



An Evaluation on the Usage of *Ilm Al-Qira'at* in *Tafsir Diya'at Ta'awil Fi Ma'ani At-Tanzil* by Shaykh Abdullah Bin Foduye

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Abstract

In the name of Allah most gracious most merciful, peace and blessings of Allah be upon his Messenger (Muhammad SAW) his household, companions and who ever follow their way till the Day of Judgment. The science of *Qira'at* is very vital discipline that has direct relationship with the tafsir of the *Qur'an*. Many scholars of tafsir used different methodology in incorporating the science of *Qira'at* in their tafsir. This paper explores the application of *Ilm al-Qira'at* in the tafsir (exegesis) *Diyau al-Taawil fi Ma'ani at-Tanzil* by Shaykh Abdullah bn Foduye, with a focus on assessing the agreement or otherwise between Shaykh Abdulla's application of *Qira'at* and that of the books of *Qira'at*. Shaykh Abdullah bn Foduye, a prominent Islamic scholar and leader in West Africa, utilized various *Qira'at* (both successive and anomalous) in his interpretation of the *Quran*. This paper analyzed how effectively these recitations were in agreement with the backing sources of *Ilm-al-Qira'at* and whether any significant aspects of *Ilm al-Qira'at* were overlooked. Through a detailed examination of selected chapters from *Diyau al-Taawil*, the study highlights the strengths of Shaykh Abdullah's methodology in reflecting the diversity of *Quran* readings while also pointing out areas where his tafsir could benefit from further integration of *Qira'at*. The paper discoursed on precision and some *istidraakat* (omissions) detected along the work. Comparative method would be applied in arriving to the conclusion. The research discovered that despite the versatile of Shaykh Abdullah in the field of *Qir'at* there are places where his application of *Ilm al-Qira'at* disagree with the sources *Qir'at*. Then findings contribute to a deeper understanding of the role of *Ilm al-Qira'at* in *Qur'an* exegesis and underscore the importance of comprehensive utilization of *Quran* sciences in tafsir literature.

Keywords: *Ilm, Al-Qira'at, Qurra', Diya'at Ta'awil, Shaykh, Abdullah Bin Foduye.*

Introduction

In the name of Allah most gracious most merciful, peace and blessings of Allah be upon his Messenger (Muhammad SAW) his household, companions and who ever follow their way till the Day of Judgment. The science of *Qur'anic* recitations, known as *Ilm al-Qira'at*, plays a pivotal role in the interpretation and understanding of the *Quran*. This discipline encompasses the various methods of pronunciation and recitation that have been transmitted from the Prophet Muhammad (SAW) through successive generations. These variations can offer profound insights into the *Quran* text, providing different dimensions of meaning and enhancing the depth of exegesis (*tafsir*).

Shaykh Abdullah bn Foduye, a distinguished Muslim scholar and leader in West Africa, made significant contributions to Islamic literature and thought, particularly through his *tafsir Diyau al-Taawil Fi Ma'ani at-Tanzil*. His work reflects a deep engagement with *Ilm al-Qira'at*, integrating multiple methods of recitations into his interpretation of the *Quran*. However, the extent to which he accurately applied these recitations and whether there are any gaps or omissions in his approach warrant a thorough investigation.

This paper aims to assess the application of *ilm al-Qira'at* in *Diya'u al-Taawil Fi Ma'ani at-Tanzil* by examining the accuracy and comprehensiveness of *Shaykh* Abdullah's use of various Quran readings (*Qira'at*). By analyzing Chapters from the first volume of his *tafsir*, this research will highlight the strengths and potential missing gaps in addressing various *Qira'at*. Understanding these aspects not only sheds light on *Shaykh* Abdullah's scholarship but also contributes to the broader field of Qur'anic studies, emphasizing the importance of meticulous and holistic approaches in *tafsir* literature. The paper discusses the following sub-headings:

- Introduction
- Brief biography of *Shaykh* Abdullah bn Foduye an over view of *tafsir Diya'u al-Taawil*
- Methodology of *Shaykh* Abdullah in applying *Ilm al-Qira'at*
- Evaluation of accuracy in application of *Ilm al-Qira'at* by *Shaykh* Abdullah bn Foduye
- Identifying Missing gaps and areas for further research
- Conclusion

Brief biography of *Shaykh* Abdullahi bn Foduye

Shaykh Abdullah was born in the year 1158 AH which is equivalent to 1754-55 C. E¹ He came from a learned family, his father was nicknamed foduye, which means *faqih* that is the jurist, among his uncles as well as his cousins were learned and scholars of high caliber, His mother was a scholar also his grandmother Ruqayyah was a jurist.²

This is an indication that the *Shaykh* was raised up in a well learned family and scholastic upbringing

His search for knowledge: *Shaykh* Abdullah started his search for knowledge right from his child hood. This makes him to have a number of scholars from he acquired knowledge. The first and famous among his teachers was his father from whom he acquired Qur'an knowledge. He also studied under his elder brother; *Shaykh* Uthman bn Fodiyo, right from his childhood where he studied a number of books under him, which includes Arabic language, Nahw, fiqh of Maliki school of law, *Tauhid*, *Sarf*, Sufism, *Hadith* literature and *tafsir* among others. He testified that he studied *tafsir* from *Shaykh* Uthman right from *Surat al-Fatiha* up to *Surat al-Nas* several times. *Shaykh* Abdullah stated:

وحصل لي بحمد الله التبصر في الدين من فيضان نوره ومن تواليفه المفيدة العربية
والعجمية، فما ألف كتابا من اول توالفه إلي الآن إلا كنت أول من نقله منه غالبا³

I obtained religious understanding (Thanks be to Allah) through the light of *Shaykh* and his writings (written) in both Arabic and non-Arabic languages. He never wrote a book until I became first to copy it from him in most cases.

