

Principles of Commentators and Jurisprudents in using Qaraat al-Mutawatara and Qaraat al-Shaza

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Abstract:

The issue of Mutawatir (authentic) and Shadh (irregular) recitations has always been important in tafseer (interpretation) and fiqh (jurisprudence), as different forms of the Qur'anic recitation serve as a foundation for scholars when deriving legal rulings and interpretations. Mufasssirun (interpreters) and fuqaha' (jurists) consider various principles when accepting and benefiting from these recitations. Mutawatir recitations are those that have been transmitted with a continuous chain of narration such that the possibility of error or falsehood is eliminated. These recitations are considered an integral part of the Qur'an and are regarded as definitive by the Muslim community. Mufasssirun and fuqaha' regard Mutawatir recitations as conclusive evidence and fully utilize them for interpretation and deduction of rulings. These recitations are crucial for understanding the various meanings and implications of Qur'anic verses, and mufasssirun use them as a foundation to clarify the meanings of different verses. Fuqaha' derive legal rulings from Mutawatir recitations, as they are considered the authentic text of the Qur'an.

Shadh recitations, on the other hand, are those that are not Mutawatir and have not been accepted by the majority, though part of their chain may be correct, and they often include narrations from some of the Sahabah (companions) and Tabi'un (followers). Mufasssirun may use Shadh recitations as a supporting argument in tafseer, especially when these recitations help clarify the meaning of a verse or provide further explanation. However, Shadh recitations are not considered part of the Qur'anic text. Fuqaha' do not directly derive legal rulings from Shadh recitations, though they may accept them as secondary or additional evidence in some cases.

Mufasssirun and fuqaha' also find Shadh recitations useful for understanding the Arabic language and its literary and linguistic principles. If a Shadh recitation does not contradict the fundamental message and rulings of the Qur'an, mufasssirun and fuqaha' can benefit from it. Such recitations that strengthen the linguistic or literary aspects or clarify a specific meaning can be utilized in tafseer. Some mufasssirun accept Shadh recitations when they have been reliably transmitted from the Sahabah or Tabi'un, even if they do not reach the level of Mutawatir.

There is disagreement among mufassirun regarding how much benefit can be derived from Shadh recitations in tafseer. Some mufassirun reject them, while others give them importance in interpretation. Fuqaha' generally regard Mutawatir recitations as the primary source for deriving legal rulings, although some fuqaha' may accept Shadh recitations as evidence in specific circumstances. In summary, Mutawatir recitations hold definitive status among mufassirun and fuqaha', and they rely on them for tafseer and fiqh. Shadh recitations are often used as supporting evidence in tafseer, but caution is exercised when deriving legal rulings from them.

Keywords: Principles, Commentators, Jurisprudents, Qaraat al-Mutawatara, Qaraat al-Shaza, Interpretations, Majority

The Principles of Benefiting from Mutawatir (Authentic) Recitations by Mufassirun (Interpreters) and Fuqaha' (Jurists)

The principles followed by mufassirun (interpreters) and fuqaha' (jurists) in benefiting from Mutawatir (authentic) recitations are very important, as these recitations are an integral part of the Qur'an's authentic and definitively proven text. The use of Mutawatir recitations holds a foundational role in tafseer (interpretation) and fiqh (jurisprudence), and mufassirun and fuqaha' adhere to several key principles when benefiting from these recitations.

Mutawatir recitations are considered absolutely authentic, meaning they have been transmitted through a chain of narrators in which there is no possibility of error or falsehood. Since these recitations have been transmitted with continuity, their inclusion in the original text of the Qur'an is certain. Mutawatir recitations are counted as part of the Qur'anic text, and mufassirun interpret them as part of the Qur'an.

The various recitations of Mutawatir reveal different meanings of the Qur'anic words. Mufassirun use these recitations to clarify the meanings of verses, allowing for a comprehensive and complete understanding of the verses. Because different recitations involve minor differences in pronunciation and meaning, mufassirun regard these variations as a means to broaden the meaning of the verses, making them more comprehensive.

Fuqaha' directly use Mutawatir recitations as evidence for deriving legal rulings because these recitations are authentic and definitive. When there are differing opinions on a legal issue, fuqaha' use Mutawatir recitations to determine the preferred view, as the validation and authenticity of these recitations are critical in such matters.

Mufassirun consider Mutawatir recitations to be an essential source for the correct interpretation of the Qur'an. Any interpretation or explanation is not valid unless it aligns with Mutawatir recitations.

The connection of recitations with their context is also significant: mufassirun ensure that the recitations are consistent with the topic and message

of the verse. They examine how the recitations strengthen the verse's subject and message.

Since there is consensus (ijma') of the Ummah on Mutawatir recitations, mufassirun and fuqaha' regard them as foundational and do not consider differences over them to be legitimate. These recitations are not only part of the Qur'anic text but are also supported by the consensus of the Ummah.

To understand Mutawatir recitations, mufassirun and fuqaha' take into account the rules of the Arabic language (grammar and morphology). These principles help in understanding the various ways in which the recitations are delivered and make their interpretation easier. Different recitations sometimes reveal various meanings of a single word, and mufassirun regard this linguistic diversity as an important resource for tafseer.

Mufassirun and fuqaha' follow the principle that no Mutawatir recitation can be rejected because it has been transmitted with continuity, and denying it would be equivalent to denying the Qur'an itself.

Through Mutawatir recitations, mufassirun and fuqaha' understand the general and specific rulings of certain verses. Sometimes, different recitations help in specifying a general ruling or generalizing a specific ruling.

Mutawatir recitations hold a fundamental role in tafseer and fiqh, and mufassirun and fuqaha' consider various principles such as definitiveness, clarity of meaning, linguistic rules, and respect for consensus when benefiting from them. Mutawatir recitations are accepted as valid evidence and are directly used to derive legal rulings.

