

**QIRĀ'ĀT IMAM IBN 'ĀMIR IN THE VIEWS OF IMAM AL-  
ṬABARIYY AND IMAM IBN MUJĀHID:  
AN ANALYTICAL STUDY**

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## AUTHOR DECLARATION

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## ABSTRAK

Para sarjana secara awam bersetuju bahawa terdapat tiga syarat kesahan sesebuah *qirā'ah*: *sanad* yang sahih dan tepat, kesesuaian dengan ortografi 'Uthmāni, dan kefasihan bahasa Arab serta ketepatan nahu. Ibn Mujāhid telah memasukkan *Qirā'ah Ibn 'Āmir* sebagai salah satu daripada tujuh bacaan yang *mutawātir* kerana ia bersesuaian dengan *al-Muṣḥaf al-Shāmiyy*. Sebaliknya, al-Ṭabariyy menolak *qirā'ah* tersebut, sebagaimana yang ia sebutkan dengan jelas dalam *Jāmi' al-Bayān*. Perbezaan pendapat ini berkekalan meskipun al-Ṭabariyy memiliki pengaruh yang kuat terhadap Ibn Mujāhid sebagai seorang guru. Bertolak dari masalah ini, kajian ini mencuba menyelesaikan empat tujuan: (i) membincangkan perkembangan tujuh *qirā'āt* sebelum dan semasa Ibn 'Āmir; (ii) menganalisis konsep *mutawātir* dalam pandangan al-Ṭabariyy dan Ibn Mujāhid; (iii) membincangkan factor-faktor yang menyebabkan al-Ṭabariyy dan Ibn Mujāhid menolak/menerima *Qirā'ah Ibn 'Āmir*; dan (iv) menilai rantaian, *ṭuruq*, dan *uṣūl* daripada *Qirā'ah Ibn 'Āmir*. Kajian ini menggunakan metodologi kualitatif dan pendekatan deskriptif-analitik untuk mencapai objektif-objektif tersebut. Ia mendapati beberapa temuan penting: *pertama*, jumlah *qirā'āt* telah berlipat ganda sejak masa sahabat sehingga masa tabi-tabiin. Namun, jumlah ini menurun sedikit demi sedikit disebabkan perubahan kepada aspek penekanan para ulama. Tambahan lagi, beberapa sarjana hanya mengumpulkan beberapa *qirā'āt* di dalam buku-buku mereka, memberikan kesan bahawa *qirā'āt* berkenaan sahajalah yang *mutawātir*. *Kedua*, konsep *mutawātir* dalam pandangan al-Ṭabariyy hampir serupa dengan konsep sarjana hadis. Tambahan lagi, beliau tidak hanya cukup dengan ketiga syarat di atas, tapi juga mengatakan bahawa sesebuah *qirā'ah* itu boleh diterima apabila ia merupakan kesepakatan dan masyhur di kalangan pembaca Qur'ān. Konsep Ibn Mujāhid hampir sama: bacaan *mutawātir* adalah yang merupakan ijmak di kalangan sarjana dan orang awam, serta dibaca oleh seluruh penduduk daripada sesebuah negeri. *Ketiga*, al-Ṭabariyy menolah *Qirā'ah Ibn 'Āmir* disebabkan *sanad*-nya yang tidak boleh dipercayai, dan juga kerana sahabat yang menjadi sumber bacaan tersebut, yakni 'Uthmān, tidak pernah dilaporkan pernah mengajarkan *qirā'ah* kepada sesiapaupun. Ibn Mujāhid menerimanya kerana bacaan tersebut tersebar luas di Kufah. Walaupun demikian, beliau tetap mengkritik beberapa bahagiannya yang tidak bersesuaian dengan nahu bahasa Arab.

## ABSTRACT

Scholars have generally agreed on three conditions for the validity of *qirā'āt*: authentic and sound *sanad*, congruence with 'Uthmānic orthography, and eloquent Arabic and proper grammar. Ibn Mujāhid had included *Qirā'ah Ibn 'Āmir* as one of the seven *qirā'āt mutawātirah*. On the other hand, al-Ṭabariyy rejected the *qirā'ah*, as explicitly stated in *Jāmi' al-Bayān*. This conflict of opinion persisted despite al-Ṭabariyy's strong influence on Ibn Mujāhid as a teacher. Against this problem, the research sought to accomplish four objectives: (i) to discuss the development of seven *qirā'āt* before and during the lifetime of Ibn 'Āmir; (ii) to analyze the *mutawātir* concept of both al-Ṭabariyy and Ibn Mujāhid; (iii) to discuss the factors behind the rejection or approval of *Qirā'ah Ibn 'Āmir* by al-Ṭabariyy and Ibn Mujāhid; and (iv) to evaluate the chain, *ṭuruq*, and *uṣūl* of *Qirā'ah Ibn 'Āmir*. The research employed the qualitative methodology and used the descriptive-analytical approach to accomplish these objectives. It revealed a number of important findings: *first*, the number of *qirā'āt* had exponentially grown since the era of the companions up to next two generation. The number of *qirā'āt*, however, gradually dwindled as *qirā'āt* seekers shift their focus, and because some scholars compiled only certain *qirā'āt* into their books, leaving the impression that those were the only *mutawātir* recitations. *Second*, al-Ṭabariyy's conception of *mutawātir* in *qirā'āt* is almost similar to that of hadith scholars. Additionally, he did not suffice with the three abovementioned conditions, but also added that a *qirā'ah* is accepted if it is a subject of consensus and popular among reciters. Ibn Mujāhid's concept is almost similar: a *mutawātir* recitation is that which is a subject of consensus among scholars and the laymen and is read by the entire populace of a given province. *Third*, al-Ṭabariyy rejected Ibn 'Āmir's *qirā'ah* on the basis that its *sanad* is untrustworthy, and that the companion from whom the variant was narrated, 'Uthmān, had never been reported to have taught *qirā'ah* to anyone. Ibn Mujāhid, meanwhile, accepted it as it was a prevalent recitation in Kufah. However, he still criticized some of its aspects that contravene proper Arabic grammar.

## الملخص

اتفق العلماء عامة على أن شروط القراءة المتواترة الصحيحة ثلاثة: التواتر، موافقة رسم المصحف، موافقة وجه من وجوه اللغة العربية. ابن مجاهد كان قد قبل بقراءة ابن عامر وعدها من المتواتر لتواتر سندها ومن جهة أخرى فإن الطبري رفضها ولم يعدها من المتواتر وصرح بذلك في كتابه تفسيره جامع البيان. وقد ظهر هذا التعارض بين العالمين الجليلين بالرغم من العلاقة بينهما وهي علاقة الطالب بالأستاذ. وبيان هذه المشكلة كان هذا البحث محاولة للوصول إلى الأهداف التالية وبيانها: مناقشة تطور القراءات قبل حياة الإمام ابن عامر وأثناءها. لتحليل وبيان المعنى لمصطلح التواتر للإمامين الطبري وابن مجاهد ومناقشة العوامل وراء قبول أو رفض قراءة ابن عامر لابن مجاهد والطبري وأخيراً لتقييم وبيان سند قراءة ابن عامر وطرقها وأصولها. واستخدم الباحث المنهج الكيفي والمنهج الوصفي التحليلي لتحقيق أهداف البحث والذي قاد إلى نتائج قيمة منها: أولاً: إن عدد القراءات ظهر منذ زمن الصحابة وتزايد بمرور الوقت. ومع ذلك فإن طابقي علم القراءات قد قلوا ولم يستمر ذلك الاهتمام بهذا العلم وبسبب تضمين العلماء بعض القراءات دون ذكر البعض الآخر في كتبهم مما ترك انطباعاً بأن ما ذكر هو المتواتر فقط وما لم يذكر فلا يعد متواتراً ولم يعد يقرأ بها الآن في البلاد. ثانياً: إن مفهوم الطبري للمتواتر هو نفسه مفهوم أهل الحديث بالإضافة إلى أن شروط القراءات وإن لم تكن وضعت بعد إلا أن الطبري كان له مفهومه الخاص لها وعد التواتر من أهم مميزات القراءة وبدونه فإن القراءة تهمل ولا تذكر ومن ناحية أخرى فإن مفهوم ابن مجاهد للتواتر يكاد يكون نفس مفهوم الطبري من حيث شهرة القراءة وشيوعها بين القراء ولكن بأقل حدية من الطبري حيث أن بعض القراءات عدها من المشهور الصحيح عندما قل سندها وضعف ولكن كانت متوافقة مع الشرطين الآخرين للقراءة. ثالثاً: رفض الطبري قراءة ابن عامر بناءً على سندها حيث اعتبره لا أصل له وذكر أدلته لذلك الرفض وعللها بأن عثمان رضي الله عنه لم يقرئ أحداً. بينما ابن مجاهد قبلها وعدها من القراءات المتواترة ومع ذلك القبول إلا أنه قد جرح في بعض المواضع التي لم تكن موافقة للغة العربية وذكر سبب التخليط وبينه في كتابه السبعة في القراءات.

