

***QIRĀ'AH* IMAM IBN 'ĀMIR, HIS ṬURUQ AND UṢŪL, AND HIS REPUTATION AMONG *QIRĀ'ĀT* SCHOLARS**

2.1 Introduction

This chapter is an introduction to *qirā'ah* Ibn 'Āmir to provide the context for this thesis. It begins with a brief biography of Ibn 'Āmir and his two narrators. It then discusses the *uṣūl* of his *qirā'ah*, covering his (and his two students') ways of reciting and treating certain words and concepts, such as *idghām*, *imālah*, articulation of *rā'* and *lām*. At the end of this chapter, his *muṣḥaf*, which applies all of his *qirā'ah* principles, is attached, and its differences with Ḥafṣ' *muṣḥaf* are highlighted and explained.

2.2 Ibn 'Āmir⁶³

Ibn 'Āmir, whose teknonym is Abū 'Imrān, was born in 21 AH (though some mentioned 8 AH) at a small estate called Rehab, which constituted a part of the villages of Mafraq. He died in Damascus in 118 AH around Ashura. His full name is 'Abdullāh ibn 'Āmir ibn Yazīd ibn Tamīm ibn Rabī'ah ibn 'Āmir al-Yaḥsibiyy, an attribution to Yaḥsib ibn Dahmān. He was an imam, judge, and shaykh of Damascene reciters during the rule of Caliph 'Umar ibn 'Abd al-'Azīz. At that time, Damascus was the capital of the caliphate and the center for scholars and followers of Islam. Ibn 'Āmir was a great imam and a venerable successor. He used to lead Muslims in prayers at the Umayyad

⁶³ Ibn al-Jazariyy, Muḥammad ibn Muḥammad. 2006. *Ghāyah al-Nihāyah fī Ṭabaqāt al-Qurrā'*. Bayrūt: Dār al-Kutub al-'Ilmiyyah. Juz' 1: p. 140.

Mosque in Damascus for many years. He also prayed behind ‘Umar ibn ‘Abd al-‘Azīz when the latter was the reigning caliph. Ibn ‘Āmir was one of the seven reciters of the era.

Due to his great reputation, many people accepted and read Ibn ‘Āmir’s *qirā’ah*. Those who studied under Ibn ‘Āmir became the first generation of scholars who are believed to be the best of Muslims. According to Ibn Mujāhid, the people of *al-Shām* and *al-Jazīrah* recited with the *qirā’ah* of Ibn ‘Āmir. Imam Ibn al-Jazariyy claimed that nearly 500 people from *al-Shām* read according to Ibn ‘Āmir’s *qirā’ah* in their daily recitations and prayers. Abū ‘Ali al-Ahwāziyy maintained that Imam Ibn ‘Āmir was a trustworthy scholar, for he preserved what he had narrated, perfecting what he had learned, and was sincere in what he transmitted. He was amongst the best of the successors; no one can doubt his honesty or commitment to Islam. His narration is sound, he is knowledgeable, and he did not contradict hadith scholars in his narrations.

Ibn ‘Āmir recited the Qur’ān before Abū al-Dardā’ and Mughīrah ibn Abī Shihāb, the latter of whom had studied under ‘Uthmān ibn ‘Affān. Furthermore, he also learned *qirā’āt* from a group of companions, such as al-Nu‘mān ibn Bashīr, Wāthilah ibn al-Asqa’, and Fadālah ibn ‘Ubayd. Ibn ‘Āmir had many reputable disciples, among them ‘Abd al-Raḥmān ibn ‘Āmir, his brother; Yaḥya ibn al-Ḥārith al-Dhamārī, who succeeded Ibn ‘Āmir upon his death; Rabī‘ah ibn Yazīd; Ja‘far ibn Rabī‘ah; Ismā‘il ibn ‘Abd ibn ‘Abdullāh ibn Abī Al-Muhājir; Sa‘īd ibn ‘Abd al-Azīz; Khālid ibn Ṣubaiḥ al-Marrī; and Yazīd ibn Abī Mālik.

2.3 His *Ruwāt* ⁶⁴

There were two famous narrators of *qirā'ah Ibn 'Āmir*. The first was Abū al-Walīd Hishām ibn 'Ammār ibn Nuṣayr ibn Maysarah al-Salamiyy al-Dimashqiyy. Hishām was born in 153 AH during the rule of Caliph al-Manṣūr. He died in 245 AH at 92 years of age in Damascus. He was the imam, preacher for Friday prayers, reciter, and speaker of the Damascene. Hishām was trustworthy, righteous, and well-versed in the sciences of Islam. He was famous in the transmission, recitation, and narrations of the Qur'ān. He was also blessed with long age and had a healthy mind and sense in opinion. People travelled to him to learn the Qur'ān and hadith.

His teachers were Ayyūb ibn Tamīm; 'Irāk ibn Khālīd; Suwayd ibn 'Abd al-'Azīz; al-Walīd ibn Muslim; and Ṣadaqah ibn Khālīd. Among his most renowned disciples were Abū 'Ubayd al-Qāsim ibn Salām; Aḥmad ibn Yazīd al-Ḥalawāniyy; Aḥmad ibn Anas; and Ishāq ibn Abū Hassān.

The second narrator was 'Abdullāh ibn Aḥmad ibn Bashīr ibn Dhakwān al-Qurashī al-Fahriyy al-Dimashqiyy. His teknonym was either Abū 'Amr or Abū Muḥammad. He was a famous and trustworthy person. He was the imam of the Damascus Mosque and the imam of the reciters in *al-Shām* after the death of Ayyūb ibn Tamīm. Ibn Dhakwān was born on the Day of Ashura 173 AH and died on Monday of *Shawwāl* 242 AH.

