



SACRED SPELLINGS

*an English translation and commentary
on 'Aqīlat Atrāb al-Qaṣā'id fī Asnā
al-Maqāṣid of Imam al-Shāṭibī*

by Saaima Yacoob

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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*an English translation and commentary on ‘Aqīlat Atrāb al-
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by

Saaima Yacoob

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Recite With Love

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Cover Design: Huzaifa Saleh



صَلَّى عَلَيْهِ وَسَلَّمَ

Reviews for the Book

All praises are due to Allāh Ta‘ālā who has blessed us with the Qur’ān and has made therefrom many avenues to allow us various paths to connect with Him. Peace, salutations and blessings be upon our greatest connection to Allāh Ta‘ālā, our master, Muḥammad ﷺ. Peace be upon his illustrious companions who drew out a path for us to follow and connect.

One of the miracles of the Qur’ān is that its beauty is endless. Every aspect of it is beautiful. This is a mercy of Allāh Ta‘ālā upon us to diversify our means of connections with Him. One such beauty is the science of *rasm*, often referred to as the orthography of the Qur’ān.

A celebrated book in this field is the *‘Āqīlah* of Imām ash-Shāṭibī رحمه الله, also known as the *Rā’iyyah*. This book is, however, in poetry form and many students thus shy away from it due to their lack of courage. Qāri’ah Saaima Yacoob (may Allāh Ta‘ālā preserve her) has remarkably authored a commentary on this in the English language, titled “Sacred Spellings”, thereby simplifying it and giving access to it to all students of sacred knowledge. I had the honor of going through this well written work and truly enjoyed it. The work is a display of the vastness of the author’s research and knowledge. May Allāh Ta‘ālā increase her in beneficial knowledge. I have benefitted from this book tremendously. I would recommend every Qur’ānic student and scholar to study this.

May Allāh Tā‘ālā envelope this work and its author with acceptance. May He make this book beneficial for the students and the scholars. May it be a means of salvation and a source of *ṣadaqah jāriyah* for the author, her teachers and her students. May He raise her tomorrow with Imām ash-Shāṭibī رحمه الله in the Gardens of ‘Adn.

Qārī Muajul I. Chowdhury,

Director, Darul Iftaa New York

Resident Imām, Masjid Al-Ikhlās

Lecturer, Al-Kauthar Institute, New York

In the vast tapestry of Qurʾānic scholarship, certain texts stand out as luminous threads that have woven their way through the centuries, illuminating the path for those of understanding. Among these treasured works is the *ʿAqīlat Atrāb al-Qaṣāʾid fī Asnā al-Maqāṣid*, authored by the renowned Andalusian scholar Imam al-Shāṭibī (famed for his authorship of the canonical work *Ḥirz al-Amānī wa Wajh al-Tahānī* in the Seven Qirāʾāt – more commonly known as the *Shāṭibiyyah*). This profound treatise of the great Imam has long been revered, serving as a guiding light for those seeking a deeper comprehension of the important Qurʾānic science of *rasm* (orthography). *Sacred Spellings* by Shaykhah Saaima Yacoob is a luminous guide that brings the profound knowledge found in Imam al-Shāṭibī’s work to English-speaking readers for the first time. Relying on a number of invaluable sources in both the Arabic and Urdu languages, the line-by-line translation and analysis make this work an essential resource for those seeking insight into the sciences of the Qurʾan and in particular the subject of *rasm*. This has also been prefaced with an informative introduction to the subject. May Allah accept this noble effort and make it heavy on the scales.

Qārī Muhammad Ziyād Batha

Al-Madinah al-Munawwarah

16th Rabīʿ al-Thānī 1445

Continuing in the footsteps of Mufti Mohamed-Umer Esmail, may Allah be pleased with him, Ustadha Saaima Yacoob has meticulously given the science of *rasm* a devotion that it needs in our times. Far surpassing the more common points that bring about confusion in reciters such as why manuscripts may differ, this work brings into English the seminal text of Imam al-Shāṭibī in the science with extensive research from other sources. An understanding of *qiraʾāt* is not complete without it. A study of this text leaves the student with, at the very least, a deep awe of the painstaking work of the scholars of *rasm* as part of the Divine protection of the Book of Allah.

Ustādhah Sulma Badrudduja

Teacher of Qirāʾāt, USA

Dedicated to Qārī Faṭḥ Muḥammad Pānīpatī   and Qārī Iẓhār Aḥmad Thānwī   whose commentaries in Urdu on ‘Aqīlah inspired me to begin writing this work. May Allah accept their efforts from them and fill their graves with light and elevate their ranks with Him in every moment that passes until the Day of Judgement. Āmīn.

and...

To my son, Musa, who was born shortly after the completion of the draft of this work. May Allah grant him a long, healthy life spent in the accepted service of the Qur’ān. May Allah count this book as his first and grant him a powerful and accepted pen that is used in the service of the dīn. May Allah grant the same to all those reading this. Āmīn.

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INTRODUCTION

All praise is due to Allah, Most High, who revealed the noble Qurʾān, who teaches by the pen, teaches man what he does not know, and has preserved the sound, meaning, and writing of the Qurʾān. May Allah's peace and blessings be upon His beloved and our beloved, Muḥammad, *al-Muṣṭafā*. May Allah unite us, our families, and our teachers with him ﷺ in *jannat al-firdaws*. *Āmīn*.

The book before you, *Sacred Spellings* or *al-Kawākib al-Munīrah fī Sharḥ al-ʿAqīlah*, is a translation and commentary on the classical text *ʿAqīlat Atrāb al-Qaṣāʾid fī Asnā al-Maqāṣid* by Imam al-Shāṭibī رحمه الله (d. 590 AH). The objective for this book was to produce an English translation and commentary of this text that would allow students of *qirāʾāt* to access this classical text and increase their knowledge of the science of *rasm*. This book assumes that the reader has studied both an introductory text in the science of *rasm*, such as *Tashīl al-Rusūm* by Mufti Mohamed-Umer Esmail رحمه الله and has either completed or is in the process of completing their study of the ten *qirāʾāt*. As with all books of this nature, it should be studied with a teacher.

While writing this work, I had two approaches before me. I could limit the explanations only to those points that the respected author has mentioned in the text, or then in addition to explaining the text, also explain why certain words may be written differently than what is mentioned in *ʿAqīlah* in copies of the Qurʾān today. Generally, I have chosen to take the first approach, as the second approach would mean that I am indirectly checking and commenting on the *rasm* of contemporary copies of the Qurʾān, which is not within the scope of this work.

Before the commentary, there are important introductory chapters that introduce students to essential terms and definitions as well as some

concepts that will help them to better understand the discussions in this book, *in shā’ Allah*. Much of this material has been inspired by the introductory discussions found in the second edition of *Idāḥ al-Maqāṣid Sharḥ ‘Aqīlat Atrāb al-Qaṣā’id fī ‘Ilm al-Rasm al-‘Uthmānī* of Qārī Izhār Thānwī رحمہ اللہ. *Sacred Spellings or al-Kawākib al-Munīrah fī Sharḥ al-Aqīlah* is intended to be studied after a study of *Tashīl al-Rusūm* by Mufti Mohamed-Umer Esmail رحمہ اللہ. Therefore, information that is mentioned in my respected teacher’s work will not be repeated in the introductory sections as well as in the commentary.

I have mainly consulted the following books while writing this work: *Al-Muqni‘* by ‘Allāmah al-Dānī, *Al-Wasīlah ilā Kashf al-Aqīlah* by Imam al-Sakhāwī, *Jamīlat Arbāb al-Marāṣid fī Sharḥ ‘Aqīlat Atrāb al-Qaṣā’id* by Imam Burhan al-Dīn al-Ja‘barī, *Ashal al-Mawārid* by Qārī Faṭḥ Muḥammad Pānīpatī, *Idāḥ al-Maqāṣid* by Qārī Izhār Thānwī, *Sharḥ Matn ‘Aqīlah Atrāb al-Qaṣā’id* by Shaykh Muḥammad al-Dusuqī Amīn Kahīlah, *Hidāyat Ulī al-Albāb ila Sharḥ ‘Aqīlat Atrāb fī ‘Ilm al-Rasm* by Shaykh Nadī ibn Ḥaddād al-Qiṭṭ, *Talkhīṣ al-Fawā’id wa Taqrīb al-Mutabā‘id Sharḥ ‘Aqīlah Atrāb al-Qaṣā’id fī ‘Ilm al-Rasm al-Qur’ānī* by Shaykh ‘Alī ibn ‘Uthmān ibn al-Qāṣiḥ, *Tuḥfat al-Jamīlah Sharḥ Qaṣīdat al-‘Aqīlah* by Qārī Abū al-Ḥasan ‘Alī A‘zamī, *Nūr al-Saḥr fī Tashīl Afḍal al-Durar* by Qārī Sa‘īd Aḥmad, *al-Sharḥ al-Muyassar ‘alā Manẓumat Aqīlat Atrāb al-Qaṣā’id fī Asnā al-Maqāṣid* by Shaykh Ghānim Qaddurī al-Ḥamad, and *Afḍal al-Durar* by Shaykh ‘Abd al-Raḥmān al-Makkī.

The Arabic text of the poem is generally according to Shaykh Ayman Suwayd’s edition, although in some places I have given preference to what is written in Qārī Izhār Thānwī’s رحمہ اللہ commentary. I have kept the translation as simple to understand as possible, with an emphasis on relaying the intended meaning, as opposed to a literal one. I have added details in parenthesis to ensure that the meaning is understood correctly. Within the translation, I have added the sūrah numbers and āyah numbers where the particular word(s) being discussed in the text are found in the Qur’ān. These are formatted as sūrah number and āyah number, separated by a colon. In the appendices, we have provided a table that lists the

names of the sūrahs in the Qurʾān and their numbers to make it easier for the reader to identify the places mentioned in the text. The appendices also include practice worksheets that can be used to review the text, and a table that summarizes the principles of *rasm* contained in ‘*Āqīlah*.

The reader will find two types of section headings in this work, those that are only in English, and those that are in both Arabic and English. Section headings that are in both Arabic and English are part of the text of ‘*Aqīlah*, while the section headings that are only in English have been added to the book to organize the various subject matters. When needed, I have used Mufti Taqi Usmani’s (May Allah preserve and protect him) translation of the Qurʾān and the transliteration system of the International Journal of Middle Eastern Studies (IJMES).

It is incumbent upon me to take this opportunity to thank my respected teacher, Qārī Najm al-Ṣabīḥ Thānwī (may Allah protect and preserve him) for teaching me this text, and for sharing with me his deep appreciation and understanding of this science. *Alḥamdulillah*, he taught me this text line by line and remained patient with my endless questions. I am also deeply grateful to my teacher, Mufti Haseem Akhtar, who sat with me weekly, and rechecked my translation of each line to ensure that my translation was correct, while also being easy to understand. This book would not be before you without the help, *duʿās* and guidance of both of my teachers.

When I finished the draft of this work, I felt that it needed to be reviewed by those who taught ‘*Aqīlah* and were familiar with it. I am very grateful to Allah for blessing me with a colleague as sincere as Mawlana Muhammad Taiyab bin Abbas Sarigat who took on the task of finding expert reviewers for *Sacred Spellings*. I find myself indebted to Qārī Abdul Basit Kazi and Qārī Huzaifa Ayoob Essack who took on the task of reviewing this work for errors. I do not know these brothers, nor have I benefited them in any way, and yet they took on this task purely for the sake of Allah. May Allah grant all three of these brothers the reward that He has reserved for the special servants of the Qurʾān. *Āmīn*.

I am also grateful to the many people who helped to bring this book to publication. Among them are my students Khadijah Aftab and Huzaifa Shoaib who added the vowel markings to the *matn*, and Susilawati Samat, who made an immense effort to obtain and send me a hardcopy of ‘Allāmah al-Dānī’s *al-Muqni‘* and Imam al-Ja‘barī’s *Jamīlat Arbāb*. I am also grateful to my students, Hammad Yusuf, Bushra Bakhsh, and Huzaifa Shoaib, who put together the various tables you will find in this work, and my student, Ahmed Zayed, for obtaining and sending me two important and beneficial books of this science. I found myself at a loss as to how to typeset this work properly, and I am very grateful to Alisha Ehsaan for her expert advice, and to my student, Mohammad Noor Ahmad, for the time he spent working on the presentation of the book. Lastly, I am indebted to all those people who have made *du‘ā’* for this work’s facilitation and completion. I felt the blessings of their *du‘ā’*’s throughout my writing process, *Alḥamdulillah*. May Allah accept the efforts of all those who have helped me with this book and made *du‘ā’* for it. May Allah grant them every *khair* in this world and the next. *Āmīn*.

I pray that Allah, Most High, accepts this work from me, my husband, my family, and my teachers and grants me and the readers many openings through it, makes it a light in our graves, and a proof for us on the Day we meet Him. I ask Allah to fill my work’s pages with His special mercy and love so that every reader is enveloped in them as they read this work. *Āmīn*.

اللهم هذا الدعاء وعليك الإجابة وهذا الجهد وعليك النكalan

Saaima Yacoob

December 20th, 2023/Jumādā al-Ākhir 7th, 1445 AH

THE AUTHOR'S SANAD

in *‘Aqīlat Atrāb al-Qaṣā’id fī Asnā al-Maqāṣid of Imam al-Shāṭibī* ﷺ

Imam Abū al-Qāsim ibn Firruh al-Shāṭibī	
Abū al-Ḥasan ‘Alī ibn Shujā‘	
Muḥammad ibn Aḥmad ibn ‘Abd al-Khāliq al-Ṣā’igh	
‘Abd al-Raḥmān Mubārak ibn Ma‘ālī al-Baghdādī	
Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī	
Riḍwān al-‘Uqbī	
Shaykh al-Islām Zakariyyā al-Anṣārī	
Nāṣir al-Dīn al-Ṭablāwī	
Shihādha al-Yamanī	
‘Abd al-Raḥmān al-Yamanī	
Muḥammad ibn Qāsim al-Baqarī	
Aḥmad ibn Aḥmad al-Baqarī	
‘Abd al-Raḥmān al-Ujhūrī	
Ibrāhīm al-‘Ubaydī	
Aḥmad Salamūnah	
Aḥmad al-Durrī al-Tihāmī	
Muḥammad al-Mutawallī	
Ḥasan Budayr al-Juraysī	
Ibrāhīm Sa‘d al-Miṣrī	
‘Abdullah ibn Muḥammad al-Makkī	
‘Abd al-Raḥmān al-Makkī Ilāhābadī	
‘Abd al-Mālīk Jīwan Aligarhī	
Izhār Aḥmad Thānwī	
Muḥammad Idrīs al-‘Āsim	Muḥammad Ṣādiq ibn
ibn Muḥammad Ya‘qūb	Miān ‘Abd al-Razzāq
Najm al-Ṣabīḥ ibn Izhār Aḥmad Thānwī	
Sā’imah bint Rashīd Allah ibn Ya‘qūb	

BIOGRAPHY OF IMAM AL-SHĀṬIBĪ ﷺ¹

The blessed Imam was Abū Muḥammad Qāsim ibn Firruḥ ibn Abī al-Qāsim Khalaf ibn Aḥmad al-Ru‘aynī al-Shāṭibī. He was born in the year 538 AH in the town of al-Shāṭibah in Andalusia, Spain. He was blind and possessed an excellent memory. He is the author of the famous text on *qirā’āt*, *Ḥirz al-Amānī wa Wajh al-Tahānī*, which has over fifty commentaries written on it. In addition to being a great Imam of *qirā’āt*, he was also the Shaykh al-Ḥadīth of his time, and had memorized *Ṣaḥīḥ Bukhārī*, *Ṣaḥīḥ Muslim*, and the *Muwatta’* of Imam Mālik ﷺ. Students would correct their written copies of these *ḥadīth* collections against Imam al-Shāṭibī’s memorization of them. In the year 574 AH, he left Spain for Egypt, where many benefited from him, and where he wrote both the *Shāṭibiyyah* and *‘Aqīlat Atrāb*. He was a great *walī* of Allah, *ṣāḥib al-kashf*, and a sign from the signs of Allah. The beloved Imam passed away after the ‘Aṣr prayer on the 22nd of Jumādā al-Thānī, 590 AH in Egypt. May Allah allow us to meet Imam al-Shāṭibī in *Jannah* and allow us to serve his great works in some small way and accept it from us. *Āmīn*.²

¹ This is a brief biography of the blessed Imam. A more detailed account in English can be found in *Ghunya al-Ṭalabah fī Taysīr al-Sab‘ah* by Qārī Saleem Gaibie.

² Thānwī, *Īdāḥ al-Maqāṣid*, 32-33.

THE SCIENCE OF RASM³

Subject: The subject of this science is the changes in Qurʾānic words related to deletion (*ḥadhf*), adding (*ziyādah/ithbāt*), writing one letter as another (*ibdāl*), writing the letter *hamzah*, and writing words as separated or adjoined (*maqṭūʿ wa mawṣūl*) according to the ʿUthmānī codices.

Objective: Its objective is to preserve the writing of the Qurʾān as it was during the time of the Prophet ﷺ and was preserved by the *ṣaḥābah* after him.

Status: It is considered above all the other non-Qurʾānic sciences.

Ruling: It is a communal obligation (*fard kifāyah*) to study this science.

Sources of the Science: The details of this science are derived from the six ʿUthmānī *maṣāḥif* or codices, the two that remained in Madīnah, one of which was for ʿUthmān’s personal use, and the codices sent to Makkah, Kūfah, Baṣrah, and Shām.

General Consensus of the Scholars Regarding *Rasm ʿUthmānī*: ʿAllāmah al-Dānī writes that none of the scholars of our *ummah* have disagreed regarding the importance of writing the Qurʾān as it was first written.⁴ This method of writing is preserved through the science of *rasm*. The rightly guided scholars all agree that the Qurʾān should be written the way it was written by the *ṣaḥābah*, with Imam Malik clearly stating that it should be written as it was written by the *ṣaḥābah* and Imam Aḥmad ibn Ḥanbal stating that it is *ḥarām* to write the Qurʾān otherwise. It is important to remember that Zayd ibn Thābit, who was the scribe of the Prophet, was also in charge of both the collection of the Qurʾān during the time of Abū Bakr as well as ʿUthmān. Therefore, he could, and did ensure that the *rasm* of the Qurʾān was as it had been written in the presence of the Prophet.



³ Thānawī, *Īdāh al-Maqāṣid*, 9-10; Raḥīm Bakhsh Pānīpatī, *al-Khaṭṭ al-ʿUthmānī fī al-Rasm al-Qurʾānī*, 6-9.

⁴ Al-Dānī, *al-Muqniʿ*, 35.

MAIN TOPICS IN THE SCIENCE OF RASM AND DEFINITIONS OF KEY TERMS

Before beginning a study of this text, it is important to define certain terms. Firstly, the difference between *khatt* and *rasm al-khatt*. As the Qurʾān is written in Arabic, most of the words in the Qurʾān are written according to normal Arabic spelling conventions. However, some are not. The science of *rasm al-khatt* is a study of the words in the Qurʾān which are written contrary to normal Arabic spelling conventions.

The definition of *khatt*, or Arabic writing, is to write words in their original shape, as they are pronounced, without adding or omitting letters, while considering how a word would be read when beginning from it, and how it would be read when stopping on it. It is for this reason that *hamzah al-waṣl* is written, but the *nūn* in *tanwīn* is not.⁵ This can also be referred to as *rasm imlāʾī* or *rasm qiyāsī*. The majority of the words in the Qurʾān are written according to this convention.⁶

The definition of *rasm al-khatt* is the writing of Qurʾānic words by adding or omitting letters (*ziyādah wa ḥadhf*) and by writing them as separated or joined (*maqṭūʿ wa mawṣūl*), according to how they were written and agreed upon by the *ṣaḥābah*  and how it has been taken from the Prophet . This is also referred to as *rasm ʿuthmānī* or *rasm iṣṭilāḥī*.⁷ The reciter will notice words in the Qurʾān that include extra letters that are not read, such as the extra *alif* in the word *وَجَاءَ*.

Ḥadhf: To write a word by omitting a letter in writing that may be⁸ pronounced when the word is read and would otherwise be present in its spelling according to the usual conventions of Arabic spelling, e.g., *أَعْلَمِينَ*,

⁵ Thānwī, *Īdāh al-Maqāṣid*, 9; Al-Masʿūl, *Muʿjam Muṣṭalahāt*, 219.

⁶ Ibn al-Jazarī, *al-Nashr*, 2:128.

⁷ Thānwī, *Īdāh al-Maqāṣid*, 9; Al-Masʿūl, *Muʿjam Muṣṭalahāt*, 219.

⁸ At times, this will depend on the *riwāyah* one is reciting in.

مَلِكٍ، بَيِّنَتَهَا.⁹ There are five letters that will be omitted from the writing of the Qurʾān (*rasm*) in various words, *alif*, *yāʾ*, *wāw*, *lām*, and *nūn*.

Ithbāt/Ziyādah: To add a letter in the spelling of a word which may not be pronounced and may otherwise not be present in the spelling of the word according to the usual conventions of Arabic spelling, e.g., بِأَيِّدٍ, لِشَأْنٍ, بِأَيِّكُمْ.¹⁰ There are three letters that may be additional (*ziyādah*) in the writing of the Qurʾān (*rasm*), *alif*, *yāʾ*, and *wāw*.

Ibdāl: To write one letter as another letter, e.g., to write a *sīn* as *ṣād* بِصِطْرٍ, or an *alif* as a *wāw*, اللَّجْوَةِ.¹¹ There are three general categories of *ibdāl* in the writing of the Qurʾān (*rasm*). The first is to write an *alif* as a *yāʾ*. The second is to write an *alif* as a *wāw*. The third is to write a round *tā* (*tāʾ marbūṭah*) as an open *tāʾ* (*tāʾ mabsūṭah*).¹² Writing *sīn* as *ṣād* can be considered a fourth category within *ibdāl*.

Maqtūʿ wa Mawṣūl: To write two words that are sometimes written separately as one word, or to write two words that are sometimes written as one word, separately from each other, e.g., أَلَا، أُنْ لَا.¹³

Hamzah: Although pronounced, the letter *hamzah* did not have a shape in the Arabic script until around 170 AH.¹⁴ The letter *hamzah* in the Qurʾān is sometimes written as an *alif*, a *wāw*, or a *yāʾ*, and is sometimes completely absent from the writing of a word.¹⁵ When *hamzah* is represented by the head of the letter *ʿayn* only, such that the shape for *hamzah* is not placed on top of an *alif*, *wāw*, or *yāʾ*, the *hamzah* is actually absent from the script (*rasm*), e.g., جَاءَ. The science of *rasm al-khaṭṭ* also includes the various rules of how *hamzah* is written in the Qurʾān, and the

⁹ Ibn Ḍiyāʾ, *Maʿrifat al-Rusūm*, 5.

¹⁰ Ibn Ḍiyāʾ, *Maʿrifat al-Rusūm*, 5.

¹¹ Ibn Ḍiyāʾ, *Maʿrifat al-Rusūm*, 5.

¹² Izhār Thānwī, *Īdāh al-Maqāṣid*, 99.

¹³ Ibn Ḍiyāʾ, *Maʿrifat al-Rusūm*, 5.

¹⁴ This date is provided as an estimation as it is the death date of Khalīl Aḥmad al-Farāhidī. He introduced using the head of *ʿayn* as *hamzah* in the *ḍabṭ* of the Qurʾān.

¹⁵ Ibn Ḍiyāʾ, *Maʿrifat al-Rusūm*, 5.

particular words which will be written differently than the general principles. The discussions around the way that *hamzah* will be written in the Qurʾān are some of the more complex discussions within the science. However, they can be summarized as falling into three general categories, how *hamzah* is written in the beginning of a word, in the middle of a word, and at the end of a word.¹⁶

How Rasm al-Khaṭṭ Incorporates the Qirāʾāt: This refers to those differences between *rasm ʿuthmānī* and *rasm imlāʾī/qiyāsī* that incorporate the *qirāʾāt*, the canonical recitations of the Qurʾān. These are of three types:

1. Those in which the outline¹⁷ of the word can incorporate both readings, such as يعلمون تعلمون, because the ʿUthmānī codices did not have dots for letters or markings for vowels.
2. Those in which the word is written according to one reading, and the other reading can be assumed, e.g., مَلِك. This word is written according to the reading of the majority of the *qurrāʾ*, without an *alif*, but it can also be read with an *alif*, according to the reading of Imams ʿĀṣim and al-Kisāʾī (رضي الله عنه).
3. Differences in words that are spread out throughout the six ʿUthmānī codices. These are changes in words that cannot be combined in one word’s outline, e.g., سَارِعُوا, وَسَارِعُوا.

¹⁶ Izhār Thānwī, *Īdāh al-Maqāṣid*, 100.

¹⁷ I will use the word “outline” to refer to the spelling of a word without dots for its letters and diacritical marks for its vowels.

IMPORTANT BOOKS IN THE SCIENCE OF RASM

My respected teacher, Mufti Mohamed-Umer Esmail ﷺ, compiled a list of early books written on *rasm*, and this list is available in *Tashīl al-Rusūm*. Therefore, I have not mentioned most of the works that my respected teacher has already listed. Rather, I will begin with some later works. These are names of some of the books that a student will encounter while reading this commentary, as well as other books in the science of *rasm*.

1. ***Hijā' al-Maṣāḥif***: This book is by Muḥammad ibn ʿĪsā al-Aṣḥabānī ﷺ (d. 253 AH). It is one of the main sources for *al-Muqni'* of ʿAllāmah al-Dānī ﷺ. Muḥammad ibn ʿĪsā ﷺ was considered an Imam of grammar and *qirā'āt*. *Kitāb al-jāmi' fī al-qirā'āt* is one of his other works. He narrated *qirā'āt* from many people, including Imam Khallād ﷺ, the *rāwī* of Imam Ḥamzah ﷺ, and Nuṣayr ibn Yūsuf ﷺ, the well-known student of Imam al-Kisā'ī ﷺ whose name also appears in the text of the poem. Abū Nuʿaym al-Aṣḥabānī ﷺ said that he did not know of anyone who had more knowledge than Muḥammad ibn ʿĪsā ﷺ in his (Muḥammad ibn ʿĪsā ﷺ) time about the science of *qirā'āt*.¹⁸
2. ***Hijā' Maṣāḥif al-Amṣār***: This is a work on *rasm* written by Imam Abū al-ʿAbbās Aḥmad ibn ʿAmmār al-Mahdawī ﷺ (d. after 430 AH). He was a contemporary of ʿAllāmah al-Dānī ﷺ (d. 444 AH). His work on *qirā'āt*, *al-Hidāyah fī al-Qirā'āt al-Sab'*, is considered an important work in the science of *qirā'āt* and was one of the works relied upon by Ibn al-Jazarī ﷺ in his *al-Nashr fī al-Qirā'āt al-ʿAshr*.¹⁹
3. ***Al-Muqni' fī Ma'rifat Marsūm Maṣāḥif Ahl al-Amṣār***: Written by Imam Abū ʿAmr al-Dānī ﷺ (d. 444 AH), it is a widely quoted and relied

¹⁸ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:296-297.

¹⁹ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:119.

upon work in the science of *rasm*. It is this work on which ‘*Aqīlat Atrāb al-Qaṣā’id fī Asnā al-Maqāṣid*’ is based. ‘Allāmah al-Dānī رحمہ اللہ relied on narrations that he received from his teachers regarding the *rasm* of the Uthmanic codices of the Qur’ān as well as his own observations and analysis of copies of the Qur’ān.

4. ***Kitāb al-Naqt and al-Muḥkam fī Naqt al-Maṣāḥif***: Both these works are also by ‘Allāmah al-Dānī رحمہ اللہ. These are his books on the science of *ḍabṭ*. In them, the respected Imam discusses the diacritical marks added to copies of the Qur’ān to facilitate their correct recitation.
5. ***Kitāb al-Maṣāḥif***: This work was written by Imam ‘Abd Allāh ibn Sulaymān Abū Bakr al-Sijistānī رحمہ اللہ, also known as Ibn Abī Dāwūd. He is the son of the famous compiler of *ḥadīth*, Imam Abū Dawūd رحمہ اللہ. He passed away in 316 AH.²⁰
6. ***Mukhtaṣar al-Tabyīn li-Hijā’ al-Tanzīl***: This is an important work in the science of *rasm* and is widely relied upon for the publishing of copies of the Qur’ān in various parts of the world. Its author is Sulaymān ibn Najāḥ Abū Dawūd ibn Abī al-Qāsim رحمہ اللہ, an Andalusian scholar who was the foremost student of ‘Allāmah al-Dānī رحمہ اللہ. He studied *qirā’āt* with ‘Allāmah al-Dānī رحمہ اللہ, and narrated many of his books from him, including *al-Muqni’*, where his name appears in the very beginning of the book. His book, *Mukhtaṣar al-Tabyīn*, includes more matters concerning *rasm* than *al-Muqni’*, as in addition to *al-Muqni’*, he relied on other books of *rasm* as well that were available to him during his time.²¹ The respected Imam passed away in Valencia, Spain on the 16th of Ramadan in 496 AH.²²
7. ***Mawrid al-ẓam’ān and ‘Umdat al-Bayān***: Both of these are didactic poems by Muḥammad ibn Muḥammad ibn Ibrāhīm Abū ‘Abd Allāh al-Umawī al-Sharīshī al-Fāsī al-Maghribī رحمہ اللہ, known as al-Kharrāz. He was an expert in the science of *qirā’āt* and *rasm* in the city of

²⁰ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:587.

²¹ Ghānim Qaddūrī al-Ḥamad, *al-Muyassar fī ‘Ilm Rasm al-Muṣṣhaf wa Ḍabṭihī*, 83.

²² Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:439-440.

Fez, Morocco. He wrote two didactic poems related to the science of rasm, *Mawrid al-Ḍamʿān fī Rasm al-Qurʿān* (610 lines) and *ʿUmdat al-Bayān*. *Mawrid al-Ḍamʿān fī Rasm al-Qurʿān* is a poem on the rasm of the Qurʿān that draws from *al-Muqniʿ* of ʿAllāmah al-Dānī رحمہ اللہ, *ʿAqīlat Atrāb al-Qaṣāʾid fī Asnā al-Maqāṣid* by Imam al-Shāṭibī رحمہ اللہ, and *Mukhtṣar al-Tabyīn li-Hijāʾ al-Tanzīl* by Imam Abū Dawūd ibn Najāh رحمہ اللہ. He passed away in 718 AH.²³

8. ***ʿAqīlat Atrāb al-Qaṣāʾid fī Asnā al-Maqāṣid***. Written by Imam al-Shāṭibī رحمہ اللہ (d. 590 AH), this is a versification of ʿAllāmah al-Dānī’s *al-Muqniʿ*.
9. ***Al-Wasīlah ilā Kashf al-ʿAqīlah***: This is a commentary on *ʿAqīlat Atrāb al-Qaṣāʾid* written by Imam al-Shāṭibī’s رحمہ اللہ student, Imam ʿAlī ibn Muḥammad ʿAlam al-Dīn al-Sakhāwī رحمہ اللہ. He was born in a town called Sakhā in Egypt in 558 AH and was the Shaykh of the teachers of *qirāʾāt* in Damascus. A *walī* of Allah, he was a great exegete, *qārī*, and grammarian and was someone who had dedicated his life to gaining and transmitting knowledge. He wrote the first commentary on Imam al-Shāṭibī’s رحمہ اللہ *Ḥirz al-Amānī wa Wajh al-Tahānī*, named *Faṭḥ al-Waṣīd*. He passed away on the twelfth of Jumādā al-Ukhrā in 643 AH.²⁴ *Al-Wasīlah*, his commentary on *ʿAqīlah*, explains the text and also includes his own observations and analysis of the Shāmī codex and *muṣḥaf al-Imam* which he had seen.
10. ***Jamīlat Arbāb al-Marāṣid fī Sharḥ ʿAqīlat Atrāb al-Qaṣāʾid***. This is Imam Burhān al-Dīn Ibrāhīm ibn ʿUmar al-Jaʿbarī’s رحمہ اللہ commentary on *ʿAqīlat Atrāb*. He was the teacher of two of Imam Ibn al-Jazarī’s رحمہ اللہ teachers. He also wrote another book on rasm named *Rawḍat al-Ṭarāʾif*. He passed away in 732 AH.
11. ***Talkhiṣ al-Fawāʾid wa Taqrīb al-Mutabāʾid fī Sharḥ ʿAqīlat Atrāb al-Qaṣāʾid***. This work is authored by Abū al-Baqāʾ ʿAlī ibn ʿUthmān ibn

²³ Al-Marṣafī, *Hidāyat al-Qārī*, 2:719; Thānwī, *Īḍāḥ al-Maqāṣid*, 30-31.

²⁴ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:789-792.

- Muḥammad ibn al-Qāṣih رحمہ اللہ. He is the author of *Sirāj al-Qārī*, a well-known commentary on the *Shāṭibiyyah*. He passed away in 801 AH.
12. ***Dalīl al-Ḥayrān ‘Alā Mawrid al-Ḍam’ān***. This is a relied upon commentary on *Mawrid al-Ḍam’ān* by Imam al-Karrāz رحمہ اللہ that was mentioned earlier. It is written by Ibrāhīm ibn Aḥmad Mārganī Tunīsī, his *kunyā* is Abū al-Ishāq. He was the *shaykh al-qurrā’* at Zaytūna University in Tunisia and a Mufti in the Maliki school of jurisprudence. He wrote many other works in addition to *Dalīl al-Ḥayrān*. He passed away in 1349 AH.
13. ***Nathr al-Marjān fī Rasm Nazm al-Qur’ān***. This seven-volume work is by a Shāfi’ī Indian scholar, Muḥammad Gawth ibn Nāṣir al-Dīn al-Nā’iṭī al-Arkānī رحمہ اللہ. He was born in 1166 AH and passed away in 1238 AH. He was a brilliant scholar and wrote books in both Arabic and Persian. *Nathr al-Marjān* was his first book. Spanning over seven volumes, it is an important work in the science of *rasm* and is relied upon for the publication of copies of the Qur’ān. He relied on the following books to write his work: *al-Muqni’* by ‘Allāmah al-Dānī رحمہ اللہ, *‘Aqīlāt Atrāb al-Qaṣā’id* by Imam al-Shāṭibī رحمہ اللہ, *al-Wasilah ilā Kashf al-‘Aqīlah* by Imam al-Sakhāwī رحمہ اللہ, *al-Nashr fī al-Qirā’āt al-‘Ashr* by Imam Ibn al-Jazarī رحمہ اللہ, *al-Itqān fī ‘Ulūm al-Qur’ān* among others.²⁵

There are many other books written by contemporary scholars in many languages on the science of *rasm*. While some are commentaries on the text of *‘Aqīlah* like Shaykh Muḥammad al-Dusūqī Amīn Kaḥīlah, Shaykh Nādī al-Qiṭṭ, Qārī Faṭḥ Muḥammad Pānīpatī رحمہ اللہ, and Qārī Iẓhār Thānwī’s رحمہ اللہ works, others are books that simplify the discussions in the science and present them to the reader without being a commentary of a particular text. These include works like *Samīr al-Ṭālibīn fī Rasm wa Ḍabṭ al-Kitāb al-Mubīn* by Shaykh ‘Alī al-Ḍabbā’ رحمہ اللہ, *al-Khaṭṭ al-‘Uthmānī fī al-Rasm al-Qur’ānī* by Qārī Raḥīm Bakhsh Pānīpatī رحمہ اللہ, *Ma’rifat al-Rusūm* by Qārī Muḥib al-Dīn

²⁵ Muḥammad Aḥmad Miṣbāḥī, *Rasme Qur’ānī aur Uṣūle Kitābat*, 6-8; al-Ḥamad, *al-Muyassar fī ‘Ilm Rasm al-Muṣḥaf wa Ḍabṭuh*, 85.

ibn ʿĪsā Aḥmad Ilāhābādī ر.ه.ق., *Nafā'is al-Bayān fī Rasm al-Qur'ān* by Qārī Muḥammad Idrīs al-ʿĀṣim ر.ه.ق., *al-Muyassar fī ʿIlm Rasm al-Muṣṣḥaf wa Ḍabṭuh* by Shaykh Ghānim Qaddūrī al-Ḥamad, *Manhaj Rasm ʿUthmānī : Evolusi Penulisan al-Quran: Fakta dan Sejarah* by Professor ʿAbd al-Raḥmān ʿAbd al-Ghanī, and *Tārīkh al-Qur'ān and Rasm ʿUthmānī* by Qārī Mohd. Rahīm Jusoh.

I have only been able to mention some of the books written in Arabic, Urdu and Malay, but there are many other works that have not been mentioned here. We ask Allah ﷻ to accept the efforts of all the scholars who have written works on this sacred science, whether to compile it to preserve it and transmit it, or to simplify it to make it more accessible. May Allah ﷻ elevate their ranks with Him, Most High, with each moment that passes and every breath that is breathed by those that are still benefiting from their works until the day we meet Him ﷻ. *Āmīn.*

IMPORTANT DISCUSSIONS

The Rasm of Arabic Words in This Book

It will be beneficial for the reader to keep the following points in mind as he/she reads through this work. In a work on *rasm*, the way words are written is important and part of the instructional aspect of the work. The line of the *matn* is generally written in Arabic according to the normal Arabic spelling convention, or *rasm imlāʾī*. The Qurʾānic words in the translation, however, are written according to *rasm ʿuthmānī*. While most of them are represented as how one would see them in a *muṣḥaf* in the *riwāyah* of Ḥafṣ, some of them will look different, as they are according to how it is written in *maṣāḥif* that are published in other canonical recitations. When the author is discussing a word that only occurs in particular places in the Qurʾān as opposed to its general occurrence, the *sūrah(s)* and *āyah(s)* in which the word occurs have been placed within parenthesis in the translation.

Different Methodologies in Rasm

After reading the Arabic text of the poem and the translation, it is recommended that a student looks for this word in a copy of the Qurʾān to see how it is written there. However, one should note that while one will find that the *maṣāḥif* published in the Indian Subcontinent will generally match the *rasm* as it is presented in ‘*Aqīlah*, the writing of the Qurʾān in *maṣāḥif* published in other parts of the world such as the Middle East and South Africa may not always match the preferences of Imam al-Shāṭibī رحمہ اللہ. This is because when there is *khulf* in *rasm*, scholars must choose which way of writing a word will be given precedence. While the scholars of the Indian Subcontinent will give precedence to ‘Allāmah al-Dānī رحمہ اللہ and Imam al-Shāṭibī’s رحمہ اللہ view, scholars in other parts of the world

will give precedence to the preferences of Imam Abū Dāwūd ibn Najāh رحمہ اللہ, one of the foremost students of ‘Allāmah al-Dānī رحمہ اللہ.

Of course, the *riwāyah* that a particular *muṣḥaf* is published in will also determine which opinion in *rasm* will be given precedence. Scholars may also choose to write a word in a particular way due to other considerations or the preference of later scholars. The main thing to remember is that as long as the *muṣḥaf* the reader is consulting is published by an official body and has been checked by scholars, its writing is considered correct, even if it does not match what the student finds in the text of ‘*Aqīlah* and its commentaries.²⁶

Various Explanations Given for the Unique Writing of the Qur’ān

While studying the science of *rasm*, students and teachers often find themselves reflecting on the possible reasons that the orthography of the Qur’ān is unique. These are questions that classical and contemporary scholars have asked as well, and they have presented various explanations for some of these unique ways of writing, often depending on the word(s) and the place(s) in which they occur. One of the common reasons that is given is that the unique orthography of the Qur’ān incorporates the canonical recitations (*qirā’āt*). As such, this book will sometimes refer to the canonical recitations of the Qur’ān as well. However, I have purposely left out extensive discussions regarding the *qirā’āt*. I have done so because only some of the unique ways of writing Qur’ānic words can be explained through the *qirā’āt*.

Scholars have suggested other possible reasons for these differences as well, such as, the grammatical usage of a word in one place differing

²⁶ This is how my respected teacher, Qārī Najm al-Ṣabīḥ Thānawī, explained it to me, and this is also stated in the information pages in the back of copies of the Qur’ān. I also benefited from Shaykh Muḥammad Shafā‘at Rabbānī’s article on this matter published in *al-Qārī*, Lahore, Pakistan, in their June 2022 edition. Shaykh Muḥammad Shafā‘at’s written works regarding the publishing of copies of the Qur’ān are available online.

from its usage in other places in the Qurʾān, and therefore its *rasm* too is different. For some words, scholars have pointed to a difference in dialects among Arab tribes. Yet other scholars have said that it is impossible for the human intellect to truly understand the reasons behind the unique *rasm* of the Qurʾān.²⁷ Some scholars, like Shaykh Abū al-ʿAbbās al-Marākishī (d. 721 AH), have shared their unique reflections regarding the connection between the meaning of the Qurʾān and its *rasm*.²⁸

However, what is important to understand is that we cannot account for all of the places in which the orthography of the Qurʾān is unique. Although reasons are given for individual words and places being written in a particular way, we are unable to construct a clear system with rules and principles for these possible reasons. Accounting for the reason for each difference is not required for us to follow the *rasm* of the Qurʾān. It remains sufficient for us, *Alḥamdulillah*, that the writing of the Qurʾān today has been transmitted to us and is as the *ṣaḥābah* wrote it in the presence of the Prophet. My respected teacher, Qārī Najm al-Ṣabīḥ Thānwī, always emphasizes that all explanations given for the unique orthography of the Qurʾān are *tawjihāt baʿd al-wuqūʿ*, possible explanations for something after it has already been transmitted.²⁹ They should not be seen as justifications, and our application of the *rasm* of the Qurʾān is not dependent on these explanations. This will apply to all the various reasons that may be given throughout the book when the *rasm al-khaṭṭ* of a word differs from *rasm imlāʾī*.

²⁷ Pānīpatī, *Ashal al-Mawārid*, 11.

²⁸ Al-Suyūṭī, *al-Itqān*, 2:938.

²⁹ The concept of *tawjihāt baʿd al-wuqūʿ* also applies to explanations given for the *qirāʾāt*. Muḥammad Taqī al-Islām Dehlwī, *Muʿallim al-Waqf wa al-Ibtidāʾ*, 89.

Is Each Canonical Recitation According to the Codex of Its City?

The reader may also notice that the majority of the time the canonical recitations of the Qurʾān will match the *rasm* of the ʿUthmānī codex of the city where the *qārī* is from, such as Imam Ibn Kathīr’s ﷺ reading will match the *rasm* of the Makkī codex. However, there are a few places where this is not the case. For example, in line 105 of the text, the reader will learn that the word عَمِلَتْهُ in āyah 35 of Sūrah Yāsīn, is written as عَمِلَتْ, without the *hāʾ*, in the Kufī codex. However, Imam Ḥafṣ ﷺ, one of the Kufan *qurrāʾ*, recites this word with a *hāʾ* in accordance to how it is written in the other five ʿuthmānī codices. Qārī Iḥḥār Thānwī ﷺ explains this while quoting from *al-Muqniʿ* of ʿAllāmah al-Dānī ﷺ. Imam Abū ʿAmr ﷺ was once asked why he recited the word يَعْجِدُ with an added *yāʾ* even though the *rasm* of the Baṣrī codex did not include a *yāʾ*. He answered that he had seen it with a *yāʾ* in the *maṣāḥif* of the people of Madīnah. He continued to follow what he narrated orally even though it did not match the *rasm* of his own city’s codex.³⁰ We understand from this that the canonical recitations can be according to **any one** of the ʿUthmānī codices, and do not have to match the codex of their city.

³⁰ Al-Dānī, *al-Muqniʿ*, 188; Thānwī, *Īdāḥ al-Maqāṣid*, 101, 179-180.

INTRODUCTION TO THE TEXT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ مَوْصُولًا كَمَا أَمَرَ 1
مُبَارَكًا طَيِّبًا يَسْتَنْزِلُ الدَّرَرَ

1. Continued, blessed, and pure praise is for Allah, as He has commanded. (Praise that) desires the descending of rain-like blessings.³¹



The respected Imam begins his poem with the praise of Allah, Most High, as any act that begins without the praise of Allah is severed of blessing.³² His statement *كَمَا أَمَرَ* (as He has commanded) alludes to the following *āyah* in the Qurʾān:³³

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

Say, “Praise belongs to Allah, and peace be on those of His servants whom He has chosen.”³⁴

³¹ Qārī Iẓhār Thānwī رحمه الله has chosen to translate الدَّرَرَ as an excess of milk, while stating that this word can also mean rain. Qārī Faṭḥ Pānīpatī رحمه الله has translated it as rain, and Shaykh Nādī al-Qiṭṭ has also explained it as such, while quoting *āyah* 11 of Sūrah Nūḥ. Both translations result in a similar meaning, that the praise of Allah is a means of many blessings, just as rain and milk are a source of multiple blessings for humankind. Thānwī, *Iḍāḥ al-Maqāṣid*, 48; *Ashal al-Mawārid*, 17; al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 39.

³² Ibn Mājah, 1894.

³³ Thānwī, *Iḍāḥ al-Maqāṣid*, 48.

³⁴ 27:59.

His statement *يَسْتَنْزِلُ الدَّرَرَ*, refers to the fact that the praise of Allah, Most High, brings immense blessings into our lives, just as rain brings many blessings to the land on which it falls. This alludes to the *āyah* in the Qur'ān in which Allah, Most High, states that if we are grateful to Him, He will increase us.³⁵ Perhaps, Imam al-Shātibī ؒ mentions this metaphor here to remind us that by being grateful to Allah ﷻ for the blessing of being able to study the science of *rasm*, we will be granted the blessing of understanding it and gaining knowledge of it, and Allah knows best.

2 ذُو الْفَضْلِ وَالْمَنِّ وَالْإِحْسَانِ خَالِقُنَا رَبُّ الْعِبَادِ هُوَ اللَّهُ الَّذِي فَهَرَا

2. Our Creator is the Possessor of grace, benevolence, and beneficence. The Sustainer of (His) slaves, He is Allah, who overpowers all.

3 حَيِّ عَلِيمٌ قَدِيرٌ وَالْكَلَامُ لَهُ فَرْدٌ سَمِيعٌ بَصِيرٌ مَا أَرَادَ جَرَى

3. Ever-Living, All-Knowing, Capable, and Speech is attributed to Him, the One, the all-Hearing, all-Seeing, whatever He wills occurs.



In these two lines, Imam al-Shātibī ؒ praises Allah ﷻ by stating His attributes. He ﷻ is the one who created us, who sustains us, and who bestows immense blessings on us. He is kind to us, and He ﷻ can never be overcome. It is reflecting on the attributes of our Lord that brings immense peace to the hearts of the believers. All we must do is turn to Him and ask, and our Lord gives us much more than we deserve. Beloved Qārī Faṭḥ Pānīpatī ؒ writes that these lines show that the heart of the one who said them (Imam al-Shātibī ؒ) is filled with an awareness of the

³⁵ Thānwī, *Iḍāḥ al-Maqāṣid*, 48; Sūrah Ibrāhīm, *āyah* 7.

magnificence of Allah and an awe of Him, Most High.³⁶ In total, fourteen attributes of Allah are mentioned in these two lines.

4 أَحْمَدُهُ وَهُوَ أَهْلُ الْحَمْدِ مُعْتَمِدًا عَلَيْهِ مُعْتَصِمًا بِهِ وَمُنْتَصِرًا

4. I praise Him as He is worthy of praise, relying On Him, clinging to Him, and seeking (His) assistance.



Here the beloved Imam ﷺ describes his own state. He praises Allah because Allah is worthy of all praise. He writes this work while placing all his trust in Allah and asks Allah for help in completing this endeavor. There is an important lesson for us in this line. We too must approach all our affairs with the praise of Allah, relying on Him, and seeking His assistance. May Allah grant us the facilitation and acceptance that He granted the author ﷺ. *Āmīn*.

5 ثُمَّ الصَّلَاةُ عَلَى مُحَمَّدٍ وَعَلَى أَشْيَاعِهِ أَبَدًا تَنْدَى نَدًّا عَطِرًا

5. May the blessings (of Allah) always be upon Muḥammad and upon his followers, drenching the earth with fragrance.



After praising Allah ﷻ, the author then sends salutations on the beloved Prophet ﷺ and all those who follow him. He describes the mercy that descends when a believer sends salutations on the Prophet ﷺ as the earth being drenched with fragrance. This alludes to the many virtues of sending *ṣalāh* and *salām* on the Prophet ﷺ. One of them being that if a

³⁶ Pānīpatī, *Ashal al-Mawārid*, 16.

believer sends *ṣalāh* on the Prophet ﷺ one time, Allah blesses him/her ten times.³⁷

6 وَبَعْدُ فَالْمُسْتَعَانُ اللَّهُ فِي سَبَبٍ يَهْدِي إِلَى سَنَنِ الْمَرْسُومِ مُحْتَصَرًا

6. After (praising Allah and sending prayers upon the Prophet ﷺ), Allah is the one from whom help is sought, in means that guide to the manner of writing (the Qur'ān), in a brief way.



After praising Allah ﷻ and sending salutations on the Prophet ﷺ, the author states that Allah is the one from whom he seeks help in writing this text. The text serves as a means, or a سَبَب, to learning the manner in which the Qur'ān should be written.³⁸ This text is brief, in that it summarizes 'Allāmah al-Dānī's ﷺ work, *al-Muqni'*. This will be mentioned by the author in the upcoming lines.

7 عِلْقُ عَلَائِقُهُ أَوْلَى الْعَلَائِقِ إِذْ خَيْرُ الْقُرُونِ أَقَامُوا أَصْلَهُ وَرَرَا

7. A precious (branch of sacred knowledge), to be occupied with it is above all other occupations, because the best generation established its foundation, (a foundation) which serves as a reference.



In this line, the author states that to be connected to the science of *rasm* in some way, either by writing on it, teaching it, or learning it, is one of

³⁷ Muslim, 408.

³⁸ Al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 41-42.

the best tasks a person can be occupied with. The time and energy spent on such tasks is considered as such because the principles of this science were established in the time of the Prophet ﷺ and the *ṣaḥābah* رضى الله عنهم. Therefore, to serve this science is to take part in the work of the Prophet ﷺ and the *ṣaḥābah* رضى الله عنهم. The words خَيْرُ الْقُرُونِ refer to the *ḥadīth* of the beloved Prophet ﷺ where he ﷺ said that the best generation was his generation, meaning the generation of the *ṣaḥābah* رضى الله عنهم, then the next generation, and then the next generation. The next two generations refer to the *tābiʿīn* and the *tabʿ tābiʿīn*.³⁹ This line emphasizes that the foundations of this science are extremely deep and as such, later generations must adhere to the *rasm* of the Qurʾān as it was established by the earlier generations.⁴⁰

وَكُلُّ مَا فِيهِ مَشْهُورٌ بِسُنَّتِهِ وَلَمْ يُصَبِّ مَنْ أَصَافَ الْوَهْمَ وَالْغَيْرَا 8

8. And everything that is in it (*rasm*) is well known by his ﷺ *sunnah*, And the one who attaches doubts and changes (to it), (his claim) is not correct.



Here the author reaffirms what he mentioned in the previous line, that the science of *rasm* has reached us through *tawātur* from the first generation. The unique *rasm* of the Qurʾān is well-known through the *sunnah* of the Prophet ﷺ, as it was the practice of the Prophet ﷺ to have the *ṣaḥābah* who were designated for the writing of the Qurʾān⁴¹ to write the Qurʾān in his presence, and to have them repeat what they had written

³⁹ Bukhārī, 2652; al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 42.

⁴⁰ Pānīpatī, *Ashal al-Mawārid*, 18; Thānwī, *Iḍāḥ al-Maqāṣid*, 50-51.

⁴¹ Muṣṭafā al-Aʿzamī, *The Scribes of the Prophet ﷺ*, 27.

back to him ﷺ.⁴² Anything that is done in the presence of the Prophet ﷺ that he did not disapprove of is considered *sunnah*.⁴³

The author then mentions two attacks on the *rasm* of the Qur'ān. The first has to do with the unique ways in which words are written, and the second has to do with the process of the collection of the Qur'ān during the time of 'Uthmān ﷺ.

The word *الوهم* (doubts) refers to the claim that the differences between *rasm qiyāsī* and the unique orthography of the Qur'ān are a result of the *ṣaḥābah* ﷺ being unfamiliar with Arabic spelling conventions. The answer given to this claim is that the writing of the Qur'ān is as it was written in the presence of the Prophet ﷺ and therefore is established by his blessed *sunnah*.

The word *والغيرا* (changes) alludes to the claim that the *ṣaḥābah* ﷺ removed certain words and readings from the Qur'ān during the process of the collection of the Qur'ān in 'Uthmān's ﷺ time. This refers to the unique readings that are reported from the *maṣāḥif* of certain *ṣaḥābah* ﷺ but were not written in the 'Uthmānī codices. The response to this claim is that the *ṣaḥābah* ﷺ agreed that these readings were already abrogated and were not according to the later period of revelation.⁴⁴

Another response to these claims is that the Qur'ān was not just preserved by writing it down in one central copy. Rather, there were a multitude of *ḥuffāẓ* among the *ṣaḥābah* ﷺ. If the Qur'ān had only been preserved in one central copy, and only a handful of people had access to it, then an argument could be made that changes could go unnoticed. However, due to the fact that a multitude of *ṣaḥābah* ﷺ had memorized it, and many had their own written copies of the Qur'ān, doubts about the

⁴² Bukhārī, 4990, 4594; Sha'bān Ismā'īl, *Rasm al-Muṣḥaf wa Ḍabṭuh*, 64.

⁴³ Thānwī, *Idāḥ al-Maqāṣid*, 22.

⁴⁴ Thānwī, *Idāḥ al-Maqāṣid*, 51-52.

preservation of the Qurʾān and the idea that changes were made to it do not stand.⁴⁵

9 وَمَنْ رَوَى سَتَقِيمُ الْعَرَبُ أَلْسُنَهَا لَنَا بِهِ قَوْلَ عُثْمَانَ فَمَا شَهَرَا

9. The report of ‘Uthmān ؓ that “The Arabs will correct mistakes in it with their tongues,” it is not well known.

10 لَوْ صَحَّ لَأَحْتَمَلَ الْإِيْمَاءُ فِي صُورٍ فِيهِ كَلْحَنٌ حَدِيثٌ يَنْتُرُ الدَّرَارَا

10. If (considered) correct, there is a possibility (that the word *lahn* means) “signs” in the shapes in it (*rasm*), like the allusions in speech scatter pearls.

11 وَقِيلَ مَعْنَاهُ فِي أَشْيَاءَ لَوْ قُرِئَتْ بِظَاهِرِ الْخَطِّ لَا تَخْفَى عَلَى الْكُبَرَا

11. And it has been said its meaning is about those things (words) that if read in the apparent writing (it would be incorrect, but the correct way of reading it) is not hidden from those who are great (in knowledge).

12 لَأَوْضَعُوا وَجَزَاؤُا الظَّالِمِينَ لَا أَذْ بَحْنَهُ وَيَأْيِدُ فَافْهَمُ الْخَبَرَا

12. Such as لَأَوْضَعُوا, وَجَزَاؤُا الظَّالِمِينَ, لَا أَذْ بَحْنَهُ, and وَيَأْيِدُ, so understand this report (as such).



In lines nine through twelve, Imam al-Shāṭibī ؓ presents various responses to a report that is attributed to ‘Uthmān ؓ. The report claims that after the codices were completed and brought to ‘Uthmān ؓ, he said “The Arabs will correct mistakes in it with their tongues.” The first

⁴⁵ Al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 42-43.

response that Imam al-Shāṭibī رحمہ اللہ gives is that the report itself is not well known or verified. The second response he gives is that the word *lahn* has more than one meaning, and in this statement, it refers to signs or allusions, meaning those places in the *rasm* where one *qirā'ah* is written in the codex, and the other is alluded to.⁴⁶ He gives an example of this as well, saying that the phrase, “*lahn ḥadīth*” refers to eloquent speech that instead of being direct and literal, uses allusions. The third response that the author gives is that this statement refers to those places, where although there is no difference in *qirā'āt*, there are letters that are added in the *rasm*. ‘Uthmān رحمہ اللہ was confident that the learned people would still read these words correctly despite the extra letters, examples of which are then given in line twelve.

⁴⁶ Thānwī, *al-Īḍāḥ al-Maqāṣid*, 52-53.

THE MIRACULOUS NATURE OF THE QUR'ĀN

13 وَأَعْلَمَ بِأَنَّ كِتَابَ اللَّهِ خُصَّ بِمَا تَأْتِيهِ عَنِ الْبَرِيَّةِ عَنْ إِيَّانِهِ ظَهَرَ

13. And know that the book of Allah is unique such that all creation is lost in presenting (something similar even) with help.



In line thirteen, Imam al-Shāṭibī رحمه الله refers to the miraculous nature of the Qur'ān and alludes to a challenge that Allah ﷻ has presented to the disbelievers in Sūrah Yūnus, āyah 38, and that is to bring something similar to the Qur'ān.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

Or, do they say that he has made it up? Say, “Then, bring a Sūrah like this, and call whomsoever you can beside Allah, if you are true.”

Of course, the disbelievers were unable to do so. In the following lines, the author lists some faulty arguments that were made as to why the disbelievers were unable to do so, and then refutes each one of them, ending this section by encouraging the reader to consult books on the miraculous nature of the Qur'ān.

Interestingly, ‘Allāmah al-Dānī رحمه الله has not mentioned anything regarding the miraculous nature of the Qur'ān in *al-Muqni*^٤. So, we may wonder why Imam al-Shāṭibī رحمه الله has included this discussion in his text. One of the reasons for this section being included in a text on *rasm* is that

the author is alluding to the fact that the *rasm* of the Qurʾān is part of the miraculous nature of the Qurʾān, and among its *mutashābihāt*.⁴⁷

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٤٧﴾

He is the One who has revealed to you the Book (the Qurʾān). Out of it there are verses that are *muḥkamāt* (of established meaning), which are the principal verses of the Book, and some others are *mutashābihāt* (whose definite meanings are unknown). Now those who have perversity in their hearts go after such part of it as is *mutashābih*, seeking (to create) discord, and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah; and those well-grounded in knowledge say: “We believe therein; all is from our Lord.” Only the men of understanding observe the advice.

14 مَنْ قَالَ صَرَفْتُهُمْ مَعَ حَتِّ نَصْرَتِهِمْ
وَفَرُّ الدَّوَاعِي فَلَمْ يَسْتَنْصِرِ الثَّصْرَا

14. Whoever said: He (Allah) turned them away from helping each other to bring about the causes (of producing something like the Qurʾān), did not seek help from the helpers (qualified scholars).



This is the first argument, that the disbelievers were not able to produce something like the Qurʾān because Allah did not allow them too. This suggests that it was not impossible for them to do so, but rather, they were simply prevented. The Imam ﷺ responds saying that people who say this have not consulted learned scholars.

⁴⁷ Thānwī, *Īdāḥ al-Maqāṣid*, 61-63; 3:7.

15 كَمْ مِنْ بَدَائِعٍ لَمْ تُوجَدْ بَلَاغَتُهَا إِلَّا لَدَيْهِ وَكَمْ طُولَ الزَّمَانِ تُرَى

15. How many unique pearls⁴⁸ (*badā'i*) (are within it) and for how long a time have they (the forms of eloquence) been seen. Its eloquence is not found except within it (the Qurʾān).



The main miracle of the Qurʾān is its eloquence and the kinds and amounts of linguistic miracles that exist within it. In the next few lines, he will share incorrect statements that claim otherwise, and will then refute them.

16 وَمَنْ يَقُلْ بِعُلُومِ الْغَيْبِ مُعْجِزُهُ فَلَمْ تَرَى عَيْنُهُ عَيْنًا وَلَا أَثَرًا

16. And whoever said its miracle is due to the unseen knowledge (within it), his eyes have not seen the objective or its traces.

17 إِنَّ الْغُيُوبَ بِإِذْنِ اللَّهِ جَارِيَةٌ مَدَى الزَّمَانِ عَلَى سُبُلٍ جَلَّتْ سُورًا

17. Because the unseen (matters within it) continue with the permission of Allah throughout time on distinguished pathways in (certain) sūrahs.



This is another argument that he refutes, which is that the miracle of the Qurʾān is that it reveals matters of the unseen. The author refutes this by saying that while this may be a part of it, it is not the main reason, because

⁴⁸ *Badā'i* refers to the various literary features that are used in Arabic language to make a text more eloquent.

these matters are only found in certain sūrahs and not in every āyah. Also, these will keep revealing themselves until the end of time.

18 وَمَنْ يَقُلْ بِكَلَامِ اللَّهِ طَالَبَهُمْ لَمْ يَحُلْ فِي الْعِلْمِ وَرَدًّا لَا وَلَا صَدْرًا

18. And whoever says, “He (Allah) required of them the speech of Allah,” he has not benefited, neither entered in knowledge nor returned to it.

19 مَا لَا يُطَاقُ فَفِي تَعْيِينِ كُفَّتِهِ وَجَائِزٍ وَوُقُوعِ عُضْلَةِ الْبَصَرِ

19. That which is not possible is impossible for those who can see (scholars that possess deep insight) in being assigned due to its difficulty, its permissibility, and its occurrence.





In these two lines, he refutes yet a third statement, which is that the reason the disbelievers were unable to produce something like the Qurʾān was that they were asked to produce the speech of Allah, and they are only humans. However, to this he responds by saying that why would the challenge be to do something that is absolutely impossible, even in theory. Rather, the point of the challenge was for them to produce something like the Qurʾān in its eloquence and linguistic magnificence, and they were unable to do so.

20 لِلَّهِ ذُرُّ الذِّى تَأْلِيفُ مُعْجَزِهِ وَالْإِنْتِصَارِ لَهُ قَدْ أَوْضَحَا الْغُرَرَا

20. To Allah belongs all goodness, how excellent was the one (Qāḍī Abū Bakr al-Bāqillānī) whose books on the Qurʾān’s inimitability (*Iʿjāz al-*

Qur'ān) and on the defense of the Quran (*al-Intiṣār*) laid out clearly the proofs and highlights.⁴⁹



In line twenty, Imam al-Shāṭibī  mentions two books on the miraculous nature of the Qur'ān that can be referred to for further details regarding this issue. Both of these works are by Shaykh Qāḍī Abū Bakr Bāqillānī  (d. 406 AH).

⁴⁹ This line of the text was translated by my student, Basil Farooq. May Allah accept him for the service of His book, and may Allah reward my son and all my students for always being at the service of their lowly teacher. *Āmīn*.

THE COLLECTION OF THE QUR'ĀN

In the next set of lines, Imam al-Shāṭibī رحمہ اللہ provides us with the context in which the 'Uthmānī codices were compiled. This is because these codices are the main source of the details of *rasm*. While each of the lines below is translated, I have not expanded upon the discussions that have already been mentioned in Mufti Mohamed-Umer Esmail's رحمہ اللہ *Tashīl al-Rusūm*. The reader should refer to my respected teacher's work for more details.

21 وَلَمْ يَزَلْ حِفْظُهُ بَيْنَ الصَّحَابَةِ فِي عَلَا حَيَاةِ رَسُولِ اللَّهِ مُبْتَدَرًا

21. Its (the Qur'ān) memorization was ongoing among the *ṣaḥābah* رحمہم اللہ during the precious lifetime of the Messenger ﷺ, and they competed to outdo one another (in the memorization of the Qur'ān).

22 وَكُلَّ عَامٍ عَلَى جِبْرِيلَ يَعْزُّهُ وَقِيلَ آخِرَ عَامٍ عَرَضَتَيْنِ قَرَأَ

22. And every year he ﷺ recited it (the Qur'ān) to Jibrīl رحمہ اللہ, and some have said (he ﷺ) recited it twice in the last year.



In the lines above, the author mentions two important points. Firstly, that many of the *ṣaḥābah* رحمہم اللہ memorized the Qur'ān during the lifetime of the Prophet ﷺ, and it was preserved in their hearts. Secondly, the Prophet ﷺ would recite the entire Qur'ān in Ramadan to Jibrīl رحمہ اللہ.⁵⁰ A few of the *ṣaḥābah* رحمہم اللہ were also privy to this recitation. Among them were 'Uthmān رحمہ اللہ, Zaid ibn Thābit رحمہ اللہ, and 'Abdullah ibn Mas'ūd رحمہم اللہ.⁵¹ My teacher, Qārī Najm al-Ṣabīḥ Thānwī, emphasized that this yearly review was not for the

⁵⁰ Bukhārī, 1902.

⁵¹ Al-Azami, *The History of the Qur'ānic Text*, 55.

purposes of strengthening memorization, but rather to abrogate certain *aḥruf*, etc.

23 إِنَّ الْيَمَامَةَ أَهْوَاهَا مُسَيَّلِمَةٌ كَذَّابٌ فِي زَمَنِ الصِّدِّيقِ إِذْ خَسِرَا

23. Surely, Musaylamah *al-Kadhdhāb* defeated the people of Yamāmah in the time of Abū Bakr al-Ṣiddīq ﷺ, while he (Musaylamah) was losing (the battle) himself.

24 وَبَعْدَ بَأْسٍ شَدِيدٍ حَانَ مَصْرَعُهُ وَكَانَ بَأْسًا عَلَى الْفُرَّاءِ مُسْتَعِيرَا

24. And after an intense battle, the time of his (Musaylamah) destruction came and the battle was for the *qurrāʾ* a flaming fire.



In these two lines, the author explains the context in which the collection of the Qurʾān took place during Abū Bakr's ﷺ time. The Muslims, under the leadership of Khālīd ibn Walīd ﷺ, fought a bloody battle against Musaylamah, a false prophet. He came to battle with forty thousand people, while the Muslims numbered about thirteen thousand. Twelve hundred believers were martyred, and seventeen thousand of Musaylamah's people were killed. Out of the twelve hundred Muslims that were martyred, many of them were *qurrāʾ* and *ḥuffāz*.⁵²

25 نَادَى أَبَا بَكْرٍ الْفَارُوقُ خِفْتُ عَلَى الْقُرَّاءِ فَادْرِكِ الْفُرَّانَ مُسْتَطِيرَا
الْ

⁵² Qārī Izhār Thānwī writes that there were seven hundred *qurrāʾ* martyred in this battle. Thānwī, *Īdāḥ al-Maqāṣid*, 66.

25. Al-Fārūq (ʿUmar ibn al-Khaṭṭāb ؓ) called out to Abū Bakr ؓ, “I am afraid for the (remaining) *qurrāʾ*, so hasten to (preserve) the Qurʾān in writing.

26

فَأَجْمَعُوا جَمْعَهُ فِي الصُّحُفِ
وَأَعْتَمَدُوا
زَيْدَ بْنِ ثَابِتٍ الْعَدْلَ الرَّصِيَّ نَظَرًا

26. They agreed on its (the Qurʾān) collection in a written copy, and they relied on Zayd ibn Thābit ؓ, just (and fair in his nature) and approved of (because of his wisdom).



