## The seven ways of reading Suratu l-Fatiha via the tariq of Imam al-Shatibi, by Muhammad Allie Khalfe. <u>http://islamictext.wordpress.com</u>

The extract below, being a brief explanation of the seven modes of reading Suratu l-Fatiha, is from the famous poem *Hirz al-Amani wa Wajh al-Tahani*, by Imam Abu Muhammad Al-Qasim al-Shatibi, also known as the Shatibiyya.

## Contents

- 1. The matn
- 2. The 7 Imams with their respective rawi's.
- 3. Translation and commentary on the text.
  - 1. The matn

جَدولٌ لِبَيَان رموز القراء مُجُسَتَ مِعِين وَمُنَف رِدِين			
رم_وزالإجـتـمَاع		رموزالإنفراد	
الكوفيون (عاصم وحمزة والكسائى)	ث	ا نافع ( ب قالون	
القراء السبعة ماعدا نافع	ċ	ب. <del>ب</del> وي ورش	
الكوفيوين وابن عكامر	ذ	د، د ابن کثیر ۱۹ ۱۰ هم الکتری	
الكوفيوب وابن كثير	ظ	ر. <u>مر البری</u>	
الكوفيون وأبوع مرو	ė	م، ح ابوعمرو له: ط الدوري	
حميزة والكسَّائى	ش	اله: ط الدورجي ركم مي السوسي	
حمنرة والكسائي وشعبة	صخبة	لا <del>ك</del> ابريحام	
حمزة والكسمائي وحفص	جعرّاب	کے معمد میں	
ن أفع واجر ع امر	عَـحَ	ن عاصم ا ص شعبة	
نافع وابنكثير وأبوع مرو	ستمت	ر م شعبة ري ع حفص ري في حيث	
ابن ڪثير وأبوعـ مرو			
ابنكثيروأبوعـ حرو وابن عامر	نقَر	له، ق خيلاد	
نافع وابن ڪثير	جرمح	ن الکستانی ا	
الكوفيون وبنافع	حضن	(** <del>س</del> ابواعارت (** <b>ت</b> الدوري	

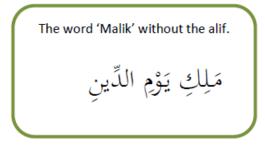
2. The 7 Imams with their respective rawi's.

3. Translation and commentary on the text.

## Verse 1

وَمَالِكِ يَوْمِ الدِّينِ (رَ)اوِيهِ (زَ)اصِرْ وَعَنْدَ سِرَاطِ وَالسِّرَاطَ لِ قُنْبُلاَ

As for those reading '*Ma*lik' without an Alif, after the 'Mim' in the verse, '*Ma*lik yaumi d-din' then refer to the words 'Rawi' and 'Nasirun'. The letter 'Ra' in the 'Rawi' is the symbol or code for Imam Kisa'i while the 'Nun' in the word 'nasirun' is the symbol or code for Imam 'Asim. Imam Kisa'i and Imam 'Asim read the word '*Ma*lik' with an Alif after the 'Mim' while the remaining five Imams', together with their respective rawi's read '*Ma*lik' without the Alif after the 'Mim'.



The word 'Malik' with the alif. مالِكِ يَوْمِ الدِّين

Reading with an alif after the 'Mim' is referred to in the science of Tajwid as 'Madd' meaning to elongate the 'Mim'.

Those who read with 'Mad', according to Imam Shatibi include, 'Isa bin 'Umar, Abu Hatim, Abu Bakr bin Mujahid, Abu Tahir bin Abi Hashim, Qatada, al-'Amash, Abi Mundhir, Abu Bakr, 'Umar, 'Uthman, Talha, Zubayr, ibn Mas'ud, Mu'adh ibn Jabal and many more of the companions (May Allah be pleased with them) of the Prophet (Peace be upon him) as well as many of the Tabi'un (May Allah be pleased with them).

