahādīth regarding the 'Ahruf al-Saba" clearly and categorically show that there are no differences between the two.

3. A detailed explanation is required regarding the Qur'ān and the Qira'āt.

The Qira'āt are two types:

(a) The accepted Qirā'ah; transmitted by multitude narration, are in line with the Arabic language and are in line with one of the *Masāhif* of 'Uthmān (رضي الله عنه). This is a synonym of the Qur'ān. It is obligatory upon everyone to believe that this is Qur'ān and if one rejects even a letter then they have disbelieved.

(b) The rejected Qirā'ah; this is not considered to be Qur'ān.

Imām Ibn al-Jazarī (d.833AH) said:

"فكل موافق وجه نحو *** وكان للرسم احتمالاً يحوي
وصح إسناداً هو القرآن *** فهذه الثلاثة الأركان
وحيثما يختل ركن أثبت *** شذوذه لو أنه في السبعة"

"Anything which is in line with the Arabic grammar and is in line with the 'Uthmānī Mushaf

With an authentic chain³, then with these three pillars it is considered as al-Qur'ān

³ Imām Ibn al-Jazarī has two conflicting opinions. One is mentioned in *Munjid al-Muqri'in* and the other is mentioned in his *al-Nashr*; which contained his last and final views. In the first he conditioned an authentic



When any of these affirming pillars are missing then it is considered strange, even if it is from the seven”⁴

chain with multitude narrations, and in the second he conditioned an authentic chain which is wide spread. We will speak about the reconciliation at a later point.

⁴ Taybah al-Nashr





AL-MADRASATU-AL-UMARIYYAH

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WHERE DID THE QIRA'AT COME FROM



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CONTENTS

CHAPTER TWO

Where Did The <i>Qirā'at</i> Come From?.....	4
Originated With Revelation	4
Command To Convey	6
An Imitated <i>Sunnah</i>	8
Compilation of Abū Bakr (رَضِيَ اللهُ عَنْهُ)	10



CHAPTER TWO

Where Did The *Qirā'āt* Come From?

Originated With Revelation

The science of al-Qira'āt began the day the Qur'an was revealed to the Prophet Muhammad (ﷺ). When Allāh (ﻋَزَّوَجَلَّ) said to the Prophet (ﷺ):

﴿اَفْرَأْ﴾

“Recite”¹

Allāh (ﻋَزَّوَجَلَّ) said:

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

“This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit ‘Gabriel’ brought down into your heart ‘O Prophet’—so that you may be one of the warners—in a clear Arabic tongue.”²

From this we understand that Jibrīl is the intermediary between Allāh and the Messenger (ﷺ) and that the Qur'an was revealed in the Arabic language.

Allāh (ﻋَزَّوَجَلَّ) also said:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ - عَلَّمَهُ شَدِيدُ الْقُوَىٰ﴾

“Nor does he speak of his own whims. It is only a revelation sent down ‘to him’. He has been taught by one of mighty power”³

Also, Allāh (ﻋَزَّوَجَلَّ) said to the Prophet (ﷺ) when the revelation was descending:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنْ عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ - فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

“Do not rush your tongue trying to memorize ‘a revelation of’ the Quran. It is certainly upon Us to ‘make you’ memorize and recite it. So once We have recited a revelation ‘through Gabriel’, follow its recitation ‘closely’. Then it is surely upon Us to make it clear ‘to you’.”⁴

Regarding this, ‘Abdullāh Ibn ‘Abbās (رضي الله عنه) said:

¹ al-‘Alaq: 1

² al-shu‘arā: 192-195

³ al-Najm: 3-5

⁴ al-Qiyāmah: 16-19



"كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْ... فَأَنْزَلَ اللَّهُ تَعَالَى {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} قَالَ جَمَعَهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأَهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ."

"Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the revelation...So Allah revealed: Do not rush your tongue trying to memorize 'a revelation of' the Quran. It is certainly upon Us to 'make you' memorize and recite it. [Ibn 'Abbas] said: [meaning] compiling it in your heart. The statement of Allah: So once We have recited a revelation 'through Gabriel', follow its recitation 'closely'. Meaning listen to it and be silent. Then it is surely upon Us to make it clear 'to you'. Meaning then it is [for Allāh] to make you recite it. Afterwards, Allah's Messenger (ﷺ) used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."⁵

This shows that Jibrīl is the intermediary between Allāh and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Therefore, this was the beginning of the science of al-Qira'āt.

⁵ Sahīh al-Bukhārī 5



Command To Convey

After receiving the revelation from Allāh – via Jibrīl – the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was commanded to convey the Qur’ān which entails its recitation.

Allāh (جَلَّ وَعَلَا) said:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ﴾

“O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people.”⁶

Also, Allāh (جَلَّ وَعَلَا) said:

﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾

“The Messenger’s duty is only to deliver ‘the message’ clearly.”⁷

Also, Allāh (جَلَّ وَعَلَا) said:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

“So proclaim what you have been commanded, and turn away from the polytheists.”⁸

These verses indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was commanded to convey and teach this Qur’ān to the Companions and so he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did. He stood up and taught the Companions the Qur’ān exactly how it was received and he did not alter or distort the Qur’ān.

As Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلْتَهُ ۗ فُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِ نَفْسِي ۚ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۗ - قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۚ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ﴾

“When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’, Bring us a different Quran or make some changes in it. Say ‘to them’, It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day. Say, Had Allah willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this ‘revelation’.

Do you not understand?”⁹

⁶ al-Mā'idah: 67

⁷ al-Nūr: 54

⁸ al-Hijr: 94

⁹ Yūnus: 15-16



Also, Allāh (عَزَّوَجَلَّ) said:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ﴾

“Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta...”¹⁰

This shows that if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) attempted to change or alter the Qur’ān that Allāh (جَلَّوَعَلَا) would have destroyed him.

After establishing the textual proofs there is also a rational argument that can be made.

Let us say that there is a powerful king who rules a kingdom. In this kingdom there is someone who does an act and justifies this by stating that they have the approval of the king. If this occurred, the king would find this person and deal with them.

For 23 years, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in the dominion of Allāh (جَلَّوَعَلَا). He was legislating, executing and performing affairs on the basis that he was doing this on behalf of Allāh. If the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was lying, Allāh would have destroyed him, but as he didn’t, that shows his truthfulness.

We have therefore established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveyed and transmitted this Qur’ān exactly as he received it without any alteration.

¹⁰ al-Hāqah: 44-46



An Imitated *Sunnah*

‘Umar Ibn al-Khattāb (رَضِيَ اللهُ عَنْهُ) said:

"قراءة القرآن سنة يأخذها الآخر عن الأول"

“Recitation of the Qur’ān is a Sunnah; the one after takes it from the one before”¹¹

Zayd Ibn Thābit (رَضِيَ اللهُ عَنْهُ) said:

"القراءة سنة من السنن؛ فاقروا القرآن كما أقرتكموه"

“Recitation is a Sunnah from the Sunan; recite the Qur’ān as it was recited to you”¹²

Therefore, one cannot read the Qur’ān however they want to. It has to be recited in the way that it has been taught.

‘Abdullāh Ibn Mas’ūd (رَضِيَ اللهُ عَنْهُ) said:

"اتَّبِعُوا وَلَا تَبْتَدِعُوا، فَقَدْ كَفَيْتُمْ"

“Follow and do not innovate for you have been sufficed”¹³

‘Ali Ibn Abī Tālib (رَضِيَ اللهُ عَنْهُ) said:

"إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمْ أَنْ تَقْرَأُوا كَمَا عَلَّمْتُمْ"

“Verily the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded you to recite as you were taught”¹⁴

This demonstrates that the recitation of the Qur’an is taken through direct transmission from the mouth of a teacher which goes back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to Jibrīl to Allāh (تَبَارَكَ وَتَعَالَى).

Imām al-Shātibī (رَضِيَ اللهُ عَنْهُ) said in Hirz ul-Amānī:

"وَمَا لِقِيَاسٍ فِي الْقِرَاءَةِ مَدْخَلٌ * فَدُونَكَ مَا فِيهِ الرِّضَا مُتَكَفِّلاً"**

“Analogy does not have any place in *al-Qira’āt* *** Hold on to [o you reciter] what the *Imām*’s have chosen”¹⁵

Therefore, the companions took and transmitted the Qur’ān exactly as they were taught from the mouth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the different *Ahruf*.

¹¹ Transmitted by Ibn Mujāhid in *al-Saba’* p.51

¹² Transmitted by Ibn al-Anbārī in *al-Masāhif* as mentioned by al-Suyūṭī in *al-Durr al-Manthūr* 8/180

¹³ Transmitted in *Sunan al-Dārimī* and others

¹⁴ *Musnad Ahmad* 2/199

¹⁵ *Hirz ul-Amānī*



Imām al-Dhahabī (رَحْمَةُ اللَّهِ) said:

"فهؤلاء الذين بلغنا أنهم حفظوا القرآن في حياة النبي -صلى الله عليه وسلم، وأخذ عنهم عرضاً، وعليهم دارت أسانيد قراءة الأئمة العشرة. وقد جمع القرآن غيرهم من الصحابة كمعاذ بن جبل وأبي زيد وسالم مولى أبي حذيفة، وعبد الله بن عمر وعتبة بن عامر، ولكن لم تتصل بنا قراءتهم"

"Those regarding whom it has reached us that they memorised the Qur'ān during the life of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); taking the last recitation [between Jibrīl and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)] and [they are those] whom the Qirā'ah of the ten Imām's revolve around. Other Companions also memorised the Qur'ān such as Mu'ādh Ibn Jabal, Abī Zayd, Sālim Mawlā Abī Hudhayfah, 'Abdullāh Ibn 'Umar, 'Uthbah Ibn 'Āmir, however, there Qirā'ah did not reach us"¹⁶

In conclusion, from this we understand that the Qur'ān came down from Allāh via Jibrīl to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught it exactly as he received it to the Companions without any alteration. The Companions then taught it exactly as they had received it.

¹⁶ Ma'rifah al-Qurrā al-Kibār p.20



Compilation of Abū Bakr (رَضِيَ اللهُ عَنْهُ)

After the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abū Bakr (رَضِيَ اللهُ عَنْهُ) became the leader. During the time of Abū Bakr (رَضِيَ اللهُ عَنْهُ) many people left the religion. A man named Musaylamah al-Kadhab appeared who claimed that he was a Prophet sent from Allāh, and some people refused to pay the Zakāt. Abū Bakr (رَضِيَ اللهُ عَنْهُ) was then forced to wage a war – known as the Battle of Yamāmah – which led to the death of many Qur'rā. Due to this, 'Umar Ibn al-Khattāb suggested to Abu Bakr that the Qur'an should be compiled in one place in vigour to preserve the Qur'an. When this was presented to Abu Bakr, he finally accepted this proposal.

Imām al-Shātibī (رَحِمَهُ اللهُ) said:

إِنَّ الْيَمَامَةَ أَهْوَاهَا مُسَيِّمَةٌ أَلْ *** كَذَّابٌ فِي زَمَنِ الصِّدِّيقِ إِذْ حَسِرَا
وَبَعْدَ بَأْسٍ شَدِيدٍ حَانَ مَضْرَعُهُ *** وَكَانَ بَأْسًا عَلَى الْقُرَّاءِ مُسْتَعْرَا
نَادَى أَبَا بَكْرٍ الْفَارُوقُ خِفْتُ عَلَى أَلْ *** قَرَّاءِ فَادْرِكِ الْقُرْآنَ مُسْتَطْرَا
فَأَجْمَعُوا جَمْعَهُ فِي الصُّحُفِ وَاعْتَمَدُوا *** زَيْدَ بْنَ ثَابِتِ الْعَدْلِ الرَّضَى نَظْرَا
فَقَامَ فِيهِ بَعُونَ اللَّهِ يَجْمَعُهُ *** بِالنُّصْحِ وَالْجِدِّ وَالْحَرَمِ الَّذِي بَهْرَا
مِنْ كُلِّ أَوْجِهٍ حَتَّى اسْتَمَّ لَهُ *** بِالْأَحْرَفِ السَّبْعَةِ الْعَلِيَا كَمَا اشْتَهْرَا
فَأَمْسَكَ الصُّحُفَ الصِّدِّيقُ ثُمَّ إِلَى أَلْ *** فَارُوقٍ أَسْلَمَهَا لِمَا قَضَى الْعُمْرَا

"The liar Musaylamah misguided the people of Yamāmah *** when he was destroyed in the time of al-Siddīq

And after a severe battle came his demise *** and he was a great harm upon the reciters

'Umar called Abū Bakr and said: I fear for *** the reciters; so hasten in writing the Qur'an

The Companions compiled the Qur'an in a *Suhuf* *** and they relied upon Zayd Ibn Thābit – the trustworthy and [the Companions] were pleased with his opinion

So he stood up - with the help of Allāh – to compile the Qur'an *** with sincerity, enthusiasm and conviction that overcame.

He compiled it in all of its modes until it completed *** the Seven *Ahruf* – from Above – as is well known

al-Siddīq took the *Mushaf* and then *** it was given to Fārūq when his [Abū Bakr's] life came to an end"¹⁷

¹⁷ 'Aqīlat Atrāb al-Qasā'id



Abu Bakr (رَضِيَ اللهُ عَنْهُ) planned to gather the Qur'ān to collect it in one place – which included all of the seven *Ahruf*, so he called upon Zayd Ibn Thābit (رَضِيَ اللهُ عَنْهُ) and informed him of this responsibility. This compilation was kept with Abu Bakr (رَضِيَ اللهُ عَنْهُ) until he died. After his death it was passed to 'Umar Ibn al-Khattāb (رَضِيَ اللهُ عَنْهُ). It remained with 'Umar (رَضِيَ اللهُ عَنْهُ) throughout his caliphate. After 'Umar (رَضِيَ اللهُ عَنْهُ) died, it was passed to his daughter Hafsa (رَضِيَ اللهُ عَنْهَا).

Imām al-Shātibī (رَحِمَهُ اللهُ) said:

"وعند حفصة كانت بعدُ فاختلف ال *** قرأء فاعتزلوا في أحرفٍ زُمراً
 وكان في بعض مغزاهم مُشاهدَهم *** حذيفةً فرأى في خليفهم عبرا
 فجاء عثمان مذعوراً فقال له *** أخاف أن يخلطوا فأدرك البشرا
 فاستحضر الصُحفَ الاولى التي جُمعت *** وخصَّ زيداً ومن قُرَيْشِهِ نَفراً
 على لسان قريش فاكتبوه كما *** على الرسول به انزاله انتشرا
 فجردوه كما يهوى كتابته *** ما فيه شكل ولا نقط فيحتجرا"

“After It was with Hafsa, the reciters then differed amongst themselves *** they disputed and each claimed their recitation to be the Qur'an

In some of the battles the one who was watching their disagreements was Hudhayfah *** he saw in their disputes that which was shocking

He came to 'Uthmān in a state of shock and said *** I am scared that they will mix [the Qur'ān], so grab hold of the people

He requested for the first gathered *Suhuf* *** specified Zayd and a number of people from Quraysh

Write it in the dialect of Quraysh as it is the recitation in which *** it was revealed to the Prophet

They stripped the diacritical marks the way 'Uthmān loved for it to be written *** there was no diacritical marks to allow it [to be read in multiple ways]"¹⁸

When it reached the end of 24AH and the beginning of 25AH, 'Uthmān (رَضِيَ اللهُ عَنْهُ) was involved in the conquest of Armenia and Azerbaijan. One of the participants of this conquest was Hudhayfah Ibn al-Yamān (رَضِيَ اللهُ عَنْهُ). In a particular incident he noted that a group from the general mass were arguing; each claiming that their recitation is better than the other. Hudhayfah (رَضِيَ اللهُ عَنْهُ) returned to 'Uthmān (رَضِيَ اللهُ عَنْهُ) and informed him that he was afraid that these people will differ amongst themselves as the Christians and Jews differed between themselves. 'Uthmān (رَضِيَ اللهُ عَنْهُ) decided to request the compilation of the Qur'ān from Hafsa (رَضِيَ اللهُ عَنْهَا). Hafsa (رَضِيَ اللهُ عَنْهَا) gave it to 'Uthmān (رَضِيَ اللهُ عَنْهُ) who then created a committee of four men; Zayd Ibn Thābit, 'Abdullāh Ibn al-Zubayr, 'Abdul-Rahmān Ibn al-Hārith and Sa'īd Ibn al-Ās. These four were from the Quraysh and from those who migrated with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The committee

¹⁸ 'Aqīlat Atrāb al-Qaṣā'id



was put in place to make copies from the *Suhuf* kept in Hafsa's custody, and these were then sent, with a teacher, to the headquarters of the Muslim lands.

Imām al-Shātibī (رَحْمَةُ اللَّهِ) said:

"وسارَ في نُسْخِ منها المَدَنِي *** كوفٍ وشامٍ وبصرٍ تملأُ البَصْرَا
وقيل مكةَ والبحرينِ معَ يَمِنٍ *** ضاعتُ بها نُسْخُ في نَشْرِها قُطْرَا"

"Copies from it were sent to Madīnah *** Kūfah, Shām, Basrah, which fills [the readers] eyes

It was said: Makkah, Bahrain, with Yemen *** it spread all corners of the earth"¹⁹

These copies were sent – with reciters - to Makkah, Madīnah, Shām, Kūfah and Basrā. The *Masāhif* that were sent had some variations that were based upon that which the companions were taught from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

For Example, Sūrah al-Tawbah Āyah 100 is read in the following manner:

﴿تَجْرِي تَحْتِهَا الْأَنْهَارُ﴾

And it is also read in the following manner – as per the *Mushaf* sent to Makkah and the *Mutawātir* recitation of Ibn Kathīr it as:

﴿تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

These *Masāhif* of ‘Uthmān became the source from wherein the Qur’ān was taken from and taught. This teaching then continued throughout the generations reaching the ten famous reciters and continues until this day.

¹⁹ ‘Aqīlat Atrāb al-Qaṣā’id





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

THE IMPACT OF THE ARAB DIALECTS ON THE QURAN



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER THREE

The Impact of The Arabic Dialects on The Qur'ān 4 Prophet For Mankind.....4	4
General Importance of The Science of <i>al-Qirā'āt</i>6	6
Relationship Between The Science of <i>al-Qirā'āt</i> and The Remaining Disciplines7	7



CHAPTER THREE

The Impact of The Arabic Dialects on The Qur'an

Prophet For Mankind

The previous Prophets were sent specifically to their people. As is found in the Qur'an:

﴿يَا قَوْمِ اعْبُدُوا اللَّهَ﴾

"O my people! Worship Allah..."¹

However, the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was not sent to the Arabs alone, he was sent to all of mankind.

As Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"We have not sent you 'O Prophet' except as a deliverer of good news and a warner to all of humanity, but most people do not know."²

Although the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent to all mankind, the overwhelming majority of those who were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were Arabs. The Arabs that he was among were of different tribes and each would have a particular manner of speech. It was difficult for each of these tribes to adjust the manner in which they articulated.

For example:

1. The people of Najd which consists of Tamīm, Qays and Assad perform *Imālah* (between *Alif* and *Ya* or between *Fatha* and *Kasra*) whereas the people of Hijāz use *al-Fatha*.
2. The people of Tamīm perform *Hamz* whereas Quraysh do not perform *Hamz*.

This demonstrates that the manner in which these tribes spoke were different and therefore it would have been difficult for them to recite the Qur'an in one manner. Allāh (جَلَّ وَعَلَا) catered for this need.

Ubay Ibn Ka'b (رَضِيَ اللَّهُ عَنْهُ) narrated:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ - قَالَ - فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ . فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ

¹ al-A'rāf: 59

² al-Saba: 28



وَإِنَّ أُمَّتِي لَأُطِيقُ ذَلِكَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَأُطِيقُ ذَلِكَ. ثُمَّ جَاءَهُ الثَّلَاثَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ. فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَأُطِيقُ ذَلِكَ. ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا"

“That the Messenger of Allah (ﷺ) was near the tank of Banū Ghifār that Jibrīl came to him and said: Allāh has commanded you to recite to your *Ummah* the Qur'an in one way. Upon this he said: I ask from Allāh pardon and forgiveness. My *Ummah* are not capable of doing it. He then came for the second time and said: Allāh has commanded you that you should recite the Qur'an to your *Ummah* in two ways. Upon this he again said: I seek pardon and forgiveness from Allāh, my *Ummah* would not be able to do so. He (Jibrīl) came for the third time and said: Allāh has commanded you to recite the Qur'an to your *Ummah* in three ways. Upon this he said: I ask pardon and forgiveness from Allāh. My *Ummah* would not be able to do it. He then came to him for the fourth time and said: Allāh has commanded you to recite the Qur'an to your *Ummah* in seven ways, and in whichever [of these] ways they would recite, they would be right.”³

This hadīth shows that the seven *Ahruf* was a concession upon the *Ummah* to make the Qur'ān easy to recite for the various tribes; who had different ways of speaking and articulating. All of these *Ahruf* were revealed by Allāh (عَزَّوَجَلَّ) and were passed on – as mentioned earlier – through direct listening and exact transmission.

³ Sahīh Muslim 821



General Importance of The Science of *al-Qirā'āt*

Ibn Hazm (رَحْمَةُ اللَّهِ) said – about the importance of the science of al-Qirā'āt:

"ثم طلب علم القرآن واختلاف القراء السبعة فيه وضبط قراءتهم كلهم، فرض على الكفاية وفضل عظيم لمن طلبه...وأجر جزيل، قال عليه السلام: خيركم من تعلم القرآن وعلمه، فكفى بهذا فضلاً"

"Seeking the knowledge of the Qur'ān and the differences between the recitations of the seven reciters with precision is a communal obligation and it is a great virtue for the one who learns it...and abundant reward. He (عَلَيْهِ السَّلَامُ) said: The best amongst you are those who learn the Qur'ān and teach it, and this is sufficient of a virtue."⁴

Shaykh al-Islām Ibn Taymiyyah spoke about the importance of the science of al-Qirā'āt in light of the principle 'acts of worship which have [legislatively] reached us in different ways should at times be performed in one manner and other times be performed in a different manner'. Usually when he would mention this principle he would give three examples:

1. The various forms of supplications said at the beginning of the prayer.
2. The various forms of the *Tashahud* in the prayer.
3. The various forms of recitations (*Qirā'āt*)

⁴ Rasā'il Ibn Hazm 3/162



Relationship Between The Science of *al-Qirā'āt* and The Remaining Disciplines

What further emphasises the importance of the science of al-Qirā'āt is that, an individual who is involved in the remaining sciences of the religion can never be free of its need. The reason being is that the science of al-Qirā'āt is connected to all of the remaining sciences.