His teachers were Ayyūb ibn Tamīm, al-Kisā'iyy, and Ishāq al-Musayyibiyy from Nāfi'. Among his disciples were his son, Aḥmad; Aḥmad ibn Anas; Aḥmad ibn

⁶⁴ Ibn al-Jazariyy, Muḥammad ibn Muḥammad. 2006. *Ghāyah al-Nihāyah fī Ṭabaqāt al-Qurrā'*. Bayrūt: Dār al-Kutub al-'Ilmiyyah. Juz' 1: p. 140.

al-Mu‘allā; Aḥmad ibn Yūsuf al-Taghlabiyy; Abu Zur‘ah ‘Abd al-Raḥmān ibn ‘Amr al-Dimashqiyy; and Hārūn ibn Mūsā al-Akhfash.

2.4 The Principles of *Qirā’ah* Ibn ‘Āmir⁶⁵

2.4.1 Isti‘ādhah and Basmalah

*Isti‘ādhah*⁶⁶ is a desirable *sunnah* that should be read at the start of each recitation, whether at the beginning or in other parts of a *sūrah*. The *basmalah*⁶⁷ is read at the beginning of every *sūrah*, excepting *al-Tawbah*. The *basmalah* between two *sūrah*, according to Ibn ‘Āmir, is either read or omitted. It is read in three permissible *wujūh*⁶⁸ and an unacceptable *wajh*. The three acceptable *wujūh* are:

- Joining the end of a *sūrah* with a *basmalah* and the start of the next *sūrah*.
- Separating the end of a *sūrah* from the *basmalah* and the *basmalah* from the start of the succeeding *sūrah*.
- Separating the end of a *sūrah* and joining the *basmalah* with the end of the following *sūrah*.

The unacceptable *wajh* is to join the end of a *sūrah* with a *basmalah* and breaking both from the start of the next *sūrah*.

The second instance is its omittance, which occurs in three *wujūh*:

- Joining two *sūrah* without stopping briefly (*saktah*) or breathing in.
- Stopping briefly between two *sūrah* without breathing in.

⁶⁵ Ibn al-Mihrān, Aḥmad ibn al-Ḥusayn. 1990. *Al-Ghāyah fī al-Qirā’āt al-‘Ashr*. Riyāḍ: Dār al-Shawāf. p. 75; Ibn al-Mihrān, Aḥmad ibn al-Ḥusayn. 1980. *Al-Mabsūṭ fī al-Qirā’āt al-‘Ashr*. Dimashq: Muḥamma‘ al-Lughah al-‘Arabiyyah. p. 39-40

⁶⁶ To say أعوذ بالله من الشيطان الرجيم at the beginning of a recitation.

⁶⁷ To say بسم الله الرحمن الرحيم.

⁶⁸ Plural, s. *wajh*: choices or alternatives (in recitation) narrated from the imam through one of his *rāwi*. A more detailed explanation is given in chapter four.

- c. Stopping between both and breathing in. This is the *wajh* held by Ibn al-Bādhish in his *Iqnā'*.

These three *wujūh* occur between *al-Anfāl* and *al-Tawbah*, the latter of which is not joined and does not begin with a *basmalah*.

2.4.2 Hā' al-Kināyah⁶⁹

It is the *hā'* connected to the end of a noun, signifying singular third-person masculine pronoun. The *hā' al-kināyah* in Ibn 'Āmir's *qirā'ah* is identical to Ḥafṣ', in that a *ḍammah hā'* is read with an additional *wāw* (known as *wāw al-ṣilah*) and a *kasrah hā'* with a *yā'* (*yā' al-ṣilah*) if they are intervocalic. Even so, there are some exemptions to this rule.

First, Hishām reads a *kasrah hā'* with and without an additional *yā'* in the following: (al-Nisā' 4:115) نوله ما تولى ونصله, (Āl 'Imrān 3:145) نوته منها, (Āl 'Imrān 3:75) يؤده, (al-Nūr 24:52) وينقه, (al-Naml 27:28) فآلقه إليهم, (al-Zumar 39:7) يرضه لكم, Hishām reads it with two *wujūh*: a *sukūn* or *ḍammah hā'* without an additional *yā'* or *wāw*. Ibn Dhakwān, on the other hand, reads the *hā'* with an *ishbā'* (full *madd*) and a *ḍammah*. Third, in (al-Zalzalah 99:7-8) شرأ يره and خيرأ يره, Hishām reads the *hā'* with a *sukūn* in both instances of continuing (*waṣl*) and stopping (*waqf*). Fourth, in (al-A'rāf 7:111; al-Shu'arā' 26:36), Ibn 'Āmir reads with a *sukūn hamzah* between *jīm* and *hā'*. Hishām reads with a *ḍammah hā'* and joining it with a *wāw* (أرجه), whereas Ibn Dhakwān with a *kasrah* and without connecting it to a *yā'*. Ibn 'Āmir reads the *hā'*

⁶⁹ Ibn al-Mihrān, Aḥmad ibn al-Ḥusayn. 1990. *Al-Ghāyah fī al-Qirā'āt al-'Ashr*. Riyāḍ: Dār al-Shawāf. p. 75; Ibn al-Mihrān, Aḥmad ibn al-Ḥusayn. 1980. *Al-Mabsūṭ fī al-Qirā'āt al-'Ashr*. Dimashq: Mujamma' al-Lughah al-'Arabiyyah. p. 39-40

in both *وما أنسانيه* (al-Kahf 18:63) and *عليه الله* (al-Fath 48:10) with a *kasrah*. Similarly, he reads *فيه مهانا* (al-Furqān 25:69) with a *kasrah* and without an additional *yā'*.