Among the scholars under whom *Shaykh* Abdullah studied different branches of knowledge were:

1. Abdullah bn Muhammad bn Alhaj Hassan: Malam Abdullah learnt Arabic grammar from him where he studied the following books; *Qatr al-Nada*, *Shudhur al-Dhahab*, *Bulug al-Irb* (a commentary of *shudhur al-dhahab*) an abridgement of ibn Malik, *sharh al-bahjah* on ibn Malik.⁴ Others were
2. Ibrahim al-Barnawi, Muhammad bn AbdulRahman, Muhammad bn Sambo bn Abdullah, Ibrahim al-Madari, Muhammad al-Firabri, Ahmad bn Abibakar bn Gani and *Shaykh* Jibril bn Umar
3. *Al-Shaykh* Mahmud al-Zanfari: *Shaykh* Abdullah learnt the science of *Qira'at* under him as he categorically mentioned in his book *idahu al-Nusukhi fi tarikh man akhadhtu minhum min al-shukhi* that he learnt Al-shatibiyah and Manzumat Ibn Al-Barri

Also, among his scholars as he mentioned in his book '*Idah al-Nusukhi fi tarikh man akhadhtu minhum min al-Shuyukhi*' were al-Mustapha bn Al-Haj bn Uthman bn Muhammad, Al-Haj Muhammad bn Raji, Muhammad bn Muhammad bn Al-Haj AbdulRahman, Muhammad bn Magori and *Shaykh* Muhammad Sambo bn AbdulRahman⁵.

¹ A.A Gwandu, (1977) *Shaykh* Abdullah as a Muslim Jurist p. 5

² M. N Musa, *Abdullah bn Fodiyo wa juhuduhu fi al-tafsir wa ulum al-Qur'an*, Dar al-Ummah, kano, Nigeria, 2016 C.E P.25

³ A. Foduye *Idahu al-Nusukhi fi tarikh man akhadhtu minhum min al-shuyukh*, (ND), (NP), P.6

⁴ Ibid

⁵ *Shaykh* Abdullah mentioned that he studied the science of *Qira'at* under him, as he learnt *matn al-Shatibiyah* from him and *al-Nujum al-Tawa'li*

His literary contributions:

Shaykh Abdullah contributed to the development of knowledge generally and to the Islamic knowledge in particular. He was reported to have authored over two hundred books in different fields of knowledge⁶ which includes *Tafsir*, *Hadith*, *fiqh* (jurisprudence) Arabic language, Arabic literature, philosophy, medicine, *Arud* (poetry studies), History, *Tauhid* (Monotheism) *Usul al-fiqh*, *sirah and maghazi*, *al-siyasah* (politics), Management e.t.c.

Shaykh Abdullah died in Gwandu town in the year 1245 A.H, 1829 C.E at the age of sixty six years. *Shaykh* Abdullah left behind wives and a number of children. Wazir Junaid in his book *Ta'nis al-ahibba'* (As mentioned by M.U Boyi) mentioned twenty-one of his children. And said these are those I can recall, also Amir al-Mu'minin Muhammad Bello mentioned in his book *Majmu' al-ansab*, about fifty-one of *Shaykh* Abdullah's children, and eight of his wives.⁷

An Overview on *tafsir Diya'u al-ta'awil*

Shaykh Abdullah bn Foduye was known to be the first person to author three (3) *tafsir* books in Hausa land. *Diya'u al-ta'awil* was his first book followed by *Kifayat al-duafa'a al-sudan*, while the book *Nayl al-sul fi tafsir al-Rasul* was his third book of *tafsir*.

The author completed the book (*Diyau al-ta'awil*) on Tuesday after *Zuhr* prayer 13th *Sha'aban* 1231 A.H.⁸

The book was first published in Cairo by al-Azhar University Publishing Company, in the year 1380 A. H, by the permission of the premier of the Northern region of Nigeria, Sir. Ahmadu Bello the Sardauna of Sokoto. The book was published in four volumes.

Shaykh Abubakar Mahmud Gummi (The Grand Kadi of the Northern region) has written an attestation, in the preliminary pages, where he mentioned that the book published by (Azhar University) was exactly the same with the manuscript copy written by the author.⁹

The book (*Diya' al-ta'awil*) was read and examined by the scholars of al-Azhar University and finally it was generally accepted and praised by the general populace and international community. Many institutions used it in their syllabus. The book was also republished by Al-Azhar University by the order of the Egyptian president Jamal Abdul- Nasr.¹⁰

Methodology and style of *Tafsir* used by *Shaykh* Abdullah in *Diya'u al-ta'awil*

Shaykh Abdullah, explained in the introduction of his book that it was the need of the desperate people, towards the *tafsir* of the Qur'an which led to the writing of his *tafsir* book (*Diya'u al-ta'awil*). He stated.

فهذا لما اشتدت إليه حاجة الراغبين، وإلحاح الملحين أن أكتب لهم تفسيراً يفهمون
به كتاب الله مع الإعتماد فيه على أرجح الأقوال¹¹

This is when the demand of those in dire need was very high that I should write a book on *tafsir* for comprehension of the contents of the Qur'an based on reliable sources

This shows the need of the people of the time towards the knowledge of *tafsir* and other religious disciplines and it is not surprising considering the conditions of the people during the time.

Shaykh Abdullah stated the nature of *tafsir* they requested.

- Depending on the most acceptable opinions of the *Mufasssirun*
- Explaining the grammatical expressions where necessary
- Explaining the differences of *Qira'at*, starting with the *Qira'ah* of Nafi'u (the *riwayah* of Warsh) being the most widely popular style of recitation in the area
- Explaining jurisprudential issues giving consideration to the school of Imam Malik bn Anas being the most widely acceptable school in our area, and

⁶ UM. Boyi, Op, cit, P. 13

⁷ This does not mean *Shaykh* married eight. wives at a time, but some died and he divorced some and he remarried others that what makes the number eight. In addition to slaves he has

⁸ A, Foduye, *Diyau al-Ta'awil fi Ma'ani al-Tanzil*, Vol. 4 p. 302

⁹ A. Foduye, *Diya'u al-Ta'wil fi ma'ani al-tanzil*, vol. 1, p. 3

¹⁰ *ibid*

¹¹ *ibid*

e. Explaining the rhetoric terms

Methodology of *Shaykh Abdullah in Application of Ilm-al-Qira'at*

Shaykh Abdullah categorically stated in his introduction to *Diya'u al-taawil fi ma'ani at tanzil* that he was requested to write *tafsir* book in which he was asked to remind and high light on the renowned Qur'an recitations, starting with the recitation of Nafi'u, *Riwaya* of warsh, as it is the recitation used by the people of his region (Hausa land) at the time.