Examples of the connection between the science of al-Qirā'āt and the remaining sciences of the religion:

1. Importance in Tafsīr

Allāh (جَلَّوَعَلَا) said – as transmitted according to the recitation of the majority of the ten reciters:

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ﴾

“And even if We opened for them a gate to heaven, through which they continued to ascend, still they would say, Our eyes have truly been blocked! In fact, we must have been bewitched.”⁵

Ibn Kathīr (رَحِمَهُ اللهُ) recites it as:

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ﴾

“And even if We opened for them a gate to heaven, through which they continued to ascend, still they would say, Our eyes have truly been bewitched! In fact, we must have been bewitched.”⁶

The change in meaning are complimentary and not contradictory.

Allāh (جَلَّوَعَلَا) said – as transmitted according to the recitation of the majority of the ten reciters:

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ﴾

“and he does not withhold [what is revealed to him of] the unseen.”⁷

Ibn Kathīr, Abū ‘Amr and al-Kisā’ī transmitted and recited it as:

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ﴾

“and he is not suspected [regarding] [what is revealed to him of] the unseen.”⁸

⁵ al-Ḥijr: 14-15

⁶ al-Ḥijr: 14-15

⁷ al-Takwīr: 24

⁸ al-Takwīr: 24



This demonstrates the importance of the science of al-Qira'āt in relation to the science of *Tafsīr*.



2. Importance in Fiqh

Allāh (جَلَّ وَجَلَّ) said – as transmitted by Nāfi', Ibn 'Āmir, al-Kisā'ī, Hafs and Ya'qūb:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ﴾

“O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles.”⁹

It was transmitted by the remainder as:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ﴾

“O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wipe your feet to the ankles.”¹⁰

From these two different recitations, two different rulings can be extracted. The first ruling is that one is to wash the feet, and the second one being we understand that one is to wipe over the socks.

⁹ al-Mā'idah: 6

¹⁰ al-Mā'idah: 6



3. Importance in Grammar

The scholars have mentioned that the one involved in the science of the Arabic language is not taught from this science, how the Arabs would pronounce words, this was taken from the science of al-Qira'at. For example, the concept of *Ishmām*¹¹.

When Ibn Mālik (رَحْمَةُ اللَّهِ) said:

"واكسر أو اشمم فا ثلاثي أعل *** عينا وضم جا كبوع فاحتمل"

"Place a *Kasrah* or do *Ishmām* a word wherein the middle letter is a *harf 'illa* *** or a *Dhammah* as it comes in *Bū'ā'*"¹²

Ibn Mālik (رَحْمَةُ اللَّهِ) took this from the Qira'at as this is not present in the science of grammar or morphology.

Imām al-Shātibī (رَحْمَةُ اللَّهِ) said:

"وقيل وغيض ثم جيء يُشامها *** لدى كشرها ضمًا (ر) جال (ل) تَكْمُلًا
وحيل بإشمام وسيق (ك) ما (ر) سا *** وسىء وسيئت (ك) ان (ر) اويه (أ) نبلا"

"Please read the explanation in the footnotes"

Therefore, the concept of *Ishmām* was taken from the science of Qira'at and placed in the books of grammar.

Another example of the relationship between the science of grammar and Qira'at is the question of whether it is permitted to connect a genitive-case pronoun without repeating that which makes it genitive.

For example:

Is one allowed to say: مررت بك وزيد

Instead of repeating that which makes it genitive: مررت بك وبزيد

The scholars of grammar from Basra state that one can only use this form in times of necessity. Whereas the scholars from Kufa stated that it can be used and their evidence was the Qirā'ah of Hamza.

¹¹ To add a hint of a *harakah* (vowel) or another letter to an existing letter so as to denote a particular action taking place on that letter.

¹² Alfiyyah Ibn Mālik; Ibn Malik is talking about the past tense verb that comprises of three letters, which the middle letter is a defective letter. If the past tense verb is three letters and the defective letter is in the middle, how do we deal with the first letter when you want to make the doer unknown, there are three ways regardless of if its *waw* or *yaa*. (1) The *harf 'illa* is a *yaa* – you turn the beginning letter into a *kasrah* (Qiyāla), (2) The *harf 'illa* is a *waw* – you turn the beginning letter into a *Dhammah*. (3) al-Ishmām [is to shape your lips in the shape].



Imām al-Shātibī (رَحْمَةُ اللَّهِ) said:

"وكوفيهم تساءلون مخففا وحمزة والأرحام بالخفض جملا"

"The Qurra of Kūfah they read it with *Takhfeef* *** Hamza read *al-Arhām* with *Khafd* – taken with beauty"¹³¹⁴

Allāh (تَبَارَكَ وَتَعَالَى) said – as transmitted by Hamza:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

Therefore, in accordance with this Qirā'ah it is permissible to connect a genitive-case pronoun without repeating that which makes it genitive, as Allāh (عَزَّ وَجَلَّ) does this in the Qur'an.

Ibn Mālik (رَحْمَةُ اللَّهِ) rejected the view of the people of Basra and said:

"وَعَوْدُ خَافِضٍ لَدَى عَظْفٍ عَلَى *** ضَمِيرٍ خَفِضٍ لِأَزْمًا قَدْ جُعِلَ
وَلَيْسَ عِنْدِي لِأَزْمًا إِذْ قَدْ أَتَى *** فِي النَّظْمِ وَالنَّثْرِ الصَّحِيحِ مُثَبَّتًا"

"Bring back the genitive causing harf when connecting to a *** genitive-case pronoun was made a must

According to me it is not necessary *** because indeed it has come in poetry and authentic established text"¹⁵

These two examples make known the strong relationship between the science of grammar and the science of *Qira'at*.

¹³ Hirz ul-Amānī

¹⁴ The reciters of Kūfah; 'Āsim, Hamza, and al-Kisā'ī would read it as: (تَسَاءَلُونَ)

¹⁵ Alfiyyah Ibn Mālik



4. Importance in ‘Aqīdah

Allāh (عَزَّوَجَلَّ) said – as transmitted by the majority as:

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾

“In fact, you are astonished ‘by their denial’, while they ridicule ‘you’.”¹⁶

In this recitation, the one being spoken about is the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

It was transmitted by Hamza and al-Kisā’ī as:

﴿بَلْ عَجِبْتُ وَيَسْخَرُونَ﴾

“In fact, I am astonished ‘by their denial’, while they ridicule ‘you’.”¹⁷

In this recitation, the one being spoken about is Allāh (عَزَّوَجَلَّ).

In the second recitation, this verse is then understood as a verse regarding the characteristics of Allāh (عَزَّوَجَلَّ). As due to this, one is now affirming for Allāh the characteristic of ‘*Ajab*. This characteristic is affirmed by the aḥādīth, which have been transmitted in this regard. However, now there is also a verse to support the affirmation of this characteristic.

To conclude, these examples demonstrate the significance and important of the science of *Qira’āt* to the other sciences of the religion.

¹⁶ al-Sāfāt: 12

¹⁷ al-Sāfāt: 12





المدرسة
العمرية

AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

THE RICH ISLAMIC HERITAGE IN THIS FIELD



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER FOUR

The Rich Islamic Heritage In This Field	4
First Author	5
Throughout The Centuries	6
Other Important Books	7



CHAPTER FOUR

The Rich Islamic Heritage In This Field

The books that will be mentioned are those which have been authored specifically in al-Qira'āt as an independent science.

The scholars have classified the books which have been authored in this field into three:

1. Those regarding a specific reciter.
2. Those regarding many reciters.
3. Those which explain the variations and reasoning of the Qira'āt.



First Author

The scholars differed regarding the first author in this field.

Ibn 'Atiyyah (رحمة الله) states in the introduction of his Tafsīr that the first person was Yahyā Ibn Ya'mar (d.90AH). If this is true, then the science of al-Qira'āt was first written as an independent science in 90AH. However, Ibn 'Atiyyah transmitted this in an unconvincing manner; I have not come across anyone else mentioning this. Furthermore, when I sifted through the books which contained the biography of Yahyā Ibn Ya'mar, I did not find anyone who mentioned that he has a book in al-Qira'āt.

The most famous opinion among the scholars of al-Qira'āt is that the first person to author in it was Abū 'Ubayd al-Qāsim Ibn Sallām (d.224AH).

Imām Ibn al-Jazarī (d.833AH) said:

"فكان أول إمام معتبر جمع القراءات في كتاب أبو عبيد القاسم بن سلام وجعلهم فيما أحسب خمسة وعشرين قارئاً مع هؤلاء السبعة"

"The first reliable Imām who compiled the Qirā'āt in a book was Abū 'Ubayd al-Qāsim Ibn Sallām and mentioning within it twenty-five reciters which includes these seven"¹

Therefore, any opinion mentioned other than this, such as; Yahyā Ibn Ya'mar, Makātib al-Sulaymān, al-Kisā'ī or anyone else, are considered weak.

Though Abū 'Ubayd al-Qāsim Ibn Sallām was the first to author in this field, his book is lost.

1. The earliest book which we have present with us today, is by Abū Bakr Ibn Mujāhid (d.324AH) titled: '*al-Saba' fi al-Qirā'āt*'.

In this book Ibn Mujāhid mentioned seven reciters. Some of the scholars mention the reason why he may have done this. This reason being was because the Prophet (صلى الله عليه وسلم) mentioned seven *Ahruf* and therefore he mentioned seven reciters in attempt to be in line with the number the Prophet (صلى الله عليه وسلم) used. Due to this, confusion arose regarding *Ahruf* and *al-Qirā'āt* and people began mixing between the two.

2. al-Husayn Ibn 'Uthmān al-Baghdādī (d.378AH) wrote a book in *al-Qirā'āt*.
3. 'Alī al-Dāraqutnī (d.385AH) wrote a book in *al-Qirā'āt*.
4. Abū al-Fath 'Uthmān Ibn Jinnī (d.392AH) wrote a book in *al-Qirā'āt*.

¹ al-Nashr



Throughout The Centuries

During the fifth century, two great scholars authored in this field:

1. Makkī Ibn Abī Tālib (رَحْمَةُ اللَّهِ) who wrote a book titled: ‘*al-Tabsirah fi al-Qirā’āt al-Saba*’.
2. Abū ‘Amr al-Dānī (رَحْمَةُ اللَّهِ) who wrote a book titled: ‘*al-Taysir fi al-Qirā’āt al-Saba*’

During the sixth century, another two great scholars authored in this field:

1. Abu ‘Alā al-Hamadānī (رَحْمَةُ اللَّهِ) who wrote a book titled: ‘*al-Ghāyah fi al-Qirā’āt al-‘Ashr*’
2. al-Shātibī (رَحْمَةُ اللَّهِ) who wrote a book titled: ‘*Hirz ul-Amānī wa Wajh al-Tahānī fi al-Qirā’āt al-Saba*’. This book is a poeticised form² of the book ‘*al-Taysir fi al-Qirā’āt al-Saba*’ by Abū ‘Amr al-Dānī.

Imām al-Shātibī (رَحْمَةُ اللَّهِ) said:

"وَفِي يُسْرِهَا التَّيْسِيرُ رُمْتُ اخْتِصَارَهُ *** فَأَجْنَتُ بِعَوْنِ اللَّهِ مِنْهُ مُؤَمَّلَ
وَأَلْفَافُهَا زَادَتْ بِنَشْرِ فَوَائِدٍ *** فَلَقَّتْ حَيَاءً وَجْهَهَا أَنْ تَفْضَلَ"

“I intended the condensation of the *Taysir* by simplifying it, and (this poem) harvested its fruits, with the help of Allāh from the *Taysir*

Its (this poems) content increased with a diffusion of benefits (not found in the *Taysir*). It then covered its face modestly, (not wanting) to be given preference (over the *Taysir*)”³

During the seventh century:

1. ‘Alam al-Dīn Abū al-Hasan ‘Alī Ibn Muhammad al-Sakhāwī⁴ (رَحْمَةُ اللَّهِ) wrote a book explaining ‘*Hirz ul-Amānī*’, titled ‘*Fath al-Wasīd fi Sharh al-Qasīd*’. This is the first explanation which is present⁵.

During the ninth century:

1. Shaykh al-Muqri’in Ibn al-Jazarī wrote an amazing book titled: ‘*al-Nashr fi al-Qirā’āt al-‘Ashr*’⁶. In this book, Ibn al-Jazarī mentions his final opinions. Ibn al-Jazarī poeticised this book and called it ‘*Tayyabah al-Nashr*’. It is

² Imām al-Shātibī also poeticised another book of Abū ‘Amr al-Dānī titled: ‘*al-Muqni*’. The poeticised form is named: ‘*Aqīlat Atrāb al-Qaṣā’id*’. It is regarding the script of the *Mushaf*.

³ Hirz ul-Amānī

⁴ Do not confuse this scholar with the student of Ibn Hajar (رَحْمَةُ اللَّهِ); Shams al-Dīn al-Sakhāwī the author of the book ‘*Fath al-Mughhith*’.

⁵ The best explanation of the book ‘*Hirz ul-Amānī*’ is written by Ibn Qāsih titled ‘*Sirāj al-Qārī*’. The simplest explanation is written by ‘Abd al-Fattāh al-Qādī titled ‘*al-Wāfi*’. Other explanations are: ‘*al-La’ālī al-Farīdah*’ by al-Fāsī, and ‘*Ibrāz ul-Ma’ānī*’ by Abū Shāmah al-Maqdisī.

⁶ It is published in five volumes with the verification of Ayman al-Suwayd.



fascinating that although this poem consists of less lines than '*Hirz ul-Amānī*'⁷⁸ it contains more reciters and more routes of transmission.

Other Important Books

'*Tadhkirah*' by Ibn al-Ghalbūn. It contains eight *Qurrā*'.

- All of the books of Ibn al-Jazarī as they have become reference points for the scholars after him in this field.

It is important for a student of knowledge to study these books – with its people - to ground themselves in the science of *al-Qirā'āt*. Once one has studied these works then – and only then – is it wise for them to proceed to read the works of the orientalist. This is because if one does not know what is for them, they will not be able to defend that which is correct.

⁷ Although this is the case, '*Hirz ul-Amānī*' became widely spread and accepted due to its structure, eloquence and poetic beauty.

⁸ A student of knowledge is advised to take the following steps when learning this science: [1] '*Hirz ul-Amānī*', [2] '*al-Durrah*' by Ibn al-Jazarī, and finally [3] '*Tayyabah al-Nashr*'. Shaykh 'Abd al-Fattāh al-Qādī compiled a book titled: '*al-Budūr al-Zāhirah fī al-Qirā'āt al-'Ashra al-Mutawātira min Tarīqay al-Shātibiyyah wa al-Durrah*' wherein he merges between the first two books to make it easier for the student to learn.





AL-MADRASATU·AL-UMARIYYAH

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THE QURAN WAS SENT DOWN IN SEVEN AHRUF



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المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER FIVE

Introduction To The Seven <i>Abruf</i>	4
The Seven <i>Qirā'āt</i> Are Not The Seven <i>Abruf</i>	4
Excuses For Ibn Mujāhid	6
The Ahādīth Regarding The Seven <i>Abruf</i> are <i>Mutawātir</i>	7
This Is Not A Concealed Issue	8
Why Do Differences of Opinion Exist?	9
The Differences of Opinion Have No Relation To The Preservation of The Qur'ān	10



CHAPTER FIVE

Introduction To The Seven *Ahruf*

The Seven *Qirā'āt* Are Not The Seven *Ahruf*

There are five great Imām's who pointed this out.

1. Makkī Ibn Abī Tālib (d.437AH) said:

"فأما من ظن أن قراءة كل واحد من هؤلاء القراء كنافع وعاصم وأبي عمرو أحد الحروف السبعة التي نص النبي (ﷺ) عليها فذلك منه غلط عظيم. إذ يجب أن يكون ما لم يقرأ به هؤلاء السبعة متروكا."

"As for anyone who assumes that the recitation of each one of these reciters – such as Nāfi', 'Āsim and Abī 'Amr - is one of the seven *Hurūf* which the Prophet (ﷺ) categorically mentioned - then this from them is a grave mistake. As what necessitates from them is that which is not recited by these seven is rejected."¹

2. Abū al-'Abbās al-Mahdawī (d.440AH) said:

"لقد فعل مسبع هذه السبعة ما لا ينبغي له، وأشكل الأمر على العامة بإيهامه كل من قل نظره أن هذه القراءات هي المذكورة في الخبر، وليته – إذ اقتصر – نقص عن السبعة أو زاد ليزيل الشبهة"

"The one who composed these seven [recitations] did that which was not befitting for him², making matters ambiguous for the general people, by making it seem – for those who have little knowledge – that these [seven] recitations is what is mentioned in the narrations. If only – he confined [himself to] – less than seven or increased to it, so the doubt could be removed."³

3. Abū Shāmah al-Maqdisī (d.665AH) said:

"وقد ظن جماعة ممن لا خبرة له بأصول هذا العلم أن قراءة هؤلاء الأئمة السبعة هي التي عبر عنها النبي (ﷺ) بقوله: أنزل القرآن على سبعة أحرف، فقراءة كل واحد من هؤلاء حرف من تلك الأحرف، ولقد أخطأ من نسب إلى ابن مجاهد أنه قال ذلك"

¹ al-Ibānah 'an Ma'ānī al-Qirā'āt

² Imām Abū Bakr Ibn Mujāhid composed a book called 'the seven' and mentioned the seven reciters. This led to confusion amongst the general people. If only he did similar to Imām Ibn Ghalbūn in his book '*al-Tadhkirah fi al-Qirā'āt al-Thamān*'.

³ Ibn Hajar in al-Fath al-Bārī



“A group of people – who had no insight in the foundations of this science – assumed that the recitation of the seven Imām’s is that which the Prophet (ﷺ) enunciated by his speech: The Qur’ān was revealed in seven *Ahruf*. So the recitation of each of them is a *Harf* from these *Ahruf*. One who attributes this to Ibn Mujāhid is mistaken.”⁴

4. Ibn al-Jazarī (d.833AH) said:

"لَا يَجُوزُ أَنْ يَكُونَ الْمُرَادُ هَؤُلَاءِ السَّبْعَةَ الْقُرَاءَةَ الْمَشْهُورِينَ، وَإِنْ كَانَ يَظُنُّهُ بَعْضُ الْعَوَامِّ؛
لِأَنَّ هَؤُلَاءِ السَّبْعَةَ لَمْ يَكُونُوا خُلِقُوا وَلَا وُجِدُوا"

“It is not possible that what is intended by the seven [*Ahruf*] are these famous seven reciters – even if some of the lay people assume this – because these seven [reciters] they were not created and did not exist.”⁵

5. Ibn Taymiyyah (d.728AH) said:

"فَتَبَيَّنَ بِمَا ذَكَرْنَاهُ أَنَّ الْقِرَاءَاتِ الْمَنْسُوبَةَ إِلَى نَافِعٍ وَعَاصِمٍ لَيْسَتْ هِيَ الْأَحْرُفَ السَّبْعَةَ
الَّتِي أُنزِلَ الْقُرْآنُ عَلَيْهَا وَذَلِكَ بِاتِّفَاقِ عُلَمَاءِ السَّلَفِ وَالْخَلْفِ."

“It has become clear by that which has been mentioned that the recitations which are attributed to [for example] Nāfi’ and Āsim are not the seven *Ahruf* in which the Qur’ān was revealed in. This is by the consensuses of the scholars from the early-comers and late-comers.”⁶

⁴ al-Murshid al-Wajīz 1/146

⁵ al-Nashr 1/24

⁶ Majmū’ al-Fatāwā 13/401



Excuses For Ibn Mujāhid

The Scholars excused Ibn Mujāhid for four reasons:

1. He authored regarding these seven because these seven is what he received from his teachers. Therefore, coincidentally – by the decree of Allāh – the number he received was the same as the number mentioned in the hadīth.
2. He authored regarding these seven deliberately and chose them consciously to be in line with the number mentioned in the hadīth of the Prophet (صلى الله عليه وسلم). However, not with the intent of showing the meaning of the hadīth. This was the view taken by: Shihāb al-Dīn al-Qastalānī and Abū Shāmah al-Maqdisī.
3. Some of the scholars state that he did this in line with the view that states that the *Masāhif* of ‘Uthmān were sent to seven lands.
4. We cannot hold Ibn Mujāhid accountable for the faulty understanding of others.



The Ahādīth Regarding The Seven *Ahruf* are *Mutawātir*

The narrations regarding the Seven *Ahruf* have been mass-transmitted which provides certain knowledge. There are many scholars who have mentioned that it is *Mutawātir*. However, we will suffice with three:

1. Abū ‘Ubayd al-Qāsim Ibn Sallām (d.224AH)
2. Abū ‘Amr al-Dānī (d.444AH)
3. Ibn Qāsih (d.801AH)



This Is Not A Concealed Issue

This matter regarding the Seven *Ahruf* and *al-Qirā'āt* is not an issue which is hidden by the Muslims. Many books have been written on this topic by the Muslims. Every book which discusses the sciences of the Qur'ān will mention something regarding the seven *Ahruf*. Some of those who have authored specifically regarding the seven *Ahruf* are as follows:

- Abū 'Ubayd al-Qāsim Ibn Sallām (d.224AH)
- Ibn Qutaybah (d.276AH)
- Abū al-Fadl al-Rāzī (d.454AH)
- Abū Shāmah al-Maqdisī (d.665AH)
- Ibn al-Jazarī (d.833AH)
- Muhammad Bakhīt al-Mutī'ī (d.1354AH)

Recent authors:

- Dr. 'Abd al-Azīz al-Qāri'
- Dr. Hasan Diyā al-Dīn al-'Itr

This demonstrates two matters:

1. The Muslims are not hiding anything.
2. This is not a topic that can be discussed in one or two sittings.



Why Do Differences of Opinion Exist?

Ibn al-‘Arabī (d.543AH) said:

"لم يأت في معنى هذه السبع نص ولا أثر واختلف الناس في تعينها"

"There has not come regarding the meaning of these seven [Ahruf] a clear text or statement of a companion, [therefore] the people differed regarding its specific [meaning]."⁷

From this we understand one of the reasons for the existence of this difference of opinion which is that there is no clear text or statement of a companion which explains the intended meaning.

Ibn Hibbān (d.354AH) said:

"أنه بلغ الاختلاف في الأحرف السبعة إلى خمسة وثلاثين قولاً"

"The difference regarding the seven Ahruf reaches thirty-five views."⁸

Jalāl al-Dīn al-Suyūṭī (d.911AH) said:

"اختلف في معنى هذا الحديث على نحو أربعين قولاً"

"They differed regarding the meaning of this hadīth into approximately forty views."⁹

Mullā ‘Alī Qārī came after al-Suyūṭī and counted forty-one views.