2.4.3 Elongation and Shortening of Vowels (al-Madd wa al-Qaṣr)

Ibn 'Āmir reads *al-madd al-jā'iz al-munfaṣil*⁷⁰, *al-madd al-wājib al-muttaṣil*⁷¹, and *madd al-ṣilah al-kubrā*⁷² with a moderate length (four *ḥarakāt*⁷³). *Madd al-badal*⁷⁴, *madd al-iwad*⁷⁵, and *madd al-ṣilah al-ṣuḡhrā*⁷⁶ are read with two *ḥarakāt*. Lastly, *al-madd al-āriḍ li al-sukūn*⁷⁷ and *madd al-layyin*⁷⁸ can be read in three different lengths: short, moderate, or long.

2.4.4 Two Successive Hamzah in a Word

The first is the *fathah* interrogative *hamzah*, and the second is the strong *hamzah* (*hamzah al-qat'*), which could either be *fathah*, *ḍammah*, or *kasrah*. The details for each technique are described below.

1. The second *hamzah* is *fathah*, for instance *أأندرتهم* or *أألد*. There are two *wujūh* according to Hishām: adding an *alif* after the first *hamzah* and partially

⁷⁰The optional elongation of a vowel letter (*alif*, *wāw*, or *yā'*) when it is followed by a word that begins with a *hamzah* e.g. *بمأ أنزلت*.

⁷¹he compulsory elongation of a vowel letter when it is followed by *hamzah* in the same word e.g. *وجاء أباهم*.

⁷²The extended elongation of a *hā' al-kināyah* when it is followed by one of the vowel letters e.g. *عنده إلا*.

⁷³*Ḥarakah* is the length of elongation. The length may differ according to the speed of one's recitation, but a *ḥarakah* is generally equal to the length of one long vowel.

⁷⁴When a *hamzah* precedes a vowel letter e.g. *ءادم*.

⁷⁵When the recitation is stopped at a word that ends with nunation and *alif* e.g. *عليما حكيمًا*.

⁷⁶The brief elongation of a *hā' al-kināyah* e.g. *له ما في*.

⁷⁷Brief elongation when stopping at a word whose second last letter is a vowel letter e.g. *فهم له منكرون*.

⁷⁸Elongation when stopping at a word that contains a *wāw* or *yā' sākinah* that is preceded by a *fathah* e.g. *من خوف*.

articulating (*tashīl*⁷⁹) the second (أألد، أأنذرتهم) or fully articulating the second (أألد).

2. The second *hamzah* is *ḍammah*, which is found in three places: أأونبكم (Āl 'Imrān 3:15), أألقي (al-Qamar 54:25), and أأنزل (Ṣād 38:8). Hishām reads the first with two *wujūh*: fully articulating (*taḥqīq*) the *hamzah* and either inserting an *alif* or not. For the latter two, Hishām has three *wujūh*:

- a. Inserting an *alif* between the two *hamzah* and fully articulating the second *hamzah*.
- b. Inserting an *alif* between the two *hamzah* but partially articulating the second *hamzah*.
- c. Not inserting an *alif* but fully articulating the second *hamzah*, similar to Ḥafṣ.

3. The second *hamzah* is *kasrah*, for example أأنا and أأنا. For this, Hishām does not have a general technique. In some parts of the Qur'ān, he only reads it by inserting an *alif* between the two *hamzah* (i.e. no other *wajh*). In other places, it is read with two *wujūh*, that is, either with or without the insertion of an *alif*.

- a. Places where the *alif* is inserted between the two *hamzah* (without another *wajh*):
 - i. أأنكم لتأتون الرجال (al-A'raf 7:81; al-'Ankabūt 29:29)
 - ii. أأن لنا لأجرا (al-A'raf 7:113; al-Shu'arā' 26:41)
 - iii. أأنا كنا ترابا أأنا (al-Ra'd 13:5)
 - iv. أأنا كنا عظاما ورفاتا أأنا (al-Isrā' 17:49, 98)

⁷⁹ *Tashīl*: to partially articulate a *hamzah* so that the phonation lies between a *hamzah* and another letter.

- v. أنذا ما مت (Maryam 19:66)
- vi. أنذا كنا ترابا وعظاما أننا لمبعوثون (al-Şaffāt 37:16)
- vii. أنذا كنا ترابا وعظاما أننا لمدينون (al-Şaffāt 37:53)
- viii. أنك (al-Şaffāt 37:52)
- ix. أنفكا (al-Şaffāt 37:86)
- x. أنذا كنا ترابا وعظاما أننا لمبعوثون (al-Wāqī‘ah 56:47)
- xi. أنكم لتكفرون (Fuṣṣilat 41:9). Here, Hishām inserts an *alif* and either fully or partially articulates the second *hamzah*.
- xii. وكنا ترابا وعظاما أننا لمبعوثون (al-Mu‘minūn 23:82)
- xiii. أنذا كنا ترابا وءاباؤنا أننا لمخرجون (al-Naml 27:67)
- xiv. أننا لفي خلق جديد (al-Sajadah 32:1)
- xv. أننا لمرودون في الحافرة (al-Nāzi‘āt 79:10)

b. Places where there are two *wujūh* (with or without insertion of *alif*):

- i. أنكم لتشهدون (al-An‘ām 6:19)
- ii. أنك لأنت يوسف (Yūsuf 12:90)
- iii. أنكم (al-Naml 27:55)
- iv. إله مع الله (al-Naml 27:60, 61, 62, 63, 64)
- v. أنن ذكرتم (Yāsīn 36:19)
- vi. ويقولون أننا لثاركوا ألهتنا لشاعر مجنون (al-Şaffāt 37:36)
- vii. أنذا متنا (Qāf 50:3)

c. Ibn ‘Āmir adds the interrogative *hamzah* in the following places, unlike

Ḥafṣ:

- i. ءامنتم in al-A‘rāf, Ṭahā, and al-Shu‘arā’: partially articulating the second *hamzah* and without inserting an *alif* between the two.