The Approach of Mufassirun (Interpreters) and Fuqaha' (Jurists) Regarding Recitations

Imam Abu Hanifa (d. 150 AH) said about Imam Hamza (d. 156 AH):

شيان غلبتنا عليهما لسنا تنازعك فيهما، القرآن والفرائض.¹

There are two things in which you have superiority and precedence over us, and in which we cannot compete with you: namely, the Qur'an and the knowledge of Fara'id (obligatory duties).

Imam Abu Hanifa, although a student of Imam Asim in Qira'at (recitation of the Quran).²

However, the statement of Imam Abu Hanifa about Imam Hamza is evidence that Imam Abu Hanifa was familiar with Imam Hamza's recitations. Despite this, a closer look at the issues in Hanafi jurisprudence reveals that Imam Abu Hanifa did not limit himself to the recitation of Imam Asim alone for deriving legal rulings.

¹ Abu Al-Khair Shams Al-Din Muhammad bin Muhammad bin Yusuf bin Al-Jazari, published in the ten readings, written by Dar Al-Kutub Al-Ilmiyya, Dar Al-Fikr, 1986.

² Abu Al-Khair Shams Al-Din Muhammad bin Muhammad bin Yusuf bin Al-Jazari, The Ultimate Goal in the Classes of Readers, Scientific Books, 2001, p. 346.

Regarding the recitations of Imam Nafi' (d. 169 AH) and Imam Asim (d. 127 AH), Imam Ahmad ibn Hanbal (d. 241 AH) said:

Abdullah ibn Ahmad ibn Hanbal (d. 290 AH) narrates: "I asked my father about Imam Asim, and he said..."

رجل صالح خير ثقة .³

"It means that he is a good person, virtuous and commendable."

Abdullah ibn Ahmad says: "Then I asked, 'Do you have a preferred recitation?' He replied, 'The recitation of the people of Medina (i.e., Imam Nafi's recitation), and if not, then the recitation of Asim..⁴

Similarly, Imam Malik ibn Anas (d. 179 AH) said:

قراءة أهل المدينة سنة .⁵

The recitation of the people of Medina (Imam Nafi) is the Sunnah (transmitted tradition)."

Similarly, Imam Malik ibn Anas, regarding Imam Abu Ja'far (d. 130 AH), says:

كان أبو جعفر رجلا صالحا يقرئ الناس في المدينة⁶

Once, Imam Malik was asked about the ruling on reciting "Bismillah" aloud during prayer, and he replied, "Ask Imam Nafi, because every science should be questioned from its people, and Nafi is the leader of the people in recitation."⁷

Imam Shafi'i (d. 203 AH) said about Imam Nafi's recitation:

قراءة نافع سنة وحسبك برجل قرأ عليه مالك⁸

Imam Nafi's recitation is the Sunnah, and he is sufficient for you as the one from whom Imam Malik learned. It is important to note that Imam Nafi's recitation is not just one, but there are two famous transmitters of his recitation:

1. **Qalon** (d. 220 AH)
2. **Warsh** (d. 197 AH)

There is a clear difference between the transmissions of these two. For example, Imam Qalon practices **Qasar** (shortening) and **Tawassut** (moderation) in the separation of the letters in "Med Munfasil," while Imam Warsh does not shorten at all. Similarly, Imam Warsh practices **Imalah** (the raising of the tongue) and **Taqllel** (softening), whereas Imam Qalon does not use **Imalah**. Additionally,

³Sabry Abdel Raouf, "The Impact of Readings on Islamic Jurisprudence," Adwaa Al-Salaf Library, 1998, p. 157.

⁴Ibad159

⁵Ibad161

⁶ Abu Al-Khair Shams Al-Din Muhammad bin Muhammad bin Yusuf bin Al-Jazari, The Ultimate Goal in the Classes of Readers, Scientific Books, 2001, Vol. 2, p. 383

⁷ Shihab al-Din Abu al-Abbas Ahmad bin Muhammad bin Abu Bakr bin al-Qastalani, Lata'if al-Isharat li-Funun al-Qira'at, Dar al-Kutub al-Ilmiyya, 2003, Vol. 1, p. 94.

⁸ ibad

Imam Warsh moves the **Hamzah** (glottal stop), whereas Imam Qalon does not show any movement of the **Hamzah**.

The Trends of Mufassirun (Interpreters) in Benefiting from Recitations

A study of the exegeses of early mufassirun reveals that while many mufassirun mentioned various recitations in their tafsirs, their approaches to accepting, rejecting, and prioritizing these recitations vary. Some mufassirun, like Imam Abu Bakr al-Jassas (d. 370 AH), generally mention only the Mutawatir (consecutive) recitations and refer to them when it is necessary to make a juristic argument. However, Imam al-Jassas does not prioritize one Mutawatir recitation over another. Instead, he attempts to reconcile differences where possible.⁹

In contrast, some mufassirun consider one of two Mutawatir recitations as preferable and the other as less preferable, even though both recitations are Mutawatir according to them. For example, Imam al-Tabari (d. 310 AH) often declares one recitation as the prevailing one and the other as less preferable, basing his decision on meaning and interpretation. Thus, for Imam al-Tabari, the question of whether a recitation is preferred or less preferred depends on its meaning, not on the fact that both recitations are Mutawatir.

At times, Imam al-Tabari outright rejects one recitation entirely.

Furthermore, some mufassirun have the practice of first mentioning the Mutawatir recitations, then the Shadh (rare) recitations, and after that, they explain the possible meanings of all these recitations. For example, Imam Ibn Atiyyah (d. 546 AH) clarifies his approach to this matter.

وقصدى إيراد جميع القراءات مستعملها وشادها و اعتمدت تبين المعاني وجميع احتمالات الألفاظ.¹⁰

My intention is to mention all the Mutawatir (widely transmitted) and Shadh (rare) recitations, clarify their meanings, and explain all the possible interpretations of the words."

Although Imam Ibn Atiyyah does not reject Mutawatir recitations, in some instances, he considers certain recitations as prevailing and others as less preferred.