After the battle of Yamāma, Ḥaṣrat ʿUmar ؓ advised Abū Bakr ؓ to compile the Qurʾān in a written copy.⁵³ Ḥaṣrat Zayd ibn Thābit ؓ was chosen to oversee this task as he was one of the foremost scribes of the Prophet ﷺ. His full name is Zayd ibn Thābit ibn al-Ḍaḥḥāk ibn Zayd al-Khazrajī al-Anṣārī. Orphaned at the age of six, he was eleven years old when the Prophet ﷺ arrived in Madīnah. At this time, he recited seventeen sūrahs to the Prophet ﷺ from memory, and completed his memorization of the Qurʾān during the lifetime of the Prophet ﷺ. In addition to being one of the foremost scribes, he was also one of the *ṣaḥābah* who could issue juristic rulings and specialized in the laws of inheritance. He had a brilliant mind, and learned Hebrew in about two weeks, and would translate the letters of the Jews for the Prophet ﷺ. He was also familiar with Latin and Ethiopian. Both Ḥaṣrat ʿUmar al-Fārūq ؓ and Ḥaṣrat ʿUthmān ؓ would leave Ḥaṣrat Zayd ibn Thābit ؓ in charge

⁵³ Bukhārī 4986.

when they would leave Madīnah for some reason during their respective *khilāfahs*.⁵⁴

27 فَقَامَ فِيهِ بِعَوْنِ اللَّهِ يَجْمَعُهُ بِالتُّصْحِ وَالْجِدِّ وَالْحَزْمِ الَّذِي بِهِرَا

28 مِنْ كُلِّ أَوْجِهٍ حَتَّى اسْتَتَمَ لَهُ بِالْأَحْرِفِ السَّبْعَةِ الْعُلْيَا كَمَا اشْتَهَرَا

27- 28. So, he undertook its (the Qurʾān) collection with the help of Allah, with sincerity, seriousness, and great determination with all its (the Qurʾān) possible readings until it was completed with the noble seven *aḥruf* that are well known.

29 فَأَمْسَكَ الصُّحُفَ الصَّدِيقُ ثُمَّ إِلَى
ال

29. Abū Bakr al-Ṣiddīq رضي الله عنه kept the collected Qurʾān (*al-ṣuḥuf*) until his life came to an end, then (the *ṣuḥuf*) were handed over to ʿUmar al-Fārūq رضي الله عنه.

30 وَعِنْدَ حَفْصَةَ كَانَتْ بَعْدُ فَاخْتَلَفَ
ال

30. And after (the passing of ʿUmar رضي الله عنه) (the *ṣuḥuf*) were with (our mother) Ḥafṣah رضي الله عنها. Then the *qurrāʾ* differed and separated into groups.

31 وَكَانَ فِي بَعْضِ مَغَزَاهُمْ مُشَاهِدَهُمْ حُدَيْقَةَ فَرَأَى فِي خُلْفِهِمْ عِبْرَا

31. And Ḥudhaifah رضي الله عنه was present with them in a battle, and he رضي الله عنه saw a warning in their disagreement.

⁵⁴ al-Azami, *The Scribes of the Prophet* رضي الله عنه, 152-154.

32 فَجَاءَ عُثْمَانُ مَذْعُورًا فَقَالَ لَهُ أَخَافُ أَنْ يَخْلُطُوا فَأَذْرِكِ الْبَشْرَا

32. So, he came to ‘Uthmān رضي الله عنه alarmed, and said to him “I fear that they will mix (non Qurʾān with Qurʾān). Therefore, make arrangements (concerning this) for people.

33 فَاسْتَحْضَرَ الصُّحُفَ الْأُولَى الَّتِي وَخَصَّ زَيْدًا وَمِنْ قُرَيْشِهِ نَفَرًا جُمِعَتْ

33. He asked for the *ṣuḥuf* (of the Qurʾān) that were collected before (during the time of Abū Bakr رضي الله عنه) to be brought and he chose Zayd ibn Thābit رضي الله عنه and a group from the Quraysh.



‘Uthmān رضي الله عنه asked our mother, Ḥaḥṣah رضي الله عنها, for the copy of the Qurʾān that was compiled during the *khilāfah* of Abū Bakr رضي الله عنه. “A group from the Quraysh” refers to the other *ṣaḥābah* that ‘Uthmān رضي الله عنه had chosen to be part of the committee that was responsible for writing the codices. They were ‘Abd Allah ibn Zubayr, Sa‘īd ibn al-‘Āṣ, and ‘Abd al-Raḥmān ibn Ḥārith ibn Hishām رضي الله عنه.⁵⁵ These *ṣaḥābah* were from the tribe of Quraysh. Ubayy Ibn Ka‘ab رضي الله عنه, who was from among the *Anṣār*, was also a part of this committee.⁵⁶

34 عَلَى لِسَانِ قُرَيْشٍ فَاكْتُبُوهُ كَمَا عَلَى الرَّسُولِ بِهِ إِنْزَالُهُ انْتَشَرَا

34. (‘Uthmān رضي الله عنه said:) Write it (the Qurʾān) in the dialect of the Quraysh as it is well known that it was (first) revealed in it (the dialect of the Quraysh) to the Messenger of Allah ﷺ.

⁵⁵ Bukhārī, 4987.

⁵⁶ Al-Sakhāwī, *al-Wasīlah*, 107.



As the Qurʾān was revealed in Makkah, it was first revealed in the dialect of the Quraysh. Many scholars hold the view that the *qirāʾāt* did not begin to be revealed until after Rasūlullah ﷺ migrated to Madīnah.⁵⁷ In this line, Imam al-Shāṭibī رحمه الله is referring to the fact that while the collection of the Qurʾān during the time of Abū Bakr رضي الله عنه allowed for the Qurʾān to be **written** in multiple dialects, the **writing** of the ʿUthmānī codices was on one dialect, that of the Quraysh.⁵⁸ An example of this is given in *al-Muqniʿ*, where ʿAllāmah al-Dānī رحمه الله writes that the committee of *ṣaḥābah* disagreed on how to write the word الْمَأْبُوتِ,⁵⁹ with Zayd ibn Thābit رضي الله عنه suggesting that it should be written with a *hāʾ* (or a round *tāʾ*) at the end, and the *Qurayshī ṣaḥābah* suggesting that it should be written with an open *tāʾ* at the end. They took this difference of opinion to ʿUthmān رضي الله عنه, who instructed them to write it with a *tāʾ* as that was in accordance with the dialect of the Quraysh.⁶⁰ It is important to note that his statement in no way meant the Qurʾān could not be recited in other than the dialect of the Quraysh, but rather, the writing of the codices should be according to this dialect.⁶¹

فَجَرَدُوهُ كَمَا يَهْوَى كِتَابَتَهُ مَا فِيهِ شَكْلٌ وَلَا نَقْطٌ فَيَحْتَجِرَا 35

35. They kept its writing empty (of markings) as he wanted, without (markings for) vowels or dots (on letters) in it, as they prevent (the reading of various *qirāʾāt*.)

⁵⁷ Other scholars hold the view that the *qirāʾāt* existed in Makkah as well. Al-Sindī, *Ṣafaḥāt fi ʿUlūm al-Qirāʾāt*, 31-32.

⁵⁸ Thānwī, *Idāḥ al-Maqāṣid*, 75.

⁵⁹ 2:248, 20:39.

⁶⁰ Al-Dānī, *al-Muqniʿ*, 28; Thānwī, *Idāḥ al-Maqāṣid*, 74.

⁶¹ Usmānī, *An Approach to the Qurʾānic Sciences*, 151-152.



The dots on letters and markings for vowels that are found in copies of the Qurʾān today are not part of the *rasm* of the Qurʾān, but rather, part of its *ḍabṭ*.⁶² In this line, Imam al-Shāṭibī رحمه الله mentions that the reason that these copies were left without any markings was to incorporate the *qirāʾāt*.

36 وَسَارَ فِي نُسْخٍ مِنْهَا مَعَ الْمَدَنِيِّ كُوفٍ وَشَامٍ وَبَصْرٍ تَمْلَأُ الْبَصْرَا

36. It (*muṣḥaf* ʿUthmānī) was sent in copied manuscripts (to) Kūfa, Shām, Baṣrah, along with (the ones that remained in) Madīnah, and they were delightful to the eyes.

37 وَقِيلَ مَكَّةَ وَالْبَحْرَيْنِ مَعَ يَمَنِ ضَاعَتْ بِهَا نُسْخٌ فِي نَشْرِهَا قُطْرَا

37. And it is said, to Makkah and Baḥrayn, along with Yemen, the copies (of the Qurʾān) spread with (the fragrance of) ʿūd.



There is a difference of opinion regarding the number of codices. A total of eight have been mentioned in various books, out of which some are agreed upon, and some are differed upon. The Imam alludes to this by adding the word *قِيلَ* before mentioning the copies sent to Makkah, Bahrain, and Yemen, suggesting that this is considered a weak report. However, in the science of *rasm* and in the text of ʿAqīlah, **six** codices are considered, the two that remained in Madīnah, one of which was ʿUthmān's رحمه الله personal copy, and the copies sent to Makkah, Damascus, Kūfah and Baṣrah. These are the six codices that will be referred to

⁶² See Mufti Mohamed-Umer Esmail's رحمه الله *Tashīl al-Rusūm* and *Tashīl al-Ḍabṭ* for more detailed discussions about the development of diacritics placed in the Qurʾān.

throughout the poem. The reason for including the Makkī codex is that we have reports from the codex of Makkah, and we also know that ‘Abdullah ibn al-Sā’ib ؓ was the reciter assigned to the Makkī codex.⁶³ However, we do not have any reports from the codices that may have been sent to Bahrain and Yemen, nor is it mentioned if there was a reciter sent with them, or whom it may have been.⁶⁴

38 وَقَالَ مَالِكُ الْقُرْآنُ يُكْتَبُ بِالْكِتَابِ الْأَوَّلِ لَا مُسْتَحْدَثًا سَطْرًا

38. And (Imam) Mālik said, “The Qurʾān should be written according to the original (way of) writing, it should not be written in the new way (referring to *rasm imlāʾī*).

39 وَقَالَ مُصْحَفُ عُثْمَانَ تَغَيَّبَ لَمْ نَجِدْ لَهُ بَيْنَ أَشْيَاخِ الْهُدَى خَبْرًا

39. He (Imam Mālik) said, the *muṣḥaf* of ‘Uthmān ؓ has gone missing, we do not find regarding it any guidance or news from scholars.



These two lines mention the opinion of Imam Mālik ؓ regarding two matters. Firstly, that the Qurʾān should be written the way that the *ṣaḥābah* ؓ wrote it. This is what is meant by the words بِالْكِتَابِ الْأَوَّلِ. He said this when he was asked if the Qurʾān could be written according to the conventions of Arabic spelling at the time. The second point that is mentioned is that Imam Mālik ؓ also said that the *muṣḥaf* of ‘Uthmān ؓ, the one that was for his personal use, had gone missing, and they did not hear anything regarding it from the scholars of their time.

⁶³ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʾid*, 39.

⁶⁴ Muḥammad Dusūqī Kaḥīlah, *Sharḥ Matn ‘Aqīlah Atrāb al-Qaṣāʾid*, 27.

40 أَبُو عُبَيْدٍ أُولُوا بَعْضَ الْخَزَائِنِ لِي اسْتَخْرَجُوهُ فَأَبْصَرْتُ الدَّمَ أَثَرًا

40. Abū ʿUbayd (Qāsim ibn Sallām) (found it with) some collectors of rare books. (He said:) They took it out for me, and I saw the traces of the blood (of ʿUthmān عليه السلام from when he was martyred.)



Imam Abu ʿUbayd عليه السلام (d. 224) states that he was able to find the *muṣḥaf* of ʿUthmān عليه السلام, and that he saw traces of ʿUthmān’s عليه السلام blood on it as well, as this *muṣḥaf* was with him at the time he was martyred. Wherever Imam Abū ʿUbayd’s عليه السلام name is mentioned in the poem, generally, the *rasm* of *muṣḥaf al-imam*, or the personal copy of ʿUthmān عليه السلام, is being referred to.

41 وَرَدَّهُ وَلَدُ التَّحَاسِ مُعْتَمِدًا مَا قَبْلَهُ وَأَبَاهُ مُنْصِفٌ نَظَرًا

41. The son of Naḥḥās (Abū Jaʿfar ibn Naḥḥās عليه السلام) rejected it (the statement of Abū ʿUbayd) relying on what (was said) earlier. The one with a just and fair perspective did not accept (this statement of Abū Jaʿfar ibn Naḥḥās عليه السلام).

42 إِذْ لَمْ يَقُلْ مَالِكٌ لَأَحْتَ مَهَالِكُهُ مَا لَا يَفُوتُ فَيُرْجَى طَالُ أَوْ قَصُرَا

42. Because Imam Mālik عليه السلام did not say its (the *muṣḥaf*) being lost was clearly known. One can still hope (to find) that which is not destroyed, whether a long time has passed or a little.



In the lines above, the author states that Imam Abū Jaʿfar al-Naḥḥās عليه السلام (d. 338 AH) did not accept Imam Abu ʿUbayd’s عليه السلام claim that he had found and

observed the *muṣḥaf* of ʿUthmān ؓ. Rather, he relied on Imam Mālik's ؓ statement that was mentioned earlier. However, Imam Mālik ؓ only said that the *muṣḥaf* was missing. He did not say it no longer existed. If something still exists, it can be found, even if it is at a much later time. Therefore, Imam Mālik's ؓ statement cannot be used to reject Imam Abū ʿUbayd's ؓ claim. This discussion is important, as Imam al-Shāṭibī ؓ will be mentioning what Imam Abū ʿUbayd ؓ reports from the *muṣḥaf* of ʿUthmān ؓ throughout the text.

43 وَبَيَّنَ نَافِعُهُمْ فِي رَسْمِهِمْ وَأَبَى
عُبَيْدُ الْخُلُفَ فِي بَعْضِ الَّذِي أَثَرَا

43. And between Imam Nāfi' ؓ (among the scholars of rasm) and Abū ʿUbayd ؓ, there are some differences in what they report.



Imam Nāfi' ؓ reports from the Madīnah codex, which was the codex that the people of Madīnah would copy their copies of the Qurʾān from, and Abū ʿUbayd ؓ, as mentioned earlier, reports from *muṣḥaf al-imam*. There are some differences between what they report from these two codices.

44 وَلَا تَعَارِضْ مَعَ حُسْنِ الظُّنُونِ
صَدْرًا رَحِيْبًا بِمَا عَنْ كُلِّهِمْ صَدْرًا
فَطِبْ

44. There is no conflict (between them). Be open-hearted, while having a good opinion with what is mentioned from all of them.



Only a person who insists on finding one scholar right and the other wrong will see a discrepancy between the reports of the two scholars mentioned above. However, someone who keeps a good opinion of people

will simply say that each scholar transmitted according to what they observed and understood. It is also imperative to understand that none of the scholars of *rasm* had the opportunity to visit, observe, and report from all the codices. Each Imam reports from the one or two codices which they had access to.⁶⁵

Another important point to note here is that when Imam al-Shāṭibī رحمته الله mentions the name of a scholar, it is to state who this report has come from, or one can say, to strengthen the point of knowledge that he is sharing. It does not automatically mean that the other Imams disagree with this transmission. Rather, it means that the other scholars of *rasm* have remained silent on this issue, and therefore we can assume that they agree with the report. However, when Imam al-Shāṭibī رحمته الله mentions the name of a city when describing the *rasm* of a word, we can assume that the codices of the remaining cities had the word written differently.⁶⁶

There are a few exceptions to this general rule that will be pointed out. One can say that the six codices function in ‘*Aqīlah*’ like the codes of the *qurrāʾ* do in the *Shāṭibiyyah*. When one or more are mentioned, it can be assumed that the others read in the opposite way. It is also important to note that unlike in the *Shāṭibiyyah*, where Imam al-Shāṭibī رحمته الله clearly states his method of summarizing the *qirāʾāt* through codes and the use of opposites, he does not explicitly mention any particular method in the text of ‘*Aqīlah*. Rather, the general rule shared above is the observation of later scholars and it helps to make the text more accessible. Their observations are of course supported by how these details are expressed in *al-Muqniʿ*.


45 وَهَآكَ نَظْمَ الَّذِي فِي مُقْنِيعٍ عَنْ أَبِي
عَمْرٍو وَفِيهِ زِيَادَاتٌ فَطَبَّ عُمَرَا

45. Take (this) poem that is (a versification) of *al-Muqniʿ* of Abū ‘Amr al-Dānī and in it are extra points (as well) and be happy in life.

⁶⁵ Pānīpatī, *Ashal al-Mawārid*, 41.

⁶⁶ Al-Makkī, *Afḍal al-Durar*, 9; Pānīpatī, *Ashal al-Mawārid*, 41; Thānwī, *Īdāḥ al-Maqāṣid*, 95.



The author informs us that his book is based on *al-Muqniʿ*, just as his work *Ḥirz al-Amānī wa Wajh al-Tahānī (al-Shāṭibiyyah)* is based on ‘Allāmah al-Dānī’s  *al-Taysīr*. Also, just as the *Shāṭibiyyah* includes some additional points that are not mentioned in *al-Taysīr*, *‘Aqīlah* will also include some additional points that are not included in *al-Muqniʿ*.

بَابُ الْإِثْبَاتِ وَالْحَذْفِ وَغَيْرِهِمَا مُرْتَبًّا عَلَى السُّورِ مِنْ سُورَةِ الْبَقَرَةِ إِلَى
الْأَعْرَافِ

THE CHAPTER ON *ZIYĀDAH*, *ḤADHF* AND OTHER
CHANGES ARRANGED BY SŪRAHS FROM SŪRAH AL-
BAQARAH TILL SŪRAH AL-A‘RĀF

From line forty-six to line one hundred twenty-eight, Imam al-Shāṭibī رحمه الله will mention individual words that are written differently in the various codices. There is often a difference in *qirā’āt* in these places as well. These do not follow any particular principle, but rather are what can be considered the *furūsh* of *rasm*. He mentions these first, because these are fewer than the principles of *rasm* that he will mention later in the poem.

46 بِالصَّادِ كُلِّ صِرَاطٍ وَالصَّرَاطِ وَقُلْ بِالْحَذْفِ مَالِكٍ يَوْمَ الدِّينِ مُقْتَصِرًا

46. (Write) with *ṣād* all (the instances of the words) صِرَاطٍ and الصَّرَاطِ (definite and indefinite), and say with omission, the word *māliki* (like in) مَالِكٍ يَوْمَ الدِّينِ (1:4) by making the word shorter (meaning it will be shortened because an *alif* has been omitted from it in writing.)



The word صِرَاطٍ will be written with a *ṣād* everywhere it occurs in the Qur’ān, whether it is definite or indefinite (meaning whether it has an *alif lām* attached to it or not). This is an example of *ibdāl*, where one letter is written as another, as the original letter in this word is a *sīn*. The *ṣaḥābah* رحمه الله chose to write it as such as the reading for *ṣād* could not be assumed if the word was written with a *sīn*. By writing it as a *ṣād*, the less obvious

reading is preserved, and the other reading is still able to be assumed due to knowing the original letter.⁶⁷

The second point of *rasm* mentioned in this line is the omission of the *alif* in the word مَلِك in Sūrah al-Fātiḥah, āyah 3. The author specifies that it is this particular instance that is being referred to by adding the words يَوْمَ الدِّينِ after it in the same line. The codices do not differ in the *rasm* of the words mentioned in this line.

47 وَاحْذِفْهُمَا بَعْدُ فِي إِدَارَعْتُمْ وَمَسَا كَيْنَ هُنَا وَمَعَا يُخْدَعُونَ جَرَى

47. Omit both *alifs* after (the *fāʾ*) in فَادَرَأْتُمْ (2:72), and (the *alif*) in مَسْكِين here (in Sūrah al-Baqarah, āyah 184) and in both (instances of) يَخْدَعُونَ (2:9, 4:142).



In line forty-seven the author discusses the *rasm* of three words. The first is the word فَادَرَأْتُمْ in āyah 72 of Sūrah al-Baqarah.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا ۚ وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

According to *rasm imlāʾī*, there should be three *alifs* in this word. The first is the *hamzat al-waṣl* after the *fāʾ*, the second is the *alif* after the *dāl* and the third is the *alif* that represents the *hamzah* after the *rāʾ*. However, only the first one is written, and the other two are omitted in the outline of the word. The author alludes to it being the second two *alifs* that are omitted by the word بَعْدُ.⁶⁸

Next the author discusses the *rasm* of the word مَسْكِين in āyah 184 of Sūrah al-Baqarah.

⁶⁷ Pānīpatī, *Ashal al-Mawārid*, 43; al-Sakhāwī, *al-Wasīlah*, 121.

⁶⁸ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 62.

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾

The *alif* is omitted in this word as it is in its other occurrences in the Qurʾān as well. Perhaps, the author has mentioned this specific instance as there is a difference in *qirāʾāt* here. The instance of this word in Sūrah al-Māʾidah will be discussed later.

The third word that is discussed is the word يَخْدَعُونَ. Imam Jaʿbarī رحمه الله writes that مَعًا, which can mean both, is being used as جَمِيعًا in this line, meaning all. This explanation allows for the inclusion of all three instances of this word, the two in āyah 9 of Sūrah al-Baqarah and the one in āyah 146 of Sūrah al-Nisāʾ.⁶⁹

يُخْدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخْدِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
إِنَّ الْمُنَافِقِينَ يُخْدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ
اللَّهَ إِلَّا قَلِيلًا ﴿١٤٦﴾

There is no difference among the codices in the *rasm* of these words.

48 وَقَاتِلُوهُمْ وَأَفْعَالُ الْقِتَالِ بِهَا ثَلَاثَةٌ قَبْلَهُ تَبْدُو لِمَنْ نَظَرَ

48. And (the *alif* is omitted) in قَاتِلُوهُمْ (2:193) and with it three (occurrences) of verbs derived from “*qitāl*” (that) appear (in the same Sūrah) before it (2:191), to the one who looks.



In this line, the author discusses the omission of the *alif* in four words. Like the words mentioned previously, there is no difference among the codices

⁶⁹ Jaʿbarī, *Jamīlah al-Arbāb*, 398.

regarding the *rasm* of these words. The author specifies that all three words that are bolded below in āyah 191 of al-Baqarah have *ḥadhf* of *alif* by stating, وَأَفْعَالُ الْقِتَالِ بِهَا ثَلَاثَةٌ, and the word قَبْلَهُ in the line above informs us that the āyah they occur in is before āyah 193 that he had mentioned earlier in the same line.

وَقَتِّلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُذُونَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩١﴾

وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوَكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

49 هُنَا وَيَبْصُطُ مَعَ مُصِيطِرٍ وَكَذَا أَلْ مُصِيطِرُونَ بِصَادٍ مُبْدَلٍ سَطْرًا

49. Here (in Sūrah al-Baqarah, āyah 245) يَبْصُطُ along with مُصِيطِر (88:22) and similarly المصيطرون (52:37) is written with *ṣād*, instead of (*sīn*).



In this line, the author discusses the *rasm* of three words, in which the original *sīn* is written as a *ṣād*. This is alluded to by the word مُبْدَلٍ, meaning that the *ṣād* is not the original. Firstly, he mentions that it is the word يَبْصُطُ “here,” meaning in Sūrah al-Baqarah. By specifying that it is the instance in Sūrah al-Baqarah, the author has excluded the instance in Sūrah al-Ra‘d, āyah 26, where this word is written with a *sīn*.⁷⁰

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾

⁷⁰ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 64; Pānīpatī, *Ashal al-Mawārid*, 45.

The other two instances are in Sūrah al-Ṭūr and al-Ghāshiyah, and there is no difference among the codices in the writing of these words with a ṣād.

50 وَفِي الْإِمَامِ اهْبِطُوا مِصْرًا بِهَ الْف وَقُلْ وَمِیْكَالَ فِيهِ حَذْفُهَا ظَهَرَ

50. And in *muṣḥaf al-imam*, مِصْرًا in اهْبِطُوا مِصْرًا (2:61) is written with an *alif* in it and say مِیْكَالَ (2:98) in it (*muṣḥaf al-imam*), (the *alif*s) omission is clear.



The *rasm* of two words is discussed in this line. The first is the word مِصْرًا in āyah 61 of Sūrah al-Baqarah. The word مِصْر is written without an *alif* in the four other occurrences of it in the Qurʾān. The reader will note that the *rāʾ* in مِصْرًا has a *fathatain* on it, and therefore, an *alif* should be written at the end of this word. The other instances of the word *miṣr* in the Qurʾān do not carry a *fathatain* at the end. The reason why this issue has been mentioned though is that in some *shādh* canonical readings, the instance in āyah 61 of Sūrah al-Baqarah has been read without the *tanwīn*. The *rasm* of this word, which includes an *alif* after the *rāʾ*, does not incorporate the *shādh* reading.⁷¹

The second word that is discussed is the word مِیْكَالَ in āyah 98 of Sūrah al-Baqarah. There is a shape for *yāʾ* written in the place of the *alif* which has been omitted. This shape can be read as an *alif*, as well as a *hamzah*, as the shape for *yāʾ* also represents *hamzah maksūrah*. It also incorporates the reading of a *yāʾ maddiyyah* after the *hamzah maksūrah*, as there is a principle of *rasm* that two *yāʾ*s are not written consecutively in the same word. So, we can easily assume that the *yāʾ maddiyyah* has been omitted due to this principle.⁷² This principle will be mentioned later in the text.

⁷¹ Thānawī, *Īdāh al-Maqāṣid*, 118-119; al-Sakhāwī, *al-Wasīlah*, 131.

⁷² Al-Sakhāwī, *al-Wasīlah*, 132.

In conclusion, the *rasm* of this word incorporates all three readings of this word, وَمِيكَئِيلَ, وَمِيكَئِيلَ, وَمِيكَئِيلَ.

Although only one codex (*muṣḥaf al-imam*) is mentioned in this line, it is important to note that this is one of those places that is an exception to the general rule that was mentioned in the commentary of line forty-four. The mentioning of one codex here does not mean that the others do not have it written this way. Rather, all the codices have these words written in this way. *Muṣḥaf al-imām* is mentioned specifically as the narration of these two points of *rasm* is from Abū ‘Ubayd Qāsim ibn Sallām رحمه الله.⁷³

51 وَنَافِعٌ حَيْثُ وَاعَدْنَا خَطِيئَتُهُ وَالصَّعِقَةُ الرِّيحُ تَفْدُوهُمْ هُنَا اغْتَبِرَا

51. And Nāfi‘ reported (that the *alif* is omitted) from وَاعَدْنَا wherever it occurs (2:51, 7:142, 20:80), and خَطِيئَتُهُ (2:81), الصَّعِقَةُ (2:55), and الرِّيحُ (2:164), and تَفْدُوهُمْ (2:85) here (in Sūrah al-Baqarah).



In this line, the author lists five words in which Imam Nāfi‘ رحمه الله reports the omission of *alif*. The word وَاعَدْنَا will have the *alif* after the *wāw* omitted in it in all three of its occurrences in the Qur’ān.⁷⁴ The author informs us of this by using the words حَيْثُ وَاعَدْنَا in the line above, meaning wherever this word occurs.

Alif is omitted in Sūrah al-Baqarah in the other four words mentioned in the line above as well. The author alludes to this with the word هُنَا (here) in the line above. There are two important points to keep in mind. While the author specifically mentions Imam Nāfi‘ رحمه الله in the line above, it does not mean that the other scholars of *rasm* do not agree with Imam Nāfi‘ رحمه الله.

⁷³ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā'id*, 48; Thānwī, *Īdāḥ al-Maqāṣid*, 119; al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 64; Pānīpatī, *Ashal al-Mawārid*, 45.

⁷⁴ Al-Dānī, *al-Muqni‘*, 36.

Rather, his name is mentioned because he narrates this *rasm*, and other scholars have not disagreed with him regarding *ḥadhf* of *alif* in these words. It also does not mean that the other occurrences of these four words in the Qur’ān will always be written with *ithbāt* of the *alif*. Rather, because Imam Nāfi‘ رحمه الله narrates the omission of *alif* for these instances in al-Baqarah, they have been mentioned specifically.⁷⁵ In conclusion, this line simply summarizes the report from Imam Nāfi‘ رحمه الله regarding these words. No other details can be assumed from it.

مَعَا دِفَاعٌ رِهَانٌ مَعَ مُضَاعَفَةٍ 52 وَعَاهِدُوا وَهَنَا تَشَابَهَ اخْتِصَارًا

52. (The *alif* is) omitted in both instances of دِفَاعٌ (2:251, 22:40), (the word) تَشَابَهَ (2:283), along with مُضَاعَفَةٍ (3:130) and عَاهِدُوا (2:100), and (the word) تَشَابَهَ (2:70) here (in Sūrah al-Baqarah).



In this line the Imam discusses the *rasm* of five words. Like the words in the previous line, the *ḥadhf* of *alif* in these words has also been transmitted from Imam Nāfi‘ رحمه الله.⁷⁶ By adding the word مَعَا (both) before دِفَاعٌ, the author is stating that there is omission of *alif* in both instances of this word. The *ḥadhf* of *alif* mentioned here is according to the *qirā’āt* of Imams Nāfi‘ رحمه الله, Abū Ja‘far رحمه الله, and Ya‘qūb رحمه الله. The other *qurrā’* read this word without an *alif* as دَفْعٌ.

By adding the word هَنَا (here) before تَشَابَهَ, the author restricts the omission of *alif* to the instance in Sūrah al-Baqarah only and excludes the instance of this word in Sūrah Āle ‘Imrān, āyah 7, where according to ‘Allāmah al-Dānī رحمه الله and Imam al-Shāṭibī رحمه الله, the *alif* is written. It is written

⁷⁵ Pānīpatī, *Ashal al-Mawārid*, 46; al-Dānī, *al-Muqni‘*, 36.

⁷⁶ al-Dānī, *al-Muqni‘*, 36.

without an *alif* in the Madīnah printed *muṣḥaf* according to the preference of Imam Abū Dawūd ibn Najāh رحمته الله.⁷⁷

53 يُضَاعِفُ الْخُلْفُ فِيهِ كَيْفَ جَا بِهِ وَنَافِعٌ فِي التَّحْرِيمِ ذَاكَ أَرَى
وَكِتَا

53. There is *khulf* (regarding the omission of the *alif*) in يُضَاعِفُ however it comes (meaning in all its derivatives), and in كتابه (2:285), and Imam Nāfi^c has shown it (without the *alif*) in Sūrah al-Taḥrīm (12).



The *rasm* of two words is discussed in this line. The author writes that the word يُضَاعِفُ will have the *alif* omitted in it however it occurs in the Qur'ān. Imam al-Shāṭibī رحمته الله states above that there is *khulf* regarding the omission of *alif* in all of these instances, meaning that they can be written with or without an *alif*. Imam al-Sakhāwī رحمته الله writes that *khulf* is only reported in *al-Muqni^c* for the two instances of this word in Sūrah al-Baqarah, āyāt 245 and 262, and Sūrah al-Ḥadīd, āyat 11 and 18. There is no *khulf* mentioned for the instances of this word in Sūrah al-Aḥzāb and Sūrah Hūd.⁷⁸ Therefore, Imam al-Shāṭibī's رحمته الله extension of the *khulf* to all the instances of this word in the Qur'ān can be considered from the extra points (*ziyādāt al-qaṣīdah*) that he has mentioned in his work beyond what is mentioned in *al-Muqni^c*.⁷⁹

As for the second word كِتَابِهِ, two specific instances of it are mentioned above. The first is in āyah 285 of Sūrah al-Baqarah and the other is in āyah 12 of Sūrah al-Taḥrīm. The instance in Sūrah al-Baqarah is determined by the heading of this chapter, and the fact that there is a difference in *qirā'āt* there. The instance in Sūrah al-Taḥrīm is mentioned specifically. While

⁷⁷ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 115.

⁷⁸ Al-Sakhāwī, *al-Wasīlah*, 136.

⁷⁹ Thānwī, *Īdāḥ al-Maqāṣid*, 122.

there is *khulf* regarding the omission of *alif* in the instance in al-Baqarah, there is no *khulf* regarding the instance in Sūrah al-Taḥrīm.⁸⁰

54 وَالْحَذْفُ فِي يَاءِ إِبْرَاهِيمَ قِيلَ هُنَا شَامٍ عِرَاقٍ وَنِعَمَ الْعِرْقُ مَا انْتَشَرَ

54. And it is said, the letter *yāʾ* is omitted in the word *إِبْرَاهِيمَ* here (in Sūrah al-Baqarah) in the Shāmī and ‘Irāqī codices, what a beautiful root (or branch of a plant) that has spread.



This line discusses the *rasm* of only one word. The word *إِبْرَاهِيمَ* has the *yāʾ* omitted in it in all its occurrences in Sūrah al-Baqarah and that too only in the Shāmī, Baṣrī, and Kūfī codices. We can then assume that the *yāʾ* is written in *muṣḥaf al-imām*, the Madanī codex, and the Makkī codex. Although this does not align perfectly with the reading of Imam Hishām رحمه الله, as he reads this word in other sūrahs in the Qurʾān without the *yāʾ* as well, it strengthens the authenticity of his reading.⁸¹

55 أَوْصَى الْإِمَامُ مَعَ الشَّامِيِّ وَالْمَدَنِيِّ شَامٍ وَقَالُوا بِحَذْفِ الْوَاوِ قَبْلُ يُرَى

55. (It is written as) *أَوْصَى* in *muṣḥaf al-Imam* along with the Shāmī and Madanī codices. And, in the Shāmī codex *وقالوا* is seen with the omission of *wāw* before it.



The *rasm* of two words is discussed in this line. The first is the word *وَوَصَّى* in āyah 132 of Sūrah al-Baqarah. This word is written as *وَأَوْصَى* in *muṣḥaf al-*

⁸⁰ Al-Sakhāwī, *al-Wasīlah*, 136.

⁸¹ Al-Sakhāwī, *al-Wasīlah*, 138.

imām, the Madanī codex and the Shāmī codex. It is written without a *hamzah* between the two *wāw*'s in the other codices.

The second word that is discussed is the word وَقَالُوا in āyah 116 of Sūrah al-Baqarah. This word is written without the *wāw* before the word قَالُوا in the Shāmī codex. It is written with a *wāw* in the remaining codices. The word قَبْلُ (before) in the line above refers to either before the instance previously mentioned in this line, meaning before وَوَحَى in āyah 132,⁸² or it can mean the *wāw* before the word قَالُوا and not the one after the *lām* in this word.⁸³

يُقَاتِلُونَ الَّذِينَ اخْتَلَفَ فِيهِ مَعَ طَائِرًا عَنْ نَافِعٍ وَقَرَأَ 56

56. And in, يُقَاتِلُونَ الَّذِينَ (3:21), there is *khulf* regarding the omission (of *alif*) in it. (The *alif* is omitted in) both instances of طَائِرًا (3:49 and 5:110) (as) Nāfiʿ established.



In this line, the author discusses the *rasm* of two words. The first is the word يَقْتُلُونَ الَّذِينَ in āyah 21 of Sūrah Āle ʿImrān. This word was written in some *maṣāḥif* with an *alif* after the *qāf* and in some without. This *khulf* preserves both the readings of this word, as some *maṣāḥif* had it written according to the reading with an *alif* and others according to the reading without the *alif*.⁸⁴ By adding the word الَّذِينَ after يَقْتُلُونَ, the Imam is specifying that it is the second occurrence of يَقْتُلُونَ in the verse that has *khulf* regarding the omission of *alif* in it, and not the first. There is

⁸² Al-Sakhāwī, *al-Wasīlah*, 141.

⁸³ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 68.

⁸⁴ Al-Sakhāwī, *al-Wasīlah*, 142.

agreement on the fact that there will be no *alif* written in وَقْتُلُونَ الْبَیِّنَ that occurs earlier in the verse.⁸⁵

The second word discussed in this line is the *rasm* of the word طَيْرًا in Sūrah Āle ʿImrān and in Sūrah al-Māʿidah. Imam Nāfiʿ ﷺ reports that the *alif* is omitted in this word. There is no difference reported among the codices regarding the omission of *alif* in this word. As the second reading of this word is طَيْرًا with an *alif* and a *hamzah* instead of a *yāʾ*, the omission of *alif* in these words may be for the inclusion of both readings in the outline of one word.⁸⁶

57 وَقَاتِلُوا وَثَلَاثَ مَعَ رُبَاعَ كِتَا بَ اللّٰهُ مَعُهُ ضِعْفًا عَاقَدَتْ حَصْرًا

57. And (Nāfiʿ) has included (the omission of *alif* in) وَقَاتِلُوا (both in 3:195), and (in the words) رُبْعٌ and ثُلُثٌ (4:3), كِتَابَ اللّٰهِ (4:24), and along with it (the omission of *alif* in) ضِعْفًا (4:9), and عَاقَدَتْ (4:33).



In this line, the author discusses the *rasm* of seven words. Imam Nāfiʿ ﷺ has reported the omission of *alif* in them, and there is no difference among the codices regarding this *ḥadhf*.

58 مُرَاغِمًا قَاتِلُوا لَا مَسْتُمْ بِهِمَا حَرْفًا السَّلَامَ رِسَالَتِهِ مَعًا أَثَرًا

58. And (Nāfiʿ) narrated (the omission of *alif* in) مُرَاغِمًا (4:100), فَلَقَاتِلُوكُمْ (4:90), لَمَسْتُمْ (4:43), and in the two instances of أَلْسَلِمَ (in 5:16 and 6:127), and in both instances of رِسَالَتُهُ (in 5:67 and 6:124. The omission of *alif* refers to the *alif* after the *lām* not the *sīn*.)

⁸⁵ Pānīpatī, *Ashal al-Mawārid*, 49.

⁸⁶ Al-Sakhāwī, *al-Wasīlah*, 142.



In this line, the author mentions the *rasm* of five words. Imam Nāfiʿ رحمته الله reports the omission of *alif* in all five of these words in these specific places. There is no difference among the codices in the omission of *alif* in these words.

The word *حَرْفًا* refers to the two instances of the word *السَّكَم* in Sūrah al-Mā'idah and Sūrah al-Anʿām. Generally, the word *السَّكَم* will always have the *alif* omitted in it, as will be mentioned later in the text. However, these two instances have been mentioned here specifically because they have been reported by Imam Nāfiʿ رحمته الله separately.⁸⁷ The word *مَعًا* after the word *رِسَالَتُهُ* alludes to both the instances of this word between Sūrah al-Baqarah and Sūrah al-Aʿrāf.

59 وَبَالِغِ الْكَعْبَةِ احْفَظْهُ وَقُلْ قِيمًا وَالْأُولَئِينَ وَأَكْأَلُونَ قَدْ ذَكَرُوا

59. And (Nāfiʿ) certainly mentioned (the omission of the *alif* in) *بَالِغِ الْكَعْبَةِ* (5:95), say (the same for the *alif* in) *قِيمًا* (5:97), *الْأُولَئِينَ* (5:107), and *أَكْأَلُونَ* (5:42).



In this line, the author discusses the *rasm* of four words. Imam Nāfiʿ رحمته الله has reported the omission of *alif* in them, and there is no difference among the codices regarding the *ḥadhf* of *alif* in them.

⁸⁷ Pānīpatī, *Ashal al-Mawārid*, 49; al-Dānī, *al-Muqniʿ*, 37.

60 وَقُلْ مَسَاكِينَ عَنْ خُلْفٍ وَهُوَ بِهَا وَذَى وَيُؤْتِسُّ الْأُولَى سَاجِرٌ خَبَرًا

60. And say (the *alif* is omitted in) مَسْكِينَ (5:95) with *khulf*, and with it, (*khulf* is) reported in the word سَجَرٌ in Sūrah Hūd (11:7), Sūrah al-Mā'idah (5:110), and the first occurrence in Sūrah Yūnus (10:2).



This line discusses the *rasm* of two words. The *khulf* that Imam al-Shāṭibī رحمه الله mentions applies to both of these words. The word مَسْكِينَ occurs twice in Sūrah al-Mā'idah, in āyāt 89 and 95. While Qārī Iẓhār Thānwī رحمه الله writes that there is nothing in the line itself that points to which one of these instances is being discussed, Qārī Faṭḥ Pānīpatī رحمه الله states that we can ascertain that it is the second instance as that is the one that is closer to the occurrence of the word سَاجِرٌ in āyah 110 of Sūrah al-Mā'idah.⁸⁸ We know that it is the second occurrence in āyah 95 that is intended.⁸⁹ The *khulf* that Imam al-Shāṭibī رحمه الله mentions regarding the *ḥadhf* of *alif* in this word results from the fact that Imam Nāfi' رحمه الله reports that this word is written with *ḥadhf* of *alif* and Imam Nuṣayr ibn Yūsuf رحمه الله reports that it has been written with both *ḥadhf* and *ithbāt* of the *alif*.⁹⁰

The second word that is discussed in this line is the word سَاجِرٌ. Imam al-Shāṭibī رحمه الله mentions three specific instances of this word, one in Sūrah Hūd, one in Sūrah al-Mā'idah, which is alluded to by the word وَذَى (this), and the first occurrence of this word in Sūrah Yūnus. Imam Nuṣayr ibn Yūsuf رحمه الله has reported that they have been written with and without *alif*.⁹¹

⁸⁸ Thānwī, *Īdāḥ al-Maqāṣid*, 133; Pānīpatī, *Ashal al-Mawārid*, 50.

⁸⁹ Al-Sakhāwī, *al-Wasīlah*, 145.

⁹⁰ Al-Sakhāwī, *al-Wasīlah*, 145; Pānīpatī, *Ashal al-Mawārid*, 50.

⁹¹ Al-Sakhāwī, *al-Wasīlah*, 145.

وَسَارِعُوا الْوَاوُ مَكِّيَّ عِرَاقِيَّةً 61 وَبَا وَالزُّبُرِ الشَّامِي فَشَا خَبَرًا

61. And in وسارِعوا (3:133), wāw is (added) in the Makkī and ‘Irāqī (Kūfī and Baṣrī) codices, and a bā’ is (added) in بِالزُّبُرِ (3:184) in the Shāmī codex, the report has circulated.

وَبِالْكِتَابِ وَقَدْ جَاءَ الْخِلَافُ بِهِ 62 وَرَسْمٌ شَامٍ قَلِيلًا مِنْهُمْ كُنَّا

62. And (a bā’ is added in) بِالْكِتَابِ (3:184) (in the Shāmī codex) and *khulf* certainly came regarding it. And in the *rasm* of the Shāmī codex (an added *alif* in) قَلِيلًا مِنْهُمْ (4:66) has become well known.



In the two lines above, the author mentions the *rasm* of a total of four words. The first is the word وَسَارِعُوا in āyah 133 of Sūrah Āle ‘Imrān. This word is written with an added wāw before the sīn in the three codices mentioned above, and without a wāw in the Shāmī and Madanī codices and *muṣḥaf al-imām*.

The next two words that are discussed occur in the same āyah of Sūrah Āle ‘Imrān:

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

The word وَالزُّبُرِ is written with a bā’ in the Shāmī codex, as بِالزُّبُرِ, and without a bā’ in the remaining codices. There is no *khulf* regarding this *rasm*. The word وَالْكِتَابِ in this āyah has also been reported with a bā’. However, Hārūn ibn Mūsā al-Akhfash رحمه الله has written that only وَالزُّبُرِ is written with a bā’ in Shām and not وَالْكِتَابِ. ‘Allāmah al-Dānī رحمه الله considers the report of both of these words being written with a bā’ as being stronger, as this report is from Abū Darda’ رحمه الله.⁹² Imam al-Sakhāwī رحمه الله writes

⁹² Al-Sakhāwī, *al-Wasīlah*, 147-148.

that the report of al-Akhfash رحمته الله is also correct, as he saw it written as وَالْكِتَابِ (without the *bāʾ*) in an antique *muṣḥaf* of the people of Shām, and it is this *khulf* to which Imam al-Shāṭibī رحمته الله is referring. Taking all these reports into account, we can understand why the Imam has stated that there is *khulf* among the *maṣāḥif* of Shām regarding the *rasm* of the word وَالْكِتَابِ in this *āyah*. Both these words are written without a *bāʾ* and with a *wāw* in the remaining codices.

The last word mentioned in these two lines is the word قَلِيلًا in *āyah* 66 of Sūrah al-Nisāʾ. This word is written with an *alif* after the *lām* in the Shāmī codex. It is written without an *alif*, as قَلِيلٌ in the remaining codices.

63 وَرَسْمُ وَالْجَارِ ذَا الْقُرْبَىٰ بِطَائِفَةٍ مِّنَ الْعِرَاقِ عَنِ الْفَرَّاءِ قَدْ نَدَرَا

63. And وَالْجَارِ ذِي الْقُرْبَىٰ (4:36) was written (with an *alif*) with a group from ‘Irāq (as reported) from Farrāʾ, (this report) is certainly unusual.



It is reported from Imam Farrāʾ رحمته الله that وَالْجَارِ ذِي الْقُرْبَىٰ is written as وَالْجَارِ ذَا وَالْقُرْبَىٰ in some *maṣāḥif* of ‘Irāq. However, ‘Allāmah al-Dānī رحمته الله writes that he did not find any evidence of this way of writing this word in any of the ‘Irāqī copies of the Qurʾān, nor did anyone read this word with an *alif*. That is why the author has stated that this report is unusual, قَدْ نَدَرَا.⁹³

64 مَعَ الْإِمَامِ وَشَامٍ يَرْتَدُّ مَدَنِي وَقَبْلَهُ وَيَقُولُ بِالْعِرَاقِ يُرَى

64. Along with *muṣḥaf al-imām* and the Shāmī codex, the Madanī *muṣḥaf* (also has يَرْتَدُّ (5:54) written as يَرْتَدُّ with two *dāls*) and before it, (there is an added *wāw*) in وَيَقُولُ (5:53) seen in the ‘Irāqī codices.

⁹³ Al-Sakhāwī, *al-Wasīlah*, 148.



This line discusses the *rasm* of two words. The first is the word يَرْتَدُّ in āyah 54 of Sūrah al-Māʿidah. While it is written with one *dāl* in the Makkī, Baṣrī, and Kūfī codices, it is written with two *dāls* in the Shāmī and Madanī codices and in *muṣḥaf al-imām*. This is reported by ʿAllāmah al-Dānī رحمته الله from his teachers, and also from Imam Abū ʿUbayd Qāsim ibn Sallām رحمته الله who wrote in his *Kitāb al-Qirāʾāt* that the people of Madīnah, Imam Nāfiʿ رحمته الله and others, read this word with two *dāls* and this is also how it was written in their codex. The people of Shām also followed the same reading. He then writes that he also saw this word written with two *dāls* in *muṣḥaf al-Imām*.⁹⁴

The second word being discussed in this line is the word وَيَقُولُ in āyah 53 of Sūrah al-Māʿidah. This word is written without a *wāw* before يَقُولُ in *muṣḥaf al-Imām*, the Madanī, Makkī, and Shāmī codices, and with a *wāw* in the Kūfī and Baṣrī codices. The word قَبْلَهُ (before it) refers to the fact that this word occurs before the previous word that was mentioned in the line, يَرْتَدُّ, which occurs in āyah 54.⁹⁵

65 وَيَالْعَدَاةَ مَعًا بِالْوَاوِ كُلُّهُمْ وَقُلْ مَعًا فَارْقُوا بِالْحَذْفِ قَدْ عَمِرَا

65. All of them (the ʿUthmānī codices) have both instances of يَالْعَدَاةَ (in 6:52 and 18:28) with a *wāw* (instead of *alif*) and say both the instances (6:159 and 30:32) of فَرْقُوا are certainly written with omission (of the *alif* after the *fāʾ*).

⁹⁴ Al-Sakhāwī, *al-Wasīlah*, 150.

⁹⁵ Al-Sakhāwī, *al-Wasīlah*, 151; al-Qiṭṭ, *Hidāyāt Uli al-Albāb*, 72.




This line discusses the *rasm* of two words. There is no difference among the codices regarding the *rasm* of these words. All the codices have بِالْعَدُوِّ written with a wāw instead of an *alif* after the *dāl* in both of the places it occurs in the Qur'ān. Similarly, all the codices have the word فَرَقُوا written without an *alif* after the *fā'* in the two places that it occurs in the Qur'ān.

66 وَقُلْ وَلَا طَائِرٍ بِالْحَذْفِ نَافِعُهُمْ وَمَعَ أَكْبَرَ دُرِّيَّتِهِمْ نَشَرَ

66. And say Nāfi^c, among the scholars of *rasm*, (has reported) وَلَا طَيْرٍ (6:38) with omission (of *alif*) and with it (the omission of *alif*) in أَكْبَرَ (6:123) and وَدُرِّيَّتِهِمْ (6:87) has spread.






This line discusses the *rasm* of three words in which Imam Nāfi^c  has reported *ḥadhf* of *alif*. None of the other scholars of *rasm* have disagreed with him regarding the *ḥadhf* of *alif* in these words in these specific places in Sūrah al-An'ām.

67 وَفَالِقُ الْحَبِّ عَنْ خُلْفٍ وَجَاعِلُ كُوفٍ نَجَيْتَنَا فِي تَائِهِ اخْتَصَرَ وَالْ

67. And (*alif* is written) in فَالِقُ الْحَبِّ (6:95) and وَجَعَلَ اللَّيْلَ (6:96) with *khulf* and the Kūfī codex dropped the *tā'* in أَنْجَيْنَا (6:63). (It is written as أُنَجِّنَا.)



This line discusses the *rasm* of three words. Imam Muḥammad ibn 'Īsā  narrates from Imam Nuṣayr  that the first two words were written with an *alif* in some *maṣāḥif* and without an *alif* in some. By stating فَالِقُ الْحَبِّ, Imam al-Shāṭibī  has excluded الْإِصْبَاح in āyah 96 of Sūrah al-An'ām

from this *khulf*. The instance of this word in Sūrah al-Anʿām will only be written with an *alif*.

The third word mentioned in the line above was written with only one section after the *jīm* and before the *nūn* in the word أَنْجَنَّا in āyah 63 of Sūrah al-Anʿām in the Kūfī codex. In the remaining codices, it is written with two sections between the *jīm* and the *nūn* as أَنْجَيْنَا.

لَدَارُ شَامٍ وَقُلْ أَوْلَادُهُمْ شُرَكَاءُ 68 تِهِمْ بِيَاءٍ بِهِ مَرْسُومُهُ نَصْرًا

68. And (it is) لَدَارُ (6:32) in the Shāmī codex and say شُرَكَاءُ (6:137) is written with a *yāʾ* in it (the Shāmī codex). It (the *rasm*) aids (the reading of Imam Ibn ʿĀmir in this word in this āyah.)



This line discusses the *rasm* of two words that are written uniquely in the Shāmī codex. The first word, وَلَدَارُ in āyah 32 of Sūrah al-Anʿām is written with one *lām* as لَدَارُ in the Shāmī codex, and with two *lāms* in the remaining codices. The second word, شُرَكَاءُ in āyah 137 in Sūrah al-Anʿām, has a shape of *yāʾ* after the *alif* instead of a *wāw* in the Shāmī codex. It is written as شُرَكَائِهِمْ.

وَمِنْ سُورَةِ الْأَعْرَافِ إِلَى سُورَةِ مَرْيَمَ عَلَيْهَا السَّلَامُ

FROM SŪRAH AL-A‘RĀF TILL SŪRAH MARYAM

بِالْحُذْفِ مَعَ كَلِمَاتِهِ مَتَى ظَهَرَ

وَنَافِعٌ بَاطِلٌ مَعًا وَطَائِرُهُمْ

69

69. And Nāfi‘ (has reported) both instances of بَطِلٌ (refers to the ones in 7:139 and 11:16) and (the word) طَائِرُهُمْ (7:131) with omission (of *alif*) along with كَلِمَاتِهِ whenever it occurs. (This specifically refers to those instances of *kalimāt* that are *muḍāf* to the attached, singular, masculine pronoun (*hā’ al-ḍamīr*.)



In this line, the author discusses the *rasm* of three words. *Ḥadhf* of *alif* has been reported by Imam Nāfi‘ from the Madanī codex in all three of them, and there is no difference of opinion about this omission of *alif*.

The first word is the word بَطِلٌ, and the author alludes to the omission of *alif* in both of the intended instances of this word by stating the word مَعًا after it. The second word is the word طَائِرُهُمْ, and the third is the word كَلِمَاتِهِ. It is important to note that the *ḥadhf* of *alif* mentioned here for the word كَلِمَاتِهِ refers specifically to those instances of the word *kalimāt* that are *muḍāf* to the attached, singular, masculine pronoun (*hā’ al-ḍamīr*), meaning that there is a *hā’* attached to the end of the word. This occurs a total of six times in the Qur’ān. The author alludes to the *ḥadhf* of *alif* applying to all of these occurrences with the words مَتَى ظَهَرَ.

70 مَعَا خَطِيئَاتُ وَالْيَا ثَابِتٌ بِهِمَا عَنْهُ الْحَبَائِثُ حَرْفَاهُ وَلَا كَدَرًا

70. (And Nāfi‘ has reported the omission of *alif*) in both instances of *خَطِيئَاتُ* (7:161 and 71:25) and the *yā’* is established (before the *tā’*) in the two of them, and (the omission of *alif* is reported) from him (Nāfi‘) in the two instances of *أَلْحَبَّيْتُ* (7:157 and 21:74) and there is no disagreement (regarding this among the scholars of *rasm*).



This line discusses the *rasm* of two words. Imam Nāfi‘ رحمه الله has reported *ḥadhf* of *alif* in both of them in the two instances each in which they occur in the Qur’ān. The words *وَالْيَا ثَابِتٌ بِهِمَا* (and the *yā’* is established in the two of them) allude to the fact that the *yā’* is directly before the *tā’*, and therefore, there is no *alif* between the *yā’* and the *tā’* in the two instances of *خَطِيئَاتُ*.⁹⁶ The second point of *rasm* mentioned in this line is that the *alif* is omitted after the *bā’* in both instances of *أَلْحَبَّيْتُ*. The words *وَلَا كَدَرًا* (there is no disagreement) allude to the fact that none of the other scholars of *rasm* have reported *ithbāt* of the *alif* in this word. It is written with *ḥadhf* in all the codices.

71 هُنَا وَفِي يُونُسَ بِكُلِّ سَاحِرٍ التَّ تَأْخِيرُ فِي أَلِفٍ بِهِ الْخِلَافُ يُرَى

71. Here (7:112) and in Sūrah Yūnus (79), there is a delay (in writing) the *alif* in *بِكُلِّ سَاحِرٍ*, and *khulf* has been seen in it.



This line discusses the *rasm* of one word only. In both these instances, there being a “delay” means that the word is written with an *alif* after the

⁹⁶ Al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 75.

ḥā’ in some *maṣāḥif*, as سحر. The word *khulf* here means that some of the *maṣāḥif* had it written with an *alif* before the ḥā’ and after the sīn, as ساحر. Writing it with an *alif* after the sīn is what is considered the opposite of writing it with a “delay.” This has been narrated by Imam Nuṣayr ؑ and it is how it is expressed in *al-Muqni’*.⁹⁷

It is important to note that the instance being discussed in Sūrah Yūnus is the one in āyah 79 only. Imam Nuṣayr ؑ has reported *khulf* regarding the *ḥadhf* and *ithbāt* of *alif* in the instance in āyah two of Sūrah Yūnus as well. However, the *khulf* in that instance is regarding the omission of the *alif*, not where it should be written.⁹⁸ Imam al-Shāṭibī ؑ here is referring to only that instance in Sūrah Yūnus that is similar to the one in Sūrah al-A‘rāf.

72 وَيَا وَرِيشًا يَخْلِفُ بَعْدَهُ أَلِفٌ وَطَاءٌ طَائِفٌ إِيضًا فَارِزٌ مُخْتَبِرًا

72. And the yā’ in وَيَرِيشًا (7:26), there is *khulf* in the omission of *alif* after it and after the ṭā’ in طَائِفٌ (7:201) also. So, purify yourself by being one with much knowledge.



This line discusses the *rasm* of two words. Imam Nuṣayr ؑ has reported a *khulf* regarding the omission of *alif* in both of these words. They have been seen with and without *alif* in the various codices.⁹⁹ In the word وَيَرِيشًا, the *alif* being discussed is the one after the yā’, not the *shīn*. Some *maṣāḥif* had it written as رِيشًا.

⁹⁷ Al-Dānī, *al-Muqni’*, 155-156.

⁹⁸ Al-Dānī, *al-Muqni’*, 156.

⁹⁹ Al-Dānī, *al-Muqni’*, 155-156.

In the second word discussed in this line, the *alif* is omitted after the *ṭā*. As for the words قَارِي فَاتِحِ مُحَمَّدٍ پَانِپَاتِي, Qārī Fath Muḥammad Pānīpatī ؑ writes that they allude to the meaning of the verse in which the word طَیِّفٌ appears.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَیِّفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٣١﴾

Surely when the God-fearing are touched by any instigation from Satan, they become conscious (of Allah), and at once they discern (the reality).

He writes that Imam al-Shāṭibī ؑ is telling us to be like the people of *taqwā* described in this āyah. When you find your mind filled with whisperings from Shayṭān regarding the *rasm* of the Qur’ān, turn to Allah ﷻ, and purify yourself of these whisperings, while being someone who has knowledge of *rasm*.¹⁰⁰ My own reflection on this is that sometimes Shayṭān deludes us by making us think that because Allah ﷻ has granted us knowledge of a particular science that we cannot err in our understanding of its details and concepts. However, we are still perceptible to his evil whisperings, and we must keep turning to Allah ﷻ and asking Allah ﷻ to grant us an understanding of these sciences and their books that is pleasing to Him ﷻ. The objective of seeking sacred knowledge is not to satisfy our intellectual curiosity or to be known as knowledgeable, but rather for Allah to be pleased with us, and to grant us *Jannah* by His mercy. May Allah ﷻ grant us His pleasure and His mercy and enter us into *Jannah* and protect us from the whisperings of Shayṭān. *Āmīn*.

وَبِضْطَةٍ بِاتِّفَاقٍ مُّفْسِدِينَ وَقَالَ الْوَاوُ شَامِيَّةٌ مَّشْهُورَةٌ أَكْثَرًا 73

73. And with consensus, بِضْطَةٍ (is written with a *ṣād* in 7:69) and in (7:74-75), مُفْسِدِينَ ﴿٧٤﴾ قَالَ الْوَاوُ شَامِيَّةٌ (7:74-75), there is a *wāw* (before قَالَ) in the Shāmī codex, famously reported.

¹⁰⁰ Pānīpatī, *Ashal al-Mawārid*, 55.



This line discusses the *rasm* of two words. In the first word, the original *sīn* in this word is written as a *ṣād*, and as the author states, there is no disagreement between the codices regarding this. The second word discussed in this line is the word قَال in āyah 75 of Sūrah al-A‘rāf. This word has an added *wāw* before it in the Shāmī codex. It is written without a *wāw* in the remaining codices.

74 وَحَذُفْ وَاوٍ وَمَا كُنَّا وَمَا يَتَذَكَّرُونَ يَا هُتَاهُ وَأَنْجِبْكُمْ لَهُمْ زُبُرًا

74. And omission of *wāw* in وَمَا كُنَّا لِنَهْتَدِيَ (7:43) and (an added) *yā*’ (before the *tā*’) in مَا تَذَكَّرُونَ (7:3) and أَنْجِبْكُمْ (7:141) has been written for them (the scholars that transmit from the Shāmī codex).




This line discusses the *rasm* of three words. In the first instance, the *wāw* in the phrase وَمَا كُنَّا لِنَهْتَدِيَ has been omitted in the Shāmī codex. It is written with a *wāw* in the remaining codices. The second word is written as يَتَذَكَّرُونَ with an added *yā*’ before the *tā*’ in the Shāmī codex. It is written without the *yā*’, as يَتَذَكَّرُونَ, in the remaining codices. As for the last word, this is written with one section between the *jīm* and the *kāf* in the Shāmī codex, as أَنْجِبْكُمْ. The section between the *jīm* and the *kāf* is in the shape of a *yā*’ that represents *alif*.¹⁰¹ This needs to be explained as the wording in some books may cause one to mistakenly assume that the letter between the *jīm* and the *kāf* is not just read as an *alif* but is also written as an *alif*. In the remaining codices, this word is written with two sections between the *jīm* and the *kāf*, one for *yā*’ and the other for *nūn*, as أَنْجِيْنَكُمْ.

¹⁰¹ Al-Dimyātī, *Ithāf Fuḍalā’ al-Bashr*, 1:413; Thānwī, *Īdāḥ al-Maqāṣid*, 145; Pānīpatī, *Ashal al-Mawārid*, 56.


75 وَمَعَ قَدْ أَفْلَحَ فِي قَصْرِ أَمَانَةٍ مَعَ مَسَاجِدَ اللَّهِ الْأُولَى نَافِعٌ أَثَرًا

75. And Nāfi^c reported in (8:27) along with Sūrah al-Mu‘minūn (āyah 8) *ḥadhf* (of the *alif* between the *nūn* and *tā’*) in أَمْنَتِكُمْ along with (the *ḥadhf* of *alif*) in the first instance of مَسْجِدَ اللَّهِ (9:17).



In this line, the Imam discusses the *ḥadhf* of *alif* in two words. The *ḥadhf* in these words has been reported by Imam Nāfi^c  from the Madanī codex. However, none of the other scholars have reported differently from the other codices. All the codices are in agreement regarding the *ḥadhf* of *alif* in these words.

The first word is لَا أَمْنَتِيهِمْ or أَمْنَتِكُمْ, and the *ḥadhf* of *alif* being discussed is in the instances in Sūrah al-Anfāl and Sūrah al-Mu‘minūn respectively. The author alludes to Sūrah al-Mu‘minūn by mentioning the first two words of the Sūrah, قَدْ أَفْلَحَ. The *alif* between the *nūn* and the *tā’* has been omitted in these two instances.¹⁰² The omission of *alif* after the *mīm* in this word is not being discussed in this line. This *alif* is omitted due to a principle in *rasm* regarding the *ḥadhf* of *alif* in the sound feminine plural and will be discussed later, in *shā’ Allah*.¹⁰³

The second word mentioned in this line is the first instance of مَسْجِدَ اللَّهِ in Sūrah al-Tawbah, which is in āyah 17. The *alif* after the *sīn* has been omitted in it. The instance in Sūrah al-Tawbah is mentioned specifically because it has been narrated by Imam Nāfi^c . However, the *alif* will be omitted in the word مَسْجِدَ throughout the Qur’ān, whether it is definite or indefinite.¹⁰⁴

¹⁰² Al-Sakhāwī, *al-Wasīlah*, 162; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 61-62.

¹⁰³ Thānwī, *Īdāḥ al-Maqāṣid*, 146.

¹⁰⁴ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 62; al-Qiṭṭ, *Hiḍāyat Uli al-Albāb*, 78; Thānwī, *Īdāḥ al-Maqāṣid*, 147.

76 وَمَعَ خِلَافٍ وَزَادَ اللَّامَ الْإِفَّ أَلِفًا لَا أَوْضَعُوا جُلُومَهُمْ وَأَجْمَعُوا زُمَرًا
77 لَا ذُبْحَنَ وَعَنْ خُلْفٍ مَعًا لَا إِلَى مِنْ تَحْتِهَا آخِرًا مَكِّيَّهُمْ زَبَرًا

76 and 77. And (he reported omission of *alif* in) (9:81). The majority among them (*maṣāḥif*) added (meaning that they reported the addition of) an *alif* after *lām alif* in وَلَا أَوْضَعُوا (9:47) and groups (of the scholars of *rasm*) agree (on the addition of *alif*) in لَا أَذْبَحْنَهُ (27:21) and there is *khulf* (regarding the addition of *alif*) in both instances of لَا إِلَهَ (3:158 and 37:68). It is written in the Makkī codex with the addition of مِنْ in the last occurrence of جَنَّتِ تَجْرَى تَحْتَهَا الْأَنْهَارُ (9:100).



In the two lines above, the author discusses the *rasm* of five words. The *rasm* of the first word in this line has also been narrated by Imam Nāfiʿ رحمه الله like the words that were mentioned in the previous lines. There will be *ḥadhf* of *alif* in the word خِلَافٍ in Sūrah al-Tawbah, āyah 81.

In the next word that is mentioned, وَلَا أَوْضَعُوا, the author writes that the majority of the copies of the Qurʾān have an extra *alif* written after the *lām alif* in this word, as وَلَا أَوْضَعُوا. The phrase جُلُومَهُمْ, (majority of them), alludes to the fact that it was also written without the added *alif* in some *maṣāḥif*. If a majority of them had it written with an added *alif*, then the remaining *maṣāḥif*, although fewer, had it written without the *alif*. Hence, there is *khulf* regarding the addition of this *alif*. This has been reported by Imam Nuṣayr رحمه الله, who reports that the scribes of Madīnah, Kūfāh, and Shām all agreed on the writing of an extra *alif* in this word.¹⁰⁵ They agreed on this added *alif* because this is how it was transmitted from the codices of these cities.

¹⁰⁵ Al-Sakhāwī, *al-Wasīlah*, 163.

While there is *khulf* regarding the added *alif* in **وَلَا تَضَعُوا**, there is no *khulf* regarding the added *alif* in **لَا أَذْبَحْنَهُ**. All the *maṣāḥif* agree on this addition. This, too, has been narrated by Imam Nuṣayr رحمه الله, and is alluded to by the words **وَأَجْمَعُوا زُمَرًا** (the groups agree).

The next word that is discussed is the word **لَالِي**. This, too, is written with an added *alif* after the *lām alif* in some of the *maṣāḥif*. By stating **وَعَنْ خُلْفٍ مَعًا**, the author alludes to the fact that there is *khulf* and the *khulf* will apply to both instances of this word in the Qur’ān, the one in Sūrah Āl ‘Imrān and the one in Sūrah al-Ṣāffāt.

The last word discussed in these two lines is in *āyah* 100 of Sūrah al-Tawbah. There is an added *min* before the word **تَحْتَهَا** in the Makkī codex. It is written as **جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ**. This phrase is written without the *min* in the remaining codices.

78 **وَدُونَ وَآوِ الَّذِينَ الشَّامِ وَالْمَدَنِيِّ** **وَحَرْفُ يَنْشُرُكُمْ بِالشَّامِ قَدْ دُشِرَا**

78. And **وَالَّذِينَ اتَّخَذُوا** (9:107) (is written) without *wāw* in the Shāmī and Madanī codex, and the word **يَنْشُرُكُمْ** (10:22) is well known for the Shāmī codex.



The *rasm* of two words is discussed in this line. In *āyah* 107 of Sūrah al-Tawbah, the *wāw* before **الَّذِينَ** is not written in the Shāmī codex and in the two Madanī codices. It is written as: **الَّذِينَ اتَّخَذُوا مَسْجِدًا ضَرَارًا**. It is written with a *wāw* in the Kūfī, Baṣrī, and Makkī codices.

The second word that is discussed in this line is **يُسِيرُكُمْ** in *āyah* 22 of Sūrah Yūnus. While comparing the difference in *rasm* here, it is important to remember that there were no dots written in the codices. Therefore, the shape for *sīn* could be read as both *sīn* and *shīn*.

In the Shāmī codex, there is a section between the first *yā’* and the shape for *sīn*, and the *rā’* is directly after the shape for *sīn*, as **يَنْشُرُكُمْ**. In

the remaining five codices, this word was written with the shape of *sīn* directly after the first *yāʾ*, and with a section between the *sīn* and the *rāʾ*, as يُسَيِّرُكُمْ. This difference in *rasm* incorporates both readings of this word, يَنْشُرُكُمْ and يُسَيِّرُكُمْ.

79 وَفِي لِيَنْظُرَ حَدْفُ التُّونِ رُدَّ وَفِي إِنَّا لَنَنْصُرُ عَنْ مَنْصُورٍ اَنْتَصَرَ

79. And the omission of *nūn* in لِيَنْظُرَ (10:14) and in إِنَّا لَنَنْصُرُ (40:51) is rejected by the one who is helped by strong supports (*dalāʾil*).