Ibn al-Jazarī – who excelled in this field – said regarding the difference of opinion:

"وَلَا زِلْتُ أَسْتَشْكِلُ هَذَا الْحَدِيثَ وَأُفَكِّرُ فِيهِ وَأَمَعُنُ النَّظَرَ مِنْ نَيْفٍ وَثَلَاثِينَ سَنَةً حَتَّى
فَتَحَ اللَّهُ عَلَيَّ بِمَا يُمَكِّنُ أَنْ يَكُونَ صَوَابًا إِنْ شَاءَ اللَّهُ"

"This hadīth has remained ambiguous for me, I pondered over it, and repeatedly looked over it for around thirty years until Allāh gave me an opening which I hope to be the truth if Allāh wills."¹⁰

Ibn Taymiyyah (رَحِمَهُ اللَّهُ) said:

"هَذِهِ مَسْأَلَةٌ كَبِيرَةٌ قَدْ تَكَلَّمَ فِيهَا أَصْنَافُ الْعُلَمَاءِ مِنَ الْفُقَهَاءِ وَالْقُرَّاءِ وَأَهْلِ الْحَدِيثِ
وَالتَّفْسِيرِ وَالْكَلَامِ وَشَرَحِ الْغَرِيبِ وَغَيْرِهِمْ"

"This is a great matter which has been spoken about by various scholars from the jurists, reciters, people of hadīth, exegesis, rhetoric, those who explained the strange words and other than them."¹¹

A beautiful gem that we can extract from this is the sincerity and honesty of the Scholars of al-Islām. If they did not know something they would say so and they would strive to understand it.

⁷ al-Burhān

⁸ al-Fath al-Bārī

⁹ al-Itqān 1/164

¹⁰ al-Nashr 1/26

¹¹ Majmū’ al-Fatāwā 13/389



The Differences of Opinion Have No Relation To The Preservation of The Qur'ān

The ambiguity and meaning of this hadīth has no relation to the preservation of the Qur'ān. None of the scholars looked at these narrations and stated that they are questioning the preservation of the Qur'ān.

Furthermore, the companions understood the meaning of the seven *Ahruf* mentioned in the hadīth. The hadīth has been mass-transmitted and when the dispute occurred between 'Umar Ibn al-Khattāb (رضي الله عنه) and Hishām Ibn Hakīm (رضي الله عنه), the Prophet (صلى الله عليه وسلم) informed them that the Qur'ān has been revealed in seven *Ahruf*, to judge between them and inform them that both are correct. They both understood what the seven *Ahruf* meant, because if they did not understand they would have asked the Messenger (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) also informed Ubay (رضي الله عنه) that the Qur'ān has been revealed in seven *Ahruf* and he understood what the Prophet (صلى الله عليه وسلم) stated. This is understood because - in many narrations - if the companions did not understand a matter, they would ask about it. The ambiguity came to those after the Companions.





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

DIFFERENT OPINIONS ON THE MEANING OF THE SEVEN AHRUF



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER SIX

The Seven <i>Abruf</i> Explained.....	4
Separate understanding of ‘ <i>al-Abruf</i> ’ and ‘ <i>al-Saba</i> ’ ..	4
Joint understanding of ‘ <i>al-Abruf</i> ’ and ‘ <i>al-Saba</i> ’	6
Weak Opinions	6
Strong Opinions	8



CHAPTER SIX

The Seven *Ahruf* Explained

The first reason why many people differed – as mentioned previously - regarding the seven *ahruf* is due to there not being any clear text to explain it. The second reason is due to some scholars finding difficulty in understanding the words ‘*al-Ahruf*’ and ‘*al-Saba*’.

The scholars analysed the *Ahruf al-Saba*’ in two ways:

1. Individually understanding of ‘*al-Ahruf*’ and ‘*al-Saba*’
2. Combined understanding of ‘*al-Ahruf*’ and ‘*al-Saba*’

Separate understanding of ‘*al-Ahruf*’ and ‘*al-Saba*’

‘*al-Ahruf*’ is a broken plural (sing. ‘*al-Harf*’). The scholars of the Arabic language state that the word ‘*al-Harf*’ has a plethora of meanings, such as:

- *al-Taraf*: Edge
- *al-Had*: Edge
- *al-Jānib*: Border
- *al-Nāhiyah*: Side
- *al-Nāqah al-Dāmīrah*: Lean camel
- *al-Wajh*: Perspective/angle
- *al-Qirā’ah*: Recitation

The strongest view is that ‘*al-Harf*’ – in this context – takes two of the above meanings:

1. *al-Wajh*, and/or
2. *al-Qirā’ah*

‘*al-Saba*’ is a noun and the scholars have two views regarding its meaning:

1. Metaphorically:

The Arabs would sometimes use the number seven metaphorically for any number in the units. This view was taken by: al-Qādī ‘Iyyādh¹ (d.544AH) and Jamāl al-Dīn al-Qāsimī².

2. Literally:

This view is that which is held by the majority of the scholars and it is the strongest view because all of the mass-transmitted narrations which have been authentically transmitted from the Messenger (ﷺ) all clearly and categorically transmit the number seven.

¹ This view was transmitted by al-Suyūṭī in *al-Itqān*.

² He strengthened this view in the introduction to his book in *Tafsīr*.



Ubay Ibn Ka'b (رضي الله عنه) narrated:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ - قَالَ - فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ . فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ. ثُمَّ جَاءَهُ الثَّلَاثَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ. فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ. ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا"

"That the Messenger of Allah (ﷺ) was near the tank of Banū Ghifār that Jibrīl came to him and said: Allāh has commanded you to recite to your *Ummah* the Qur'an in one way. Upon this he said: I ask from Allah pardon and forgiveness. My *Ummah* are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your *Ummah* in two ways. Upon this he again said: I seek pardon and forgiveness from Allah, my *Ummah* would not be able to do so. He (Jibrīl) came for the third time and said: Allah has commanded you to recite the Qur'an to your *Ummah* in three ways. Upon this he said: I ask pardon and forgiveness from Allah. My *Ummah* would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your *Ummah* in seven ways, and in whichever [of these] ways they would recite, they would be right."³

From this narration, the number seven was mentioned in the sequence of the numbers one, two and three. This strengthens the view that it is literal.

³ Sahīh Muslim 821



Joint understanding of ‘*al-Abruf*’ and ‘*al-Saba*’

The Scholars differed regarding its joint understanding and the views can be categorised into two:

1. Weak Opinions: Without any evidence and therefore not given any weight.
2. Strong Opinions: With general evidence and that which resembles an evidence; therefore they are given weight.

Weak Opinions

These views are divided into three:

1. Some of the people of *Fiqh* who stated that it means:
 - Restricted (*al-Mutlaq*) and Unrestricted (*al-Muqayyad*)
 - Specific (*al-Khās*) and General (*al-‘Ām*)
 - Categorical (*al-Nass*) and Interpreted (*al-Mu’awwal*)
 - Abrogating (*al-Nāsikh*) and abrogated (*al-Mansūkh*)
 - Ambiguous (*al-Mujmal*) and explanatory (*al-Mufassal*)
 - Exception (*al-Istithnā*)
2. Some of the people of language who stated that it means:
 - Ellipsis (*al-Hadf*) and Connectors (*al-Sila*)
 - Advance (*al-Taqdīm*) and Delay (*al-Ta’khir*)
 - *al-Qalb al-Isti’ārah*
 - Repetition (*al-Tikrār*)
 - Figurative (*al-Kināyah*)
 - Literally (*al-Haqīqah*) and Metaphorically (*al-Majāz*)
 - Ambiguous (*al-Mujmal*) and explanatory (*al-Mufassal*)
 - Apparent (*al-Dhāhir*) and Strange (*al-Gharīb*)
3. Some of the people of *Tasawwuf* who stated that it means:
 - Asceticism (*al-Zuhd*)
 - Contentment (*al-Qinā’ah*)
 - Decisiveness (*al-Hazm*)
 - Hope (*al-Rajā’*)
 - Generosity (*al-Karam*)
 - Forgiveness (*al-Istighfār*)
 - Pleasure (*al-Ridā*)
 - Gratitude (*al-Shukr*)
 - Patience (*al-Sabr*)
 - Love (*al-Mahabba*)
 - Aspiration with witnessing (*al-Shawq ma’a Mushāhadah*)
 - Accountability (*al-Muhāsabah*)

These three views are given no consideration for the following three reasons:



1. They have no evidence to support their claims – neither from close nor far.
2. They cannot be understood in the context of the seven *Ahruf* because the narrations are clear that it is referring to the pronunciation of words.
3. They do not support the reason for which the seven *Ahruf* were revealed which is for ease of the people.



Strong Opinions

The views regarding the Seven *Ahruf* which are given consideration are divided into two. That the Seven *Ahruf* are:

1. Seven prevalent dialects of the Arabs, this view is attributed to the majority of Scholars of *Fiqh* and Hadīth, from them:
 - Sufyān Ibn ‘Uyaynah (d.197AH)
 - Ibn Wahb (d.198AH)
 - Abū ‘Ubayd al-Qāsim Ibn Sallām (d.224AH)
 - Ibn Jarīr al-Tabarī (d.310AH)
 - Abū Ja’far al-Tahāwī (d.321AH)
 - Ibn ‘Abdil-Barr (d.463AH)

Although these Scholars agreed that it means seven dialects, they differed regarding two matters:

- i. Are the dialects applied to different parts of the Qur’ān or to various words in the Qur’ān?
 - a. The dialects are applied to different parts of the Qur’ān. This view is taken by: Abū ‘Ubayd and those who agree with him.
 - b. The dialects are applied to words in the Qur’ān with many synonyms. This view is taken by: Ibn Jarīr al-Tabarī, Abū Ja’far al-Tahāwī, Ibn ‘Abdil-Barr and others.
- ii. Are the dialects still present in the Qur’ān till today?
 - a. The dialects are all present in the Qur’ān and they have not been abrogated. This view is taken by: Abū ‘Ubayd and those who agree with him. Within this view they differed regarding which dialects they are. The most famous seven are as the Poet said:

"ثقيف قريش مع هذيل هوازن *** كنانة تتلوها تميم مع اليمن

لغات أنا القرآن فيها منزلا *** أخي هاك نظماً لا يراد به ثمن"

“Thaqīf, Quraysh, with Hudhayl and Hawāzin *** Kinānah would read, Tamīm with Yemen

Dialects in which the Qur’ān was revealed in *** My brothers, by this poem I do not want any profit”

- b. The dialects have all been abrogated except for the dialect of Quraysh. This view is taken by: Ibn Jarīr al-Tabarī and those who agree with him.
2. Seven forms of variant recitations. This view is taken by many of the Scholars and reciters from them: Ibn Qutaybah (d.276AH), al-Bāqillānī (d.403AH), Abū al-Fadl al-Rāzī (d.606AH), and Ibn al-Jazari (d.833AH). Although they agreed upon the number seven, they differed when mentioned the examples of these seven (although they were very similar to each other).



Abū al-Fadl al-Rāzī (d.606AH) stated that the Qur’ān’s multiple forms of recitation differ in seven ways:

i. Grammatical variation of nouns e.g. number, gender etc. For Example:

Allāh (عَزَّوَجَلَّ) said – according to the recitation of the majority:

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ﴾

“And they (plural) who are to their trusts and their promises attentive”⁴

Ibn Kathīr recited it as:

﴿وَالَّذِينَ هُمْ لِأَمَانَتِهِمْ﴾

“And one (singular) who is to their trusts and their promises attentive”⁵

ii. Grammatical variations in the verbal morphology. For example:

Allāh (عَزَّوَجَلَّ) said – according to the recitation of all reciters except for Ibn Kathīr Abū ‘Amr and Hishām:

﴿فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا﴾

“But they said: Our Lord! Make ‘the distances of’ our journeys longer.”⁶

Ibn Kathīr Abū ‘Amr and Hishām recited it as:

﴿فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا﴾

Ya’qūb al-Hadhrami recited it as:

﴿رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا﴾

iii. Grammatical variations in the suffixes (*I’rāb*)

Allāh (عَزَّوَجَلَّ) said – as recited by the majority:

﴿وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا﴾

“And if it is a good deed, He will multiply it many times over.”⁷

As recited by Nāfi’, Ibn Kathīr and Abū Ja’far:

﴿وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا﴾

iv. Variations in addition and subtraction

⁴ al-Mu’minūn: 8

⁵ al-Mu’minūn: 8

⁶ Saba: 19

⁷ al-Nisā: 40



Allāh (عَزَّوَجَلَّ) said – as recited by Ibn Kathīr, Abū ‘Amr, ‘Āsim, Hamza, and al-Kisā’ī:

﴿فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

“Allah ‘alone’ is truly the Self-Sufficient, Praiseworthy”⁸

As recited by Nāfi’ and Ibn ‘Āmir:

﴿فَإِنَّ اللَّهَ الْغَنِيُّ الْحَمِيدُ﴾

v. Variations in word order

Allāh (عَزَّوَجَلَّ) said – as recited by the majority:

﴿وَقَاتِلُوا وَقَاتِلُوا﴾

“or fought or were killed”⁹

As recited by Hamza, al-Kisā’ī and al-Khallaf:

﴿وَقَاتِلُوا وَقَاتِلُوا﴾

vi. Variation in letters (consonants and vowels)

Allāh (عَزَّوَجَلَّ) said – as recited by the majority:

﴿هُنَالِكَ تَتْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ﴾

“Then and there every soul will face ‘the consequences of’ what it had done”¹⁰

As recited by Hamza, al-Kisā’ī and al-Khallaf:

﴿هُنَالِكَ تَتْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ﴾

vii. Variations in dialects; referring to *Fath*, *Imālah*, *Tarqīq*, *Takhfīm*, *Idhār*, and *Idhghām* etc.

These are the seven multiple forms of recitation that is understood as the Seven *Ahruf* according to the second view.

⁸ al-Hadīd: 24

⁹ Āl-‘Imrān: 195

¹⁰ Yūnus: 10





AL-MADRASATU·AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

A CRITICAL ANALYSIS OF THE CORRECT MEANING OF THE SEVEN AHRUF



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER SEVEN

A Critical Analysis of The Correct Meaning of The Seven <i>Ahruf</i>	4
Analysis of The View: Seven Dialects of The Arabs	4
Analysis of The View: Seven Variant Recitations	6
Strongest View	7



CHAPTER SEVEN

A Critical Analysis of The Correct Meaning of The Seven *Ahruf*

As mentioned in the previous chapter, the two strongest views regarding the Seven *Ahruf* are:

1. Seven dialects of the Arabs
2. Seven multiple variants of recitation

Analysis of The View: Seven Dialects of The Arabs

In this chapter, we will analyse the two views.

The first view that the seven *Ahruf* means seven dialects of the Arabs is a strong view. However, it is weakened by several matters. From them are:

1. Those who held this view differed amongst themselves regarding which specific Arab dialects are intended by the Seven.

Ibn al-Jawzī (رَحْمَةُ اللَّهِ) said:

"والذي نراه أن التعيين من اللغات على شيء بعينه لا يصح لنا سنده، ولا يثبت عند
جهاذة النقل طريقه"

"That which we see is that specifying from the dialects has not reached us authentically with a chain, and no transmission is established with the experts of the text"¹

There is no specific textual evidence to establish which seven dialects are considered to be the Seven *Ahruf*.

2. On analysis, the Qur'ān contains more than the dialects which are mentioned according to this view.

For example:

﴿وَأَنْتُمْ سَامِدُونَ﴾

"While you are proudly sporting?"²

'*Sāmidūn*' comes from the word to sing which is from the Himyarī dialect.

¹ Funūn al-Afnān

² al-Najm: 61



﴿فَلَا رَفَاثَ﴾

“stay away from intimate relations?”³

‘Rafatha’ means intimate relations and this is from the Mudhij dialect.

3. That which has been narrated from ‘Umar Ibn al-Khattāb (رَضِيَ اللهُ عَنْهُ) wherein he said:

"أَنَّ الْقُرْآنَ نَزَلَ بِلِسَانِ قُرَيْشٍ فَأَقْرِي النَّاسَ بِلُغَةِ قُرَيْشٍ لَا بِلُغَةِ هُدَيْلٍ"

“The Qur’ān was revealed in the dialect of Quraysh, so recite to the people in the dialect of Quraysh not in the dialect of Hudhayl”⁴

Also, ‘Uthmān (رَضِيَ اللهُ عَنْهُ) said:

"إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ، فَارْتَبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ"

“Should you disagree with Zayd Ibn Thābit on any point regarding the Qur’ān, write it in the dialect of Quraysh as the Qur’ān was revealed in their tongue.”⁵

4. ‘Umar (رَضِيَ اللهُ عَنْهُ) and Hishām (رَضِيَ اللهُ عَنْهُ) who are both Qurashi differed in the recitation in a verse from Surah al-Furqān.

³ al-Baqarah: 197

⁴ Fath al-Bārī 9/9

⁵ Sahīh al-Bukhārī



Analysis of The View: Seven Variant Recitations

The second view that the seven *Ahruf* means seven multiple variants of recitation have been weakened for several reasons from them:

1. Those who held this view differed amongst themselves regarding which specific seven variations the seven *Ahruf* are. There are approximately twenty variations in the recitation of the Qur'ān – why were these seven selected?
2. The reason for the revelation of the seven *Ahruf* is to make recitation easy for the people. The seven variations that the Scholars of this view mentioned are commonly to do with writing and not pronunciation and therefore do not fulfil this reason of bringing ease to the people.

These two views are the strongest opinions and both contain aspects of the truth within them.

These are the seven multiple forms of recitation that are being understood as the Seven *Ahruf* according to the second view.



Strongest View

The strongest view – in my opinion and that which my heart settles with – is the view mentioned by Dr. ‘Abd al-Azīz al-Qārī. He sifted through the various views, he took that which he saw to be the closest to the evidence from each view to build his opinion.

The view revolves around five points:

1. Forms (*Wujūh*); this is the strongest view regarding the definition of *al-Ahruf* in this context, because when looking at all the narrations they all seem to indicate the meaning of forms (*Wujūh*).
2. Seven (*al-Sabaʿ*); By this he is strengthening the view that seven is to be taken literally and not metaphorically. The maximum forms that can be found is seven.
3. Variations (*al-Mutaghāyirah*) in wordings which may or may not be synonyms.
4. Revealed as Qurʾān from Allāh.
5. One can recite any of these forms; therefore connecting it to the pronunciation, as is indicated in many ahādīth.

This view seems to be the closest to the truth – and Allāh knows best.





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

DID UTHMAN SEND OUT DIFFERENT QUR'ANS?



TAUGHT BY USTADH ABDULRAHMAN HASSAN



المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER EIGHT

The Criterion For Accepting <i>Qirā'āt</i>	4
In Line With One of The <i>Masāhif</i> of 'Uthmān	5
In Line With The Arabic Language	6
It Is Mass-Transmitted (<i>Mutawātir</i>)	7



CHAPTER EIGHT

The Criterion For Accepting *Qirā'āt*

There are three pillars which need to be present to identify that which is an accepted *Qirā'ah* and if one of these pillars is missing then it is rejected.

1. It is in line with one of the *Masāhif* of 'Uthmān (agreed upon)
2. It is in line with the Arabic language (agreed upon)
3. It is mass-transmitted (*Mutawātir*) (Differed upon)



In Line With One of The *Masāhif* of ‘Uthmān

The recitation has to be in accordance to any one of the five *Masāhif* which ‘Uthmān sent to the key lands of the Muslims – as mentioned earlier.

A *Mushaf* was sent to each of the five lands - Makkah, Madīnah, Kūfah, Shaam and Basrah – with a reciter.

There were some variances between the *Masāhif* of ‘Uthmān, for example:

Sūrah al-Tawbah Āyah 100 is read in the following manner – as per the *Mushaf* of Madīnah, Kūfah, Shaam and Basrah:

﴿تَجْرِي تَحْتَهَا الْأَنْهَارُ﴾

And it is also read in the following manner – as per the *Mushaf* sent to Makkah:

﴿تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

The manner in which it is in line can be in two ways:

- Clearly
- Possibly

For example, in all of the *Masāhif* of ‘Uthmān, the verse in Sūrah al-Fātihah is written in the following manner:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

This can accept the pronunciation as (مَالِكِ يَوْمِ الدِّينِ) because the Arabs would omit the *Alif*, similar to how they would omit the diacritical markings. The reciter who was sent with the *Mushaf* recited it in this manner because he heard it from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Shams al-Dīn al-Qurtubī (رَحِمَهُ اللهُ) said:

"وَمَا وَجَدَ بَيْنَ هَؤُلَاءِ الْقُرَّاءِ السَّبْعَةِ مِنَ الْاِخْتِلَافِ فِي حُرُوفٍ يُزِيدُهَا بَعْضُهُمْ وَيُنْقِصُهَا بَعْضُهُمْ فَذَلِكَ لِأَنَّ كُلًّا مِنْهُمْ اعْتَمَدَ عَلَى مَا بَلَغَهُ فِي مُصْحَفِهِ وَرَوَاهُ، إِذْ قَدْ كَانَ عَثْمَانُ كَتَبَ تِلْكَ الْمَوَاضِعَ فِي بَعْضِ النُّسخِ وَلَمْ يَكْتُبْهَا فِي بَعْضِ إِشْعَارًا بِأَنَّ كُلَّ ذَلِكَ صَحِيحٌ، وَإِنِ الْقُرَّاءُ بِكُلِّ مِنْهَا جَائِزَةٌ"

"That which is found between these seven reciters from differences regarding words which are found with some of them and not with others is because all of them relied upon that which reached him in his *Mushaf* and [that which was] narrated. This is because ‘Uthmān compiled these in some copies and not others because he believes them all to be authentic, and reciting with them all is permissible."¹

¹ Tafsīr al-Qurtubī



In Line With The Arabic Language

It is not enough for it to only be in line with the Arabic language. Rather, it has to be transmitted from the Prophet.

Abū ‘Amr al-Dānī (رَحْمَةُ اللَّهِ) said:

"وأئمة القراء لا تعمل في شيء من حروف القرآن على الأفشى في اللغة والأقيس في العربية. بل على الأثبت في الأثر والأصح في النقل. والرواية إذا ثبتت عندهم لم يرتها قياس عربية ولا فشولغة، لأنّ القراءة سنة متبعة ، فلزم قبولها والمصير إليها"

"The Imām's of recitation do not recite the Qur'an based on that which is common in the language or standard in Arabic, rather upon an established chain and an authentic text. If a narration is established with them we do not go to the standard of Arabic or that which is common, because recitation is a followed Sunnah, therefore it is necessary to accept it and turn towards it."



