WWW.QURANONLINELIBRARY.COM

تسهيل الشاطبيّة

THE SHĀṬIBIYYAH
SIMPLIFIED

A commentary on the uṣūl lines of the poem
Ḥirz al-Amānī wa Wajh al-Tahānī by Imam al-Shāṭibī



Translated into English along with explanatory

Mufti Mohamed-Umer Esmail (d. 1441 AH)

Edited and Published Posthumously

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

تسهيل الشاطبيّة

The Shāṭibiyyah Simplified

A commentary on the *uṣūl* lines of the poem *Ḥirz al-Amānī wa Wajh al-Tahānī* by Imam al-Shāṭibī.

Translated into English with explanatory notes by

Mufti Mohamed-Umer Esmail
(d. 1441 AH)

Edited and Published Posthumously

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

First print 2026

www.qiraatsimplified.com

This publication may be stored, printed, and copied without any alterations to the document. The pdf has been made available for free and may not be sold or used for monetary gain. The print copy has been sold at the minimum cost possible.

Author Mohamed-Umer Esmail
Content Editors Sulma Badrudduja and Saaima Yacoob
General Editor Syed Junaid Tayyab

Cover Design Huzaifa Saleh

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM



المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

Table of Contents

Editors' Foreword....3

Introduction....5

About the Translation....7

1. Preface....9

2. Importance of the Qurʾān and Its Reciter....12

3. The Seven Qārīs and Their Rāwīs....22

4. Codification of Qurrāʾ and Ruwāt Individually....38

5. Some Rules Pertaining to Decoding the Qārīs and Rāwīs....43

6. Codification of Qurrāʾ and Ruwāt in Groups....46

7. Some More Rules and Guidelines for Decoding....48

8. About the Poem and its Name....54

9. Duʿāʾ and Sincere Advice to the Seekers and Scholars....57

10. Istiʿādhah / Taʿawwudh....70

11. Basmalah....77

12. Surah al-Fātiḥah and Rules for Masculine Plural Pronouns....88

13. Al-Idghām al-Kabīr of Identical Letters (Mutamāthilān) in One Word....95

14. Al-Idghām al-Kabīr of Identical Letters (Mutamāthilān) in Separate Words....98

15. Idghām Kabīr of Mutaqāribān in One Word....109

16. Idghām Kabīr of Mutaqāribān in Two Words....111

17. Hāʾ al-Kināyah....127

18. Madd and Qaṣr....135

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

19. Two Hamzahs in One Word 148
20. Two Hamzahs With the Same Vowels in Two Words.....165
21. Two Hamzahs with Varying Vowels in Two Words.....175
22. The Single Hamzah 178
23. Naql and Sakt.....189
24. Waqf on Hamzah for Ḥamzah and Hishām 197
25. Iẓhār and Idghām 227
26. Consensus in Idghām of إذْ قَدْ تاء التأنيث قُلْ بَلْ هَل 235
27. Idghām of Mutaqāribān Letters 237
28. The Rules of Nūn Sākinah 245
29. Fatḥ and Imālah.....247
30. Imālah of Hāʾ al-Taʾnīth 281
31. Tarqīq of Rāʾ.....285
32. Taghlīẓ of Lām 296
33. Stopping at the End of Words 301
34. Waqf According to Rasm al-Khaṭṭ 306
35. Yāʾāt al-Iḍāfah 317
36. Al-Yāʾāt al-Zawāʾid 352
37. Conclusion.....370
Brief Biography of Mufti Mohamed-Umer Esmail 371
Bibliography 374

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

Editors' Foreword

Over the last decade, the author of this text, Qārī Mufti Mohamed-Umer Esmail ﷺ, taught the sciences of *tajwīd* and *qirāʾāt* to students all over the world. While teaching his students, Mufti Mohamed-Umer Esmail ﷺ 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 are 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. 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
Tashīl al-Ḍabṭ

We pray that these texts benefit both teachers and students of the Qurʾān around the world and serve as a continued source of *ṣadaqah al-jāriyah* for our beloved teacher ﷺ.

As Imām al-Shāṭibī ﷺ states in his seminal text, *Ḥirz al-Amānī wa Wajh al-Tahānī* (commonly known as *al-Shāṭibiyah),*

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."

Lastly, we request the generous reader to assign all errors to the editors as it was our responsibility to edit the manuscript left to us by our teacher for any typing errors or unfinished content. The author had not completed this manuscript and did not consider it ready for publishing during his lifetime. If you find any errors, you can send them to info@qiraatsimplified.com.

With a request for *duʿāʾs*,
Students of the late Mufti Mohamed-Umer Esmail ﷺ,

Sulma Badrudduja
Syed Junaid Tayyab
Saaima Yacoob

WWW.QURANONLINELIBRARY.COM

Introduction

All praise is due to Allah who created us, sustains us, and nurtures us, both physically through our parents, and spiritually and intellectually through our teachers. May the peace and blessings of Allah be upon our Master Muḥammad, his blessed family and his noble companions. *Āmīn.*

With deep gratitude to Allah, we present *Tashīl al-Shāṭibiyyah* to teachers and students of *qirāʾāt*. This is a book that our teacher, Mufti Mohamed-Umer Esmail, wrote and then taught for years. It is a translation and commentary of the *usul* chapters of Imam al-Shāṭibī's famous poem *Ḥirz al-Amānī wa Wajh al-Tahānī*, the foremost text in the science of *qirāʾāt*. As he taught his book, which faithfully explains the *qirāʾāt* principles comprised in the first 444 lines of the 1,173 lines of al-Shāṭibī's poem, Mufti Mohamed-Umer continually made improvements and additions. It was this latest, and very much complete, version that existed at the time of his passing that we worked on editing and publishing.

Our goal for all his works, including this one, was to maintain his vision for the project and to remain transparent with the reader regarding changes and additions made by the editors. As this book has been published posthumously, the editors could not discuss their suggested changes with the author. Thus, where an in-text change was needed, we have added those words in square brackets. Where we felt that clarification or additional explanations were needed, we have added those in a footnote. To benefit from the text completely, the reader is requested to read the footnotes in this work.

We have added references throughout the book, and we noticed that our teacher was mainly relying on *al-Wāfī* by Shaykh ʿAbd al-Fattāḥ al-Qāḍī, *ʿInāyāt-e Raḥmānī* by Qārī Fatḥ Muḥammad Pānīpatī, *Sirāj al-Qārī* by Ibn al-Qāṣiḥ, and *Fatḥ al-Waṣīd* by Imam al-Sakhāwī. There are other books that

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

were consulted from time to time as well, and where appropriate, we added references from them as well.

We checked the text of the poem in this book against Qārī Khālid Maḥmūd's edition published by Maktabat al-Qirāʾah in Lahore, as we noticed that in *Tashīl al-Durrah*, the author was using Qārī Qismatullāh's edition published by Idārah Islāmiyāt in Lahore and Karachi. Where the text of the poem in the book differed with Maktabat al-Qirāʾah's edition, we checked it against *ʿInāyāt-e Raḥmānī* and Shaykh Aiman Suwaid's edition. When it matched one or both of these two sources, we left it as is. Where it did not match any of these sources, we changed it to match these three editions, and in some places made slight changes in the translation to account for the change.

We would like to take this opportunity to thank Mufti Mohamed-Umer Esmail's family for allowing us to work on his books and prepare them for publication. We would also like to thank those students who helped with making some of the tables in this work, as well as Zareen Bhatti and Muhammad Zaheer Akoo for meticulously proofreading the typesetting of the *āyāt* in this book. We are deeply grateful to Qāriʾah Sabah Shaikh for the hours she spent checking the *matn* against Maktabat al-Qirāʾah edition and marking those places where there were differences. Finally, we thank the students who patiently studied from the draft of this work. May Allah reward all of them immensely. *Āmīn.*

With this, we present to you the last book in the *Tashīl* series, and we ask Allah to accept it from our teacher and to elevate his rank with Him in every moment that passes until *yawm al-qiyāmah* in the amount of the breaths of all His creation alive today or will ever come. *Āmīn.*

Sulma Badrudduja
Saaima Yacoob

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

About the Translation

Translation is one of the innumerable blessings of Allah. Just as Allah *Taʿālā* taught human beings to speak and granted us more than one language, He also granted us the ability to transfer information from one language into another through translation. When observing various translations of didactic poems, we see that some authors choose to take a more literal approach while others paraphrase the intended meaning without accounting for the original syntax of the individual words in the line of poetry (*bayt*). Yet others include both the intended meaning and the literal meaning in their translations. For example, they may present the intended meaning, such as the names of the *qurrāʾ* represented by the codes, in the main translation and add the literal meaning of the words that contain the codes in parenthesis. Because of the nature of Arabic poetry, there are often extra words at the end of each *bayt* that are not essential, being repetitive or emphatic in meaning for example, to the subject matter of the *bayt*. These extra words are there to complete the meter and maintain the rhyme. Translators approach these words differently as well. The method an author chooses is often based on his/her intended audience.

As we edited *Tashīl al-Shāṭibiyyah* and checked the translation of the *abyāt*, we noticed that Mufti Mohamed-Umer Esmail ﷺ took an approach that prioritized the intended meaning of the *bayt* and the intended function of the words over their literal meaning and syntax. He did so because his audience is students of *qirāʾāt* who may not have a strong background in Arabic. Therefore, the accessibility of the information in the poem is more important than a literal translation of its words. Furthermore, due to the nature of a metered text, there are a variety of word patterns and forms that are used in the original that would distract or confuse the reader if accounted for in the translation. We also noticed that he did not always

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

translate words that are extra to the intended meaning of the *bayt*. This approach results in a readable and accessible translation that focuses on the academic goals of the text rather than its literary aspect. While editing and checking his work, we generally maintained his approach and only made edits where necessary, such as when a more complete translation would be helpful for the student.

We pray that Allah accepts our teacher's efforts from him, forgives us our mistakes, and makes this book a proof for him on the day of Judgment. *Āmīn.*

1. Preface

1 بَدَأْتُ بِبِسْمِ ٱللهِ فِي النَّظْمِ أَوَّلا تَبَارَكَ رَحْمَاناً رَحِيماً وَ مَوْئِلاَ

1. I begin my poem firstly with Bismillāh, the Name of Allāh, who is most blessed in terms of being al-Raḥmān (most merciful), al-Raḥīm (most compassionate) and a place of refuge.

النَّظْم a poetic treatise; opposite of نثر i.e., prose

مَوْئِلا a place of refuge; its root letters are *wāw, hamzah,* and *lām*

Following the *adab* (etiquette) of Islam as taught to us in the Qurʾān and *ḥadīth*, the author begins his poetic treatise invoking the blessings of Allah by reciting *Bismillāh al-Raḥmān al-Raḥīm* (In the name of Allah, Most Merciful, Most Compassionate). The Qurʾān (al-Naml, 27:30) states that Sulaymān ﷺ wrote *Bismillāh al-Raḥmān al-Raḥīm* at the beginning of his letter to the Queen of Sabaʾ (Sheba):

إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣٠

This is from Sulaymān and it begins with the invocation of the name of Allāh, the Most Merciful and Most Kind.

Also, the ʿUthmānī *maṣāḥif* (copies of the Qurʾān) all have بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم written at the beginning of every sūrah except al-Tawbah.

2 وَثَنَّيْتُ صَلَّى اللهُ رَبِّي عَلَى الرِّضا مُحَمَّدٍ الْمُهْدَى إِلَى النَّاسِ مُرْسَلاَ

3 وَعِتْرَتِهِ ثُمَّ الصَّحَابَةِ ثُمَّ مَنْ تَلاَهُمْ عَلَى ٱلإِحْسَانِ بِالخَيْرِ وُبِّلاَ

2. Secondly, may Allāh, my Lord, shower His blessings upon the chosen one, Muhammad ﷺ who has been sent as a Messenger and source of guidance to the people.

3. And (may Allāh shower His blessings upon) his family, then the Ṣaḥābah ﷺ, then those who followed them upon the path of Iḥsān (excellency) like an abundant rainfall in spreading good.

الرِّضا to be pleased, content; infinitive used as an active or passive participle
وُبَّلا plural of *wābil*; a heavy downpour of rain

Following the etiquette of Islam, the second step the author takes is to invoke the blessings of Allāh and salutations of peace upon the Messenger of Allāh ﷺ. This sequence is found in Sūrah al-Naml, 27:59,

قُلِ ٱلۡحَمۡدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصۡطَفَىٰٓۗ ءَآللَّهُ خَيۡرٌ أَمَّا يُشۡرِكُونَ ٥٩

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

4 وَثَلَّثْتُ أنَّ الْحَمْدَ لِلهِ دايِماً وَمَا لَيْسَ مَبْدُوءً بِهِ أجْذَمُ الْعَلاَ

4. Thirdly, all praises be for Allāh forever, and whatever is not begun with it, i.e., the Name of Allāh, is cut off (deprived of blessings).

أجْذَمُ: cut off

The author has alluded to the *ḥadīth* reported by Abū Dawūd (4840) on the authority of Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

كل كلام لا يبدأ فيه بالحمد لله فهو أجذم
Every talk (statement) that does not begin with the praise of Allāh is cut off, i.e., deprived of blessings.

WWW.QURANONLINELIBRARY.COM

Another wording of the *ḥadīth* reported by Ibn Mājah (1894) is,

كل أمر ذى بال لا يبدأ فيه بالحمد أقطع

Every affair that does not begin with the praise of Allāh is cut off, i.e., deprived of blessings.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

2. Importance of the Qurʾān and Its Reciter

5 وَبَعْدُ فَحَبْلُ اللهِ فِينَا كِتَابُهُ فَجَاهِدْ بِهِ حِبْلَ الْعِدَا مُتَحَبِّلاَ

5. After praising Allāh and sending salutations upon his Messenger ﷺ: The rope of Allāh among us is His book, i.e., the Qurʾān. So, combat the snare of the enemy, i.e., Shayṭān, while equipped with the Qurʾānic teachings.

Vocabulary

حِبْلَ snare, trap

مُتَحَبِّلا active participle from *taḥabbala,* i.e., to capture game with a trap

Commentary

In the first part of line 5, the author has alluded to verse 103 of Sūrah Āl-ʿImrān:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Cling on to the rope of Allāh all of you together...

Commentators agree that the rope of Allāh in this verse refers to the Qurʾān and/or its teachings.[1] The author has interpreted it likewise.
The second part of this line refers to verse 52 of Sūrah al-Furqān:

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ۝٥٢

So do not obey the disbelievers and strive against them with it, i.e., the Qurʾān, with a great struggle.

[1] Shafi Usmani, *Maʿārif al-Qurʾān*, 2:135-136.

Commentators agree that this verse was revealed before the *hijrah*. Thus, it refers to using the Qurʾān as the main tool for inviting others toward Islām.

6 وَأَخْلِقْ بِهِ إِذْ لَيْسَ يَخْلُقُ جِدَّةً جَدِيداً مُوَالِيهِ عَلَى الْجِدِّ مُقْبِلاَ

6. How appropriate it is (the Qurʾān) in terms of reverence because its uniqueness does not wear out. Its companion is destined to a high status of honor.

Vocabulary

أَخْلِقْ به *fiʿl taʿajjub*, a verb that demonstrates wonderment from *khaluqa*, i.e., to be appropriate.
يَخْلُق to become old, shabby, worn out
جِدَّة uniqueness, newness, novelty
جَدِيدا from *jadd*, i.e., honorable
مُوَالِى active participle from *wilāʾ*, i.e., companion

Commentary

The author has alluded to the following *ḥadīth* as reported by Imām al-Tirmidhī (#2906),

عن الحارثِ قالَ مررتُ فى المسجِدِ فإذا النّاسُ يخوضونَ فى الأحاديثِ فدخلتُ على علىٍّ فقلتُ يا أميرَ المؤمنينَ ألا ترى أنَّ النّاسَ قد خاضوا فى الأحاديثِ. قالَ وقد فعلوها! قلتُ نعَم قالَ أما إنّى قد سمعتُ رسولَ اللَّهِ ﷺ يقولُ ألا إنَّها ستكونُ فتنةٌ. فقلتُ ما المخرَجُ منها يا رسولَ اللَّهِ؟ قالَ كتابُ اللَّهِ فيهِ نبأُ ما كان قبلَكم وخبرُ ما بعدَكم وحُكمُ ما بينَكم وهوَ الفصلُ ليسَ بالهزلِ مَن تركهُ مِن جبّارٍ قصَمهُ اللَّهُ ومن ابتغى الهدى فى غيرِهِ أضلَّهُ اللَّهُ وهوَ حبلُ اللَّهِ المتينُ وهوَ الذِّكرُ الحكيمُ وهوَ الصِّراطُ المستقيمُ هوَ الَّذى لا تزيغُ بهِ الأهواءُ ولا تلتبِسُ بهِ الألسِنةُ ولا يشبعُ منهُ العلماءُ ولا يخلَقُ على كثرةِ الرَّدِّ ولا تنقضى عجائبُهُ هوَ الَّذى لم تنتَهِ الجنُّ إذ سمعتْهُ حتّى قالوا: **إِنّا سَمِعْنا قُرْآنًا عَجَبًا يَهْدِى إِلى**

الرُّشْدِ فَآمَنّا بِهِ من قالَ بهِ صدَقَ ومن عمِلَ بهِ أُجِرَ ومن حكمَ بهِ عَدلَ ومن دعا إليهِ هُدِيَ إلى صراطٍ مستقيمٍ خذها إليكَ يا أعوَرُ

It is reported from Ḥārith that he said, "I passed by the masjid and there were people indulged in various mundane discussions. So, I went to ʿAlī ﷺ and said, 'O Leader of the Faithful, do you not see people engaged in mundane discussions?' ʿAlī ﷺ asked, 'Is that so?' I replied, 'Yes.' On that ʿAlī ﷺ said, 'I have heard the Messenger of Allah ﷺ saying, 'Beware! There will be a great trial after me.' I (ʿAlī) asked, 'What is the route of safety from that, O Messenger of Allāh?' The Messenger of Allah ﷺ replied: The book of Allāh; in it is the news of those who preceded you and will follow you. It is the criterion between you and the ultimate authority without ridicule. Whichever tyrant abandons it, Allāh will destroy, and whoever endeavors to seek guidance in anything other than it, Allāh will misguide. It is the solid rope of Allāh, the wise reminder and the straight path. Through it desires cannot deviate, nor can tongues swerve, nor can scholars be satiated. It does not wear out due to repetition and its miracles do not cease. It is the one about which the jinn could not resist but proclaim, "We have indeed heard a wonderful Qurʾān that guides to righteousness, thus we believed in it." Whoever opines with it will state the truth, whoever implements it will be rewarded, whoever judges by it will be just, and whoever invites to it will be guided to the straight path. So, O Aʿwar, cling onto it."

7 وَقَارِئُهُ الْمَرْضِيُّ قَرَّ مِثَالُهُ كَالْأُتْرُجِّ حَالَيْهِ مُرِيحًا وَمُوكِلا

7. Its reciter is such that Allāh is pleased with him. Excellent is the example of his two states, like a citron that emanates good fragrance and has a good taste.

The author has alluded to the *ḥadīth* of Saḥīḥ Bukhārī (#7560) on the authority of Abū Mūsā ﷺ that the Messenger of Allāh ﷺ said,

مَثَلُ المُؤْمِنِ الذى يَقْرَأُ القُرْآنَ كالأُتْرُجَّةِ, طَعْمُها طَيِّبٌ ورِيحُها طَيِّبٌ, ومَثَلُ الذى لا يَقْرَأُ كالتَّمْرَةِ, طَعْمُها طَيِّبٌ ولا رِيحَ لَها, ومَثَلُ الفاجِرِ الذى يَقْرَأُ القُرْآنَ كَمَثَلِ الرَّيْحانَةِ, رِيحُها طَيِّبٌ وطَعْمُها مُرٌّ, ومَثَلُ الفاجِرِ الذى لا يَقْرَأُ القُرْآنَ كَمَثَلِ الحَنْظَلَةِ, طَعْمُها مُرٌّ ولا رِيحَ لَها.

The example of the believer who recites the Qurʾān is like the citron: its taste is delicious and its fragrance is delightful. And the example of the one (believer) who does not recite is like the date: its taste is good but it has no fragrance. The example of the transgressor is that of a basil: its scent is nice but its tastes is bitter. And the example of the transgressor (disbeliever) who does not recite the Qurʾān is like the colocynth: its taste is bitter and it has no fragrance.

8 هُوَ الْمُرْتَضَى أَمًّا إِذَا كَانَ أُمَّةً وَيَمَّمَهُ ظِلُّ الرَّزَانَةِ قَنْقَلاَ

8. He is the chosen leader because he has become an ummah (a nation by himself), and the shadow of dignity, as huge as a mountain, follows him.

Vocabulary

يَمَّمَ: to intend for, head for

الرَّزَانَةِ: to be serene, sedate, self-composure, self-esteem

قَنْقَلا: a large heap of sand, hill, the crown of Kisrā (Khosrau) was also called Qanqal.

أَمًّا: infinitive; to lead, be an imam

أُمَّةً: a nation; it is used here for one person because he has acquired what is necessary to lead an entire nation as if he himself has become an entire nation.

The Qurʾān (16:120) speaks about Ibrāhīm ﷺ likewise:

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً

Surely Ibrāhīm ﷺ was an entire nation (on his own).

The Messenger of Allah ﷺ said,

إن من إجلال الله إكرام ذى الشيبة المسلم وحامل القرآن غير الغالى فيه والجافى عنه وإكرام ذى السلطان المقسط

A part of our reverence to Allah is respecting the elderly, the preservers of the Qurʾān who are moderate in regard to its teachings, and honoring the just rulers.

9 هُوَ الْحُرُّ إِنْ كانَ الْحَرِیّ حَوَارِياً لَهُ بِتَحَرِّيهِ إِلَى أَنْ تَنَبَّلاَ

9. He is freed (from the distractions of this life) if he continues to seek it (the infinite knowledge of the Qurʾān) while being its companion until he reaches the peaks of intellect.

Vocabulary

الْحُر a free person; here it refers to the one who is freed from the temptations and allurement of this life.
الْحَرِی seeker
حَوَارِيا a sincere companion
تَحَرّی (infinitive) inquiry, investigation, to endeavor to reach the truth
تَنَبَّلا (past tense) to attain nobility, or to die

There is a *ḥadīth* reported in *al-Jāmiʿ al-Ṣaghīr* with some weakness that states, [2]

من جمع القرآن مَتَّعَهُ الله بعقله حتى يموت

Whoever preserves the Qurʾān, Allah will keep him mentally healthy until his death.

[2] No. 8620. al-Siyuṭī, *al-Jāmīʿ al-Ṣaghīr*, 523.

The purport of this *ḥadīth* is supported by another *ḥadīth* reported by Ibn Abbas ﷺ that the Messenger of Allah ﷺ said, "Whoever recites the Qurʾān abundantly will not be returned to *ardhal al-ʿumur*, i.e., the age of feebleness, when all faculties cease to work and a person becomes like a baby again."[3]

ʿAbd al-Mālik ibn ʿUmair states, "The people who will remain the most mentally healthy are the reciters of the Quran."[4]

10 وَإِنَّ كِتَابَ اللهِ أَوْثَقُ شَافِعٍ وَأَغْنَى غَنَاءٍ وَاهِباً مُتَفَضِّلاَ
11 وَخَيْرُ جَلِيسٍ لاَ يُمَلُّ حَدِيثُهُ وَتَرْدَادُهُ يَزْدَادُ فِيهِ تَجَمُّلاً

10. And the book of Allāh is the most reliable intercessor and the strongest means of attaining contentment, and all the while the Qurʾān perpetually gifts (its reciter with reward) and grants him merit.
11. And it is the best companion whose content does not become boring, (rather) its repetition increases it in beauty.

Allah *Taʿālā* says (al-Zumar: 23),

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَاباً مُتَشَابِهاً مَثَانِيَ

Allah has revealed the best of speech; a book that resembles (in terms of its topics) and is repetitive...

The first part of line ten alludes to the *ḥadīth* of Saḥīḥ Muslim:

إقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه[5]

Recite the Qurʾān as it will come as an intercessor on the Day of resurrection.

[3] No. 2213. Al-Mundhirī, *al-Targhīb wa al-Tarhīb*, 2:232.
[4] Fatḥ Muḥammad Pānīpatī, *ʿInāyāte Raḥmānī*, 1:95; No. 29956, Ibn Abī Shaybah, *al-Kitāb al-Muṣannaf*, 6:120.
[5] No. 804, Saḥīḥ Muslim.

The second part alludes to the *ḥadīth* of Abū Yaʿlā in *al-Jāmiʿ al-Ṣaghīr* related by Anas ﷺ,

إنّ القران غنى لافقر بعده ,ولا غنى دونه[6]

Indeed, the Qurʾān is such that there is no poverty after (attaining) it, and there is no means of self-contentment without it.

Line 11 alludes to the *ḥadīth* mentioned earlier that the Qurʾān does not bore despite its repetition.

ولا يشبع منه العلماء ولا يخلق على كثرة الرد ولا تنقضى عجائبه[7]...

...The Scholars cannot get enough of it (due to its vastness in knowledge), and it does not wear out despite its excessive repetition, and its wonders never cease...

12 وَحَيْثُ الْفَتى يَرْتَاعُ فِي ظُلُمَاتِهِ مِنَ الْقَبرِ يَلْقَاهُ سَناً مُتَهَلِّلاً
13هُنَالِكَ يَهْنِيهِ مَقِيلاً وَرَوْضَةً وَمِنْ أَجْلِهِ فِي ذِرْوَةِ الْعِزّ يُجتَلَى
14 يُنَاشِدُ فِي إرْضَائِهِ لحبِيبِهِ وَأَجْدِرْ بِهِ سُؤْلاً إلَيْهِ مُوَصَّلاَ

12. And when the reciter feels frightened in the darkness of the grave, it will receive him with light and happiness.
13. At that time it will give him glad tidings in such a state that his grave will have become a resting place and a beautiful garden, and because of it he will become prominent on the peak of honor.
14. It (the Qurʾān) will intercede to Allāh so that He may be pleased with him (the reciter). And what better intercessor can there be through which one may reach Allāh!

In a *ḥadīth* reported by Imam al-Tirmidhī, the Messenger of Allah ﷺ has

[6] No. 6773. Abū Yaʿlā, *al-Musnad*, 159-160; No. 6183. al-Siyuṭī, *al-Jāmīʿ al-Ṣaghīr*, 385.
[7] Jāmiʿ al-Tirmidhī, 2906.

been reported to have said that Surah al-Mulk will protect a person from the punishment of the grave.[8]

In another *ḥadīth* reported by Imam al-Tirmidhī, the Messenger of Allah ﷺ said,

إنما القبر روضة من رياض الجنة أو حفرة من حفر النار[9]

The grave is either a garden among the gardens of Jannah or a pit among the pits of hellfire.

In another *ḥadīth* it is reported:

إذا دخل الإنسان قبره جاءت نار من عند رأسه فيجيء القرآن فيمنعها فتجيء من عند رجله فيجيء القرآن فيمنعها فتجيء عن يمينه فيجيء القرآن فيمنعها فتجيء عن شماله فيجيء القرآن فيمنعها.[10]

When a person enters his grave, a fire will come toward him from his head. The Qurʾān will come and protect him. The fire will then proceed toward his feet and the Qurʾān will be there to protect him. The fire will then try from the right side and the Qurʾān will be there to protect him and the fire will also try from the left side and again the Qurʾān will be there to protect him.

It is reported by al-Ṭabarānī that the Messenger of Allah ﷺ said,

مَنْ تَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ اسْتَقْبَلَتْهُ يَوْمَ الْقِيَامَةِ تَضْحَكُ فى وجهه[11]

Whoever learns one verse of the Qurʾān, it will receive him on the Day of Judgment smiling in his face.

[8] *Jāmiᶜ al-Tirmidhī,* 2891.

[9] *Jāmiᶜ al-Tirmidhī,* 2460.

[10] Abū al-Fadl al-Rāzī, *Fadāʾil al-Qurʾān wa-Tilāwatihī*, 149 (Hadith #119).

[11] Al-Ṭabarānī, *al-Muᶜjam al-Kabīr*, 8:129 (Ḥadīth #7588) Cairo: Maktabah Ibn Taimiyyah, 1994; al-Suyūṭī, *Itqān fī ᶜUlūm al-Qurʾān*, 2:338, Dār al-Kitāb al-ᶜArabī, 1999.

In another *ḥadīth* the Messenger of Allah ﷺ said,

إنّ سورة من القرآن ثلاثون آية شفعت لرجل حتى غفر له وهى سورة تبارك الذى بيده الملك [12]

There is a sūrah consisting of thirty verses in the Qurʾān that will continue to intercede for a person until he/she is forgiven, and that sūrah is Tabarak alladhi biyadihi al-mulk.

يَجِيءُ صاحِبُ القُرْآنِ يَومَ القِيَامَةِ، فَيَقُولُ :يَا رَبِّ حَلِّهِ، فَيُلْبَسُ تَاجَ الكَرَامَة. ثُمَّ يَقُولُ يا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الكَرَامة، ثُمَّ يَقولُ يا رَبِّ ارْضَ عَنْهُ , فَيُقالُ اقْرَأْ وَارْقَ وَيُزادُ بِكُلِّ آيَةٍ حَسَنَةً.[13]

The companion of the Qurʾān will come on the Day of Judgment and the Qurʾān will say, "O my Lord, adorn him." Hence he will be donned with a crown of honor. Then the Qurʾān will say, "Increase it." Thus he will be donned with a garment of honor." Then the Qurʾān will plead, "O my Lord, be pleased with him." So it will be said, "Read and continue to rise, and for every verse he will be increased a reward."

15 فَيَا أَيُّهَا الْقَارِى بِهِ مُتَمَسِّكاً مُجِلاً لَهُ فِى كُلِّ حَالٍ مُبَجِّلا

16 هَنِيئاً مَرِيئاً وَالِدَاكَ عَلَيْهِما مَلاَبِسُ أَنْوَارٍ مِنَ التَّاجِ وَالحُلا

17 فَما ظَنُّكُمْ بالنَّجْلِ عِنْدَ جَزَائِهِ أُولِيكَ أَهْلُ اللهِ والصَّفْوَةُ المَلاَ

18 أُولُو الْبِرِّ وَالْإِحْسَانِ وَالصَّبْرِ وَالتُّقَى حُلاَهُم بِهَا جَاءَ الْقُرَانُ مُفَصَّلاَ

19 عَلَيْكَ بِهَا مَا عِشْتَ فِيهَا مُنَافِساً وَبِعْ نَفْسَكَ الدُّنْيَا بِأَنْفَاسِهَا الْعُلاَ

15. So O reciter who clings on strongly to the Qurʾān, respecting and honoring it in every condition,

16. May the sweetest glad tidings be for your parents who will be donned with crowns of light and jewels.

17. So what do you think about the intellectual (the reciter himself) at the time of his reward? Those are the family of Allāh and His closest chosen ones.

[12] Al-Tirmidhī No. 2891; *Musnad Aḥmad* No. 7975; *Sunan Abū Dawūd* No. 1400; *Sunan Ibn Mājah* No. 3786

[13] Al-Tirmidhī, No. 2915.

18. And they are the possessors of righteousness, generosity, patience and taqwā. The Qurʾān has stated their qualities in detail.
19. Cling onto it while striving (in its cause) for as long as you live, and sell your abased self for its invaluable breaths, i.e., the above-mentioned qualities.

The lines above allude to the following *ḥadīth* in the *Sunan* of Abū Dāwūd #1453:

مَنْ قَرَأَ القُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَومَ القِيامَةِ ضَوءُهُ أَحْسَنُ مِنْ ضَوءُ الشَّمْسِ فى بُيُوتِ الدُّنْيا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِى عَمِلَ بِهَذَا

Whoever recites the Qurʾān and implements what is therein, his parents will be donned with a crown on the Day of Resurrection whose light will outshine the rays of the sun in the houses of the world if it was among you; (if this is the case of the parents) then what is your thought about the one who implements the Qurʾān himself.

And also, the following *ḥadīth* of al-Nasāʾī and Aḥmad:

إِنَّ لله تعالى أَهْلِينَ مِنَ النَّاسِ، قالوا يا رَسولَ اللهِ مَنْ هُم، قالَ هُمْ أَهْلُ القُرْآنِ أُهْلُ اللهِ وَخَاصَّتُه [14]

Indeed, Allāh has many families among the people. The ṣaḥāba رَضِيَ اللَّهُ عَنْهُمْ asked, "Who are they O Messenger of Allāh?" The Messenger of Allah ﷺ said, "They are the companions of the Qurʾān and they are the family of Allāh and His special chosen ones."

[14] Musnad Aḥmad No. 12292; al-Kubrā lil-Nasāʾī No. 7977.

3. The Seven Qārīs and Their Rāwīs

20 جَزَى اللهُ بِالْخَيْرَاتِ عَنَّا أَئِمَّةً لَنَا نَقَلُوا القُرْآنَ عَذْباً وَسَلْسَلاَ
21 فَمِنْهُمْ بُدُورٌ سَبْعَةٌ قَدْ تَوَسَّطَتْ سَمَاءَ الْعُلَى وَالْعَدْلِ زُهْراً وَكُمَّلاَ

20. May Allah grant abundant rewards on our behalf to the Imams who relayed to us the Qurʾān, authenticated and precise.
21. From among them are seven shining full moons (Imams) that have found their way to the center of the sky of magnanimity and justice.

The author makes *duʿāʾ* for all those scholars who spent their lives learning and teaching the Qurʾān from the time of the Messenger of Allah ﷺ till today and all those who continue to do likewise till the Day of Judgement. Students of knowledge in particular, and all Muslims in general, should do the same. He then mentions that there are seven among them that became prominent in their knowledge and integrity in terms of *qirāʾāt*. They are known as the seven Imams or *qārīs* of the *qirāʾāt*. The famous scholar, Abū Bakr ibn Mujāhid, was the first one to choose these Imams for the sake of learning, teaching and compiling the various *qirāʾāt*.

22 لَهَا شُهُبٌ عَنْهَا اسْتَنَارَتْ فَنَوَّرَتْ سَوَادَ الدُّجَى حَتَّى تَفَرَّقَ وَانْجَلاَ
23 وَسَوْفَ تَرَاهُمْ وَاحِداً بَعْدَ وَاحِدٍ مَعَ اثْنَيْنِ مِنْ أَصْحَابِهِ مُتَمَثِّلاَ
24 تَخَيَّرَهُمْ نُقَّادُهُمْ كُلَّ بَارِعٍ وَلَيْسَ عَلَى قُرْآنِهِ مُتَأَكِّلاَ

22. For those shining full moons are comets that were enlightened (acquired knowledge) through them and thus brightened the darkness of the night until it became clear and distinguished.
23. You will soon see them (the Imams) one after the other along with two of their students (the rawīs) who followed the same path.

24. The expert analysts among them chose the most eminent, and (one criterion was) they would not use the Qurʾān as a means of sustenance.

The author mentions that out of the many students that these seven *qārīs* had, several of them became prominent due to their integrity and religiosity. For each *qārī*, two students have been chosen. The author will mention the Imams along with his two *rāwīs* one at a time.

The *rāwīs* (narrators) are of three types:

1. Those who learned directly from their Imam, and they are Qālūn and Warsh from Imam Nāfiʿ, Shuʿbah and Ḥafṣ from ʿĀṣim and Abū al-Ḥārith and Dūrī from al-Kisāʾī.

2. Those who learned from their Imam with one link in between, and they are Dūrī and Sūsī from al-Yazīdī from Abū ʿAmr, and Khalaf and Khallād from Sulaym from Ḥamzah.

3. Those who learned from their Imām with more than one link in between, and they are al-Bazzī and Qunbul [from Ibn Kathīr] and Hishām and Ibn Dhakwān [from Ibn ʿĀmir].

25 فَأَمَّا الْكَرِيمُ السِّرِّ فِى الطِّيبِ نَافِعٌ فَذَاكَ الَّذِى اخْتَارَ الْمَدِينَةَ مَنْزِلا

25. As for the noble one who possesses a secret in regards to fragrance (that emanated from his mouth), he is Nāfiʿ. He is the one who chose Madīnah as a residence.

Imam Nāfiʿ is the son of ʿAbd al-Raḥmān ibn Abī Nuʿaym. His *kunyah* is Abū Ruwaym. He was originally from Asfahān and was black. He was a great scholar of all the *qirāʾāt* and Arabic. He is considered to be the Imam of *dār al-hijrah* (Madīnah) in *qirāʾah* after Imam Abū Jaʿfar. It is

reported that when he used to speak a brilliant fragrance would emanate from his mouth. Somebody asked him, "Do you apply perfume every time you sit to teach?" He replied, "I do not even touch perfume, but I saw the Messenger of Allah ﷺ in a dream reciting in my mouth. From that time onwards this fragrance has been emanating from my mouth." It is to this secret that the author has alluded to. He learned *qirāʾah* from seventy *tābiʿīn* among whom are Abū Jaʿfar Yazīd ibn al-Qaʿqaʿ, Shaibah ibn Niṣāḥ and ʿAbd al-Raḥmān ibn Hurmuz who learned from ʿAbd Allāh ibn ʿAbbās ﷺ from Ubayy ibn Kaʿb ﷺ from the Messenger of Allah ﷺ. He was born in the year 70 AH and passed away [in] 169 AH during the caliphate of al-Hadī.[15]

26 وَقَالُونُ عِيسى ثُمَّ عُثْمانُ وَرْشُهُمْ بِصُحْبَتِهِ المَجْدَ الرَّفِيعَ تَأَثَّلاَ

26. And Qālūn who is ʿĪsa then ʿUthmān who is Warsh among them, they acquired high honor through the tutelage of Nāfiʿ.

Vocabulary

تَأَثَّلاَ (past tense) They attained

Qālūn is ʿĪsā ibn Mīnā. His *kunyah* is Abū Mūsā. He learned directly from Imam Nāfiʿ. Imam Nāfiʿ nicknamed him Qālūn because of his excellent *qirāʾah*. In the Roman[16] language "*qālūn*" means excellence. He was deaf and would not be able to hear musical instruments, but when the Qurʾān

[15] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 4:4-9; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 25-28; Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:330.

[16] Roman in this context refers to Greek, not Latin.

would be recited, he would be able to hear it. He was born in the year 120 AH and passed away in 220 AH.[17]

Warsh is Abū Saʿīd ʿUthmān ibn Saʿīd al-Mīṣrī of Persian origin. His teacher Imām Nāfiʿ nicknamed him Warsh because of his whiteness. He was born in Miṣr[18] in the year 110 AH. He then traveled to Madīnah to learn from Imam Nāfiʿ. There, he completed the Qurʾān many times, then returned to Miṣr where he taught for a long time until he passed away in the year 197 AH. His grave is well-known in Qarāfah.[19]

27 وَمَكَّةُ عَبْدُ اللهِ فِيهَا مُقَامُهُ هُوَ ابْنُ كَثِيرٍ كاثِرُ الْقَوْمِ مُعْتَلاَ

27. And Makkah is the residence of ʿAbdullāh. He is Ibn Kathīr, the honorable leader of his people.

This is the second Imam, ʿAbdullāh ibn Kathīr ibn al-Muṭṭalib al-Qurashī of Persian origin. His *kunyah* was Abū Maʿbad. He was a *ṭābiʿī* and the Imam of the people of Makkah in *qirāʾah*. He was born in the year 45 AH in Makkah during the caliphate of Muʿāwiyah ﷺ. Among the *ṣaḥāba* رَضِيَ اللَّهُ عَنْهُمْ he met Abū Ayyūb al-Anṣārī, Anas ibn Mālik and others رَضِيَ اللَّهُ عَنْهُمْ. He learned *qirāʾah* from ʿAbdullāh ibn al-Sāʾib [from] Ubayy ibn Kaʿb ﷺ. He also learned *qirāʾah* from Mujāhid ibn Jabr and Dirbās from ʿAbdullāh ibn ʿAbbās ﷺ from Ubayy ibn Kaʿb and Zayd ibn Thābit ﷺ from the Messenger of Allah ﷺ. He lived in ʿIrāq for a while then returned to Makkah. He was known for his oratory and eloquence and had a prominent and dignified physical appearance. He passed away in the year 120 AH.[20]

[17] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:902-904.

[18] Egypt.

[19] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:632-633.

[20] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:486-490; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 36-37.