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**LIST OF TRANSLITERATIONS**

ā (vowel)	اَ
‘	‘
B	ب
T	ت
Th	ث
J	ج
h	ح
Kh	خ
D	د
Dh	ذ
R	ر
Z	ز
S	س
Sh	ش
ṣ	ص
ḍ	ض
ṭ	ط
ẓ	ظ
‘	‘
Gh	غ
F	ف
Q	ق
K	ك
L	ل
M	م
N	ن
H	هـ
w or ū (vowel)	و
y or ī (vowel)	ي
a (short vowel as in ago)	ا
u (short vowel as in put)	و
i (short vowel as in fit)	ي
H	هـ

## INTRODUCTION

### 1.1 Research Background

The Qur'ān is the holy book of Muslims that offers timeless guidance and lessons. In recent years, Muslims have become increasingly aware of the importance of reading the Qur'ān. Accompanying this phenomenon is their realization that the Qur'ān has to be recited accurately and beautifully. This realization has culminated into the concept of *qirā'āt*.<sup>1</sup> The science revolves around the recitation of the Holy Qur'ān that is consistent with the rules and oral recitation of the readers of Qur'ān (*qurrā'*).<sup>2</sup> It bears highlighting that a correct recitation adheres to the rules of *tajwīd*.<sup>3</sup>

Looking into the history of the emergence of *qirā'āt*, the Prophet Muḥammad ﷺ initially shared what was revealed to him to his companions ﷺ, who then committed to the Prophet's recitation. It should be noted that the Prophet recited the Holy Qur'ān in many *aḥruf*. In a hadith narrated by 'Abdullāh ibn 'Abbās ﷺ, the Prophet ﷺ said: "Gabriel ﷺ recited the Qur'ān to me in one *ḥarf*. Then I requested him (to read it in another *ḥarf*) and I continued doing so until he ultimately recited it in seven *aḥruf*."<sup>4</sup>

<sup>1</sup>Al-Bāz, Muḥammad 'Abbās. 2004. *Mabāhith fī 'Ilm al-Qirā'āt ma'a Bayān Ushūl Riwayah al-Ḥafṣ*. Al-Qāhirah: Dār al-Kalimah. p. 45.

<sup>2</sup>ibid. p. 46.

<sup>3</sup>Al-Marṣafiyy, 'Abd al-Fattāḥ al-Sayd 'Ajmiyy. n.d. *Hidāyah al-Qārī ilā Tajwīd Kalām al-Bārī*. Al-Madīnah al-Munawwarah: Maktabah Tayyibah. p. 51.

<sup>4</sup>Al-Bukhāriyy, Muḥammad ibn Ismā'il. 2012. *Ṣaḥīḥ al-Bukhāri*. Madīnah al-Naṣr: Dār al-Ta'ṣīl. Juz' 6: kitāb Faḍā'il al-Qur'ān - bab 'unzil alquran ealaa sbet 'ahraf hadith number 4991pp. 481-482; Al-Naysabūrī, Muslim ibn al-Ḥajjāj. 2014. *Ṣaḥīḥ Muslim*. Madīnah al-Naṣr: Dār al-Ta'ṣīl. Juz' 1: p. 561.

The companions ﷺ, as a result, recited in various *ahruf* as well. Whenever the companions ﷺ heard something different in the ways the Qur'ān was recited among themselves, they approached the Prophet ﷺ and confirmed the validity of the recitation.<sup>5</sup>

### 1.1.1 Reasons for the Revelation of Qur'ān in *Ahruf*

Some scholars believe that the *ahruf* were revealed in Mecca while others suggest that they were revealed in Madinah. Nonetheless, they all agreed that the Qur'ān was revealed in multiple *ahruf*.<sup>6</sup>

The reasons behind such a revelation were to make recitation easier for the entire *ummah* and to clear the meaning of the Qur'ān, as mentioned by the hadith. Through their revelation, the diverse tribes of Arabia were able to commit to the

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Muslim added, "Ibn Shihāb al-Zuhriyy said, 'It has been narrated to me that these seven *ahruf* have a single meaning and do not differ concerning *halāl* or *harām*.'"

<sup>5</sup>Umar ibn al-Khattāb ؓ narrated, "I heard Hishām bin Hākim reciting al-Furqān during the lifetime of the Prophet ﷺ. I listened to his recitation and realized that the way (i.e., *harf*) he recited was different from the way the Prophet ﷺ had taught me. It angered me to see him reciting it that way. I wanted to express my anger to him but as he was in the course of performing his prayer, I had to control my temper and wait until he finished performing his prayer. Once he finished performing his prayer, I put his upper garment around his neck and seized him by it and said, 'Who taught you this *sūrah* which I heard you reciting?' to which he replied, 'It was the Prophet who taught me.' In response, I said, 'That was an outright lie, for the Prophet taught me to recite the Holy Qur'ān in a way that is different from that you were reciting.' In order to resolve our dispute, I had to bring him before the Prophet ﷺ, and I said to The Prophet ﷺ, 'I heard this person reciting al-Furqān in a way which you haven't taught me!' As a response, the Prophet ﷺ said, 'Release him, O 'Umar! Recite, O Hishām!' The Prophet ﷺ and I heard him reciting the Qur'ān the same way I had heard him recited. Upon carefully listening, the Prophet ﷺ then said, 'It was revealed this way,' and he subsequently asked me to recite it by saying, 'Recite, O 'Umar!' I obliged by reciting it in the way that he had taught me. Upon carefully listening, the Prophet ﷺ said that, 'It was revealed this way.'" Reviewing scholarly works, it can be concluded that the Qur'ān was recited in seven modes (*ahruf*), and the Prophet had instructed Muslims to "recite it in whichever mode (*harf*) that is easier for you." See: Al-Bukhāriyy. 2012. *Ṣaḥīḥ Bukhāriyy*. Juz' 4: p. 482. kitab Faḍā'il al-Qur'ān - bab 'unzil alquran ealaa sbet 'ahraf hadīth number 4991.

