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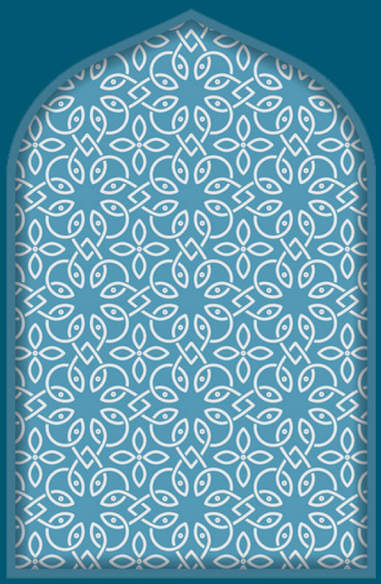
THE DURRAH
EXPLAINED

A commentary on the poem al-Durrah al-Muḍīʾah fī al-Qirāʾāt al-Thalāth written by al-Imām Muḥammad ibn Muḥammad ibn al-Jazarī



Translated into English with explanatory notes by

Mufti Mohamed-Umer Esmail (d. 1441 AH)

Edited and Published Posthumously

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The Durrah Simplified

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First published 2021

www.qiraatsimplified.org

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Author's Acknowledgements

Firstly, I thank Allah and praise Him through whose Grace all pious deeds are accomplished. Secondly, I thank my teachers and their teachers all the way up the chain of narrators until the author Imam ibn al-Jazarī and from him to the *Ṣaḥābah* ﷺ and the Messenger of Allah ﷺ. Thirdly, I thank my wife and children who allowed me countless hours to research and type this translation. Fourthly, I thank my students who motivated me and helped me with this work through their dedication and hard work. Fifthly, I thank all those brothers and sisters who made the publication of this work possible in any manner.

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Editors' Foreword

Over the last decade, the author of this text, Qārī Mufti Mohamed-Umer Esmail, taught the sciences of *tajwīd* and *qirāʾāt* to students all over the world. Over 50 students have received *ijāzah* from him in the ten canonical recitations of the Qurʾān. Many more have received *ijāzah* from him in *tajwīd*.

While teaching his students, Mufti Mohamed-Umer Esmail compiled both written and audio commentary in English on the texts he taught. His work benefited students by providing them access to this branch of sacred knowledge. Spanning over 700 pages, his commentaries comprise line-by-line translations and explanations of hundreds of lines of poetry and utilize dozens of sources and techniques to elucidate the vast and complex sciences of *tajwīd* and *qirāʾāt*. For the non-scholar and non-Arabic speaker, this work is a blessing.

While he had the intention of publishing his work, his humility always led him to question whether his work was ready. By the blessing and the will of Allah ﷻ, his work, including his acknowledgments, was fully compiled at the time of his passing.

While preparing his work for publication, the editors have reviewed the text for any typing errors and have added explanatory footnotes as well as the page numbers for the references that the author mentions in his work.

We are honored to have the privilege of publishing his works which we have named:

Tashīl al-Jazariyyah

Tashīl al-Shāṭibiyyah

Tashīl al-Durrah

Tashīl al-Rusūm

We pray that these texts benefit both teachers and students of the Qurʾān around the world and serve as a continued source of *ṣadaqah jāriyah* for our beloved teacher (may Allah be pleased with him).

The completion of this work would not have been possible without the guidance of Mufti Muntasir Zaman. Also, we are deeply grateful to Mufti Haseem Akhtar for his continuous support and his help in deciphering both Arabic and Urdu texts.

As Imām al-Shāṭibī ﵀ states in his seminal text, *Ḥirz al-Amānī wa Wajh al-Tahānī* commonly known as *al-Shāṭibiyyah,*

جَزَى اللهُ بِالخَيرَاتِ عَنّا أئمة لَنَا نَقَلُو القُرْآنَ عَذْبًا وَسَلْسَلاَ

"May Allah grant abundant rewards on our behalf to the Imams who relayed to us the Qurʾān authenticated and precise."

If the reader comes across something we missed in the editing process, we request that the reader shares this with us at info@qiraatsimplified.com so that, Allah willing, it can be corrected.

With a request for *duʿās*,
Students of the late Mufti Mohamed-Umer Esmail ﵀,

Sulma Badrudduja
Saaima Yacoob
Hamza Hassan
Syed Junaid Tayyab

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Introduction

Upon completing the study of the *Shāṭibiyyah*, students study the text of *al-Durrah al-Muḍīʾah* to complete what is commonly known as *ʿashara ṣughra.* The book before you is an English translation and commentary of the first sixty-one lines of *al-Durrah*, which cover the principles (*uṣūl*) of the three additional *qurrāʾ,* Imam Abū Jaʿfar, Imam Yaʿqūb, and Imam Khalaf. The author, Mufti Mohamed-Umer Esmail ﷾, approaches this text with the intention of simplifying it for students by translating each of the lines into English, and then extracting and presenting the rules that the student would need to apply in his/her recitation. It should be kept in mind that this book was written to be studied with a teacher.

The Arabic text that the author has used follows most closely the edition of *al-Durrah* by Qārī Qismatullah which was published by Idārah Islāmiyāt, Karachi. Where it differs from this, we assume the author has chosen the reading of another edition for one of many reasons, such as a better match to the poetic meter, correspondence to a meaning chosen by a particular commentary, etc. The author has chosen to write the words in the way they should be read, and therefore the reader will notice long vowels written in words in which they would typically not be written but possibly pronounced e.g., عنه as عنهو. While the author had colored the sigla that represent the *qurrāʾ* in red, the editors have also added parenthesis around each siglum, allowing it to be identified in a black and white print of the book.

The book has two types of footnotes, those that were written by the author himself, and those that were later added by the editors. The author's original footnotes have been marked with the phrase "Author's note" next to them. Where the editors added a phrase within the text, they have placed it within square brackets.

In order to make it easier for the student to identify the places in which the *qurrāʾ* differ, Mufti Mohamed-Umer Esmail ﷾ included many tables that list verses from the Qurʾan. The verses are in the *riwāyāh* of Ḥafṣ *ʿan* ʿĀṣim and follow the verse count of the *Kūfiyyūn*. While Imam ʿĀṣim and Imam Khalaf will follow the verse count of Kūfa, Imam Abū Ja'far will follow the verse count of Madanī Awwal and Imam Yaʿqūb will follow the Baṣrī verse count. The reader should keep these

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differences in mind and note that taking these differences into account for the verse numbers listed was outside the scope of this book.

Lastly, Mufti Mohamed-Umer ﷺ had also created bookmarks that can be used as a quick reference guide by students. The reader will find these in the appendices of the book.

We ask Allah to forgive us for our shortcomings, and to overlook our mistakes, and to accept this book from us and from our dear teacher, Mufti Mohamed-Umer Esmail ﷺ.

اللّٰهم هذا الدعاء وعليك الإجابة، وهذا الجهد وعليك التكلان

The Sanad of the Author to Ibn al-Jazarī

Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī
Riḍwān al-ʿUqbī
Shaykh al-Islām Zakariyyā al-Anṣārī
Nāṣir al-Dīn al-Ṭablāwī
Shiḥādha al-Yamanī
Aḥmad al-Sumbāṭī
ʿAbd al-Raḥmān al-Yamanī
Muḥammad al-Baqarī
Aḥmad ibn Aḥmad al-Baqarī
ʿAbd al-Raḥmān al-Ujhūrī
Ibrāhīm al-ʿUbaydī
Aḥmad Salamūnah
Aḥmad al-Durrī al-Tihāmī
Muḥammad al-Mutawallī
Ḥasan al-Juraisī
Ibrāhīm Saʿd al-Miṣrī
ʿAbdullah ibn Muḥammad Bashīr Khan
ʿAbd al-Raḥmān ibn Muḥammad Bashīr Khan
Ḍiyaʾ al-Dīn ibn Aḥmad Ilāhabādī
Riyāsat ʿAli
Musṭafa al-Aʿẓamī
Faḍl al-Raḥmān al-Aʿẓamī
Imtiyāz Aḥmad Walī
Muḥammad-ʿUmar Ismāʿīl

Imam ʿAllāmah Ibn al-Jazarī[1]

His name is Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf ibn al-Jazarī al-Shafiʿī al-Dimashqī. His patronym is both Abū al-Khayr and Abū Muḥammad. He is commonly referred to as Ibn al-Jazarī or just al-Jazarī. In this book we will refer to him as "Ibn al-Jazarī" or "the author". The word al-Jazarī is an eponym which indicates where he was from. Al-Jazarī literally means a person who lived on the peninsula. Which peninsula is meant here? It is said that this refers to Jazīrah Ibn ʿUmar, a town in Turkestan.[2] Some have mentioned this refers to the Jazīrah Ibn ʿUmar of the famous region between the Furāt (Euphrates) and Dajlah (Tigris) rivers close to Mawṣil.

He was born on the night of Saturday the 25th of Ramadan 751 AH in Damascus shortly following the *tarāwīḥ* prayers after his parents had yearned and supplicated for a child for forty years. It is reported that his father traveled for Ḥajj specifically to supplicate for a child. His father, being a devout Muslim with a fondness for the sacred sciences, did not waste time in imparting the same aspirations and devotion into Ibn al-Jazarī. He memorized the Holy Qurʾān in the year 764 AH when he was 13 years old and was granted *ijāzah* (certification) from Muḥammad ibn Ismāʿīl al-Khabbāz. He learned Ḥadīth from a group of

[1] The details of this biography can be found in *Ghāyah al-Nihāyah,* 2:217-220; *al-Badr al-Ṭāliʿ,* 2:257-259.

[2] This is not to be confused with modern day Turkey or Turkmenistan. The online Columbia Encyclopedia, 6th Edition 2008 states, "Turkistan or Turkestan is a historic region of central Asia. Western or Russian Turkistan extended from the Caspian Sea in the west to the Chinese frontier in the east and from the Aral-Irtysh watershed in the north to the borders of Iran and Afghanistan in the south. Eastern or Chinese Turkistan comprised the western provinces of China, now the Xinjiang Uygur Autonomous Region. Southern or Afghan Turkistan referred to a small area of N Afghanistan. Politically, what was formerly called Russian Turkistan and Soviet Central Asia includes the nations of Turkmenistan, Uzbekistan, Tajikistan, and Kyrgyzstan and the southern portion of Kazakhstan." (Author's note)

preeminent scholars. He recited the Qirāʾāt individually to Shaykh Abū Muḥammad ibn al-Sallār and Shaykh Aḥmad ibn Ibrāhīm al-Taḥḥan and Shaykh Aḥmad ibn Rajab. Then he recited the Qirāʾāt combined to Shaykh Ibrāhīm al-Hamawī and Shaykh Abū al-Maʿālī Muḥammad ibn Aḥmad ibn al-Labban. He performed Ḥajj in the year 768 AH and recited the Qirāʾāt according to the books *al-Kāfī* and *al-Taysīr* to Abū ʿAbd Allāh Muḥammad ibn Ṣāliḥ the Imam of al-Madīnah al-Munawwarah.

In the year 769 AH, he travelled to Egypt where he recited twelve Qirāʾāt to Abū Bakr ʿAbdullāh ibn al-Jundī, and the [seven] Qirāʾāt according to *al-ʿUnwān*, *al-Taysīr* and *al-Shāṭibiyyah* to Abū ʿAbd Allāh Muḥammad ibn al-Ṣāʾigh and Abū Muḥammad ʿAbd al-Raḥman ibn al-Baghdādī. It is reported that when he reached up to the verse in Sūrah al-Naḥl,

﴿إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ﴾

Surely Allah commands justice and generosity... (16:90)

Ibn al-Jundī passed away, though he had earlier granted *ijāzah* to Ibn al-Jazarī and attested to that prior to passing away. He completed his recitation with Abū ʿAbd Allāh Muḥammad ibn al-Ṣāʾigh and Abū Muḥammad ʿAbd al-Raḥman ibn al-Baghdādī after which he returned to Damascus. His thirst for knowledge compelled him to return to Egypt for a second time where he recited the ten *qirāʾāt* combined to Ibn al-Ṣāʾigh according to the three above-mentioned books and in addition to them the books *al-Mustanīr*, *al-Tadhkirah*, *al-Irshādayn* and *al-Tajrīd*. He then recited to Ibn al-Baghdādī the *qirāʾāt* of the thirteen Imams: the ten well-known Imams and Ibn Muḥaysin, al-Ḥasan al-Baṣrī and al-Aʿmash according to the previously mentioned books. While in Egypt, he explored other opportunities and learned Ḥadīth from the students of Shaykh al-Dimyāṭī and al-Abarqūhī. He also learned Fiqh from Shaykh ʿAbd al-Raḥīm al-Asnawī and acquired knowledge in the sciences of *uṣūl* and *balāghah*. He then returned to Damascus where he recited the seven *qirāʾāt* combined to al-Qāḍī Abū Yūsuf Aḥmad ibn al-Ḥusayn al-Kafrī al-Ḥanafī. Thereafter, he made a third trip to

Egypt and studied the sciences of *maʿānī*, *bayān* and *uṣūl* with Shaykh Ḍiyaʾ al-Dīn Saʿd Allāh al-Qazwīnī and others. He travelled to Alexandria and learned from the students of Ibn ʿAbd al-Salām and Ibn Naṣr among others and recited according to the book *al-Iʿlān* to Shaykh ʿAbd al-Wahhāb al-Qarāwī. In the year 774 AH, Shaykh al-Islām ʿAllāmah Abū al-Fidāʾ Ismāʿīl Ibn Kathīr granted him *ijāzah* in *iftāʾ*[3]. Similarly, in the year 778 AH, Shaykh Ḍiyāʾ al-Dīn granted him *ijāzah*, and in 785 AH, Shaykh al-Islām al-Bulqīnī granted him *ijāzah*.

After returning to Damascus, he was granted the seat of teaching *qirāʾāt* under the Qubbah al-Nasr in the Jāmiʿ Masjid al-Umawī where he taught for many years. After his teacher Abū Muḥammad ʿAbd al-Wahhāb ibn al-Sallār passed away, he took over his seat of teaching *qirāʾāt*.

Many students learned and mastered the science of *qirāʾāt* from him. Among those who completed the recitation of the ten *qirāʾāt* under him in Syria are:

- His son Abū Bakr Aḥmad
- Maḥmūd ibn al-Ḥusayn ibn Sulaymān al-Shīrazī
- Abū Bakr ibn Muṣbiḥ al-Ḥamawī
- Najīb al-Dīn ʿAbdullāh ibn Quṭb ibn al-Ḥasan al-Bayḥaqī
- Aḥmad ibn Maḥmūd ibn Aḥmad al-Hijāzī al-Ḍarīr
- Muʾmin ibn ʿAlī ibn Muḥammad al-Rūmī
- Yūsuf ibn Aḥmad ibn Yūsuf al-Ḥabashī
- ʿAlī ibn Ibrāhīm ibn Aḥmad al-Ṣāliḥī
- ʿAlī ibn Ḥusayn ibn ʿAlī al-Yazdī
- Mūsā al-Najm al-Kurdī
- ʿAlī ibn Muḥammad ibn ʿAlī Nafīs
- Aḥmad ibn ʿAlī ibn Ibrāhīm al-Rummānī

[3] A license to issue legal verdicts.

He was made the Qāḍī (judge) of Sham (Levant) in the year 793 AH. Later, in the year 798 AH, he went to Rūm[4] where many benefitted from his knowledge. Then in the year 805 AH, he traveled to the region known as *Mā Warāʾ al-Nahr* (The Region Beyond the River)[5] and settled in Kesh for a while, then moved onto Samarqand. In both places many benefitted from his knowledge. It was in Samarqand that he authored the famous work on Ḥadīth named *Sharḥ Maṣābīḥ al-Sunnah*. In 807 AH he left for Khurāsān and settled in Hirat where he taught various sciences. Then he left for the city of Yazd where again many learned the Qirāʾāt from him. He continued to move on until he reached Isfahan, and in 808 AH he moved to Shiraz where the governor forced him to accept the position of Qāḍī (judge). Then he moved to Baṣrah and then to ʿUnayzah in Najd where he decided to go for Ḥajj. On the way, a group of bedouins looted the caravan he was travelling with, and they were forced to return to ʿUnayzah. There he compiled this work which he named *al-Durrah al-Muḍīʾah fī al-Qirāʾāt al-Thalāth* according to his own book *Taḥbīr al-Taysīr*. After that, through the help of Allah and some altruistic people, he was able to gather enough to make his journey for Ḥajj and settle in al-Madīnah al-Munawwarah for some time. Here he wrote his masterpiece work *al-Nashr fī al-Qirāʾāt al-ʿAshr*, its abridgement *al-Taqrīb*, and some other books. In 827 AH he returned to Shiraz. It is reported that in spite of the constant crowd of students who would flock to him, he would find the time

[4] *Bilad al-Rum*, meaning the lands of the Seljuq of Rum, or geographically, Asia Minor.

[5] The land 'beyond the Oxus', referred to in Arabic as *Mā Warāʾ al-Nahr*, 'what lies beyond the river', by Islamic geographers and and historians, is defined as the Muslim territory north of the Oxus, or Amu Darya, River. Although Transoxiana's borders were loosely demarcated, depending on political conditions, they generally included all territories between the Oxus and Jaxartes: Khwarezm, Sogdiana, Chaghanian, and Khuttal in the south; Chach, Usrushana, and Farghana to the north. Before the Arab conquest, Transoxiana experienced influence from both China and the Persian Empire. Local princes often ruled smaller states with economies based on agriculture and the Silk Road trade. Transoxiana experienced more Turkic influence after the establishment of the First Turk Empire (6th cent. AD). After the Arab conquest (7th-8th cent. AD), Arabic and Persian became increasingly important in urban areas. *Nicholson, Oliver. The Oxford Dictionary of Late Antiquity. Oxford University Press, 2018.* (Author's Note)

to make optional prayers during the night and day and keep fasts every Monday and Thursday, and the thirteenth, fourteenth and fifteenth of every month.[6]

Ibn al-Jazarī passed away in Shiraz on the day of Jumuʿah (Friday) the 5th of Rabīʿ al-Awwal 833 AH. He was buried in the same school that he had built called Dār al-Qurʾān.

He was survived by five sons and three daughters.[7] His sons are Abū al-Fatḥ Muḥammad, Abū Bakr Aḥmad, Abū al-Khayr Muḥammad, Abū al-Baqāʾ Ismāʿīl and Abū al-Faḍl Isḥāq. His daughters are Fāṭimah, ʿĀʾishah and Salmā. It is reported that all of them became expert *qurrāʾ* and scholars.[8]

It is reported that he wrote [more than] 49 books. Some of his works include:[9]

- كتاب النشر فى القراءات العشر فى مجلدين
- التقريب فى شرح التيسير
- تحبير التيسير فى القراءات العشر
- غاية النهاية فى أسماء رجال القراءات
- التوضيح فى شرح المصابيح
- التمهيد فى علم التجويد
- الاهتداء إلى معرفة الوقف والابتداء
- غاية المهرة فى الزيادة على العشرة
- طيبة النشر فى القراءات العشر
- الجوهرة فى النحو
- نهاية البررة فى قراءة الأئمة الثلاثة الزائدة على العشرة
- المقدمة فيما على قارئ القرآن أن يعلمه

[6] Muṣṭafā al-Azmirī, *Kitāb Itḥāf al-Bararah,* 19.

[7] As mentioned in *Miftāḥ al-Saʿādah.*

[8] Aḥmad ibn Muṣṭafa, *Miftāḥ al-Saʿādah wa Miṣbāḥ al-Siyādah*, 2:51.

[9] Al-Ḥāqiṭ, *Shaykh al-Qurrāʾ al-Imam ibn al-Jazarī*, 23-33.

- الدرة المضية فى القراءات الثلاث

الدرة المضيئة فى القراءات الثلاث

للإمام العلامة محمد بن محمد بن الجزرى

بسم الله الرحمن الرحيم

1. Foreword & Introduction of the Three Qurrāʾ

الْمُقَدِّمَة

1 قُـلِ الْحَـمْـدُ للهِ الَّذِى وَحْـدَهُـو عَـلاَ وَمَجِّـدْهُ وَاسْـأَلْ عَـوْنَـهُـو وَتَـوَسَّـلَا

2 وَصَـلِّ عَلَى خَـيْرِ الأَنَـامِ مُحَـمَّـدٍ وَسَـلِّـمْ وَآلٍ وَالصِّـحَـابِ وَمَـنْ تَـلَا

1. Say, "All praises be to Allah the one who is Alone and Most High." And glorify Him, and ask for His help and seek *wasīlah* (closeness).

2. And invoke blessings and send peace to the best of people, Muḥammad, and his family, the *ṣaḥābah* and those who followed.