- ii. اعجمي: Hishām drops the interrogative *hamzah*, while Ibn Dhakwān partially articulates the second *hamzah*, similar to Ḥafṣ.
- iii. أذهبتم in al-Aḥqāf: Ibn ‘Āmir adds the interrogative *hamzah*, while Hishām has two *wujūh*, that is, inserting an *alif* between the two *hamzah* and either fully or partially articulating the second *hamzah*.
- iv. أن كان in al-Qalam: Ibn ‘Āmir adds the interrogative *hamzah* before أن. Hishām inserts an *alif* and partially articulates the second, whereas Ibn Dhakwān partially articulates the second *hamzah* without adding an *alif*.
- v. الهتنا: Ibn ‘Āmir partially articulates the second *hamzah* without inserting an *alif*.
- d. Repeating interrogative *hamzah* that occurs in 12 places across nine *sūrah*. In such an arrangement, the first interrogative *hamzah* is dropped, while the second is read:
- i. أئذا كنا ترابا ورفاتا ... أئنا لفي خلق جديد (al-Ra‘d 13:5)
 - ii. أئذا متنا وكنا ترابا وعظاما ... أئنا لمبعوثون (al-Isrā’ 17:49, 98)
 - iii. أئذا ضللنا في الأرض ... أئنا لفي خلق جديد (al-Mu’minūn 23:82)
 - iv. أئذا متنا وكنا ترابا وعظاما ... أئنا لمبعوثون (al-Sajadah 32:10)
 - v. أئذا متنا وكنا ترابا وعظاما ... أئنا لمدينون (al-Ṣaffāt 37:16)
 - vi. إنكم لتأتون الفاحشة ... أننكم (al-Ṣaffāt 37:16, 53)
 - vii. أئذا كنا ترابا وءاباونا ... أئنا لمخرجون (al-Ankabūt 29:28, 29)

In two verses, the reverse of the earlier technique is applied. Here, the first interrogative *hamzah* is read, while the second is dropped:

- i. أنذا كنا (al-Naml 27:67) أننا لمرودون في الحافة ... أنذا كنا
- ii. أنذا متنا وكنا ترابا وعظما ... أنذا لمبعوثون (al-Nāzi‘āt 79:10, 11)

In one verse, both interrogative *hamzah* is articulated: أنذا متنا وكنا ترابا (al-Wāqi‘ah 56:47).
إننا لمبعوثون

- e. The *hamzah* in الله, الن, and الذكرين: Ibn ‘Āmir’s readings for these three words are identical to Ḥafṣ’, specifically the partial articulation of *hamzah* and replacing it with an *ishbā‘ alif*.
- f. أئمة: Hishām adds an *alif* between the two *hamzah* in one of his *wujūh*, but he notes that the first *hamzah* is not interrogative.

2.4.5 Hamzah Mufrad⁸⁰

It is the sole *hamzah* in a given word. Under this principle, Ibn ‘Āmir either removes or adds a *hamzah* to a word. Some examples:

1. هزوا and كفوا: Ibn ‘Āmir adds a *hamzah* to each of the *wāw*, so that they read هزوا and كفوا.
2. يضاھون: Ibn ‘Āmir reads the *hā’* with a *kasrah* and adds a *ḍammah hamzah* after it (يضاھون).
3. ترجى and مرجون: Ibn ‘Āmir adds a *ḍammah hamzah* after *jīm* (ترجى and مرجون).
4. ياجوج وماجوج in al-Kahf and al-Anbiyā’: Ibn ‘Āmir substitutes the *hamzah* with an *alif* (ياجوج وماجوج).

⁸⁰ Ibn al-Mihrān, Aḥmad ibn al-Ḥusayn. 1990. *Al-Ghāyah fī al-Qirā‘āt al-‘Ashr*. Riyāḍ: Dār al-Shawāf. p. 75; Ibn al-Mihrān, Aḥmad ibn al-Ḥusayn. 1980. *Al-Mabsūṭ fī al-Qirā‘āt al-‘Ashr*. Dimashq: Mujamma‘ al-Lughah al-‘Arabiyyah. p. 39-40

5. مؤصدة in al-Balad and al-Humazah: the *hamzah* is replaced with a *wāw* (مؤصدة).

2.4.6 Hishām's Wujūh in Stopping at a Final Hamzah (al-Hamzah al-Mutaṭarrifah)⁸¹

Hishām has two *wujūh* when stopping at words ending with a *hamzah*: standard, which is the general technique, and orthographic, which is the recitation according to the orthography of the *hamzah*, whether on an *alif*, *wāw*, or *yā'*, or without a “seat” (that is, a letter that contains the *hamzah*). There are several types of *al-hamzah al-mutaṭarrifah*, as explained below:

1. A *sākinah hamzah* placed after a *fathah*, for instance اقرأ لم ينبا، وإن يشأ، and إن نشأ. When the recitation is stopped at either of these words, the *hamzah* is replaced with an *alif*, elongated to two *ḥarakāt*: اقرأ، يشأ، and نشأ.
2. A *fathah hamzah* that follows a *fathah*, for example اقرأ بدأ، ما كان أبوك امرأ، إذ تبرأ، ففتبرأ، أسوا، مبوا، ففتبرأ، لا ملجأ، and لا ملجأ. When stopping at these words, the *hamzah* is replaced with an *alif*, elongated to two *ḥarakāt*: اقرأ بدأ، ما كان أبوك امرأ، إذ تبرأ، ففتبرأ، أسوا، مبوا، ففتبرأ، لا ملجأ، and لا ملجأ.
3. An authentically *sākinah hamzah* that follows a *kasrah*, like نبيئ and وهبيئ. The *hamzah* is replaced with a *yā'*, elongated to two *ḥarakāt*: نبي and هبي.
4. A *fathah hamzah* written on a *yā'* that is preceded by a *kasrah*, for example: قرئ and استهزيئ. When stopping at these words, the *hamzah* is replaced with a *yā'*, elongated to two *ḥarakāt*: قرئ and استهزي. This occurs in both standard and orthographic *wujūh*.