Imam al-Qurtubi (d. 671 AH) follows a similar methodology. He first mentions the Mutawatir recitations, then discusses their meanings and prioritization, and subsequently mentions the Shadh and other recitations.

However, despite this approach, Imam al-Qurtubi considers two Mutawatir recitations as independent verses of the Qur'an. Imam al-Qurtubi himself explains this in his own words.

⁹ ibad

⁹ Abu Bakr Ahmed bin Ali Al-Razi Al-Jassas, *Ahkam Al-Qur'an*, Dar Al-Kutub Al-Ilmiyyah, vol. 2, p. 345.

¹⁰ Abu Muhammad Abd al-Haqq ibn Atiyah al-Andalusi, editor of *Al-Wajeez in the interpretation of the Noble Book*, Dar al-Kutub al-Ilmiyyah, 2002, Vol. 1, p. 93

وليس من المتشابه أن تقرأ الآية بقراءتين

"This is not a matter of ambiguity that a verse may be recited in two different ways."

Imam Razi (d. 606 AH), as well as Imam Abu Hayyan al-Nahwi (d. 745 AH) and Allama Alusi (d. 1253 AH), have a more explicit stance on the subject of recitations. These mufasssirun consistently mentioned the Mutawatir recitations with great care and provided satisfactory responses to objections raised against them.

Their primary objective was to emphasize that the acceptance of Mutawatir recitations is based on transmission and hearing, not on reasoning or rules of preference. For instance, Imam Razi, while interpreting a specific verse, writes:

واتقوا الله الذي تساءلون به والأرحام¹¹
أما قراءة حمزة فقد ذهب الأكثرون من النحويين إلى أنها فاسدة.

Most grammarians hold the opinion that this recitation of Imam Hamzah is invalid."Refuting the grammarians, Imam Razi writes:

وذلك لان حمزة أحد القراء السبعة والظاهر أنه لم يأت بها عند نفسه بل رواها عن رسول الله صلى الله عليه وسلم وذلك يوجب القطع بصحة هذه اللغة و القياس يتضاءل عن عند السماع لا سبعا بمثل هذه الأقسية التي هي أو هن من بيت العنكبوت.¹²

This is because Imam Hamzah is one of the *Qurra' Sab'ah* (the seven renowned reciters), and it is evident that he did not fabricate this recitation on his own. Rather, he narrated it from the Messenger of Allah (peace be upon him). This serves as definitive proof of the correctness of this linguistic form. As for reasoning (*qiyas*), it becomes insignificant when compared to authentic transmission (*samaa*), especially reasoning that is weaker than a spider's web."

Mutawatir Recitations:

In summary, regarding the recitations (*Qira'at*), the commentators (*Mufasssirin*) are divided into three groups:

1. **Those who critique and accept Mutawatir recitations:** For example, Imam Tabari.
2. **Those who give interpretative preference to some Mutawatir recitations over others:** For instance, Imam Ibn Atiyyah and Imam Qurtubi.
3. **Those who defend Mutawatir recitations:** Such as Imam Razi, Allama Alusi, and Imam Abu Hayyan An-Nahwi, among others.

In conclusion, the approach of the majority of jurists (*Fuqaha*) regarding the acceptance of Mutawatir recitations is unanimous. They affirm that the *Qira'at Asharah* (the ten canonical recitations) are Mutawatir and part of the Quran. Moreover, after extensive research within the four major schools of thought (*Madhahib Arba'ah*), no issue has been found that contradicts any Mutawatir

¹¹ Al Nisa:11

¹² Al-Razi, Fakhr al-Din al-Razi, Mafatih al-Ghayb, Qadiriya Library, 2000, p. 143.

recitation. However, in cases where apparent conflict arises between two Mutawatir recitations, the methodology of jurists in reconciling between these recitations may differ.

Principles of Interpreters and Jurists in Benefiting from Shaadh Recitations

The principles of benefiting from *Shaadh* (non-mutawatir) recitations are crucial in Islamic exegesis and jurisprudence, as these recitations are not transmitted with continuous chains and lack the certainty of mutawatir recitations. Scholars and jurists approach *Shaadh* recitations with caution, using them under specific principles. Since *Shaadh* recitations are considered *zanni* (probable) and not definitive, they are not used as primary evidence but can assist in clarifying meanings or offering additional insights. Some of these recitations are transmitted through weak or non-authentic chains, and scholars examine their authenticity carefully. *Shaadh* recitations are used by expositors to clarify difficult words or verses, without being the foundation of interpretation. They may occasionally provide additional clarification or highlight new perspectives on a verse's meaning. If a *Shaadh* recitation complements or explains the meaning of a mutawatir recitation, it can be incorporated into the interpretation. Jurists exercise caution in deriving legal rulings from *Shaadh* recitations, as they are not mutawatir, but may use them as supporting evidence, provided they do not contradict other established recitations or principles. Expositors and jurists require that *Shaadh* recitations align with Arabic grammar and linguistic rules. If they contradict these rules, they are not accepted. Furthermore, they must align with the general content and teachings of the Quran, and any *Shaadh* recitation that conflicts with fundamental Islamic principles is rejected. *Shaadh* recitations transmitted by the companions or successors are considered more authoritative, especially if supported by reputable scholars.