Following the *adab* (etiquette) of Islam as taught to us in the Qurʾān and Ḥadīth, the author begins his poetic treatise by ordering himself and the readers to praise Allah Almighty and then seconds it with the invocation of blessings, peace and mercy upon the Messenger of Allah ﷺ, his family, the *Ṣaḥābah* ﷺ and those who followed suit.

This sequence is found in the *sūrah* al-Naml, 27:59:

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى﴾

Say, "All praises are for Allah and peace be upon His servants whom He has chosen...." (27:59)

Abū Dāwūd (4840) [reports] on the authority of Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said:

كل كلام لا يبدأ فيه بالحمد الله فهو أجذم

Every talk (statement) that does not begin with the praise of Allah is cut off (i.e., deprived of blessings).

Another wording of the Ḥadīth reported by Ibn Mājah (1894) is:

كل أمر ذى بال لا يبدأ فيه بالحمد أقطع

Every affair of importance that does not begin with the praise of Allah is cut off (i.e., deprived of blessings).

3	وَبَعْدُ فَخُذْ نَظْمِي حُرُوفَ ثَلاَثَةٍ	تَتِمُّ بِهَا الْعَشْرُ الْقِرَاءَاتُ وَانْقُلَا
4	كَمَا هُوَ فِي تَحْبِيرِ تَيْسِيرِ سَبْعِهَا	فَأَسْأَلُ رَبِّي أَنْ يَمُنَّ فَتَكْمُلَا

3. Thereafter, take my poem on the three *Qirāʾāt* through which the Ten *Qirāʾāt* are completed, and narrate them...

4. ...the way it is in (my book) *Taḥbīr al-Taysīr* (The Embellishment of *al-Taysīr*; [*al-Taysīr*] that has seven of the Ten *Qirāʾāt*). Thus, I ask my Lord that He showers His favors and allows this work to be completed.

In order to fully understand the above two lines, it is imperative to know three books that were written prior to this poetic treatise:

1. *Al-Taysīr* of ʿAllāmah al-Dānī
2. *Ḥirz al-Amānī wa Wajh al-Tahānī* also known as *al-Shāṭibiyyah* of Imam al-Shāṭibī
3. *Taḥbīr al-Taysīr* of the author

The first book, *al-Taysīr*, written by ʿAllāmah al-Dānī in prose form, gathers the Qirāʾāt of the seven well-known Imams and the Riwāyāt of two of their Ruwāh as chosen by Abū Bakr ibn Mujāhid.

The second book, *Ḥirz al-Amānī wa Wajh al-Tahānī* by Imam al-Shāṭibī, is the versified form of ʿAllāmah al-Dānī's *al-Taysīr*. This poetic treatise consists of twelve hundred lines of poetry encompassing *al-Taysīr's* contents and a few additional chapters and details.

The third book *Taḥbīr al-Taysīr* was compiled by the author Ibn al-Jazarī along the same lines as *al-Taysīr* but including three additional *qirāʾāt* and six *riwāyāt* (also *mutawātir* according to most) that were not included by ʿAllāmah al-Dānī in his *al-Taysīr*. That is why Ibn al-Jazarī named it *Taḥbīr al-Taysīr*, which means the

refinement of *al-Taysīr*. In the foreword of this work, Ibn al-Jazarī mentions that the purpose of refining *al-Taysīr* and adorning it with another three Qirāʾāt was to remove the misconceptions that had crept into the minds of people that the seven *qirāʾāt* mentioned in *al-Taysīr* and *Ḥirz al-Amānī wa Wajh al-Tahānī* are the only *mutawātir qirāʾāt* and that these seven *qirāʾāt* are the same that are referred to as *sabʿah aḥruf* in the well-known Ḥadīth of the Messenger of Allah ﷺ.

The book we are currently reading is Ibn al-Jazarī's versification of his book *Taḥbīr al-Taysīr* into 241 poetic lines, but it only mentions the three additional *qirāʾāt* and their six *riwāyāt*, since the other seven *qirāʾāt* and fourteen *riwāyāt* have been covered in *Ḥirz al-Amānī wa Wajh al-Tahānī* by Imam al-Shāṭibī. That is why he refers to them in line 3 as the three *qirāʾāt* that complete the Ten *qirāʾāt* as delineated in *Taḥbīr al-Taysīr*. Moreover, he adopted the same style as his predecessor Imam al-Shaṭibī's *Ḥirz al-Amānī wa Wajh al-Tahānī* ending each line with *lām.* Thus, this can be referred to as *al-Qaṣīdah al-Lāmiyyah al-Ṣughrā*, just like the former is referred to as *al-Qaṣīdah al-Lāmiyyah.*

5	أَبُـو جَـعْـفَـرٍ عَـنْـهُ ابْـنُ وَرْدَانَ نَـاقِـلٌ	كَـذَاكَ ابْـنُ جَمَّـازٍ سُـلَـيْـمَـانُ ذُو الْـعُـلَا
6	وَيَـعْـقُـوبُ قُـلْ عَـنْـهُـو رُوَيْـسٌ وَرَوْحُـهُـمْ	وَإِسْـحَـاقُ مَـعْ إِدْرِيـسَ عَـنْ خَـلَـفٍ تَـلَا

5. Abū Jaʿfar; and from him narrates Ibn Wardān, similarly Ibn Jammāz Sulaymān who is the possessor of lofty traits.
6. And Yaʿqūb; say: (narrate) from him Ruways and their Rawḥ; and Isḥāq with Idrīs recited (learned and narrated) from Khalaf.

In these two lines, the author mentions the three *qārīʾ's* and their *rāwīs.*

1. Abū Jaʿfar and his two *rāwīs*, Ibn Wardān and Ibn Jammāz
2. Yaʿqūb and his two *rāwīs*, Ruways and Rawḥ
3. Khalaf and his two *rāwīs*, Isḥāq and Idrīs

The first Imam is Imam Abū Jaʿfar who is Yazīd ibn al-Qaʿqaʿ al-Madanī, the Shaykh of Imam Nāfiʿ,[10] the first Imam among the seven Imams. Imam Abū Jaʿfar

[10] In addition to Imam Nāfiʿ's many other teachers. Ibn al-Jazarī, *Ghāyah al-Nihāyah,* 2:289.

was the Imam of the people of Madīnah in Qirāʾāh and is from the senior Tābiʿīn. He learned Qirāʾāh from a group of Ṣaḥābah ﷺ including Ibn ʿAbbās and Abū Hurayrah ﷺ.[11] He passed away in the year 128 AH. in al-Madīnah al-Munawwarah.[12]

His first Rāwī is ʿĪsa ibn Wardān of al-Madīnah al-Munawwarah. He passed away in the year 160 AH.[13] His second Rāwī is Sulaymān ibn Jammāz of al-Madīnah al-Munawwarah. He passed away in the year 170 AH.[14]

The second Imam is Imam Yaʿqūb who is Yaʿqūb ibn Isḥāq al-Ḥaḍrami, the Imam of the people of Baṣrah after Imam Abū ʿAmr (the third Imam among the ten Imams of Qirāʾāt). He learned Qirāʾāh from Imam Abū ʿAmr.[15] He passed away in Baṣrah in the year 205 AH.[16]

His first Rāwī is Muḥammad ibn al-Mutawakkil al-Luʾluʾī al-Baṣrī better known as Ruways. He passed away in Baṣrah in the year 238 AH.[17] His second Rāwī is Rawḥ ibn ʿAbd al-Muʾmin al-Baṣrī. He passed away in Baṣrah in the year 234 AH.[18]

The third Imam is Imam Khalaf who is Khalaf ibn Hishām al-Bazzār al-Kūfī and his *kunyah* (patronym) is Abū Muḥammad. He was born in the year 150 AH. and passed away in Baghdad in the year 229 AH.[19] He is also the Rāwī of Imam Ḥamzah who is the sixth Imam among the seven Imams. He learned Qirāʾāh from Sulaym from Imam Ḥamzah.[20]

[11] Al-Dhahabī, *Mʿarifat al-Qurrāʾ al-Kibār*, 173.
[12] Ibid., p. 178.
[13] Ibn al-Jazarī, *Ghayah al-Nihayah*, 1:543.
[14] Ibid., 1:285.
[15] This is in addition to his several other teachers. Ibn al-Jazarī, *Ghayah al-Nihayah*, 2:336.
[16] Ibn al-Jazarī, *Ghāyah al-Nihāyah,* 2:338.
[17] Al-Dhahabī, *Mʿarifat al-Qurrāʾ al-Kibār*, 428.
[18] Ibid., 428.
[19] Ibid., 422.
[20] Ibid., 419.

His first Rāwī is Isḥāq ibn Ibrāhīm al-Marwazī al-Baghdādī al-Warrāq. He passed away in the year 286 AH.[21] His second Rāwī is Idrīs ibn ʿAbd al-Karīm al-Ḥaddād. He passed away in the year 292 AH.[22]

7	لِثَـانٍ أَبُـو عَـمْـرٍو وَالاَوَّلِ نَـافِـعٌ	وَثَـالِثُـهُـمْ مَـعْ أَصْـلِـهِى قَـد تَّـأَصَّـلاَ
8	وَرَمْـزُهُـمُ ثُـمَّ الـرُّوَاةُ كَـأَصْـلِـهِـمْ	فَـإِنْ خَـالَـفُـوا أَذْكُـرْ وَإِلَّا فَـأُهْـمِـلاَ

7. For the second (Imam) is Abū ʿAmr, and for the first (Imam) is Nāfiʿ, and the third Imam with his root became firmly rooted.

8. And their code, then the Rāwīs, are like their roots. If they oppose (or differ), I will mention it; otherwise it has been omitted.

The author has created a root and branch relationship with these three Qārīʾs and the seven Qārīʾs mentioned by Imam al-Shāṭibī in his work in the sense that these three Qārīʾs and their Qirāʾāt branch out from their roots among the seven Qārīʾs and their Qirāʾāt. Hence, the root for Imam Abū Jaʿfar is Imam Nāfiʿ, the root for Imam Yaʿqūb is Imam Abū ʿAmr, and the root for Imam Khalaf is Imam Sulaym from Imam Ḥamzah.[23]

The author then states that the codes for these three Qārīʾs and their Rāwīs is the same as their roots' codes as adopted by Imam al-Shāṭibī in his poetic treatise. Hence, ا is the code for Abū Jaʿfar just like it is for Imam Nāfiʿ, ح is the code for Yaʿqūb just like it is for Abū ʿAmr and ف is the code for Khalaf just like it is for Imam Ḥamzah. The same can be concluded for the Rāwīs of the three Qārīʾs. Ibn al-Jazarī does not take the time to explain the codes in detail due to the fact that this book is normally studied after the Shāṭibiyyah. The following chart will demonstrate the codes of the three Imams:

[21] Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:141.

[22] Ibid., 1:141.

[23] Meaning, the root is Imam Ḥamzah, but it is via Imam Sulaym. The intent of the author is to point out that Imam Khalaf did not study directly with his root.

Code Chart for the Three Qārīʾs and Their Rāwīs					
فضق		حطى		أبج	
خلف	ف	يعقوب	ح	أبو جعفر	أ
إسحاق	ض	رويس	ط	ابن وردان	ب
إدريس	ق	روح	ى	ابن جماز	ج

The *ṭuruq* (sing: *ṭarīq*) that the author has adopted for each Rāwī are:

Chart for the Ṭuruq of the Rāwīs					
Ṭarīq	Rāwī	Ṭarīq	Rāwī	Ṭarīq	Rāwī
السوسنجردى	إسحاق	النخاس عن التمار	رويس	الفضل بن شاذان	ابن وردان
الشطى	إدريس	ابن وهب	روح	أبو أيوب الهاشمى	ابن جماز

The author then mentions that wherever any of the three Qārīʾs or the six Rāwīs differ from their roots, whether in the *uṣūl* or *furūsh*, the author will mention it; and wherever they are in agreement with their roots, he will not mention it, and the reader should conclude that the ruling is the same as their roots' as delineated in the Shāṭibiyyah.

The differences between the roots (Imams Nāfiʿ, Abū ʿAmr and Ḥamzah) and the branches (Imams Abū Jaʿfar, Yaʿqūb and Khalaf) can take three forms:

1. The Qārīʾ via both Rāwīs differs with his root via both his Rāwīs. An example of this is in Sūrah al-Isrāʾ where the author says: [24]

وَيَتَّخِذُوا خَاطِبْ (حـ)ـلاَ نُخْرِجُ (ا)نْجَلَى

Yaʿqūb recites **تتخذوا** whereas his root Abū ʿAmr via both his *rāwīs* recites **يتخذوا**.

2. The Qārīʾ differs with his root via one Rāwī only. An example of this is in Sūrah al-Baqarah where the author says: [25]

[24] *al-Durrah al-Muḍiʾah*, l. 143.
[25] *al-Durrah al-Muḍiʾah*, l. 69.

سَكِّنَ ارْنَا وَأَرْنِ (حُـ)ـزْ

Yaʿqūb recites أرِنا with a *sukūn* on the *rāʾ*. This concurs with his root Abū ʿAmr via Sūsi but not via Dūrī.

3. One of the Qārīʾ's Rāwīs differs with both the Rāwīs of his root, and the other Rāwī agrees with both the rāwī's of his root. For example, in Sūrah al-Anfāl:[26]

وَفِي تُرْهِبُو اشْدُدْ (طِـ)ـبْ

Ruways recites تُرْهِبون with a *shaddah* on the *hāʾ* while his root Abū ʿAmr recites it without a *shaddah* via both his Rāwīs.

Thus, whenever one of three Qārīʾs or one of the six Rāwīs differ from their roots via both their Rāwīs or just one, the author will mention it in his poem. And whenever any of the Qārīʾs via both their Rāwīs agree with their roots via both their Rāwīs, the author will not mention it.

This is in regard to Imams Abū Jaʿfar and Yaʿqūb. As for Imam Khalaf, if he as a Qārīʾ differs with his *Riwāyah* (narration) as a Rāwī via Ḥamzah, whether Khallād agrees or not, he will mention it; and whenever he as a Qārīʾ agrees with his narration via Ḥamzah, whether Khallād agrees or not, he will not mention it. For example, in the issue of *Idghām* of *bāʾ majzūmah* into *mīm*, Khalaf, as Rāwī via Ḥamzah and also as a Qārīʾ in his own right, does not make *Idghām* while Khallād via Ḥamzah does. However, the author has not mentioned this in his poem, which indicates the fact that Khallād has no connection with this poem.

9	وَإِنْ	كِلْمَةً	أَطْلَقْتُ	فَالشُّهْرَةَ	اعْتَمِدْ	كَذَلِكَ اسْجِلَا	تَعْرِيفًا	وَتَنْكِيرَنَ

9. And if I mention a word generally (without attaching any conditions), rely on what is well-known. Similarly, (consider general) the case of definiteness and indefiniteness.

[26] *al-Durrah al-Muḍiʾah*, l. 120.

In this line, the author mentions that in his poem he will mention a word that has different Qirāʾāt or Riwāyāt and that same word may appear in other places in a slightly different grammatical manner. The same ruling(s) should be applied to the same word in those other places as well, even though the author has not mentioned them separately or has not explicitly mentioned that the ruling is to be applied in all the places. For example, in the chapter of Sūrah al-Isrāʾ the author mentions:[27]

وَأُفٍّ افْتَحَنْ (حَـ)ـقًّا

Because Yaʿqūb differs from his root Abū ʿAmr in reciting اف with a *fatḥah*, the author has mentioned it. However, the author has not mentioned explicitly that the same ruling applies to the word أف in other places, nor has he mentioned those other places separately. Hence, as the author stated in this line, the readers should apply the same ruling to the other places as well based on it being well known among the Qurrāʾ.

Sometimes though, the author will mention a word with its various applicable ruling(s) and the [associated] Qārīʾ(s) or Rāwī(s), and that word appears in other places as well; however, the ruling(s) apply only to this particular place and not the others. This can occur in two ways.

1. The Qārīʾ/Rāwī differs with his root in a word that appears in one place but agrees with his root in the other places the word occurs. The author will mention that word and its ruling(s) generally without mentioning that this difference of the Qārīʾ/Rāwī is restricted to this place only. For example, in Sūrah al-Anʿām the author states: [28]

وَ(حُـ)ـزْ كَلِمَتْ

Yaʿqūb differs with Abū ʿAmr only in this place, reciting كلمت in its plural form, thus the author mentioned it. As for the other two places, Yaʿqūb agrees with

[27] *al-Durrah al-Muḍiʾah*, l. 145.
[28] *al-Durrah al-Muḍiʾah*, l. 110.

Abū ʿAmr in reciting the word in its singular form; thus, the author did not explicitly mention that the ruling is restricted to this place only. This again is based on what the author believes to be well known among the experts in the field.

2. The Qārīʾ/Rāwī differs from his root in one place only and all the other places are agreed upon by all the Qārīʾs and Rāwīs. For example, in Sūrah al-Naḥl,[29] he mentions:

لَيَجْزِيَ نُونُنِ (إِ)ذْ

Abū Jaʿfar recites لَيَجزى with a *nūn* and has differed with Imam Nāfiʿ only in this place. In the other place in Sūrah Hūd, he agrees with the rest in reciting it with a *nūn*. Thus, the author does not mention explicitly that Abū Jaʿfar differs with his root in this place only, due to the fact that it is well known that all unanimously recite with *nūn* in the other place.

Similarly, the author will at times mention a word with ال attached to it and will mention the Qārīʾ(s) or Rāwī(s) and ruling(s) related to it. The author informs us that just because he has mentioned the word with ال attached to it, it does not mean that the ruling is restricted to only when ال is attached to the word. Rather, we should extend the ruling to the word wherever it appears in the Holy Qurʾān whether with ال or without ال. For example, the author mentions: [30]

وَالْعُسْرُ وَالْيُسْرُ أُثْقِلاَ

Abū Jaʿfar recites the words عسر and يسر with a *ḍammah* on the *sīn*. The fact that the author mentioned both words with ال does not preclude that the same ruling will not be applied to the words when they are without ال. Rather, we are to understand it to mean that whether the two words are with ال or without ال, Abū

[29] *al-Durrah al-Muḍiʾah*, l. 143.
[30] *al-Durrah al-Muḍiʾah*, l. 74.

Jaʿfar will recite these two words with a *ḍammah* on the *sīn*, such as in عُسْرَة, يُسر, and عُسْر.

At times the author will mention a word without ال and the ruling is applicable throughout the Qurʾān whether the word appears with ال or without it. For example, the author states: [31]

بُيُوتَ اضْمُمًا

Abū Jaʿfar recites the word **بيوت** with a *ḍammah* on the *bāʾ* wherever it appears in the Qurʾān whether with ال or without it. So even though the author has mentioned **بيوت** without ال in his poem, this does not preclude the ruling from being generally applicable.

[31] *al-Durrah al-Muḍiʾah*, l. 77

2. Chapter on *Basmalah* & *Sūrah* al-Fātiḥah

بَابُ الْبَسْمَلَةِ وَأُمِّ الْقُرْآنِ

10 وَبَسْـــــــــمَلَ بَيْنَ السُّـــــــورَتَيْنِ (أَ)بِمَّةٌ وَمَالِكِ (حـ)ـز (فُـ)ـزْ وَالصِّرَاطَ (فَـ)أَسْجِلاَ

11 وَبِالسِّـينِ (طِـــ)ـــبْ وَاكْسِرْ عَلَيْهِمْ إِلَيْهِمُ لَدَيْهِمْ (فَـــ)ـــىَ وَالضَّمُّ فِي الْهَاءِ (حُـــ)ـــلِّلَا

12 عَنِ الْيَاءِ إِنْ تَسْـكُنْ سِـوَى الْفَرْدِ وَاضْـمُمِ انْ تَزُلْ (طَـــ)ـــابَ إِلاَّ مَنْ يُوَلِّهِمُ فَلَا

10. Abū Jaʿfar recites *Basmalah* between Sūrahs, and Yaʿqūb and Khalaf recite ملك with *alif*, and Khalaf recites الصراط with ص.

11. And Ruways recites it with س, and give *kasrah* to the ه of عَلَيْهِمْ, إِلَيهِمْ, and لَدَيْهِمْ for Khalaf, and permit the *ḍammah* on the ه for Yaʿqūb...

12. ...if followed by *yāʾ sākinah* except when in singular form, and for Ruways give *ḍammah* to the ه (if preceded by *yāʾ sākinah*) if the (*yāʾ*) has been dropped, except in مَنْ يُوَلِّهِمُ do not (give *ḍammah*).

The author has not included a chapter on *istiʿādhah* due to the fact that all three Qārīʾs follow their roots in terms of the rulings of *istiʿādhah* i.e., in terms of its status, wording and reciting it audibly or inaudibly.