والتنبية على القراءات المشهورة بتبدأة قراءة نافع رواية ورش عنه إذ هي قرائتنا في هذه البلاد¹²
 And informing about renowned recitations starting with the recitation of
 Nafi'u, warsh version being our recitations in this region.

This is the request of those who ask the *Shaykh* to write *Tafsir* book and he accepted their request.

فأجبتهم إلي ذلك راجيا من الله تيسيره¹³

I accepted the request seeking Allah (SWT) to simplify (the task) and (grant me) reward for that

Therefore, from the request, we can say the methodology of the *Shaykh* in dealing with *Qira'at* in *Diya'u al-tawil* is:

1. highlighting Al-Qira'at al-mashhurah
2. starting with the version of warsh from the school of Nafi'u
3. Explaining the impact of Qira'ah on the tafsir of the verses

The meaning of *Qira'at al-Mash-hurah* as stated by the *Shaykh* in his introduction means the successive *Qira'at* as he considered the seven schools of recitations in his book *Miftah al tafsir*. Which are: Nafi'u, Ibn Kathir, Abu Amr, Ibn Amir, Asim, Hamza and Al-Kisai

منها التي ترجع للإسناد تواتر شاذ مع الأحا
 فالأول السبعة قيل إلا نوع الأداء وما خلا و حل¹⁴

Among them (recitations) there are those that can be traced back to successive narration, (there is also) anomalous. The first (category mentioned) are the seven (schools of recitations). Except types of deliberation. (like *Mudud*, *Ghunnah* e.t.c) and what narrators differ (in reporting it).

Therefore, the *Shaykh* limited himself to the discussion of only successive recitations in his work. But in a number of places the *Shaykh* was found discussing even the anomalous types of recitations for example: in Surah al Baqarah: the *Shaykh* mentioned that:

"وقرئ بالضم مصدرا أي سبب وقودها"¹⁵

And it was read with *damma* (*wuquduha*) that is the reason for its flame. Also, in Surah al-Baqarah:

وقرئ (وَيُثِرُّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ) عَلَى الْبِنَاءِ لِلْمَفْعُولِ عَطْفًا عَلَى أُعِدَّتْ¹⁶

It was read (*wabushshira*) using passive form, as an attachment to *U'iddat* that came before it.

Another method used by the *Shaykh* when explaining anomalous reading is that, he used to focus on way of recitation rather than the reciter (that is by explaining the recitations without mentioning scholars that are responsible to such recitations.) by using the term (وقرئ) (*Quri'ah*) it was read. As seen in the examples given above.

¹² A. Foduye, Op cit, Vol. 1, P. 7

¹³ Ibid

¹⁴ A. Foduye, Miftah al-Tafsir, Dar-al-Ummah, Kano, Nigeria, (2011CE), P. 47

¹⁵ A. Foduye, Vol. 1, P. 19

¹⁶ Ibid P. 19

When explaining the successive recitations, the *Shaykh* used methodology different from anomalous recitations by mentioning variant recitations and scholars responsible to such recitations. Example:

17 وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ۝ ١٧٨

Let not the unbelievers think that Our respite to them is good for themselves: we grant them respite that They may grow in their iniquity: but They will have a shameful punishment.

Shaykh stated:

١٨ بِيَاءِ الْغَيْبَةِ لِلْجُمْهُورِ وَبِتَاءِ الْخَطَابِ لِحَمْزَةٍ

Majority of the *Qurra* read with 'ya' (third person). while Hamza read with 'ta' (second person)

Here *Shaykh* explained that the recitation with letter 'ya' is the recitation of the majority of *Qurra* while the recitation with letter 'ta' is the recitation of Imam Hamza among the seven reciters.

Evaluation of accuracy in application of *Ilm al- Qira'at* by *Shaykh Abdullah bn Foduye*

The science of *Qira'at* is a discipline that has direct relationship with the Glorious Qur'an it depends solely on authentic transmission from the Noble Prophet SAW down to the *Qari'* in which the recitation was attributed to. Scholars of *Qira'at* testified that science of *Qira'at* do not accept *ijtihad* or *Qiyas* (analogical deduction) Imam al-Shatibi stated:

١٩ وَمَا لِقِيَاسٍ فِي الْقِرَاءَةِ مَدْخُلٌ

Analogy is not acceptable in the science of *Qira'at*,

Also, Ibn-Mujahid reported in his book *al-Saba'ah* that the companion of the Noble Prophet (SAW) Zaid bn Thabit said:

٢٠ قِرَاءَةُ الْقُرْآنِ سُنَّةٌ مُّتَّبَعَةٌ يَأْخُذُ الْآخِرُ عَنِ الْأَوَّلِ

Recitation of the Qur'an is a tradition (of the Noble Prophet SAW) in which later generation takes from the former

This brought about accuracy in Qur'an recitation despite diversity in ways of recitation, in such a way that each word of the Glorious Qur'an is counted by the *Qurra* they know the position of each *Qari'* among the ten *Qurra* on that word, likewise *Rawy* or *Twariq*.

Early scholars wrote books on science of *Qira'at* in which all the successive recitations, and the way each word of the Glorious Qur'an was read base on different readings were documented. These books served as reference in the science of *Qira'at*. The following are some of these books:

- ✓ *Kitab al-Saba'ah* by Abubakar bn Mujahid
- ✓ *Al-Taysir fi Qira'at al-Sab'* by Abu-Amr Uthman bn Said al-Dani
- ✓ *Hirz al-Amani wa wajh al-Tihani fi al-Qira'at al-Sab'ah* by Imam al-Shatibi
- ✓ *Al-Durrah al-Mudwiyah fi al-Qira'at al-thalaathah* by Ibn al-Jazari
- ✓ *Twayyibat al-Nashr fi al-Qira'at al-Ashr* by Ibn-Aljazari
- ✓ *Al-Nashr fi al-Qira'at al-Ashr* by Ibn al-Jazari

These books are the sources, references and yard stick in which the accuracy of each recitation can be traced.

Shaykh Abdullah explains mostly the seven successive recitations and its impact on the *tafsir* of Qur'an verses. In some places the *Shaykh* used to explain some successive recitations beside these seven, he used to explain the recitations of Ya'aqub and Khalaf among the ten schools of recitation (if any among the two read differently from the seven schools).