Some scholars accept *Shaadh* recitations found in older traditions or interpretations, especially if they are supported by trusted expositors or jurists. *Shaadh* recitations are used to add detail or breadth to the meaning of a verse, and sometimes provide a different perspective that clarifies the intended meaning. However, as *Shaadh* recitations are not mutawatir, they are not used as conclusive evidence in doctrinal matters or legal rulings. In issues of creed and foundational religious principles, only mutawatir recitations are relied upon. Scholars differ in their use of *Shaadh* recitations; some reject them outright, while others accept them as secondary support, as long as they do not contradict mutawatir recitations. Expositors and jurists approach *Shaadh* recitations cautiously, using them as supportive rather than conclusive evidence, provided they conform to the Quran's general message, Arabic linguistic rules, and the authenticity of the transmission. Additionally, *Shaadh* recitations have proven valuable in defending the integrity of the Arabic language and can aid in the exploration of modern linguistic debates. Many scholars have written extensively on *Shaadh* recitations,

recognizing their significance in the development of Arabic linguistic, syntactical, and interpretive scholarship. Scholars have deemed the use of *Shaadh* recitations in deriving legal rulings valid, and numerous legal opinions and fatwas have been issued on this matter. The benefits of *Shaadh* recitations are so vast that fully grasping them is a challenging task.¹³

The Authority of *Shaadh* (Non-Mutawatir) Recitations

In the context of legal rulings, two primary views of the jurists regarding the authority of *Shaadh* (non-mutawatir) recitations emerge:

1. The first view is that *Shaadh* recitations are authoritative, and it is permissible to act upon them. This view holds that *Shaadh* recitations are similar to a *Khabar Wahid* (single narration).
2. The second view is that *Shaadh* recitations are not authoritative.¹⁴

There is a significant difference of opinion among commentators and jurists regarding the conditions for the authority of *Shaadh* (non-mutawatir) recitations and how they can be used for reasoning and inference. *Shaadh* recitations that are in accordance with Arabic linguistic rules and help clarify the interpretive meanings are, according to some commentators, used as supporting evidence. However, the status of these recitations remains purely explanatory. This is because all scholars agree that the *mutawatir* recitations are considered part of the Quran and are authoritative for deriving legal rulings.

Regarding *Shaadh* recitations, there is no disagreement that they are not regarded as part of the Quran, nor can they be used for deriving legal rulings as a Quranic source. However, the main difference of opinion lies in whether *Shaadh* recitations, when they are authenticated with a valid chain of transmission, can be used as evidence similar to a *Khabar Wahid* (single narration) for legal reasoning or not. It is important to note that this dispute is only about those *Shaadh* recitations that have a sound chain of transmission. Scholars are unanimously in agreement that weak or fabricated recitations have no authority.

The Scholars and Jurists who Support the Legal Validity of *Qira'at Shadhah* (Irregular Recitations).

Imam Abu Hanifa and all Hanafi scholars, especially Imam al-Jassas, are strong proponents of the legal validity of *Qira'at Shadhah*. They agree that when an irregular recitation is proven to be authentic, it must be followed in deriving legal rulings. This is why Imam Abu Hanifa, citing Ibn Mas'ud's recitation of *Siyam Thalatha* (the three days of consecutive fasting), established the condition of fasting consecutively in the case of a kafara (expiation) involving fasting.

Thus, Imam Abu Bakr al-Jassas Hanafi states:

¹³Alusi, Shihab al-Din, Abu al-Fadl (1340), *Tafsir Ruh al-Maani*, Beirut, Lebanon: Dar al-Kutub al-Ilmiyya, vol. 2, p. 345.

¹⁴Ibn Qadamah al-Maqdisi, *Rawdat al-Nazir wa Jannat al-Manazhar*, Al-Rushd Library, 2003, p. 183.

فإن قيل : قد أطلق الله تعالى صيامَ كَفَّارَةِ اليمِينِ غَيْرَ مَعْقُودٍ بشرطِ التتابعِ ، وَقَدْ شَرَطْتُمْ ذَلِكَ فِيهِ وَزِدْتُمْ فِي نَصِّ الْكِتَابِ ، قيل له : لأنه قد ثبت أنه كان في حرف عبد الله متتابعات¹⁵

If someone objects that Allah Almighty mentioned the expiation fasts for an oath without the condition of being consecutive, and that you are adding this condition to the Quranic text, it will be explained to them that it is indeed proven that Ibn Mas'ud's recitation included the condition of consecutive fasting.

According to the Hanafi scholars, what is the status and rank of a Shadhah (rare) reading as a valid source of Shari'ah? Regarding this, the opinion of the Hanafi scholars is that Shadhah readings were originally valid, but during the era of the Messenger (peace be upon him), their recitation was abrogated, while the ruling remained intact. Imam al-Jassas discussed the validity of Shadhah readings in detail in his book *Al-Fusul fi al-Usul* and convincingly proved the validity of Shadhah readings. Imam Abu Bakr al-Jassas writes:

وَعَيْرُ حَامِرٍ عِنْدَنَا نَسْعُ شَيْءٍ مِنَ الْقُرْآنِ بَعْدَ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا رَسْمُهُ وَلَا حُكْمُهُ ، وَلَا خِلافَ بَيْنِ الْأُمَّةِ أَنْ نَسَخَ الْقُرْآنَ وَسَائِرَ الْأَحْكَامِ لَا يَكُونُ بَعْدَ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَوْمٌ مَلْحَدَةٌ يَسْتَهْزِئُونَ بِإِظْهَارِ الْإِسْلَامِ وَيَفْصِلُونَ إِمْسَاءَ الشَّرِيعَةِ بِتَصْوِيرِ نَسَخِ الْأَحْكَامِ بَعْدَ مَوْتِ النَّبِيِّ عَلَيْهِ السَّلَامُ ، وَأَمَّا نَسْخُ رَسْعِ الْقُرْآنِ دُونَ حُكْمِهِ فِي حَيَاةِ النَّبِيِّ عَلَيْهِ السَّلَامُ ، فَإِنَّ فِي مَذْهَبِ أَصْحَابِنَا مَا يَدُلُّ عَلَى تَجْوِيزِهِمْ نَسْخَ التَّلَاوَةِ قَبْلَ وَفَاةِ النَّبِيِّ عَلَيْهِ السَّلَامُ مَعَ بَقَاءِ الْحُكْمِ . وَلَمَّا بَعْدَ وَفَاةِ عَلَيْهِ السَّلَامُ فَقِيرٌ جَائِرٌ وَالَّذِي يَدُلُّ عَلَى مَذْهَبِ أَصْحَابِنَا عَلَى مَا ذَكَرْنَا : إِيْجَابُهُمُ التَّتَابُعَ فِي صَوْمِ كَفَّارَةِ الْيَمِينِ ، لَمَّا ذَكَرُوا أَنَّ فِي حَرْفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ : قَصِيَامٌ ثَلَاثَةَ أَيَّامٍ مُتَتَابِعَاتٍ وَ مَعْلُومٌ أَنَّ ذَلِكَ لَيْسَ فِي الْقُرْآنِ الْيَوْمَ وَلَا يَحُورُ تَلَاوَنُهُ فِيهِ وَلَا الْقَطْعُ بِأَنَّهُ مِنْهُ ، وَقَدْ كَانَ حَرْفُ عَبْدِ اللَّهِ مُسْتَقْبِضًا عِنْدَهُمْ فِي ذَلِكَ الْعَصْرِ ، وَمَعْلُومٌ أَنَّ النِّسْخَ غَيْرَ جَائِيٍّ وَقَوَعَهُ بَعْدَ مَوْتِ النَّبِيِّ عَلَيْهِ السَّلَامُ ، لِأَنَّهُ لَوْ خَازَ بَعْدَ مَوْتِهِ لَمْ تَأْمَنْ مِنْ أَنْ تَكُونَ الشَّرِيعَةُ كَانَتْ عِنْدَ وَفَاةِ النَّبِيِّ عَلَيْهِ السَّلَامُ أضعافاً مَا فِي أَيْدِينَا الْيَوْمَ فَرَفَعَهَا اللَّهُ مِنْ أَوْهَامِ الْأُمَّةِ ، وَلَوْ جَازَ ذَلِكَ لَجَازَ الْأَيُّمُ الْيَوْمَ مِمَّا فِي أَيْدِينَا مِنَ الشَّرِيعَةِ مِمَّا كَانَ مَوْجُودًا فِي عَصْرِ النَّبِيِّ عَلَيْهِ السَّلَامُ ، بِأَنْ يَكُونَ أَنْسَى الْأُمَّةِ جَمِيعٌ مَا أَتَى بِهِ النَّبِيُّ عَلَيْهِ السَّلَامُ ، وَرَفَعَهُ مِنْ أَوْهَامِهِمْ ثُمَّ أَلْفَ بَيْنَ قُلُوبِهِمْ وَالْهَمَّهُمْ هَذِهِ الشَّرِيعَةُ الَّتِي فِي أَيْدِينَا (الْيَوْمَ) . وَفِي الْقَوْلِ بِهَذَا الْخُرُوجِ عَنِ الْمَلَةِ ، فَتَبَّتْ امْتِنَاعُ جَوَازِ النِّسْخِ بَعْدَ وَفَاةِ النَّبِيِّ عَلَيْهِ السَّلَامُ ، وَإِذَا ثَبِتَ ذَلِكَ وَجِبَ أَنْ يَكُونَ مَا ذَكَرُوهُ مِنْ شَرَطِ التَّتَابُعِ فِي كَفَّارَةِ الْيَمِينِ فِي حَرْفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ مَنسُوخٍ مِنَ التَّلَاوَةِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْ يَكُونَ قَدْ أَمُرُوا بِالْأَيُّمِ الْقُرْآنِ مِنَ الْقُرْآنِ وَلَا تَكْتُبُوهُ فِي الصُّحُفِ ، فَلِذَلِكَ لَمْ يَنْقُلْ إِلَيْنَا مِنَ الطَّرِيقِ الَّتِي نَقَلَ الْقُرْآنَ ، وَيَكُونُ مَعْنَى قَوْلِهِمْ أَنَّهُ فِي حَرْفِ عَبْدِ اللَّهِ (أَنَّ ذَلِكَ كَانَ مِنَ الْقُرْآنِ فِي حَرْفِ عَبْدِ اللَّهِ) ثُمَّ نَبَحَتِ التَّلَاوَةُ وَنَقِيَ الْحُكْمُ ، لِأَنَّهُ لَوْ كَانَ الْمُرَادُ أَنَّهُ ثَابِتٌ فِي حَرْفِ عَبْدِ اللَّهِ بَعْدَ وَفَاةِ الرَّسُولِ عَلَيْهِ السَّلَامُ ، لَمَا جَازَ أَنْ يَكُونَ نَقْلُهُ إِلَيْنَا إِلَّا مِنَ الْوَجْهِ الَّذِي نَقَلَ إِلَيْنَا مِنْهُ سَائِرُ الْقُرْآنِ

¹⁵ Al-Razi, Fakhr al-Din al-Razi, Mafatih al-Ghayb, Qadiriya Library, 2000, vol. 1, p. 189

، وَهُوَ التَّوَاتُرُ وَالِاسْتِقْصَاةُ ، حَتَّى لَا يَشْكُ أَحَدٌ فِي كَوْنِهِ مِنْهُ . فَلَمَّا لَمْ يَرِدْ نَفْثُهُ عَلَى هَذَا الْوَجْهِ ، دَلَّ ذَلِكَ عَلَى أَنَّ مُرَادَهُمْ أَنَّهُ مِمَّا كَانَ فِي حَرْفِ عَبْدِ اللَّهِ وَأَنَّ تَلَاوُلَهُ مَنْشُوعَةٌ .¹⁶

In our view, after the death of the Messenger ﷺ, the abrogation of the Qur'an is not permissible, and the entire Ummah agrees on this, except for a group of heretics who, by declaring it permissible, seek to make a mockery of the Shari'ah. As for the issue that during the life of the Prophet ﷺ, the recitation of the Qur'an was abrogated but its ruling remained, this is permissible according to the view of our scholars. The evidence for this is that our scholars made the continuous fasting in the expiation of oaths obligatory because the words "Fasting three consecutive days" were present in the recitation of Abdullah ibn Mas'ud. However, the addition of "consecutive" is not found in the Qur'an. The reason for this is that during the life of the Prophet ﷺ, the recitation of Abdullah ibn Mas'ud's reading was abrogated, and the Companions were prevented from reciting or writing it in the Mushaf. This is why it did not reach us through tawatur like the Qur'an. The statement "it was in the recitation of Abdullah" means that it was initially part of the Qur'an, but its recitation was abrogated while the ruling remained. If it were understood that this recitation was present in Abdullah ibn Mas'ud's reading after the death of the Prophet ﷺ, it would have necessarily been transmitted to us in the same way as the Qur'an and would have been widely accepted.¹⁷

