

The seven ways of reading Suratu l-Fatiha via the tariq of Imam al-Shatibi,

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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.

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1. The matn

وَمَالِكِ يَوْمَ الدِّينِ (ر) اُوِيَه (ن) اَصِرُّ وَعِنْدَ سِرَاطِ وَالسِّرَاطِ لِي قُنْبُلَا

بِحَيْثُ اَتَى وَالصَّادُ زَايَا اِشْمَهَا لَدَى خَلْفٍ وَاِشْمِ لِحَالِدِ الْاَوَّلَا

عَلَيْهِمْ اِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْ جَمِيعاً بِضَمِّ الْهَاءِ وَقَفَا وَمَوْصِلَا

وَصِلَ ضَمِّ مِيمِ الْجَمْعِ قَبْلَ مُحَرَّكَ (د) رَاكَاً وَقَالُوْنَ بِتَخْيِيرِهِ جَلَا

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

جدول لبيان رموز القراء مجتمعين ومُنفردين

رموز الإجماع		رموز الأفراد		
الكوفيون (عاصم وحمزة والكسائي)	ث	نافع	ا	رابع
		قالبون	ب	
القراء السبعة ما عدا نافعما	خ	ورث	ج	
الكوفيون وابن عامر	ذ	ابن كثير	د	خامس
		البرقي	هـ	
الكوفيون وابن كثير	ظ	قنبل	ز	
الكوفيون وأبو عمرو	غ	ابو عمرو	ح	السادس
		الدوري	ط	
حمزة والكسائي	ش	السوسي	ي	
حمزة والكسائي وشعبة	صَحْبَة	ابن عامر	ك	السابع
		هشام	ل	
حمزة والكسائي وحفص	صِحَاب	ابن ذكوان	م	
نافع وابن عامر	عَمَّ	عاصم	ن	الثامن
		شعبة	ص	
نافع وابن كثير وأبو عمرو	سَمَا	حفص	ع	
ابن كثير وأبو عمرو	حَقَّ	حمزة	ف	التاسع
		خلف	ض	
ابن كثير وأبو عمرو وابن عامر	نَفَر	خلاد	ق	
		الكسائي	ر	
نافع وابن كثير	حَرَمِي	أبو حارث	س	العاشر
		الدوري	ت	
الكوفيون ونافع	حِصْن			

3. Translation and commentary on the text.

Verse 1

وَمَالِكِ يَوْمِ الدِّينِ (ر) اُوِيَه (ن) اَصِرُّ وَعَنْدَ سِرَاطِ وَالسِّرَاطِ لِ قُبُلًا

As for those reading 'Malik' without an Alif, after the 'Mim' in the verse, 'Malik 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 'Malik' with an Alif after the 'Mim' while the remaining five Imams', together with their respective rawi's read 'Malik' without the Alif after the 'Mim'.

The word 'Malik' without the alif.

مَلِكِ يَوْمِ الدِّينِ

The word 'Malik' with the alif.

مَالِكِ يَوْمِ الدِّينِ

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)

The word 'Sirat' with the 'Sad'

الصِّرَاطَ و صِرَاطَ

The word 'Sirat' with the 'Sin'

سِرَاطَ و السِّرَاطَ

Verse 2

بِحَيْثُ أَتَى وَالصَّادُ زَايَاً اِشْمَمًا لَدَى خَلْفٍ وَاشْمَمٌ لِحَلَّادِ الْاَوَّلَا

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 Zīrata l-Mustaqim'. Khallad applies the *Ishmam* on both and reads 'Ihdina Zairata l-Mustqim' and 'Zīrata l-ladhina an 'Amta...'

The word 'Sirat' without the 'Zai'

زِرَاطَ

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

الزِّرَاطَ

Verse 3

عَلَيْهِمْ إِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْ جَمِيعاً بِضَمِّ الْهَاءِ وَقَفّاً وَمَوْصِلاً

Imam Hamza reads 'Alayhim, Ilayhim and Ladayhim with a Dhamma on the 'Ha' instead of a Kasrah, while stopping o on these words or reading through. Hamza therefore reads 'Alayhum, Ilayhum and Ladayhum throughout the Quran.

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

عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِمْ

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

عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِمْ

Verse 4

وَصِلْ ضَمِّ مِيمِ الْجُمُعِ قَبْلَ مُحَرِّكَ (د) رَاكَاً وَقَالُونَ بِتَخْيِيرِهِ جَلَاً

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'*

هُمُو

نَصْرَكُمُو

كَيْدُهُمْ

بِعَيْظِكُمُو

And Allah knows best.