

IMĀM QURTUBĪ’S PRAXIS OF INFERENCE FROM THE QUR’ĀNIC READINGS

(A Specialized Study of Al-Jāmi’ li-Ahkām al-Qur’ān)

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Abstract: The Science of the Qur’ānic Readings is an important discussion of the Qur’ānic Sciences. There are many words in the Qur’ān which have more than one reading. Qirā’āt are primarily divided into two types: Qirā’āt al-Mutawātirah and Qirā’āt al-Shādhah. Qirā’āt al-Mutawātirah has three conditions: It should have a chain of coherent narrators till the Prophet (ﷺ), it should be in accordance to the rules of Arabic language and also should be according to the ‘Uthmānī Script of the Qur’ān. If any Qirā’āt does not fulfil any of the three conditions, it is Qirā’āt al-Shādhah. Besides the scholars of the Qur’ānic Readings, the exegetes too discussed the subject of the Qur’ānic Readings in their exegeses. Moreover, they inferred frequently from them for the interpretation of the Qur’ānic words and deduced conclusions. Al-Jāmi’ li-Ahkām al-Qur’ān is one of those exegeses in which inference from the Qur’ānic Readings has been done very frequently and the impact on the variance in the meanings of the words has also been elucidated remarkably. With the aim of creating an ease in apprehension, the distinction between the both forms of Qirā’āt will be mentioned in this article with elaboration of difference in their meanings.

Keyword: Imām Qurtubī, Qur’ānic Readings, Recurrent Reading (Qirā’āt al-Mutawātirah), Rare Reading (Qirā’āt al-Shādhah).

Introduction:

Al-Jāmi’ li-Ahkām al-Qur’ān basically aims to infer juristic injunctions and rulings from the Qur’ānic verses, yet it also pivots on the meticulous interpretation of the verses by admirable and extensive incorporation of the Qur’ānic Sciences. This exegesis is a landmark of the scholastic distinction

of Imām al-Qurṭubī¹, his ultimate endearment and supreme veneration to the Qur'ān. He, while interpreting the Qur'ānic verses, frequently inferred from the Qur'ānic Readings (by elaborating whether Recurrent or Rare) to enlighten the meanings of the Qur'ānic words more clearly. This article has been written with the aim of making this exceptional attribute of the exegesis prominent with respect to greatly important subject of the Qur'ānic Readings.

Lingual Meaning of Qirā'āt (قراءة):

The word (قراءة) is a Noun from the verb "قرأ" and its composition is: قرأ، يقرأ، قراءة، يقرأ. It is used in the following meanings:

a) Imām Ibn Athīr described:

قَدْ تَكَرَّرَ فِي الْحَدِيثِ ذِكْرُ «الْقِرَاءَةِ، وَالِاقْتِرَاءِ، وَالْقَارِئِ، وَالْقُرْآنِ» وَالْأَصْلُ فِي هَذِهِ اللَّقْظَةِ الْجَمْعُ وَكُلُّ شَيْءٍ جَمَعْتَهُ فَقَدْ قَرَأْتَهُ. وَسُيِّي الْقُرْآنُ قُرْآنًا لِأَنَّهُ جَمَعَ الْقِصَصَ، وَالْأَمْرَ وَالنَّبْيَ، وَالْوَعْدَ وَالْوَعِيدَ، وَالْآيَاتِ وَالسُّورَ بَعْضَهَا إِلَى بَعْضٍ، وَهُوَ مَصْدَرٌ كَالغُفْرَانِ وَالْكُفْرَانِ قَرَأَ يَقْرَأُ: وَقَدْ يُطْلَقُ عَلَى الصَّلَاةِ لِأَنَّ فِيهَا قِرَاءَةً، تَسْمِيَةً لِلشَّيْءِ بِبَعْضِهِ، وَعَلَى الْقِرَاءَةِ نَفْسِهَا، يُقَالُ "قِرَاءَةٌ وَقُرْآنًا"