¹⁷ Qur'an 3 verse 178

¹⁸ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1, P.145

¹⁹ A. F al-Shatibi, *Hirz al-Amani*, page: 29

²⁰ A. Ibn-MuJahid, *Al-Saba'ah*, (NP) page : 51

Shaykh Abdullah as a renowned *Qari'* (as testified by Sultan Muhammad Bello in his book *Infaq al-maisur*) displayed his expertise and knowledge of science of *Qira'at* in his book *Diya' al-Ta'awil*. In the first volume of the book (*Diya' u at-Ta'awil*.) which comprises six *Suwar* in which five among them considered to be the longest chapters of the Glorious Qur'an Shaykh discussed two hundred and forty one differences of successive *Qira'at*. and forty three anomalous recitations. Which make the total number of the *Qira'at* discussed in the first volume to two hundred and eighty four differences of *Qira'at*. The table below shows the number of differences discussed in each Surah:

S/N	Surah (chapters)	Successive recitation	Anomalous recitations
1	AL-Fatiha	02	00
2	Al-Baqarah	67	14
3	Al-Imran	50	10
4	Al-Nisa'	40	14
5	Al-Maidah	25	00
6	Al-An'am	57	05
	Total	241	43
		Grand Total	284

Shaykh Abdullah, in all the places he discussed the differences of *Qurra'* he attributed each reading to its school of recitation or its *raawy* except some places where missing gaps occurred. His explanations of differences of *Qira'at* are in line with the sources and reference books of *Qira'at*, the following are examples of such.

In Surat al-Fatiha he discussed the following:

مَلِكِ يَوْمِ الدِّينِ ٤²¹

"Master of the Day of Judgment".

"وقراً الكسائي و عاصم مالك"²²

Al-Kisai and Asim recited "Maalik" (Owner)

Here Shaykh Abdullah explained the differences of *Qira'ah* between the recitation of the majority of *Qurra'* (Nafi'u, Ibn Kathir, Abu Amr, Ibn Amir, and Hamzah) among the *Qurra' al-Saba'ah* and the recitation of Asim and Al-Kisai. the first recitation which is *Malik* means owner of the day of judgment while the recitation of Asim and al-Kisai *Maalik* means master of the day of judgment. The two recitations even though differ in reading but refer to the same meaning which is power and control of the Day of Judgment by Allah (SWT). From the difference we can derive two names of Allah (Malik) Master and *Maalik* (owner) of the day of Judgment).

This is in line with the sources of *Qira'at*, Imam al-Shatiby said

ومالك يوم الدين راويه ناصر وعند صراط والصراط لقبيل²³

Al-Kisai and Asim (which were coded with letter *ra'* in the word *rawih* and Nun in the word *nasir*) recited *Maalik* (owner of the Day of Judgment)

Abu-Amr Al-Dany also stated in his book:

قرأ عاصم والكسائي "مالك يوم الدين" بالألف والباقون بغير ألف²⁴

Asim and Kisai read '*Maaliki yaumi al-din*' with alif (as prolongation) remaining *Qurra* (read) without *alif*

Another example can be seen in Surat al-Baqarah as follows:

²¹ Qur'an 1 verse 4

²² A Foduye, *Diya'u al-Taawil*, Vol. 1. P. 11

²³ A.F al-Shatiby, *Hirz al-Amani wa wajh al-tahany fi al-Qira'at al-Sab'*, Dar-Ibn-Al-Jazary, Madinah, Saudi Arabia (2012 CE) P. 9

²⁴ U.S al-Dany, *Al-Taysiyr fi al-Qira'at al-Sab'*, Dar-al-Ghadd al-Jadid, Al-Mansurah, Egypt (2006), P. 43

يَأْيَهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ 25١٦٨

O ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for He is to you an avowed enemy.

Shaykh Abdullah Explained as follows:

قرأ نافع والجمهور بضم الخاء وسكون الطاء ولاين عامر والكسائي ورواية قبل وحفص ضمهما، وهما لغتان في جمع خطوة، وهي ما بين قدمي الخاطي²⁶

Nafi' and the majority of Qurra' read with *damma* (u sound) on letter *Kha'* and *sukun* (none vowel) on letter *ta'* (*khutw'waat*) while Ibn Amir, Kisa'i, Qumbul and Hafs read with *damma* (u sound) on both *kha'* and *twa'* (*Khutwuwaat*) it is two different dialects.

This is in line with what was stated by Imam al-Shatibi in his book *hirz al-Amani*:

وحيث أتى خطوات الطاء ساكن وقل ضمه عن زاهد كيف رتلا²⁷

The Qurra' coded with letter *ayn*, *zay*, *kaf* and *ra'* (which are Hafs, Qunbul, Ibn-Amir and Kisai) read the word *Khutuwaat* with *dammah*

Abu-Amr al-Dani also said:

قبل و حفص وابن عامر والكسائي (خطوات) بضم الطاء حيث وقع والباقون بإسكانها²⁸

Qunbul, Hafs, Ibn Amir and Kisai read the word *Khutwu'wat* with *damma* on letter *twa'* where ever it occurs in the Glorious Qur'an, Other (*Qurra'*) read with *sukun*.

Another example shows the proficiency of *Shaykh Abdullah* in application of *Ilm al-Qira'at* is that, he explained the differences of Qur'an recitation in ten schools of recitations using different style. This is whenever a recitation among the three recitations (Abu-Jaafar, Ya'Qub and Khalaf) happen to be read by one of the seven *Qurra'*, *Shaykh Abdullah* kept silent on it. But if it happened that, no one among the seven schools of recitation read such, and one among the three schools read such, *Shaykh Abdullah* used to mention that recitation. For example:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ 29٢٨

How can ye reject the Faith in Allah. - seeing that ye were without life, and He gave your life; then will He cause you to die, and will again bring you to life; and again, to Him will be returned.