It Is Mass-Transmitted (*Mutawātir*)

Some people are of the view that it has to be mass-transmitted. Whereas, others are of the view that if there is an authentic chain and it has been accepted by the *Ummah* (i.e. consensus) then that is sufficient. This was the final view of Ibn al-Jazarī (رَحْمَةُ اللَّهِ). Therefore, both parties are ascertaining that it has to be a form of knowledge which benefits us with certainty.

Imām Ibn al-Jazarī (d.833AH) said:

"فكل موافق وجه نحو *** وكان للرسم احتمالاً يحوي
وصح إسناداً هو القرآن *** فهذه الثلاثة الأركان
وحيثما يختل ركن أثبت *** شذوذه لو أنه في السبعة"

"Anything which is in line with the Arabic grammar and is in line with the 'Uthmānī Mushaf

With an authentic chain², then with these three pillars it is considered as al-Qur'ān

When any of these affirming pillars are missing then it is considered strange, even if it is from the seven"³

² Imām Ibn al-Jazarī has two conflicting opinions. One is mentioned in *Munjid al-Muqri'in* and the other is mentioned in his *al-Nashr*; which contained his last and final views. In the first he conditioned an authentic chain with multitude narrations, and in the second he conditioned an authentic chain which is wide spread. We will speak about the reconciliation at a later point.

³ *Taybah al-Nashr*





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

THE REJECTED QIRAAT



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER NINE

The <i>Shādh Qirā'āt</i>	4
Definition of <i>al-Shādh</i>	4
Origin of Distinguishing Between <i>Qirā'āt</i>	5
Are The <i>Qirā'āt al-Shādh</i> Proof For Recitation?	6
Are The <i>Qirā'āt al-Shādh</i> Proof For Implementation?	7
The Most Prominent Reciters of <i>Qirā'āt al-Shādh</i>	8
Examples of <i>Qirā'āt al-Shādh</i>	9



CHAPTER NINE

The *Shādh Qirā'āt*

Definition of *al-Shādh*

The linguistic definition of *al-Shādh* originates from the words: *Shadha*, *Yashudhū/Yashidhū*, and *Shudhūdhan*. It means that which is isolated/singular. An example of how the Arabs use it: A man became isolated from his friends (*Shadha al-Rajulu*). Everything which is alone is referred to as *Shādh*.

The technical definition (according to the Scholars of *al-Qirā'āt*) is any recitation which is missing one of the three pillars of acceptance – which has been previously mentioned:

1. It is in line with one of the *Masāhif* of 'Uthmān
2. It is in line with the Arabic language
3. It is mass-transmitted (*Mutawātir*) or an authentic chain of narration combined with consensus.

A recitation which lacks any one of these pillars is referred to as a rejected *qirā'ah* (*Qirā'ah Shādh*).

There are one ten recitations which meet these conditions and are therefore accepted. Any other recitation is rejected.

Ibn al-Salah, al-Subkī, al-Zarkashī, and Ibn al-Jazarī simplified the definition and stated that anything which opposes the ten accepted recitations is a rejected recitation (*Qirā'ah Shādh*).

What we understand from this is that, if there is a recitation which is fabricated or is transmitted by meaning, then this recitation holds a station which is even less than *Shādh*.



Origin of Distinguishing Between *Qirā'āt*

The Scholars have two views regarding this:

1. It started when Jibrīl and the Prophet (ﷺ) recited to each other the final time; wherein Jibrīl informed the Prophet (ﷺ) of that which is *Shādh*.

Imām al-Shātibī (رحمته الله) said:

"وَكُلَّ عَامٍ عَلَى جِبْرِيلَ يَعْزِضُهُ *** وَقِيلَ آخَرَ عَامٍ عَرْضَتَيْنِ قَرَأَ"

“and every year Jibrīl would recite with the Prophet *** and it is said that in the last year they recited [to each other] twice”¹

2. It started during the Caliphate of ‘Uthmān (رضي الله عنه). When ‘Uthmān (رضي الله عنه) sent the *Masāhif* to the five headquarters in the Muslim lands, and commanded the remaining writings to be burnt. He was distinguishing between that which is accepted and that which is rejected (*Shādh*).

Both of these views can be reconciled. It started during the time of the Prophet (ﷺ) and during the time of ‘Uthmān (رضي الله عنه) it was reinforced over the people.

¹ ‘Aqīlat Atrāb al-Qaṣā’id



Are The *Qirā'āt al-Shādh* Proof For Recitation?

The Scholars have three views regarding this issue:

1. A small number of Scholars stated that it is permissible and that one can even use these recitations in their prayer. This view is one of the views that is attributed to the students of Abū Hanīfah and al-Shāfi'ī. It is also one of the two opinions narrated from Mālik and Ahmad.
2. The overwhelming majority of Scholars stated that it is not permissible to recite with the rejected recitations (*Qirā'āt al-Shādh*) in any situation. Ibn 'Abdil-Barr transmitted a consensus on this issue. Ibn 'Abdil-Barr also argues that the jurists of Baghdād would request one to repent if they had recited with a rejected recitation.

There is a famous story regarding Ibn Shunbūdh and Ibn Miksam. It was said regarding Ibn Shunbūdh that he would recite with the *Qirā'āt al-Shādh*. He was thereafter commanded to repent from this. Ibn Miksam would recite the Qur'ān in accordance to the consonantal structure of the 'Uthmānī *Mushaf* and in line with the Arabic language. However, he would recite as that which the Prophet (ﷺ) recited – as per authentic chains of transmission. He was also asked to repent for this.

3. A group of Scholars stated that it is not permissible to be used in the obligatory prayers because one cannot be sure whether the *Qirā'āt al-Shādh* is from the Prophet (ﷺ) or not. Therefore, one cannot pray an obligatory prayer using that which they are unsure regarding. However, it can be used in voluntary prayers because one cannot be sure whether it has broken the prayer.

The strongest view in this issue and the only view which should be given consideration is the second view: that it is impermissible to be used for recitation.



Are The *Qirā'āt al-Shādh* Proof For Implementation?

The Scholars have two views regarding this issue:

1. The overwhelming majority of Scholars are of the opinion that it is permissible to extract rulings and act upon the *Qirā'āt al-Shādh*. This is because it is the station of a narration which is *Āhād*.
2. Some Scholars are of the opinion that it is impermissible. This is the view of the Shāfi'iyyah and their evidence is that the *Qirā'āt al-Shādh* were trying to reach the criteria for the Qur'ān and not for hadīth. However, due to the lack of criteria for the Qur'ān, it should not be compared with the criteria for a hadīth.

Both parties agree that the *Qirā'āt al-Shādh* can be used for principles of Arabic grammar and morphology.



The Most Prominent Reciters of *Qirā'āt al-Shādh*

These reciters can be categorised into two:

1. The four reciters after the ten.
 - i. al-Hasan al-Basrī (d.110AH)
 - ii. Ibn Buhays (d.123AH)
 - iii. Sulaymān al-A'mash (d.148AH)
 - iv. Yahyā Ibn Mubārak al-Yazīdī al-Baghdādī (d.202AH)

2. The general *Shādh* reciters
 - i. Ibn Mas'ūd (d.32AH)
 - ii. Abū Mūsa al-Ash'arī (d.52AH)
 - iii. Ibn Zubayr (d.73AH)
 - iv. al-Laythī (d.99AH)
 - v. Mujāhid Ibn Jabr al-Makkī (d.103AH)
 - vi. al-Dahhāk (d.105AH)
 - vii. Muhammad Ibn Sīrīn (d.110AH)



Examples of *Qirā'at al-Shādh*

The first example; Allāh (عَزَّوَجَلَّ) said:

﴿إِمَّا تَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ﴾

“When messengers from among yourselves come to you”²

It was narrated that Ubay Ibn Ka'b (رَضِيَ اللَّهُ عَنْهُ) recited it as:

﴿إِمَّا تَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ﴾

This recitation does not oppose the Arabic language or the ‘Uthmāni *Masāhif*, however, it has not been transmitted through mass-transmission. Therefore it is a rejected *Qirā'ah*.

The second example; Allāh (عَزَّوَجَلَّ) said:

﴿فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

“proceed ‘diligently’ to the remembrance of Allah”³

It was narrated that Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ) recited it as:

﴿فَامضُوا إِلَىٰ ذِكْرِ اللَّهِ﴾

This recitation opposes the ‘Uthmāni *Masāhif*. Therefore it is a rejected *Qirā'ah*.

The third example; Allāh (عَزَّوَجَلَّ) said:

﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ﴾

“And by ‘the One’ Who created male and female”⁴

It was narrated that Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ) recited it as:

﴿وَالذَّكَرَ وَالْأُنثَىٰ﴾

This recitation opposes the ‘Uthmāni *Masāhif* and it is not mass-transmitted. Therefore it is a rejected *Qirā'ah*.

It is very important to study the *Qirā'ah al-Shādh* because these are what are used by the orientalist to try and argue that the Qur'ān has contradictions.

² al-'A'rāf: 35

³ al-Jumu'ah: 9

⁴ al-Layl: 3





المدرسة
العمرية

AL-MADRASATU·AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

DID UTHMAN'S MUSHAFS CONTAIN ALL OF THE SEVEN AHRUF?



TAUGHT BY USTADH ABDULRAHMAN HASSAN



المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER TEN

Did 'Uthmān's *Masāhif* Contain All Seven *Ahruf*?....4

First View.....4

Second View6

Third View7



CHAPTER TEN

Did ‘Uthmān’s *Masāhif* Contain All Seven *Ahruf*?

The answer to this question depends on what one understands the Seven *Ahruf* to mean. Therefore, every Imām answered this question in light of their understanding of the Seven *Ahruf*.

Due to this the views are three:

First View

1. It consisted only of the *Harf* of Quraysh. This view is held by: Ibn Jarīr al-Tabarī, al-Tahāwī, Ibn Hibbān, and Ibn ‘Abdil-Barr.

They took this view in light of their opinion that the Seven *Ahruf* are seven dialects of the Arabs.

They utilised the following arguments:

‘Uthmān (رَضِيَ اللهُ عَنْهُ) said:

"إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ، فَارْتَبُوهُ بِلسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ
بِلِسَانِهِمْ"

"Should you disagree with Zayd Ibn Thābit on any point regarding the Qur’ān, write it in the dialect of Quraysh as the Qur’ān was revealed in their tongue."¹

They argue that ‘Uthmān (رَضِيَ اللهُ عَنْهُ) instructed the Companions to write the *Masāhif* in the dialect of Quraysh.

The second argument they use is that the Seven *Ahruf* was revealed to facilitate ease in the early period of Islam. Once the people became used to the pronunciation of Quraysh, then it was restricted to the one dialect.

The responses given to these argument are as follows:

Firstly, when ‘Uthmān (رَضِيَ اللهُ عَنْهُ) spoke about disagreeing about the Qur’ān, he was not referring to the wordings, rather he was referring to the writing of Quraysh; since he said: write it in the dialect of Quraysh.

Secondly, there is no evidence that ‘Uthmān (رَضِيَ اللهُ عَنْهُ) commanded the Companion to write the *Masāhif* in only one *Harf* and abandon the remaining *Ahruf*. This required a clear-cut proof.

¹ Sahīh al-Bukhārī



Thirdly, the fact that today we have different *Qirā'āt* is in itself a proof that the Seven *Ahruf* are present in the Qur'an. If it was only the dialect of Quraysh there would only be one form of recitation.



Second View

2. It consists of all the Seven *Ahruf*. This view is held by: Abū Bakr al-Bāqillānī and a group from the Jurists, Reciters, and people of rhetoric².

This group utilised the following arguments:

Firstly, it is not permissible for the *Ummah* to abandon an *Ahruf* which has been revealed from Allāh (عَزَّوَجَلَّ).

Secondly, the *Masāhif* of ‘Uthmān were copied from the *Mushaf* of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ). The *Mushaf* of Abū Bakr consisted of all the Seven *Ahruf*.

The responses given to these arguments are as follows:

Firstly, the reason for the revelation of the Seven *Ahruf* was a concession to facilitate ease for the *Ummah*. Therefore, if it is a concession, it is permitted to leave it. For example; a traveller is given the concession to either fast or not fast. If a person chooses to fast and leaves off eating, this is permissible because it was a concession that was given.

Secondly, the *Mushaf* of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) contained *Ahruf* which had been abrogated. The Companions unanimously agreed to leave some of those *Ahruf*. The aim of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) was not to unite the people, rather it was to compile the Qur’ān. The goal of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) was to unite the people and remove the disunity. During this ‘Uthmān removed those *Ahruf* which were abrogated – with the consensus of the Companions.

² Majmū’ al-Fatāwā



Third View

- 3. It consists of the final recitation of the Qur'an – upon the Prophet (ﷺ) – with the Seven *Ahruf* spread amongst the five *Masāhif*. This view is held by the overwhelming majority of Scholars including Ibn al-Jazarī.**

This group utilised the following arguments:

Firstly, the *Masāhif* of 'Uthmān were copied from the *Mushaf* of Abū Bakr (رضي الله عنه). The Companions all unanimously agreed upon that which was in the *Masāhif* of 'Uthmān.

Secondly, there is no authentic or weak narration which states that 'Uthmān (رضي الله عنه) commanded for the remaining *Ahruf* to be burnt.

Thirdly, the differences between the *Masāhif* of 'Uthmān are a clear-cut evidence to show that they differ because of the Seven *Ahruf*.

Ibn al-Jazarī (رحمته الله) said:

"وَهَذَا الْقَوْلُ هُوَ الَّذِي يَظْهَرُ صَوَابُهُ ; لِأَنَّ الْأَحَادِيثَ الصَّحِيحَةَ وَالْأَثَارَ الْمَشْهُورَةَ
الْمُسْتَفِيضَةَ تَدُلُّ عَلَيْهِ وَتَشْهَدُ لَهُ"

"This view seems to be the correct, because the authentic aḥādīth and famous narrations [of the Companion] indicate and witness to this."³

In conclusion, this view seems to be the strongest – and Allāh knows best.

³ al-Nashr 1/31





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

DID THE PROPHET RECITE THE QURAN WITH THESE QIRA'AT



TAUGHT BY USTADH ABDULRAHMAN HASSAN



المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER ELEVEN

Did The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Recite With These <i>Qirā'āt</i> ?	4
Evidence In Affirmation.....	4
Statements of Four Scholars	7



CHAPTER ELEVEN

Did The Prophet (ﷺ) Recite With These *Qirā'āt*?

What seems to be apparent – and knowledge is with Allāh (عَزَّوَجَلَّ) – from the statements of the Prophet (ﷺ), Companions and those who followed them in guidance is that the Prophet (ﷺ) did recite it in this manner. Anyone who claims otherwise has to bring forward their evidence.

Evidence In Affirmation

The evidence that the Prophet (ﷺ) recited with these *Qirā'āt* are as follows:

Allāh (عَزَّوَجَلَّ) said:

﴿وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ﴾

“And indeed, you ‘O Prophet’ are receiving the Quran from the One ‘Who is’ All-Wise, All-Knowing.”¹

After receiving the revelation from Allāh – via Jibrīl – the Prophet (ﷺ) was commanded to convey the Qur’ān which entails its recitation.

Allāh (جَلَّوَعَلَا) said:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

“O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people.”²

‘Umar Ibn al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) said:

"قراءة القرآن سنة يأخذها الآخر عن الأول"

“Recitation of the Qur’ān is a Sunnah; the one after takes it from the one before”³

Zayd Ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) said:

"القراءة سنة من السنن؛ فاقروا القرآن كما أقرتتموه"

“Recitation is a Sunnah from the Sunan; recite the Qur’ān as it was recited to you”⁴

¹ Al-Naml: 6

² al-Mā'idah: 67

³ Transmitted by Ibn Mujāhid in al-Saba' p.51

⁴ Transmitted by Ibn al-Anbārī in al-Masāhif as mentioned by al-Suyūṭī in al-Durr al-Manthūr 8/180



‘Ali Ibn Abī Tālib (رَضِيَ اللهُ عَنْهُ) said:

"إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمْ أَنْ تَقْرَءُوا كَمَا عَلَّمْتُمْ"

“Verily the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded you to recite as you were taught”⁵

The Companion would only recite how they were taught and they would not merely recite how they desired.

It was narrated by ‘Abdullāh Ibn Mas’ūd (رَضِيَ اللهُ عَنْهُ):

"قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأْ عَلَيَّ الْقُرْآنَ. قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ..."

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to me: Recite the Qur’ān to me. I said: Recite to you while it has been revealed to you?...”⁶

‘Abdullāh Ibn Mas’ūd (رَضِيَ اللهُ عَنْهُ) was taken back by this request of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) because it was more frequent for them to listen and hear from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

"خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

“The best amongst you are those who learn the Qur’ān and teach it”⁷

This demonstrates that the recitation of the Qur’an is taken through direct transmission from the mouth of a teacher which goes back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to Jibrīl to Allāh (تَبَارَكَ وَتَعَالَى).

Imām Abū ‘Ubayd al-Qāsim Ibn Sallām transmitted in his book *‘al-Masāhif* and Ibn Mujāhid in his book *‘al-Saba*” an incident that occurred with Āsim Ibn Abī Nujūd.

He is also known as Bahdala - who is from one the ten reciters and has two famous students Hafs and Shu’bah.

1. Āsim learnt from Abū ‘Abd al-Rahmān al-Sulamī who learnt from ‘Alī Ibn Abī Tālib⁸. – This is the chain which Hafs learnt in.
2. Āsim also learnt from Zirr Ibn Hubaysh who learnt from ‘Abdullāh Ibn Mas’ūd. – This is the chain which Shu’bah learnt in.

It was transmitted that Āsim said:

"قلت للطفيل بن أبي بن كعب إلى أي معنى ذهب أبوك في قول رسول الله صلى الله عليه وسلم له أمرت أن أقرأ القرآن عليك فقال ليقرأ علي فأحذو ألقاظه"

⁵ Musnad Ahmad 2/199

⁶ Sahīh al-Bukhārī 5049

⁷ Sahīh al-Bukhārī 5027

⁸ Between Āsim and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are two: a Companion and a Tābī’ī. Higher than him are Ibn Kathīr and Ibn ‘Āmir.



"I asked al-Tufayl Ibn Ubay Ibn Ka'b what did your father understand from the statement of the Messenger of Allāh (ﷺ) to him: I command you to recite the Qur'ān to me. He said: To recite to him so he could correct the pronunciation."⁹

This demonstrates that the companions also recited upon the Prophet (ﷺ).

Furthermore, when the dispute occurred between 'Umar (رضي الله عنه) and Hishām (رضي الله عنه), neither of them stated that this is how they personally choose to read it, rather they both stated that they were taught to read this by the Prophet (ﷺ) as it is transmitted in the hadith:

"...هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا..."

"...He is reciting Sūrah al-Furqān in a different way to how you taught me to recite..."¹⁰

The Prophet (ﷺ) then informed them that both of these ways are from Allāh.

Also, if we state that the Prophet (ﷺ) did not recite with these *Qirā'āt* then this is an accusation against the one of the manners in which the Qur'ān is miraculous.

⁹ al-Saba' p.55

¹⁰ Sahīh Muslim 818



Statements of Four Scholars

There are four scholars who have stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited with these *Qirā'āt*.

1. Abū 'Amr al-Dānī (رَحِمَهُ اللهُ) said:

"وهذه القراءات كلها والأوجه بأسرها من اللغات هي التي أنزل القرآن عليها، وقرأ بها رسول الله صلى الله عليه وسلم، وأقرأ بها وأباح الله تعالى لنبيه القراءة بجميعها وصوّب الرسول صلى الله عليه وسلم من قرأ ببعضها"

"All of these *Qirā'āt* with their forms [of recitation] and dialects is the way in which the Qur'ān was revealed. It was also recited like this by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (عَزَّوَجَلَّ) permitted for His Prophet to recite with them all, and the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that those who recite in these different forms are both correct."¹¹

Therefore, all of these recitations are from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and not from the reciter himself. Ibrāhīm Ibn Nakha'ī (رَحِمَهُ اللهُ) used to dislike people say that this is the recitation of so-and-so.

2. al-Baghawī (رَحِمَهُ اللهُ) said:

"إذ ليس معنى هذه الحروف أن يقرأ كل فريق بما شاء فيما يوافق لغته من غير توقيف، بل كل هذه الحروف منصوطة، وكلها كلام الله، نزل به الروح الأمين على الرسول صلى الله عليه وسلم، يدل عليه قوله صلى الله عليه وسلم: «إن هذا القرآن أنزل على سبعة أحرف»"

"It does not mean that due to these *Ahruf* that every party can recite in their dialects how they wish without *Tawqif* [legislation from the Prophet], rather all of these *Ahruf* are legislated, and all of them are the speech of Allāh which was revealed via the trustworthy spirit [Jibrīl] to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), which his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement indicates: Verily this Qur'ān was revealed in Seven *Ahruf*"¹²

3. Ibn Hajar (رَحِمَهُ اللهُ) said:

"إِنَّ الْإِبَاحَةَ الْمَذْكُورَةَ لَمْ تَقَعْ بِالتَّشْهِي أَيِّ إِنَّ كُلَّ أَحَدٍ يُغَيِّرُ الْكَلِمَةَ بِمُرَادِهَا فِي لُغَتِهِ بَلِ الْمُرَاعَى فِي ذَلِكَ السَّمَاعِ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَيُشِيرُ إِلَى ذَلِكَ قَوْلُ كُلِّ مَنْ عَمَرَ وَهَشَامٍ فِي حَدِيثِ الْبَابِ أَقْرَأَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"

¹¹ Jāmi' al-Bayān al-Qirā'āt al-Saba'

¹² Sharh al-Sunnah 4/509



“The mentioned permissibility [of reciting with Seven *Ahruf*] is not based on ones desires meaning that anyone can change the words with synonyms in their dialect, rather what is intended is that which was heard from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is substantiated by what both ‘Umar and Hishām said – in the hadīth on this topic – that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited to me [like this]”¹³

4. Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"وَإِنَّمَا الْمَقْصُودُ التَّنْبِيهُ عَلَى أَنَّ ذَلِكَ كُلَّهُ مِمَّا بَلَّغَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّاسِ. وَبَلَّغْنَا أَصْحَابَهُ عَنْهُ الْإِيمَانَ وَالْقُرْآنَ حُرُوفَهُ وَمَعَانِيَهُ وَذَلِكَ مِمَّا أَوْحَاهُ اللَّهُ إِلَيْهِ كَمَا قَالَ تَعَالَى: {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا}"

“The intent of pointing this out it show that all of this is that which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveyed to the people, and his companions conveyed from him regarding *al-Īmān* and the Qur’ān with its *Huroof* and meanings and this is what Allāh revealed to him as Allāh (عَزَّوَجَلَّ) said: {And so We have sent to you ‘O Prophet’ a revelation by Our command. You did not know of ‘this’ Book and faith ‘before’. But We have made it a light, by which We guide whoever We will of Our servants}”¹⁴

These all demonstrate that the Qur’ān is that which is taken from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who took from Jibrīl who took from Allāh (عَزَّوَجَلَّ).