<sup>6</sup>Al-Qudāh, Muḥammad Aḥmad Muflīḥ et al. 2001. *Muqaddimāt fī 'Ilm al-Qirā'āt*. 'Ammān: Dār 'Ammār. p. 52.

recitation despite its difficulty, considering that they were mostly illiterate and had distinctive ethnic, linguistic, and cultural backgrounds.<sup>7</sup>

Gradually, different recitations started to appear when the tribes started practicing Islam and reciting the Qur'ān. The companions who were sent to the provinces to teach Islam noticed the diversity in recitation among the tribes, and so they informed Caliph 'Uthmān ibn 'Affān رضي الله عنه of the matter. After receiving the message, he ordered the companions to write the *masāḥif*, which were later distributed to the provinces.<sup>8</sup> Upon carefully assessing those *maṣāḥif*, one may discover that the *qirā'āt* have been incorporated into them, and they have been unanimously approved by the companions of the Prophet ﷺ.<sup>9</sup>

### 1.1.2 The Seven Qurra'

Ibn Mujāhid included seven *qirā'āt* in his book *Kitāb Al-Sab'ah*.<sup>10</sup> Makkiyy explained the reason for his decision, "There were quite a number of *ruwāt* in the second and third centuries, but there was no consensus among them (on valid *qirā'āt*). In the fourth century, people started to search for *qirā'āt* that adhered to *Maṣāḥif*

<sup>7</sup>Al-Qaṭṭān, Mannā' ibn Khalīl. 1991. *Nuzūl al-Qur'ān 'alā Sab'ati Aḥruf*. Al-Qāhirah: Maktabah Wahbah. p. 7.

<sup>8</sup>Anas narrated, "Uthmān summoned Zaid ibn Thābit, 'Abdullāh ibn al-Zubayr, Sa'īd ibn al-'Āṣ, and 'Abd al-Raḥmān ibn al-Ḥārith ibn Hishām, and then they wrote the manuscripts of the Holy Qur'ān in the form of book in several copies. 'Uthmān said to the three Qurayshi, 'If you differ with Zaid ibn Thābit on any point of the Qur'ān, then write it in the language of Quraysh, as the Qur'ān was revealed in their language,' so they acted accordingly." (Sa'īd ibn Thābit was an *Anṣārī* and not from Quraysh). Al-Bukhārī. 2012. *Ṣaḥīḥ al-Bukhārī*. Juz' 4: p. 709.

<sup>9</sup>Al-Zarqāniyy, Muḥammad 'Abd al-'Azīm. 1943. *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*. Al-Qāhirah: Maṭba'ah 'Īsā al-Bābī al-Ḥalabī wa Shurakā'uh. Juz' 1: p. 168.

<sup>10</sup>Al-Qaysiyy, Makkiyy ibn Abī Ṭālib. 1977. *Al-Ibānah 'an Ma'āni al-Qirā'āt*. Al-Jīzah: Dār Nahḍah Miṣra. p. 23.

'*Uthmāniyyah* and were widely recited by the companions ﷺ. Therefore, they referred to *Ibn Mujāhid's* list and followed it confidently."<sup>11</sup>

The seven *qurrā'* specified by Ibn Mujāhid are:<sup>12</sup>

1. Nāfi' al-Madaniyy: Abū Ruwaym ibn 'Abd ar-Rahmān ibn Abī Nā'im al-Laythiyy (70-169AH), who transmitted to:
  - a. Warsh: Abū Sa'īd 'Uthmān ibn Sa'īd al-Quṭbiyy (110-197 H).
  - b. Qālūn: Abū Mūsa 'Īsā ibn Mīnā al-Zarqiyy (120-220 H).
2. Ibn Kathīr al-Makkiyy: Abū Ma'bad 'Abdullāh al-'Attār (45-120 H), who transmitted to:
  - a. Al-Bazziyy: Abū al-Ḥasan Aḥmad ibn Muḥammad ibn 'Abdillāh ibn al-Qāsim ibn Nāfi' ibn Abī Buzzah (170–250 H).
  - b. Qunbul: Abū 'Amr Muḥammad ibn 'Abd ar-Rahmān al-Makhzūmiyy (195-291 H).
3. Abū 'Amr ibn al-'Alā' al-Baṣriyy (70-154 H), who transmitted to:
  - a. Al-Dūriyy: Abū 'Amr Ḥafṣ ibn 'Umar ibn 'Abd al-'Azīz al-Baghdadiyy (-246 H).
  - b. Al-Sūsī: Abū Shu'ayb Ṣāliḥ ibn Ziyād ibn 'Abdillāh ibn Ismā'īl ibn al-Jārūd ar-Riqqiyy (-261 H).
4. Ibn 'Āmir: 'Abdullāh ibn 'Āmir ibn Yazīd ibn Tamīm ibn Rabī'ah al-Yahṣibiyy (8-118 H), who transmitted to:

<sup>11</sup>Al-Qaysiyy, Makkiyy ibn Abī Ṭālib. 1977. *Al-Ibānah 'an Ma'āni al-Qirā'āt*. Al-Jīzah: Dār Nahḍah Miṣra. p. 23.

<sup>12</sup>Ibn Mujāhid, Abū Bakr. 1980. *Kitāb al-Sab'ah fī al-Qirā'āt*. Al-Qāhirah: Dār al-Ma'ārif. p. 26.

- a. Hishām: Abū al-Walīd Hishām ibn ‘Ammār ibn Nuṣayr ibn Maysarah al-Salamiyy al-Dimashqiyy (153-245 H).
  - b. Ibn Dhakwān: Abū ‘Amr ‘Abdullāh ibn Aḥmad al-Qurayshiyy al-Dimashqiyy (173-242 H).
5. Āṣim al-Kūfiyy: Abū Bakr ‘Āṣim ibn Abī al-Najūd al-Asadiyy (-127 H), who transmitted to:
- a. Shu‘bah: Abū Bakr Shu‘bah ibn ‘Ayyāsh ibn Sālim al-Kūfiyy an-Nahshaliyy (95-193 H).
  - b. Ḥafṣ: Abū ‘Amr Ḥafṣ ibn Sulaymān ibn al-Mughīrah ibn Abī Dāwūd al-Asadī al-Kūfiyy (90-180 H).
6. Ḥamzah al-Kūfiyy: Abū ‘Imārah Ḥamzah ibn Ḥabīb al-Zayyāt al-Taymiyy (80-156H), who transmitted to:
- a. Khalaf: Abū Muḥammad al-Asadī al-Bazzār al-Baghdadiyy (150-229 H).
  - b. Khallād: Abū ‘Īsā Khallād ibn Khālīd al-Baghdadiyy (-220 H).
7. Al-Kisā’i al-Kūfiyy: Abū al-Ḥasan ‘Alī ibn Ḥamzah al-Farsiyy al-Asadiyy (119-189 H), who transmitted to:
- a. Al-Layth: Abū al-Ḥarīth al-Layth ibn Khālīd al-Baghdadiyy (-240 H).
  - b. Al-Dūrī: Ḥafṣ, also narrated from Abū ‘Amr.

Ibn al-Jazariyy (751H) then added another three *qurrā’*.<sup>13</sup>

<sup>13</sup>Ibn al-Jazariyy, Muḥammad ibn Muḥammad. n.d. *Al-Nashr fī al-Qirā’āt al-‘Ashr*. Bayrūt: Dār al-Kutub al-‘Ilmiyyah. Juz’ 1: p. 24.

1. Abū Ja‘far: Yazīd ibn al-Qa‘qa‘ al-Makhzūmiyy al-Madaniyy (-130 H), who transmitted to:
  - a. ‘Īsā ibn Wirdān: Abū al-Ḥārith al-Madaniyy (-160H).
  - b. Ibn Jummāz: Abū ar-Rābi‘ Sulaymān ibn Muslim ibn Jummāz al-Madaniyy (-170H).
2. Ya‘qūb: Abū Muḥammad, Ya‘qūb ibn Ishāq ibn Zayd ibn ‘Abdillāh ibn Abī Ishāq al-Ḥadramiyy al-Baṣriyy (117-205 H), who transmitted to:
  - a. Ruways: Abū ‘Abdillāh Muḥammad ibn al-Mutawakkil al-Baṣriyy (-238 H).
  - b. Rawḥ: Abū al-Ḥasan Rawḥ ibn ‘Abd al-Mu‘min al-Baṣriyy al-Hudhaliyy (-234 H).
3. Khalaf: narrator of Ḥamzah, who transmitted to:
  - a. Ishāq: Abū Ya‘qūb Ishāq ibn Ibrāhīm ibn ‘Uthmān al-Marūziyy al-Baghdadiyy (286H).
  - b. Idrīs: Abū al-Ḥasan Idrīs ibn ‘Abd al-Karīm al-Ḥaddād al-Baghdadiyy (189-292H).