Shaykh explain the application of *Qira'at* as follows:

"وقرأ يعقوب تَرْجَعُونَ بفتح التاء في جميع القرآن"³⁰

Ya'aqub (among the ten Qurra') reads the last word in the verse (*turjai'un*) as *tarji'un* in the entire Qur'an

²⁵ Qur'an 2 verse 168

²⁶ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1 P. 65

²⁷ A.F al-Shatiby, *Hirz al-Amani wa wajh al-tahany fi al-Qira'at al-Sab'*, Dar-Ibn-Al-Jazary, Madinah, Saudi Arabia (2012 CE) P. 40

²⁸ U.S al-Dany Op, cit, P. 86

²⁹ Qur'an 2. Verse 28

³⁰ A.M Foduye, *Diya'u al-ta'awil* P.22

This is in line with what Ibn-Aljazary testified in his book al-Durrah:

.....ويرجع كيف جا إذا كان للأخرى فسم حلي حلا³¹

The word '*yurja'un*' no matter how it appears, (in the Glorious Qur'an) if it is related to hereafter, Ya'qub read it (using) active form

The recitation of the majority implies that 'and again to Him (Allah) you will be returned, while the recitation of Ya'qub implies that '**To Him (Allah) you will return**' here *Shaykh* Abdullah highlight the recitation of Ya'qub even though it is not among the seven schools of recitation, rather, the three recitations that are part of recitations.

Identifying omissions areas (*Istidraakaat*) for further research:

Allah (SWT) created human beings with their peculiar characteristics that differentiate them from other creations. One of the distinct features of human being is knowledge; Allah (SWT) raised the status of Adam (AS) over Angels for his knowledge. The origin of all knowledge is divine revelation. Therefore, Qur'an is full of different kind of knowledge in which Allah SWT chooses the *Ummah* of the Noble Prophet SAW over previous nations, and make the *Ulama'* to be the successors of Prophets in dispatching the divine message. Only that *Ulama'* unlike Prophets are not *ma'asumun* (infallible) they can commit mistakes.

Shaykh Abdullah despite the level of knowledge he attained in the field of Islamic knowledge, in general and Qur'anic sciences in particular, there are some places where his statements were not in agreement with the references books of *Qira'at*. The following are places in which *Shaykh's* statement differs from books of *Qira'at*:

The Saying of Allah in Surat- al-Baqarah

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۗ ۝۳۲۸

And they say: "The Fire shall not touch us but for a few numbered days:" say: "Have ye taken a promise from Allah, for He never breaks His promise or is it that ye say of Allah what ye do not know.

On this verse *Shaykh* Abdullah discussed an issue concerning the science of *Qir'ah* which happen to be principle of recitation. He says;

قرأ ابن كثير بإظهار الذال والباقون بالإدغام³³

Ibn Kathir recited the word '*attakhadhtum*' with dissimilation (*Izhar*) while the remaining Qurra' recited with assimilation (*Idgham*)

Here *Shaykh* Abdullah mentioned the methodology of *Qurra'* regarding the assimilation and dissimilation of letter *dhal* into letter *ta'*. Even though *Shaykh* Abdullah mentioned that all *Qurra'* recited with assimilation except Ibn Kathir who recited with dissimilation. Here there is missing gap because Ibn Kathir is not the only *Qari'* that recited with dissimilation, Hafs also recited with dissimilation as stated by Imam al-Shatiby in his book *Hirz al-Amany*:

وطسين عند الميم فاز اتخذتم أخذتم وفي الأفراد عاشر دغفلا

Here Imam alshatiby explained that those denoted with letter *ain* (ع) and letter *dal* (د) which were Hafs and Ibn Kathir recited the word *akhadhtum* and *ittakhadhtum* where ever it occurs in the Glorious Qur'an with dissimilation.

The second place is, the saying of Allah

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ۗ ۝۳۴۹

³¹ M.M Ibn-AlJazary, *Al-Durrah al-MudWiyah fi al-Qira'at al-Thalaath*, Dar-Ibn-Al-Jazary, Madinah, Saudi Arabia, (2012), P.23

³² Qur'an 2. Verse 80

³³ A. Foduye, *Diya'u al-ta'awil* vol. 1, P.38

Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, - Lo!
Allah is an enemy to those who reject Faith.

Shaykh Abdullah explained as follows:

بثبت الهمزة بلا ياء لنافع وقرأ ابن كثير وابن عامر وحمزة والكسائي ميكائيل بجمز وياء ولأبي عمرو وحفص ميكال بحذف الهمزة والياء معا³⁵

Nafi' read the word (*Mika'ila*) by adding letter *hamz* without letter *ya'* (*Mika'ila*). Ibn Kathir, Ibn Amir, Hamzah and al-Kisaiy read (*Mika'eeyla*) by adding letter *hamz* and letter *ya'*. Abu Amr and Hafs read (*Mikaala*) by erasing letter *hamz* and *ya'*

Here also Shaykh Abdullah *did'nt* mentioned Shu'ubah among the *Qurra'* he stated, whereas Shu'bah read the word the same with Ibn-Kathir, Ibn Amir, Hamzah and Al-Kisaiy (*Mika'eeyla*). Imam al-Shatiby stated in his book *Hirz al-Amaany*:

ودع ياء ميكائيل والهمز قبله على حجة والياء يحذف أجمالا³⁶

In this stanza al-Shatiby mentioned that Hafs and Abu-Amr ignored letter *hamz* and *ya'* contained in the word *Mikaa'eeyla*, this is an indication that the remaining *Qurra'* read with it, in which Shu'ubah is included. He also mentioned that Nafi' ignored only letter *ya'* he therefore read *Mika'ila*.

Another missing gap discovered is in the explaining the saying of Allah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا³⁷

Shaykh explain the differences of *Qurra'* in reading the word '*laRa'uufu*' as follows:

وقرأ نافع وابن كثير وابن عامر لرفوف بالمد والباقون بالقصر³⁸

Nafi', Ibn-Kathir and Ibn Amir read '*lara'uufu*' (by prolonging letter *hamz*) the remaining *Qurra'* read without prolongation (*Laraufu*)

Here Shaykh Abdullah didn't include Hafs among those who read with prolonging letter *hamzah*. Imam al-Shatiby mentioned Hafs among those who read with prolongation as follows;

ورؤوف قصر صحبته حلا³⁹

Those coded '*suhbah*, and '*ha*' among the *Qurra'* (that is Hamza, Kisai Shu'abah and Abu-Amr read with *qasr* (which is non- prolongation) this implies that other *Qurra'* read with prolongation in which Hafs is included.

The next missing gap can be seen in explaining the verse:

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ⁴⁰ ١٨٢

But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-forgiving, Most Merciful.