The line above refers to some reports that the two words mentioned in the line above were written with only one shape for *nūn* in some of the *maṣāḥif*, as لِيَنْظُرَ and لَنْصُرَ. However, Imam al-Shāṭibī رحمه الله writes that these reports are not reliable. “The one who is helped by strong proofs” refers to ‘Allāmah al-Dānī رحمه الله who writes that he did not see these words with the *ḥadhf* of the second *nūn* in any *muṣḥaf*. Similarly, Muḥammad ibn ‘Īsā رحمه الله writes that these two words are written with two *nūns* in both the new and old manuscripts of the Qurʾān.¹⁰⁶ This means that had this report been correct, scholars would have found at least some *maṣāḥif* that had these two words written in this way. However, Muḥammad ibn ‘Īsā رحمه الله (d. 253 AH) and ‘Allāmah al-Dānī رحمه الله (d. 444 AH) found no evidence of this reported *ḥadhf* of *nūn* in any of the *maṣāḥif* they observed.

¹⁰⁶ Al-Dānī, *al-Muqniʿ*, 150.

وَعَنْهُ بَيَّنَّتْ فِي فَاطِرٍ قُصْرًا	غِيَابَتِ نَافِعٌ وَآيَتْ مَعَهُ	80
إِمَامٌ حَاشَا بِحَذْفٍ صَحَّ مُشْتَهَرًا	وَفِيهِ خُلْفٌ وَآيَاتٌ بِهِ أَلِفُ الْ	81

80 and 81. Nāfi^c has omitted (the *alif*) in غَيَّبَتِ (12:10 and 12:15), and with it ءَايَتْ (12:7) and from him (is reported the omission of *alif* in) بَيَّنَّتِ (35:40) in Sūrah Fāṭir and there is *khulf* regarding it (بَيَّنَّتِ), and ءَايَتْ is (written) with an *alif* in *muṣḥaf al-imām* and حَشَى (12:31 and 12:51), (written with) the omission (of *alif*) is famously correct.



In these two lines, the author discusses the *rasm* of four words. The first word, غَيَّبَتِ, appears in the Qur’ān twice, and Imam Nāfi^c ﷺ has reported *ḥadhf* of *alif* after both the *yā’* and the *bā’* in this word. None of the other scholars have reported differently. There is no *khulf* regarding this *ḥadhf*.

The second word that is mentioned in the lines above is the word ءَايَتْ, specifically the one that occurs in āyah 7 of Sūrah Yūsuf. Imam Nāfi^c ﷺ has reported this word from the Madanī codex as written with *ḥadhf* of *alif*. However, Imam Abū ‘Ubayd Qāsim ibn Sallām ﷺ has reported this word as written with an *alif* in *muṣḥaf al-imām*. This is alluded to by the words وَأَيَاتٌ بِهِ أَلِفُ الْإِمَامِ. Therefore, there is *khulf* in the writing of the *alif* after the *yā’* in the word ءَايَتْ in this particular instance.

As for the word بَيَّنَّتِ in Sūrah Fāṭir, āyah 40, Imam Nāfi^c ﷺ has reported it with *ḥadhf* of *alif* after the *nūn* and before the *tā’*. Imam al-Shāṭibī ﷺ then writes وَفِيهِ خُلْفٌ, suggesting that there is *khulf* regarding this *alif*. This section of the line refers to a report by Imam Abū ‘Ubayd ﷺ that he saw this word written with an *alif* in some *maṣāḥif*. ‘Allāmah al-Dānī ﷺ confirms this as well, writing that he saw this word written in

some *maṣāḥif* with an *alif* after the *nūn* and before the *tā’* and in others it was written without an *alif* before the *tā’*.¹⁰⁷

The last word discussed in the two lines above is the word حَشَش and its two occurrences in Sūrah Yūsuf. ‘Allāmah al-Dānī رحمه الله has not specified which of the two *alifs* is being referred to, the one after the *ḥā’* or the one after the *shīn*. Imam Abū Dawūd رحمه الله has written that both of these *alifs* have been omitted in the *rasm* of this word.¹⁰⁸

82 وَيَا لَدَىٰ غَافِرٍ عَنِ بَعْضِهِمْ آلِفٌ وَهَٰ هُنَا آلِفٌ عَنِ كُلِّهِمْ بَهْرًا

82. And the *yā’* of لَدَى in Sūrah Ghāfir (18) (has been reported) from some of the scholars of *rasm* (as written with) an *alif* and here (in Sūrah Yūsuf, āyah 25) *alif* is overwhelmingly reported from all of them.



This line discusses the *rasm* of one word in two instances. In the instance in Sūrah Ghāfir, āyah 18, there is *khulf* regarding writing this word with a *yā’* after the *dāl* or an *alif* after the *dāl*. Both have been reported.¹⁰⁹ In the instance in Sūrah Yūsuf, there is no *khulf*. It has always been written with an *alif*, as لَدَا الْبَابِ. ‘Allāmah al-Dānī رحمه الله, quoting scholars of *tafsīr*, presents an interesting reason for the difference in the *rasm* here. He writes that in the instance in Sūrah Yūsuf, the word لَدَا comes in the meaning of عِنْدَ (at or by). However, in Sūrah Ghāfir, this word comes in the meaning of فِي (into). Due to this, they are written differently as well.¹¹⁰

¹⁰⁷ Al-Sakhāwī, *al-Wasīlah*, 167-168.

¹⁰⁸ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 139.

¹⁰⁹ Al-Dānī, *al-Muqni‘*, 162.

¹¹⁰ Al-Dānī, *al-Muqni‘*, 115.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

They raced towards the door, and she ripped his shirt from behind, and they found her master **by the door**. She said, “What could be the punishment of him who intended evil with your wife, except that he be imprisoned or (given) a painful chastisement?” (Sūrah Yūsuf, āyah 25)

وَأَنْذَرَهُمْ يَوْمَ الْأَرْزَاقِ إِذْ أَفْلُتُوا لَدَى الْحُنُوجِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

And warn them of the Day of approaching horror, when hearts will jump up **into the throats**, (and they will be) choked. There will be neither a friend for the unjust, nor an intercessor to be listened to. (Sūrah Ghāfir, āyah 18)

83 وَتُؤْنَنُ نَجِي بِهَا وَالْأُنْيَا حَدُّوْا وَالْكَافِرُ الْحَذْفُ فِيهِ فِي الْإِمَامِ جَرَى

83. And they omit the *nūn* in *تُنَجِّي* in it (12:110) and in Sūrah al-Anbiyā’ (88) and the omission (of *alif*) has occurred in *الْكُفْرُ* (13:42) in *muṣḥaf al-imām*.



This line discusses the *rasm* of two words. The first discussion is regarding the word *تُنَجِّي* in Surah Yūsuf and *نُجِّي* in Sūrah al-Anbiyā’. These two words are written with one *nūn* in all the codices, even though some of the *qurrā* read it with two *nūns*, as *نُجِّي*. The second word that is discussed in this line is the word *الْكُفْرُ*, specifically in Sūrah al-Ra‘d. This word has been reported as written with *ḥadhf* of *alif* in *muṣḥaf al-imām*, and nothing different is reported from the other codices. This is one of those exceptions where, although one particular codex is mentioned, we cannot assume that the other codices differ from it. Rather, in this instance, they

all agree on the *rasm* of this word without an *alif*.¹¹¹ This *rasm* incorporates both readings of the word, *اَلْكَفَرُ*, in which the *alif* is read after the *fā’* and *اَلْكَفِرُ*, in which the *alif* is read after the *kāf*.

84 لَا تَأْتِيَسُوا وَمَعَا يَأْتِيَسُ بِهَا أَلِفٌ فِي اسْتَيْسَسَ اسْتَأْتِيَسُوا حَذْفُ فَشَا زُبُرًا

84. *Alif* (is written after the *tā’* and *yā’* respectively) in لَا تَأْتِيَسُوا (12:87), and both instances of يَأْتِيَسُ (12:87 and 13:31) with it, and in اسْتَيْسَسَ (12:110) and اسْتَأْتِيَسُوا (12:80), writing it with omission (of the *alif*) is widespread.



The *rasm* of four words is discussed in this line. In the first two, there is an added *alif* after the initial *tā’* and *yā’*. The words وَمَعَا يَأْتِيَسُ clarify that the extra *alif* is seen in both instances of this word, the one in Sūrah Yūsuf and the one in Sūrah al-Ra‘ad. In the second two words, اسْتَيْسَسَ and اسْتَأْتِيَسُوا, ‘Allāmah al-Dānī رحمه الله writes that they have mostly been written without *alif*, but he did see them written with an *alif* in some *maṣāḥif* of Iraq as well.¹¹² Qārī Izhār Thānwī رحمه الله suggests that this is alluded to by the words حَذْفُ فَشَا زُبُرًا, which state that the *rasm* of *ḥadhf* is more widespread. By wording it this way, the author does not completely prevent the possibility of these words being written with an *alif*.¹¹³ Other commentators, like Ibn al-Qāṣi رحمه الله and Imam al-Sakhāwī رحمه الله do not mention any *khulf* regarding the writing of *alif* in the words اسْتَيْسَسَ and اسْتَأْتِيَسُوا, and write that there is no difference of opinion in writing the first three words with an added *alif* and the

¹¹¹ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 82; Thānwī, *Īdāḥ al-Maqāṣid*, 154.

¹¹² Al-Dānī, *al-Muqni’*, 144; al-Ḥamad, *al-Sharḥ al-Muyassar*, 141.

¹¹³ Thānwī, *Īdāḥ al-Maqāṣid*, 155.

second two words without an *alif*.¹¹⁴ The *rasm* of all five of these words has been narrated by Imam Nuṣayr رحمته الله.¹¹⁵

85 وَالرَّيْحُ عَنْ نَافِعٍ وَتَحْتَهَا اخْتَلَفُوا وَيَا بَيَّامُ زَادَ الْخُلْفُ مُسْتَطَرًا

85. And *الرَّيْحُ* (14:18) (without *alif*, is reported) from Nāfi‘, and (the scholars of *rasm*) have differed regarding (the *ḥadhf* of *alif* in) the one after it (meaning *الرَّيْحُ* in 15:22). And the *khulf* has increased *yā’* in *بَيَّامُ* (meaning this word is written with two shapes for *yā’* in 14:5).



This line discusses the *rasm* of two words. The first is the word *الرَّيْحُ*. This word is written with *ḥadhf* of *alif* in the instance in Sūrah Ibrāhīm as reported by Imam Nāfi‘ رحمته الله. There is no disagreement among the scholars of *rasm* regarding the *ḥadhf* of *alif* in this instance.¹¹⁶ The word *وَتَحْتَهَا* points to the second occurrence of *الرَّيْحُ* that is being discussed in this line. By saying that it is the occurrence “beneath” the previous one, the Imam refers to the one in Sūrah al-Ḥijr which follows Sūrah Ibrāhīm. Imam Nuṣayr رحمته الله has reported that this instance has been written with an *alif* in some *maṣāḥif* and without an *alif* in others.¹¹⁷

The second word that is mentioned in this line is *بَيَّامُ* in Sūrah Ibrāhīm. Imam Nuṣayr رحمته الله has reported this word as written with two *yā’*’s in some *maṣāḥif*, as *بَيَّامُ*, and in others with an *alif* in the place of the second *yā’*, as *بَيَّام*. This “extra” *yā’* is not actually extra (*zā’idah*) but rather an *alif* that is written in the shape of *yā’*.¹¹⁸

¹¹⁴ Al-Sakhāwī, *al-Wasīlah*, 172-173; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 66.

¹¹⁵ Al-Sakhāwī, *al-Wasīlah*, 172-173.

¹¹⁶ Thānwī, *Īdāḥ al-Maqāṣid*, 155; Pānīpatī, *Ashal al-Mawārid*, 60.

¹¹⁷ Al-Sakhāwī, *al-Wasīlah*, 173.

¹¹⁸ Al-Sakhāwī, *al-Wasīlah*, 174.

86 بِالْحَذْفِ طَائِرَهُ عَنْ نَافِعٍ وَبِأَوْ كِلَاهُمَا الْخُلْفُ وَالْيَا لَيْسَ فِيهِ تُرَى

86. And طَائِرُهُ (17:13) is reported from Nāfi‘ with omission (of *alif*), and there is *khulf* in كِلَاهُمَا (17:23) (whether the *alif* will be written or not), and yā’ has not been seen in it (meaning that the discussion here refers to whether the *alif* in the word كِلَاهُمَا will be written or not. The deleted *alif* will not be written as a yā’. The two possible ways of writing it are, كِلَاهُمَا and كِلَاهُمَا).



This line discusses the *rasm* of two words. The first is the word طَائِرُهُ in Sūrah al-Isrā’. Imam Nāfi‘ ر.ه reports this word as written without an *alif*, and there is no disagreement regarding this *rasm*.

The second word is the word كِلَاهُمَا in Sūrah al-Isrā’. Imam Nuṣayr ر.ه reports that this word is written with an *alif* in some *maṣāḥif*, as كِلَاهُمَا, and in others without an *alif* as كِلَاهُمَا. It has not been seen written with an *alif* in the shape of a yā’ in any *maṣāḥif*. It is this last point that Imam al-Shāṭibī ر.ه alludes to when he says, وَالْيَا لَيْسَ فِيهِ تُرَى, (and yā’ has not been seen in it).¹¹⁹ Imam Abū Dawūd ibn Najāh’s ر.ه preference is that this word be written with an *alif*.¹²⁰

Perhaps the reason why Imam Nuṣayr ر.ه specifically mentions that it has not been seen written with a yā’ is that Imam Ḥamzah ر.ه and Imam al-Kisā’ī ر.ه make *imālah* in this word. Someone could assume that the opposite of writing it without an *alif* meant that it was written with an *alif* in the shape of a yā’ due to the *imālah*. And Allah knows best.

¹¹⁹ Al-Sakhāwī, *al-Wasīlah*, 175.

¹²⁰ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 143.

87

سُبْحَانَ فَاحْذَفْ وَخُلْفٌ بَعْدَ قَالَ
وَقَالَ مَكَ وَشَامَ قَبْلَهُ خَبَرًا
هُنَا

87. And omit (the *alif*) in سُبْحَانَ (wherever it occurs) and there is *khulf* here (in Sūrah al-Isrāʾ) in the one after قَالَ (17:93), and (it is written as) قَالَ (with an *alif*) before it (سُبْحَانَ), the Makkī and Shāmī codices have reported.



This line discusses the *rasm* of two words. The author first informs us that the word سُبْحَانَ is written without an *alif* everywhere it occurs in the Qurʾān. However, there is *khulf* regarding the omission of the *alif* in سُبْحَانَ in āyah 93 of Sūrah al-Isrāʾ. The author alludes to this with the words بَعْدَ هُنَا (after *qālā* here). This instance can be written with or without an *alif*.

The second matter that is discussed regarding this āyah is whether the word *qālā* in it will be written with an *alif* or without. It is written with an *alif*, as قَالَ, in the Shāmī and Makkī codices, and it is written as قل, in the Baṣrī, Kufī, and two Madanī codices. This difference among the codices incorporates the two readings of this word.¹²¹ As Imam Ḥaḥṣ and others read this word in the command form, it is written without the *alif* in the *maṣaḥif* that are commonly used today.

88

تَزَوُّرُ زَاكِيَّةً مَعَ لَتَّخَذَتْ بِحَدِّ
فِ نَافِعِ كَلِمَاتِ رَبِّي اعْتُمِرًا

88. (The words) تَزَوُّرُ (18:17), زَكِيَّةً (18:74), along with لَتَّخَذَتْ (18:77) and كَلِمَاتِ رَبِّي (18:109) both have been visited by the omission (of *alif*) from Nāfiʿ.

¹²¹ Al-Sakhāwī, *al-Wasīlah*, 176.

(There are two instances of the word كَيْمَتْ in this āyah, and they both have omission of *alif*).



This line discusses the *rasm* of four words. Imam Nāfi^ع has reported ḥadhf of *alif* in all of them, and none of the other scholars of *rasm* have disagreed with him. In the word لَتَّخَذْتُ, the *alif* that is omitted is the *hamzat al-waṣl* that comes at the beginning of the word اتَّخَذْتُ. This word could have been written as لَا تَتَّخَذْتُ, with the *lām* attached to the *hamzat al-waṣl*.¹²² However, it is written without the *alif* with only the *lām*. The author restricts which instances of the word كَيْمَتْ are being referred to here by adding the word رَبِّي after it. We know that he is referring to the ḥadhf of *alif* in both instances of كَيْمَتْ رَبِّي in āyah 109 of Sūrah al-Kahf as the *alif* in the verb اعْتَمَرَا represents the dual.¹²³

89 وَفِي خَرَجًا مَعًا وَالرَّيْحُ خُلْفُهُمْ وَكُلُّهُمْ فَخْرَاجٌ فِي الثُّبُوتِ قَرَأَ

89. There is *khulf* among them (scholars of *rasm*) (regarding the writing or omission of *alif*) in both instances of خَرَجًا (18:94 and 23:72), and الرِّيحُ (the one in 18:45), and all of them read (and write) فَخْرَاجٌ (23:72) with *ithbāt* (of *alif*).



This line discusses the *rasm* of three words. In the first two, some *maṣāḥif* have them written with *alif* and some have them written without an *alif*. This is reported by Imam Nuṣayr^ع.

¹²² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 145.

¹²³ Al-Sakhāwī, *al-Wasīlah*, 177; al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 85.

As for the word فَخْرَاج, ‘Allāmah al-Dānī رحمه الله has written that Imam Nuṣayr رحمه الله has reported that it is written with an *alif* in all the *maṣāḥif*, and this is how Imam al-Shātibī رحمه الله seems to have expressed it in this line. However, Imam al-Sakhāwī رحمه الله writes that he saw this word written without an *alif* in an antique (‘atīq) *muṣḥaf* of Shām.¹²⁴ Therefore, one can say that there is *khulf* regarding the writing of *alif* in this word as well.¹²⁵ The writing of this word without *alif* is in accordance with the reading of Imam Ibn ‘Amir رحمه الله.

90 كُلُّ بَلَاءٍ آتَانِي وَمَكَّنِي مَكَ وَ مِنْهَا عِرَاقٍ بَعْدَ خَيْرٍ أَرَى

90. All (transmit) آتَانِي (18:96) without a *yā*’ (meaning it is written with an *alif* in all the *maṣāḥif*), and (it is written as) مَكَّنِي (in 18:95 with two *nūns*) in the Makkī codex, and مِنْهَا after خَيْرٍ (18:36) has been shown in the ‘Irāqī codices.



This line discusses the *rasm* of three words. In the first word, there is no *khulf*, and all the *maṣāḥif* have this word written with an *alif*, as آتَانِي, with no shape of *yā*’ after the *alif*, like it is written in *āyah* four of Sūrah al-Aḥqāf, آتُونِي بِكِتَابٍ.

The second word that is discussed is the word مَكَّنِي in *āyah* 95 of Sūrah al-Kahf. This word is written with two *nūns* in the Makkī codex as مَكَّنِي, and with only one *nūn* in the remaining codices. This is what ‘Allāmah al-Dānī رحمه الله narrates from his teachers.¹²⁶

The last word that is discussed in this line is the word مِنْهَا in *āyah* 36 of Sūrah al-Kahf. The author specifies that it is this particular instance

¹²⁴ Al-Sakhāwī, *al-Wasīlah*, 177.

¹²⁵ Al-Makkī, *Afḍal al-Durar*, 32.

¹²⁶ Al-Sakhāwī, *al-Wasīlah*, 179-180.

that is under discussion by writing that it is the one after *حَيْرًا*. This word is written as *مِنْهَا* in the Baṣrī and Kūfī codices, and as *مِنْهُمَا*, with a *mīm* after the *hāʾ*, in the remaining codices. This has been reported from Imam al-Kisāʾī رحمه الله. ‘Allāmah al-Dānī رحمه الله has reported this *rasm* from his teachers as well.¹²⁷

¹²⁷ Al-Sakhāwī, *al-Wasīlah*, 180.

FROM SŪRAH MARYAM ❁ TILL SŪRAH ṢĀD

91 خَلَفْتُ وَاخْتَرْتُ حَذْفُ الْكُلِّ لَا تَخْفُ نَافِعٌ تَسَاقُطِ اخْتَصَرَا
وَاخْتَلَفُوا

91. And in خَلَفْتُكَ (19:9) and اَخْتَرْتُكَ (20:13) (there is) *ḥadhf* in all (the *maṣāḥif*), and they (the scholars of *rasm*) differed (regarding the omission of *alif* in) لَا تَخْفُ (20:77) and Nāfi^c has omitted the *alif* in تُسَقِطُ (19:25).



The *rasm* of four words is discussed in this line. In the first two words, خَلَفْتُكَ (19:9) and اَخْتَرْتُكَ (20:13), there is *ḥadhf* of *alif* according to all the *maṣāḥif*. The *ḥadhf* of *alif* is mentioned here in accordance with the reading of these words as خَلَفْنَاكَ and اَخْتَرْنَاكَ. When the *alif* is omitted, both readings can be incorporated, and as we will learn later, the *ḥadhf* of *alif* in these words also follows a general principle in *rasm*.

The third word discussed in this line is لَا تَخْفُ in āyah 77 of Sūrah Ṭāhā. There is *khulf* regarding the omission of *alif* in this word, with it being written with an *alif* after the *khā'* in some *maṣāḥif*, and without the *alif* in others. This is reported from Imam Muḥammad ibn ʿĪsā ¹²⁸ By writing that it is لَا تَخْفُ with a *tā'*, the author has excluded فَلَا يَخَافُ in āyah 112 of Sūrah Ṭāhā, where all are unanimous that the *alif* will be written, even though there is a difference in *qirāʾāt* there.¹²⁹ The author did not need to add any words to the line to exclude the instances of لَا تَخْفُ in āyahs 21 and 68 of Sūrah Ṭāhā, as there is no difference in *qirāʾāt* there.

¹²⁸ Al-Sakhāwī, *al-Wasīlah*, 181.

¹²⁹ Al-Qiṭṭ, *Hiḍayāt Ulī al-Albāb*, 87.

Therefore, there would be no assumption that they could be written with *alif*. And Allah knows best.

Imam Nāfi^c ﷺ has reported *ḥadhf* of *alif* in the last word mentioned in this line, *تُسْقِطُ*. No one has disagreed with him, and therefore, there is no *khulf* in the omission of *alif* in this word.

92 يُسَارِعُونَ جُذَاذًا عَنْهُ وَاتَّقُوا عَلَى حَرَامٍ هُنَا وَلَيْسَ فِيهِ مِرًا

92. And (*ḥadhf* of *alif* is reported) from him (Nāfi^c) in *يُسَارِعُونَ* (21:90) and *جُذَاذًا* (21:58) and they (the scholars of *rasm*) agreed (regarding the omission of *alif* in) *حَرَامٍ* here (in Sūrah al-Anbiyā', āyah 95), and there is no doubt (regarding this *ḥadhf*).



This line discusses the *rasm* of three words. *Ḥadhf* of *alif* has been reported in all three of them from Imam Nāfi^c ﷺ. The *ḥadhf* that is reported from Imam Nāfi^c ﷺ is in these specific instances of these words, and this is how it is expressed in *al-Muqni'*¹³⁰ and in most of the commentaries. However, Qārī Faṭḥ Muḥammad Pānīpatī ﷺ writes that Imam al-Shāṭibī ﷺ has not mentioned anything in this line to specify which instance of the word *يُسَارِعُونَ* is meant between Sūrah Maryam and Sūrah Ṣād, the chapter heading that this line is in. Therefore, he states that this line also includes the instance of *يُسَارِعُونَ* in āyah 61 of Sūrah al-Mu'minūn.¹³¹ Qārī Izhār Thānwī ﷺ has also agreed with this view and has written that the inclusion of the instance in Sūrah al-Mu'minūn can be considered from the extra points that Imam al-Shāṭibī ﷺ has added in '*Aqīlah*'.¹³²

¹³⁰ Al-Dānī, *al-Muqni'*, 38.

¹³¹ Pānīpatī, *Ashal al-Mawārid*, 63-64.

¹³² Thānwī, *Īdāḥ al-Maqāṣid*, 163-164.

93 وَقَالَ الْاَوَّلُ كُوفِيٌّ وَفِي اَوَّلَمَ لَا وَاَوْ فِي مُصْحَفِ الْمَكِّيِّنَ مُسْتَطَرًا

93. The first قَالَ (21:4) (is written with an *alif*) in the Kūfī codex, and اَوَّلَمَ (21:30), is written without a *wāw* (between the *alif* and the *lām*) in the Makkī codex.



This line discusses the *rasm* of two words. The first is the word قَالَ in āyah 4 of Sūrah al-Anbiyā'. This word is written with an *alif* after the *qāf* in the Kūfī codex, and without an *alif*, as قل in the remaining codices. The Imam specifies that it is this particular instance that is being discussed by specifying that it is the first instance in Sūrah al-Anbiyā'. This excludes the last one in āyah 112, where there is also a difference in *qirā'āt*. All the codices are unanimous that this last instance is written without an *alif*.

The second word that is discussed is the word اَوَّلَمَ in āyah 30 of Sūrah al-Anbiyā'. This is written in the Makkī codex as اَلَمَ, without the *wāw* between the *alif* and the *lām*. It is written as اَوَّلَمَ in the remaining codices.

94 مُعَاجِزِينَ مَعًا يُقَاتِلُونَ لَنَا فِعُّ يَدَافِعُ عَنْ خُلْفٍ وَفِي نَفَرًا

94. (*Alif* is omitted in all the instances of) مُعَاجِزِينَ (22:51, 34:5 and 38), and for Nāfi' (there is *ḥadhf* of *alif* in) يُقَاتِلُونَ (22:39). The *khulf* in يَدَافِعُ (22:38) is considered complete by a (whole) group.



This line discusses the *rasm* of three words. Imam Nāfi' رحمه الله has reported *ḥadhf* of *alif* in the word مُعَاجِزِينَ. This will apply to all the three places that this word occurs in the Qur'ān. This is inferred by the word مَعًا, which means both, and in this case refers to the two sūrahs that this word occurs

in, Sūrah al-Ḥajj and Sūrah Saba'.¹³³ *Ḥadhf* of *alif* in the instances in Sūrah Saba' is from the extra points that Imam al-Shāṭibī رحمہ اللہ has mentioned beyond what is in *al-Muqni'*.¹³⁴ 'Allāmah al-Dānī رحمہ اللہ has only mentioned that Imam Nāfi' رحمہ اللہ reports *ḥadhf* in the instance of this word in Sūrah al-Ḥajj. Imam Nāfi' رحمہ اللہ has also reported *ḥadhf* of *alif* in the word يُقْتَلُونَ in Sūrah Ḥajj, āyah 39.¹³⁵

The last word discussed in this line is the word يُدْفَعُ in Sūrah al-Ḥajj, āyah 38. Unlike the other two words mentioned in this line, in which there is no disagreement regarding the *ḥadhf* of *alif* in them, there is *khulf* regarding the *ḥadhf* of *alif* in this word. It can be written with or without an *alif* after the *dāl*. The words عَنْ خُلْفٍ وَفِي نَفَرًا allude to the fact that this *khulf* has been reported by many people.

95 وَسَامِرًا وَعِظَامًا وَالْعِظَامَ لَنَا فَعِ قُلْ كَمْ وَقُلْ إِنَّ كُوفٍ ابْتَدَرَا

95. And for Nāfi' (there is *ḥadhf* of *alif* in) سَمِرًا (23:67), عِظَامًا, and لَعِظَامَ (23:14), and in قُلْ كَمْ لَيْتُمْ (23:112) and قُلْ إِنَّ لَيْتُمْ (23:114), the Kūfī codex has hastened (in *ḥadhf* of the *alif* in them).



This line discusses the *rasm* of five words. Imam Nāfi' رحمہ اللہ has narrated *ḥadhf* of *alif* in the first three words in the specific instances mentioned above. The last two words discussed are both instances of قُلْ. The Imam specifies which instances they are by adding كَمْ after the first one, and إِنَّ after the second one. These two words are written with *ḥadhf* of *alif* in the Kūfī codex, and with an *alif* in the remaining codices as قال. The *khulf* regarding the writing of this word with or without an *alif* has been narrated by Imam

¹³³ Pānīpatī, *Ashal al-Mawārid*, 64; al-Ḥamad, *al-Sharḥ al-Muyassar*, 152.

¹³⁴ Al-Sakhāwī, *al-Wasīlah*, 183.

¹³⁵ Al-Dānī, *al-Muqni'*, 39.

Nuṣayr رحمه الله, and ‘Allāmah al-Dānī رحمه الله has specified that it is the Kūfī codex that has it written without an *alif*.¹³⁶

96 لِلّٰهِ فِي الْاٰخِرَيْنِ فِي الْاِمَامِ وَفِي اَلْ بَصْرِيِّ قُلْ اَلِفٌ يَزِيدُهَا الْكُبْرَا

96. Say an *alif*, the great (writers of the Qurʾān) added in the last two instances of سَيَقُولُونَ لِلّٰهِ (23:87, 89) in *muṣḥaf al-imām* and the Baṣrī codex.



This line discusses the *rasm* of one word in two instances. The word لِلّٰهِ in āyāhs 87 and 89 of Sūrah al-Muʾminūn is written with an *alif* before the *lām* in the Baṣrī codex and *muṣḥaf al-imām*. It is written as سَيَقُولُونَ لِلّٰهِ. This is also the reading of Imam Abū ‘Amr رحمه الله and Imam Ya‘qūb رحمه الله.¹³⁷ It is written without this extra *alif* in the remaining codices. The respected Imam specifies that it is the last two instances that are written with an added *alif* in these two codices by using the words فِي الْاٰخِرَيْنِ. This excludes the first instance in this sūrah, which is in āyah 85. This instance is written without an *alif* in all the codices.¹³⁸

The words قُلْ اَلِفٌ يَزِيدُهَا الْكُبْرَا refer to Zayd ibn Thābit رحمه الله and the other *ṣaḥābah* رحمهم الله who were tasked to write the ‘Uthmānī codices. Imam al-Shāṭibī رحمه الله has added these words to refute a false report that the *alif* in these two instances was added by Naṣr ibn ‘Aṣim al-Laythī رحمه الله.¹³⁹ Rather, he follows ‘Allāmah al-Dānī’s رحمه الله words and refutes this by saying that this *alif* was added to these two instances in some of the codices by the *ṣaḥābah* رحمهم الله themselves.¹⁴⁰

¹³⁶ Al-Sakhāwī, *al-Wasīlah*, 184.

¹³⁷ Ḥirz al-Amānī wa Wajh al-Tahānī, l. 907.

¹³⁸ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 90.

¹³⁹ Pānīpatī, *Ashal al-Mawārid*, 65.

¹⁴⁰ Al-Sakhāwī, *al-Wasīlah*, 186.

97 سِرَاجًا اخْتَلَفُوا وَالرَّيْحَ مُخْتَلَفٌ ذُرِّيَّةٌ نَافِعٌ مَعَ كُلِّ مَا اخْتَدَرَا

97. They (the scholars of *rasm*) differed (regarding the *ḥadhf* of *alif*) in سِرَاجًا (25:61) and there is a difference (regarding the *ḥadhf* of *alif*) in الرِّيحَ (25:48). And Nāfi^c has reported the word وَذُرِّيَّتِنَا (25:74) with *ḥadhf* of *alif* along with all the instances that come below (meaning till the end of the Qurʾān. These are a total of three, one in 36:41, and two in 52:21).



This line discusses the *rasm* of three words. In the first word, سِرَاجًا, there is *khulf* regarding the *ḥadhf* of *alif* in it. Some *maṣāḥif* have it written with an *alif* and some without. This is reported from Imam Nuṣayr رحمه الله. The second word, الرِّيحَ, also has *khulf* regarding the *ḥadhf* of *alif* in it. However, this *khulf* is because Imam Nuṣayr رحمه الله has reported it as written with an *alif* and Imam Nāfi^c رحمه الله has reported it as written without an *alif*. When we put both of these reports together, we can say that there is *khulf* regarding the *ḥadhf* of *alif* in this word in this instance.¹⁴¹

Imam Nāfi^c رحمه الله has reported *ḥadhf* of *alif* in the word وَذُرِّيَّتِنَا in all the instances from Sūrah al-Furqān to the end of the Qurʾān. The words مَعَ كُلِّ مَا اخْتَدَرَا allude to the *alif* being omitted in all the instances of this word that occur in the Qurʾān in the sūrahs that come after Sūrah al-Furqān. These are Sūrah Yāsīn and Sūrah al-Ṭūr, and there are a total of three additional instances, e.g., ذُرِّيَّتَهُمْ, ذُرِّيَّتَهُمْ.

¹⁴¹ Al-Sakhāwī, *al-Wasīlah*, 187-188; al-Ḥamad, *al-Sharḥ al-Muyassar*, 156; Pānīpatī, *Ashal al-Mawārid*, 65-66.

98 وَنُزِّلُ الثُّونَ مَكِّيٍّ وَحَازِفُ فَآ رِهِيْنَ عَنْ جُلْهِمْ مَعَ حَازِرُونَ سَرَى

98. And وَنُزِّلُ (25:25) is with (an added) *nūn* in the Makkī codex, and *ḥadhḥ* (of *alif*) in رِهِيْنَ (26:149) and حَازِرُونَ (26:56) is from the majority of them (the scholars of *rasm*).



This line discusses the *rasm* of three words. The first is the word وَنُزِّلُ. While the word وَنُزِّلُ is written with two *nūns* in the Makkī codex in āyah 25 of Sūrah al-Furqān, it is written with only one *nūn* in the remaining codices, as:

وَيَوْمَ تَشَقُّقُ السَّمَاءِ بِالْغَمِّ وَنُزِّلَ الْمَلِكَةُ تَنْزِيلًا

There is *khulḥ* in the *ḥadhḥ* of *alif* in the words رِهِيْنَ (26:149) and حَازِرُونَ (26:56). By stating عَنْ جُلْهِمْ, Imam al-Shāṭibī رحمه الله is alluding to the fact that these two words are written with *ḥadhḥ* of *alif* in more *maṣāḥif* and with *ithbāt* of *alif* in fewer *maṣāḥif*.¹⁴² Perhaps, this is due to the fact that *ḥadhḥ* incorporates both canonical readings of these two words and also follows the principle of *rasm* in which *alif* is omitted in the sound masculine plural (*jam^c mudhakkar sālim*).¹⁴³

99 وَالشَّامُ قُلْ فَتَوَكَّلْ وَالْمَدِينِ وَيَا تَيِّنِي الثُّونَ مَكِّيٍّ بِهَا جَهْرًا

99. And in the Shāmī and Madanī codices say فَتَوَكَّلْ (with a *fā'* instead of *wāw* in 26:217), and in تَيِّنِي (27:21) an (added) *nūn* in the Makkī codex is apparent (in writing and recitation).

¹⁴² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 158; al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 91.

¹⁴³ Pānīpatī, *Ashal al-Mawārid*, 66.



This line discusses the *rasm* of two words. The first is the word **فَتَوَكَّلْ**. In *āyah* 217 of Sūrah al-Shu‘arā’, there is a *fā’* instead of a *wāw* in the Makkī and Madanī codices, while the codices of Baṣrah, Kūfā, and Shām have it written with a *wāw*, as:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

The second word that is discussed in this line is the word **لَيَأْتِيَنَّ**. While it is written with an added *nūn* in the Makkī codex, it is written with only one *nūn* in the other codices, as:



لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنَّ بِسُلْطٰنٍ مُّبِينٍ ﴿١٠٠﴾

There is a difference in *qirā’ah* in these two *āyāt* as well, with the *qurrā’* reading this word according to the *rasm* of the codex of their city.

100 أَيَأْتِنَا نَافِعٌ بِالْحَذْفِ طَائِرُكُمْ وَادَّارَكَ الشَّامُ فِيهَا إِنَّنَا سَطَرًا

100. And Nāfi^c (has reported) **عَايَتُنَا** (27:13), **طَّيْرُكُمْ** (27:47), and **أَذْرَكَ** (27:66) with *ḥadhf* (of *alif*), and in the Shāmī codex it is written as **إِنَّنَا** (with two *nūns* in 27:67).



This line discusses the *rasm* of four words. It is reported from Imam Nāfi^c  that the first three words mentioned above will be written without an *alif*. Imam Nāfi’s  name is mentioned by the author to state the strength of this report. These words are written with *ḥadhf* of *alif* in all the *maṣāḥif*.

The fourth word that is discussed in this line is **إِنَّنَا**. The author mentions that it is written with two *nūns* in the Shāmī codex, referring to the fact that there are two sections between the two *alifs*. Although Imam

al-Shāṭibī رحمته الله specifies that it is written as such in the Shāmī codex, the remaining codices also have it written with two sections between the two *alifs*¹⁴⁴, as we see below:

وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا أَيْنَا لَمُخْرَجُونَ ﴿١٧﴾

The author has mentioned this here due to the reports regarding it in *tal-Muqni*^{١٤٤}. This line should not be understood as suggesting that it is written with two shapes between the *alifs* in the Shāmī *maṣāḥif*, and without two shapes between the *alifs* in the others.

‘Allāmah al-Dānī رحمته الله has included the discussion of this word in the chapter where he mentions the places in the Qur’ān where the codices agree in their *rasm*. He writes that this word is written with two *nūns* and explains that this means that there are two letters after the initial *hamzah*. He then mentions three reports. The first is from Muḥammad ibn ‘Īsā رحمته الله in which he says that this word is written with a *yā*’ and a *nūn*, and they did not see two *nūns* except for in the *maṣāḥif* of the people of Shām. The second report states that this word is written with a *yā*’ like أَيْدَا in Sūrah al-Wāqī‘ah. The third report, which is from Imam Ibn ‘Āmir رحمته الله, states that this word is written in the *maṣāḥif* of the people of Shām with two *nūns* without *istifhām*.¹⁴⁵

The difference is that in the *maṣāḥif* of Shām, the people of Shām considered this word to be with two *nūns* and this is their *qirā’ah* as well, while the rest considered the second shape to be of a *hamzah maksūrah* written as a *yā*’.¹⁴⁶ One can say that the difference here was in *ḍabṭ* and not in *rasm*.¹⁴⁷ While this is one way to understand these reports, that they are simply explaining the *ḍabṭ* of the *maṣāḥif*, Qārī Faṭḥ Pānīpatī رحمته الله states that the reason why this word is transmitted as being written with two *nūns* is

¹⁴⁴ Al-Sakhāwī, *al-Wasīlah*, 190.

¹⁴⁵ Al-Dānī, *al-Muqni*^{١٤٤}, 146-147.

¹⁴⁶ Al-Sakhāwī, *al-Wasīlah*, 190-191.



¹⁴⁷ al-Ḥamad, *al-Sharḥ al-Muyassar*, 159.

that when this word was written with two *nūns*, the two sections were equal in size, while when the first shape was written as a *yā'* to represent *hamzah*, it was smaller in size than the second section which was for *nūn*.¹⁴⁸ Essentially, from the reports above, one can understand two points, that either this was a difference in *ḍabt* not in *rasm*, or that there was something visually different about the section that was being treated as a *yā'* and the section that was being treated as a *nūn*. And Allah knows best.

101 مَعًا يَهَادِي عَلَى خُلْفٍ فَنَاطِرَةٌ سِحْرَانِ قُلْ نَافِعٌ بِ: فَارِغًا قَصْرًا

101. There is *khulf* (in *ḥadhf* of *alif* in) both instances of يَهَادِي (27:81, 30:53), فَنَاطِرَةٌ (27:35), and سِحْرَانِ (28:48). Say Nāfi^c (has reported) *ḥadhf* in فَارِغًا (28:10).



This line discusses the *rasm* of four words. In the first three, there is *khulf* regarding the *ḥadhf* of *alif* in them, and their *rasm* has been reported from Imam Nuṣayr ¹⁴⁹. In the first word, the *alif* being discussed is the one after the *hā'*. In the second word, the *alif* being discussed is the one after the *nūn*, and in the third word it is the *alif* after the *sīn*.¹⁵⁰ The word سِحْرَانِ has also been seen as written without both *alifs*, the one after the *sīn* and the one after the *rā'*, as well as with both *alifs*. Therefore, the *khulf* in this word means that it can be written in a total of three ways: without either one of the *alifs*, as سِحْرَن, with both *alifs* as سِحْرَانِ, or with no *alif* after the *sīn*, and an *alif* after the *rā'*, سِحْرَانِ.¹⁵¹ The last word discussed in this line is فَرِغًا. The *ḥadhf* of *alif* in this word has been reported from Imam Nāfi^c , and there is no *khulf* reported regarding it.

¹⁴⁸ Pānīpatī, *Ashal al-Mawārid*, 67.

¹⁴⁹ Al-Dānī, *al-Muqni'*, 160.

¹⁵⁰ Al-Dānī, *al-Muqni'*, 160.

¹⁵¹ al-Ḥamad, *al-Sharḥ al-Muyassar*, 160.

102 مَكِّيُّهُمْ قَالَ مُوسَى نَافِعٌ ب: عَلِيٍّ وَآيَةٌ وَلَهُ فِصَالُهُ ظَهَرَ

102. The Makkī codex has قَالَ مُوسَى (without a wāw before قَالَ in 28:37) and Nāfi^c has made (the *ḥadhf* of *alif*) clear in عَلَيْهِ آيَةٌ (29:50) and وَفِصْلُهُ (31:14).



This line discusses the *rasm* of three words. The first word is وَقَالَ in āyah 37 of Sūrah al-Qaṣaṣ. This word is written without a wāw before the word qālā in the Makkī codex. It is written with a wāw in the remaining codices.

In the second two words, Imam Nāfi^c ﷺ has reported *ḥadhf* of *alif* in them. The author specifies which instance of the word عَلَيْهِ is being discussed by bringing the word عَلَيْهِ before it. There is only one such instance in the Qurʾān.

The word وَفِصْلُهُ is also reported as written with *ḥadhf* of *alif* after the ṣād in āyah 14 of Sūrah Luqmān. This is as it has been mentioned in *al-Muqniʿ*.¹⁵² Allāmah al-Dānī ﷺ has not mentioned the instance in Sūrah al-Aḥqāf as being written without an *alif*. However, Imam Abū Dawūd ibn Najāh ﷺ as well as some later scholars have written that the instance in āyah 15 of Sūrah al-Aḥqāf is also written with *ḥadhf* of *alif*.¹⁵³

103 تُصَاعِرِ اتَّفَقُوا تَظَاهَرُونَ لَهُ وَيَسْأَلُونَ خُلْفٍ عَالِمٍ اقْتَصَرَا

103. They agree on the *ḥadhf* of *alif* in تُصَاعِرِ (31:18) and (there is *ḥadhf* of *alif*) for Nāfi^c in تَظَاهَرُونَ (33:4) and there is *khulf* in (the omission of the *alif*) in يَسْأَلُونَ (33:20) and عَالِمٍ (34:3) is shortened (due to the *ḥadhf* of *alif* in it).

¹⁵² Al-Dānī, *al-Muqniʿ*, 39.

¹⁵³ al-Ḥamad, *al-Sharḥ al-Muyassar*, 161; Pānīpatī, *Ashal al-Mawārid*, 68.



This line discusses the *rasm* of four words. The *ḥadhf* of *alif* in the first and second word are reported by Imam Nāfi^c . As the word *تُظَاهِرُونَ* is not mentioned with any particular restrictions, we can say that the author intended to include the instance in Sūrah al-Baqarah and the two instances of this word in Sūrah al-Mujādilah as well, as ‘Allāmah al-Dānī has mentioned these instances as reported with *ḥadhf* of *alif* from Imam Nāfi^c as well.¹⁵⁴

The *khulf* in the omission of *alif* in *يَسْأَلُونَ* and the omission of *alif* in *عَلِيم* in reported from Imam Nuṣayr .¹⁵⁵ The word *يَسْأَلُونَ* can be written with or without an *alif* after the *sīn*.

104 لِلْكُلِّ بَاعِدٌ كَذَا وَفِي مَسَاكِينِهِمْ
عَنْ نَافِعٍ وَيُجَازَى قَادِرٌ ذِكْرًا

104. And in all the codices, (there is *ḥadhf* of *alif* in) *بَعِدُ* (34:19) like the one in *عَلِيم*, and (*ḥadhf* of *alif*) is mentioned from Nāfi^c in *فِي مَسْكِينِهِمْ* (34:15), *نُجْزِي* (34:17), and *بِقَدِيرٍ* (36:81).



This line discusses the *rasm* of four words. *Ḥadhf* is reported in the first word, *بَعِدُ*, by both Imam Nuṣayr and Imam Nāfi^c .¹⁵⁶ The *ḥadhf* in the remaining three words is reported by Imam Nāfi^c.¹⁵⁷ There is no *khulf* reported regarding the *ḥadhf* of *alif* in these words.

¹⁵⁴ Thānwī, *Īdāh al-Maqāṣid*, 176; al-Dānī, *al-Muqniʿ*, 36-39.

¹⁵⁵ Al-Sakhāwī, *al-Wasīlah*, 195-196.

¹⁵⁶ Al-Dānī, *al-Muqniʿ*, 39, 148.

¹⁵⁷ Al-Sakhāwī, *al-Wasīlah*, 196.

105 كُوفٍ وَمَا عَمِلْتُ وَالْخُلْفُ فِي فَكَيْهِ نَ الْكُلِّ آثَرِهِمْ عَنْ نَافِعٍ أُثِرَا

105. (It is written as) وَمَا عَمِلْتُ (without the *hā'* after *tā'* in 36:35) in the Kūfi codex, and there is *khulf* (in the *ḥadhf* of *alif*) in all the occurrences of فَكَيْهِ (36:55, 44:27, 52:18, 83:31) and آثَرِهِمْ (37:70) is reported from Nāfi' (with *ḥadhf* of *alif*).



This line discusses the *rasm* of three words. The first word discussed in this line is عَمِلْتُ in āyah 35 of Sūrah Yāsīn. This word is written without a *hā'*, as عَمِلْتُ in the *maṣāḥif* of Kūfah. This has been reported by 'Allāmah al-Dānī رحمه الله from his teachers, and from Imam al-Kisā'ī رحمه الله.¹⁵⁸ It is written with a *hā'*, as عَمِلْتُهُ, in the remaining codices. By specifying that it is وَمَا عَمِلْتُ, the author has excluded مِمَّا عَمِلْتُ أُيْدِيْنَا in āyah 71 of Sūrah Yāsīn.¹⁵⁹

The second word that is discussed is the word فَكَيْهِ. This word was written with an *alif* in some *maṣāḥif* and without an *alif* in others. The *khulf* mentioned in the line above is not specific to any one instance of this word in the Qur'ān, but rather applies to all four places, 36:55, 44:27, 52:18, 83:31. The author alludes to this by stating the word الْكُلِّ, meaning that the *khulf* will apply to all the occurrences of this word in the Qur'ān.

The last word discussed in this line is the word آثَرِهِمْ in āyah 70 of Sūrah al-Ṣāffāt. Imam Nāfi' رحمه الله has reported this word as written with *ḥadhf* of the *alif* after the *thā'*. Because Imam al-Shāṭibī رحمه الله has not specified that it is the instance in al-Ṣāffāt in which there is *ḥadhf* of *alif*, some commentaries have included the instance in Sūrah Yāsīn as well.¹⁶⁰ However, al-Muqni' specifies that it is the instance in al-Ṣāffāt¹⁶¹ and

¹⁵⁸ Al-Sakhāwī, *al-Wasīlah*, 197-198.

¹⁵⁹ Al-Ja'barī, *Jamīlat Arbāb*, 1:551.

¹⁶⁰ Pānīpatī, *Ashal al-Mawārid*, 69.

¹⁶¹ Al-Dānī, *al-Muqni'*, 40.

‘Allāmah Ja‘barī رحمہ اللہ writes that we can ascertain that it is the instance in Sūrah al-Ṣāffāt because Imam al-Shāṭibī رحمہ اللہ mentions this issue after completing his discussion of the *rasm* of Sūrah Yāsīn.¹⁶²

Qārī Iẓhār Thānwī رحمہ اللہ writes that because Imam al-Shāṭibī رحمہ اللہ does not specify that it is the instance in Sūrah al-Ṣāffāt, we can assume that he intends to include all the instances of this word from Sūrah al-Ṣāffāt to the end of the Qur’ān, which he writes would include the two instances in Sūrah al-Zukhruf. He further explains that the *ḥadhf* of *alif* in ءَاثِرِهِمْ in the two instances in Sūrah al-Zukhruf is from the extra points that Imam al-Shāṭibī رحمہ اللہ has included in his text.¹⁶³

¹⁶² Al-Ja‘barī, *Jamīlat Arbāb*, 1:552.

¹⁶³ Thānwī, *Īdāh al-Maqāṣid*, 181. This is how this word is written in the South Asian prints of the Qur’ān, with *ithbāt* of *alif* in the instances of this word in Sūrahs al-Mā‘idah (46), Kahf (6), and Yāsīn (12), and there is *ḥadhf* of *alif* in Sūrahs al-Ṣāffāt (70) and al-Zukhruf (22, 23). The instance in Sūrah al-Ḥadīd, *āyah* 27 is written with *ithbāt* of *alif*, even though according to the interpretation presented above, it too should seemingly be written with *ḥadhf* of *alif*. Qārī Iẓhār رحمہ اللہ has not mentioned the instance in Sūrah al-Ḥadīd nor explained why it is written with *ithbāt*. The word ءَاثِرِهِمْ is written with *ḥadhf* of *alif* in all its occurrences in the Madīnah printed *muṣḥaf* according to the preference of Imam Abū Dawūd ibn Najāḥ رحمہ اللہ. Ibn Najāḥ, *Mukhtaṣar al-Tabyīn lī Hijā al-Tanzīl*, 3:802.

FROM SŪRAH ṢĀD TILL THE END OF THE QUR'ĀN

عَنْ نَافِعٍ كَاذِبٌ عِبَادَهُ يَخْلَا 106
فِي تَأْمُرُونِي بِنُونِ الشَّامِ قَدْ نُصِرَا

106. (*Ḥadhf* of *alif* is reported) from Nāfi' in كَاذِبٌ (39:3) and there is *khulf* in (the *ḥadhf* of *alif* in) عِبَادَهُ (39:36), and تَأْمُرُونِي (39:64) has been aided with an (added) *nūn* in the Shāmī codex.



This line discusses the *rasm* of three words. Imam Nāfi' ﷺ has reported *ḥadhf* of *alif* in the word كَاذِبٌ in āyah 3 of Sūrah al-Zumar, and this is the *rasm* of the other *maṣāḥif* as well. There is *khulf* regarding the omission or writing of *alif* in the word عِبَادَهُ in āyah 36 of Sūrah al-Zumar. Imam Nuṣayr ﷺ reports that it was written with *alif* in some *maṣāḥif* and without *alif* in some.¹⁶⁴

The last issue being discussed in this line is the writing of the word تَأْمُرُونِي in āyah 64 of Sūrah al-Zumar. In the Shāmī codex, this word was written with two *nūns*, as تَأْمُرُونِي. We can derive from the line above that the Imam intends it to mean two *nūns* as writing it with at least one *nūn* is agreed upon by all. Therefore, the *nūn* being mentioned in the line above is an additional *nūn* to the one that is already written.¹⁶⁵ It is written with one *nūn* in the remaining codices.

¹⁶⁴ Al-Sakhāwī, *al-Wasīlah*, 200.

¹⁶⁵ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 96.

107 أَشَدَّ مِنْكُمْ لَهُ أَوْ أَنْ لِكُوفِيَّةٍ وَالْحَذْفُ فِي كَلِمَاتٍ نَافِعٌ نَشْرًا

107. For the Shāmī codex, (it is) أَشَدَّ مِنْكُمْ (instead of أَشَدَّ مِنْهُمْ in 40:21), and for the Kūfī codex, it is وَأَنْ يُظْهَرَ (instead of وَأَنْ يَظْهَرَ in 40:26), and Nāfi^c has made famous the omission of *alif* in كَلِمَتٌ (in 40:6)...

108 مَعَ يُونُسَ وَمَعَ التَّحْرِيمِ وَاتَّفَقُوا عَلَى السَّمَاوَاتِ فِي حَذْفَيْنِ دُونَ مِرَا

108. Along with Sūrah Yūnus (verses 33 and 96) and Sūrah al-Taḥrīm (verse 12) and they all agree on the two omissions (of *alif*) in (the word) السَّمَوَاتِ without a doubt (throughout the Qurʾān)...

109 لَكِنَّ فِي فُصِّلَتْ ثَبِتٌ أَخِيرُهُمَا وَالْحَذْفُ فِي ثَمَرَاتٍ نَافِعٌ شَهْرًا

109. Except in Fuṣṣilat (verse 12), the second of the two (*alifs*) is written (it is written as سَمَوَاتٍ), and the omission (of *alif*) in ثَمَرَاتٍ (41:47), Nāfi^c has made famous.



These three lines discuss the *rasm* of five words. The first word that is discussed is the word مِنْهُمْ in āyah 21 of Sūrah Ghāfir. This word is written as مِنْكُمْ in the Shāmī codex, with a *kāf* in the place of the *hā*^ʿ. It is written as مِنْهُمْ in the remaining codices. The second word that is discussed in these lines is the word أَوْ أَنْ in āyah 26 of Sūrah Ghāfir. This word is written as أَوْ, with an *alif* before the *wāw*, in the Kūfī codex, and without an *alif*, as وَأَنْ, in the remaining codices.

The third word that is discussed in these lines is the word كَلِمَتٌ. More specifically, it is the instances of this word in Sūrah Ghāfir, the two in Sūrah Yūnus, and the one in Sūrah al-Taḥrīm that are under discussion.

In these lines, the author tells us that these four instances will be written with *ḥadhf* of *alif* after the *mīm*. This has been reported by Imam Nāfiʿ رحمه الله, and none of the scholars of *rasm* have disagreed with him. Later in the text, in lines 274-276, Imam al-Shāṭibī رحمه الله will discuss another aspect of *rasm* related to two of the four instances mentioned above. However, in these lines, the discussion is limited to the *ḥadhf* of *alif* in these words.

The fourth word that is discussed in these lines is the word *السَّمَوَاتِ*. This word is written without an *alif* after the *mīm* and the *wāw* throughout the Qurʾān. However, there is one exception to this general rule. In Sūrah Fuṣṣilat, this word is written with an *alif* after the *wāw*. Imam al-Shāṭibī رحمه الله specifies that it is the second of the two *alifs* by stating, *ثَبِّتْ أَحْيَرُهُمَا*. Generally, it is considered that there is no difference between the codices in the *rasm* of this word in this instance. However, Imam al-Sakhāwī رحمه الله writes that he saw this word written without both *alifs* in a *muṣḥaf* in Shām.¹⁶⁶

The last word that is discussed in these lines is the word *تُمَرَاتٍ*. Imam Nāfiʿ رحمه الله has reported this word as written with *ḥadhf* of *alif* in the instance in Sūrah Fuṣṣilat. This word occurs in the Qurʾān a total of sixteen times, and the *alif* is omitted in all these instances as well, due to a principle of *rasm* that Imam al-Shāṭibī رحمه الله will share with us later in line number 150. The instance in Sūrah Fuṣṣilat is mentioned separately because there is a difference among the *qurrāʾ* as to if it will be read as singular or plural.¹⁶⁷ As such, one may assume that there is *khulf* regarding the writing of *alif* in it. Although Imam al-Shāṭibī رحمه الله has specified that it is Imam Nāfiʿ رحمه الله who has narrated the *ḥadhf* of *alif* in this word, none of the other scholars of *rasm* have disagreed with him.

¹⁶⁶ Al-Sakhāwī, *al-Wasīlah*, 205; Thānwī, *Īdāh al-Maqāṣid*, 185.

¹⁶⁷ Thānwī, *Īdāh al-Maqāṣid*, 185; al-Ḥamad, *al-Sharḥ al-Muyassar*, 169.

عَنْهُ أَسَاوِرَةٌ وَالرَّيْحَ وَالْمَدَنِي 110 عَنْهُ بِمَا كَسَبَتْ وَبِالشَّامِ جَرَى

110. And from him (Nāfiʿ) (*ḥadhf* of *alif* is reported in) أَسَاوِرَةٌ (43:53) and الرِّيحَ (42:33), and the Madanī codex, (as narrated) from it,¹⁶⁸ has بِمَا كَسَبَتْ (without the *fāʾ* in 42:30) and in the Shāmī codex it has occurred (like this as well).



This line discusses the *rasm* of three words. In the first two, أَسَاوِرَةٌ and الرِّيحَ, Imam Nāfiʿ رحمه الله has reported *ḥadhf* of *alif* after the *sīn* and the *yāʾ*, and other scholars have not reported differently from any of the other codices. The third word that is discussed in this line is the word بِمَا in āyah 30 of Sūrah Shūrah. This word is written as بِمَا without a *fāʾ* before the *bāʾ* in the Madanī and Shāmī codices and is written with a *fāʾ* as فِيمَا in the remaining codices.

وَعَنْهُمَا تَشْتَهِيهِ يَا عِبَادِيَ لَا 111 وَهُمْ عِبَادٌ يَحْذِفُ الْكُلَّ قَدْ ذُكِرَا

111. And from those two (Madanī and Shāmī codices): تَشْتَهِيهِ (is with a *hāʾ* after the *yāʾ* in 43:71) and يَحْذِفُ الْكُلَّ (is written with a *yāʾ*) (43:68) (in them).

¹⁶⁸ The pronoun in the second عَنْهُ in this line can either refer to Imam Nāfiʿ رحمه الله or the Madanī codex, as Imam Nāfiʿ رحمه الله transmits from the Madanī codex. I have translated it as referring to the Madanī codex because ‘Allāmah al-Dānī رحمه الله does not specify that the difference among the codices mentioned here is specifically narrated from Imam Nāfiʿ رحمه الله. Rather, it occurs in the chapter where he writes the differences among the codices that he narrates from his teachers. Qārī Izhār Thanwī رحمه الله and Qārī Faṭḥ Panīpatī رحمه الله have also translated it as referring to the Madanī codex. And Allah knows best. Al-Ḥamad, *al-Sharḥ al-Muyassar*, 169; al-Dānī, *al-Muqniʿ*, 170-177; Thānwī, *Idāḥ al-Maqāṣid*, 186; Pānīpatī, *Ashal al-Mawārid*, 70-71.

And عَبَدَ (43:19) has been mentioned with omission (of *alif*) in all (the codices).



This line discusses the *rasm* of three words. In the first word, there is an added *hāʾ* after the *yāʾ* in the word تَشْتَهِيهِ in the two Madanī and Shāmī codices. In the Makkī and ʿIrāqī codices, this word is written with no *hāʾ* as, تَشْتَهِي. ¹⁶⁹ As for the *yāʾ* in the word يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ in يَعْبَادِ, it is written with an added *yāʾ* in the Madanī and Shāmī codices, and we can assume that is written without a *yāʾ* in the remaining codices. ¹⁷⁰ The author specifies that it is this instance of يَعْبَادِ that is intended by including the word لَا after it. ¹⁷¹

Although the blessed Imam does not mention the Makkī codex in the list of codices that have a *yāʾ* written after the word يَعْبَادِ, it is possible that it is written with a *yāʾ* in the Makkī codex as well. ʿAllāmah al-Dānī رحمه الله has written that we do not have textual evidence for how this word is written in the Makkī codex except for a report from Imam Ibn Mujāhid رحمه الله that it is written in the *maṣāḥif* of Makkah without a *yāʾ*. ʿAllāmah al-Dānī رحمه الله writes that some of his teachers said that this word is written with a *yāʾ* in the Makkī codex. They may have concluded this from a report by Imam Abū ʿAmr ibn al-ʿAlā رحمه الله that he saw it written with an added *yāʾ* in the *maṣāḥif* of Ḥijāz. The word *ḥijāz* includes both Madīnah and Makkah. And Allah knows best. ¹⁷²

The last word discussed in this line is the word عَبَدَ in āyah 19 of Sūrah al-Zukhruf. This word is written without an *alif* in all the codices. This is,

¹⁶⁹ Imam Abū ʿUbayd Qāsim ibn Sallām رحمه الله reports this word as written with a *hāʾ* after the *yāʾ* in *muṣḥaf al-imam*. Al-Sakhāwī, *al-Wasīlah*, 207-208; al-Jaʿbarī, *Jamīlat Arbāb*, 563-564.

¹⁷⁰ Ibn al-Qāṣiḥ, *Talkhiṣ al-Fawāʾid*, 81; Al-Ḥamad, *al-Sharḥ al-Muyassar*, 171.

¹⁷¹ Al-Qiṭṭ, *Hiḍayat Ulī al-Albāb*, 98.

¹⁷² Al-Dānī, *al-Muqniʿ*, 177-178; al-Jaʿbarī, *Jamīlat Arbāb*, 564-565; al-Sakhāwī, *al-Wasīlah*, 208-209; al-Arkātī, *Nathr al-Marjān*, 6:3358.

perhaps, so that the word can also be read as *عِنْدَ*, as the ʿUthmānī codices had no dots for letters or markings for vowels.¹⁷³

112 إِحْسَانًا اعْتَمَدَ الْكُوفِيُّ وَنَافِعُهُمْ بِقَادِرٍ حَذَفُهُ أَثَرَةَ حَصْرًا

112. The Kūfī codex has confirmed *إِحْسَنًا* (with two *alifs*, one before the *ḥāʾ* and one after the *sīn* in 46:15) and Nāfi^c has mentioned *بِقَادِرٍ* (46:33) and *أَثَرَةَ* (46:4) with *ḥadhf* (of *alif*).



This line discusses the *rasm* of three words. The line above states that the first word, *إِحْسَنًا* in āyah 15 of Sūrah al-Aḥqāf, is written with two *alifs*, one before the *ḥāʾ* and one after the *sīn* as *إِحْسَانًا* in the Kūfī codex. This is the interpretation of this line, the one of two *alifs*, one before the *ḥāʾ* and one after the *sīn*, that has been mentioned by Imam al-Sakhāwī رحمته الله,¹⁷⁴ Imam al-Jaʿbarī رحمته الله,¹⁷⁵ Ibn al-Qāṣiḥ رحمته الله,¹⁷⁶ and most of the contemporary commentaries that I consulted. Imam al-Shāṭibī رحمته الله has written this based on what ʿAllāmah al-Dānī رحمته الله has written in the chapter where he lists the differences between the codices that he narrates from his teachers. ʿAllāmah al-Dānī رحمته الله writes that this word is written in the *maṣāḥif* of the people of Kūfah with an *alif* before the *ḥāʾ* and an *alif* after the *sīn*, as *إِحْسَانًا*, and in the other *maṣāḥif* as *حُسْنًا*.¹⁷⁷

However, ʿAllāmah al-Dānī رحمته الله has also described the *rasm* of this word in another way. In the chapter where he lists the differences between the *maṣāḥif* of various cities as narrated by various scholars of *rasm*, he writes that this word is written with or without an *alif* before the *ḥāʾ*. In this

¹⁷³ al-Sakhāwī, *al-Wasīlah*, 209; Pānīpatī, *Ashal al-Mawārid*, 71.

¹⁷⁴ Al-Sakhāwī, *al-Wasīlah*, 209.

¹⁷⁵ al-Jaʿbarī, *Jamīlat Arbāb*, 567.

¹⁷⁶ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʾid*, 81.

¹⁷⁷ Al-Dānī, *al-Muqniʿ*, 178.

chapter, he does not specify that it is the Kūfī codex that has it written with an *alif* nor does he mention an *alif* after the *sīn*. Rather, he writes that some *maṣāḥif* had it written with an *alif* before the *ḥāʾ* and in others this word was written without any *alif*.¹⁷⁸ According to this statement, this word could be written as *حُسْنًا* or *إِحْسَنًا*.

It seems that contemporary scholars who publish copies of the Qurʾān have given precedence to what ‘Allāmah al-Dānī رحمته الله has mentioned from Imam Nuṣayr رحمته الله. This word is written as *إِحْسَنًا*, with an *alif* before the *ḥāʾ* only, in copies of the Qurʾān in both South Asia and the Arab world. Considering what is in both chapters of *al-Muqniʿ*, perhaps we can say that this word may be written in three possible ways, with two *alifs*, with no *alif*, and with one *alif* before the *ḥāʾ*. And Allah knows best.

In the second two words, *بَقْدِرٍ* and *أَثَرَةٍ*, Imam Nāfiʿ رحمته الله has reported *ḥadhf* of *alif* after the *qāf* and the *thāʾ* respectively. There is no *khulf* regarding this *ḥadhf*.

113 وَنَافِعٌ عَاهَدَ أَذْكَرَ خَاشِعًا مَخْلًا فِيهِمْ وَذَا الْعَصْفِ شَامِ ذُو الْجَلَالِ قَرَا

113. And Nāfiʿ (has reported omission of the *alif* in) *عَهَدَ* (48:10). And mention (there is omission of *alif* after *khāʾ* in) *خُشَعًا* (54:7) with *khulf*. And the Shāmī codex has read it as *ذَا الْعَصْفِ* (with an *alif* after the *dhāl* instead of a *wāw* in 55:12) and *ذُو الْجَلَالِ* (with a *wāw* after the *dhāl* instead of a *yāʾ* in 55:78).



This line discusses the *rasm* of four words. Imam Nāfiʿ رحمته الله has reported *ḥadhf* of *alif* in the word *عَهَدَ*, and there is no *khulf* regarding this *ḥadhf*.

¹⁷⁸ Al-Dānī, *al-Muqniʿ*, 162-163.

Imam Nuṣayr رحمه الله has reported that the word خُشَّعًا is written with an *alif* after the *khāʾ* in some *maṣāḥif* and without an *alif* in others.¹⁷⁹

In the third and fourth words, the Shāmī codex has ذُو الْعَصْفِ written as ذَا الْعَصْفِ, with an *alif* in the place of the *wāw*, and ذِي الْجَلَالِ in āyah 78 of Sūrah al-Raḥmān as ذُو الْجَلَالِ, with a *wāw* in the place of the *yāʾ*. We can ascertain from the line above that Imam al-Shāṭibī رحمه الله intends the second instance of ذُو الْجَلَالِ in Sūrah al-Raḥmān, because there is no difference in *qirāʾāt* in the instance in āyah 27; it is only read with a *wāw*. The instance in āyah 78 can be read with both a *wāw* and a *yāʾ*.

114 تُكَذِّبَانِ بِخُلْفٍ مَعَ مَوَاقِعَ دَعُ لِلشَّامِ وَالْمَدَنِ هُوَ الْمُنِيفُ ذُرَا

114. تُكَذِّبَانِ (all the instances in Sūrah al-Raḥmān) and مَوَاقِعَ (56:75) (are with *ḥadhf* of *alif*) with *khulf*. Remove the added هُوَ (which is well known in the other codices) for the Shāmī and Madanī codices (in 57:24).



This line discusses the *rasm* of three words. In the first two, there is *khulf* regarding the *ḥadhf* of *alif* in them. They can be written with or without an *alif*. The third word is the word هُوَ in āyah 24 of Sūrah al-Ḥadīd. This word is not written in the Shāmī and Madanī codices. In these codices, this āyah is written as:

وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ الْغَنِيُّ الْحَمِيدُ

It is written with the word هُوَ in the remaining codices. The word ذُرَا here is the plural of ذُرْوَةٌ which refers to the pinnacle or the highest point of something. I have translated it here as “well known,” as something that is

¹⁷⁹ Al-Dānī, *al-Muqniʿ*, 163.

higher than other things is more recognized. This can be a metaphor for the fact that the word *huwa* being present in this *āyah* in the remaining codices is something that is well known.¹⁸⁰

115 وَكُلُّ الشَّامِ إِنْ تَظَاهَرَ حَذُّوْا وَأَنْ تَدَارَكُهُ عَنْ نَافِعٍ ظَهَرَ

115. (It is written as) *وَكُلُّ* in the Shāmī codex (instead of *وَكَلَّ* in 57:10), and they (scholars of *rasm*) have omitted the *alif* in *تَظَاهَرَ* (66:4) and *أَنْ تَدَارَكُهُ* (68:49) (as) from Nāfiʿ (the *ḥadhf* in these two words) has become clear.