Forty books had been written on *qirā’āt* before Ibn Mujāhid’s text,<sup>14</sup> though some of them selected only one variant of recitation, while others included up to 25. None of them, however, selected seven, except Ibn Mujāhid. Among these writings were:<sup>15</sup>

1. *Faḍā’il al-Qur’ān*, Al-Qāsim ibn Salām (224H).
2. *Kitāb al-Qirā’āt*, Khalaf ibn Hishām al-Bazzār (229H).

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<sup>14</sup>ibid. Juz’ 1: p. 34.

<sup>15</sup>Al-Nadīm, Muḥammad ibn Ishāq. 1997. *Al-Fihrisat*. Bayrūt: Dār al-Ma‘rifah. p. 53.

3. *Kitāb al-Qirā'āt*, Ibn Sa'dān (231H).
4. *Kitāb al-Qirā'āt*, Abū Hātim al-Sijistāniyy (250H).
5. Ahmed bin Jubair Al-Kufi (258H)
6. *Kitāb al-Qirā'āt*, Ibn Qutaybah (276H).
7. Ismail bin Ishaq al-Maliki (282H)
8. *Kitāb al-Qirā'āt*, Tha'labiyy (291H).
9. *Kitāb al-Qirā'āt*, al-Ṭabariyy (310H), though it is lost. In the book, he collected more than 20 *qirā'āt*.
10. Abu Bakr Dajuni (324H)

And these were the books written after Ibn Mujāhid:

1. Abu Bakr Al-Shatha'i (370H)
2. Ibn Khalouh (370)
3. Abu Ali Al-Farsi (377H)
4. Abu Bakr bin Mahran, (381H)
5. Al-Khuzai (408H)
6. Talcmani (429H)
7. Makki bin Talib (437H)
8. Abu Omar Aldani (444H)
9. Ahwazi (446H)
10. Al-Hudhali (465H)
11. Abu Maashar al-Tabari (478H)
12. Abu Al-Qasim Alexandria (629H)

### 1.1.3 Emergence of the Three Conditions for the Validity of Qirā'āt

The companions and their successors read the Quran as they had been taught by the Prophet or those authorized by him. During the time of the companions, the only condition for the authenticity and acceptability of a *qirā'ah* was its consistence with narration. This was the mainstay to which the companions referred whenever they disagreed on a reading, as mentioned in the hadith between 'Umar and Hishām ibn Hākīm.<sup>16</sup> The successors, on the other hand, referred to the *qirā'ah* of preeminent reciters among the companions, such as Ubayy ibn Ka'b, 'Abdullāh ibn Mas'ūd, and Zayd ibn Thābit.<sup>17</sup> Accordingly, scholars unanimously agreed that a *qirā'ah* must be learned directly from a reciter who has learned it from his teacher, and so forth, until the *sanad* (chain of transmission) traces back to the Prophet. The continuity of the chain up to the Prophet indicates that he had indeed learned the *qirā'ah* from Jibrīl, and that he had accordingly recited and taught it to his companions.<sup>18</sup>

After 'Uthmān had compiled the Qur'ān into a *mushaf*, the reciters were asked to read only according to it, and personal Qur'ānic manuscripts were collected and destroyed.<sup>19</sup> Eventually, the 'Uthmānic *maṣāḥif* spread to every province of the Islamic state (with some slight resistance, for instance from Ibn Mas'ūd and Ibn Shunbūdh). Al-Qaṣṭallāniyy stated that some innovators (*mubtadi'*) read the Qur'ān from the *maṣāḥif* without referring to any narrations in order to support their theological views. One such example is the Mu'tazilites' reading of “*Wa kallama Allāha Mūsā taklīmā*” instead of

<sup>16</sup>Al-Bukhāriyy. 2012. *Ṣaḥīḥ Bukhāriyy*. Juz' 4: p. 482. kitab Faḍā'il al-Qur'ān - bab 'unzil alquran ealaa sbet 'ahraf hadith number 4992

<sup>17</sup>Al-Ja'bariyy, Burhān al-Dīn Ibrāhīm ibn 'Umar. 2011. *Kanz al-Ma'ānī fī Sharḥ Ḥirz al-Amānī*. Al-Jīzah: Maktabah Awlād al-Shaykh li al-Turāth. Juz' 15: p. 123.

<sup>18</sup>Al-Bukhāriyy. 2012. *Ṣaḥīḥ Bukhāriyy*. Juz' 4: pp. 481-483. kitab Faḍā'il al-Qur'ān - bab 'unzil alquran ealaa sbet 'ahraf hadith number 4992

<sup>19</sup>ibid., pp. 482-483, 485-486.

the correct recitation “*Wa kallama Allāhu Mūsā taklīmā*”.<sup>20</sup> He argued that scholars should select—from each province to where the ‘Uthmānic *maṣāḥif* were sent—certain reciters on the basis of authenticity; integrity; deep knowledge in *qirā’āt*; extensive experience in teaching Qira'at; correspondence of their *qirā’āt* with the orthography of the ‘Uthmānic *maṣāḥif*; and the consensus of the populace of the city on accepting their *qirā’ah*.<sup>21</sup>

Al-Ṭabariyy in *Kitāb al-Qirā’āt* considered as authentic all *qirā’āt* that are consistent with the orthography of the ‘Uthmānic *maṣāḥif* and transmitted from the Prophet through an authentic chain of transmission.<sup>22</sup> Ibn Mujāhid introduced more conditions, though they are more emphasized on the quality of the reciter rather than the *qirā’ah*. They are:

1. The reciter should have flawless retention of the Qur’ān.
2. He should be well-versed in all varieties of *i’rāb*, *qirā’āt*, and dialects.
3. He must rely on narration and *isnād*.
4. There must be consensus from the people of his province to recite according to his *qirā’ah*.

Ibn Mujāhid maintained that the seven reciters of Hejaz, Iraq, and *al-Shām* (whose *qirā’āt* are included in his *Kitāb al-Sab’ah*) were the students of the successors (*tābi’in*), and that their *qirā’āt* were accepted unanimously in their own provinces and their neighbors.<sup>23</sup>

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<sup>20</sup>Al-Qur’ān. Al-Nisā’ 4:64.

<sup>21</sup>Al-Qushayriyy, ‘Abd al-Karīm ibn Hawāzin ibn ‘Abd al-Malik. 2007. *Laṭā’if al-Ishārat*. Bayrūt: Dār al-Kutub al-‘Ilmiyyah. Juz’ 1: p. 66.

<sup>22</sup>Al-Qaysiyy. 1977. *Al-Ibānah*. p. 53.

<sup>23</sup>Ibn Mujāhid. 1980. *Kitāb al-Sab’ah fī al-Qirā’āt*. p. 87.

Later, Makkiyy ibn Abī Ṭālib al-Qaysiyy formulated new criteria in his *al-Ibānah*. Contrary to Ibn Mujāhid, they are more concerned with the *qirā'ah* itself rather than the reciter. He considered a *qirā'ah* as authentic if it fulfils the three following conditions:

1. Its transmission from the Prophet should be authentic.
2. It should be linguistically sound.
3. Its orthography should be consistent with one of the 'Uthmānic *maṣāḥif*.<sup>24</sup>

Ibn al-'Arabī in *al-'Awāṣim min al-Qawāṣim*<sup>25</sup> attributed these three conditions to unnamed scholars and approved them.<sup>26</sup> Ibn al-Jazariyy adopted and slightly modified Makkiyy's conditions:<sup>27</sup>

1. Authenticity of the chain of transmission.
2. Consistency with the Arabic language in fluency, even if it may be of lesser eloquence.
3. Congruence with the orthography of one of the 'Uthmānic *maṣāḥif*, either directly, e.g. the reading "Mālik"; or indirectly, i.e. in a way which is consistent with the orthography, e.g. the reading "Malik" (without an elongated vowel).