28 رَوى أَحْمَدُ الْبَزِّى لَهُ وَمُحَمَّدٌ عَلَى سَنَدٍ وَهْوَ الْمُلَقَّبُ قُنْبُلاَ

28. Aḥmad al-Bazzī and Muḥammad narrated from him with a sanad (indirectly), and he is the one nicknamed Qunbul.

Aḥmad [ibn Muḥammad] ibn ʿAbdullāh ibn al-Qāsim ibn Nāfiʿ ibn Abī Bazzah, commonly known as al-Bazzī. Al-Bazzah means strength. His *kunyah* was Abū al-Ḥasan. He was a man of integrity and research and taught likewise. He taught in Makkah and was the *muʾadhdhin* (giver of *ādhān*) in al-Masjid al-Harām. It is as if the seat of *qirāʾah* ended with him in Makkah. He was born in the year 170 AH and passed away in 250 AH. He learned *qirāʾah* from ʿIkrimah from Ismāʿīl from Shibl ibn ʿAbbād from Ibn Kathīr. [21]

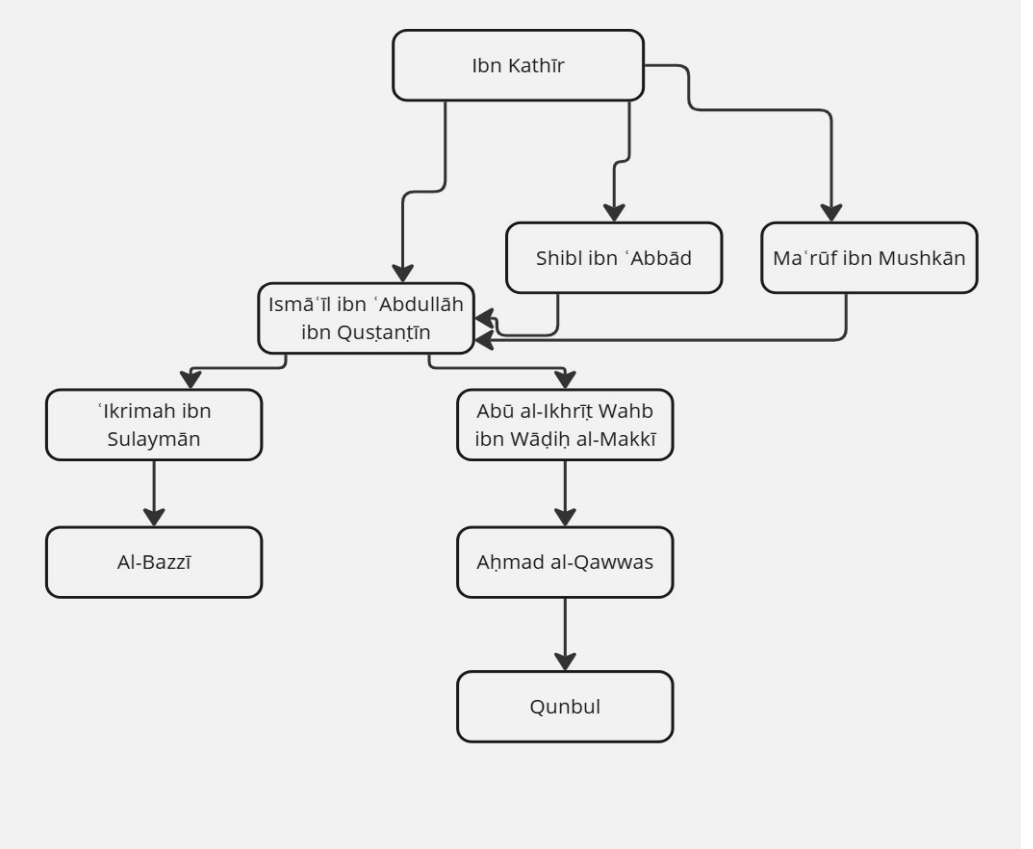
Muḥammad ibn ʿAbd al-Raḥmān ibn [Muḥammad ibn] Khālid al-Makkī was nicknamed Qunbul. Abū ʿUmar was his *kunyah*. It is as if the seat of *qirāʾah* ended with him in the *ḥijāz*. He was born in the year 195 AH and passed away in 291 AH. He learned *qirāʾah* from Aḥmad al-Qawwās from Abū al-Ikhrīṭ from Ismāʾīl from Shibl and Maʿrūf from Ibn Kathīr. [22]

The following chart explains the links between the *rawīs* and Ibn Kathīr. [23]

[21] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:396-398; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 38; Pānīpatī, *ʿInāyāte Raḥmānī*, 1:118.

[22] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 3:418-420; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 39.

[23] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:528-529; Suwaid, *al-Salāsil al-Dhahabiyyah*, 257-258.



29 وَأَمَّا الإِمَامُ المَازِنِيُّ صَرِيحُهُمْ أَبُو عَمْرٍو الْبَصْرِى فَوَالِدُهُ الْعَلاَ

29. As for Imam al-Māzinī Abū ʿAmr al-Baṣrī, he is the one with a pure genealogy and his father is al-ʿAlā.

The third Imam is Abū ʿAmr al-Baṣrī al-Māzinī. Some claim his actual name was Abū ʿAmr, others mention Zabbān, and other names have also been reported. He was born in the year 68 AH into the tribe of Māzin in Makkah during the reign of ʿAbd al-Malik. He grew up in Baṣrah and learned *qirāʾah* from many *tābiʿīn* in Baṣrah, Kufah, Makkah and Madinah. Among them are Ibn Kathīr, Mujāhid, and Saʿīd ibn Jubair[24] from Ibn

[24] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:111.

ʿAbbās ﷺ from Ubayy ﷺ from the Messenger of Allah ﷺ.[25] Among the seven *qurrāʾ*, he has the greatest number of teachers. He passed away in Kufah in the year 154 AH during the reign of Manṣūr, or a couple of years before that.[26]

30 أَفَاضَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيْبَهُ فَأَصْبَحَ بِالْعَذْبِ الْفُرَاتِ مُعَلَّلاَ

30. He poured his gift (knowledge) upon al-Yazīdī through which he became quenched with sweet refreshing water.

Yaḥyā al-Yazīdī is a direct narrator of Abū ʿAmr al-Baṣrī. He is the son of al-Mubārak. Yaḥyā is known as al-Yazīdī because he used to teach Yazīd's son.[27]

31 أَبُو عُمَرَ الدُّورِى وَصَالِحُهُمْ أَبُو شُعَيْبٍ هُوَ السُّوسِيُّ عَنْهُ تَقَبَّلاَ

31. Abū ʿUmar al-Dūrī and the pious among them Abū Shuʿayb al-Sūsī both acquired knowledge from him.

Abū ʿUmar al-Dūrī is Hafṣ ibn ʿUmar ibn ʿAbd al-Azīz. It is said that he is the first one to collect *qirāʾāt* in book form. He was born in the year 150 AH in Dūr, a place close to Baghdād and passed away in 246 AH. And al-Sūsī is Sāliḥ ibn Ziyād. He passed away in the year 261 AH while he was about ninety years old.[28]

[25] While Mujāhid and Saʿīd ibn Jubair transmit from ʿAbdullāh ibn ʿAbbās ﷺ directly, Ibn Kathīr transmits from ʿAbdullāh ibn ʿAbbās ﷺ through his teachers.

[26] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:67-73.

[27] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 4:118-121.

[28] al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 46-48.

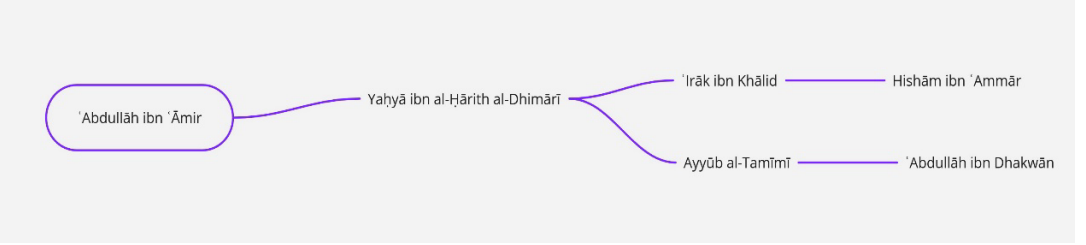
32 وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ فَتِلْكَ بِعَبْدِ اللهِ طَابَتْ مُحَلَّلاَ

32. As for Damascus of Shām, it is the residence of Ibn ʿĀmir. It has become a good place to live because of ʿAbdullāh.

The fourth Imam is Ibn ʿĀmir al-Yaḥṣabī. His *kunyah* is Abū ʿImrān. He was unsurpassed in the science of *qirāʾah* in Shām. Yaḥṣab is a tribe in Yemen and a branch of the tribe of Ḥimyar. It can be pronounced with all three *ḥarakāt* on the *ṣād*. He was a *tābiʿī* and a great Imam. He was able to balance between his duties as an Imam at the Jāmiʿ al-Umawī Masjid in Damascus and judge and teacher of *qirāʾah*. There are two reports regarding his birth in a village called Riḥāb, 21 AH and 8 AH. According to the second report he was born just two years before the demise of the Messenger of Allah ﷺ. He passed away in Damascus on the day of *ʿāshūrāʾ* in the year 118 AH during the reign of Hishām ibn ʿAbd al-Malik.

He learned *qirāʾah* from al-Mughīrah ibn Abī Shihāb from ʿUthmān ibn ʿAffān ﷺ from the Messenger of Allah ﷺ. And also from Abū al-Dardāʾ ﷺ from the Messenger of Allah ﷺ. It is also reported that he learned directly from ʿUthmān ﷺ. He then moved to Damascus after it was conquered.[29]

The following chart shows the links between Ibn ʿĀmir and his *rāwīs*:[30]



[29] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 4:442-445.

[30] Suwaid, *al-Salāsil al-Dhahabiyyah*, 315-316.

33 هِشَامٌ وَعَبْدُ اللهِ وَهْوَ انْتِسَابُهُ لِذَكْوَانَ بِالإِسْنَادِ عَنْهُ تَنَقَّلا

33. Hishām and ʿAbdullāh, Ibn Dhakwān is his attributive (and more common) name, narrated from him indirectly.

The two *rāwīs* of Imam Ibn ʿĀmir are Hishām and Ibn Dhakwān. Hishām is Hishām ibn ʿAmmār ibn Naṣīr and his *kunyah* is ʿAbū al-Walīd. He was the Imam, orator and teacher of *qirāʾah* for the people of Damascus. He was born in the year 153 AH and passed away in the year 245 AH. He learned *qirāʾah* from ʿIrāk al-Murrī and Ayyūb ibn Tamīm from Yaḥyā al-Dhimārī from Ibn ʿĀmir.[31]

Ibn Dhakwān is ʿAbdullāh ibn Aḥmad ibn Bishr ibn Dhakwān of Damascus. He was the Imam of the Jāmiʿ Masjid of Damascus and teacher of *qirāʾah*. He was born in the year 173 AH and passed away in 242 AH. He learned *qirāʾah* from Ayyūb from Yaḥyā from Ibn ʿĀmir.[32]

34 وَبِالْكُوفَةِ الْغَرَّاءِ مِنْهُمْ ثَلاَ ثَةٌ أَذَاعُوا فَقَدْ ضَاعَتْ شَذاً وَقَرَنْفُلاَ

35 فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ فَشُعْبَةُ رَاوِيهِ الْمُبَرِّزُ أَفْضَلاَ

36 وَذَاكَ ابْنُ عَيَّاشٍ أَبُو بَكْرٍ الرِّضَا وَحَفْصٌ وَبِالْإِتْقَانِ كَانَ مُفضَّلاَ

34. From among them in the enlightened city of Kūfah are three (imams). They propagated (knowledge) thus it became scented with musk and acquired a high status.

35. As for Abū Bakr, ʿĀṣim is his name; Shuʿbah is his narrator who held a prominent rank.

36. And that is Ibn ʿAyyāsh Abū Bakr. And Ḥafṣ attained high merit due to his integrity.

The last three Imams are from Kūfah.

[31] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 4:442-445.

[32] al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 54-55.

ʿĀṣim is Ibn Bahdalah Abī al-Najūd al-Asadī and his *kunyah* was Abū Bakr. He was among the *ṭābiʿīn* and after Abū ʿAbd al-Raḥmān al-Sulamī, he became the teacher of *qirāʾah* in Kūfah. He was known for his integrity and eloquence in speech and had a beautiful voice. He passed away in the year 127 AH in Kūfah during the last days of Marwān's reign. He learned from ʿAbdullāh ibn Ḥabīb al-Sulamī and Zirr ibn Ḥubaysh al-Asadī from ʿUthmān, ʿAlī, Ibn Masʿūd, Ubayy and Zaid[33] رَضِيَ اللَّهُ عَنْهُمْ from the Messenger of Allah ﷺ. His two *rāwīs* are Shuʿbah and Ḥafṣ.[34]

Shuʿbah is ibn ʿAyyāsh ibn Sālim and his *kunyah* is Abū Bakr. He was born in the year 95 AH and passed away in 193 AH. He was also a leading scholar of ḥadīth. It is said that no bedding was laid out for him for fifty years. It is also reported that he completed the Qurʾān twenty-four thousand times in the same place he used to sit. Because his name is common among a few well-known scholars—the most famous being Abū Busṭām Shuʿbah ibn al-Hajjāj al-Baṣrī, the author mentioned his *kunyah* as well to make the *rawī* distinct from other Shuʿbahs. He learned the Qurʾān from ʿĀṣim five

[33]While Abū ʿAbd al-Raḥmān al-Sulamī transmits from all five of the *ṣahābah* رَضِيَ اللَّهُ عَنْهُمْ listed here, Zirr ibn Ḥubaish transmits from Ibn Masʿūd, ʿAlī, and ʿUthmān رَضِيَ اللَّهُ عَنْهُمْ only. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:76-77, 2:411. Mufti Mohamed-Umer Esmail has mentioned all five *ṣaḥābah* together as Qārī Fatḥ Pānīpatī has done. This is because the intention is only to mention which *ṣaḥābah* the *qirāʾah* of Imam ʿĀṣim is transmitted through, rather than discuss the exact chain for each *tābiʿī*. And Allah knows best. Pānīpatī, *ʿInāyāte Raḥmānī*, 1:125.

[34] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:246-247; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 59.

verses at a time like a child learning from his teacher in a period of thirty[35] years.[36]

Hafṣ is ibn Sulaymān ibn al-Mughīrah al-Asadī al-Kūfī and his *kunyah* is Abū ʿUmar. He was born in the year 90 AH and passed away in the year 180 AH. He is known as the one who had the most knowledge of the *qirāʾah* of Imam ʿĀṣim.[37]

37 وَحَمْزَةُ مَا أَزْكَاهُ مِنْ مُتَوَرِّعٍ إِمَاماً صَبُوراً لِلقُرانِ مُرَتِّلاَ

37. Ḥamzah, how intelligent he is in abstinence, and as an Imam, a man of patience and a proficient reciter of the Qurʾān.

Imam Ḥamzah is the sixth imam. He is Ibn Ḥabīb al-Zayyāt al-Kūfī and his *kunyah* is Abū ʿUmārah. He was born in the year 80 AH during the reign of ʿAbd al-Malik, and it is possible he met some of the *ṣaḥābah*. He was the Imam of *qirāʾah* in Kūfah after ʿĀṣim. He was very scrupulous and Allah-fearing. He would recite the Qurʾān all night and sleep only a little while. Anybody who would meet him would find him reciting the Qurʾān. The great Muḥammad ibn Fuḍayl said of him, "I believe that Allah withheld

[35] The author, Mufti Mohamed-Umer Esmail, has stated this number as it is found in multiple printed editions and manuscripts of *Sirāj al-Qārī*. However, ʿAlī ʿUṭaif, the editor of one of the editions of *Sirāj al-Qārī*, states that this seems to be a mistake in the original text, and it is most likely *thalātha sinīn* (three years) instead of *thalāthīn sanah* (thirty years). He states that he could not find the number thirty in any of the books Ibn al-Qāṣiḥ relied on to write *Sirāj al-Qārī* or any other books. I was also unable to find the number thirty in primary texts that I consulted. Therefore, it would be more correct to say that Imam Shuʿbah recited the Qurʾān five *āyāt* at a time to Imam ʿĀṣim over a period of three years. And Allah knows best. Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, (Madinah: King Fahad Qurʾān Printing Complex, 1435) 1:166; Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, (Gujrat: Qirat Academy, ND) 18; Pānīpatī, *ʿInāyāte Raḥmānī*, 1:125.

[36] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:175-177; Pānīpatī, *ʿInāyāte Raḥmānī*, 1:125.

[37] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:788-790.

his punishment from the people of Kūfah because of him." He passed away in the year 154 or 158 AH during the reign of al-Manṣūr or al-Mahdī.[38]

He learned *qirāʾah* from Jaʿfar al-Ṣādiq, from his father Muḥammad al-Bāqir, from his father Zayn al-ʿĀbidīn ʿAlī from his father al-Husayn ﵁, from his father ʿAlī ﵁ from the Messenger of Allah ﷺ. He also learned from al-Aʿmash from Yaḥyā ibn Waththāb, from ʿAlqamah, from Ibn Masʿūd ﵁, from the Messenger of Allah ﷺ. And also from Muḥammad ibn Abī Lailā, from Minhāl, from Saʿīd ibn Jubair, from ʿAbd Allāh ibn ʿAbbās ﵄ from Ubayy ﵁ from the Messenger of Allah ﷺ. And also from Ḥumrān ibn Aʿyan from Abū al-Aswad from ʿUthmān and ʿAlī ﵄.[39]

38 رَوَى خَلَفٌ عَنْهُ وَخَلاَّدٌ الَّذِى رَوَاهُ سُلَيْمٌ مُتْقِناً وَمُحَصِّلاَ

38. Khalaf and Khallād narrated from him (Imam Ḥamzah) through Sulaym, who had a high degree of integrity.

The two *rawīs* of Imam Ḥamzah are Khalaf and Khallād. They both narrate from Imam Ḥamzah through Sulaym. Sulaym is Ibn ʿĪsā al-Kūfī.

Khalaf is Ibn Hishām al-Bazzār al-Baghdādī and his *kunyah* is Abū Muḥammad. He was born in the year 150 AH and passed away in Baghdad in the year 229 AH. He also had his own *ikhtiyār* in recitation, meaning *qirāʾah*.[40]

[38] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 18; Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:809-812.
[39] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 18; Suwaid, *al-Salāsilah al-Dhahabiyyah*, 498-500; al-Sayyid ʿAbd al-Raḥīm, *Asānīd al-Qurrāʾ al-ʿAsharah*, 40-49.
[40] al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 66-67.

Khallād is ibn Khālid al-Shaybānī al-Ṣayrafī al-Kūfī and his *kunyah* is Abū ʿĪsā. He was born in the year 119 AH and passed away in the year 220 AH.[41]

39 وَأَمَّا عَلِيٌّ فَالْكِسَايِيُّ نَعْتُهُ لِمَا كَانَ فِى الْإِحْرَامِ فِيهِ تَسَرْبَلاَ

39. And as for ʿAlī, al-Kisāʾī is his nickname because he donned a cloak for iḥrām.

The seventh Imam is Imam al-Kisāʾī. He is ʿAlī ibn Ḥamzah ibn ʿAbdullāh al-Asadī and his *kunyah* is Abū al-Ḥasan. After Ḥamzah, it is as if *qirāʾah* completed with him in Kūfah. When he was asked, "Why are you called al-Kisāʾī?" He replied, "Because I donned a cloak as *iḥrām*." Kisāʾ in Arabic means a cloak. The author has mentioned this as well. He was also a great scholar of *naḥw* (Arabic grammar). He passed away in the year 189 AH after living seventy years. He learned *qirāʾah* from Imām Ḥamzah and also from ʿIsā ibn ʿUmar from Ṭalḥah ibn Muṣarrif from al-Nakhaʿī from ʿAlqamah from Ibn Masʿūd ﷺ from the Messenger of Allah ﷺ.[42]

40 رَوَى لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرِّضاَ وَحَفْصٌ هُوَ الدُّورِى وَفِي الذِّكْرِ قَدْ خَلاَ

40. Laith Abū al-Ḥārith narrated from him (Imām al-Kisāʾī), and Ḥafṣ al-Dūrī (also narrated from him) whose mention has come earlier.

Abū al-Ḥārith and al-Dūrī are the two *rawīs* for al-Kisāʾī and both narrate directly from him.

Abū al-Ḥārith is the *kunyah* and his name is Layth ibn Khālid al-Baghdādī. He passed away in the year 240 AH.[43] Al-Dūrī is the same *rāwī* that narrates from Abū ʿAmr al-Baṣrī.

[41] al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 67-68.

[42] al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 71-74; Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 18-19; Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:229; Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:146.

[43] al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAshr*, 74.

41 أَبُو عَمْرِهِمْ والْيحْصَبِيُّ ابْنُ عَامِرٍ صَرِيحٌ وَبَاقِيهِمْ أَحَاطَ بِهِ الْولاَ

41. Abū ʿAmr and al-Yaḥṣabī Ibn ʿĀmir are pure (in their genealogy of Arab ancestors), while the rest have some traces of non-Arab origin (somewhere in their family tree).

The author states that apart from Abū ʿAmr and Ibn ʿĀmir, the rest of the *qurrāʾ* have been embraced by *wilāʾ*. *Wilāʾ* literally means to create an alliance or friendship. It normally can refer to any of the following meanings:

1. *wilāʾ al-ḥilf*: when a person or tribe pledges another person or tribe a guarantee of safety and protection.
2. *wilāʾ al-ʿitāqah*: when a person frees a slave, a *wilāʾ* (loyalty) is created between the now freed slave and his former master, thus permitting him to be attributed to his former master's tribe.
3. *wilāʾ al-ʿajm*: when an Arab tribe mingles by way of marriage and/or settlement with a non-Arab tribe.

The author of *Ibrāz al-Maʿānī* and many other commentators mention that the third type of *wilāʾ* is meant here. It is agreed upon that ʿĀṣim, Nāfiʿ and al-Kisāʾī are non-Arabs and it is agreed upon by the majority that Ibn ʿĀmir and Abu ʿAmr are of pure Arab ancestry. There is debate regarding Ḥamzah and Ibn Kathīr. [44]

42 لَهُمْ طُرُقٌ يُهْدَى بِهَا كُلُّ طَارِقٍ وَلاَ طَارِقٌ يُخْشى بِهاَ مُتَمَحِّلاً

42. Each of the ruwāt have ṭuruq (sing: ṭarīq) through which seekers are guided, and (these ṭuruq are such that) there remains no fear of any deceiver.

[44] Pānīpatī, *ʿInāyāte Raḥmānī*, 1:131; Abū Shāmmah al-Maqdisī, *Ibrāz al-Maʿānī*, 1:32.

Vocabulary

طرق is the plural of طريق.

طارق The first active participle طارق literally means a shining star alluding to a seeker of knowledge.

The second active participle طارق literally means someone who comes at night alluding to an evil person i.e. a deceiver.

متمحلا : a deceiver

As mentioned in the foreword, whatever a scholar narrates from a *rāwī* is a *ṭarīq*. The author states that these *rāwīs* have many *ṭarīqs* that are authentic and preserved through *tawātur*; thus, there should be no reason to fear any type of deception. Although the author has not mentioned the *ṭuruq* that he has relied on in his poetic treatise, we do know that he has based his work on ʿAllāmah al-Dānī's *al-Taysīr*.

The *ṭuruq* adopted in *al-Taysīr* as mentioned by the author of *Ghayth al-Nafʿ* are:[45]

Qālūn	Abū Nashīṭ Muḥammad ibn Hārūn
Warsh	Abū Yaʿqūb Yūsuf al-Azraq
Al-Bazzī	Abū Rabīʿah Muḥammad ibn Isḥāq
Qunbul	Abū Bakr Aḥmad ibn Mujāhid
Al-Dūrī	Abū al-Zaʿrāʾ ʿAbd al-Raḥmān ibn ʿAbdūs
Al-Sūsī	Abū ʿImrān Mūsā ibn Jarīr
Hishām	Abū al-Ḥasan Aḥmad ibn Yazīd al-Ḥulwānī
Ibn Dhakwān	Abū ʿAbdullāh Hārūn ibn Mūsā al-Akhfash

[45] Al-Safāqusī, *Ghayth al-Nafʿ fī al-Qirāʾāt al-Sabʿ*, 24.

Shuʿbah	Abū Zakariyyā Yaḥya ibn Ādam al-Ṣilḥī
Ḥafṣ	Abū Muḥammad ʿUbaid ibn al-Ṣabbāḥ al-Nahshalī
Khalaf	Abū al-Ḥasan Aḥmad ibn ʿUthmān ibn Buyān
Khallād	Abū Bakr Muḥammad ibn Shādhān al-Jawharī
Abū al-Ḥārith	Abū ʿAbdullāh Muḥammad ibn Yaḥyā al-Baghdādī, also known as al-Kisāʾī al-Ṣaghīr
Al-Dūrī	Abū al-Faḍl Jaʿfar ibn Muḥammad al-Naṣībī

4. Codification of Qurrāʾ and Ruwāt Individually

Qurrāʾ is the plural of *qārī* and *ruwāt* is the plural of *rāwī.* As mentioned earlier, I have chosen to use the anglicized plurals, i.e., *qārīs* and *rawīs*.

43 وَهُنَّ الَّلوَاتِي لِلْمُوَاتِي نَصَبْتُهاَ مَنَاصِبَ فَانْصَبْ فِي نِصَابِكَ مُفْضِلاَ
44 وَها أَنَا ذَا أَسْعى لَعَلَّ حُرُوفَهُمْ يَطُوعُ بِهَا نَظْمُ الْقَوَافِي مُسَهَّلاَ

43. And these qirāʾāt and riwāyāt, for which I have designated codes, are for those (seekers and scholars) who agree with me, so (O seeker) endeavor in your course while acquiring high traits.
44. So here I am in my endeavor. Perhaps the rhythm of the poem will comply with their qiraʾāt being made easy.

Vocabulary

الَّلوَاتِي (plural of اللاتى plural of التى) that which
الْمُوَاتِي(active participle) One who concurs
نَصَبْتُها (past tense) I have erected, I have designated
مَنَاصِب (plural of منصب) Signs i.e. codes
حُرُوفَهُم (plural of *ḥarf*) Their *qirāʾāt* or *riwāyat*
الْقَوَافِي (plural of القافية) Endings of poetic lines, or the rhythm of the poem
يَطُوع (present tense) He is complying

The author has clarified a common misunderstanding here. He states that the *qirāʾāt* and *riwāyāt* that he has mentioned, although *mutwātir*, are not comprehensive, and they certainly are not the seven *aḥruf* mentioned in the *ḥadīth.*

Some have been misled to think that any *qirāʾah* or *riwāyah* not mentioned in this poetic treatise is *shādhdh* (not *mutawātir*). The author clarifies this by stating that these *qirāʾāt* and *riwāyāt* are for those who agree with my *ṭarīqs*, my chain of narration and my choice of *qārīs* and *rāwīs*. Those who wish to learn other *mutawātir qirāʾāt* and *riwāyāt* through other *ṭarīqs*, for example, the *qirāʾah* of al-Ḥasan al-Baṣrī, Yaʿqūb al-Ḥaḍramī, ʿĀṣim al-Jaḥdarī, al-Aʿmash etcetera, should seek other books and teachers, for this poetic treatise is not for them.

Ḥurūf is the plural of *ḥarf*. Here, it refers to the *qirāʾāt* and *riwāyāt* of the *qārīs* and *rāwīs* respectively.

45 جَعَلْتُ أَبَا جَادٍ عَلَى كُلِّ قَارِئٍ دَلِيلاً عَلَى المنظُومِ أَوَّلَ أَوَّلاَ

45. I have encoded the qārīs (and rawīs) according to ABĀ JĀD (the sequence of abjad with some alterations) sequentially in the poem.

In order to understand this line, it is imperative to know that the Arabic alphabet has two sequences: the Hijāʾi order الترتيب الهجائى or الترتيب الألفبائى and the Abjadī order الترتيب الأبجدى. There is a third order known as الترتيب الصوتى based on the *makhārij* of the letters i.e., the letters sharing the same *makhraj* are grouped together. I will not discuss that as it is irrelevant to this discussion. The Hijāʾī order is the Arabic letters in the following sequence:

أ ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و لا ى

This order of letters was introduced later for the sake of facilitating teaching and learning and grouped together in terms of similarity in shape. This order is used in dictionaries and when placing names or words

in alphabetical order. Slight changes have been made to it throughout the centuries.

The Abjadī order is the Arabic letters in the following sequence:

أ ب ج د ه و ز ح ط ى ك ل م ن س ع ف ص ق ر ش ت ث خ ذ ض ظ غ

This sequence in acronyms is as below:

أبجد هوز حطى كلمن سعفص قرشت ثخذ ضظغ

This is the original sequence predating the Hijāʾī order and is used even today when numbering outlines, items in lists, and points of information. In English, points of information are sometimes numbered as “a”, “b”, “c”.... In Arabic, they are numbered as "د" , "ج" , "ب" , "أ" ... according to the Abjadī order, not according to the alphabetical order of the modern Hijāʾī order.

The Scholars of the West at that time, mainly Northern Africa and Spain, had a slightly altered Abjadī order:

أبجد هوز حطى كلمن صعفض قرست ثخذ ظغش

The esteemed author, being from the West, for the sake of nomenclature adopted the Western Abjadī order and named it Abājād, possibly for the sake of maintaining the meter of the poem. The author has encoded each of the seven *qārīs* and fourteen *rāwīs* using the letters in the above order as codes, leaving the *wāw* for the sake of using it as a termination indicator.

The author has employed three types of codes:

1. Individual code letters
2. Group code letters
3. Group code words

1. Individual Code Letters

ابج	ا	**Nāfiʿ**
	ب	Qālūn
	ج	Warsh
دهز	د	**Ibn Kathīr**
	ه	Bazzī
	ز	Qunbul
حطى	ح	**Abū ʿAmr**
	ط	Dūrī
	ى	Sūsī
كلم	ك	**Ibn ʿĀmir**
	ل	Hishām
	م	Ibn Dhakwān
نصع	ن	**ʿĀṣim**
	ص	Shuʿbah
	ع	Ḥafṣ
فضق	ف	**Ḥamzah**
	ض	Khalaf
	ق	Khallād
رست	ر	**Al-Kisāʾī**
	س	Abū al- Ḥārith
	ت	Dūrī

The above are known as individual code letters because each letter represents each *qārī* or *rāwī* individually. The other two types will be explained by the author later.

5. Some Rules Pertaining to Decoding the Qārīs and Rāwīs

46 وَمِنْ بَعْدِ ذِكْرِى الْحَرْفَ أُسْمِى رِجَالَهُ مَتَى تَنْقَضِى آتِيكَ بِالْوَاوِ فَيْصَلاَ

46. And after I mention the qirāʾah (regarding which there are variances in its recital), I will mention the individual code letter(s) of whom the ḥarf (qirāʾah or riwāyah) is attributed to, and when all the codes have been mentioned, I will bring the letter wāw of faṣl (termination) to indicate its completion (and that I am moving on to another qirāʾah).

The author has used the word *ḥarf* to refer to a *qirāʾah* or *riwāyah* i.e., a word that may be recited in different ways, or a ruling regarding which there are differences.

The methodology adopted by the author in his poetic treatise when employing individual code letters is that he will first mention the *qirāʾah*, *riwāyah* or ruling, then he will mention words whose first letters indicate the *qārī* or *rawī* to whom it is attributed. For example, in line 100,

وَبَسْمَلَ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ رِجَالٌ نَمَوْهاَ دِرْيَةً وَتَحَمُّلاَ

the author has mentioned a rule regarding which of the *qārīs* and/or *rawīs* consider it *sunnah* to recite *basmalah* between the sūrahs. Firstly, he mentions the ruling with the words: وَبَسْمَلَ بَيْنَ السُّورَتَيْنِ.

Secondly, he mentions which *qārīs* and *rāwīs* consider it *sunnah* with the words:

بسنة رِجَالٌ نَمَوْهاَ دِرْيَة

The ب in *bi-sunnatin* refers to Qālūn, the ر in *rijālun* to al-Kisāʾī, the ن in *namawhā* to ʿĀṣim and the د in *diryatan* to Ibn Kathīr. Thus, we learn that

Qālūn, al-Kisāʾī, ʿĀṣim and Ibn Kathīr consider reciting *basmalah* between sūrahs as *sunnah*.

Finally, he brings the و in وَتَحَمَّلا as a *faṣl* (termination), indicating that the issue has come to an end and now he will move on to another one.

This is the general method throughout the poem when employing individual code letters. The same method will also be employed for the group code letters, i.e. ث ظ خ ذ غ ش

The group code letters and whom they represent will be mentioned under line 49. However, as the author will warn in line 56, this sequence will not be employed when it comes to the eight group code words.

47 سِوَى أَحْرُفٍ لاَ رِيبَةٌ فِي اتِّصَالِهَا وَبِاللَّفْظِ أَسْتَغْنِي عَنِ الْقَيْدِ إِنْ جَلاَ

47. Except for those qirāʾāt regarding which there remains no doubt when they are connected (without bringing a wāw to separate them). And similarly where it is obvious, I will suffice with (just writing) the word (as it is to be pronounced) without describing it (i.e. its person, gender, plurality etc.)

The author has mentioned an exception to the rule above where he will not bring a *wāw* to indicate termination of an issue, and that is when it is obvious that both issues are separate. For example,

وَبِالْغَيْبِ عَمَّا تَعْمَلُونَ هُنَا دَنَا وَغَيْبُكَ فِى الثَّانِى إِلَى صَفْوَهِ دَلاَ
خَطِيئَتُهُ التَّوْحِيدُ عَنْ غَيْرِ نَافِعٍ وَلاَ يَعْبُدُونَ الْغَيْبُ شَايَعَ دُخْلَلا ۝

The word *khaṭīʾātuhu* indicates that the previous *qirāʾah* has terminated.

[46] *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 462-463.

Then, the author states that sometimes he will write a *qirāʾah* or *riwāyah* the way it is pronounced by the encoded *qārīs* or *rāwīs*, and he will not describe whether the word is masculine or feminine, singular or plural, second or third person, if all of that is obvious.

For example,

وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ

The author has written the word *māliki* with an *alif* and then mentioned the codes for al-Kisāʾī and ʿĀṣim. This implies that the rest read it the way it is written in the Qurʾān, and that is without the *alif*.

48 وَرُبَّ مَكَانٍ كَرَّرَ الْحَرْفَ قَبْلَهَا لِمَا عَارِضٍ وَالْأَمْرُ لَيْسَ مُهَوِّلاَ

48. And in some places, for some reason or another, the previous code letter has been repeated. This issue is not fearsome (because it was done to maintain the rhythm of the poem).

The author will sometimes repeat a code in order to maintain the rhythm of the poem. This is of two types:

1. Where a single code letter is repeated as in حلا حلا and علا علا.

2. Where a group code letter or group code word is mentioned and then one of the group members separately with his code letter as in سما العلا إذ سما .

6. Codification of Qurrāʾ and Ruwāt in Groups

49 وَمِنْهُنَّ لِلْكُوفِيِّ ثَاءٌ مُثَلَّثٌ وَسِتَّتُهُمْ بِالْخَاءِ لَيْسَ بِأَغْفَلاَ
50 عَنَيْتُ الْأُلَى أَثْبَتُّهُمْ بَعْدَ نَافِعٍ وَكُوفٍ وَشَامٍ ذَالُهُمْ لَيْسَ مُغْفَلاَ
51 وَكُوفٍ مَعَ المَكِّيِّ بِالظَّاءِ مُعْجَماً وَكُوفٍ وَبَصْرٍ غَيْنُهُمْ لَيْسَ مُهْمَلاَ
52 وَذُو النَّقْطِ شِينٌ لِلْكِسَايِي وَحَمْزَةٍ وَقُلْ فِيهِمَا مَعْ شُعْبَةٍ صُحْبَةٌ تَلاَ
53 صِحَابٌ هُمَا مَعْ حَفْصِهِمْ عَمَّ نَافِعٌ وَشَامٍ سَمَا فِي نَافِعٍ وَفَتَى الْعَلاَ
54 وَمَكِّ وَحَقٌّ فِيهِ وَابْنِ الْعَلاَءِ قُلْ وَقُلْ فِيهِمَا وَالْيَحْصُبِي نَفَرٌ حَلاَ
55 وَحِرْمِيٌّ الْمَكِّيُّ فِيهِ وَنَافِعٌ وَحِصْنٌ عَنِ الْكُوفِي وَنَافِعِهِمْ عَلاَ

49. And from among them (the codes) is ث for the Kūfiyyūn, and خ, the dotted one, for six of them...

50. after Nāfiʿ I have designated, and ذ, the dotted one, for the Kūfiyyūn and Shāmī (Imam Ibn ʿĀmir).

51. For the Kūfiyyūn and Makkī (Ibn Kathīr) is ظ, with the dot, and for the Kūfiyyūn and Baṣrī (Abū ʿAmr) is غ, with the dot.

52. And the ش, with the dots, is for al-Kisāʾī and Ḥamzah, and say صُحْبَة for both of them with Shuʿbah.

53. صِحَاب is for both (al-Kisāʾī and Ḥamzah) with Ḥafṣ, عَم is for Nāfiʿ and Shāmī (Imam Ibn ʿĀmir), and سَمَا is for Nāfiʿ, Abū ʿAmr,

54. and Ibn Kathīr, and حق is for Ibn Kathīr and Abū ʿAmr, and نفر is for Ibn Kathīr, AbuʿAmr and Ibn ʿĀmir.

55. And حرمى is for al-Makkī (Imām Ibn Kathīr) and Nāfiʿ, and حصن is for the Kūfiyyūn and Nāfiʿ.

Vocabulary

أَغْفَلَا Without a dot

مُغْفَلَا Without a dot

مُعْجَماً With a dot

مُهْمَلا Without a dot

Commentary

The other two types of codes have been mentioned in these lines:

1. Group Code Letters, and they are ث خ ذ ظ غ ش
2. Group Code Words, and they are عَمّ صُحْبَةٌ صِحَابٌ حِرْمِيٌّ نَفَرٌ حَقٌّ سَمَا حِصْنٌ

1. The Group Code letters

ث	خ	ذ	ظ	غ	ش
ʿĀṣim Ḥamzah Al-Kisāʾī	Ibn Kathīr Abū ʿAmr Ibn ʿĀmir ʿĀṣim Ḥamzah Al-Kisāʾī	Ibn ʿĀmir ʿĀṣim Ḥamzah Al-Kisāʾī	Ibn Kathīr ʿĀṣim Ḥamzah Al-Kisāʾī	Abū ʿAmr ʿĀṣim Ḥamzah Al-Kisāʾī	Ḥamzah Al-Kisāʾī

2. The Group Code Words

صحبة	صحاب	عم	سما	حق	نفر	حرمى	حصن
Shuʿbah Ḥamzah Al-Kisāʾī	Ḥafṣ Ḥamzah Al-Kisāʾī	Nāfiʿ Ibn ʿĀmir	Nāfiʿ Ibn Kathīr Abū ʿAmr	Ibn Kathīr Abū ʿAmr	Ibn Kathīr Abū ʿAmr Ibn ʿĀmir	Nāfiʿ Ibn Kathīr	Nāfiʿ ʿĀṣim Ḥamzah Al-Kisāʾī

The words الكوف ,الكوفيين ,كوف الكوفيون , in this poem refer to ʿĀṣim, Ḥamzah and al-Kisāʿī.

7. Some More Rules and Guidelines for Decoding

56 وَمَهْمَا أَتَتْ مِنْ قَبْلُ أَوْ بَعْدُ كِلْمَةٌ فَكُنْ عِنْدَ شَرْطِي وَاقْضِ بِالْوَاوِ فَيْصَلاَ

56. Whenever a group code word comes before or after an individual code letter or a group code letter, maintain my instruction (as I mentioned earlier) and consider the wāw as a termination point (for that particular qirāʾah).

Under line 46, the author mentioned that he will firstly mention the *qirāʾah*, *riwāyah* or rule that he wishes to discuss, then he will bring individual code letters to indicate who adopts that *qirāʾah*, *riwāyah* or rule, and then he will bring a *wāw* to terminate the discussion. The same sequence applies to the group code letters, i.e. ث ظ خ ذ غ ش.

However, this sequence will not necessarily apply to the eight group code words. The author will sometimes employ group code words on their own and at times he will employ them along with some of the individual code letters or group code letters. In either case, the author will not follow the sequence he has adopted for individual code letters and group code letters (see line 46). Rather, the group code words may appear before or after the individual and group code letters. Similarly, it will be mentioned under line 64, the group code words may appear before or after the *qirāʾah* or *riwāyah* under discussion, and as mentioned earlier, the author will then conclude with a *wāw* to indicate termination.