³⁴ Qur'an 2 verse 98

³⁵ A. Foduye, Diya'u al-ta'awil fi ma'ani al-tanzil vol. 1, P.

³⁶ A.F Al-Shatbiy, Hirz al-Amani, P. 38

³⁷ Qur'an 2 verse 143

³⁸ A. Foduye, Diya'u al-ta'awil fi ma'ani al-tanzil vol. 1, P. 55

³⁹ A.F. al-Shatiby, Hirz al-Amani wa wajh al-tihani, Alif lam-mim foundation, madinah, Saudi-Arabia (2016 C.E) P. 36

⁴⁰ Qur'an 2 verse 182

مخففا للجمهور ومثقلا لحمزة والكسائي⁴¹

Majority of the *Qurra'* read by softening letter *swad* (*Muuswin*) while Hamza and *Kisa'i* read by stressing letter '*swad*' (*Muwaswswin*)

Here *Shaykh* Abdullah didn't mention *Shu'bah* among those who read with stress (*muwaswswin*), even though he is among them as related by Imam al-Shatibi:

وموص ثقله صح شلشلا

Those denoted among the *Qurra'* with letter *swad* and *shin* (which are *Shu'bah* Hamza and *Kisai*) read the word *muuswin* as *muwaswswin* (with stress)

Another place where missing gap related is in the explanation of the verse:

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ⁴² ٢٣٣

Provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

Shaykh explained as follows:

بمد الهمزة للجمهور نهي وضمها لابن كثير و أبي عمرو و خبر بمعنى النهي⁴³

Majority of *Qurra'* read by prolonging letter *hamz*, (*Maa-aataytum*) *Ibn-Kathir* read without prolongation (*Maa-ataytum*) meaning: what you intend to give as payment.

Shaykh Abdullah mentioned *Abu-Amr* among those read without prolongation on letter *hamzah*. This is a missing gap because *Abu-Amr* is not among those read with prolongation as confirmed by Imam al-Shatibi in his book *Hirz al-Amani*:

و قصر أتيتم من ربا وأتيتمو هنا دار وجها ليس إلا مبعجلا⁴⁴

Ibn-Kathir (coded with letter *dal*) read *ataytum* (without prolongation) and *Ataytum* here (*maa-aa-taytum bil-ma'aruf*)

Also, in the commentary of the following verse:

♦ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَقْرَضُوا لَهُنَّ فَرِيضَةً⁴⁵
There is no blame on you if ye divorce women before consummation or the fixation of their dower
وَمَعَّوْهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ⁴⁶ ٢٣٦

But bestow on them (A suitable gift), the wealthy according to His means, and the poor according to His means; - a gift of a reasonable amount is due from those who wish to do the right thing.

⁴¹ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1, P. 68

⁴² Qur'an 2 verse 233

⁴³ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1 P. 91

⁴⁴ A.F. al-Shatibi, *Hirz al-Amani wa wajh al-tihani*, Alif lam-mim foundation, madinah, Saudi-Arabia (2016 C.E) P.36

⁴⁵ Qur'an 2 verse 236

⁴⁶ Ibid

Shaykh explained as follows;

بتسكين الدال للجمهور، وحركها حمزة والكسائي و حفص⁴⁷

Majority of the Qurra' read by making letter 'dal' non vowel, (*Qadruhu*) Hamza Kisa'i and Hafs make it vowel (*Qadaruhu*).

Shaykh Abdullah didn't mention Ibn Dhakwan among those read the word (*Qadaruhu*) with *fatha* on letter *dal*. This is a missing gap also; Imam al-Shatibi mentioned Ibn Dhakwan among those read the word with *fatha*. He says:

معا قدر حرك من صحاب وحيث جا يضم تمسوهن ومدده شلشلا⁴⁸

The two words (*Qadaruhu*) was read by Ibn-Dhakwan, Hafs, Hamza and Kisai (who were denoted with letter *mim* and the word *sihab*)

Abu-Amr al-Dani also related in his book '*al-Taysir fi al-Qira'at al-saba'*:

حفص وابن ذكوان وحمزة والكسائي (قَدْرُهُ) في الحرفين بفتح الدال والباقون بإسكانها⁴⁹

Hafs, Ibn Dhakwan, Hamza and Kisai read (the word *Qadaruhu*) by using sound a (*fatha*) on letter *dal* the remaining Qurra' read with *sukun*

Also in explaining the verse:

وَالِيَهُ تُرْجَعُونَ⁵⁰

And to Him shall be your return.

Shaykh relate the following:

بالصاد لنافع والكسائي و أبي عمرو وابن كثير في غير رواية قبل وبالسین لغيرهم، أي يوسم⁵¹

Nafi', Kisai, Abubakar, and Ibn Kathir from the narration of Bazzy read with letter *swad* (*Wa yabsutwu*). Other Qurra' read with letter *sin* (*wayabsutwu*)

Here *Shaykh* Abdullah omitted Shu'bah among those read with *swad*. Imam al-Shatibi said:

.....صفو حرميه رضى و ييسط عنهم غير قبل اعتلا⁵²

Shu'abah, Ibn-Kathir, Nafi' and Kisa'i (coded with letter *swad* and *hirmiyyu*) read '*wa yabsutwu*' with letter *swad*

In explaining the following verse *Shaykh* Abdullah explained:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَدَّكُرُ إِلَّا أُولُو الْأَلْبَابِ⁵³ ٢٦٩

⁴⁷ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1 P. 95

⁴⁸ A.F alshatiby, Op,cit page: 41 stanza, 513

⁴⁹ U.S al-Dani, *al-Taysir fi al-Qira'at al-Saba'* Dar-alGhad al-Jadid, Al-Mansurah, Egypt, 2006, P.88

⁵⁰ Qur'an 2 verse 245

⁵¹ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1 P. 98

⁵² A.F al-Shatiby op cit, P.41

⁵³ Qur'an 2 verse 269

He Granteth wisdom to whom He pleaseth; and He to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

بناه للمفعول لأنه المقصود وقرئ بالكسر أي ومن يؤته الله الحكمة⁵⁴

It was read in a passive form (*Waman yu'ta*) because it is the target, and it was read by using 'i' sound (*Waman yu'ti*) that is who ever Allah gives wisdom.