This line discusses the *rasm* of three words. The first is the word *وَكَلَّ* in *āyah* 10 of Sūrah al-Ḥadīd. This word is written without an *alif*, as *وَكُلُّ*, in the Shāmī codex. It is written with an *alif* in the remaining codices. In the second two words, Imam Nāfiʿ رحمته الله has narrated *ḥadhf* of *alif* after the *zāʾ* and the *dāl* respectively in *وَأِنْ تَظَاهَرَ* and *أَنْ تَدَارَكُهُ*. There is no *khulf* regarding the *ḥadhf* of *alif* in these words.¹⁸¹



116 ثُمَّ الْمَشَارِقِ عَنْهُ وَالْمَغَارِبِ قُلْ عَلَيْهِمْ مَعَ وَلَا كِذَابًا اشْتَهَرَ

116. Then (there is omission of *alif* reported) from him (Nāfiʿ) in *أَلْمَشْرِقِ* and *وَالْمَغْرِبِ* (70:40) and say (*ḥadhf* of *alif*) has become well known in *عَلَيْهِمْ* (76:21) along with *وَلَا كِذْبًا* (79:35).

¹⁸⁰ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 100; Pānīpatī, *Ashal al-Mawārid*, 72; Al-Ḥamad, *al-Sharḥ al-Muyassar*, 174.

¹⁸¹ Al-Dānī, *al-Muqniʿ*, 41.



This line discusses the *rasm* of four words. Imam Nāfi^c  has reported *ḥadhf* of *alif* in all four of the words mentioned above.¹⁸² Imam al-Shāṭibī  has added وَلَا before كَذَّبَا to specify that it is the instance in āyah 35 of Sūrah al-Nabaʾ that is intended, not the one in āyah 28 where the *alif* will be written, وَكَذَّبُوا بِآيَاتِنَا كِذَابًا.¹⁸³

117 قُلْ إِنَّمَا اخْتَلَفُوا جِهَالَتٌ وَيَحْذُ فِي كُلِّهِمْ أَلِفًا مِنْ لَامِهِ سَطْرًا

117. They differed (in writing the *alif* in) قُلْ إِنَّمَا (72:20) and (after the *mīm* in) جَمَلَتْ (77:33), and all of them have written it with omission (of the *alif*) after its *lām*.



This line discusses the *rasm* of two words. In the first word, in āyah 20 of Sūrah al-Jinn, there is *khulf* regarding the writing of *alif* in the word قُلْ. It is written as قال, with an *alif* after the *qāf*, in some *maṣāḥif*. The author specifies which instance in Sūrah al-Jinn is being referred to by adding the word قُلْ إِنَّمَا after قُلْ. This prevents confusion with other instances of the word قُلْ in Sūrah al-Jinn.¹⁸⁴

In the word جَمَلَتْ in āyah 33 of Sūrah al-Mursalāt, there are two discussions. The first is regarding the *alif* after the letter *mīm*. There is *khulf* regarding the writing of this *alif*, meaning that while some *māṣāḥif* had it written with an *alif*, others do not. The second discussion is regarding the *alif* after the *lām*. There is agreement that this *alif* will not

¹⁸² Al-Dānī, *al-Muqniʿ*, 41.

¹⁸³ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 101.

¹⁸⁴ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 101.

be written. The *rasm* of both of these words is reported from Imam Nāfiʿ

ﷺ. ¹⁸⁵

وَجَائِيَّ أَنْدَلُسُ تَزِيدُهُ أَلِفًا مَعًا وَبِالْمَدَنِيِّ رَسْمًا عُنُوا سِيرًا 118

118. And in جَائِيَّ (39:69 and 89:23), (the people of) Andalusia add an *alif* in both (of them). And they (the people of Andalusia) devoted their attention to the writing (*rasm*) and ways of Madīnah.



This line discusses the writing of the word جَائِيَّ with an added *alif* between the *jīm* and the *yāʾ* in both the places it occurs in the Qurʾān. Here Imam al-Shāṭibī ﷺ is presenting the writing of the people of Islamic Spain as a proof. He then mentions why he has done so. The Muslims of Spain adhered very closely to the people of Madīnah in both their *fiqh* (they were Mālikī) as well as the *rasm* of their *maṣāḥif*. For example, Ghāzī ibn Qays ﷺ, a close student of Imam Nāfiʿ ﷺ, had written his *muṣḥaf* after checking it thirteen times against the *muṣḥaf* of Imam Nāfiʿ ﷺ. He later moved to Andalusia, and it is through him that Imam Nāfiʿʿs ﷺ *qirāʾah* spread in Spain. ¹⁸⁶

Imam al-Sakhāwī ﷺ writes that he saw this word written with an extra *alif* in the Shāmī codex as well. ʿAllāmah al-Dānī ﷺ has not mentioned this extra *alif* in this word in *al-Muqniʿ*, but he has mentioned it in his book *al-Muḥkam* and attributed it to the antique *maṣāḥif* of Andalus that were written according to the *maṣāḥif* of the people of Madīnah. ¹⁸⁷ The *rasm* of this word is considered one of the extra points mentioned in ʿAqīlah that is not mentioned in *al-Muqniʿ*. ¹⁸⁸

¹⁸⁵ Al-Dānī, *al-Muqniʿ*, 161-165.

¹⁸⁶ Esmail, *Tashīl al-Rusūm*, 47.

¹⁸⁷ Al-Sakhāwī, *al-Wasīlah*, 238; al-Ḥamad, *al-Sharḥ al-Muyassar*, 177; al-Dānī, *al-Muḥkam*, 174.

¹⁸⁸ Al-Qiṭṭ, *Hiḍāyat Uli al-Albāb*, 102.

119

خِتَامُهُ وَتُصَاحِبُنِي كِبَائِرُ قُلُوفٍ وَفِي عِبَادِي سُكَارَى نَافِعٌ كَثَرًا

119. Say, Nāfi^c has reported (omission of *alif* in) خِتَامُهُ (83:26), تُصَاحِبُنِي (18:76), سُكَارَى (22:2) and فِي عِبَادِي (89:29), كَثَرًا (42:37 and 53:32), (18:76).



This line discusses the *rasm* of five words. Imam Nāfi^c reports *ḥadhf* of *alif* in all five of them. One may wonder why Imam al-Shāṭibī has included words in this section that are not from Sūrah Ṣād till the end of the Qurʾān. Imam al-Sakhāwī explains that this is because ‘Allāmah al-Dānī has listed these words together in *al-Muqniʿ* as words in which *ḥadhf* of *alif* was narrated from Ismāʿīl ibn Ishāq al-Qāḍī from Imam Qālūn from Imam Nāfi^c.¹⁸⁹ Imam al-Shāṭibī, therefore, also listed these words together. As these had to be mentioned together, they were listed together in this section, as the majority of the five instances mentioned above are from the last part of the Qurʾān.¹⁹⁰

120

فَلَا يَخَافُ يَفَاءَ الشَّامِ وَالْمَدَنِ وَالضَّادُ فِي بَضْنِينَ تَجْمَعُ الْبَشَرَا

120. فَلَا يَخَافُ (91:15) is with *fāʾ* in the Shāmī and Madanī codices (instead of *wāw* as وَلَا يَخَافُ), and بَضْنِينَ (81:24) has collected all the people (meaning that there is no disagreement regarding its *rasm*).



This line discusses the *rasm* of two words. In the first, it is written as فَلَا, with a *fāʾ* in the Shāmī and Madanī codices, and with a *wāw* in the remaining codices. The second word is written with a *ḍād* in all the

¹⁸⁹ Al-Sakhāwī, *al-Wasīlah*, 218-219.

¹⁹⁰ Pānīpatī, *Ashal al-Mawārid*, 73-74.

codices, even though there is a reading of this word with a *zāʾ* in the place of the *ḍāḍ* as well. Imam al-Sakhāwī رحمته quotes Imam Abū ʿUbayd رحمته as saying that writing it with a *ḍāḍ* still allows for both canonical readings, as there was very little difference between the shape of *ḍāḍ* and *zāʾ* when they came in the middle of the word in the old calligraphic scripts in which the Qurʾān was originally written. The line for *ḍad* was short, and the line for *zāʾ* was a bit longer.¹⁹¹

121 وَفِي أَرَيْتَ الَّذِي أَرَيْتُمْ اخْتَلَفُوا وَقُلْ مَهَادًا جَمِيعًا نَافِعٌ حَشَرًا

121. They differ (there is *khulf*) in (the writing of the *alif* after the *rāʾ* in) *أَرَيْتَ* and *أَرَيْتُمْ*. And say Nāfiʿ has collected the *ḥadhf* of *alif* in all the instances of *مَهَادًا* (20:53, 43:10, and 78:6).



There are a total of three words being discussed in this line. In the first one, *أَرَيْتَ*, the discussion is regarding whether there will be an *alif* written after the *rāʾ* to represent the *hamzah*. The line above suggests that there is *khulf* regarding this when *أَرَيْتَ* is followed by *الَّذِي*. It is important to note that the discussion here is regarding that word which has an interrogative *hamzah* before it (*hamzat al-istifhām*), and not *رَأَيْتَ*, which will always be written with an *alif* after the *rāʾ*.¹⁹²

ʿAllāmah al-Dānī's رحمته *al-Muqniʿ* suggests that the *khulf* regarding writing or omitting the *alif* applies to the word *أَرَيْتَ* in Sūrah al-Māʿūn only.¹⁹³ Quoting *al-Muqniʿ*, Imam al-Sakhāwī رحمته and Imam al-Jaʿbarī رحمته write that Imam al-Shāṭibī رحمته intends Sūrah al-Maʿūn when he specifies

¹⁹¹ Thānwī, *Īdāḥ al-Maqāṣid*, 199; al-Sakhāwī, *al-Wasīlah*, 222.

¹⁹² Al-Sakhāwī, *al-Wasīlah*, 222-223.

¹⁹³ Al-Dānī, *al-Muqniʿ*, 165.

أَرَيْتَ الَّذِي in the line above.¹⁹⁴ Imam al-Sakhāwī رحمه الله also writes that this phrasing of the line leaves one in doubt regarding the instance in Sūrah al-ʿAlaq, as the word أَرَيْتَ is followed by الَّذِي in that Sūrah as well.¹⁹⁵ Other commentators have also followed this interpretation, including either just the instance in Sūrah al-Māʿūn¹⁹⁶ or the ones in al-Māʿūn and al-ʿAlaq.¹⁹⁷ However, others have stated, and this is Ibn al-Jazarī's رحمه الله preference as well, that this *khulf* will apply to all the instances of أَرَيْتَ.¹⁹⁸ And Allah knows best.

The *alif* will be omitted with *khulf* after the *rāʾ* in all the occurrences of أَرَيْتُمْ in the Qurʾān.¹⁹⁹ The *alif* is not written in the word مَهْدًا when the *ḍāl* carries two *fathahs* (*manṣūb munawwan*). This occurs in three places in the Qurʾān, as listed above in the translation. When it does not end with two *fathahs*, the *alif* will always be written, e.g., وَلَيْسَ الْمَهَادُ (2:206).²⁰⁰

122 مَعَ الظُّنُونِ الرَّسُولَ وَالسَّبِيلَ لَدَى الْ أَحْزَابٍ بِالْأَلِفَاتِ فِي الْإِمَامِ تُرَى

122. الظُّنُونًا (33:10) along with الرَّسُولًا (33:66) and السَّبِيلًا (33:67) in Sūrah al-Aḥzāb are with *alifs* as they are seen in *muṣḥaf al-imām* (like the other codices).

¹⁹⁴ Al-Jaʿbarī, *Jamīlat Arbāb*, 590.

¹⁹⁵ Al-Sakhāwī, *al-Wasīlah*, 222-223.

¹⁹⁶ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʿid*, 87; Kaḥīlah, *Sharḥ Matn ʿAqīlah*, 78; al-Dimyāṭī, *Ithāf Fuḍalāʾ al-Bashr*, 2:868.

¹⁹⁷ Al-Qiṭṭ, *Hiḍāyat Ulī al-Albāb*, 103.

¹⁹⁸ Al-Arkātī, *Nathr al-Marjān*, 7:4304; Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 1:454; Al-Ḥamad, *al-Sharḥ al-Muyassar*, 181.

¹⁹⁹ Al-Dānī, *al-Muqniʿ*, 165.

²⁰⁰ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʿid*, 87; Al-Ḥamad, *al-Sharḥ al-Muyassar*, 181.



This line mentions the *rasm* of three words. All three of these words are written with an *alif* at the end of them, even though this *alif* is not always read in *waṣl* or *waqf*, depending on the *qirāʾah* that is being recited. By mentioning the word *وَالسَّبِيلَ* after the other two words in this line, the author excludes the instance of the word *السَّبِيلَ* in āyah 4 of Sūrah al-Aḥzāb. We can assume that he is referring to the instance of *السَّبِيلَ* that occurs after *الظُّنُونَا* and *الرَّسُولَا*.²⁰¹ It is important to note here that Imam al-Shāṭibī رحمته الله mentions *muṣḥaf al-imām* in the line above as this report has been narrated by Abū ʿUbayd Qāsim ibn Sallām رحمته الله. It does not mean that these words are written without *alifs* in the other codices. This is also confirmed by the fact that the addition of *alif* in these three words is also reported from Imam Nuṣayr رحمته الله.²⁰² In conclusion, these three words are written with an *alif* at the end in all the codices.

123

بِهُودَ وَالتَّجْمِ وَالْفُرْقَانِ كُلُّهُمْ وَالْعَنْكَبُوتِ ثُمُودًا طَيِّبُوا ذَفَرًا

123. All of them (scholars of *rasm*) have made fragrant by a pleasant smell (refers to the added *alif*), (the word) *ثُمُودًا* (with an added *alif*) in Sūrah Hūd (68), Sūrah al-Najm (51), Sūrah al-Furqān (38), and Sūrah al-ʿAnkabūt (38).



This line discusses the *rasm* of one word. The word *ثُمُودًا* is written with an *alif* at the end of it in these four places, even though this *alif* it is not read by all the *qurrāʾ* in *waqf*. One of the reasons that can be given for this added *alif* is that it incorporates the reading of this word with a *fathatain* on the

²⁰¹ Al-Qiṭṭ, *Hiḍāyat Ulī al-Albāb*, 104.

²⁰² Al-Sakhāwī, *al-Wasīlah*, 225-226; Thānwī, *Īdāh al-Maqāṣid*, 202.

ḍal.²⁰³ The *rasm* of these words is reported from Imam Abū ʿUbayd Qāsim ibn Sallām رحمه الله and Imam Nāfiʿ رحمه الله, and all the *maṣāḥif* agree on this *rasm*.²⁰⁴

124 سَلَسِلًا وَقَوَارِيرًا مَعًا وَلَدَى الْ بَصْرِيِّ فِي الثَّانِ خُلْفَ سَارَ مُشْتَهَرًا

124. سَلَسِلًا (76:4) and both instances of قَوَارِيرًا (76:15-16) (are with an *alif*) and in the second instance (the one in 76:16 قَوَارِيرًا), *khulf* is well known from the Baṣrī *maṣāḥif*.



This line discusses the *rasm* of three words. There is an *alif* written at the end of سَلَسِلًا and the first instance of قَوَارِيرًا in all the codices. There is *khulf* in the *maṣāḥif* of Baṣrah regarding the *alif* of the second قَوَارِيرًا. It is written with an *alif* in some of the *maṣāḥif* of Baṣrah and without an *alif* in others.²⁰⁵ ʿAllāmah al-Dānī رحمه الله has mentioned one report that states that the first instance of قَوَارِيرًا was also seen written without an *alif*.²⁰⁶ However, the remaining reports from the other codices (*muṣḥaf al-imam*, Madanī, Makkī, and Kūfī) report the first instance as written with an *alif*. It seems that Imam al-Shāṭibī رحمه الله has chosen not to take the report regarding the *khulf* in the first قَوَارِيرًا into account in the line above.²⁰⁷ Imam al-Sakhāwī رحمه الله writes that he saw the word سَلَسِلًا written without an *alif* in the *muṣḥaf* of Shām, and he saw both instances of قَوَارِيرًا written with an *alif*.²⁰⁸

²⁰³ Al-Sakhāwī, *al-Wasīlah*, 226-227.

²⁰⁴ Al-Dānī, *al-Muqniʿ*, 81.

²⁰⁵ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʿid*, 87; al-Ḥamad, *al-Sharḥ al-Muyassar*, 182; al-Qiṭṭ, *Hiḍāyat Ulī al-Albāb*, 104; al-Dānī, *al-Muqniʿ*, 77-78.

²⁰⁶ Al-Dānī, *al-Muqniʿ*, 78.

²⁰⁷ Al-Sakhāwī, *al-Wasīlah*, 229; Pānīpatī, *Ashal al-Mawārid*, 76.

²⁰⁸ Al-Sakhāwī, *al-Wasīlah*, 229.

125 وَلَوْلَا كُتُبُهُمْ فِي الْحَجِّ وَاجْتَلَفُوا فِي فَاطِرٍ وَبَيَّنَّتْ نَافِعٌ نَصْرًا

125. And (there is *ithbāt*) of the *alif* of لَوْلَا in Sūrah al-Ḥajj (22:23) in all the codices, and they (scholars of *rasm*) differed in Sūrah Fāṭir (35:33) (regarding the writing of the *alif*), and Nāfiʿ has reported it as written (with an *alif*).

126 وَفِي الْإِمَامِ سِوَاهُ قِيلَ ذُو الْاَلِفِ وَقِيلَ فِي الْحَجِّ وَالْإِنْسَانِ بَصْرِيَّارِي

126. And it is said that it is with an *alif* in (two occurrences of this word) in *muṣḥaf al-imam* except Sūrah Fāṭir and it is said (the *alif*) has been shown in the Baṣrī codex in Sūrah al-Ḥajj (22:23) and Sūrah al-Insān (76:19).

127 لِلْكُوفِ وَالْمَدَنِيِّ فِي فَاطِرٍ اَلِفٌ وَالْحَجِّ لَيْسَ عَنِ الْقَرَاءِ فِيهِ مِرَا

127. There is an *alif* (written) in Sūrah Fāṭir and Sūrah al-Ḥajj in the Kūfi and Madanī codex, there is no doubt in it (meaning there is no doubt in this report) from Farrāʾ.

128 وَزَيْدٌ لِلْفَصْلِ أَوْ لِلْهَمْزِ صُورَتُهُ وَالْحَذْفُ فِي نُونٍ تَأْمَنَّا وَثِيقُ عُرَا

128. And its addition is for separation or as the shape for *hamzah*. And, the omission of *nūn* in تَأْمَنَّا (12:11) is a reliable support.



Lines 125-128 discuss the *rasm* of two words. The first is the word لَوْلَا. Although this word occurs in the Qurʾān a total of six times, the discussion here is regarding the three instances in which at least some or all of the ten *qurrāʾ* read it with two *fatḥahs*. These are three altogether, one in Sūrah al-Ḥajj, one in Sūrah Fāṭir, and one in Sūrah al-Insān. There is no *khulf*

regarding the writing of the *alif* after the second *wāw* in Sūrah al-Ḥajj or in Sūrah al-Insān. The *khulf* is regarding the one in Sūrah Fāṭir. Imam al-Shāṭibī رحمہ اللہ then expands on the *khulf* in the instance in Sūrah Fāṭir. Imam Nāfiʿ رحمہ اللہ transmits it as written with an *alif* from the Madanī codex, and Imam Farrāʾ رحمہ اللہ, the student of Imam al-Kisāʾī رحمہ اللہ, transmits it as written with *alif* from both the Madanī and Kūfī codices. It is written without an *alif* in the Baṣrī codex and *muṣḥaf al-Imam*.²⁰⁹

In line 128, Imam al-Shāṭibī رحمہ اللہ gives two possible explanations for this added *alif*. He explains that either it is similar to an added *alif* for the sake of showing the completion of the word, like is done in masculine, plural, past tense and command form verbs, or it is there to indicate that the *wāw* is functioning as a shape for *hamzah*.

Line 128 concludes with the discussion of the word تَمَّ in Sūrah Yūsuf. The word تَمَّ originally has two *nūns*, as in تَمْنُنَا. However, due to *idghām* between the two *nūns*, only one *nūn* is written. Nine of the ten *qurrāʾ* account for the dropped *nūn* by reading the word with *ikhtilās* or *ishmām*. There is no difference regarding the writing of this word though. It is written with only one *nūn* in all the codices. This is one of the extra points that Imam al-Shāṭibī رحمہ اللہ has mentioned from *al-Muqniʿ*.²¹⁰

²⁰⁹ Thānawī, *Īdāh al-Maqāṣid*, 205-208; al-Qiṭṭ, *Hiḍāyat Uli al-Albāb*, 104; al-Ḥamad, *al-Sharḥ al-Muyassar*, 184-185.

²¹⁰ Al-Sakhāwī, *al-Wasīlah*, 232-233; Thānawī, *Īdāh al-Maqāṣid*, 208.

بَابُ الْحَذْفِ فِي كَلِمَاتٍ تُحْمَلُ عَلَيْهَا أَشْبَاهُهَا

THE CHAPTER THAT DISCUSSES THOSE WORDS WHICH HAVE ḤADHF IN THEM AND WORDS SIMILAR TO THEM

وَهَآكَ فِي كَلِمَاتٍ حَذَفَ كُلُّهُمْ وَاحْمِلْ عَلَى الشَّكْلِ كُلِّ الْبَابِ مُعْتَبِرًا 129

129. There is *ḥadhf* in (these) words from all of them (those who transmit the *rasm* of the Qurʾān) and apply (the same principle of *ḥadhf*) to those similar words in this entire chapter while relying on (what is mentioned).



In this line, the respected author tells us that while he will mention *ḥadhf* in one form of a word, we should assume that *ḥadhf* will apply in all morphological forms of that word, and wherever it occurs in the Qurʾān. Also, unless otherwise specified, we should assume that all the scholars of *rasm* agree on *ḥadhf* in these words.

لَكِنِ أُولَٰئِكَ وَاللَّائِي وَذَٰلِكَ هَا يَا وَالسَّلَامُ مَعَ الْآتِي قَرِدْ عُذْرًا 130

130. (There is *ḥadhf* in) لَكِنِ, أُولَٰئِكَ, وَالْآتِي, هَا, ذَٰلِكَ (hāʾ al-tanbīh) and يَا (yāʾ al-nidāʾ) and وَالسَّلَامُ along with الْآتِي, so cross over the brooks.



This line discusses the *rasm* of eight words. *Alif* will be omitted in all of them throughout the Qurʾān, and there is no *khulf* regarding this *ḥadhf*. “Crossing over the brooks” here is a metaphor for using the examples that we have been given to traverse the rest of the distance in our

understanding. We should assume that all occurrences in the Qurʾān of these words, whether definite or indefinite, with attached pronouns, or even when لَٰكِن carries a *mushaddad nūn*, will be written without an *alif*.

131 مَسَاجِدُ وَإِلَٰهٍ مَّعَ مَلَائِكَةٍ وَادُّكُرْ تَبَارَكَ وَالرَّحْمَنُ مُغْتَفِرًا

131. (Similarly, there is *ḥadhf* of *alif* in) مَسَاجِدُ, إِلَٰهٍ, along with مَلَائِكَةٍ, and remember تَبَارَكَ and الرَّحْمَنُ, while being the one who hides (the *alif* in them).



This line discusses the *rasm* of five words, and the *alif* is omitted in all of them throughout the Qurʾān, and there is no *khulf* regarding the *ḥadhf* of *alif* in these five words.

One may notice that the *alif* is sometimes written in the word تَبَارَكَ in the Madinah printed *muṣḥaf*. While Imam al-Shāṭibī رحمه الله has mentioned the *ḥadhf* of *alif* in this word as ‘Allāmah al-Dānī رحمه الله has expressed it in *al-Muqniʿ*,²¹¹ Imam Abū Dawūd ibn Najāḥ رحمه الله has only agreed with ‘Allāmah al-Dānī رحمه الله on the *ḥadhf* of *alif* in the occurrences of this word in Sūrah al-Raḥmān and Sūrah al-Mulk.²¹² Therefore, the Madīnah printed *maṣāḥif* have limited the *ḥadhf* of the *alif* in this word to these two sūrahs and have the *alif* written in the remaining seven places. The South Asian *maṣāḥif* have this word written with *ḥadhf* of *alif* in all its occurrences.

²¹¹ Al-Dānī, *al-Muqniʿ*, 47. Some commentators, like Imam al-Sakhāwī رحمه الله, have listed the word تَبَارَكَ from among the extra points in ‘*Aqilah* from *al-Muqniʿ*. This seems to be due to a difference in manuscripts available to them. The editor to the Dār Ibn Kathīr published edition of *al-Muqniʿ* specifies that the detail of *ḥadhf* of *alif* in the word تَبَارَكَ throughout the Qurʾān is specifically from the manuscript of *al-Muqniʿ* which is at Dār al-Kutub Zāhiriyyah in Damascus and is dated as being written in 522 AH. And Allah knows best.

²¹² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 191.

132 وَلَا خِلَالَ مَسَاكِينِ الضَّلَالِ حَلَا لُ وَالْكَالَةِ وَالْخِلَافِ لَا كَدْرًا

132. (And there is *ḥadhf* of *alif* in) وَلَا خِلَلٌ, الضَّلَلُ, مَسْكِينٌ, وَلَا خِلَلٌ, and there is no confusion (regarding this *ḥadhf*).

133 سُلَالَةٍ وَغُلَامٍ وَالظَّلَالِ وَفِي مَا بَيْنَ لَامَيْنِ هَذَا الْحَذْفُ قَدْ عُمِرَا

133. This *ḥadhf* has been established in سُلَالَةٍ, غُلَامٌ, ظَلَلٌ and in that (*alif*) that comes between two *lāms*.



These two lines discuss the *rasm* of nine words and state a general principle in *rasm*. The *alif* will be omitted in these nine words however they occur in the Qurʾān. In the case of the word مَسْكِينٌ, *ḥadhf* of *alif* is intended in all the instances of this word in the Qurʾān, except the one in āyah 95 of Sūrah al-Māʾidah, which was mentioned earlier in line 60.

The principle that is mentioned in line 133 is that when an *alif* occurs between two *lāms* in the same word, the *alif* will be omitted. A reason given for this *ḥadhf*, as well as *ḥadhf* of *alif* after *lām*, like in غُلَامٌ, is that the shape of *lām* and *alif* are similar to each other. This helps to avoid two letters that are similar in shape to be excessively repeated (*tamāthul fī al-rasm*). Excessive repetition of similar shapes is disliked in *rasm*.²¹³ This applies to the words that the respected Imam has mentioned in these two lines, as well as similar words in the Qurʾān.²¹⁴

134 وَفِي الْمُتَنَّى إِذَا مَا لَمْ يَكُنْ طَرَفًا كَسَاجِرَانَ أَضْلَانَا فَطَبَّ صَدْرًا

²¹³ Al-Sakhāwī, *al-Wasīlah*, 240.

²¹⁴ Pānīpatī, *Ashal al-Mawārid*, 80-81.

134. And (there is *ḥadhf*) in (the *alif* that represents) the dual, as long as it is not on the side (of the word, meaning that it is not the last letter of the word), like سَجَرَيْنِ, and أَضْلُنَا. So, make your heart pleased (with this knowledge).

135 وَبَعْدَ نُونٍ ضَمِيرِ الْفَاعِلَيْنِ كَا تَيْنَا وَزِدْنَا وَعَلَّمْنَا حَلًّا خَضِرًا

135. And (there is *ḥadhf* of *alif*) after the pronoun *nūn* (that occurs) as the doer (meaning it represents “we”), like عَلَّمْنَاهُ, زِدْنَاهُمْ, ءَاتَيْنَاهُ, (the *ḥadhf* is beautiful) like green-colored jewelry.



Two principles of *rasm* are mentioned in the lines above. In line 134, the author shares the principle of *ḥadhf* of the *alif* that represents the dual, whether it occurs in nouns or verbs. The author has given us two examples of such words in line 134, سَجَرَيْنِ, and أَضْلُنَا. This *alif* will be omitted in *rasm*, unless it is the final letter of a word, e.g., فَاسْتَقِيمَا, تَفْشَلَا. It will always be written when it is the final letter of a word.²¹⁵

Similarly, the *alif* will be omitted when the attached pronoun that represents the first-person plural (we) appears in the middle of a word, meaning that there is an attached pronoun that comes after it e.g., ءَاتَيْنَاهُ, عَلَّمْنَاهُ, زِدْنَاهُمْ. However, when it is the last letter of the word, the *alif* will be written, e.g., أَنْزَلْنَا, بَيَّنَّنَا, جَعَلْنَا.

²¹⁵ Imam al-Shāṭibī رحمه الله has stated what ‘Allāmah al-Dānī رحمه الله has written in *al-Muqni*^c. Imam Abū Dāwūd ibn Najāh رحمه الله, however, has preferred the writing of the *alif* that represents the dual even when it is not the final letter of a word. This is why there is a difference in the application of this *ḥadhf* in copies of the Qur’ān printed in various parts of the world today. Al-Dānī, *al-Muqni*^c, 45-46; al-Ḥamad, *al-Sharḥ al-Muyassar*, 194.

136 وَعَالِمٌ وَبَلَاغٌ وَالسَّلَاسِلُ وَالشَّ شَيْطَانٌ إِيْلَافٍ سُلْطَانٌ لِمَنْ نَظَرَ

136. (And there is *ḥadhf* of *alif* in) عَلِمٌ, بَلَّغٌ, السَّلَاسِلُ, الشَّيْطَانُ, لَا يَلِفُ, سُلْطَانٌ, for he who looks (in the Qurʾān).



This line discusses the *rasm* of six words. The *alif* is omitted in all of them, however they appear, in all the codices. ‘Allāmah al-Dānī رحمه الله has only mentioned *ḥadhf* of *alif* in the instance of the word عَلِمٌ in āyah 3 of Sūrah Saba’, but Imam al-Shāṭibī رحمه الله has extended this *ḥadhf* to all the occurrences of this word in the Qurʾān.²¹⁶

137 وَاللَّاعِنُونَ مَعَ اللَّاتِ الْقِيَامَةِ أَضْ حَابٌ خَلَائِفٌ أَنْهَارٌ صَفَتْ نُهْرًا

137. And (there is *ḥadhf* in) اللَّاعِنُونَ along with اللَّاتِ, الْقِيَامَةِ, أَضْحَابُ, خَلَائِفٌ, أَنْهَارٌ, they are clear as daylight.



This line discusses the *rasm* of six words. The *alif* is omitted in all of them, however they appear, in all the codices.²¹⁷ In two of these words, خَلَائِفٌ and أَنْهَارٌ, we can say that the *alif* is omitted in them due to it coming after *lām*, to avoid the repetition of two similarly shaped letters. This was mentioned earlier in the commentary of line 133.

²¹⁶ Al-Sakhāwī, *al-Wasīlah*, 242.

²¹⁷ Al-Dānī, *al-Muqniʿ*, 46-48.

138 أَوْ لِي يَتَأَمَّى نَصَارَى فَاحْذِفُوا وَتَعَا لِي كُلُّهَا وَيَغْيِرِ الْجِنَّ الْآنَ جَرَى

138. And (all the codices) omit the first (*alifs*) in all (occurrences of) يَتَأَمَّى, نَصَارَى, تَعَالَى, and أَلَّيْنِ has come (without an *alif*) except for the one in Sūrah al-Jinn (āyah 9).



This line discusses the *rasm* of four words. In the first three, يَتَأَمَّى, نَصَارَى, and تَعَالَى, the first *alif*, meaning the one after the *tā'*, *ṣād*, and *ʿayn* respectively, is omitted in writing everywhere these words appear in the Qurʾān. In the fourth word, أَلَّيْنِ, the *alif* is omitted after the *lām*. This word is always written with three letters, an *alif*, *lām*, and *nūn*, whether it is preceded by *hamzat al-istifhām* or not.

However, in the instance in āyah 9 of Sūrah al-Jinn, this word is written with an *alif* after the *lām*, as: أَلَّيْنِ. Imam al-Sakhāwī رحمه الله writes that he saw the instance in Sūrah al-Jinn written without an *alif* too in some old copies of the Qurʾān.²¹⁸ He also writes that he saw this word in the Shāmī codex written with an *alif* in Sūrah al-Jinn, and without an *alif* in the remaining instances of this word in the Qurʾān. This is in accordance with the report that ʿAllāmah al-Dānī رحمه الله has mentioned in *al-Muqniʿ*.²¹⁹

139 حَتَّى يَلْقَوْا مُلَاقَوْهُ مُبَارَكًا أَحْ فَظُهُ مُلَاقِيهِ بَارَكْنَا وَكُنْ حَذِرًا

139. Remember (the *ḥadhf* of *alif* in) حَتَّى يَلْقَوْا, مُلَاقَوْهُ, مُبَارَكًا, and in بَرَكْنَا be cautious (about writing the *alif*).

²¹⁸ Based on Imam al-Sakhāwī's رحمه الله observation, we could say that there is *khulf* regarding the writing of *alif* in the instance in Sūrah al-Jinn. This is how Mufti Mohamed-Umer Esmail رحمه الله has expressed it in *Tashīl al-Rusūm*. And Allah knows best. Esmail, *Tashīl al-Rusūm*, 54; al-Sakhāwī, *al-Wasīlah*, 245.

²¹⁹ Al-Sakhāwī, *al-Wasīlah*, 245; Al-Dānī, *al-Muqniʿ*, 48.



This line discusses the *rasm* of five words. These can be divided into two groups. The first is the three words يَلْقَوُا (which always appears after حَتَّى in the Qurʾān), مُلْقَوُهُ, and فَمُلْقِيهِ. *Alif* will be omitted in them after the *lām* wherever and however they appear in the Qurʾān. Even though Imam al-Shāṭibī رحمه الله specifically mentions the word مُلْقَوُهُ with a *hāʾ* at the end of it, the *ḥadhf* of *alif* in the word مُلْقَوُا is also included in this line.

The second group comprises of the words مُبْرَكًا and بَرَكْنَا. Both of these words, and ones like them, such as مُبْرَكَةٌ and الْمُبْرَكَةُ, will be written with *ḥadhf* of *alif* after the *bāʾ* wherever they occur in the Qurʾān. As for the words, وَكُنْ حَذِرًا, or being cautious, Imam al-Sakhāwī رحمه الله explains that the author is warning us against assuming that the word بَرَك in āyah 10 of Sūrah Fuṣṣilat is also written with *ḥadhf* of *alif*.²²⁰ However, this word is written in both the South Asian and Madīnah printed copies of the Qurʾān without an *alif* due to what Imam Abū Dawūd ibn Najāḥ رحمه الله has written regarding it, and what is mentioned in *Dalīl al-Ḥayrān*.²²¹

140 وَكُلُّ ذِي عَدَدٍ نَحْوُ الثَّلَاثِ ثَلَاثَةٌ تَلَاثِينَ فَادِرِ الْكُلِّ مُعْتَبِرًا

140. And (there is *ḥadhf* of *alif* in) all (words that represent a) numerical value, such as ثَلَاثٌ, ثَلَاثَةٌ, ثَلَاثِينَ, so know all (of them) by considering (this principle).



In this line, the author shares a general principle of *rasm*. Numbers, starting from the number three,²²² will have the *alif* omitted in them.

²²⁰ Al-Sakhāwī, *al-Wasīlah*, 246.

²²¹ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 199.

²²² Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʾid*, 97.

Words that represent one and two will not have the *alif* omitted in them, e.g., اِحْدَى, اِثْنَانٍ. The author has given us three examples of words that represent numbers in the line above that have the *alif* omitted in them. Other examples include the words ثَمْنِيَّةَ, and ثَمْنَيْنِ.

As ‘Aqīlah is a summary of *al-Muqni‘*, it is helpful to see how this issue has been expressed there. ‘Allāmah al-Dānī رحمه الله has not mentioned ḥadhf of *alif* in all numbers as a general principle in *al-Muqni‘*. Rather, he has mentioned that the *alif* is omitted after the *lām* in the words ثَلَاثَةَ, ثَلَاثِ, and ثَلَاثَيْنِ wherever they occur and the *alif* is omitted after *mīm* in the words ثَمْنِيَّةَ, ثَمْنَيْنِ, and ثَمْنِي حَبِيحٍ.²²³ Then, in a separate chapter, ‘Allāmah Dānī رحمه الله mentions that the *alif* is omitted in the words وَثَلَاثَ وَرُبْعَ in āyah 3 of Sūrah al-Nisā’, and this has been transmitted from Imam Nāfi رحمه الله.²²⁴ Imam al-Shāṭibī رحمه الله has already mentioned ḥadhf of *alif* in these two words in line 58.

When we look at how this issue is expressed in *al-Muqni‘*, we understand from the line above that the principle that Imam al-Shāṭibī رحمه الله has stated applies specifically to the numbers three and eight and their multiples of ten, such as thirty and eighty. It is considered a general principle as the *alif* will be omitted in these words throughout the Qur’ān and not in specific places only. From the perspective of *al-Muqni‘*, this principle may not apply to ordinal numbers, such as fifth, sixth, eighth, etc. This is perhaps why contemporary South Asian *maṣāḥif* have the *alif* written in ordinal numbers, e.g., سَادِسُهُمْ, ثَامِنُهُمْ, رَابِعُهُمْ, وَالْخَامِسَةُ. And Allah knows best.

This principle will also not apply to the word for hundred or two hundred, مِائَتَيْنِ and مِائَةٌ, which are written with an extra *alif* and will be mentioned later in the text.²²⁵

²²³ Al-Dānī, *al-Muqni‘*, 48.

²²⁴ Al-Dānī, *al-Muqni‘*, 37.

²²⁵ Thānwī, *Īdāḥ al-Maqāṣid*, 217.

141 وَأَحْفَظْ فِي الْأَنْفَالِ فِي الْمِيعَادِ مُتَّبِعًا تُرَابَ رَعْدٍ وَنَمْلٍ وَالتَّبَا عَطْرًا

141. And preserve (*ḥadhf* of *alif*) in Sūrah al-Anfāl (āyah 42) in الْمِيعَادِ and in تُرَابًا in Sūrah al-Raʿad (āyah 5), Sūrah al-Naml (āyah 67), and Sūrah al-Nabaʾ (āyah 40) while following it, and (these words) are (made) fragrant (by this *ḥadhf*).



This line discusses the *rasm* of two words. The word الْمِيعَادِ will be written with an *alif* throughout the Qurʾān (e.g., 3:194 and 13:31), except for the instance in Sūrah al-Anfāl, āyah 42. The word تُرَابٍ and تُرَابًا (e.g., 30:20 and 23:82) will also be written with an *alif* throughout the Qurʾān, except for the three instances of تُرَابًا mentioned in the line above. These three instances will be written with *ḥadhf* of *alif*, as تُرَبًا.

142 وَأَيُّهُ الْمُؤْمِنُونَ أَيُّهُ الثَّقَلَانِ نِ أَيُّهُ السَّاجِرُ احْضُرْ كَالنَّدَى سَحَرًا

142. (There is *ḥadhf* of *alif* after the *hāʾ* in) أَيُّهُ الْمُؤْمِنُونَ (24:31), أَيُّهُ الثَّقَلَانِ (55:31), أَيُّهُ السَّاجِرُ (43:49). And present yourself like the early morning dew.



This line discusses the *rasm* of one word. The *alif* will be written after *hāʾ* in all the instances of أَيُّهَا (e.g., يَأَيُّهَا الْمَرْمِلُ), except for the three instances listed above. Imam Ibn ʿĀmir رحمه الله reads all three of these instances with a *ḍammah* on the *hāʾ*, and the *qurrāʾ* differ as to how they make *waqf* on these words, with some reading it as it is written, without an *alif*, and others still reading it with an *alif* at the end.

As for the meaning of احْضُرْ كَالْتَدَى سَحَرًا, “present yourself like the early morning dew,” it can mean making du‘ā’ in the early morning for all the believers and therefore being of benefit to them the way that dew is of benefit to vegetation.²²⁶ Being like the morning dew can also mean that one does not burden others, as the morning dew only benefits plants, and does not break a branch by its weight, or cause any other kind of harm. Similarly, we too should strive to only be of benefit and not cause difficulties to others by creating conflict regarding matters in this science.²²⁷

كِتَابُ الْآلِ الَّذِي فِي الرَّعْدِ مَعَ أَجَلٍ وَالْحَجْرِ وَالْكَهْفِ فِي ثَانِيهِمَا غَبَرًا 143

143. (The *alif* is omitted in the word) كِتَابُ except for the one in Sūrah al-Ra‘ad (āyah 38) (that comes with the word) أَجَلٍ, and the second occurrences in Sūrah al-Hijr (āyah 4) and Sūrah al-Kahf (āyah 27) (in which *alif*) has remained.

وَالْتَّمَلُ الْأُولَى وَقُلْ آيَاتُنَا وَمَعَاً بِيُونُسَ الْأَوَّلِينَ اسْتَنْتِ مُؤْتَمِرًا 144

144. And the first occurrence (of the word *kitāb*) in Sūrah al-Naml (āyah 1) and say (the *alif* is omitted in) ءَايَاتِنَا and exempt the first two occurrences in Sūrah Yūnus (āyahs 15 and 21) which (come with) the command form.



These two lines discuss the *rasm* of two words. The first is the word كِتَابُ. This word will always be written with *ḥadhf* of *alif* throughout the Qur’ān, however it appears (definite, indefinite, with attached pronouns), except in the four places listed in the two lines above. The author specifies that

²²⁶ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 98; al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 115.

²²⁷ Pānīpatī, *Ashal al-Mawārid*, 84.

it is the instance in *āyah* 38 of Sūrah al-Ra‘ad by stating that it is the one that comes with the word *ajal*, لِكُلِّ أَجَلٍ كِتَابٌ. This excludes the four other occurrences of the word *kitāb* in Sūrah al-Ra‘ad. The Imam specifies which instances are intended in Sūrah al-Ḥijr and Sūrah al-Kahf by specifying that it is the second occurrences of these words in these sūrahs. This excludes the instances in *āyah* 1 of Sūrah al-Ḥijr and *āyah* 1 of Sūrah al-Kahf where the word كِتَابُ is written without an *alif*. He specifies which occurrence is intended in Sūrah al-Naml by stating that it is the first, in *āyah* 1. This excludes the other four instances of this word in Sūrah al-Naml, which are all written without an *alif*.

Then, the author mentions that the word عَايَاتٌ, however it appears, with or without an attached pronoun, will be written without an *alif* between the *yā’* and the *tā’* in the whole Qur’ān, except for in two places. These are the first two occurrences in Sūrah Yūnus that also have a command form verb (قُلْ) occurring in the same verse. The author mentions the presence of the command form verbs because technically, these two instances are the fifth and seventh occurrences of the word عَايَاتٌ in Sūrah Yūnus, and the second and third occurrences of the word عَايَاتِنَا in the sūrah. Therefore, if we were to understand that it is simply the **first two** occurrences of عَايَاتِنَا in Sūrah Yūnus, it would not result in verses 15 and 21. Rather, it would result in verses 7 and 15. Therefore, we can conclude that the Imam intended the first two occurrences of this word that are followed by a command form verb.²²⁸ Although the word in the line above is specifically, عَايَاتِنَا, with an attached, first-person plural pronoun, the *ḥadhf* of *alif* is not limited to just such instances, but rather to the word عَايَاتٌ, however it occurs.²²⁹

²²⁸ Thānawī, *Īdāh al-Maqāṣid*, 220; Pānīpatī, *Ashal al-Mawārid*, 85.

²²⁹ Al-Ja‘barī, *Jamīlat Arbāb*, 2:50; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 99; Pānīpatī, *Ashal al-Mawārid*, 85.

145 فِي يُوسُفٍ خُصَّ قُرْءَانًا وَزُخْرُفِهِ أُولَاهُمَا وَيِإِثْبَاتِ الْعِرَاقِ يُرَى

145. And specify (the *ḥadhf* of *alif*) in *قُرْءَانًا* in the first of them in Sūrah Yūsuf and Sūrah al-Zukhruf (12:1 and 43:3) and it has been seen with *ithbāt* (written with an *alif*) in the ‘Irāqī *maṣāḥif*.



This line discusses the *rasm* of one word. The word *الْقُرْءَانُ* is written with an *alif* after the *rāʾ* throughout the Qurʾān, however it appears, definite or indefinite, etc. However, the two instances mentioned above are written without an *alif* in almost all the codices. ‘Allāmah al-Dānī رحمته الله writes that he saw these two instances written with an *alif* as well in the *maṣāḥif* of the people of ‘Irāq, and this is what the Imam alludes to with the words *وَيِإِثْبَاتِ الْعِرَاقِ يُرَى*.²³⁰ By stating that it is the first occurrences of this word in Sūrah Yūsuf and Sūrah al-Zukhruf, the respected Imam excludes the instance in *āyah* 3 of Sūrah Yūsuf and *āyah* 31 of Sūrah al-Zukhruf.

146 وَسَاحِرٌ غَيْرُ أُخْرَى الدَّارِيَّاتِ بَدَا وَالْكُلُّ ذُو أَلِفٍ عَنْ نَافِعٍ سَطْرًا

146. (*Ḥadhf* of *alif*) has become apparent in all the occurrences of *سَاحِرٌ* except for the last one in Sūrah al-Dhāriyāt (*āyah* 52), and all (of the occurrences of *سَاحِرٌ*) are (reported) from Nāfiʿ as written with an *alif*.



This line discusses the *rasm* of one word. The first part of this line is what is narrated from Imam Nuṣayr رحمته الله, that the word *سَاحِرٌ* is written without an *alif* after the *sīn* except for in *āyah* 52 of Sūrah al-Dhāriyāt. The second part of the line is what is narrated from Imam Nāfiʿ رحمته الله from the Madanī codex, that all the instances of the word *سَاحِرٌ* are written with an *alif* after

²³⁰ Al-Dānī, *al-Muqniʿ*, 49.

the *sīn*, except for the one in *āyah* 37 of *Sūrah al-Shu‘arā’*, which is written with an *alif* after the *ḥā’*, as سَحَارٍ.²³¹

Therefore, we can conclude that in the instance in *Sūrah al-Dhāriyāt*, *āyah* 52, there is *ithbāt* of the *alif* after *sīn* without *khulf*, as both Imam Nuṣayr رحمته and Imam Nāfi‘ رحمته have reported it as written with an *alif*. However, in the remaining occurrences of this word, there is *khulf* regarding the writing of the *alif* after *sīn* due to the difference between what is being reported by these two Imams.²³² The two instances that were mentioned in line 71 earlier are excluded from this discussion, as the discussion there is about **where** the *alif* will be written, after the *sīn* or after the *ḥā’*. Here, the discussion is if the *alif* will be written at all. There is a difference in *qirā’āt* in the two instances in line 71 as well.²³³

147 وَالْأَعْجَمِيُّ ذُو لِسْتِعْمَالٍ خُصَّ وَقُلْ طَالُوتُ جَالُوتُ بِالْإِثْبَاتِ مُقْتَفِرًا

147. And oft-occurring, foreign names (non-Arabic in origin) are distinguished (with *ḥadhf* of *alif*), and say طَالُوتُ and جَالُوتُ are with *ithbāt* (of the *alif*) while following (the principle).

148 يَاجُوجُ مَاجُوجُ فِي هَارُوتَ يُثْبِتُ مَارُوتَ قَارُوتَ مَعَ هَامَانَ مُشْتَهَرًا
مَعَ

148. And يَاجُوجُ and مَاجُوجُ have the *alif* established (in them), and in هَارُوتَ along with مَارُوتَ, قَارُوتَ, and هَامَانَ, in which (writing the *alif*) has become famous.

²³¹ Al-Dānī, *al-Muqni‘*, 51-52.

²³² Pānīpatī, *Ashal al-Mawārid*, 86-87; al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 117-118; Ibn al-Qāṣih, *Talkhīṣ al-Fawā’id*, 100.

²³³ Pānīpatī, *Ashal al-Mawārid*, 87; Thānwī, *Idāḥ al-Maqāṣid*, 221; al-Ḥamad, *al-Sharḥ al-Muyassar*, 131.

149

دَاوُودُ مُتَّبِعٌ اِذْ وَاوَا بِهٖ حَذْفُوْا وَالحذفُ قَلَّ بِإِسْرَائِيْلَ مُحْتَبَرَا

149. And دَاوُودُ has (alif) written in it because they have omitted the wāw in it. And ḥadhf is rare in إِسْرَائِيْلَ which is known by experience.



In these three lines, Imam al-Shāṭibī رحمه الله shares the principle of ḥadhf of alif in names that have non-Arabic origins, as well as the exceptions to this rule. These three lines summarize a chapter on this subject in *al-Muqniʿ*. This principle of ḥadhf will apply to those names that are non-Arabic in origin, used often, and have more than three letters. Due to these criteria, the names عِمْرَانُ, سُلَيْمَانُ, إِسْحَاقُ, وَإِبْرَاهِيمَ etc., will be written without an alif, but the word عاد will still have the alif written in it, as it only comprises of three letters.²³⁴ The alif will be written in the words طَالُوْتُ and جَالُوْتُ and يَا جُوْجُ and مَا جُوْجُ, as these are not considered oft occurring.

There is *khulf* in the four words listed in line 148, قَارُوْنَ, مَا رُوْتُ, هَارُوْتُ, and هَامَانُ. These four words were seen in some *maṣāḥif* as written with an alif and in some without. The word مُشْتَهَرَا alludes to the fact that writing the alif in them is more common, and ʿAllāmah al-Dānī رحمه الله states this as well. ʿAllāmah al-Dānī رحمه الله also writes that Ghāzī ibn Qays رحمه الله narrates in his book from the people of Madīnah that the words قَارُوْنَ, مَا رُوْتُ, هَارُوْتُ are written without an alif.

Line 149 discusses the *rasm* of two more names with non-Arabic origins. The word دَاوُودُ fits the criteria above of being a name of foreign origin, has more than three letters, and appears often in the Qurʾān. However, the alif is still written in it. The reason given for this is that a wāw has already been omitted from this word to avoid the meeting of two letters that are the same (*tamāthul fī al-rasm*). To further omit the alif

²³⁴ Thānwī, *Īdāḥ al-Maqāṣid*, 222.

would cause too many changes in the word. The small wāw that we see written in this word in our *maṣāḥif* today is part of *dabṭ* not *rasm*.

There is *khulf* in the writing of the *alif* in the word *إِسْرَائِيلَ*. According to Imam al-Shāṭibī رحمته, *ithbāt* is preferred. ‘Allāmah al-Dānī رحمته also writes that *ithbāt* is more common in this word. However, he did find it written without an *alif* in some *maṣāḥif* of Madīnah and ‘Irāq. The reason given for *ithbāt* of *alif* in this word is similar to the one given for the word *دَاوُدُ* above. Because the shape of *yā’* which represents the *hamzah maksūrah* in this word has already been omitted to avoid successive shapes of *yā’*, omitting the *alif* also would cause too many changes in the word.²³⁵

The requirement of these words being used often is a general requirement, as there are some non-Arabic names in the Qur’ān which only occur twice or thrice, and still have the *alif* omitted in them, e.g., *عِمْرَنَ, لُقْمَنَ*. To compare, the word *طَالُوتَ* also appears twice in the Qur’ān, and the word *جَالُوتَ* appears thrice. However, exceptions to a rule do not render it inapplicable. And Allah knows best.

150 وَكُلُّ جَمْعٍ كَثِيرٍ الدَّوْرِ كَالْكَلِمَا تِ الْبَيِّنَاتِ وَنَحْوِ الصَّالِحِينَ ذُرًّا

150. And all the plurals that are said often like *كَلِمَاتٍ* and *الْبَيِّنَاتِ* and for example *الصَّالِحِينَ* have (the *alif*) removed (in them).

151 سِوَى الْمُشَدَّدِ وَالْمَهْمُوزِ فَاخْتَلَفَا عِنْدَ الْعِرَاقِ وَفِي التَّائِيثِ قَدْ كَثُرَا

151. Except for (those *alifs* in the plurals that are followed by) a *mushaddad* or *mahmouz* (a *hamzah*). There is *khulf* in the ‘Irāqī codices and (*ḥadhf*) in the feminine plural is greater (meaning *ḥadhf* is seen more often than *ithbāt*).

²³⁵ Al-Dānī, *al-Muqni’*, 52-53.



In line 150, the respected Imam mentions a principle for ḥadhf of *alif* in the sound masculine plural and the sound feminine plural. In the sound masculine plural, the author is referring to the ḥadhf of the *alif* of *fā'il* (the pattern that denotes the doer of a particular action), and in the sound feminine plural, he is referring to the ḥadhf of the *alif* that denotes the plurality of the word. We can ascertain this by the fact that both the examples he gives us for the feminine plural have only the *alif* of *jam'* (the *alif* that denotes plurality) in them, and 'Allāmah al-Dānī رحمته الله also only lists similar examples in this section in *al-Muqni'*.²³⁶

The author, following 'Allāmah al-Dānī رحمته الله, adds that this is in those words that are *كثير الدور* or used often. It is important to note that this does not mean that they are used often in the Qur'ān, as we have words like *اللّعنُونَ* that only occur once in the Qur'ān but have the *alif* omitted in them. Rather, it means that they are used often in the Arabic language in general.²³⁷ Qārī Iẓhār Thānwī رحمته الله presents yet another interpretation of *كثير الدور*. He writes that this refers to the sound masculine and feminine plural in general, and by restricting the ḥadhf of *alif* to the oft occurring plurals, the scholars of *rasm* seek to exclude the broken plural.²³⁸ Qārī Iẓhār Thānwī's رحمته الله explanation can perhaps explain why Ibn al-Jazarī رحمته الله had all sound masculine plurals, even those that occur once in the Qur'ān, written without an *alif* in his *muṣḥaf*. Shaykh al-Arkātī رحمته الله has added that Ibn al-Jazarī رحمته الله had the opportunity to see some of the codices, such as *muṣḥaf al-Imam* in Cairo, the Shāmī codex in Jāmi' al-Umawiyyah, and the same *muṣḥaf* that Imam al-Sakhāwī رحمته الله often mentions.²³⁹ Therefore, the fact that he did not differentiate between the *rasm* of those plurals that occur often and those that only occur once is notable.

²³⁶ Al-Dānī, *al-Muqni'*, 54.

²³⁷ Pānīpatī, *Ashal al-Mawārid*, 90.

²³⁸ Thānwī, *Īdāh al-Maqāsid*, 226-227.

²³⁹ Pānīpatī, *Ashal al-Mawārid*, 90; al-Arkātī, *Nathr al-Marjān*, 1:44-45.

Āyah 35 of Sūrah al-Aḥzāb has many examples of ḥadhf of *alif* in sound masculine plural and sound feminine plural words.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

In line 151, the author mentions an exception to this rule. If the *alif* in the sound masculine plural or the sound feminine plural is followed by a *hamzah* or a *shaddah*, the *alif* will be written, e.g., وَالصَّالِّينَ, وَالصَّالِّيَّاتِ. It is important to note here that while the discussion has remained about the same *alif* in the sound masculine plural, the ḥadhf of *alif* being discussed here for the sound feminine plural has changed. This line discusses the ḥadhf of the *alif* of *fā'il* in the sound feminine plural.

While most of the codices agree on this exception, the author writes that there is *khulf* in the writing of such *alifs* in the 'Irāqī *maṣāḥif*, meaning that the *alifs* before a *hamzah* or a *shaddah* are written in some 'Irāqī *maṣāḥif* and not in others.²⁴⁰ However, even within the 'Irāqī *maṣāḥif*, 'Allāmah al-Dānī رحمه الله notes that the sound masculine plural is written with an *alif* more often than without one when it is followed by a *shaddah* or a *hamzah*, while the sound feminine plural is more often written without the *alif* than with one when followed by a *hamzah* or a *mushaddad* letter, e.g., وَالصَّافَّاتِ, وَالصَّافِّاتِ.²⁴¹

One of the reasons given for the *ithbāt* of the *alif* before a *hamzah* or *shaddah* in the sound masculine and feminine plural is that *al-madd al-muttaṣil* or *al-madd al-lāzim* apply on this *alif*. Therefore, it needs to be written in the script.²⁴²

²⁴⁰ Pānīpatī, *Ashal al-Mawārid*, 88-89; al-Ḥamad, *al-Sharḥ al-Muyassar*, 206-107.

²⁴¹ Al-Dānī, *al-Muqni'*, 54-55.

²⁴² Al-Sakhāwī, *al-Wasīlah*, 256.

152

وَمَا بِهِ أَفْانٍ عَنْهُمْ حُذْفًا كَالصَّالِحَاتِ وَعَنْ جُلِّ الرُّسُومِ سَرَى

152. And (it is narrated) from them (scholars of *rasm*), (that when the sound feminine plural) has two *alifs* in it, both will be omitted like *أَلَصِّلِحَاتِ* and (this *ḥadhf*) has spread from most of the manuscripts.



This line discusses a second issue pertaining to the sound feminine plural. In line 150, the author discussed the *ḥadhf* of the *alif* that denotes the plurality of the sound feminine plural. Essentially, the principle in line 150 referred to the *ḥadhf* of the second *alif*. This line, like line 151, continues to discuss the *rasm* of the first *alif* in the sound feminine plural. In this line, the author tells us that both of these *alifs* will be omitted in the *rasm* of the sound feminine plural, regardless of whether the first *alif* is followed by a *hamzah* or a *sukūn*.²⁴³

The words *وَعَنْ جُلِّ الرُّسُومِ سَرَى* refers to “most of the manuscripts” as ‘Allāmah al-Dānī رحمته الله writes that he looked in multiple antique copies of ‘Irāqī *maṣāḥif* but did not find any instances of the sound feminine plural written with *ithbāt* of both *alifs*.²⁴⁴ The observation was limited to the ‘Irāqī *maṣāḥif* and he was not able to observe the *rasm* of both these *alifs* in all the *maṣāḥif*.²⁴⁵ However, a general principle has been established here and we can assume that the other codices also had these words written without both *alifs*.²⁴⁶

²⁴³ Pānīpatī, *Ashal al-Mawārid*, 88-91.

²⁴⁴ Al-Dānī, *al-Muqni‘*, 55.

²⁴⁵ Al-Sakhāwī, *al-Wasīlah*, 257.

²⁴⁶ Pānīpatī, *Ashal al-Mawārid*, 91.

Summary of Ḥadhf of *Alif* in the Sound Masculine Plural and the Sound Feminine Plural

When we look at the three lines above together, we can derive the following regarding ḥadhf of *alif* in the sound masculine and sound feminine plural.

Sound Masculine Plurals: The discussion of ḥadhf is limited to one *alif*, as sound masculine plurals only contain one *alif*. There will always be ḥadhf of *alif* in the sound masculine plural, except when it is followed by a *shaddah* or a *hamzah*. However, in some ʿIrāqī *maṣāḥif*, it was seen as written with ḥadhf of *alif* even when followed by a *hamzah* or a *shaddah*, but this was not a common *rasm* for the sound masculine plural. Therefore, these words will be written with ḥadhf of *alif* e.g., الْقَتِينِ, except when the *alif* is followed by a *hamzah* or a *shaddah*, e.g., الضَّالِّينَ.²⁴⁷

Sound Feminine Plurals: When the sound feminine plural only contains one *alif*, the *alif* will always be omitted in *rasm*, e.g., الْمُؤْمِنَاتِ. When the sound feminine plural contains two *alifs*, it can occur in two ways, with the *alif* of *fāʿil* followed by a *shaddah* and *hamzah* or not. If the first *alif* in the word is not followed by a *shaddah* or *hamzah*, then it too will always be omitted, e.g., الْحَفِظَاتِ. However, if it is followed by a *shaddah* or a *hamzah*, then it will most commonly be omitted, but may also be written due to the *khulf* mentioned in line 151, e.g., الضَّيْمَاتِ.²⁴⁸

153 وَاکْتُبْ تَرَاءَ جَاءَنَا بِوَاحِدَةٍ تَبَوَّءَا مَلْجَأَ مَاءٍ مَعَ النَّظَرِ

153. And write تَرَاءَ (26:61), جَاءَنَا (43:38), تَبَوَّءَا (10:87), مَلْجَأَ (9:57) مَاءَ with one (*alif*) along with those that look (similar).

²⁴⁷ Thānwī, *Īdāḥ al-Maqāṣid*, 227.

²⁴⁸ Thānwī, *Īdāḥ al-Maqāṣid*, 227.



In this line, the respected Imam presents us with a principle in *rasm*. When two or more *alifs* occur consecutively in the same word, regardless of whether the *alif* represents *hamzah* or the *alif* of *madd*, only one *alif* will be written. He gives us four examples in this verse. Firstly, he mentions the word *تَرَىٰ*. This word has only one *alif* written as part of its *rasm*, with a total of three shapes for letters in the outline of this word. However, when it is pronounced, it has three *alifs*, one for *madd* after the *rāʾ*, one that would represent *hamzah*, and then the last one that occurs after the *hamzah* that is the *lām kalimah*,²⁴⁹ or one can say that the third *alif* is part of the root of this word. However, due to the principle mentioned above, only one *alif* is written.

The second word the respected Imam mentions as an example is *جَاءَنَا*. The instance in *Sūrah al-Zukhruf* is mentioned specifically because there is a difference in *qirāʾah* here, with some *qurrāʾ* reading it with an added *alif* after the *hamzah*. This word is read with two *alifs* when read in the readings of Imams Nāfiʿ رحمته الله, Ibn Kathīr رحمته الله, Ibn ʿĀmir رحمته الله, and Shuʿbah رحمته الله. However, only one is written. It is important to note that in this word, the discussion is about the *alif* after the *hamzah* being omitted, and not the *alif* that might represent *hamzah*, as according to the rules of writing *hamzah*, it should not have a shape in the *rasm* of the word.²⁵⁰

The third word given as an example in the line above is the word *مَلَجَأَ*. This word should have two *alifs* in it, one representing the *hamzah* and the other is the *alif* that is written due to the *fathah tanwīn*. However, only one *alif* is written in such words.²⁵¹ The fourth word, *مَاءَ*, also has to do with rules pertaining to the *alif* that is written after a *hamzah* carrying a *fathah tanwīn*. This word should have two *alifs*, one being an *alif* of *madd* after the

²⁴⁹ Thānwī, *Īdāh al-Maqāṣid*, 228-229.

²⁵⁰ Pānīpatī, *Ashal al-Mawārid*, 92.

²⁵¹ Thānwī, *Īdāh al-Maqāṣid*, 229.

mīm and the second would be the *alif* that is written after *fathah tanwīn*, which indicates that an *alif* will be read when making *waqf*.²⁵² However, there is only one *alif* written in مَاءَ.

By adding the words مَعَ النَّظَرِ, the author informs us that all the words in the Qurʾān that are like the examples he has given us will be written with only one *alif*. In some of them, one *alif* has been omitted, and in others, two *alifs* have been omitted. However, the result will always be the same, only one shape of *alif* will be written in the outline of the word when more than one shape of *alif* occurs in a word.

Another important point to remember in all of these examples is that the discussion here concerns the *rasm* of the word, meaning that there is only one shape of *alif* in the outline of the word. Which *alif* has been omitted and which has been maintained is something that will differ from *muṣḥaf* to *muṣḥaf* based on the *ḍabṭ* that is followed in that region. For example, the word مَدَجًا is written as مَدَجًا in the South Asian printed *maṣāḥif*. The *ḍabṭ* of the Madīnah printed *muṣḥaf* interprets the *alif* as the *alif* after *fathah tanwīn* and the *alif* that represents *hamzah* as the one that is omitted. The South Asian *ḍabṭ* interprets the *alif* as representing *hamzah*, and the *alif* that occurs after *fathah tanwīn* as the one that is omitted.²⁵³ However, only one *alif* is written in the outline of the word in both *muṣḥafs*.

154 نَعَا رَعَا، وَمَعَ أُولَى النَّجْمِ ثَالِثَةً بِأَلْيَاءٍ مَعَ أَلِفٍ، أَلْسُوَائِي كَذَا سَطِرًا

154. نَعَا (17:83 and 41:51) and رَعَا (are also written with one *alif* but), the first along with the third (instance of رَعَا) of Sūrah al-Najm are with a *yāʾ* along with *alif* (as رَأَى in āyahs 11 and 18) and أَلْسُوَائِي (30:10) is written as such (as well), (meaning with an *alif* and a *yāʾ*).



²⁵² Thānawī, *Īdāḥ al-Maqāṣid*, 229.

²⁵³ See Mufti Mohamed-Umer Esmail's *Tashīl al-Ḍabṭ* for further information.

In this line, the author gives us two more examples of the principle above, the words نَكَا and رَعَا. These two words, like the words mentioned before, are written with only one shape of *alif*, and one *alif* has been omitted due to the principle of avoiding *tamāthul fī al-rasm*. For the word نَكَا, which occurs in the Qurʾān in two places (17:83, 41:51), a second reason is given for *ḥadhf* of *alif*, which is the inclusion of the reading of Imams Ibn Dhakwān رحمه الله and Abū Jaʿfar رحمه الله, who read it as نَاءٌ.²⁵⁴ This reason is given because this word could have been written with a shape of yāʾ representing the *alif*.²⁵⁵

The word رَعَا will also be written with only one *alif* throughout the Qurʾān, whether it has a pronoun attached to it or not, e.g., رَعَاهُ, رَعَا. However, in two instances in Sūrah al-Najm, āyāt 11 and 18, the *alif* that is the *lām kalimah* of this word is written in the shape of yāʾ, رَأَى.²⁵⁶ This is alluded to in the line above with the words, وَمَعَ أُولَى السَّجْمِ ثَالِثَةً بِأَلْيَاءٍ مَعَ أَلِفٍ. By specifying that it is the first and third instances in Sūrah al-Najm that are written with a yāʾ, the author has excluded the second instance of this word in Sūrah al-Najm in āyah 13, which is written with only one shape of *alif*.

The last word that is mentioned in this line is أَلْسُوْرَاءَى. Like the two instances of رَأَى in Sūrah al-Najm, this word is also written with a yāʾ representing the second *alif*.

155 وَكُلُّ مَا زَادَ أُولَاهُ عَلَى أَلِفٍ يَوَاحِدٍ فَاعْتَمِدْ مِنْ بَرْقِهِ الْمَطْرَا

155. And all the beginning of (words) that have an added *alif*, (write them) with one (*alif*). So, rely (on this principle) like lightening is (surely) followed by rain.

²⁵⁴ Thānwī, *Īdāh al-Maqāṣid*, 230.

²⁵⁵ Pānīpatī, *Ashal al-Mawārid*, 92.

²⁵⁶ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 208.

156 ءَآلَيْنَ ءَاتَى ءَامَنْتُمْ ءَأَنْتَ وَزِدْ قُلْ أَتَّخَذْتُمْ وَرْدٌ مِنْ رَوْضِهَا خَضِرًا

156. (Examples of the principle above are) ءَآلَيْنَ, ءَاتَى, ءَامَنْتُمْ, ءَأَنْتَ, and add قُلْ أَتَّخَذْتُمْ and look for flora/greenery in its garden.



In these two lines, the respected Imam shares another principle, similar to the one above. All words that should start with the shape of two or more *alifs* will be written with one *alif* only, whether the *alif* that is being dropped represents the interrogative *hamzah* or a *hamzat al-qaṭʿ* or *hamzat al-waṣl*, whether it is read with *taḥqīq* or *tashīl*, e.g., ءَأَنْذَرْتَهُمْ²⁵⁷.

In line 156, the respected Imam gives us examples of the principle that he mentioned in line 155. While the other examples are easy to understand as the head of ʿayn represents the omitted *alif* in them, I will expand on the example of أَتَّخَذْتُمْ. In this word, there is an interrogative *hamzah* that is followed by a *hamzat al-waṣl*, yet only one *hamzah* is written and read.