The words (قراءة، والاقتراء، والقارئ، والقارئ، والقارئ) have been repeatedly used in the Prophetic Traditions in which the central meaning is to collect because to read and to collect go side by side. The Qur'ān has been denominated like this because it is a collection of narratives, commandments and prohibitions, reprimands, verses and chapters. It is applied on the Prayer because the words are read together. The Qirā'at itself has composition (قراءة وقُرْآنًا قَرَأَ يَقْرَأُ)

b) JubrānMas'ūd described:

1. "قرأ الشيء: جمعه وضم بعضه إلى بعضه الآخر"
2. "قرأ الكتاب: نطق بكلماته"
3. "قرأ الكتاب القى النظر عليه وطالعه ولم ينطق بكلماته"
4. "قرأ عليه السلام: أبلغه إياه"³

Terminological Meaning of Qirā'āt (قراءة):

The term "قراءة" has been defined by various scholars differently according to their visions, a few are as follows:

☞ AbūḤayyānAndalusī:

"يُبْحَثُ فِيهِ عَنْ كَيْفِيَّةِ النُّطْقِ بِالْفَاطِطِ الْقُرْآنِ هَذَا هُوَ عِلْمُ الْقِرَاءَاتِ"⁴

The science of Readings is that in which the ways to pronounce the Qur'ānic words are discussed.

☞ 'AllāmahZarkashī:

“ القراءة هي اختلاف الفاظ الوحي المذكور في كتابة الحروف او كيفيتها، من تخفيف و تثقيل و غيرهما ”

Method of inscribing the letters and dissention in the pronunciation of the Qur'ānic words in the subject revelation e.g. either to read any word with shadd or takhfif is called the Science of Readings.

☞ Imām Ibn Jazrī:

“ القراءات: علم بكيفية اداء كلمات القرآن، و اختلافها معزواً لناقله ”

☞ ImāmZurqānī:

القراءات جمع قراءة، و هي في اللغة مصدر سماعي لقراء- و في الاصطلاح مذهب يذهب اليه امام من سواء كانتمن أئمة القراء مخالفا به غيره في النطق بالقرآن الكريم، مع اتفاق الروايات و الطرق عنه، “ هذه المخالفة في نطق الحروف ام في نطق ميئاتها ”

Types of the Qur'ānic Readings:

There are two types of the Qur'ānic Readings: Recurrent and Rare.

a) Recurrent Reading (القراءة المتواترة):

هذه كل قراءة وافقت العربية مطلقا، ووافقت أحد المصاحف العثمانية ولو تقديرا، وتواتر نقلها، “^ا القراءة المتواترة المقطوع بها ”

Therefore, there are three conditions for any reading to be recurrent. They are:

1. It should be reported by the chain of honest narrators till the Prophet (ﷺ);
2. It should be in accordance to the rules of Arabic language, and most importantly
3. It should be according to the 'Uthmānic Script of the Qur'ān.

b) Rare Reading (القراءة الشاذة):

كل قراءة وافقت العربية ولو بوجه ووافقت أحد المصاحف العثمانية ولو احتمالاً وصح سندها فهي القراءة “ الصحيحة التي لا يجوز ردها ولا يحل إنكارها بل هي من الأحرف السبعة التي نزل بها القرآن ووجب على قبولها سواء كانت عن الأئمة السبعة أم عن العشرة أم عن غيرهم من الأئمة المقبولين، ومتى اختل ركن الناس “^ا الثلاثة أطلق عليها ضعيفة أو شاذة أو باطلة الأركانمن هذه

A reading which is (i) in accordance to any one aspect of the rules of Arabic language; (ii) according to any one script amongthe 'Uthmānic Script of the

Qur'ān (iii) has been reported by the chain of honest narrators till the Prophet (ﷺ), is called Authentic Reading and is among those Seven Dialects on which the Qur'ān was revealed; its negation is not permitted, rather it is obligatory for every Muslim to accept it whether it is amongst the seven or ten or other than tens. If any one of the three conditions are void, it is termed as Ḍa'īf, Shādh or Bāṭ il.