⁸¹ Ibn Ghalabūn, ‘Abd al-Mun‘im ibn ‘Ubaydillāh. 2015. *Al-Irshād fī Qirā’at al-A‘immah al-Sab‘ah wa Sharḥ Uṣūlihim*. Bayrūt: Dār Ibn Ḥazm. Juz’ 1: p. 207-211

5. A *fathah hamzah* written without a seat and preceded by an authentic *sākinah*, for example الخبء. When stopping here, the *hamzah* is dropped, and its diacritical mark is moved to the *bā'*, but it is read with a *sākinah*: الخب. This occurs in both standard and orthographic *wujūh*.
6. A *ḍammah hamzah* written on an *alif* that follows a *fathah*, like يسهزأ, الملاء, and نبأ. In the standard *wajh*, the *hamzah* is partially articulated, so that the sound is between *hamzah* and *wāw*. In the orthographic *wajh*, the *hamzah* is substituted with an *alif*.
7. A *kasrah hamzah* written on an *alif* that follows a *fathah*, for instance إلى الملاء, من ملجأ, من حمأ, عن النبأ. There are two *wujūh* when stopping at these words. The standard *wajh* is to partially articulate the *hamzah* so that the sound is between *hamzah* and *yā'*. The orthographic *wajh* is to replace the *hamzah* with an *alif*.
8. A *kasrah hamzah* written without a seat and preceded by an authentic *sākinah*, for example بين المرء in *al-Baqarah* and *al-Anfal*. In the standard *wajh*, the *hamzah* is dropped and its *kasrah* is moved to the *rā'*, which is then read with an (a) *iskān* (= *sākinah*) or (b) *rawm*⁸². Meanwhile, in the orthographic *wajh*, (c) the *rā'* is articulated with an *iskān*, but the *kasrah* is not moved.
9. A *kasrah hamzah* written without a seat and preceded by an additional *wāw*, for example قروء in *al-Baqarah*. There are two *wujūh* when stopping here: substituting the *hamzah* with a *wāw* and to merge (*idghām*) the first *wāw* into the second, while stopping with an (a) *iskān* or (b) *rawm*.

⁸²To lightly articulate the *ḍammah* or *kasrah* of the last letter when stopping at a word.

10. A *fathah hamzah* written without a seat and preceded by an authentically *sākinah* and elongated *wāw*, for example *السوء* and *سوء*. There are two *wujūh* when stopping at these words. The first is to replace the *hamzah* with a *wāw* and merging the first *wāw* with the second, while stopping with an *iskān*. The second is to drop the *hamzah* and move its diacritical mark to the *wāw*, stopping with an *iskān*.
11. A *fathah hamzah* written on an *alif* that is preceded by an authentically *sākinah* and elongated *wāw*, for example *ليسوء* and *تبوء*. There are two *wujūh* when stopping at these words. First is to substitute the *hamzah* with a *wāw* and merging the first *wāw* with the second, stopping with an *iskān*. The second is to remove the *hamzah* and move its diacritical mark to the *wāw*, stopping with an *iskān*.
12. A *fathah hamzah* written without a seat and preceded by an authentically *sākinah* and elongated *yā'*, for example *تفيء*, *جيء*, and *سيء*. There are two *wujūh* when stopping at these words. First is to replace the *hamzah* with a *yā'* and merging the first *yā'* with the second, stopping with an *iskān*. The second is to remove the *hamzah* and move its diacritical mark to the *yā'*, stopping with an *iskān*.
13. A *ḍammah hamzah* preceded by an authentic *sākinah*, for example *دفع*, *ملاء*, *يفر المرء*, *ينظر المرء*, and *منهم جزء*. There are three *wujūh* when stopping here: dropping the *hamzah* and moving its diacritical mark to the *sākinah* letter before it, reading it with (a) an *ishmām*⁸³ or (b) *rawm*. This is the standard *wajh*. For

⁸³To move the lips as if articulating a *ḍammah* but without its phonation.

the orthographic *wajh*, (c) the *hamzah* is dropped and the preceding *sukūn* (= *sākinah*) is maintained.

14. A *ḍammah hamzah* written without a seat, preceded by an additional *yā'* *sākinah*, like *بريء* and *نسيء*. There are three *wujūh*. First is to replace the *hamzah* with a *yā'* and to merge the first *yā'* with the second, stopping with an *iskān*; and the second and third are to either articulate with a *rawm* or *ishmām*.
15. A *fathah hamzah* written without a seat, preceded by an *alif*, for example *أضياء*, *جاء*, *شاء*, and *الدماء*. There are three *wujūh* when stopping here: replacing the *hamzah* with an *alif* and reading with either a (a) short, (b) moderate, or (c) long *madd*.
16. A *kasrah hamzah* written on a *yā'*, preceded by a *fathah*, for instance *من نبأ المرسلين* in *al-An'ām*. There is a total of four *wujūh* when stopping here. Two standard *wujūh* are (a) to partially articulate the *hamzah*, so that the sound is between *hamzah* and *yā'*, or (b) to replace it with an *alif*. The two orthographic *wajūh* are to replace the *hamzah* with a *yā'* and stopping with an (c) *iskān* or (d) *rawm*.
17. A *kasrah hamzah* written on a *yā'* and preceded by a *kasrah* letter, for example *مكر السوء*, *من شاطئ*, *لكل امرئ*. There are four *wujūh* when stopping there. Two standard *wujūh* are (a) to partially articulate the *hamzah*, so that the sound is between *hamzah* and *yā'*, or (b) to replace the *hamzah* with a *sākinah yā'*. Two orthographic *wujūh* are (c) to replace the *hamzah* with a *sākinah yā'* or (d) reading it with a *rawm*. In total, therefore, there are three verbal (*lafẓiyy*) *wujūh* and four periphrastic (*taqdīriyy*) *wujūh*.