Basmalah

Abū Jaʿfar via both his Rāwīs recites *basmalah* between Sūrahs when the ending of the current Sūrah is connected with the beginning of the following Sūrah. Since he differs in this regard with one Rāwī of his root, Imam Warsh, the author has mentioned it. Warsh has three Riwāyāt in terms of *basmalah* between Sūrahs: 1. Reciting it (*Faṣl*), 2. *Sakt*, 3. *Waṣl*.

As for Yaʿqūb and Khalaf, they agree with their roots in this regard thus the author does not mention them. Yaʿqūb has the same three Riwāyāt as Abū ʿAmr. Khalaf does *waṣl* only just like his Riwāyah from Imam Ḥamzah.

Basmalah Between the Four Enlightened Sūrahs

The issue of الأربع الزهر, The Four Enlightened Sūrahs, refers to reciting *basmalah* between al-Muddaththir and al-Qiyāmah, al-Infiṭār and al-Muṭaffifīn, al-Fajr and

al-Balad, and al-ʿAṣr and al-Humazah. Due to the fact that connecting the end of the former to the beginning of the latter Sūrah inadvertently implies an incorrect and unintended meaning, some scholars maintained that *Sakt* be done for those who make *waṣl*, and *basmalah* be read for those who make *Sakt*. If following this opinion, *basmalah* will be read for Yaʿqūb if adopting *sakt* for him in the other Sūrahs, and s*akt* will be done for him if adopting *waṣl* in the Sūrahs. However, expert scholars have not differentiated between the two, rather they apply the same ruling to all the Sūrahs.[32]

Other Issues of *Basmalah*

All three Qārīʾs follow their roots in the following issues:

1. *Basmalah* at the beginning of a Sūrah when beginning recitation.
2. *Basmalah* when beginning another Sūrah during recitation.
3. *Basmalah* when beginning recitation from al-Barāʾah.
4. *Basmalah* when beginning al-Barāʾah during recitation. All have three Riwāyāt in this case: 1. Waqf, 2. *Sakt*, 3. Waṣl.
5. *Basmalah* when beginning recitation from anywhere besides the first *āyah* of a Sūrah.

Sūrah al-Fātiḥah

ملك

Abū Jaʿfar in agreement with his root recites ملك without *alif*. Yaʿqūb and Khalaf contrary to their root recite ملك as مالك.

الصراط

Khalaf contrary to his root recites this word with ص. Abū Jaʿfar and Rawḥ also recite with ص in agreement with their roots. Ruways recites it with a *sīn* like Qunbul.

[32] Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 1:262.

عَلَيْهِم إِلَيْهِمُ لَدَيْهِمْ When Followed by a *Mutaḥarrik*

Khalaf contrary to his root recites these words with a *kasrah* under ﻫ.

هُمُ هُمَا and هِنَّ when Preceded with *Yāʾ Sākinah*

Yaʿqūb contrary to his root recites the masculine and feminine third person dual and plural pronouns with a *ḍammah* on the ﻫ when preceded with *yāʾ sākinah* in *waṣl* and *waqf*. Examples of plural pronouns are:

عَلَيْهِمْ فِيهِمْ بِرَبِّكُمُ عَلَيْهِنَّ إِلَيْهِنَّ فِيهِنَّ أَيْدِيهِنَّ إِلَيْهِمْ لَدَيْهِمْ

Examples of dual pronouns are:

فِيهِمَا عَلَيْهِمَا

If there is a *mutaḥarrik* letter preceding it, Yaʿqūb will follow the rest, i.e he will recite the ﻫ with *kasrah* if preceded with *kasrah*, and *ḍammah* if preceded with *ḍammah* or *fatḥah*.

However, Ruways will recite the ﻫ with a *ḍammah* in *waṣl* and *waqf* if the letter preceding it was a *yāʾ sākinah* that was dropped due to the verb being in the *jazm* (jussive) case. This occurs in the following fifteen places:

Word	Sūrah	Number	Verse
فَـَٔاتِهِمْ	الأعراف	7: 38	قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَـٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَـٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾
يَأْتِهِمْ	الأعراف	7: 169	فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَـٰقُ ٱلْكِتَـٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّـهِ إِلَّا ٱلْحَقَّ

وَدَرَسُوا مَا فِيهِ ۗ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

تَأْتِهِم	الأعراف	7:203	وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾
وَيُخْزِهِمْ	البراءة	9:14	قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّـهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾
يَأْتِهِمْ	البراءة	9:70	أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّـهُ لِيَظْلِمَهُمْ وَلَـٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
يَأْتِهِمْ	يونس	10:39	بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾
وَيُلْهِهِمُ	الحجر	15:3	ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
تَأْتِهِم	طه	20:133	وَقَالُوا لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾
يُغْنِهِمُ	النور	24:32	وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ
يَكْفِهِمْ	العنكبوت	29:51	أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ
ءَاتِهِمْ	الأحزاب	33:68	رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

فَٱسْتَفْتِهِمْ	الصافات	37:11	فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَـٰهُم مِّن طِينٍ لَّازِبٍۭ ﴿١١﴾
فَٱسْتَفْتِهِمْ	الصافات	37:149	فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾
قِهِمْ	غافر	40:7	ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾
قِهِمُ	غافر	40:9	وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾

The following place is exempt from this ruling for Ruways, where he will not read the ه with a *ḍammah*:

Word	Sūrah	Number	Verse
يُوَلِّهِمْ	الأنفال	8:16	وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّـهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

Experts explain the reason for this is that since the *lām* is *mushaddadah* and *maksūrah*, it is like two consecutive *maksūrah* letters, and the transition from two *kasrahs* to a *ḍammah* is difficult.[33]

If the pronoun is singular, Yaʿqūb will recite like the other two Qārīʾs.

[33] Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr,* 1:262; ʿAbd al-Fattāḥ al-Qāḍī, *al-Īḍāḥ li Matn al-Durrah,* p. 21.

3. Chapter on *Ṣilah* of *Mīm al-Jamʿ*

صلة ميم الجمع

13 وَصِـلْ ضَـمَّ مِيمِ الْجَمْعِ (أَ)صْـلٌ وَقَبْلَ سَـا كِنٍ أَتْبِعا(حُـــ)ـــزْ غَيرُهُو أَصْـلَهُو تَلا

13. And make *ṣilah* of the *ḍammah* of the *mīm al-jamʿ* for Abū Jaʿfar, and when it precedes a *sākin*, it will be made to follow (the *ḥarakah* of the ه preceding it) for Yaʿqūb, and the rest will follow their roots.

Terms

Mīm al-Jamʿ is the م in the second or third person masculine pronoun هُمْ, ثُمَّ and كُمْ.

Ṣilah in this context means to connect a *wāw maddah* to the *Mīm al-Jamʿ* thus reading it as هُمُو, كُمُو or ثُمُو.

Qaṣr in this context is the opposite of *ṣilah* i.e., to not do *ṣilah*.

Mīm al-Jamʿ of هُمْ, ثُمَّ and كُمْ When Followed by *Mutaḥarrik*

هُمْ يُوقِنون رَبِّهِمْ وَ أَنْتُمْ عَابِدون لَكُمْ دِينُكُمْ

The author explains that Abū Jaʿfar will make *ṣilah* of the *ḍammah* of *Mīm al-Jamʿ* whether it is followed by a *hamzah* or any other letter. In this case, Abū Jaʿfar differs from his root in the sense that Qālūn has both Riwāyāt, *ṣilah* and qaṣr, and Warsh has *ṣilah* only when followed by *hamzah*. In other words, Abū Jaʿfar's Qirāʾāh is the same as Ibn Kathīr's. Yaʿqūb and Khalaf will follow their roots in this regard.

Mīm al-Jamʿ of هُمْ When Followed by *Sākin*

Yaʿqūb will read the *Mīm al-Jamʿ* with the same *ḥarakah* as that of *hāʾ*.
There are two scenarios to this:

1. The letter before ه is *yāʾ sākinah*, for example:

عليهم القِتال يُريهم اللهُ إلَيهم اثْنَين

We have learned earlier that Yaʿqūb will read the ه with a *ḍammah* in this case. Thus, if the letter after *Mīm al-Jamʿ* is *sākinah*, Yaʿqūb will read the *Mīm al-Jamʿ* with *ḍammah* as well. This is what is meant by *Mīm al-Jamʿ* following the *ḥarakah* of the *hāʾ* preceding it. Thus, the above examples will be read as:

عليهُمُ القِتال يُريهُمُ اللهُ إلَيهُمُ اثْنَين

In this scenario, Yaʿqūb differs from his root.

2. The letter before ه is *maksūrah*, for example:

بِهِم الأسْباب قُلُوبِهِم العجْل يَومِهِم الذي

In this case, because Yaʿqūb recites the ه with a *kasrah*, the *Mīm al-Jamʿ* will also be recited with a *kasrah*. Thus, the above examples will be recited as:

بِهِمِ الأسْباب قُلُوبِهِمِ العجْل يَومِهِمِ الذي

In this scenario, Yaʿqūb follows his root.

Then the author mentions that Abū Jaʿfar and Khalaf both follow their roots when *Mīm al-Jamʿ* is followed by a *sākin* in both above mentioned scenarios.

Abū Jaʿfar recites the *hāʾ* with *kasrah* and the *mīm* with *ḍammah* as in:

عليهِمُ القِتال يُريهِمُ اللهُ إلَيهِمُ اثْنَين بِهِمُ الأسْباب قُلُوبِهِمُ العجْل يَومِهِمُ الذي

Khalaf recites both *hāʾ* and *mīm* with *ḍammah* as in:

عليهُمُ القِتال يُريهُمُ اللهُ إلَيهُمُ اثْنَين بِهُمُ الأسْباب قُلُوبُهُمُ العجْل يَومِهُمُ الذي

All this is during *waṣl*.

When making *waqf*, all three will recite the *Mīm al-Jamᶜ* with *sukūn*. As for the *hāᵓ* preceding *Mīm al-Jamᶜ*, as mentioned earlier, Abū Jaᶜfar and Khalaf will make *waqf* with *kasrah* on *hāᵓ* as in هِمْ. Yaᶜqūb via both Rāwīs will make *waqf* with *ḍammah* on *hāᵓ* as in هُمْ but only when *hāᵓ* is preceded with a *yāᵓ sākinah*. Yaᶜqūb via both Rāwīs will make *waqf* with *kasrah* under the *hāᶜ* as in هِمْ when *hāᵓ* is preceded with *kasrah*.

However, Ruways only will make *waqf* with a *ḍammah* on *hāᵓ* when it is preceded with a dropped *yāᵓ sākinah* due to *jazm*. The examples for this have come earlier.

Summary of *Mīm al-Jamᶜ*

هُمْ يُوقِنون رَبِّهِمْ يَوْمَئِذ أَنْتُمْ عَابِدون لَكُمْ دِينُكُمْ وَلِيَ دِين		
	Waṣl	*Waqf*
Abū Jaᶜfar	*Ṣilah* هُمُو كُمُو ثُمُو	*Qaṣr* (non-*ṣilah*) هُمْ ثُمْ كُمْ
Rest	*Qaṣr* (non-*ṣilah*) هُمْ ثُمْ كُمْ	*Qaṣr* (non-*ṣilah*) هُمْ ثُمْ كُمْ

عليهم القِتال يُحِبهم اللهُ إليهِمُ اثْنين		
	Waṣl	*Waqf*
Abū Jaᶜfar	عليهِمُ القِتال يُحِبهِمُ اللهُ إليهِمُ اثْنين	عليهِمْ يُحِبهِمْ إليهِمْ
Yaᶜqūb	عليهِمُ القِتال يُحِبهِمُ اللهُ إليهِمُ اثْنين	عليهِمْ يُحِبهِمْ إليهِمْ
Khalaf	عليهِمُ القِتال يُحِبهِمُ اللهُ إليهِمُ اثْنين	عليهِمْ يُحِبهِمْ إليهِمْ

بِهِمُ الأسباب قُلُوبهم العجْل يَومِهِمُ الذي		
	Waṣl	*Waqf*
Abū Jaᶜfar	بِهِمُ الأسباب قُلُوبِهِمُ العجْل يَومِهِمُ الذي	بِهِمْ قُلُوبِهِمْ يَومِهِمْ
Yaᶜqūb	بِهِمِ الأسباب قُلُوبِهِمِ العجْل يَومِهِمِ الذي	بِهِمْ قُلُوبِهِمْ يَومِهِمْ
Khalaf	بِهِمُ الأسباب قُلُوبِهِمُ العجْل يَومِهِمُ الذي	بِهِمْ قُلُوبِهِمْ يَومِهِمْ

4. Chapter on *Idghām Kabīr*

الْإِدْغَامُ الْكَبِيرُ

14 وَبَا الصَّاحِبِ ادْغِمْ (حُـ)ـطْ وَأَنْسَابَ (طِـ)ـبْ نُسَبـ ـبِحَكْ نَذْكُرَكْ إِنَّكْ جَعَلْ خُلْفُ ذَا وِلَا

15 بِنَحْلٍ قِبَلْ مَعْ أَنَّهُ النَّجْمِ مَعْ ذَهَبْ كِتَابَ بِأَيْدِيهِمْ وَبِالْحَقِّ أَوَّلَا

16 وَ(أُ)دْ مَحْضَ تَأْمَنَّا تَمَارَى (حُـ)ـلاَّ تَفَكَّـ ـكَّرُوا (طِـ)ـبْ تُمِدُّونَنْ (حَـ)ـوَى أَظْهِرَنْ (فُـ)ـلاَ

17 كَذَا التَّاءُ فِي صَفًّا وَزَجْرًا وَتِلْوِهِي وَذَرْوًا وَصُبْحًا عَنْهُ بَيَّتَ (فِـ)ـى (حُـ)ـلَى

14. And make *Idghām* of the ب of الصَّاحِبِ for Yaʿqūb, and make *Idghām* for Ruways in أَنْسَابَ نسبحك, تَذْكُرَكَ إِنَّكْ, and with *khulf* in جَعَلْ...

15. ...in *Sūrah* al-Naḥl and (make *Idghām* with *khulf*) in قِبَلَ with انه in *Sūrah* al-Najm, with ذَهَبَ, and كِتَابَ بِأَيْدِيهِمْ and in the first بِالْحَقِّ.

16. And make pure *Idghām* of تَأْمَنَّا for Abū Jaʿfar, and (make *Idghām*) for Yaʿqūb in تَمَارَى, and for Ruways in تَذَكَّرُوا, and (make *Idghām*) in تُمِدُّونَنْ for Yaʿqub, and *Iẓhār* for Khalaf.

17. Similarly, (make *Iẓhār* for Khalaf) of the ت in صَفًّا, زَجْرًا and the word that follows, and (make *Iẓhār* for Khalaf) in ذَرْوًا and صُبْحًا, (and make *Iẓhār*) for Khalaf and Yaʿqūb in بَيَّتَ.

Idghām literally means to merge, assimilate. In Qirāʾāt, Tajwīd and Arabic grammar, it refers to merging two letters in a manner that the former transforms into the latter.

It is of two types: *kabīr* and *ṣaghīr*. *Idghām Kabīr* is when two *mutaḥarrik* letters merge by firstly making the former letter *sākinah*, then merging it into the latter in a manner that the former completely transforms into the latter. *Idghām Ṣaghīr* is when a *sākin* letter merges into the next letter. This will be discussed in a separate chapter. The purpose of *Idghām* is to create ease in recitation. The opposite of *Idghām Kabīr/Ṣaghīr* is إظهار (*Iẓhār*).

Lines 14-15

The author states that Yaʿqūb will make *Idghām Kabīr* of ب into ب in the following place only:

Word	Sūrah	Number	Verse
وَٱلصَّاحِبِ بِٱلْجَنۢبِ	النساء	4:36	وَٱعْبُدُوا۟ ٱللَّـهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ ۗ إِنَّ ٱللَّـهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

In this case, Yaʿqūb has differed with Dūrī via Abū ʿAmr in the sense that Dūrī does not make *Idghām Kabīr* at all, and he has differed with Sūsī via Abū ʿAmr in the sense that Yaʿqūb has restricted the *Idghām Kabīr* of ب into ب to this one place only.

The author then states that Ruways will make *Idghām Kabīr* in the following four places without *khulf*:

Word	Sūrah	Number	Verse
أَنسَابَ بَيْنَهُمْ	المؤمنون	23:101	فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾
نُسَبِّحَكَ كَثِيرًا	طه	20:33	كَىْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
وَنَذْكُرَكَ كَثِيرًا	طه	20:34	وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
إِنَّكَ كُنتَ	طه	20:35	إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾

And Ruways will make *Idghām Kabīr* in the following places with *khulf* i.e., he can make *Idghām* and *Iẓhār*:

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Word	Sūrah	Number	Verse
جَعَلَ لَكُم	النحل	16:72	وَٱللَّـهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَـٰتِ ۚ أَفَبِٱلْبَـٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّـهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾
وَجَعَلَ لَكُمُ	النحل	16:78	وَٱللَّـهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَـٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾
جَعَلَ لَكُم	النحل	16:80	وَٱللَّـهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَـٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَـٰثًا وَمَتَـٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾
جَعَلَ لَكُم	النحل	16:81	وَٱللَّـهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَـٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَـٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾
قِبَلَ لَهُم	النمل	27:37	ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَـٰغِرُونَ ﴿٣٧﴾
وَأَنَّهُۥ هُوَ	النجم	53:43	وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
وَأَنَّهُۥ هُوَ	النجم	53:44	وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
وَأَنَّهُۥ هُوَ	النجم	53:48	وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾
وَأَنَّهُۥ هُوَ	النجم	53:49	وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾
لَذَهَبَ بِسَمْعِهِمْ	البقرة	2:20	يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَـٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّـهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَـٰرِهِمْ ۚ إِنَّ ٱللَّـهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

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ٱلْكِتَـٰبَ بِأَيْدِيهِمْ	البقرة	2:79	فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَـٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـٰذَا مِنْ عِندِ ٱللَّـهِ لِيَشْتَرُوا بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾
ٱلْكِتَـٰبَ بِٱلْحَقِّ	البقرة	2:176	ذَٰلِكَ بِأَنَّ ٱللَّـهَ نَزَّلَ ٱلْكِتَـٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا فِى ٱلْكِتَـٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

It becomes clear from the above that Ruways differs with Sūsī by restricting *Idghām Kabīr* to only the above-mentioned places.

Lines 16- 17

Abū Jaʿfar makes pure and complete *Idghām* in the following place:

Word	Sūrah	Number	Verse
لَا تَأْمَنَّا	يوسف	12:11	قَالُوا۟ يَـٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَـٰصِحُونَ ﴿١١﴾

The rest recite the above word with either *rawm/ikhtilās* or *ishmām* of the *ḍammah* on the first *nūn*.

Yaʿqūb recites the following word with *Idghām Kabīr* of the two ت:

During *waṣl*, the above would be recited as رَبِّكَ تَّارى. If *ibtidāʾ* was to be done from that word, it would be read as تَتَّمارى.

Word	Sūrah	Number	Verse
تَتَمَارَىٰ	النجم	53:55	فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

Ruways will read the following word with *idghām kabīr* as well:

Word	Sūrah	Number	Verse
تَتَفَكَّرُوا	سبأ	34:46	قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا لِلَّـهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

During *waṣl*, Ruways will recite the above as ثُمَّ تَفَكَّرُوا. If making *ibtidāʾ* from the word, it will read as تَفَكَّرُوا.

Yaʿqūb will recite the following word with *Idghām Kabīr*:

Word	Sūrah	Number	Verse
أَتُمِدُّونَنِ	النمل	27:36	فَلَمَّا جَآءَ سُلَيْمَـٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّـهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

The above word would be recited as أَتُمِدُّونِّي with *ṭūl* due it becoming *madd lāzim* and with the additional yāʾ, similar to Imam Ḥamzah who will also recite with *Idghām* and *yāʾ*.

Khalaf does not make *Idghām Kabīr* here contrary to his root Imam Ḥamzah. That is why the author has specifically mentioned this. Abū Jaʿfar likewise makes *Iẓhār* here.

Up to here, the author described *Idghām Kabīr* of two identical letters (*mithlān/mutamāthilān*). From here onwards, he will discuss *Idghām Kabīr* of *mutaqāribān* (two letters that have approximate *makhārij*).