He, elsewhere, had included the condition of *tawātur* of *qirā'ah*,<sup>28</sup> though he later changed this into authenticity, considering that the satisfaction of *tawātur* obviates the need to seek other conditions.<sup>29</sup> The authenticity of chain of narration here means that it should consist of more than *ahād* (isolated) narrations, and that although it may

<sup>24</sup>Al-Qaysiyy. 1977. *Al-Ibānah*. pp. 51, 90-91.

<sup>25</sup>Ibn al-'Arabīyy, Abū Bakr. 1992. *Al-'Awāṣim min al-Qawāṣim*. Al-Qāhirah: Maktabah al-Sunnah. Juz' 2: p. 485.

<sup>26</sup>ibid. Juz' 2: p. 485.

<sup>27</sup>Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 9.

<sup>28</sup>Ibn al-Jazariyy, Muḥammad ibn Muḥammad. 1999. *Munjid al-Muqri 'in wa Murshid al-Ṭālibīn*. Bayrūt: Dār al-Kutub al-'Ilmiyyah. p. 15.

<sup>29</sup>Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 13.

not be *mutawātir*, it should at least be *mashhūr*. This view was supported by Makkiyy, al-Baghawiyy, al-Sakhāwiyy, Abū Shāmah, and Ibn al-Jazariyy,<sup>30</sup> all of whom agreed that a *qirā'ah* is acceptable if it is narrated through a sound, *mashhūr* chain; exhibits fluency in Arabic; and conforms to the orthography of one of the 'Uthmānic *maṣāḥif*. If any of these three conditions is not met, the *qirā'ah* should be rejected and regarded as *shādhah*.<sup>31</sup> In support of his criteria, Ibn al-Jazariyy quoted other scholars before him, including Makkiyy, al-Dāniyy, al-Mahdawiyy, Abū Shāmah, and al-Kawāshiyy.<sup>32</sup> Ibn al-'Arabī, Ibn Ḥajar al-'Asqalāniyy, al-Qaṣṭallāniyy, and al-Suyūṭiyy also held the same view, quoting many other named and unnamed proponents.<sup>33</sup>

Imam Ibn al-Jazariyy also listed three conditions for valid *qirā'ah*:

1. adherence to the rules of the Arabic language,
2. congruence with one of 'Uthmān's *maṣāḥif*, and
3. transmitted through an authentic chain that traces back to the Prophet

A *qirā'ah* that fulfills these conditions can be considered as *qirā'ah mutawātirah*. Any *qirā'ah* that fails to meet these conditions are considered *shādhah*,<sup>34</sup> the opposite of *mutawātirah*.<sup>35</sup>

In summary, most *qirā'āt* scholars have specified the following conditions for an acceptable *riwāyah*:

<sup>30</sup>Al-Qaysiyy. 1977. *Al-Ibānah*. p. 51; Abū Shāmah, Shihāb al-Dīn 'Abd al-Rahmān. 2003. *Al-Murshid al-Wajīz ilā 'Ulūm Tata'allaq bi al-Kitāb al-'Azīz*. Bayrūt: Dār al-Kutub al-'Ilmiyyah. p. 145, 172; Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 13.

<sup>31</sup>ibid.

<sup>32</sup>Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 9, 44; Al-Suyūṭiyy, Jalāl al-Dīn 'Abd al-Rahmān. 2005. *Al-Itqān fī 'Ulūm al-Qur'ān*. Al-Madīnah al-Munawwarah: Mujamma' al-Malik Fahd li Ṭabā'ah al-Muṣḥaf al-Sharīf. Juz' 1: p. 210.

<sup>33</sup>Ibn al-'Arabīyy. 1992. *Al-Awāṣim min al-Qawāṣim*. Juz' 2: p. 485; al-'Asqalāniyy, Ibn Ḥajar. 2013. *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhāriyy*. Bayrūt: Dār al-Risālah al-'Ilmiyyah. Juz' 9: p. 32; al-Qushayriyy. 2007. *Latā'if al-Ishārāt*. Juz' 1: p. 6; al-Suyūṭiyy. 2005. *Al-Itqān*. Juz' 1: p. 225.

<sup>34</sup>The term is attached to a variant of recitation that was irregular for one or more reasons.

<sup>35</sup>Ibn al-Jazariyy. 1999. *Munjid al-Muqri'īn*. p. 18.

1. Transmitted through an authentic, continuous chain of narration.
2. Conformance to Arabic grammatical constructions.
3. Conformance to one of 'Uthmānic Qur'ān.

However, according to al-Jabūriyy, the only condition for authentic *qirā'ah* is the authenticity of its *isnād*, which necessarily includes the two other requirements of fluency and consistency with orthography.<sup>36</sup> According to al-Hudhalliyy in *al-Kāmil*, all *qirā'āt* that conform the *maṣāḥif* should be accepted, providing that they do not contradict the consensus.<sup>37</sup> Al-Zarqāniyy explained that certain scholars did not include *tawātur* as a criterion of valid *qirā'ah* since the Qur'ān itself is *mutawātir*. Therefore, the fulfillment of those three conditions should be sufficient to regard a *qirā'ah* as *mutawātir*.<sup>38</sup> Al-Nuwayriyy objected to this view, arguing that the majority of scholars, including al-Ghazāliyy, Ibn al-Ḥājjib, Ibn 'Abd al-Barr, Ibn 'Atiyyah, al-Nawāwiyy, and al-Zarkashiyy, regarded *tawātur* as a condition for the acceptability of a *qirā'ah*. He further stated that excluding *tawātur* as a criterion is an innovation and stands against the consensus of jurists, hadith scholars, and others. Al-Nuwayriyy suggested that Makkiyy was the first to hold this opinion, and he was later followed by some late scholars.<sup>39</sup> Al-Bannā, supporting al-Nuwayriyy, claimed that Makkiyy was the first scholar to not impose the condition of *tawātur* for the authenticity of *qirā'ah*.<sup>40</sup>

There were also cases where, despite failing to meet one or more conditions of a valid *qirā'ah*, which means that its recitation is *bid'ah* (innovation), a narrator

<sup>36</sup>Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 13; al-Suyūṭiyy. 2005. *Al-Itqān*. Juz' 1: p. 211.

<sup>37</sup>Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 37.

<sup>38</sup>Al-Zarqāniyy. 1943. *Manāhil al-'Irfān*. Juz' 1: p. 427.

<sup>39</sup>Al-Qushayriyy. 2007. *Laṭā'if al-Ishārāt*. Juz' 1: p. 70.

<sup>40</sup>Al-Bannā, Aḥmad ibn Muḥammad. 1987. *Ithāf Fuḍalā' al-Bashar bi al-Qirā'āt al-Arba'ah 'Ashr*. Bayrūt: 'Ālim al-Kutub. Juz' 1: p. 6.

continued reciting according to his own narration. Because of this, *qirā'āt* scholars such as Ibn Mujāhid had confronted such *bid'ah* reciters to deter them.<sup>41</sup>

## 1.2 Problem Statement

Scholars have agreed on the conditions that determine the validity of any *qirā'āt*. Ibn Mujāhid had included *qirā'ah Ibn 'Āmir* as one of the seven *qirā'āt mutawātirah* as it was consistent with *al-Muṣḥaf al-Shāmi*,<sup>42</sup> one of 'Uthmān's *maṣāḥif* distributed to the provinces.<sup>43</sup> Ibn Mujāhid had placed *qirā'ah Ibn 'Āmir* under rigorous investigation, and he found it to be *mutawātir* and authentic in its *uṣūl* and *ṭuruq*.