18. A *kasrah hamzah* written on a *wāw* and preceded by a *ḍammah* letter, for example *كأمثال اللؤلؤ* and *ولؤلؤ*. There are four *wujūh* when stopping at these words. Two standard *wujūh* are (a) to partially articulate the *hamzah*, so that the sound is between *hamzah* and *yā'*, or (b) to replace it with a *sākinah wāw*. Two orthographic *wujūh* are (c) to replace the *hamzah* with a *sākinah wāw* or (d) reading it with a *rawm*. In total, therefore, there are three verbal *wujūh* and four periphrastic *wujūh*.

19. A *fathah hamzah* written without a seat, preceded by an authentically *sākinah* and elongated *wāw*, for example *من سوء* and *بسوء*. Or a *kasrah hamzah* written without a seat, preceded by an authentically *sākinah* and *layyin wāw*, for instance *مثل السوء*, *ظن السوء*, *امراً سئواً*, *دائرة السوء*. There are four *wujūh* when stopping at these words: replacing the *hamzah* with a *wāw*, merging the first *wāw* with the second while stopping with (a) an *iskān* or (b) *rawm*; and dropping the *hamzah* and moving its diacritical mark to the *wāw*, while phonating with (c) an *iskān* or (d) *rawm*.

20. A *kasrah hamzah* written without a seat and preceded by an authentically *sākinah* and *layyin yā'*, for example *شيء*. Here, there are four *wujūh*. The first and second are replacing the *hamzah* with a *yā'*, merging the first *yā'* into the second, and stopping with either an (a) *iskān* or (b) *rawm*. The third and fourth are dropping the *hamzah* and moving its diacritical mark to the *yā'*, while reading with an (c) *iskān* or (d) *rawm*.

21. A *ḍammah hamzah* written on a *wāw* and preceded by a *ḍammah*, for example *كأنهم لؤلؤ* and *ان امرؤ*. There are five *wujūh*: two standard *wujūh*, that is, (a) substituting *hamzah* with a *sākinah wāw*, or (b) partially articulating it so that

when stopping there. The first three are by exchanging the *hamzah* with a *wāw* and merging the first *wāw* with the second, then stopping with an (a) *iskān*, (b) *rawm*, or (c) *ishmām*. The last three are by dropping the *hamzah* and transferring its diacritical mark to the *wāw*, while stopping with an (d) *iskān*, (e) *rawm*, or (f) *ishmām*.

26. A *ḍammah hamzah* written without a seat, preceded by an authentically *sākinah* and elongated *yā'*, for example *المسيء* and *يضيء*. Or a *ḍammah hamzah* written without a seat, preceded by an authentically *sākinah* and *layyin wāw*, like *شيء*. In both instances, there are six *wujūh*. The first three are replacing the *hamzah* with a *yā'*, merging the first *yā'* with the second, and stopping with an (a) *iskān*, (b) *rawm*, or (c) *ishmām*. The other three are by removing the *hamzah*, moving its diacritical mark to the *yā'*, and stopping with an (d) *iskān*, (e) *rawm*, or (f) *ishmām*.

27. A *kasrah hamzah* written on a *yā'*, preceded by an *alif*, for example *من تلقائى نفسى*, *من آتائى*, and *بلقائى؛ لقائى*. There are nine *wujūh* for stopping here, five of which are standard. The first three are replacing the *hamzah* with an *alif* while articulating with a (a) short, (b) moderate, or (c) long *madd*. The fourth and fifth are by partially articulating the *hamzah*, so that the sound is between a *hamzah* and a *yā'*, while reading the *alif* with a (d) short or (e) moderate *madd*. The remaining four *wujūh* are orthographic, that is, by replacing the *hamzah* with a *sākinah yā'*, reading it with either a (f) short, (g) moderate, or (h) long *madd*, stopping with a short *rawm*.

28. A *ḍammah hamzah* written on a *wāw* and preceded by an *alif* (whose script has been erased), for example *برءوا*, *بلؤا*, *البلؤا*, *دعؤا*, *علمؤا*, *نشرؤا*, *شركؤا*, *أنبؤا*, *جزؤا*, and *برءوا*.

There are 12 *wujūh* for stopping in such an arrangement. Five are standard: replacing the *hamzah* with an *alif* and articulating it with a (a) short, (b) moderate, or (c) long *madd*; or partial articulation of the *hamzah* and articulating the vowel with either a (d) short or (e) moderate *madd*. Seven *wujūh* are orthographic: the *hamzah* is replaced with a *wāw* and phonated with a (f) short, (g) moderate, or (h) long *madd* (treated like *mad ‘āriḍ li al-sukūn*); stopping with an *ishmām*, reciting the vowel with a (i) short, (j) moderate, or (k) long *madd*; or (l) stopping at the *wāw* with a *rawm* and short elongation of *alif*.

2.4.7 Idghām⁸⁴

It is the merging or gemination between two letters so that they are effectively read as a single letter. *Idghām* is divided into two categories: large and small.