Here *Shaykh* Abdullah changes his style of presenting successive recitations. Where he didn't attribute the recitation to any of the Qurra' but he uses the term '*Quri'a*' (it was read) even though *Shaykh* uses this term, when explaining anomalous readings only. And this recitation is successive recitation from the school of Ya'aqub. Ibn al-Jazary stated:

و بالياء إن تحذف لساكنه حلا كتغن النذر من يؤت واكسر⁵⁵

Ya'aqub (coded with letter ha') read by erasing letter *ya'* in the word '*yu'ta*' and using *kasrah* (on letter *ta'*)

Another missing gap observed

أَفَعَيَّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ⁵⁶ ٨٣

Do They seek for other than the Religion of Allah. -while all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (Accepted Islam), and to Him shall They all be brought back.

بالتاء للجمهور وبالياء لأبي عمرو وحفص أي: المتولون عطف علي الجملة المتقدمة⁵⁷

Read with letter '*ta*' by the majority of the Qurra' (*tabghuna*) Abu-Amr and Hafs read with letter '*ya*' (*yabghuna*)

Also the word (*jurja'uun*) at the end of the verse, was read by Hafs (from Asim) only among the Qurra' *al-saba'ah* as *jurja'una* while other Qurra' read (*turja'uuna*) Ya'qub among the ten Qurra' read (*yarji'un*). But *Shaykh* Abdullah didn't mention these differences despite its impact on the tafsir of the verse. The recitation of Hafs interpreted as (And to Him shall They all be brought back) while the recitation of the majority interpreted as (And to Him shall you all be brought back), recitation of Ya'qub interpreted (And to Him they will be be retuned back all). Imam al-Shatiby stated:

وكسر لما فيه وبالغيب ترجعو ن عاد وفي تبغون حاكه أولا⁵⁸

The Qari' coded with letter ayn in the word aada (which is Hafs) read the word *tuja'uuna* with letter *ya'* (*jurja'uuna*)

The next discovered missing gaps:

إِنْ يَمَسَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءً وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ⁵⁹ ٤٠

If a wound hath touched you, be sure a similar wound hath touched the others, such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to truth). and Allah loveth not those that do wrong

⁵⁴ A. Foduye, *Diya'u al-ta'awil fi ma'ani al-tanzil* vol. 1, P. 108

⁵⁵ MM Al-jazary, Aldurrat al-Mudiyah, P.21

⁵⁶ Qur'an 3 verse 83

⁵⁷ A. Foduye, *Diya'u al-ta'awil fi ma'ani al-tanzil* vol. 1, P. 132

⁵⁸ A.F al-Shatiby op cit, P.45

⁵⁹ Qur'an 3 verse 140

بفتح القاف للجمهور، وضمها لحمزة والكسائي وابن كثير وعياش عن عاصم لغتان⁶⁰

Majority of the *Qurra'* read with *fatha* ('a' sound) (*Qarhu*) on letter *qaf*. Hamza, Kisa'i, Ibn Kathir and Ayyash from Asim read with *dammah* ('u' sound) (*Qurhun*) It is two different dialects

Here *Shaykh* Abdullah includes Ibn- kathir among the *Qurra'* that read with *fatha* (*Qarhun*). The earliest scholars of *Qira'ah* didn't mention him among those read (*qarhun*) but among those read (*Qurhun*) likewise Ibn- Ayyash was written as Ayyash (this error may be from the copyist) Imam al-Shatiby stated:

و قرح بضم القاف والقرح صحبة⁶¹

Those coded with the word *swuhbah* (which are Shu'bah Hamza and Kisai) read with *dwammah* (u sound) on letter *qwaf*

Another missing gap discovered is in the explaining of the saying of Allah:

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ⁶²

The people of the Book ask Thee to cause a Book to descend to them from heaven:

Shaykh explained as follows:

بالتشديد ولا بن كثير بالتخفيف⁶³

Read (by the majority of *Qurra'*) with stress (*Tunazzila*). Ibn Kathir read with softness (*Tunzila*).

Shaykh Abdullah limited those who read '*tunzila*' to only one person which is 'Ibn-Kathir, but Abu-Amr among the seven *Qurra'* also read *tunzila*, as stated by Imam al-Shatiby in his book:

وينزل خففه وتنزل مثله وينزل حق⁶⁴

The *Qurra'* denoted '*haqqun*' which are Ibn-Kathir and Abu-Amr read the word '*tunzila*'

Another missing gap observed is in the explaining of the saying of Allah:

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ⁶⁵

Behold! the disciples, said: "O Jesus the son of Mary! can Thy Lord send down to us a table set (with viands) from heaven?" said Jesus: "Fear Allah, if ye have faith."

وقرأ حمزة والكسائي بالفوقية ونصب ما بعده، أي هل تقدر أن تسأله⁶⁶

Hamza and Kisai read with letter '*ta*' and *nasbah* (a sound) on the (word) that follows it. That is can you ask your lord.

⁶⁰ Foduye, Diya' al-Ta'awil fi ma'ani al-tanzil vol. 1, P. 143

⁶¹ A.F, al-Shatiby Op cit, P. 46

⁶² Qur'an 4 verse 153

⁶³ A. foduye, Diya' aT-ta'awil fi ma'ani at-tanzil, vol. 1, P.217

⁶⁴ A F. Al-Shatiby, Hirz al-Amani wa wajhu al-tihaani, P.38

⁶⁵ Qur'an 5 verse 112

⁶⁶ A. Foduye, Diya'u al-ta'awil fi ma'ani al-tanzil vol. 1, P. 260

Here *Shaykh* Abdullah includes Hamza among those who read with letter 'ta' (as second person) '*tastatwi'u Rabbaka*'. This is not in agreement with what was written in the books of *Qira'at*. Kisai among the seven Qurra' is the only Qari' who read with letter 'ta'. Imam Al-Shatiby stated:

وخاطب في هل يستطيع رواته وربك رفع الباء بالنصب رتلا⁶⁷

Kisai (denoted with letter 'ra' in the word *ruwaatuhu*) read with second person singular (*hat-tastatwi'u*) and marked letter 'ba' with *nasbah* (a sound) '*rabbaka*'

Also Ibn aljazari stated in his book *Taqrib al-Nashr*:

قرأ الكسائي (تستطيع) بالخطاب (ربك) بالنصب والباقون بالرفع والغيب⁶⁸

Kisai read (*tastatwi'u*) with second person (*Rabbaka*) read with *Nasb* ('a' sound) other Qurra' read (the two words) with *gaybah* (third person) and *raf'ah* (u' sound)

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيُرَدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ
شَاءَ اللَّهُ مَا فَعَلُوهُ قَدَرَهُمْ وَمَا يَفْتَرُونَ⁶⁹ ١٣٧

Even so, In the eyes of Most of the Pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. if Allah had willed, they would not have done so: but leave alone them and their inventions.