On the other hand, al-Ṭabariyy rejected *qirā'ah Ibn 'Āmir*, as he explicitly stated in *Jāmi' al-Bayān*.<sup>44</sup> Al-Ṭabariyy was one of the earliest scholars to systematically collect *qirā'āt* of the Qur'ān. In fact, Ibn Mujāhid was one of his students.<sup>45</sup> Furthermore, al-Ṭabariyy was a diligent scholar from the Shāfi'iyy school, whose methodology combines prophetic traditions and jurisprudence. Though al-Ṭabariyy's book in *qirā'āt* is lost, his remaining books preserve a wealth of information concerning his views on *qirā'āt*. One such book is *Tafsīr al-Ṭabariyy*.<sup>46</sup> However, this important work has not escaped criticisms and misapprehensions. One such area concerns al-

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<sup>41</sup>During Ibn Mujāhid's time, there were two instances where *bid'ah* readers had been tried. They were Ibn Miqṣam and Ibn Shannabūdh, the latter of whom had chosen his own way of reading. This decision was vigorously opposed by Ibn Mujāhid. For that, Ibn Shannabūdh was arraigned before a tribunal of judges and *qurrā'*. After receiving ten strokes of the whip, he was duly released. Similarly, his contemporary Ibn Miqṣam was also punished because of his reading.

<sup>42</sup>Ibn Mujāhid. 1980. *Kitāb al-Sab'ah fī al-Qirā'āt*. p. 87.

<sup>43</sup>Abū Shuhbah, Muḥammad ibn Muḥammad. 1987. *Al-Madkhal li Dirāsah al-Qur'ān al-Karīm*. Al-Riyād: Dār al-Liwā'. p. 278.

<sup>44</sup>Al-Ṭabariyy, Muḥammad ibn Jarīr. 1994. *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*. Bayrūt: Mu'assasah al-Risālah. Juz' 12: p. 137.

<sup>45</sup>Ibn al-Jazariyy, Muḥammad ibn Muḥammad. 2006. *Ghāyah al-Nihāyah fī Ṭabaqāt al-Qurrā'*. Bayrūt: Dār al-Kutub al-'Ilmiyyah. Juz' 1: p. 140.

<sup>46</sup>Al-Ṭabariyy had compiled a book, now lost to us, in which he collected more than 20 *qirā'āt*. See: Ibn al-Jazariyy. n.d. *Al-Nashr*. Juz' 1: p. 89.

Ṭabariyy's views and arguments regarding *qirā'āt*, lending to his differing opinions (*khilāf*) on the subject.

Al-Ṭabariyy based his rejection of *qirā'ah Ibn 'Āmir* on his own criteria, which are different to Ibn Mujāhid's. This disagreement may have stemmed from their different views on *mutawātir*. Al-Ṭabariyy adopted hadith scholars' definition of *mutawātir*, that is, the *qirā'ah* must be transmitted by a large number of narrators at each level of the chain. *Qirā'āt* scholars largely agree that a *qirā'ah* should be rejected if it fails to meet the *mutawātir* criterion even if it has satisfied the other two conditions. Therefore, in al-Ṭabariyy's opinion, *qirā'ah Ibn 'Āmir* did not qualify because its chain of transmission had not reached the *mutawātir* level.

The above discussion leads to the following inquiry: since al-Ṭabariyy has presented his opinions in *al-Bayān* and obviously has a strong influence over his students, including Ibn Mujāhid, why did Ibn Mujāhid still regard *qirā'ah Ibn 'Āmir* as *mutawātir* in *Kitāb al-Sab'ah*? One likely hypothesis is that the disagreement between Ibn Mujāhid and al-Ṭabariyy on *qirā'ah Ibn 'Āmir* was not influenced by their student-teacher relationship but by their individual understanding of the concept of *mutawātir* and other criteria of a valid *qirā'ah*.

### 1.3 Research Objectives

1. To discuss the development of the seven *qirā'āt* before and during the life of Imam Ibn 'Āmir.
2. To analyze the concept of *mutawātir* according to Imam al-Ṭabariyy and Imam Ibn Mujāhid.

3. To discuss the factors behind the rejection and approval of *qirā'ah Ibn 'Āmir* by Imam al-Ṭabariyy and Imam Ibn Mujāhid.
4. To evaluate the chain, *ṭuruq*, and *uṣūl* of *qirā'ah Ibn 'Āmir* through scholarly works during that era.

#### 1.4 Research Questions

1. How was *qirā'āt* developed before and during the era of Imam Ibn 'Āmir?
2. What is the concept of *mutawātir* according to Imam al-Ṭabariyy and Imam Ibn Mujāhid?
3. What are the factors behind Imam al-Ṭabariyy and Imam Ibn Mujāhid's rejection and approval of *qirā'ah Ibn 'Āmir*?
4. How did scholars of that era evaluate the chain, *ṭuruq*, and *uṣūl* of *qirā'ah Ibn 'Āmir*?

#### 1.5 Limitations of The Study

The scope of the study covers the views of al-Ṭabariyy and Ibn Mujāhid on *qirā'ah Ibn 'Āmir* based on their books *Jāmi' al-Bayān* and *Kitāb al-Sab'ah*. The study focuses on the rationales and arguments behind the decision of each scholar to either accept or reject *qirā'ah Ibn 'Āmir*. The two scholars' stance on other *qirā'āt* are omitted from the study. Moreover, the concept of *mutawātir* will be defined and clarified. The researcher will examine the views of hadith scholars on *qirā'āt* to support the research and answer its questions.

## 1.6 Significance of The Study

Until recently, there have not been many academic works on *qirā'ah Ibn 'Āmir*, especially in English. Most authors of *qirā'āt* in English are non-Arabic speakers and non-specialists. They refer to the subject only briefly in their work, causing confusion among readers. This study attempts to clear this confusion and to investigate the subject in depth, and it may serve as a reference for researchers and students of Islamic studies for authentic information about *qirā'āt* in English. Additionally, some controversies have emerged regarding *qirā'āt*, and a group of scholars have embraced those controversies. This thesis attempts to clarify them and academically discuss the scholars' opinions.

## 1.7 Terms of the Study

Because the subject of the thesis originates in the Arabic world, and since there are terms that have no equivalent in English, the author will mostly use established Arabic nomenclatures throughout the discourse to prevent misunderstandings or misinterpretations. The terms are defined below.<sup>47</sup>

1. *Qirā'āt* (pl., s. *qirā'ah*): variants of recitation. It is derived from the verb *qara'a*, which means reading or reciting. The verbal noun "Qur'ān", which means recitation, is its cognate. Technically, it denotes the oral recitation of the Qur'ān.
2. *Qurrā'* (pl., s. *qāri'*): a renowned reader of the Quran to whom a *qirā'ah* is attributed.
3. *Rāwī*: narrator, the person who narrates a *qirā'ah*.

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<sup>47</sup>However, not all terms have been defined here; some are described in footnotes throughout the text.

4. *Tajwīd*: the rules and principles of perfect recitation.
5. *Al-aḥruf al-sab‘ah*: the seven modes. *Sab‘ah* means seven, and *aḥruf* is the plural form of *ḥarf*, which has various meanings, including border, letter, and word. Technically, they denote the modes in which the Qur’ān was revealed. They are also expressed in various forms of writing.
6. *Ummah*: Islamic nation.
7. *Maṣāḥif*: the copies of the Qur’ān written by order of Caliph ‘Uthmān ibn ‘Affān رضي الله عنه.
8. *Al-Muṣḥaf al-Shāmi*: an ‘Uthmānic Qur’ān that was sent to the Levante.
9. *Bid‘ah*: innovations.
10. *Ikhtiyār*: choosing one of the several *qirā’āt*.
11. *Sanad ṣaḥīḥ*: authentic chain of a *qirā’ah*.
12. *Shādhdah*: irregular (i.e. a *qirā’ah* that does not meet the criteria of valid *qirā’āt*).
13. *Mutawātir*: regular (i.e. a reading is considered *mutawātir* when it has a good chain of narrators and high reliability).
14. *Ṭuruq*: various chains of narrators.
15. *Uṣūl*: principles.
16. *Isnād*: the chain of transmission. The list of names of those who narrated a *qirā’ah*, beginning from his teacher and ending at the Prophet.
17. *Ṣaḥīḥ*: sound and correct.