☞ Allāmah Dimiyāṭ ī asserted:

وَأَجْمَعُوا عَلَى أَنَّهُ لَمْ يَتَوَاتَرَ شَيْءٌ مِمَّا زَادَ عَلَى الْعَشْرَةِ الْمَشْهُورَةِ

It has been agreed that all those readings which are other than ten popular readings will not be considered to be Recurrent.

Instances from Al-Jāmi' li-Aḥ kām al-Qur'ān:

Al-Jāmi' li-Aḥ kām al-Qur'ān is greatly rich exegesis in respect of the Qur'ānic readings that to quote some of the instances from it would be just like to build a bridge over a sea. Imām Qurtūbī makes frequent use of the readings of the word under discussion while interpreting the verses in such an excellent manner that the apprehension of the meaning of the subject word becomes far easier. This is indeed a great admirable attribute of the exegete that he describes maximum reported readings and elaborates their lingual meanings as well. The instances mentioned below will provide an overview of the exegete's praxis of inference from the Qur'ānic readings and will follow the order of the Chapters of the Qur'ān.

☞ **Instance One:** ¹¹ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All the praises and thanks be to Allāh, the Lord of the ‘Ālamīn”

Reported Readings: Imām Qurtūbī reports that there are following four readings of the words ﴿الْحَمْدُ لِلَّهِ﴾:

- 1) All the seven reciters and the majority read it as ﴿الْحَمْدُ لِلَّهِ﴾ with raf'a on the letter dāl; ¹²
- 2) Sufyān b. 'Uyainah and Ra'ūba b. 'Ujjāj read it with nasab on the letter dāl as ﴿الْحَمْدَ لِلَّهِ﴾; ¹³
- 3) From Ibn Abū 'Ablah with ḍammah on both the letters dāl and lām and read as ﴿الْحَمْدُ لِلَّهِ﴾ (with the rule that the diacritical mark on the previous letter is followed on the next one which is common among Arabs. ¹⁴
- 4) From Ḥassan b. Abu'lḤassan and Zayd b. 'Alī in which letter dāl is read with kasra as ﴿الْحَمْدُ لِلَّهِ﴾ ¹⁵ (and the diacritical mark on the next letter has been followed in the previous one. ¹⁶

Difference in meaning: Imām Qurtūbī also mentions the difference in the meaning of the first two reported readings by quoting the axiom of Sībawayh:

- a) الْحَمْدُ¹⁷: It means that the person who is reading this word is reporting that the praise is from him and also from all the creatures for Allāh the Almighty;
 b) الْحَمْدُ: It means that the person who is reading this word is reporting that the praise is only for Allāh the Almighty.¹⁸

❧ **Instance Two:** وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُوكُمْ سُوءَ الْعَذَابِ¹⁹
 يُدْبِحُونَ أَبْنَاءَكُمْ

“And remember when We delivered you from Pharaoh people, who were afflicting you with a horrible torment, killing your sons”

Reported Readings: Imām Qurtūbī mentions that there are two readings of the word (يُدْبِحُونَ); most of the reciters have read it with shadd on the letter bā' for emphasizing but Ibn Muḥīṣ an read it with fathḥ on it as²⁰ (يَذْبِحُونَ).

Difference in meaning: He then explains the difference in the meaning with the change in diacritical marks in readings:

- (الذَّبْح) means to pierce (شَقَّ);
 (مذبوح) means which has been slaughtered;
 (الذُّبْح) means the cleavage at the base of fingers;
 (مَذْبَح) means the cleavage in the earth after a heavy flood.²¹

❧ **Instance Three:** إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّةَ²²

“Verily! Those who believe and those who are Jews and Christians and Sabians”

Reported Readings: Imām Qurtūbī states that word (الصَّبِيَّةَ) is the plural of (صَابِي) but some considered it to be of the word (صَاب) which resulted in the dissension in its reading. Majority read it with the letter ḥ amzah after the letter bā' except Nāfi' who read it without the letter ḥ amzah as²³ (وَالصَّابِيَّةَ).