As Imām al-Shātibī (رَحِمَهُ اللهُ) said:

"وَمَا لِقِيَاسٍ فِي الْقِرَاءَةِ مَدْخَلٌ *** فَدُونَكَ مَا فِيهِ الرِّضَا مُتَكَفِّلاً"

“There is no analogy in *al-Qira’āt* *** Hold on to [o you reciter] what the Imām’s have chosen”¹⁵

¹³ Fath al-Bāri 9/27

¹⁴ Majmū’ al-Fatāwā 13/403

¹⁵ Hirz ul-Amānī





AL-MADRASATU·AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

**THIS LEVEL OF
PRECISION WILL SHOCK
YOU**



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER TWELVE

Precision of The Science of <i>al-Qirā'āt</i>	4
<i>Usūl</i>	4
Example One: <i>Silah</i> in <i>Mīm al-Jam'</i>	4
Example Two: <i>Hamza Sākinah</i>	5
<i>Farsh</i>	6
Example One	6
Example Two	7



CHAPTER TWELVE

Precision of The Science of *al-Qirā'āt*

The Scholars of *al-Qirā'āt* gave importance to memorising and teaching the Qur'an including the minute details. They transmitted in their authorships the differences, categorisation and the science behind the recitation of the Qur'an. Every detail that is required has been passed down.

The Scholars of *al-Qirā'āt* divided the *Qirā'āt* into 'Usūl' and 'Farsh'.

Usūl

'Usūl' are comprehensive and continuous principles which can be applied generally.

Example One: *Silah* in *Mīm al-Jam'*

- *Mīm al-Jam'* refers to that *Mīm* which indicates to masculinity and plurality appearing after a *hā*, *tā*, or *kāf*.
- *Mīm al-Jam'* will appear before a *sākin* (no vowel sounds) or *mutaharrik* (with vowel sounds)
- If it is a *mutaharrik* then it will either be a pronoun or another letter.
- If it is a pronoun then all the *Qurrā* will make *silah* in it.
- If it is another letter then Qālūn will make *silah* with *khulf* (with a variance i.e. another option) and Ibn Kathīr al-Makkī without *khulf*.

(عَلَيْهِمْو غَيْرِ الْمَغْضُوبِ)

- Warsh will only make *silah* if *Mīm al-Jam'* is followed by a *Hamza al-qat'*. The remaining will read without *silah*.

(ءَأَنْتُمْو أَشَدُّ خَلْقًا)

This is a comprehensive continuous principle for Qālūn, Ibn Kathīr al-Makkī and Warsh.



Example Two: *Hamza Sākinah*

- The solitary *Hamza* is either *Sākinah* or *mutaharrikah*.
- Warsh will make *ibdāl* of the *Hamza* into a letter of *madd* which agrees with the *harakah* before it if it is the *fā' al-kalimah* of the verb.

(يَأْكُلُونَ - مُؤْمِنُونَ)

This is a comprehensive continuous principle for Warsh.

This is similar for the: *Fath*, *Imālah*, *Idghām*, *Idhār* etc.

The Scholars state that the '*Usūl*' generally revolve around differences in dialects and does not have much impact on the meaning, whereas '*Farsh*' is connected to the meaning.



Farsh

'Farsh' are differences between the recitations where there is no continuous principle.

Example One

Allāh (عَزَّوَجَلَّ) says:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

It is recited by 'Āsim and al-Kisā'ī as:

(مَالِكِ يَوْمِ الدِّينِ)

The remaining *Qurrā* recited it without the *Alif*.

However, this principle does not apply anywhere else in the Qur'ān except Sūrah al-Fātihah.

Allāh (عَزَّوَجَلَّ) says:

﴿قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ﴾

All of the *Qurrā* recite it with an *Alif*.

Also, Allāh (عَزَّوَجَلَّ) says:

﴿مَلِكِ النَّاسِ﴾

All of the *Qurrā* recite it without an *Alif*.

This is one of the strongest arguments that the Muslim can use against the orientalist. In Sūrah al-Fātihah, it can be recited in those two ways because it was taken from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). However, in the remaining places it was only taken from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in a single way. If the Qur'ān was based upon independent reasoning then one would be able to recite it in both ways whenever it appeared. This demonstrates that the Qur'ān is a direct transmission from a teacher's mouth.



Example Two

Allāh (عَزَّوَجَلَّ) says in al-Nisā, as per the recitation of the majority:

﴿أَنْ تَرِثُوا النِّسَاءَ كَرِهًا﴾

Allāh (عَزَّوَجَلَّ) says in al-Tawbah, as per the recitation of the majority:

﴿قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا﴾

In both of these verses, Hamza and al-Kisā'ī recite it as:

(كُرْهًا)

However, Allāh (عَزَّوَجَلَّ) says in al-Ahqāf, as per the recitation of 'Āsim and Ibn Dhakwān:

﴿حَمَلَتْهُ أُمُّهُ كَرْهًا وَوَضَعَتْهُ كَرْهًا﴾

The remaining recite it as:

(كَرْهًا)

In *Hirz al-Amānī*, al-Shātibī (رَحِمَهُ اللَّهُ) starts by discussing all the 'Usūl' and then discusses all of the 'Furūsh' in each chapter.

Third example:

Allāh (عَزَّوَجَلَّ) says – as recited by Hafs:

﴿مَنْ بَعْدَ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ﴾

However, Ibn Kathīr, Shu'bah, and Ibn 'Āmir recited it as:

(يُوصَى)

Allāh (عَزَّوَجَلَّ) says in the next verse – as recited by Hafs, Ibn Kathīr, Shu'bah, and Ibn 'Āmir:

﴿مَنْ بَعْدَ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ﴾

Imām al-Shātibī (رَحِمَهُ اللَّهُ) said:

"ويوصى بفتح الصاد صح كما دنا *** ووافق حفص في الأخير مجملا"

"and (يوصى) with a *Fatha* on the *Sād* is correct as it came *** Hafs agreed with this when it came after"¹

¹ Hirz ul-Amānī



The early scholars did not distinguish between '*Usūl*' and '*Furūsh*'. For example, Ibn Mujāhid would discuss each *Qirā'āt* as he went through the Qur'ān in a chronological order.

The first person to categorise it into '*Usūl*' and '*Farsh*' was Imām al-Dāraqtunī. The Scholars followed him in this categorisation.





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

SO, YOU'RE STARTING TO DOUBT YOUR FAITH



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER THIRTEEN

The Doubts: An Introduction.....	4
Avoid The Doubts	4
Allāh (عَزَّوَجَلَّ) Is The Protector.....	6
Doubt One: The <i>Qirā'āt</i> Have Not Been Mass- Transmitted.....	7
First Response: Consensus That Mass-Transmission Is Conditioned To Accept The Qur'ān.....	7



CHAPTER THIRTEEN

The Doubts: An Introduction

Avoid The Doubts

It is pertinent for one to remember that the enemies of Islam will never leave off exerting effort to criticise this religion. They did this during the life of the Prophet (ﷺ). As Allāh (عَزَّوَجَلَّ) said:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا - وَقَالُوا
أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ
إِنَّهُ كَانَ غَفُورًا رَحِيمًا - وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
فَيَكُونُ مَعَهُ نَذِيرًا - أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

“The disbelievers say, “This ‘Quran’ is nothing but a fabrication which he made up with the help of others.” Their claim is totally unjustified and untrue! And they say, ““These revelations are only’ ancient fables which he has had written down, and they are rehearsed to him morning and evening.” Say, ‘O Prophet,’ “This ‘Quran’ has been revealed by the One Who knows the secrets of the heavens and the earth. Surely He is All-Forgiving, Most Merciful.” And they say ‘mockingly’, “What kind of messenger is this who eats food and goes about in market-places ‘for a living’? If only an angel had been sent down with him to be his co-warner, or a treasure had been cast down to him, or he had had a garden from which he may eat!” And the wrongdoers say ‘to the believers’, “You are only following a bewitched man.” See ‘O Prophet’ how they call you names! So they have gone so ‘far’ astray that they cannot find the ‘Right’ Way.”¹

Due to their stubbornness – whilst knowing the miraculous nature of the Qur’ān – they accused him of making it up with the help of others. Claiming that he wrote it down, although they were aware he could not write. They slandered the Prophet (ﷺ) by calling him names such as; deceived, possessed, magician and many others. They did not hold themselves back in slandering the Prophet (ﷺ) and the Qur’ān itself. Therefore, it should not come to a surprise to us that the enemies of Islam are doing this today. As the *Shaytān* which sent revelation to them is the same one who is sending revelation to the enemies of Islam today.

The Prophet (ﷺ) commanded the Companions not to eat a corpse which is not slaughtered in the Islamically legislated manner. In that time, the disbelievers of Quraysh would correspond with the Persians. The Zoroastrian Persians sent a letter to Quraysh stating that your friend [i.e. Muhammad (ﷺ)] who claims that he is a Prophet prevents his followed from eating a dead corpse. Although, those animals

¹ al-Furqān: 4-9



which have died themselves [without being Islamically slaughtered] have been slaughtered by Allāh with a golden blade. With regards to this Allāh (عَزَّوَجَلَّ) revealed:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۗ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

“Do not eat of what is not slaughtered in Allah’s Name. For that would certainly be ‘an act of’ disobedience. Surely the devils whisper to their ‘human’ associates to argue with you. If you were to obey them, then you ‘too’ would be polytheists.”²

Also, Allāh (عَزَّوَجَلَّ) says:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

“And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord’s Will, they would not have done such a thing. So leave them and their deceit,”³

The enemies of Islam use elegant words of deception to fool the Muslims. Allāh tells us to leave them and their deceit.

In this day and age, we are aware that the enemies of Islam will continue spreading doubts. However, it is sad to see the Muslims lending them an ear. Some of these people claimed to be well-learned and intellectual. They venerate the statements of the opponents and undermine the statements of Allāh (عَزَّوَجَلَّ), His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and early scholars of Islam.

² al-An’ām: 121

³ al-An’ām: 112



Allāh (عَزَّوَجَلَّ) Is The Protector

This religion is going to be protected and it does not need any single individual.

Allāh (عَزَّوَجَلَّ) placed the responsibility upon himself as He says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.”⁴

The promise of Allāh means more to us than any individual.

As the opponents of Islam do not have any authentic revelation. They aim to criticise the Muslims in an attempt to level the playing field. However, the Muslim does not succumb to their plan and is firm that they have a preserved book from Allāh.

As the poet said:

"اقتلوني ومالكا واقتلوا مالكا معي"

“Kill me and Mālik; and kill Mālik with me”

As they have gone down they attempt to take the Muslims down with them! However, this will never be successful.

⁴ al-Hijr: 9



Doubt One: The *Qirā'āt* Have Not Been Mass-Transmitted

This will be responded in five ways:

First Response: Consensus That Mass-Transmission Is Conditioned To Accept The Qur'an

Imām al-Nawawī (d.676AH) said:

"الْقُرْآنُ لَا يَثْبُتُ إِلَّا بِالتَّوَاتُرِ بِالإِجْمَاعِ"

"The Qur'an is not established – by consensus - except with mass-transmission"⁵

Imām Abū Sa'īd Ibn Lubb (d.782AH) said:

"قد اتفق علماء الاصول على ان القرآن يجب ان يكون متواتر"

"The Scholars of *Usūl* have unanimously agreed that it is obligatory for the Qur'an to be mass-transmitted"⁶

Imām Abū Sa'īd Ibn Lubb (d.782AH) also said:

"لم يثبت في القراءات قول بعدم التواتر والإجماع منصوب لإمام المتقدم عالم الشهير وإن ما أضاف الناس مذهب لبعض من مضى من الروافض والملاحدة لمقاصد فاسد قصدها كفرا وضلالة"

"There is no established statement about the *Qirā'āt* which states that it does not have to be mass-transmitted. The consensus [that it has to be mass-transmitted] is attributed to the early famous scholars. Rather, what some people attributed as a view was of those before from the *Rawāfid* and heretics with evil intents of disbelief and misguidance."⁷

Imām Ibn al-Nuwayrī (d.857AH) – the student of Ibn al-Jazarī – said when commenting on those who states that an authentic chain is only required:

"وهذا قول حادث مخالف لإجماع الفقهاء والمحدثين وغيرهم، كما ستراه إن شاء الله تعالى... فلا بد من حصول التواتر عند أئمة المذاهب الأربعة، ولم يخالف منهم أحد فيما علمت بعد الفحص الزائد، وصرح به جماعات لا يحصون: ابن عبد البر وابن عطية وابن تيمية والتونسي في تفسيره والنووي والسبكي والإسنوي والأذري والزرکشي

⁵ Sharh Sahīh Muslim 5/131

⁶ Fath al-Bāb wa Raf' al-Hijāb

⁷ Fath al-Bāb wa Raf' al-Hijāb



والدميرى والشيخ خليل وابن الحاجب وابن عرفة وغيرهم، رحمهم الله. وأما القراء فأجمعوا في أول الزمان على ذلك، وكذلك في آخره، ولم يخالف من المتأخرين إلا أبو محمد مكي، وتبعه بعض المتأخرين"

"This is a newly-invented statement which opposes the consensus of the jurists, the scholars of hadīth and other than them as you will see – if Allāh The Most High Wills...It is necessary for mass-transmission to exist for the Imām's of the four schools of thought, and no-one opposed them – in that which I know after extensive research. Many – that cannot be enumerated - have explicitly [stated the consensus] such as: Ibn 'Abdil-Barr, Ibn 'Atiyyah, Ibn Taymiyyah, al-Tuwaynisī in his *Tafsīr*, al-Nawawī, al-Subkī, al-Isnawī, al-Adhra'ī, al-Zarkashī, al-Dumayrī, Shaykh Khalīl, Ibn Hājib, Ibn 'Arafah and other than them, may Allāh have mercy upon them all. As for the *Qurrā* they unanimously agreed upon this in the early times and also did after, and no-one opposed them from the late-comers except Abū Muhammad Makkī and those who followed him from some of the late-comers."⁸

Ibn al-'Arabī (d.543AH) said:

"إِنَّ الْقُرْآنَ لَا يَثْبُتُ إِلَّا بِنَقْلِ التَّوَاتُرِ، بِخِلَافِ السُّنَّةِ فَإِنَّهَا تَثْبُتُ بِنَقْلِ الْآحَادِ. وَالْمَعْنَى فِيهِ أَنَّ الْقُرْآنَ مُعْجَزَةُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الشَّاهِدَةُ بِصِدْقِهِ، الدَّالَّةُ عَلَى نُبُوَّتِهِ، فَأَبْقَاهَا اللَّهُ عَلَى أُمَّتِهِ، وَتَوَلَّى حِفْظَهَا بِفَضْلِهِ، حَتَّى لَا يُزَادَ فِيهَا وَلَا يُنْقَصَ مِنْهَا. وَالْمُعْجَزَاتُ إِمَّا أَنْ تَكُونَ مُعَايِنَةً إِنْ كَانَتْ فِعْلًا، وَإِمَّا أَنْ تَثْبُتَ تَوَاتُرًا إِنْ كَانَتْ قَوْلًا، لِيَقَعَ الْعِلْمُ بِهَا، أَوْ تُنْقَلَ صُورَةُ الْفِعْلِ فِيهَا أَيْضًا نَقْلًا مُتَوَاتِرًا حَتَّى يَقَعَ الْعِلْمُ بِهَا، كَأَنَّ السَّمْعَ لَهَا قَدْ شَاهَدَهَا، حَتَّى تَثْبُتَ الرِّسَالَةُ عَلَى أَمْرِ مَقْطُوعٍ بِهِ"

"The Qur'ān is not established except through mass-transmission, it is different to the *Sunnah* which can be established by a *Āhād* transmission. The meaning behind this is that the Qur'ān is the miracle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which is a witness to his truthfulness, which guides to his prophethood.

Allāh has allowed it to remain for the *Ummah* and has promised to protect it by his grace, to the extent where it cannot be added to or subtracted from. That which is a miracle is either witnessed if it is an action, or it is established through mass-transmission if it is a statement, so one can have [certain] knowledge regarding it, or the miraculous action is spread through mass-transmission so [certain] knowledge can be established through it, as if the one hearing it witnessed it, so that the message is built upon that which is certain"⁹

⁸ Sharh Taybah al-Nashr 1/119-121

⁹ Ahkām al-Qur'ān





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

THE QURAN AND QIRA'AT ARE MASS-TRANSMITTED



TAUGHT BY USTADH ABDULRAHMAN HASSAN



المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER FOURTEEN

Response Two: The Qur'ān and *Qirā'āt* Are In
Reality Mass-Transmitted.....4



CHAPTER FOURTEEN

Response Two: The Qur'ān and *Qirā'āt* Are In Reality Mass-Transmitted

I have come across thirty-eight scholars who have affirmed that the Qur'ān and *Qirā'āt* Are In Reality Mass-Transmitted. However, ten will be mentioned here.

Ibn Taymiyyah (d.728AH) said:

"وَالْقُرْآنُ الَّذِي بَيْنَ لَوْحَيْ الْمُصْحَفِ مُتَوَاتِرٌ؛ فَإِنَّ هَذِهِ الْمَصَاحِفَ الْمَكْتُوبَةَ اتَّفَقَ عَلَيْهَا
الصَّحَابَةُ وَنَقَلُوهَا قُرْآنًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ مُتَوَاتِرَةٌ مِنْ عَهْدِ الصَّحَابَةِ
نَعْلَمُ عِلْمًا ضَرُورِيًّا أَنَّهَا مَا غَيَّرَتْ"

"The Qur'ān which is between the two covers of the *Mushaf* is Mass-Transmitted. For verily the Companion had consensus upon these *Masāhif* and they transmitted it as Qur'ān from the Prophet (صلى الله عليه وسلم). It is Mass-Transmitted from the time of the Companions [until today] and we know with necessary knowledge that it has not changed."¹

al-Zarkashī (d.794AH) said:

"قَالَ السُّرُوجِيُّ فِي بَابِ الصَّوْمِ مِنَ الْغَايَةِ: " الْقِرَاءَاتُ السَّبْعُ مُتَوَاتِرَةٌ عِنْدَ الْأَئِمَّةِ الْأَرْبَعَةِ،
وَجَمِيعِ أَهْلِ السُّنَّةِ خِلَافًا لِلْمُعْتَزَلَةِ... وَقَالَ فِي بَابِ الصَّلَاةِ:... الْأُمَّةُ مُجْمَعَةٌ مَا عَدَا
الْمُعْتَزَلَةَ عَلَى أَنَّ كُلَّ وَاحِدَةٍ مِنَ السَّبْعِ ثَبَّتَتْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
بِالتَّوَاتُرِ "

"al-Surūjī – in the chapter of fasting – said: The seven *qirā'āt* are Mass-Transmitted according to the four imams and all of the people of the Sunnah, in opposition to the *Mu'tazila*...and – in the chapter of prayer – he said: The *Ummah* are united upon – except for the *Mu'tazila* that each of the seven are established from the Messenger of Allāh (صلى الله عليه وسلم) through Mass-Transmission"²

al-Subkī (d.771AH) said:

"السبع لم يختلف في تواترها فذكرنا أولاً موضع الإجماع... قال: على أن القول بأن
القراءات الثلاث غير متواترة في غاية السقوط ولا يصح القول به عن يمين قوله"

"They did not differ regarding the Mass-Transmission of the seven, and we mentioned the places of consensus. It is said regarding the statement that the remaining three *qirā'āt* are not mass-

¹ Majmū al-Fatāwā 12/569

² Bahr al-Muhīt 2/210and Tashnīf al-Masāmi'



transmitted – that this is not given any consideration and it is not correct for anyone whose statement is considered to say this”³

al-Irāqī (d.826AH) said:

"القراءات السبع متواترة بإجماع من يعتد به، بشرط صحة إسنادها إلى أولئك القراء"

"The Seven *qirā'āt* are mass-transmission by consensus of those who are relied upon, with the condition that they have an authentic chain to these reciters"⁴

Ibn Amīr Hāji (d.879AH) said:

"جَمِيعَ الْقُرْآنِ مُتَوَاتِرٌ إِجْمَاعٌ"

"The entire Qur'ān is mass-transmitted by consensus"⁵

al-Suyūṭī (d.911AH) said:

"والقراءات السبعية المعروفة للقراء السبعة: أبي عمرو، ونافع، وابن كثير، وابن عامر، وعاصم، وحمزة، والكسائي، متواترة بإجماع من يعتد به. أي نقلها عن النبي جمع يمتنع عادة تواطؤهم على الكذب لمثلهم"

"The seven *qirā'āt* which are known today; Abū 'Amr, Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āsim, Hamza and al-Kisā'i are all mass-transmitted by consensus of those who are given weight. A large number narrated it from the Prophet who cannot agree upon lying from a group like them."⁶

Ibn Rushd (d.520AH) said:

"والقرآن إنما يؤخذ بالنقل المقطوع به، وهو النقل الذي تنقله الكافة عن الكافة"

"The Qur'ān is taken by that which is unanimously agreed upon; and this is the transmission which is from a large amount to a large amount"⁷

³ Man' al-Mawānī'

⁴ al-Ghayth al-Hāmi' p.108

⁵ al-Taqrīr wal-Tahbīr 2/218

⁶ Sharh Kawākib al-Sātī'

⁷ al-Bayān wal-Tahsīl 9/374



Ibn al-Jazarī (d.833AH) said:

"وكيف يكون ما أجمع عليه القراء أما عن أمم غير متواتر؟"

"How can that which has been agreed upon by the *Qurra* generation after generation not be mass-transmitted?"⁸

Abū Hayyān (d.745AH) said:

"جميع القراءات السبع متواترة فعلى كل قراءة منها جمع لا يمكن تواطؤهم على الكذب"

"All of the seven *Qirā'āt* are mass-transmitted for verily every recitation had a large group [of transmitters] who could not have agreed upon a lie."⁹

Abū al-'Abbās al-Wansharīsī (d.914AH) said:

"الملحدة الذين ادعوا إنقطاع تواتر القرآن على عهد الصحابة الذين جمعوه...إنما قصدوا بتلك النحلة إزاحة القرآن عن أن يكون حجة، وأرادوا أن يكون فيه مدخل للشك والظنة"

"The disbelievers who claim that the mass-transmission of the Qur'ān terminated at the time of the Companions who gathered it...they intended by this to remove the ability of the Qur'ān to be a proof, and they intended for there to be an entrance of doubt and speculation"¹⁰

The statements of these ten imām's is sufficient for the Muslim.