Imam Sarakhsi also discussed a similar issue. He writes:

فإن قبل فقد ألبتم بقراءة ابن مسعود رضي الله عنه قصيام ثلاثة أيام متابعات كونه قرأنا في حق العمل به ولم يوجد فيه النقل المتواتر ولم تثبتوا في التسمية مع النقل المتواتر كونها آية من القرآن في حكم العمل وهو وجوب الجهر بها. في الصلاة وا وتأدى القراءة بها . قلنا نحن ما أثبتنا بقراءة ابن مسعود كون تلك الزيادة قرأنا وإنما ذلك به بمنزلة خبر رواه من رسول الله صلى الله عليه وسلم لعلمنا أنه ما قرأ بها إلا سماعاً من رسول الله صلى الله عليه وسلم وخبره مقبول في وجوب العمل به ويمثل هذا الطريق لا يمكن إثبات هذا الحكم في التسمية لأن برواية الخير وإن علم صحته لا يثبت حكم جواز الصلاة ولأنه ليس من ضرورة كونها آية من القرآن وجوب الجهر بها على ما بينا أن الفاتحة لا يجهر بها في الأخرين وما كان ثبوته بطريق الاقتضاء يتقدر الحكم فيه بقدر الضرورة لأنه لا عموم للمقتضى¹⁸

وشرضا التابع عملا بقراءة ابن مسعود: متابعات¹⁹ *Al-Bahr al-Ra'iq*:

¹⁶ Al-Jassas for Chapters on Principles, Abu Bakr Ahmed bin Ali Al-Jassas, Qadiriya Library, 2008, vol. 2, p. 353

¹⁷ Al-Jassas, Al-Razi Abu Bakr bin Ahmed Ali (2014) *Ahkam Al-Qur'an*, Islamabad: Sharia Akima, vol. 2, p. 45.

¹⁸ Muhammad bin Ahmad bin Abi Sahl al-Sarakhsi, "The Principles" book, Paradise of the Revival of Ottoman Knowledge - Hyderabad, 1993, Vol. 1, p. 281

¹⁹ Zain bin Al-Din Ibrahim bin Muhammad bin Najim, *The Shining Sea, Explanation of the Treasure of Minutes*, Dar Al-Kitab Al-Islami, 1982, Vol. 4, p. 315

We have imposed the condition of consecutive fasting in the expiation of oaths, following the recitation of Ibn Mas'ud regarding *Mutaba'at* (consecutiveness).

And Imam Zailai, in his work *Tabyin al-Haqa'iq*, has also stated the same position of the Hanafis.²⁰

Imam Asnawi (d. 772 AH), while explaining the position of Imam Abu Hanifa, states:

وخالف أبو حنيفة ، فلعب إلى الاحتجاج بها ، وبنى عليه وجوب التتابع في كفارة اليمين
القرائة ابن مسعود²¹

Unlike Imam Shafi'i, Imam Abu Hanifa accepts the legal validity of the Qira'at Shadhah. For instance, based on Abdullah ibn Mas'ud's Shadhah Qira'at of "Ayyam Mutaba'at," he imposed the condition of consecutive fasting for the expiation of oaths.

Presenting these different views demonstrates that all Hanafi scholars agree on the validity of Qira'at Shadhah. It also clarifies that the Hanafis do not accept Qira'at Shadhah as part of the Qur'an, but rather consider it as a "Khabar Wahid" (single narration), because its ruling has not reached us through Tawatur (consensus) like the Qur'an, but through individual transmission (Ahad).

The conditions for acting upon Qira'at Shadhah.

The basic condition for acting upon Qira'at Shadhah is that it must be a well-known report, because according to the Hanafi school, it is not permissible to add to the text through a solitary report. Hence, they do not act upon several Qira'at Shadhah because, in their view, they are not well-known. For example, they do not act upon the Qira'at of Ubayy ibn Ka'b regarding "fa'addatuh min ayyamin ukhar mutaba'at" because they consider it not well-known. However, they act upon the Qira'at of Abdullah ibn Mas'ud regarding "fi'syam thalathati ayyamin mutaba'at" for the expiation of an oath, because they consider it to be well-known. Imam Sarakhsi has clarified this in the following words:

والذي في قراءة أبي بن كعب فعدة من أيام أخر متتابعة شاد غير مشهور وبمئله لا تثبت
الرّيادة على النصّ فأما سوم كفارة اليمين فثلاثة أيام متتابعة عندنا خلافا للشافعي رحمه الله
تعالى قال : إِنَّهُ مُطْلَقٌ فِي الْقُرْآنِ وَنَحْنُ أَنْتَنَا التَّابِعُ بِقِرَاءَةِ ابْنِ مَسْعُودٍ فَإِنِهَا كَانَتْ مَشْهُورَةً إِلَى
زَمَنِ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى حَتَّى كَانَ سُلَيْمَانُ الْأَعْمَى يَقْرَأُ عَمِّمَا عَلَى حَرْفِ ابْنِ مَسْعُودٍ
وَحَتْمًا مِنْ مَصْحَفِ الْعَثْمَانِ رَضِيَ اللَّهُ عَنْهُ وَالزِّيَادَةُ عِنْدَنَا تَنْبَتُ بِالْخَبْرِ الْمَشْهُورِ .²²

The Qira'at of Ubayy ibn Ka'b is a Shadhah (variant) and not well-known, therefore, no addition to the text can be established based on it. However, for the

²⁰ Fakhr al-Din al-Zayla'i, Tabyeen al-Haqa'iq Sharh Kanz al-Daqa'iq, Al-Kubra al-Amiriya Press - Bulaq, Cairo, 1971, Vol. 3, p. 13.