## 1.8 Research Methodology

This section discusses the methods of data collection and analysis employed to answer the research questions.

### 1.8.1 Data Collection

Data for the study were collected primarily from al-Ṭabariyy's *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān* and Ibn Mujāhid's *Kitāb al-Sab'ah*. Other sources include books on *qirā'ah Ibn 'Āmir*, hadith texts, articles, and other academic publications related to the topic.

### 1.8.2 Data Analysis

The descriptive-analytic method was employed in the study. The study falls into the category of qualitative research. No surveys and interviews were involved. Instead, it was carried out through library research and review of documents and scholarly works. This study identifies and analyzes the *uṣūl* and *ṭuruq* of *qirā'ah Ibn 'Āmir* according to al-Ṭabariyy and Ibn Mujāhid and their criteria to validate *qirā'ah*. It also verifies the authenticity of the *qirā'ah* and explores the concept of *mutawātir* from the perspective of hadith scholars. Hadith principles were used to establish whether it is permissible to employ *mutawātir* as the only qualifying criteria while disregarding the other two conditions.

All Qur'ānic translations in this study were based on Abdullah Yusuf Ali's *The Holy Qur'ān, Text, Translation and Commentary*. Translations from other sources will be noted accordingly. The Arabic transliteration guide has been included at the beginning of this thesis. The Arabic terms used in the study have been defined in English

terms to prevent any misapprehension. However, due to the specific nomenclatures of the science, only the Arabic terms will be used henceforth. Finally, Arabic Qur'anic verses were used to show the differences between *qirā'āt*.

## 1.9 Literature Review

### 1.9.1 Dissertations

Al-Amīn<sup>48</sup> discussed only the grammatical contents and issues in al-Ṭabariyy's *al-Bayān*. As it was a linguistics research, the author did not include al-Ṭabariyy's view on *qirā'āt*, much less Ibn Mujāhid's.

Al-Shawāwīrah<sup>49</sup> discussed the contents of *Jāmi' al-Bayān* through the lens of contemporary linguistics. She did not mention *qirā'āt* unless they related to grammatical rules and parsing.

Ḥadījān<sup>50</sup> explores grammar and language in *Jāmi' al-Bayān*. The researcher mentioned some verses in various *qirā'āt* and discussed them grammatically and linguistically without identifying the readers of the *qirā'āt*. He also did not specify which *qirā'ah* was or was not transmitted by a continuous chain of *rūwat*, nor did he identify which *qirā'ah* was rejected or accepted. The criteria for a valid *qirā'ah* was also absent from the study.

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<sup>48</sup>Al-Amīn, Amīn Bābakir Muḥammad. 2012. *Ibn Jarīr al-Ṭabariyy wa Juhūdih al-Naḥwiyyah fī Tafṣīrih Jāmi' al-Bayān*. (PhD Thesis). Jāmi'ah Umm Durmān al-Islāmiyyah.

<sup>49</sup>Al-Shawāwīrah, Yāsmīn Khalaf. 2011. *Al-Asālīb al-Naḥwiyyah fī Tafṣīr al-Ṭabariyy Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān: Dirāsah Taḥlīliyyah fī Ḍaw' 'Ilm al-Lughah al-Mu'aṣarah*. (PhD Thesis). Jāmi'ah Mu'tah.

<sup>50</sup>Ḥadījān, Jamāl Ramaḍān Haymid. 2010. *Al-Naz'ah al-Naḥwiyyah 'inda Ibn Jarīr al-Ṭabariyy fī Tafṣīrih*. (PhD Thesis). Jāmi'ah Umm al-Qurā.

Sawbakī<sup>51</sup> discusses the impact of different *qirā'āt* on Qur'ānic interpretation, with a focus on *sūrah al-Baqarah* in *Jāmi' al-Bayān*. The author explored the effects of these differences from the viewpoints of linguistics, morphology, and Shariah. However, he did not touch upon the origins of *qirā'āt* or their definitions, nor did he talk about Imam Ibn Mujāhid.

Alī<sup>52</sup> discussed the *qirā'āt* that have been criticized by scholars, including *qirā'ah Ibn 'Āmir*. She explained that these famous *qirā'āt* were rejected largely for grammatical reasons. However, she did not elaborate on the scholars' conditions of accepting *al-qirā'āt al-mutawātirah*. The dissertation discusses solely the topic of solecism and its rectification. The topics of Imam Al-Ṭabarī as a scholar, *qirā'ah Ibn 'Āmir*, and the Imam's view of the *qirā'ah* are not discussed by the work.

Al-Khawālidah<sup>53</sup> discussed omission (*hadhf*) in some Qur'ānic *qirā'āt*. The arguments are presented in two chapters: the first covers the concept and meaning of *qirā'āt*, and the second presents the reciters' justifications for omission. The researcher only discussed al-Ṭabariyy's views linguistically and grammatically.

ammād<sup>54</sup> interpreted the Qur'ān based on the ten *qirā'āt*. She began with the definition of *qirā'āt* and seven *aḥruf*. In a chapter, she introduced the reciters, narrators, and chains of narrators of the ten *qirā'āt*. This thesis primarily focuses on interpretation, while the subject of *qirā'āt* was only slightly touched upon.

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<sup>51</sup>Sawbakī, Ibrāhīm Muḥammad. 2010. *Athar al-Qirā'āt fī Tafsīr al-Qur'ān al-Karīm: Dirāsah Tahliyyah fī Tafsīr al-Imām al-Ṭabariyy li Sūrah al-Baqarah*. (Master's Thesis). International Islamic University Malaysia.

<sup>52</sup>Alī, Mayy Ṣālīh Naṣr. 2008. *Al-Qirā'āt al-Mashhūrah allatī Ta'arraḍat li al-Ta'n wa al-Laḥn*. (PhD Thesis). Jāmi'ah al-Khartūm.

<sup>53</sup>Al-Khawālidah, Mājid Aḥmad. 2008. *Al-Hadhf fī al-Qirā'āt al-Qur'āniyyah fī Tafsīr al-Ṭabariyy*. (Master's Thesis). Jāmi'ah Mu'tah.

<sup>54</sup>Ḥammād, Āmāl Khamīs. 2006. *Tafsīr al-Qur'ān bi al-Qirā'āt al-Qur'āniyyah al-'Ashr min Khilāl Suwar al-Isrā' wa al-Kahf wa Maryam*. (Master's Thesis). Al-Jāmi'ah al-Islāmiyyah Ghazzah.

Miqdādiyy<sup>55</sup> discussed *qirā'ah Ibn 'Āmir* from a linguistics viewpoint. He relied on Ibn Mujāhid's *Kitāb al-Sab'a* to analyze the research subject phonologically and grammatically. However, he did not include other scholars' opinions on *qirā'ah Ibn 'Āmir*.

Fallātah<sup>56</sup> discussed the concept, development, and impact of *ikhtiyār* on *qirā'āt*. He also introduced the Imams who talked about *ikhtiyār* in a chapter. However, the author neglected the mention of the *qirā'āt*, the choices that were made, and Imam Ibn Jarīr's criteria of *ikhtiyār*.