Khalaf makes *Iẓhār* of the ت in the subsequent letter in the following places:

Sūrah	Number	Verse
الصافات	37:1	وَٱلصَّـٰٓفَّـٰتِ صَفًّا ﴿١﴾
الصافات	37:2	فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾

الصافات	37:3	فَٱلتَّـٰلِيَـٰتِ ذِكْرًا ﴿٣﴾
الذاريات	51:1	وَٱلذَّٰرِيَـٰتِ ذَرْوًا ﴿١﴾
العاديات	100:3	فَٱلْمُغِيرَٰتِ صُبْحًا ﴿٣﴾

Khalaf differs with his root Imam Ḥamzah in the above examples where Imam Ḥamzah makes *Idghām Kabīr* but Imam Khalaf does not, except for the final example where both Imam Khalaf on his own and via Ḥamzah make *Iẓhār*, though Khallād via Ḥamzah does have *Idghām Kabīr* here with *khulf.*[34]

Yaʿqūb and Khalaf make *Iẓhār* in the following place:[35]

Word	Sūrah	Number	Verse
بَيَّتَ طَآئِفَةٌ	النساء	4:81	وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّـهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّـهِ ۚ وَكَفَىٰ بِٱللَّـهِ وَكِيلًا ﴿٨١﴾

[34] *Ḥirz al-Amānī wa Wajh al-Tahānī,* l. 993-994.

[35] They differ with their roots who make *idghām* between these two words. See *Ḥirz al-Amānī wa Wajh al-Tahānī,* l. 602.

5. Chapter on *Hāʾ al-Kināyah*

هَاءُ الْكِنَايَةِ

18 وَسَكِّنْ يُؤَدِّهْ مَعْ نُوَلِّهْ وَنُصْلِهِي وَنُؤْتِهْ وَأَلْقِهْ (آ)لَ وَالقَصْرُ (حُـ)ـمِّلاَ

19 كَيَتَّقْهِ وَامْدُدْ (جُـ)ـدْ وَسَكِّنْ (بِـ)ـهِي وَيَرْ ضَهُ (جَـ)ـا وَقَصْرٌ (حُـ)ـمْ وَالإِشْبَاعُ (بُـ)ـجِّلاَ

20 وَيَأْتِهْ (أَ)ثَى (يُـ)ـسْرٌ وَبِالْقَصْرِ (طُـ)ـفْ وَأَرْ جِهِ (بِـ)ـنْ وَأَشْبِعْ (جُـ)ـدْ وَفِي الْكُلِّ (فَـ)ـانْقُلاَ

21 وَفِي يَدِهِ اقْصُرْ (طُـ)ـلْ وَ(بِـ)ـنْ تُرْزَقَانِهِي وَهَا أَهْلِهِي قَبْلَ امْكُثُوا الْكَسْرُ (فُـ)ـصِّلاَ

18. And give a *sukūn* to يُؤَدِّهْ, نُوَلِّهْ, نُصْلِهِ, نُؤْتِهْ, أَلْقِهْ for Abū Jaʿfar and *qaṣr* for Yaʿqūb...

19. ...like in يَتَّقْهِ and stretch it for Ibn Jammāz, and give *sukūn* to it for Ibn Wardān, and (give *sukūn*) to يَرْضَهُ for Ibn Jammāz, and (read it with) *qaṣr* for Yaʿqūb and with *ishbāʿ* for Ibn Wardān.

20. And Abū Jaʿfar and Rawḥ recite يَأْتِهْ with *ishbāʿ* and Ruways recites it with *qaṣr*. Ibn Wardān recites أَرْجِهْ with with *qaṣr*, and make *ishbāʿ* for Ibn Jammāz, and for Khalaf recite (all of the above) with *ishbāʿ*.

21. And make *qaṣr* of يَدِهِ for Ruways, and Ibn Wardān makes *qaṣr* of تُرْزَقَانِهِ. Khalaf recites the هـ in أَهْلِهِ امْكُثُوا with a *kasrah*.

Terms

Hāʾ al-Kināyah هاء الكناية refers to the singular, masculine, third person pronoun suffixed to nouns, verbs and prepositions. It is also referred to as هاء الضمير.

Ṣilah صِلة in this context refers to stretching the *ḍammah* on the *hāʿ* or *kasrah* underneath it until their length is doubled and become long vowels.

Ishbāʿ إشْبَاع in this context is synonymous to *ṣilah*.

Madd مَد in this context is also synonymous to *ṣilah* and *ishbāʿ*.

Qaṣr قَصْر is the opposite of *ṣilah*, *ishbāʿ* or *madd* i.e. not to make *ṣilah* and to maintain the short vowel length of *ḍammah* or *kasrah*. Sometimes the word *ikhtilās* اختلاس is also used in place of *qaṣr*.

Lines 18-19

In these two lines, the author speaks about the following words in their respective ayat.

Word	Sūrah	Number	Verse
يُؤَدِّهِۦٓ	آل عمران	3:75	وَمِنْ أَهْلِ ٱلْكِتَـٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّـهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾
نُؤْتِهِۦ	آل عمران	3:145	وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَـٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْـَٔاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّـٰكِرِينَ ﴿١٤٥﴾
نُؤْتِهِۦ	الشورى	42:20	مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾
نُوَلِّهِۦ وَنُصْلِهِۦ	النساء	4:115	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾
فَأَلْقِهْ	النمل	7:28	ٱذْهَب بِّكِتَـٰبِى هَـٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾
وَيَتَّقْهِ	النور	24:52	وَمَن يُطِعِ ٱللَّـهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّـهَ وَيَتَّقْهِ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾
يَرْضَهُ	الزمر	39:7	إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّـهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

Abū Jaʿfar recites the first five words i.e., يُؤَدِّهِۦ نُوَلِّهِۦ نُصۡلِهِۦ نُؤۡتِهِۦ أُلۡقِهِۦ with *sukūn* on the Hāʾ al-Kināyah. This is contrary to Nāfiʿ. Yaʿqūb recites it with *qaṣr* i.e., with a *kasrah* under the Hāʾ al-Kināyah. This is contrary to Abū ʿAmr.

Yaʿqūb recite the Hāʾ al-Kināyah in يَتَّقۡهِ with *qaṣr.* Ibn Jammāz recites the Hāʾ al-Kināyah in يَتَّقۡهِ with *ishbāʿ*. Ibn Wardān recites it with a *sukūn*. Keep in mind that all three will recite the ق in يَتَّقۡهِ with a *kasrah* contrary to Ḥafṣ.

Ibn Jammāz recites the Hāʾ al-Kināyah in يَرۡضَهُ with a *sukūn*. Ibn Wardān recites it with *ṣilah*. Yaʿqūb recites it with *qaṣr.*

Khalaf recites all the above with *ishbāʿ*. The author mentions this later on.

Lines 20-21

In these two lines, the author speaks about the following words in their respective ayat:

Word	Sūrah	Number	Verse
يَأۡتِهِۦ	طه	20:75	وَمَن يَأۡتِهِۦ مُؤۡمِنٗا قَدۡ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلۡعُلَىٰ ﴿٧٥﴾
أَرۡجِهۡ	الأعراف	7:111	قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾
أَرۡجِهۡ	الشعراء	26:36	قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَٱبۡعَثۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾
بِيَدِهِۦ	البقرة	2:237	وَإِن طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ وَقَدۡ فَرَضۡتُمۡ لَهُنَّ فَرِيضَةٗ فَنِصۡفُ مَا فَرَضۡتُمۡ إِلَّآ أَن يَعۡفُونَ أَوۡ يَعۡفُوَاْ ٱلَّذِي بِيَدِهِۦ عُقۡدَةُ ٱلنِّكَاحِۚ وَأَن تَعۡفُوٓاْ أَقۡرَبُ لِلتَّقۡوَىٰۚ وَلَا تَنسَوُاْ ٱلۡفَضۡلَ بَيۡنَكُمۡۚ إِنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ ﴿٢٣٧﴾
بِيَدِهِۦ	البقرة	2:249	فَلَمَّا فَصَلَ طَالُوتُ بِٱلۡجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبۡتَلِيكُم بِنَهَرٖ فَمَن شَرِبَ مِنۡهُ فَلَيۡسَ مِنِّي وَمَن لَّمۡ يَطۡعَمۡهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغۡتَرَفَ غُرۡفَةَۢ بِيَدِهِۦۚ

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا مَعَهُۥ قَالُوا لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـٰقُوا ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّـٰبِرِينَ ﴿٢٤٩﴾

بِيَدِهِۦ	المؤمنون	23:88	قُلْ مَنْ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾
بِيَدِهِۦ	يس	36:83	فَسُبْحَـٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾
تُرْزَقَانِهِۦٓ	يوسف	12:37	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ ﴿٣٧﴾

Ruways recites بِيَدِهِۦ with *qaṣr.*[36]

Ibn Wardān recites ارْجِهِ with *qaṣr.* This is in agreement with Qālūn. Ibn Jammāz recites it with *ishbāʿ*. This is in agreement with Warsh. Yaʿqūb will read it with a *hamzah sākinah* between the *jīm* and *hāʾ* and the *hāʿ* with a *ḍammah* with *qaṣr.*

Khalaf will recite with *ishbāʿ* in all of the words mentioned above.

Ruways will recite بِيَدِهِ in all four places with *qaṣr.* The rest will recite it with *ishbāʿ* according to their roots.
Ibn Wardān will read تُرْزَقَانِهِ with *qaṣr.* The rest will read it with *ishbāʿ* according to their roots.

Khalaf will recite the Hāʾ al-Kināyah like the rest in the following word with *kasrah* during *waṣl*:

[36] As mentioned in the translation of verse twenty, Imams Abū Jaʿfar and Rawḥ will recite this word with *ishbāʿ*.

Word	Sūrah	Number	Verse
لِأَهْلِهِ ٱمْكُثُوٓا	طه	20:10	إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى
لِأَهْلِهِ ٱمْكُثُوٓا	القصص	28:29	فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

In his Riwāyah from Imam Ḥamzah, he recites it with a *ḍammah*.

Chart for *Hā' al-Kināyah*						
Word	أبو جعفر		يعقوب		خلف	
	ابن وردان	ابن جماز	رويس	روح	إسحاق	إدريس
يُؤَدِّهِ	يُؤَدِّهْ	يُؤَدِّهْ	يُؤَدِّهِ	يُؤَدِّهِ	يُؤَدِّهِي	يُؤَدِّهِي
نُوَلِّهْ	نُوَلِّهْ	نُوَلِّهْ	نُوَلِّهِ	نُوَلِّهِ	نُوَلِّهِي	نُوَلِّهِي
نُصْلِهِ	نُصْلِهْ	نُصْلِهْ	نُصْلِهِ	نُصْلِهِ	نُصْلِهِي	نُصْلِهِي
نُؤْتِهْ	نُؤْتِهْ	نُؤْتِهْ	نُؤْتِهِ	نُؤْتِهِ	نُؤْتِهِي	نُؤْتِهِي
أَلْقِهْ	أَلْقِهْ	أَلْقِهْ	أَلْقِهِ	أَلْقِهِ	أَلْقِهِي	أَلْقِهِي
يَتَّقِهِ	يَتَّقِهْ	يَتَّقِهِي	يَتَّقِهِ	يَتَّقِهِ	يَتَّقِهِي	يَتَّقِهِي
يَرْضَهُ	يَرْضَهْ	يَرْضَهْ	يَرْضَهُ	يَرْضَهُ	يَرْضَهُو	يَرْضَهُو
يَأْتِهِ	يَأْتِهِي	يَأْتِهِي	يَأْتِهِ	يَأْتِهِي	يَأْتِهِي	يَأْتِهِي
أَرْجِهِ	أَرْجِهِي	أَرْجِهِي	أَرْجِئْهُ	أَرْجِئْهُ	أَرْجِهِي	أَرْجِهِي
يِبَدِّه	يِبَدِّهِي	يِبَدِّهِي	يِبَدِّه	يِبَدِّهِي	يِبَدِّهِي	يِبَدِّهِي
تُرَزِّقَانِه	تُرَزِّقَانِهِ	تُرَزِّقَانِهِي	تُرَزِّقَانِهِي	تُرَزِّقَانِهِي	تُرَزِّقَانِهِي	تُرَزِّقَانِهِي

6. Chapter on *Madd* and *Qaṣr*

الْمَدُّ وَالْقَصْرُ

22 وَمَدَّهُمُ وَسِّطْ وَمَا انْفَصَلَ اقْصُرَنْ (أَ)لاَ (حُـ)ـزْ وَبَعْدَ الْهَمْزِ وَاللِّينُ (أُ)صِّلَا

22. And make *tawassuṭ* in their *madd*, and in *madd munfaṣil* make *qaṣr* for Abū Jaʿfar and Yaʿqūb. And in *madd badal* and *līn*, the natural length will be maintained [eds: for Abū Jaʿfar].

Madd in this context refers to any extra length beyond the natural length of a long vowel. *Qaṣr* refers to maintaining the natural length i.e., one *alif* or two *ḥarakāt*. Four types of *madd* have been discussed here.

1. *Muttaṣil*: *hamzah* follows a letter of *madd* in the same word e.g. سَمَاء مَاء
2. *Munfaṣil*: *hamzah* follows a letter of *madd* in the next word e.g. مَا أُنزِلَ
3. *Badal*: *hamzah* precedes letter of *madd* e.g. ءَامَنُوا إِيمَان أُوتِيَ
4. *Līn*: *hamzah* follows letter of *līn* e.g. شَيْء سَوْء

The author mentions to make *tawassuṭ* for all of them in the first two types of *madd*, *muttaṣil* and *munfaṣil*, and then excludes Abū Jaʿfar and Yaʿqūb from *madd munfaṣil* where he states they will make *qaṣr*. This opinion of Abū Jaʿfar in *madd munfaṣil* is contrary to Qālūn's one of two options of making *tawassuṭ* and Warsh's only option of *ṭūl*.

Similarly, Yaʿqūb differs with one of Dūrī's two options in *madd munfaṣil*. Additionally, Abū Jaʿfar differs with Warsh in adopting *qaṣr* only in *madd badal* and *madd līn*.

By not mentioning *madd lāzim* and *madd ʿāriḍ waqfī*, the author has alluded that they all follow their roots i.e., they all make *ṭūl* in the former and have all three lengths for the latter.

	Madd Type	*Ṭūl* طول	*Tawassuṭ* توسط	*Qaṣr* قصر
1	*Madd Muttaṣil*	None	أ ح ف	None
2	*Madd Munfaṣil*	None	ف	أ ح
3	*Madd Badal*	None	None	أ ح ف
4	*Madd ʿĀriḍ Waqfī*	أ ح ف	أ ح ف	أ ح ف
5	*Madd Lāzim*	أ ح ف	None	None

7. The Chapter of Two *Hamzahs* in One Word

	الْهَمْزَتَانِ مِنْ كَلِمَةٍ	
23	لِثَانِيهِمَا حَقِّقْ (يَـ)ـمِينٌ وَسَهِّلَنْ بِمَدٍّ (أَ)تَى وَالْقَصْرُ فِي الْبَابِ (حُـ)ـلِّلَا
24	ءَآمَنْتُمَ اخْبِرْ (طِـ)ـبْ أَإِنَّكَ لأَنْتَ (أُ)دْ ءَأَنْ كَانَ (فِـ)ـدْ وَاسْأَلْ مَعَ اذْهَبْتُمِ (ا)ذْ (حَـ)ـلَا
25	وَأَخْبِرْ فِي الأُولَى إِنْ تَكَرَّرْ (إِ)ذًا سِوَى إِذَا وَقَعَتْ مَعْ أَوَّلِ الذِّبْحِ فَاسْأَلَا
26	وَفِي الثَّانِ أَخْبِرْ (حُـ)ـطْ سِوَى الْعَنْكَبُ اعْكِسَا وَفِي النَّمْلِ الِاسْتِفْهَامُ (حُـ)ـمْ فِيهِمَا كِلَا

23. Make *Taḥqīq* of the second *hamzah* for Rawḥ, and make *Tashīl* with *madd* for Abū Jaʿfar, and make *qaṣr* for Yaʿqūb in this chapter.

24. And make ءَآمَنتُم informative (by removing the interrogative *hamzah*) for Ruways, and make لأنت أإنك informative for Abū Jaʿfar, and make ءأن كان informative for Khalaf. And make interrogative (by adding an interrogative *hamzah*) in ءأن كان and اذهبتم for Abū Jaʿfar and Yaʿqūb.

25. And for Abū Jaʿfar make informative the first word when the interrogative word is repeated, except in Sūrah al-Wāqiʿah and the first one in al-Ṣāffāt, where you will make them interrogative.

26. And make the second one (in Sūrah al-Ṣāffāt) informative for Yaʿqūb except the one in Sūrah al-ʿAnkabūt, you will reverse it. And in Sūrah al-Naml, both will be made interrogative for Yaʿqūb.

Terms

Interrogative sentence: A sentence that contains a question. In Arabic such a sentence is called الجملة الاستفهامية.

Informative sentence: A sentence that provides information i.e. it is not interrogative.[37]

Interrogative Hamzah: In Arabic ء is an interrogative particle similar to "is" or "are."

Taḥqīq: In this context refers to reciting the *hamzah* as is without any changes.

[37] In Arabic such a sentence is called الجملة الخبرية.

Tashīl: In this context refers to *Tashīl Bayn Bayn* i.e. to recite the *hamzah* with a blend of *hamzah* and the letter of *madd* corresponding to its *ḥarakah*.
Idkhāl: Insertion of an *alif* in between two *hamzahs*.

Line 23

There are three scenarios for when two *hamzahs* come together in one word:

	ءأ	ءإ	ءؤ
Abū Jaʿfar	*Tashīl* + *Idkhāl*	*Tashīl* + *Idkhāl*	*Tashīl* + *Idkhāl*
Ruways	*Tashīl* without *Idkhāl*	*Tashīl* without *Idkhāl*	*Tashīl* without *Idkhāl*
Rawḥ & Khalaf	*Taḥqīq* without *Idkhāl*	*Taḥqīq* without *Idkhāl*	*Taḥqīq* without *Idkhāl*

Abū Jaʿfar will make *Tashīl* of the second *hamzah* with *Idkhāl* in all three scenarios. This is in accordance to his root via Qālūn only and not Warsh.

Ruways will make *Tashīl* of the second *hamzah* without *Idkhāl* in all three scenarios contrary to his root. However, Abū ʿAmr does have one option of reciting like Ruways when the second *hamzah* is *maḍmūmah*.

Rawḥ makes *Taḥqīq* without *Idkhāl* in both *hamzahs* in all three scenarios contrary to his root. [Likewise,] Khalaf makes *Taḥqīq* of both *hamzahs* without *Idkhāl* in all three scenarios in accordance to his root.

Line 24

The word ءَامَنتُم comes in the following three places in the Qurʾān:

Verse	Number	Sūrah	Word
قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾	7:123	**الأعراف**	ءَامَنتُم

Word	Sūrah	Number	Verse
ءَامَنتُم	**طه**	20:71	قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَـٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾
ءَامَنتُم	**الشعراء**	26:49	قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَـٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

Ruways will recite the above word in all three places according to Ḥafṣ i.e., with one *hamzah*. Abū Jaʿfar will recite it with two *hamzahs* and with *Tashīl* of the second without *Idkhāl*. Rawḥ and Khalaf recite it with two *hamzahs* and with *Taḥqīq* of both.

The author then discusses the following word:

Word	Sūrah	Number	Verse
أَءِنَّكَ	**يوسف**	12:90	قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَـٰذَآ أَخِىۖ قَدْ مَنَّ ٱللَّـهُ عَلَيْنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّـهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾

Abū Jaʿfar recites the above word with one *hamzah* i.e., إنك. Ruways recites it with two *hamzahs* and *Tashīl* of the second without *Idkhāl*. Rawḥ and Khalaf will recite it with two *hamzahs* and both with *Taḥqīq* without *Idkhāl*.

The author then explains the differences in the following word:

Word	Sūrah	Number	Verse
أَن	**القلم**	68:14	أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

Khalaf recites the above word with one *hamzah* only. Abū Jaʿfar will recite it with two *hamzahs* and with *Tashīl* of the second with *Idkhāl*. Ruways will make *Tashīl* of the second *hamzah* without *Idkhāl*. Rawḥ makes *Taḥqīq* without *Idkhāl* in both *hamzahs*.

The author then discusses the following word:

Word	Sūrah	Number	Verse
أَذْهَبْتُمْ	**الأحقاف**	46:20	وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

Khalaf recites the above word with one *hamzah* only. Abū Jaʿfar recites the above word with two *hamzahs*, and with *Tashīl* of the second with *Idkhāl*. Ruways recites the above with two *hamzahs*, and with *Tashīl* of the second without *Idkhāl*. Rawḥ recites the above with two *hamzahs*, and with *Taḥqīq* of both without *Idkhāl*.