2.4.7.1 Large *Idghām*

It is the meeting of two letters, both with diacritical marks, which are then merged into a geminated letter. For example, the gemination of *nūn* and *nūn* in *تأمنّا* (Yūsuf 12:11), which is read with a quick (*ikhtilās*⁸⁵) *dammah* or *ishmām*. Here, Ibn ‘Āmir agrees with the 10 reciters. A second example is from Hishām’s narration, where he merges the *nūn* in *أتعداني* (*al-Aḥqāf* 46:17).

⁸⁴ Ibn Ghalabūn, ‘Abd al-Mun‘im ibn ‘Ubaydillāh. 2015. *Al-Irshād fī Qirā’āt al-A’immah al-Sab‘ah wa Sharḥ Uṣūlihim*. Bayrūt: Dār Ibn Ḥazm. Juz’ 1: p. 207-211

⁸⁵ To read a diacritical mark quickly, articulating at least two-thirds of the mark.

2.4.7.2 Small *Idghām*

It is the conjunction of a *sākinah* letter and another with a diacritical mark, and they merged into a geminated letter. It is further divided into two groups: *idghām mutamāthilayn* and *idghām mutaqāribayn*.

1. *Idghām mutamāthilayn*: Ibn ‘Āmir geminates every *sākinah* letter with an identical one, for instance:

- a. *Dāl* with *dāl*: قَدْ دَخَلُوا
- b. *Lām* with *lām*: قُلْ لَا أَقُولُ
- c. *Fā’* with *fā’*: فَلَا يَسْرِفُ فِي الْقَتْلِ
- d. *Tā’* with *tā’*: رَبِحَتْ تِجَارَتِهِمْ
- e. Non-vowel *wāw* with *wāw*: حَتَّى عَفُوَ وَقَالُوا: As for vowel *wāw* or *yā’*, Ibn ‘Āmir reads both with an *izhār*, for instance ءَامَنُوا; كَلُوا وَاشْرَبُوا وَلَا تَسْرِفُوا; الَّذِي يُوَسُّوسُ; وَعَمَلُوا الصَّالِحَاتِ.

2. *Idghām mutaqāribayn*: gemination or merging of a *sākinah* letter with a letter that has an almost identical point of articulation.

- a. Hishām merges the *dhāl* of ذ with six letters: *tā’*, *dāl*, *zāy*, *jīm*, *sīn*, and *ṣād*. Examples for each letter are as follows: وَإِذْ دَخَلُوا عَلَيْهِ; إِذْ تَمْشِي أُنْتَك; وَإِذْ صَرَّفْنَا إِلَيْكَ; وَإِذْ سَمِعْتُمُوهُ; وَإِذْ جَعَلْنَا الْبَيْتَ زَيْنًا لِهَمِ الشَّيْطَانِ; and Ibn Dhakwān agrees with Hishām only on the merging of *dhāl* with *dāl*.
- b. Hishām geminates the *dāl* in قَدْ with eight letters: *sīn*, *dhāl*, *dād*, *zād*, *zāy*, *jīm*, *ṣād*, and *shīn*. The examples for each are: وَقَدْ سَأَلَهُم قَوْمًا; وَقَدْ ظَلَمَ نَفْسَهُ; وَقَدْ صَرَّفْنَا; وَقَدْ ضَلَّ; وَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ; وَقَدْ ذَرَأْنَا; وَقَدْ ظَلَمَكَ. One exception by Hishām is the merging of *dāl* with *zā’* in لَقَدْ ظَلَمَكَ.

in *Ṣād*. Ibn Dhakwān only merges the *dāl* with *dād*, *dhāl*, *zāy*, and *zā'*, except in *ولقد زينا*.

- c. Ibn 'Āmir geminates the feminine *tā'* with three letters: *thā'* (كذبت ثمود); *ṣād* (حرمت ظهورها؛ حملت ظهورها); and *zād* (هدمت صوامع). Hishām does not read the feminine *tā'* with an *izhār* in *هدمت صوامع*.
- d. Hishām merges the *lām* of *هل* and *بل* with six letters, namely *tā'* (بل تأتئهم); *thā'* (هل تئوب); *zā'* (هل ظنتم); *zāy* (بل زين للذين كفروا); *ṣīn* (بل سئولت لكم أنفسكم); and *tā'* (هل تستوي الظلمات والنور). Hishām reads the *lām* of *هل* in *النور* (al-Ra'd 13:16) with an *izhār*, where he reads with a *tā'* instead of *yā'*.
- e. Ibn 'Āmir, like other reciters, geminates *dhāl* with *dhāl* (إذ ذهب); *dhāl* with *zā'* (إذ ظلموا؛ إذ ظلمتم); *dāl* with *tā'* (لقد تقطع); *tā'* with *dāl* (أجيب); *tā'* with *tā'* (قال طائفة؛ همت طائفة); and *lām* with *rā'* (قل ربي أعلم).
- f. *Idghām* is also read for letters with proximate points of articulation. Hishām merges *thā'* with *tā'* in *al-A'rāf* and *al-Zukhruf* (أورثتم). Ibn 'Āmir geminates *dāl* with *dhāl* in *Maryam* (كهيعص نكر); *thā'* with *tā'* (ليثت؛ ليثت); and *thā'* with *dhāl* (يلهث ذلك). Contrary to Ḥafṣ, he reads the *bā'* with an *izhār* upon its meeting with *mīm* in *Hūd* (يا بني اركب معنا).

2.4.8 Imālah⁸⁶

It is the phonation that lies between the sound of an *alif* and *yā'*. Ibn 'Āmir reads with an *imālah* every *rā'* of the *fawātiḥ al-suwar*⁸⁷ (الر؛ المر) and the *yā'* in the opening

⁸⁶ Ibn Ghalabūn, 'Abd al-Mun'im ibn 'Ubaydillāh. 2015. *Al-Irshād fī Qirā'at al-A'immah al-Sab'ah wa Sharḥ Uṣūlihīn*. Bayrūt: Dār Ibn Ḥazm. Juz' 1: p. 207-211

⁸⁷ The prefatory letters that begin certain chapters of the Qur'ān.

begins at the *hamzah* or not; and *sākinah* after an authentically *kasrah* letter and followed by an *isti' lā*⁸⁸ letter. Conversely, he reads with a light *rā'* if it is *kasrah* and *sākinah* after an authentically *kasrah* letter and not followed by an *isti' lā'* letter. Nonetheless, he reads *فرق* heavily and lightly, whether when continuing or stopping recitation.