²¹ Fakhr al-Din al-Zayla'i, Tabyeen al-Haqa'iq Sharh Kanz al-Daqa'iq, Al-Kubra al-Amiriya Press - Bulaq, Cairo, 1971, Vol. 3, p. 13.

²² Muhammad bin Ahmad bin Abi Sahl al-Sarakhsi, "The Principles" book, Paradise of the Revival of Ottoman Knowledge - Hyderabad, 1993, Vol. 3, p. 153

expiation of an oath, we consider continuity (mutaba'at) as a condition. This ruling was general in the Qur'an, but we established the condition of continuity based on the Qira'at of Abdullah ibn Mas'ud. This Qira'at was so well-known during the time of Imam Abu Hanifa that Sulayman ibn Amash used to recite the entire Qur'an based on the Qira'at of Abdullah ibn Mas'ud, even reading from the Uthmanic Mushaf. According to us, it is permissible to add based on a well-known report.

Similarly, the recitation of Abdullah ibn Mas'ud: " وعلى الوارث في الرحم المرحم " مثل ذلك has also been considered a valid proof in explaining the mutawatir recitation because, in their view, it is well-known. As the author of *Sharh Fath al-Qadir* writes:

قلنا في قراءة ابن مسعود : ﴿وَعَلَى الْوَارِثِ فِي الرَّحْمِ الْمَرْحَمِ مِثْلَ ذَلِكَ فَيَكُونُ بَيِّنًا لِلْقِرَاءَةِ الْمُتَوَاتِرَةِ ، فَإِنْ قِيلَ : الْقِرَاءَةُ الشَّادَّةُ بِمَنْزِلَةِ خَبَرِ الْوَاحِدِ ، وَلَا يَجُوزُ تَقْيِيدُ مَطْلَقِ الْقَاطِعِ بِهِ فَلَا يَجُوزُ تَقْيِيدُ بِهِ الْقِرَاءَةَ ، أَحَبِّيبٌ بِالِدَعَاءِ شَهْرَتِهَا ²³

It seems like your message was cut off. Could you please provide the rest of the text or clarify what you'd like translated?

الْوَارِثِ ذِي الرَّحْمِ الْمَرْحَمِ مِثْلَ ذَلِكَ

We say that the reading of Ibn Mas'ud, 'and upon the inheritor who is a relative, the same applies,' is an explanation of the mutawatir reading. And if someone objects, saying that the shadh reading is equivalent to a single report (khabar wahid), and that with a single report, a general ruling cannot be restricted, then the answer is that this reading is famous, and from what is famous, the general can be restricted.

Among those who affirm the legitimacy of shadh readings are Imam al-Sarakhsi (d. 390 AH), Ibn al-Humam (d. 586 AH), Ibn Qudamah, Imam Abu Bakr al-Jassas, Ibn Amir al-Hajj (d. 879 AH), Najm al-Din al-Tufi (d. 712 AH), Ali ibn Abbas al-Ba'li, and Abu al-Husayn al-Basri. In addition, several scholars of the four madhhabs have also recognized shadh readings as valid."

Let me know if you'd like any further clarification!

The Arguments of those who Consider Shadh Readings as Valid Evidence

- **First Point:** A shadh reading that is authentically reported from the Messenger of Allah ﷺ and narrated by the Companions, whose integrity is universally acknowledged by the Ummah, is certainly not without two possibilities: either it was truly a reading of the Qur'an, but its recitation was abrogated until the final recitation (however, the ruling remained), or it was never part of the Qur'an at all, but rather an interpretation of a Qur'anic verse that the Messenger of Allah ﷺ conveyed, and a Companion

²³Kamal al-Din Muhammad bin Abdul Wahid al-Siwasi, Explanation of Fath al-Qadir, Dar al-Kutub al-Ilmiyyah, 2003, Vol. 4, p. 420.

narrated it thinking it was part of the Qur'an. Since both of these (the Qur'an and the Hadith of the Messenger ﷺ) are unanimously accepted by the Ummah as obligatory and binding, the shadh reading, which is necessarily one of these two cases, must be a valid evidence and must be acted upon, because its non-being part of the Qur'an does not negate that it could be accepted as an authentic report (hadith). Thus, there are only two possibilities: either it was part of the Qur'an (but was abrogated by the final recitation), or it was a report from the bearer of revelation (the Prophet ﷺ). Therefore, the debate is not about whether the shadh reading is valid or not, but whether it should be considered as valid evidence as part of the Qur'an or as a Hadith of the Messenger ﷺ.

- **Second Point:** As for the possibility that this might be the personal opinion of the narrator, this possibility is entirely invalid because attributing one's personal opinion to the Messenger of Allah ﷺ is definitely false and an act of fabricating lies against the Prophet ﷺ. It is not conceivable that any Companion would attribute something to the Messenger of Allah ﷺ that he did not say. It is also impossible for a Companion to recite a reading that was not transmitted from the Prophet ﷺ. Therefore, if a reading has been authentically narrated from a Companion, but it was not transmitted to us through tawatur (uninterrupted chains of transmission), it clearly means that its recitation was abrogated at the time of the final recitation, and the Companion, not being present at that time, did not know of its abrogation and unknowingly narrated it as if it were part of the Qur'an. In reality, it would have been an interpretation of a Qur'anic verse, and the narrator mistakenly conveyed it as the Qur'an. If it had been part of the Qur'an, it would have necessarily reached us through tawatur, as explained in detail by Imam al-Jassas.

Third Point: Their third argument is the narration of Abdullah bin Umar that... If you would like me to continue with the full translation, feel free to provide the rest of the text!