Difference in meaning: He elaborates the meanings of both the readings:

- 1) Those who read it with the letter ḥ amzah have derived it from (صَبَاتُ) which means the emergence of stars and also from (صِبَاتُنِيَّةُ الْغَلَامِ) which means the appearance of teeth of a boy;
- 2) Those who read it without ḥ amzah have derived it from (صَبَا، يَصْبُو) which means inclination. The lingual meaning of Ṣ ābī is a person who inclines towards a certain religion and then expatriates from the existing. That is why a person who embraces Islam, the Arabs used to say (صَبَاً قَدْ) and

(الصَّائِبُونَ) are those who expatriated from the religions of the previous books of Allāh.²⁴

❧ **Instance Four:**²⁵ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَلِأَجْلِ لَكُمْ

“And to make lawful to you part of what was forbidden to you”

Reported Readings: Imām Qurtūbī reports two readings of the verse which also have impact on their respective meanings. Majority read the verse as (بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ) and only Nakh' aī read as (بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ).²⁶

Difference in meaning: He expounds the readings and their respective meanings:

(حُرِّمَ) (It is Passive voice which means that it has been prohibited by the Almighty Allāh.

(حَرَّمَ) (It is like كَرَّمَ ; and the meaning becomes (صَارَ حَرَامًا) which means it became prohibited.²⁷

❧ **Instance Five:**²⁸ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ

“After payment of legacies, he (or she) may have bequeathed or debts, so that no loss is caused (to anyone)”

Reported Readings: Imām Qurtūbī reports two readings of (غَيْرَ مُضَارٍّ), one being the same by Majority and by Ḥassan as (غَيْرَ مُضَارٍّ وَصِيَّةٍ).²⁹

Difference in meaning: He also differentiates the meaning of the reported readings:

(غَيْرَ مُضَارٍّ) (the factor behind this reading is the verb يُوصَىٰ; that a person should not will which is harmful for the heirs.³⁰

(غَيْرَ مُضَارٍّ وَصِيَّةٍ) (the factor behind this reading is the noun وَصِيَّةٍ; that a bequeath should not be harmful for the heirs.³¹

❖ **Instance Six:**³² لَا يُؤَاخِذُكُمُ اللَّهُ بِالْعَمْرِ فِي إِيمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْإِيمَانَ

“Allāh will not punish you what is unintentional in your oaths, but he will punish you in your deliberate oaths”

Reported Readings: Imām Qurtūbī mentions that there are two readings of the word (عَقَدْتُمْ); one being the same and the other is (عَاقَدْتُمْ).³³

Difference in meaning: He explains the difference in the meanings of both the readings which is stated as under:

(عَقَدْتُمْ) (It is derived from the word (العقد) (which has two meanings:

1. To fasten like with the rope;

2. An oath that has been established (اليمين المنعقدة) which means that one decides firmly to do something but fails to fulfil it or contrariwise.³⁴

(عاقدتهم) (The meaning of عاقَدَ) is very similar to (عاهدَ) which means to bind oneself or commit something.³⁵

❖ **Instance Seven:**³⁶ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

“And He sends guardians (angels) over you, until when death approaches one you, our Messengers take his soul, and they never neglect their duty”

Reported Readings: Imām Qurtūbī mentions that there are three readings of the word “تَوَفَّتْهُ”; the others two are:³⁷

- توفاه رسلنا by Ḥamzah
- تتوفاه رسلنا by A' mash

Difference in meaning: He explicates the meanings of all readings as under:

(تَوَفَّتْهُ) This reading is on the basis of feminine expression of the verse;

(توفاه) This reading is on the basis of masculine expression of the verse;

(يتوفاه) This reading is also on the basis of masculine expression of the verse and it means the Angel of death and his companions. It is also supported by Ḥaḍrat Ibn ‘Abbās (رضى الله تعالى عنه).³⁸