Ibn 'Āmir articulates the *lām* of الله heavily if it is not preceded by a *kasrah*. Otherwise, he would articulate it lightly.

2.4.10 Stopping at the End of Words⁸⁹

Ibn 'Āmir stops with a *sukūn* if the word ends with a diacritical mark, whether it is *ḍammah*, *kasrah*, or *fathah*. If the word ends with a *ḍammah* or *kasrah*, he stops with a *rawm*, and if it ends with a *ḍammah*, he stops with an *ishmām*. The exception is if the diacritical mark is part of a *madd 'arīḍ li al-sukūn* or is followed by a feminine *tā' marbūṭah*, like إذا وقعت الواقعة and عليكم القتال.

2.4.11 Stopping according to the Written Text

Ibn 'Āmir stops with a *hā'* on يا أبت in all places of the Qur'ān, but he reads it with a *fathah tā'* if he continues. He also stops at أيه المؤمنون (*al-Nūr*: 31), أيه الثقلان (*al-Raḥmān*: 31), and أيه الساحر (*al-Zukhruf*: 49) with a *hā'* without adding *alif*. If he continues the recitation, he recites the *hā'* with a *ḍammah*.

⁸⁸Literally elevation. In *tajwid*, it is the attribute of a letter whose pronunciation necessitates one to press the deepest part of the tongue to the palate. They are *khā'*, *ghayn*, *ṣād*, *dād*, *tā'*, *zā'*, and *qāf*.

⁸⁹Ibn Ghalabūn, 'Abd al-Mun'im ibn 'Ubaydillāh. 2015. *Al-Irshād fī Qirā'āt al-ʿImmah al-Sab'ah wa Sharḥ Uṣūlihim*. Bayrūt: Dār Ibn Ḥazm. Juz' 1

2.4.12 Adjunct Yā' (Yā'āt al-Idāfah)

It is the *yā'* added to the end of a word to refer to the speaker. Ibn 'Āmir reads the *yā'* in *لعلّي* with a *fathah* if it is followed by a *fathah hamzah* in the entire Qur'ān. Similarly, the *yā'* in *معّي*, as it is followed by a strong *hamzah*, is read with a *fathah*, for instance in *معّي أو رحمناً* in al-Mulk and *معّي أبداً* in al-Tawbah. In these instances, he concurs with Ḥafṣ. Other places where he agrees with Ḥafṣ are *أمّي الهين* and *أجرّي إلا*; in both cases, he reads the *yā'* with a *fathah*. In al-Mujadilah, he reads *ورسلّي إن الله* with a *fathah*. Other examples where he recites the *yā'* with a *fathah* are *إلا دعائي*; *إبراهيم*; *وأن هذا صراطي مستقيماً*; *وأرضي واسعة*; *مماتي*; *وما توفيقّي إلا بالله*; *جزني إلى الله*.

Some *yā'* in *qirā'ah* Ibn 'Āmir is read with a *sukūn*, such as *قل لعبادّي يدّي إليك* (that is not followed by a strong *hamzah*), and *ولي فيها*.

Hishām reads the *yā'* of *مالي أدعوكم* with a *fathah* if the recitation is not stopped. Ibn Dhakwān, on the other hand, reads with a *fathah yā'* when continuing recitation in *ولي دين*, *مالي أرى الهدد*, *بيني للطائفين*, *بيني مؤمناً* and with a *sukūn yā'* in *أرهطي أعز عليكم*.

2.4.13 Supplemental Yā' (Yā'āt al-Zawā'id)⁹⁰

Supplemental *yā'* is that which is not written in the *muṣḥaf* but pronounced during recitation. Ibn 'Āmir erases the *yā'* in *أناي الله* (al-Naml: 36) when continuing and stopping recitation, thus reading it as *أناي الله*. Hishām reads the *yā'* in *ولا تنظرون* if he continues reading, but he either articulates or removes it when stopping on the word. In a *wajh*, Ibn Dhakwān phonates the *yā'* in *تسألني عن شيء* when continuing and stopping

⁹⁰ Ibn Ghalabūn, 'Abd al-Mun'im ibn 'Ubaydillāh. 2015. *Al-Irshād fī Qirā'āt al-'Immah al-Sab'ah wa Sharḥ Uṣūlihim*. Bayrūt: Dār Ibn Ḥazm. Juz' 1.

the recitation. In al-Zukhruf, يا عبادي لا خوف, Ibn 'Āmir reads the *yā'* in both instances of continuing and stopping.

2.5 Summary

This chapter has briefly profiled Ibn 'Āmir and his two students, Hishām and Ibn Dhakwān. All three were imams and chief reciters of Damascus. They were renowned for their knowledge, trustworthiness, and piety, and they had many students who continued transmitting their recitations until today. As for the principles of the *qirā'ah*, the two students appeared to have some distinctive differences. Hishām, for example, read with more gemination than Ibn Dhakwān, while the latter reads with *imālah* in places where the former did not. The attached *muṣḥaf* of Ibn 'Āmir has also compared the many differences between the reciters of the *qirā'ah* and *qirā'ah* Ḥafṣ. The next chapter will discuss the first objective of this thesis, which is the development of *qirā'āt* before, during, and after Ibn 'Āmir.