The statement of the Imam, وَرْدٌ مِنْ رَوْضِهَا خَضِرًا, directs the reader to apply this principle to all other words that begin with an excess of more than one *alif*, meaning, look for similar words and apply this principle there.²⁵⁸

157 لَا مَلَائِشَ إِشْمَازَتْ وَأَمْتَلَاتٍ لَدَى جُلِّ الْعِرَاقِ اظْمَأْتُوْا لَمْ تَنْلُ صُورًا

157. In most ʿIrāqī *maṣāḥif*, (the words) لَا مَلَائِشَ (7:18, 11:119, 38:85, 32:13) إِشْمَازَتْ (39:45), اُمْتَلَاتِ (50:30) and اُظْمَأْتُوْا (10:7) were not given a shape (for *alif*).

²⁵⁷ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 122-123.

²⁵⁸ Pānīpatī, *Ashal al-Mawārid*, 93.



This line discusses the *rasm* of four words. ‘Allāmah al-Dānī رحمته الله saw the words listed above written without the *alif* as a shape for *hamzah* in most of the *maṣāḥif* of ‘Irāq, and he also saw them written with an *alif* as a shape for *hamzah* in some *maṣāḥif* of ‘Irāq.²⁵⁹ They are written with an *alif* in the *maṣāḥif* of most of the remaining cities. Therefore, the writing of these words with an *alif* is considered stronger.²⁶⁰

‘Allāmah al-Dānī رحمته الله also adds in this section that Ghāzī ibn Qays رحمته الله has written that the word *أَطْمَأْنَنْتُمْ* in āyah 103 of Sūrah al-Nisā’ was written without an *alif* as a shape for *hamzah*. He then adds that the word *أَطْمَأْنَنْتُمْ* was written in all the rest of the *maṣāḥif* with an *alif* as a shape for *hamzah*.²⁶¹

To conclude, one can say that there is *khulf* in the writing of the *alif* that represents *hamzah* in these words.

²⁵⁹ Imam al-Shāṭibī رحمته الله specifically assigns the *rasm* of the words listed in the line above as written without an *alif* as a shape for *hamzah* in most of the ‘Irāqī *maṣāḥif*. The editor of Dār Ibn Kathīr’s edition of *al-Muqni’* has added that this is the *rasm* of most of the *maṣāḥif* of Madīnah in the body of the text of *al-Muqni’*. The editor notes that this particular addition was taken from the manuscript marked as *al-Nuskhat al-Zāhiriyyah*. Shaykh Ghānīm Qaddurī al-Ḥamad has also mentioned the *maṣāḥif* of Madīnah in addition to the *maṣāḥif* of ‘Irāq in his commentary of this line. However, I have chosen not to mention this in the text of the commentary as it would suggest that Imam al-Shāṭibī رحمته الله was differing with ‘Allāmah al-Dānī رحمته الله on this point when it could very well be that the version of *al-Muqni’* that Imam al-Shāṭibī رحمته الله had memorized only mentioned the ‘Irāqī *maṣāḥif*. And Allah knows best. Al-Dānī, *al-Muqni’*, 58-59; al-Ḥamad, *al-Sharḥ al-Muyassar*, 211-212.

²⁶⁰ Thānwī, *Īdāḥ al-Maqāsid*, 231.

²⁶¹ Al-Dānī, *al-Muqni’*, 58-59.

158 لَلْدَارُ وَأُتُوا وَقَاتُوا وَاسْأَلُوا فَسَلُّوا فِي شَكْلِهِنَّ وَيَسْمُ اللَّهُ نَلْ يُسْرَا

158. (The words) لَلْدَارُ (are written without the *alif* that represents *hamzah al-waṣl*) in all their appearances. And, with بِسْمِ اللَّهِ attain ease.



The *alif* that represents *hamzat al-waṣl* will always be written whether it is preceded by another letter or not, except for in five cases.²⁶² Each of the examples above represents one of four scenarios, and this is what the respected Imam intends when he writes فِي شَكْلِهِنَّ, meaning that the omission of *hamzat al-waṣl* will apply to all words that are like the examples given.²⁶³

1. The word لَلْدَارُ is an example of the rule of omitting *hamzat al-waṣl* when it comes between two *lāms*. To be more precise, the *hamzat al-waṣl* that comes before *lām al-ta'rif* (in the definite article ال) when it is preceded by a *lām jārrah* or *lām al-ta'kid*.
2. The words وَأُتُوا, وَقَاتُوا are examples of the rule of omitting *hamzat al-waṣl* in words that have a *hamzah* in the *fā'* *kalimah*, and a *hamzat al-waṣl* before the *hamzah* that is part of the word, and the *hamzat al-waṣl* is preceded by a *wāw* or a *fā'*.
3. The words فَسَلُّوا, وَاسْأَلُوا are examples of the rule of omitting *hamzat al-waṣl* when the singular masculine or plural masculine command form from السُّؤَال is preceded by a *fā'* or *wāw*.
4. The last part of the line instructs that the *hamzat al-waṣl* will not be written after the *bā'* in بِسْمِ اللَّهِ. The author expresses this eloquently by writing that with the blessings of *bismillah*, we

²⁶² Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 124-125; Thānwī, *Īdāḥ al-Maqāṣid*, 232-233.

²⁶³ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 125.

should attain ease in writing this word,²⁶⁴ and write it without an *alif* after the *bā'*. Ease is facilitated as the *basmalah* is written quite often, and by not writing the *alif*, the word is shortened. It should be noted that this is specifically when the *bā'* is attached to the word *ism* when it is *muḍāf* to the word *Allah*, meaning in the phrase بِسْمِ اللَّهِ. When this is not the case, the *hamzat al-waṣl* will be written, e.g., أَقْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝.

5. The *hamzat al-waṣl* will not be written when it is preceded by an interrogative *hamzah*, whether the *hamzat al-waṣl* is dropped or changed, e.g., أَصْطَفَىٰ، ءَآلَهُ. The author already alluded to this principle in line 156 by giving us the example of the word أَتَّخَذْتُمْ. However, it is mentioned again here in order to complete the discussion regarding the omission of *hamzat al-waṣl*.

159 وَزِدْ بُنُوًا أَلِفًا فِي يُونُسَ وَلَدَى فَعِلِ الْجَمِيعِ وَوَإِ الْفَرْدِ كَيْفَ جَرَى

159. And add an *alif* in بُنُوًا in Sūrah Yūnus (āyah 90) and in all plural verbs and the *wāw* that occurs in singular (verbs) however they occur.



This line discusses the writing of an *alif* after a final *wāw* in nouns, verbs, and pronouns. The word بُنُوًا in āyah 90 of Sūrah Yūnus is a noun in which *alif* will be written after the *wāw*. The second discussion is about the *wāw* in verbs conjugated for the masculine plural, وَلَدَى فَعِلِ الْجَمِيعِ, whether they are in the past, present, or command form. If the verb is ending with a *wāw*, meaning no pronoun is attached to it, an *alif* will be written after it, e.g., وَسَارِعُوا، وَمَا تَفْعَلُوا، وَعَمِلُوا. An *alif* will also be added to sound masculine plural words when the *wāw* is the final letter in them, e.g., كَاشِفُوا الْعَذَابِ.

²⁶⁴ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 125.

Lastly, an *alif* will also be added at the end of verbs that have a *wāw* as their *lām kalimah*, e.g., *وَأَدْعُوا*, *يَرْجُوا*. This is the general principle, exceptions to which will be mentioned in the next two lines.²⁶⁵

160 جَاءُوا وَبَاءُوا احْذِفُوا فَأَعُو سَعُو سَبَّأُ عَتَوْ عُتُوا وَقُلْ تَبَوَّءُوا أَخْرَا

160. Omit the last (*alifs*) in *جَاءُوا*, *بَاءُوا*, *فَأَعُو*, and *سَعُو* in Sūrah Saba' (5), *وَعَتَوْ* (in Sūrah al-Furqān, āyah 21) and say (the *alif* is omitted in) *تَبَوَّءُوا* (in Sūrah al-Ḥashr, āyah 9).

161 أَنْ يَعْفُوا الْحَذْفُ فِيهِ دُونَ سَائِرِهَا يَعْفُوا نَبَلُوا مَعَ لَنْ نَدْعُوا التُّطْرَا

161. And in *يَعْفُوا* (Sūrah al-Nisā', āyah 99), (there is) omission (of *alif*) in it, without its other (occurrences) of *يَعْفُوا* and *وَيَبْلُوا* along with *لَنْ نَدْعُوا* and those that appear (similar), (meaning those verbs that end with a *wāw* will still have the *alif* written after them).



In line 159, the respected Imam gave us a principle to follow regarding writing the *alif* after the *wāw* of singular and plural masculine verbs that end with a *wāw*, whether the *wāw* is a pronoun, or the *lām kalimah*. In lines 160 and 161, he lists some exceptions to this rule.

In line 160, he tells us that *جَاءُوا* in all nine of its occurrences, *بَاءُوا* in all three of its occurrences, and *فَأَعُو* in the one place it occurs will not be written with an *alif* after the final *wāw*. The word *سَعُو* in āyah 5 of Sūrah Saba' will also be written without a *wāw*. By mentioning Sūrah Saba' in the line, the author has excluded the instance of this word in āyah 51 of Sūrah al-Ḥajj, where the word *وَالَّذِينَ سَعَوْا فِيْ ءَايَاتِنَا* is written with an *alif* after the

²⁶⁵ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 213-214.

final wāw.²⁶⁶ The next word mentioned is وَعَتَوْ in āyah 21 of Sūrah al-Furqān. He specifies that it is the instance in Sūrah al-Furqān by adding the word عَتَوْ after it. He then mentions the word تَبَوَّءُ which only occurs in Sūrah al-Ḥashr, where the *alif* will also be omitted after the wāw.

In line 161, he shares one last exception, which is أَنْ يَعْفُو in Sūrah al-Nisā'. No other instances of the verb يَعْفُو, or any other verbs that end with a wāw will have the *alif* omitted in them after the final wāw. The author gives us three examples of these words in line 161.

In summary, seven words are exempt from the principle of writing an *alif* after verbs that have a wāw at the end. While the first two occur in multiple places in the Qur'ān, the other five are only in those specific places, either because they only occur once, or then the *alif* is omitted in that one instance only.

Patterns of Ḥadhf and Ithbāt

‘Allāmah al-Dānī رحمه الله has mentioned six word patterns (*awzān*) in which the *alif* will generally be written (*ithbāt*) in the Qur'ān.²⁶⁷ There are a total of 2,390 words in the Qur'ān that fall on these patterns, with only a few that are exceptions, meaning that the *alif* will be omitted in them.²⁶⁸ Imam al-Shāṭibī رحمه الله has not mentioned these *awzān* in the text of ‘*Aqīlah*. Shaykh Muḥammad al-Sharīshī رحمه الله, known as al-Kharrāz (d. 718 AH), has mentioned three of these patterns in his famous work on *rasm*, *Mawrid al-Zam'ān*.²⁶⁹ Qārī Iẓhār Thānwī رحمه الله has mentioned them in the introductory material of his commentary, and I felt it would be beneficial to add them here as students may come across this discussion in other books in the science of *rasm*. My teacher, Qārī Najm al-Ṣabīḥ Thānwī, shared that these

²⁶⁶ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 127.

²⁶⁷ Al-Dānī, *al-Muqni'*, 84.

²⁶⁸ Thānwī, *Īdāḥ al-Maqāṣid*, 103.

²⁶⁹ *Mawrid al-zam'ān*, l. 217;254.

patterns are there to make it easier for one to remember the rules of ḥadhf and *ithbāt*. There will be some words that will go against *ithbāt* of *alif* in these patterns and it should not be a matter of concern to the reader.

Pattern	Examples ²⁷⁰
فَعَال	There are about 760 words in the Qurʾān that occur on this pattern, e.g., اَلْعَمَام, جَوَاب, اَلْحَرَام, اَلْسَّحَاب, سَرَابًا, شَرَابٌ .
فِعَال	There are about 946 words in the Qurʾān that occur on this pattern, e.g., اِنَاثًا, ثِيَابٌ, جِدَارًا, جِدَالٌ, وَجِهَادٍ, قِيَامًا .
فَاعِل	There are about 425 words on this pattern in the Qurʾān, e.g., خَالِقٌ, طَائِفٌ, عَاصِمٌ عَالِيهَا وَالِدِهِ خَالِدٌ .
فُعْلَان	There are about 200 words on this pattern in the Qurʾān, e.g., اَلْخُسْرَانُ بُرْهَانٌ, بُهْتَانٌ, اَلطُّوفَانُ, وَالْفُرْقَانُ, عُذْوَانٌ .
فِعْلَان	There are a total of 18 words on this pattern in the Qurʾān, e.g., تَبَيَّنَا, قِنَوْنَا, صِنَوْنَا, وَالْوُلْدَانِ, رِضْوَانٌ .
فَعَّال	There are a total of 48 words on this pattern in the Qurʾān, ²⁷¹ e.g., كَفَّارٌ, صَبَّارٌ, خَتَّارٌ, خَوَّانٌ .

²⁷⁰ The majority of the numbers given in the table above are taken from Qārī Iẓhār Thānawī's ﷺ work *Īdāḥ al-Maqāṣid*.

²⁷¹ Kamāl Ṣālīḥ, “Ṣiḡah al-Mubālaghah wa Ṭarāʾiqihā fī al-Qurʾān al-Karīm” (master’s thesis, Jāmiʿah al-Najāḥ al-Waṭaniyyah, 2005), 138. I am grateful to Muʿallimah Ṣiddīqah Aḥmad of Durban, South Africa, and a student of mine in the United Kingdom for finding and sending me this resource. May Allah reward them for their care and concern. *Āmīn*.

بَابُ مِنَ الزِّيَادَةِ

THE CHAPTER ON ADDED LETTERS

162 فِي الْكَهْفِ شَيْنٌ لِشَائٍ بَعْدَهُ أَلِفٌ وَقَوْلٌ : فِي كُلِّ شَيْءٍ لَيْسَ مُعْتَبَرًا

162. There is an *alif* after the *shīn* in لِشَائٍ in Sūrah al-Kahf (āyah 23), and the statement, “In every (occurrence) of شَيْءٍ” is not reliable.



This line discusses the added *alif* in the word لِشَائٍ in Sūrah al-Kahf, āyah 23. Imam al-Shāṭibī رحمه الله also mentions a narration that he states is unreliable, which means that it is not to be followed. This refers to a report by Muḥammad ibn ʿĪsā رحمه الله in which he says that he saw all the instances of the word شَيْءٍ written with an added *alif* in the *muṣḥaf* of ʿAbd Allah ibn Masʿūd رحمه الله. Allāmah al-Dānī رحمه الله writes that he did not find any trace of this way of writing the word شَيْءٍ in any of the *maṣāḥif* of ʿĪrāq or any other *maṣāḥif*,²⁷² meaning that there is no evidence of this *rasm* being practiced upon in the area where this esteemed companion of the Prophet ﷺ lived and taught or any other geographical location.

Qārī Iḥḥār Thānwī رحمه الله adds an interesting point here. He writes that Imam al-Shāṭibī رحمه الله does not take this report into account, as it is not the *rasm* ʿuthmānī that all the *ṣaḥābah* رحمه الله had agreed upon, but rather, if true, it is the *rasm* of the personal copy of an esteemed individual companion of the beloved Prophet ﷺ.²⁷³

²⁷² Al-Dānī, *al-Muqniʿ*, 82.

²⁷³ Thānwī, *Īdāḥ al-Maqāṣid*, 236.

The above is an explanation of why Imam al-Shāṭibī رحمته has stated that this report is unreliable. However, Imam al-Sakhāwī رحمته writes that he saw the word شَيْءٌ written with an *alif* in places other than the instance in Sūrah al-Kahf in the *maṣāḥif* of Shām and this is invariably coming from the *maṣāḥif* of the *ṣaḥābah* رضي الله عنهم.²⁷⁴ In the publishing of contemporary *maṣāḥif*, ‘Allāmah al-Dānī’s رحمته view is given precedence.

One of the explanations given for the writing of this word with an added *alif* in this particular instance is that it differentiates between the will of a human being and that of Allah, Most High. Human beings are being told in this *āyah* to not mention their own intention to do something without mentioning the will of Allah. The added *alif* therefore distinguishes this instance of the word شَيْءٌ from other instances of this word.²⁷⁵

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٥﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ وَادْخُلْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي
رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿١٦﴾

And never say about anything, “I will do this tomorrow,” unless (you say - ‘if) Allah wills.’ And remember your Lord if you forget, and say (to those who asked you about the story of the People of the Cave), “May be, my Lord will lead me to something closer than this to guidance.”

163 وَزَادَ فِي مِائَتَيْنِ الْكُلُّ مَعَ مِائَةٍ وَفِي ابْنِ أَثْبَاتِهَا وَصَفًا وَقُلْ خَبَرًا

163. (An *alif*) is added in all (the occurrences) of مِائَتَيْنِ along with مِائَةٍ, and (the *alif*) is established in ابْنِ, while it (ابْنِ) is describing or informing.

²⁷⁴ Al-Sakhāwī, *al-Wasīlah*, 271. He states that he saw the word شَيْءٌ written with an added *alif* in the two instances of this word in *āyah* 154 of Sūrah Āle ‘Imrān, the instance in *āyah* 189 of the same Sūrah, and in *āyah* 33 of Sūrah al-Nisā’ in addition to the instance in Sūrah al-Kahf.

²⁷⁵ Al-Mārghinī al-Tūnisī, *Dalīl al-Ḥayrān*, 269; Thānwī, *Īdāḥ al-Maqāṣid*, 236.



The words مِائَةً (hundred) and مِائَتَيْنِ (two hundred) will be written with an added *alif* after the *mīm* everywhere they occur in the Qurʾān. It is said that this was done to distinguish it from منه, as the ʿuthmānī codices did not have dots for letters or vowel markings.²⁷⁶ The same was not done to differentiate فِئَةً from فِيهِ as the word فِئَةً is not used as often in language. The word مِائَةً, however, due to being a number, is used often.²⁷⁷

The word ابْنِ will also be written with an *alif* before the *bāʾ* regardless of its grammatical function. The same will be applied to أَبْنَتَ.²⁷⁸ This is different than *rasm qiyāsī* in which the *alif* before the *bāʾ* in ابْنِ is not written if it comes between two proper nouns, such as so and so, the son/daughter of so and so. However, in the Qurʾān, it will always be written, e.g., وَمَرِّمَ أَبْنَتَ عِمْرَانَ, إِنَّ أَبْنِي مِنْ أَهْلِي, عِيسَى ابْنُ مَرْيَمَ, إِحْدَى, وَنَادَى نُوحٌ أَبْنَاهُ, وَمَرِّمَ أَبْنَتَ عِمْرَانَ, إِنَّ أَبْنِي مِنْ أَهْلِي, عِيسَى ابْنُ مَرْيَمَ, إِحْدَى, وَنَادَى نُوحٌ أَبْنَاهُ, وَمَرِّمَ أَبْنَتَ عِمْرَانَ. ²⁷⁹ أَبْنَتَي هَتَيْنِ

164 لَنَسْفَعًا لَيَكُونَنَّ مَعَ إِذَا أَلِفٌ وَالنُّونُ فِي وَكَأَيِّنْ كُلِّهَا زَهْرًا

164. *Alif* (represents *nūn*) in لَنَسْفَعًا (96:15), وَلَيَكُونَنَّ (12:32), along with إِذَا and the *nūn* (of *tanwīn*) in all (the occurrences of) وَكَأَيِّنْ has become radiant.



The *rasm* of four words is discussed in this line. The first two words have an added *alif* that represents the *nūn* of emphasis that does not carry a *shaddah* (*nūn al-taʿkīd al-khafīfah*). The *nūn* in word إِذَا is also written as an

²⁷⁶ Al-Sakhāwī, *al-Wasīlah*, 272.

²⁷⁷ Thānawī, *Īdāh al-Maqāṣid*, 237.

²⁷⁸ Pānīpatī, *Ashal al-Mawārid*, 99.

²⁷⁹ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 129.

alif in all its occurrences in the Qurʾān. These words are written according to how *waqf* would be made on them.

In the fourth word, وَكَأَيِّن, *rasm qiyāsī* would require that the *nūn* not be written out, but rather there would just be a *yāʾ* which would be read with *tanwīn*. However, in the *rasm* of the Qurʾān, the *nūn* in this word is written out. One explanation for this is that it incorporates the other reading of this word, which is وَكَأَيِّن. Another explanation is that it is written as how it would be read in *waṣl*.²⁸⁰ The word وَكَأَيِّن will be written with a *nūn* in all six of its occurrences in the Qurʾān.

165 وَلُئِيكَهٖ الْاِلْفَانِ الْحَذْفُ نَالَهُمَا فِي صَّ وَالشُّعْرَاءِ طَيِّبًا شَجَرًا

165. Omission is found in both *alifs* of لُئِيكَهٖ in Sūrah Ṣād and al-Shuʿarāʾ (like) a good tree (meaning that the narration of this *ḥadhḥ* is strong and reliable).



This line discusses the *rasm* of one word that occurs in the Qurʾān four times. In two of the instances, Sūrah Ṣād, āyah 13 and Sūrah al-Shuʿarāʾ, āyah 176, this word is written without both *alifs*, the *alif* before the *lām* and the one after the *lām*, which represents *hamzah*, as لُئِيكَهٖ. In the other two occurrences, Sūrah al-Ḥijr, āyah 78 and Sūrah Qāf, āyah 14, both *alifs* are written, and the word is written as الْاِلْفَانِ. A possible reason for this is that there is a difference in the *qirāʾāt* in the instances of Sūrah Ṣād and al-Shuʿarāʾ but not in the other two sūrahs.²⁸¹

The words طَيِّبًا شَجَرًا allude to the strength of this *rasm* and refer to the report of Abū ʿUbayd Qāsim ibn Sallām ؓ from *muṣḥaf al-Imām* of the

²⁸⁰ Al-Dānī, *al-Muqniʿ*, 83; Thānwī, *Īḍāḥ al-Maqāṣid*, 239.

²⁸¹ Pānīpatī, *Ashal al-Mawārid*, 100.

ḥadhf of both *alifs* in this word in the two instances mentioned above. The other codices also have it written without both *alifs* in these two places.²⁸²

²⁸² Al-Sakhāwī, *al-Wasīlah*, 275; Pānīpatī, *Ashal al-Mawārid*, 100.

بَابُ حَذْفِ الْيَاءِ وَثُبُوتِهَا

THE CHAPTER ON THE OMISSION AND WRITING OF YĀ'

وَتَعْرِفُ الْيَاءَ فِي حَالِ الثُّبُوتِ إِذَا حَصَلَتْ مَحْذُوفَهَا فَخُذْهُ مُبْتَكِرًا 166

166. And you will know the yā' in the state of being written, when you have grasped its omission, so hasten to take it.



In this chapter, Imam al-Shāṭibī رحمه الله will list those places in the Qur'ān where the yā'āt al-zawā'id are omitted from the writing of the Qur'ān, and the qurrā' will differ regarding whether they will be read or not. Yā'āt al-zawā'id occur at the end of a word and are not part of the original word. The word itself can occur in the middle or at the end of an āyah. By knowing the places where the yā' is omitted in writing, we will also come to know where the yā' is written in the Qur'ān, as these will be the places that the Imam has not mentioned in this chapter.

حَيْثُ ارْهَبُونَ اتَّقُونِ تَكْفُرُونَ أَطِيعُوا عُونِ أَسْمَعُونِ وَخَافُونَ اعْبُدُونِ طَرَا 167

167. Wherever (the following words occur:): ارْهَبُونَ (2:40 and 16:51), اتَّقُونِ (2:41, 2:197, 16:2, 23:52, and 39:16), تَكْفُرُونَ (2:152), أَطِيعُونَ (3:50, seven occurrences in al-Shu'arā', 43:63, 71:3), أَسْمَعُونَ (36:25), خَافُونَ (3:175), اعْبُدُونِ (21:25, 92 and 29:56), (omission of the yā') has occurred.



The line above lists seven words. The yā' will be omitted in them in all the places that they occur in the Qur'ān. These places have been listed above in the translation. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances.

168 إِلَّا ب : يَاسِينَ وَالذَّاعِي دَعَانٍ وَكَيْدُ دُونِي سَوَى هُوَدَ تُخْزُونِي وَعِيدِ عَرَا

168. Except for (the occurrence of اَعْبُدُونَ) in Sūrah Yāsīn (āyah 61), and الذَّاعِ (2:186, 54:6, 8), دَعَانٍ (2:186), كَيْدُونَ (7:195 and 77:39) except (for the instance in) Sūrah Hūd (āyah 55), تُخْزُونَ (11:78 and 15:69), وَعِيدِ (14:14, 50:14, 45) (*ḥadhf* of yā') has occurred (in them).



In the beginning of this line, the author gives us an exception to the last word that was mentioned in line 167. The word اَعْبُدُونَ will be written without a yā' in all the places it occurs in the Qur'ān, except for in āyah 61 of Sūrah Yāsīn, where it will be written with a yā', وَأَنْ اَعْبُدُونِي.

In the remainder of the line, the author lists five words that will have the yā' omitted in them in the places mentioned above in the translation. He specifies that the word فَكَيْدُونِي will be written with a yā' in Sūrah Hūd by stating هُوَدَ سَوَى دُونِي.

There is no difference among the codices regarding the *ḥadhf* or *ithbāt* of yā' in the instances listed in this line.

169 وَأَخْشَوْنَ لَا أَوَّلًا، تُكَلِّمُونَ يُكْذِّبُونَ، أُولَى دُعَائِي، يَقْتُلُونَ مَرَى

169. (The scholars of *rasm*) have derived (the *ḥadhf* of yā') in وَأَخْشَوْنَ (5:3, 44), not the first occurrence (which is in 2:150), يُكَلِّمُونَ (23:108), يُكْذِّبُونَ (26:12 and 28:34), the first occurrence of دُعَائِي (14:40), and يَقْتُلُونَ (42:14 and 28:33).



This line discusses the omission of yā' in five words. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances. The author specifies that the yā' will be omitted at the end of the word وَأَخْشَوْنَ everywhere it occurs in the Qur'ān, except for its first occurrence, which is in āyah 150 of Sūrah al-Baqarah, where it will be written with a yā', فَلَا وَأَخْشَوْنَ لَا أَوَّلًا. He does so by stating تَخْشَوْهُمْ وَأَخْشَوْنِي.

As for the word دُعَائِي, the *alif* will be omitted only in its first occurrence in the Qur'ān, which is in āyah 40 of Sūrah Ibrāhīm. By mentioning that it is the first occurrence only, أُولَى دُعَائِي, the author has excluded the instance in āyah 6 of Sūrah Nūḥ which is written with a yā', فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا.

As the author has placed no restrictions for the remaining words, we can ascertain that the yā' will be omitted in them in all their occurrences in the Qur'ān.²⁸³

170 وَقَدْ هَدَانِي وَفِي نَذِيرٍ مَعَ نُذْرِي تَسْأَلُنِ فِي هُودٍ مَعَ يَأْتِي بِهَا وَقَرَا

170. And وَقَدْ هَدَانِي, and in نَذِيرٍ (67:17) along with نُذْرٍ (six places in Sūrah al-Qamr), تَسْأَلُنِ in Sūrah Hūd (āyah 46) along with يَأْتِي in it (Sūrah Hūd), (*ḥadhf*) has been established (in these).

²⁸³ Al-Qiṭṭ, *Ḥidāyat Uli al-Albāb*, 136.



This line discusses the omission of yāʾ in five words. There is no difference among the codices regarding the *ḥadhf* of yāʾ in these instances. The author specifies that it is the instance in āyah 80 of Sūrah al-Anʿām that will be written with omission of yāʾ by adding the word وَقَدْ before هَدَيْتِ. This removes the possibility of the instance in āyah 57 of Sūrah al-Zumar from being written without a yāʾ. It is written with a yāʾ as, أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ، هَدَيْتِ لَكُنْتَ مِنَ الْمُتَّقِينَ. The author then states that the word نَذِيرٍ, which occurs once in āyah 17 of Sūrah al-Mulk, as well as all the occurrences of وَنَذِيرٍ will be written with *ḥadhf* of yāʾ.

He specifies which instances of تَسْأَلْنِي and يَأْتِ are written with *ḥadhf* of yāʾ by specifying that it is the instances in Sūrah Hūd only. By doing so, he has excluded the instance of تَسْأَلْنِي in āyah 70 of Sūrah al-Kahf which is written with a yāʾ as, فَلَا تَسْأَلْنِي عَنْ شَيْءٍ, and the instance of يَأْتِ in āyah 258 of Sūrah al-Baqarah, which is written with a yāʾ as, فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ، الْمَشْرِقِ.²⁸⁴

171 وَتَشْهَدُونَ ارْجِعُونِي إِنْ يُرَدِّنْ نَكِيرٍ رِي يُنْقِذُونِي مَتَّابِي مَعَ مَتَّابٍ ذُرِّي

171. (*Ḥadhf* of yāʾ) is well known (in) تَشْهَدُونَ (27:32), ارْجِعُونَ (23:99), إِنْ يُرَدِّنْ (36:23), نَكِيرٍ (22:44, 34:45, 35:26, 67:18), يُنْقِذُونَ (36:23), مَتَّابٍ (13:36) along with مَتَّابٍ (13:30).



This line discusses the omission of yāʾ in seven words. The author has not added any specific restrictions to which occurrences of these words will have the yāʾ omitted in them. The yāʾ will be omitted in them in all the

²⁸⁴ Al-Qiṭṭ, *Ḥidāyat Ulī al-Albāb*, 136.

places that they occur in the Qur'ān. These places have been listed above in the translation. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances.

عِقَابٍ تُرْدِينَ تُؤْتُونِي تَعَلَّمَنِي وَالْبَادِ إِنْ تَرَنِي وَكَالْجَوَابِ جَرَى 172

172. (*Ḥadhf*) has come forth in عِقَابٍ (13:32, 40:5, 38:14), لُتْرَدِينَ (37:56), تُؤْتُونِ (12:66), كَالْجَوَابِ (34:13), إِنْ تَرَنِي (18:39), وَالْبَادِ (22:25), تَعَلَّمَنِي (18:66), (12:66).



This line discusses the omission of yā' in seven words. The author has not added any specific restrictions to which occurrences of these words will have the yā' omitted in them. The yā' will be omitted in them wherever they occur in the Qur'ān. These places have been listed above in the translation. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances.

فِي الْكَهْفِ يَهْدِينِي نَبِّعْ، وَفَوْقُ بِهَا أَخْرَتْنِ، الْمُهْتَدِي قُلْ فِيهِمَا زَهْرًا 173

173. And (there is *ḥadhf* of yā') in يَهْدِينَ (18:24) and نَبِّعْ (18:64) in Sūrah al-Kahf, and أَخْرَتْنِ above it (in Sūrah al-Isrā', āyah 62) with them, and الْمُهْتَدِي, say (*ḥadhf* of yā') in the two of them (Sūrah al-Isrā', āyah 97 and Sūrah al-Kahf, āyah 17) has become radiant.



This line discusses the omission of yā' in four words. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances. The author specifies which instances of يَهْدِينَ and نَبِّعْ will have the yā' omitted in them by stating that it is the instances of these words in Sūrah al-Kahf.

This excludes the instance of يَهْدِين in āyah 22 of Sūrah al-Qaṣaṣ, where it is written with a yā' as, قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ, and the instance of قَالَوَا يَا بَنَاتَا مَا نَبَغ in āyah 65 of Sūrah Yūsuf where it is written with a yā' as, قَالَوَا يَا بَنَاتَا مَا نَبَغ. نَبَغِي.

He specifies that it is the instance of the word أَخْرَجْتَن in Sūrah al-Isrā' that is written with ḥadhf of yā' by stating that it is the one that comes in the Sūrah before Sūrah al-Kahf, وَفَوْقُ بِهَا أَخْرَجْتَن. By specifying the instance in Sūrah al-Isrā', the author has excluded the instance in āyah 10 of Sūrah al-Munāfiqūn where this word is written with a yā' as, فَيَقُولَ رَبِّ لَوْلَا أَخْرَجْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ.

For the word الْمُهْتَدِ, he specifies that it is the occurrences of this word in the “two of them.” We know that this refers to Sūrah al-Kahf and Sūrah al-Isrā' as those are the two sūrahs that have been mentioned earlier in the line. By restricting ḥadhf of yā' in this word to these two instances, the author has excluded the instance in āyah 178 of Sūrah al-A'raf where this word is written with a yā', as مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ.²⁸⁵

174 يَهْدِينَ يَسْقِيَنِ يَشْفِينِي وَيُؤْتِينَ يُحْيِينَ، يَسْتَعْجِلُونِي غَابَ أَوْ حَضَرَ

174. (There is ḥadhf of yā' in يَهْدِينَ, يَسْقِيَنِ, يَشْفِينِي, (26:78-80), يُؤْتِينَ (18:40), يُحْيِينَ (26:81), يَسْتَعْجِلُونَ (51:59), whether the third person or second person (second person refers to يَسْتَعْجِلُونَ in Sūrah al-Anbiyā', āyah 37).



This line discusses the omission of yā' in six words. The author has not added any specific restrictions to which occurrences of these words will have the yā' omitted in them. However, for the word يَسْتَعْجِلُونَ, he has

²⁸⁵ Al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 138-139.

stated that it is both instances of this word, the one that occurs with a yā' in the beginning (third person) or a tā' in the beginning (second person). The yā' will be omitted in all six of these words wherever they occur in the Qur'ān. These places have been listed above in the translation. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances.

175 تُفَنِّدُونِي وَنُجِّ الْمُؤْمِنِينَ وَهَآ دِ الْحُجِّ وَالرُّومِ وَإِ الْوَادِ طِبْنِ تَرَى

175. (There is *ḥadhf* of yā' in) تُفَنِّدُونَ (12:94), نُجِّ الْمُؤْمِنِينَ (10:103), and هَآ in Sūrah al-Ḥajj (āyah 54) and Sūrah al-Rūm (āyah 53), and وَإِ الْوَادِ (27:18), الْوَادِ (20:12, 28:30, 79:16, and 89:9), (valleys) of blessed soil.



This line discusses the *ḥadhf* of yā' in four words and there is no difference among the codices regarding the *ḥadhf* of yā' in these instances. The first is the word تُفَنِّدُونَ. The author has mentioned this word without any restrictions, as it only occurs once in the Qur'ān. He has specified which instance of the word نُجِّ in āyah 103 of Sūrah Yūnus is intended by adding the word الْمُؤْمِنِينَ after it. This excludes the earlier instance of this word in the same āyah, ثُمَّ نُجِّ رُسُلَنَا, as well as the instance in āyah 72 of Sūrah Maryam, which is also written with a yā', ثُمَّ نُجِّ الَّذِينَ اتَّقَوْا. It is important to note that these two instances needed to be excluded because they are read as نُجِّ by some of the *qurrā'*. The reader can assume that the instance in āyah 88 of Sūrah al-Anbiyā' is also excluded as the word نُجِّ, although also followed by the word الْمُؤْمِنِينَ, is written with only one *nūn* as, وَكَذَلِكَ نُجِّ الْمُؤْمِنِينَ.

He specifies which instances of هَآ are written with omission of yā' by stating that it is the instances in Sūrah al-Ḥajj and Sūrah al-Rūm. This

excludes the instance of this word in āyah 81 of Sūrah al-Naml, where this word is written with a yāʾ, as وَمَا أَنْتَ بِهَدِيٍّ أَلْعَمَىٰ عَنْ ضَلَلَتِهِمْ²⁸⁶

The line then states that both the definite and indefinite instances of وَادِ will be written with ḥadhf of yāʾ. The words طِبْنِ ثَرَى refer to the fact that the valleys that are mentioned in four of these five āyāt, in which the yāʾ has been omitted from the word وَادِ and الوَادِ, are those in which either Allah ﷻ manifested His majesty, or then those in which the Prophets ﷺ had walked. Therefore, their soil is considered blessed.²⁸⁷

176 أَشْرَكْتُمُونِ الْجَوَارِيَ كَذَّبُونَ فَأَرْ
سَلُونِ صَالِي، فَمَا تُغْنِي يَلِي الْقَمَرَا

176. (The yāʾ is omitted in) أَشْرَكْتُمُونِ (14:22), الْجَوَارِ (42:32, 55:24, 81:16), كَذَّبُونَ (23:26,39, 26:117), فَأَرْسَلُونِ (12:45), صَالِي (37:163), فَمَا تُغْنِ (54:5) that comes in Sūrah al-Qamar.



This line discusses the ḥadhf of yāʾ in six words. There is no difference among the codices regarding the ḥadhf of yāʾ in these instances. While the first five have been mentioned without any restrictions, the author has specified that it is the instance of تُغْنِ in Sūrah al-Qamar that is written without a yāʾ. This excludes the instance in āyah 101 of Sūrah Yūnus where it is written with a yāʾ as وَمَا تُغْنِي الْأَيْتُ²⁸⁸.

ʿAllāmah al-Dānī رحمه الله writes that the yāʾ that will not be read in waṣl due to being followed by a sukūn is generally written in the Qurʾān, such as in نَأْتِي الْأَرْضَ، أَوْفِي الْكَيْلِ، يُؤْتِي الْحِكْمَةَ، تُغْنِي الْأَيْتُ. However, in fifteen words in twenty places the yāʾ is omitted in all the codices. These are mentioned in

²⁸⁶ Al-Qiṭṭ, *Ḥidāyat Uli al-Albāb*, 140.

²⁸⁷ Pānīpatī, *Ashal al-Mawārid*, 103.

²⁸⁸ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 227.

this chapter and are spread throughout it.²⁸⁹ Three of the words mentioned in this line fall into these fifteen, e.g., الْحَوَارِ in two instances, صَلِّ, and فَمَا تُنْعِن .

177 أَهَانَنِي سَوْفَ يُؤْتِ اللَّهُ أَكْرَمَنِي أَنْ يَحْضُرُونِي وَيَقْضِ الْحَقُّ إِذْ سِيرَا

177. (Yā' is not written in) أَهَانَنِي (89:16), سَوْفَ يُؤْتِ اللَّهُ (4:146), أَكْرَمَنِي (89:15), يَقْضِ الْحَقُّ (6:57), أَنْ يَحْضُرُونِ (23:98) as it was examined.



This line discusses the omission of yā' in five words. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances. However, in the last example, the yā' is omitted in the readings of Imams Abū 'Amr, Ibn 'Āmir, Ḥamzah, al-Kisā'i, Ya'qūb, and Khalaf al-'Āshir ؑ who read this word as يَقْضِ. The remaining Imams read this word as يَقْضِ الْحَقُّ. According to this reading, there is no yā' omitted in this word.

178 يَسْرِي يُنَادِي الْمُنَادِي تَفْضَحُونَ وَتَرَّ جُمُومٍ تَتَّبِعُنَّ فَاعْتَرِلُونَ سَرَى

178. (The omission of yā') has come in يَسْرِي (89:4), يُنَادِي الْمُنَادِي (50:41), تَفْضَحُونَ (14:68), فَاعْتَرِلُونَ (44:21), تَتَّبِعُنَّ (20:93), جُمُومٍ (44:20), تَرَّ (44:20).



This line discusses the omission of yā' in six words. The author has not added any specific restrictions to which occurrences of these words will have the yā' omitted in them. The yā' will be omitted in them wherever they occur in the Qur'ān. These places have been listed above in the

²⁸⁹ Al-Dānī, *al-Muqni'*, 87-88; al-Qiṭṭ, *Ḥidāyat Uli al-Albāb*, 142; Thānwī, *Īdāh al-Maqāsid*, 249.

translation. There is no difference among the codices regarding the *ḥadhf* of yāʾ in these instances.

179 دِينَ تُمِدُّونَ لِيَعْبُدُونَ وَيُظَّ عَمُونَ وَالْمُتَعَالَى فَاعْلُ مُعْتَمَرًا

179. (The yāʾ is omitted in) دِينَ (109:6), أَتُمِدُّونَ (27:36), لِيَعْبُدُونَ (51:52), يُظَّعَمُونَ (51:57), اَلْمُتَعَالَى (13:9). Rise (in rank), being one who is visited (by others for the sake of gaining knowledge).



This line discusses the omission of yāʾ in five words. There is no difference among the codices regarding the *ḥadhf* of yāʾ in these instances. There is nothing in the line itself that specifies that the instance of دِينَ in Sūrah al-Kāfirūn is meant, and not the instances in Sūrah Yūnus, 104 and Sūrah al-Zumar, 14 which are both written with *ithbāt* of yāʾ, as فِي شَلٍّ مِّنْ دِينِي and مُخْلِصًا لَهُ دِينِي. This would be known by it being well known among the people of this science.²⁹⁰ The remaining words listed in this line do not require any further restrictions in order to determine which instances are intended. The words فَاعْلُ مُعْتَمَرًا allude to the high rank of those that learn and teach the Qurʾān and its sciences.²⁹¹

180 وَخُصَّ فِي آلِ عِمْرَانَ مَنِ اتَّبَعَ وَخُصَّ فِي اتِّبَعُونِي غَيْرَهَا سُورًا

180. And specify (*ḥadhf* of yāʾ) of مَنِ اتَّبَعَ (3:20) in Sūrah Āl ʿImrān and specify (*ḥadhf* of yāʾ) in اتِّبَعُونِ (40:38, 43:61) in other than it (مَنِ اتَّبَعَ) in the (remaining) sūrahs.²⁹²

²⁹⁰ Thānwī, *Īdāḥ al-Maqāṣid*, 252.

²⁹¹ Pānīpatī, *Ashal al-Mawārid*, 104-105.

²⁹² This is Qārī Iẓhār's translation.



This line discusses the omission of yā' in two words. There is no difference among the codices regarding the ḥadhf of yā' in these instances. The author specifies which instance of مَنِ اتَّبَعَنِي^ط will be written with ḥadhf of yā' by mentioning Sūrah Āl 'Imrān in the first part of the line. This restriction excludes the instance in Sūrah Yūsuf, āyah 108 from being written with ḥadhf of yā'. This instance is written with a yā', as أَمَّا وَمَنِ اتَّبَعَنِي^ط.

By specifying that it is اتَّبِعُونِ, without a fā', the author excludes the instances that have a fā' attached to them from being written without a yā'. They will always be written with ithbāt of yā', such as in Āl 'Imrān 31 and Ṭāhā 90. I have translated the هَا in غَيْرَهَا as referring to مَنِ اتَّبَعَنِي^ط, as Qārī Izhār Thānwī رحمه الله suggests, as opposed to Āl 'Imrān as other commentators have. The reason for this is that if the pronoun refers back to Āl 'Imrān, the only instance that this could possibly refer to is Sūrah Āl 'Imrān, āyah 31.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

However, this would mean that Imam al-Shāṭibī رحمه الله did not account for the instance in Sūrah Ṭāhā, 90 that also has the word فَاتَّبِعُونِي in it, and the yā' is written in that instance as well. Qārī Izhār's رحمه الله explanation protects the Imam from any accusation of negligence or forgetfulness.

181 بَشِّرْ عِبَادِ التَّلَاقِ وَالتَّنَادِ وَتَقَفَ رَبُّونَ مَعَ تَنْظُرُونِ غُصْنُهَا نَضْرًا

181. (The yā' is omitted in) فَتَبَيَّرَ عِبَادِ (39:17), التَّلَاقِ (40:15), التَّنَادِ (40:32), تَقَرَّبُونَ (12:60), along with تَنْظُرُونَ (7:195, 10:71, 11:55), its branches blossoming (meaning that the word تَنْظُرُونَ occurs in three places, just like there are multiple branches on a tree).



This line discusses the omission of yā' in five words. The author has not added any specific restrictions to which occurrences of these words will have the yā' omitted in them. The yā' will be omitted in them wherever they occur in the Qur'ān. These places have been listed above in the translation. There is no difference among the codices regarding the *ḥadhf* of yā' in these instances.

182 فِي التَّمْلِ آتَانِ، فِي صَادِ عَذَابٍ، وَمَا لِأَجْلِ تَنْوِينِهِ كَ: هَادٍ اخْتَصِرَا

182. (Yā' is omitted in) ءَاتَيْنِ (27:36), عَذَابٍ (38:8), and those (words) in which the yā' is omitted due to *tanwīn* like هَادٍ (13:7).



This line discusses the *ḥadhf* of yā' in two specific words, and then mentions a general principle. There is no difference among the codices regarding the *ḥadhf* of yā' in these two instances or in the application of the general principle. The author specifies that it is the instance of ءَاتَيْنِ in Sūrah al-Naml that is written without a yā'. This restriction excludes the instance in āyah 30 of Sūrah Maryam, which is written with a yā' as, ءَاتَيْنِي. By specifying that it is the instance of عَذَابٍ in Sūrah Ṣād, the author has excluded other instances of this word in the Qur'ān that are written with a yā'.²⁹³

The author then states a general principle regarding the omission of yā'. The yā' will be omitted in writing in nouns that have a yā' at the end that is preceded by a *kasrah* (*ism manqooṣ*), e.g., قَاضِي.²⁹⁴ When such words are indefinite, and the last vowel is a *kasratayn* or *ḍammatayn*, the yā' is

²⁹³ al-Qiṭṭ, *Ḥidāyat Ulī al-Albāb*, 145.

²⁹⁴ Al-Makkī, *Afḍal al-Durar*, 61.

dropped and the letter before the yā' will take a *kasrah tanwīn*. This is because this scenario would necessitate the meeting of two *sukūns* in the state of *waṣl*, the *sukūn* of the yā' and the *sukūn* of *tanwīn*.²⁹⁵ The yā' is neither read nor written in such words. The author has given us the example of the word هَادٍ in the line above. There are a total of thirty words that occur in forty-seven places in the Qur'ān that fall in the same category. These are listed below.²⁹⁶

Verse	Sūrah	Word	
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لَعَنَ اللَّهُ لَعْنَهُ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧١﴾	2:173	بَاغٍ	1.
قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لَعَنَ اللَّهُ لَعْنَهُ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾	6:145	بَاغٍ	2.
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لَعَنَ اللَّهُ لَعْنَهُ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾	16:115	بَاغٍ	3.
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لَعَنَ اللَّهُ لَعْنَهُ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾	2:173	عَادٍ	4.
قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لَعَنَ اللَّهُ لَعْنَهُ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾	6:145	عَادٍ	5.
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لَعَنَ اللَّهُ لَعْنَهُ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾	16:115	عَادٍ	6.
فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾	2:182	مُوسٍ	7.

²⁹⁵ Al-Makkī, *Afḍal al-Durar*, 61.

²⁹⁶ Thānwī, *Īdāḥ al-Maqāṣid*, 255; Pānīpatī, *Ashal al-Mawārid*, 106.

8.	تَرَاضٍ	2:233	وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْعَمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾
9.	تَرَاضٍ	4:29	يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾
10.	حَامٍ	5:103	مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾
11.	لَا تِ	6:134	إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾
12.	لَا تِ	29:5	مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَكَ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾
13.	عَوَاشٍ	7:41	لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾
14.	أَيْدٍ	7:195	أَلْهَمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَّهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَّهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَّهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونِ ﴿١٩٥﴾
15.	هَارٍ	9:109	أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شِقَاقٍ جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾
16.	لَعَالٍ	10:83	فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾
17.	نَاجٍ	12:42	وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا ادْكُرْنِي عِنْدَ رَبِّكَ فَأَدْنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾
18.	هَادٍ	13:7	وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

19.	هَادٍ	13:33	أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَظَاهِرٍ مِنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾
20.	هَادٍ	39:23	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعُرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾
21.	هَادٍ	39:36	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٥﴾
22.	هَادٍ	40:33	يَوْمَ تُنْزَلُونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾
23.	وَاقٍ	13:34	لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٧﴾
24.	وَاقٍ	13:37	وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٨﴾
25.	وَاقٍ	40:21	﴿٣٩﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبُهُمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٤٠﴾
26.	مُسْتَحْفٍ	13:10	سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَحْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿٤١﴾
27.	وَالٍ	13:11	لَهُ مَعْقِبَتٌ مِنْ يَمِينِهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿٤٢﴾
28.	وَادٍ	14:37	رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُونِ بَيْتِكَ بَرَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٤٣﴾
29.	وَادٍ	26:225	أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٤٤﴾

30.	بَاقٍ	16:96	مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾
31.	مُفْتَرٍ	16:101	وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
32.	لَيَالٍ	19:10	قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ عَآيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
33.	لَيَالٍ	69:7	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَينِيَّةَ أَيَّامٍ فَهُمْ لَا يُمَسِّكُونَ ﴿٧﴾
34.	لَيَالٍ	89:2	وَلَيَالٍ عَشْرٍ ﴿٢﴾
35.	قَاضٍ	20:72	قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْيَاسْتِثْنَاءِ الَّذِي فَطَرْنَا فَأَقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾
36.	زَانٍ	24:3	الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾
37.	جَازٍ	31:33	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلَاٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾
38.	بِكَافٍ	39:36	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾
39.	مُعْتَدٍ	50:25	مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾
40.	مُعْتَدٍ	68:12	مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
41.	مُعْتَدٍ	83:12	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
42.	فَانٍ	55:26	كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
43.	ءَانٍ	55:44	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾
44.	دَانٍ	55:54	مُتَّكِعِينَ عَلَىٰ فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَرْقٍ وَجَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
45.	مُهْتَدٍ	57:26	وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٦٩﴾	69:20	مُلَقٍ	46.
وَقِيلَ مَنْ رَاقٍ ﴿٧٥﴾	75:27	رَاقٍ	47.

183 وَفِي الْمُنَادَى سِوَى تَنْزِيلِ آخِرِهَا وَالْعَنَكُبُوتِ وَخُلْفُ الزُّخْرُفِ انْتَقَرَا

183. And (the yāʾ is omitted in) *al-munādā* (those words that have a vocative yāʾ attached to them and are *muḍāf* to a yāʾ *mutakallim*) except the last occurrence in Sūrah Zumar (āyah 53), and Sūrah al-ʿAnkabūt (āyah 56), and there is *khulf* in Sūrah al-Zukhruf (āyah 68), and (*ḥadhf* of yāʾ) has been seen in some and not others.



This line discusses the *ḥadhf* of a yāʾ in a very specific scenario. There are two conditions to the kinds of words being described above. Firstly, the word has a vocative yāʾ (translated as “O” in English and used for calling someone) attached to it. The second is that the word that is being called (like a nation, or the servants of Allah) is *muḍāf* to a yāʾ *mutakallim*, meaning that it will translate as “my people” or “my servants.” In cases such as these, the yāʾ that comes after the word that represents those being called will be omitted in writing. For example, يٰقَوْمِ, “O my people,” is written as يَقَوْم in the Qurʾān.

While this is the general rule, the author mentions two places in the Qurʾān that are an exception to this rule. The first is in āyah 53 of Sūrah al-Zumar, قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا. He specifies that it is this instance in Sūrah al-Zumar and not the ones in āyah 10 and āyah 16 by stating that it is the last instance in this sūrah that has the yāʾ omitted in it, سِوَى تَنْزِيلِ آخِرِهَا. The second is in āyah 56 of Sūrah al-ʿAnkabūt, يٰعِبَادِىَ الَّذِيْنَ ءَامَنُوْا. He then states that there is *khulf* in the instance in āyah 68 of Sūrah al-Zukhruf, meaning that it was written with a yāʾ in some *maṣāḥif* and not in others.

The word انْتَقَرَا here is in the meaning of انتقار which refers to the pecking of birds. Just as birds take their food from one place instead of another, the yāʾ in the instance in Sūrah al-Zukhruf has been seen in the *maṣāḥif* of the people of Madīnah and Makkah, but not in the *maṣāḥif* of the people of ʿIrāq.²⁹⁷ The word therefore is a metaphor for this *khulf*.²⁹⁸ Qārī Izhār رحمه الله has chosen to translate it as *taḥqīq*, as the repeated “pecking” at something alludes to it being examined carefully.²⁹⁹

184 اِيْلَافِهِمْ وَاحْذِفُوا اِحْدَاهُمَا ك: وَرِعْ يََا خَاطِئِيْنَ وَالْأُمِّيْنَ مُقْتَفِرَا

184. (The yāʾ is omitted in) اِيْلَافِهِمْ and omit one of the two (yāʾs when they come together) like in وَرِعَا (19:74), اَلْأُمِّيْنَ, خَطِئِيْنَ, following (this principle).



This line discusses the *rasm* of one particular word, and then mentions a general principle in *rasm*. The word اِيْلَافِهِمْ in Sūrah al-Quraysh will be written without a yāʾ after the *alif*. This *ḥadhf* is specific to this word, and does not include the word لَا يَلِفُ, which comes earlier in the same sūrah. The word لَا يَلِفُ will always be written with a yāʾ.

After mentioning the *rasm* of the individual word, the author mentions that whenever there are two shapes of yāʾ in the word, whether one of them is a shape for *hamzah* or just another yāʾ, only one will be written. He then gives us three examples. In two of them, it is the yāʾ that is the shape of a *hamzah* that is omitted, and in the third, it is a second yāʾ, اَلْأُمِّيْنَ, خَطِئِيْنَ, وَرِعَا. However, there are some exceptions to this rule which will be mentioned in the following lines.

²⁹⁷ Al-Dānī, *al-Muqniʿ*, 70.

²⁹⁸ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 147.

²⁹⁹ Thānwī, *Īdāḥ al-Maqāṣid*, 259.

185 مَنْ حَى يُحْيِي وَيَسْتَحْيِي كَذَٰكَ سَوَى هَيَّئُ يَهْيِي وَعَلَّيْنِ مُقْتَصِرَا

185. Following the same principle, (the yāʾ is omitted in) مَنْ حَى (8:42³⁰⁰), عَلَّيْنِ, يَهْيِي (18:16), هَيَّئُ (18:10), and those like them except يُحْيِي, يَسْتَحْيِي, and يُحْيِي (83:18).

186 وَذِي الضَّمِيرِ ك: يُحْيِيكُمْ وَسَيِّئَةٍ فِي الْفَرْدِ مَعَ سَيِّئًا وَالسَّيِّئِ اقْتَصِرَا

186. (and except) those that have an attached pronoun, like يُحْيِيكُمْ, سَيِّئَةٍ, in (its) singular form, along with سَيِّئًا and السَّيِّئِ have been restricted (from following the principle of ḥadhf).



In the two lines above, the author gives us more examples of the principle that he mentioned in line 184. One of the yāʾ's will be omitted in words like يُحْيِي, يَسْتَحْيِي, and مَنْ حَى. The author then begins to list exceptions to this general rule.

There are a total of seven words that will be omitted from this principle. The first three are the words هَيَّئُ (18:10), يَهْيِي (18:16), and عَلَّيْنِ (83:18), each of which only occurs once in the Qurʾān. The fourth exception is words like يُحْيِيكُمْ. The author gives us this word as an example of words that will have both yāʾ's written in them because there is a pronoun attached to them, e.g., يُحْيِيهَا, أَحْيَيْتُهَا.

The fifth is the word سَيِّئَةٍ, whether it is definite or indefinite (has an “al” before it or not). He specifies that it will be exempt from the principle of ḥadhf only when it is singular. When the word is plural, there is only

³⁰⁰ This example is from a copy of the Qurʾān in the *riwāyah* of Imam Shuʿbah. The ḥadhf of the yāʾ is clearer in the reading of those that read this word as حَى.

one shape for yāʾ in the outline of the word, e.g., اَلْسَيَّاتِ. It is important to note that when the Imam refers to two shapes for yāʾ in the word سَيِّئَةً, the second shape is for the *hamzah* that is written as a yāʾ in the outline of the word. The sixth is the word سَيِّئًا, which does not have a *tāʾ* at the end of it. The seventh is the word اَلْسَيِّئِ, which has an *alif lām* attached to it, and no *tāʾ* at the end of it.³⁰¹

187 هَيَّأُ يَهَيِّئُ مَعَ السَّيِّئِ بِهَا اَلِفٌ مَعَ يَائِهَا رَسَمَ الْعَازِي وَقَدْ نُكِرَا

187. هَيَّئُ (18:10), يُهَيِّئُ (18:16) along with اَلْسَيِّئِ, there is *alif* after their yāʾ in them. Al-Ghāzī (ibn Qays) wrote (this). It (this *rasm*) has certainly been denied.



Al-Ghāzī ibn Qays ؓ wrote in his book, *Hijāʾ al-Sunnah*, that these words are written with an *alif* after the yāʾ. Al-Ghāzī ibn Qays ؓ transmits from the Madanī codex. ‘Allāmah al-Dānī ؓ comments on this saying that this way of writing these words (with an *alif* after the yāʾ) is against the consensus of what is transmitted regarding their *rasm*.³⁰² Imam al-Shāṭibī ؓ is alluding to this statement of ‘Allāmah al-Dānī ؓ when he says, وَقَدْ نُكِرَا.

Imam al-Sakhāwī ؓ writes that he saw these words written with an *alif* after the yāʾ in the Shāmī codex as well, as al-Ghāzī ibn Qays ؓ had described in his book. He writes that the *alif* in these words represents the *hamzah*.³⁰³ As each Imam was transmitting from what was available to them, we can say that there is *khulf* regarding writing *alif* after the yāʾ in

³⁰¹ Pānīpatī, *Ashal al-Mawārid*, 108.

³⁰² Al-Dānī, *al-Muqniʿ*, 94.

³⁰³ Al-Sakhāwī, *al-Wasīlah*, 290.

these words. What is practiced upon, however, is to write them without the *alif*.³⁰⁴

بَايَةٍ وَبَايَاتِ الْعِرَاقِ بِهَا 188 يَاءَانِ عَنْ بَعْضِهِمْ وَلَيْسَ مُشْتَهَرًا

188. بَايَةٍ and يَاءَانِ, the 'Irāqī *maṣāḥif* have two yā's in (these words) in some of them (copies of the Qur'ān), and this is not (the) well known (*rasm*).



'Allāmah al-Dānī رحمه الله saw the words *āyah* or *āyāt*, meaning both the singular and plural form, written with two yā's after the *alif* when they had a *bā'* attached to them in some of the 'Irāqī copies of the Qur'ān, e.g., بَايَةِ بَانِيَت. 'Allāmah al-Dānī رحمه الله then states that they were written with one yā' more often.³⁰⁵

Imam al-Sakhāwī رحمه الله explains that 'Allāmah al-Dānī's رحمه الله statement is according to what he observed in the *maṣāḥif* that he had the opportunity to see. However, he himself looked in many *maṣāḥif* as well, both from 'Irāq as well as the *muṣḥaf* of Shām, and he found words such as these consistently written with an added yā' after the *alif*.³⁰⁶

الْمُنَشَّاتُ بِهَا بِالْيَا بِلَا أَلِفٍ 189 وَفِي الْهَجَاءِ عَنِ الْعَازِي كَذَاكَ يُرَى



189. The word الْمُنَشَّاتُ (55:24) in (the 'Irāqī *maṣāḥif*) is with a yā' without an *alif*, and it is seen as such in *al-Hijā'* from al-Ghāzī (ibn Qays).

³⁰⁴ Pānīpatī, *Ashal al-Mawārid*, 109.

³⁰⁵ Al-Dānī, *al-Muqni'*, 94.

³⁰⁶ Al-Sakhāwī, *al-Wasīlah*, 291; Pānīpatī, *Ashal al-Mawārid*, 109.



‘Allāmah al-Dānī  saw this word written with a yā’ instead of an *alif* before the *tā’* in the ‘Irāqī *maṣāḥif* and this is how al-Ghāzī ibn Qays  has described it in his book as well. This would mean that the word would have looked like this: المنشئت. The shape for yā’ represents *hamzah*, and the *alif* that denotes the plural is omitted in the outline of the word.³⁰⁷ This particular outline of the word has been written according to the reading of this word with a *kasrah* on the *shīn*,³⁰⁸ as is the reading of Imams Shu‘bah and Ḥamzah. *Hamzah maftūḥah* can be written as a yā’ when it is preceded by a *kasrah*.³⁰⁹

³⁰⁷ Pānīpatī, *Ashal al-Mawārid*, 109.

³⁰⁸ Al-Dānī, *al-Muqni‘*, 93.

³⁰⁹ Al-Sakhāwī, *al-Wasīlah*, 291.

بَابُ مَا زِيدَتْ فِيهِ الْيَاءُ

THE CHAPTER ON THE ADDED YĀ'

In this chapter, Imam al-Shātibī رحمه الله will list those words in the Qurʾān where a yā' is added in the word against the rules of *rasm imlā'ī*. Qārī Fath Muḥammad Pānīpatī رحمه الله mentions that *alif*, *wāw*, and *yā'* are generally added to words for one of five reasons. Firstly, the added letter may allude to the original form of the word. Secondly, it may strengthen the *hamzah*. Thirdly, it may allude to the *takhfīf* that will take place in the *hamzah*. Fourthly, it may indicate that the word is now complete and not connected to what comes after it. Fifthly, an added yā' can also be an indication of *imālah*.³¹⁰

190 أَوْ مِنْ وَرَائِي حِجَابٍ زَيْدِ يَاهُ وَفِي تِلْقَائِي نَفْسِي وَمِنْ ءَانَائِي لَا عُسْرًا

190. The yā' is added in حِجَابٍ زَيْدِ يَاهُ (42:51) and in تِلْقَائِي نَفْسِي (10:15) and وَمِنْ ءَانَائِي (20:13) and there is no difficulty (in determining them).



This line discusses the *rasm* of three words. According to *rasm qiyāsī/imlā'ī*, the *hamzah* in these words should be absent from the script altogether. However, in these words a yā' is added after the *alif*.³¹¹ Although the added yā' is being treated as a shape for *hamzah* in these words, it is still an added letter in the outline of the word according to *rasm qiyāsī*.

The author specifies which instance of وَرَائِي is intended by specifying that it is the one preceded by أَوْ مِنْ, which excludes the instance in āyah 53

³¹⁰ Pānīpatī, *Ashal al-Mawārid*, 110.

³¹¹ Pānīpatī, *Ashal al-Mawārid*, 111.

of Sūrah al-Aḥzāb, مِنْ وَرَاءِ حِجَابٍ, which is written without a yā' after the *alif*.

He specifies which instance of تِلْقَايَ is intended by adding the word نَفْسِيَّ after it. This excludes the instances of this word in Sūrah al-A'rāf and Sūrah al-Qaṣaṣ.³¹² It is interesting to note that in these other two instances, the *hamzah* carries a *fathah*, تِلْقَاءَ. While in the instance in Sūrah Yūnus, where it is written with an added yā', the *hamzah* carries a *kasrah*. Qārī Faḥ Muḥammad Pānīpatī رحمه الله has mentioned that perhaps one of the reasons that these *hamzah maksūrah*s have been written as a yā' is because this facilitates making *waqf bil-rawm* on them with *tashīl* as Imam Ḥamzah and Imam Hisham do, as *tashīl* of *hamzah maksūrah* is a sound that is blended with yā' *maddiyyah*.³¹³

The author specifies which instance of ءَانَايَ is intended by adding the word مِنْ before it. This excludes other instances of this word in Sūrah Āl 'Imrān and Sūrah al-Zumar, which are written without a yā' at the end, ءَانَاءَ.³¹⁴ Both these instances have a *fathah* on the *hamzah*. Therefore, the explanation given above would also apply to the instance of ءَانَايَ in Sūrah Ṭāhā, which is written with a yā'.

191 فِي وَإِيَّتَايَ ذِي الْقُرْبَىٰ بِأَيِّكُمْ بِأَيِّدٍ إِنْ مَاتَ مَعَ إِنْ مَتَّ طِبَ عُمْرًا

191. And (the yā' is added in) وَإِيَّتَايَ ذِي الْقُرْبَىٰ (16:90), بِأَيِّكُمْ (68:6), بِأَيِّدٍ (51:47), أَفَايِنَ مَاتَ (3:144) along with أَفَايِنَ مَاتَ (21:34), (and since you will die) live a pleasant life.

³¹² Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 152.

³¹³ Pānīpatī, *Ashal al-Mawārid*, 111.

³¹⁴ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 152.



This line discusses the *rasm* of four words. The first is the word **إِيتَايَ ذِي** in *āyah* 90 of *Sūrah al-Nahl*. This excludes other instances of this word, such as **وَإِيتَاءَ الزَّكَاةِ** in *āyah* 37 of *Sūrah al-Nūr* and **وَإِيتَاءَ الزَّكَاةِ** in *āyah* 73 of *Sūrah al-Anbiyā'*. There is also an extra yā' in the words **بِأَيِّدٍ** and **بِأَيِّكُمْ**. Shaykh al-Marākishī رحمته الله gives a beautiful reason for the addition of yā' in **بِأَيِّدٍ**. He states that this added yā' is for *ta'ẓīm*, or to magnify the power of Allah, Most High, as it is the power of Allah by which the skies were created, and nothing is similar to His power.³¹⁵

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيِّدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

And the sky was built by Us with might; and indeed We are the expanders.

The yā' is also considered extra in the two instances of **أَفَايِنَ**. One of the possible reasons for the addition of yā' in these words is that both the *alif* and the yā' are shapes for *hamzah*. The *alif* is being treated as a shape for *hamzah* because *hamzah* is written as an *alif* when it occurs in the beginning of a word. However, in these words, the *hamzah* can also be interpreted to be in the middle of the word. Therefore, the rule that a *hamzah maksūrah* is written as a yā' when preceded by a *fathah* can also be followed. However, because Imam al-Shāṭibī رحمته الله has mentioned these words in the chapter of the added yā', it is best to consider the *alif* as the shape for *hamzah* in these words and the yā' as extra.³¹⁶

³¹⁵ Al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān*, 2:943.

³¹⁶ Thānwī, *Īdāḥ al-Maqāṣid*, 264.

192 مِنْ تَبَايِ الْمُرْسَلِينَ ثُمَّ فِي مَلَأَ إِذَا أُضِيفَ إِلَى إِضْمَارٍ مَنْ سُوِّرَا

192. (and yā' is added in) مِنْ تَبَايِ الْمُرْسَلِينَ (6:34), then in the word مَلَأَ when it is *muḍāf* to a third-person pronoun.



This line discusses the *rasm* of two words. The author specifies which instance of تَبَايِ is intended by including the word الْمُرْسَلِينَ after it. This excludes other instances of this word in the Qur'ān, like the instance in āyah 3 of Sūrah al-Qaṣaṣ, مِنْ تَبَايِ مُوسَى.

In the second word, the author specifies that there will be an added yā' in those instances of مَلَأَ that are *muḍāf* to a third person pronoun, such as, وَمَلَأَ بِهِمْ (7:103) وَمَلَأَ بِهِمْ (10:83). In each of these examples, an extra yā' can be seen after the *alif*. It is interesting to note that in all the places where a yā' is added in these words, the *hamzah* before the yā' carries a *kasrah*. One of the reasons that could be given for this is that the added yā' represents the *kasrah* on the *hamzah*.³¹⁷ When the *hamzah* carries a *ḍammah*, it is written without an added yā', and with an *alif* only, like in āyah 88 of Sūrah Yūnus, وَمَلَأَهُ.³¹⁸


193 لِقَائِي فِي الرُّومِ لِلْغَازِي، وَكُلُّهُمْ بِأَلْيَا بِلَا أَلِفٍ فِي الْأَيِّ قَبْلُ تُرَى


193. And لِقَائِي in Sūrah al-Rūm (verses 8 and 16) (also has an added yā') according to al-Ghāzī, and all of them (meaning all three occurrences) have been seen with yā' without an *alif* before (the yā') in أَلَّى (33:4, 58:2, 65:4).





³¹⁷ Al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān*, 2:943.

³¹⁸ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 239.