57 وَمَا كَانَ ذَا ضِدٍّ فَإِنِّي بِضِدِّهِ غَنِيٌّ فَزَاحِمْ بِالذَّكَاءِ لِتَفْضُلاَ

58 كَمَدٍّ وَإِثْبَاتٍ وَفَتْحٍ وَمُدْغَمٍ وَهَمْزٍ وَنَقْلٍ وَاخْتِلاَسٍ تَحَصَّلاَ

59 وَجَزْمٍ وَتَذْكِيرٍ وَغَيْبٍ وَخِفَّةٍ وَجَمْعٍ وَتَنْوِينٍ وَتَحْرِيكِ اعْمِلاَ

57. Whatever (mode of qirāʾah) has an opposite, I will not bother to mention it, so use your intelligence so that you may succeed.

58. For example, madd, ithbāt, fatḥ, idghām, hamz, naql, ikhtilās,
59. and jazm, tadhkīr, ghāʾib, takhfīf, jamʿ, tanwīn and taḥrīk.

The author has paired opposite terms in such a way that when a particular term is mentioned for one *qārī* or *rāwī*, its opposite will be implied for the rest.

The opposite terms are:

1. *Madd* and *qaṣr*: for example, when the author mentions *madd* for one or a couple of *qārīs*, its opposite, i.e. *qaṣr*, will be the *qirāʾah* for the rest, and vice versa. Depending on the context, *madd* can refer to stretching a letter of *madd* more than one *alif* (two *ḥarakahs*) or it can refer to stretching an extra *ḥarakah* and making the *ḥarakah* into a long vowel (letter of *madd*). *Qaṣr* can refer to stretching one *alif* (two *ḥarakahs*) only or it can also refer to decreasing a *ḥarakah* and reading only one *ḥarakah*.

2. *Ithbāt* and *ḥadhf* and vice versa: *Ithbāt* means to maintain and recite a particular letter and *hadhf* means to not recite it.

3. *Fatḥ* and *imālah* and vice versa: *Fatḥ* means to recite normally without *imālah* and the meaning of *imālah* will be explained in its relevant chapter.

4. *Idghām* and *iẓhār* and vice versa

5. *Hamz* and omission of *hamz* and vice versa

6. *Naql* and omission of *naql* and vice versa

7. *Ikhtilās* and completion of *ḥarakah* and vice versa

8. *Tadhkīr* (masculine) and *taʾnīth* (feminine) and vice versa

9. *Ghāʾib* (3rd person) and *khiṭāb* (2nd person) and vice versa

10. *Khiffah* (*takhfīf*, i.e. to recite without a *shaddah*) and *tashdīd* or *tathqīl* (to recite with a *shaddah*) and vice versa

11. *Jamᶜ* (plural) and *ifrād* (*tawḥīd*, i.e. singular) and vice versa

12. *Tanwīn* and omission of *tanwīn* and vice versa

13. *Taḥrīk* (to read with a *ḥarakah*) and *iskān* (to read with *sukūn*) and vice versa

All of the above are reversible, i.e. when A is mentioned, B is implied, and when B is mentioned, A is implied.

14. *Jazm* (jussive case) and *rafᶜ* (nominative case); the opposite of *jazm* is *rafᶜ* but the opposite of *rafᶜ* is not *jazm*, rather it is *naṣb* (accusative case) as is mentioned in line 62.

60 وَحَيْثُ جَرَى التَّحْرِيكُ غَيْرَ مُقَيَّدٍ هُوَ الْفَتْحُ وَالْإِسْكَانُ آخَاهُ مَنْزِلاَ

60. And where taḥrīk is mentioned unconditionally, fatḥ will be meant, and iskān has made fatḥ its brother status-wise.

When the author mentions *taḥrīk* (to give a *ḥarakah* to any letter) without specifying which *ḥarakah* is meant, then by default *fatḥah* will be meant, and the opposite of that is *iskān* (to give a *sukūn*), i.e. the rest will recite with a *sukūn* instead of *fatḥah*.

61 وَآخَيْتُ بَيْنَ النُّونِ وَالْيَا وَفَتْحِهِمْ وَكَسْرٍ وَبَيْنَ النَّصْبِ وَالخَفْضِ مُنْزِلاَ

61. And I have paired nūn and yāʾ, fatḥ and kasr, and naṣb and khafḍ by placing each in its place (in terms of being opposites).

Some more opposites have been mentioned here:

Nūn and *yāʾ* and vice versa
Fatḥah and *kasrah* and vice versa
Naṣb and *khafḍ* and vice versa

Note that the author has adopted the Baṣrī convention in differentiating between *iʿrāb* and *ḥarakāt*. The *iʿrāb* are *rafʿ*, *naṣb* and *khafḍ* (*jarr*) and the *ḥarakāt* are *ḍammah*, *fatḥah* and *kasrah*. The author will not use them interchangeably.

62 وَحَيْثُ أَقُولُ الضَّمُّ وَالرَّفْعُ سَاكِتاً فَغَيْرُهُمُ بِالْفَتْحِ وَالنَّصْبِ أَقْبَلاَ

62. And where I say ḍamm and rafʿ and observe silence, the rest will recite with fatḥ and naṣb (respectively).

When the author mentions *ḍamm* and *rafʿ* without mentioning what the rest recite, *fatḥah* and *naṣb* respectively will be implied for the rest. This is an example where the opposites are not vice versa, i.e. the opposite of *ḍammah* and *rafʿ* is *fatḥah* and *naṣb*. However, the opposite of *fatḥah* is not *ḍammah* but *kasrah*. Nor is *rafʿ* the opposite of *naṣb*. Rather, it is *khafḍ* (*jarr*) as explained under the previous line.

63 وَفِى الرَّفْعِ وَالتَّذْكِيرِ وَالْغَيْبِ جُمْلَةٌ عَلَى لَفْظِهَا أَطْلَقْتُ مَنْ قَيَّدَ الْعُلاَ

63. In regards to rafʿ, tadhkīr and ghaib, for the one who wants to gather high ranks, these are the default states when I mention a word without any additional details.

When unspecified in terms of *iʿrāb*, *rafʿ* will be meant. In terms of gender, masculine is the default. For verbs, the third person will be meant unless specified otherwise.

64 وَقبْلَ وبَعْدَ الْحَرْفِ آتِي بِكُلِّ مَا رَمَزْتُ بِهِ فِي الْجَمْعِ إِذْ لَيْسَ مُشْكِلاَ

64. And I will bring the group code words (sometimes) before and (sometimes) after the qirāʾah or riwāyah because this does not cause any difficulty.

In line 46, the author had mentioned that when employing individual code letters or group code letters, the *qirāʾah* or *riwāyah* will be mentioned first, then the codes for the *qārīs* and *rāwīs*. In this line, the author mentions that he will not follow this sequence when it comes to group code words, rather these codes may precede or follow the *qirāʾah* or *riwāyah*. (Refer to line 46 and 56)

65 وَسَوْفَ أُسَمِّي حَيْثُ يَسْمَحُ نَظْمُهُ بِهِ مُوضِحاً جِيداً مُعَمَّا وَمُخْوَلاَ

65. And at times where the poem allows it, I will mention the name, (instead of the code) as clearly as the neck of a baby (when adorned with necklaces) indicates many generous paternal and maternal uncles.

Vocabulary

مُعَمَّا A person with excessive paternal uncles

مُخْوَلا A person with excessive maternal uncles

Where the rhythm of the poem permits, the author will state the *qārīs*' or *rāwīs'* names instead of their codes. In the culture of the author, newborn babies or toddlers would be showered with necklaces from his/her relatives. Thus, a baby with many necklaces would indicate excessive uncles and their generosity.

66 وَمَنْ كانَ ذَا بَابٍ لَهُ فِيهِ مَذْهَبٌ فَلاَ بُدَّ أَنْ يُسْمَى فَيُدْرَى وَيُعْقَلاَ

66. Whoever has a mode of qirāʾah specifically for himself (without anybody else sharing the same), then it is necessary that his name (not his code) be mentioned so that it may be known and understood.

If the rules contained within a chapter are implemented by only one *qārī* or *rāwī*, the author will explicitly mention his name. For example, Warsh is the only one who recites the *lām* (besides *lām al-jalālah*) with *taghlīẓ* (full-mouth) subject to certain conditions. Thus, the author states:

وَغَلَّظَ **وَرْشٌ** فَتْحَ لاَمٍ لِصَادِهاَ أَوِ الظَّاءِ أَوْ لِلظَّاءِ قَبْلُ تَنَزُّلاَ

8. About the Poem and its Name

67 أَهَلَّتْ فَلَبَّتْهَا المَعَانِي لُبَابُهاَ وَصُغْتُ بِهَا مَا سَاغَ عَذْباً مُسَلْسَلاَ

68 وَفِى يُسْرِهَا التَّيْسِيرُ رُمْتُ اخْتِصَارَهُ فَأَجْنَتْ بِعَوْنِ اللهِ مِنْهُ مُؤَمَّلاَ

69 وَأَلْفَافُهَا زَادَتْ بِنَشْرِ فَوَايِدٍ فَلَفَّتْ حَيَاءً وَجْهَهَا أَنْ تُفَضَّلاَ

67. The poem cried out and the essence of meanings (ideas) presented themselves, and I compiled them in an easy and digestible manner.

68. And in its ease I have aimed to abridge al-Taysīr, hence it blossomed with the help of Allāh as was hoped from Him.

69. And its fruits superseded (al-Taysīr) due to its benefits, hence it hid its face out of modesty because of attaining greater merit.

Vocabulary

أَهَلَّتْ (past tense) She (the poem) called, announced

فَلَبَّتْ (past tense) She (the meanings) replied, "I am present." Presented

لُبَاب the finest and purest of something, essence

صُغْتُ (past tense) I carved, I molded i.e. I compiled

سَاغَ (past tense) it easily ingested

عَذْباً sweet

مُسَلْسَلا (passive participle) smoothly flowing

رُمْتُ (past tense) I intended

أَجْنَتْ (past tense) She gave fruit

مُؤَمَّلا (passive participle) Hoped

أَلْفَاف Plural of لف Heavily dense trees standing together i.e. contents of the poem

لَفَّتْ (past tense) She hid.

The author's humility can be seen in these lines. He mentions that this poem is an abridgement of ʿAllāmah al-Dānī's *al-Taysīr*. ʿAllāmah al-Dānī is Abū ʿAmr ʿUthmān ibn Saʿīd. He is originally from Qurṭuba and was a great scholar of *ḥadīth* and *qirāʾah*. He passed away in a village called Dāniyah in the month of Shawwāl 444 AH. Imām Shaṭibī had it memorized. He said, "I recited it to Ibn Hudhail in Andalus."[47] The author further states that although his poetic treatise is an abridgement of *al-Taysīr*, by the will of Allāh it consists of some benefits that *al-Taysīr* did not have. For example, the chapters on *makhārij* and *ṣifāt*, the addition of some rulings for certain *uṣūl* and *furūsh*, and the organized and user-friendly mode are among other things not contained in *al-Taysīr*.

The author demonstrates the etiquette of Islām in regards to a student with his teacher, a scholar with his predecessor, a younger person with an elder, namely, that the former should always be modest and humble even though he may have excelled the latter.

70 وَسَمَّيْتُهاَ حِرْزَ الْأَمَانِي تَيَمُّناً وَوَجْهَ التَّهانِي فَاهْنِهِ مُتَقبّلاَ

70. And I named it Ḥirz al-Amānī wa Wajh al-Tahānī (The Fortress of Aspirations and the Essence of Greetings) seeking blessings, so greet it with acceptance.

Vocabulary

حِرْز Fortress

الْأَمَانِي (plural of الأمنية) Aspirations, hopes, wishes

وَجْه Face, the best of something

التَّهانِي (plural of التهانى) Glad-tidings, greetings, congratulations

[47] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 30.

WWW.QURANONLINELIBRARY.COM

Commentary

The author named his poetic treatise *The Fortress of Aspirations and the Essence of Greetings* due to the fact that it fortified the aspirations and dreams of students who desired an abridgement of *al-Taysīr* and provided glad tidings for them.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

9. Duʿāʾ and Sincere Advice to the Seekers and Scholars

71 وَنَادَيْتُ أللَّهُمَّ يَا خَيْرَ سَامِعٍ أَعِذْنِي مِنَ التَّسْمِيعِ قَوْلاً وَمِفْعَلاَ
72 إِلَيكَ يَدِى مِنْكَ الْأَيَادِى تَمُدُّهَا أَجِرْنِى فَلاَ أَجْرِى بِجَوْرٍ فأَخْطَلاَ
73 أَمِينَ وَأَمْناً لِلأَمِينِ بِسِرِّهَا وَإِنْ عَثَرَتْ فَهْوَ الْأَمُونُ تَحَمَّلاَ

71. And I cried, "O Allāh, O Best Listener, protect me from ostentation both verbal and physical.

72. I extend my hands to You (begging You). All bounties come from you, so extend them to me and protect me lest I commit oppression and deviate.

73. Āmīn (O Allāh, accept!) and grant safety to the one who is entrusted (the author) with its (the poem's) secrets. And if there is a mistake, he (the author) is like the strong and reliable camel in terms of bearing the burden.

Vocabulary

التَّسْمِيع (infinitive) ostentation

الْأَيَادِى (plural of الأيدى plural of اليد) bounties

أَخْطَلا (present tense) I talk nonsense, am garrulous

أَمِين The first one is with a *madd* on the *hamzah* i.e. O Allah, accept. The second one is with a *fatḥah* on the *hamzah* i.e. entrusted, trustworthy.

الْأَمُون A hefty and reliable camel that can carry a very heavy load.

Commentary

In these lines, the author begins his *duʿāʾ* and advice for the readers, students and teachers, and demonstrates high morals for us to emulate. He begs Allah to protect him from arrogance and ostentation as these are natural consequences of those who become famous or whose works become famous. He points out that his work is not perfect and there is

room for improvement, and any and all mistakes within his work are to be attributed to him and he will bear responsibility.

74 أَقُولُ لِحُرٍ وَالْمُرُوءةُ مَرْؤُهَا لِإِخْوَتِهِ الْمِرْآةُ ذُو النُّورِ مِكْحَلاَ
75 أَخِى أَيُّهَا الْمُجْتَازُ نَظْمِى بِبَابِهِ يُنَادَى عَلَيْهِ كَاسِدَ السُّوْقِ أَجْمِلاَ
76 وَظُنَّ بِهِ خَيْراً وَسَامِحْ نَسِيجَهُ بالِاغْضاَءِ وَالْحُسْنَى وَإِنْ كانَ هَلْهَلاَ

74. I state to the one who is freed of worldly desires, and is a person of dignity, who is a mirror to his brothers and possesses nūr, and is like a kuḥl-stick (with which kuḥl is applied to the eyes and causes cure),
75. O my brother through whose door passes my poem, being called out for sale but is worthless, Say a good word,
76. and have good thoughts about it, and forgive it through overlooking and excellence, even though it (the poem) is very weakly knitted.

Vocabulary

حُرٍ a free person. Over here it refers to one who is free from worldly temptations and attractions.
الْمُرُوءة valor, dignity
الْمِرْآة mirror
مِكْحَلا the tiny rod that is used to apply *kuḥl* to the eyes. *Kuḥl* in English is antimony and is known as *surma* in Urdu and some other languages.
الْمُجْتَاز (active participle) passer-byer
كَاسِد (active participle) listless, unsalable, worthless
أَجْمِلا (imperative) say something nice.
نَسِيج (*ṣifah*) a knitted piece of cloth
الإِغْضاَء (infinitive) to overlook
هَلْهَلا a weak and fragile piece of cloth

Commentary

The author describes the traits and characteristics every person should strive to acquire by addressing his readers with those traits. A person should not be enslaved to his/her desires and temptations and attractions of this world. Every person should possess dignity and valor and be a mirror for others. The author alludes to a famous *ḥadīth* reported by Abū Dāwūd (Ḥadīth #4918).

المؤمن مرآة المؤمن

The believer is a mirror of the believer.

Just as a mirror shows the beauty and flaws of a person, a believer should say good when he/she sees good in his brother/sister and inform him/her politely when he/she sees a fault and strive to rectify it. The believer should also be like a *kuḥl-stick* in the sense that as people can be cured through *kuḥl*, the believer should also be a source of spiritual cure for all.

The author further demonstrates a high level of modesty and humbleness in these lines by describing his work as worthless and requesting the readers to entertain good thoughts about it instead of harboring ill-will as commanded in the Qurʾān and Ḥadīth.

77 وَسَلِّمْ لِإِحْدَى الْحُسْنَيَيْنِ إِصَابَةٌ وَالأُخْرَى اجْتِهادٌ رَامَ صَوْباً فَأَمْحَلاَ
78 وَإِنْ كانَ خَرْقٌ فادَّرِكْهُ بِفَضْلَةٍ مِنَ الْحِلْمِ ولْيُصْلِحْهُ مَنْ جَادَ مِقْوَلاَ
79 وَقُلْ صَادِقًا لَوْلاَ الْوِئَامُ وَرُوحُهُ لَطاَحَ الْأَنَامُ الْكُلُّ فِي الْخُلْفِ وَالْقِلاَ

77. And accept (for me) one of the two rewards: being correct (thus earning double reward), and the other ijtihād, intended to acquire water but ran into a barren land.

78. And if there is a flaw (in my poem) then correct it with an extra amount of forbearance, and the one who is well versed should rectify it.

79. And say the truth, "If harmony and its soul did not exist, people would have been destroyed out of dissention and hatred."

Vocabulary

صَوْبا Rain cloud i.e. accuracy

أَمْحَلا (present tense) I become barren and arid, I run into dry land i.e. I make a mistake.

الْوِئَام Unity, mutual agreement

طاَح (past tense) He was destroyed.

الْقِلا (infinitive) Enmity, hatred

Commentary

The author alludes to the famous Ḥadīth:

مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ كَتَبَ اللهُ لَهُ كِفْلَيْنِ مِنَ الْأَجْرِ, وَمَنْ طَلَبَ عِلْمًا فَلَمْ يُدْرِكْهُ كَتَبَ اللهُ كِفْلًا مِنَ الْأَجْرِ[48]

Whoever sought knowledge and found it will attain double reward, and whoever sought knowledge and did not find it will receive one reward.

And the Ḥadīth:

إذا حكم الحاكم فاجتهد وأصاب فله أجران, وإذا حكم فاجتهد فأخطأ فله أجر واحد[49]

[48] Ṭabarānī, *Muʿjam al-Kabīr*, Hadith no. 165, (Cairo: Maktabah Ibn Taimiyyah, 1994) 22:68; Nūr al-Dīn al-Haithamī, *Kitāb Majmaʿ al-Zawaʾid*, Hadith no. 502, (Cairo: Maktabah al-Qudsī, 1994), 1:123.

[49] Tirmidhī, 1326; Sunan Ibn Mājah, 2314; Sunan al-Nasāʾī, 5381.

When a person of authority intends to make a judgment and makes effort for it and is correct, he will receive double reward. And when a person of authority intends to judge and tries his best and is wrong, he will attain one reward.

The author humbly admits that his work is not perfect and that if anyone well versed in the field finds a mistake should correct it most graciously. In line 79, the author alludes to a famous adage in Arabic,

لولا الوئام لهلك الأنام

If it was not for unity and mutual affection, humanity would be destroyed.

and the Ḥadīth:

لا تختلفوا فتختلف قلوبكم[50]

Do not differ, otherwise your hearts will differ.

The scholars elaborate that differences in juristic positions based on Qurʾān and Hadith and honest juristic endeavor is not condemned; rather it is rewarded as mentioned in the Hadith quoted above. It is the differences in the well-established principles of the religion, and differences that lead to enmity and rancor, and arguing over petty affairs that is condemned. Differences in taste, temperament, attitude and behavior, and diversity in color, culture and race is in reality a bounty for us as they are from the signs of Allah *Taʿālā* through which we can recognize Him.

80 وَعِشْ سَالِماً صَدْراً وَعَنْ غِيبَةٍ فَغِبْ تُحَضَّرْ حِظَارَ الْقُدْسِ أَنْقَى مُغَسَّلاَ

81 وَهذَا زَمَانُ الصَّبْرِ مَنْ لَكَ بِالَّتِي كَقَبْضٍ عَلَى جَمْرٍ فَتَنْجُو مِنَ الْبلاَ

82 وَلَوْ أَنَّ عَيْناً سَاعَدَتْ لَتَوَكَّفَتْ سَحَايِبُهَا بِالدَّمْعِ دِيماً وَهُطَّلاَ

[50] Abū Dāwūd no. 664; Sunan al-Nisāʾī, 811.

83 وَلكِنَّها عَنْ قَسْوَةِ الْقَلْبِ قَحْطُهاَ فَيَا ضَيْعَةَ الْأَعْمَارِ تَمْشِى سَبَهْلَلاَ

80. And live peacefully in terms of what you hold in your heart (toward others), and hide from ghībah (backbiting), so that you may enter the fortress of sacredness (jannah, divine presence), completely clean and washed (spiritually).

81. This is a time of patience; who is there for you in the state that has been compared to holding a cinder, so that you may safeguard yourself from punishment?

82. If only an eye was of any help, its clouds would begin to pour down with tears abundantly like a heavy rainstorm.

83. But it (the eyes) has suffered a drought due to hardness of the heart; thus, O people, beware of wasting your lives and striving without any purpose.

Vocabulary

حِظَار Wall, fence, fort

جَمْر Cinder, burning coal

تَوَكَّفت (past tense) She poured continuously, flowed continuously

سَحَايِب (plural of سحيبة سحاب) Clouds i.e. tears

دِيما (plural of ديمة) Abundant rain

هُطّلا (plural of هاطلة) Continuous downpour of rain or tears

سَبَهْلَلا Useless, without any purpose

Commentary

The author exhorts the readers to live with a heart pure and cleansed of any enmity, jealousy, rancor, ill will toward anyone, and to refrain from backbiting. The result of this is the attainment of divine presence of the Almighty. This is an allusion to the following verses of the Quran (al-Shuʿarāʾ: 88,89)

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ۝٨٨ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ۝٨٩

The day when no wealth or offspring will be of any avail, except for the one who comes with a clean heart.

And Sūrah al-Ḥujurāt, 12:

وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ

And do not backbite one another...

The author then exhorts us to maintain patience and perseverance during the end times and alludes to the Hadith reported by Tirmidhī (2260):

يأتى على الناس زمان الصابر فيهم على دينه كالقابض على الجمر

A time will dawn upon the people wherein the one steadfast in his religion will be like the person holding a cinder.

The author then describes the conditions of his time, how people are wasting their time and how hearts have become hardened. Thus, it has become difficult to weep out of fear of Allah *Taʿālā*. He alludes to the Hadith reported by Tirmidhī (2311):

لاَ يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ

The one who cried out of the fear of Allah will not enter Hellfire until milk is returned to its udders.

And the Hadith in *Majmaʿ al-Zawāʾid* and *Musnad al-Bazzar:*

أربعة من الشقاء : جمود العين , وقساوة القلب ,وطول الأمل , والحرص على الدنيا[51]

[51] Nūr al-Dīn al-Haithamī, *Majmaʿ al-Zawāʾid*, Hadith no. 17685 (Cairo: Maktabah al-Qudsī, 1994), 10:226; Abū Bakr al-Bazzār, *Musnad al-Bazzār*, Hadith no. 6442 (Madinah: Maktabah

Four things are wretched: dryness of the eyes, hardness of the heart, longevity of wishes and covetousness of the world.

84 بِنَفسِي مَنِ اسْتَهْدَىَ إلى اللهِ وَحْدَهُ وَكَانَ لَهُ الْقُرْآنُ شِرْباً وَمَغْسَلاَ

85 وَطَابَتْ عَلَيْهِ أَرْضُهُ فَتفَتَّقَتْ بِكُلِّ عَبِيرٍ حِينَ أَصْبَحَ مُخْضَلاَ

86 فَطُوبى لَهُ وَالشَّوْقُ يَبْعَثُ هَمَّهُ وَزَنْدُ الْأَسَى يَهْتَاجُ فِي الْقَلْبِ مُشْعِلاَ

84. May my self be ransomed for the one who seeks guidance from Allāh alone and has the Qurʾān as a source of quenching (learning knowledge) and purification,

85. and his earth becomes pure for him and splits asunder with every fragrance when he becomes absorbed (with the favors of Allāh).

86. So prosperity be for him as ambition propels his courage, and (at the same time) the spark of sadness is kindling in the heart causing it to burn (out of concern for the welfare of the people).

Vocabulary

تفَتَّقَت (past tense) She split asunder.

عَبِير Fragrance

مُخْضَلا (passive participle) wet, moistened

زَنْد Anything used to kindle fire.

الْأَسَى Regret, sorrow

يَهْتَاج (present tense) It is kindling, burning

al-ʿUlūm wa al-Ḥikam, 2009) 13:87; Shamsuddīn al-Dhahabī, *Mīzān al-Iʿtidāl*, (Beirut: Dār al-Maʿrifah lil-Ṭabāʿah wa al-Nashr, 1973), 4:291.

Commentary

The author describes the condition of the people of the Qurʾān and the scholars: their lives should be in accordance to the Qurʾān, their aspirations should always be high, and at the same time they should have concern for the welfare of those around them. The result of this is that life will become peaceful and prosperous.

87 هُوَ المُجْتَبَى يَغْدُو عَلَى النَّاسِ كُلِّهِمْ قَرِيباً غَرِيباً مُسْتَمَالاً مُؤَمَّلاَ

88 يَعُدُّ جَمِيعَ النَّاسِ مَوْلى لِأَنَّهُمْ عَلَى مَا قَضَاهُ اللهُ يُجْرُونَ أَفْعُلاَ

89 يَرَى نَفْسَهُ بِالذَّمِّ أَوْلَى لِأَنَّهَا عَلَى المَجْدِ لَمْ تَلْعَقْ مِنَ الصَّبِرِ وَ الْأَلاَ

87. He is the chosen one who walks among all the people while being close to Allāh and a stranger among people; inclined toward and hoped for.

88. He considers everybody his superior because they are leading their lives according to what Allāh destined.

89. He considers himself to be more worthy of criticism because in spite of the honor he has not tasted aloes and ala (a bitter plant).[52]

Vocabulary

مُسْتَمَالا (passive participle) inclined to, famous

الصَّبِر Aloes, a bitter plant

الْأَلا A beautiful tree with a bitter taste.

[52] Most *mutūn* of *al-Shāṭibiyyah* have the *bāʾ* with a *sukūn*, which means patience and is the chosen translation by most scholars, but the translation chosen here is for the word in which the *bāʾ* has a *kasrah* and means the aloe plant. This is alluding to a well-known line of poetry which is quoted below in the commentary at the end of the paragraph.

Commentary

The author continues to describe the state of the scholars and people of the Qurʾān. He says they are close to the people but different because of their adherence to the *sharīʿah*; nevertheless, people flock to them for their *duʿaʾs* and blessings. However, despite their high status, they consider everybody else higher than them because they all have their destiny fixed and no one knows their ending. Thus, no one has the right to consider themselves superior. They consider themselves inferior and most worthy of blame and condemnation because they have not yet undergone the patience and perseverance required to attain a high status. The author alludes to a couplet of a famous poet:[53]

لا تحسب المجد تمرا انت آكله لن تبلغ المجد حتى تلعق الصبر

Do not think that honor is a date that you can eat (and attain easily). You will never reach the (high status of) honor until you taste aloes.

90 وَقَدْ قِيلَ كُنْ كَالْكَلْبِ يُقْصِيهِ أَهْلُهُ وَمَا يَأْتَلِي فِي نُصْحِهِمْ مُتَبَذِّلاَ

90. And it is said, "Be like a dog whose owners (even if they) keep it away from them, it nonetheless continues to be loyal to them and protects them with all its life.

Vocabulary

يُقْصِى (present tense) He keeps far away, he keeps at a distance, pushes away

مَا يَأْتَلِي (present tense) He does not neglect even slightly, he goes beyond his way to do something

مُتَبَذِّلاَ (active participle) Try hard

Commentary

[53] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 123.

Abū Bakr Muḥammad ibn Khalaf al-Mirzbān has written a booklet titled *Tafḍīl al-Kilāb ʿalā Kathīr mimman Labis al-Thiyāb* which means *The Superiority of Dogs Over Many of those who Donned Clothes*, wherein he mentions many qualities of dogs that are worthy of emulation by humans.[54] In it, the author narrates a statement of Wahb ibn Munabbih that he said, "A monk advised a person saying 'Be loyal to Allah just like a dog is to his owners. They may keep it hungry and beat it, but the dog nonetheless remains loyal to them and protects them in times of need.'"[55] Imam al-Shāṭibī versified this in the above line.

The author also alludes to the following Hadith reported by Imam Bukhārī (7052) that the Messenger of Allah ﷺ said,

إِنَّكُمْ سَتَرَوْنَ بَعْدِى أَثَرَةً وأُمُورًا تُنْكِرُونَها قالوا: فَما تَأْمُرُنا يا رَسولَ اللَّهِ, قالَ: أَدُّوا إليهِم حَقَّهُمْ, وسَلُوا اللَّهَ حَقَّكُمْ

You will surely see unjust favoritism and things you will dislike after me. The ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ asked, "What do you order us to do (during such times)?" The Messenger of Allah ﷺ replied, "Fulfill the rights of others and ask Allah for yours."

91 لَعَلَّ إِلهَ الْعَرْشِ يَا إِخْوَتِى يَقِى جَمَاعَتَنَا كُلَّ المَكَارِهِ هُوَّلاَ

92 وَيَجْعَلُنَا مِمَّنْ يَكُونُ كِتَابُهُ شَفِيعاً لَهُمْ إِذْ مَا نَسُوْهُ فَيمْحَلاَ

93 وَبِاللهِ حَوْلِى وَاعْتِصَامِى وَقُوَّتِى وَمَالِىَ إِلاَّ سِتْرُهُ مُتَجَلِّلاَ

94 فَيَا رَبِّ أَنْتَ اللهُ حَسْبِى وَعُدَّتِىْ عَلَيْكَ اعْتِمَادِى ضَارِعاً مُتَوَكِّلاَ

91. O my brothers, may the God of the Throne protect our group (ummah) from every frightening affliction,

92. and make us from among those for whom His Book will be an intercessor for them because they did not forget it nor deviated.

[54] Pānīpatī, *ʿInāyāte Raḥmānī*, 1:188.

[55] Ibn Mirzbān, *Faḍl al-Kalb*, 35; al-Qāḍī, *al-Wāfī*, 72.

93. And only with Allāh is my ability (to refrain from His disobedience), and only Him I cling on to, and only with Him is my ability (to obey Him), and what do I have apart from his concealment (of my sins) sheltering me?
94. So O my Lord, You are Allāh, my means of self-sufficiency and provision, upon You is my reliance, as I am most humbled and dependent (upon You).

Vocabulary

هُوّلا (plural of هائل) fearsome, frightful
يمْحَلا (present tense) Testify against
مُتَجَلِّلا (active participle) Enshrouding, covering
عُدَّة provision
ضَارِعا (active participle) humbled with utmost humility

Commentary

The author concludes the foreword with an earnest *duʿāʾ* for protection against all evils and calamities, and to make us all from those who fulfill the rights of the Qurʾān by implementing it in their lives, thus earning the intercession of the Holy Qurʾān.

The author alludes to the Hadith reported by al-Tabarani (8655):

الْقُرْآنُ شَافِعٌ مُشَفَّعٌ, وَمَاحِلٌ مُصَدَّقٌ, فَمَنْ جَعَلَهُ إِمَامَهُ قَادَهُ إِلَى الْجَنَّةِ, وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ[56]

The Qurʾān is such that it will intercede and its intercession will be accepted and it can also be a witness against (people) and its testimony will be accepted.

[56] Ṭabarānī, *Muʿjam al-Kabīr*, Hadith no. 8655 (Cairo: Maktabah Ibn Taimiyyah, 1994), 9:132.

Whoever makes the Qurʾān his Imam, the Qurʾān will lead him to Jannah, and whoever throws it behind him, the Qurʾān will drag him to Hellfire.

The author also alludes to the following Hadith reported by Tirmidhī:

عرضت علیّ ذنوب أمتی, فلم أرى ذنباً أعظم من سورة من القرآن أوتیها رجل ثم نسیها [57]

The sins of my Ummah were presented to me and I did not see a sin greater than a Sūrah being gifted to someone and then he forgot it.

[57] Tirmidhī Hadith no. 2916; Abū Dāwūd Hadith no. 461.

10. Istiʿādhah / Taʿawwudh

Istiʿādhah and *taʿawwudh* both literally mean to seek protection. In the science of *tajwīd* and *qirāʾah*, they refer to seeking the protection of Allāh *Taʿālā* from the accursed Shayṭān. It is unanimously agreed that it is not a verse of the Qurʾān.

95 إِذَا مَا أَرَدْتَ الدَّهْرَ تَقْرَأُ فَاسْتَعِذْ جِهَاراً مِنَ الشَّيْطَانِ بِاللهِ مُسْجَلاَ

95. When you intend to recite the Qurʾān at any time seek the protection of Allāh from Shayṭān audibly, (and this ruling is) unconditional (for every qārī, and at the beginning of a Sūrah, middle or ending).

Vocabulary

جِهَارا (infinitive) To announce, to say aloud

مُسْجَلا (passive participle) Absolute, unconditional

Commentary

The author is alluding to the Qurʾānic verse in Sūrah al-Naḥl:

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾

Thus, when you (intend to) recite the Qurʾān, seek the protection of Allāh from the accursed Shayṭān (16:98).

There are some main issues in regard to *istiʿādhah*:

1. It is *mustaḥabb* to recite it before beginning recitation whether the recitation is beginning from the beginning of a Sūrah, middle or ending.

2. It is also *mustaḥabb* to repeat it when one is distracted during the course of recitation by something that is not connected with the Qurʾān and wishes to resume recitation.
3. The preferred opinion according to all is that it should be recited audibly if the recitation is audible and inaudibly if the recitation is inaudible.
4. If recited in *ṣalāh* (prayer), it is agreed upon unanimously that it must be inaudible.
5. If reciting in a group and each person is to continue the recitation from where the last person left off, the etiquette is that the first reciter should recite it audibly and the rest inaudibly.

96 عَلَى مَا أَتَى فِى النَّحْلِ يُسْراً وَإِنْ تَزِدْ لِرَبِّكَ تَنْزِيهاً فَلَسْتَ مُجَهَّلاَ
97 وَقَدْ ذَكَرُوا لَفْظَ الرَّسُولِ فَلَمْ يَزِدْ وَلَوْ صَحَّ هذَا النَّقْلُ لَمْ يُبْقِ مُجْمَلاَ

96. According to what is mentioned in (Sūrah) al-Naḥl, which is easy. And if you want to increase the glorification of your Lord (by adding words of your own), you will not be considered ignorant.

97. And they have mentioned the words of the Messenger ﷺ that he did not (permit to) add (any words other than what is mentioned in that Ḥadīth). If this narration is acceptable, it will not leave the verse (of Sūrah al-Naḥl) unconditional.

Vocabulary

مُجَهَّلا (passive participle) Attributed to ignorance
مُجْمَلا (passive participle) Absolute, unconditional

Commentary

The common wording for *istiʿādhah* and *taʿawwudh* is:

أعوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيم

Is it necessary to restrict it to these words only, or can one add some words from himself in order to increase the glorification of Allāh? Both opinions exist among scholars. The author is inclined toward its permissibility by stating that the Ḥadīth that prohibits it is weak. This Ḥadīth is reported on the authority of ʿAbdullāh ibn Masʿūd ﷺ that while he was reciting to the Messenger of Allāh ﷺ he recited:

أعوذُ بِاللَّهِ السَّمِيْعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيم

On that the Messenger of Allāh ﷺ said, "O son of Umm ʿAbd, say, *Aʿūdhu billāhi min al-Shayṭān al-rajīm*.'"

As the author has alluded, authorities have deemed this Ḥadīth as weak. Similarly, Nāfiʿ reports from Jābir Ibn Muṭʿim ﷺ that the Messenger of Allāh ﷺ used to recite *aʿūdhu billāhi min al-Shayṭān al-rajīm*. This Ḥadīth has also been categorized as weak.[58]

The author then alludes to an important principle of *fiqh*. When an *āyah* of the Qurʾān is mentioned unconditionally, it is not permissible to stipulate a condition in it due to a Ḥadīth that is *khabar wāḥid*. The above-mentioned *āḥādīth* are categorized as *khabar wāḥid*. The *āyah* orders to seek the protection of Allāh from the accursed Shayṭān without specifying a particular wording. Thus, by stating that only a particular wording of *istiʿādhah* is allowed, we are restricting an unconditional command of the Qurʾān, which is impermissible unless it is done through a *mashhūr* or *mutawātir* Ḥadīth. Thus, the author states that even if these *āḥādīth* were *ṣaḥīḥ*, they would not leave the *āyah* unconditional. Rather, they would eliminate the absolute and unconditional nature of the command, which

[58] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 127; al-Qāḍī, *al-Wāfī,* 66-67.

cannot be done through a *khabar wāḥid*. This is an important principle of the Ḥanafī school of thought.

There are also stronger Ḥadīth that indicate permissibility as recorded by Imāms Abū Dāwūd and Tirmidhī that when the Messenger of Allāh ﷺ would wake up during the night, he would say,

أعوذُ بِاللَّهِ السَّمِيْعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَ نَفْخِه وَ نَفَثِهِ[59]

And in *Ṣaḥīḥ* Ibn Khuzaymah the following words have been reported,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَنَفْخِهِ وَهَمْزِهِ وَنَفْثِهِ[60]

98 وَفِيهِ مَقَالٌ فِى الْأُصُولِ فُرُوعُهُ فَلاَ تَعْدُ مِنْهَا بَاسِقاً وَمُظَلِّلاَ

98. And regarding istiʿādhah there is a discussion whose rulings are found in the uṣūl (principles of qirāʾāt, ḥadīth, and fiqh), like a big tree with many branches that provides a large shadow, so do not transgress them.

Vocabulary

بَاسِقا (active participle, *ṣifah*) A long and tall tree

مُظَلِّلا (active participle) Shadow-giver, a tree with a big shadow due to its excessive leaves.

Commentary

In regards to the ruling of *istiādhah*, there are many debatable issues and rulings mentioned in the books of *uṣūl al-tafsīr*, *uṣūl al-ḥadīth*, *uṣūl al-fiqh*

[59] Abū Dāwūd Hadith no. 775; Tirmidhī Hadith no. 242.

[60] Ibn Khuzaymah, *Saḥīḥ Ibn Khuzaymah*, Hadith no. 472 (Beirut: Maktabah al-Islāmī), 1:240.

and *uṣūl al-qirāʾāt*. In the books of *fiqh* you will find debates on whether the command to recite *istiʿādhah* in the Qurʾān denotes *wujūb* (obligatoriness) or *istiḥbāb* (preferability), whether the command is confined to a specific wording or is it unconditional, i.e. any wording can be used and many other issues. As for *uṣūl al-ḥadīth*, you find discussions on the strength of the *āḥadīth* pertaining to *istiʿādhah* and their narrators. As for *uṣūl al-qirāʾāt*, we have books like *al-Kāmil* of Imām al-Hudhalī,[61] *al-Īḍāḥ* of Imām al-Ahwāzī and *Jāmiʿ al-Bayān* of ʿAllāmah al-Dānī[62] that discuss issues like whether it should recited audibly or inaudibly, *waqf* and *waṣl* etc.[63]

99 وَإِخْفَاؤُهُ فَصْلٌ أَبَاهُ وُعَاتُنَا وَكَمْ مِنْ فَتِىً كالْمَهْدَوِى فِيهِ أَعْمَلاَ

99. And to recite it inaudibly is for the sake of distinction; our experts have denied it. However, there are many qārīs like al-Mahdawī who have implemented this view.

Vocabulary

إِخْفَاء (infinitive) To conceal, to say something inaudibly

فَصل (infinitive) To distinguish

أبى (past tense) he denied

وَعُاَتُنَا plural of واعى a preserver i.e. a scholar

Commentary

Some commentators have claimed that the ف in فَصل and *alif* in أبَاه are codes for Imām Ḥamzah and Nāfiʿ respectively. According to this opinion, the purpose is to mention that some of Imām Nāfiʿ and Ḥamzah's *rāwīs*

[61] Al-Hudhalī, *al-Kāmil*, 471-473.

[62] Al-Dānī, *Jāmiʿ al-Bayān*, 240-242.