❖ **Instance Eight:**³⁹ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ط

يَدَيْ رَحْمَتِهِ ط

“And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain)”

Reported Readings: Imām Qurtūbī mentions that there are seven readings of the word (بُشْرًا) which are stated as under:

- 1) By majority as (بُشْرًا)⁴⁰ ;
- 2) By the people of Ḥaramain and Abū ‘Amr as (نُشْرًا) with replacement of letter bā’ with nūn and ḍammah on both the letters nūn and shīn;
- 3) By Ḥassan and Qatādah as (نُشْرًا)⁴¹ with replacement of letter bā’ with nūn; ḍammah on letter nūn and sakūn on letter shīn;

- 4) By Ḥamzah and A‘mash as ⁴²نَشْرًا (with replacement of letter bā’ with nūn; fatḥ on letter nūn and sakūn on letter shin;
- 5) By ‘Āṣ im as ⁴³بُشْرًا (with letter bā’ having sakūn on letter shin and tanvīn on letter alif; Naḥ ḥ ās reported another reading from ‘Āṣ im as)بُشْرًا (with fatḥ on letter bā’;
- 6) By the people of Yaman as)بُشْرَى (;
- 7) The last one is)بُشْرًا (⁴⁴

Difference in meaning:He illuminates the difference in the meanings of all readings stated as follows:

)نَشْرًا (: It is the plural of)ناشِر (which is a noun and denotes a person himself; and it is also possible that it is the plural of)نَشْوَر (which is used in the sense of)منشور (. It means He Who sends the dispersed winds;

)نَشْرًا (: It Is an abbreviation of)نَشْر (in a similar way as it is said: كُتِبَ وَرُسِلَ ;

)نَشْرًا (: It has an impact of the previous word’s meaning such as it is said: “ وَهُوَ ” ”الَّذِي يَنْشُرُ الرِّيحَ نَشْرًا” which means He is Who disperses the winds prudently.

It is also said: نَشَرْتُ الشَّيْءَ فَانْتَشَرَا which means that I dispersed something and it got dispersed;

)بُشْرًا (: It is the plural of)بَشِير (which means those winds which are herald of the coming rain; a verse that supports this meaning is:

أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ⁴⁵ (He sends herald winds)

)بُشْرَى (: It is read on the scale of)حُبْلَى (⁴⁶

❖ **Instance Nine:**⁴⁷ وَإِنْ كَانَ مَكْرَهُمْ لِلتَّرْوِيلِ مِثْلَهُ الْجِبَالِ

“Though their plot was not such as to remove the mountains from their places”
Reported Readings:ImāmQurṭ ubī states that the word “لِلتَّرْوِيلِ” is read in another way also by Ibn Muḥ īsin, Ibn Juraij and Kisā’ī with fatḥ on first letter lām and raf‘a on the second as)لِتَّرْوِيلِ (⁴⁸.

Difference in meaning:He explains that the purpose of the reading)لِتَّرْوِيلِ (is to show the magnification of deceit by pagans. ImāmṬ abarī declared the first reading)لِتَّرْوِيلِ (more appropriate.⁴⁹

❖ **Instance Ten:**⁵⁰ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ

قَوْمٌ مَسْحُورُونَ

“They would say in the evening: Our eyes have been (as if) dazzled. Nay, we are a people bewitched”

Reported Readings: It is reported by Imām Qurtūbī that the word “سُكْرَتٌ” is read as سُكْرَتٌ⁵¹ (by Ibn Kathīr without tashdīd on letter kāf.