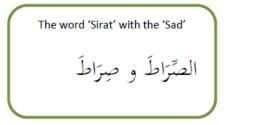
Those who read with Qasr i.e. with the alif or without 'Madd' include Abu Dawud, 'Umar ibn 'Abbas, Mujahid, Abu Ja'far, ibn Jurayj, Yahya bin Wathab and many more of the companions (May Allah be pleased with them) of the Prophet (Peace be upon him) as well as many of the Tabi'un (May Allah be pleased with them). Qunbul reads the words 'Sirat' and 'al-Sirat' with a 'Sin' while the remaining Imams, excluding Hamza with his two Rawi's, reads with e 'Sad'. As for the rules of the recitation of Imam Hamza on the word 'Sirat' and 'al-Sirat', it follows in the next verse.

Examples of [Sirat] in the Quran includes

(إلى صراط مستقيم) (هذا صراط مستقيم) (أهدك صراطا سويا) (صِرَاطَ الَّذِينَ أَنْعَمْتَ)

Examples of [al-Sirat] in the Quran includes

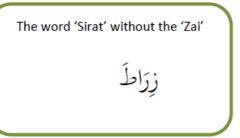
(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)



Verse 2

This verse refers to the two Rawi's, Khalaf and Khallad, both of whom narrate from Imam Hamza. Imam al-Shatibi here explains the rule of '*Ishmam*'. In the subject or field of Recitation of the Quran, *Ishmam* is an indication or a mixture of two letters, the mouth making the shape of the one letter, while the sound emitting is that of the other letter. The letters of *Ishmam* by Khalaf and Khallad include the '*Sad*' and the '*Zai*'. The mouth will form the shape of the '*Sad*', which is a full letter, referred to as *tafkhim*, while the sound will be that of the '*Zai*'. The word in which the *Ishmam* is made is 'al-Sirat' and 'Sirat'. Khalaf

makes *Ishmam* on the first one only and reads 'Ihdina *Z*irata l-Mustaqim'. Khallad applies the Ishmam on both and reads 'Ihdina *Z*airata l-Mustqim' and '*Z*irata l-ladhina an 'Amta...'



The word 'al-Sirat' with the 'Zai'	
الزِّرَاطَ	

## Verse 3

عَلَيْهِمْ إِلَيْهِمْ حَمْزَةٌ وَلَدَيْهِموُ جَمِيعاً بِضَمِّ الْهاءِ وَقْفاً وَمَوْصِلاً

Imam Hamza reads 'Alayh*i*m, Ilayh*i*m and Ladayh*i*m with a Dhamma on the 'Ha' instead of a Kasrah, while stopping o on these words or reading through. Hamza therefore reads 'Alayh*u*m, Ilayh*u*m and Ladayh*u*m throughout the Quran.

'Alayhim, Ilayhim and Ladayhim with a kasrah on each Ha.

'Alayhum, Ilayhum and Ladayhum with a dhamma on each Ha.

Verse 4

وَصِلْ ضَمَّ مِيمِ الْجُمْعِ قَبْلَ مُحَرَّكٍ (دِ)رَاكاً وَقالُونٌ بِتَخْيِيرِهِ جَلاَ

And when reading through (wasl) a *mim al-jam*' i.e '*him*', '*hum*','*tum*', *fahum, lahum, wahum, Rabbuhum and the likes*, which is followed by a *mutaharrik* i.e any letter with a *haraka*, then the letter '*dal*' in the word '*dirakan*' as seen in the above verse of the poem, reads this '*mim al-jam*' with a *dhamma* followed by a '*waw sakinah*'. 'Dal', according to Imam Shatibi is the symbol for Imam Ibn Kathir and his two rawi's, namely, al-Bazzi and Qunbul.

Qalun reads with a choice of either applying this rule i.e. the 'mim al-jam" or leaving it as is i.e. the same way Imam Hafs 'an 'Asim reads.

Examples of how Qalun and Ibn Kathir read the mim al-Jami'



بغَيْظِكَمُو

And Allah knows best.