[63] Al-Qāḍī, *al-Wāfī,* 78-79.

have favored the opinion of reciting *istiʿādhah* inaudibly. Al-Mahdawī is Abū al-ʿAbbās Aḥmad ibn ʿAmmār al-Mahdawī from Mahdīyah; a city in North Africa. He passed away [after] the year 430 AH.[64] He was a prominent *rāwī* of Imām Ḥamzah.[65] He favored this opinion and taught it to others. There is a report from Khalaf from Sulaym from Ḥamzah that Imām Ḥamzah would recite *istiʿadhah* audibly at the beginning of Sūrah al-Fātiḥah and inaudibly at the beginning of rest of the Sūrahs. Khallād reports from Sulaym that Imām Ḥamzah would leave it up to the reciter's choice to recite audibly or inaudibly. Al-Musayyabī reports from Imām Nāfiʿ that he would recite it inaudibly throughout the whole Qurʾān.[66]

The main purpose underlying the favorability of reciting *istiʿādhah* inaudibly is to distinguish the Noble Qurʾān from non-Qurʾān (*istiʿādhah*), i.e. by reciting *istiʿādhah* inaudibly, we are letting others know that it is not part of the Qurʾān.[67]

However, the more favorable view among commentators is that there are no codes in this line. Rather, the objective here is to mention a minority opinion among the scholars. The ruling remains as mentioned by the author in line 95 that *istiʿādhah* is to be recited audibly for all if the recitation is audible.[68]

When a reciter begins his recitation from the beginning of any Sūrah in the Qurʾān, according to the *qurrāʾ* and *ruwāt* he has four ways to choose from:

[64] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:315-316.

[65] Imam al-Mahdawī was a prominent scholar and author. Among his works is *al-Hidāyah fī al-Qirāʾāt al-Sabʿ*. He held the opinion that the *istiʿādhah* should be read softly, due to the narrations regarding this view from Imam Hamzah. Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 37.

[66] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 128-129.

[67] Pānīpatī, *ʿInāyāte Raḥmānī*, 1:199.

[68] Al-Qāḍī, *al-Wāfī*, 80.

1. *Waqf al-kull*: stop at all, i.e. stop at the end of *istiʿādhah* and *basmalah* and then begin Sūrah.

Istiʿādhah	Stop	Basmalah	Stop	Begin Sūrah

2. *Waṣl al-kull*: join all, i.e. no *waqf* at the end of *istiʿādhah* and *basmalah*.

Istiʿādhah	Join	Basmalah	Join	Begin Sūrah

3. *Waqf al-awwal, waṣl al-thānī*, i.e. stop at end of *istiʿādhah* and join *basmalah* with Sūrah.

Istiʿādhah	Stop	Basmalah	Join	Begin Sūrah

4. *Waṣl al-awwal, faṣl al-thānī*, i.e. join *istiʿādhah* with *basmalah* and stop at the end of *basmalah*, then commence the Sūrah.

Istiʿādhah	Join	Basmalah	Stop	Begin Sūrah

11. Basmalah

Basmalah means to recite *Bismillāhir Raḥmānir Raḥīm*.

100 وَبَسْمَلَ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ رِجَالٌ نَمَوْهاَ دِرْيَةً وَتَحَمُّلاَ

101 وَوَصْلُكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةٌ وَصِلْ وَاسْكُتَنْ كُلٌّ جَلاَيَاهُ حَصَّلاَ

102 وَلاَ نَصَّ كَلاَّ حُبَّ وجْهٍ ذَكَرْتُهُ وَفِيهاَ خِلاَفٌ جِيدُهُ وَاضِحُ الطُّلاَ

103 وسَكْتُهُمُ الْمُخْتَارُ دُونَ تَنَفُّسٍ وَبَعْضُهُمُ فِي الْأَرْبِعِ الزُّهرِ بَسْمَلاَ

104 لَهُمْ دُونَ نَصٍّ وَهْوَ فِيهِنَّ سَاكِتٌ لِحَمْزَةَ فَافْهَمْهُ وَلَيْسَ مُخَذَّلاَ

100. Some qārīs (Qālūn, al-Kisāʾī, ʿĀṣim and Ibn Kathīr) recite Basmalah between Sūrahs because of the Ḥadīth that they have narrated.

101. And to join between two Sūrahs (without reciting Basmalah) is eloquence (the qirāʾah of Ḥamzah). And join or make saktah (for Ibn ʿĀmir, Warsh and Abū ʿAmr), each have acquired clarity.

102. And there is no naṣṣ (statement) from Ibn ʿĀmir, Abū ʿAmr and Warsh (in regards to sakt) that I mentioned. And there is a debate regarding this issue whose neck is clear. [69]

103. Saktah is preferred (over waṣl) and (sakt) is (pausing) without breaking your breath. And some of them have preferred Basmalah in the Four Enlightened Sūrahs...

104. ...for them (Warsh, Abū ʿAmr and Ibn ʿĀmir) without any explicit report. And they in those (Four Sūrahs) make saktah for Ḥamzah, so understand it as he is not alone.

[69] In this line, the author shows the codes for Ibn ʿĀmir, Abū ʿAmr and Warsh. Scholars have debated which of these codes are intended by Imam al-Shāṭibī. Some chose that all are codes, and some chose one code, and some chose none. This resulted in different understandings of which *qurrāʾ* have three options for joining between sūrahs and which are supported by a clear text.

Vocabulary

نَمَوْ (past tense) they reported

دِرْيَةً (infinitive) To understand, to know

تَحَمُّلا (infinitive) To learn

فَصَاحَةٌ (infinitive) Eloquence

جَلاَيَا plural of جَلِيَّة Something clear

نَصٌ A clear explicit statement

جِيدُ Neck

الطُّلا Plural of طلية The outer part of something

الزُّهُرِ plural of الزهراء Shining, bright; The Four Shining Sūrahs are al-Qiyāmah, al-Muṭaffifīn, al-Balad and al-Humazah.

مُخَذَّلا (passive participle) Abandoned

صِلْ (imperative) Make *waṣl*. *Waṣl* means to not make *waqf* on a word or verse, but to connect to next word or verse.

اسْكُتَنْ (imperative) Make *sakt/saktah*. *Sakt/saktah* means to make *waqf* on a word or verse for a duration shorter than *waqf* and to begin the next word or verse without breaking one's breath.

Codes

ب in بِسُنَّة = Qālūn

ر in رِجَال = al-Kisāʾī

ن in نَمَوْها = ʿĀṣim

د in دِرْيَةً in = Ibn Kathīr

ف in فَصَاحَةٌ = Ḥamzah

ك in كُلٌ and كَلا = Ibn ʿĀmir

ج in جَلاَيَاه and جِيدُه = Warsh

ح in حَصَّلا and حُبٌ = Abū ʿAmr

Commentary

The Ḥadīth that the author has alluded to is what is recorded in the Ṣaḥīḥ Ḥadīth that the Messenger of Allāh ﷺ would not know the completion of a Sūrah until *Bismillāhir Raḥmānir Raḥīm* was revealed.[70] Additionally, the *ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ recorded it at the beginning of every Sūrah in the ʿUthmānī *maṣāḥif*.

When a reciter reaches the end of a Sūrah, he can both stop at the last verse and begin the following Sūrah with a fresh breath, or he can join the last word of the Sūrah with the first word of the following Sūrah without stopping. If he decides to stop, all *qārīs* agree that the *basmalah* will be recited prior to the beginning of the following Sūrah, whether it immediately follows or after skipping one or more.

However, if he decides to join the end of the previous Sūrah to the beginning of the following Sūrah, will he recite the *basmalah* or not? In line 100, the esteemed author states that Qālūn, Ibn Kathīr, ʿĀṣim and al-Kisāʾī will recite the *basmalah* except in the case of Sūrah al-Barāʾah. Hence, the last word of the previous Sūrah will be connected to the first word of the *basmalah* and the last word of the *basmalah* will be connected to the first word of the following Sūrah. Reciting the *basmalah* between Sūrahs is known as فَصْل بَيْنَ السُّورَتَيْن (separating the Sūrahs with the *basmalah*).

In line 101, the author mentions that Imām Ḥamzah will not recite the *basmalah*, rather he will join the last word of the Sūrah with the first word of the following Sūrah without the *basmalah* in between. This is known as وَصْل بَيْنَ السُّورَتَيْن.

[70] Abū Dāwūd, Hadith no. 788.

Imāms Warsh, Abū ʿAmr and Ibnʿ Āmir have three options:

1. *Basmalah* just like Qālūn, Ibn Kathīr, ʿĀṣim, and al-Kisāʾī
2. *Waṣl* between the Sūrahs just like Imām Ḥamzah
3. *Sakt* i.e. to stop on the last word as normal and pause slightly, then without breaking one's breath begin the first verse of the following Sūrah without the *basmalah*.

The author then mentions in line 102 that *sakt* and *waṣl* for these three Qārīs have not been transmitted from them,[71] rather it is something that the authorities in the science of *qirāʾāt* have adopted for them based on *istiḥbāb* (preference).[72]

In line 103, the author then mentions that *sakt* is preferred over *waṣl* for Warsh, Abū ʿAmr and Ibn ʿĀmir. The author then defines *sakt* as a slight pause without breaking the breath.

At the end of line 103 and in line 104 the author mentions the following two additional opinions reported from some scholars of *qirāʾāt*:

When adopting *sakt* for Warsh, Abū ʿAmr and Ibn ʿĀmir, it is preferred to recite the *basmalah* before four Sūrahs: al-Muṭaffifīn, al-Qiyāmah, al-Balad and al-Humazah.

When making *waṣl* for Ḥamzah (who only has *waṣl*), or when adopting *waṣl* for Warsh, Abū ʿAmr and Ibn ʿĀmir (who have two other options), it is preferred to make *sakt* for them at these four Sūrahs.

The reason underlying the above two positions of some scholars is to prevent wrong implications from occurring in the event of *waṣl*, though it

[71] With a clear text (*naṣṣ*).
[72] See footnote for line 102.

is unintentional. The author also mentions that these two opinions have been based on *istiḥbāb* (preference) of some scholars and not on an explicit report from these Imāms.

However, the more acceptable opinion and the method that is implemented worldwide is that there is no difference between these four Sūrahs and the rest of the Sūrahs, i.e. Ḥamzah will make *waṣl* between all of them and Warsh, Abū ʿAmr and Ibn ʿĀmir will make *waṣl* or *sakt* between all of them.[73]

105 وَمَهْمَا تَصِلْهَا أَوْ بَدَأْتَ بَرَاءَةً لِتَنْزِيلِهاَ بالسَّيْفِ لَسْتَ مُبَسْمِلاَ
106 وَلاَ بُدَّ مِنْهاَ فِى ابْتِدَاءِكَ سُورَةً سِوَاهاَ وَفِى الْأَجْزَاءِ خُيِّرَ مَنْ تَلاَ

105. And whenever you (in the course of your recitation) connect to Sūrah al-Barāʾah or begin (your recitation) from it, you will not recite Basmalah due to it (al-Barāʾah) being revealed with the sword (wrath).
106. It is necessary to recite it (Basmalah) at the beginning of every other Sūrah (when your recitation begins with that Sūrah). And for parts (of the Sūrah other than the beginning verse), the reciter has the option (to recite it or not).

The author mentions two rulings in line 105:

1. You will not recite the *basmalah* whenever you connect to Surah al-Barāʾah during your recitation.
2. You will not recite the *basmalah* if you begin your recitation from Surah al-Barāʾah.

The author then mentions the wisdom underlying the non-recital of the *basmalah* at Surah al-Barāʾah by stating that it consists of verses that have to do with fighting and breaking of pledges by the polytheists and

[73] Al-Qāḍī, *al-Wāfī,* 86; Pānīpatī, *ʿInāyāte Raḥmānī*, 1:207.

disbelievers, and in it is the *āyah* that is known as "the *āyah* of *sayf*" (the sword). As the *basmalah* consists of peace and security, both should not be combined. This has been reported from ʿAlī ﷺ.[74] Other causes have been mentioned by other scholars and can be found in the books of Ḥadīth[75] and *tafsīr*. Ibn Ḥajar al-ʿAsqalānī has given a good explanation for it in *Fatḥ al-Bārī*.[76]

Imām al-Ahwāzī reports that some have allowed the *basmalah* at the beginning of Surah al-Barāʾah.[77]

In line 106, the author mentions two more rulings for the *basmalah* when commencing recitation:

3. The *basmalah* will be recited when beginning recitation from all Sūrahs besides Surah al-Barāʾah.

4. It is optional when commencing recitation from the second verse onwards in any Sūrah.

However, some scholars maintain that the *basmalah* will not be recited when beginning recitation from any portion of Surah al-Barāʾah. For them, all the verses of al-Barāʾah carry the same ruling as the first verse.

[74] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 134.

[75] *Jāmiʿ al-Tirmidhī* Hadith no. 3086.

[76] Ibn Ḥajar al-Asqalānī, *Fatḥ al-Bārī*, 8:314.

[77] This sentence refers to a report from Imam Shuʿbah mentioned by Imam al-Ahwāzī in his book, *al-Īḍāḥ*, regarding the permissibility of saying the *basmalah* before Sūrah al-Tawbah. However, Ibn al-Jazarī states that this is not correct. Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:849.

107 وَمَهْمَا تَصِلْهَا مَعْ أَوَاخِرِ سُورَةٍ فَلاَ تَقِفَنَّ الدَّهْرَ فِيهاَ فَتَثْقُلاَ

107. And whenever you connect it (Basmalah) with the end of a Sūrah, never pause there as that will lead you to doing something burdensome.

Commentary

The purpose of the *basmalah* is to indicate the beginning of a new Sūrah. Thus, scholars have strongly advised against joining the last verse of any Sūrah with the *basmalah* and stopping at the end of it as this would imply that the *basmalah* is part of the previous Sūrah and is not being recited for the beginning of the next Sūrah.

The Summary of this Chapter

The gist of the chapter on the *basmalah* is that there are two major topics:

1. The ruling of the *basmalah* when beginning recitation.
2. The ruling of the *basmalah* when connecting two Sūrahs besides al-Anfāl and al-Barāʾah.

As for the first topic, there are two rulings:

Ruling of the *Basmalah* When Beginning Recitation

1. The *basmalah* is to be recited according to all when beginning recitation from the first verse of all Sūrahs except al-Barāʾah whether after *waqf* or *qaṭʿ*. However, some *ṭuruq*[78] maintain that the *basmalah* is to be recited even when beginning recitation from the first verse of al-Barāʾah.[79]

[78] The word *ṭuruq* here refers to the opinions of various scholars mentioned in *al-Nashr*.
[79] Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:848-849.

2. When beginning recitation from any part of any Sūrah apart from the first verse, the reciter has the option to recite the *basmala* or not recite it. However, in some *ṭuruq*, in the case of al-Barāʾah, the *basmalah* is not to be recited (whether at the first verse or anywhere else).[80]

As for the second topic, there are two groups:

Ruling of the *Basmalah* When Connecting Two Sūrahs Besides al-Anfāl and al-Barāʾah

1. Those who recite the *basmalah*: Qālūn, Ibn Kathīr, ʿĀṣim, al-Kisāʾī, Warsh (1st option), Abū ʿAmr (1st option), Ibn ʿĀmir (1st option).
2. Those who do not recite the *basmalah*: Ḥamzah, Warsh (2nd option), Abū ʿAmr (2nd option) and Ibn ʿĀmir (2nd option).

As for those who do not recite the *basmalah*, there are two ways of connecting to the next Sūrah:

1. *Sakt*: Warsh (option 2a), Abū ʿAmr (option 2a) and Ibn ʿĀmir (option 2a)
2. *Waṣl* only: Ḥamzah, Warsh (option 2b), Abū ʿAmr (option 2b) and Ibn ʿĀmir (option 2b)

Waṣl Bayn as-Sūratayn		
Basmalah Only	*Sakt* Without Basmalah	*Waṣl* Without Basmalah
ب	ج (2a)	ف
د	ح (2a)	ج(2b)
ن	ك (2a)	ح(2b)
ر		ك(2b)
ج (1)		

[80] Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:854.

ح (1) ك (1)		

For those who do *sakt* between Sūrahs [Warsh (option 2b), Abū ʿAmr (option 2b) and Ibn ʿĀmir (option 2b)], some have adopted the *basmalah* between the four enlightened Sūrahs; al-Muddatthir and al-Qiyāmah, al-Infiṭār and al-Taṭfīf, al-Fajr and al-Balad, al-Aṣr and al-Humazah.

Similarly, for those who do *waṣl* between Sūrahs [Ḥamzah, Warsh (option 2a), Abū ʿAmr (option 2a) and Ibn ʿĀmir (option 2a)], some have adopted *sakt* between the above four Sūrahs; al-Muddatthir and al-Qiyāmah, al-Infiṭār and al-Taṭfīf, al-Fajr and al-Balad, al-Aṣr and al-Humazah.

As for between al-Anfāl and al-Barāʾah, there are three permissible ways for all; 1. *waṣl*, 2. *waqf*, 3. *sakt*; all without the *basmalah*.

When connecting to al-Fātiḥah from al-Nās, all including Imām Ḥamzah agree that the *basmalah* is to be recited.

The above rulings will apply when transitioning to the next Sūrah immediately after the current Sūrah or a couple of Sūrahs after. As for the one who is transitioning to a Sūrah that precedes the current one whether immediately or otherwise, then the *basmalah* will be recited for all. *Waṣl* and *sakt* without the *basmalah* are not allowed in this case. Similarly, if one is reciting the same Sūrah again, the *basmalah* will be recited for all.

Summary of Basmalah Between Sūrahs

When you reach the end of a Sūrah and intend to continue onto the next Sūrah, and the next Sūrah is not Sūrah al-Barāʾah, and whether it comes immediately after the current Surah or after skipping one or more Surahs, you can either do:

Waqf When making *waqf* between the current sūrah being read and the following sūrah:	All of the *qurrāʾ* will recite the *basmalah* before beginning the next sūrah. You can either stop after the *basmalah* or connect it with the next sūrah
	Similarly, all of the *qurrāʾ* will recite the *basmalah* if they are repeating the same sūrah or the next sūrah being read precedes the current sūrah being read
	All of the *qurrāʾ* will recite the *basmalah* when connecting al-Nās to al-Fātiḥah

Wasl

When connecting the end of the current sūrah being read with the beginning of the following sūrah:

Basmalah

In this option the end of the first sūrah is connected with the *basmalah* and stopping after the *basmalah* is not permissble, you must continue to connect it with the next sūrah

Imams Qālūn, Ibn Kathir, Āṣim and al-Kisāʾī will make wasl while reciting the *basmalah* as their only option

Imams Warsh, Abū ʿAmr, and Ibn ʿĀmir will make *wasl* while reciting the *basmalah* as one of three options

No *Basmalah*

In this option the end of the first sūrah is connected directly with the beginning of the next.

Notes:

- if you are repeating the same sūrah, or reciting a sūrah that precedes the current one, you must read the *basmalah*.

- *Basmalah* must be read when connecting al-Nās to al-Fātiḥah

Imams Warsh, Abū ʿAmr, and Ibn ʿĀmir make *sakt* between the 2 sūrahs as one of three options

Imam Ḥamzah makes *wasl* between the two sūrahs without *sakt*

Imams Warsh, Abū ʿAmr, and Ibn ʿĀmir make *wasl* without *sakt* as one of three options

If the next surah is the beginning of surah al-Barāʾah, all the *qurrāʾ* have three options:

1. Waqf without basmalah
2. Sakt without basmalah
3. Waṣl without basmalah

12. Surah al-Fātiḥah and Rules for Masculine Plural Pronouns

108 وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ وَعِنْدَ سِرَاطٍ وَالسِّرَاطِ لِ قُنْبُلاَ

109 بِحَيْثُ أَتَى وَالصَّادَ زَايَاً أَشِمَّهَا لَدَى خَلَفٍ وَاشْمِمْ لِخَلاَّدِ الاَوَّلاَ

108. And مَالِكِ يَوْمِ الدِّين *(Māliki with the alif) its narrator (al-Kisāʾī) is a helper (ʿĀṣim).*

And at سِرَاط *and* السِّرَاط *follow Qunbul...*

109. wherever it comes. And make ishmām of the letter ص *with the letter* ز *for Khalaf wherever it (ṣirāṭ) comes and for Khallād only at the first one (in al-Fātiḥah).*

Codes

Rāʾ in *rāwīhi* = al-Kisāʾī

Nūn in *nāṣirun* = ʿĀṣim

Commentary

The author states that ʿĀṣim and al-Kisāʾī recite مَالِك as spelled in the poem in the following verse:

Verse	Number	Surah	Word
مَٰلِكِ يَوۡمِ ٱلدِّينِ	1:3	الفاتحة	مَلِك

This implies that the rest i.e., Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir and Ḥamzah recite مَلِك as is written in the ʿUthmānī script.

The author states that Qunbul recites صراط and الصراط with س the way he spelled it in the poem wherever and however it appears in the Qurʾān i.e., with a *fatḥah*, *kasrah* or *ḍammah* at the end.

For these two *qirāʾāt*, the author has employed the rule he mentioned in line 47 that at times instead of describing how the *qirāʾah* or *riwāyah* is to be read, he will write it the way it is to be read even though it may not be according to the *rasm*. This will imply that the rest read it according to the *rasm*.

In addition to the above, Khalaf recites صراط and الصراط with *ishmām* of the letter ص with the letter ز wherever it comes. Khallād recites likewise but only at the first الصراط in Sūrah al-Fātihah. Ishmām of the letter ص with the letter ز means to mix the two letters together in a way that neither letters are purely pronounced. Rather, a new letter is created with the *istiʿlāʾ* quality of ص but a dominant ز sound.

Word	Surah	Number	Verse
ٱلصِّرَٰطَ	الفاتحة	1:5	ٱهْدِنَا **ٱلصِّرَٰطَ** ٱلْمُسْتَقِيمَ
صِرَٰطَ	الفاتحة	1:6	**صِرَٰطَ** ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ

110 عَلَيْهِمْ إِلَيْهِمْ حَمْزَةٌ وَلَدَيْهِمُو جَمِيعاً بِضَمِّ الْهاءِ وَقْفاً وَمَوْصِلاَ

110. Ḥamzah recites عَلَيْهِمْ إِلَيْهِم *and* لَدَيْهِم *with a ḍammah on the letter* ه *in the state of waqf and waṣl (wherever these words come).*

Commentary

The author states that Ḥamzah recites عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِم with a *ḍammah* on the ه wherever they come, in both the states of *waqf* and *waṣl*. The rest recite them with a *kasrah* under the ه. When there is a *sākin* letter after عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِم , al-Kisāʾī will also recite these words with a *ḍammah* on the *hāʾ*. This ruling will be mentioned under line 114.

111 وَصِلْ ضَمَّ مِيمِ الْجَمْعِ قَبْلَ مُحَرَّكٍ دِرَاكاً وَقَالُونٌ بِتَخْيِيرِهِ جَلاَ

112 وَمِنْ قَبْلِ هَمْزِ الْقَطْعِ صِلْهَا لِوَرْشِهِمْ وَأَسْكَنَهَا الْبَاقُونَ بَعْدُ لِتَكْمُلاَ

111. And make ṣilah (add a wāw maddah) of the ḍammah of the letter م of the plural pronoun for Ibn Kathīr when it comes before a mutaḥarrikah letter. Qālūn has given both options (ṣilah and no ṣilah).

112. And make ṣilah of it for Warsh when it comes before hamzat al-qaṭʿ. And the rest of the qārīs after Ibn Kathīr have recited it with a sukūn.

Codes

د in دِرَاكا = Ibn Kathīr

Commentary

Ṣilah means to stretch the *ḍammah* until it becomes *wāw maddah* and/or to stretch the *kasrah* until it becomes *yāʾ maddah*. In both cases it will be read in the state of *waṣl* and omitted if *waqf* is made on it. Synonyms of *ṣilah* include *madd* and *ishbāʿ* as in *madd* or *ishbāʿ* of the *ḥarakah*. The opposite of *ṣilah* is *qaṣr* i.e., to not stretch the *ḍammah* or *kasrah*. *Mīm al-jamʿ* refers to the *mīm sākinah* م of the plural masculine second and third person pronouns i.e., هم and كُم and تُم.

There are four scenarios for *mīm al-jamʿ*:

1. If there is a *sākin* letter after it, as mentioned in the upcoming line 113, there will be no *ṣilah* agreed upon, e.g.,

عَلَيْكُمُ الصِّيامُ ، مِنْهُمُ الَّذِيْنَ

2. After it is another pronoun: There will be *ṣilah* for all agreed upon, e.g.,

أَنُلْزِمُكُموها، ثَقِفْتُمُوهُم، سَمَّيْتُمُوهَا، فَاتَّخَذْتُمُوه، وَجَدتُّمُوهُم

3. After it is a *mutaḥarrikah* letter besides *hamzah* and it is not a pronoun as mentioned in line 111. [In this case,] there will be the following differences:

a. *Ṣilah* for Ibn Kathīr e.g., عَلَيْهِمُوْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمُوْ وَلَا
b. No *ṣilah* i.e., *sukūn* on *mīm* for the rest e.g., عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
c. Both *riwāyāt* for Qālūn

4. After it is a *hamzah mutaḥarrikah* as in line 112. [In this case,] there will be the following differences:

a. No *ṣilah* i.e., *sukūn* on م for the rest e.g. عَلَيْكُمْ أَنْفُسَكُمْ ، مِنْهُمْ أُمِّيُّون
b. *Ṣilah* without *madd* for Ibn Kathīr as with any other letter e.g., عَلَيْكُمُو أَنْفُسَكُمْ ، مِنْهُمُو أُمِّيُّون
c. Both *riwāyāt* for Qālūn with *qaṣr* or *madd* (the option of *qaṣr* and *madd* for Qālūn will be discussed separately under the chapter of *Madd* and *Qaṣr*).
d. *Ṣilah* with *ṭūl* (lengthiest) *madd* for Warsh e.g. عَلَيْكُمُو أَنْفُسَكُمْ ، مِنْهُمُو أُمِّيُّون.

113 وَمِنْ دُونِ وَصْلٍ ضُمَّهَا قَبْلَ سَاكِنٍ لِكُلٍّ وَبَعْدَ الْهَاءِ كَسْرُ فَتَى الْعَلاَ

114 مَعَ الْكَسْرِ قَبْلَ الْهَا أَوِ الْيَاءِ سَاكِناً وَفِى الْوَصْلِ كَسْرُ الْهَاءِ بالضَّمِّ شَمْلَلاَ

115 كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْـ قِتَالُ وَقِفْ لِلْكُلِّ بِالْكَسْرِ مُكْمِلاَ

113. And recite the mīm al-jamᶜ with a ḍammah without waṣl (ṣilah) for all the qārīs when it comes before a sākinah letter. And read the letter after ه with a kasrah for Abū ᶜAmr...

114. when there is a kasrah or yāʾ sākinah before the letter ه. And in waṣl, Ḥamzah and al-Kisāʾī hasten to recite the ه with a ḍammah

115. as in عَلَيْهِمُ الْقِتَال , بِهِمُ الْأَسْبَابُ *And make waqf for all the qārīs with a kasrah on the letter ه.*

The author has used the word *waṣl* for *ṣilah* in the first line. Both have the same literal and technical denotation. In the second line, *waṣl* denotes the opposite of *waqf.*

Several rulings have been mentioned here:

1. The first part of line 113 mentions the ruling for the *mīm al-jamᶜ* i.e., all the *qārīs* are unanimous that it will be recited without *ṣilah* when followed by a *sākinah* letter, e.g., مِنْهُمُ الَّذِيْن,عَلَيْكُمُ الصِّيامُ .

2. In the case of the third person, masculine, plural pronoun i.e., هُم, different *qirāʾāt* exist in regard to which *ḥarakah* is to be read on ه and م:

   a. If there is a *ḍammah*, *fatḥah* or *sukūn* before it, the ه will be read with a *ḍammah* unanimously agreed upon whether in *waqf* or *waṣl*. And if in *waṣl* there is a *sākin* letter after it, the ه will remain *maḍmūmah* and the م will be recited with a *ḍammah* without *ṣilah* agreed upon.

   b. If there is a *kasrah* or *yāʾ sākinah* before it, in *waqf* the ه will be read with a *kasrah* unanimously agreed upon, except in the case of عَلَيْهِمْ

إِلَيْهِمْ لَدَيْهِم for Imām Ḥamzah. As mentioned under line 110, Imām Ḥamzah recites these words with ہ *maḍmūmah* in *waqf* and *waṣl*.

c. However, in *waṣl*, if there is a *sākin* letter after it, Abū ʿAmr will maintain the *kasrah* under ہ but will also recite the *mīm al-jamʿ* with a *kasrah* as well. Imām Ḥamzah and al-Kisāʾī will recite both ہ and م with *ḍammah*. The rest will recite with ہ *maksūrah* and م *maḍmūmah*.

The following tables illustrate the various *qirāʾāt* in *waṣl* and *waqf* for the third person masculine plural pronoun [in the likes of these instances]:

Word	Surah	Number	Verse
بِهِمُ ٱلْأَسْبَابُ	البقرة	2:166	إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلْعَذَابَ وَتَقَطَّعَتْ **بِهِمُ ٱلْأَسْبَابُ** ﴿١٦٦﴾
عَلَيْهِمُ ٱلْقِتَالُ	البقرة	2:246	أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِيٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰ إِذْ قَالُواْ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُواْ ۖ قَالُواْ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ **عَلَيْهِمُ ٱلْقِتَالُ** تَوَلَّوْاْ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾
يُوَفِّيهِمُ ٱللَّهُ	النور	24:25	يَوْمَئِذٍ **يُوَفِّيهِمُ ٱللَّهُ** دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾

During *waṣl*, the above words will read as:

بِهِمُ الْأَسْبَابُ يُوَفِّيهِمُ اللَّهُ عَلَيْهِمُ الْقِتَالُ	بِهِمِ الْأَسْبَابُ يُوَفِّيهِمِ اللَّهُ عَلَيْهِمِ الْقِتَالُ	بِهُمُ الْأَسْبَابُ يُوَفِّيهُمُ اللَّهُ عَلَيْهُمُ الْقِتَالُ
Kasrah on ه and *ḍammah* on م	*Kasrah* on ه and م	*Ḍammah* on ه and م
ا د ك ن	ح	ف ر

During *waqf* they will be read as:

بِهِمْ يُوَفِّيْهِمْ	عَلَيْهُمْ إِلَيْهُمْ لَدَيْهُمْ
Kasrah on ه	*Ḍammah* on ه
Agreed upon	ف

13. Al-Idghām al-Kabīr of Identical Letters (Mutamāthilān) in One Word

Idghām literally means to merge. In the science of *tajwīd* and *qirāʾah* it refers to merging two letters either wholly or partially. The first letter is called the *mudgham* and the second the *mudgham fīh.* It is of two types: *idghām kabīr* and *idghām ṣaghīr*.

Idghām kabīr is the merging of two *mutaḥarrik* letters. The first letter (*mudgham*) becomes *sākinah* to facilitate *idghām*. *Idghām ṣaghīr* is the merging of two letters the first of which is *sākin* and the second *mutaḥarrik*. This will be discussed later.

There are a total of four scenarios regarding the relation of *mudgham* and *mudgham fīh* letters:

1. *Mutamāthilān/mithlān:* المثلان \ المتماثلان Both letters are identical, e.g. ب and ب.
2. *Mutajānisān*: المتجانسان Both letters are different but share the same *makhraj*, e.g. ت and د.
3. *Mutaqārībān*: المتقاربان Both letters are different but have approximate *makhārij*, e.g. ق and ك.
4. *Mutabāʿidān*: المتباعدان Both letters are entirely different, e.g. ج and ح .

In order for *idghām* to occur, both letters must be similar or in proximity in terms of pronunciation. Thus, *idghām kabīr* and *ṣaghīr* can only occur in the first three scenarios. It is unanimously agreed that there is no *idghām* in the fourth scenario.

116 وَدُونَكَ الاِدْغَامَ الْكَبِيرَ وَقُطْبُهُ أَبُو عَمْرٍو الْبَصْرِيُّ فِيهِ تَحَفَّلاَ

116. And take idghām kabīr, and its protagonist is Abū ʿAmr al-Baṣrī who has adopted it (the most).

Commentary

From the words of the poem, it seems as if *idghām kabīr* is adopted by Imām Abū ʿAmr via both Dūrī and Sūsī. However, the relied upon *riwāyah* in the *ṭarīq* of al-Shaṭibī and *al-Taysīr* is that *idghām kabīr* is only in the *riwāyah* of Sūsī from Abū ʿAmr. It is not in the *riwāyah* of Dūrī from Abū ʿAmr. Imām al-Sakhāwī, one of the prominent students of Imām al-Shāṭibī wrote in his commentary on this poem that Imām Shāṭibī used to teach *idghām kabīr* for Imām Abū ʿAmr only via Sūsī because this is how he learned it.[81]

117 فَفِي كِلْمَةٍ عَنْهُ مَنَاسِكُكُمْ وَمَا سَلَكَكُمْ وَبَاقِي الْبَابِ لَيْسَ مُعَوَّلاَ

117. Thus when (two identical letters) are found in one word (there is no idghām kabīr except in two words) مَنَاسِكَكُم *and* مَا سَلَكَكُمْ *. And Sūsī does not make idghām kabīr in the rest of the category (where two identical letters appear in one word).*

The author has explained a general rule:

There is no *idghām kabīr* when two *mithlān* (identical) letters come together in one word except in two cases مَنَاسِكَكُم and وما سَلَكَكُمْ .

[81]Al-Sakhāwī, *Fatḥ al-Waṣīd*, 167; al-Qāḍī, *al-Wāfī*, 95.

Word	Surah	Number	Verse
مَّنَسِكَكُمْ	البقرة	2:200	فَإِذَا قَضَيْتُم **مَّنَسِكَكُم** فَٱذْكُرُواْ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾
مَا سَلَكَكُمْ	المدثر	74:42	مَا **سَلَكَكُم** فِى سَقَرَ ﴿٤٢﴾

14. Al-Idghām al-Kabīr of Identical Letters (Mutamāthilān) in Separate Words

118 وَمَا كَانَ مِنْ مِثْلَيْنِ فى كِلْمَتَيْهِمَا فَلاَ بُدَّ مِنْ إدْغَامِ مَا كانَ أَوَّلاَ
119 كَيَعْلَمُ مَا فِيهِ هُدًى وَطُبِعْ عَلَى قُلُوبِهِمُ وَالْعَفْوَ وَأْمُرْ تَمَثَّلاَ
120 إِذَا لَمْ يَكُنْ تَا مُخْبِرٍ أَوْ مُخَاطَبٍ أوِ الْمُكْتَسِى تنْوِينَهُ أَوْ مُثَقَّلاَ
121 كَكُنْتُ تُرَاباً أَنْتَ تُكْرِهُ وَاسِعٌ عَلِيمٌ وَأَيْضاً تَمَّ مِيقَاتُ مُثِّلاَ

118. And when two identical letters are found in two separate words, it is necessary to make idghām kabīr of the first letter (into the second).

119. For example, يَعْلَمُ مَا *and* فِيهِ هُدًى *and* طُبِعَ عَلَى *and* الْعَفْوَ وَأْمُر.

120. When it (the first letter) is not the letter ت *of the first person or* ت *of the second person, and does not have tanwīn or shaddah.*

121. For example, كُنْتُ تُرَابا *and* أَنْتَ تُكْرِه *and* وَاسِعٌ عَلِيم *and* تَمَّ مِيقَات

The author has mentioned the general rule for two identical letters coming together in separate words where the first letter is at the end of the first word and the second letter is at the beginning of the next word. The general rule is that there will be *idghām kabīr* as in [the examples below:]

Word	Surah	Number	Verse
يَعْلَمُ مَا	البقرة	2:255	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ **يَعلَمُ مَا** بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

وَطُبِعَ عَلَى	التوبة	9:87	رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ **وَطُبِعَ عَلَىٰ** قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ﴿٨٧﴾
فِيهِ هُدًى	البقرة	2:2	ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبۛ **فِيهِۛ هُدٗى** لِّلۡمُتَّقِينَ ﴿٢﴾
الْعَفْوَ وَأْمُرْ	الأعراف	7:199	خُذِ **ٱلۡعَفۡوَ وَأۡمُرۡ** بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ﴿١٩٩﴾

The following are exceptions to the rule above i.e., there will be no *idghām kabīr*:

1. The first letter must not be the *tāʾ* of the first person, e.g., كُنْتُ تُرَابا.
2. The first letter must not be the *tāʾ* of the second person, e.g., أَنْتَ تُكْرِه.
3. The first letter must not have a *tanwīn*, e.g., وَاسِعٌ عَلِيم.
4. The first letter must not have a *shaddah*, e.g., تَمَّ مِيقَات.

Word	Surah	Number	Verse
كُنتُ تُرَٰبَۢا	النبأ	78:40	إِنَّآ أَنذَرۡنَٰكُمۡ عَذَابٗا قَرِيبٗا يَوۡمَ يَنظُرُ ٱلۡمَرۡءُ مَا قَدَّمَتۡ يَدَاهُ وَيَقُولُ ٱلۡكَافِرُ يَٰلَيۡتَنِي **كُنتُ تُرَٰبَۢا** ﴿٤٠﴾
أَفَأَنتَ تُكۡرِهُ	يونس	10:99	وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن فِي ٱلۡأَرۡضِ كُلُّهُمۡ جَمِيعًاۚ **أَفَأَنتَ تُكۡرِهُ** ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤۡمِنِينَ ﴿٩٩﴾
وَاسِعٌ عَلِيمٌ	البقرة	2:115	وَلِلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ فَأَيۡنَمَا تُوَلُّواْ فَثَمَّ وَجۡهُ ٱللَّهِۚ إِنَّ ٱللَّهَ **وَٰسِعٌ عَلِيمٞ** ﴿١١٥﴾

Word	Surah	Number	Verse
فَتَمَّ مِيقَٰتُ	الأعراف	7:142	وَوَٰعَدۡنَا مُوسَىٰ ثَلَٰثِينَ لَيۡلَةٗ وَأَتۡمَمۡنَٰهَا بِعَشۡرٖ **فَتَمَّ مِيقَٰتُ** رَبِّهِۦٓ أَرۡبَعِينَ لَيۡلَةٗۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخۡلُفۡنِي فِي قَوۡمِي وَأَصۡلِحۡ وَلَا تَتَّبِعۡ سَبِيلَ ٱلۡمُفۡسِدِينَ ١٤٢

122 وَقَدْ أَظْهَرُوا فِي الْكَافِ يَحْزُنْكَ كُفْرُهُ إِذِ النُّونُ تُخْفَى قَبْلَهَا لِتُجَمَّلاَ

122. And they made iẓhār in the ك of يَحْزُنْكَ كُفْرُه *because the* ن *before it is read with ikhfāʾ in order to beautify it.*

There is no *idghām kabīr* in:

Word	Surah	Number	Verse
فَلَا يَحۡزُنكَ كُفۡرُهُۥٓ	لقمان	31:23	وَمَن كَفَرَ **فَلَا يَحۡزُنكَ كُفۡرُهُۥٓۚ** إِلَيۡنَا مَرۡجِعُهُمۡ فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٣

The reason is that there is *ikhfāʾ* in the ن which makes it difficult to merge the following letter ك into the subsequent ك. As mentioned earlier, the purpose of *idghām* is to ease recitation, not make it difficult.

123 وَعِنْدَهُمُ الْوَجْهَانِ فِى كُلِّ مَوْضِعٍ تَسَمَّى لِأَجْلِ الْحَذْفِ فِيهِ مُعَلَّلاَ
124 كَيَبْتَغِ مَجْزُوماً وَإِنْ يَكُ كاذِباً وَيَخْلُ لَكُمْ عَنْ عَالِمٍ طَيِّبِ الْخَلاَ

123. And according to them there are two options in all those places that are named muʿallalah due to a (root) letter dropping.
124. For example, يَبْتَغ *and* وَإِنْ يَكُ كاذِباً *and* يَخْلُ لَكُمْ *as reported from the scholar with a sweet mouth.*

According to the rules of *ṣarf* (verb conjugation), a مُعَلَّل (*muaʿllal*) verb also

known as مُعْتلّ (*muʿtall*) is a verb whose root letters consist of a weak letter i.e., *alif, wāw* or *yāʾ*. In the issue at hand, it is the last letter that is a weak letter. According to the well-known rule of Arabic grammar, when a governing particle comes before a *muʿallal* verb, the weak letter will drop. The author explains that there is a difference of opinion as to whether there will be *idghām kabīr* in verbs whose end letter has dropped, if the current last letter and the first letter of the next word are identical. Both ways are permissible. Examples are:

Word	Surah	Number	Verse
يَبْتَغِ غَيْرَ	آل عمران	3:85	وَمَن **يَبتَغِ غَيرَ** ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٨٥
يَكُ كَٰذِبًا	المؤمن	40:28	وَقَالَ رَجُلٞ مُّؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ يَكۡتُمُ إِيمَٰنَهُۥٓ أَتَقۡتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدۡ جَآءَكُم بِٱلۡبَيِّنَٰتِ مِن رَّبِّكُمۡۖ وَإِن **يَكُ كَٰذِبًا** فَعَلَيۡهِ كَذِبُهُۥۖ وَإِن يَكُ صَادِقٗا يُصِبۡكُم بَعۡضُ ٱلَّذِي يَعِدُكُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ مُسۡرِفٞ كَذَّابٌ ٢٨
يَخْلُ لَكُمْ	يوسف	12:9	ٱقۡتُلُواْ يُوسُفَ أَوِ ٱطۡرَحُوهُ أَرۡضٗا **يَخۡلُ لَكُمۡ** وَجۡهُ أَبِيكُمۡ وَتَكُونُواْ مِنۢ بَعۡدِهِۦ قَوۡمٗا صَٰلِحِينَ ٩

125 وَيَا قَوْمِ مَالِي ثُمَّ يَا قَوْمِ مَنْ بِلاَ خِلاَفٍ عَلَى الْإِدْغَامِ لاَ شَكَّ أُرْسِلاَ

125. And in يَا قَوْمِ مَالِي *and* يَا قَوْمِ مَن *there is idghām kabīr without doubt.*

The author removes a question that may arise in the minds of some that if there is a difference of opinion in regards to *muʿallalah* verbs when two

identical letters come together, then what about the following two examples where the ى of the first person is dropped. The author states that there will be *idghām kabīr* without any disagreement because the *yāʾ mutakallim* (first person) in these examples is not part of the root letters of the word.