Difference in meaning: For elaborating the difference in the meanings of both readings, he quotes some axioms of scholars which are described below:

(سُكْرَتٌ) (رضى الله تعالى عنه) Ibn ‘Abbās and Ḍaḥ ḥ āk said: it means that our eyes have been dazzled with bewitchment (سُدَّتْ بِالسَّحْرِ). Ḥassan deemed it to be سُحْرَتٌ (which means that they have been bewitched. Kalbī said) (اغشيت ابصارنا) i.e. our eyes have been copulated. Qatādah interpreted as (أخذت) (which means they have been captured. Mu’arrij took it as (ديرنا) (which it derived from الدوران and it means we have been dazzled. Juwībar narrated as (خُدعت) (meaning we have been deceived. Abū ‘Amr al-‘Alā’ said that it means they have been overwhelmed. Maḥdawī said the reading with tashdīd is for emphasising on the meaning.

Imām Qurtūbī commented that all the above mentioned axioms have somewhat similar meanings and the comprehensive meaning to it is (منعت) (which means that our eyes have been prevented.⁵²

(سُكْرَتٌ) (Ibn ‘Arabī interpreted it as (مُلئت) (which means they have been filled. Abū ‘Alī said the people who read it like this have resembled it with the condition of their eyes during intoxication. Farrā’ said it is derived from (سكور) (الريح) i.e. the calmness of wind.⁵³

❖ **Instance Eleven:**⁵⁴ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا

مُنْتَرِفِيهَا فَفَسَفُورًا فِيهَا

“And when We decide to destroy a town, We first send a definite order to those among them who lead a life of luxury”

Reported Readings: Imām Qurtūbī mentions four readings of the word (أمرنا) which are:

1. (أمرنا)⁵⁵ Majority read it is
2. (أمرنا) (By Abū ‘Uthmān al-Nahdī, Abū Rijā’, Abū al-‘Āliyah, Rabī’, Mujāhid, Ḥassan, Qatādah, Abū Ḥaiwa Shāmī, Ya‘qūb, Khārijā from Nāfi’, Ḥammād b. Salma from Ibn Kathīr and Ḥaḍ rat ‘Alī (رضى الله تعالى عنه) with tashdīd on letter mīm;
3. (أمرنا) (By Ḥaḍ rat Ibn ‘Abbās (رضى الله تعالى عنه) with madd on letter alif.
4. (أمرنا) (By Ḥassan and Yaḥ ya b. Ya‘mur with kasr on letter mīm on the scale of (فعلنا) and they narrated it from Ḥaḍ rat Ibn ‘Abbās⁵⁶ (رضى الله تعالى عنه)

Difference in meaning: The difference in the meaning of readings elaborated is as follows:

(أَمْرًا) (Abū 'Uthmān al-Nahdī said that Allāh dominates the rich on them; Ibn 'Azīz said (تَأَمَّرَ عَلَيْهِمْ) means (i.e. He overruled them; ⁵⁷)

(أَمْرًا): (Kisā'ī said it means that Allāh increases in number the rich and the cruel over them;

Abū 'Ubayd said whether it is أَمْرَتِهِ or أَمْرَتِهِ, both have the same meaning of (كثُرْنَا) which means something has increased. The same opinion has been given by Ibn 'Azīz who said that أَمْرُنَا and أَمْرُنَا have same meaning of (كثُرْنَا) which means we increased something. ⁵⁸

(أَمْرًا): The scholarly opinions quoted by Imām Qurtūbī are:

- Ḥaḍrat Qatādah and Ḥassan said that it means (أَكْثَرْنَا) and it has been supported by Abū Zayd and Abū 'Ubayd who believed that its origin is (أَمْرًا) and latterly abated as أَمْرًا but this stance has been refuted by Kisā'ī as he asserted that only أَمْرًا is used in the sense of abundance.
- Abū al-Ḥassan exemplified: (أَمْرًا) means his assets increased.
- Ḥaḍrat Ibn Mas'ūd (رضي الله تعالى عنه) said: when any tribe used to increase in number before the advent of Islam, the people would say (بنى فلاناً رُأْمَرًا);
- Imām Qurtūbī concludes by adducing a following Prophetic tradition which he considers to be authentic:
لَقَدْ أَمَرَ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ .⁶⁰ ⁵⁹
“The number of Ibn-Abi-Kabsha (the Prophet (ﷺ) Muhammad) has so much increased that even the King of Banī Al-Aṣfar (Byzantine) is afraid of him.”