Lines 25-26

In these lines the author speaks about those verses that contain two interrogative *hamzahs*. This occurs in the following eleven places:

Sūrah	Number	Verse
الرعد	13:5	وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾
الإسراء	17:49	وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾
الإسراء	17:98	ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾
المؤمنون	23:82	قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

الم السجدة	32:10	وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم بِلِقَآئِ رَبِّهِمْ كَـٰفِرُونَ ﴿١٠﴾
الواقعة	56:47	وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾
الصافات	37:16	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾
الصافات	37:53	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾
النمل	27:54-55	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَـٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآئِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾
العنكبوت	29:28-29	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٩﴾
النازعات	11-79:10	يَقُولُونَ أَئِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَـٰمًا نَّخِرَةً ﴿١١﴾

Abū Jaʿfar will recite the first without the interrogative *hamzah* and second with the interrogative *hamzah* in all the above such places except in the following two places where he will do the opposite:

Sūrah	Number	Verse
الواقعة	56:47	وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾
الصافات	37:16	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

Yaʿqūb will recite the first with the interrogative *hamzah* and the second without it in all such places except the following where he will read the first without the interrogative *hamzah* and the second with it:

Sūrah	Number	Verse
العنكبوت	29:28-29	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٩﴾

And Yaʿqūb will recite with the interrogative *hamzah* in both places in the following place:

Sūrah	Number	Verse
النمل	27:54-55	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَـٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

The author has not mentioned Khalaf, thus implying that he follows his root i.e., his narration from Imam Ḥamzah in all of the above.[38]

[38] Imam Ḥamzah recites both words with the interrogative *hamzah* in all eleven verses above. See *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 789-793.

8. The Chapter of Two *Hamzahs* in Two Words

الْهَمْزَتَانِ مِنْ كَلِمَتَيْنِ

27 وَحَالَ اتِّفَاقٍ سَهِّلِ الثَّانِ (إِ)ذْ (طَـ)ـرَا وَحَـــقِّقْهُمَا كَالِاخْـــتِلَافِ (يَـ)ـعِى وِلَا

27. And when both *hamzahs* are the same, make *Tashīl* of the second for Abū Jaʿfar and Ruways. And make *Taḥqīq* of both *hamzahs* for Rawḥ, just like he does when both *hamzahs* are different.

Two *hamzahs* coming together in separate words are of two types:

1. with the same *ḥarakah*
2. with different *ḥarakāt*

Two *hamzahs* with the same *ḥarakah* is of three types:

	ءَ ءَ	ءِ ءِ	ءُ ءُ
Abū Jaʿfar	*Tashīl*	*Tashīl*	*Tashīl*
Ruways	*Tashīl*	*Tashīl*	*Tashīl*
Rawḥ & Khalaf	*Taḥqīq*	*Taḥqīq*	*Taḥqīq*

Abū Jaʿfar contrary to his root via Qālūn will make *Tashīl Bayn Bayn* of the second *hamzah* in all of the above. Ruways will do the same contrary to his root via both Rāwīs. Rawḥ will make *Taḥqīq* of both *hamzahs* contrary to his root. Khalaf will make *Taḥqīq* in accordance to his root.

Two *hamzahs* with different *ḥarakāt* are of five types:

	ءَ ءِ	ءَ ءُ	ءِ ءُ	ءِ ءَ	ءُ ءِ
Abū Jaʿfar & Ruways	*Tashīl* with *yāʾ*	*Tashīl* with *wāw*	*Ibdal* to *wāw*	*Ibdal* to *yāʾ*	1. *Tashīl* with *yāʾ* 2. *Ibdāl* to *wāw*
Rawḥ & Khalaf	*Taḥqīq*	*Taḥqīq*	*Taḥqīq*	*Taḥqīq*	*Taḥqīq*

1. ۪ ۪ [*maftūḥah* followed by *maksūrah*]:
   Abū Jaʿfar and Ruways both according to their roots will make *Tashīl* of the second with a blend of *yāʾ*.
2. ۪ ۪ [*maftūḥah* followed by *maḍmūmah*]:
   Abū Jaʿfar and Ruways both according to their roots will make *Tashīl* of the second with a blend of *wāw*.
3. ۪ ۪ [*maḍmūmah* followed by *maftūḥah*]:
   Abū Jaʿfar and Ruways both according to their roots will make *Ibdāl* of the second into *wāw*.
4. ۪ ۪ [*maksūrah* followed by *maftūḥah*]:
   Abū Jaʿfar and Ruways both according to their roots will make *Ibdāl* of the second into *yāʾ*.
5. ۪ ۪ [*maḍmūmah* followed by *maksūrah*]:
   Abū Jaʿfar and Ruways both according to their roots with either make:
   1. *Tashīl* of the second with a blend of *yāʾ*, or
   2. *Ibdāl* of the second into *wāw*. This is the preferable mode of the majority.

Rawḥ makes *Taḥqīq* of both *hamzahs* contrary to his root. [Likewise,] Khalaf makes *Taḥqīq* in accordance with his root.

9. Chapter on the Single *Hamzah*

الْهَمْزُ الْمُفْرَدُ

28 وَسَاكِنَهُو حَقِّقْ (حِـ)ـمَاهُ وَأَبْدِلَنْ (إِ)ذًا غَيْرَ أَنْبِئْهُمْ وَنَبِّئْهُمُ فَلَا

29 وَرِئياً فَأَدْغِمْهُو كَرُؤْيَا جَمِيعِهِى وَأَبْدِلْ يُؤَيِّدْ (جُـ)ـدْ وَنَحْوَ مُؤَجَّلَا

30 كَذَاكَ قُرِى اسْتُهْزِى وَنَاشِيَةً رِيَا نُبَوِّى يُبَطِّى شَانِئَكْ خَاسِئًا (أَ)لَا

31 كَذَا مُلِئَتْ وَالْخَاطِئَهْ وَمِائَهْ فِئَهْ فَأَطْلِقْ لَهُو وَالْخُلْفُ فِى مَوْطِئًا (إِ)لَى

32 وَيَحْذِفُ مُسْتَهْزُونَ وَالْبَابَ مَعْ تَطَوْ يَطَوْ مُتَّكًا خَاطِينَ مُتَّكِئِى (أُ)لَا

33 كَمُسْتَهْزِئِى مُنْشُونَ خُلْفٌ (بَـ)ـدَا وَجُزْ ءَانَ ادْغِمْ كَهَيْئَهْ وَالنَّسِىءُ وَسَهِّلَا

34 أَرَيْتَ وَإِسْرَائِيلَ كَائِنْ وَمَدَّ (أُ)دْ مَعَ اللاَّءِ هَاأَنْتُمْ وَحَقِّقْهُمَا (حَـ)ـلَا

35 لِئَلاَّ (أَ)جِدْ بَابَ النُّبُوءَةِ وَالنَّبِى يِّ أَبْدِلْ لَهُو وَالذِّئْبَ أَبْدِلْ (فَـ)ـيَجْمُلَا

28. And make *Taḥqīq* of *hamzah sākinah* for Yaʿqūb and *Ibdāl* for Abū Jaʿfar except in أَنْبِئْهُمْ and نَبِّئْهُمْ.

29. And make *Idghām* in رِئْيًا and رُؤْيَا wherever it appears, and Ibn Jammāz has made *Ibdāl* in يُؤَيِّدْ. And also make *Ibdāl* in مُؤَجَّلاَ.

30. And similarly make *Ibdāl* for Abū Jaʿfar in خَاسِئًا, قُرِي, اسْتُهْزِي, نَاشِيَةً, رِيَاء, نُبَوِّي, يُبَطِّي, شَانِئَكْ.

31. Similarly make *Ibdāl* (for Abū Jaʿfar) in مُلِئَتْ , and in الْخَاطِئَهْ, مِائَهْ, فِئَهْ [eds: without restriction][39] and there is *khulf* in مَوْطِئًا.

32. And make *ḥadhf* of (the *hamzah*) for Abū Jaʿfar[40] in مُسْتَهْزُونَ and words similar to it along with تَطَئُوهُمْ, يَطَئُونَ and مُتَّكًا, خَاطِينَ, مُتَّكِئِي,

33. Just like in مُسْتَهْزِئِين, and there is *khulf* in مُنْشُونَ for Ibn Wardān. And make *Idghām* in جُزْءً, just like in هَيْئَة and النَّسِيء, and make *Tashīl* in...

[39] In these three words, Imam Abū Jaʿfar changes the *hamzah* to a *yāʾ* whether they are definite or indefinite, in their singular, dual, or plural form. Al-Qāḍī, *al-Iḍah*, 43.

[40] Lit., "he makes *ḥadhf*." In the English translation, the verb tense has been altered to the imperative in order to maintain consistency with the other sentences in this chapter.

34. ءَأَنذَرْتَ, إِسْرَائِيل, كَأَيِّنْ [41] [eds: with *madd*, for Abū Jaʿfar] and اللَّاءِ and هَاؤُمُ, and make *Taḥqīq* of the last two for Yaʿqūb.
35. And make *Ibdāl* for Abū Jaʿfar in النُّبُوءَةَ , لِئَلاَّ and النَّبِيء and its derivatives, and make *Ibdāl* for Khalaf in الذِّئْبَ.

Contrary to the previous two chapters, the chapter on the single *hamzah* refers to the *hamzah* that appears on its own without being paired with another *hamzah,* whether in the same word or the next word. It is of two types: *sākinah* and *mutaḥarrikah*.

1. *Hamzah Sākinah*

Yaʿqūb will make *Taḥqīq* of the single *sākin hamzah* whether it is, in the *fāʾ* position, *ʿayn* position or *lām* position, except in يَأجوج و مَاجوج.

Abū Jaʿfar will make *Ibdāl* in accordance to the *ḥarakah* preceding it whether it is in the *fāʾ* position, *ʿayn* position or *lām* position. Two exceptions to the rule are:

1. ائْتِهِمْ بِآيَةٍ
2. If the *hamzah* is *mutaḥarrikah* and *waqf* is made on it, there will be no *Ibdāl* for Abū Jaʿfar, e.g. الْمَلَأُ لُؤْلُؤٌ.

The author then mentions that Abū Jaʿfar will make *Idghām* as well along with *Ibdāl* in the following words wherever and however they appear:
رِئْياً = رِيّاً رُؤْياكَ = رُيّاكَ الرؤيا = الرّيّا رُؤْياي = رُيّاي

2. *Hamzah Mutaḥarrikah*

Abū Jaʿfar will make *Ibdāl* of the *hamzah maftūḥah* into *wāw* subject to two conditions:

[41] This will be read as كائن by Imam Abū Jaʿfar as mentioned in line 34 above. The author, Mufti Mohamed-Umer Esmail, has written it as كَأَيِّن as that is how it is read by Imam Ḥafṣ, and that is how the student will see it written in the most commonly used *muṣāḥif*.

1. the *hamzah* must be in the *fāʾ* position,
2. the *hamzah* must be preceded with a *ḍammah*.

Examples are:

مُؤَجَّلاً مُؤَذِّن الْمُؤَلَّفَة يُؤَلِّف يُؤَخِّرُ يُؤَاخِذُ

An exception is the word يُؤَيِّدُ where only Ibn Jammāz will make *ibdāl* and Ibn Wardān will make *taḥqīq*.

There will be no *Ibdāl* in الْفُؤَاد فُؤَادَك سُؤَال because the *hamzah* in these words is in the *ʿayn* position.

Abū Jaʿfar will also make *Ibdāl* of the *hamzah* into *yāʾ* when *hamzah maftūḥah* is preceded with a *kasrah*. This occurs in the following thirteen words:

خَاسِئًا نَاشِئَةَ رِئَاء لَنُبَوِّئَنَّ يُطَأْنَ شَاطِئُكُ مُلِئَتْ الْخَاطِئَة مِائَة فِئَة قُرِئَ اسْتُهْزِئَ

However, there is *khulf* for Abū Jaʿfar in the word مَوْطِئًا.

Abū Jaʿfar will make *ḥadhf* of *hamzah maḍmūmah* preceded with *kasrah* and the *kasrah* will be changed to *ḍammah*, e.g.

مُسْتَهْزِءُونَ=مُسْتَهْزُونَ مُتَّكِئُون=مُتَّكُون فَمَالِئُون=فَمَالُون الخَاطِئُون=الخَاطُون

However, there is *khulf* for Ibn Wardān in the word الْمُنْشِئُون.

Similarly, Abū Jaʿfar will make *ḥadhf* of *hamzah maḍmūmah* preceded with *fatḥah* while maintaining the *fatḥah,* e.g., يَطَئُونَ=يَطَؤُنَ تَطَئُوهُمْ=تَطَؤُهُمْ.

And specifically in the word مُتَّكَأً he will read it as مُتَّكَا while making *ḥadhf* of the *hamzah*.

He will also read the following words with *ḥadhf* of the *hamzah*:

مُتَّكِئِين= مُتَّكِين مُسْتَهْزِئِين= مُسْتَهْزِين خَاطِئِيْن= خَاطِيْن

Abū Jaʿfar recites the word جُزْءٌ or جُزْءٍ with *idghām* i.e., the *hamzah* will change to ز and then merge into each other. He also recites the word هَيْئَة with *ibdāl* of the *hamzah* to *yāʾ* and then *idghām* i.e., هَيَّة. The same will apply to the word النَّسِيء. He will read it as النَّسِيُّ. However, the same will not apply to هَنِيئاً، مَرِيئا، بَرِيء and بَرِيئُون.

Abū Jaʿfar will make *tashīl bayn bayn* in the following:

1. أَرَأَيْتَ أَفَرَأَيْتَ أَرَأَيْتَكُم أَرَأَيْتُمْ
2. إسرائيل, *Tashīl* of the second *hamzah* with *qaṣr* or *tawassuṭ* wherever it appears.
3. كَأَيِّنْ
4. اللَّاءِ during *waqf* however, he has three options: *Ibdāl* of *hamzah* to *yāʾ sākinah* with *ṭūl*, *tashīl* with *rawm* with *tawassuṭ*, *tashīl* with *rawm* with *qaṣr.*
5. هَأَنْتُمْ while maintaining the *alif* after *hāʾ*.

Yaʿqūb recites اللَّاءِ and هَأَنْتُمْ with *taḥqīq*.

Abū Jaʿfar makes *taḥqīq* of the *hamzah* in the word يَؤُلَّا contrary to Warsh.

Abū Jaʿfar will make *ibdāl* and *idghām* of the *hamzah* in the following words contrary to his root:

النبوءة=النبوّة نَبِيْء=نَبِيٌّ نبيؤون=نبيُّون نَبِيئِين=نبيّين أنبئاء=أنبياء

Khalaf will follow his root in all of the above except in the word الذئب where he will make *ibdāl*.

10. The Chapter on *Naql*, *Sakt* and *Waqf* on *Hamzah*

النَّقْلُ وَالسَّكْتُ وَالْوَقْفُ عَلَى الْهَمْزِ

36 وَلاَ نَقْلَ إِلاَّ الآنَ مَعْ يُونُسٍ (بَـ)ـدَا وَرِدْءًا وَأَبْدِلْ (أَ)مَّ مِلْءُ (بِـ)ـهِ انْقُلَا

37 مِنِ اسْتَبْرَقٍ (طِـ)ـيبٌ وَسَلْ مَعْ فَسَلْ (فَـ)ـشَا وَحَقِّقَ هَمْزَ الْوَقْفِ وَالسَّكْتَ أَهْمَلَا

36. There is no *naql* except in الآنَ and the one in *Sūrah* Yūnus for Ibn Wardān, and (except) in رِدْءًا for Abū Jaʿfar and in مِلْءُ for Ibn Wardān.

37. And make *naql* in مِنِ اسْتَبْرَقٍ for Ruways, and make *naql* for Khalaf in سَلْ and فَسَلْ. And make *Taḥqīq* on the *hamzah* during *waqf* for Khalaf, and avoid making *sakt*.[42]

Naql

None of the Three Qurrāʾ make *naql* in any place except for the following:

Ibn Wardān [makes *naql*] in the word الآنَ with or without the interrogative *hamzah* wherever it appears.

Abū Jaʿfar [makes *naql*] in the word رِدْءً according to his root, except that he will not read the tanwin rather he will read with *alif* in *waṣl* just like it is read in *waqf* i.e., رِدَا.

Ibn Wardān will read the word مِلْءِ with *naql* wherever it appears.

Ruways will read مِنْ إِسْتَبْرَقٍ with *naql*.

Khalaf will read the imperative form of سُؤال when preceded with a *wāw* or *fāʾ* with *naql* e.g. وَسْئَل فَاسْئَل وَسْئَلُوا فَاسْئَلُوا.

Sakt

There is no *sakt* anywhere for any of the three *qurrāʾ*.

[42] See footnote 36 for English verb choice in the translation.

Waqf on *Hamzah*

There is no *tashīl* of any kind for any of the three *qurrā'* while stopping on a word with *hamzah*.

11. Chapter on *Idghām Ṣaghīr*

الْإِدْغَامُ الصَّغِيرُ

38 وَأَظْهَرَ إِذْ مَعْ قَدْ وَتَاءِ مُؤَنَّثٍ (أَ)لاَ (حُـ)ـزْ وَعِنْدَ الثَّاءِ لِلتَّاءِ (فُـ)ـصِّلَا

39 وَهَلْ بَلْ (فَـ)ـتًى هَلْ مَعْ تَرَى وَلِبَا بِفَا نَبَذْتُ وَكَاغْفِرْلِي يُرِدْ صَادَ (حُـ)ـوِّلَا

40 أَخَذْتُ (طُـ)ـلُ اورِثْتُمْ (حِـ)ـمًى (فِـ)ـدْ لَبِثْتُ عَنْـ ـهُمَا وَادَّغِمْ مَعْ عُذْتُ (أُ)بْ ذَا اعْكِسًا (حَـ)ـلَا

41 وَيَاسِينَ نُونَ ادْغِمْ (فِـ)ـدًا (حُـ)ـطْ وَسِينَ مِيـ ـمَ (فُـ)ـزْ يَلْهَثَ اظْهِرْ (أُ)دْ وَفِي ارْكَبْ (فَـ)ـشَا (أَ)لَا

38. Abū Jaʿfar and Yaʿqūb will make *Iẓhār* of إِذْ. قَدْ and the feminine ث, and Khalaf will make *Idghām* when ث followed by ث.

39. And Khalaf makes *Iẓhār* of هَلْ and بَلْ. And Yaʿqūb makes *Iẓhār* of هَلْ in تَرَى, and he will make *Iẓhār* when ف is followed by ب, and in نَبَذْتُ just like in اغْفِرْ لِي, and in يُرِدْ and صَاد.

40. Ruways makes *Iẓhār* in أَخَذْتُ, and Yaʿqūb and Khalaf in اورِثْتُمْ and لَبِثْتُ, and Abū Jaʿfar makes *Idghām* of لَبِثْتُ and عُذْتُ, and do the opposite for Yaʿqūb in عُذْتُ.

41. And make *Idghām* of the ن of يَاسِينَ for Khalaf and Yaʿqūb, and make *Idghām* for Khalaf in ن of س in م, and make *Iẓhār* for Abū Jaʿfar in يَلْهَثْ, and for Khalaf and Abū Jaʿfar in ارْكَبْ.

Idghām Ṣaghīr is to merge two identical or similar letters, the first of which is *sākinah*. It is called *ṣaghīr* in contrast to *Idghām Kabīr* because it involves one less action due to the fact that the first letter is already *sākinah*. The opposite of *Idghām* is *Iẓhār*. The first letter is called *mudgham*, and the second letter is called *mudgham fīh*. The *mudgham* letters that are discussed in this chapter are the following:

إذ قَدْ تاء التأنيث هَلْ بَلْ

Idghām Ṣaghīr or *Iẓhār* of إذ

Abū Jaʿfar and Yaʿqūb make *iẓhār* of the ذ of إذ when followed by the following six letters:

ت ز ص د س ج

Khalaf will make *Idghām* when followed by ت and د and *Iẓhār* in the rest according to his root.

Idghām Ṣaghīr or *Iẓhār* of قَدْ

Abū Jaʿfar and Yaʿqūb make *Iẓhār* of the د of قَدْ when followed by the following eight letters:

س ذ ض ظ ز ج ص ش

Khalaf makes *Idghām* in all of them.

Idghām Ṣaghīr or *Iẓhār* of تاء التأنيث

Abū Jaʿfar and Yaʿqūb make *Iẓhār* of the تاء التأنيث when followed by the following six letters:

س ث ص ز ظ ج

Khalaf makes *Iẓhār* when followed by ث and he will make *Idghām* in the rest.