Verse	Number	Surah	Word
وَيَٰقَوۡمِ مَا لِيٓ أَدۡعُوكُمۡ إِلَى ٱلنَّجَوٰةِ وَتَدۡعُونَنِيٓ إِلَى ٱلنَّارِ ﴿٤١﴾	40:41	المؤمن	وَيَٰقَوۡمِ مَا
وَيَٰقَوۡمِ مَنۡ يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمۡۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾	11:30	هود	وَيَٰقَوۡمِ مَن

126 وَإِظْهَارُ قَوْمٍ آلَ لُوطٍ لِكَوْنِه قَلِيلَ حُرُوفٍ رَدَّه مَنْ تَنَبَّلاَ

127 بِإِدْغَامِ لَك كَّيْدًا وَلَوْ حَجَّ مُظْهِرٌ بِإِعْلاَلِ ثَانِيهِ إِذا صَحَّ لاَعْتَلاَ

126. And the experts rejected iẓhār in ءال لُوطٍ *that some rāwīs adopted due to it becoming less in letters,*

127. because of the (agreed upon) idghām kabīr in لَكَ كَيْدًا. *If those who adopt iẓhār used as evidence the fact that the second letter has undergone changes, then such reasoning would have been correct and acceptable.*

In the above lines, the author mentions a ruling and its evidence opined by a group of scholars, mainly Abū Bakr Ibn Mujāhid and other scholars of Baghdad. This group maintains that there is no *idghām* in ءال لُوطٍ because there are very few letters in the word.[82]

[82] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 150.

The author rebuts this opinion by stating that the same should also apply to لك كيدا because لك has even fewer letters, but even according to the above group there is *idghām kabīr* without any difference of opinion. Thus, there is no reason to not make *idghām kabīr* in ءال لُوطٍ. Then the author says on behalf of the group that if they used the argument that the second letter has undergone change instead [to prevent *idghām*], it would have given them more leverage.

The gist of the above is that *idghām* will be made in ءال لُوطٍ according to the *ṭarīq* of Imam al-Shaṭibī.

Word	Surah	Number	Verse
ءَالَ لُوطٍ	الحجر	15:61	فَلَمَّا جَآءَ **ءَالَ لُوطٍ** ٱلْمُرْسَلُونَ ﴿٦١﴾ (and other places)
لَكَ كَيْدًا	يوسف	12:5	قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُواْ **لَكَ كَيْدًا** ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

128 فَإِبْدَالُهُ مِنْ هَمْزَةٍ هَاءُ أَصْلُهَا وَقَدْ قَالَ بَعْضُ النَّاسِ مِنْ وَاوٍ ابْدِلاَ

128. Because the alif in the word ءَالَ has changed from hāʾ to hamzah (then to alif), and some claim that it has changed from wāw (to alif).

This is a purely grammatical issue. The author states the etymology of the word ءَالَ. According to some it was أَوَل and changed to ءَالَ. This is because when there is *wāw maftūḥah* preceded with any *maftūḥah* letter, the *wāw* changes into an *alif*. Thus, we have ءَالَ. According to some it was أَهْل changed to ءَالَ . The ه changed to *hamzah*, thus making it أَأْل. Then,

according to the common rule the second *hamzah* changed into *alif*, giving us ءَالَ.[83]

129 وَوَاوُ هُوَ الْمَضْمومُ هَاءً كَهُووَمَنْ فَأَدْغِمْ وَمَنْ يُظْهِرْ فَبِالْمَدِّ عَلَّلاَ

130 وَيَأْتِيَ يَوْمٌ أَدْغَمُوهُ وَنَحْوَهُ وَلاَ فَرْقَ يُنْجِي مَنْ عَلَى الْمَدِّ عَوَّلاَ

129. And make idghām kabīr of the wāw with a hāʾ maḍmūmah before it as in هُوَ *and* وَمَنْ *And those who make iẓhār use as evidence that the wāw is maddah.*

130. And they made idghām kabīr in يَأْتِيَ يَوْمٌ *and its likes (unanimously), and there is no difference (between the two) that can safeguard those who rely on the wāw being maddah as evidence (for iẓhār).*

In the two lines above, the author has mentioned that there is *idghām* in the third person, masculine, singular, detached pronoun هو when it is followed by a *wāw* according to the general rule. This occurs in the following thirteen places in the Qurʾān:

Word	Sūrah	Number	Verse
هُوَ وَٱلَّذِينَ	البقرة	2:249	فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ **هُوَ وَٱلَّذِينَ** ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾

[83] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 150.

هُوَ وَٱلْمَلَٰٓئِكَةُ	آل عمران	3:18	شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا **هُوَ وَٱلْمَلَٰٓئِكَةُ** وَأُوْلُواْ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾
هُوَ وَإِن	الأنعام	6:17	وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا **هُوَ وَإِن** يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾
هُوَ وَيَعْلَمُ	الأنعام	6:59	وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا **هُوَ وَيَعْلَمُ** مَا فِى ٱلْبَرِّ وَٱلْبَحْرِۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾
هُوَ وَأَعْرِضْ	الأنعام	6:106	ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَۖ لَآ إِلَٰهَ إِلَّا **هُوَ وَأَعْرِضْ** عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾
هُوَ وَقَبِيلُهُۥ	الأعراف	7:27	يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآۗ إِنَّهُۥ يَرَىٰكُمْ **هُوَ وَقَبِيلُهُۥ** مِنْ حَيْثُ لَا تَرَوْنَهُمْۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾
هُوَ وَإِن	يونس	10:107	وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا **هُوَۖ وَإِن** يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾
هُوَ وَمَن	النحل	16:76	وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى **هُوَ وَمَن** يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾
هُوَۚ وَسِعَ	طه	20:98	

			إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا **هُوَۚ وَسِعَ** كُلَّ شَىۡءٍ عِلۡمَا۬ ﴿٩٨﴾
هُوَۚ وَأُوتِينَا	النمل	27:42	فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ **هُوَۚ وَأُوتِينَا** ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا مُسۡلِمِينَ ﴿٤٢﴾
هُوَ وَجُنُودُهُۥ	القصص	28:39	وَٱسۡتَكۡبَرَ **هُوَ وَجُنُودُهُۥ** فِى ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَظَنُّوٓاْ أَنَّهُمۡ إِلَيۡنَا لَا يُرۡجَعُونَ ﴿٣٩﴾
هُوَۚ وَعَلَى	التغابن	64:13	ٱللَّهُ لَآ إِلَٰهَ إِلَّا **هُوَۚ وَعَلَى** ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿١٣﴾
هُوَۚ وَمَا	المدثر	74:31	وَمَا جَعَلۡنَآ أَصۡحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةٗۙ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا وَلَا يَرۡتَابَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡمُؤۡمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٞ وَٱلۡكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِى مَن يَشَآءُۚ وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ إِلَّا **هُوَۚ وَمَا** هِىَ إِلَّا ذِكۡرَىٰ لِلۡبَشَرِ ﴿٣١﴾

Then the author rebuts those who opine to *iẓhār* because the *wāw* becomes a letter of *madd* during *idghām* by stating that it is agreed upon by all that there is *idghām* in:

Word	Surah	Number	Verse
يَأۡتِىَ يَوۡمٞ	الشورى	42:47	ٱسۡتَجِيبُواْ لِرَبِّكُم مِّن قَبۡلِ أَن **يَأۡتِىَ يَوۡمٞ** لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۚ مَا لَكُم مِّن مَّلۡجَإٖ يَوۡمَئِذٖ وَمَا لَكُم مِّن نَّكِيرٖ ﴿٤٧﴾

In the example above, by making *idghām*, the *yāʾ* in يَأْتِي becomes a letter of *madd*, thus proving that there is no reason to forbid *idghām* in هُوَ وَ as well.

The author has restricted the pronoun to when the *hāʾ* is *maḍmūmah* because when there is a *wāw* before it, the *riwāyah* of Sūsī is to recite it with a *sukūn* as in وَهْوَ. In that case, there will be *idghām* without any difference of opinion. This occurs in the following three places:

Word	Surah	Number	Verse
وَهُوَ وَلِيُّهُم	الأنعام	6:127	۞لَهُمۡ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمۡۖ **وَهُوَ وَلِيُّهُم** بِمَا كَانُواْ يَعۡمَلُونَ١٢٧
فَهُوَ وَلِيُّهُمُ	النحل	16:63	تَٱللَّهِ لَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ **فَهُوَ وَلِيُّهُمُ** ٱلۡيَوۡمَ وَلَهُمۡ عَذَابٌ أَلِيمٞ٦٣
وَهُوَ وَاقِعٌ	الشورى	42:22	تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ **وَهُوَ وَاقِعُۢ** بِهِمۡۗ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ٢٢

131 وَقَبْلَ يَسِنْ الْيَاءُ فِى اللَّاءِ عَارِضٌ سُكُونًا أَوَ اصْلاً فَهْوَ يُظْهِرُ مُسْهِلاَ

131. And the letter ى*-- that comes in the word* اللَّاء*-- before the word* يَسِنْ *is ʿāriḍ (temporary) in terms of its sukūn or itself (because it was originally a hamzah), hence he (Sūsī) makes iẓhār in order to create easiness.*

The author explains that Sūsī will not make *idghām kabīr* in وَاللَّائِي يَئِسْن because the ى in وَاللَّائِي is temporary and the *sukūn* on the *yāʾ* is also temporary. In order to understand this better, we first need to know that Abū ʿAmr via both *rāwīs*, Dūrī and Sūsī, recites وَاللَّائِي as واللاء without the *yāʾ sākinah* at the end.[84] After that, Abū ʿAmr has two options in the *hamzah*:

1. *Tashīl bayn bayn*
2. *Ibdāl* (transform) to *yāʾ*, thus becoming واللاى

Thus, the author informs us that there will be no *idghām kabīr* if we were to adopt the second option for Imām Sūsī due to the temporary nature of the *yāʾ sākinah*.

Word	Surah	Number	Verse
وَٱلَّٰٓـِٔي يَئِسْنَ	الطلاق	65:4	**وَٱلَّٰٓـِٔي يَئِسْنَ** مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾

[84] *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 965-966.

15. Idghām Kabīr of Mutaqāribān in One Word

132 وَإِنْ كِلْمَةٌ حَرْفَانِ فِيهَا تَقَارَبَا فَإِدْغَامُهُ لِلْقَافِ فِي الْكَافِ مُجْتَلاَ

133 وَهذَا إِذَا مَا قَبْلَهُ مُتَحَرِّكٌ مُبِينٌ وَبَعْدَ الْكَافِ مِيمٌ تَخَلَّلاَ

134 كَيَرْزُقْكُمُ وَاثَقكُمُوا وَخَلَقكُّمُو وَمِيثَاقَكُمْ أَظْهِرْ وَنَرْزُقُكَ انْجلاَ

132. If in one word two letters with approximate makhārij come together, the idghām in the case of ق *into* ك *is obvious.*

133. And this is (subject) to when the letter before it ق *is a clear mutaḥarrik and after the* ك *is a* م.

134. For example, يَرْزُقْكُمْ , وَاثقَكُّمْ, خَلَقكُّم *and make iẓhār in* مِيثَاقَكُم *and* نَرْزُقُك.

The author has stated the general principle for *idghām kabīr* of *mutaqāribān* in one word and that is when ق and ك come together in one word, ق will merge into ك subject to the following two conditions:

1. It is preceded by a *mutaḥarrik* letter.
2. The ك is followed by a م of *jamʿ*

Examples are:

Word	Surah	Number	Verse
يَرْزُقُكُمْ	النمل	27:64	أَمَّن يَبْدَؤُاْ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن **يَرْزُقُكُم** مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُواْ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾

وَاثَقَكُمْ	المائدة	5:7	وَٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى **وَاثَقَكُم** بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَاۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ۝٧
خَلَقَكُمْ	الأنعام	6:2	هُوَ ٱلَّذِى **خَلَقَكُم** مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًاۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ۝٢

There is no *idghām* in مِيثَاقَكُم because it is missing the first condition i.e., the ق is not preceded with a *mutaḥarrik* letter. Similarly, there is no *idghām* in نَرْزُقُك because it is missing the second condition i.e., the ك is not followed by a م.

135 وَإِدْغَامُ ذِي التَّحْرِيمِ طَلَّقَكُنَّ قُلْ أَحَقُّ وَبِالتَّأْنِيثِ وَالْجَمْعِ أُثْقِلاَ

135. And the idghām of طَلَّقَكُنَّ *in Sūrah al-Taḥrīm is more deserving because it has become burdensome (to recite) due to its femininity and plurality.*

The author states that *idghām kabīr* in طَلَّقَكُنَّ is preferable because it is burdensome to recite the plural, second person, feminine pronoun whereas the purpose of *idghām* is to ease recitation. This implies that some have preferred *iẓhār*.[85]

[85] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 155; al-Qāḍī, *al-Wāfī*, 105.

16. Idghām Kabīr of Mutaqāribān in Two Words

136 وَمَهْماَ يَكُونَا كِلْمَتَيْنِ فَمُدْغِمٌ أَوَائِلَ كِلْمِ الْبَيْتِ بَعْدُ عَلَى الْوِلاَ

137 شفَا لَمْ تَضِقْ نَفْسًا بِهَا رُمْ دَوَا ضَنٍ ثَوَى كانَ ذَا حُسْنٍ سَأى مِنْهُ قَدْ جَلاَ

138 إِذَا لَمْ يُنَوَّنْ أَوْ يَكُنْ تَا مُخَاطَبٍ وَمَا لَيْسَ مَجْزُومًا وَلاَ مُتَثَقِّلاَ

136. And whenever there are two words, Sūsī will make idghām of the first letters of the following words:

شفَا لَمْ تَضِقْ نَفْسًا بِهَا رُمْ دَوَا ضنٍ ثَوَى كانَ ذَا حُسْنٍ سَأى مِنْهُ قَدْ جَلا .*137*

138. Subject to the condition that (these letters) are not munawwan, ت َ of the second person, majzūm or mushaddad.

Whenever two *mutaḥarrik* letters with approximate *makhārij* come together in such a way that the first letter is at the end of one word and the second letter is at the beginning of the following word, there will be *idghām kabīr* during *waṣl* subject to the following conditions:

1.The first letter is one of the sixteen letters of the following couplet used as an acronym:

Word	Surah	Number	Verse
طَلَّقَكُنَّ	التحريم	66:5	عَسَىٰ رَبُّهُۥٓ إِن **طَلَّقَكُنَّ** أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا خَيۡرًا مِّنكُنَّ مُسۡلِمَٰتٖ مُّؤۡمِنَٰتٖ قَٰنِتَٰتٖ تَٰٓئِبَٰتٍ عَٰبِدَٰتٖ سَٰٓئِحَٰتٖ ثَيِّبَٰتٖ وَأَبۡكَارًا ٥

شفَا لَمْ تَضِقْ نَفْسًا بِهَا رُمْ دَوَا ضنٍ ثَوَى كانَ ذَا حُسْنٍ سَأى مِنْهُ قَدْ جَلاَ

2. The first letter must not have *tanwīn.*[86]

3. The first letter must not be a *tāʾ* of the second person.[87]

4. The first letter must not be *mushaddad.*[88]

5. The first letter must not be in the *jazm* (jussive) case.[89]

139 فَزُحْزِح عَّنِ النَّارِ الَّذِى حَاهُ مُدْغَمٌ وَفِى الْكَافِ قَافٌ وَهْوَ فِى الْقَافِ أُدْخِلاَ

140 خَلَقْ كُلَّ شَىْءٍ لَكْ قُصُوراً وأُظْهِرَا إِذَا سَكَنَ الْحَرْفُ الَّذِى قَبْلُ أَقْبَلاَ

139. Examples are زُحْزِحَ عَنِ النَّار *whose* ح *is mudgham. And* ق *becomes mudgham in* ك *and (vice versa)* ك *is mudgham in* ق,

140. For example, خَلَقْ كُلَّ شَىْءٍ *and* لَكْ قُصُوراً, *and make iẓhār if the letter before it is sākinah.*

The author begins to clarify as to which letters the above sixteen letters merge into. He begins with the letter ح. ح merges into ع only in the following example:

[86] For example, نَذِيرٌ لَّكُم in 34:46.

[87] For example, فَلَبِثْتَ سِنِينَ in 20:40. The *tāʾ* of the first person is mentioned as a condition in the chapter of *al-idhgām al-kabīr al-mutamathilān* but not here because there are no occurrences of a *tāʾ* of the first person with a *mutaqārib* letter after it in the Qurʾān. Al-Qāḍī, *al-Wāfī*, 106.

[88] For example, أَشَدَّ ذِكْرًا in 2:200.

[89] For example, وَلَمْ يُؤْتَ سَعَةً in 2:247.

Word	Surah	Number	Verse
زُحْزِحَ عَنِ	آل عمران	3:185	كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِۖ فَمَن **زُحْزِحَ عَنِ** ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴿١٨٥﴾

ق merges into ك and vice versa subject to the condition that the letter preceding it is not *sākinah*. For example:

Word	Surah	Number	Verse
خَلَقَ كُل	الفرقان	25:2	ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ **وَخَلَقَ كُلَّ** شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ﴿٢﴾
لَكَ قُصُورًا	الفرقان	25:10	تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَيَجْعَل **لَّكَ قُصُورًا** ﴿١٠﴾

141 وَفِى ذِى المَعَارِجِ تَعْرُجُ الْجِيمُ مُدْغَمٌ وَمِنْ قَبْلُ أَخْرَجَ شَّطْأَهُ قَدْ تَّثَقَّلاَ

141. And in ذِى المَعَارِجِ تَعْرُجُ *the* ج *is mudgham, and in the Sūrah before it (Sūrah al-Fatḥ)* أَخْرَجَ شَطْأَهُ *the* ش *becomes mushaddad (mudgham fīh).*

ج will merge into ش in the following place and this is the only example in the Qurʾān:

Word	Surah	Number	Verse
أَخْرَجَ شَطْأَهُ	الفتح	48:29	مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًاۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ **أَخْرَجَ شَطْـَٔهُۥ** فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا۝٢٩

ج will merge into ت in the following place and this is the only example in the Qurʾān:

Word	Surah	Number	Verse
الْمَعَارِجِ تَعْرُجُ	المعارج	70:3-4	مِّنَ ٱللَّهِ **ذِى ٱلْمَعَارِجِ**۝٣ **تَعْرُجُ** ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ۝٤

ج will not merge into any other letter besides ش and ت.

142 وَعِنْدَ سَبِيلاً شِينُ ذِى الْعَرْشِ مُدْغَمٌ وَضَادَ لِبَعْضِ شَأْنِهِمْ مُدْغَمًا تَلاَ

142. And in ذِى الْعَرْشِ سَبِيلا *the* **ش** *is mudgham, and the* **ض** *is mudgham in* لِبَعْضِ شَأْنِهِم

ش will merge into س in one place and there is no other example:

Word	Surah	Number	Verse
الْعَرْشِ سَبِيلًا	الإسراء	17:42	قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى **ٱلْعَرْشِ سَبِيلًا**﴿٤٢﴾

ض will merge into **ش** in one place:

Word	Surah	Number	Verse
لِبَعْضِ شَأْنِهِمْ	النور	24:62	إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ **لِبَعْضِ شَأْنِهِمْ** فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴿٦٢﴾

143 وَفِى زُوِّجَتْ سِينُ النُّفُوسِ وَمُدْغَمٌ لَهُ الرَّأْسُ شَيْبًا بِاخْتِلاَفٍ تَوَصَّلاَ

143. And the **س** *is mudgham in* زُوِّجَتْ النُّفُوسُ *and with a difference of opinion in* الرَّأْسُ شَيْبًا

س will merge into **ز** in one place and there is no other example:

Word	Surah	Number	Verse
النُّفُوسُ زُوِّجَتْ	التكوير	81:7	وَإِذَا **ٱلنُّفُوسُ زُوِّجَتْ**﴿٧﴾

س will merge into **ش** in one place but with *khulf*:

Word	Surah	Number	Verse
الرَّأْسُ شَيْبًا	مريم	19:4	قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ **ٱلرَّأْسُ شَيْبًا** وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾

144 وَلِلدَّالِ كِلْمٌ تُرْبُ سَهْلٍ ذَكَا شَذاً ضَفَا ثُمَّ زُهْدٌ صِدْقُهُ ظَاهِرٌ جلاَ

145 وَلَمْ تُدَّغَمْ مَفْتُوحَةً بَعْدَ سَاكِنٍ بِحَرْفٍ بِغَيْرِ التَّاءِ فَاعْلَمْهُ وَاعْمَلاَ

144. د (becomes mudgham in the first letters of the following) words

تُرْبُ سَهْلٍ ذَكَا شَذاً ضَفَا ثُمَّ زُهْدٌ صِدْقُهُ ظَاهِرٌ جلاَ

145. And it i.e., د will not become mudgham if it is maftūḥ after a sākin letter. The letter ت is exempt from this rule, so know it and implement it likewise.

د will merge into the following ten letters:

ت س ذ ش ض ث ز ص ظ ج

This is subject to the condition that the **د** is not *maftūḥah* preceded with a *sākin* letter.

Examples of *idghām*:

عَدَدَ سِنِيْنَ , شَهِدَ شَاهِدٌ , يَفْقِدُ صُوَاعَ , يُرِيْدُ ثَوَابَ , تُرِيْدُ زِيْنَةَ

Examples of *iẓhār*:

بَعْدَ ذَلِكَ , دَاوُدَ شُكْراً , بَعْدَ ثُبُوتِهَا , دَاوُدَ زَبُوراً

However, the letter **ت** is exempt from this condition. **د** will merge into **ت** even if it is *maftūḥah* preceded with a *sākin* letter. This occurs only in the following two places:

Word	Surah	Number	Verse
كَادَ تَزِيغُ	التوبة	9:117	لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلۡعُسۡرَةِ مِنۢ بَعۡدِ مَا **كَادَ يَزِيغُ** قُلُوبُ فَرِيقٖ مِّنۡهُمۡ ثُمَّ تَابَ عَلَيۡهِمۡۚ إِنَّهُۥ بِهِمۡ رَءُوفٞ رَّحِيمٞ ١١٧
بَعْدَ تَوْكِيدِهَا	النحل	16:91	وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ **بَعۡدَ تَوۡكِيدِهَا** وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ ٩١

146 وفِى عَشْرِهَا وَالطَّاءِ تُدْغَمُ تَاؤُهَا وَفِى أَحْرُفٍ وَجْهَانِ عَنْهُ تَهَلَّلاَ
147 فَمَعْ حُمِّلُوا التَّوْرَاةَ ثُمَّ الزَّكَاةَ قُلْ وَقُلْ آتِ ذَا الْ وَلْتَأْتِ طَايِفَةٌ عَلاَ
148 وَفِى جِئْتِ شَيْئًا أَظْهَرُوا لِخِطَابِهِ وَنُقْصَانِهِ وَالْكَسْرُ الإِدْغَامَ سَهَّلاَ

146. The letter ت is mudgham in the above mentioned ten letters along with ط and there are some places where there is khulf.

147. Those places are حُمِّلُوا التَّوْرَاةَ ثُم *and* الزَّكَاةَ ثُم *and* آتِ ذَا ال *and* وَلْتَأْتِ طَايِفَة.

148. And in جِئْتِ شَيْئًا *they made iẓhār due to it being second person and the dropping of the second root letter, but the kasrah (of the last letter) makes it easy for idghām (thus many have adopted idghām).*

ت will merge unconditionally into the following ten letters:

س ذ ش ض ث ز ص ظ ج ط

Note that with the exception of ط, these are the same letters that د merges into. The difference is that ت is not included because of it being *mutamāthilān* while the chapter is discussing *mutaqāribān* letters only. ط is added in place of ت thus maintaining the number ten, [as mentioned in the commentary above].

Examples of *idghām*:

الصالِحَات سَنُدْخِلُهم , بِالسَّاعَةِ سَعِيراً , وَالذَّارِيَاتِ ذَرْواً , وَالعَادِيَاتِ ضَبْحا

Both *idghām* and *iẓhār* are permissible in the following places:

Word	Surah	Number	Verse
التَّوْرَاةَ ثُمَّ	الجمعة	62:5	مَثَلُ ٱلَّذِينَ حُمِّلُواْ **ٱلتَّوْرَىٰةَ ثُمَّ** لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ۝٥
الزَّكَاةَ ثُمَّ	البقرة	2:83	وَإِذْ أَخَذْنَا مِيثَـٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَقُولُواْ لِلنَّاسِ حُسْنًا وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ **ٱلزَّكَوٰةَ ثُمَّ** تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ۝٨٣
وَءَاتِ ذَا	الإسراء	17:26	**وَءَاتِ ذَا** ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۝٢٦
فَـَٔاتِ ذَا	الروم	30:38	**فَـَٔاتِ ذَا** ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٣٨
وَلْتَأْتِ طَايِفَةٌ	النساء	4:102	وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓاْ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ **وَلْتَأْتِ طَآئِفَةٌ** أُخْرَىٰ لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ

وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا
جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم
مَّرْضَىٰٓ أَن تَضَعُوٓاْ أَسْلِحَتَكُمْ ۖ وَخُذُواْ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ
أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

جِئْتِ شَيْئًا مريم 19:27 فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُواْ يَٰمَرْيَمُ لَقَدْ **جِئْتِ**
شَيْـًٔا فَرِيًّا ﴿٢٧﴾

In line 148, the author gives the reason for those who chose *iẓhār* and for those who chose *idghām* in جِئْتِ شَيْئًا (19:27). He states that the verb جِئْتِ is second person and a root letter has been dropped from it, thus preventing *idghām* from taking place. Others say that since the ت denoting the second person has a *kasrah* and *kasrah* is difficult to pronounce in Arabic, *idghām* needs to be made to remove that difficulty.

149 وَفِى خَمْسَةٍ وَهْىَ الأَوَائِلُ ثَاؤُهَا وَفِى الصَّادِ ثُمَّ السِّينِ ذَالٌ تَدَخَّلاَ

149. And the letter **ث** *is mudgham in the first five letters (of the above mentioned words), and* **ذ** *is mudgham in* **ص** *and* **س**.

The letter **ث** will merge into the following five letters unconditionally: [90]

ت س ذ ش ض

The letter **ذ** will merge into **س** and **ص** unconditionally. [91]

[90] Examples are: حَيْثُ تُؤْمَرُونَ, ٱلْخَبِيثِ سَنَسْتَدْرِجُهُم, حَيْثُ شِئْتُمَا, وَٱلْخُبْثِ ذَٰلِكَ, حَدِيثُ ضَيْفِ.

[91] Examples are: مَا ٱتَّخَذَ صَٰحِبَةً, فَٱتَّخَذَ سَبِيلَهُۥ.

150 وَفِى اللَّلامِ رَاءٌ وَهْىَ فى الرَّا وَاُظْهِرَا إِذا انْفَتَحَا بَعدَ المُسَكَّنِ مُنْزَرَلاَ

151 سِوَى قالَ ثُمَّ النُّونُ تُدْغَمُ فِيهِمَا عَلَى إِثْرِ تَحْرِيكٍ سِوَى نَحْنُ مُسْجَلاَ

150. And ر is mudgham in ل and (vice versa) ل in ر and iẓhār will be done if both are maftūḥ after a sākin letter,

151. except when ر comes after the word قالَ . *ن becomes mudgham in both ل and ر if it comes after a mutaḥarrik letter except in the case of the word* نَحْن *wherever it is.*

The letter ر merges into ل and ل into ر, for example:

سَيُغْفَرُ لَنَا أَظْهَرُ لَكُمْ كَمَثَلِ رِيْحٍ جَعَلَ رَبُّك

The condition is that both ل and ر are not *maftūḥah* preceded by a *sākinah*. If they are there will be no *idghām*, e.g.,

إِنَّ الأَبْرَارَ لَفِيْ رَسُولَ رَبِّهِمْ

However, the word قَال is an exception to the above. Despite the ل being *maftūḥah* preceded by *sākinah*, there will nonetheless be *idghām* if [this word is] followed by a ر e.g.,

قَالَ رَبِّ قَالَ رَجُلاَن

The letter ن merges into both ل and ر subject to the condition that it is preceded by a *mutaḥarrikah*, for example:

تَأَذَّنَ رَبُّكَ لَنْ نُؤْمِنَ لَكَ

However, the word نَحْن is an exception to the rule i.e., its ن will merge into ل and ر even though it is preceded by a *sākinah*, e.g.,

نَحْنُ لَه

152 وَتُسْكَنُ عَنْهُ الْمِيمُ مِنْ قَبْلِ بَائِهَا عَلَى إِثْرِ تَحْرِيكٍ فَتَخْفَى تَنَزُّلاَ

152. And the letter م will be made sākin when it comes before the letter ب and after a mutaḥarrik letter, thus (according to the rules of tajwīd) ikhfāʾ will be made.

م will become *sākinah* and *ikhfāʾ* will be made when it is followed by a ب subject to the condition that the م is preceded with a *mutaḥarrikah*, for example:

أَعْلَمُ بِكُمْ عَلَّم بِالْقَلَمِ يَحْكُمُ بَيْنَهُمْ

Note that م will not merge into ب. Rather, it will be made *sākin* and then, because it is followed by a ب , *ikhfāʾ* will be made according to the well-known rules of م *sākinah*.

If the letter preceding م is *sākinah*, the above ruling will not apply as in:

إبْراهِيْمُ بَنِيْهِ الْيَوْمَ بِجَالُوت

153 وَفِى مَنْ يَشَاءُ با يُعَذِّبُ حَيْثُمَا أَتَى مُدْغَمٌ فَادْرِ الأُصُولَ لِتَأْصُلاَ

153. And the letter ب in the word يُعَذِّب will become mudgham in the م of مَنْ يَشَاء *wherever it comes, so know the rules so that you may be enriched.*

The author explains that the ب of يُعَذِّب merges into the م of مَنْ يَّشَاء wherever it occurs in the Qurʾān and it occurs in the following five places:

Word	Surah	Number	Verse
وَيُعَذِّبُ مَن	المائدة	5:18	وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمۖ بَلۡ أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن يَشَآءُ **وَيُعَذِّبُ مَن** يَشَآءُۚ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨
يُعَذِّبُ مَن	المائدة	5:40	أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ **يُعَذِّبُ مَن** يَشَآءُ وَيَغۡفِرُ لِمَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٤٠
وَيُعَذِّبُ مَن	آل عمران	3:129	وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ **وَيُعَذِّبُ مَن** يَشَآءُۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١٢٩
يُعَذِّبُ مَن	العنكبوت	29:21	**يُعَذِّبُ مَن** يَشَآءُ وَيَرۡحَمُ مَن يَشَآءُۖ وَإِلَيۡهِ تُقۡلَبُونَ ٢١
وَيُعَذِّبُ مَن	الفتح	48:14	وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ **وَيُعَذِّبُ مَن** يَشَآءُۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٤

The following place in Sūrah al-Baqarah is not included in the above principle because the word يعذب here is read with a *jazm* on the *bāʾ* according to Abū ʿAmr. Thus, it will fall under the chapter of *idghām ṣaghīr*, not *kabīr*:

Verse	Number	Surah	Word
لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ **وَيُعَذِّبُ مَن** يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢٨٤	2:284	البقرة	وَيُعَذِّبُ مَن

In all other words, other than يعذب, ب will not merge into م.

154 وَلاَ يَمْنَعُ الإِدْغامُ إِذْ هُوَ عَارِضٌ إِمَالَةَ كَالأَبْرَارِ وَالنَّارِ أَثْقَلاَ

154. And because idghām is ʿāriḍ (temporary) and causes a shaddah, it will not prevent the occurrence of imālah as in الأَبْرَارِ *and* النَّارِ.

After mentioning the rules of *idghām kabīr* in terms of which letters are *mudgham* and which are *mudgham fīh*, the author mentions three general rules out of which the first is mentioned in this line and the other two [will be mentioned] in the next lines. The first general rule is that *idghām* will not prevent *imālah* from occurring because *idghām* is a temporary quality.[92]

155 وَأَشْمِمْ وَرُمْ فِي غَيْرِ بَاءٍ وَمِيمِهَا مَعَ الْبَاءِ أَوْ مِيمٍ وَكُنْ مُتَأَمِّلاَ

155. And make ishmām and rawm (of the mudgham letter) except in the case of ب *and* م *with* ب *and* م*, and ponder over it.*

The second general principle is that *rawm* and/or *ishmām* are permissible in the *mudgham* letter. Thus, if the *mudgham* letter is *maḍmūmah*, both

[92] For example, *imālah* will not be prevented in لَفِي كِتَٰبَ ٱلۡأَبۡرَارِ (83:18) and رَبَّنَآ إِنَّكَ * ٱلنَّارِ (3:191-192).

ishmām and *rawm* will be permissible. If *maksūrah* then only *rawm* will be permissible. And if *maftūḥah*, only *idghām maḥḍ* (pure *idghām*) is permissible. However, according to Imām al-Shāṭibī, *rawm* and *ishmām* are not permissible if both the *mudgham* and the *mudgham fīh* letters are a ب or a م.[93]

156 وَإِدْغَامُ حَرْفٍ قَبْلَهُ صَحَّ سَاكِنٌ عَسِيرٌ وَبِالإِخْفَاءِ طَبَّقَ مَفْصِلاَ

157 خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ وَفِى المَهْدِ ثُمَّ الخُلْدِ وَالْعِلْمِ فَاشْمُلاَ

156. And the idghām of a (mudgham) letter--before which is a ṣaḥīḥ sākin letter—is difficult. Thus, through ikhfā', the reciter makes it easy.

157. Examples are خُذِ الْعَفْوَ وَأْمُر and مِنْ بَعْدِ ظُلْمِه and فى المَهْد and الخُلْد and الْعِلْم

This is the third general principle. There is *khulf* concerning the scenario where there is a *ṣaḥīḥ sākin* letter preceding a *mudgham* letter, for example:

Word	Surah	Number	Verse
الْعَفْوَ وَأْمُرْ	الأعراف	7:199	خُذِ **ٱلْعَفْوَ وَأْمُرْ** بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾
بَعْدِ ظُلْمِهِۦ	المائدة	5:39	فَمَن تَابَ مِنۢ **بَعْدِ ظُلْمِهِۦ** وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾

[93] This results in four scenarios in which *rawm* and *ishmām* would be prevented, and only *idghām* would be allowed. The first is a *bā'* merging into a *bā'*, such as نُصِيبُ بِرَحْمَتِنَا. The second is a *bā'* merging into a *mīm*, such as وَيُعَذِّبُ مَن. The third is a *mīm* merging into a *mīm*, such as يَعْلَمُ مَا. The fourth is a *mīm* merging into a *bā'*, such as أَعْلَمُ بِكُمْ.

فَأَشَارَتْ إِلَيْهِۖ قَالُواْ كَيْفَ نُكَلِّمُ مَن كَانَ فِي **ٱلْمَهْدِ صَبِيًّا**﴿٢٩﴾	19:29	مريم	المَهْدِ صَبِيّاً
ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُۖ لَهُمْ فِيهَا دَارُ **ٱلْخُلْدِ جَزَآءَۢ** بِمَا كَانُواْ بِـَٔايَٰتِنَا يَجْحَدُونَ﴿٢٨﴾	41:28	فصلت	الخُلْدِ جَزَاءً
وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِي جَآءَكَ مِنَ **ٱلْعِلْمِ مَا** لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ﴿١٢٠﴾	2:120	البقرة	وَالْعِلْمِ مَا

There are two opinions regarding the scenario above:

1. The opinion of the *mutaqaddimīn* (earlier scholars), which is to make *idghām maḥḍ*, i.e., normal *idghām* without any change.
2. The opinion of the *mutaʾakhkhirīn* (later scholars) which is *ikhfāʾ* i.e., to make *rawm* on the *ḥarakah* of the *mudgham* letter. They claim that *idghām maḥḍ* (pure *idghām*) is almost impossible in this scenario. Thus, *idghām* should be made in the manner explained above. The author has used the word *ikhfāʾ* to denote *ikhtilās* or *rawm* in line 156. [94]

[94] Mufti Mohamed-Umer Esmail has mentioned *rawm* and *ikhtilās* interchangeably in this explanation, as others have done. *Ikhtilās* is what is allowed when the *mudgham* is preceded by a *ṣaḥīḥ sākin*. Pānīpatī, *ʿInāyāte Raḥmānī*, 1:260. This means that the length of the vowel will be two-thirds of a *ḥarakah*, and even a *fatḥah* may be shortened, as is evident by the example الْعَفْوَ وَأْمُر. This is unlike the scenario that was mentioned in line 155, where *rawm* is intended with all its restrictions.

One more principle that the esteemed author has not mentioned is that when a letter of *madd* precedes a *mudgham* letter, all three lengths, *qaṣr*, *tawassuṭ*, and *ṭūl* are permissible in the letter of *madd*. *Ṭūl* because naturally *madd lāzim* is created; *qaṣr* because of the temporary nature of the *sukūn*; and *tawassuṭ* is a middle ground approach adopted by some experts. For example:

ٱلرَّحِيمِ مَلِكِ فِيهِۛ هُدًى

17. Hāʾ al-Kināyah

هاء الكناية

Hāʾ al-Kināyah هاء الكناية is the attached form of the singular, masculine and third person pronoun ضمير that does not constitute the root letters of any word. It can be attached to nouns, verbs and particles/prepositions. *Al-Kināyah* literally means allusion. Because the *hāʾ* as a pronoun alludes to its antecedent, it is named *hāʾ al-kināyah*. Other names for *hāʾ al-kināyah* include *al-ḍamīr* and *al-muḍmar* مضمر**.** In English, both mean pronoun. The original and default *ḥarakah* for *hāʾ al-kināyah* is *ḍammah*. If it is preceded with a *kasrah* or *yāʾ sākinah*, it will be read with a *kasrah* for the sake of ease.

The differences of recitals concerning *hāʾ al-kināyah* are whether its *ḥarakah* is to be stretched (*ṣilah*) or not (*qaṣr*). In some cases, the *haʾ al-kināyah* will be given a *sukūn*.

Ṣilah (صِلة) means to stretch the *ḍammah* until it becomes *wāw maddah* and/or to stretch the *kasrah* until it becomes *yāʾ maddah*. In both cases, *ṣilah* will be done in the state of *waṣl* and omitted if *waqf* is made on *hāʾ al-kināyah*. Synonyms of *ṣilah* include *madd* and *ishbāʿ* (إشباع) as in *madd/ishbāʿ* of the *ḥarakah*.

The opposite of *ṣilah* in this chapter is *qaṣr* (قصر) i.e., to not stretch the *ḍhammah* or *kasrah*. *Qaṣr* literally means to shorten. Another synonymous term for *qaṣr* in this chapter is *ikhtilās* (إختلاس). Both *qaṣr* and *ikhtilās* in this chapter refer to reading one *ḥarakah* i.e., 0.5 second. *Qaṣr* and *ikhtilās* have other denotations as well in relation to their terms. These will be discussed separately in their respective chapters.

158 وَلَمْ يَصِلُوا هَا مُضْمَرٍ قَبْلَ سَاكِنٍ وَمَا قَبْلَهُ التَّحْرِيكُ لِلْكُلِّ وُصِّلاَ

159 وَمَا قَبْلَهُ التَّسْكِينُ لاِبنِ كَثِيرِهِمْ وَفِيهِ مُهَاناً مَعْهُ حَفْصٌ أَخُو وِلاَ

158. And they have not made ṣilah of hāʾ muḍmar (pronoun) when it comes before a sākin letter. And all have made ṣilah when there is a mutaḥarrik letter before it.

159. And if the letter before it is sākinah, (only) Ibn Kathīr makes ṣilah. And Ḥafṣ is with him (only) in **فِيهِ مُهَانا**

.