This line discusses the *rasm* of two words. In the first word, لِقَايَ, there is a shape for yā' after the *alif*, even though according to the rules of *rasm qiyāsī*, the *hamzah* should not have a shape in this word. This is why the yā' is considered extra in this word. As the author mentions in the line above, writing this word with an added yā' in Sūrah al-Rūm is from Ghāzī ibn Qays's  book.³¹⁹ The author specifies which instances of لِقَايَ are intended by stating that they are the ones in Sūrah al-Rūm. This excludes the other instances of this word in the Qur'ān that are all written without a yā' after the *alif*. Because the author simply mentions the name of the Sūrah, we can ascertain that both instances of this word in Sūrah al-Rūm are intended.

The second word that is discussed in this line is the word أَلَيْ, which occurs in three places. The *ḥadhf* of the *alif* in the word أَلَيْ was mentioned earlier in line 130, and the *ḥadhf* of the second *lām* in this word will be mentioned later in the text. 'Allāmah al-Dānī  writes that this word was seen in the *maṣāḥif* of the people of Madīnah and 'Irāq as written with a yā' without an *alif* before it.³²⁰

Like the *alif* and the *lām* that has been omitted in this word, a shape for yā' has also been omitted. The *hamzah* in this word would be written as a yā' because of the *alif* before it, but it has been omitted from the outline of this word to avoid the repetition of similar shapes. Therefore, its outline is identical to the word إِلَى. Imam al-Shāṭibī  has mentioned it in this chapter as 'Allāmah al-Dānī  has mentioned it in the chapter of the added yā'. Qārī Faṭḥ Pānīpatī  writes that 'Allāmah al-Dānī  has mentioned it in this chapter to mention the *ḥadhf* of the shape of yā' that would represent *hamzah* in this word.³²¹

³¹⁹ Al-Dānī, *al-Muqni'*, 89.

³²⁰ Al-Dānī, *al-Muqni'*, 91.

³²¹ Pānīpatī, *Ashal al-Mawārid*, 112.

بَابُ حَذْفِ الْوَائِ وَزِيَادَتِهَا

THE CHAPTER ON OMITTING AND ADDING WĀW

194 وَوَاوُ يَدْعُو لَدَى سُبْحَانَ وَاقْتَرَبَتْ يَمْحُوبٌ : حَامِيمٌ، نَدْعُو فِي أَقْرَأِ
اخْتَصِرَا

194. And the *wāw* of يَدْعُو (17:11, 54:6) in Sūrah al-Isrā' (*subḥān*) and Sūrah al-Qamar (*iqtarabat*), يَمْحُ (42:24) in Sūrah al-Shūrā (*Ḥā-Mīm*), سَدَّعُ (96:18) in Sūrah al-ʿAlaq (*iqra'*) is shortened (omitted in writing).



This line discusses the *rasm* of three words. The *wāw* is omitted in all of them, even though according to *rasm imlāʿī*, there should be a *wāw* after the ʿayn and ḥā respectively in these words. The author has specified which instances the *wāw* will be omitted in by giving us the names of the sūrahs in which these instances occur. There was no difference in any of the *maṣāḥif* regarding the omission of *wāw* in these words in these four instances.³²² *Waqf* will be made without a *wāw*, according to the *rasm* of the Qurʾān, in the four instances listed in this line.³²³ These words will be written with a *wāw* in all the other places they occur in the Qurʾān, e.g, فَسَوْفَ يَدْعُوا ثُبُورًا, يَمْحُوا اللَّهَ, نَدْعُوا مِنْ دُونِكَ^ط.

³²² Al-Sakhāwī, *al-Wasīlah*, 297.

³²³ Pānīpatī, *Ashal al-Mawārid*, 113.

195 وَهُمْ نَسُوا اللَّهَ قُلْ، وَالْوَاوُ زَيْدٌ أُوْلُوا أُوْلِي أُوْلَاتٍ وَفِي أُوْلِكَ انْتَشَرَ

195. And say (omission of wāw in) نَسُوا اللَّهَ (9:67, 59:19) is a delusion, and wāw is added in أُوْلُوا, أُوْلِي, أُوْلَاتٍ, and أُوْلِكَ, and (the addition of wāw) has spread (meaning that it is well known and found throughout the copies of the Qurʾān).



This line discusses the *rasm* of five words. The first part of this line refers to a narration reported from Imam Farrāʾ رحمه الله that in the two instances of نَسُوا اللَّهَ in the Qurʾān, the wāw was not written after the *sīn*. ‘Allāmah al-Dānī رحمه الله writes that this is an erroneous report from Imam Farrāʾ رحمه الله, and ‘Allāmah al-Dānī رحمه الله did not know of any such *ḥadhf* of wāw in these instances of this word in any of the copies of the Qurʾān.³²⁴ It is this statement of ‘Allāmah al-Dānī رحمه الله that Imam al-Shāṭibī رحمه الله is alluding to when he says وَهُمْ نَسُوا اللَّهَ.³²⁵

The author then shares a list of four words in which there is an added wāw after the *hamzah* in all their occurrences in the Qurʾān. There is no difference among the *maṣāḥif* regarding the addition of this wāw. It is said that the addition of the wāw in أُوْلِكَ is to differentiate it from إِلَيْكَ, and the addition of wāw in أُوْلِي is to differentiate it from إِلَى. Another explanation is that the added wāw in these words represents the *ḍammah* on the *hamzah*.³²⁶

³²⁴ Al-Dānī, *al-Muqniʿ*, 73.

³²⁵ Al-Sakhāwī, *al-Wasīlah*, 298.

³²⁶ Al-Sakhāwī, *al-Wasīlah*, 298; al-Suyūṭī, *al-Itqān*, 2:943.

196 وَالْخُلْفُ فِي سَأُورِيكُمْ قَلَّ وَهُوَ لَدَى أُؤْصَلِّبَتَّكُمْ طه مَعَ الشُّعْرَا

196. And the *khulf* (regarding the addition of wāw) in سَأُورِيكُمْ (7:145, 21:37) is (seen) less, and it (*khulf*) is (also) in وَأُصَلِّبَتَّكُمْ of Sūrah Ṭā-Hā (71) along with al-Shu‘arā’ (49).



In the line above, the respected Imam shares with us that there is *khulf* regarding the addition of a wāw in the words سَأُورِيكُمْ and أُؤْصَلِّبَتَّكُمْ in the places listed above. However, not every *khulf* is the same. For some words, *khulf* can mean that both *ḥadhf* and *ziyādah*, omission and addition, of a letter are equal. In other cases, one is seen more often than the other. In the case of سَأُورِيكُمْ, *ḥadhf* is seen less often than *ziyādah*.³²⁷

In the word أُؤْصَلِّبَتَّكُمْ, *ḥadhf* and *ziyādah* have both been seen. Imam al-Shāṭibī رحمه الله has specified that it is the occurrence of the word أُؤْصَلِّبَتَّكُمْ in Sūrah Ṭā-Hā and al-Shu‘arā’. By mentioning these two sūrahs specifically, he has excluded the instance in Sūrah al-A‘rāf. There is agreement on there being no addition of wāw in the occurrence in āyah 124 of Sūrah al-A‘rāf. It is written as ثُمَّ لَأُصَلِّبَتَّكُمْ أَجْمَعِينَ. The other two instances can be written with or without an added wāw.

197 وَحَذَفُ إِحْدَاهُمَا فِيمَا يُزَادُ بِهِ بِنَاءٌ أَوْ صُورَةً وَالْجَمْعُ عَمَّ سُرَى

197. And omission of one of the two (wāw’s) in that which is added due to *binā’* (the structure of the word), a shape for *hamzah*, or to indicate the plural, has become common due to being well-known.

³²⁷ Al-Sakhāwī, *al-Wasīlah*, 299.



In this line, the author shares a principle of omission of wāw with us. The same principle of avoiding *tamāthul fil-rasm* (avoiding excessive similar shapes) that was applied to multiple *alifs* in line 155 and multiple *yā's* in line 184 will be applied to wāw as well. When two or three wāw's come together in one word, the additional wāws can be present for one of three reasons, the structure of the word, a shape for *hamzah*, or to indicate the plural conjugation of a verb. In each of these cases, only one wāw will be written. Examples of these will follow in the line below.

198 دَاوُدُ تُثْوِيهِ مَسْئُولًا وَوُرِيَ قُلُوفِي يَسُوتُوا فِي الْمَوْءَدَةِ ابْتَدِرَا

198. Say (the wāw has been omitted in) دَاوُدُ, تُثْوِيهِ, مَسْئُولًا, and وَوُرِيَ, and in لَيْسَتُوا (17:7), and in اَلْمَوْءَدَةُ (81:8) (*ḥadhf* of wāw) has been hastened.



The words دَاوُدُ and وَوُرِيَ are examples of words where both wāws are part of the structure of the word (*binā'*), and one is omitted.³²⁸ In the words تُثْوِيهِ, مَسْئُولًا, and قُلُوفِي, the wāw that is omitted is the shape of *hamzah*. In the words لَيْسَتُوا and اَلْمَوْءَدَةُ there are three wāw's, and yet, according to the *rasm*, only one is written. In اَلْمَوْءَدَةُ, two wāw's are of *binā'* and one represents *hamzah*.³²⁹ In لَيْسَتُوا, there is one wāw of *binā'*, one for *hamzah* and one of *jam'* (plural).³³⁰ Yet, in this word too, only one wāw will be written.

³²⁸ Pānīpatī, *Ashal al-Mawārid*, 115.

³²⁹ Thānwī, *Īdāḥ al-Maqāṣid*, 272.

³³⁰ Pānīpatī, *Ashal al-Mawārid*, 115.

199 إِنْ أَمْرُؤُا وَالرَّبُّوْا بِالْوَاوِ مَعَ أَلِفٍ وَلَيْسَ خُلْفُ رَبَّا فِي الرُّومِ مُحْتَقَرًا

199. And أَمْرُؤُا (4:176) and الرَّبُّوْا are (written) with a wāw along with *alif* and the *khulf* in (writing) رَبَّا in Sūrah al-Rūm (39) (with *alif* instead of wāw) is not despised (meaning that it is well known and applicable).



This line discusses the *rasm* of two words. The first, أَمْرُؤُا, will be written with a wāw as the shape for *hamzah* with an *alif* after it. The word الرَّبُّوْا will be written with a wāw, and it will have an *alif* after the wāw. This is how it will be written in all its occurrences except for the one in āyah 39 of Sūrah al-Rūm. In the instance in Sūrah al-Rūm, there is *khulf*. The word رَبُّوْا has been seen written with a wāw with an *alif* after it and it has been seen in some *maṣāḥif* as written with an *alif* and no wāw, as رَبَّا.³³¹ It is interesting to note that the instance in Sūrah al-Rūm is the only instance of this word in the Qurʾān that is indefinite (does not have an *alif lām* attached to it).³³²

³³¹ Al-Dānī, *al-Muqniʿ*, 161; Pānīpatī, *Ashal al-Mawārid*, 116.

³³² Thānwī, *Īdāḥ al-Maqāṣid*, 273.

بَابُ حُرُوفٍ مِنَ الْهَمْزِ وَقَعَتْ فِي الرَّسْمِ عَلَى غَيْرِ قِيَاسٍ

THE CHAPTER OF HAMZAH WHEN IT IS WRITTEN AGAINST THE GENERAL RULES OF WRITING HAMZAH

In this chapter, Imam al-Shāṭibī رحمته الله lists those words in the Qurʾān that are written against the rules of writing *hamzah*. He refers to this in the title as عَلَى غَيْرِ قِيَاسٍ. It is important here to explain what he intends when he refers to *qiyās*. ‘Allāmah al-Dānī رحمته الله has included a chapter in *al-Muqniʿ* in which he lists the general rules according to which *hamzah* is written in the Qurʾān. The word *qiyās* in the title refers to these norms of writing *hamzah* in the Qurʾān. It does not mean that the words listed in this chapter are written against the rules of how the Arabic language is written and the rules that grammarians formulated. This is an important distinction to make. It is also important to note that Imam al-Shāṭibī رحمته الله has chosen not to include the chapter from *al-Muqniʿ* on the general rules of writing *hamzah* in the Qurʾān in his poem.³³³

In order to make it easier to understand how the words in this chapter differ from the general rules of how *hamzah* is written in the Qurʾān, I have presented a summary of these rules from *al-Muqniʿ*.³³⁴

How Hamzah is Written in the Qurʾān

There was no dedicated shape for the letter *hamzah* in the Arabic language and as such no one specific shape was used for it in the codices. Rather, it is written in the shape of an *alif*, *wāw* or *yāʾ* in the Qurʾān. Sometimes, it is absent from the script altogether. We can understand that it is absent from the script when it is written as the head of *ʿayn* and is not sitting atop an *alif*, *wāw* or *yāʾ*. This means that it is not a part of the *rasm* of the word.

³³³ Pānīpatī, *Aṣḥal al-Mawārid*, 116; al-Ḥamad, *al-Sharḥ al-Muyassar*, 246-247.

³³⁴ Al-Dānī, *al-Muqniʿ*, 107-111.

How a *hamzah* is written in the Qurʾān will depend on various factors, such as if it carries a *sukūn* or a vowel, its position in the word, what vowel it carries, and what it is preceded or followed by. Each of these scenarios will be explained below. ‘Allāmah al-Dānī رحمته الله points out that the way in which *hamzah* is written in the Qurʾān is often due to how it would be read if it is read with *takhfīf*, e.g., *naql*, *ibdāl*, *tashīl*, etc. in various canonical recitations.

RASM OF HAMZAH

Hamzah Carries a Vowel			Hamzah Sākinah	
Beginning of a word	Middle of a word	End of a word	Middle of a word	End of a word

Hamzah Sākinah

In the middle or end of a word: The *hamzah sākinah* in the middle or end of a word will be written according to the vowel of the letter that precedes it. It will be written as an *alif* if it is preceded by a *fathah*, e.g., الضَّأْنِ، اللَّبَاسِ، أَقْرَأُ، يُبَيِّتُ، تَأَمَّنْهُ. It will be written as a *yāʾ* if it is preceded by a *kasrah*, e.g., نَبِيٍّ، أَتَيْتُهُمْ، جِئْتُ. It will be written as a *wāw* if it is preceded by a *ḍammah*, e.g., مُؤْمِنِينَ، وَالْمُؤْتَفِكْتُ، وَلَوْلَوْأُ، يُؤْفَكُونَ.

Hamzah That Carries a Vowel (Mutaḥarrikah)

Beginning of a Word: When a *hamzah* that carries a vowel appears at the beginning of a word, it will generally be written as an *alif* regardless of the vowel on it, even if it has a preposition attached to it, e.g., إِبْرَاهِيمَ، أُولَئِكَ، أَمَرَ، أَكْمَلْتُ، لَا يَلْفُ، لِأَيْمٍ، سَأُنْزِلُ، لِيَأْمُرَ، وَإِسْحَاقَ، وَإِسْمَاعِيلَ،

In the Middle of a Word: The general rule will be that a *hamzah mutaḥarrikah* in the middle of a word will be written according to the

vowel on it, as an *alif* if it carries a *fathah*, as a *yā'* if it carries a *kasrah*, or as a *wāw* if it carries a *ḍammah*, e.g., *يَذْرُؤُكُمْ*, *يَيْسُ*, *سَأَلْتُكُمْ*. However, there are some scenarios in which a different rule will be followed, and these will be listed below.

Exceptions for *hamzah mutaharrikah* preceded by a *harakah*

- *Hamzah with a fathah preceded by a kasrah*: The *hamzah* will be written as a *yā'*, e.g., *يَا لِحَاطَةِ*.
- *Hamzah with a ḍammah preceded by a kasrah*: The *hamzah* will be written as a *yā'*, e.g., *وَأُنَبِّئُكُمْ*, *أُبْرئُ*.
- *Hamzah with a fathah preceded by a ḍammah*: The *hamzah* will be written as a *wāw*, e.g., *يُودِّهِ*.

Hamzah mutaharrikah preceded by a *sukūn*

The *sākin* letter can be a letter of *madd* other than *alif*, or any other letter. In this scenario, the *hamzah* has no shape, e.g., *هَنِيئًا مَرِيئًا*, *وَسَأَلَهُمْ*, *تَجَرَّوْا*, *بَرِيئُونَ*.

When the *hamzah mutharrikah* is preceded by an *alif*, it will be written differently depended on its *harakah*:

Hamzah carries a fathah: It will be absent from the script, e.g., *وَأَنْبَاءَكُمْ*, *جَاءَكَ*, *وَنِسَاءَنَا*, *وَنِسَاءَكُمْ*.

Hamzah carries a ḍammah: It will be written as a *wāw*, e.g., *وَأَبَاؤُكُمْ*, *وَأَبْنَاؤُكُمْ*.

Hamzah carries a kasrah: It will be written as a *yā'*, e.g., *قَائِمًا*, *عَابَابِهِمْ*, *نَسَائِكُمْ*.

Hamzah mutaharrikah followed by a letter of *madd* that corresponds to its vowel:

When a *hamzah maftūḥah* is followed by an *alif*, or a *hamzah maḍmūmah* is followed by a *wāw*, or a *hamzah maksūrah* is followed by a *yā*, the *hamzah* has no shape, e.g., شَنَّانٌ, آمِينَ, خَلْسِيَيْنَ, وَبَاءُ.

Hamzah as the Last Letter of a Word

Hamzah mutaharrikah preceded by a vowel: It will be written in the shape of the vowel before it, e.g., أَمْرُؤًا, شَطِطِي, قُرَيْئٌ, سَيِّئًا, يَنْبَأُ.

Hamzah mutaharrikah preceded by a *sukūn*: It will be absent from the script, regardless of whether the *sākin* letter before it is a letter of *madd*, *līn*, or any other letter, e.g., فُرُوءٌ, أَلْخَبَاءُ, دَفٌّ, وَجَاءُ, أَلْبَسَاءُ, شَيْءٌ, بَرِيءٌ.

200 وَالْهَمْزُ الْأَوَّلُ فِي الْمَرْسُومِ قُلْ أَلِفٌ سِوَى الَّذِي يُمَرِّدُ الْوَصْلَ قَدْ سَطِرَا

200. And say the beginning *hamzah* is written as an *alif*, except when *waṣl* is intended, it is written (accordingly).



The general rule is that if a word begins with *hamzah*, the *hamzah* will always be written in the shape of an *alif*, whether it is a *hamzat al-qatʿ* or a *hamzat al-waṣl*, and regardless of the vowel on the *hamzah*. The exception to this rule is words in which something is attached to the *alif*, and the connection is so strong, that the word cannot be read without the attached particle. In this case, the initial *hamzah* will take the ruling of a

hamzah in the middle of a word and will be written accordingly.³³⁵ Examples of such words and how they will be written will follow in the next few lines.

201 ف:هُؤُلَاءِ بَوَاوٍ، يَبْنُوهُمْ بِهِ وَيَا ابْنَ أُمِّ فَصْلِهِ، كَلَّهْ سَطْرًا

201. So, (in) هُؤُلَاءِ as wāw, and يَبْنُوهُمْ (20:94) with it, and يَا ابْنَ أُمِّ, join them all while writing.



The word هُؤُلَاءِ consists of hā' al-tanbīh and the word أَلَاء. As they are written as joined, the initial hamzah is written according to the rules of a medial hamzah, as a wāw due to the ḍammah on it. The word يَبْنُوهُمْ consists of three parts, the vocative yā' (yā' al-nidā'), the word ibn, and the word umm. The initial hamzah in the word أُمِّ is written as a wāw instead of alif, due to these three words being written as one word. By mentioning the particle يَا, Imam al-Shāṭibī رحمه الله specifies that it is the instance in Sūrah Ṭā-hā that is being referred to and not the occurrence in Sūrah al-A'rāf, āyah 150, قَالَ ابْنَ أُمِّ. Here the words ibn and umm are written as two separate words, and the initial hamzah is therefore written in the shape of an alif.

202 أَتَيْنَكُم يَاءُ ثَانِي الْعُنْكَبُوتِ وَفِي آلِ أَنْعَامٍ مَعَ فُصِّلَتْ وَالْتَمَلِ قَدْ زَهَرَا

202. The yā' (that represents the second hamzah) of أَتَيْنَكُم, in the second occurrence in Sūrah al-ʿAnkabūt (29), and in Sūrah al-Anʿām (19), along with Fuṣṣilat (9) and Sūrah al-Naml (55) is certainly apparent.

³³⁵ Al-Ḥamad, al-Sharḥ al-Muyassar, 248; Pānīpatī, Ashal al-Mawārid, 118.



This line discusses the *rasm* of *hamzah* in one word. The word **أَيِّنْكُمْ** consists of the interrogative particle (*hamzat al-istifhām*) and the word **إِنَّكُمْ**. In the four instances listed above, the second *hamzah* is treated as a medial *hamzah*, and written in the shape of a *yā'*. By specifying that it is the second occurrence of **أَيِّنْكُمْ** in Sūrah al-ʿAnkabūt that is intended here, the author has excluded the first occurrence of this word in āyah 28 of the same sūrah.³³⁶ This word is written with one *alif* only as, **إِنَّكُمْ لَتَأْتُونَ الْفَلَجَةَ**. This is because the *qurrā'* differ as to whether they will read it with *ikhbār* (one *hamzah*) or *istifhām* (two *hamzahs*). All the *qurrā'* read the second occurrence of this word with *istifhām* (two *hamzahs*).

203 وَخُصَّ فِي آيِدَا مُتَنَا إِذَا وَقَعَتْ وَقُلْ أَيِّنْ لَنَا يُخَصُّ فِي الشُّعْرَا

203. Distinguish (the *hamzah* written as *yā'*) in **أَيِدَا مُتَنَا** in Sūrah al-Wāqīʿah (47) and say **أَيِّنْ لَنَا** has been distinguished in al-Shuʿarāʾ (41).



In the two words mentioned above, the *hamzah* after the interrogative *hamzah* is treated as a medial *hamzah* and written as a *yā'* in the two words in the specific places mentioned above. By mentioning the names of two specific sūrahs, Sūrah al-Wāqīʿah and Sūrah al-Shuʿarāʾ, the author has excluded the remaining occurrences of these words in the Qurʾān. In the other places in the Qurʾān where the word **إِذَا** is preceded by an interrogative *hamzah*, only one *hamzah* is written in the script, and the other *hamzah* is absent, e.g., **أَيَّدَا**. Similarly, in āyah 113 of Sūrah al-Aʿrāf, the word **أَيِّنْ** is read with two *hamzahs* by some of the *qurrā'* but is only

³³⁶ Al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 160.

written with the shape of one *hamzah*, as قَالَوْا إِنَّ لَنَا لَأَجْرًا. Remember that when *hamzah* is written as the head of ‘ayn it is not considered part of the outline of the word (*rasm*), but rather it is a part of its *dabt*, and was added later.

204 وَفَوْقَ صَادٍ أَتَيْنَا ثَانِيًا رَسَمُوا وَرَدَّ إِلَيْهِ الَّذِي فِي التَّمْلِ مَذْكِرًا

204. And before Sūrah Ṣād (meaning in Sūrah al-Ṣāffāt), they wrote the second أَتَيْنَا (36) (with a *yā'* for the shape of *hamzah*) and include with it the one in Sūrah al-Naml (67), by being one who has remembered it.



This line discusses the *rasm* of two instances of the word أَتَيْنَا. Both are written with a shape of *yā'* for the second *hamzah*. The author specifies which instances are intended by writing that it is the second instance of أَتَيْنَا in the Sūrah that comes before Sūrah Ṣād, which is Sūrah al-Ṣāffāt. This excludes the first instance in āyah 16 of the same sūrah, which is written without a shape of *yā'* for the second *hamzah*, as أَهْنَا لَمَبْعُوثُونَ. The author then states the second instance by specifying which Sūrah it occurs in, Sūrah al-Naml.

The author's use of the word مَذْكِرًا refers back to the fact that we should remember the discussion regarding this word from line 100 of the text, where the author listed this word as a word where there was a difference among the codices.³³⁷

205 أَيْمَةً وَأَيْنَ ذُكِّرْتُمْ وَأَنْفَ كَا بِالْعِرَاقِ وَلَا نَصَّ فَيَحْتَجِرَا

³³⁷ Pānīpatī, *Ashal al-Mawārid*, 120; Thānwī, *Īdāḥ al-Maqāṣid*, 278.

205. (The words) أَفِيكَ (37:86), أَفِيكَ (36:19), أَفِيكَ (36:19) (are written with a *yā'* as a shape for *hamzah*) in the 'Irāqī codices and there is no evidence preventing (the writing of *hamzah* as *yā'*).



This line discusses the *rasm* of three words. All three of these words have the second *hamzah* written in the shape of a *yā'*. The first word discussed in this line is the word أَفِيكَ. It will be written with a shape of *yā'* for the second *hamzah* in its five occurrences in the Qur'ān. The second word is the word أَفِيكَ. This will be written with a shape of *yā'* for the second *hamzah* in Sūrah Yāsīn. The author specifies this by stating that it is the instance that is followed by the word ذُكِّرْتُمْ. The third word that is discussed in this line is the word أَفِيكَ. This word, too, will be written like the two words above in the one place that it occurs in the Qur'ān.

‘Allāmah al-Dānī رحمه الله observed these words written in this way, with a shape of *yā'* for the second *hamzah*, in the old *maṣāḥif* of 'Irāq, and this is what Imam al-Shāṭibī رحمه الله has stated in the line above.³³⁸ The author then states وَلَا نَصَّ فَيَحْتَجِرَا. This part of the line alludes to the fact there is no evidence of these words being written differently, meaning with only one shape for *hamzah*. Therefore, we can conclude that although the *rasm* of these words is established from what was observed in the 'Irāqī *maṣāḥif*, it was not written any differently in any of the other *maṣāḥif*.³³⁹

In this line, the author has concluded the list of words in which both the initial *hamzahs* are written. In all other places in the Qur'ān, words beginning with two *hamzahs* will be written with only one shape for *hamzah*, regardless of the vowel on the *hamzah*, e.g., أَغْنَزِلْ، أَلْهَ، وَأَنْذَرْتَهُمْ.

³³⁸ Al-Dānī, *al-Muqni'*, 97.

³³⁹ Pānīpatī, *Ashal al-Mawārid*, 120-121; Thānwī, *Īdāḥ al-Maqāṣid*, 279.

وَيَوْمَئِذٍ وَلَئْلَآ حِيتٌ وَلَئِنْ
وَلَا مَ الْفَ لَاهَبَ بَدْرُ الْإِمَامِ سَرَى

206. (The *hamzah* is written as a *yā'* in) *وَيَوْمَئِذٍ*, *لَئْلَآ*, *لَئِنْ*, and *لَإِهَبَ* (19:19) is with *lām alif*. The moon of *muṣḥaf al-imām* has come forth.



This line discusses the *rasm* of five words. The *hamzah* in the first four words mentioned above is written as a *yā'* throughout the Qur'ān. The *hamzah* in these words is in reality an initial *hamzah* that would be written as an *alif*, e.g., *لَإِنْ* لا, *وَيَوْمَئِذٍ* إِذٍ. However, because these words are written as attached to the word that comes before them, they are treated as a medial *hamzah* and written in the shape of *yā'*.³⁴⁰

The fifth word the author mentions in this line is *لَإِهَبَ* in *āyah* 19 of Sūrah Maryam. It is written with a *lām alif* in all the codices despite there being a reading in which the *hamzah* is read with a *yā'*. It is read as *لَإِهَبَ* by some of the *qurrā'*. The *yā'* in this reading can be the *yā'* of the third person, or it can simply be a *hamzah* that is being read as a *yā'* for ease in pronunciation (*takhfīf*).³⁴¹ Qārī Izhār Thānwī ؒ writes that due to this second understanding of why the *hamzah* is read as a *yā'*, there is no need to search for the *rasm* of this word with a *yā'*.³⁴²

The words *بَدْرُ الْإِمَامِ سَرَى* allude to the fact that although only *muṣḥaf al-imām* is mentioned in the second part of the line, this word is written with a *lām alif* in the remaining codices as well. The moon is being used as a metaphor for *muṣḥaf al-imām*, and its light has spread forth in the other codices regarding the writing of this word.³⁴³

³⁴⁰ Al-Dānī, *al-Muqni'*, 97; Pānīpatī, *Ashal al-Mawārid*, 121; al-Ḥamad, *al-Sharḥ al-Muyassar*, 252.

³⁴¹ Al-Makkī, *Afḍal al-Durar*, 71.

³⁴² Thānwī, *Īdāḥ al-Maqāsid*, 280.

³⁴³ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā'id*, 134.

207 فِي أُؤُنَّبَتُّكُمْ وَآوْ، وَيَحْذِفُ فِي الرِّ رُعْيَا وَرُعْيَا وَرُعْيَا كُلُّ الصُّورَا

207. And (the second *hamzah* is written as) a *wāw* in أُؤُنَّبَتُّكُمْ (3:15), and رُعْيَا (19:74), all have (*hamzah*) omitted in their shapes (meaning that *hamzah* is not part of the outline of the word).



This line discusses the *rasm* of four words. According to the rules of writing *hamzah*, the *hamzah* in the word أُؤُنَّبَتُّكُمْ should be written as an *alif*, and then to avoid too many similar shapes (*tamāthul fī al-rasm*), one of them would be dropped. It would be written like the word أُنْزِلَ. It has been mentioned here because the second *hamzah* is written as a *wāw*.

The general rule is that a medial *hamzah* will be written as an *alif*, *wāw*, or *yāʾ*, corresponding to the vowel on the letter before it.³⁴⁴ In the words رُعْيَا, the medial *hamzah* should be written as a *wāw*. However, it is completely absent from the outline of the word, making it necessary to mention these words separately. In the last word mentioned in line 207, رُعْيَا, the *hamzah* should be written in the shape of a *yāʾ*. However, it too, is absent from the script.

208 وَالنَّشْأَةُ الْآلِفُ الْمَرْسُومُ هَمَزُهَا أَوْ مَدَّةً، وَيَبَاءٌ مَوْيَلًا نَدْرَا

208. And in النَّشْأَةُ, the *alif* is written (after *shīn*), (the *alif* is) its *hamzah* or a letter of *madd*, and مَوْيَلًا (18:58) with *yāʾ* (as a shape for *hamzah*) is unique.

³⁴⁴ Al-Dānī, *al-Muqniʿ*, 107.



This line discusses the *rasm* of two words. In the first word, there is an *alif* written after the *shīn* in the word **النَّشَأَ**. This word appears in the Qurʾān three times. According to the rules of writing *hamzah*, a *hamzah* after a *sākin* letter is absent from the script. However, in this word it has been written as an *alif*. Imam al-Shāṭibī رحمته gives us two explanations for this. Either the *alif* represents the *hamzah* in this word, or it is a letter of *madd*, according to another reading of this word, **النَّشَاءَ**. We could say that this word is written as such to incorporate both the canonical readings.³⁴⁵

In the case of **مَوِيَّلا**, Imam al-Shāṭibī رحمته writes that the fact that the *hamzah* in this word is written as a *yāʾ* is unique. He writes this because ʿAllāmah al-Dānī رحمته wrote that he did not know of any other word in the Qurʾān in which a medial *hamzah* had been given a shape after a *sākin* letter except for in the word **مَوِيَّلا**.³⁴⁶ The word **النَّشَاءَ** does not count as an example of a medial *hamzah* being given a shape after a *sākin* letter due to the difference in *qirāʾāt* in this word. And Allah knows best.

209 وَأَنْ تَبُوءَ مَعَ السُّوَّائِ تَنْوَأُ بِهَا قَدْ صَوَّرْتُ أَلِفًا، مِنْهُ الْقِيَّاسُ بُرَا

209. And in **تَبُوءَ** (5:29) along with **السُّوَّائِ** (30:10), and **لَتَنْوَأُ** (28:76) with it have certainly been written with an *alif* (to represent the final *hamzah*). *Qiyās* in these words does not apply.



This line discusses the *rasm* of three words. These three words are like **مَوِيَّلا** mentioned above, in that, according to *qiyās*, the *hamzah* should not be written in these words at all. ʿAllāmah al-Dānī رحمته writes that the *hamzah* is

³⁴⁵ Thānwī, *Īdāh al-Maqāṣid*, 282.

³⁴⁶ Al-Dānī, *al-Muqniʿ*, 82.

not given a shape after a *sākin* letter, regardless of whether it is an *alif*, *wāw*, or *yā'* or any other letter. He explains that this is because this *hamzah* is removed from the word when *takhfif* is made, either due to *naql* or due to *ibdāl*.³⁴⁷ Yet, in these words, it has been written in the shape of an *alif*.³⁴⁸ Some later scholars have said that the *hamzah* is actually omitted in *أَنْ تَبُورًا* and *لَتَتَوَّأ*, and the *alif* in these two words is the *alif* of *faṣl* which indicates that the word is complete.³⁴⁹ However, regardless of the difference regarding the function of the *alif* after the *wāw*, there is no disagreement regarding writing these words with an *alif* after the *wāw*. Although, the word *السُّوَّائِي* has also been seen written without the final *yā'* in the Shāmī *muṣḥaf*.³⁵⁰

210 وَصَوَّرَتْ طَرْفًا بِالْوَاوِ مَعَ أَلِفٍ فِي الرَّفْعِ فِي أَحْرَفٍ وَقَدْ عَلَتْ خَطْرًا

210. And it is written with a *wāw* along with *alif* when it is final (at the end of the word) and in the state of *rafʿ* in (some) words, and (this *hamzah*) is certainly distinguished due to its importance.



In the next few lines, Imam al-Shāṭibī رحمه الله will list out twenty-four words in which the *hamzah* is written as a *wāw* with an *alif* after it. In all these words, the *hamzah* is both final (طَرْفًا) and in the state of *rafʿ* (فِي الرَّفْعِ), meaning that it will carry a *ḍammah*. This *rasm* is against the rules of writing *hamzah*, as the *hamzah* is being given a shape after a *sākin* letter. However, Qārī Faḥ Pānīpatī رحمه الله states that the words *وَقَدْ عَلَتْ خَطْرًا* allude to the fact that these words are written according to another general rule. Sometimes, the

³⁴⁷ Al-Dānī, *al-Muqniʿ*, 109.

³⁴⁸ Al-Dānī, *al-Muqniʿ*, 82.

³⁴⁹ Thānwī, *Īḍāḥ al-Maqāṣid*, 282.

³⁵⁰ Al-Sakhāwī, *al-Wasīlah*, 310.

hamzah is written according to the shape of the letter that corresponds to its vowel. In the words listed below, the *hamzah* is written as a *wāw* due to it carrying a *ḍammah*, and an extra *alif* is often added at the ends of words that end with *wāw*.³⁵¹

211 أَنْبِئُوا مَعَ شُفَعَوْا ، مَعَ دُعُؤَا بَعَا فِرَ، نَشَأُوا بِهَوْدٍ وَحْدَهُ شَهْرًا

211. (The word) أَنْبِئُوا (6:5, 26:6) along with شُفَعَوْا (30:13) and دُعُؤَا in Sūrah Ghāfir (50), and نَشَأُوا^{طه} in Sūrah Hūd (87) only has become famous.



This line mentions four of the twenty-four words. The author specifies which instances of دُعُؤَا and نَشَأُوا^{طه} are intended by mentioning the names of the sūrahs in which they occur. Imam al-Shāṭibī رحمه الله does not give us any specifiers for the other two words. We can determine which instances of أَنْبِئُوا are intended as these are the only two instances where the *hamzah* carries a *ḍammah*, is the final letter of the word, and the word does not have an *alif lām* attached to it. The instance in Sūrah al-Qaṣaṣ has an *alif lām* attached to it, unlike the wording of this word in the *matn*, فَعَيَّيْتُ عَلَيْهِمُ. الْأَنْبَاءُ. The word شُفَعَوْا only occurs once in the Qurʾān with a *hamzah maḍmūmah* as its final letter. Therefore, no other specifiers are needed. In addition to the above, we know that these specific instances are intended as ‘Allāmah al-Dānī رحمه الله has mentioned them specifically in *al-Muqniʿ*.³⁵²

³⁵¹ Pānīpatī, *Ashal al-Mawārid*, 123.

³⁵² Al-Dānī, *al-Muqniʿ*, 105; Thānwī, *Īdāh al-Maqāṣid*, 283.

212 جَزَأُوا حَشِرٍ وَشُورَى وَالْعُقُودِ مَعَاً فِي الْأَوَّلَيْنِ، وَوَالَى خُلْفُهُ الرُّمَرَا

212. (The word) جَزَأُوا in Sūrah al-Ḥashr (17) and Sūrah al-Shūrā (40), and both the first ones in Sūrah al-Mā'idah (29 and 33), and *khulf* is agreed on in Sūrah al-Zumar (34).

213 طه عِرَاقٍ وَمَعَهَا كَهْفُهَا، نَبِؤُا سَوَى بَرَاءَةِ قُلٍّ، وَالْعُلَمُؤَا عُرَى

213. (And there is *khulf* regarding جَزَأُوا) in Sūrah Ṭāhā (76) in the 'Irāqī *maṣāḥif* and along with it, (the instance) in Sūrah al-Kahf (88), and say نَبِؤُا (is with a *wāw* in all its occurrences in the Qur'ān) except for in Sūrah al-Tawbah (70), and اَلْعُلَمُؤَا (26:197, 35:28) (scholars) are a strong support (alludes to the strength of the knowledge we receive through chains of transmission).



The two lines above list out three more words from the list of twenty-four words in which the *hamzah* is written as a *wāw* with an *alif* after it. The first of these three is the word جَزَأُوا. The Imam lists the seven places where this word will be written with a *wāw* representing *hamzah* with an *alif* following it. He specifies which instances of this word are intended by mentioning the names of the Sūrahs in which they occur, stating that it is the first two in Sūrah al-Mā'idah. By doing so, he excludes the occurrences of this word in other sūrahs as well as the occurrence in āyah 85 of Sūrah al-Mā'idah, where the *hamzah* is omitted from the word. It is written as, وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ.

While most of these places are agreed upon, three of them have *khulf*, meaning that they have been seen written with the *hamzah* as a *wāw* and with the *hamzah* being omitted from the *rasm*. These are the instances in Sūrah al-Zumar, Sūrah Ṭāhā, and Sūrah al-Kahf. The instances in Sūrah al-Zumar and Surah al-Kahf were written in the *maṣāḥif* of the people of 'Irāq

with a wāw, and without a wāw in the *maṣāḥif* of the people of Madīnah. The instance in Sūrah Ṭahā was seen as written with a wāw in the *maṣāḥif* of the people of ‘Irāq.³⁵³

It is important to keep in mind that the instance in āyah 88 of Sūrah al-Kahf has a difference in *qirā’ah*. Some of the *qurrā’* read it as جَزَاءُ الْحُسْنَىٰ, and others read it as جَزَاءُ الْحُسْنَىٰ. This is important because as we learned in line 210, all the words in this list must be in the state of *rafʿ*, and the wāw should carry a *ḍammah*. Therefore, this word is included in this discussion due to one of its readings. Interestingly, Imam Shu‘bah رحمته الله and Imam Abū ‘Amr رحمته الله are the only ones of the Kūfī and Baṣrī *qurrā’* that read this word with a wāw, meaning that they read it with a *ḍammah* on the *hamzah*, according to the *maṣāḥif* of ‘Irāq. The other Imams of Kūfā and Baṣrah read it according to the other codices.³⁵⁴

The second of the three words that is mentioned in these two lines is نَبُؤًا. This word is written with a wāw as the shape for *hamzah* followed by an *alif* in all its occurrences in the Qur’ān, except for the occurrence in Sūrah al-Tawbah, āyah 70, where the *hamzah* is written as an *alif*, أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ. ‘Allāmah al-Dānī رحمته الله has not mentioned the instance in Sūrah al-Tawbah as being an exception.³⁵⁵ However, Imam al-Shāṭibī رحمته الله has added this exception, and Imam al-Sakhāwī رحمته الله writes that he saw the instance in Sūrah al-Tawbah as written with an *alif* in the *muṣḥaf* of Shām.³⁵⁶

The last of the three words mentioned in these two lines is غُلَمًا. This word occurs in the Qur’ān twice, once in āyah 197 of Sūrah al-Shu‘arā’ and once in āyah 28 of Sūrah Fāṭir. It is written with a wāw as a shape for *hamzah* with an *alif* after it in both instances.³⁵⁷

³⁵³ Al-Dānī, *al-Muqni’*, 103-104.

³⁵⁴ Thānwī, *Īdāḥ al-Maqāṣid*, 285.

³⁵⁵ Al-Dānī, *al-Muqni’*, 102-103; al-Ḥamad, *al-Sharḥ al-Muyassar*, 258.

³⁵⁶ Al-Sakhāwī, *al-Wasīlah*, 314; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 137.

³⁵⁷ Al-Dānī, *al-Muqni’*, 104.

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وَمَعَ ثَلَاثِ الْمَلَا فِي التَّمْلِ أَوَّلُ مَا فِي الْمُؤْمِنِينَ فَتَمَّتْ أَرْبَعًا زُهْرًا

214. Along with the three (occurrences of) اَلْمَلُؤُا in Sūrah al-Naml (29,32, 38), the first (occurrence) in Sūrah al-Mu'minūn (24), so there are (a total) of four that have become radiant.



This line discusses the *rasm* of the eighth word from the list of twenty-four words that have a wāw as the shape for *hamzah* with an *alif* after it. The author informs us that the word اَلْمَلُؤُا is written with a wāw as the shape for *hamzah* with an *alif* after it in four places in the Qur'ān, all three of its occurrences in Sūrah al-Naml, and the first occurrence in Sūrah al-Mu'minūn. By specifying that it is the first occurrence, he excludes the second occurrence in āyah 33 of the same sūrah, which is written with an *alif* as the shape for *hamzah*, وَقَالَ اَلْمَلَأُ مِنْ قَوْمِهِ.³⁵⁸ There are a total of twenty-two occurrences of this word in the Qur'ān.³⁵⁹ All other instances of this word, other than the four listed above, will be written without a wāw as the shape for *hamzah*, such as the ones in Sūrah al-A'raf, Sūrah Hūd, Sūrah Yūsuf, etc.

This is as it has been reported by Muḥammad ibn 'Īsā ؑ. It has been reported from Ibn al-Anbārī ؑ that only the first instance in Sūrah al-Mu'minūn is written with a wāw. However, 'Allāmah al-Dānī ؑ gives more credence to the report from Muḥammad ibn 'Īsā ؑ. 'Aṣim al-Jaḥdarī ؑ has also reported four instances of this word as being written with a wāw in *muṣḥaf al-imām*.³⁶⁰ Imam al-Sakhāwī ؑ writes that he saw this word written in the Shāmī codex as Muḥammad ibn 'Īsā ؑ has described,

³⁵⁸ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 167.

³⁵⁹ Thānwī, *Īdāḥ al-Maqāṣid*, 286.

³⁶⁰ Al-Dānī, *al-Muqni'*, 102-103.

meaning with a wāw as a shape for *hamzah* in the four instances listed above, and without a wāw in the remaining instances.³⁶¹

تَفْتَوُا مَعَ يَتَفَيَّوُا وَالْبَلُّوُا وَقُلْ تَظْمُوُا مَعَ أَتَوَكُّوُا يَبْدُوُا ائْتَشِرَا 215

215. (The words) تَفْتَوُا (12:85) along with يَتَفَيَّوُا (16:48) and اَلْبَلُّوُا (37:106) and say تَظْمُوُا (20:18) along with أَتَوَكُّوُا (20:18), and يَبْدُوُا (six instances) are widely known (as having the *hamzah* written as wāw in them).



This line discusses the *rasm* of six more of the twenty-four words. All of them are written with a wāw as the shape for *hamzah* with an *alif* after it. The Imam has not placed any restrictions in regard to their occurrences. This is because each of the first five only occur in one place in the Qurʾān, and those āyat are mentioned above in the translation. The last word, يَبْدُوُا, occurs six times in the Qurʾān, in Surah Yūnus, āyah 4 and twice in āyah 34 of the same sūrah, Sūrah al-Naml, āyah 64, and Sūrah al-Rūm, āyāhs 11 and 27.³⁶²

يَذَرُوُا مَعَ عَلِمُوُا يَعْبُوُا الضُّعْفَا وَقُلْ بَلَاءٌ مُّبِينٌ بِالْعَا وَطَرَا 216

216. (The words) يَذَرُوُا (24:8) along with عَلِمُوُا (26:197, 35:28), يَعْبُوُا (25:77), اَلضُّعْفَا (14:21 and 40:37) and say بَلَاءٌ مُّبِينٌ (44:33) (are also written as such), being the one who has reached his goal (of learning the *rasm* of the Qurʾān).

³⁶¹ Al-Sakhāwī, *al-Wasīlah*, 315.

³⁶² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 260.



In this line, the author lists five more words that are written with a *wāw* as the shape for *hamzah* with an *alif* after it. He does not explicitly mention any restrictions for the words يَذَرُوا, عَلَمُوا, يَعْبُوا, and الضُّعَفَاءُ. However, we can ascertain that it these specific instances because the words يَذَرُوا and يَعْبُوا occur only once in the Qurʾān. As for the word عَلَمُوا, it occurs twice, but its occurrence in Sūrah Fāṭir has an *alif lām* attached to it. I believe that is perhaps why many commentators have specified that Imam al-Shāṭibī رحمه الله intends the instance in āyah 197 of Sūrah al-Shuʿarāʾ only.³⁶³ However, ʿAllāmah al-Dānī رحمه الله has listed both the instances in al-Shuʿarāʾ and Fāṭir in *al-Muqniʿ* together and writes that it is also mentioned as such in *Hijāʾ al-Sunnah*.³⁶⁴ Imam al-Sakhāwī رحمه الله has also interpreted this line as intending both instances.³⁶⁵

As for the word الضُّعَفَاءُ, ʿAllāmah al-Dānī رحمه الله specifies that it is the instances in Sūrahs Ibrāhīm and Ghāfir.³⁶⁶ We know that it is not the instance in Sūrah al-Tawbah (91), as the *hamzah* carries a *kasrah* in that instance, and the instance in Sūrah al-Baqarah (266) can also be excluded as that is without an *alif lām*. The word is written with an *alif lām* in the line in the *matn* above. For the word بَلَّوْا, the author specifies that it is the instance in which the word بَلَّوْا (without an *alif lām*) is followed by the word مُبِينٌ. This excludes all other instances of this word in the Qurʾān, where the *hamzah* is omitted in its *rasm*, e.g., بَلَاءٌ مِّن رَّبِّكُمْ.

ʿAllāmah al-Dānī رحمه الله shares two explanations for the *alif* after the *wāw* in بَلَّوْا and الْبَلَّوْا. He writes that Imam al-Kisāʾī رحمه الله opined that because the *hamzah* is light or weak in this word, the *alif* strengthens the *hamzah*. Imam

³⁶³ Ibn al-Qāṣiḥ, *Talkhiṣ al-Fawāʾid*, 138; al-Ḥamad, *al-Sharḥ al-Muyassar*, 260; al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 168; Pānīpatī, *Ashal al-Mawārid*, 125.

³⁶⁴ Al-Dānī, *al-Muqniʿ*, 104.

³⁶⁵ Al-Sakhāwī, *al-Wasīlah*, 316.

³⁶⁶ Al-Dānī, *al-Muqniʿ*, 105.

Abū ‘Amr ibn al-‘Alā³⁶⁷ opined that the *alif* is written after the *wāw* in this word as this *wāw* looks like the *wāw* of *jam*^c (that denotes a plural conjugation). As that *wāw* has an *alif* written after it, this one does too due to their similarity.³⁶⁷

217 فِيكُمْ شُرَكَاءُ ، أَمْ لَهُمْ شُرَكَاءُ سُورَى ، وَأَبْنَاءُ فِيهِ الْخُلْفُ قَدْ خَطَرًا

217. أَمْ لَهُمْ شُرَكَاءُ and فِيكُمْ شُرَكَاءُ (6:94) in Sūrah al-Shūrā (are also written with an *alif* after the *wāw*) and in أَتَيْنُوا (5:18) *khulf* has become significant.³⁶⁸



In this line, the author lists out two more words that are written with a *wāw* as the shape for *hamzah* with an *alif* after it. He specifies which instances of شُرَكَاءُ are intended by including one or two words that come before this word in the intended instances as well as specifying that it is أَمْ لَهُمْ شُرَكَاءُ in Sūrah al-Shūrā. This excludes other instances of this word in

³⁶⁷ Al-Dānī, *al-Muqni*^c, 106; Thānwī, *Īdāh al-Maqāsid*, 287.

³⁶⁸ This line of the *matn* has also been written in some manuscripts with the word أَتَيْنُوا in the place of أَتَيْنُوا. I have written it and commented on it as it is written in Shaykh Aiman Suwaid's edition of ‘Aqīlah and Qārī Izhār Thānwī as well. Other commentators such as Ibn al-Qāṣiḥ, Qārī Faṭḥ Pānīpatī, Shaykh Nādī al-Qiṭṭ and Shaykh Ghānim Qaddūrī al-Ḥamad have also given preference to this wording. Shaykh ‘Abd al-Raḥmān al-Makkī has chosen to include discussions of both words in his commentary of this line and has listed the instance in Sūrah al-Mā'idah of أَتَيْنُوا as well as the instances in Sūrah al-Shu'arā', āyah 6 and Sūrah al-An'ām, āyah 5 of أَتَيْنُوا. Qārī Faṭḥ Pānīpatī makes an important point regarding the wording of this line. He states that he gave preference to the wording of أَتَيْنُوا as Imam al-Shāṭibī has already discussed the word أَتَيْنُوا in line 211. If he were to repeat the same word here, it would mean that he had an unnecessary repetition in his *matn* and that the respected author left out a word (أَتَيْنُوا) that belonged in this section. Al-Makkī, *Afḍal al-Durar*, 74; al-Dānī, *al-Muqni*^c, 104; al-Ḥamad, *al-Sharḥ al-Muyassar*, 261; Pānīpatī, *Ashal al-Mawārid*, 126-127.

the Qurʾān, where it is written without a shape for *hamzah*, e.g., فَهَمْ فِيهِ شُرَكَاءٌ, as well as the instance of أَمْ لَهُمْ شُرَكَاءٌ فَلْيَأْتُوا بِشُرَكَائِهِمْ that occurs in Sūrah al-Qalam, āyah 41.³⁶⁹

We know that it is the instance of أَبْتَوُا in Sūrah al-Mā'idah that is intended as the remaining instances either have a pronoun attached to this word, in which case the *hamzah* would no longer be the final letter of the word, or the *hamzah* does not carry a *ḍammah*. Imam al-Shāṭibī رحمه الله states that there is *khulf* regarding the writing of this word with a *wāw* as a shape for *hamzah* with an *alif* after it. It was written as such in some *maṣāḥif* and without a *wāw* with an *alif* after it in others, as أُتِنَاءُ.³⁷⁰

218 وَفِي يُنَبِّؤُا الْإِنْسَانُ الْخِلَافَ مَنْ يَنْشَوُا فِي مُقْنِعٍ بِالْوَاوِ مُسْتَطَرًا

218. And there is *khulf* in يُنَبِّؤُا الْإِنْسَانُ (75:13) and مَنْ يَنْشَوُا (is only written with a *wāw* and *alif* after it) (43:18) and in *al-Muqni'* (both are) written with a *wāw*.



This line discusses the *rasm* of two more words in the list of twenty-four words. ‘Allāmah al-Dānī رحمه الله does not mention *khulf* regarding these words as being written with a *hamzah* as a *wāw* followed by an *alif*.³⁷¹ This is alluded to with the words وَفِي مُقْنِعٍ بِالْوَاوِ مُسْتَطَرًا. Imam al-Shāṭibī رحمه الله mentions that there is *khulf*. While Ibn al-Qāṣi رحمه الله sees the *khulf* as applying to both these words,³⁷² Shaykh ‘Abd al-Raḥmān al-Makkī رحمه الله and Qārī Izhār Thānawī رحمه الله have given preference to Imam al-Sakhāwī’s رحمه الله interpretation that the *khulf* that Imam al-Shāṭibī رحمه الله mentions only applies to the instance in

³⁶⁹ Al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 169.

³⁷⁰ Al-Dānī, *al-Muqni'*, 154.

³⁷¹ Al-Dānī, *al-Muqni'*, 102.

³⁷² Ibn al-Qāṣi, *Talkhīṣ al-Fawā'id*, 139.

Sūrah al-Qiyāmah, and this is how I have suggested it in the translation of the verse as well.³⁷³ This is because Imam Muḥammad ibn ‘Īsā ʔ wrote in his book *Hijāʾ al-Maṣāḥif* that writing this word with a wāw with an *alif* after it is the *rasm* of Kūfa, while the *rasm* of Madīnah is to write it without both the *alif* and the wāw. Imam Muḥammad ibn ‘Īsā ʔ has not written the same for the instance in Sūrah al-Zukhruf.³⁷⁴

219 وَبَعْدَ رَا بُرْعَآؤُا الْوَآؤُ مَعَ اَلِفٍ وَلَوْلُوَا قَدْ مَضَىٰ لِلْبَابِ مُعْتَصِرَا

219. And after the *rāʾ* in بُرْعَآؤُا (60:4) there is a wāw along with *alif* and in وَلَوْلُوَا that has already passed, this chapter is a refuge for it (as well), (meaning that although a discussion regarding this word has already passed, this word also needs to be mentioned in this chapter).



This line discusses the *rasm* of the last two of the twenty-four words. The first is the word بُرْعَآؤُا in Sūrah al-Mumtaḥinah, āyah 4. This word is written with a wāw as the shape for the *hamzah* with an *alif* after it, and there is no disagreement regarding it being written in this way.³⁷⁵ The second word that is discussed in this line is وَلَوْلُوَا. Imam al-Shāṭibī ʔ says two things about this word in the line above. Firstly, that its discussion has already passed. This refers to lines 125-128 where the instances of this word and how they are written in the Qurʾān are discussed in detail.

The second point is related to the words لِلْبَابِ, which can refer to both this chapter, where the word وَلَوْلُوَا is mentioned due to the second *hamzah* being written as a wāw with an *alif* following it, or it can also refer to the

³⁷³ Thānwī, *Īdāḥ al-Maqāṣid*, 288-289; al-Makkī, *Afḍal al-Durar*, 74-75.

³⁷⁴ Al-Sakhāwī, *al-Wasīlah*, 318.

³⁷⁵ Al-Dānī, *al-Muqniʿ*, 106.

previous discussion of this word in lines 125-128.³⁷⁶ The words لِلْبَابِ مُعْتَصِرًا, or this chapter being a refuge for this word, can also allude to the fact that although this word has been mentioned in this section due to the final *hamzah* being written as a *wāw* with an *alif* after it, it is unlike the other words in this section as the *hamzah* does not carry a *ḍammah*.³⁷⁷

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وَمَعَ صَمِيرٍ جَمِيعِ أَوْلِيَاءٍ بِلَا وَآوٍ، وَلَا يَاءٍ فِي خَفُوضِهِ كَثُرَا

220. And أَوْلِيَاءٍ with a plural pronoun (attached to it) is (written) without a *wāw* (in the state of *rafʿ*), or a *yāʾ* (when) in the state of *khafḍ* (*jarr*), in most of the (*maṣāḥif*).



This line discusses the *rasm* of one word that is written against the rules of writing *hamzah*. The general principle is that when a medial *hamzah*, which is preceded by an *alif*, has a pronoun attached to it, e.g., هُمْ كَمْ, the *hamzah* will be written according to its vowel. It is written as a *wāw* if it carries a *ḍammah*, e.g., جَزَاؤُكُمْ. If it carries a *kasrah*, it is written as a *yāʾ*, e.g., نِسَائِهِمْ. In the case of a *fathah*, it is absent from the script altogether, e.g., أَبْنَاءُنَا وَأَبْنَاءُكُمْ وَنِسَاءُنَا وَنِسَاءُكُمْ.³⁷⁸ However, there is *khulf* reported regarding the word أَوْلِيَاءٍ, where in most of the *maṣāḥif* of ʿIrāq, the *hamzah* was absent from the script in this word in Sūrah al-Baqarah, āyah 257, Sūrah al-Anʿām, āyahs 121 and 128, Sūrah al-Aḥzāb, āyah 6, and in Sūrah Fuṣṣilat, āyah 31. These instances were written without a *wāw* or *yāʾ* as the shape for *hamzah* and also without an *alif*, e.g., أَوْلِيَاءُهُمْ.³⁷⁹ The word كَثُرَا in the line above alludes to the fact that this is how it was written in most of

³⁷⁶ Pānīpatī, *Ashal al-Mawārid*, 127.

³⁷⁷ al-Ḥamad, *al-Sharḥ al-Muyassar*, 263.

³⁷⁸ Al-Dānī, *al-Muqniʿ*, 110.

³⁷⁹ Al-Sakhāwī, *al-Wasīlah*, 320; al-Ḥamad, *al-Sharḥ al-Muyassar*, 264.

the *maṣāḥif* of ‘Irāq, which means that some had it written according to the rules of *qiyās* as well, e.g., *أُولِيَاءُكُمْ*.³⁸⁰

As both of these ways of writing these words are transmitted, both may be applied. Imam Abū Dāwūd رحمه الله preferred the writing of these words with a shape for *wāw* and *yā’* and with an *alif* and that is how they are written in the Madīnah printed *maṣāḥif*.³⁸¹ In the South Asian printed *maṣāḥif*, these words are written according to the *rasm* of the majority of the ‘Irāqī *maṣāḥif* that are mentioned in this line, e.g., *أُولِيَهُمْ أُولِيَهُمْ*.

221 وَقِيلَ: إِنَّ أُولِيَاءُكُمْ، وَفِي أَلِفِ الْ
بِنَاءٍ فِي الْكُلِّ حَذْفٌ ثَابِتٌ جُذْرًا

221. And it is said: *إِنَّ أُولِيَاءُكُمْ* (8:34) (has a similar *rasm*), and *ḥadhf* is established in the *alif* of *binā’* in all of them (meaning all the words mentioned in this chapter have the *alif* before the *hamzah* deleted in them) like a wall.



This line discusses the *rasm* of the word *أُولِيَاءُكُمْ* in āyah 34 of Sūrah al-An‘ām. Imam al-Shāṭibī رحمه الله writes that this instance can also be written like the instances above, without a *wāw* as a shape for *hamzah*. However, by using the word *قِيلَ* before it, he alludes to the fact that writing it with *ḥadhf* of *hamzah* is less common.³⁸² This is what differentiates this instance from the other five instances above. ‘Allāmah al-Dānī رحمه الله has mentioned this instance separately and listed it among words that are written according to the rules of *qiyās*, with a *wāw* as the shape for *hamzah maḍmūmah* when it is preceded by an *alif* and followed by an attached pronoun.³⁸³ The *khulf*

³⁸⁰ Thānwī, *Īdāḥ al-Maqāṣid*, 290; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 141.

³⁸¹ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 264.

³⁸² Thānwī, *Īdāḥ al-Maqāṣid*, 290.

³⁸³ Al-Dānī, *al-Muqni’*, 110.

that Imam al-Shāṭibī رحمته الله is mentioning in this line is not from *al-Muqni*³⁸⁴ and can be considered among the additional points that the respected author has included in his text.³⁸⁴

The last part of this line, *وَفِي أَلِفِ الْبِنَاءِ فِي الْكُلِّ حَذْفٌ ثَابِتٌ جُذْرًا*, refers to the fact that if an *alif* is present before the *hamzah* in any of the words that were mentioned in this section, the *alif* will be omitted, e.g., *أَبْنَوْا*, *بُرِّءُوا*, *عَلَّمُوا*.³⁸⁵

³⁸⁴ Al-Sakhāwī, *al-Wasīlah*, 320; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā'id*, 141.

³⁸⁵ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā'id*, 141; Thānwī, *Īdāḥ al-Maqāṣid*, 291; Al-Sakhāwī, *al-Wasīlah*, 321.

بَابُ رَسْمِ الْأَلِفِ وَأَوَّ

CHAPTER ON WRITING THE ALIF AS A WĀW

In the four lines of this chapter, Imam al-Shātibī رحمه الله has summarized the chapter on this topic in *al-Muqni'*. It lists those words in which the *alif* has been written as a *wāw*.

222 وَالْوَاوُ فِي أَلِفَاتٍ كَ: الزَّكْوَةِ وَمِشْ كَوَّةٍ مَنَوَّةٍ التَّجْوَةِ وَاضِحٌ صُورًا

222. *Wāw* in the place of *alifs* like *كَمِشْكَوَّةٍ* (24:35), *مَنَوَّةٍ* (53:20), *التَّجْوَةِ* (40:41) is clear in shape.

223 وَفِي الصَّلَاةِ الْحَيَوَةِ وَانْجَلَى أَلِفُ الْ مُضَافٍ وَالْحَذْفُ فِي خُلْفِ الْعِرَاقِ يُرَى

223. And in *الصَّلَاةِ* and *الْحَيَوَةِ* (the *alif* is written as a *wāw*). The *alif* of (those instances that) have a pronoun attached to them (*muḍāf*) have become clear. And *ḥadhḥ* with *khulf* has been seen in the 'Irāqī codices in the *alifs* of (these two words) when they have a pronoun attached to them.



These two lines contain a total of four discussions. The first is that the word *الزَّكْوَةِ* will have the *alif* in it written as a *wāw* wherever it occurs in the Qur'ān. This can be ascertained by the fact that the Imam has not mentioned any further restrictions regarding its intended occurrences. Notice that the Imam has mentioned this word in this line with an *aliflām* attached to it. Then the Imam mentions three more words, *كَمِشْكَوَّةٍ* (24:35), *مَنَوَّةٍ* (53:20), *التَّجْوَةِ* (40:41), in which the *alif* will be written as a *wāw*. No

further restrictions are needed as these words only occur once each in the Qurʾān.

The second discussion is regarding the words *الصَّلَاةُ* and *الْحَيَاةُ*. The *alif* in these two words will also be written as a *wāw* when they have an *aliflām* attached to them, meaning when they are definite.³⁸⁶ The author then states that these two words will be written without a *wāw* as a shape for *alif* and instead will be written with an *alif* when they have a pronoun attached to them, e.g., *فِي حَيَاتِكُمْ*, *كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ*, *وَلَا تَجْهَرُ بِصَلَاتِكَ*, *يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي*, *حَيَاتُنَا الدُّنْيَا*, *الدُّنْيَا*. This is the third of the four discussions in these two lines. The two words that are an exception to this are *قَالُوا يَشْعَبُ أَصْلَوْثُكَ* in āyah 103 of Sūrah al-Tawbah and *قَالُوا يَشْعَبُ أَصْلَوْثُكَ* in āyah 87 of Sūrah Hūd. These two instances also have pronouns attached to them. However, there is a difference in *qirāʾāt* in them, with some *qurrāʾ* reading them as singular and some as plural. Therefore, these are written with a *wāw*.³⁸⁷ ʿAllāmah al-Dānī رحمته الله has listed these two instances in his discussion of when the word *الصَّلَاةُ* occurs as plural.³⁸⁸

The fourth discussion in these two lines is that when the words *الصَّلَاةُ* and *الْحَيَاةُ* have a pronoun attached to them, *khulf* has been seen regarding the writing of *alif* in them. In the ʿIrāqī codices, *khulf* has been seen in these two words when they have a pronoun attached to them, some are written as above, and some are written without any shape for the *alif*, e.g., *بِصَلَّتِكَ*. They have been seen written with the *alif* more often than without it in the *māṣāḥif* of the people of ʿIrāq.³⁸⁹ It is important to note that the *khulf* being discussed here is regarding the writing or omission of the *alif*. They cannot be written with a *wāw* if a pronoun is attached to them.

³⁸⁶ Thānwī, *Īdāḥ al-Maqāṣid*, 291.

³⁸⁷ Thānwī, *Īdāḥ al-Maqāṣid*, 291.

³⁸⁸ Al-Dānī, *al-Muqniʿ*, 101.

³⁸⁹ Al-Dānī, *al-Muqniʿ*, 100-101.

Qārī Faṭḥ Pānīpatī ﷺ has added a beautiful note regarding the wording *وَفِي الصَّلَاةِ الْحَيَاةُ* in line 223. He writes that this wording has a beneficial meaning, which is that prayer contains spiritual life for us and every kind of happiness and joy. He then asks Allah to grant us the sweetness and light of prayer.³⁹⁰ *Āmīn*.

224 فِي أَلِفَاتِ الْمُضَافِ، وَالْعَمِيمُ بِهَا لَدَى حَيَاةٍ زَكَاةٍ وَأَوْ مِنْ خَبَرَا

224. (The first three words were part of the translation of the previous line.) Prevalent (the word *الْعَمِيمُ* alludes to indefiniteness as well) are *حَيَاةٍ* and *زَكَاةٍ* (with a *wāw* in the place of *alif* when they are indefinite) and *wāw* is from the one who knows (about *rasm*).



This line expands on the discussion of the words *حَيَاةٍ* and *زَكَاةٍ* which were also discussed earlier. However, the difference is that in this line, the discussion is regarding these two words when they are indefinite, and do not have an *alif lām* attached to them. The words *حَيَاةٍ* and *زَكَاةٍ* will be written with a *wāw* in the place of the *alif* even when they are indefinite, e.g., *حَيَاةٍ طَيِّبَةٍ، وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةٍ، خَيْرًا مِّنْهُ زَكَاةٍ*.³⁹¹

225 وَفِي أَلِفِ صَلَوَاتٍ خُلْفٌ بَعْضُهُمْ وَالْوَاوُ تَثْبُتُ فِيهَا مُجْمَعًا سِيرَا

225. There is *khulf* from some of them in the *alif* (after the *wāw*) of *صَلَوَاتٍ* (2:157, 9:99, 22:40, 23:9) and *wāw* (in the place of *alif*) is established in it (this word) in the cumulative traveled (paths).

³⁹⁰ Pānīpatī, *Ashal al-Mawārid*, 130.

³⁹¹ Al-Dānī, *al-Muqniʿ*, 101; al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 174; Pānīpatī, *Ashal al-Mawārid*, 130.



This line discusses the *rasm* of the word صَلَوَاتُ, which is the plural of صَلَاة. It will always be written with a wāw, and this is alluded to by the words وَالْوَاوُ تَنْبُتُ فِيهَا مُجْمَعاً سِيراً. However, there is *khulf* regarding the writing of the *alif* after the wāw. The word صَلَوَاتُ has been seen written with and without the *alif*.³⁹² Other than the two instances that were already mentioned before, صَلَوَاتُكَ (9:103) and أَصْلَوْتُكَ (11:87), there are four more instances of this word in the Qurʾān that have been listed in the translation.

³⁹² Al-Dānī, *al-Muqniʿ*, 101.

بَابُ رَسْمِ بَنَاتِ الْيَاءِ وَالْوَاوِ

THE CHAPTER ON WRITING WORDS WITH AN ORIGINAL *YĀ'* OR *WĀ'* IN THE *LĀM* POSITION

226 وَالْيَاءُ فِي أَلِفٍ عَنْ يَاءٍ انْقَلَبَتْ مَعَ الضَّمِيرِ وَمِنْ دُونِ الضَّمِيرِ تُرَى

226. And *yā'* as *alif* which is changed from a *yā'* has been seen with a pronoun or without a pronoun (attached to it).



In this line, Imam al-Shāṭibī رحمه الله presents a general principle of *rasm*. If the last root letter of a word (*lām kalimah*) was originally a *yā'* but has been changed into an *alif*, it will still be written in the shape of a *yā'* in the Qurʾān.³⁹³ This will also apply to those words that look like these words, even though the original letter may not be a *yā'*. This will happen whether there is a pronoun attached to the *alif* or not, e.g., أَشَقَّهَا, لَلْهُدَى, بِأَلْحُسَى, هَدَنِي, فَسَوَّيَهَا.