⁸ Munjid al-Muqri'in p.74

⁹ Sharh al-Tashīl

¹⁰ al-Mi'yār al-Mu'rab 12/95





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

EVALUATION OF THE EVIDENCES AND ARGUMENTS ON THE CONCEPT OF MUTAWATIR



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER FIFTEEN

Response Three: The Later Scholars Who Distinguished Between The Mass-Transmission of the Qur'ān and The <i>Qirā'āt</i>	4
An Authentic Chain Is Not Sufficient	4
Statements of The Proponents of This View	5
Some of The Late-Comers Who Opposed The Consensus Are Distinguishing Between The Qur'ān and <i>Qirā'āt</i>	6
Naql al-Haraqah of Warsh	8
The Response of The Scholars To Abū Shāmah al-Maqdisī	9



CHAPTER FIFTEEN

Response Three: The Later Scholars Who Distinguished Between The Mass-Transmission of the Qur'ān and The *Qirā'āt*

There are great Scholars who stated that the Qur'ān was mass-transmitted, but the *Qirā'āt* are not necessarily mass-transmitted.

This group of Scholars opposed the consensus which we cited. This was enough for a response. However, we will still provide a detailed response.

A sign of a strong student of knowledge is that they ground themselves in what is for them and then they study what is against them.

Wakī' رَضِيَ اللهُ عَنْهُ (d.197AH) said:

"أهل العلم يكتبون ما لهم وما عليهم، وأهل الأهواء لا يكتبون إلا ما لهم"

"The people of knowledge write what is for them and against them, and [as for] the people of desires they write only what is for them."¹

There are two points that one needs to understand:

An Authentic Chain Is Not Sufficient

Those great scholars who have said that the Qur'ān was mass-transmitted but not necessarily the *Qirā'āt*. They are not arguing that it is enough for the *Qirā'āt* to have an authentic chain in accordance with the *Masāhif* of 'Uthmān and the Arabic language. Rather, they are also conditioning that it has to be a *Qirā'āt* which is famous, prevalent and the *Ummah* have unanimously agreed upon this *Qirā'āt*.

Therefore, they are conditioning three matters:

1. Authentic chain
2. Famous and prevalent
3. The *Ummah* have unanimously agreed upon

¹ Sunan al-Dāraqutnī 1/43 number 39



Statements of The Proponents of This View

Ibn al-Jazarī (d.833AH) – when explaining that the chain has to be authentic - said:

"وَصَحَّ سَنَدُهَا، فَإِنَّا نَعْنِي بِهِ أَنْ يَرْوِيَ تِلْكَ الْقِرَاءَةَ الْعَدْلُ الضَّابِطُ عَنْ مِثْلِهِ كَذَا حَتَّى تَنْتَهِيَ، وَتَكُونَ مَعَ ذَلِكَ مَشْهُورَةً عِنْدَ أَيْمَّةِ هَذَا الشَّانِ الضَّابِطِينَ لَهُ غَيْرَ مَعْدُودَةٍ عِنْدَهُمْ مِنْ الْغَلَطِ أَوْ مِمَّا شَدَّ بِهَا بَعْضُهُمْ"

"and its chain is authentic, what we mean is that this *Qirā'ah* is narrated by one who is just and precise from someone like him until it terminates [i.e. to the Prophet (صلى الله عليه وسلم)], and with this it becomes famous to the precise Scholars of this field who do not consider this *Qirā'ah* to be a mistake or that which some have become alone in."²

From this we understand that Ibn al-Jazarī is conditioning an authentic chain and prevalence.

Ibn al-Jazarī (d.833AH) also said:

"وأما العشر فأجمع الناس على تلقيها بالقبول لا ينازع في ذلك إلا جاهل"

"As for the ten, then the people have unanimously agreed upon its acceptance and there is no-one who would differ with this except an ignoramus."³

When we understand these two statements of Ibn al-Jazarī in light of each other, we can conclude that Ibn al-Jazarī conditions that the *Qirā'ah* is famous and the *Ummah* have unanimously agreed upon it.

² al-Nashr 1/13

³ Munjid al-Muqr'in p.25



Some of The Late-Comers Who Opposed The Consensus Are Distinguishing Between The Qur'ān and *Qirā'āt*

It is important that one comprehends that these scholars are not claiming that the Qur'ān is not mass-transmitted. Rather, they are claiming that some of the *Qirā'āt* are not mass-transmitted, and it is not a condition that they have to be mass-transmitted.

One of the proponents of this view is Abū Shāmah al-Maqdisī (رَحْمَةُ اللَّهِ عَلَيْهِ).

Abū Shāmah al-Maqdisī (رَحْمَةُ اللَّهِ عَلَيْهِ) said:

"القرآن كلام الله منقول نقل التواتر عن رسول الله -صلى الله عليه وسلم، الذي أنزل عليه، لم يزل في كل حين وجيل ينقله خلق لا يحصى"

"The Qur'ān is the speech of Allāh which has been mass-transmitted from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to whom it was revealed to, and in every time and generation there were an innumerable people who transmitted it."⁴

Abū Shāmah al-Maqdisī (رَحْمَةُ اللَّهِ عَلَيْهِ) – in '*al-Murshid al-Wajiz*' said regarding the *Qirā'āt*:

"فالحاصل إنا لسنا ممن يلتزم التواتر... بل القراءات كلها منقسمة إلى متواتر وغير متواتر... وغاية ما يبديه مدعي تواتر المشهور منها كإدغام أبي عمرو ونقل الحركة لورش وصلة ميم الجمع وهاء الكناية لابن كثير أنه متواتر عن ذلك الإمام الذي نسبت تلك القراءة إليه بعد أن يجهد نفسه في استواء الطرفين والواسطة إلا أنه بقي عليه التواتر من ذلك الإمام إلى النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ في كل فرد فرد من ذلك... فإنها من ثم لم تنقل إلا آحادًا، إلا اليسير منها... فليس الأقرب في ضبط هذا الفصل إلا ما ذكرناه مرارًا من أن كل قراءة اشتهرت بعد صحة إسنادها وموافقتها خط المصحف ولم تنكر من جهة العربية فهي القراءة المعتمد عليها، وما عدا ذلك فهو داخل في حيز الشاذ والضعيف"

"In conclusion, we are not from those who condition mass-transmission...rather all of the *Qirā'āt* are categorised into that which is mass-transmitted and that which is not mass-transmitted...the most that is proposed by those who claim mass-transmission is that the; *idghām* of Abī 'Amr, *Naql al-Harakah* of Warsh, the *Wasl mīm al-Jam'* and *hā al-Kināyah* of Ibn Kathīr are mass-transmitted from the Imām that this *Qirā'ah* is attributed to. After the struggle of those who claim mass-transmission they are only able to reach mass-transmission to the reciter himself, and not to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in each individual issue from it [i.e. the *Qirā'āt*]. Then from there [i.e. the Imām] it was not transmitted except by a few, and there are only a few exception to this...That which is precise to say in this matter is that every *Qirā'ah* which has become famous after the authenticity of its chain and its congruence with the consonantal text of the *Mushaf* and it is not in opposition to the Arabic

⁴ Ibrāz al-Ma'āni p.3



language then it is a *Qirā'ah* which is relied upon, and what is other than this is that which entered in that which is isolated and weak.”⁵

We can understand the following from the statements of Abū Shāmah al-Maqdisī:

1. He distinguishes between the Qur’ān being mass-transmitted and the *Qirā’āt* being mass-transmitted and divided the *Qirā’āt* into that which is mass-transmitted and that which is not mass-transmitted.
2. He also does not believe it is enough for there to be an authentic chain. Rather, he conditions the following for acceptance of a *Qirā’ah*.
 - i. Authentic chain
 - ii. Famous and Prevalence
 - iii. In congruence with the *Mushaf* and the Arabic language

⁵ al-Murshid al-Wajīz 1/178



Naql al-Haraqah of Warsh

One of the examples that Abū Shāmah al-Maqdisī gave whilst discussing whether the *Qirā'at* was mass-transmitted or not is Naql al-Harakah which is the transferring of the Hamza's harakah to the sākin before it.

Allāh (عَزَّوَجَلَّ) said⁶:

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

According to Abū Shāmah al-Maqdisī, this recitation is mass-transmitted.

When we analyse the word: الْإِنْسَانُ, we notice that the sign on the *lām* is a *sukūn*. After the *lām* there is a *Hamza* has a *harakah* which is a *kasrah*. In this situation, the *Qirā'ah* of Warsh will transfer the *harakah* of the *Hamza* to the *sākin* letter before it (in this situation the *lām*) and drop the *Hamza*. This process is called *Naql al-Harakah*.

According to Warsh it would be recited in the following way:

﴿وَخُلِقَ النَّسَانُ ضَعِيفًا﴾

According to Abū Shāmah al-Maqdisī this recitation is not mass-transmitted, and this is because it was not mass-transmitted to him as an individual.

Another example of *Naql al-Harakah* is the following:

Allāh (عَزَّوَجَلَّ) said⁷:

﴿بَطَانُهَا مِنْ إِسْتَبْرَقٍ﴾

According to Abū Shāmah al-Maqdisī, this recitation is mass-transmitted.

When we analyse the word: مِنْ إِسْتَبْرَقٍ, we notice that the sign on the *nūn* is a *sukūn*. After the *nūn* there is a *Hamza* which has a *kasrah* as its *harakah*. In this situation, the *Qirā'ah* of Warsh will transfer the *harakah* of the *Hamza* to the *sākin* letter before it (in this situation the *nūn*) and drop the *Hamza*.

According to Warsh it would be recited in the following way:

﴿بَطَانُهَا مِنْ سْتَبْرَقٍ﴾

According to Abū Shāmah al-Maqdisī this recitation is not mass-transmitted, and this is because it was not mass-transmitted to him as an individual.

⁶ al-Nisā: 28

⁷ al-Rahmān: 54



The Response of The Scholars To Abū Shāmah al-Maqdisī

Great Scholars have responded, refuted and critiqued this view of Abū Shāmah al-Maqdisī. In total – I have come across eleven scholars who have refuted this. However, I am going to transmit the statement of five of these Scholars.

One - Ibn al-Jazarī (d.833AH) said:

"أوقفت عليه شيخنا شمس الدين محمد بن أحمد الخطيب فقال لي: معذور أبو شامة حسب أن القراءات كالحديث مخرجها كمخرجه إذا كان مدارها على واحد كانت أحادية وخفي عليه أنها نسبت إلى ذلك الإمام اصطلاحاً وإلا فكل أهل بلدة كانوا يقرؤونها أخذوها أمماً عن أمم ولو انفرد واحد بقراءة دون أهل بلده لم يوافقوه على ذلك أحد بل كانوا يجتنبونها ويأمرون باجتنابها"

"I presented this [statement of Abū Shāmah al-Maqdisī] to my teacher Shams al-Dīn Muhammad Ibn Ahmad al-Khatīb. He said to me: Abū Shāmah is excused because he thought that the *Qirā'āt* are like the hadīth; the source [of the *Qirā'āt*] is the same as the source [of the hadīth⁸]. If [the *Qirā'ah*] revolves around one person he considered it *Āhād*, and he did not realise that it was attributed to this Imām only as a terminology, but rather everyone in his city was reciting [in this form] taken from a large group who took from a large group. If one person became singular in a *Qirā'ah* without the remaining people of their city, they would not have agreed with this individual, rather they would boycott this person and order for his boycotting"⁹

We understand from this is that just because a *Qirā'ah* is attributed to one of the Imām's it does not mean that they were the only one to read it in that way.

Ibn 'Asākir – in his monumental work '*Tārikh Dimashq*' – said with an authentic chain that Ibn Mishkam said:

"قال لي أبو الدرداء اعدد من يقرأ عندنا يعني في مجلسنا هذا قال قال أبو عبيد الله فعددت ألفاً وستمائة ونيفا فكانوا يقرؤون ويتسابقون... وكان أبو الدرداء قائماً يستفتونه في حروف القرآن يعني المقرئين... وكان أبو الدرداء يبتدىء في كل غداة إذا انفتل من الصلاة فيقرأ جزءاً من القرآن وأصحابه محدقون به يسمعون ألفاظه... وكان ابن عامر مقدماً فيهم"

"Abū al-Dardā said to me: Count to me who is reciting to us meaning in this sitting. Abū 'Ubayd-Allāh said: I counted one thousand six-hundred and something. They would recite and compete with one

⁸ The Scholars of Hadīth when discussing the source of a hadīth if they only find one companion who narrated this hadīth they would say that it is *Āhād*. For example: (Verily, actions are only by that which is intended). This hadīth was narrated by 'Umar (رضي الله عنه) on the pulpit of Friday – and we are aware of how many people would be present – however, only one person's narration has reached us from 'Umar and that is alqamah.

⁹ Munjid al-Muqr'in p.79



another...and Abū al-Dardā would stand to correct the reciters in their recitation of the letters of the Qur'ān...Verily, Abū al-Dardā would start every day after the prayer by reciting a portion from the Qur'ān and his students would surround him and listen to the wording attentively...verily, Ibn 'Āmir was the most astute from amongst them”

This was the reason why al-Nakha'ī disliked attributing a recitation to a certain individual.

It is narrated from al-Nakha'ī¹⁰ (d.96AH) – with an authentic chain:

"حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: كَرِهَ أَنْ يَقُولَ: قِرَاءَةُ فُلَانٍ"

“I heard from Wakī, from Sufyān, from Mansūr, from Ibrāhīm: That he disliked for it to be said: the recitation of so-and-so.”¹¹

Ibn al-Jazarī (رَحِمَهُ اللهُ) said:

"كره من كره من السلف أن تنسب القراءة إلى أحد، روى ابن أبي داود عن إبراهيم النخعي قال: كانوا يكرهون سند فلان وقراءة فلان. قلت: وذلك خوفا مما توهمه أبو شامة من أن القراءة إذا نسبت إلى شخص تكون آحادية..."

“There were those from the Salaf who disliked attributing recitations to certain individuals. Ibn Abī Dāwūd narrated from Ibrāhīm al-Nakha'ī that he said: They would dislike [for one to say] the chain of so-and-so and the recitation of so-and-so. I say: This was out of fear of that by which Abū Shāmah became confused regarding that if the recitation is attributed to a particular individual it means it is *Āhād* [few in number]...”¹²

¹⁰ It is narrated in the 'ilal of al-Tirmidhī that Imām al-Bukhārī: I do not know of Sufyān al-Thawrī performing *tadlīs* from Habīb Ibn Abī Thābit, Salamah Ibn Kuhayl or Mansūr.

¹¹ Musannaf Ibn Abī Shaybah

¹² Munjid al-Muqri'in p.79



Two - Burhān al-Dīn Ibrāhīm Ibn ‘Umar al-Ja’barī (رَحْمَةُ اللَّهِ) said:

"ولقد كان نقلة وجوه القراءات خلقا يعسر حصره: كشيبة بن نصاح، وابن جندب، وابن هرمز، وابن محيصن، والأعمش، والحسن البصري، وعاصم الجحدري وأمثالهم، فلما طالت المدّة وقصرت الهمم اقتصر على بعضهم، وكانوا هؤلاء إما لتصديهم للاشتغال..."

"Those who have transmitted these forms of *Qirā'āt* are an innumerable number of people like; Shaybah Ibn Nisāh, Ibn Jundub, Ibn Hurmuz, Ibn Muhaysin, al-A'mash, al-Hasan al-Basrī, 'Āsim al-Jahdarī, and their likes. When a lot of time passed and the people's ambitions decreased it was summarised to a some of them, and they were chosen because of them being busy [with regards to teaching this]..."¹³

Ibn al-Jazarī (رَحْمَةُ اللَّهِ) said – regarding this statement of al-Ja’barī:

"هذا كلام صحيح لا مرية فيه"

"This speech is correct and there is no doubt in this"¹⁴

Three – Salāh al-Dīn Khalīl al-Kaykaldī al-Alā'ī (رَحْمَةُ اللَّهِ) said:

"يوهم أن القراءات السبع ليست متواترة كلها وأن أعلاها ما اجتمع فيه صحة السند وموافقة خط المصحف الإمام والفصيح من لغة العرب وأنه يكفي فيها الاستفاضة وليس الأمر كما ذكر هؤلاء، والشبهة دخلت عليهم من انحصار أسانيدنا في رجال معروفين وظنوها كإخبار الآحاد... هذا موضع ينبغي التنبيه له"

"[This statement of Abū Shāmāh] gives the impression that the seven *Qirā'āt* are not all mass-transmitted and that the highest that can be said regarding them is that which combines between; an authentic chain, in congruence with the consonantal text and the Arabic language, and it suffices for it to become famous and wide-spread. The affair is not as these people have mentioned, and the doubt entered into them due to the mentioning of particular well-known individuals in the chain and they assumed this to be *Āhād*...this is an affair which has to be pointed out, and do not be deceived by the statements of some of the *Qurrā'*"¹⁵

¹³ Khulāsah al-Abhāth

¹⁴ Munjid al-Muqri'īn p.65

¹⁵ al-Majmū al-Mudhab



Four – al-Zamlakānī (d.727AH) said:

"انحصار الأسانيد في طائفة لا يمنع مجيء القرآن عن غيرهم فلقد كان يتلقاه أهل كل بلد يقرؤه منهم الجم الغفير عن مثلهم وكذلك دائما والتواتر حاصل لهم...وهذه الأخبار الواردة في حجة الوداع ونحوها أجلي ولم تزل حجة الوداع منقولة عن يحصل بهم التواتر عن مثلهم في كل عصر فهذه كذلك"

"Restricting the chain to a particular group does not prevent that the Qur'ān was transmitted from other than them. For verily, in every land a large group recited in this way from another large group of people and this is mass-transmission is achieved...and these narrations that have been transmitted regarding the final *Hajj* and similar to it, for it was heard by many people but there are few who chose to narrate it, and do not be deceived by the speech of the *Qurrā* regarding this"

Five – Ibn 'Amīr al-Hājī (d.879AH) said:

"جَمِيعَ الْقُرْآنِ مُتَوَاتِرٌ إِجْمَاعًا... (قَالُوا) أَيُّ الْقَائِلُونَ بِالِاشْتِهَارِ (الْمَنْسُوبِ إِلَيْهِمْ) هَذِهِ الْقِرَاءَاتُ (أَحَادٌ) لِأَنَّهُمْ سَبْعَةٌ نَفَرٌ وَالتَّوَاتُرُ لَا يَحْصُلُ بِهَذَا الْعَدَدِ فِيمَا اتَّفَقُوا عَلَيْهِ فَضِلًّا عَمَّا اخْتَلَفُوا فِيهِ. (أُجِيبَ: بِأَنَّ نِسْبَتَهَا) أَيُّ الْقِرَاءَاتِ السَّبْعِ إِلَيْهِمْ (لِاخْتِصَاصِهِمْ بِالتَّصَدِّي) لِلِاشْتِغَالِ وَالِاشْغَالِ بِهَا وَاشْتِهَارِهِمْ بِذَلِكَ (لَا لِأَنَّهُمْ النَّقْلَةَ) خَاصَّةً بِمَعْنَى أَنَّ رَوَايَتَهُمْ مَقْصُورَةٌ عَلَيْهِمْ (بَلْ عَدَدُ التَّوَاتُرِ) مَوْجُودٌ (مَعَهُمْ) فِي كُلِّ طَبَقَةٍ إِلَى أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"

"All of the Qur'ān is mass-transmitted by consensus. Those who state that it is enough for a recitation to be famous, state that these recitations are *Āhād* because they are seven people, and mass-transmission cannot be achieved with this number if they agree let alone if they disagree. It is said in response: that the attribution to these seven reciters is due to them being specific in spreading it, busying themselves with it and becoming famous for it, not because they were the only ones to transmit it, rather the number reaches mass-transmission with them in every generation up to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)"¹⁶

The remaining scholars are:

Six – Abū Zur'ah al-'Irāqī

Seven – al-Zarkashī

Eight – Zakariyyah al-Ansārī

Nine – Ahmad Ibn 'Abd al-Rahmān Hulūlū

Ten – Shihāb al-Dīn Ahmad al-Bannā

Eleven – 'Abd al-'Alī Nidhām al-Dīn al-Ansārī

¹⁶ al-Taqrīr wal-Tahbīr 2/218





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

ARE THERE TWO CATEGORIES WITHIN THE QIRA'AT



TAUGHT BY USTADH ABDULRAHMAN HASSAN



المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER SIXTEEN

Response Four: The <i>Qirā'at</i> May Be Mass- Transmitted To A Large Group of People and Not To Another	4
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CHAPTER SIXTEEN

Response Four: The *Qirā'āt* May Be Mass-Transmitted To A Large Group of People and Not To Another

The Scholars have stated that the *Qirā'āt* may be mass-transmitted to a large group of people and not to other people.

For example; many people did not know about the SARS flu, until the recent COVID-19 outbreak. However, the news regarding SARS reached the level of mass-transmission. Although, some people did not hear about it. Therefore, it is said that it is mass-transmitted. However, it may not be mass-transmitted in every land and every place. This is an important distinction that one must need to know.