Commentary

There are four scenarios for *hāʾ al-kināyah* out of which the first three are agreed upon and the last one is where Ibn Kathīr differs:

1. [The letter] before it is *mutaḥarrik* and [the letter] after it is *sākin*: no *ṣilah* for all, e.g.,

لَهُ الْمُلْكُ رَبِّه الأعلى لَعَلِمَهُ الَّذين

2. [The letter] before it and after it is *sākin*: no *ṣilah* for all, e.g.,

مِنْهُ اسْمُه إلَيْهِ الْمَصِير فِيْهِ الْقُرْآن

3. [The letter] before it and after it is *mutaḥarrik*: *ṣilah* for all, e.g.,

كُلٌّ لَّه قَانتُون لَه مَا أَماتَه فَأَقْبَرَه

4. [The letter] before it is *sākin* and after it is *mutaḥarrik*: *ṣilah* for Ibn Kathīr only, e.g.,

اجْتَبَاهُ وَ هَدَاهُ إلى عَقَلُوهُ وَهُمْ فَيْهِ هُدىً

Exceptions:

Imām Hafṣ, contrary to his principle, recites the following *hāʾ al-kināyah* with *ṣilah*:

Verse	Number	Surah	Word
يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ فِيهِۦ مُهَانًا ٦٩	25:69	الفرقان	فِيهِ مُهَاناً

160 وَسَكِّنْ يُؤَدِّهْ مَعْ نُوَلِّهْ وَنُصْلِهْ وَنُؤْتِهِ مِنْهَا فَاعْتَبِرْ صَافِياً حَلاَ

161 وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقِهْ وَيَتَّقِهْ حَمى صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلاَ

162 وَقُلْ بِسُكُونِ الْقَافِ وَالْقَصْرِ حَفْصُهُمْ وَيَأْتِهْ لَدَى طه بِالْإِسْكَانِ يُجْتَلاَ

163 وَفِي الْكُلِّ قَصْرُ الْهَاءِ بَانَ لِسَانُهُ بِخُلْفٍ وَفِي طه بِوَجْهَيْنِ بُجِّلاَ

160. And recite with sukūn the words نُؤْتِهِ نُصْلِهْ , نُوَلِّهْ , يُؤَدِّهْ, *for Ḥamzah, Shuʿbah and Abū ʿAmr.*

161. And for them and Ḥafṣ (recite with sukūn) the word فَأَلْقِهْ . *And (recite with sukūn) the word* يَتَّقِه *for Abū ʿAmr and Shuʿbah, and for Khallād with two options for him.*

162. And say يَتَّقِه *with a sukūn on the* ق *and qaṣr (of the hāʾ al-kināyah) for Ḥafṣ, and Sūsī reads* يَأْتِهْ *in Sūrah Ṭāhā with sukūn.*

163. And in all (the above mentioned seven words) Qālūn reads with qaṣr, and Hishām reads with qaṣr with khulf, and in Ṭāhā يَأْتِه *there is khulf for Qālūn.*

Codes

ف in فاعْتَبِر = Ḥamzah

ص in صَافِيا and صَفْوَه = Shuʿbah

ح in حَمى = Abū ʿAmr

ق in قَوْم = Khallād

ى in يُجْتَلا = Sūsī

ب in بَان and بُجِّلا

ل in لِسَانُه = Hishām

Commentary

The author has mentioned the following seven words and their *qirāʾāt*:

Word	Surah	Number	Verse
يُؤَدِّه	آل عمران	3:75	۞وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ **يُؤَدِّهِۦٓ** إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا **يُؤَدِّهِۦٓ** إِلَيۡكَ إِلَّا مَا دُمۡتَ عَلَيۡهِ قَآئِمٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي ٱلۡأُمِّيِّـۧنَ سَبِيلٞ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ ٧٥
نُوَلِّهِ نُصْلِهِ	النساء	4:115	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ **نُوَلِّهِۦ** مَا تَوَلَّىٰ **وَنُصۡلِهِۦ** جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥
نُؤْتِهِ	آل عمران	3:145	وَمَا كَانَ لِنَفۡسٍ أَن تَمُوتَ إِلَّا بِإِذۡنِ ٱللَّهِ كِتَٰبٗا مُّؤَجَّلٗاۗ وَمَن يُرِدۡ ثَوَابَ ٱلدُّنۡيَا **نُؤۡتِهِۦ** مِنۡهَا وَمَن يُرِدۡ ثَوَابَ ٱلۡأٓخِرَةِ **نُؤۡتِهِۦ** مِنۡهَاۚ وَسَنَجۡزِي ٱلشَّٰكِرِينَ ١٤٥
نُؤْتِهِ	الشورى	42:20	مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ وَمَن كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا **نُؤۡتِهِۦ** مِنۡهَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِن نَّصِيبٍ ٢٠
فَأَلْقِهِ	النمل	27:28	ٱذۡهَب بِّكِتَٰبِي هَٰذَا **فَأَلۡقِهۡ** إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ٢٨
يَتَّقْهِ	النور	24:52	وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ **وَيَتَّقۡهِ** فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ٥٢

يَأْتِهِۦ طه 20:75 وَمَن **يَأْتِهِۦ** مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾

The differences in the *qirāʾāt* are as follows:

يُؤَدِّه نُوَلِّه نُصْلِه نُؤْتِه

1	*Sukūn* on *hāʾ*	ح ص ف	يُؤَدِّهْ نُوَلِّهْ نُصْلِهْ نُؤْتِهْ
2	*Qaṣr* of *hāʾ*	ب ل(١)	يُؤَدِّهِ نُوَلِّهِ نُصْلِهِ نُؤْتِهِ
3	*Ṣilah* of *hāʾ*	ج د ع م ر ل(٢)	نُؤْتِهِۦ يُؤَدِّهِۦ نُوَلِّهِۦ نُصْلِهِۦ

أَلْقِه

1	*Sukūn* on *hāʾ*	ح ن ف	أَلْقِهْ
2	*Qaṣr* of *hāʾ*	ب ل(1)	أَلْقِهِ
3	*Ṣilah* of *hāʾ*	ج د م ر ل(2)	أَلْقِهِۦ

يَتَّقِه

1	*Sukūn* on *hāʾ*	ح ص ق(1)	يَتَّقِهْ

2	*Qaṣr* of *hāʾ*	ب ل(1)	يَتَّقِهِ
3	*Ṣilah* of *hāʾ*	ج د م ض ر ل(2) ق(2)	يَتَّقِهِۦ
4	*Sukūn* on *qāf* and *kasrah* on *hāʾ*	ع	يَتَّقْهِ

يَأْتِه

1	*Sukūn* on *hāʾ*	ى	يَأْتِهْ
2	*Qaṣr* of *hāʾ*	ب(1) ل(١)	يَأْتِهِ
3	*Ṣilah* of *hāʾ*	ج د ط م ن ف ر ب(٢) ل(٢)	يَأْتِهِۦ

164 وَإِسْكَانُ يَرْضَهُ يُمْنُهُ لُبْسُ طَيِّبٍ بِخُلْفِهِمَا وَالْقَصْرُ فَاذْكُرْهُ نَوْفَلاَ

165 لَهُ الرَّحْبُ وَالزِّلْزَالُ خَيْراً يَرَهْ بِهَا وَشَرًّا يَرَهْ حَرْفَيْهِ سَكِّنْ لِيَسْهُلاَ

164. And to recite يَرْضَه *with sukūn is for Sūsī, Hishām and Dūrī with khulf from the latter two. And qaṣr for Ḥamzah, ʿĀṣim...,*

165. ...Hishām and Nāfiʿ. And recite the ه *with a sukūn [for Hishām] in Sūrah al-Zilzāl both places;* خَيْراً يَرَهْ *and* شَرًّا يَرَه

The author has mentioned the following three words and their *qirāʾāt*:

Word	Surah	Number	Verse
يَرْضَهُ	الزمر	39:7	إِن تَكۡفُرُواْ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمۡۖ وَلَا يَرۡضَىٰ لِعِبَادِهِ ٱلۡكُفۡرَۖ وَإِن تَشۡكُرُواْ **يَرۡضَهُ** لَكُمۡۗ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرۡجِعُكُمۡ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٧
يَرَهْ	الزِّلْزَال	99:7-8	فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا **يَرَهُۥ** ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا **يَرَهُۥ** ٨

The *qirāʾāt* are as follows:

يَرْضَهُ

1	*Sukūn* on *hāʾ*	ى ط(1) ل(1)	**يَرْضَهْ**
2	*Qaṣr* of *hāʾ*	ف ن ا ل(2)	**يَرْضَهُ**
3	*Ṣilah* of *hāʾ*	د م ر ط(2)	**يَرْضَهُۥ**

يَرَه

1	*Sukūn* on *hāʾ*	ل	**يَرَهْ**
2	*Ṣilah* of *hāʾ*	ا د ح م ن ف ر	**يَرَهُۥ**

166 وَعَى نَفَرٌ أَرْجِئْهُ بِالْهَمْزِ سَاكِناً وَفِي الْهَاءِ ضَمٌّ لَفَّ دَعْوَاهُ حَرْمَلاَ

167 وَأَسْكِنْ نَصِيراً فَازَ وَاكْسِرْ لِغَيْرِهِمْ وَصِلْهَا جِوَاداً دُونَ رَيْبٍ لِتُوصَلاَ

166. And NAFAR (Ibn Kathīr, Abū ʿAmr and Ibn ʿĀmir) preserved أَرْجِئْهُ *with a hamzah sākinah, and Hishām, Ibn Kathīr and Abū ʿAmr have read the hāʾ in* أَرْجِئْهُ *with a ḍammah.*

167. And read it with a sukūn for ʿĀṣim and Ḥamzah, and read it with a kasrah for the rest, and read it with ṣilah for Warsh, Ibn Kathīr, al-Kisāʾī and Hishām.

The author has explained the *qirāʾāt* for the following two words:

Word	Surah	Number	Verse
أَرْجِئْهُ	الأعراف	7:111	قَالُوٓاْ **أَرْجِهْ** وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾
أَرْجِئْهُ	الشعراء	26:36	قَالُوٓاْ **أَرْجِهْ** وَأَخَاهُ وَٱبْعَثْ فِي ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾

أَرْجِئْهُ

أَرْجِئْهُ	ح	With *hamzah* and *qaṣr* of *hāʾ* with *ḍammah*	1
أَرْجِئْهُو	د ل	With *hamzah* and *ṣilah* of *hāʾ* with *ḍammah*	2
أَرْجِئْهِ	م	With *hamzah* and *qaṣr* of *hāʾ* with *kasrah*	3
أَرْجِهِ	ب	Without *hamzah* and *qaṣr* of *hāʾ* with *kasrah*	4
أَرْجِهِۦ	ج ر	Without *hamzah* and *ṣilah* of *hāʾ* with *kasrah*	5
أَرْجِهْ	ن ف	Without *hamzah* and *sukūn* on *hāʾ*	6

18. Madd and Qaṣr

Madd literally means to stretch. In this chapter, it means to lengthen any of the three letters of *madd* or the two letters of *līn* beyond their normal length due to the presence of a *hamzah* before or after them or a *sukūn* after them.

The letters of *madd* are long vowels in Arabic and they are:

1. *Wāw maddah*: *wāw sākinah* preceded by a *ḍammah* ـُو
2. *Yāʾ maddah*: *yāʾ sākinah* preceded by a *kasrah* ـِىْ
3. *Alif*: *alif* is always a letter of *madd* and it will always be preceded by a *fatḥah*.

The letters of *līn*:

1. *Wāw līnah*: *wāw sākinah* preceded by a *fatḥah* ـَو
2. *Yāʾ līnah*: *yāʾ sākinah* preceded by a *fatḥah* ـَى

The normal length for the letters of *madd* is one *alif* and for *līn* it is slightly less than one *alif*. One *alif* (approximately one second) is the length of two *ḥarakāt* (each *ḥarakah* = 0.5 seconds). This length is known as *qaṣr*. Depending on the context this length can also be referred to as *madd* as in the previous chapter.

However, when there is a *hamzah* or a *sukūn* after the letters of *madd* or *līn*, the normal length will be extended. According to the author these lengths and their names are three:

1. *Ṭūl*, also known as *ishbāʿ*, means to lengthen the *madd* for three *alifs* i.e., six *ḥarakāt*

2. *Tawassuṭ* means to lengthen the *madd* for two *alifs* i.e., four *ḥarakāt*
3. *Qaṣr* is to lengthen the *madd* for one *alif* i.e., two *ḥarakāt*

The author has mentioned five types of *madd* in this chapter.

168 إِذَا أَلِفٌ أَوْ يَاؤُهَا بَعْدَ كَسْرَةٍ أَوِ الْوَاوُ عَنْ ضَمٍّ لَقِى الْهَمْزَ طُوِّلاَ
169 فَإِنْ يَنْفَصِلْ فَالْقَصْرُ بادِرْهُ طَالِباً بِخُلْفِهِماَ يُرْوِيكَ دَرًّا وَمُخْضَلاَ
170 كَجِئَ وَعَنْ سُوءٍ وَشَاءَ اتِّصَالُهُ وَمَفْصُولُهُ فى أُمِّهَا أَمْرُهُ إِلَى

168. When alif, yāʾ maddah or wāw maddah meet hamzah (in the same word), they will be prolonged.
169. And if the hamzah is in the next word, then make qaṣr for Qālūn and Dūrī with khulf from them and for Sūsī and Ibn Kathīr.
170. For example, شَاء, سُوءٍ, جِئَ *for muttaṣil and for munfaṣil* أَمْرُهُ إِلَى *and* فى أُمِّهَا

The author has defined the first two types of *madd*: *madd muttaṣil* and *madd munfaṣil*. If the *hamzah* appears in the same word after a letter of *madd*, it is *muttaṣil* [attached], and if the *hamzah* appears in the next word after a letter of *madd*, it is *munfaṣil* [separated].

The author has mentioned that *madd muttaṣil* is to be lengthened according to all without going into any details as to how long the lengthening needs to be. However, Imām Sakhāwī, a prominent student of Imām Shāṭibī, has relayed that Imām Shāṭibī used to narrate two lengths for *madd muttaṣil*, *ṭūl* for Imāms Warsh and Ḥamzah and *tawassuṭ* for the rest.[95] This is what is practiced and taught worldwide nowadays. Ibn al-Jazarī has mentioned three to six lengths for *madd muttaṣil* according to other *ṭarīqs* and conventions.

[95] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 1:178.

Madd muttaṣil has also been categorized as *madd wājib* according to some because its *madd* is unanimously agreed upon even though its length may be disputed. For *madd munfaṣil*, Qālūn and Dūrī have *khulf*, *qaṣr* and *tawassuṭ*. Ibn Kathīr and Sūsī recite it with *qaṣr* only. Ibn ʿĀmir, ʿĀṣim and al-Kisāʾī recite it with *tawassuṭ*. Imāms Ḥamzah and Warsh recite it with *ṭūl*. *Madd munfaṣil* is also referred to as *madd jāʾiz* since some have allowed *qaṣr* in it.

Madd	Ṭūl طول	Tawassuṭ توسط	Qaṣr قصر
Madd Muttaṣil	ج ف	ب د ح ك ن ر	**none**
Madd Munfaṣil	ج ف	ك ن ر ب(۲)ط(2)	د ى ب(۱) ط(۱)

171 وَمَا بَعْدَ هَمْزٍ ثَابِتٍ أَوْ مُغَيَّرٍ فَقَصْرٌ وَقَدْ يُرْوَى لِوَرْشٍ مُطَوَّلاَ

172 وَوَسَّطَهُ قَوْمٌ كَآمَنَ هؤُلا ءِ آلِهَةً آتى لِلْإِيمَانِ مُثِّلاَ

173 سِوى يَاءِ إِسْرَاءِيلَ أَوْ بَعْدَ سَاكِنٍ صَحِيحٍ كَقُرْآنٍ وَمَسْئُولاً اسْأَلاَ

174 وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيتِ وَبَعْضُهُمْ يُؤَاخِذُكُمُ آلانَ مُسْتَفْهِماً تَلاَ

175 وَعَادً الْأُولى وَابْنُ غَلْبُونَ طَاهِرٌ بِقَصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوَّلاَ

171. And (when) a letter of madd comes after a hamzah thābitah (unchanged) or mughayyarah (changed), then qaṣr is done (by all), and ṭūl has also been narrated for Warsh.

172. And one group has made tawassuṭ as in āmana, hāʾulāʾi ālihatan, ātī, lil-īmāni.

173. except for the yāʾ in Isrāʾīl or if (the hamzah) comes after a ṣaḥīḥ sākin letter as in Qurʿān and masʾūlā,

174. And (except for) the letter of madd that comes after hamzat al-waṣl as in īti, and some of them have excluded yuʾākhidhukum and the interrogative ālʾāna,

175. and ʿādanil ūlā. Ibn Ghalabūn Ṭāhir has adopted and reported qaṣr only in this chapter.

Necessary Terms

***Hamzah thābitah*:** The *hamzah* that has not undergone any changes in its pronunciation through *tashīl*, *naql*, *ibdāl* etc.

Hamzah mughaiyyarah: The *hamzah* that has undergone changes through *tashīl*, *naql*, *ibdāl* etc. The definitions of *tashīl*, *naql* and *ibdāl* will be mentioned in the upcoming chapters *in shāʾ Allāh*.

The author has defined the third type of *madd* in these lines and that is *madd badal*. *Madd badal* is when a letter of *madd* is preceded by a *hamzah thābitah* or *mughayyarah*, as in the following examples:

اٰمَنَ اٰلِهَةً اٰتى الإيمان اُوْتِيَ

All Imāms are unanimous that there is *qaṣr* in *madd badal*. Ibn Ghalabūn Ṭāhir has related the same for Imām Warsh. However, others have narrated both *ṭūl* and *tawassuṭ* for Imām Warsh subject to the following three conditions:

1. The letter before *hamzah* is not a *sākin ṣaḥīḥ* letter as in:

قرْأن مَسْؤُلاً ظَمْأن مَذْءُوماً

2. The letter of *madd* is not temporary and the *hamzah* before it is not *hamzat al-waṣl* as in:

ايتِ ايذَنْ اُوتُمِنَ اِيتُونِي

The letter of *madd* in the above examples are temporary because they were originally a *hamzah*. In order to begin recitation from these letters it is necessary to bring in a *hamzat al-waṣl*. When *hamzat al-waṣl* is brought in, two *hamzahs* come together with the second one being *sākin*. Thus, the second one will compulsorily become a letter of *madd* corresponding to the *ḥarakah* before it. Those who have studied classical Arabic will be able

to grasp this. If you have not studied Arabic, you may ignore this. Both these conditions have been mentioned by the author. There is a third condition that the author has not mentioned:

3. The *alif* after *hamzah* is not created through *waqf bil ibdāl* as in:

غُثاءً نِساءً خَطَأٌ

Thus, if any of the above conditions exist, there will be no *tawassuṭ* or *ṭūl* for Warsh. Rather, *qaṣr* will be agreed upon.

Reciting all three lengths for Imām Warsh is known as تثليث (*tathlīth*). Experts have considered this as *khilāf wājib*. *Khilaf wājib* means that all three lengths must be recited in order to complete the *riwāyah* of Warsh for the sake of learning and teaching.

However, the following two words are exceptions to the rules above wherever and however they come:

1. يُؤاخذ and its different forms i.e., يُؤاخذكُمْ , لاتُؤَاخِذْنَا
As will be explained later, the *hamzah* in these words will be transformed into *wāw* for Imām Warsh.

2. إسرائيل

There is *qaṣr* in these two words agreed upon, even though the author has implied a difference in the first one.

Some have also exempted the following two words, the first of which comes in two places in Sūrah Yūnus: *āyāt* 51 and 91 and the second in Sūrah al-Najm: *āyah* 50:

1. آلأن

2 عاداً الأولى

Ibn Ghalabūn is Abū al-Ḥasan Ṭāhir ibn ʿAllāmah ʿAbd al-Munʿim ibn Ghalabūn. Both he and his father were prominent scholars in the science of *qirāʾāt* from Ḥalab (Aleppo) and resided in Egypt. Abū ʿAmr al-Dānī, the author of *al-Taysīr*, is one of the students of Ṭāhir.[96] He narrated only *qaṣr* from Imām Warsh and believed *tawassuṭ* or *ṭūl* from Imām Warsh are not established.[97]

176 وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ وعِنْدَ سُكُونِ الْوَقْفِ وَجْهَانِ أُصِّلا

176. And madd has been reported from all of them when (a letter of madd) comes before a sākin letter, and when it comes before as sukūn of waqf, two modes have been reported.

There are two types of *sukūn*:

1. Permanent, also known as *aṣlī* or *lāzim*: This *sukūn* remains during *waqf* and *waṣl*.
2. Temporary, also known as *ʿāriḍ* or *waqfī*: This *sukūn* comes during *waqf* only. It is dropped during *waṣl*.

The author has described the fourth and fifth types of *madd* in line 176. The fourth type of *madd* is *madd lāzim*. This is when a permanent *sukūn* is preceded by a letter of *madd*. All are unanimous that *ṭūl* is to be made. For example,

آلذَّكَرَيْنِ الضَّالِّينَ آلأنَ

[96] Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:219-220.

[97] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 182; Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 62.

It is worth keeping in mind that a *shaddah* coming after a letter of *madd* holds the same ruling, because a *shaddah* is in reality a *sukūn*, i.e. رَبَّ = رَبْب

The fifth type of *madd* is *madd ʿāriḍ waqfī*. This is when a temporary *sukūn* is preceded by a letter of *madd*, i.e.,

الْعَالَمِينَ الرَّحِيمِ يُوقِنُونَ هَادٍ

The following chart shows all five types of *madd* and the differences among the *qārīs* and *rāwīs*:

	Madd Type	Ṭūl طول	Tawassuṭتوسط	Qaṣr قصر
1	Madd Muttaṣil	ج ف	ب د ح ك ن ر	none
2	Madd Munfaṣil	ج ف	ك ن ر ب(2) ط(2)	د ى ب(1) ط(1)
3	Madd Badal	ج(3)	ج(2)	ب د ح ك ن ف ر ج(1)
4	Madd ʿĀriḍ Waqfī	All	All	All
5	Madd Lāzim	All	none	none

177 وَمُدَّ لَهُ عِنْدَ الْفَوَاتِحِ مُشْبِعاً وَفِى عَيْنِ الْوَجْهَانِ وَالطُّولُ فُضِّلاَ

178 وَفِى نَحْوِ طهَ الْقَصْرُ إِذْ لَيْسَ سَاكِنٌ وَمَا فِى أَلِفْ مِنْ حَرْفِ مَدٍّ فَيُمْطَلاَ

177. And make madd of the letters of the fawātiḥ with ṭūl because of the sukūn. And in the ع of (Surahs Maryam and Shūrā) there are two lengths, but ṭūl is the most preferred.

178. And in the likes of **طه** *is qaṣr because there is no sākin, and there is no letter of madd in the word alif (thus it will not be stretched).*

The author has mentioned the rulings for *al-ḥurūf al-muqaṭṭaʿāt* / الحروف المقطَّعات**.** They are also known as *ḥuruf al-fawātiḥ* حروف الْفَوَاتِح as adopted by the author. These letters fall under four categories:

1. The letters that have a *sukūn* after a letter of *madd* will fall under the category of *madd lāzim*, thus they will be lengthened with *ṭūl*, e.g., صاد، نون، ميم، لام.
2. The letters that do not consist of any letter of *madd*, thus there will be no *madd* – agreed upon, e.g., ألف.
3. The letters that comprise a letter of *līn* as in the letter ع at the beginning of Sūrahs Maryam and Shūrā. The author mentions there are two lengths; *tawassuṭ* or *ṭūl* and the latter is preferred. There is no other example except the above.
4. The letters that consist of a letter of *madd* but there is no *sukūn* or *hamzah* after it. There is no *madd*-- agreed upon by all, e.g. را، طا، ها، يَا.

179 وَإِنْ تَسْكُنِ الْيَا بَيْنَ فَتْحٍ وَهَمْزَةٍ بِكَلِمَةٍ أَوْ وَّاوٌ فَوَجْهَانِ جُمِّلاَ

180 بِطُولٍ وَقَصْرٍ وَصْلُ وَرْشٍ وَوَقْفُهُ وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكُلِّ أُعْمِلاَ

181 وَعَنْهُمْ سُقُوطُ الْمَدِّ فِيهِ وَوَرْشُهُمْ يُوَافِقُهُمْ فِي حَيْثُ لَا هَمْزَ مُدْخَلاَ

179. And if a wāw sākinah or yā sākinah come in between fatḥah and hamzah in one word, there are two lengths for Warsh;

180. ṭūl and tawassuṭ, whether during waṣl or waqf. And if there is a sukūn of waqf after it, then there is madd for all.

181. And where there is no hamzah after a letter of līn, then Warsh and the rest have dropped the madd.

After discussing the rules of *madd* in the letters of *madd*, the author describes the rules for *madd* in the letters of *līn*.

1. If a letter of *līn* is followed by a *hamzah* in the same word in the state of *waṣl* or *waqf*, there will be *tawassuṭ* and *ṭūl* for Imām Warsh. The rest will make *qaṣr* only in the state of *waṣl*, and all three lengths are permissible in the state of *waqf*. If the *hamzah* in the next word, *naql* will take place instead of *madd* as mentioned earlier.
2. If a letter of *līn* is followed by a *sukūn* of *waqf*/*ʿāriḍ*, all three lengths are permissible for all.
3. If a letter of *līn* is followed by a *sukūn aṣlī*/*lāzim*, *tawassuṭ* or *ṭūl* is permissible. This has already been mentioned in line 177. There is only one example of this and that is the letter ع at the beginning of Sūrahs Maryam and Shūrā.
4. If a letter of *līn* is followed by any letter besides *hamzah*, only *qaṣr* is permitted by all agreed upon.

Note that the word *qaṣr* in line 180 refers to *tawassuṭ*. The author uses the word *qaṣr* here in its literal sense i.e., to lessen the length of *ṭūl*.

The chart below shows the *riwāyāt* for *līn*:

	Līn Type	Ṭūl طول	Tawassuṭ توسط	Qaṣr قصر
1	**Madd Līn ʿĀriḍ**	All	All	All
2	**Madd Līn Lāzim**	All	All	All (weak)
3	**(*waṣl* and *waqf*)** شَيء سَوْء	ج (2)	ج (1)	ب د ح ك ن ف ر

182 وَفِي وَاوِ سَوْآتٍ خِلاَفٌ لِوَرْشِهِمْ وَعَنْ كُلٍ الْمَوْءُودَةُ اقْصُرْ وَمَوْئِلاَ

182. And in the wāw of سَوْآتٍ *is khulf for Warsh, and in* الْمَوْءُودَةُ *and in* مَوْئِلا *make qaṣr for all.*

The author mentions that there is *khulf* in *wāw* of *līn* in the word سَوْآت and the various forms in which it appears, e.g., سَوْآتِهما , سَوْآتِكم. Some report *qaṣr* only and some *tawassuṭ* and *ṭūl*. There will be *tathlīth*, however, in the *madd badal* following the *wāw* of *līn*.

Based on the above, logically there will be nine ways to recite the word سَوْآت. However, scholars like Ibn al-Jazarī have allowed only four ways due to only them being narrated in the *ṭuruq*.[98] This is known as *tarbīʿ* in some circles. The following chart will demonstrate this:

[98] Al-Qāḍī, *al-Budūr al-Zāhirah fī al-Qirāʾāt al-ʿAshr*, 247.

	Rule	آت	سَوْ
1.	Permissible	Qaṣr	Qaṣr
2.	Permissible	Tawassuṯ	Qaṣr
3.	Permissible	Ṯūl	Qaṣr
4.	Impermissible	Qaṣr	Tawassuṯ
5.	Permissible	Tawassuṯ	Tawassuṯ
6.	Impermissible	Ṯūl	Tawassuṯ
7.	Impermissible	Qaṣr	Ṯūl
8.	Impermissible	Tawassuṯ	Ṯūl
9.	Impermissible	Ṯūl	Ṯūl

The above applies specifically to the word سَوْآت where a *madd līn* is followed by a *madd badal* in the same word.

If *madd badal* is followed by *madd līn* in a separate word, e.g. , آتيتموهن شيئا then, since Warsh does not allow *qaṣr* in *madd līn*, there will logically be six possible combinations out of which four are permissible. The following chart of *tarbīᶜ* will apply in this case:

	Rule	شيئا	آتيتموهن
1.	Permissible	Tawassuṭ	Qaṣr
2.	Impermissible	Ṭūl	Qaṣr
3.	Permissible	Tawassuṭ	Tawassuṭ
4.	Impermissible	Ṭūl	Tawassuṭ
5.	Permissible	Tawassuṭ	Ṭūl
6.	Permissible	Ṭūl	Ṭūl

When it is the other way around i.e. *madd līn* comes first and then *madd badal*, the same chart will apply but the other way around:

	Rule	**Badal**	**Līn**
1.	Permissible	Qaṣr	Tawassuṭ
2.	Permissible	Tawassuṭ	Tawassuṭ
3.	Permissible	Ṯūl	Tawassuṭ
4.	Impermissible	Qaṣr	Ṭūl
5.	Impermissible	Tawassuṭ	Ṭūl
6.	Permissible	Ṭūl	Ṭūl

All are unanimous that in the following two words, there is *qaṣr* only for Imām Warsh:

Verse	**Number**	**Surah**	**Word**
وَإِذَا **ٱلۡمَوۡءُۥدَةُ** سُئِلَتۡ ٨	81:8	التكوير	الْمَوْءُودَةُ
وَرَبُّكَ ٱلۡغَفُورُ ذُو ٱلرَّحۡمَةِۖ لَوۡ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلۡعَذَابَۚ بَل لَّهُم مَّوۡعِدٞ لَّن يَجِدُواْ مِن دُونِهِۦ **مَوۡئِلٗا** ٥٨	18:58	الكهف	مَوْئِلًا

One more principle that the esteemed author has not mentioned is that when a letter of *madd* precedes a *mudgham* letter, all three lengths, *qaṣr*, *tawassuṭ*, and *ṭūl* are permissible in the letter of *madd*. *Ṭūl* because naturally *madd lāzim* is created; *qaṣr* because of the temporary nature of

the *sukūn*; *tawassuṭ* is a middle ground approach adopted by some experts. For example:

ٱلرَّحِيمِ مَٰلِكِ فِيهِۦ هُدَى

19. Two Hamzahs in One Word

This chapter speaks about rulings for two *hamzahs* coming together in one word out of which the first *hamzah* is *maftūḥah* (*hamzah istifhāmiyyah* i.e., the interrogative particle) and the second *maftūḥah*, *maḍmūmah* or *maksūrah*. Bear in mind that in this chapter two *hamzahs* coming together in one word refers to their being in one word merely in appearance. Otherwise, those who know Arabic will realize that the first *hamzah* is an interrogative particle which makes it a separate word altogether.

In general, there are four types of changes that can occur in a *hamzah*:

1. ***Tashīl*:** In the science of *tajwīd* and *qirāʾah*, *tashīl* refers to reciting a *hamzah* with a blend of the long vowel corresponding to the *ḥarakah* (short vowel) on it. For example, *tashīl* of *hamzah maftūḥah* would be to recite the *hamzah* with a blend of the long vowel *alif*, *tashīl* of *hamzah maḍmūmah* would be to recite the *hamzah* with a blend of the long vowel *wāw* (*wāw maddiyyah*), and *tashīl* of *hamzah maksūrah* would be to recite the *hamzah* with a blend of the long vowel *yāʾ* (*yāʾ maddah*). This type of *tashīl* is known as *tashīl bayn bayn* or simply *tashīl*.

   The opposite of *tashīl* is *taḥqīq*. *Taḥqīq* means to recite the *hamzah* and its *ḥarakah* (vowel) completely without any change i.e., the way it is normally supposed to be read. Sometimes the word *tashīl* is used for any change made to the *hamzah* whether it is *naql*, *ibdāl* or *ḥadhf* (dropping).

2. ***Ḥadhf*:** Also known as *isqāṭ*, means to drop. Normally it is used in the context of dropping any letter. In this chapter, it will refer to dropping a *hamzah*.

3. *Ibdāl*: *Ibdāl* means to change or transform. For example, there is an agreed upon principle that whenever two *hamzahs* come together in one word, the second being *sākinah*, the second *hamzah* will change into the long vowel corresponding to the *ḥarakah* on the first *hamzah*. In this chapter, *ibdāl* will refer to changing a *hamzah* to a letter of *madd* corresponding to its *ḥarakah*. Thus, a *hamzah maftūḥah* will be changed to *alif*, a *hamzah maḍmūmah* will be changed to *wāw*, and a *hamzah maksūrah* will be changed to *yāʾ*.

4. *Naql*: This will be explained later in its respective chapter.

Another term to remember is *idkhāl*. *Idkhāl* literally means to insert. In this chapter it will refer to adding an *alif* between two *hamzahs*. The author has used the term *madd* for this, as in line 196, because *madd* is naturally created by the insertion of an *alif* followed by a *hamzah*.

As the author will explain later in this chapter, there are three scenarios for two *hamzahs* coming together in one word. The first *hamzah* will always be *maftūḥah*:

1. The first *hamzah* is *maftūḥah*, second *maftūḥah*.
2. The first *hamzah* is *maftūḥah*, second *maḍmūmah*.
3. The first *hamzah* is *maftūḥah*, second *maksūrah*.

The author will explain the rules for each at the end of the chapter, but I thought it would be pertinent to mention them at the beginning of the chapter to ease the learning process through the poem.

اَ اَ				
Taḥqīq **of both without** ***idkhāl***	***Taḥqīq*** **of both with** ***idkhāl***	***Ibdāl*** **of 2nd to** ***alif*** **with** ***madd***	**Tashīl only of 2nd**	**Tashīl of 2nd with Idkhāl**
م ن ف ر	ل(1)	ج(1)	د ج(2)	ب ح ل (2)

اَ اِ			
Taḥqīq of both without idkhāl	**Taḥqīq of both with idkhāl**	**Tashīl only of 2nd**	**Tashīl of 2nd with idkhāl**
م ن ف ر ل(2)= **except in 7 places where he does taḥqīq with idkhāl only**	ل(1)	د ج	ب ح **In Fuṣṣilat only** ل [99] (3)

اَ اَ			
Taḥqīq of both without Idkhāl	**Taḥqīq of both with Idkhāl**	**Tashīl only of 2nd**	**Tashīl of 2nd with Idkhāl**
م ن ف ر ل(1)	ل(2)	د ج ح(1)	ب ح(2) **In 2 places only**ل(3)

[99] Therefore, Hishām has two options in this category (*taḥqīq* with and without *idkhāl*), except for seven surahs. In six of these surahs, there is *taḥqīq* with *idkhāl* only, and for the instance in Sūrah al-Fuṣṣilat, there are the two options of *taḥqīq* with *idkhāl* and *tashīl* with *idkhāl*. See commentary of lines 196-198 later in this chapter.

183 وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكِلْمَةٍ سَمَا وَبِذَاتِ الْفَتْحِ خُلْفٌ لِتَجْمُلاَ

184 وَقُلْ أَلِفاً عَنْ أَهْلِ مِصْرَ تَبَدَّلَتْ لِوَرْشٍ وَفِي بَغْدَادَ يُرْوَى مُسَهَّلاَ

183. The tashīl of the second hamzah in one word is for SAMA (Nāfiʿ, Ibn Kathīr, Abū ʿAmr), and for Hishām (litajmulā) there is a khulf when the second hamzah is maftūḥah.

184. And for Warsh, the (second hamzah maftūḥah) will change into alif as narrated by the people of Egypt, and in Baghdād tashīl has been narrated.

We learn the following rules from the above lines:

1. Nāfiʿ, Ibn Kathīr and Abū ʿAmr make *tashīl* of the second *hamzah* whether it is *maftūḥah*, *maksūrah* or *maḍmūmah*.
    - Out of the above Qālūn and Abū ʿAmr also make *idkhāl* (insert an *alif*) between the *hamzahs* at designated places. The author has not mentioned this here. He will mention it in line 196.

2. Hishām: When the second *hamzah* is *maftūḥah*, he adopts both *tashīl* and *taḥqīq*. When the second *hamzah* is *maksūrah* or *maḍmūmah*, he does *taḥqīq* only (with some exceptions).
    - Hishām also makes *idkhāl*. The author will mention this in line 196.

3. Warsh: When the second *hamzah* is *maftūḥah*, he does *tashīl* and *ibdāl* (change) to *alif*.

4. Warsh: When the second *hamzah* is *maksūrah* or *maḍmumah*, he does *tashīl* only.

5. Ibn Dhakwān, ʿĀṣim, Ḥamzah and al-Kisāʾī: *Tahqīq* of both without any change.

185 وَحَقَّقَهَا فِي فُصِّلَتْ صُحْبَةٌ ءَأَعْـ جَمِيٌّ وَالأُولَى أَسْقِطَنَّ لِتُسْهِلاَ

185. Ḥamzah, al-Kisāʾī and Shuʿbah do taḥqīq of the second hamzah in aaʿjamyyun in Sūrah Fuṣṣilat, and drop the first hamzah for Hishām to make it easy.

The author specifically speaks about the word أأعجَمِى in Sūrah Fuṣṣilat.

Word	Surah	Number	Verse
أَأَعْجَمِىٌّ	فُصِّلَتْ	41:44	وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ **ءَأَعْجَمِىٌّ** وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾

Taḥqīq of both hamzahs	Ḥadhf of 1st hamzah	Ibdāl to alif	Tashīl of 2nd hamzah	Tashīl of 2nd and add alif
ص ف ر	ل	ج(2)	م ع د ج(1)	ب ح

186 وَهَمْزَةٌ أَذْهَبْتُمْ فِي الاَحْقَافِ شُفِّعَتْ بِأُخْرَى كَمَا دَامَتْ وِصَالاً مُوَصَّلاَ

186. And the hamzah in adhhabtum in Sūrah al-Aḥqāf will be paired with another for Ibn ʿĀmir and Ibn Kathīr.

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

أَأَذْهَبْتُم Only one hamzah	أ أَذْهَبْتُم Taḥqīq of both	أ ا أَذْهَبْتُم Taḥqīq of both & add alif	أ ا أَذْهَبْتُم Ṯashīl of 2nd & extra alif	أ أَذْهَبْتُم Tashīl of 2nd
ا ح ن ف ر	م	ل(2)	ل(1)	د

187 وَفِي نُونَ فِي أَنْ كَانَ شَفَّعَ حَمْزَةٌ وَشُعْبَةُ أَيْضاً وَالدِّمَشْقِي مُسَهِّلاَ

187. And in Sūrah Nūn in **أَنْ كَانَ**, *Ḥamzah, Shuʿbah and Dimashqi (Ibn ʿĀmir) have paired it with an extra hamzah while making tashīl (only for Ibn ʿĀmir).*

Word	Surah	Number	Verse
أنْ	القلم / ن	68:14	**أَن كَانَ** ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

أنْ Only one hamzah	أ ا أنْ Tashīl of 2nd & add alif	أَ أنْ Taḥqīq of both	أَ أنْ Tashīl of 2nd
ا د ح ع ر	ل	ف ص	م

188 وَفِي آلِ عِمْرَانٍ عَنِ ابْنِ كَثِيرِهِمْ يُشَفَّعُ أَنْ يُؤْتَى إِلَى مَا تَسَهَّلاَ

188. And in Āl ʿImrān in an yuʾtā, a hamzah is paired for Ibn Kathīr until tashīl is made.

Word	Surah	Number	Verse
أَنْ	آلِ عِمْرَانَ	3:73	وَلَا تُؤْمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ **أَن** يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْۗ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾

أنْ Only one hamzah	أَ أنْ With extra hamzah & tashīl of 2nd
ا ح ك ن ف ر	د

189 وَطه وفِي الَاعْرَافِ وَالشُّعَرَا بِهَا ءَآمَنْتُمُ لِلكُلِّ ثَالِثًا ابْدِلاَ

190 وَحَقَّقَ ثَانِ صُحْبَةٌ وَلِقُنْبُلٍ بِإِسْقَاطِهِ الأُولى بِطه تُقُبِّلاَ

191 وَفِي كُلِّهَا حَفْصٌ وَأَبْدَلَ قُنْبُلٌ فِي الْأَعْرَافِ مِنْهَا الْوَاوَ وَالْمُلْكِ مُوْصِلاَ

189. And in Sūrahs Aʿrāf, Shuʿarāʾ and Ṭāhā, the third hamzah in aʾāmantum will undergo ibdāl unanimously.

190. And ṢUḤBAH (Shuʿba, Ḥamzah, al-Kisāʾī) make taḥqīq of the second hamzah, and Qunbul drops the first hamzah in Sūrah Ṭāhā.