We can assume that it is the *lām kalimah* that was originally a *yā'* as only the last letter of the root would have a pronoun attached to it.³⁹⁴ This is not a restriction that the Imam has mentioned explicitly in the line above. In the lines that follow, Imam al-Shāṭibī رحمه الله will mention exceptions to this general rule.

³⁹³ Al-Dānī, *al-Muqniʿ*, 112.

³⁹⁴ Thānwī, *Īdāḥ al-Maqāṣid*, 293.

سَوَى عَصَانِي تَوَلَّاهُ طَعَا وَمَعَا أَقْصَا وَالْأَقْصَا وَسَيِّمًا الْفَتْحِ مُشْتَهَرًا 227

227. Except for عَصَانِي (14:36), تَوَلَّاهُ (22:4), طَعَا (69:11), and both (instances of) أَقْصَا (28:20, 36:20) and الْأَقْصَا (17:1), سَيِّمَاهُمْ (48:29) in Sūrah al-Faṭḥ have been made famous.



This line lists six words that are written with an *alif* instead of a *yā'*. The specific instances that are mentioned above in the translation are mentioned as such in *al-Muqni'*.³⁹⁵ The word عَصَانِي only occurs in the Qur'ān once. Therefore, no other specifier was needed. The word تَوَلَّاهُ also only occurs once in the Qur'ān. The word طَعَا occurs in the Qur'ān multiple times. However, only the one in Sūrah al-Hāqqah is intended as this is the one that is mentioned specifically in *al-Muqni'*. The Imam specifies that it is both the instances of the word أَقْصَا by using the word وَمَعَا أَقْصَا, and then mentions that الْأَقْصَا, with an *alif lām*, will also be written with an *alif*. Lastly, he mentions that the word سَيِّمَاهُمْ specifically in Sūrah al-Faṭḥ will be written with an *alif*. The remaining instances will be written with a *yā'*. And Allah knows best. Another difference between this instance of سَيِّمَاهُمْ and its other occurrences in the Qur'ān is that all the others have a *bā'* attached to them, e.g., بِسَيِّمِهِمْ.³⁹⁶

³⁹⁵ Al-Dānī, *al-Muqni'*, 114.

³⁹⁶ Thānwī, *Īdāḥ al-Maqāṣid*, 294.

وَعَبَّرَ مَا بَعْدَ يَاءٍ خَوْفَ جَمْعِهِمَا لَكِنَّ يَحْيَى وَسُقْيَاهَا بِهَا حِرًّا 228

228. And other than (the yā') that comes after the yā' for fear of the joining of two yā's (in one word) but يَحْيَى and سُقْيَاهَا have been embellished with it (with yā').



In this line, the author mentions another exception to the principle of *rasm* that he stated in line 226. However, instead of individual words, this exception is another principle. If writing an *alif* as a yā' to allude to its origin causes two yā's to come together in writing, the yā' will be written as an *alif* instead. This is to avoid the repetition of similar shapes (*tamāthul fil-rasm*), a principle of *rasm* that was mentioned earlier as well.

There are two exceptions to this rule mentioned in this line. The first word is the word يَحْيَى. There are two shapes for yā' in this word. This word will be written as such, whether it occurs as a noun, e.g., وَيَحْيَى وَعَيْسَى, or a verb, e.g., ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى. Imam al-Shāṭibī رحمه الله also tells us that the word سُقْيَاهَا is written with two yā's. 'Allāmah al-Dānī رحمه الله has mentioned this in *al-Muqni'* in this section as well.³⁹⁷ In our copies of the Qur'ān today,

³⁹⁷ This is how it is written in my copy of *al-Muqni'* published by Dār Ibn Kathīr and what Shaykh Ghānim Qaddūrī al-Ḥamad has quoted from *al-Muqni'* in his commentary of this line. However, this detail about the word سُقْيَاهَا being written with two yā's is entirely missing in this chapter in three other editions of *al-Muqni'* that I consulted. These were the ones edited by Shaykhah Nūrah bint Ḥasan al-Ḥumayyid, Shaykh Muḥammad Aḥmad Duhmān and Dr. Bashīr al-Ḥimyarī. Rather, their wording of the same sentence suggests that 'Allāmah al-Dānī رحمه الله found the word سُقْيَاهَا written in the *maṣāḥif* of Madīnah, and most of the *maṣāḥif* of Kufah and Baṣrah without an *alif* and with only one yā'. Imam al-Sakhāwī رحمه الله has also quoted 'Allāmah al-Dānī رحمه الله as saying what is stated in these other three editions. Imam Ghāzī ibn Qais رحمه الله has also mentioned that this word is written without the *alif* and only one yā' in his book. Regardless of the difference between the various editions of *al-Muqni'*, we know that Shaykh al-Mahdawī رحمه الله (d. 440) has clearly

the word سُفِيهَا has been written with one shape for yā', according to what some editions of *al-Muqni*^c state was seen in the *maṣāḥif* of Madīnah, and many of the *maṣāḥif* of Kūfah, and Baṣrah.³⁹⁸ Therefore, even though Imam al-Shāṭibī رحمه الله has only mentioned the writing of this word with two yā's in the line above, we can conclude that there is *khulf* in the writing of this word. It can be written with two yā's or with one yā'.

229 كَلْتَا وَتَثْرَا جَمِيعاً فِيهِمَا أَلِفٌ وَفِي يَقُولُونَ خُشَى الْخُلْفُ قَدْ ذُكِرَا

229. كَلْتَا (18:33) and تَثْرَا (22:44), there is *alif* in both of them in all the ('*uthmānī* codices) and *khulf* has certainly been mentioned in يَقُولُونَ خُشَى (5:52).



The line above discusses the *rasm* of three words. The first two are written with an *alif* in all the *maṣāḥif*.³⁹⁹ These two words are written with an *alif* because the *alif* in them is neither changed from a yā' or a wāw. However, Qārī Izhār Thānwī رحمه الله explains that because they may seem similar to words in which the *alif* has been changed from a yā' or a wāw, they have still been mentioned, so no doubt remains regarding their *rasm*.⁴⁰⁰

In the word خُشَى in Sūrah al-Mā'idah, āyah 52, Muḥammad ibn 'Isā رحمه الله has reported from Imam Nuṣayr رحمه الله that this word was written in some *maṣāḥif* with an *alif* instead of the yā'.⁴⁰¹

stated in his book on *rasm* that the word سُفِيهَا was written with two yā's. Al-Dānī, *al-Muqni*^c, 113-114; al-Ḥamad, *al-Sharḥ al-Muyassar*, 271; Al-Sakhāwī, *al-Wasīlah*, 326; Mahdawī, *Hijā' Maṣāḥif al-Amṣār*, 51.

³⁹⁸ Al-Sakhāwī, *al-Wasīlah*, 326; al-Qiṭṭ, *Hidāyat Uli al-Albāb*, 177.

³⁹⁹ Al-Dānī, *al-Muqni*^c, 114-115.

⁴⁰⁰ Thānwī, *Īdāḥ al-Maqāṣid*, 293-294.

⁴⁰¹ Al-Sakhāwī, *al-Wasīlah*, 327; al-Dānī, *al-Muqni*^c, 154.

وَبَعْدَ يَاءٍ خَطَايَا حَذَفُهمْ أَلِفًا وَقَبْلُ أَكْثَرُهمْ بِالْحَذَفِ قَدْ كَثُرَا 230

230. The omission of *alif* (in all the codices) after the *yā'* in *خَطَايَاهُمْ* (any word in which *خَطَايَا* has a pronoun attached to it) and most of them are with *ḥadhḥ* (of the *alif*) before (the *yā'*). (*Ḥadhḥ*) is certainly more (meaning that it has been seen more than *ithbāt* of the *alif* before the *yā'*).



This line discusses the *rasm* of one word. When the word *خَطَايَا* appears in the Qur'ān with a pronoun attached to it, e.g., *خَطَايَكُمْ*, *خَطَايَنَا*, *خَطَايَهُمْ*, it has two *alifs* in it. In the line above, Imam al-Shāṭibī رحمته الله tells us that the *alif* after the *yā'* will always be omitted. The *alif* after the *ṭā'*, however, has been seen as omitted in most *masāḥif* but was seen as written in some as well.⁴⁰² Therefore, we can say there is no *khulf* regarding the omission of the *alif* after the *yā'*, but there is *khulf* regarding the omission of the *alif* before the *yā'*. This will apply to all the instances of these words in the Qur'ān, which is why the respected Imam has not restricted it to particular instances.

بِأَلْيَا تُقَاتَا، وَفِي تُقَاتِهِ أَلِفٌ أَل عِرَاقٌ وَاخْتَلَفُوا فِي حَذْفِهَا زُبُرًا 231

231. *تُقَاتَا* (3:28) is with a *yā'*, and there is an *alif* in the 'Irāqī *masāḥif* in *تُقَاتِهِ* (3:102) and they (the people of 'Irāq) differed in its (the *alif*'s) omission in writing.



This line discusses the *rasm* of two words, both of them occur in Sūrah Āl 'Imrān. Imam al-Shāṭibī رحمته الله tells us that the word *تُقَاتَا* in āyah 28 has been seen as written with a shape of *yā'* between the *qāf* and the *tā'* *marbūṭah*.

⁴⁰² Al-Dānī, *al-Muqni'*, 114; al-Sakhāwī, *al-Wasīlah*, 327.

The word ثَقَاتِهِ was seen written in the *maṣāḥif* of 'Irāq with and without an *alif* between the *qāf* and the *tā'*. When *ḥadhf* of *alif* is mentioned, it does not mean that this word was written with a *yā'* instead of the *alif*. Rather, it means that the *qāf* and the *tā'* had no shape between them in the 'Irāqī *maṣāḥif*.⁴⁰³

A question that arises is how was the word ثَقَاتِهِ written in the remaining codices, as the line above only seems to mention the 'Irāqī codices. Imam al-Ja'barī ؑ writes that the words أَلِفُ الْعِرَاقِ in the line above allude to the fact that the other *maṣāḥif* had it written with a *yā'*.⁴⁰⁴ Imam al-Sakhāwī ؑ writes that he saw this word in the Shāmī codex as ثَقَاتِهِ, with a shape for *yā'* and *tā'* after the *qāf*.⁴⁰⁵ Qārī Faṭḥ Pānīpatī ؑ writes that this word has a total of three outlines, the first two are as they were found in the 'Irāqī *maṣāḥif*, with and without an *alif* and no *yā'*, and the third is as Imam al-Sakhāwī ؑ has described it, with a shape for *yā'* and *tā'* after the *qāf*. He writes that it is written in all the other codices as ثَقَاتِهِ.⁴⁰⁶

232 يَا وَيْلَتَى أَسْفَى حَتَّى عَلَى وَإِلَى أَنَّى عَسَى وَيْلَى يَحْسَرَتَى زُبْرًا

232. *Ya'* is written (instead of *alif*) in يَوَيْلَتَى (11:72 and 25:28), يَا أَسْفَى (12:84), يَحْسَرَتَى (39:56), عَسَى, أَنَّى, and إِلَى, حَتَّى.



This line discusses the *rasm* of nine words, which will all be written with a *yā'* instead of an *alif* wherever they occur in the Qur'ān. Some of them appear once, while others appear quite often. 'Allāmah al-Dānī ؑ mentions as part of a report by Abū 'Ubayd Qāsim ibn Sallām ؑ that the

⁴⁰³ Al-Dānī, *al-Muqni'*, 166; al-Ḥamad, *al-Sharḥ al-Muyassar*, 273.

⁴⁰⁴ Al-Ja'barī, *Jamīlat Arabāb*, 2:265.

⁴⁰⁵ Al-Sakhāwī, *al-Wasīlah*, 328.

⁴⁰⁶ Pānīpatī, *Ashal al-Mawārid*, 134.

word حَتَّى is written with a yā' the majority of the time, and Abū 'Ubayd ؓ also saw it in some *maṣāḥif* as written with an *alif*. 'Allāmah al-Dānī ؓ also writes that he saw the word حَتَّى written in one antique *muṣḥaf* with an *alif* as well. However, he concludes that writing this word with an *alif* is not practiced upon as it is not the *rasm* of *muṣḥaf al-imām* or any of the other codices.⁴⁰⁷

233 جَاءَتْهُمْ رُسُلُهُمْ وَجَاءَ أَمْرٌ وَلِلرَّجَالِ رَسْمٌ أَبِي يَاءَهَا شَهْرًا

233. (2:228) وَلِلرَّجَالِ عَلَيْهِنَّ دَرَجَةٌ and (11:76) جَاءَ أَمْرٌ and (7:101) جَاءَتْهُمْ رُسُلُهُمْ, the *rasm* of Ubayy ibn Ka'ab's ؓ *muṣḥaf* has made yā' famous (in these places, there is a shape for yā' in the place of the *alif*).

234 جَاءُوا وَجَاءَهُمُ الْمَكِّي، وَطَابَ إِلَى الْ إِمَامٌ يُعَزَّى، وَكُلُّ لَيْسَ مُفْتَقَرًا

234. And جَاءُوا and جَاءَهُمُ (are with a yā' instead of *alif*) in the Makkī codex, and طَابَ (4:3) has been attributed to *muṣḥaf al-imām*. And all (these reports) are not followed.



In the two lines above Imam al-Shāṭibī ؓ mentions some reports regarding the *rasm* of *alif* as yā'. In the three instances in line 233, Imam al-Kisā'ī ؓ reports that he saw the *alif* in these three instances written as a yā' in the *muṣḥaf* of the great companion Ubayy ibn Ka'ab ؓ. In the second line, two more words are mentioned, جَاءُوا and جَاءَهُمُ. There is a report that these were written in the codex of Makkah with a yā' in the place of the *alif*. The last report that is alluded to in these two lines is a report by 'Āṣim al-Jahḍarī ؓ that he saw the word طَابَ written with a yā'

⁴⁰⁷ Al-Dānī, *al-Muqni'*, 115-116; Thānwī, *Īdāḥ al-Maqāṣid*, 297.

in the place of *alif* in *muṣḥaf al-imām*. After mentioning all three of these reports, 'Allāmah al-Dānī رحمته writes that he did not find any of these words written in this way, with a yā' instead of an *alif* in any of the *maṣāḥif*, which is evidence that these could not have been written in any of the codices in this way.⁴⁰⁸ This is what Imam al-Shāṭibī رحمته alludes to when he says, **وَكُلُّ لَيْسَ مُفْتَفَرًا** Although there are these individual reports, this *rasm* is not followed or practiced upon⁴⁰⁹ as there is no evidence of it being applied. The *rasm* that is applied and practiced upon is the one that is seen in the 'Uthmānī codices on which the *ṣaḥābah* رضي الله عنهم agreed.⁴¹⁰ If one or more of the codices had these words written with a yā' instead of an *alif*, there would have been some evidence in the multitude of *maṣāḥif* that were copied from these codices. However, no such *khulf* was observed.

235 كَيْفَ الضُّحَى وَالْقَوَى دَحَى تَلَى وَطَحَى سَجَى زَكَى وَأَوْهَا بِالْيَاءِ قَدْ سَطِرَا

235. الضُّحَى, however it occurs, and الْقَوَى, دَحَى, تَلَى, طَحَى, سَجَى, زَكَى, their wāw has certainly been written as a yā'.



This is the last line of this chapter, and it discusses the *rasm* of words in which the *alif* was originally a wāw. 'Allāmah al-Dānī رحمته writes that the general principle is that when an original wāw in three letter root words changes into an *alif*, the *alif* will be written as an *alif*, and not as a yā'. However, he also lists some places that are exceptions to this general rule. The word الضُّحَى is written with a yā', however it occurs in the Qur'ān, whether with an *alif lām* or without, or with a pronoun attached to it or not, e.g., وَالضُّحَى, وَالشَّمْسُ وَضَحْنَهَا, بَأْسُنَا ضَى. There are a total of six

⁴⁰⁸ Al-Dānī, *al-Muqni'*, 116-117.

⁴⁰⁹ Al-Sakhāwī, *al-Wasīlah*, 330.

⁴¹⁰ Thānwī, *Īdāḥ al-Maqāṣid*, 298.

occurrences of this word in the Qurʾān. Each of the other words occurs once in the Qurʾān. The word الْقَوَى, however, has not been mentioned by ‘Allāmah al-Dānī رحمه الله in *al-Muqniʿ*, and can be considered from among the extra points that Imam al-Shāṭibī رحمه الله has included in *al-Muqniʿ*. There are two reasons given for these words being written with a yā' instead of an alif. The first is that the yā' alludes to the permissibility of *imālah* in these words. The second reason given is that writing them with a yā' matches the writing of the words before them and/or after them at the ends of the āyāt in the sūrahs in which they occur.⁴¹¹

⁴¹¹ Al-Dānī, *al-Muqniʿ*, 118; Thānwī, *Īdāh al-Maqāṣid*, 299; al-Ḥamad, *al-Sharḥ al-Muyassar*, 275; al-Sakhāwī, *al-Wasīlah*, 330.

بَابُ حَذْفِ إِحْدَى اللَّامَيْنِ

THE CHAPTER ON THE OMISSION OF ONE OF TWO LĀMS

236 لَامُ الَّتِي اللَّاءُ وَالْأَتِي وَكَيْفَ أَتَى الْ لَدِي مَعَ الْإِلِّ فَاحْذِفْ وَاصْذُقِ الْفِكْرَا

236. The *lām* of الَّتِي, الَّتِي, and لَدِي however it occurs (dual or plural), along with الْإِلِّ, omit (it) and be sincere in (your) deep reflection.



There is a general rule in *rasm* that whenever *lām al-taʿrīf* is attached to a word that begins with *lām*, both *lāms* will be written. All the words listed in the line above also have two *lāms* in them. However, one of the *lāms* will be omitted from them in writing. One reason for this may be that these words occur often in the Qurʾān.⁴¹²

As for which *lām* is omitted, ‘Allāmah al-Dānī رحمه الله gives preference to it being the *lām* that is part of the word, while writing that it may also be *lām al-taʿrīf* that is considered omitted due to *idghām*. However, he gives preference to it being the *lām* that is part of the word as *lām al-taʿrīf* cannot be separated from *hamzat al-waṣl*.⁴¹³ The words وَاصْذُقِ الْفِكْرَا allude to the fact that in other words in the Qurʾān, both *lāms* are written, and Imam al-Shāṭibī رحمه الله wants to make sure that we do not apply the exception above to all words written with two *lāms*, e.g., اَللّٰهُو, اَللّٰعُنُوْنَ.⁴¹⁴

⁴¹² Pānīpatī, *Ashal al-Mawārid*, 136.

⁴¹³ Al-Dānī, *al-Muqniʿ*, 119.

⁴¹⁴ Al-Sakhāwī, *al-Wasīlah*, 331; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawāʿid*, 150.

THE CHAPTER ON SEPERATED AND JOINED WORDS

237 وَقُلْ عَلَى الْأَصْلِ مَقْطُوعٌ الْحُرُوفِ أَتَى وَالْوَصْلُ فَرْعٌ فَلَا تُلْفَى بِهِ حَصْرًا

237. And say, separating words happens according to the original (way of writing) and joining them is a derivative (of the original). So, do not be found being miserly with it (meaning do not be miserly with sharing the knowledge regarding writing words as joined or separated in the Qurʾān).⁴¹⁵



From this line, the author begins his discussion regarding those words that are sometimes written as joined and sometimes written as separated in the Qurʾān. This is an important chapter in the science of *rasm*, and the definitions of the terms *maqṭūʿ* (separated) and *mawṣūl* (joined) were covered in the introductory section of the book. Therefore, they will not be repeated here.

The author begins by telling us that that writing two words as separated is the principal or default method that is used in writing words in the Qurʾān. However, there are times when two words are written as one word. This can be due to the words being adjacent to each other, the strength of the connection between them, or the fact that they are used together often in conversation.⁴¹⁶ It would be good to remind the reader here that when two words are written as joined, *waqf* can only be made at the end of them, and when they are written as separated, *waqf* can be made at the end of the first word.

⁴¹⁵ Pānīpatī, *Ashal al-Mawārid*, 136.

⁴¹⁶ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 277; Thānwī, *Īdāḥ al-Maqāṣid*, 301; al-Sakhāwī, *al-Wasīlah*, 333.

In the lines that follow, Imam al-Shāṭibī رحمہ اللہ will list out the words that are sometimes written as joined and sometimes separated. He will mention the ones that are fewer in number, and we can assume all the rest of the occurrences will be written as the opposite of what has been mentioned. For example, if he mentions that these two words are written as joined in these particular places, we can assume that they are written as separated in all their other occurrences in the Qurʾān.⁴¹⁷

⁴¹⁷ Thānwī, *Īdāḥ al-Maqāṣid*, 301; Pānīpatī, *Ashal al-Mawārid*, 137.

بَابُ أَنْ لَا وَإِنْ مَا

THE CHAPTER ON WRITING إِنَّ مَّا وَأَنْ لَا

238 أَنْ لَا يَقُولُوا اقْطَعُوا أَنْ لَا أَقُولُ وَأَنْ لَا مَلْجَأَ إِلَّا هُوَ ابْتَدِرَا

238. And separate وَأَنْ لَا (9:118), أَنْ لَا مَلَجًا (7:105), أَنْ لَا أَقُولَ (7:169), أَنْ لَا يَقُولُوا (7:169) and إِنْ لَا إِلَهَ إِلَّا هُوَ (11:14) in Sūrah Hūd while hastening (to say the complete the phrase).⁴¹⁸

239 وَالْخُلُفَ فِي الْأَنْبِيَا وَاقْطَعْ بِهُودَ ب: أَنْ لَا تَعْبُدُوا الثَّانِ مَعَ يَس لَا حَصْرًا

239. There is *khulf* in (أَنْ لَا إِلَهَ إِلَّا أَنْتَ) in Sūrah al-Anbiyā' (21:87), and separate the second أَنْ لَا تَعْبُدُوا in Sūrah Hūd (11:26) along with Sūrah Yāsīn (36:60), and there is no restriction (regarding the writing of these words as separated as that is what has been reported).

240 فِي الْحَبِّ مَعْنَى أَنْ لَا وَالذُّخَانِ وَالْإِمَّ
تَحَانٍ، فِي الرَّعْدِ إِنَّ مَا وَحْدَهُ ظَهَرَ

240. (And separate) **أَنَّ لَا** in Sūrah al-Ḥajj (26) along with Sūrah al-Qalam (24) and Sūrah al-Dukhān (19) and Sūrah al-Mumtaḥimah (12), and **وَأَنَّ مَا** in Sūrah al-Raʿad (40) is the only one that has become clear (as being written as separated).

⁴¹⁸ Due to maintaining the meter of the poem, the author did not include the complete wording of the *tahlīl* (لا إِلَهَ إِلَّا الله) in the line, and this creates a meaning that is against *tawhīd*. Therefore, he is asking us to hasten to complete the phrase لا إِلَهَ إِلَّا الله. Pānīpatī, *Ashal al-Mawārid*, 137.



In the three lines above, the author lists ten places in the Qurʾān where the words *أَنْ لَا* will be written as separated from each other. These ten places, that are always written as *maqṭūʿ*, have been reported as written as such by Ibn al-Anbārī رحمته الله, Imam Ḥamzah al-Zayyāt رحمته الله, and Abū Ḥaṣṣ al-Khazzāz رحمته الله.⁴¹⁹ The author also mentions that *khulf* has been seen in the instance in āyah 87 of Sūrah al-Anbiyāʾ, with ʿAllāmah al-Dānī رحمته الله writing that it was written with a *nūn* in some *maṣāḥif* (meaning as *maqṭūʿ*), and without a *nūn* in others (meaning as *mawṣūl*).⁴²⁰ Imam al-Shāṭibī رحمته الله has not expressed a preference regarding the writing of the instance in Sūrah al-Anbiyāʾ as *maqṭūʿ* or *mawṣūl*. However, Imam Abū Dāwūd ibn Najāḥ رحمته الله has given preference to writing it as *maqṭūʿ* and this is what is seen in both the Madīnah printed *maṣāḥif* as well as the South Asian printed *maṣāḥif*.⁴²¹

The three lines above list a total of eleven places. For six of these eleven places, the author specifies the particular instance in which these two words are written as *maqṭūʿ* by either mentioning just one or more words that come after *أَنْ لَا* in that place, or then by mentioning the name of the sūrah along with the additional words. He clarifies that it is the second instance of *أَنْ لَا تَعْبُدُوا* in Sūrah Hūd, not the first one in āyah 2 of the same sūrah, which is written as *mawṣūl*, *أَلَّا تَعْبُدُوا إِلَّا اللَّهَ*.⁴²² For the remaining five instances, he states the names of the sūrahs in which they occur. These two words are written as adjoined in all their other occurrences in the Qurʾān, which are about forty-five.⁴²³

In line 240, the Imam says, *فِي الرَّعْدِ إِنَّ مَّا وَحْدَهُ ظَهَرَ*. He states that there is only one place in the Qurʾān where the words *إِنَّ* and *مَّا* are written as

⁴¹⁹ Al-Dānī, *al-Muqniʿ*, 121-122; al-Sakhāwī, *al-Wasīlah*, 334.

⁴²⁰ Al-Dānī, *al-Muqniʿ*, 158.

⁴²¹ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 279.

⁴²² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 279.

⁴²³ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 279.

separated from each other, and this is in *āyah* 40 of Sūrah al-Ra‘ad. They are written as adjoined in all the other places in the Qur’ān, e.g., *فَأِمَّا تَرْتَفَعَنَّهُمْ*, *وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ* (8:57-58). This has been reported from Imam Ḥamzah al-Zayyāt رحمته الله, Abū Ḥafṣ al-Khazzāz رحمته الله, and Imam Idrīs رحمته الله from Imam Khalaf رحمته الله.⁴²⁴

⁴²⁴ Al-Dānī, *al-Muqni‘*, 123. Although the Dār Ibn Kathīr edition of *al-Muqni‘*, which is the one used in my citations, does not include Imam Khalaf’s name after Imam Idrīs, two other editions do, and therefore I have added it here as well.

بَابُ قَطْعِ مِنْ مَّا وَنَحْوِ مِنْ مَّالٍ وَوَصْلِ مِمَّنْ وَمِمَّ

THE CHAPTER ON SEPARATING مِنْ مَّا AND WORDS LIKE

مِمَّ AND مِمَّنْ AND JOINING مِنْ مَّالٍ

241 فِي الرُّومِ قُلْ وَالنَّسَاءِ مِنْ قَبْلِ مَا مَلَكَتْ وَخُلْفَ مِنْ مَّا لَدَى الْمُتَنَفِقِينَ سَرَى

241. Say (separate) مِنْ before مَا مَلَكَتْ in Sūrah al-Rūm (28) and Sūrah al-Nisā' (25) and *khulf* has come regarding the مَا مِنْ in Sūrah al-Munāfiqūn (10).

242 لَا خُلْفَ فِي قَطْعِ مِنْ مَعَ ظَاهِرٍ ذَكَرُوا مِمَّنْ جَمِيعًا فَصِلْ وَمِمَّ مُؤْتَمِرًا

242. (The scholars of *rasm*) have mentioned no *khulf* in separating مِنْ when it comes along with an *ism ṣāḥir*. And join all (occurrences of) مِمَّنْ and مِمَّ while being one who follows (the *rasm*).



These two lines discuss four possible situations in which مِنْ may be written as separated or adjoined to what comes after it. When مِنْ is followed by مَّا, it will always be written as *mawṣūl*, except for in the three places that Imam al-Shāṭibī رحمه الله has listed above. For the first two instances, the Imam specifies which ones are intended by giving us the word مَلَكَتْ which comes after the مَا in both these places, and he also mentions the names of the sūrahs. By adding the names of the sūrahs after the phrase مِنْ مَّا مَلَكَتْ, the author excludes the instance in āyah 33 of Sūrah al-Nūr, which is written as *mawṣūl*. For the third instance, he only mentions the name of the sūrah as no other specifier is needed. He also adds that there is *khulf*

in the instance in Sūrah al-Munāfiqūn. It has been seen written as both *maqṭūʿ* and *mawṣūl*. While writing these three instances as *maqṭūʿ* has been reported from Muḥammad ibn ʿĪsā رحمته الله,⁴²⁵ ʿAllāmah al-Dānī رحمته الله writes in another chapter that the instance in Sūrah al-Munāfiqūn was seen written as *maqṭūʿ* in some *maṣāḥif* and as *mawṣūl* in others.⁴²⁶

The second discussion in these two lines is regarding the word مِنْ when it is followed by a noun that is explicitly mentioned (*ism ṣāhir*) that begins with a *mīm* or more specifically, with مَا.⁴²⁷ The word مِنْ will always be written as *maqṭūʿ* in this scenario, even though these nouns begin with مَا (*mīm* and *alif*) and *idghām* will be made, e.g., مِنْ مَّاءٍ غَيْرِ عَاسٍ, مِنْ مَّارِجٍ, e.g., مِنْ مَّالٍ وَبَيْنَ. ⁴²⁸ Imam al-Sakhāwī رحمته الله writes that it is the example of مَنْ مَّالٍ وَبَيْنَ that Imam al-Shāṭibī رحمته الله is referring to in the title of this section when he says, وَنَحْوِ مَنْ مَّالٍ.⁴²⁹

The last two discussions in this section pertain to the word مِنْ when it is followed by the word مَا or مَنْ *istifhāmiyyah*. In these cases, the word مِنْ will always be written as *mawṣūl* everywhere these words appear together in the Qurʾān, e.g., مِمَّ خُلِقَ, مِمَّنْ دَعَا. In addition to the *nūn* not being written in مِمَّ, the *alif* after the *mīm* has also been dropped.⁴³⁰

Shaykh ʿAbd al-Raḥmān al-Makkī رحمته الله has added a fifth discussion in this section, which is that the word مِنْ will always be written as *mawṣūl* when it is attached to a pronoun, like in مِنْهُمْ مِنْكُمْ مِنْهُ. However, in these

⁴²⁵ Al-Dānī, *al-Muqniʿ*, 122.

⁴²⁶ Al-Dānī, *al-Muqniʿ*, 164; al-Sakhāwī, *al-Wasīlah*, 336-337; Thānwī, *Īdāḥ al-Maqāṣid*, 305.

⁴²⁷ Thānwī, *Īdāḥ al-Maqāṣid*, 306; al-Tūnisī, *Dalīl al-Ḥayrān*, 315; al-Jaʿbarī, *Jamīlat Arbāb*, 2:292.

⁴²⁸ Al-Dānī, *al-Muqniʿ*, 122.

⁴²⁹ al-Sakhāwī, *al-Wasīlah*, 337.

⁴³⁰ Thānwī, *Īdāḥ al-Maqāṣid*, 306.

cases, unlike the ones mentioned above, the *nūn* will be written and not dropped.⁴³¹ Imam al-Shāṭibī رحمہ اللہ has not mentioned this in the lines above.

⁴³¹ Al-Makkī, *Afḍal al-Durar*, 82.

بَابُ أَمْ مَنْ

THE CHAPTER ON WRITING أَمْ مَنْ

243 فِي فُصِّلَتْ وَالنَّسَا وَفَوْقَ ص وَفِي بَرَاءَةٍ قَطَعَ أَمْ مَنْ عَنْ فَتَى سَبْرًا

243. Separating أَمْ مَنْ in Sūrah Fuṣṣilat (40), Sūrah al-Nisā' (109), Sūrah al-Şāffāt (11) and in Sūrah al-Barā'ah (109) is from a young man who examined (this matter well).



The line above discusses the *rasm* of أَمْ مَنْ. Imam Muḥammad ibn 'Īsā ʔ and Ibn al-Anbārī ʔ have reported that these two words are written as *mawṣūl* everywhere they occur together in the Qur'ān, except for in the four places listed above.⁴³² Imam al-Shāṭibī ʔ specifies which instances are intended by mentioning the names of the sūrahs in which they occur, referring to Sūrah al-Şāffāt as وَفَوْقَ ص, meaning the one that occurs before Sūrah Şād. No other specifiers are needed. Examples of these two words being written as *mawṣūl* are, أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ, أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ.

⁴³² Al-Dānī, *al-Muqni'*, 124; Maḥdawī, *Hijā' Maṣāḥif al-Amṣār*, 44-45.

بَابُ قَطْعٍ عَنْ مَنْ وَوَصْلِ الْأَنْ

THE CHAPTER ON SEPARATING عَنْ مَنْ AND JOINING أَنْ

244 فِي الثُّورِ وَالنَّجْمِ عَنْ مَنْ، وَالْقِيَامَةِ فِيهَا مَعَ الْكَهْفِ الْأَنْ مَنْ ذَكَ حَزْرًا
صِلْ

244. And (separate) عَنْ مَنْ in Sūrah al-Nūr (43) and Sūrah al-Najm (29), and join أَنْ in Sūrah Qiyāmah (3) along with Sūrah al-Kahf (48). The one who is intelligent has assessed (this matter well).



This line discusses the *rasm* of two sets of words. The first two words are عَنْ مَنْ. ‘Allāmah al-Dānī رحمه الله writes that these two words are written as separated in both the instances in which they occur in the Qurʾān in all the *maṣāḥif*. These are in Sūrah al-Nūr and Sūrah al-Najm.⁴³³ The author has specified these instances in the line above by mentioning the names of the sūrahs in which they occur. There are no other instances of these two words in the Qurʾān, either *maqṭūʿ* or *mawṣūl*.⁴³⁴ Therefore, no other specifiers were needed.

The second set of words are أَنْ لَنْ. These two words are written as *maqṭūʿ* throughout the Qurʾān, e.g., أَنْ لَنْ يَقْدِرَ. However, they are written as *mawṣūl* in Sūrah al-Qiyāmah and Sūrah al-Kahf. This has been reported from Ibn al-Anbārī رحمه الله, Imam Ḥamzah al-Zayyāt رحمه الله, and Abū Ḥaṣṣ al-Khazzāz رحمه الله. The author has specified these two instances in the line above by mentioning the names of the sūrahs in which they occur. As these are

⁴³³ Al-Dānī, *al-Muqniʿ*, 124.

⁴³⁴ al-Jaʿbarī, *Jamīlat Arbāb*, 2:300.

the only occurrences of these words in these two sūrahs, no other specifiers are needed.

In addition to the two instances above, ‘Allāmah al-Dānī رحمته الله has mentioned that Imam Muḥammad ibn ‘Īsā رحمته الله has mentioned that some have said that the instance in āyah 20 of Sūrah al-Muzzammil, *أَنْ لَّنْ تُخْصَوْهُ*, is also written as *mawṣūl*.⁴³⁵ Imam Ghāzī ibn Qays رحمته الله, however, has written in his book that this instance is written as *maqṭūʿ*, meaning that there is *khulf* in the instance in Surah al-Muzzammil.⁴³⁶ What is more well known is that this instance is written as *maqṭūʿ*, and that is perhaps why Imam al-Shāṭibī رحمته الله has chosen not to mention it in the line above.⁴³⁷ Imam al-Sakhāwī رحمته الله and Imam Ibn al-Qāṣiḥ رحمته الله have also not mentioned the instance in Sūrah al-Muzzammil in their commentary of this line.⁴³⁸

⁴³⁵ Al-Jaʿbarī, *Jamīlat Arbāb*, 2:301.

⁴³⁶ Al-Dānī, *al-Muqniʿ*, 124.

⁴³⁷ Thānwī, *Īdāḥ al-Maqāṣid*, 308.

⁴³⁸ Al-Sakhāwī, *al-Wasīlah*, 339; al-Qāṣiḥ, *Talkhiṣ al-Fawāʿid*, 157.

بَابُ عَنْ مَا وَفَإِنْ لَمْ وَأَنْ لَمْ وَأَمَّا

أَمَّا AND أَنْ لَمْ, فَإِنْ لَمْ, عَنْ مَا

245 بِالْقَطْعِ عَنْ مَا نُهَوُّ عَنْهُ، وَبَعْدُ فَإِلَمْ يَسْتَجِيبُوا لَكُمْ فَصِلْ وَكُنْ حَذِرًا

245. And with separation (write) عَنْ مَا نُهَوُّ عَنْهُ (7:166) and after (these words) join فَإِلَمْ يَسْتَجِيبُوا لَكُمْ (11:14) and be cautious (about taking anything other than what has been transmitted regarding the writing of this word as *maqtūʿ* and *mawṣūl*).

246 وَقَاطِعُ سِوَاهُ، وَمَا الْمَفْتُوحُ هَمْزُهُ فَاقْطَعْ، وَأَمَّا فَصِلْ بِالْفَتْحِ قَدْ نُبْرَا

246. And separate other than it (the instance in Sūrah Hūd that was mentioned above), and that (in which) its *hamzah* carries a *fathah* (أَنْ لَمْ), separate it, and join أَمَّا (the one with) a *fathah*, (أَمَّا) has certainly been elevated (by only being written as *mawṣūl* in the whole Qurʾān).



These two lines discuss the *rasm* of four sets of words. The first of these is عَنْ مَا. This word will be written as *maqtūʿ* in only place in the Qurʾān, and that is when it is followed by the words نُهَوُّ عَنْهُ. As this only happens in āyah 166 of Sūrah al-Aʿrāf, no other specifiers are needed. These two words will be written as *mawṣūl* everywhere else they appear in the Qurʾān, e.g.,

قَالَ عَمَّا قَلِيلٍ، سُبْحَنَهُ، وَتَعَالَى عَمَّا يُشْرِكُونَ. This has been reported by Ibn al-Anbārī رحمته الله as well as ‘Alī ibn Kīṣah رحمته الله.⁴³⁹

The second set of words discussed in these two lines are فَإِنْ لَمْ. The author informs us that these two words will be written as *mawṣūl* when they are followed by the words يَسْتَجِيبُوا لَكُمْ. As this only occurs in Sūrah Hūd, no other specifiers are needed. The author adds the word لَكُمْ in the phrase in order to exclude فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ in āyah 50 of Sūrah al-Qaṣaṣ, which is written as *maqṭūʿ*. ‘Allāmah al-Dānī رحمته الله has written that the فَإِنْ لَمْ in Sūrah Hūd was written in all the *maṣāḥif* without *nūn*, and in Sūrah al-Qaṣaṣ, فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ, is with *nūn*. He then mentions that this has been reported from Ibn al-Anbārī رحمته الله and Imam Nuṣayr رحمته الله, and the *maṣāḥif* are all in agreement regarding it.⁴⁴⁰

At the end of line 245 above, Imam al-Shāṭibī رحمته الله asks us “to be cautious.” Imam al-Sakhāwī رحمته الله explains that Imam al-Shāṭibī رحمته الله has used this wording as, due to the way that this issue is worded in *al-Muqniʿ*, some might assume that only the instance in Sūrah al-Qaṣaṣ is written as *maqṭūʿ*.⁴⁴¹ He writes that وَأَفْطَعُ سِوَاهُ (separate other than it) can refer to both the instance in al-Qaṣaṣ due to its similarity in wording, or all the other instances of فَإِنْ لَمْ in the Qurʾān.⁴⁴² We know that the other instances are written as *maqṭūʿ* as Imam Muḥammad ibn ‘Īsā’s رحمته الله has written in his book on *rasm* that only the instance in āyah 14 of Sūrah Hūd will be written as *mawṣūl*. All the other instances will be written as *maqṭūʿ*.⁴⁴³

⁴³⁹ Al-Dānī, *al-Muqniʿ*, 122-123. ‘Alī ibn Kīṣah رحمته الله transmits *qirāʾāt* through Imam Sulaym رحمته الله from Imam Ḥamzah al-Zayyāt رحمته الله. He passed away in Egypt in 220 AH. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2006), 1:516.

⁴⁴⁰ Al-Dānī, *al-Muqniʿ*, 123.

⁴⁴¹ Pānīpatī, *Ashal al-Mawārid*, 142.

⁴⁴² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 285.

⁴⁴³ Al-Sakhāwī, *al-Wasīlah*, 340-342; al-Dānī, *al-Muqniʿ*, 124.

The third discussion is regarding the words *أَنَّ* *لَمْ*. The author specifies that it is the word *أَنَّ*, in which the *hamzah* carries a *fathah*, that is under discussion. These two words are written as *maqṭūʿ* in both their occurrences in all the *maṣāḥif*.⁴⁴⁴ These two words only appear twice in the Qurʾan, in *āyah* 131 of Sūrah al-Anʿām, *ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ*, and *āyah* 7 of Sūrah al-Balad, *أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ*.⁴⁴⁵

The fourth discussion is regarding the words *أَمْ* *مَا*. These two words will always be written as *mawṣūl* in all their occurrences in the Qurʾān.⁴⁴⁶ It is important to note that these two words only occur together thrice in the Qurʾān, in *āyah* 143 and 144 of Sūrah al-Anʿām, *أَمَّا أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأَنْثَيْنِ*,⁴⁴⁷ and *āyah* 59 of Sūrah al-Naml, *وَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ*.⁴⁴⁷ The word *أَمَّا* in these three places is a compound of *أَمْ* and *مَا*, roughly translated as “or what.” However, in the other places that *أَمَّا* appears in the Qurʾān, such as *āyah* 26 of Sūrah al-Baqarah or *āyah* 79 of Sūrah al-Kahf, it is originally one word, in both its meaning and its writing, and can be translated as “as for.”⁴⁴⁸ However, since both types of *أَمَّا*, the one that is a compound word, and the one that is not, are both written as *mawṣūl* throughout the Qurʾān, it would be appropriate to say that *أَمَّا* will always be written as *mawṣūl*. This simplifies matters for those who are not familiar with the Arabic language, and this is perhaps why many commentators have not distinguished between them. And Allah knows best.

⁴⁴⁴ Al-Dānī, *al-Muqniʿ*, 124.

⁴⁴⁵ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 285; Pānīpatī, *Ashal al-Mawārid*, 142.

⁴⁴⁶ Al-Dānī, *al-Muqniʿ*, 125.

⁴⁴⁷ Al-Sakhāwī, *al-Wasīlah*, 342.

⁴⁴⁸ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 286.

بَابُ فِي مَا وَإِنَّ مَا

THE CHAPTER ON مَا فِي AND إِنَّ مَا

247 فِي مَا فَعَلْنَ اقْطَعُوا الثَّانِي، لِيَبْلُوكُمْ فِي مَا مَعًا ثُمَّ فِي مَا أُوحِيَ اقْتُفِرَا

247. Separate the second مَا فَعَلْنَ (2:240), and both (instances of) لِيَبْلُوكُمْ (5:48 and 6:165), then in مَا أُوحِيَ (6:145). (Qat') has been followed (in the *rasm* of these words).

248 فِي الثَّوْرِ وَالْأَنْبِيَا وَتَحْتَ ص مَعًا وَفِي إِذَا وَقَعَتْ وَالرُّومَ وَالشُّعْرَا

248. And (write them separated) in Sūrah al-Nūr (14), Sūrah al-Anbiyā' (102), and both instances in Sūrah al-Zumar (āyāt 3 and 36), and in Sūrah al-Wāqī'ah (61), Sūrah al-Rūm (28) and Sūrah al-Shu'arā' (146).

249 وَفِي سِوَى الشُّعْرَا بِالْوَصْلِ بَعْضُهُمْ وَإِنَّ مَا تُوعَدُونَ الْأَوَّلَ اعْتُمِرَا

249. Except in the instance in Sūrah al-Shu'arā' (which is always written as *maqṭū'*), some of them (scholars of *rasm*) have (mentioned) *waṣl* (in the ten instances mentioned before), and the first مَا تُوعَدُونَ (6:134) (was written as separated) when the (codices) were visited.



These three lines discuss the *rasm* of two sets of words. The first two are فِي مَا. The author begins by listing out eleven instances that he states are written as *maqṭū'*. He specifies which places are intended in various ways. For the first instance, he states that it is the second occurrence of مَا فَعَلْنَ in the Qur'ān, which is in āyah 240 of Sūrah al-Baqarah. By mentioning

that it is the second occurrence, he excludes the first which is in *āyah* 234 of the same *Sūrah* and is written as *mawṣūl*. For the next three instances, he gives us one word before or after *فِي مَا*, and no other specifiers are needed. For the next seven occurrences, the author mentions the name of the *sūrah* in which they occur, referring to *Sūrah al-Zumar* as *وَتَحْتَ ص*, meaning the *sūrah* that comes after *Sūrah Ṣād*. No other specifiers are needed as these are the only occurrences of *فِي مَا* in these *sūrahs*, *maqṭūʿ* or *mawṣūl*. He then states *وَفِي سِوَى الشُّعْرَا بِالْوَصْلِ بَعْضُهُمْ*, meaning that some scholars have also stated that except for the instance in *Sūrah al-Shuʿarāʾ*, the other ten instances can also be written as *mawṣūl*. This has been reported from Imam Muḥammad ibn ʿĪsā رحمته الله.⁴⁴⁹

To summarize the discussion regarding *فِي مَا*, we can say that the occurrences of *فِي مَا* in the *Qurʾān* can be divided into three groups. The first category is of that instance in which all the scholars agree that it will be written as *maqṭūʿ*. This applies to the instance in *Sūrah al-Shuʿarāʾ* only. The second category is of those places in which there is *khulf*, meaning that they may be written as *maqṭūʿ* or *mawṣūl*. The remaining ten instances that Imam al-Shāṭibī رحمته الله has listed in these lines fall into this category. The third category is those instances in which all agree that they are written as *mawṣūl*.⁴⁵⁰ These are the remaining instances of these two words in the *Qurʾān*, which by my count are twenty-three. And Allah knows best.

The second set of words that are discussed in these lines are *إِنَّمَا*. These two words are written as *maqṭūʿ* in one place only. The author specifies which instance is intended by stating that it is the first occurrence of *إِنَّمَا* that is followed by *تُوعَدُونَ* in the *Qurʾān*. By stating that it is the first, the author excludes the other two instances of this phrase in the *Qurʾān*, which are in *āyah* 5 of *Sūrah al-Dhāriyāt*, and *āyah* 7 of *Sūrah al-Mursalāt*, where these words are written as *mawṣūl*, *إِنَّمَا تُوَعَدُونَ لَصَادِقٌ*.

⁴⁴⁹ Al-Dānī, *al-Muqniʿ*, 125.

⁴⁵⁰ Pānīpatī, *Ashal al-Mawārid*, 143.

شُعَدُونَ لَوْفِعٌ⁴⁵¹ These two words are written as *mawṣūl* in all their other occurrences in the Qurʾān. This has been reported by ‘Alī ibn Kīṣah رحمته الله, Imam Ḥamzah al-Zayyāt رحمته الله, and Abū Ḥafṣ al-Kharrāz رحمته الله.⁴⁵²

⁴⁵¹ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 288.

⁴⁵² Al-Dānī, *al-Muqniʿ*, 127.

بَابُ أَنَّ مَا وَلَيْسَ وَبِئْسَ مَا

THE CHAPTER ON مَا AND لَيْسَ AND أَنَّ

250 وَأَقْطَعُ مَعَ أَنَّ مَا يَدْعُونَ عِنْدَهُمْ وَالْوَصْلُ أَثْبَتُ فِي الْأَنْفَالِ مُحْتَبَرًا

250. Separate according to them (all the scholars of *rasm*) both مَا يَدْعُونَ (22:62 and 31:30) and joining (these two words) is more established in Sūrah al-Anfāl (41) while being well examined.

251 وَإِنَّمَا عِنْدَ حَرْفِ التَّحْلِ جَاءَ كَذَا لَيْسَ مَا قَطَعُهُ فِيمَا حَكَى الْكُبَرَا

251. And إِنَّمَا عِنْدَ اللَّهِ, the occurrence in Sūrah al-Naḥl (95), has also come as such (meaning that there is *khulf* in it, with writing it as *mawṣūl* being preferred), and لَيْسَ مَا (2:202, 5:62, 5:63, 5:79, 5:80), its separation (in writing) has been transmitted by the respected predecessors (of this science).



These two lines discuss the *rasm* of three sets of words. The first two words discussed are أَنَّ مَا. The author states that these two words are written as *maqṭūʿ* in both the occurrences in which they are followed by the word يَدْعُونَ. This happens in two places in the Qurʾān, once in Sūrah al-Ḥajj and the other in Sūrah Luqmān. This has been narrated by Imam Muḥammad ibn ʿĪsā رحمه الله.⁴⁵³ Imam al-Shāṭibī رحمه الله then shares a third instance. He specifies that it is the instance in Sūrah al-Anfāl but does not provide any way of distinguishing between the instances in āyah 41 and 28. However, the exact instance is known from *al-Muqniʿ*. Although there is *khulf* in this

⁴⁵³ Al-Dānī, *al-Muqniʿ*, 127.

instance and the instance of *إِنَّمَا* in Sūrah al-Naḥl that is mentioned in line 251, writing them as *mawṣūl* is preferred, *وَالْوَصْلُ أَثْبَتُ*. The author writes this as ‘Allāmah al-Dānī رحمته states in *al-Muqni*⁴⁵⁴ that these two instances were written as *mawṣūl* in the *maṣāḥif* of ‘Irāq and in some of their (people of Andalusia⁴⁵⁴) antique *maṣāḥif* as *maqṭū*⁴⁵⁵. ‘Allāmah al-Dānī رحمته then states that to write it as *mawṣūl* is established and is seen more often, and Imam Ghāzī ibn Qays رحمته has written in his book that these two instances are written as *mawṣūl*.⁴⁵⁵ Because there are multiple instances of *إِنَّمَا* in Sūrah al-Naḥl, the author specifies that it is the occurrence of *إِنَّمَا* that is followed by *عِنْدَ اللَّهِ* that is intended here.

The next discussion is regarding the words *يُنْسِ مَا*. These two words appear together in the Qur’ān in nine places altogether. In five of these places, there is a *lām* attached to them, and they will be written as *maqṭū*⁴⁵⁶ in all five of these instances. The author specifies this by specifically mentioning *مَا لِيُنْسِ*, with a *lām*, in the line above. He does so because ‘Allāmah al-Dānī رحمته has written that Imam Muḥammad ibn ‘Īsā رحمته said that all the instances of *يُنْسِ مَا* that have *lām* in the beginning of them are written as *maqṭū*⁴⁵⁶. ‘Allāmah al-Dānī رحمته then further writes that this is what is written in Imam Ghāzī ibn Qays’s رحمته book as well, as well as what has been observed in the antique copies of the Qur’ān.⁴⁵⁶

252 قُلْ يٰٓنَسَا بِخِلَافٍ، ثُمَّ يُوْصَلُ مَعْ خَلَفْتُمُوْنِيْ وَمِنْ قَبْلِ اَشْتَرَوْا نُنْشَرَا

252. *قُلْ يٰٓنَسَا* (2:93) is with *khulf* (meaning it can written as both *maqṭū*⁴⁵⁶ or *mawṣūl*) then it is (written as) joined with *خَلَفْتُمُوْنِيْ* (7:150) and the one before *اَشْتَرَوْا* (2:90) have been spread out.

⁴⁵⁴ The *maṣāḥif* of the people of Andalusia were written according to the Madīnah *muṣḥaf*. This can be understood from line number 118 of this text. Al-Ja‘barī, *Jamīlat Arbāb*, 2:319.

⁴⁵⁵ Al-Dānī, *al-Muqni*⁴⁵⁴, 127-128.

⁴⁵⁶ Al-Dānī, *al-Muqni*⁴⁵⁴, 128.



In this line, the author continues his discussion of *بَيِّنَسَ مَا*, listing out three more instances. He specifies that there is *khulf* regarding the words *بَيِّنَسَ مَا* in *āyah* 93 of *Sūrah al-Baqarah*. They have been seen written as both *maqṭūʿ* and *mawṣūl*, and he specifies this instance by adding the word *قُلْ* before *بَيِّنَسَ مَا*. Because this only happens once in the *Qurʾān*, no other specifier is needed. The *khulf* in this instance has been reported from Imam Nuṣayr رحمته الله.⁴⁵⁷ The author then mentions two more instances, specifying them by stating the word that follows them in the *āyāt* in which they appear. No other specifiers are needed. These two instances will always be written as *mawṣūl*, and this has been reported by Imam Mūḥammad ibn ʿĪsā رحمته الله.⁴⁵⁸ It is important to note here that Imam Abū Dāwūd ibn Najāḥ رحمته الله has also reported *khulf* in the instance in *āyah* 150 of *Sūrah al-Aʿrāf*, writing that this instance was written as *mawṣūl* in the *maṣāḥif* of *Madīnah* and as *maqṭūʿ* in the *maṣāḥif* of ʿĪrāq.⁴⁵⁹

Out of the nine places where *بَيِّنَسَ مَا* has been followed by *مَا*, eight have been accounted for above. The one that remains is *فَبَيِّنَسَ مَا يَشْتَرُونَ* in *āyah* 187 of *Sūrah Āl ʿImrān*. Some commentators, like Imam al-Sakhāwī رحمته الله and Ibn al-Qāṣiḥ رحمته الله and others, have not mentioned this instance at all.⁴⁶⁰ Qārī Izhār Thānwī رحمته الله and Qārī Faṭḥ Pānīpatī رحمته الله have specifically stated that Imam al-Shāṭibī رحمته الله has not mentioned this instance.⁴⁶¹ Imam al-Jaʿbarī رحمته الله writes that the instance of *فَبَيِّنَسَ مَا يَشْتَرُونَ* falls in the category of *لَبَيِّنَسَ مَا* and will always be written as *maqṭūʿ*, and it has been stated as such by Ibn al-Anbārī رحمته الله.⁴⁶²

⁴⁵⁷ Al-Dānī, *al-Muqniʿ*, 153-154.

⁴⁵⁸ Al-Dānī, *al-Muqniʿ*, 128.

⁴⁵⁹ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 291.

⁴⁶⁰ Al-Sakhāwī, *al-Wasīlah*, 344-345; Ibn al-Qāṣiḥ, *Talkhiṣ al-Fawāʿid*, 161-162.

⁴⁶¹ Thānwī, *Īdāḥ al-Maqāṣid*, 313; Pānīpatī, *Ashal al-Mawārid*, 144.

⁴⁶² Al-Jaʿbarī, *Jamīlat Arbāb*, 2:321-322.

بَابُ كُلِّ مَا

THE CHAPTER ON WRITING مَا كُلِّ

253 وَقُلْ وَءَاتَاكُم مِّنْ كُلِّ مَا قَطَعُوا وَالْخُلْفُ فِي كُلِّ مَا رُدُّوا فَشَا خَبَرًا

253. And say, they (scholars of *rasm*) separated مَا كُلِّ (14:34), and *khulf* in رُدُّوا (4:91) has spread due to reports.

254 وَكُلَّمَا أَلْقَىٰ أَسْمَعَ كُلَّمَا دَخَلَتْ وَكُلَّمَا جَاءَ عَنْ خُلْفٍ يَلِي وَفُرَا

254. Hear, كُلَّمَا أَلْقَىٰ (67:8), كُلَّمَا دَخَلَتْ (7:38), and كُلِّ مَا جَاءَ (23:44) have *khulf*, which dignified people have transmitted.



These two lines discuss the *rasm* of the words مَا كُلِّ. The author lists four instances in the two lines above. The first one, in *āyah* 34 of Sūrah Ibrāhīm, will always be written as *maqṭūʿ*, and the author specifies which instance is intended by mentioning the word that comes before it. In the next four instances that he lists, there is *khulf*. They may be written as both *maqṭūʿ* and *mawṣūl*. He specifies which instances are intended by mentioning the word that will come after مَا كُلِّ in those *āyāt*. The two instances mentioned in line 253 are mentioned together in *al-Muqniʿ*, with the first being written as *maqṭūʿ* only and other being written as both *maqṭūʿ* and *mawṣūl*.⁴⁶³ The *khulf* in the three instances mentioned in line 254 is mentioned in a different chapter and is narrated from Imam Nuṣayr رحمته الله.⁴⁶⁴ ʿAllāmah al-Dānī رحمته الله also mentions another report from Ibn Saʿdān رحمته الله, a

⁴⁶³ Al-Dānī, *al-Muqniʿ*, 129.

⁴⁶⁴ Al-Dānī, *al-Muqniʿ*, 155, 159, 164.

student of Imam Sulaym رحمته الله, that these two words were written as *maqṭūʿ* in all their occurrences in the Qurʾān in the *muṣṣḥaf* of Sayyidunā ʿAbdullah ibn Masʿūd رحمته الله.⁴⁶⁵ Other than the five instances mentioned above, all the other occurrences of these two words will be written as *mawṣūl* only.

⁴⁶⁵ Al-Dānī, *al-Muqniʿ*, 129.

بَابُ قَطْعِ حَيْثُ مَا وَوَصْلِ أَيْنَمَا

THE CHAPTER ON SEPARATING حَيْثُ مَا AND JOINING

أَيْنَمَا

255 وَحَيْثُ مَا فَاقْطَعُوا، فَأَيْنَمَا فَصِلُوا وَمِثْلُهُ أَيْنَمَا فِي النَّحْلِ مُشْتَهَرًا

255. So separate مَا وَحَيْثُ (2:144, 150), they join فَأَيْنَمَا (2:112) and like it أَيْنَمَا in Sūrah al-Naḥl (76), the one that is famous.

256 وَالْخُلْفُ فِي سُورَةِ الْأَحْزَابِ وَالشُّعْرَا وَفِي النَّسَاءِ يَقِلُّ الْوَصْلُ مُعْتَمِرًا

256. And there is *khulf* in Sūrah al-Aḥzāb (61), Sūrah al-Shu‘arā’ (92), and in Sūrah al-Nisā’ (78), and *waṣl* (in Sūrah al-Nisā’) has had few visitors (meaning that writing this instance as *mawṣūl* has been seen less).



These lines discuss the *rasm* of two sets of words. The first of them are حَيْثُ مَا. These occur together in the Qur’ān twice only. ‘Allāmah al-Dānī رحمه الله has written that these two instances are written as *maqṭū‘* in all the *maṣāḥif*.⁴⁶⁶

The second set of words is أَيْنَ مَا. The author mentions a total of five instances in the lines above. In the first two, there is no *khulf*, and they have been reported as being written as *mawṣūl* only. This has been reported by both Imam Muḥammad ibn ‘Īsā رحمه الله and Abū Ḥafṣ al-Khazzāz رحمه الله, as well as others.⁴⁶⁷

⁴⁶⁶ Al-Dānī, *al-Muqni‘*, 126.

⁴⁶⁷ Al-Dānī, *al-Muqni‘*, 126.

Then the author mentions that there is *khulf* in the instances in Sūrah al-Aḥzāb, Sūrah al-Shu‘arā’, and Sūrah al-Nisā’. The author also states that the *khulf* in Sūrah al-Nisā’ has been seen by a few. This is because Imam Muḥammad ibn ‘Īsā رحمته الله first lists the instances in al-Baqarah, al-Naḥl, and Shu‘arā’ as being written as *mawṣūl*. Imam al-Ja‘barī رحمته الله writes that through this report we can infer that the instances in Sūrah al-Aḥzāb and Sūrah al-Nisā’ can also be written as *maqṭū‘*. Imam Muḥammad رحمته الله then states that some have differed and have listed four instances as written as *mawṣūl*, the ones in Sūrah al-Baqarah, Sūrah al-Naḥl, Sūrah al-Nisā’ and Sūrah al-Aḥzāb. From this point, Imam al-Ja‘barī رحمته الله writes that we can extrapolate the option of writing the instance in al-Shu‘ara’ as *maqṭū‘*. The next narration that ‘Allāmah al-Dānī رحمته الله mentions is that of Imam Abū Ḥafṣ al-Khazzāz رحمته الله, who reports four of the five instances above as written as *mawṣūl* and does not mention Sūrah al-Nisā’ in that list.⁴⁶⁸ Due to the fact that neither of these Imams included the instance in Sūrah al-Nisā’ in their own lists of the instances that are written as *mawṣūl*, Imam al-Shāṭibī رحمته الله writes that *waṣl* has been seen less often in the instance in Sūrah al-Nisā’.⁴⁶⁹

The author specifies that it is the instance of *أَيُّمًا* in Sūrah al-Baqarah by adding a *fā’* before *أَيُّمًا*. For the other four instances, the author mentions the sūrahs in which they occur, and no other specifiers are needed. All the other instances of these two words in the Qur’ān will be written as *maqṭū‘*.

⁴⁶⁸ Al-Dānī, *al-Muqni‘*, 126.

⁴⁶⁹ Al-Ja‘barī, *Jamīlat Arbāb*, 2:329; Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā’id*, 164; al-Sakhāwī, *al-Wasīlah*, 347.

بَابُ لِكَيْلَا

THE CHAPTER ON WRITING لِكَيْلَا

257 فِي آلِ عِمْرَانَ وَالْأَحْزَابِ ثَانِيَهَا وَالْحَجِّ وَضَلًّا لِكَيْلَا وَالْحَدِيدِ جَرَى

257. لِكَيْلَا has occurred as joined in Sūrah Āl ‘Imrān (153) and the second occurrence in Sūrah al-Aḥzāb (50), in Sūrah al-Ḥajj (5) and Sūrah al-Ḥadīd (23).



This line discusses the *rasm* of the words لِكَيْلَا. These words are generally written as *maqṭū‘* in the Qur’ān, except for the four places mentioned above. The author specifies which instances he intends by stating the names of the sūrahs in which they occur, specifying that it is the second occurrence in Sūrah al-Aḥzāb. This excludes the first occurrence in āyah 37 of the same sūrah, which is written as *maqṭū‘*, لِكَيْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ. ⁴⁷⁰ The author mentions these four places as always written as *mawṣūl* as this is how ‘Allāmah al-Dānī رحمه الله has expressed it in *al-Muqni‘*. ⁴⁷¹ For the instance in Sūrah Āl ‘Imrān, ‘Allāmah al-Dānī رحمه الله writes that Imam Muḥammad ibn ‘Īsā رحمه الله has reported from Imam Nuṣayr رحمه الله that the *maṣāḥif* are in agreement that the instance in Āl ‘Imrān is written as *mawṣūl*. He also states that Imam Ghāzī ibn Qays رحمه الله has mentioned the instance in Āl ‘Imrān as being written as *mawṣūl*. ⁴⁷² However, other scholars have mentioned *khulf* in the instance in Surah Āl ‘Imrān. ⁴⁷³ Therefore, we can

⁴⁷⁰ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 296.

⁴⁷¹ Al-Sakhāwī, *al-Wasīlah*, 348.

⁴⁷² Al-Dānī, *al-Muqni‘*, 129, 140.

⁴⁷³ Al-Sakhāwī, *al-Wasīlah*, 348; al-Ja‘barī, *Jamīlat Arbāb*, 2:334-335; Al-Ḥamad, *al-Sharḥ al-Muyassar*, 296.

say that three of the instances mentioned in this line are agreed upon, while there is *khulf* in the instance in Sūrah Āl ʿImrān.⁴⁷⁴

⁴⁷⁴ Al-Ḍabbāʾ, *Samīr al-Ṭālibīn*, 94.

بَابُ يَوْمَ هُمْ وَوَيْكَانَ

CHAPTER ON WRITING يَوْمَ هُمْ AND وَوَيْكَانَ

258 فِي الصَّوْلِ وَالذَّارِيَّاتِ الْقَطْعُ يَوْمَ هُمْ وَوَيْكَانَ مَعًا وَصُلَّ كَسَا حَبْرًا

258. In Sūrah Ghāfir (16) and Sūrah al-Dhāriyāt (13), يَوْمَ هُمْ is (written with) separation, and both instances of وَوَيْكَانَ (28:82), joining has been draped with Yemeni shawls (meaning that those that transmit *waṣl* have supported and beautified this transmission with evidence and therefore strengthened it ⁴⁷⁵).



This line discusses the *rasm* of two sets of words. The first two are يَوْمَ هُمْ. These two words are generally written as *mawṣūl* in the Qurʾān, e.g., حَتَّى. كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا، يُلْقَوْنَ يَوْمَهُمُ الَّذِي. However, in two places, these two words are written as *maqṭūʿ*. The author specifies them in the line above by mentioning the sūrahs in which they occur. However, the author does not distinguish between the instance in āyah 13 of Sūrah al-Dhāriyāt and the instance in āyah 60 of the same sūrah. However, *al-Muqniʿ* clearly states that it is the instance in āyah 13. ʿAllāmah al-Dānī رحمه الله has written that writing these two places as *maqṭūʿ* is reported from Abū Ḥafṣ al-Khazzāz رحمه الله, Ibn al-Anbārī رحمه الله, and Muʿallā ibn ʿĪsā al-Warrāq رحمه الله. ⁴⁷⁶ ʿAllāmah al-Dānī رحمه الله adds that in the two instances in which the words يَوْمَ هُمْ are written as *maqṭūʿ*, the word هُمْ is in the nominative case (*rafʿ*). However, in all the instances in which it is written as *mawṣūl*, هُمْ is in the state of *jarr* due to

⁴⁷⁵ Pānīpatī, *Ashal al-Mawārid*, 147-148.

⁴⁷⁶ Al-Dānī, *al-Muqniʿ*, 129-130.

being *muḍāf ilayh*.⁴⁷⁷ Although this point may be difficult to understand without the knowledge of Arabic grammar, it reflects an important aspect of *rasm*. Sometimes, scholars have noticed that the unique writing of words in the Qurʾān is due to the ways in which they are being used in that *āyah*, either in terms of grammar, or meaning.

The next set of words that are discussed are وَيَكُنَّ and وَيَكُنَّ which both occur in *āyah* 82 of Sūrah al-Qaṣaṣ. Both these instances will be written as *mawṣūl*, and there is agreement regarding their being written as such. This has been reported by Ibn al-Anbārī رحمته الله.⁴⁷⁸

⁴⁷⁷ Al-Dānī, *al-Muqniʿ*, 130; Pānīpatī, *Ashal al-Mawārid*, 147.

⁴⁷⁸ Al-Dānī, *al-Muqniʿ*, 130-131.

بَابُ مَالٍ

THE CHAPTER ON WRITING مَالٍ

259 وَمَالٍ هَذَا فَقُلْ مَالِ الَّذِينَ فَمَا لِ هَؤُلَاءِ بِقَطْعِ اللَّامِ مُدَكِّرًا

259. So say, مَالِ هَذَا (18:49, 25:7), فَمَالِ الَّذِينَ (70:36), مَالِ هَؤُلَاءِ (4:78) (are) with separation of *lām*, while being one who commits to memory.



This line discusses the *rasm* of the preposition *li*. One-letter prepositions are always written as attached to the word that follows them, e.g., بِرَبِّ وَالْعَصْرِ, and a reciter cannot make *waqf* on them, nor can a reciter begin from the word without them. Essentially, the general rule is that they cannot be separated from a word in recitation or in *rasm*.⁴⁷⁹ However, the four places mentioned above are exceptions to this rule, as the preposition *li* is separated from what comes after it. The author specifies which instances are intended by stating the word that comes directly after the *lām*. When he states مَالِ هَذَا, it incorporates both the occurrences of these words in the Qurʾān, the one in Sūrah al-Kahf and Sūrah al-Furqān. No other specifiers are needed. The writing of the *lām* as *maqṭūʿ* in these four places has been reported by Imam Muḥammad ibn ʿĪsā ʿAllāmah al-Dānī ʿ has written that all the *maṣāḥif* are in agreement regarding this *rasm*.⁴⁸⁰

⁴⁷⁹ Pānīpatī, *Ashal al-Mawārid*, 148.

⁴⁸⁰ Al-Dānī, *al-Muqniʿ*, 130.

بَابُ وَلَا تَ

وَلَا تَ THE CHAPTER ON WRITING

260 أَبُو عُبَيْدٍ: وَلَا تَ حِينَ وَاصِلُهُ أَلْ إِمَامٌ، وَالْكُلُّ فِيهِ أَعْظَمَ التُّكْرَارِ

260. Abū ‘Ubayd (has reported) وَلَا تَ حِينَ as joined in *muṣḥaf al-imam*, and all (the scholars of *rasm*) have denied it strongly (meaning that the remaining codices have it written as *maqṭū‘* and the scholars strongly deny applying this report).