The following statements of the Scholars attest to this importance principle:

‘Alī Ibn Muhammad al-Sakhāwī (d.643AH) said:

"وقال محمد بن صالح: سمعت رجلا يقول لأبي عمرو: وكيف تقرأ لا يُعَدُّبُ عَذَابَهُ أَحَدٌ* وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ؟ قال: لا يُعَدُّبُ عَذَابَهُ أَحَدٌ، فقال له الرجل: كيف، وقد جاء عن النبي صلى الله عليه وسلم لا يُعَدُّبُ عَذَابَهُ أَحَدٌ فقال له أبو عمرو: لو سمعت الرجل الذي قال: سمعت النبي صلى الله عليه وسلم ما أخذته عنه وتدرى لم ذاك؟ لأني أتهم الواحد الشاذ إذا كان على خلاف ما جاءت به العامة وقراءة الفتح ثابتة- أيضا- بالتواتر، وقد يتواتر الخبر عند قوم دون قوم وإنما أنكرها أبو عمرو: لأنها لم تبلغه على وجه التواتر"

“Muhammad Ibn Sālih said: I heard a man say to Abī ‘Amr: How do you read: (وَلَا يُعَدُّبُ عَذَابَهُ أَحَدٌ* وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ)? He said: (لا يُعَدُّبُ عَذَابَهُ أَحَدٌ). The man said: how, when it has come from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as: (لا يُعَدُّبُ عَذَابَهُ أَحَدٌ). Abī ‘Amr said to him: If I heard a man say that he heard this from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) I would not take it from him. Do you know why? Because it could come to one person that which is odd when it is in opposition to that which has come to the mass. Reciting it with a *Fathah* is also established with mass transmission, and a news can be mass-transmitted to a people over a people. Abī ‘Amr rejected this because it did not reach him in mass-transmission.”¹

Ibn al-Jazarī (d.833AH) – regarding this statement - said:

"صدق لانها قراءة الكسائي"

“He is correct because this is the recitation of al-Kisā’ī”

¹ Jamāl al-Qurrā 2/570



From these statements it is understood that the *Qirā'at* may be mass-transmitted to a particular people in a specific land, however, it may not be mass-transmitted to another people.

al-Dhahabī (d.748AH) said:

"يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ زَيْدِ الْحَضْرَمِيِّ... مُقْرِي الْبَصْرَةِ... أَحَدُ الْعَشْرَةِ. وُلِدَ: بَعْدَ الثَّلَاثِينَ وَمِائَةٍ... وَكَانَ يُقْرِي النَّاسَ عَلَانِيَةً بِحَرْفِهِ بِالْبَصْرَةِ، فِي أَيَّامِ ابْنِ عُيَيْنَةَ، وَابْنِ الْمُبَارَكِ، وَيَحْيَى الْقَطَّانِ، وَابْنَ مَهْدِيٍّ... وَالشَّافِعِيِّ، وَيَزِيدَ بْنَ هَارُونَ، وَعَدَدٍ كَثِيرٍ مِنْ أَيْمَةِ الدِّينِ فَمَا بَلَّغْنَا بَعْدَ الْفَحْصِ وَالتَّنْقِيهِ أَنْ أَحَدًا مِنَ الْقُرَّاءِ، وَلَا الْفُقَهَاءِ، وَلَا الصُّلَحَاءِ، وَلَا النُّحَاةِ، وَلَا الْخُلَفَاءِ كَالرَّشِيدِ، وَالْأَمِينِ، وَالْمَأْمُونِ أَنْكَرُوا قِرَاءَتَهُ، وَلَا مَنَعُوهُ مِنْهَا أَصْلًا، وَلَوْ أَنْكَرَ أَحَدٌ عَلَيْهِ، لَنُقِلَ، وَلَا شُتِهَر، بَلْ مَدَحَهَا غَيْرُ وَاحِدٍ، وَأَقْرَأَ بِهَا أَصْحَابُهُ بِالْعِرَاقِ، وَاسْتَمَرَ إِمَامُ جَامِعِ الْبَصْرَةِ بِقِرَاءَتِهَا فِي الْمِحْرَابِ سِنِينَ مُتَطَاوِلَةً، فَمَا أَنْكَرَ عَلَيْهِ مُسْلِمٌ، بَلْ تَلَقَّاهَا النَّاسُ بِالْقَبُولِ... حَتَّى نَشَأَ طَائِفَةٌ مُتَأَخَّرُونَ لَمْ يَأْلُفُوهَا، وَلَا عَرَفُوهَا، فَأَنْكَرُوهَا - وَمَنْ جَهَلَ شَيْئًا، عَادَاهُ - قَالُوا: لَمْ تَتَّصِلْ بِنَا مُتَوَاتِرَةً قُلْنَا: اتَّصَلَتْ بِخَلْقٍ كَثِيرٍ مُتَوَاتِرَةً، وَلَيْسَ مِنْ شَرْطِ التَّوَاتُرِ أَنْ يَصِلَ إِلَى الْأُمَّةِ، فَعِنْدَ الْقُرَّاءِ أَشْيَاءٌ مُتَوَاتِرَةٌ دُونَ غَيْرِهِمْ، وَعِنْدَ الْفُقَهَاءِ مَسَائِلُ مُتَوَاتِرَةٌ عَنْ أَيْمَتِهِمْ لَا يَدْرِيهَا الْقُرَّاءُ، وَعِنْدَ الْمُحَدِّثِينَ أَحَادِيثُ مُتَوَاتِرَةٌ قَدْ لَا يَكُونُ سَمِعَهَا الْفُقَهَاءُ، أَوْ أَفَادَتْهُمْ ظَنًّا فَقَطْ، وَعِنْدَ النُّحَاةِ مَسَائِلُ قَطْعِيَّةٌ، وَكَذَلِكَ اللُّغَوِيُّونَ، وَلَيْسَ مَنْ جَهَلَ عِلْمًا حُجَّةً عَلَى مَنْ عِلْمُهُ، وَإِنَّمَا يُقَالُ لِلْجَاهِلِ: تَعَلَّمْ، وَسَلْ أَهْلَ الْعِلْمِ إِنْ كُنْتَ لَا تَعَلَّمُ.

"Ya'qub Ibn Ishaq al-Hadrami...the reciter of Basrah...one of the ten [reciters]. He was born after the year 130...and he would recite to the people in public in Basrah, in the time of Ibn 'Uyaynah, Ibn al-Mubarak, Yahya al-Qattan, Ibn Mahdi, al-Shafi'i, Yazid Ibn Harun, and a large number of the leaders of the religion, and we have not seen - after deep research - that any one of the reciters, jurists, righteous, grammarians, leaders like Rashid, Amin and Ma'mun who rejected their Qira'at or prevented them from it to start with. If anyone of them rejected it, [their rejection] would have been transmitted and become famous. However, more than one praised him, and his students In 'Iraq recited with it. The Imam of Basrah would recite in this recitation for a long time. No Muslim rejected this. Rather the people took it with acceptance...until a group from the late-comers - who did not know the science - rejected it. And whoever is ignorant of a matter hates it. They said: It did not reach us as Mutawaatir. We say: It reached a large amount of people as Mutawaatir, and it is not from the condition of Tawaatur that it reaches all the Ummah. Verily, there is with the Qurra matter which are Mutawaatir to them and not to others, there are matters which are Mutawaatir to the jurists and not to the Qurra, with the Scholars of Hadeeth there are narrations which are Mutawaatir to them and the jurists may not have heard them, or it benefits them only speculation. The grammarians have matters which are certain, and likewise the linguists. The one who is ignorant is not a proof upon the one who has knowledge. Rather, it is said to the ignorant: learn and ask the people of knowledge if you do not know."



al-Subkī (d.771AH) said:

"ورب متواتر عند قوم دون آخرين، وفي وقت دون آخر"

"and it may be mass-transmitted to a certain people over another, and in a certain time over another."²

Abū al-Hasan al-Nūrī al-Safāqūsī (d.1118) said:

"ولا يقدح في ثبوت التواتر اختلاف القراءة فقد تتواتر القراءة عند قوم دون قوم فكل من القراء إنما لم يقرأ بقراءة غيره لأنها لم تبلغه على وجه التواتر ولذلك لم يجب أحد منهم على غيره قراءته"

"The establishment of mass-transmission is not pierced by the difference of the reciters. As the *Qirā'āt* can be mass-transmitted to a certain people over another. The reciters did not recite in the way of the others [reciters] because it did not reach them in the form of mass-transmission. Therefore, they did not recite in the recitation of others."³

al-Suyūtī (d.911AH) said:

"فَرَبُّ مُتَوَاتِرٍ عِنْدَ قَوْمٍ دُونَ آخَرِينَ وَفِي وَقْتٍ دُونَ آخَرَ"

"and it may be mass-transmitted to a certain people over another, and in a certain time over another"⁴

Imām Abū Saʿīd Ibn Lubb (d.782AH) said:

"أن تواتر القراءات السبع إنما هو خصوص في القراء والأقطار، وليس تواتر عموم"

"The mass-transmission of the Seven *Qirā'āt* is specific to the *Qurrā* and [specific to different] lands, and it is not a global mass-transmission."⁵

Ibn al-Jazarī (d.833AH) said:

"...فإن التواتر قد يكون عند قوم دون قوم، ولم اطلع على بلاد الهند، وأقصى المشرق وغيره فيحتمل أنها تكون عندهم متواترة إذ لم يصلنا خبرهم"

² Raf' al-Hājib

³ Ghayth al-Naf'

⁴ Itqān fī 'Ulūm al-Qur'ān

⁵ Fath al-Bāb wa Raf' al-Hijāb



“Mass-transmission can be to a people over another people, and I have not researched regarding the land of India, the outskirts of the east and other than this. There is a possibility that to them there is a mass-transmission which has not reached us.”





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

**THE ULTIMATE PROOF OF
THE MASS-TRANSMISSION
OF THE VARIANT
READINGS OF THE QURAN**



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER SEVENTEEN

Response Five: The Ultimate Proof For The Mass-Transmission of The Ten <i>Qirā'āt</i>	4
First Stage	4
Summary of Stage One	6
Second Stage	7
Summary of Stage Two and Important Questions ..	8
Third Stage.....	9
Example One: 'Āsim	11
Example Two: Nāfi'	12



CHAPTER SEVENTEEN

Response Five: The Ultimate Proof For The Mass-Transmission of The Ten *Qirā'āt*

First Stage

The Qur'an has been transmitted from the Prophet (ﷺ) to his Companions through mass-transmission.

Ibn 'Abbās (رضي الله عنه) narrated:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، وَمَعَهُ عَشْرَةُ آلَافٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ..."

"The Prophet (ﷺ) left Medina (for Makkah) in the company of ten-thousand in Ramadan, and that was eight and a half years after his migration to Madinah. He and the Muslims who were with him, proceeded on their way to Makkah."¹

The Prophet (ﷺ) had ten thousand people with him when he was going for the conquest of Makkah. Following the conquest of Makkah, the numbers increased, as Allāh (تبارك وتعالى) said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا﴾

"When Allah's 'ultimate' help comes and the victory 'over Mecca is achieved', and you 'O Prophet' see the people embracing Allah's Way in crowds, then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance."²

Ka'b Ibn Mālik (رضي الله عنه) said – regarding the expedition of Tabūk:

"وَعَزَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاسٍ كَثِيرٍ يَزِيدُونَ عَلَى عَشْرَةِ آلَافٍ وَلَا يَجْمَعُهُمْ دِيْوَانٌ حَافِظٌ"

"That Allah's Messenger (ﷺ) set out on an expedition with a large number of persons more than ten thousand and this could not be recorded in a census register"³

¹ Sahīh al-Bukhārī 4276

² al-Nasr: 1-3

³ Sahīh Muslim 2769



Ibn Hajar (رَحْمَةُ اللَّهِ) said:

"فجمعت كتابا كبيرا في ذلك ميزت فيه الصحابة من غيرهم، ومع ذلك فلم يحصل لنا [من ذلك] جميعا الوقوف على العشر من أسامي الصحابة بالنسبة إلى ما جاء عن أبي زرعة الرّازي، قال: توفي النبي صلى الله عليه وسلم ومن رآه وسمع منه زيادة على مائة ألف إنسان من رجل وامرأة، كلهم قد روى عنه سماعا أو رؤية. قال ابن فتحون في ذيل «الاستيعاب» - بعد أن ذكر ذلك: أجاب أبو زرعة بهذا سؤال من سأله عن الرواة خاصة، فكيف بغيرهم؟"

"I have authored a large book regarding this wherein I distinguish between the companions and other than them. However, I have still not stood over except one tenth of the names of the companions in comparison to what has come from Abī Zur'ah al-Rāzī who said: The Prophet (صلى الله عليه وسلم) died and those who saw and heard from him were more than one hundred thousand people including men and women, all of them narrated from him; either in hearing of seeing. Ibn Fathūn said in 'Dhayl al-Istī'āb' after mentioning this statement: Abū Zur'ah was responding to a question regarding the narrators specifically, so what about other than them?"⁴

Ibn Hajar (رَحْمَةُ اللَّهِ) also said:

"قلت: وقرأت بخط الحافظ الذهبي من ظهر كتابه «التجريد»... أن جميع من [في «أسد الغابة» سبعة آلاف] وخمسمائة [وأربعة وخمسون نفسا] ومما يؤيد قول أبي زرعة ما ثبت في [الصحيحين عن كعب بن مالك في قصة] تبوك: والناس كثير لا يحصيهم ديوان"

"I read from the handwriting of Hāfidh al-Dhahabī in the introduction of the book 'al-Tajrīd'...that the total number in 'Usud al-Ghābah' are seven thousand five hundred and fifty-four and that which supports the statement of Abī Zur'ah is the established narration in the two authentic books regarding the incident of Tabūk as narrated by Ka'b Ibn Mālik: There were a large number of people which could not be gathered in a census"⁵

⁴ al-Isābah fī Tamīz al-Sahābah 1/154

⁵ al-Isābah fī Tamīz al-Sahābah 1/154



Summary of Stage One

The Companions who have learnt and narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are more than one hundred-thousand. Let us assume that one-thousand of these companions narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the authentic and famous *qirā'āt*; with each hundred narrating one of the ten *qirā'āt*. This would still reach the level of mass-transmission.



Second Stage

The Qur'ān has been transmitted from the Companions to their students through mass-transmission.

In this stage, one example will be mentioned. This is regarding the reciter Ibn 'Āmir, who was the reciter of the people of *Shām*.

Imām al-Shātibī (رَحْمَةُ اللَّهِ) said:

"وأما دمشق الشام دار ابن عامر *** فتلك بعبد الله طابت محللا

هشام وعبد الله وهو انتسابه ... لذكوان بالإسناد عنه تنقلا"

"And as for Damascus in Shām, the home of Ibn 'Āmir, it (verily) became a pleasant place (of residence) due to 'Abd Allāh's (Ibn 'Āmir's) existence in it

Hishām and 'Abd Allāh, who is ascribed to Dhakwān, both narrate from him (Ibn 'Āmir) via *sanad* (chain of narrators)"⁶

Ibn 'Asākir – in his monumental work '*Tārīkh Dimashq*' – said with an authentic chain that Ibn Mishkam said:

"قال لي أبو الدرداء اعدد من يقرأ عندنا يعني في مجلسنا هذا قال قال أبو عبيد الله
فعددت ألفا وستمائة ونيفا فكانوا يقرؤون ويتسابقون... وكان أبو الدرداء قائما
يستفتونه في حروف القرآن يعني المقرئين... وكان أبو الدرداء يبتدىء في كل غداة إذا
انفتل من الصلاة فيقرأ جزءا من القرآن وأصحابه محدقون به يسمعون ألفاظه... وكان
ابن عامر مقدا فيهم"

"Abū al-Dardā said to me: Count to me who is reciting to us meaning in this sitting. Abū 'Ubayd-Allāh said: I counted one thousand six-hundred and something. They would recite and compete with one another...and Abū al-Dardā would stand to correct the reciters in their recitation of the letters of the Qur'ān...Verily, Abū al-Dardā would start every day after the prayer by reciting a portion from the Qur'ān and his students would surround him and listen to the wording attentively...verily, Ibn 'Āmir was the most astute from amongst them"

⁶ Tārīkh Dimashq 1/328



Summary of Stage Two and Important Questions

From this, one understands that there were approximately one-thousand six-hundred people narrating from Abū al-Dardā. However, the recitation is attributed to Ibn ‘Āmir, not because he is alone in this, but because he became well-recognised for it.

Ibn ‘Āmir is only one from amongst the many reciters who totalled one-thousand six-hundred people.

Regarding this, I would like to pose four questions to those who state that the Qur’ān is not mass-transmitted:

1. If Ibn ‘Āmir in one gathering has approximately one-thousand six-hundred people studying with him, how many people would have learnt the Qur’ān from him throughout his entire time in *Shām*?
2. If one Companion taught the Qur’ān to approximately one-thousand six-hundred people, how many from the students of the Companions would have memorised and learned the Qur’ān from the remaining one-thousand Companions (which we agreed to estimate earlier)?
3. Can someone now claim that the numbers of Companions who learnt the Qur’ān from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not through mass-transmission?
4. Can someone now claim that the numbers of Tabi’īn who learnt the Qur’ān from the Companions was not through mass-transmission?



Third Stage

The Qur'an has been mass-transmitted from the Tābi'in to their students and onwards to us.

Ibn Abī Mulaykah (رَضِيَ اللهُ عَنْهُ) said:

"ونحن لو وجدنا رجلا يقرأ بما ليس بين اللوحين، ما كان بيننا وبينه إلا التوبة، أو تضرب عنقه، نجى به عن الأمة عن الأمة عن النبي عن جبريل عن الله، وتقولون أنتم: حدثنا فلان الأعرج عن فلان الأعمى"

"And if we found a person reciting that which is not between these two covers, what is between us and them is repentance of capital punishment. [This Qur'an] has been transmitted to us from a large group from another large group from the Prophet, from Jibrīl, from Allāh, and you people say: so-and-so narrated to me from so-and-so"⁷

That which supports this statement of Ibn Abī Mulaykah are the jurists of the Tābi'in.

It is narrated from al-Nakha'ī⁸ (d.96AH) – with an authentic chain:

"حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: كَرِهَ أَنْ يَقُولَ: قِرَاءَةُ فَلَانٍ"

"I heard from Wakī, from Sufyān, from Mansūr, from Ibrāhīm: That he disliked for it to be said: the recitation of so-and-so."⁹

Ibn al-Jazarī (رَضِيَ اللهُ عَنْهُ) said:

"كره من كره من السلف أن تنسب القراءة إلى أحد، روى ابن أبي داود عن إبراهيم النخعي قال: كانوا يكرهون سند فلان وقراءة فلان. قلت: وذلك خوفا مما توهمه أبو شامة من أن القراءة إذا نسبت إلى شخص تكون آحادية ولم يدر أن كل قراءة نسبت إلى قارئ من هؤلاء كان قراؤها زمن قارئها وقبله أكثر من قرائها في هذا الزمان وأضعافهم... ومما يزيدك تحقيقا ما قاله أبو حاتم السجستاني قال: أول من تتبع بالبصرة وجوه القراءة وألفها وتتبع الشاذ منها هارون بن موسى الأهور قال: وكان من القراء فكره الناس ذلك وقالوا: قد أساء حين ألفها وذلك أن القراءة إنما يأخذها قرون وأمة عن أفواه أمة ولا يلتفت منها إلى ما جاء من راوٍ عن راوٍ. قلت: يعني أحادا عن آحاد"

"There were those from the Salaf who disliked attributing recitations to certain individuals. Ibn Abī Dāwūd narrated from Ibrāhīm al-Nakha'ī that he said: They would dislike [for one to say] the chain of

⁷ Jamāl al-Qurrā

⁸ It is narrated in the 'ilal of al-Tirmidhī that Imām al-Bukhārī: I do not know of Sufyān al-Thawrī performing *tadlīs* from Habīb Ibn Abī Thābit, Salamah Ibn Kuhayl or Mansūr.

⁹ Musannaf Ibn Abī Shaybah



so-and-so and the recitation of so-and-so. I say: This was out of fear of that by which Abū Shāmah became confused regarding that if the recitation is attributed to a particular individual it means it is *Āhād* [few in number] and they did not encompass that every recitation which was attributed to a certain reciter had more reciters in their time and the time before them than the time they were living in...that which strengthens this is the statement of Abū Hātim al-Sijistānī wherein he said: The first people to collect the established and rejected recitation in Basrah was Hārūn Ibn Mūsā al-Ahwar. He said: and he was from the *Qurra* and the people disliked this and said: He was mistaken in authoring this because the recitation are taken from every generation from a large group of people to a large group of people, and that which is narrated from a single individual to another single individual is not considered meaning from few narrators to a few narrators.”¹⁰

This demonstrates that the *Qirā'āt* were known and studied before the time of the famous *Qurra*.

¹⁰ Munjid al-Muqri'in p.79



Example One: ‘Āsim

It was narrated by Ibn Mujāhid in his book ‘*al-Saba*’ with an authentic chain of transmission that:

"أبي بكر بن عيَّاش قال لا أحصى ما سمعت أبا إسحاق السبعي يقول ما رأيت أحدا أقرأ
للقرآن من عاصم بن أبي النجود ما أستثنى أحدا من أصحاب عبد الله"

“Abū Bakr Ibn ‘Ayyāsh said: I cannot count how many times I heard Abū Ishāq al-Sabī’ī say: I never saw anyone master the Qur’an better than ‘Āsim Ibn Abī Najūd. He did not leave off any of the students of ‘Abdullāh [Ibn Mas’ūd]”¹¹

‘Āsim Ibn Abī Najūd chain returns to ‘Uthmān, ‘Alī, Ibn Mas’ūd, and many others. He learnt from every student of Ibn Mas’ūd; which demonstrates that the Tābi’in transmitted it to their students. Among those he took from was: Abū ‘Abd al-Rahmān al-Sulamī, Zirr Ibn Hubaysh and many others from the Tābi’in.

¹¹ al-Saba’ p.70



Example Two: Nāfi'

It was narrated by Ibn Mujāhid in his book '*al-Saba*' with an authentic chain of transmission that:

"نَافِعًا يَقُولُ قَرَأْتُ عَلَى سَبْعِينَ مِنَ التَّابِعِينَ"

"Nāfi' said: I recited to seventy from the tābi'īn"¹²

This methodology of studying the Qur'an continued until the time of Abū al-Qāsim al-Hudhali. Ibn al-Jazarī (رحمته الله) said:

"إن إمام الرواية أبا القاسم الهذلي الذي دخل المشرق والمغرب وأخذ القراءة عن ثلاثمائة وخمسة وستين شيخا. وقال: رحلت من آخر الغرب إلى فرغانة يمينا وشمالا وجبلا وبحرا"

"Verily, the Imām Abā al-Qāsim al-Hudhalī, the one who entered the east and the west to learn al-Qirā'at from three-hundred and sixty-five teachers. He said: I travelled from the end of the west and across mountains and seas"¹³

Ibn al-Jazarī (رحمته الله) said:

"أبو عبد الله الذهبي الحافظ, أستاذ ثقة كبير, ولد سنة ثلاث وسبعين وستمائة, وعني بالقراءات من صغره... واشتغل بالحديث وأسماء رجاله, فبلغت شيوخه في الحديث وغيره ألفا"

"Abū 'Abdullāh al-Dhahabī *al-Hāfiz*, a teacher, a verily reliable [person]. He was born in the year six-hundred and seventy-three. He gave importance to *al-Qirā'āt* from his youth...and he busied himself with hadīth and the names of the narrators, and his teachers in hadīth and the other sciences reached one-thousand"¹⁴

This proves that the Qur'an was transmitted to us in all the forms of its authentic recitation through mass-transmission generation after generation. To show the promise of Allāh in protecting this revelation.