(أَمْرًا): It is the reading of majority who derived it from (الأمر) which means that we commanded them to obey by making them frightened through threat. ⁶¹

❖ Instance Twelve:⁶² سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا

فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَتَذَكَّرُونَ

“This is the Chapter of the Qur'ān which We have sent down and which We have enjoined (ordained its laws)”

Reported Readings: Imām Qurtūbī states that the word (فَرَضْنَاهَا) is read in two other ways:

- 1) Majority read as (فَرَضْتَهَا);
- 2) By some people as (فَرَضْتَهَا) with tashdīd on letter rā';
- 3) By Abū 'Amr as (فَرَضْتَاهَا) with tashdīd on letter rā' and alif after letter nūn.⁶³

Difference in meaning: The difference in the meaning of both the readings is stated as follows:

(فَرَضْتَهَا) It means that We (Allāh) have obligated the commandments in this Chapter of the Qur'ān on you and the people after you;

(فَرَضْتَهَا) It means that We (Allāh) have revealed multiple commandments in this Chapter of the Qur'ān;⁶⁴

(فَرَضْتَاهَا) It means that We (Allāh) have revealed it in piecemeal because the meaning of الفرض is also القطع (cessation); فُرْضَةُ الْقَوْسِ (incision of arch) is also derived from it. فَرَايِضُ الْمِيرَاثِ means the portions of inheritance and فَرَضُ التَّفَقَّةِ is the section of expenditures or alimony. فَرَضْنَا is the revelation of this Chapter separately and with tashdīd, it denotes emphasis. It means that this Chapter contains abundant commandments.⁶⁵

❖ Instance Thirteen:

مَحْيَاهُمْ وَمَمَاتُهُمْ أَتَى حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً⁶⁶

“Or those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death?”

Reported Readings: Imām Qurtubī reports that the common reading is (سَوَاءً)⁶⁷ with raf'ā on the letter ḥ amzah but Ḥamzah, Kisāī and A'mash read it with nasb on the letter ḥ amzah as (سَوَاءً) and is supported by Abū 'Ubayd.⁶⁸

Difference in meaning: He elaborates the difference in the meanings as under:

(سَوَاءً) It is acting as a subject (mubtadā') in the verse in which its predicate (khabar) is مَحْيَاهُمْ وَمَمَاتُهُمْ. In this case the pronoun will be disbelievers whose life is worse and so will be their death;⁶⁹

(سَوَاءً) It means that We (Allāh) will make their lives and deaths equally worse.⁷⁰

❖ Instance Fourteen:⁷¹ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ

أَمْرٍ مُسْتَقَرٌّ

“They belied and followed their own lusts. And every matter will be settled.”

Reported Readings: Imām Qurtūbī mentions the following three readings of the word (مُسْتَقَرٌّ):

- 1) By majority as (مُسْتَقَرٌّ);
- 2) By Shība as (مُسْتَقَرٌّ) with fatḥh on letter qāf;
- 3) By Abū Ja‘far b. Qa‘qā’ as (مُسْتَقَرٌّ)⁷² with kasr on letter qāf.⁷³

Difference in meaning: The difference is elaborated as follows:

(مُسْتَقَرٌّ) It means that there is a time specified for every matter with will occur without any change in it;⁷⁴

(مُسْتَقَرٌّ) In this reading, مُسْتَقَرٌّ is the attribute of أَمْرٌ; it means that every matter that is written in the Mother Book must have to happen.⁷⁵

❖ **Instance Fifteen:** سَيُصَلِّي نَارًا ذَاتَ لَهَبٍ⁷⁶

“He will be burnt in the Fire of blazing flames”

Reported Readings: Imām Qurtūbī reports three readings of the word (سَيُصَلِّي):

- 1) By majority as (سَيُصَلِّي) with fatḥh on letter yā’;
- 2) By Abū Rijā’ and A‘mash as (سَيُصَلِّي)⁷⁷ with ḍ ammah on letter yā’;
- 3) By Ibn Kathīr, Ḥassan Baṣrī and ‘Āṣim as (سَيُصَلِّي) with ḍ ammah on letter yā, fatḥh on letter ṣād and tashdīd on letter lām.⁷⁸

Imām Qurtūbī comments that the first reading is the preferred one.