191. And Ḥafṣ (drops the first hamzah) in all of them, and Qunbul changes it to wāw in Sūrah al-Aʿrāf and Sūrah al-Mulk [in waṣl].

Word	Surah	Number	Verse
آمَنْتُمُ	الأَعْرَاف	7:123	قَالَ فِرْعَوْنُ **ءَامَنتُم** بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُواْ مِنْهَآ أَهْلَهَاۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

ءَامَنتُم Only one hamzah	ءَأَمَنتُم Extra hamzah & taḥqīq of both	وَٱمَنتُمُۥ extra hamzah changed into waw & tashīl of 2nd (only in waṣl)	ءَأَمَنتُم extra hamzah & tashīl of 2nd
ع	ص ف ر	ز	ا ه ح ك

Word	Surah	Number	Verse
ءَامَنتُمْ	طه	20:71	قَالَ **ءَامَنتُمْ** لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

ءَامَنتُمْ Only one hamzah	ءَأَمَنتُم extra hamzah & taḥqīq of both	ءَأَمَنتُم extra hamzah & tashīl of 2nd
ع ز	ص ف ر	ا ه ح ك

Word	Surah	Number	Verse
ءَامَنتُمْ	الشُّعَرَاء	26:49	قَالَ **ءَامَنتُمْ** لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَۚ فَلَسَوْفَ تَعْلَمُونَۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

ءَامَنتُمْ Only one hamzah	ءَأَمَنتُم extra hamzah & taḥqīq of both	ءَٱمَنتُم extra hamzah & tashīl of 2nd
ع	ص ف ر	ا د ح ك

Word	Surah	Number	Verse
ءَأَمِنتُم	الْمُلْك	67:16	**ءَأَمِنتُم** مَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

ءَأَمِنتُم Taḥqīq of both hamzahs	ءَ ءَأَمِنتُم Tahqīq of both with madd	ءَامِنتُم 2nd hamzah changed to alif with qaṣr only	وَٱمِنتُمُ 1st hamzah changed to waw in waṣl only & tashīl of 2nd	ءَٱمِنتُمُ Tashīl of 2nd hamzah w/out madd	ءَٱمِنتُم Tashīl of 2nd & idkhāl in middle
م ن ف ر	ل(2)	ج(2)	ز	ه ج(1)	ب ح ل(1)

192 وَإِنْ هَمْزُ وَصْلٍ بَيْنَ لاَمٍ مُسَكَّنٍ وَهَمْزَةِ الاِسْتِفْهَامِ فَامْدُدْهُ مُبْدِلاَ

193 فَلِلْكُلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي يُسَهِّلُ عَنْ كُلٍّ كَآلاَنَ مُثِّلاَ

194 وَلاَ مَدَّ بَيْنَ الْهَمْزَتَيْنِ هُنَا وَلاَ بِحَيْثُ ثَلاَثٌ يَتَّفِقْنَ تَنَزُّلاَ

192. And if hamzat al-waṣl comes in between lām sākinah and the interrogative hamzah, make madd of [it] *while changing it to alif.*

193. And for all, that is better, and those who adopt tashīl for all make qaṣr as in āl'āna.

194. There will be no madd here between the two hamzahs, nor where three hamzahs coincide.

The author has mentioned two rules here. Firstly, he describes the ruling for when an interrogative *hamzah* precedes *hamzat al-waṣl*. In Arabic the particle (ءَ) is used for asking a question. All the *qārīs* are unanimous that the second *hamzah* i.e., *hamzat al-waṣl* will be changed to an *alif*. Since the letter after it is *sākinah*, *madd lāzim* will take place agreed upon by all. Another agreed upon *qirāʾah* is not to change the second *hamzah* into an *alif*, but rather to make *tashīl* of it. Obviously, in this case there will be no *madd lāzim*. This has occurred in the following three words at six places in the Holy Qurʾān:

Word	Surah	Number	Verse
آلذَّكَرَيْن	الأنعام	6:143-144	ثَمَٰنِيَةَ أَزْوَٰجٍۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِۗ قُلْ **ءَآلذَّكَرَيْنِ** حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾ وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِۗ قُلْ **ءَآلذَّكَرَيْنِ** حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَاۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾
ءَآلْـَٰٔنَ	يونس	10:51	أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ **ءَآلْـَٰٔنَ** وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾
ءَآلْـَٰٔنَ	يونس	10:91	**ءَآلْـَٰٔنَ** وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾

آللَّهُ	يونس	10:59	قُلۡ أَرَءَيۡتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزۡقٖ فَجَعَلۡتُم مِّنۡهُ حَرَامٗا وَحَلَٰلٗا قُلۡ **ءَآللَّهُ** أَذِنَ لَكُمۡۖ أَمۡ عَلَى ٱللَّهِ تَفۡتَرُونَ٥٩
آللَّه	النمل	27:59	قُلِ ٱلۡحَمۡدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصۡطَفَىٰٓۗ **ءَآللَّهُ** خَيۡرٌ أَمَّا يُشۡرِكُونَ٥٩

Tashīl of 2nd hamzah without madd	**2nd hamzah changed to alif with madd lāzim**
Agreed upon	Agreed upon

Secondly, he mentions where three *hamzahs* come together, there is no *madd* for Abū ʿAmr, Qālūn and Hishām.[100] Their *qirāʾah* is to change the second *hamzah* into an *alif*. And this occurs in two words, ءأمنتم in three places and ءَألِهَتُنا.

The words ءَأمنتم and ءألِهَتُنا in reality were اَ اَ اْ منتم and اَ اَ اْ لِهَتُنَا. In Arabic grammar, whenever two *hamzahs* come together with the second being *sākinah*, the second *hamzah* will be transformed into an *alif*. Thus, we are left with ءَأَمَنتُم and ءَأَلِهَتُنَا.

The *qirāʾāt* for ءَأمنتم have already been mentioned under lines 189-191. The *qirāʾāt* for the word ءَألِهَتُنا is as follows:[101]

[100] Meaning that there is no *idkhāl* for those *qurrāʾ* who apply *idkhāl* between two *hamzahs*.
[101] *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 1026.

Verse	Number	Surah	Word
وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيۡرٌ أَمۡ هُوَۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلَۢاۚ بَلۡ هُمۡ قَوۡمٌ خَصِمُونَ ٥٨	43:58	الزخرف	ءَأَٰلِهَتُنَا

Taḥqīq of both Hamzahs	Tashīl of 2nd Hamzah
ن ف ر	ا د ح ك

195 وَأَضْرُبُ جَمْعِ الْهَمْزَتَيْنِ ثَلاَثَةٌ ءأَنْذَرْتَهُمْ أَمْ لَمْ أَبِنَّا أَءُنْزِلاَ

195. The scenarios of two hamzahs coming together are three; both maftūḥ, first maftūḥ second maksūr and first maftūḥ second maḍmūm.

As explained by the translator at the beginning of the chapter, when two *hamzahs* come together in one word anywhere in the Qurʾān, the first will always be *maftūḥah*. The second can be *maftūhah*, *maksūrah* or *maḍmūmah*. Thus, there are three scenarios altogether. The rules for each have been mentioned there. From this point until the end of the chapter, the author will explain the circumstances for whom *idkhāl* (adding an *alif*) takes place.

196 وَمَدُّكَ قَبْلَ الْفَتْحِ وَالْكَسْرِ حُجَّةٌ بِهَا لُذْ وَقَبْلَ الْكَسْرِ خُلْفٌ لَهُ وَلاَ

197 وَفِي سَبْعَةٍ لاَ خُلْفَ عَنْهُ بِمَرْيَمٍ وَفِي حَرْفَيِ الأَعْرَافِ وَالشُّعَرَا الْعُلاَ

198 أَبِنَّكَ آبِفْكاً مَعًا فَوْقَ صَادِهَا وَفِي فُصِّلَتْ حَرْفٌ وَبِالخُلْفِ سُهِّلاَ

196. And you will make madd before hamzah maftūḥah and maksūrah for Abū ʿAmr, Qālūn and Hishām, but before maksūrah there is khulf for Hishām.

197. Except for in seven places; one in Sūrah Maryam, two in al-Aʿrāf, one in Shuʿarāʾ,

198. aʾinnaka, aʾifkan in the Sūrah above Sūrah Ṣād, and the one in Fuṣṣilat is where there is khulf i.e. tashīl as well.

[The lines above discuss *idkhāl*, inserting an *alif* between the two *hamzahs*. This will be done by Imams Abū ʿAmr, Qālūn and Hishām when the second *hamzah* is *maftūḥah* or *maksūrah*. However, Imam Hishām will have the option of *idkhāl* and no *idkhāl* when the second *hamzah* is *maksūrah*. There are seven places that are an exception to this general rule. Imam Hishām will read six of the seven places listed below with *idkhāl* and *taḥqīq* of both *hamzahs*. This will be his only option in them. However, in the instance in Sūrah Fuṣṣilat, he will have two options, *taḥqīq* with *idkhāl* and *tashīl* with *idkhāl*.]

Verse	Number	Surah	Word
وَيَقُولُ ٱلۡإِنسَٰنُ **أَءِذَا** مَا مِتُّ لَسَوۡفَ أُخۡرَجُ حَيًّا ٦٦	19:66	مريم	أَءِذَا
إِنَّكُم لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ٨١	7:81	الأعراف	إِنَّكُمْ[102]
وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ **إِنَّ لَنَا** لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ١١٣	7:113	الأعراف	إِنَّ لَنَا[103]
فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُواْ لِفِرۡعَوۡنَ **أَئِنَّ لَنَا** لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ٤١	26:41	الشعراء	أَئِنَّ لَنَا
يَقُولُ **أَءِنَّكَ** لَمِنَ ٱلۡمُصَدِّقِينَ ٥٢	37:52	الصّافّات	أَءِنَّكَ
أَئِفۡكًا ءَالِهَةٗ دُونَ ٱللَّهِ تُرِيدُونَ ٨٦	37:86	الصّافّات	أَئِفْكًا

[102] Imam Hishām reads this word with two *hamzahs*.

[103] Imam Hishām reads this word with two *hamzahs*.

أَئِنَّكُمْ فصّلت 41:9 قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ۝٩

199 وَآإِمَّةً بِالخُلْفِ قَدْ مَدَّ وَحْدَهُ وَسَهِّلْ سَمَا وَصْفاً وَفِى النَّحْوِ أُبْدِلاَ

199. And in آإِمَّة *there is khulf; Hishām only has made madd, and Nāfiʿ, Ibn Kathīr and Abū ʿAmr have made tashīl.*

The author describes the various *riwāyāt* in the following word wherever it appears:

اَإِمَّةً wherever it comes		
Taḥqīq of both hamzahs	Taḥqīq & Idkhāl	Tashīl of 2nd hamzah
م ن ف ر ل(2)	ل (1)	ا د ح

This is the only example of two *hamzahs* coming together in one word where the first *hamzah* is not an interrogative *hamzah*.

200 وَمَدُّكَ قَبْلَ الضَّمِّ لَبَّى حَبِيبُهُ بِخُلْفِهِمَا بَرًّا وَجَاءَ لِيَفْصِلاَ

201 وَفِى آلِ عِمْرَانَ رَوَوْا لِهِشَامِهِمْ كَحَفْصٍ وَفِى الْبَاقِى كَقَالُونَ وَاعْتَلاَ

200. And you will make madd before ḍammah (hamzah maḍmūmah) for Hishām and Abū ʿAmr with khulf, and for Qālūn (without khulf) and the purpose is to make it distinctive.

201. And in Sūrah Āl ʿImrān they have narrated for Hishām similar to Ḥafṣ, and in the rest they have narrated like Qālūn.

The third scenario has been explained here i.e., the first *hamzah* is *maftūḥah* and second *maḍmūmah*. There are only three such places in the Qurʾān:

Word	Surah	Number	Verse
أَؤُنَبِّئُكُمْ	آل عمران	3:15	۞قُلْ **أَؤُنَبِّئُكُم** بِخَيْرٍ مِّن ذَٰلِكُمْ ۖ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

Taḥqīq of both hamzahs	Taḥqīq of both hamzahs & add alif	Tashīl of 2nd hamzah	Tashīl of 2nd hamzah & add alif
م ن ف ر ل(2)	ل(1)	ج د ح(2)	ب ح(1)

Word	Surah	Number	Verse
أَؤُنْزِلَ	ص	38:8	**أَءُنزِلَ** عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۖ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِىٓ ۖ بَل لَّمَّا يَذُوقُوا۟ عَذَابِ ﴿٨﴾

Taḥqīq of both hamzahs	Taḥqīq of both hamzahs & add alif	Tashīl of 2nd hamzah	Tashīl of 2nd hamzah & add alif
م ن ف ر ل(3)	ل(2)	ج د ح(2)	ب ح(1) ل(1)

Word	Surah	Number	Verse
أَؤُلْقِيَ	القمر	54:25	**أَءُلْقِىَ** ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

Taḥqīq of both hamzahs	Taḥqīq of both hamzahs & add alif	Tashīl only of 2nd hamzah	Tashīl of 2nd hamzah & add alif
م ن ف ر ل(3)	ل(2)	ج د ح(2)	ب ح(1) ل(1)

This chapter can be summarized as follows:

	أَ أَ	أَ إِ	أَ أُ
Qālūn	*Tashīl* of 2nd with *idkhāl*	*Tashīl* of 2nd with *idkhāl*	*Tashīl* of 2nd with *idkhāl*
Warsh	1. *Tashīl* of 2nd w/out *idkhāl* 2. *Ibdāl* to alif	*Tashīl* of 2nd w/out *idkhāl*	*Tashīl* of 2nd w/out *idkhāl*
Ibn Kathīr	*Tashīl* of 2nd w/out *idkhal*	*Tashīl* of 2nd w/out *idkhal*	*Tashīl* of 2nd w/out *idkhal*
Abū ʿAmr	*Tashīl* of 2nd with *idkhāl*	*Tashīl* of 2nd with *idkhāl*	1. *Tashīl* of 2nd with *idkhāl* 2. *Tashīl* of 2nd w/out *idkhāl*
Hishām	1. *Tashīl* of 2nd with *idkhāl* 2. *Taḥqīq* of second with *idkhāl*	1. *Taḥqīq* with *idkhāl* 2. *Taḥqīq* w/out *idkhāl* Except in 7 places he does *taḥqīq* with *idkhāl* only, but	In Āl ʿImrān: 1. *Taḥqīq* with *idkhāl* 2. *Taḥqīq* w/out *idkhāl* In Ṣād and Qamar: 1. *Taḥqīq* with *idkhāl* 2. *Taḥqīq* w/out *idkhāl* 3. *Tashīl* with *idkhāl*

		in *Fuṣṣilat* he does both *Tashīl* and *taḥqīq* with *idkhāl*	
Ibn Dhakwān, ʿĀṣim, Ḥamzah & al-Kisāʾī	*Taḥqīq* w/out *idkhāl*	*Taḥqīq* w/out *idkhāl*	*Taḥqīq* w/out *idkhāl*

20. Two Hamzahs With the Same Vowels in Two Words

Before beginning this chapter, it is important to recall two types of *hamzahs*: *hamzat al-waṣl* and *hamzat al-qaṭʿ*.

Hamzat al-waṣl comes at the beginning of the definite article ال in Arabic. It also comes at the beginning of some nouns and many verbs. *Hamzat al waṣl* can only come at the beginning of nouns or verbs and cannot come in the middle or end. It becomes silent i.e. it is not pronounced (although it remains in writing) when connected to the word preceding it. Thus, it can be referred to as the temporary *hamzah*.

Hamzat al-qaṭʿ on the other hand is never silent i.e. it is always read and can come at the beginning, middle or end of a noun, verb or particle. The *hamzahs* referred to in this chapter are *hamzat al-qaṭʿ* only because it is unanimous that *hamzat al-waṣl* drops in the state of *waṣl* as in شَاء اتخذ.

The previous chapter referred to two *hamzahs* coming together in one word. This chapter explains the *qirāʾāt* of two *hamzahs* coming together in two separate words in such a manner that the first *hamzah* is at the end of one word and the second *hamzah* is at the beginning of the next word, and both *hamzahs* have the same *ḥarakah*.

In the previous chapter, only the second *hamzah* underwent change either through *tashīl* or *ibdāl*. In this chapter, in some *qirāʾāt*, the first *hamzah* will undergo change through *tashīl* or *ibdāl*. A principle to remember is only one *hamzah* will undergo change; if the first, then the second will be read normally i.e. with *taḥqīq*, and if the second, then the first will be read normally. There is no *qirāʾah* or *riwāyah* wherein both *hamzahs* undergo change.

202 وَأَسْقَطَ الأُولَى فى اتِّفَاقِهِمَا مَعًا إِذَا كَانَتَا مِنْ كِلْمَتَيْنِ فَتَى الْعَلاَ

203 كَجَا أَمْرُنَا مِنَ السَّمآ إِنَّ أَوْلِيَا أُولٰئِكَ أَنْوَاعُ اتِّفَاقٍ تَجَمَّلاَ

204 وَقَالُونُ وَالْبَزِّىُّ فى الْفَتْحِ وَافَقَا وَفى غَيْرِهِ كَالْيَآ وَكَالْوَاوِ سَهَّلاَ

205 وَبِالسُّوءِ إِلاَّ أَبْدَلاَ ثُمَّ أَدْغَمَا وَفِيهِ خِلاَفٌ عَنْهُمَا لَيْسَ مُقْفَلاَ

202. Abū ʿAmr drops the first hamzah when they both have the same vowels in separate words,

203. such as جَا أَمْرُنَا, السَّمآ إِنَّ, أَوْلِيَا أُولٰئِكَ: *these are scenarios of two hamzahs with same vowels.*

204. And Qālūn and Bazzī concur with him when both hamzahs are maftūḥah, otherwise they make tashīl toward yāʾ or wāw.

205. And in بِالسُّوءِ إِلاّ *they change the hamzah to wāw then make idghām, but there is khulf in that which is well known.*

In these lines the author mentions those who employ changes in the first *hamzah* when two *hamzahs* with same vowels come together in separate words.

We learn the following from the lines above:

1. Abū ʿAmr drops the first *hamzah*, thus
جاءَ أَمرنا would be read as جا أمرُنا
من السماءِ إن would be read as من السما إن
أولِياءُ أُولئك would be read as أوليا أولئك

2. Qālūn and Bazzī concur with him in the case of two *maftūḥ hamzahs*. In the case of two *maksūr* or *maḍmūm hamzahs*, they make *tashīl*. However, there is *khulf* in بالسوءِ إلّا:

1. *Ibdāl* of *hamzah* into *wāw*, then *idghām* of it into the *wāw* before it, thus becoming بالسُوّ إلا
2. *Tashīl* as usual.

In addition to the above, the author has mentioned that in the case of *isqāṭ /ḥadhf* (dropping), it is the first *hamzah* out of the two that is dropped. This is the acceptable and preferred opinion of most scholars. Some assert that it is the second *hamzah* that is dropped. The result of this would become apparent when making *madd*.[104] If we say that the first *hamzah* is dropped, the *madd* will be *munfaṣil*. Thus, both *qaṣr* and *tawassuṭ* would be permissible for Dūrī from Abū ʿAmr and only *qaṣr* for Sūsī from Abū ʿAmr. And if it is assumed that the second one has been dropped, then the *madd* would be *muttaṣil* and *tawassuṭ* would be acceptable.[105]

While adopting *tashīl* in the first *hamzah* for Qālūn and Bazzī, both *qaṣr* and *tawassuṭ* are permissible. *Qaṣr* is allowed due to the fact that a change has occurred in the following *hamzah*. Thus, it is now irrelevant, and *tawassuṭ* is allowed based on the *hamzah's* original presence. The author will mention this under line 208.

206 وَالأُخْرَى كَمَدِّ عِنْدَ وَرْشٍ وَقُنْبُلٍ وَقَدْ قِيلَ مَحْضُ المَدِّ عَنْهَا تَبَدَّلاَ

207 وَفِى هؤُلاَ إِنْ وَالْبِغَا إِنْ لِوَرْشِهِمْ بِيَاءٍ خَفِيفِ الْكَسْرِ بَعْضُهُمُ تَلاَ

206. And the second hamzah will become like the letters of madd (when making tashīl) according to Warsh and Qunbul, and it is reported that it will completely transform into a letter of madd.

207. And in هؤُلاَ إِن *and* الْبِغَا إِنْ, *some have recited it (the second hamzah) with a yā maksūrah with ikhtilās.*

In lines 202-205, the author mentioned the differences among those who employ changes in the first *hamzah* when two *hamzahs* with the same

[104] Al-Qāḍī, *al-Wāfī*, 157.

[105] In practice, both *qaṣr* and *tawassuṭ* would be applied for both *rāwīs* when the first *hamzah* is considered as dropped. This will be in accordance with the rule that will be mentioned in line 208.

ḥarakāt come together in separate words. In these lines, the author states those who adopt changes in the second *hamzah*.

Both *tashīl* and *ibdāl* of the second *hamzah* have been reported for Warsh and Qunbul. A third option i.e. *ibdāl* of the second *hamzah* into *yāʾ maksūrah* with *ikhtilās* has also been reported for Warsh in the following two places only. *Ikhtilās* of the *kasrah* means to recite the *kasrah* in a manner that a portion of its length is taken away:[106]

Verse	Number	Surah	Word
وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ **هَٰٓؤُلَآءِ إِن** كُنتُمْ صَٰدِقِينَ ﴿٣١﴾	2:31	البقرة	هَٰٓؤُلَآءِ إِنْ
وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى **ٱلْبِغَآءِ إِنْ** أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾	24:33	النور	الْبِغَاءِ إِنْ

[106] Mufti Mohamed-Umer Esmail has mentioned that there will be *ikhtilās* on the *kasrah* of the *yāʾ*. This is due to the words بِيَاءٍ خَفِيفِ الْكَسْرِ in line 207. This is also how it is worded in *al-Taysīr* by ʿAllāmah al-Dānī (*kasrah khafīfah*). Al-Sakhāwī, *Fatḥ al-Waṣīd*, 205. However, Ibn al-Jazarī has used the word *kasrah maḥḍah*, meaning a complete *kasrah*, when describing this reading for Imam Warsh, and this is generally how it is recited today. Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:1209-1210. Mufti Mohamed-Umer Esmail has incorporated Ibn al-Jazarī's understanding in the tables that show the readings of the *qurrāʾ*. In conclusion, between the commentary and the tables, the commentator has incorporated both opinions.

The following table shows the *qirāʾāt* adopted by the *qārīs* and *rawīs* for each scenario:

أَأَ in two separate words			
Taḥqīq only of both	Ibdāl of 2nd to alif (with madd lāzim where it applies)	Tashīl of 2nd	Isqāṭ of 1st with qaṣr & tawassuṭ
ك ن ف ر	ج(2) ز(2)	ج(1) ز(1)	ب ه ح

اِ اِ in two separate words					
Taḥqīq only of both	Ibdal of 2nd hamzah to ya maksurah with ikhtilās	Ibdāl of 2nd to yā sākinah (with qaṣr and/or ṭūl, where it applies)	Tashīl of 2nd	Isqāṭ of 1st with qaṣr & tawassuṭ	Tashīl of 1st with qaṣr & tawassuṭ
ك ن ف ر	ج(3) Only in 2:31 & 24: 33	ج(2) ز(2)	ج(1) ز(1)	ح	ب ه

اُ اُ in two separate words				
Taḥqīq only of both	Ibdāl of 2nd to wāw	Tashīl of 2nd	Isqāṭ of 1st with qaṣr & tawassuṭ	Tashīl of 1st with qaṣr & tawassuṭ
ك ن ف ر	ج(2) ز(2)	ج(1) ز(1)	ح	ب ه

There is only one place in the Qurʾān where two *maḍmūm hamzahs* come together in separate words and that is the following:

Word	Surah	Number	Verse
أَوْلِيَاءُ أُولَٰئِكَ	الأحقاف	46:32	وَمَن لَّا يُجِبْ دَاعِيَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ **أَوْلِيَآءُ أُوْلَٰٓئِكَ** فِي ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾

While adopting *tashīl* in the second *hamzah* for Warsh and Qunbul, the question of *madd* does not arise.

If *ibdāl* is adopted for Warsh and Qunbul, the question of *madd* does arise. Thus, if the letter after the transformed *hamzah* is a *mutaḥarrik* as in جاءَاحَد there will be no *madd* for either Warsh or Qunbul. There will be no *madd badal* either for Imām Warsh because as mentioned under the chapter of *madd* (line 174), one of the conditions for *madd badal* to occur is that the letter of *madd* must not be temporary. In this case, it is temporary because it has become transformed from a *hamzah* to *alif* due to *waṣl*. If one was to resume recitation from that word (أحد) after making *waqf*, there would be no *ibdal* of the *hamzah* into *alif*.

If the letter after the transformed *hamzah* is a *sākin*, both Qunbul and Warsh will make *madd lāzim*. Then, if this *sākinah* letter loses its *sukūn* due to *naql* (the definition of *naql* will be explained later) as is done by Warsh in the following two places, الْبِغَاءِ إِن and لِلنَّبِيِّ إِنْ أَرَاد then both *qaṣr* and *madd lāzim* are permissible. And if the *sākin* letter loses its *sukūn* due to *iltiqāʾ as-sākinayn*, as in the third example below, i.e. النساء إن اتقيتن then again both *qaṣr* and *madd lāzim* are permissible due to the temporary nature of the *ḥarakah* in this scenario. The three places and all the *qirāʾāt* for the Imāms are as follows:

Word	Surah	Number	Verse
الْبِغَاءِ إِنْ	النور	24:33	وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى **ٱلْبِغَآءِ إِنْ أَرَدْنَ** تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

Qālūn & Bazzī	1. Tashīl of 1st with qaṣr
	2. Tashīl of 1st with madd muttaṣil
Warsh	1. Tashīl of 2nd
	2. Ibdāl of 2nd to yā with qaṣr & naql i.e. اَلبِغَائِيَنَرَدْن
	3. Ibdāl of 2nd to yā with madd lāzim & naql i.e. اَلبِغَائِيِنَرَدْن
	4. Ibdāl of 2nd to yā maksūrah & naql i.e. اَلبِغَائِيَنَرَدْن
Qunbul	1. Tashīl of 2nd
	2. Ibdāl of 2nd to yā with madd lāzim i.e. اَلبِغَائِينْ أَرَدْن
Abū ʿAmr	1. Isqāṭ of 1st with qaṣr i.e. ٱلْبِغَا إِن
	2. Isqāṭ of 1st with madd muttaṣil i.e. ٱلْبِغَا إِن
ك ن ف ر	1. Taḥqīq of both with madd according to their qirāʾah

Word	Surah	Number	Verse
لِلنَّبِيِّ إِنْ أَرَادَ	الأحزاب	33:50	يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةً مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا **لِلنَّبِيِّ إِنْ أَرَادَ** ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَۗ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا مَلَكَتۡ أَيۡمَٰنُهُمۡ لِكَيۡلَا يَكُونَ عَلَيۡكَ حَرَجٞۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٠

1. *Tashīl* of 2nd *hamzah*	Warsh reads النبىء
2. *Ibdāl* of 2nd *hamzah* to *yāʾ* with *qaṣr* and *naql* i.e., لِلنَّبِيْءِ يْنَ رَاد	
3. *Ibdāl* of 2nd to *yāʾ* with *madd lāzim* and *naql* i.e., لِلنَّبِيْءِ يْنَ رَاد	
1. The rest read النبى ّ with *yāʾ mushaddadah* thus the rules for two *hamzahs* coming together do not apply. Note that similar to Warsh, Qālūn also recites النبى ّ as النبىء throughout the Quran except in two places. This is one of them. In this place he will also recite النبى ّ with a *yāʾ mushaddadah* in the state of *waṣl* only as an exception. The other exception is بيوت النبى إلا in the same Sūrah (33: 53).	ب د ح ك ن ف ر

Verse	Number	Surah	Word
يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ **ٱلنِّسَآءِ إِنِ** ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢	33:32	الأحزاب	النِّسَاءِ إِن

Qālūn & Bazzī	1. *Tashīl* of 1st with *qaṣr*
	2. *Tashīl* of 1st with *madd muttaṣil*
Warsh & Qunbul	1. *Tashīl* of 2nd
	2. *Ibdāl* of 2nd to *yāʾ* with *madd lāzim* i.e. ۬مِنَ النِّسَاءِ يْنِ اتَّقَيْتُنَّ
	3. *Ibdāl* of 2nd to *yāʾ* with *qaṣr* i.e. ۬مِنَ النِّسَاءِ يْنِ اتَّقَيْتُنَّ
Abū ʿAmr	1. *Isqāṭ* of 1st with *qaṣr* i.e. ۬مِنَ النِّسَا إِنِ اتَّقَيْتُنَّ
	2. *Isqāṭ* of 1st with *madd muttaṣil* i.e. ۬مِنَ النِّسَا إِنِ اتَّقَيْتُنَّ
ك ن ف ر	1. *Taḥqīq* of both with *madd* according to their *qirāʾah*

208 وَإِنْ حَرْفُ مَدٍّ قَبْلَ هَمْزٍ مُغَيَّرٍ يَجُزْ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلاَ

208. And if a letter of madd appears before a hamzah that has undergone change (through ibdāl, tashīl, ḥadhf), it is permissible to make qaṣr or madd as long as the hamzah remains.

A very important principle has been mentioned here. If a letter of *madd* appears before a *hamzah* that has undergone change through *tashīl* or *ibdāl*, as is the *riwāyah* of Qālūn and Bazzī in **هؤلاء إن**, there are two *riwāyāt* in regards to *madd*:

1. *Madd* keeping in mind the original ruling.

2. *Qaṣr* due to the fact that the *hamzah* has been changed.
Scholars state that *madd* is better when a *hamzah* has undergone *tashīl* due to the fact that in *tashīl*, remnants of the *hamzah* remain. This is what the author has alluded to at the end of line 208.

If a letter of *madd* appears before a *hamzah* that has been dropped through *ḥadhf*, as in the *qirāʾah* of Abū ʿAmr, and both *hamzahs* have the same vowels, then again both *madd* and *qaṣr* are permissible. However, in the case of *ḥadhf*, *qaṣr* is preferred by scholars due to the fact that no trace of *hamzah* remains after *ḥadhf.*

21. Two Hamzahs with Varying Vowels in Two Words

This chapter deals with two *hamzahs* with different *ḥarakāt* coming together in separate words. The change that takes place in this chapter is only in the second *hamzah*.

209 وَتَسْهِيلُ الْاُخْرَى فِى اخْتِلاَفِهِماَ سَمَا تَفِىءَ إِلَى مَعْ جَاءَ أُمَّةً انْزِلاَ

210 نَشَاءُ أَصَبْنَا والسَّماءِ أَوِ ائْتِنَا فَنَوْعَانِ قُلْ كالْيَا وَكَالْوَاوِ سُهِّلاَ

211 وَنَوْعَانِ مِنْهَا أُبْدِلاَ مِنْهُمَا وَقُلْ يَشَاءُ إِلى كالْيَاءِ أَقْيَسُ مَعْدِلاَ

212 وَعَنْ أَكْثَرِ الْقُرَّاءِ تُبْدَلُ وَاوُهَا وَكُلٌّ بِهَمْزِ الْكُلِّ يَبْدَا مُفَصِّلاَ

209. And Nāfiʿ, Ibn Kathīr and Abū ʿAmr make tashīl of the second hamzah with different ḥarakāt as in جَاءَ أُمَّةً,تَفِىءَ إِلَى ,

210. نَشَاءُ أَصَبْنَا *and* السَّماءِ أَوِ ائْتِنَا *; in both [of the first] types say it like yāʾ and wāw with tashīl.*

211. And for the second two types make ibdāl to wāw and yāʾ, and say for the likes of yāʾ as in يَشَاءُ إِلى *tashīl like yaʾ is closer to analogy*

212. And the majority of the qurrāʾ make ibdāl of it into wāw and all do ibtidāʾ from it with taḥqīq.

Tashīl in line 209 refers to any type of change that takes place in the *hamzah* whether it is *ibdāl*, *ḥadhf* or *tashīl*.

There are five scenarios of two *hamzahs* with different *ḥarakāt* coming together and the *riwāyāt* for Nāfiʿ, Ibn Kathīr and Abū ʿAmr in these situations are as follows:

1. First *hamzah* is *maftūḥah*, second *maksūrah* i.e.,

   تفىءَ إِلى , جاءَ إخوَة , شُهَداءَ إِذْ

   The ruling for this is *tashīl* of second *hamzah* with a blend of *yāʾ*.

2. First *hamzah* is *maftūḥah*, second *maḍmūmah* and there is only one example of such:

   كُلَّما جَاءَ أُمَّةً

   The ruling for this is *tashīl* of second *hamzah* with a blend of *wāw*.

3. First *hamzah* is *maḍmūmah*, second *maftūḥah* i.e.,

   لَوْ نَشاءُ أَصَبْناهم ، سُوءُ أَعمالِهم ، الملأُ أفتُونى

   The ruling for this is *ibdāl* of second *hamzah* to *wāw*.

4. First *hamzah* is *maksūrah*, second *maftūḥah* i.e.,

   من السماءِ أية ، النساءِ أوْ ، هؤلاء أهدى

   The ruling for this is *ibdāl* to *yāʾ*.

5. First *hamzah* is *maḍmūmah*, second *maksūrah* i.e.,

   السوءُ إن ، يشاءُ إلى ، أنتمُ الفقراءُ إلى الله

   There is *khulf* in this scenario:
   Tashīl with a blend of *yāʾ*, and *ibdāl* to *wāw*

Finally, the author mentions that the various changes in the second *hamzah* that have been discussed whether through *tashīl*, *ibdāl* or *ḥadhf* apply only to the state of *waṣl*. All are unanimous on *taḥqīq* in the case of beginning or resuming recitation from the second *hamzah*.

213 وَالإِبْدَالُ مَحْضٌ وَالْمُسَهَّلُ بَيْنَ مَا هُوَ الْهَمْزُ وَالحَرْفِ الَّذِى مِنهُ أُشْكِلاَ

213. And ibdāl is pure transformation, and tashīl is to blend the ḥarakah (short vowel) with its corresponding letter of madd (long vowel).

The author describes the definition and nature of both *ibdāl* and *tashīl* in this line. I have already mentioned their definitions at the beginning of the previous chapter. In *ibdāl*, the *hamzah* is entirely transformed until no trace of the *hamzah* remains. *Tashīl* is to go halfway into transforming the

WWW.QURANONLINELIBRARY.COM

hamzah into the letter of *madd* corresponding with the *ḥarakah* on it. In *tashīl*, traces of the *hamzah* will remain.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

22. The Single Hamzah

This chapter is about *hamzat al-qaṭ*ʿ when it is on its own. The previous chapters dealt with two *hamzahs* coming together.

214 إِذَا سَكَنَتْ فَاءً مِنَ الْفِعْلِ هَمْزَةٌ فَوَرْشٌ يُرِيهَا حَرْفَ مَدٍّ مُبَدِّلاَ

215 سِوَى جُمْلَةِ الإِيوَاءِ وَالْوَاوُ عَنْهُ إِنْ تَفَتَّحَ إِثْرَ الضَّمِّ نَحْوُ مُؤَجَّلاَ

214. When hamzah is sākinah and is also in the fāʾ position of the root letters of the word, Warsh will make ibdāl (change) of it into a letter of madd.

215. Except all the derivatives of الإِيوَاء*, and the wāw will transform if it is maftūḥah after a ḍammah as in* مُؤَجَّلا

Arabic words normally have three root letters. The first of these three root letters is categorized as the *fāʾ* letter or being in the *fāʾ* position, the second as the *ʿayn* letter and the third as the *lām* letter. Basic knowledge of the Arabic language is required to detect which is the *fāʾ* letter. Some signs of the *hamzah* being a *fāʾ* letter are:

1. The *hamzah* that follows *hamzat al-waṣl* would be the *fāʾ* letter of that word as in لِقاءنا ائْت،ثُمَّ ائتُوا صَفًّا .
2. The *hamzah* is preceded with *mīm* e.g. مُؤْتَفِكَة,مُؤْمِنُون .
3. The *hamzah* is preceded by *wāw* or *fāʾ* as in فأْذَنُوا,وَأْمُرْ .
4. The *hamzah* is preceded with a *yāʾ*, *tāʾ* or *nūn* that denotes the person and gender in present/future tense verbs e.g. نَأكُلُ ,يَأ لَمُون , تَأ لَمون.

In such cases [where the *hamzah* is *sākinah* and in the *fāʾ* position], Imām Warsh will make *ibdāl* of the *hamzah* into a letter of *madd* corresponding

with the *ḥarakah* before it. Thus, يُؤْمِنُ will be read as , يُومِنُ and وَأْمُرْ as وَامُر, etc.

However, there are exceptions. All the derivatives of the infinitive الإيواء, such as مَأواه, فاْووا, تُؤْوِى etc. are recited with *taḥqīq*.

Similarly, Imām Warsh will transform a *hamzah maftūḥah* that is preceded by a *ḍammah* into a *wāw*, subject to the following three conditions:

1. The *hamzah* must be in the *fāʾ* position of the word as in مُؤَجَّلا.
2. The *hamzah* must be *maftūḥah* as in يُؤاخِذُكُم.
3. The *hamzah* must be preceded by a *ḍammah* as in يُؤَيِّد.

Thus, there will be no *ibdāl* in تَاَخَّر فُؤَاد سُؤَال .

216 وَيُبْدَلُ لِلسُّوسِيِّ كُلُّ مُسَكَّنٍ مِنَ الْهَمْزِ مَدًّا غَيْرَ مَجْزُومٍ اهْمِلاَ
217 تَسُؤْ وَنَشَأْ سِتٌّ وَعَشْرُ يَشَأْ وَمَعْ يُهَيِّئْ وَنَنْسَأْهَا يُنَبَّأْ تَكَمَّلاَ

216. And for Sūsī ibdāl into a letter of madd is done for every hamzah sākinah that is not in the jazm (jussive) case.

217. as in **تَسُؤْ** *and* **نَشَأْ** *in six places and* **يَشَأْ** *in ten places, along with* **يُهَيِّئْ نَنْسَأْهَا** *and* **يُنَبَّأْ**

Imām Sūsī makes *ibdāl* of every *hamzah sākinah* except the following five categories. Each category will be mentioned separately in each line. The first category is:

1. The *hamzah sākinah* that is in the *jazm* case. The author has covered all the examples of *hamzah sākinah* in the *jazm* case in the Qurʾān:

Word	Sūrah	Number	Verse
تَسُؤْ	آل عمران	3:120	إِن تَمْسَسْكُمْ حَسَنَةٌ **تَسُؤْهُمْ** وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَاۖ وَإِن تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔاۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾
تَسُؤْ	التوبة	9:50	إِن تُصِبْكَ حَسَنَةٌ **تَسُؤْهُمْۖ** وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُواْ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّواْ وَّهُمْ فَرِحُونَ ﴿٥٠﴾
تَسُؤْ	المائدة	5:101	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ **تَسُؤْكُمْ** وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَاۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾
نَشَأْ	الشعراء	26:4	إِن **نَّشَأْ** نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾
نَشَأْ	سبأ	34:9	أَفَلَمْ يَرَوْاْ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِۚ إِن **نَّشَأْ** نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾
نَشَأْ	يس	36:43	وَإِن **نَّشَأْ** نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾
يَشَأْ	النساء	4:133	

			إِن **يَشَأۡ** يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ بِـَٔاخَرِينَۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ١٣٣
يَشَأۡ	الأنعام	6:39	وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمّٞ وَبُكۡمٞ فِي ٱلظُّلُمَٰتِۗ مَن **يَشَإِ ٱللَّهُ** يُضۡلِلۡهُ وَمَن **يَشَأۡ** يَجۡعَلۡهُ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٣٩
يَشَأۡ	الأنعام	6:133	وَرَبُّكَ ٱلۡغَنِيُّ ذُو ٱلرَّحۡمَةِۚ إِن **يَشَأۡ** يُذۡهِبۡكُمۡ وَيَسۡتَخۡلِفۡ مِنۢ بَعۡدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوۡمٍ ءَاخَرِينَ ١٣٣
يَشَأۡ	إبراهيم	14:19	أَلَمۡ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِن **يَشَأۡ** يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ١٩
يَشَأۡ	الإسراء	17:54	رَّبُّكُمۡ أَعۡلَمُ بِكُمۡۖ إِن **يَشَأۡ** يَرۡحَمۡكُمۡ أَوۡ إِن **يَشَأۡ** يُعَذِّبۡكُمۡۚ وَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ وَكِيلٗا ٥٤
يَشَأۡ	فاطر	35:16	إِن **يَشَأۡ** يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ١٦
يَشَا	الشورى	42:24	أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗاۖ فَإِن **يَشَإِ ٱللَّهُ** يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ وَيَمۡحُ ٱللَّهُ ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٤
يَشَأۡ	الشورى	42:33	إِن **يَشَأۡ** يُسۡكِنِ ٱلرِّيحَ فَيَظۡلَلۡنَ رَوَاكِدَ عَلَىٰ ظَهۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٍ ٣٣
يُهَيِّئۡ	الكهف	18:16	

وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ **وَيُهَيِّئۡ** لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ١٦

Word	Sūrah	Number	Verse
نَنْسَأْهَا	البقرة	2:106	مَا نَنسَخۡ مِنۡ ءَايَةٍ أَوۡ **نُنسِهَا** نَأۡتِ بِخَيۡرٖ مِّنۡهَآ أَوۡ مِثۡلِهَآۗ أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١٠٦
يُنَبَّأْ	النجم	53:36	أَمۡ لَمۡ **يُنَبَّأۡ** بِمَا فِي صُحُفِ مُوسَىٰ ٣٦

All of the above will be read with *taḥqīq* agreed upon.