'Uthmān<sup>57</sup> studied *al-qirā'āt al-mutawātirah* that Ibn Jarīr Al-Ṭabariyy rejected in his *Tafsīr*, beginning from *sūrah al-Fātiḥah* until *sūrah al-Tawbah*. He also discussed al-Ṭabariyy's *ikhtiyār* and preference for some *qirā'āt*. The thesis contains three chapters, the last of which is reserved for Imam al-Ṭabariyy's rejection of some *qirā'āt*. The researcher, however, did not mention al-Ṭabariyy's conditions of approving or rejecting those *qirā'āt* and his role in accrediting certain *qirā'āt*. In addition, he did not mention whether those rejected variants were among the seven *qirā'āt* specified by Ibn Mujāhid and whether their chains of narrations were known to Imam Al-Ṭabariyy.

Bābakir<sup>58</sup> discussed the *qirā'āt* in Imam Al-Ṭabariyy's *Tafsīr* without considering their validity. He then analyzed them through a linguistic lens and identified their grammatical and morphological solecisms. This dissertation is a linguistics inquiry that ignores Imam Ibn Mujāhid or other *qirā'āt*.

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<sup>55</sup>Miqdādiyy, Maḥmūd Muṣṭafā Ṣalāḥ. 2005. *Al-Zawāhir al-Ṣawtiyyah wa al-Naḥwiyyah fī Qirā'ah 'Abdillāh ibn 'Āmir*. (Master's Thesis). Jāmi'ah Āl al-Bayt.

<sup>56</sup>Fallātah, Amīn ibn Idrīs. 2001. *Al-Ikhtiyār 'inda al-Qurrā': Maḥmūh Maraḥiluh wa Atharuh fī al-Qirā'āt*. (Master's Thesis). Jāmi'ah Umm al-Qurā.

<sup>57</sup>'Uthmān, Muḥammad 'Ārif. 1986. *Al-Qirā'āt al-Mutawātirah allatī Anḥarahā Ibn Jarīr al-Ṭabarī wa al-Radd 'Alaiḥ*. (Master's Thesis). Al-Jāmi'ah al-Islāmiyyah bi al-Madīnah al-Munawwarah.

<sup>58</sup>Bābakir, Aḥmad Khālīd. 1983. *Al-Qirā'āt 'inda Ibn Jarīr al-Ṭabariyy fī Ḍaw' al-Lughah wa al-Naḥw Kamā Waradat fī Kitābih Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān*. (PhD Thesis). Jāmi'ah Umm al-Qurā.

## 1.9.2 Published Research

Al-Qudāh<sup>59</sup> studied Imam Ibn Mujāhid's contribution in developing a scientific approach to validating *qirā'āt*. However, he did not discuss the *qirā'āt*, their foundations, or other scholars' opinions. The current study attempts to fill these gaps.

Al-Ibrāhimiyy<sup>60</sup> discussed the definition of seven *qirā'āt* and profiles of the reciters, as well as rebutting some attacks directed to the Holy Qur'ān by missionaries. These missionaries attempt to distort the image of Islam through certain approaches, one of which is *qirā'āt*. They considered the existence of many *qirā'āt* as a flaw, but this misconception was refuted by the researcher. However, the book was short and does not cover all misconceptions and refutations.

'Abd al-Shakūr<sup>61</sup> justified Imam al-Ṭabariyy's rejection of certain *qirā'āt*, which has invited much criticism from many researchers. He argued that Imam al-Ṭabariyy might have made these verdicts due to his own concept of *ikhtiyār* and preference. The research, as made clear by the title, is mainly concerned with the defense of Imam al-Ṭabariyy, and as such the views of other scholars were unmentioned.

Shalabiyy<sup>62</sup> defined and discussed *ikhtiyār* as a concept, before analyzing Imam al-Ṭabariyy's selection of valid *qirā'āt* in his *Tafsīr*. He concluded that Imam Al-

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<sup>59</sup>Al-Qudāh, Ahmad Muḥammad. 2016. "Ibn Mujāhid al-Tamīmiyy wa al-Manhaj al-Ta'limiyy li al-Qirā'āt al-Qur'āniyyah". *Dirāsāt 'Ulūm al-Sharī'ah wa al-Qanūn*. 'Ammān: al-Jāmi'ah al-Urduniyyah. Vol. 43 No. 1. pp. 581-592.

<sup>60</sup>Al-Ibrāhimiyy, Muḥammad. 2013. *Seven Readings, One Holy Book and the Gratuitous Attacks*. n.pl: n.pb.

<sup>61</sup>'Abd al-Shakūr, Sāmī Muḥammad Sa'īd. 2011. *Tabarru'ah al-Imām al-Ṭabariyy al-Mufassir min al-Ta'n fi al-Qirā'āt fi Ikhtiyārih li al-Mashhūr minhā wa Radd al-Shawādhidh*. 'Ammān: Dār 'Ammār.

<sup>62</sup>Shalabiyy, 'Abd al-Fattāh Ismā'īl. 1996. *Al-Ikhtiyār fi al-Qirā'āt Mansha'uh wa Mashrū'iyyatuh wa Tabarru'ah al-Imām al-Ṭabariyy min Tuhmah Inkār al-Qirā'āt al-Mutawātirah*. Al-Madīnah al-Munawwarah: Jāmi'ah Umm al-Qurā.

Ṭabariyy did not deny any *al-qirā'āt al-mutawātirah*. The researcher did not compare between the conflicting views of Imam al-Ṭabariyy and Imam Ibn Mujāhid.

After presenting the above, it must be said that previous studies can be summarized in three directions:

The first is the historical studies that dealt with the historical aspect and presented it in detail for instant: Sawbakī, Ibrāhīm Muḥammad in his thesis *Athar al-Qirā'āt fī Tafṣīr al-Qur'ān al-Karīm: Dirāsah Taḥlīliyyah fī Tafṣīr al-Imām al-Ṭabariyy li Sūrah al-Baqarah*.

The second aspect is the linguistic aspect, which was a lot in previous studies and dealt with the linguistic aspects in terms of rhetoric, grammar, and morphology in particular without talking about the origins such as Al-Amīn, Amīn Bābakir Muḥammad in his thesis. *Ibn Jarīr al-Ṭabariyy wa Juhūdih al-Nahwiyyah fī Tafṣīrih Jāmi' al-Bayān*. And Al-Shawāwirah, Yāsmīn Khalaf in his thesis *Al-Asālīb al-Nahwiyyah fī Tafṣīr al-Ṭabariyy Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān: Dirāsah Taḥlīliyyah fī Daw' 'Ilm al-Lughah al-Mu'aṣarah*.

And the third is the guidance books (*Tawjihū qirā'āt*) that dealt with the causes of the readings without going into comparisons between the readers for example: Fallātah, Amīn ibn Idrīs in his thesis *Al-Ikhtiyār 'inda al-Qurrā': Maḥmūh Maraḥiluh wa Atharuh fī al-Qirā'āt*.

Finally, it can be said that no previous study according to my findings dealt with al-Tabari and Ibn Mujahid together.

### 1.10 Structure of the Thesis

The study discusses Imam Al-Ṭabariyy and Imam Ibn Mujāhid's views on *qirā'āt*, specifically their opinions on *qirā'ah Ibn 'Āmir*. The study also highlights the opinions of scholars regarding Al-Ṭabariyy's rejection of *qirā'ah Ibn 'Āmir*.

In Chapter Two, the study will present a brief biography of Ibn 'Āmir and his two students. It will also discuss the principles of his *qirā'ah* and explain their application in his *muṣḥaf*.

Chapter Three discusses the development of *qirā'āt* before and during the times of Ibn 'Āmir. It begins with a discourse on the meaning of the seven *ahruf*, before discussing the two phases of *qirā'āt* development.

Chapter Four elucidates the concept of *mutawātir*, including its definition and criteria, according to hadīth and *qirā'āt* scholars. The views of Ibn Mujāhid and al-Ṭabariyy on the subject are also discussed.

Chapter Five presents the arguments of al-Ṭabariyy and Ibn Mujāhid to respectively reject and accept Ibn 'Āmir's *qirā'ah*. The assessment methods and justifications of both, as well as the contentions against them, are discoursed. The chapter concludes with the analysis of the author.