¹² al-Saba' p.61

¹³ Munjid al-Muqri'īn

¹⁴ Ghāyah al-Nihāyah 2/71





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

THE TRANSMISSION OF THE QUR'AN IN THE SECOND & THIRD CENTURIES



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER EIGHTEEN

Doubt Two: The Reason Why Different Recitations Exist Is Due To The <i>Masābif</i> of ‘Uthmān	4
Response One: The Variations Arose From The Prophet (ﷺ) and Not From The <i>Masābif</i> of ‘Uthmān	4
Response Two: ‘Uthmān Sent A Reciter With Each <i>Mushaf</i>	4
Response Three: If The Recitation Was Only Based Upon Being In Line With The <i>Masābif</i> of ‘Uthmān Then Every Recitation In Line Would Be Accepted.	5
Response Four: The Proof of History	5
Response Five: A Word Written In One Way Recited In Different Ways	5
Example One	6
Example Two.....	7
The Qur’ān Cannot Contain The Speech of Humans	8



CHAPTER EIGHTEEN

Doubt Two: The Reason Why Different Recitations Exist Is Due To The *Masāhif* of ‘Uthmān

They claim that the reason behind the differences in recitation is not due to it being recited by the Prophet (ﷺ) in this way and then learnt by students directly. Rather, it is due to the way ‘Uthmān (رضي الله عنه) wrote the *Mushaf*; The *Masāhif* which were sent to the various lands, had differences. They did not have the diacritical marks and due to these reasons the variations arose.

In this chapter, we will debunk this claim in six ways and we will establish that the variations in recitation did not arise because of the *Masāhif* of ‘Uthmān. Rather, these variations exist because of the different ways in which it was recited by the Prophet (ﷺ) in the last recitation, from Jibrīl, from Allāh (عز وجل). The *Masāhif* of ‘Uthmān catered for these differences.

Response One: The Variations Arose From The Prophet (ﷺ) and Not From The *Masāhif* of ‘Uthmān

The variations in the recitation of the Qur’ān precedes the *Masāhif* of ‘Uthmān, as the Companions learnt these different recitations from the Prophet (ﷺ) and this was before ‘Uthmān wrote the *Masāhif* and disseminated them into the lands of the Muslims.

Response Two: ‘Uthmān Sent A Reciter With Each *Mushaf*

‘Uthmān (رضي الله عنه) sent a reciter with each *Mushaf* to teach the people how to read the Qur’ān in accordance with what that reciter learnt from the Prophet (ﷺ). If it was enough to rely upon the Qur’anic consonantal text of the *Masāhif* alone, then ‘Uthmān (رضي الله عنه) would not have sent with each *Mushaf* a reciter to teach the people.

The variations in the recitation is from what the reciter learnt from the Prophet (ﷺ) in accordance with the *Mushaf* which he was sent with.



Response Three: If The Recitation Was Only Based Upon Being In Line With The *Masāhif* of ‘Uthmān Then Every Recitation In Line Would Be Accepted.

There are many recitations which are in line with the Qur’anic consonantal text of the *Masāhif* of ‘Uthmān which are rejected. This is because the *Mushaf* is not the only pillar. Rather, it also needs to be based on that which was taken from the Prophet (ﷺ), and that which is in the *Masāhif* of ‘Uthmān is from that which was taken from the Prophet (ﷺ).

Response Four: The Proof of History

History has shown us that the reciters, scholars, jurists, righteous, grammarians and others rejected the recitation of a man called, Ibn Miksam, who stated that it is permissible to recite with every recitation, which is in line with the *Masāhif* of ‘Uthmān and the Arabic language. The scholars scolded him, refuted him and did not accept his recitation.

If it was enough for a recitation to be from the *Masāhif* of ‘Uthmān, and it did not need to be taken from the Prophet (ﷺ). Then the scholars would have accepted this recitation, but they did not.

Response Five: A Word Written In One Way Recited In Different Ways

There are some words in the Qur’ān which are written in one way but recited in different ways. If the recitation is only based upon the *Masāhif* then there should not have been any different recitations of this word. Therefore, this demonstrates that the differences in recitation are not arising because of the *Mushaf* rather because of what they were taught from the Prophet (ﷺ).



Example One

The word 'Ibrāhīm' is found in the *Mushaf* sixty-nine times.

Ibn 'Āmir – the *qārī* of *Shām* – in thirty-three places recited it as 'Ibrāhām' and in the remaining places he recited it as 'Ibrāhīm'. In one *surah*, Ibn 'Āmir recited it in one way in one place and then in the other way in a different place. Why would this occur if it is only based upon the consonantal text? This occurs because recitation of the Qur'an is that which is learnt directly from ones teachers based upon what was taught by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Allāh (عَزَّوَجَلَّ) says¹:

﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ﴾

In the *Mushaf* it is written without a *yaa*. However, the reciters differed upon the recitation.

In Sūrah Ibrāhīm, Allāh says²:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ﴾

In the *Mushaf* it is written with a *yaa*. However, the reciters differed upon the recitation.

This shows us that the manner in which the *Mushaf* is written is not that which authorises the correct recitation. Rather, it is the recitation taken from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which governs the *Mushaf*.

¹ al-Baqarah: 124

² Ibrāhīm: 35



Example Two

We have the words:

1. ‘*Khatifa/Khatafa*’ – Past tense verb
2. ‘*Yakhtafu*’ – Present tense verb

There are two ways to say these words in the Arabic language:

1. ‘*Khatifa*’ and ‘*Yakhtafu*’
2. ‘*Khatafa*’ and ‘*Yakhtafu*’

However, we find that the *Qurrā* do not differ with regards to this, although there are two ways in which this can be recited and the *Masāhif* of ‘Uthmān accepts them both.

They all recited it as: ‘*Khatifa*’ and ‘*Yakhtafu*’

Allāh (عَزَّوَجَلَّ) says³:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾

Allāh (عَزَّوَجَلَّ) also says⁴:

﴿إِلَّا مَنْ خَطِفَ الْخَطْفَةَ﴾

All of the reciters recited it in one way. This shows us that the variations of recitation is based upon that which is learnt from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and not due to that that which the *Masāhif* of ‘Uthmān accepts.

³ al-Baqarah: 20

⁴ al-Baqarah: 20



The Qur'an Cannot Contain The Speech of Humans

If one says that the variations of recitations are based upon the *Masāhif* of 'Uthmān (رضي الله عنه) and anyone can read the *Masāhif* of 'Uthmān in any way they wish. Then that entails that the Qur'an has in it the statements, views and opinions of Humans. This is disbelief and opposes the clear-cut verses in the Qur'an and against the unanimous agreement of the Scholars.

As Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا اِنَّتِ بِقُرْآنٍ غَيْرِ هٰذَا اَوْ بَدَّلْتَهُ ۗ قُلْ مَا يَكُوْنُ لِيْ اَنْ اُبَدِّلَهٗ مِنْ تَلْقَآءِ نَفْسِيْ ۗ اِنْ اَتَّبَعُ اِلَّا مَا يُوْحٰى اِلَيَّ ۗ اِنِّيْۤ اَخَافُ اِنْ عَصَيْتُ رَّبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ - قُلْ لَوْ شَاءَ اللّٰهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا اَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ۗ اَفَلَا تَعْقِلُوْنَ﴾

“When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’, Bring us a different Quran or make some changes in it. Say ‘to them’, It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day. Say, Had Allah willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this ‘revelation’. Do you not understand?”⁵

Allāh (عَزَّوَجَلَّ) said:

﴿وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ﴾

“And indeed, you ‘O Prophet’ are receiving the Quran from the One ‘Who is’ All-Wise, All-Knowing.”⁶

Allāh (عَزَّوَجَلَّ) said:

﴿وَإِنَّهُ لَتَنْزِيْلُ رَبِّ الْعَالَمِيْنَ - نَزَلَ بِهِ الرُّوْحُ الْأَمِيْنُ - عَلَى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنذِرِيْنَ - بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ﴾

“This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit ‘Gabriel’ brought down into your heart ‘O Prophet’—so that you may be one of the warners—in a clear Arabic tongue.”⁷

This also takes away from the miraculous nature of the Qur'an.

Allāh (عَزَّوَجَلَّ) said:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُوْنِ اللّٰهِ إِنْ كُنْتُمْ صَادِقِيْنَ﴾

⁵ Yūnus: 15-16

⁶ al-Naml: 6

⁷ al-shu'arā: 192-195



“And if you are in doubt about what We have revealed to Our servant, then produce a sūrah like it and call your helpers other than Allah, if what you say is true.”⁸

Allāh (جَلَّ وَعَلَا) said:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

“Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies.”⁹

Therefore, we state that the variations in the recitation is due to that which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught, and it was not brought by the *Masāhif* of ‘Uthmān.

⁸ al-Baqarah: 23

⁹ al-Nisā: 82





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

DO THE QIRA'AT CONTRADICT THEMSELVES



TAUGHT BY USTADH ABDULRAHMAN HASSAN



المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER NINETEEN

Doubt Three: The Presence of Contradiction Between Some of The <i>Qirā'at</i>	4
Example One: Rome Conquered	4
Response One: The First Recitation Is Accepted and The Second Recitation Is Rejected	5
Response Two: Reconciliation	5
Two Types of Differences	6



CHAPTER NINETEEN

Doubt Three: The Presence of Contradiction Between Some of The *Qirā'āt*

The enemies of Islam claim that there are some contradictions between the *Qirā'āt* which cannot be reconciled. We as Muslims say that there are variations between the *Qirā'āt*. However, these are not contradictory, rather they are complimentary.

Example One: Rome Conquered

Allāh (عَزَّوَجَلَّ) said:

﴿الم - غَلَبَتِ الرُّومُ - فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾

“Alif-Lām-Mīm. The Romans have been defeated in a nearby land. Yet following their defeat, they will triumph”¹

Allāh (عَزَّوَجَلَّ) also said – according to the recitation of ‘Alī and other companions:

﴿الم - غَلَبَتِ الرُّومُ - فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾

“Alif-Lām-Mīm. The Romans were victorious in a nearby land. Yet following their victory, they will be defeated”²

Therefore, they state that the *Qirā'āt* clearly contradict each other.

¹ al-Rūm: 2

² al-Rūm: 2



The responses are from various angles:

Response One: The First Recitation Is Accepted and The Second Recitation Is Rejected

The first recitation is that which has been mass-transmitted from the Prophet (صلى الله عليه وسلم) to this day, and it is the manner in which it is read in all of the ten mass-transmitted *Qirā'āt*. The second recitation is a recitation which is *Shādh*, and therefore it is rejected. Therefore, a conflict cannot be purported between a recitation which is authentic and a recitation which is rejected.

Response Two: Reconciliation

These two recitations can also be reconciled:

1. The first recitation takes the meaning that The Romans have been defeated by the Persians in a nearby land and in a short period of time they will become victorious. This is what occurred in history. Furthermore, the time in which the Romans defeated the Persians correlated with the time that the Muslims defeated Quraysh. The Romans were Christians who had a book whereas the Zoroastrians did not have a book. The Muslims had a scripture which was the truth and the Quraysh did not.
2. The second recitation means that the Romans defeated the people of *Shām*, which occurred historically, and then the believers will defeat the Romans. In the 9th year AH the companions defeated some of the Romans.



Two Types of Differences

There are two types of differences:

1. Complimentary differences
2. Contradictory differences

The differences in the Qur'an are complementary and not contradictory.

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:

"وَلَا نِزَاعَ بَيْنَ الْمُسْلِمِينَ أَنَّ الْحُرُوفَ السَّبْعَةَ الَّتِي أُنزِلَ الْقُرْآنُ عَلَيْهَا لَا تَتَضَمَّنُ تَنَاقُضَ الْمَعْنَى وَتَضَادَّهُ؛ بَلْ قَدْ يَكُونُ مَعْنَاهَا مُتَّفِقًا أَوْ مُتَقَارِبًا"

"There is no difference amongst the Muslims that the Seven *Ahruf* in which the Qur'an has been revealed in do not consist of any contradictions in meaning, rather the meanings may be the same or close"³

One will never find any contradictions in the *Qirā'āt* because they are all from Allāh.

As Allāh (جَلَّ وَعَلَا) said:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

"Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies."⁴

³ Majmū al-Fatāwā

⁴ al-Nisā: 82





AL-MADRASATU-AL-UMARIYYAH

A SHORT COURSE BROUGHT TO YOU
BY AL MADRASATU AL UMARIYYAH

**WERE THE QIRA'AT
SOMETIMES RECITED
BASED ON MEANING**



TAUGHT BY USTADH ABDULRAHMAN HASSAN





المدرسة العمرية

AL·MADRASATU·AL·UMARIYYAH

CONTENTS

CHAPTER TWENTY

Doubt Four: It Is Permissible To Recite The Qur'ān Based Upon Meaning	4
Response One: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Gave An Example.....	5
Response Two: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Taught al-Barā' an <i>Adhkār</i>	6
Response Three: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Is Not Allowed To Change The Qur'ān	7
Response Four: The Context Refuses This.....	8
Response Five: Understand That Which Is Unclear In Light of The Clear.....	10
Response Six: Abrogated	11
Response Seven: Explanation	11



CHAPTER TWENTY

Doubt Four: It Is Permissible To Recite The Qur'an Based Upon Meaning

The orientalist claim that according to the tradition of the Muslims, it is permissible for them to recite the Qur'an based upon the meaning and it is not necessary for it to be narrated verbatim.

We respond to this and say that reciting the Qur'an based on meaning and changing the word to another word as long as it has the same meaning, is not a concept that we affirm when it comes to reciting the Qur'an. Rather, the Qur'an has to be recited as it was recited by the Prophet (صلى الله عليه وسلم).

They state that they have evidence for this claim.

Ubay Ibn Ka'b (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

"لَيْسَ مِنْهَا إِلَّا شَافٍ كَافٍ إِنْ قُلْتَ سَمِيعًا عَلِيمًا عَزِيزًا حَكِيمًا مَا لَمْ تَخْتِمَ آيَةَ عَذَابٍ بِرَحْمَةٍ أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ"

"Each mode is sufficiently health-giving, whether you utter 'all-hearing and all-knowing' or instead 'all-powerful and all-wise'. This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment."¹

From this hadith they understood that it is accepted for anyone to recite based upon meaning as long as one does not finish the verse indicating punishment with mercy and finish the verse indicating mercy with punishment.

They also bring another hadith wherein Abū Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said:

"أُنزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَفٍ : عَلِيمًا حَكِيمًا، غَفُورًا رَحِيمًا"

"The Qur'an was revealed in Seven *Ahruf*: the Most-Knowledgeable the Most-Wise, the Most-Forgiving the Most-Merciful."²

¹ Sunan Abī Dāwūd 1477

² Musnad Ahmad 8390



The refutation of this doubt will be in three ways:

Response One: The Prophet (ﷺ) Gave An Example

Ibn ‘Abdil-Barr (رحمة الله) said:

"إنما أراد بهذا ضرب المثل للحروف التي نزل القرآن عليها إنها معان متفق مفهومها"

"What [the Prophet (ﷺ)] intended by this is to give an example that these *Ahruf* which the Qur’ān has been revealed in that the concept is what the conclusion will usually be in line with."³

³ Itqān fi ‘Ulūm al-Qur’ān



Response Two: The Prophet (ﷺ) Taught al-Barā' an *Adhkār*

The Prophet (ﷺ) taught al-Barā' Ibn 'Āzib (رضي الله عنه) the following supplication:

"آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ... قَالَ: فَرَدَدْتُهِنَّ لِأَسْتَذْكِرَهُنَّ فَقُلْتُ:
آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: قُلْ: آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ"

"I affirm my faith in the books which you revealed and in the Apostles whom you sent...And as I repeated these words in order to commit them to memory, I said:" I affirm my faith in the Messenger whom you sent. He said: Say: I affirm my faith in the Apostle whom you sent."⁴

If the Prophet (ﷺ) did not allow al-Barā' to recite an *Adhkār* by meaning then how will it be allowed for the Qur'ān?

⁴ Sahīh Muslim 2710



Response Three: The Prophet (ﷺ) Is Not Allowed To Change The Qur'an

Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنِّي بِقُرْآنٍ غَيْرِ هٰذَا أَوْ بَدَّلْتُهُ ۚ قُلْ مَا يَكُونُ لِيٰ أَنْ أُبَدِّلَهُ مِن تِلْقَاءِ نَفْسِي ۗ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۗ إِنِّي أَخَافُ إِن أَعْصَيْتُ رَبِّيٰ عَذَابَ يَوْمٍ عَظِيمٍ ۖ - قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ﴾

“When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’, Bring us a different Quran or make some changes in it. Say ‘to them’, It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day. Say, Had Allah willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this ‘revelation’. Do you not understand?”⁵

If the Prophet (ﷺ) is not allowed to change the Qur'an, then how can he give permission for other people to change the Qur'an? All of the recitations of the Qur'an are from direct teaching and narrating.

⁵ Yūnus: 15-16



The orientalists attempted to use another hadith so support their argument.

The Prophet (ﷺ) said:

"...يَا عُمَرُ، إِنَّ الْقُرْآنَ كُلَّهُ صَوَابٌ، مَا لَمْ يُجْعَلْ عَذَابٌ مَغْفِرَةً، أَوْ مَغْفِرَةٌ عَذَابًا"

"...O' 'Umar, all of the Qur'ān is correct, as long as you do not make that which is [in the context of] punishment into mercy, and that which is [in the context of] mercy into punishment"⁶

Response Four: The Context Refuses This

The Prophet (ﷺ) said this to 'Umar (رضي الله عنه) during his conflict with Hishām Ibn Hakīm. As they both differed upon a recitation they came to the Prophet (ﷺ) to judge between them. The Prophet (ﷺ) then made this statement; that both of these two recitations are correct. The Prophet (ﷺ) then gave an example to emphasise that these differences will not lead to a contradictory change in the meaning. This hadith demonstrates that both of them took the recitation from the Prophet (ﷺ) as they both stated that they learnt it from the Prophet (ﷺ) the way they recited it.

⁶ Musnad Ahmad 16366



The orientalist attempted to use statements from the Companions.

Ibn Jarīr al-Tabarī (رَحْمَةُ اللَّهِ) transmitted:

"أن أبا الدرداء كان يُقرئ رجلاً (إِنَّ شَجَرَةَ الزُّقُومِ طَعَامُ الْيَتِيمِ) فقال: طعام اليتيم، فقال أبو الدرداء: قل إن شجرة الزقوم طعام الفاجر."

"A man was reciting the following upon Abā al-Dardā (إِنَّ شَجَرَةَ الزُّقُومِ طَعَامُ الْيَتِيمِ) and instead he said: (طعام اليتيم). So Abū al-Dardā said: Say (إن شجرة الزقوم طعام الفاجر)." ⁷

al-Suyūti transmits in his 'Durar al-Manthūr' the same statement from Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ).

Ibn Jarīr al-Tabarī (رَحْمَةُ اللَّهِ) also transmitted:

"قرأ أنس هذه الآية (إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَصْوَبُ قِيلًا)، فقال له بعض القوم: يا أبا حمزة إنما هي (وَأَقْوَمُ قِيلًا) قال: أقوم وأصوب وأهياً واحداً"

"Anas recited this verse (إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَصْوَبُ قِيلًا)، some of the people said to him: O' Abū Hamza, rather it is (وَأَقْوَمُ قِيلًا). He said: *aqwam*, *aswab* and *ahya* are all the same [meaning]." ⁸

Abū Bakr transmitted with his chain:

"سمعت أبا سرار الغنوي، يقرأ: فحاسوا خلال الديار فقلت: إنما هو جاسوا فقال: حاسوا وجاسوا واحداً"

"I heard Abā Sirār al-Ghanwī used to recite (فحاسوا خلال الديار). It was said: Rather it is (جاسوا). So he responded: (حاسوا) and (جاسوا) are both the same"

⁷ Tafsīr al-Tabarī

⁸ Tafsīr al-Tabarī



Response Five: Understand That Which Is Unclear In Light of The Clear

We have clear-cut evidence from the Qur’ān and the Sunnah which inform us that the Qur’ān cannot be changed.

As Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا اِنَّتِ بِقُرْآنٍ غَيْرِ هٰذَا اَوْ بَدَّلْتَهُ ۗ قُلْ مَا يَكُوْنُ لِيْ اَنْ اُبَدِّلَهٗ مِنْ تَلْقَآءِ نَفْسِيْ ۗ اِنْ اَتَّبَعُ اِلَّا مَا يُوْحٰى اِلَيَّ ۗ اِنِّيْۤ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ - قُلْ لَوْ شَاءَ اللّٰهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا اَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ۗ اَفَلَا تَعْقِلُوْنَ﴾

“When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’, Bring us a different Quran or make some changes in it. Say ‘to them’, It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day. Say, Had Allah willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this ‘revelation’. Do you not understand?”⁹

Also, Allāh (عَزَّ وَجَلَّ) said:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ - لَّا خَذْنَا مِنْهُ بِالْيَمِيْنِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ﴾

“Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta...”¹⁰

Allāh (جَلَّ وَعَلَا) said:

﴿يَا اَيُّهَا الرِّسُوْلُ بَلِّغْ مَا اُنزِلَ اِلَيْكَ مِنْ رَبِّكَ ۗ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

“O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people.”¹¹

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not allow al-Barā’ to change the *Adhkār* with a similar word, then for the Qur’ān this is a fortiori.

Therefore, these evidence divert the meaning of these statements away from that which they are claiming.

⁹ Yūnus: 15-16

¹⁰ al-Hāqah: 44-46

¹¹ al-Mā’idah: 67



Response Six: Abrogated

These recitations are most likely recitations which they heard from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). However, they were abrogated during the last recitation between Jibrīl and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Ibn ‘Abbās and Talhah would both recite it as: (فحاسوا).

Response Seven: Explanation

al-Qurtubī (رَحِمَهُ اللهُ) was of the view that these statements of the Companions were explanations (*tafsīr*) of the verses. For example:

1. Abū al-Dardā was explaining the word *athīm* (sinner) with *Fājir* (wrong-doer)
2. Anas was explaining the word *aqwam* (the best) with the *aswab* (the correct).

al-Qurtubī (رَحِمَهُ اللهُ) said:

"وَلَا حُجَّةَ فِي هَذَا لِلْجُهَّالِ مِنْ أَهْلِ الزَّيْغِ، أَنَّهُ يَجُوزُ إِبْدَالُ الْحَرْفِ مِنَ الْقُرْآنِ بغيرِهِ، لِأَنَّ ذَلِكَ إِنَّمَا كَانَ مِنْ عَبْدِ اللَّهِ تَقْرِيْبًا لِلْمُتَعَلِّمِ، وَتَوْطِئَةً مِنْهُ لَهُ لِلرُّجُوعِ إِلَى الصَّوَابِ..."

"There is no evidence in this for the ignorant from the people of corruption, that it is permissible to change a letter from the Qur'ān with other than it, because this was done by ‘Abdullāh to bring the meaning close to teach and explain the correct meaning..."¹²

¹² Tafsīr al-Qurtubī





AL-MADRASATU-AL-UMARIYYAH