Idghām Ṣaghīr or *Iẓhār* of هلْ and بلْ

The *mudgham fih* letters for the above are:

ت ث س

Abū Jaʿfar makes *Iẓhār* in all of the above letters according to his root. Yaʿqūb makes *Iẓhār* in all of the above letters as well including the following two places where Abū ʿAmr makes *Idghām*:

Word	Surah	Number	Verse
هَلْ تَرَىٰ	الملك	67:3	ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَـٰنِ مِن تَفَـٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

فَهَلْ تَرَىٰ	الحاقّة	69:8	فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾

Khalaf makes *Iẓhār* in all the above letters contrary to his Riwāyah from Ḥamza.

***Idghām Ṣaghīr* or *Iẓhār* of ب (*Bā' Majzūmah*):**

Yaʿqūb recites the following five places with *Iẓhār* of the ب *majzūmah* contrary to his root. The rest recite with *Iẓhār* according to their roots:

Word	Sūrah	Number	Verse
يَغْلِبْ فَسَوْفَ	النساء	4:74	فَلْيُقَـٰتِلْ فِى سَبِيلِ ٱللَّـهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۚ وَمَن يُقَـٰتِلْ فِى سَبِيلِ ٱللَّـهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾
تَعْجَبْ فَعَجَبٌ	الرعد	13:5	وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَـٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَـٰٓئِكَ ٱلْأَغْلَـٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٥﴾
ٱذْهَبْ فَمَن	الإسراء	17:63	قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾
فَٱذْهَبْ فَإِنَّ	طه	20:97	قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَـٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾
يَتُبْ فَأُولَـٰٓئِكَ	الحجرات	49:11	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَـٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَـٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿١١﴾

Idghām Ṣaghīr or *Iẓhār* of ذ (*Dhāl Sākinah*)

Yaqub makes *Iẓhār* of ذ *sākinah* in the following word contrary to his root. Abū Jaʿfar makes *Iẓhār* in agreement with his root. Khalaf makes *Idghām* contrary to his root.

Word	Sūrah	Number	Verse
فَنَبَذْتُهَا	طه	20:96	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾

Ruways makes *Iẓhār* of ذ *sākinah* in ت in the word أَخَذْت wherever and however it appears. The rest make *Idghām*.

Abū Jaʿfar makes *Idghām* of ذ *sākinah* in ت contrary to his root in the following word. Khalaf makes *Idghām* in agreement with his root. Yaʿqūb makes *Iẓhār*.

Word	Sūrah	Number	Verse
عُذْتُ	غافر	40:27	وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾
عُذْتُ	الدخان	44:20	وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

Idghām Ṣaghīr or *Iẓhār* of ر (*Rāʾ Sākinah*)

Yaqub makes *Iẓhār* of ر *sākinah* when followed by ل wherever this occurs contrary to his root. The rest also recite it with *Iẓhār* in agreement with their roots.

Idghām Ṣaghīr or *Iẓhār* of د (*Dāl Sākinah*)

Yaʿqūb makes *Iẓhār* of د *sākinah* in the following place contrary to his root. Abū Jaʿfar makes *Iẓhār* as well in agreement with his root. Khalaf makes *Idghām* in agreement with his root.

Word	Sūrah	Number	Verse
يُرِدْ ثَوَابَ	آل عمران	3:145	وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾

Yaʿqūb makes *iẓhār* of د *sākinah* in the following place contrary to his root. Abū Jaʿfar makes *iẓhār* in agreement with his root. Khalaf makes *idghām* in agreement with his root.

Word	Sūrah	Number	Verse
كٓهيعٓصٓ ﴿١﴾ ذِكْرُ	مريم	19:1-2	كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾

Idghām Ṣaghīr or *Iẓhār* of ث (*Thāʾ Sākinah*)

Yaʿqūb and Khalaf make *Iẓhār* of ث *sākinah* in the following word contrary to their roots. Abū Jaʿfar makes *Iẓhār* in agreement with his root.

Word	Sūrah	Number	Verse
أُورِثْتُمُوهَا	الأعراف	7:43	وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾
أُورِثْتُمُوهَا	الزخرف	43:72	وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

Yaʿqūb and Khalaf make *iẓhār* of ث *sākinah* in لبث wherever and however it appears. Abū Jaʿfar makes *idghām* in the above word.

Idghām and *Iẓhār* of *Nūn* in يس and ن and طسم

Yaʿqūb and Khalaf contrary to their roots make *idghām* of the ن *sākinah* in the letter *seen* into the following *wāw* and they make *idghām* of the *nūn sākinah* of the letter *nūn* into the following *wāw*. Abū Jaʿfar will read with *iẓhār*. In addition to that, Abū Jaʿfar will make *sakt* after reciting every letter of the *Ḥurūf al-Muqaṭṭaʿāt* as will be mentioned by the author in the chapter on the *furūsh* of Sūrah al-Baqarah.[43]

Khalaf makes *idghām* of the *nūn sākinah* in طسم into the following *mīm* in both places[44] contrary to his root. Yaʿqūb makes *idghām* in agreement with his root. As mentioned earlier, Abū Jaʿfar will make *iẓhār* with *sakt* between each letter.

Idghām or *Iẓhār* of ث (*Thāʾ Sākinah*) in ذ

Abu Jafar makes *Iẓhār* of the ث *sākinah* in ذ in the following *āyah* contrary to his root. Yaʿqūb and Khalaf make *idghām* according to their roots.

Word	Sūrah	Number	Verse
يَلْهَث ۚ ذَّٰلِكَ	الأعراف	7:176	وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

Idghām or *Iẓhār* of ب (*Bāʾ Sākinah*) in م

Abū Jaʿfar contrary to his root makes *Iẓhār* of the ب *sākinah* in م in the following *āyah*. Khalaf make *Iẓhār* according to his root. This is one of the only places where the author overlooks his principle mentioned in the foreword that he will only

[43] *al-Durrah al-Muḍiʾah*, l. 62

[44] i.e., the openings of al-Shuʿarāʾ and al-Qaṣaṣ

mention the *khulf* when any of the Three Imams or their Rāwīs differ from their roots. Yaʿqūb makes *Idghām* according to his root.

Word	Sūrah	Number	Verse
ٱرْكَب مَّعَنَا	هود	11:42	وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِي مَعْزِلٍ يَٰبُنَيَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾

In the following āyah, Khalaf will recite with *sukūn* the ر and ب in **فيغفر** and **يعذب** and also make *Idghām* of the ب *sākinah* into *mīm.* The author has not mentioned this in his poem. Abū Jaʿfar and Yaʿqūb read the above words with *ḍammah* contrary to their roots, thus they will make *Iẓhār* as the author will mention in the *furūsh* of Sūrah al-Baqarah.[45]

Word	Sūrah	Number	Verse
فَيَغْفِرُ لِمَن وَيُعَذِّبُ مَن	البقرة	2:284	لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

[45] *al-Durrah al-Muḍiʾah*, l. 84

12. Chapter on *Nūn Sākinah* and *Tanwīn*

النُّونُ السَّاكِنَةُ وَالتَّنْوِينُ

42 وَغُنَّةُ يَا وَالْوَاوِ (فُـ)ـزْ وَبِخَا وَغَيْـ ـنِ الإِخْفَا سِوَى يُنْغِضْ يَكُنْ مُنْخَنِقْ (أَ)لَا

42. And Khalaf will make *ghunnah* in ي and و, and Abū Jaʿfar will make *ikhfāʾ* in خ and غ, except in يَكُنْ, يُنْغِضْ and مُنْخَنِقُ.

Khalaf will make *Idghām* with *ghunnah* when ن *sākinah* is followed by و and ي contrary to his root.

Abū Jaʿfar will make *ikhfāʾ* when ن *sākinah* is followed by خ and غ contrary to his root except in the following three places:

Word	Sūrah	Number	Verse
يَكُنْ غَنِيًّا	النساء	4:135	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾
ٱلْمُنْخَنِقَةُ	المائدة	5:3	حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَـٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾
فَسَيُنْغِضُونَ	الإسراء	17:51	أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ

ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ
هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

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13. The Chapter on *Fatḥ* & *Imālah*

الْفَتْحُ وَالْإِمَالَةُ

43 وَبِالْفَتْحِ قَهَّارِ الْبَوَارِ ضِعَافَ مَعْـ ـهُ عَيْنُ الثُّلاَثِي رَانَ شَا جَاءَ مَيَّلَا

44 كَالأَبْرَارِ رُؤْيَا اللأَمِ تَوْرَاةَ (فِـ)ـدْ وَلَا تُمِلْ (حُـ)ـزْ سِوَى أَعْمَى بِسُبْحَانَ أَوَّلَا

45 وَ(طُـ)ـلْ كَافِرِينَ الْكُلَّ وَالنَّمْلَ (حُـ)ـطْ وَيَا ءُ يَاسِينَ (يُـ)ـمْنٌ وَافْتَحِ الْبَابَ (إِ)ذْ عَلَا

43. And make *Fatḥ* for Khalaf in قَهَّارِ الْبَوَارِ and ضِعَافَ, and in the *ʿayn* letter of three root-lettered verbs, (except that in) رَانَ شَا جَاءَ he makes *Imālah*...

44. ...like he does in الأَبْرَارِ and رُؤْيَا with ال, and in تَوْرَاةَ. And do not make *Imālah* for Yaʿqūb except in the first أَعْمَى in *Sūrah* Subḥān.[46]

45. And Ruways makes *Imālah* in every كَافِرِينَ, and Yaʿqūb does so in the كَافِرِينَ of *Sūrah* al-Naml, and Rawḥ makes *Imālah* in the yāʾ of يس, and make *Fatḥ* in the chapter (of *Imālah*) for Abū Jaʿfar.

Fatḥ literally means to open and technically to recite the *fatḥah* or *alif* normally without *Imālah*. *Imālah* literally means to bend and technically to recite the *fatḥah* so that it becomes closer to *kasrah* and to recite the *alif* until it becomes closer to *yāʾ*. *Imālah* is of two types: *Imālah Ṣughrā* or *Taqlīl*, or minor inclination of the *fatḥah* or *alif*; and *Imālah Kubrā*, mostly referred to as just '*Imālah*,' or major inclination of the *fatḥah* or *alif*. Both *Fatḥ* and *Imālah* were parts of the eloquent dialects of the Arabs in the time of the Messenger of Allah ﷺ. *Fatḥ* was the dialect of the Arabs of Ḥijaz and *Imālah* was the dialect of the Arabs of Najd, including Tamīm, Asad and Qays.[47]

Contrary to his root, Khalaf recites the following words in the following verses with *Fatḥ* of the *alif*:

Word	Sūrah	Number	Verse
ٱلْقَهَّارِ	إبراهيم	14:48	يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾

[46] Sūrah al-Israʾ

[47] Al-Nuwayrī, *Sharḥ Ṭayyibah al-Nashr fī al-Qirāʾāt al-ʿAshr*, 1:563

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ٱلْبَوَارِ	إبراهيم	14:28	أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا نِعْمَتَ ٱللَّـهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾
ٱلْقَهَّارِ	غافر	40:16	يَوْمَ هُم بَـٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّـهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّـهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾
ضِعَـٰفًا	النساء	4:9	وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَـٰفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا ٱللَّـهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

Also, contrary to his root, Khalaf makes *Fatḥ* of the *alif* of the following three root-lettered verbs:

خاب خاف طاب ضاقت حاق زاغ زاد

However, Khalaf will make *imālah* of the *alif* according to his root in the following three root-lettered verbs:

ران شاء جاء

In accordance with his root, Khalaf will also make *Imālah* of the *alif* that is situated between two *rāʾs* i.e., ـرار the second of which is *maksūr*, e.g.,

الأبرارِ الأشرارِ قَرارٍ

Contrary to his root, Khalaf will make *Imālah* of the word الرؤيا but only when it has the definite article ال at the beginning. There is no *Imālah* for Khalaf in accordance to his root in the word رؤيا without the ال at the beginning e.g., رؤياك رؤياي.

Khalaf also differs from his root in the *Imālah* of the word التوراة wherever it appears in the Qurʾān. While Khalaf makes *Imālah* on this word, Ḥamzah, his root, makes *Taqlīl*.

The author then states to not make *imālah* or *taqlīl* in any word for Yaʿqūb except in the first اعمى of the following verse. Here, Yaʿqūb will make *imālah*.

Word	Sūrah	Number	Verse
أَعْمَىٰ	الإسراء	17:72	وَمَن كَانَ فِي هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِي ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

Ruways will make *Imālah* in the words كافرين، الكافرين wherever they appear in the Qurʾān. Rawḥ along with Ruways will make *Imālah* in كافرين of the following verse:

Word	Sūrah	Number	Verse
كَٰفِرِينَ	النمل	27:43	وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾

Rawḥ will also make *Imālah* in the *yāʾ* of يس.

Abū Jaʿfar will make no *Imālah* or *Taqlīl* at all, thus differing with his root in this chapter.

14. Rules of *Rā'*, *Lām* & *Waqf* According to *Rasm*

الرَّاءَاتُ وَاللَّامَاتُ وَالْوَقْفُ عَلَى الْمَرْسُومِ

46	كَقَالُونَ رَاءَاتِ وَلاَمَاتِنِ (ا)تْلُهَا	وَقِفْ يَا أَبَهْ بِالْهَا (أَ)لاَ (حُـ)ـمْ وَلِمْ (حَـ)ـلَا
47	وَسَابِرُهَا كَالْبَزِّ مَعْ هُو وَهِى وَعَنْـ	ـهُ نَحْوُ عَلَيْهُنَّهْ إِلَيَّهْ رَوَى الْمَلَا
48	وَذُو نُدْبَةٍ مَعْ ثَمَّ (طِـ)ـبْ وَلِهَا احْذِفَن	بِسُلْطَانِيَهْ مَا لِى وَمَا هِىَ مُوصِلَا
49	(حِـ)ـمَاهُ وَأَثْبِتْ (فُـ)ـزْ كَذَا احْذِفْ كِتَابِيَهْ	حِسَابِىَ تَسَنَّ اقْتَدْ لَدَى الْوَصْلِ (حُـ)ـفِّلَا
50	وَأَيًّا بِأَيًّا مَّا (طَـ)ـوَى وَبِمَا (فِـ)ـدًا	وَبِالْيَاءِ إِنْ تُحْذَفْ لِسَاكِنِهِى (حَـ)ـلَا
51	كَتُغْنِ النُّذُرْ مَنْ يُؤْتَ وَاكْسِرْ وَلاَمَ مَا	لِ مَعْ وَيْكَأَنَّهْ وَيْكَأَنَّ كَذَا تَلَا

46. Recite every ر and ل like Qālūn [eds: for Abū Jaʿfar], and make *waqf* on يَا أَبَتِ with ه for Abū Jaʿfar and Yaʿqūb. And for Yaʿqūb make *waqf* on لِمْ ...

47. and its types like Bazzī does, along with هو and هي, and the same has been narrated by the experts from Yaʿqūb in the likes of عليهنّ and إليّ.

48. And do the same for Ruways in the words that denote lament, and in ثمّ, and drop the *Hāʾ al-Sakt* in مَالِيه سُلْطَانِيَهْ and مَاهِيَه during *waṣl* for...

49. ...Yaʿqūb. And Khalaf will maintain the *Hāʾ al-Sakt* in all three words during both *waqf* and *waṣl*. Similarly, drop the *Hāʾ al-Sakt* for Yaʿqūb in حِسَابِيَهْ، كِتَابِيَهْ، and اقْتَدِهْ during *waṣl*.

50. Ruways will make *waqf* on أيّاً in أيًّا مَّا, and Khalaf will make *waqf* on ما, and Yaʿqūb will make *waqf* on ي in those places where the ي is dropped due to being *sākinah*.

51. As in تُغْنِ النُّذُرْ and مَنْ يُؤْتَ, and give it (the last example) *kasrah* (because that is the *Qirāʾah* of Yaʿqūb). And make *waqf* for Yaʿqūb on the ل in مال and the same in وَيْكَأَنَّهْ and وَيْكَأَنَّ.

The author mentions that the rules of ر in terms of *tarqīq* and *tafkhīm* and the rules of ل in terms of *tarqīq* and *taghlīz* for all three Qārīʾs are the same as Qālūn's

Riwāyah i.e., all three Qārīʾs agree with the majority of Rāwīs and differ with Warsh in this regard.[48]

Stopping According to *Rasm*

The word *rasm* is an infinitive and *marsūm* is its passive participle. In the science of *qirāʾah*, *rasm* refers to the script of the *maṣāḥif* as prepared by Uthman ﷺ and agreed upon by all the *ṣaḥābah* ﷺ at that time.

Rasm is of two types: *Qiyāsī* (according to well-known rules) and *Iṣṭilāḥī* (specific to the science).

Rasm Qiyāsī is when the script of the word corresponds with its pronunciation. *Rasm Iṣṭilāḥī* is when the script of the word is contrary to its pronunciation by way of *badal* (transformation of letters), *ziyādah* (interpolation of letters), *ḥadhf* (dropping letters), *faṣl* (separation of two words) and *waṣl* (joining two words). The *rasm* of the Qurʾān is of the second type. It is obligatory to write the Qurʾān according to its *rasm* and it is impermissible to write the Qurʾān contrary to its rasm.

Waqf on يأبت

Abū Jaʿfar and Yaʿqūb contrary to their roots make *waqf* on يأبت with ه as يأبه Khalaf in accordance to his root makes *waqf* on it according to its *rasm* i.e. يأبتْ

Waqf by Adding *Hāʾ al-Sakt*

Waqf on لم فيم عمّ بم ممّ

Yaʿqūb makes *waqf* on the above words with ه as لمه فيمه عمّه بمه ممّه This additional *hāʿ sākinah* is known as *Hāʾ al-Sakt*.

[48] While this is the case, Ibn al-Jazarī mentions Imam Abū Jaʿfar specifically (رحمه الله) because he differs with one Rāwī of his root, Imam Warsh.

Waqf on هو هي

Yaʿqūb makes *waqf* on the above words with *Hāʾ al-Sakt* as هوهْ هيهْ

Waqf on هُنَّ

Yaʿqūb makes *waqf* on هُنَّ with *Hāʾ al-Sakt* as هُنَّهْ. Yaʿqūb will not make *waqf* on كُنَّ and ثُنَّ with *Hāʾ al-Sakt*. The author states in his monumental work *al-Nashr* that some have extended the ruling of adding *Hāʾ al-Sakt* to the ending of كُنَّ and ثُنَّ as well, but he considers the correct opinion is to restrict it to هن only like they [the Qurrāʾ] have narrated it. Furthermore, he did not find any of the experts extending its ruling to كن and ثن. He states that if anyone reliable enough has done so, he would retract his opinion and adopt that; otherwise it is as he has stated.[49]

Waqf on *Yāʾ Mutakallim Mushaddadah*

Yaʿqūb makes *waqf* with *Hāʾ al-Sakt* on every *yāʾ mutakallim* (1st person) when it is *mushaddad*, e.g.

إِلَيَّ=إِلَيَّهْ عَلَيَّ=عَلَيَّهْ لَدَيَّ=لَدَيَّهْ بِمصرخِيّ=بِمصرخِيَّهْ بيديَّ=بيديَّهْ

Miscellaneous

Ruways makes *waqf* on the following three words with *Hāʾ al-Sakt* followed with *ṭūl* on the resulting *madd*:

ياويلتا=ياويلتاهْ ياحسرتا=ياحسرتاهْ ياأسفا=ياأسفاهْ

Ruways makes *waqf* on the following word with *Hāʾ al-Sakt*:

ثَمَّ=ثَمَّهْ

Yaʿqūb will make *waqf* on the following three words with *hāʾ al-sakt* just like the rest. However, he will drop the *hāʾ al-sakt* during *waṣl* similar to Imam Ḥamzah's *qirāʾah* in this regard.

[49] Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 2:135.

Word	Sūrah	Number	Verse
مَالِيَهْ	الحاقة	69:28	مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾
سُلْطَـٰنِيَهْ	الحاقة	69:29	هَلَكَ عَنِّى سُلْطَـٰنِيَهْ ﴿٢٩﴾
مَا هِيَهْ	القارعة	101:10	وَمَآ أَدْرَىٰكَ مَا هِيَهْ ﴿١٠﴾

Khalaf will maintain the *Hāʾ al-Sakt* during both *waṣl* and *waqf* contrary to his root. Abū Jaʿfar will maintain the *Hāʾ al-Sakt* during *waṣl* and *waqf* in accordance with his root.