Difference in meaning: The difference in meanings is explicated as follows:

(سَيُصَلِّي) It has been derived from الاصلاح meaning يصليه الله i.e. We (Allāh) will make him enter in the hellfire. This meaning is supported in another verse⁷⁹ (فَسَوْفَ نُصَلِّيهِ نَارًا⁷⁹);

(سَيُصَلِّي) It has been used in the meaning of سَيُصَلِّيهِ الله which means he will be entered by Allāh in the hellfire. This meaning is supported in another verse⁸⁰ (وَنَصَلِّيَهُ جَجِيمًا⁸⁰).

Conclusion:

- The study of the Qur’ānic Readings is one of the most imperative discussions in the Qur’ānic Sciences.
- There are different lingual meanings of Qirā’at, the most common is the way of reading something.

- Terminologically, Qirā'at is the way in which the letters and words of the Qur'ān are read.
- There are two types Readings: Qirā'at al-Mutawātirah and Qirā'at al-Shādhah.
- Qirā'at al-Mutawātirah is that reading which is reported by the chain of honest narrators till the Prophet (ﷺ); it is in accordance to the rules of Arabic language and also to the 'Uthmānī Script of the Qur'ān.
- Qirā'at al-Shādhah is that does not fulfil any of the three conditions or that reading which is not Recurrent is Rare.
- There is consensus of Muslim community that there are ten readings which are Recurrent and the rest are Rare.
- In the exegesis Al-Jami' li-Aḥ kā m al-Qur'ān, ImāmQurtṭ ubī mentions various readings of the word under discussion while interpreting the verses; rather this exegesis is quite prolific in presenting the variety in readings.
- ImāmQurtṭ ubī always mentions the source of the reading from whom it has been reported with the exception of only a few.
- He not only indicates the reported readings but also mentions the word from which a specific reading has been originated.
- He also describes the differentiation in the meaning of words with the change in the reading in a remarkable detailed manner.
- While expounding the variation in the meanings, he infers from the supporting Qur'ānic Verses, the Prophetic Traditions and the literary opinions of Muslim polymaths and linguists.
- At many places, he directs towards the preferred reading and in some instances he mentions his own preference too.

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¹His full name is Muḥ ammad b. Aḥ mad b. Abū Bakr b. Farḥ al-Anṣ ā rī al-Khazrajī al-Andalusī al-Qurtṭ ubī. He was one of the most eminent scholars of Córdoba, Spain. He was an adept exegete and a proficient scholar of the Science of the Prophetic Traditions ('Ilm al-Ḥadīth). The full name of his exegesis is Al-Jāmi' li-Aḥ kā m al-Qur'ān wa'lMubayyinulimāTaḍ ammanahumin al-SunnatiwaĀy al-Furqān which holds an incredibly distinguished position among not only the classical exegetical literature but also among the commentaries of the Modern era. There are many stupendous oeuvres on his panel regarding numerous Islamic disciplines. He died in 671 A.D in Egypt. (For details, See: Zarkalī, Khair al-Dīn, Al-A' lām, 15thed, Beirut, Dār al-'Ilmlī'IMalāyīn, 2002, 5: 322; Ibn 'ImādḤanbalī, Shadharāt al-

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¹⁰ Al-Dimyāt ī, Aḥ mad b. Muḥ ammad al-Bannā, Itḥ āf Fuḍ lā’ al-Bashar bi’l-Qirā’āt al-‘Arba’a ‘Ashar, Edi: Shaikh ‘Abdul Raḥ īm, Qāhirah, Dār al-Ḥ adīth, 2009, 1: 77

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