This line discusses the *rasm* of one set of words in one specific place in the Qur’ān, وَلَا تَ حِينَ in āyah 3 of Sūrah Ṣād. In the line above, Imam al-Shāṭibī رحمته الله refers to a report by Abū ‘Ubayd Qāsim ibn Sallām رحمته الله that he saw the *tā’* written as attached to the word حِينَ in *muṣḥaf al-imam*, ‘Uthmān’s رحمته الله personal copy of the Qur’ān that he had requested to be written along with the other codices. The author then further states that scholars have denied this report. He states this because ‘Allāmah al-Dānī رحمته الله has written that the *tā’* is written as *maqṭū‘* from *ḥā’*. ‘Allāmah al-Dānī رحمته الله further writes that no evidence of writing the *tā’* as joined to the *ḥā’*, (لَا تَحِينَ), was seen in any of the *maṣāḥif*, and our scholars have denied this, as they have not seen any evidence of this way of writing these two words in the old *maṣāḥif* or otherwise. Ibn al-Anbārī رحمته الله reports that the *tā’* was written as *maqṭū‘* in all the *maṣāḥif*, antique and new. Imam Nuṣayr رحمته الله has reported that the *maṣāḥif* are in agreement regarding writing the *tā’* as separated from the

هَآءُ⁴⁸¹ This explains why Imam al-Shāṭibī ؒ has stated وَالْكُلُّ فِيهِ أَعْظَمُ⁴⁸² التَّكْرَارِ.

However, it is important to understand that this report of Imam Abū ‘Ubayd Qāsim ibn Sallām ؒ regarding *muṣḥaf al-imam* was corroborated by Ibn al-Jazarī ؒ in *al-Nashr*, as Ibn al-Jazarī ؒ, himself saw it written in this way in a *mūṣḥaf* that he writes was known to be *muṣḥaf al-imam*.⁴⁸³ However, the main point here is that although this may have been the way that this word was written in *muṣḥaf al-imam*, this way of writing this word was not applied in any of the other codices or *maṣāḥif* that were copied from them.

Qārī Izhār Thānwī ؒ has derived an interesting principle from this point. He writes that when *muṣḥaf al-imam* disagrees from the other codices, and this occurs in two places only⁴⁸⁴, its *rasm* will not be followed. The reason for this is that this particular *muṣḥaf* was for the personal use of ‘Uthmān ؓ and was not for the purpose of other *maṣāḥif* being copied from it.⁴⁸⁵ The people of Madīnah used the Madanī codex. This line should not be understood as scholars questioning the veracity of Abū ‘Ubayd Qāsim ibn Sallām ؒ or questioning his scholarly stature or authority. But rather, it is simply a point that this report will not be applied due to the fact that it was never seen as applied by the early Muslims in the writing of *maṣāḥif*. And Allah knows best.

⁴⁸¹ Al-Dānī, *al-Muqni‘*, 131.

⁴⁸² Al-Sakhāwī, *al-Wasīlah*, 351.

⁴⁸³ Ibn al-Jazarī, *al-Nashr*, 2:150-151.

⁴⁸⁴ Here, and in Sūrah Yūsuf. See line 81 for the instance in Sūrah Yūsuf.

⁴⁸⁵ Thānwī, *Īdāḥ al-Maqāṣid*, 323.

بَابُ هَاءِ الثَّانِيَةِ الَّتِي كُتِبَتْ تَاءً

THE CHAPTER ON THE FEMININE HĀ' THAT IS WRITTEN AS A TĀ'

From this chapter, the Imam begins the last topic of *rasm* in the text of *‘Aqīlat Atrāb al-Qaṣā'id fī Asnā al-Maqāṣid*. I am grateful to Allah that He has brought me this far in my writing of this book, and I ask Him to help me complete this work with ease and acceptance. *Āmīn*.

Singular feminine nouns may end with a *tā'* that is written as a *hā'*, also referred to as *tā' marbūṭah*, e.g., سفينة, رحمة, سكينه. The reason for this is that Arabic words are written according to how one would begin from them when saying them, and how *waqf* is made on them. Generally, *waqf* is made on these words by reading them as a *hā'*. Scholars of Arabic grammar have differed as to whether the *hā'* is the original letter in these types of words or the *tā'*. From the title of this chapter, we can infer that Imam al-Shāṭibī رحمه الله prefers the opinion that *hā'* is the original letter.

This is the general rule of writing singular, feminine nouns that end with *hā' al-ta'nīth*. However, in the chapters that follow, the respected Imam will list words that are written with an open *tā'* in the Qur'ān, even though, according to the general rules of writing, they would be written as a *hā'*. These *tā'āt* are of two types. The author has separated these two categories and they will be explained further in the upcoming lines.

Scholars have suggested three possible reasons for these words being written with an open *tā'*. Firstly, they are written according to the opinion of *tā'* being the original letter. Secondly, they are written according to how they would be read when continuing from these words (*waṣl*). Thirdly, they are written as such because some tribes used to make *waqf* on these

words with a *tāʾ*. By writing some of these words in the Qurʾān with a *tāʾ*, both dialects are incorporated in the *rasm* of the Qurʾān.⁴⁸⁶

261 وَدُونَكَ الْهَاءَ لِلتَّائِيَةِ قَدْ رُسِمَتْ تَاءً لَتَقْضَى مِنْ أَنْفَاسِهَا الْوَطْرَا

261. Take (the knowledge of) *hāʾ al-taʾnīth* that is certainly written as a *tāʾ*, so that with its pleasant fragrances (that spread) you fulfill your purpose.



In the next chapter, Imam al-Shāṭibī رحمه الله will list those places where these singular, feminine nouns are written with a *tāʾ*, as these are fewer. We can then assume that the remaining instances of these words in the Qurʾān are written with a *hāʾ*, or *tāʾ marbūṭah*. He also writes that taking this knowledge will help us to fulfill our purpose. In the words in which the *hāʾ* is written as an open *tāʾ*, the *qurrāʾ* differ regarding whether they will stop on it as a *hāʾ* or a *tāʾ*. For the words that are written as a *hāʾ*, all the *qurrāʾ* will stop on them as a *hāʾ*. Therefore, it is important for a *qārī/qārīʾah* to know the places in which these words are written with a *tāʾ*. This is the purpose that the Imam alludes to in the line above,⁴⁸⁷ in addition to learning the *rasm* of the Qurʾān.

262 فَابْدَأْ مُضَافَاتِهَا لِظَاهِرٍ تُرْعَا وَثْنٌ فِي مُفْرَدَاتٍ سَلْسَلًا خَصِرَا

262. So begin with those that are *muḍāf* to an *ism ṣāḥir* (such that they have) many doors (meaning there any many different words that will fall into this category), and the second (chapter) is for *non-muḍāf* words, continuous and abundant.

⁴⁸⁶ Al-Sakhāwī, *al-Wasīlah*, 354; Pānīpatī, *Ashal al-Mawārid*, 150-151; al-Ḥamad, *al-Sharḥ al-Muyassar*, 302.

⁴⁸⁷ Pānīpatī, *Ashal al-Mawārid*, 151.



Imam al-Shāṭibī رحمته الله has divided the discussion of *hāʾ al-taʾnīth* written as a *tāʾ* into two sections. The first section will list those words that are singular according to all the *qurrāʾ* and are all *muḍāf* to an *ism ḡāhir*. This means that they are part of a phrase that in English would look like “something **of** something” with the restriction that the word after “of” is a noun that is explicitly stated, and not a pronoun. For example, the phrase, رَحْمَتُ رَبِّكَ, “the mercy of your Lord,” would fall into this category, but not رَحْمَتُهُ, “His mercy.” When a *hāʾ al-taʾnīth* is followed by a pronoun, it will always be written as an open *tāʾ*. There are a total of thirteen words in this category.

The second section will list those words that are written with an open *tāʾ* and in many of them, the *qurrāʾ* differ on whether they will read these words as singular or plural. Some of these words may be *muḍāf* to an *ism ḡāhir* as well, but this is not a pattern they share. The Imam refers to these as *mufradāt*, as sometimes non-*muḍaf* words can be referred to in this way. There are a total of fourteen words listed in this category.⁴⁸⁸

⁴⁸⁸ Pānīpatī, *Ashal al-Mawārid*, 151-152.

THE CHAPTER ON THE FEMININE HĀ' THAT IS SINGULAR AND MUḌĀF TO EXPLICIT NOUNS

263 فِي هُودَ وَالرُّومِ وَالْأَعْرَافِ وَالْبَقَرَةِ وَمَرْيَمَ رَحِمَتْ وَزُكْرُفٍ سِيرًا

263. (The word) رَحِمَتْ has been examined (and found to be with an open *tā'*) in Sūrah Hūd (73), Sūrah al-Rūm (50), Sūrah al-A'rāf (56), Sūrah al-Baqarah (218), Sūrah Maryam (2), and both (instances in) Sūrah al-Zukhruf (32).



This line discusses the *rasm* of one word. The author lists seven places in which the word رَحِمَتْ will be written with an open *tā'*. He specifies which instances he intends by giving us the names of the sūrahs in which they occur. He specifies that there are two instances in Sūrah al-Zukhruf by adding the word مَعًا in the line below. No other specifiers are needed. The reason for this is that although the word رَحِمَةٌ does occur in other places in most of these sūrahs, the author knows that we will be able to ascertain exactly which instances he intends because these are the only instances of the word رَحِمَتْ in these sūrahs that are *muḍāf* to an *ism ḡāhir*. The respected Imam had shared this restriction with us earlier in line 262.

مَعًا، وَنِعْمَتْ فِي لُقْمَانَ وَالْبَقَرَةِ 264
وَالطُّورِ وَالتَّحْلِ فِي ثَلَاثَةِ آخَرَا

264. And (the word) نِعْمَتْ in Sūrah Luqmān (31), Sūrah al-Baqarah (231), Sūrah al-Ṭūr (29), and the last three in Sūrah al-Naḥl (72, 83, 114)

وَفَاطِرٍ مَعَهَا الثَّانِي بِمَائِدَةٍ 265
وَالْآخِرَانِ بِإِبْرَاهِيمَ إِذْ حُزِرَا

265. And Sūrah Fāṭir (3) along with it, and the second (occurrence) in Sūrah al-Māʾidah (11) and the last two in Sūrah Ibrāhīm (28, 34) similarly have been assessed (and found to be written with an open tāʾ).



These two lines discuss the *rasm* of one word. The word نِعْمَتْ is generally written with a hāʾ, except for in the eleven places the author has listed in the lines above, with one of them being mentioned in the beginning of line 266 below. For four of the instances, he specifies which instances are intended by stating only the name of the sūrah in which they occur. Except for Sūrah al-Baqarah, these sūrahs only have one instance in which the word نِعْمَةٌ is *muḍāf* to an *ism ḡāhir*. Therefore, no other specifier is needed. As for the instance in Sūrah al-Baqarah, there are two instances in which the word نِعْمَةٌ is *muḍāf* to an *ism ḡāhir*, one is āyah 211 and the other in āyah 231. Because the author has not added a restriction in line 264, seemingly both of these instances would be included.⁴⁸⁹ However, only the one in āyah 231 is written with an open tāʾ and this can be known from *al-Muqniʿ*.⁴⁹⁰

For the instance in Sūrah al-Māʾidah, he informs us that it is the second occurrence in the sūrah. This excludes the first occurrence in āyah 7, which is also *muḍāf* to an *ism ḡāhir* but is written with a hāʾ, نِعْمَةُ اللَّهِ. He

⁴⁸⁹ Al-Jaʿbarī, *Jamīlat Arbāb*, 2:365.

⁴⁹⁰ Thānwī, *Īdāḥ al-Maqāṣid*, 327.

also specifies that it is the last two occurrences in Sūrah Ibrāhīm, and thus excludes the instance in āyah 6 which is *muḍaf* to an *ism ḡāhir* but it is written with a *hāʾ*. He specifies that it is the last three in Sūrah al-Naḥl, and thus excludes the instances in āyahs 18 and 71 of the same sūrah, which are also *muḍaf* to an *ism ḡāhir* but are written with a *hāʾ*.

266 وَالْإِمْرَأَتِ بِهَا وَمَعًا يُّوسُفَ وَاهْدِ تَحْتَ التَّمْلِ مُؤْتَجِرًا

266. And in Āl ʿImrān (103, the word نِعَمَتْ has also been written with an open tāʾ) and اِمْرَأَتِ in it (Āl ʿImrān, 35) and both (instances) in Sūrah Yūsuf (30, 51), and while being one who seeks reward, guide (towards the instance in) Sūrah al-Qaṣaṣ (9).

267 مَعَهَا ثَلَاثٌ لَدَى التَّحْرِيمِ، سُنَّتُ فِي الْ أَنْفَالِ مَعَ فَاطِرٍ ثَلَاثَهَا أُخْرًا

267. And along with it, the three (occurrences of اِمْرَأَتِ) in Sūrah al-Taḥrīm (10, 11) and (the word) سُنَّتُ in Sūrah al-Anfāl (38) along with Sūrah Fāṭir, its last three (43).



In these two lines, the author discusses the *rasm* of two words. The word “Āl ʿImrān” at the beginning of line 266 was explained in the commentary of the previous line, as it was part of the discussion of the word نِعَمَتْ. In these lines, the author lists the seven instances in the Qurʾān in which the word اِمْرَأَتِ is written with an open tāʾ. He refers to the one in Sūrah Āl ʿImrān by saying “in it,” with the pronoun in the word بِهَا referring back to Āl ʿImrān mentioned earlier in the line. He then states that there are two instances in Sūrah Yūsuf by using the word مَعًا. He points us to the one in Sūrah al-Qaṣaṣ by referring to this sūrah as the one that comes

“under” or rather after Sūrah al-Naml. Lastly, he tells us that it is all three occurrences of this word in Sūrah al-Taḥrīm. No other specifiers are needed as these are the only instances in these sūrahs in which the word امْرَأَةٌ is *muḍāf* to an *ism ḡāhir*. In some of these sūrahs, there are no other occurrences of this word, or then those instances are *muḍāf* to a pronoun, or not *muḍāf* at all. Interestingly, the word امْرَأَتٌ is written with an open tāʾ whenever it occurs alongside the name or title of a woman’s husband.⁴⁹¹

The next word that is discussed in these two lines is the word سُنَّتٌ. This word is written with an open tāʾ in five places. For the first instance, the author mentions that it is the one in Sūrah al-Anfāl. No other specifiers are needed as this is the only instance of this word in this sūrah. For the next three, he writes that it is the last three instances in Sūrah Fāṭir. He will mention the fifth instance in the beginning of the next line, when he writes, the last one in Sūrah Ghāfir. It is important to note that the words ثَلَاثُهَا أُخْرًا for Sūrah Fāṭir and the word آخِرًا for Sūrah Ghāfir, are not restrictions, as these are the only instances of the word سُنَّتٌ in these two sūrahs. We can say that instead the author added them to provide further clarification.⁴⁹²

268 وَعَافِرٍ آخِرًا، وَفُطِرْتُ، شَجَرْتُ لَدَى الدُّخَانِ، بَقِيَّتُ، مَعْصِيَتُ ذُكْرًا

268. And the last (instance of سُنَّتٌ) in Sūrah Ghāfir (85), and فُطِرْتُ (30:30), شَجَرْتُ in Sūrah al-Dukhān (43), بَقِيَّتُ (11:86), and both (instances of) مَعْصِيَتُ (58:8-9) have been mentioned (as well).



⁴⁹¹ Al-Sakhāwī, *al-Wasīlah*, 359; al-Jaʿbarī, *Jamīlat Arbāb*, 2:361.

⁴⁹² Pānīpatī, *Ashal al-Mawārid*, 154.

This line discusses the *rasm* of four words. The words وَغَافِرٍ آخِرًا are connected to the discussion in the previous line and were explained there. The author simply states the word فِطْرَتَ in order to tell us that this word will be written an open tāʾ. He provides no other specifiers. This is because this word only occurs once in the Qurʾān, therefore no other specifiers are needed. Next is the word شَجَرَتَ. The author specifies that it is the instance of this word in Sūrah al-Dukhān that is written with an open tāʾ. This is to exclude other instances, like the one in āyah 62 of Sūrah al-Ṣāffāt, which is written with a closed tāʾ, as شَجَرَةُ الرَّقُومِ. He then writes that the word بَقِيَّتُ will also be written with an open tāʾ, without mentioning any specifiers. This is because this word only occurs as *muḍāf* to an *ism ṣāḥib* in one place in the Qurʾān. Therefore, no other specifiers are needed. Lastly, he mentions that both the instances of مَعْصِيَتَ are written with an open tāʾ, with the word مَعًا coming in the next line. No other specifiers are needed, as these two words only occur twice in the Qurʾān.⁴⁹³

269 مَعًا، وَقُرْتُ عَيْنٍ وَابْنَتْ، كَلِمَتُ فِي وَسْطِ أَعْرَافِهَا، وَجَنَّتِ الْبُصْرَا

269. And قُرْتُ عَيْنٍ (28:9), and ابْنَتْ (66:12), كَلِمَتُ (7:137) in the middle of Sūrah al-Aʿrāf, and جَنَّتِ (56:89) for those who have inner sight...

270 لَدَى إِذَا وَقَعَتْ، وَالتُّورِ لَعْنَتْ قُلُ فِيهَا، وَقَبْلُ فَتَجْعَلُ لَعْنَتْ ابْتِدَارًا

270. In Sūrah al-Wāqīʿah, and in Sūrah al-Nūr, say (the word) لَعْنَتْ (24:7) in it (Sūrah al-Nūr), and فَتَجْعَلُ لَعْنَتْ (3:61) before it has hastened (to be counted among those written with an open tāʾ).



⁴⁹³ Pānīpatī, *Ashal al-Mawārid*, 154.

These two lines discuss the *rasm* of five words. All of these words will be written in these particular instances with an open tāʾ. The author specifies which instance of the word فُرْتُ will be written with an open tāʾ by adding the word عَيْن after it. This is the only place in the Qurʾān where this word is followed by عَيْن. In the other two places in the Qurʾān it is followed by the word أَعَيْن. He then mentions the word أُبْنَتْ, without mentioning any specifiers or restrictions as this word only appears once in the Qurʾān.

He then states that the word كَمْتُ is written with an open tāʾ in the middle of Sūrah al-Aʿrāf. No other specifiers are needed as this word only occurs once in this sūrah. ʿAllāmah al-Dānī رحمه الله has written in *al-Muqniʿ* that the instance of the word كَمْتُ is written with a tāʾ in Sūrah al-Aʿrāf. He then states that the *maṣāḥif* of ʿIrāq are in agreement upon this *rasm*. This is supported by a report from Ibn al-Anbārī رحمه الله regarding the *rasm* of this word in this instance. However, ʿAllāmah al-Dānī رحمه الله has also mentioned another report from Muʿallā al-Warrāq رحمه الله in which he says that this instance was written with a hāʾ. He also writes that Ghāzī ibn Qays رحمه الله has written in his book that this instance is written with a hāʾ, meaning that it would have been written as such in the Madanī codex.⁴⁹⁴ However, it seems that Imam al-Shāṭibī رحمه الله has chosen to give preference to Ibn al-Anbārī's رحمه الله report, and the *rasm* of the ʿIrāqī *maṣāḥif*, and has not mentioned any *khulf* in the writing of this instance of the word كَمْتُ with a tāʾ.⁴⁹⁵ Interestingly, Ibn al-Jazarī رحمه الله has followed his example, and has mentioned this instance as being written with a tāʾ only.⁴⁹⁶ Imam al-Sakhāwī رحمه الله has written that he saw the instance in Sūrah al-Aʿrāf as written with a tāʾ in the Shāmī *muṣḥaf*.⁴⁹⁷ In conclusion, there is *khulf* in this instance in Sūrah al-Aʿrāf. However, Imam al-Shāṭibī رحمه الله has given preference to it being written with a tāʾ. It is important to note that there

⁴⁹⁴ Al-Dānī, *al-Muqniʿ*, 134-135.

⁴⁹⁵ Pānīpatī, *Ashal al-Mawārid*, 155.

⁴⁹⁶ *Al-Muqaddimah al-Jazariyyah*, lines 99-100.

⁴⁹⁷ Al-Sakhāwī, *al-Wasīlah*, 365.

are other instances in the Qurʾān in which the word كَيْمٌ is also written with a tā'. However, in those instances, the qurrā' differ as to whether they will read them as singular or plural. Therefore, they will be discussed in the next chapter.

The fourth word that is discussed in these two lines is the word جَدْتُ. This word will be written with an open tā' in only one place in the Qurʾān, and the author mentions which instance that is by telling us the name of the sūrah in which it occurs, Sūrah al-Wāqī'ah. No other specifiers are needed, as this word only occurs once in this sūrah. The fifth and last word discussed in these two lines is لَعْنَتْ. This word is written with a tā' in two instances, one in Sūrah al-Nūr which is specified by the name of the sūrah. No other specifiers are needed, as this word only occurs once in that sūrah. The author specifies the second instance by adding the word فَتَجْعَل before it. By adding the word فَتَجْعَل, the author excludes the instance of this word in āyah 87 of Sūrah Āl 'Imrān, where the word لَعْنَةُ is also muḍāf to an *ism ḡāhir*, but written with a closed tā', لَعْنَةُ اللَّهِ.

This ends the discussion of the thirteen words that are written with an open tā' in the Qurʾān even though all the qurrā' agree that they will be read as singular. While these words are muḍāf to an *ism ḡāhir* in all the instances that have been listed in this section, we cannot say that they are written with an open tā' every time they are muḍāf to an *ism ḡāhir* in the Qurʾān. Lastly, the qurrā' will differ as to how they make waqf in the instances listed in this section, some stopping on these words by reading them as a hā' and others reading them with a tā' in accordance with their *rasm*.

THE CHAPTER ON THE NON-MUḌĀF AND MUḌĀF WORDS WHERE THE QURRĀ' HAVE DIFFERED IN THEIR PLURALITY

وَهَآكَ مِنْ مُفْرَدٍ وَمِنْ إِضَافَةٍ مَا 271
فِي جَمْعِهِ اخْتَلَفُوا وَلَيْسَ مُنْكَدِرًا

271. And take from the not *muḍāf*⁴⁹⁸ and from the *muḍāf* (those *tā'āt*) in which (the *qurrā'*) differ regarding their plurality, and it is not one that is muddled (meaning that his list of these words is not incomplete, nor is it disorganized).



In this chapter, Imam al-Shāṭibī رحمه الله will list fifteen words that are written with an open *tā'*. These differ from the previous set of words, as here the *qurrā'* disagree on their plurality, with some reading them as singular and others as plural. Feminine plural words in Arabic are always written with an open *tā'*, and *waqf* is made on them by reading the *tā'*. However, when the *qurrā'* read the words in this chapter as singular, they will follow their principles regarding *waqf*, with some stopping on them as a *tā'* and others as a *hā'*.⁴⁹⁹

While some of the words in this chapter are *muḍāf* to an explicit noun, this is not a pattern among them. The reader should also keep in mind that some of the words in this chapter will have no difference in their singularity and plurality among the *qurrā'*. They are mentioned here for two reasons. Firstly, 'Allāmah al-Dānī رحمه الله has mentioned them in this chapter in *al-Muqni'*. Secondly, the *qurrā'* differ in how they make *waqf* on

⁴⁹⁸ Here the word *mufrad* refers to non-*muḍāf*. Pānīpatī, *Ashal al-Mawārid*, 155.

⁴⁹⁹ *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 378.



This line discusses the *rasm* of six words. All of these words are written with a *tā'*. The author simply states the words *جَمَلْتُ*, *فِي الْعُرْفَتِ*, *وَاللَّكَ*, and *هَيَّهَاتَ* as these only occur in specific places in the Qur'ān. Therefore, no other specifiers are needed. For the word *بَيَّنَّتِ*, he states that it is the one in Surah Fāṭir. No other specifiers are needed as this is the only instance in this sūrah in which there is a difference among the *qurrā'*. The one in āyah 25 is read as plural by all of the *qurrā'*. For the word *تُمَرَاتِ*, the Imam seemingly does not give us any specifiers even though this word occurs multiple times in the Qur'ān. This is because, the instance mentioned in the translation is the only place where the *qurrā'* differ regarding its singularity and plurality.⁵⁰¹ Out of these six words, the words *هَيَّهَاتَ* and *وَاللَّكَ* are not part of the discussion regarding the differences between the *qurrā'* in singularity and plurality.

274 فِي غَافِرٍ كَلِمَاتُ الْخُلْفِ فِيهِ، وَفِي الثَّانِي يُونُسَ هَاءٌ بِالْعِرَاقِ يُرَى

274. (The word) *كَلِمَاتُ* has *khulf* in it in Sūrah Ghāfir (6) (meaning that it has been seen with both an open and closed *tā'*), and *hā'* has been seen in the second instance in Sūrah Yūnus (96) in the 'Irāqī codices.

275 وَالْتَّاءُ شَامٍ مَدِينِيٍّ وَأَسْقَطَهُ نُصِيرُهُمْ وَابْنُ الْأَنْبَارِيِّ فَجَدَ نَظَرًا

275. And *tā'* (has been seen in 10:96) in the Shāmī and Madanī codices, and Nuṣayr, among them, and Ibn al-Anbārī have omitted it (meaning that they have not counted 10:96 as one of the instances which is written with an open *tā'*) so become one who has good sight (meaning become someone who understands this issue well).

⁵⁰¹ Al-Sakhāwī, *al-Wasīlah*, 363.

276 وَفِيهِمَا النَّاءُ أَوَّلَى، ثُمَّ كُلُّهُمَا بِالْثَّاءِ يُونُسُ فِي الْأَوَّلَى ذَكَ عَطِرًا

276. And in the two of them (40:6 and 10:96), (writing them as) *tā'* is preferred. Then all of them (scholars of *rasm*) (have reported it) with *tā'* in the first occurrence in Sūrah Yūnus (33), (this *rasm*) has exuded a fragrance.

277 وَالْثَّاءِ فِي الْأَنْعَامِ عَنْ كُلِّ، وَلَا أَلِفٌ فِيهِنَّ، وَالْثَّاءُ فِي مَرَضَاتٍ قَدْ حُبِرًا

277. And with *tā'* in Sūrah al-An'ām (115) according to all (the codices), and there is no *alif* in them (meaning the *alif* after the *mīm* is omitted in all of them), and *tā'* in مَرَضَاتٍ (2:207, 2:265, 4:114, 66:1) has certainly been made beautiful.



These four lines discuss the *rasm* of two words. The readers will remember that the author had discussed the word كَلِمَتُ in the previous chapter as well. There, he had specifically discussed the instance in Sūrah al-A'rāf, where there was no difference among the *qurrā'* regarding the singularity and plurality of the word. In these lines, the author lists a total of four instances, one is Sūrah Ghāfir, two in Sūrah Yūnus, and one is Sūrah al-An'ām. The *qurrā'* differ in the singularity and plurality of all four of these instances. In terms of their *rasm*, there are some in which there is *khulf* and some in which there is not.

The author begins with the instance in Sūrah Ghāfir. He mentions the name of the sūrah, and no other specifiers are needed as this word only occurs once in this sūrah. He states that there is *khulf* regarding the writing of this instance with a *tā'*, meaning that it has also been seen as written with a *hā'*. This is because although most have included it in the instances that are written with a *tā'*, Imam Nuṣayr رحمه الله has reported it as

written with a *tā'* in some *maṣāḥif* and in others with a *hā'*.⁵⁰² Imam al-Shāṭibī رحمه الله has stated his preference for it being written as a *tā'* in line 276 and this is reflected by the number of narrations that include it in the instances that are written with a *tā'*.

The second instance that the Imam discusses is the one in *āyah* 96 of *Sūrah Yūnus*. He specifies which instance he intends by referring to it as the second instance in the *sūrah*. This excludes the first instance in which there is a difference among the *qurrā'* in the singularity and plurality of the word which occurs in *āyah* 33. There is *khulf* in *āyah* 96 of *Surah Yūnus*. However, instead of it being one general report, there are multiple reports regarding it in *al-Muqni'*, and the author summarizes them for us. 'Allāmah al-Dānī رحمه الله found this instance written with a *hā'* in the *maṣāḥif* of 'Irāq and Madīnah. It is reported from Abū Dardā' رحمه الله that this instance was written with a *tā'* in the *maṣāḥif* of the people of Shām. Imam al-Sakhāwī رحمه الله writes that he saw it as written with a *tā'* as well.⁵⁰³ The author then mentions the names of Ibn al-Anbārī رحمه الله and Imam Nuṣayr رحمه الله, saying that they omitted it. This refers to the reports from these two Imams of the places in the *Qur'ān* where the word كَيْمٌ is written with a *tā'*. Both of them do not list the second instance in *Sūrah Yūnus*.⁵⁰⁴ He then states وَفِيهِمَا النَّاءُ أُولَى in the beginning of line 274, stating that *tā'* is preferred in both the instances that he has mentioned so far, the one in *Sūrah Ghāfir* discussed earlier, and this one as well.

He then lists the last two instances, specifying that it is the first instance in *Sūrah Yūnus* and the one in *Sūrah al-An'ām*. He does not need to differentiate between the instance in *āyah* 19 of *Sūrah Yūnus* and *āyah* 33, as the *qurrā'* do not differ in the instance in *āyah* 19, and all of them read this instance as singular. As this word only occurs once in *Sūrah al-An'ām*, no other specifiers are needed there either. He mentions that all

⁵⁰² Al-Dānī, *al-Muqni'*, 162.

⁵⁰³ Al-Sakhāwī, *al-Wasīlah*, 365.

⁵⁰⁴ Al-Dānī, *al-Muqni'*, 124-125.

are in agreement that these two instances are written with a *tā'*. This is because there are no reports in *al-Muqni'*^c that state otherwise. Lastly, he adds that all four of these instances will be written without an *alif* before the *tā'*.

The last discussion in these four lines is regarding the word مَرْضَاتٍ. The author has not added any specifiers. This word will be written with a *tā'* in all its occurrences in the Qurʾān.⁵⁰⁵ It is also important to note that there is no difference in the singularity and plurality of this word among the *qurrā'*.

Summary Table for the Word *Kalimāt*

1.	40:6	<i>Khulf</i>	<i>Khulf</i> narrated by Imam Nuṣayr
2.	10:96	<i>Khulf</i>	Hā' : ʿIrāqī <i>maṣāḥif</i> , Imam Nuṣayr and Ibn al-Anbārī Tā' : Shāmī and Madanī <i>maṣāḥif</i> .
3.	10:33	No <i>khulf</i> , written with a <i>tā'</i> .	
4.	6:115	No <i>khulf</i> , written with a <i>tā'</i> .	

⁵⁰⁵ Al-Sakhāwī, *al-Wasīlah*, 367; al-Ḥamad, *al-Sharḥ al-Muyassar*, 313; Pānīpatī, *Ashal al-Mawārid*, 157-158.

278 ذَاتَ مَعَ يَا أَبْتُ وَلَاتَ حِينَ، وَقُلْ
بِأَلْهَا مَنَوَةٌ نُصَيِّرُ عَنْهُمْ نَصْرًا

278. And (with a *tā'* are) ذَاتَ along with يَأْبَتْ and وَلَاتَ حِينَ (38:3), and say مَنَوَةٌ (53:20) is with a *hā'*, and Nuṣayr (has transmitted) from them (the scholars of *rasm*) and aided.



This line discusses the *rasm* of four words. The word ذَاتَ will be written with a *tā'* in all the places that it occurs in the Qurṛān. We can infer this from the line as the author has not included any restrictions or exclusions.⁵⁰⁶ The word يَأْبَتْ is also written with a *tā'* in all the places that it occurs in the Qurṛān.⁵⁰⁷ Again, the author alludes to this by not mentioning any restrictions or exclusions.

The third word that the author discusses here is وَلَاتَ حِينَ. A more detailed discussion of this word has passed in the chapter of *maqṭū'* and *mawṣūl*. The author has mentioned it again here as 'Allāmah al-Dānī رحمه الله has mentioned this word again here in this chapter as well.⁵⁰⁸ Another reason that came to mind was that perhaps the author mentioned it again here, as did 'Allāmah al-Dānī رحمه الله, as the discussion in the previous chapter was about whether the *tā'* would be written as attached to the *hā'* in حِينَ or not. However, the discussion in this chapter is whether the *tā'* will be written as a *tā'* or a *hā'*. This line clarifies that the *tā'* will be written as *maqṭū'* from the *hā'* of حِينَ and will be written as a *tā'*, even though Imam al-Kisā'ī رحمه الله stops on it as a *hā'*. And Allah knows best.

The last discussion in this line is regarding the word مَنَوَةٌ. As this word only occurs once in the Qurṛān, no specifiers are needed. This word is written with a *hā'* in all the *maṣāḥif*, and this has been narrated by Imam

⁵⁰⁶ Al-Sakhāwī, *al-Wasīlah*, 367; al-Dānī, *al-Muqni'*, 137.

⁵⁰⁷ Al-Dānī, *al-Muqni'*, 137.

⁵⁰⁸ Al-Dānī, *al-Muqni'*, 138.

Nuṣayr رحمته الله.⁵⁰⁹ ‘Allāmah al-Dānī رحمته الله has not mentioned this word in this chapter. Rather, he has mentioned Imam Nuṣayr’s رحمته الله report regarding this word in a different chapter. One may wonder why Imam al-Shāṭibī رحمته الله has chosen to mention this word here even though the *qurrā'* do not differ regarding its singularity or plurality, nor does it seem to have a difference in the way that *waqf* would be made on it. Perhaps, he has mentioned Imam Nuṣayr’s رحمته الله report in this chapter to remove any doubt that مَنَوَةٌ may be written with a *tā'* like the word اَلَّتْ that was mentioned earlier in this section in line 273, as both of these are names of idols.⁵¹⁰ And Allah knows best.

⁵⁰⁹ Al-Dānī, *al-Muqni'*, 149.


⁵¹⁰ Al-Ja‘barī, *Jamīlat Arbāb*, 2:392.

CONCLUSION

279 تَمَّتْ (عَقِيلَةُ أَثْرَابِ الْقَصَائِدِ فِي أَسْنَى الْمَقَاصِدِ لِلرَّسْمِ) الَّذِي بِهِرَا

279. ‘Aqīlat Atrāb al-Qāṣā’id fī Asnā al-Maqāṣid lil-Rasm, which increases in virtue, is complete.



From this line onwards, Imam al-Shāṭibī  begins the conclusion of his work. He shares two points with us in this line. Firstly, he states the title of his poem, which he had not shared with us so far. Secondly, he informs us that the poem that he intended to write on *rasm* is now complete. No more technical points will be discussed from here onwards.

This title roughly translates to “The Best Among Poems of a Similar Kind in High Objectives in the Science of *Rasm*.” The word ‘*aqīlah*’ means the best part of something. The word *atrāb* means of a similar age, or peers. *Al-Qaṣā’id* is the plural of *qaṣīdah*, a type of poem with a fixed thematic sequence. *Asnā* can mean the highest ranking, or most brilliant or most radiant. *Al-Maqāṣid* is the plural of *maqṣad* which means objective or purpose.⁵¹¹

280 تَسْعُونَ مَعَ مِائَتَيْنِ مَعَ ثَمَانِيَةِ أَيْبَائُهَا يَنْتَظِمْنَ الدَّرَّ وَالْدَّرَا

280. Its verses are two hundred ninety-eight, strung (together) as milk white pearls.⁵¹²

⁵¹¹ Thānwī, *Īdāḥ al-Maqāṣid*, 342; al-Ḥamad, *al-Sharḥ al-Muyassar*, 315.

⁵¹² Thānwī, *Īdāḥ al-Maqāṣid*, 342. The word الدَّرَّ can also be translated as rain. See the footnote under line one of the text.



In this line, the author shares with us the total number of lines in his work, which are two hundred ninety-eight, and compares his poem to a pearl necklace. Just as each pearl is strung on to the thread of a necklace one after another, the lines of his poem are like the string, and its words are like large pearls in their elegance and beauty.⁵¹³

281 وَمَالَهَا غَيْرُ عَوْنِ اللَّهِ فَآخِرَةً وَحَمْدِهِ أَبَدًا وَشُكْرِهِ ذِكْرًا

281. It (the poem) has (nothing) other than the help of Allah, His eternal praise, and repeated gratitude to be proud of.



The author states that if his poem contains anything worth being proud of, it is only because of the help of Allah. As the poem includes the praise of Allah and gratitude towards Him, Most High, Allah granted this work many qualities that make it praiseworthy.⁵¹⁴

282 تَرْجُو بِأَرْجَاءِ رُحْمَاءِهِ وَنِعْمَتِهِ وَنَشْرُ إِفْضَالِهِ وَجُودِهِ وَزَرًا

282. It (the poem) hopes for refuge within the walls of His Mercy, His blessings, and His widespread favors and His generosity.



In this line, the author writes that the poem hopes for acceptance from Allah ﷻ. The poem here refers to the author himself, who is seeking acceptance from Allah ﷻ.⁵¹⁵ Because of his inner state and closeness to

⁵¹³ Pānīpatī, *Ashal al-Mawārid*, 159.

⁵¹⁴ Pānīpatī, *Ashal al-Mawārid*, 159-160.

⁵¹⁵ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 317.

Allah, he finds himself and his work unworthy of this acceptance and writes that the only way that he can be granted acceptance for his work is through Allah's mercy, blessings, favor, and generosity. He does not think that there is something in him or his work that is intrinsically worthy of acceptance.⁵¹⁶ In *shā'* Allah, the fact that we are still studying this text hundreds of years after the passing of the respected author, and the fact that it has been translated and explained in many different languages, is a sign that Allah has granted this work the acceptance that Imam al-Shāṭibī رحمہ اللہ was hoping for. May Allah grant all of us a similar acceptance, even though we are not worthy of it. *Āmīn*.

مَا شَانَ شَأْنٍ مَرَامِيهَا مُسَدَّدَةٌ فَقَدَانُ نَاطِمِهَا فِي عَصْرِهِ عَصْرًا 283

283. Its compiler failing to find a place of refuge in his time (in Egypt) did not mar the state of its arrows (its words and discussions) from reaching their mark.



Imam al-Shāṭibī رحمہ اللہ was originally from Andalusia. In 574 AH, at the age of about thirty-six, he left Spain for Egypt. It is there that he wrote both *Ḥīrz al-Amānī wa Wajh al-Tahānī* and *‘Aqīlah Atrāb al-Qaṣā’id fī Asnā al-Maqāṣid*. When Imam al-Shāṭibī رحمہ اللہ arrived in Egypt, he faced many difficulties, and suffered due to the treatment he received from its people.⁵¹⁷ Qārī Faṭḥ Pānīpatī رحمہ اللہ writes that due to his knowledge, the scholars and *qurrā’* of Egypt began to feel envious towards Imam al-Shāṭibī رحمہ اللہ and this was a very difficult time for him.⁵¹⁸ We should remember that the respected Imam was also a disabled person due to being blind.

⁵¹⁶ Pānīpatī, *Ashal al-Mawārid*, 160.

⁵¹⁷ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 317.

⁵¹⁸ Pānīpatī, *Ashal al-Mawārid*, 160; al-Makkī, *Afḍal al-Durar*, 92.

In this line, the author assures the reader that the difficulty of his personal circumstances did not cause him to make mistakes in this work. Ibn al-Jazarī رحمه الله also wrote *al-Durrah al-Muḍīʾah* in very difficult circumstances, and we find his poem to be an amazing feat as well. This shows us the immense *tawfīq* that Allah had granted these great scholars, as well as their strength of mind and their forbearance. There is an important lesson in this for us. Regardless of the difficulties we may face in our lives, we should continue to ask Allah for opportunities to serve His book and continue to make our efforts in this regard. May Allah grant these scholars an immense reward for the works that they have written and the sacrifices that they made. *Āmīn*.

غَرِيبَةٌ مَالَهَا مِرْآةٌ مَنبَهَةٌ فَلَا يَلُمُّ نَاطِرٌ مِنْ بَدْرِهَا سِرًّا 284

284. Estranged, (this poem) did not have a mirror to draw attention (to its flaws), the one looking should not blame its full moon for (having) stains.



Imam al-Sakhāwī رحمه الله writes in his commentary of this line that when a woman is among her family, there are people there who will help her to beautify herself or fix something untoward in her appearance. However, when she is traveling, she must rely on a mirror to check her appearance. As such, her mirror is always polished due to how much she relies on it. Quoting a line of poetry, he further explains that this is why the phrase *مِرْآةُ الْغَرِيبَةِ* came to symbolize all things polished and clear. However, this poem, because of the circumstances under which it was written, did not have anyone to advise the author about any possible faults in it. The author did not have anyone to help him to reference additional books, and he relied entirely on his memorization of *al-Muqniʿ*⁵¹⁹ and additional points. In essence, this poem is like a woman who is traveling and does

⁵¹⁹ Al-Sakhāwī, *al-Wasīlah*, 371.

not have a mirror with her. Therefore, she cannot be blamed for her appearance.

Imam al-Shāṭibī رحمہ اللہ then asks the reader not to blame this poem for its shortcomings if he/she sees them, as he has already presented his excuse.⁵²⁰ The metaphor of the full moon is used here because when the moon is full, a mark like a stain can be seen on it. Qārī Faṭḥ Pānīpatī رحمہ اللہ states that the metaphor of the full moon has been used here to show that nothing is free of faults. Even something as illuminated as the moon seemingly has a stain on it. He further states that the author has mentioned this because he was blind and did not have anyone to read aloud additional books to him and to take dictation from him.⁵²¹ When Imam al-Shāṭibī رحمہ اللہ refers to the poem as estranged, he is in essence referring to himself, as he was a stranger in Egypt.⁵²²

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فَقِيرَةٌ حِينَ لَمْ تُغْنِي مُطَالَعَةً إِلَى ظُلُمَاتٍ لِلْإِغْصَاءِ مُعْتَذِرًا

285. (The poem) is dependent on the foremost (scholars) being forbearing, while being those who excuse, because at the time (of its writing) it did not become free (from mistakes) by the referencing (of books).



This line is like the previous one, with the Imam calling his poem *faqīrah*, meaning that it has nothing.⁵²³ He clearly states what he was alluding to in the previous verse, that he was unable to reference books. This is due to two reasons. Firstly, that because the author was in a new land, he may not have had many books with him. Secondly, even if he did have books with him, he would have been unable to consult them without someone

⁵²⁰ Al-Sakhāwī, *al-Wasīlah*, 371.

⁵²¹ Pānīpatī, *Ashal al-Mawārid*, 161.

⁵²² Al-Ḥamad, *al-Sharḥ al-Muyassar*, 317.

⁵²³ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 318.

helping him and reading them out loud to him. Which due to his condition in Egypt, was not possible. While presenting his excuse, he asks other scholars to be forbearing towards him and to excuse him any faults that they may find in his work.

286 كَالْوَصْلِ بَيْنَ صَلَاتِ الْمُحْسِنِينَ بِهَا ظَنًّا، وَكَالْهَجْرِ بَيْنَ الْمُهْجَرِينَ سُرَى

286. (It is) like the reunion (with the beloved) for favors of those who hold a good opinion, and it comes forth like a separation (from the beloved) for those who engage in useless conversation.



For those who love the Qurʾān and have a habit of always seeing the good in others, Imam al-Shāṭibī ؒ writes that his poem will bring joy, similar to the joy of meeting one's beloved. For those who have a habit of considering every written work as nothing more than useless nonsense, this poem will pain them, like the pain of being separated from one's beloved. Essentially, he is asking us to read his poem while having a good opinion of him and others, and not with ill-intentions.⁵²⁴

287 مَنْ عَابَ عَيْبًا لَهُ عُذْرٌ فَلَا وَزَرَ يُنْجِيهِ مِنْ عَزَمَاتِ اللَّوْمِ مُتَّيِّرًا

287. Whoever finds fault (in someone) despite him having an excuse, there is no refuge that will rescue him from the pain of blame, while he is one trying to take revenge.



It is inappropriate to blame someone for something when they have presented an excuse and reason for their mistake. A person who does so

⁵²⁴ Pānīpatī, *Ashal al-Mawārid*, 162.

becomes worthy of blame themselves.⁵²⁵ Imam al-Shāṭibī رحمہ اللہ is again alluding to those he thinks might draw attention to flaws in his work, while he has already mentioned his excuse, his inability to consult other works while writing this one.

وَأِنَّمَا هِيَ أَعْمَالٌ بِنِيَّتِهَا خُذْ مَا صَفَا وَاحْتَمِلْ بِالْعَفْوِ مَا كَدَرَا 288

288. And indeed, (the poem) is (like) deeds (whose reward is dependent on) their intentions. Take what is clear (correct) and endure with forgiveness what is muddy (unclear).



In this verse, Imam al-Shāṭibī رحمہ اللہ alludes to the *ḥadīth* that actions are by their intentions.⁵²⁶ His intention for writing this work was for it to be of benefit and for Allah to be pleased with him through it.⁵²⁷ He asks the reader to forgive him for those things that may be unclear in the poem and to take the parts that are clear and correct in it.⁵²⁸

إِنْ لَا تُقَدِّى فَلَا تُقْذِي مَشَارِبَهَا لَا تَنْزُرَنَّ نَزُورًا أَوْ تَرَى غُرُرًا 289

289. If you cannot remove debris, do not add debris to a vessel (of water), do not look down at an animal who gives less milk until you see one who gives a lot.

⁵²⁵ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 319.

⁵²⁶ Bukhārī, 1.

⁵²⁷ Pānīpatī, *Ashal al-Mawārid*, 163.

⁵²⁸ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā'id*, 181; al-Qiṭṭ, *Hidāyat Ulī al-Albāb*, 214.



The word القَدَى means something that falls into water or the eye and can be removed from it.⁵²⁹ The Imam is saying that if you cannot be of benefit, such as by removing fallen particles and debris from water, do not cause harm either, like adding such debris. One may offer constructive criticism that would make his work stronger but should not unnecessarily criticize it.⁵³⁰

He then says that the reader should suffice with this work until he/she comes across a better one. He likens not using his work because of its perceived deficiencies to a person who only has an animal that gives a little bit of milk, but instead of appreciating it, feels disdain towards it, even though this is all he/she has. It is folly to insist on only using the best thing that one can imagine when one does not have access to it. Rather, an intelligent person makes use of what is available to him/her until he/she has access to something better.⁵³¹

290 وَاللَّهُ أَكْرَمُ مَأْمُولٍ وَمُعْتَمَدٍ
وَمُسْتَعَاثٍ بِهِ فِي كُلِّ مَا حُذِرَا

290. Allah is the most noble of those on whom hopes are placed, who is relied on, and whose help is sought from all that incites fear.



Allah is the only one on whom His slaves place their hopes, meaning that whatever we hope for is sought from Allah alone. He is the only one we rely on. A slave of Allah can only take the means that are facilitated for him/her by Allah, and then rely on Allah for the results. Throughout our lives, we face many situations that might incite fear and anxiety in us. We

⁵²⁹ Al-Ḥamad, *al-Sharḥ al-Muyassar*, 320; al-Makkī, *Afḍal al-Durar*, 94.

⁵³⁰ Pānīpatī, *Ashal al-Mawārid*, 163.

⁵³¹ Pānīpatī, *Ashal al-Mawārid*, 163.

seek help from Allah and seek refuge in Him from all of these people, things, and situations. Through this line, we learn the state of the author. He has written this work seeking Allah through it, and now places his hopes for acceptance and reward in Allah, relying on Him for the result, and seeking His help in the difficult situation in which he finds himself.

291 يَا مَلْجَأَ الْفُقَرَا وَالْأَغْنِيَاءِ، وَمَنْ
الْطَّافُهُ تَكْشِفُ الْأَسْوَءَ وَالضَّرَرَ

291. O (the one who is) the refuge for the needy and the wealthy, and whose benevolence removes harms and losses.

292 أَنْتَ الْكَرِيمُ وَعَقَّارُ الذُّنُوبِ، وَمَنْ
يَرْجُو سِوَاكَ فَقَدْ أُوْدَى وَقَدْ خَسِرَا

292. You are the Most Generous, the one who repeatedly forgives sins, and whoever seeks other than You, will certainly perish and certainly suffer.

293 هَبْ لِي بِجُودِكَ مَا يُرْضِيكَ مُتَّبِعًا
وَمِنْكَ مُبْتَغِيًا، وَفِيكَ مُصْطَظِرًا

293. Grant me by your generosity that which will make you pleased (with me) while I am one who follows (your commands), and one who seeks from you, and one who is patient (on your *qadr*).



In line 291, Imam al-Shāṭibī رحمه الله begins a *du‘ā* to Allah, Most High which he continues in the next couple of lines. He begins, as is the etiquette of *du‘ā*, with the praise of Allah *Ta‘ālā*.

294 وَالْحَمْدُ لِلَّهِ مَنُشُورًا بِشَائِرِهِ
مُبَارَكًا أَوَّلًا وَدَائِمًا آخِرًا

294. And all praise is due to Allah, its glad tidings are widespread, blessed, first (in the *dunyā*) and forever (remaining) in the hereafter.



The glad tidings of the praise of Allah being widespread refers to the multiple *āyāt* and *ḥadīth* about the blessings that are granted to those who praise Allah. The explanation given for the words *أَوَّلًا وَدَائِمًا أَخْرًا* is that of Qārī Faṭḥ Pānīpatī رحمته الله.⁵³² Qārī Iẓhār Thānwī رحمته الله has translated them as referring to the two names of Allah, *al-Awwal* and *al-Ākhir*,⁵³³ and Ibn al-Qāṣiḥ رحمته الله has interpreted them to mean the beginning and end of the poem, meaning that just as the author praised Allah in the beginning of the poem, he is ending it with the praise of Allah as well.⁵³⁴

295 ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ سَيِّدِنَا مُحَمَّدٍ عَلِيمِ الْهَادِينَ وَالسُّفَرَا

295. Then salutations are on the Chosen one, our Master Muḥammad, the one who is the Imam of those who guide and the Prophets (literally emissaries).

296 تَنْدَى غَيْرًا وَمِسْكَاً سُحْبُهَا دِيمًا تُمْنَى بِهَا لِلْمُنَى غَايَاتُهَا شُكْرًا

296. (Such *ṣalawāt*), its clouds rain down fragrance and musk continuously, for the hopeful, their purpose is fulfilled (through *ṣalawāt*) while being those who are grateful (to Allah).

297 وَتَنْتَنِي فَتَعَمَّ الْأَلَّ وَالشَّيْعَ الْ مُهَاجِرِينَ وَمَنْ آوَى وَمَنْ نَصَرَ

297. (The clouds) turn and include (his ﷺ) family and the followers among the *muhājirīn* and those who sheltered and helped (refers to the *Anṣār*).

⁵³² Pānīpatī, *Ashal al-Mawārid*, 164-165.

⁵³³ Thānwī, *Īdāḥ al-Maqāṣid*, 346.

⁵³⁴ Ibn al-Qāṣiḥ, *Talkhīṣ al-Fawā'id*, 182.

تُضَاحِكُ الزَّهْرَ مَسْرُوراً أَسِرَّتْهَا مُعَرِّفاً عَرَفَهَا الْأَصَالَ وَالْبُكَرَا 298

298. (Salutations) make flowers laugh, cause a happy smile while its breeze perfumes the evenings and mornings.



Following the etiquette of *du'ā'* as well as writing, the blessed Imam ends his *du'ā'* and his poem with a beautiful salutation on the Prophet ﷺ, his family, and the *ṣaḥābah* رضي الله عنهم, while alluding to the multitude of virtues of sending *ṣalawāt* on the Prophet ﷺ.

Working on the translation and commentary of this text was a privilege and a blessing that I do not deserve. Even when I made *du'ā'* asking Allah to grant me this project, I was keenly aware that it was beyond my capabilities. But Allah's generosity is not limited by our deficiencies, and He continues to grant us gifts from His unlimited treasures, *Alḥamdulillah*.

The draft of this work was completed on the 6th of Dhū al-Qa'dah, 1444 AH a few weeks before I expected to deliver our first child, *Alḥamdulillah*. Throughout the process of writing of this work, I experienced an immense amount of spiritual growth and emotional healing, and this project served as a support for me as I navigated the challenges, both emotional and at times physical, of a high-risk pregnancy. I pray that this is a sign of Allah's acceptance of this work, and I pray that Allah makes this work a support, strength, and catalyst for growth and healing for all those who come across it. *Āmīn*. I end this work by thanking the reader for generously giving this book a chance, and for reading it, even though I was unable to do the text justice. May Allah grant all of us the intercession of His beloved Prophet ﷺ and unite us, our teachers, our families, and our loved ones with him in *jannat al-firdaus*. *Āmīn*.

Conclusion

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَحَبِيبِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

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APPENDICES

Sūrah Name and Number List

1.	Al-Fātiḥah	2.	Al-Baqarah
3.	Āl ‘Imrān	4.	Al-Nisā’
5.	Al-Mā’idah	6.	Al-An‘ām
7.	Al-A‘rāf	8.	Al-Anfāl
9.	Al-Tawbah	10.	Yūnus
11.	Hūd	12.	Yūsuf
13.	Al-Ra‘ad	14.	Ibrāhīm
15.	Al-Ḥijr	16.	Al-Naḥl
17.	Al-Isrā’	18.	Al-Kahf
19.	Maryam	20.	Ṭāhā
21.	Al-Anbiyā’	22.	Al-Ḥajj
23.	Al-Mu’minūn	24.	Al-Nūr
25.	Al-Furqān	26.	Al-Shu‘arā’
27.	Al-Naml	28.	Al-Qaṣaṣ
29.	Al-‘Ankabūt	30.	Al-Rūm
31.	Luqmān	32.	Al-Sajdah
33.	Al-Aḥzāb	34.	Saba’
35.	Fāṭir	36.	Yāsīn
37.	Al-Şāffāt	38.	Şād
39.	Al-Zumar	40.	Ghāfir
41.	Fuṣṣilat	42.	Al-Shūrā
43.	Al-Zukhruf	44.	Al-Dukhān
45.	Al-Jāthiyah	46.	Al-Aḥqāf
47.	Muḥammad ﷺ	48.	Al-Fath
49.	Al-Ḥujurāt	50.	Qāf
51.	Al-Dhāriyāt	52.	Al-Ṭūr

53.	Al-Najm	54.	Al-Qamar
55.	Al-Raḥmān	56.	Al-Waqi‘ah
57.	Al-Ḥadīd	58.	Al-Mujādilah
59.	Al-Ḥashr	60.	Al-Mumtaḥinah
61.	Al-Şaff	62.	Al-Jum‘ah
63.	Al-Munāfiqūn	64.	Al-Taghābun
65.	Al-Ṭalāq	66.	Al-Taḥrīm
67.	Al-Mulk	68.	Al-Qalam
69.	Al-Ḥāqqah	70.	Al-Ma‘ārij
71.	Nūḥ	72.	Al-Jinn
73.	Al-Muzzammil	74.	Al-Muddaththir
75.	Al-Qiyāmah	76.	Al-Insān
77.	Al-Mursalāt	78.	Al-Naba’
79.	Al-Nāzi‘āt	80.	‘Abasa
81.	Al-Takwīr	82.	Al-Infiṭār
83.	Al-Muṭaffifīn	84.	Al-Inshiqāq
85.	Al-Burūj	86.	Al-Ṭāriq
87.	Al-A‘lā	88.	Al-Ghāshiyah
89.	Al-Fajr	90.	Al-Balad
91.	Al-Shams	92.	Al-Layl
93.	Al-Ḍuḥā	94.	Al-Sharḥ
95.	Al-Tīn	96.	Al-‘Alaq
97.	Al-Qadr	98.	Al-Bayyinah
99.	Al-Zalzalah	100.	Al-‘Ādiyāt
101.	Al-Qāri‘ah	102.	Al-Takāthur
103.	Al-‘Aşr	104.	Al-Humazah
105.	Al-Fīl	106.	Quraysh
107.	Al-Mā‘ūn	108.	Al-Kawthar
109.	Al-Kāfirūn	110.	Al-Naşr
111.	Al-Masad	112.	Al-Ikhlāş
113.	Al-Falaq	114.	Al-Nās

Practice Worksheet A

Look at the bolded word in each āyah below. Write down the principle or the *farsh* of *rasm* that is being applied in the word and give the line from ‘Aqīlah that supports your understanding.

	Verse	Is there a general principle of rasm that applies here? If so, which one?	Line from Text
1.	قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ [الشعراء: 20]		
2.	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتُ بَنِي إِسْرَءِيلَ ﴿٢٢﴾ [الشعراء: 22]		
3.	يَا تُثُوكُ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾ [الشعراء: 37]		
4.	لَعَلْنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ [الشعراء: 40]		
5.	فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنِّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ [الشعراء: 41]		
6.	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ [الشعراء: 47]		
7.	إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥١﴾ [الشعراء: 54]		
8.	كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾ [الشعراء: 59]		
9.	فَلَمَّا تَرَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ [الشعراء: 61]		

10.	<p>وَمَرِيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ وَكَاثِبٌ مِنَ الْقَنِينَ ﴿١٢﴾ [التحریم:]</p> <p>[12]</p>	
11.	<p>وَمَرِيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ وَكَاثِبٌ مِنَ الْقَنِينَ ﴿١٢﴾ [التحریم:]</p> <p>[12]</p>	
12.	<p>وَمَرِيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ وَكَاثِبٌ مِنَ الْقَنِينَ ﴿١٢﴾ [التحریم:]</p> <p>[12]</p>	

Practice Worksheet B

Look at the bolded word in each āyah below. Write down the principle or the *farsh* of *rasm* that is being applied in the word and give the line from ‘Aqīlah that supports your understanding.

	Verse	Is there a general principle of rasm that applies here? If so, which one?	Line from Text
1.	قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَلِّحْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ [الكهف: 76]		
2.	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ [التكوير: 24]		
3.	أَرَعَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ ﴿١﴾ [الماعون: 1]		
4.	وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿٥﴾ [سبا: 5]		
5.	وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ [الكهف: 23]		
6.	مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْكَ سَبْعُ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ ﴿٢٦١﴾ [البقرة: 261]		
7.	وَمَرِّمَ أَبْنَتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهُ وَكَانَتْ مِنَ الْقَلِيلِينَ ﴿١٢﴾ [التحریم: 12]		

8.	وَنُمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾ [ص: 13]	
9.	يَبْنَئِ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْهَبُكُمْ ﴿٤٠﴾ [البقرة: 40]	
10.	وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ [يس: 61]	
11.	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ [إبراهيم: 40]	
12.	وَقَالَ الَّذِي ءَامَنَ يَقَوْمُ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ [غافر: 38]	

Practice Worksheet C

Look at the bolded word in each āyah below. Write down the principle or the *farsh* of *rasm* that is being applied in the word and give the line from ‘*Aqilah*’ that supports your understanding.

	Verse	Is there a general principle of rasm that applies here? If so, which one?	Line from Text
1.	وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَخْرَابُ ﴿١٣﴾ [ص: 13]		
2.	وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَهْدِيكُمْ إِلَى أَنْفُسِكُمْ بِإِغْثَاكُمْ الْعَجَلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥١﴾ [البقرة: 54]		
3.	إِلَى الْفِيهِمْ رِحْلَةَ الْإِسَاءِ وَالصَّيْفِ ﴿٢٠﴾ [قريش: 2]		
4.	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ [الذاريات: 47]		
5.	فَمَا ءَامَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُفْسِدِينَ ﴿٨٣﴾ [يونس: 83]		
6.	أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ [البقرة: 5]		
7.	وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣١﴾ [الإسراء: 34]		

8.	قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾ [طه: 94]	
9.	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ [مريم: 19]	
10.	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِعًا ﴿٧٤﴾ [مريم: 74]	
11.	قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ [يوسف: 85]	
12.	وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ [البقرة: 45]	

Practice Worksheet D

Look at the bolded word in each āyah below. Write down the principle or the *farsh* of *rasm* that is being applied in the word and give the line from ‘Aqīlah that supports your understanding.

	Verse	Is there a general principle of rasm that applies here? If so, which one?	Line from Text
1.	<p>مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَفَزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ [الفتح: 29]</p>		
2.	<p>يَبْيِخُونَ خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيحًا ﴿١٣﴾ [مريم: 12]</p>		
3.	<p>وَالضُّحَى ﴿١﴾ [الضحى: 1]</p>		
4.	<p>وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾ [الليل: 1]</p>		
5.	<p>وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ [الحج: 26]</p>		
6.	<p>فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ [الطارق: 5]</p>		
7.	<p>فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ [الأعراف: 166]</p>		

8.	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَنشِرُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْمَأُ يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ [البقرة: [93]		
9.	ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكِّيَّا ﴿٢٠﴾ [مريم: [2]		
10.	فَأَقْمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ [الروم: 30]		
11.	قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾ [يوسف: 10]		
12.	كَأَنَّهُ جُمِلَتْ صُفُرٌ ﴿٣٣﴾ [المرسلات: 33]		

Summary of the Principles of Rasm⁵³⁵

	Principle	Line from the Text
1.	The <i>alif</i> in <i>yā' al-nidā'</i> , <i>hā' al-tambīh</i> , اُولَئِكَ, ذَلِكَ, اَلَّتِي, اَلَّذِي and اَلْسَلَم will always be omitted everywhere it appears in the Qur'ān without <i>khulf</i> .	Line 130
2.	The <i>alif</i> in the five words, اَللّٰهُ, اَلْمَلِكَةُ, اَلْاِلهَ, اَلْمَسْجِدِ and اَلرَّحْمٰن will always be omitted everywhere it appears in the Qur'ān without <i>khulf</i> .	Line 131
3.	The <i>alif</i> that occurs between two <i>lāms</i> will be omitted to avoid <i>tamāthul fil-rasm</i> , as repetition of similar shapes in <i>rasm</i> is disliked.	Line 132-133
4.	The <i>alif</i> of dual will always be omitted when it appears in the middle of the word, and it will not be omitted when it appears at the end.	Line 134
5.	The <i>alif</i> of the first-person, plural, attached pronoun that occurs in the middle of the word will always be omitted. And if it is at the end of the word, it will not be omitted.	Line 135

⁵³⁵ This table was prepared by Qāri'ah Sabah Shaikh. May Allah reward her immensely for her efforts and accept it from her. *Āmīn*.

6.	All numbers that have an <i>alif</i> in them, except for one, two, one hundred and two hundred, everywhere they appear in the Qurʾān.	Line 140
7.	The <i>alif</i> will be omitted in all the words that are of non-Arabic origin, have more than three letters, and are oft occurring in the Qurʾān.	Line 147
8.	The <i>alif</i> in the masculine and feminine sound plurals (when not followed by a <i>shaddah</i> or <i>hamzah</i>) will be omitted everywhere they occur in the Qurʾān.	Line 150
9.	When two or more <i>alifs</i> occur consecutively in the same word, regardless of whether the <i>alif</i> represents <i>hamzah</i> or <i>madd</i> , only one will be written and the other(s) will be omitted.	Line 153
10.	All words that start with the shape of two or more <i>alifs</i> will be written with only one <i>alif</i> regardless of what they are functioning as.	Line 155
11.	The <i>alif</i> that represents <i>hamzah al wasl</i> will always be written whether it is preceded by another letter or not.	Line 158
12.	An <i>alif</i> is written after a <i>wāw</i> in all plural nouns, verbs, pronouns and after the <i>wāw</i> in the <i>lām-kalimah</i> .	Line 159
13.	The <i>alif</i> is always written in all occurrences of the number one hundred and two hundred and in all instances of the word ابن and ابنت regardless of their grammatical function.	Line 163
14.	The <i>yāʾ</i> that will not be read in <i>waṣl</i> due to being followed by a <i>sukūn</i> , is generally written in the <i>rasm</i> of the Qurʾān.	Commentary of line 176

15.	The <i>yā'</i> will be omitted in nouns that have a <i>yā'</i> at the end that is preceded by a <i>kasrah (ism manqūṣ)</i> .	Line 182
16.	When words have a vocative <i>yā'</i> attached to them in the beginning and a <i>yā' mutakallim</i> at the end, their <i>yā' mutakallim</i> will be omitted in writing.	Line 183
17.	Whenever there are two shapes of <i>yā'</i> in a word, whether one of them is a shape for <i>hamzah</i> or just another <i>yā'</i> , only one will be written.	Line 184
18.	When two or three <i>wāws</i> come together in one word, only one <i>wāw</i> will be written to avoid <i>tamathul fil-rasm</i> .	Line 197
19.	If a word begins with <i>hamzah</i> , it will always be written in the shape of the <i>alif</i> , whether it is <i>hamzah al-qatʿ</i> , or a <i>hamzat al-waṣl</i> , and regardless of the vowel on <i>hamzah</i> .	Line 200
20.	When the <i>hamzah</i> occurs in the beginning of a word, but due to being joined by other words such that it cannot be read without it, the <i>hamzah</i> is treated as medial.	Line 201
21.	If the last root letter of a word (<i>lām kalimah</i>) was originally a <i>yā'</i> but has been changed into an <i>alif</i> , it will still be written in the shape of a <i>yā'</i> in the Qurʾān.	Line 226
22.	If writing an <i>alif</i> as a <i>yā'</i> to allude to its origin causes two <i>yā's</i> to come together in writing, the <i>yā'</i> will be written as an <i>alif</i> instead. This is to avoid the repetition of similar shapes (<i>tamāthul fīl-rasm</i>).	Line 228
23.	When an original <i>wāw</i> in three letter root words changes into an <i>alif</i> , the <i>alif</i> will be written as an <i>alif</i> , and not as a <i>yā'</i> .	Line 235

24.	Whenever <i>lām al-taʿrīf</i> is attached to a word that begins with <i>lām</i> , both <i>lāms</i> will be written.	Line 236
25.	The word مِنْ when it is followed by a noun that is explicitly mentioned (<i>ism ṣāḥir</i>) that begins with a <i>mīm</i> or more specifically, with مَا the word مِنْ will always be written as <i>maqṭūʿ</i> .	Line 242
26.	The word مِنْ when it is followed by the word مِّن or مَا <i>istifhāmiyyah</i> will always be written as <i>mawṣūl</i> everywhere these words appear together in the Qurʾān.	Line 242
27.	The word مِنْ will always be written as <i>mawṣūl</i> when it is attached to a pronoun.	Line 242
28.	The two words عَنْ مِّن are written as <i>maqṭūʿ</i> or separated in both the instances in which they occur in the Qurʾān in all the <i>maṣāḥif</i> .	Line 244
29.	The two words أَمْ لَمْ occur twice in the Qurʾān, and in both instances are written as <i>maqṭūʿ</i> or separated.	Line 246
30.	The two words أَمْ مَا will always be written as <i>mawṣūl</i> in all their occurrences in the Qurʾān.	Line 246
31.	All the instances of يُّؤَسَّسُ مَا that have <i>lām</i> in the beginning of them are written as <i>maqṭūʿ</i> .	Line 251
32.	حَيْثُ مَا occurs in only two places in the Qurʾān, and in both places it is written as <i>maqṭūʿ</i> .	Line 255
33.	وَيَكُنْهُ is written as <i>mawṣūl</i> in both of its occurrences in the Qurʾān, both of which are in Sūrah al-Qaṣaṣ.	Line 258
34.	One-letter prepositions cannot be separated from a word in recitation or in <i>rasm</i> and are always attached to words that follow them. A	Commentary of line 259

	reciter cannot make <i>waqf</i> on them, nor can a reciter begin from the word without them.	
35.	When <i>Muṣḥaf al-Imām</i> disagrees from the other codices, its <i>rasm</i> will not be followed.	Commentary of line 260

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