Similarly, Yaʿqūb will make *waqf* on the following four words with *Hāʾ al-Sakt* just like the rest. However, during *waṣl* he will drop it:

Word	Sūrah	Number	Verse
لَمْ يَتَسَنَّهْ	البقرة	2:252	أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَـٰذِهِ ٱللَّـهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّـهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّـهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾
ٱقْتَدِهْ	الأنعام	6:90	أُوْلَـٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَـٰلَمِينَ ﴿٩٠﴾
كِتَـٰبِيَهْ	الحاقة	69:19	فَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَـٰبِيَهْ ﴿١٩﴾
حِسَابِيَهْ	الحاقة	69:20	إِنِّى ظَنَنتُ أَنِّى مُلَـٰقٍ حِسَابِيَهْ ﴿٢٠﴾
كِتَـٰبِيَهْ	الحاقة	69:25	وَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَـٰلَيْتَنِى لَمْ أُوتَ كِتَـٰبِيَهْ ﴿٢٥﴾

Word	Sūrah	Number	Verse
حِسَابِيَهْ	الحاقة	69:26	وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

***Waqf* on ايّا**

Ruways makes *waqf* on ايّا in the word ايّانا.[50] Khalaf makes *waqf* on ما contrary to his root. Abū Jaʿfar and Rawḥ make *waqf* on ما in accordance to their roots. However, Ibn al-Jazarī in his work *al-Nashr* mentions that both are permissible for all Qārīʾs.[51]

Word	Sūrah	Number	Verse
أَيًّا مَّا	الإسراء	17:110	قُلِ ٱدْعُوا ٱللَّـهَ أَوِ ٱدْعُوا ٱلرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾

Due to *Iltiqāʾ al-Sākinayn* (the coming together of two *sukūns*), sometimes the ي is dropped from the *rasm* due to it being dropped from pronunciation during *waṣl*. Yaʿqūb makes *waqf* on such words with a *yāʾ*. Such places are:

Word	Sūrah	Number	Verse
يُؤْتِ [52]	البقرة	2:269	يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُولُوا۟ ٱلْأَلْبَـٰبِ ﴿٢٦٩﴾
يُؤْتِ	النساء	4:146	إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّـهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّـهِ فَأُو۟لَـٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّـهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾
وَٱخْشَوْنِ	المائدة	5:3	

[50] This is *al-waqf al-ikhtibārī* (for testing/teaching purposes). If the reciter were to stop on ايّا, he/she would not do *ibtidāʾ* from ما. If stopping on ما, *ibtidāʾ* should not be made from تدعو, but rather the reciter should start again from ايّا. al-Qāḍī, *al-Īḍāḥ*, 62.

[51] Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 2:147.

[52] The qirāʾah of Imam Yaʿqūb is with a kasrah, as is stated in line 51.

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّـهِ بِهِۦ
وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا بِٱلْأَزْلَـٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ
ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى
وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِّإِثْمٍ ۙ فَإِنَّ ٱللَّـهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

يقضِ[53]	الأنعام	6:57	قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّـهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَـٰصِلِينَ ﴿٥٧﴾
نُنجِ	يونس	10:103	ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾
لَهَادِ	الحج	22:54	وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّـهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٤﴾
ٱلْوَادِ	طه	20:12	إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾
ٱلْوَادِ	القصص	28:30	فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَـٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَـٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّـهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٣٠﴾
وَادِ	النمل	27:18	حَتَّىٰٓ إِذَآ أَتَوْا عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَـٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا مَسَـٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَـٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾
بِٱلْوَادِ	النازعات	79:16	إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾

[53] This word is read as يقُصُ by Imams Nāfiʿ, Ibn Kathīr, ʿĀṣim, and Abū Jaʿfar. It is read as يقضِ by the rest including Imam Yaʿqūb in agreement with his root. See *Ḥirz al-Amānī wa Wajh al-Tahānī,* l. 642.

Word	Sūrah	Number	Verse
بِهَـٰدِ	الروم	30:53	وَمَآ أَنتَ بِهَـٰدِ ٱلْعُمْيِ عَن ضَلَـٰلَتِهِمْۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَـٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾
يُرِدْنِ	يس	36:23	ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾
صَالِ	الصفت	37:163	إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾
يُنَادِ	ق	50:41	وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾
تُغْنِ	القمر	54:5	حِكْمَةٌۢ بَـٰلِغَةٌۖ فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾
ٱلْجَوَارِ	الرحمن	55:24	وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ ﴿٢٤﴾
ٱلْجَوَارِ	التكوير	81:16	ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾

All ten Qārīʾs agree that the ي will be read during *waqf* in the following *āyah*:

Word	Sūrah	Number	Verse
بِهَـٰدِى	النمل	27:81	وَمَآ أَنتَ بِهَـٰدِى ٱلْعُمْيِ عَن ضَلَـٰلَتِهِمْۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَـٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾

All ten Qārīʾs agree that the ي will not be recited during *waṣl* and *waqf* in the following *āyah*:

Word	Sūrah	Number	Verse
عِبَادِ	الزمر	39:10	قُلْ يَـٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

Waqf on مال

Yaʿqūb makes *waqf* on the ل of مال contrary to his root in the following places:[54]

Word	Sūrah	Number	Verse
فَمَالِ	النساء	4:78	أَيْنَمَا تَكُونُوا يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَـٰذِهِۦ مِنْ عِندِ ٱللَّـهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَـٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّـهِ ۖ فَمَالِ هَـٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾
مَالِ	الكهف	18:49	وَوُضِعَ ٱلْكِتَـٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَـٰوَيْلَتَنَا مَالِ هَـٰذَا ٱلْكِتَـٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾
مَالِ	الفرقان	25:7	وَقَالُوا مَالِ هَـٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾
فَمَالِ	المعارج	70:36	فَمَالِ ٱلَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

However, the author in *al-Nashr* states that all ten Qārīʾs permit stopping on both ما and ل.[55] Yaʿqūb, contrary to his root, makes *waqf* on the ه of ويكأنه and ن of ويكأن in the following āyah:

Word	Sūrah	Number	Verse
وَيْكَأَنَّ وَيْكَأَنَّهُ	القصص	28:82	وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّـهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّـهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿٨٢﴾

[54] If the reciter were to stop on ما, *ibtidāʿ* cannot be made from ل. In the case of al-Nisāʾ and al-Maʿārij, the reciter should make *ibtidāʿ* from فَ, and in the case of al-Kahf and al-Furqān, the reciter should start again from ما. Al-Qāḍī, *al-Īḍāḥ*, 63.

[55] Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 2:147.

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Abū Jaʿfar and Khalaf do the same.

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15. The Chapter on *Yāʾāt al-Iḍāfah*

يَاءَاتُ الْإِضَافَةِ

52 كَقَالُونَ (أُ)دْ لِي دِينِ سَكِّنْ وَإِخْوَتِي وَرَبِّي افْتَحَ (ا)صْلاً وَاسْكِنِ الْبَابَ (حُـ)ـمِّلَا

53 سِوَى عِنْدَ لاَمِ الْعُرْفِ إِلاَّ التِّدَا وَغَيْـ ـرَ مَحْيَايَ مِنْ بَعْدِي اسْمُهُو وَاحْذِفَنْ وِلَا

54 عِبَادِيَ لاَ (يَـ)ـسْمُو وَقَوْمِي افْتَحًا لَهُو وَقُلْ لِعِبَادِي (طِـ)ـبْ (فَـ)ـشَا وَلَهُو وَلَا

55 لَدَى لاَمِ عُرْفٍ نَحْوُ رَبِّي عِبَادِ لاَ الثْـ ـنِدَا مَسَّنِي آتَانِ أَهْلَكَنِي مُلَا

52. Abū Jaʿfar will recite according to how Qālūn recites except that he will give *sukūn* to لِي دِينِ and [make *fatḥah* in] إِخْوَتِي and رَبِّي. And give *sukūn* in this chapter for Yaʿqūb...

53. ...except after ال and except when in the vocative and except for مَحْيَايَ and بَعْدِي اسْمُهُو, and make *ḥadhf* for Rawḥ in ...

54. ... عِبَادِيَ لَا, and recite with *fatḥah* for Rawḥ in قَوْمِي, and recite وَقُلْ لِعِبَادِي for Ruways and Khalaf with *fatḥah*, and for Khalaf recite with *fatḥah*...

55. ...when followed by ال as in رَبِّي and عِبَادِ, except for when it is vocative, and in مَسَّنِيَ آتَانِ and أَهْلَكَنِي.

ياءات (*yāʾāt*) is the plural of the letter ياء (*yāʾ*). الإضافة (*al-iḍāfah*) refers to the possessive/associative compound in the Arabic language. However, this type of *yāʾ* is not restricted to the possessive/associative compound. It is attributed to it due to its common occurrence in the possessive/associative compound. *Yāʾāt al-Iḍāfah* in the terminology of the Qurrāʾ refers to the non-root letter *yāʾ* that indicates the first person. This is normally added to the end of nouns, verbs and particles/prepositions.

Abū Jaʿfar

Abū Jaʿfar recites every *yāʾ al-iḍāfah* the same way as has been described for Qālūn in *Ḥirz al-Amānī*, also known as *al-Shāṭibiyyah*, of Imam al-Shāṭibī (may Allah have mercy on him). Thus, wherever Qālūn recites it with a *fatḥah,* Abū Jaʿfar will recite it with a *fatḥah,* and wherever Qālūn recites it with a *sukūn*, Abū Jaʿfar will recite it with a *sukūn*.

However, there are three places that are exceptions to the above; in the first Abū Jaʿfar recites with *sukūn*, the second with *fatḥah* and third with *fatḥah*:

Word	Sūrah	Number	Verse
وَلِيَ	الكافرون	109:6	لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾
إِخْوَتِيٓ	يوسف	12:100	وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾
رَبِّيٓ	فصلت	41:50	وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

Yaʿqūb

Yaʿqūb will recite every *yāʾ al-iḍāfah* with *sukūn* except in the following two cases:

1. In the following two words:

Word	Sūrah	Number	Verse
وَمَحْيَاىَ	الأنعام	6:162	قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّـهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦٢﴾
بَعْدِى	الصف	61:6	وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّـهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

2. When *yāʾ al-iḍāfah* is followed by ال for example:

رَبِّيَ الذي عهديَ الظالمين

However, there is an exception to the above exception, and that is if the word with *yāʾ al-iḍāfah* is in the vocative i.e., there is يا preceding it, then it will be read with *sukūn*. This occurs in the following two places:

Word	Sūrah	Number	Verse
يَـٰعِبَادِىَ	العنكبوت	29:56	يَـٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّـٰىَ فَٱعْبُدُونِ ﴿٥٦﴾
يَـٰعِبَادِىَ	الزمر	39:53	قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّـهِ ۚ إِنَّ ٱللَّـهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

Rawḥ recites the following word without a *yāʾ* during *waṣl* and *waqf*. Ruways will maintain the *yāʾ* in both states.[56]

Word	Sūrah	Number	Verse
يَـٰعِبَادِ	الزخرف	43:68	يَـٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾

Rawḥ recites with a *fatḥah* on the *yāʾ al-iḍāfah* during *waṣl* of the following word. Ruways will drop it.

Word	Sūrah	Number	Verse
قَوْمِى	الفرقان	25:30	وَقَالَ ٱلرَّسُولُ يَـٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَـٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾

[56] With a *sukūn*.

Ruways[57] along with Khalaf recite the following with a *fatḥah* on the *yāʾ al-iḍāfah*:

Word	Sūrah	Number	Verse
لِّعِبَادِىَ	إبراهيم	14:31	قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَـٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَـٰلٌ ﴿٣١﴾

Imam Khalaf

Khalaf will recite every *yāʾ al-iḍāfah* with *fatḥah* that is followed by ا. This occurs in the following fourteen places out of which the last two [mentioned in a separate table] are exceptions to the rule.

Word	Sūrah	Number	Verse
عَهْدِى ٱلظَّـٰلِمِينَ	البقرة	2:124	وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّـٰلِمِينَ ﴿١٢٤﴾
رَبِّىَ ٱلَّذِى	البقرة	2:258	أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّـهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّـهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّـهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٢٥٨﴾
رَبِّىَ ٱلْفَوَٰحِشَ	الأعراف	7:33	قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّـهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّـهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾
ءَايَـٰتِىَ ٱلَّذِينَ	الأعراف	7:146	سَأَصْرِفُ عَنْ ءَايَـٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا

[57] Although Imam Ruways is following the principle for Imam Yaʿqūb as mentioned in line 53, Imam Ibn al-Jazarī mentions Ruways here separately in order to exclude Rawḥ, who will read this *yāʾ* with a *sukūn*. Al-Ḍabbāʾ, *al-Bahjah al-Marḍiyyah*, 40.

			وَإِن يَرَوْا سَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِـَٔايَـٰتِنَا وَكَانُوا عَنْهَا غَـٰفِلِينَ ﴿١٤٦﴾
لِّعِبَادِىَ	إبراهيم	14:31	قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا يُقِيمُوا ٱلصَّلَوٰةَ وَيُنفِقُوا مِمَّا رَزَقْنَـٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَـٰلٌ ﴿٣١﴾
ءَاتَىٰنِىَ ٱلْكِتَـٰبَ	مريم	19:30	قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَـٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾
مَسَّنِىَ ٱلضُّرُّ	الأنبياء	21:83	وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾
عِبَادِىَ ٱلصَّـٰلِحُونَ	الأنبياء	21:105	وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّـٰلِحُونَ ﴿١٠٥﴾
عِبَادِىَ ٱلشَّكُورُ	سبأ	34:13	يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَـٰرِيبَ وَتَمَـٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَـٰتٍ ۚ ٱعْمَلُوٓا ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾
مَسَّنِىَ ٱلشَّيْطَـٰنُ	ص	38:41	وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَـٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾
أَرَادَنِىَ ٱللَّـهُ	الزمر	39:38	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّـهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّـهِ إِنْ أَرَادَنِىَ ٱللَّـهُ بِضُرٍّ هَلْ هُنَّ كَـٰشِفَـٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّـهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾
أَهْلَكَنِىَ ٱللَّـهُ	الملك	67:28	قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّـهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَـٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

The following two places that are in the vocative are exempt.[58]

Word	Sūrah	Number	Verse
يَـٰعِبَادِىَ	العنكبوت	29:56	يَـٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّـٰىَ فَٱعْبُدُونِ ﴿٥٦﴾
يَـٰعِبَادِىَ	الزمر	39:53	قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّـهِ ۚ إِنَّ ٱللَّـهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

All are unanimous that the *yāʾ* in the following word of the following *āyah* will be dropped in *waṣl* and *waqf*:[59]

Word	Sūrah	Number	Verse
يَـٰعِبَادِ	الزمر	39:10	قُلْ يَـٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّـهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

[58] Meaning he agrees with his root and recites with *iskān*.

[59] This has also been mentioned in the chapter on Waqf According to Rasm.

16. The Chapter on *al-Yāʾāt al-Zawāʾid*

الْيَاءَاتُ الزَّوَائِدُ

56 وَتَثْبُتُ فِي الْحَالَيْنِ لاَ يَتَّقِي بِيُو سُفَ (حُـ)ـزْ كَرُوسِ الآيِ وَ(ا)لْخَبْرُ مُوصِلَا

57 يُوَافِقُ مَا فِي الْحِرْزِ فِي الدَّاعِ وَاتَّقُو نِ تَسْأَلْنِ تُؤْتُونِي كَذَا اخْشَوْنِ مَعْ وَلَا

58 وَأَشْرَكْتُمُونِ الْبَادِ تُخْزُونِ قَدْ هَدَا نِ وَاتَّبِعُونِي ثُمَّ كِيدُونِ وُصِّلَا

59 دَعَانِي وَخَافُونِي وَقَدْ زَادَ فَاتِحًا يُرِدْنِ بِحَالَيْهِمِي وَتَتَّبِعَنْ (أَ)لَا

56. Yaʿqūb maintains the *yāʾ zāʾidah* in both states (*waṣl* and *waqf*), except for يَتَّقِي in *Sūrah* Yūsuf; just like he (Yaʿqūb) does when *yāʾ zāʾidah* is at the end of a verse. And Abū Jaʿfar agrees with him, but only in the state of *waṣl*, and...

57. ...he agrees with what is in *al-Ḥirz* (*al-Shāṭibiyyah*), and that is الدَّاعِ, وَاتَّقُونِ, تَسْأَلْنِ, تُؤْتُونِي and اخْشَوْنِ followed by وَلَا...

58. ...and in أَشْرَكْتُمُونِ, الْبَادِ, تُخْزُونِ, قَدْ هَدَانِ, وَاتَّبِعُونِي and كِيدُونِ...

59. ...and in دَعَانِي, وَخَافُونِ; and Abū Jaʿfar adds يُرِدْنِ and تَتَّبِعَنْ أَلَا during *waqf* and *waṣl*, giving it a *fatḥah*.

ياءات (*yāʾāt*) is the plural of ياء (*yāʾ*). الزوائد (*al-zawāʾid*) is the plural of الزائدة *zāʾidah*. Technically, they refer to every *yāʾ* that is final (at the end of a word) and are not written in the ʿUthmāni Maṣāḥif but are recited by some. They are called *zāʾidah* (extra) due to the fact that they are recited despite them not being written in the ʿUthmāni Maṣāḥif.

The differences between *al-yāʾāt al-zawāʾid* and *yāʾāt al-iḍāfah* are four:

1. *al-Yāʾāt al-Zawāʾid* can be found in nouns, e.g., الداع and can be found in verbs, e.g., يَأْتِ. However, they are not found in particles/prepositions. On the other hand, *Yāʾāt al-Iḍāfah* can be found in all three parts of speech.
2. *Al-Yāʾāt al-Zawāʾid* are not written in the ʿUthmāni Maṣāḥif. *Yāʾāt al-Iḍāfah* on the other hand are written.
3. The difference of recitation in *al-Yāʾāt al-Zawāʾid* is between *ḥadhf* (omission) and *ithbāt* (maintaining it). On the other hand, the difference

of recitation in *Yāʾāt al-Īḍāfah* is between *fatḥ* (reading with *fatḥah*) and *iskān* (reading with a *sukūn*).

4. *Al-Yāʾāt al-Zawāʾid* can be both root letters and non-root letters. Examples of *yāʾ zāʾidah* as a root letter are:

الداع المناد يأت يسر

Examples of *yāʾ zāʾidah* as non-root letters are:

وعيدِ نُذُرِ

On the other hand, *yāʾ al-iḍāfah* will always be a non-root letter.

The first point to remember in this chapter is that in all those places where Abū Jaʿfar will recite with *yāʾ*, he will recite with *yāʾ* only in the state of *waṣl*. In all those places where Yaʿqūb recites with *yāʾ*, he will recite with *yāʾ* in both states of *waṣl* and *waqf*. Khalaf will omit them all except in certain places. Another point to remember is that *al-Yāʾāt al-Zawāʾid* can be found in the middle of an *āyah* and at the end as well.

All *Qurrāʾ* are unanimous that the *yāʾ* will be recited in both states of *waqf* and *waṣl* in the following *ayāt*:

Word	Sūrah	Number	Verse
وَٱخۡشَوۡنِي	البقرة	2:150	وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۖ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيۡكُمۡ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِي وَلِأُتِمَّ نِعۡمَتِي عَلَيۡكُمۡ وَلَعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥٠﴾
فَٱتَّبِعُونِي	ال عمران	3:31	قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿٣١﴾
هَدَىٰنِي	الأنعام	6:161	قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۚ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٦١﴾

هَدَىٰنِي	الزمر	39:57	أَوْ تَقُولَ لَوْ أَنَّ ٱللَّـهَ هَدَىٰنِي لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾

Yaʿqūb

After understanding the above, Yaʿqūb will recite with *yāʾ* in all those places of *al-Yāʾāt al-Zawāʾid* as outlined in the chapter of *al-Yāʾāt al-Zawāʾid* in the *Shāṭibiyyah*, irrespective of whether his root Abū ʿAmr reads it likewise or any other Qārīʾ or Rāwī, whether the *al-Yāʾāt al-Zawāʾid* are in the middle of an *āyah* or the end. However, the following four places are exempt for him[60]:

Word	Sūrah	Number	Verse
يَتَّقِ	يوسف	12:90	قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّـهُ عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّـهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾

In the above verse, Yaʿqūb will recite the verb يتق in the state of *jazm* i.e., without the *yāʾ*.

Word	Sūrah	Number	Verse
ءَاتَىٰنِۦَ ٱللَّـهُ	النمل	27:36	فَلَمَّا جَآءَ سُلَيْمَـٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّـهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

In the above verse, Yaʿqūb recites the verb ءاتنِ without the *yāʾ*.[61]

Word	Sūrah	Number	Verse
يَرْتَعْ	يوسف	12:12	أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ﴿١٢﴾

[60] The first of these places is mentioned in line 56 of the text. Four additional places have been mentioned by the author, Mufti Mohamed-Umer Esmail ﷾.