ما سمعت عمر يقرأها وها قط الا (فامضوا الى ذكر الله) حضرت عمر همیشه (فاسعوا الى
"ذكر الله) (فامضوا الى ذكر الله)

They used to recite it, and this narration is a clear proof for the validity of the Shadhah recitation. In this regard, Hafiz Ibn Abdul Barr says:²⁴

"The scholars who have accepted other Shadhah recitations, aside from the Uthmanic Mushaf, as valid for interpretation, this hadith is a clear proof for that. All the esteemed scholars have declared Shadhah recitations as valid, and they have used them to explain and provide detail for the ambiguous and difficult passages of the Uthmanic Mushaf.

²⁴ Muhammad Shafi' Mufti, Ma'arif al-Qur'an, vol. 4, p. 457.

Ibn Mas'ud also recited "**Faamdu ila Dhikrillah**" towards Hazrat Umar and used to say...

لو فراءتها (فاسعو الى ذكر الله) لاسبعت حتى بسقط ردالي كر اس ميں (فاسعو الى ذكر الله)

If there had been no other recitation, I would have rushed to the Friday prayer, and my cloak would have fallen down." Abdullah bin Mas'ud deriving an issue from this Shadhah recitation is a clear proof of the validity of Shadhah recitations.

Jurists who Oppose the Validity of Shadhah Recitations

A group of scholars holds the view that Shadhah recitations are not valid for deriving legal rulings because they are neither established as part of the Quran nor as authentic reports (Hadith). Among the proponents of this view are Imam al-Haramayn, al-Juwayni, Imam al-Ghazali, al-Amidi, al-Abu al-Muzaffar, Mansur bin Muhammad bin Abdul-Jabbar, al-Sam'ani, and Imam Ibn Hazm.

Imam al-Haramayn al-Juwayni, while presenting the view of Imam Shafi'i, writes:

ظاهر مذهب الشافى ان القراءته الشاذته لم تثقل تواتر لا يسوع الا حتاج بها ولا تنزل منزلته الخيرى الذى يقاله من الثقات .²⁵

The apparent view of Imam Shafi'i is that Shadhah recitations, which are not transmitted through a continuous chain (tawatur), cannot be used as the basis for deriving legal rulings, nor can they be accepted as authentic reports (Hadith) transmitted by reliable narrators.

Imam al-Ghazali (d. 505 AH) has discussed this matter in a detailed and well-reasoned manner, and he rejects the legitimacy of Shadhah recitations. He states:

القراءة الشاذة المتضمنة لزيادة في القرآن مردودة كقراءة ابن مسعود في آية كفارة اليمين فصيام ثلاثة أيام متابعات فلا يشترط التتابع خلافا لأبي حنيفة رضى الله عنه فإنه قبله وهو يناقض أصله من حيث انه زيادة على النص وهو نسخ بزعمه كما قاله في كفارة رة الظهار ومعتمدنا شيئا أحدهما أن الشيء إنماء أو ينقص من القرآن إما لإعجازه وإما لكونه متواترا ولا اعجاز ولا تواتر ومناطق الشريعة وعمدتها تواتر القرآن وأولاه لما استقرت النبوة وما يبني على الاستفاضة لتوفر الدواعي على نقله كيف يقبل فيه رواية شاذة فإن قبل لعله كان من القرآن فاندرس فلنا الدواعي كما توفرت على نقله ابتداء فقد توفر على حفظه دواما ولو جاز تخيل مثله الجاز الطاعن في الدين أن يقول لعل القرآن قد عورض فاندروست المعارضة وجوابنا عنه أنه لو كانت لانتشرت وتوفرت ولتوفرت الدواعي والجيلات على نقلها مع تشوف الطاعنين في الدين إلى ابطاله المسلك الثاني مبنا به فيما تأتي ونذر الاقتداء بالصحابية رضى الله عنهم وقد كانوا لا يقبلون القراءة الشاذة وعن هذا كسر عثمان رضى الله عنه اضلاع ابن مسعود فكيف يقبل فإن قيل لا ينحط عن خبر الواحد فليعمل به ، قلنا

²⁵ Al-Juwayni, Imam al-Haramayn al-Burhan in the Principles of Jurisprudence, Dar al-Kutub al-Ilmiyyah, Vol. 2, p. 257.

العمل به ينبغي على كونه من القرآن وقد يصل ذلك ثم مستندنا في العمل بخبر الواحد سيرة الصحابة وهم لم يعملوا به -

When it is established that Hazrat Uthman ordered all manuscripts, except the Uthmanic codices, to be destroyed, how can the Shadhah recitations be accepted? If it is said that, although they are not part of the Quran, they can at least be accepted as reports from individual narrators (Ahad Hadith), the response is that the basis for accepting them was that they were part of the Quran. Once their status as part of the Quran is invalidated, how can they be considered as reports from individual narrators?"

And Imam Ibn Hajib has also explicitly rejected the legitimacy of Shadhah recitations, stating:²⁶

العمل بالشاذ غير جائز مثل فصيام ثلاثة ايام متتابعات -

"Following a Shadhah recitation, such as the one with 'Mutaba'at', is not permissible."

Summary:

Mutawatir readings are those that have been transmitted by several narrators in a continuous chain, leaving no doubt about their authenticity. Mutawatir readings are given a legal status. Commentators rely on them and consider them the original recitation of the Quran. They use these readings to understand verses and clarify various interpretive points. Jurists explain certain legal issues, such as concepts of what is lawful and unlawful, through mutawatir readings.

Shadhah readings are those that have been transmitted by one or a few narrators and do not have the same status as mutawatir readings. When benefiting from them, commentators and jurists consider the status of shadhah readings and use them accordingly. Commentators typically present them alongside mutawatir readings, attempting to understand their meanings. Some jurists accept shadhah readings but question their authenticity, so their use is limited and applied in specific contexts.

Shadhah readings sometimes introduce variations in the meaning of Quranic verses, which can be helpful in clarifying certain interpretive points. However, their use should be cautious. The principle followed by commentators and jurists is that mutawatir readings should be accepted without any doubt, while shadhah readings should be understood within a specific context and their authenticity carefully evaluated. Thus, benefiting from both types of readings requires principled and technical consideration.

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