بالرفع للجمهور فاعل زين وللبن كثير بناءه للمفعول ورفع قتل ونصب الاولاد به وجر شركائهم بإضافة
وفيه الفصل بين المضاف والمضاف إليه⁷⁰

Majority of the Qurra' read with *raf'ah* (u sound) as an actor to the verb '*zayyana*' Ibn-Kathir read with passive form (*zuyyina*) and read the word *qatla*' with *raf'ah* and '*aulad*' with *nasbah*, '*shuraka*' also with *jarrah*

Shaykh Abdullah in this verse mentioned that Ibn-Kathir read the word '*zayyana*' as '*zuyyina*' while the word '*qatla*' read with *raf'ah* that is '*qatlu*'. This reading explained by the *Shaykh* is not the recitation of Ibn-Kathir but Ibn Amir. Imam al-Shatiby stated:

وزين في ضم وكسر ورفع قتل أولادهم بالنصب شاميههم تلا⁷¹

The word '*zayyana*' was read by Shamy (Ibn-Amir) with *dwamma* (on letter *zay*) and *kasra* on letter '*ya*' (*zuyyina*). He also read the word *qatla* with *raf'ah* (*qatlu*)

Ibn Aljazari also stated:

قرأ بن عامر (زين لكثير) بضم الزاي وكسر الياء (قتل) بال بالرفع و (أولادهم) بالنصب و
(شركائهم) بالخفض والباقون بفتح الازاي و الياء و نصب اللام وخفض الدال ورفع اللهمزة⁷²

Ibn Amir read (*zayyana li kathirin*) with *damma* on letter *zay* and *kasra* on letter *ya*' (*zuyyina*) the word (*qatla*) read with *raf'ah* (*qatlu*) and the word (*auladihim*) with *nasbah* (*aulaadahum*) and (*shuraka'ahum*) with *khafdah* (I sound) other Qurra' read with *fatha* on letter *zay*, *ya*', *lam* and *dal* with *khafdah*.

⁶⁷ . A. F, al-Shatiby, Hirz al-amani, P. 50

⁶⁸ . M. M Ibn-Al-Jazari, (2002), *Taqrib al-Nashr fi al-Qira'at al-Ashr*, Dar-alKutub al-Ilmiyyah, Bruit, Lebanon, P. 141

⁶⁹ . Qur'an 6 verse 137

⁷⁰ A Foduye, *Diya' al-Ta'awil fi ma'ani al-tanzil* vol. 1 p. 298

⁷¹ . A F. Al-Shatiby, Hirz al-Amani wa wajhu al-tihaani, page: 53

⁷² . M M Ibn-Aljazri Op cit, P. 145

Research Findings

- Science of *Qira'at* is one of the vital fields of knowledge that became necessary for an exegete to acquire before embark on *tafsir*
- Shaykh* Abdullah uses differences of *Qira'at* in elaborating the meaning of Qur'anic verses in his *tafsir*
- Both anomalous and successive *Qira'at* (*Mutawatirah* and *Shadhdhah*) were used by the *Shaykh* in interpreting the verses of the Qur'an
- Shaykh* Abdullah mentioned not the sources of *Qira'at* in his *tafsir*.
- The application of *Ilm al-Qira'at in Diya'u al-ta'awil* is based on the sources of *Ilm-al-Qira'at* except where missing gaps occurred
- There are sixteen places in the first volume of *Diya'u al-Ta'awil* where the application of *Ilm al-Qira'at* vary with the sources of *Ilm al-Qira'at*
- The work of *Shaykh* Abdullah has impact on the contemporary Muslims of Hausa land being the first indigenous work on science of *Qira'at*. In the sense that a number of books in the field of *Qira'at* were written and a number of Huffaz that memorized Qur'an with different ways of recitation emerged

Recommendations:

The research findings resulted to the following recommendations:

- There is need to give more emphasis on the science of *Qira'at* through teaching and publishing books written in the area
- Scholars are to give more consideration to the science of *Qira'at* in their oral *tafsir*, more especially areas where differences of *Qira'at* may cause change in meaning or adding explanation to the interpretation
- To explore the contributions of *Shaykh* Abdullah bn Foduye on *Ilm-al-Qira'at* in his *tafaaseer* and other books of *Ulum al-Qur'an*
- Academic researchers are to be conducted on the contributions of some Hausa land scholars in *ilm al-Qira'at* in particular and Qur'an sciences in general
- The remaining volumes of *Diya'u al-Ta'awil* are to be examine to trace the sources of *Ilm al-Qira'at* used in the book

Conclusion

Shaykh Abdullah as a *Qari'* and also a *Mufasssir* Shows his talent and ability in the field of science of *Qira'at* where he discussed about two hundred and eighty four differences of *Qira'at* (both successive and anomalous) in different verses. He used to attribute each recitation to its school and explain its impact on *tafsir* where applicable. This impact despite the fact that there are many differences in pronunciation and in reading the wordings of the Qur'an, no contradiction was realized. All differences are either giving additional meaning to the context of the verses or clearing ambiguities or giving optional verdict on some Islamic injunctions.

Shaykh Abdullah also didn't give emphasis on the sources of the recitations he mentioned therefore throughout the two hundred and eighty four differences he discussed there is no place where he mentioned his source. This may be as a result of his intention to have an abridged *tafsir*.

The accuracy of *Shaykh* Abdullah in citing the differences of *Qira'at*, shows his expertise in the field, even though in some places about thirteen (13) missing gaps were traced by the researcher in which *Shaykh* went in opposite direction with early books of *Qira'at*. In some cases, he used to attribute some readings to the wrong *Qari'* or omit a *Qari'* among those who read particular recitation.

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