[61] The author, Mufti Mohamed-Umer Esmail ﷾, has mentioned this here as this is an exception in which Imam Yaʿqūb does not follow his rule of *ithbāt* of the *yāʾ* in *waṣl* and *waqf*. However, Imams Ruways and Rawḥ differ in the application of this exception. See the commentary of line 61 for further explanation.

In the above verse, Yaʿqūb recites the verb يرتع without the *yāʾ*.[62]

In the following *āyāt*, Yaʿqūb will omit the *yāʾ* during *waṣl* due to *iltiqāʾ al-sākinayn* (two *sākin* letters coming together).[63] However, during *waqf*, he will recite it with *yāʾ*:

Word	Sūrah	Number	Verse
وَٱخۡشَوۡنِ	المائدة	5:3	حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٣﴾
عِبَادِ	الزمر	39:17	وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ ١٧ ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٨

The author then states that Yaʿqūb will recite with *yāʾ* in all those places that are at the end of an *āyah* even though they have not been mentioned in the *Shāṭibiyyah*.

Abū Jaʿfar

Abū Jaʿfar agrees with Yaʿqūb in all the places he (Yaʿqūb) recites with *yāʾ* in agreement with his root (Abu ʿAmr) as outlined in the Shāṭibiyyah, though Abū

[62] And with a *sukūn* on the *ʿayn*, which is in accordance with his root. See *al-Durrah al-Muḍīʾah*, l. 136 and *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 775.

[63] This rule is not restricted to the following two instances. Imam Yaʿqūb maintains in *waqf* all non-tanwīn *al-yāʾāt al-zawāʾid* which are not written in the Qurʾānic script due to *iltiqāʾ al-sākinayn*. Khālid al-Bayātī, *Kitāb Dhikr al-Maḥbūb fī Qirāʾah al-Imām Yaʿqūb*, p. 30.

Jaʿfar will only recite with *yāʾ* during waṣl. During *waqf*, the *yāʾ zāʾidah* is omitted in all places. Those places where Abū Jaʿfar recites with *yāʾ* in *waṣl* are:

Word	Sūrah	Number	Verse
ٱلدَّاعِ دَعَانِ	البقرة	2:186	وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِى وَلْيُؤْمِنُوا بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾
وَٱتَّقُونِ	البقرة	2:197	ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَـٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّـهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَـٰٓأُولِى ٱلْأَلْبَـٰبِ ﴿١٩٧﴾
وَخَافُونِ	آل عمران	3:175	إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَـٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾
وَٱخْشَوْنِ	المائدة	5:44	إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا مِن كِتَـٰبِ ٱللَّـهِ وَكَانُوا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا بِـَٔايَـٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّـهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾
هَدَىٰنِ	الأنعام	6:80	وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَـٰٓجُّوٓنِّى فِى ٱللَّـهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
كِيدُونِ	الأعراف	7:195	أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ٱدْعُوا شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾

تَسْـَٔلْنِ	هود	11:46	قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾
تُخْزُونِ	هود	11:78	وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَـٰقَوْمِ هَـٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّـهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾
ٱلدَّاعِ	القمر	54:6	فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾
تُؤْتُونِ	يوسف	12:66	قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّـهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّـهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾
أَشْرَكْتُمُونِ	إبراهيم	14:22	وَقَالَ ٱلشَّيْطَـٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّـهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَـٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّـٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾
وَٱلْبَادِ	الحج	22:25	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّـهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَـٰهُ لِلنَّاسِ سَوَآءً ٱلْعَـٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾
وَٱتَّبِعُونِ	الزخرف	43:61	وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾

In all other places, Abū Jaʿfar will follow his root Imam Nāfiʿ i.e., he will recite with *yāʾ* during *waṣl* only:

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Word	Sūrah	Number	Verse
ٱتَّبَعَنِ	آل عمران	3:20	فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّـهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ۗ وَٱللَّـهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾
يَأْتِ	هود	11:105	يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾
أَخَّرْتَنِ	الإسراء	17:62	قَالَ أَرَءَيْتَكَ هَـٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾
ٱلْمُهْتَدِ	الإسراء	17:97	وَمَن يَهْدِ ٱللَّـهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَـٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَـٰهُمْ سَعِيرًا ﴿٩٧﴾
ٱلْمُهْتَدِ	الكهف	18:17	وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَـٰتِ ٱللَّـهِ ۗ مَن يَهْدِ ٱللَّـهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾
يَهْدِيَنِ	الكهف	18:24	إِلَّآ أَن يَشَآءَ ٱللَّـهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَـٰذَا رَشَدًا ﴿٢٤﴾
يُؤْتِيَنِ	الكهف	18:40	فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾
نَبْغِ	الكهف	18:64	قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾
تُعَلِّمَنِ	الكهف	18:66	قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾
ٱلْجَوَارِ	الشورى	42:32	وَمِنْ ءَايَـٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ ﴿٣٢﴾
ٱلْمُنَادِ	ق	50:41	وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾

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Word	Sūrah	Number	Verse
ٱلدَّاعِ	القمر	54:8	مُّهْطِعِينَ إِلَى ٱلدَّاعِۖ يَقُولُ ٱلْكَـٰفِرُونَ هَـٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾
يَسْرِ	الفجر	89:4	وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾
أَكْرَمَنِ	الفجر	89:15	فَأَمَّا ٱلْإِنسَـٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكْرَمَنِ ﴿١٥﴾
أَهَـٰنَنِ	الفجر	89:16	وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّيٓ أَهَـٰنَنِ ﴿١٦﴾

Abū Jaʿfar follows his root via Qālūn in the following two places by reciting with *yāʾ* during *waṣl* only:

Word	Sūrah	Number	Verse
ٱتَّبِعُونِ	غافر	40:38	وَقَالَ ٱلَّذِىٓ ءَامَنَ يَـٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾
تَرَنِ	الكهف	18:39	وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّـهُ لَا قُوَّةَ إِلَّا بِٱللَّـهِۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾

Finally, the author mentions that Abū Jaʿfar recites with *yāʾ* during *waqf* and *waṣl* differently than Yaʿqūb in the following two places:

Word	Sūrah	Number	Verse
يُرِدْنِ	يس	36:23	ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾
تَتَّبِعَنِ	طه	20:93	أَلَّا تَتَّبِعَنِۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾

In these two places, Abū Jaʿfar will read the *yāʾ* with a *fatḥah* during *waṣl* and *sukūn* during *waqf*.

Yaʿqūb recites without *yāʾ* the first place during *waṣl*, but during *waqf*, he will recite with *yāʾ sākinah*. In the second place, he will recite with *yāʾ sākinah* during *waqf* and *waṣl*.

Summary

Abū Jaʿfar recites with *yāʾ* [according to the following rules]:

1. [He recites with *yāʾ*] only during *waṣl*.
2. [He recites with *yāʾ*] in all those places mentioned in the text *al-Durrah*, which are mentioned in the first table under his name. These are also the same places where Yaʿqūb recites with *yāʾ* in accordance with his root.
3. He also recites with *yāʾ* in all those places where his root recites with *yāʾ*.
4. In those places where Qālūn recites with *yāʾ* and Warsh does not, Abū Jaʿfar follows Qālūn.
5. [He recites with *ya*] in two places differently than Yaʿqūb. These are the only places where Abū Jaʿfar will recite with *yāʾ* during *waṣl* and *waqf*.

60	تَلاَقِ التَّنَادِى (بِـ)ـنْ عِبَادِى اتَّقُو (طُـ)ـمَا دُعَاءِ (ا)تْلُ وَاحْذِفْ مَعْ تُمِدُّونَنِي (فُـ)ـلَا
61	وَآتَانِ نَمْلٍ (يُـ)ـسْرُ وَصْلٍ وَتَمَّتِ الْـ أُصُولُ بِعَوْنِ اللَّهِ دُرًّا مُفَصَّلَا

60. Ibn Wardān recites with *yāʾ* in تلاقِ and التَّنَادِي, and Ruways recites with *yāʾ* in عِبَادِي, and Abū Jaʿfar recites with *yāʾ* the word دُعَاءِ, and Khalaf omits it in the same word and in تُمِدُّونَنِي.

61. And Rawḥ omits the *yāʾ* in آتَانِ of *Sūrah* al-Naml during *waṣl*. [Thus,] the *uṣūl* (principles) of the *Qirāʾāt* are complete like a distinct pearl, with the help of Allah.

In these lines, the author mentions some miscellaneous issues regarding *yāʾ zāʾidah*. Ibn Wardān recites with *yāʾ* during *waṣl* in the following two places. Ibn Jammāz omits the *yāʾ* in *waqf* and *waṣl*. Yaʿqūb recites with *yāʾ* because they are endings of *āyāt*. Khalaf omits the *yāʾ* in *waqf* and *waṣl* similar to Ibn Jammāz.

Word	Sūrah	Number	Verse
ٱلتَّلَاقِ	غافر	40:15	رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾
ٱلتَّنَادِ	غافر	40:32	وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾

Ruways recites with *yāʾ* in *waqf* and *waṣl* in the following place. The rest omit it.

Word	Sūrah	Number	Verse
يَٰعِبَادِ	الزمر	39:16	لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾

Abū Jaʿfar contrary to Qālūn recites with *yāʾ* during *waṣl* in the following place. Yaʿqūb recites with *yāʾ* because it is the ending of an *āyah.* Khalaf omits it in *waqf* and *waṣl.*

Word	Sūrah	Number	Verse
دُعَآءِ	إبراهيم	14:40	رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

Khalaf contrary to his root omits the *yāʾ* in the following place:[64]

Word	Sūrah	Number	Verse
أَتُمِدُّونَنِ	النمل	27:36	فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

Rawḥ omits the *yāʾ* in the state of *waṣl* in the following place.

[64] And also contrary to his root, he makes *iẓhār* of the two letters of *nūn*, as is mentioned earlier in the Chapter of Idgham Kabir under line 16.

Ruways recites it with *yāʾ maftūḥah* in agreement with Abū ʿAmr during *waṣl*, and with *sukūn* during *waqf* in agreement with Yaʿqūb.

Abū Jaʿfar recites with *yāʾ maftūḥah* during *waṣl* in accordance with his root and omits it during *waqf* according to his own *Qirāʾah*.

Khalaf will omit it during *waqf* and *waṣl* in accordance with his root.

Word	Sūrah	Number	Verse
ءَاتَىٰنِۦَ	**النمل**	27:36	فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُم بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ﴿٣٦﴾

Abū Jaʿfar and Khalaf omit the *yāʾ* during *waqf* and *waṣl* in the following place: Yaʿqūb omits it during *waṣl* and recites it during *waqf*.

Word	Sūrah	Number	Verse
عِبَادِ	**الزمر**	39:17	وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ ﴿١٧﴾

What can be gathered from this chapter is that Khalaf, contrary to his root, omits the *yāʾ zāʾidah* everywhere it occurs.[65]

[65] ʿAfīf al-Dīn al-Zabīdī, *al-Īḍāḥ*, ed. by ʿAbd al-Razzāq Mūsā, 172, f. 1.

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Appendix: Qawāʿid Bookmarks

Ha al-Kinayah

يؤده (أل عمران) نؤته (أل عمران / الشورى) نوله نصله (النساء) فألقه (النمل)

ا يؤدِهْ with sukun on ha

ح يُؤَدِهِ with kasra on ha without silah

ف يُؤَدِهِي with silah of kasra

يتقه (النور)

ب يَتَّقِهْ with sukun on ha

ح ج(1) يَتَّقِهِ with kasra on ha w/out sila

ف ج(2) يَتَّقِهِي with kasra on ha & sila

يَتَّقِهِ with kasra on ha w/out sila

يرضه (الزمر)

ب يَرْضَهْ with sukun on ha

ح يَرْضَهُو with sila of damma

ج ف يَرْضَهْ with damma on ha

يأته (طه)

ط يَأْتِهِ with kasra on ha

ا ف ي with kasra & sila

أرجه (الأعراف / الشعراء)

ب أَرْجِهْ with sukun on ha

ج ف أَرْجِهِي with ishba of kasra

ح أَرْجِئْهُ with hamza & damma

بيده (البقرة المؤمنون يس)

ا ف ي kasra with sila

ط kasra without sila

ترزقانه (يوسف)

ب kasra without sila

ج ف ح kasra with sila

لأهله امكثوا

ا ف ح with damma on ha

Idgham Kabir

لا تأمنّا (يوسف)

ا complete idgham without rome or ishmam.

ح ف Idgham but with rome or ishmam.

الصاحب بالجنب (النساء) أتمدونن (النمل)

ربك تُمارى (النجم)

ح in all the above.

أنساب بينهم (المؤمنون) نسبحك كثيراونذكرك كثيراإنك كنت (طه) ثم تفكروا (سبأ)

ط in all the above

ط with khulf in the following:

جعل لكم (النحل) قيل لهم (النمل) أنه هو (النجم) لذهب بسمعهم (البقرة) الكتاب بأيديهم (البقرة) الكتاب بالحق (البقرة)

Idgham Saghir

اتخذت اتخذتم أخذت أخذتم

ا ف ي Idgham however they appear

عذت (المؤمن الدخان)

ا ف in both places.

لبثت لبثتم

ا however they appear

يس والقرأن ن والقلم

ح ف Idgham in both

اركب معنا

ح Idgham

يلهث ذلك

ح ف Idgham

كهيعص ذكر

ف Idgham

فنبذتها

ف Idgham

و من يرد ثواب

ف Idgham

يعذب من

ف Idgham (the riwayah is with ba majzumah)

Naql

ا only in رِدْءً يصدقني (al-Qasas) with ibdal of tanwin to alif in wasl & waqf i.e. رِدَا يُصَدِّقُنِي

ب in آلآن الآن مِلْء

ط in من إستبرق (ar-Rahman)

ف in واستَل فاسْتَلْ وَاسْتَلُوا فَاسْتَلوا

Waqf with Ha as-Sakt

ح in the following during waqf:

لِمْ–لِمَهْ فيم–فيمَهْ بِمَ–بِمَهْ عَمَّ–عَمَّهْ مِمَّهْ

ح in هِيَ–هِيَهْ & هُوَ–هُوَهْ during waqf.

ح in هُنَّ during waqf i.e. هُنَّهْ

ح in every word ending with ya mutakalllim (1st person) when mushaddad:

عَلَيَّ–عَلَيَّهْ إِلَيَّ–إِلَيَّهْ لَدَيَّ–لَدَيَّهْ

ط in ياويلتا–ياويلتاهْ ياحسرتا–ياحسرتاهْ ثَمَّ–ثَمَّهْ ياأسفا–ياأسفاهْ

Imalah

ح only in the 1st أعمى in al-Isra

ط in every كافرين & الكافرين

ي only in كافرين in an-Naml and يس

ف In every word ending with alif maqsura i.e. ى

ف only in جاء شاء ران

ف in the alif between two ras and the second being maksur e.g.

الأبرارِ الأشرارِ القرارِ

ملك (الفاتحة)

ا without alif

ح ف with alif

صراط

ا ف ي with sad in all places

ط with sin in all places.

قيل غيض جيء سيء سيئت سيق حيل

ط Ishmam of kasra with damm

بُيُوت

ا ح Damma on ba

ف Kasra on ba

وَهَوَ فهو وهِي فهي

ا sukun on ha وَهْوَ in wasl only

يَحْسِب تَحْسِب

ا Fatha on sin

ح ف Kasra on sin

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هم كم تم Mim Jam`

ا silah when followed by mutaharrik

Madd Muttasil

ا ح ف Tawassut

Madd Munfasil

ا ح Qasr

ف Tawassut

Nun Sakinah & Tanwin

ا Ikhfa when follwed by غ & خ except in: إن يَكُنْ غَنِيًّا (an-Nisa) & والمنخنقة (al-Maidah) & فَسَيُنغِضون (al-Isra)

هَمْ هَمَا هَنَّ

ح with damma on ha if preceded by ya sakinah e.g. عليهُم إليهُم لديهُم فيهُنَّ عَلَيْهُمْ فيهُما عَلَيْهُنَّ

ط with damma even if ya sakinah has been dropped due to jazm. This occurs in 14 places: تأقِم أقِم يُخْزِهم يُلْهِهم يُغنِهم يأقِم يَكْفِهم except in يُوَلِّهم

Hum Followed by Sakinah e.g. قلوبهم العجل عليهم القتال

ح If ha is madmum then mim will be madmum e.g. عَلَيهُمُ الْقِتَال

If ha is maksur, then mim will be maksur e.g. قُلُوبِهِمِ الْعجل

In waqf all will read هِمْ except Hamza in عليهم

ف with damma on mim & ha

Ibdal of Hamza Sakinah

ا Ibdal in wasl & waqf.except in أتينهم (البقرة) تينهم (الحجر)

ف Ibdal only in الذئب

The Single Hamza

Hamza Maftuha Preceded by Dammah

ا ibdal to waw in wasl and waqf only when hamza is fa position e.g. مُؤجلا يُؤاخِذ

ب only in يُؤَيِّدُ

Hamza Maftuha Preceded by Kasrah

ا Ibdal to ya in wasl & waqf e.g. لِئَلا قُرِئَ استُهزِئَ مُلِئَت نَاشِئة مِئَة رِئاء شَانِئَك فِئَة

ا with khulf in مَوطِئا (al-Tawbah)

Hamza Madmuma Preceded by Kasrah

ا Hadf of hamza and give damma to the letter preceding it e.g. مستهزءون ليواطِئوا فمالئون متكئون أنبئوني خاطئون

ب with khulf in المنشئون (al-Waqiah)

ا ح ف same as above in يُضاهِئون

Miscellaneous

ا Hadf of hamza in: لايطئون لم تطئوها تطئوهم متكأ خاطئين مستهزئين متكئين

ا Ibdal with idgham in رِئيا–رِيًّا رُؤيا–رُيًّا جُزْءٌ–جُزًّا هَيْئَة–هَيَّة النسيء–النسيُّ

Tashil

ا in the following with qasr & tawassut كَائِنْ إسرائيل

ا in اللائى without ya sakinah

ا in هاأنتم with alif after ha and qasr

ا of 2nd hamza in أرأيْت

Two Hamzas in One Word

ءَءِ ءَءُ ءَءَ

ا Tashil of 2nd with idkhal

ط Tashil of 2nd without idkhal

ف ي Tahqiq of both w/out idkhal

ءَإذا...ءَإنا

When the above 2 come together. This occurs in 11 places.

ا إذا...ءَإنا with Tashil of 2nd hamza with idkhal except in al-Waqiah & 2nd place in as-Saffat where it is the opposite i.e. ءَإذا... إنا with tashil of 2nd hamza with idkhal.

ح ءَإذا... إنا except in al-Ankabut where it is the opposite i.e. إذا...ءَإنا and an-Naml where it is ءَإذا...ءَإنا

ط Tashil of 2nd hamza without idkhal in all the above.

ي Tahqiq of both hamzas without idkhal in all the above.

ف ءَإذا...ءَإنا in all places with tahqiq of both without idkhal.

أمَنتم (الأعراف طه الشعراء)

ا ءأمَنتُم tahqiq of 1st & tashil of 2nd without idkhal

ط one hamza with tashil

ف ي ءأمنتم tahqiq of both without idkhal

أذهَبْتَم (الأحقاف)

ا Two hamzas; tahqiq of 1st & tashil of 2nd with idkhal

ط Two hamzas; tashil of 2nd without idkhal

ف ي One hamza with tahqiq

أنْ (القلم)

ا Two hamzas; tahqiq of 1st & tashil of 2nd with idkhal

ط Two hamzas; tashil of 2nd without idkhal

ي Two hamzas; tahqiq of both w/out idkhal

ف One hamza with tahqiq

أننك (يوسف)

ا one hamza إنك

ط Tashil of 2nd without idkhal

Two Hamzas with Same Vowels in Different Words

ءِ ءِ ءُ ءُ ءَ ءَ

ا ط Tashil of 2nd

ف ي Tahqiq of both

Two Hamzas with Different Vowels in Different Words

ءَ ءِ

ا ط Tashil of 2nd with ya

ءَ ءُ

ا ط Tashil of 2nd with waw

ءُ ءَ

ا ط Ibdal of 2nd to waw

ءِ ءَ

ا ط Ibdal of 2nd to ya

ءُ ءِ

ا ط Tashil of 2nd to ya or ibdal to waw

ف ي Tahqiq of both in all the above

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