218 وَهَيِّئْ وَأَنْبِئْهُمْ وَنَبِّئْ بِأَرْبَعٍ وَأَرْجِئْ مَعًا وَاقْرَأْ ثَلَاثًا فَحَصِّلَا

218. And هَيِّئْ *in four places,* أَرْجِئْ *in both places and* اقْرَأْ *in three places.*

The second category exempted from the *ibdāl* of *hamzah sākinah* for Sūsī is:

2. The *hamzah* that is *sākinah* due to *binā'*. *Binā'* is a specific term in Arabic grammar that refers to the permanent nature of the *ḥarakah* at the end of the word. Examples of all *hamzah sākinah* due to *binā'* are:

Word	Sūrah	Number	Verse
هَيِّئْ	الكهف	18:10	إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ **وَهَيِّئۡ** لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ١٠
أَنْبِئْهُمْ	البقرة	2:33	

			قَالَ يَٰٓـَٔادَمُ **أَنۢبِئۡهُم** بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ﴿٣٣﴾
نَبِّئۡ	الحِجْر	15:49	**نَبِّئۡ** عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾
نَبِّئۡ	الحِجْر	15:51	**وَنَبِّئۡهُمۡ** عَن ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾
نَبِّئۡ	القمر	54:28	**وَنَبِّئۡهُمۡ** أَنَّ ٱلۡمَآءَ قِسۡمَةُۢ بَيۡنَهُمۡۖ كُلُّ شِرۡبٖ مُّحۡتَضَرٞ ﴿٢٨﴾
نَبِّئۡ	يوسف	12:36	وَدَخَلَ مَعَهُ ٱلسِّجۡنَ فَتَيَانِۖ قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗاۖ وَقَالَ ٱلۡأٓخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي خُبۡزٗا تَأۡكُلُ ٱلطَّيۡرُ مِنۡهُۖ **نَبِّئۡنَا** بِتَأۡوِيلِهِۦٓۖ إِنَّا نَرَىٰكَ مِنَ ٱلۡمُحۡسِنِينَ ﴿٣٦﴾
أَرۡجِئۡ	الأعراف	7:111	قَالُوٓاْ **أَرۡجِهۡ** وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾
أَرۡجِئۡ	الشعراء	26:36	قَالُوٓاْ **أَرۡجِهۡ** وَأَخَاهُ وَٱبۡعَثۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾
ٱقۡرَأۡ	الإسراء	17:14	**ٱقۡرَأۡ** كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ﴿١٤﴾
ٱقۡرَأۡ	العلق	96:1	**ٱقۡرَأۡ** بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ﴿١﴾
ٱقۡرَأۡ	العلق	96:3	**ٱقۡرَأۡ** وَرَبُّكَ ٱلۡأَكۡرَمُ ﴿٣﴾

It is agreed upon that all the above will be read with *taḥqīq*.

219 وتُؤْوِى وَتُؤْوِيهِ أَخَفُّ بِهَمْزِهِ وَرِئْيًا بِتَرْكِ الْهَمْزِ يُشْبِهُ الِامْتِلاَ

219. And تُؤْوِى *and* تُؤْوِيه *is easier to recite with the hamzah, and* رِئْيًا *with ibdāl resembles the word that means to be quenched.*

The third category of the *hamzah sākinah* that is exempt from *ibdāl* for Sūsī is those words whose *taḥqīq* is easier than *ibdāl*. The purpose of *ibdāl* is to ease recitation, but when it becomes more difficult, the purpose is not fulfilled. Thus, in the following two words Sūsī does not make *ibdāl* of the *hamzah sākinah*:

Word	Surah	Number	Verse
تُؤْوِى	الأحزاب	33:51	۞تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ **وَتُـٔۡوِيٓ** إِلَيۡكَ مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ مِمَّنۡ عَزَلۡتَ فَلَا جُنَاحَ عَلَيۡكَۚ ذَٰلِكَ أَدۡنَىٰٓ أَن تَقَرَّ أَعۡيُنُهُنَّ وَلَا يَحۡزَنَّ وَيَرۡضَيۡنَ بِمَآ ءَاتَيۡتَهُنَّ كُلُّهُنَّۚ وَٱللَّهُ يَعۡلَمُ مَا فِي قُلُوبِكُمۡۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمٗا ٥١
تُؤْوِيهِ	المعارج	70:13	وَفَصِيلَتِهِ ٱلَّتِي **تُـٔۡوِيهِ** ١٣

If *ibdāl* was to take place in the two examples above, two *wāws*, the first of which would be *sākinah*, would come together. This would obligate *idghām*—which in this case would become more difficult than *taḥqīq*.

The fourth category is specifically for the word رِئْيا which means a good scene. If *ibdāl* was to take place, the word would become رِيًّا which means to be filled up or quenched. To remove confusion between both words in terms of which meaning is meant, Sūsī does not make *ibdāl* in this word.

Word	Surah	Number	Verse
رِئْياً	مريم	19:74	وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَحۡسَنُ أَثَٰثٗا **وَرِءۡيٗا** ٧٤

220 وَمُؤْصَدَةٌ أَوْصَدتُّ يُشْبِهُ كُلُّهُ تَخَيَّرَهُ أَهْلُ الأَدَاءِ مُعَلَّلاَ

220. And مُؤْصَدَة *due to it resembling* أَوْصَدتُّ *; and all of the above categories have been adopted by the experts due to the reasons mentioned.*

This is the fifth and final category. Imām Sūsī will not make *ibdāl* in the word مُؤْصَدَة that occurs in Sūrahs al-Humazah and al-Balad because according to his Shaykh, Imām Abū ʿAmr, its root letters are د ص ء. By making *ibdāl*, it would seem as if its root letters are د ص و, which is not the dialect of Imām Abū ʿAmr.[107] "Experts" in this line refers to scholars like Ibn Mujāhid, Ibn Ghalabūn, al-Naqqāsh, al-Makkī, al-Mahdawī, and Ibn Shurayḥ.[108] This word occurs in the following two places:

Verse	Number	Surah	Word
عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ٢٠	90:20	البلد	مُّؤۡصَدَةُۢ
إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨	104:8	الهمزة	مُّؤۡصَدَةٌ

221 وَبَارِئِكُمْ بِالْهَمْزِ حَالَ سُكُونِهِ وَقَالَ ابْنُ غَلْبُونٍ بِيَاءٍ تَبَدَّلاَ

221. And بَارِئِكُم *will be read with hamzah when it is sākinah, and Ibn Ghalabūn said it will be changed to yāʾ.*

Contrary to others, Sūsī recites the word بَارِئِكُم, that occurs twice in Sūrah al-Baqarah, with a *sukūn* on the *hamzah*, but he does not make *ibdāl* on it.

[107] Two opinions existed on the *ishtiqāq* (derivation, etymology) of this word which resulted in two *lughāt* (dialects). The etymology that Abū ʿAmr preferred is the one with a *hamzah*.

[108] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 213.

Rather he recites it with *sukūn*. Thus, this word is also from among the exceptions for him mentioned in the previous lines. However, it is reported from Ibn Ghalabūn that he recited the *hamzah sākinah* in this word with *ibdāl* to *yāʾ* as in بَارِيْكُم. Others did not approve of it.

Verse	Number	Surah	Word
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓاْ إِلَىٰ **بَارِئِكُمْ** فَٱقْتُلُوٓاْ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ **بَارِئِكُمْ** فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾	2:54	البقرة	بَارِئِكُمْ

222 وَوَالاَهُ فى بِئْرٍ وَفى بِئْسَ وَرْشُهُمْ وَفى الذِّئْبِ وَرْشٌ وَالْكِسَايِى فَأَبْدَلاَ
223 وَفى لُؤْلُؤٍ فى العُرْفِ وَالنُّكْرِ شُعْبَةٌ وَيَأْلِتْكُمُ الدُّورِى وَالاِبْدَالُ يُجْتَلاَ

222. And Warsh followed him (Sūsī) in بِئْرٍ *and* بِئْسَ *, and in* الذِّئْبِ *both Warsh and al-Kisāʾī have (also) made ibdāl.*

223. And in لُؤْلُؤ *, both definite and indefinite, Shuʿbah has (also) made ibdāl, and in* يَأْلِتْكُم *Dūrī reads with taḥqīq while ibdāl for Sūsī is clear.*

The following rules have been outlined in these lines:

Along with Sūsī, Warsh has made *ibdāl* in the word بِئْر and بِئْس, however and wherever they come in the Qurʾān. The *hamzah* in these two words is in the ع position, but nonetheless, Warsh will make *ibdāl* as an exception.

Al-Kisāʾī and Warsh have joined Sūsī in the *ibdāl* of the word الذِّئْب that occurs thrice in Sūrah Yūsuf. The *hamzah* in this word is also in the ع position, but nonetheless Warsh will make *ibdāl* as an exception.

Shuʿbah and Sūsī make *ibdāl* in the first *hamzah* of the word لُؤْلُؤ wherever and however it comes, with the definite article ال or without it.

Contrary to others, Imām Abū ʿAmr recites the word لا يَلِتْكُمْ as لا يَأْلِتْكُم with a *hamzah sākinah*. Dūrī will recite the *hamzah sākinah* with *taḥqīq* and Sūsī with *ibdāl*.

224 وَوَرْشٌ لِئَلاَّ والنَّسِىءُ بِيَاءِهِ وَأَدْغَمَ فى يَاءِ النَّسِىءِ فَثَقَّلاَ

224. And Warsh makes ibdāl in لِئَلَّا *and* النَّسىءُ *to yāʾ, and in the latter he makes idghām of the two yāʾ's so that they become mushaddadah.*

Only Warsh makes *ibdāl* of the *hamzah maftūḥah* to *yāʾ maftūḥah* in the word لِئَلَّا that occurs thrice in the following places:

Verse	Number	Surah	Word
وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ **لِئَلَّا** يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾	2:150	البقرة	لِئَلَّا
رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ **لِئَلَّا** يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾	4:165	النساء	لِئَلَّا

Word	Surah	Number	Verse
لِئَلَّا	الحديد	57:29	**لِّئَلَّا** يَعۡلَمَ أَهۡلُ ٱلۡكِتَٰبِ أَلَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّن فَضۡلِ ٱللَّهِ وَأَنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ٢٩

Only Warsh makes *ibdāl* of the *hamzah maḍmūmah* into *yā'* in the word النَّسىءُ. This causes two *yā'*s to come together, the first of which is *sākinah*, thus obligating *idghām*. He will read it as ٱلنَّسِيُّ.

Word	Surah	Number	Verse
النَّسِىءُ	التوبة	9:37	إِنَّمَا **ٱلنَّسِيٓءُ** زِيَادَةٞ فِي ٱلۡكُفۡرِۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُۥ عَامٗا وَيُحَرِّمُونَهُۥ عَامٗا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا حَرَّمَ ٱللَّهُۚ زُيِّنَ لَهُمۡ سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ٣٧

225 وَإِبْدَالُ أُخْرَى الْهَمْزَتَيْنِ لِكُلِّهِمْ إِذَا سَكَنَتْ عَزْمٌ كَآدَمَ أُوهِلاَ

226. All are unanimous on the ibdāl of the second hamzah to alif when it is sākinah as in Ādam and ūhilā.

A general agreed-upon principle in the Arabic language has been described in this line. The principle is that when two *hamzahs* come together, the second of which is *sākinah*, the second *hamzah* will be transformed into the letter of *madd* corresponding with the *ḥarakah* on the first *hamzah* as in ءَامَنَ to أَأْمَنَ , أُوتِيَ to أُأْتِيَ , اِيتِ to اِأْتِ.

23. Naql and Sakt

Naql is one of the methods of *tashīl* (creating ease) in the pronunciation of a single *hamzah*. Imam Warsh applies *naql* the most. Imām Ḥamzah does it in the case of *waqf* only.

Sakt is to pause without breaking one's breath. It aids in the clear and correct pronunciation of the following *hamzah*. Imām Ḥamzah is the only one among the seven *qārīs* to do it, according to the *tarīq* of *Shāṭibiyyah*.

A *ṣaḥīḥ* letter is any letter of the Arabic alphabet apart from the letters of *madd* (long vowels). Thus, the *ṣaḥīḥ* letters are 28, apart from *alif* as *alif* is considered to be a letter of *madd*. The letters (vowels) of *līn* are also classified as *ṣaḥīḥ*.

226 وَحَرِّكْ لِوَرْشٍ كُلَّ سَاكِنٍ آخِرٍ صَحِيحٍ بِشَكْلِ الْهَمْزِ واحْذِفْهُ مُسْهِلاَ

226. For Warsh, to every word whose last letter is sākin and ṣaḥīḥ, give the ḥarakah of the hamzah following it and drop the hamzah in order to make it easy.

The author has defined *naql* in this line. *Naql* occurs when a word ending with a *sākin ṣaḥīḥ* letter is followed by a *hamzah* at the beginning of the next word. Thus, three conditions are necessary for *naql* to occur:

1. The last letter of the word must be *sākin*, whether with a physical *sukūn* as in قُلْ or *tanwīn* as in كُفُوًا.
2. The last letter of the word must be *ṣaḥīḥ* as in قُلْ and كُفُوًا.
3. The first letter of the following word must be a *hamzat al-qaṭʿ* as in قُلْ أَعُوذُ and كُفُوًا أَحَدٌ .

When all three conditions are met, the *hamzah* will be dropped (in pronunciation only) and its *ḥarakah* will be transferred to the *sākin* letter before it. Thus, the *sākin* letter will lose its *sukūn* and now be pronounced with the transferred *ḥarakah* of the dropped *hamzah* as in قُلَ عُوذُ and كُفُؤَ نَحَدٌ. The scenario above is termed *hamzah mafṣūlah.*

Included in *naql* is الْ followed by *hamzat al-qaṭʿ* as in الأَرْض. This is termed *hamzah mawṣūlah.*

227 وَعَنْ حَمْزَةٍ فِى الْوَقْفِ خُلْفٌ وَعِنْدَهُ رَوَى خَلَفٌ فِى الْوَصْلِ سَكْتًا مُقَلَّلاَ

228 وَيَسْكُتُ فِى شَىْءٍ وَشَيْئًا وَبَعْضُهُمْ لَدَى اللَّامِ لِلتَّعْرِيفِ عَنْ حَمْزَةٍ تَلاَ

229 وَشَىْءٍ وَشَيْئًا لَمْ يَزِدْ وَلِنَافِعٍ لَدَى يُونُسٍ آلانَ بِالنَّقْلِ نُقِّلاَ

227. And a khulf has been reported from Ḥamzah while making waqf (on the second word), and Khalaf has reported a brief sakt during waṣl.

228. And Khalaf also makes sakt on شَىْءٍ *and* شَيْئًا *and some of them reported from Ḥamzah that he made sakt at* ال *(the definite article),*

229. and on شَىْءٍ *and* شَيْئًا *and nothing else. And for Nāfiʿ, naql has been reported in the word* آلان *of Sūrah Yūnus.*

In *hamzah mawṣūlah* and *mafṣūlah*, Imām Ḥamzah is reported to have made *naql* as well but only when making *waqf* on that word as in كُفُؤَ نَحَدٌ . His other *qirāʾah* is *taḥqīq* i.e., reciting it normally like the rest.

Khalaf has reported *sakt* in the above. Thus, there are three *riwāyāt* for Imām Ḥamzah in this scenario.

In addition to making *sakt* on *hamzah mawṣūlah* and *mafṣūlah*, Khalaf has reported *sakt* in the word شَيْءٍ and شَيْئًا and this is the *ṭarīq* of Abū al-Fatḥ Fāris.[109] Hence, *sakt* is not to be done for Khallād.

In the *ṭarīq* of Ṭāhir ibn Ghalabūn, *sakt* for Ḥamzah is only to be done on *hamzah mawṣūlah* and in the word شَيء in whatever grammatical case it may be in.[110] According to this *ṭarīq*, there is no *sakt* for Imām Ḥamzah in *hamzah mafṣūlah* as in كُفُوًا أَحَدٌ and قُلْ أَعُوذ.

The following table shows the *riwāyāt*:

When making waṣl for Ḥamzah on...					
شَيء شَيْئا		Hamzah Mawṣūlah **الأَرْض**		Hamzah Mafṣūlah كُفُوًا أَحَدٌ	
Khalaf	Khallād	Khalaf	Khallād	Khalaf	Khallād
1. Sakt (Abū al-Fath & Ibn Ghalabūn)	1. Sakt (Ibn Ghalabūn) 2. Taḥqīq (Abū al-Fath)	1. Sakt (Abū al-Fath & Ibn Ghalabūn)	1. Sakt (Ibn Ghalabūn) 2. Taḥqīq (Abū al-Fath)	1. Sakt (Abū al-Fath) 2. Taḥqīq (Ibn Ghalabūn)	1. Taḥqīq (Abū al-Fath & Ibn Ghalabūn)

To summarize, according to Abū al-Fatḥ, Khalaf does *sakt* for all three categories during *waṣl*, and Khallād does *taḥqīq* for all three categories.

According to Ibn Ghalabūn, both Khalaf and Khallād do *sakt* during *waṣl* but only in the شيء and الأرض (*hamzah mawṣūlah*) categories. Both would do *taḥqīq* in the كُفُوًا أَحَدٌ (*hamzah mafṣūlah*) category.

[109] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 222.
[110] Ibid.

During *waqf* on *hamzah mafṣūlah* (كُفْؤًا أَحَدٌ category), Khalaf has three ways:

1. *Naql*
2. *Sakt* according to Abū al-Fatḥ
3. *Taḥqīq* according to Ibn Ghalabūn

Khallād has two ways:

1. *Naql*
2. *Taḥqīq* according to Abū al-Fatḥ and Ibn Ghalabūn.

During *waqf* on *hamzah mawṣūlah* (الأرض category), Khalaf has two ways:

1. *Naql*
2. *Sakt* according to Abū al-Fatḥ and Ibn Ghalabūn.

Khallād has three ways:

1. *Naql*
2. *Sakt* according to Ibn Ghalabūn
3. *Taḥqīq* according to Abū al-Fatḥ but experts have prohibited this for Khallād.[111]

Keep in mind that during *waqf* on شیء there is no *sakt* for either Imām. The ruling for *waqf* on words ending with *hamzah* for Imām Ḥamzah will be explained in the next chapter. The following chart explains the various methods of *waqf* for Khalaf and Khallād on *hamzah mafṣūlah* and *mawṣūlah*:

[111] Al-Qāḍī, *al-Wāfī*, 180.

When making waqf for Ḥamzah on...			
Hamzah Mawṣūlah الأرْض		Hamzah Mafṣūlah كُفُوًا أحَدٌ	
Khalaf	Khallād	Khalaf	Khallād
1. Naql 2. Sakt (Abū al-Fath & Ibn Ghalabūn)	1. Naql 2. Sakt (Ibn Ghalabūn) 3. Taḥqīq (Abū al-Fatḥ) [Weak]	1. Naql 2. Sakt (Abū al-Fath) 3. Taḥqīq (Ibn Ghalabūn)	1. Naql 2. Taḥqīq (Abū al-Fath & Ibn Ghalabūn)

Finally, the author states that Imām Nāfiʿ through Qālūn and Warsh will make *naql* in the following two places:

Verse	Number	Surah	Word
أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ **ءَآلْـَٰٔنَ** وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾	10:51	يونس	ءَآلْـَٰٔنَ
ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾	10:91	يونس	ءَآلْـَٰٔنَ

Warsh will make *naql* in the above two places based on his general principle and Qālūn will make *naql* in them as exceptions.

230 وَقُلْ عَادًا الأُوْلَى بِإِسْكَانِ لامِهِ وَتَنْوِينِهِ بِالْكَسْرِ كَاسِيهِ ظَلَّلاَ
231 وَأَدْغَمَ بَاقِيهِمْ وَبِالنَّقْلِ وَصْلُهُمْ وَبَدْؤُهُمْ وَالْبَدْءُ بِالأَصْلِ فُضِّلاَ
232 لِقَالُونَ وَالْبَصْرِى وَتُهْمَزُ وَاوُهُ لِقَالُونَ حَالَ النَّقْلِ بَدْءًا وَمَوْصِلاَ
233 وَتَبْدَا بِهَمْزِ الْوَصْلِ فِى النَّقْلِ كُلِّهِ وَإِنْ كُنْتَ مُعْتَدًّا بِعَارِضِهِ فَلاَ

230. And say عَادًا الأُوْلَى *with sukūn of the lām and its tanwīn with a kasrah for Ibn ʿĀmir, Ibn Kathīr and the Kūfīs.*

231. And the rest have made idghām and naql in state of waṣl and beginning, and beginning in the original manner has been given merit...

232. for Qālūn and Baṣrī. And the wāw will be made into hamzah for Qālūn while making naql in the state of waṣl and beginning.

233. and you will begin with hamzat al-waṣl while making naql for all those who do naql, and if you consider its temporariness then no.

In these lines the author has described the various *qirāʾāt* for the following words:

Word	Surah	Number	Verse
عَادًا ٱلْأُولَىٰ	النجم	53:50	وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾

The *qirāʾāt* of عَادًا الأُوْلَى are as follows:

عَادَنِ ٱلْأُولَىٰ	عَادًا لُّوْلَىَ	عَادًا لُّوْلَىَ
With *tanwīn*, *sukūn* of *lām* and *taḥqīq* of *hamzah*	With *idghām* of *tanwīn* and *naql*	With *idghām* of *tanwīn*, *naql* and *hamzah sākinah* after *lām*
د ك ن ف ر	ج ح	ب

The term *waṣl* here refers to connecting عَادًا with الأولى. *Bad'* literally means to begin. The term *bad'* generally means to resume recitation after stopping or beginning recitation afresh. Here it refers to stopping at عَادًا and resuming recitation from الأولى or even beginning recitation afresh from it.

The author states that in both states, *bad'* and *waṣl*, *naql* will be made for those whose *qirā'ah* is *naql*. However, Qālūn and Abū ʿAmr Baṣrī prefer *bad'* with *hamzat al-waṣl* and *taḥqīq* of *hamzah* like the majority because that is its original state.

The author then states a general principle: When *naql* is made on any word beginning with ال and *bad'* is to be made from that word, you will recite the *hamzat al waṣl* as well. However, you may also drop it considering its temporariness. This is because the purpose of *hamzat al-waṣl* is to prevent a word from beginning with a *sākin* letter, as this is not allowed in Arabic.

234 وَنقْلُ رِدًا عَنْ نَافِعٍ وَكِتَابِيَهْ بِالإِسْكانِ عَنْ وَرْشٍ أَصَحُّ تَقَبُّلاَ

234. And naql in rid'an is proven from Nāfiʿ, and to recite kitābiyah with the sukūn (without naql) is more authentically accepted from Warsh.

The author mentions that apart from what has been mentioned above, both Warsh and Qālūn from Nāfiʿ make *naql* in the word رِدْءًا in the following place:

Word	Surah	Number	Verse
رِدْءًا	القصص	28:34	وَأَخِي هَٰرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ **رِدْءًا** يُصَدِّقُنِيٓ ۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾

The *qirāʾāt* for the word رِدْءًا are as follows:

رِدْءًا	رِدًا
Without *naql*	With *naql*
د ح ك ن ف ر	ا

Then the author discusses the following words:

Word	Surah	Number	Verse
كِتَابِيَهْ إِنِّي	الحاقة	69:19-20	فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ۝١٩ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهْ ۝٢٠

The author explains that when making *waṣl* between the words كِتَابِيَهْ إِنِّي in *āyahs* 19 and 20 of Sūrah al-Ḥāqqah, it is preferred to not make *naql* for Imām Warsh. This is the more acceptable method. The *qirāʾāt* for the word كِتَابِيَهْ إِنِّي are as follows:

كِتَابِيَهْ إِنِّي	كِتَابِيَهِنِّي
Without *naql*	With *naql*
ب د ح ك ن ف ر ج(2)	ج(1)

24. Waqf on Hamzah for Ḥamzah and Hishām

Waqf naturally requires *takhfīf* (creating ease) in recitation. This is why it is agreed upon that the *ḥarakah* of the last letter is changed to *sukūn*, or the *fatḥatayn* is changed to an *alif* during *waqf*. In addition to this, Imāms Ḥamzah, Hishām and others not included among the seven Imāms [112] make *takhfīf* in the *hamzah* due to its qualities of *jahr* and *shiddah* that make it difficult to recite.

Takhfīf is of two types:

1. *Takhfīf Qiyāsī* i.e., *takhfīf* according to well-known grammatical principles. Modes of *takhfīf qiyāsī* include *naql*, *ibdāl*, *tashīl bayna bayn* and *ḥadhf*.
2. *Takhfīf Rasmī* i.e., *takhfīf* based on the specific *rasm* (script) of the *ʿUthmanī Maṣāḥif* even if it contradicts grammatical principles. Modes of *takhfīf rasmī* are limited to *ibdāl* and *ḥadhf*.

The author has described both types in this chapter. He begins with *takhfīf qiyāsī*.

235 وَحَمْزَةُ عِنْدَ الْوَقْفِ سَهَّلَ هَمْزَهُ إِذَا كَانَ وَسْطًا أَوْ تَطَرَّفَ مَنْزِلاَ

235. Ḥamzah makes tashīl of hamzah while stopping when it is in the middle or at the end of a word.

While making *waqf* on a word with a *hamzah* in the middle or end of it, Imām Ḥamzah will make *tashīl*. I will use the term "initial *hamzah*" for a *hamzah* at the beginning of a word, "medial *hamzah*" for a *hamzah* in the

[112] This refers to Imam al-Aʿmash's *qirāʾah* from among the four *shādh qirāʾāt*. He has the option of making *takhfīf* on *hamzah* when stopping on words that contain a *hamzah*. Gaibee, *The Four Non-Canonical Readings*, 63.

middle of the word, and "final *hamzah*" for a *hamzah* at the end of a word. *Tashīl* in this line refers generally to any type of *takhfīf* (change) made in the *hamzah*. Changes in the *hamzah* can be of any of the following four types:

3. *Ibdāl*: changing it to a letter of *madd* (long vowel) corresponding to the *ḥarakah* before it.
4. *Ḥadhf*: dropping it
5. *Naql*: transferring its *ḥarakah* to the *ṣaḥīḥ sākin* letter preceding it
6. *Tashīl Bayn Bayn*: blending the *hamzah* with the letter of *madd* corresponding to the *ḥarakah* on it or preceding it. I will suffice with the word *tashīl* for this type.

As we will see, Hishām will also join Imām Ḥamzah when the *hamzah* is final.

The purpose of making the changes above in the *hamzah* is to facilitate its recitation.

236 فَأَبْدِلْهُ عَنْهُ حَرْفَ مدٍّ مُسَكِّنًا وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلاَ

236. So when reciting it (the hamzah) with a sukūn make ibdāl of it into a letter of madd subject to the condition that there is a mutaḥarrik preceding it.

A *hamzah* will either be *sākin* or *mutaḥarrik*. A *hamzah sākinah* will either be medial (in the middle of the word) in which case its *sukūn* can only be *lāzim* (permanent), or the *hamzah* will be final (at the end of the word) in which case its *sukūn* can be either *lāzim* (permanent) or *ʿāriḍ* (temporary, for the sake of *waqf*). Then, it will either be preceded with a *mutaḥarrik* letter or *sākin*.

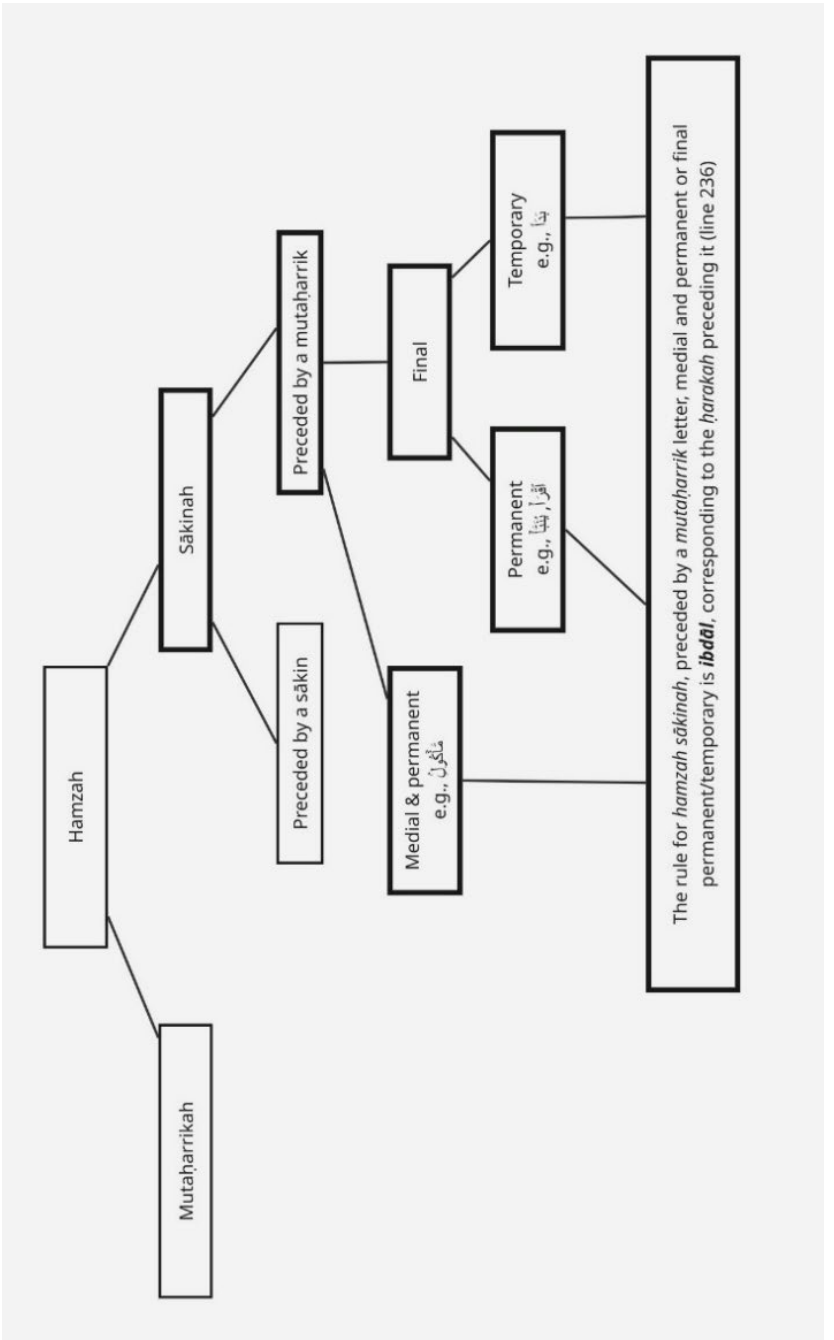
In this line, the author has described the ruling for a medial or final *hamzah sākinah*. Whether its *sukūn* is *lāzim* or *ʿāriḍ*, it will be transformed into the letter of *madd* corresponding with the *ḥarakah* before it. Thus, if

the *ḥarakah* before it is a *fatḥah*, it will be changed into *alif*, if *ḍammah* then *wāw*, and if *kasrah* then *yāʾ*.

Thus, there are two conditions for the ruling above:

1. The *hamzah* must be *sākin*, *lāzim* or *ʿāriḍ*, medial or final.
Examples of medial *hamzah* with *sukūn lāzim*: تأثيما بِئر مأكول
Examples of final *hamzah* with *sukūn lāzim*: اقرأ يُنَبَّأُ يَشَأُ
Examples of *hamzah* with *sukūn ʿāriḍ* and it can only be final: بَدَأَ أَنْشَأَ أَسْوَأُ

2. The letter preceding *hamzah sākinah* must be *mutaḥarrik*. This condition is necessary when the *sukūn* is *ʿāriḍ* for the sake of *waqf* as in the above examples. The ruling for the scenario where the preceding letter is *sākin* will be discussed later.


Hamzah
Mutaḥarrikah
Sākinah
Preceded by a sākin
Preceded by a mutaḥarrik
Medial & permanent
e.g., مُؤْمِنُونَ
Final
Permanent
e.g., اقْرَأْ, يَبْدَأُ
Temporary
e.g., يَبْدَا
The rule for *hamzah sākinah*, preceded by a *mutaḥarrik* letter, medial and permanent or final permanent/temporary is ***ibdāl***, corresponding to the *ḥarakah* preceding it (line 236)

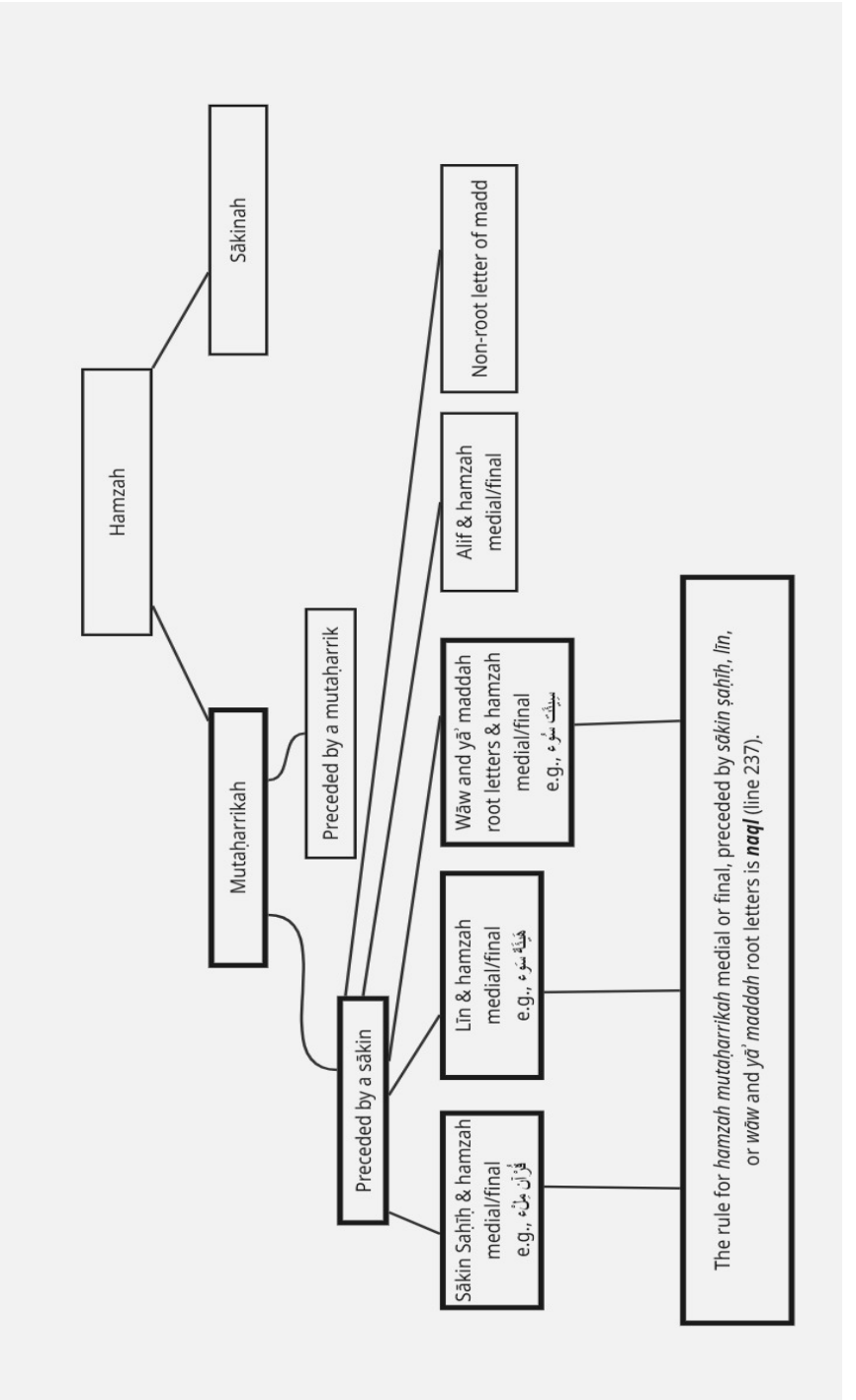
237وَحَرِّكْ بِهِ مَا قَبْلَهُ مُتَسَكِّنًا وَأَسْقِطْهُ حَتّى يَرْجِعَ اللَّفْظُ أَسْهَلاَ

237. And transfer its ḥarakah to the sākinah letter before it and drop it so that the word can become easier.

In these lines the author has mentioned the rulings for the *mutaḥarrik hamzah* preceded by a *sākin* letter. Line 237 mentions three out of five scenarios in which the *sākin* letter before the *hamzah* can occur. The ruling for these three scenarios is *naql.*[113] The fourth scenario will be described in line 238 and the fifth scenario in line 240.

1. It is *sākin ṣaḥīḥ* and the *hamzah* following it is medial or final.
   Examples of medial *hamzah:* نَشْأَة, جُزْءاً , قُرْأن ,شَطْأَه
   Examples of final *hamzah:* مِلْء, دِفءُ , المَرْء ,الخَبْء
2. It is a letter of *līn* and the *hamzah* following it is medial or final.
   Examples of medial: مَوْئِلا, هَيْئَة , سَوْأتِهِمَا,شَيْئاً
   Examples of final: سَوْء, شَيْء ,سَيِّء
3. It is a *wāw maddah* or *yāʾ maddah* that is *aṣlī* (a root letter) and the *hamzah* following it is medial or final.
   Examples of medial: سِيْئَتْ السُّوْأى
   Examples of final: جِيْءَ سِيْءَ سُوْء

[113] There is a second option of *idghām* for scenarios two and three. This will be mentioned later in line 251.


Hamzah
Sākinah
Mutaḥarrikah
Preceded by a mutaḥarrik
Non-root letter of madd
Alif & hamzah medial/final
Wāw and yā' maddah root letters & hamzah medial/final
e.g., سِيٓـَٔتْ سُوٓءَ
Preceded by a sākin
Līn & hamzah medial/final
e.g., خَبِيٓـَٔةٍ سُوٓءَ
Sākin Saḥīḥ & hamzah medial/final
e.g., قُرْاٰنٌ مِّلْءُ
The rule for hamzah mutaḥarrikah medial or final, preceded by sākin ṣaḥīḥ, līn, or wāw and yā' maddah root letters is naql (line 237).

238 سِوَى أَنَّهُ مِنْ بَعْدِ مَا أَلِفٍ جَرى يُسَهِّلُهُ مَهْمَا تَوَسَّطَ مَدْخَلاَ

239 وَيُبْدِلُهُ مَهْمَا تَطَرَّفَ مِثْلَهُ وَيَقْصُرُ أَوْ يَمْضِي عَلَى الْمَدِّ أَطْوَلاَ

238. Except for when the hamzah mutaḥarrikah is preceded by an alif in which case Ḥamzah will make tashīl if it is medial.

239. And he will make ibdāl if the hamzah mutaḥarrikah is final. And he will either make qaṣr or ṭūl in the madd.

This is the fourth scenario for *hamzah mutaḥarrikah* preceded by a *sākin* letter. In this scenario the preceding *sākin* letter is an *alif.* This scenario has two separate rulings.

1. *Hamzah mutaḥarrikah* is medial in which case *tashīl bayna bayn* will be made.[114]

   Examples: جَاءَهُمْ أَبَاءَهُمْ نِسَاءكُمْ غُثَاءً نِدَاءً

2. *Hamzah mutaḥarrikah* is final in which case *ibdāl* will be made.[115]

   Examples: جَاءَ شَاءَ السَّمَاء المَاء العُلَمَؤا

According to the known rule, this *ibdāl* will be to transform the *hamzah mutaḥarrikah* into *alif* in which case two *alifs* will come together such as شَاء will become شَاا. Now, one of the following two things must be done.

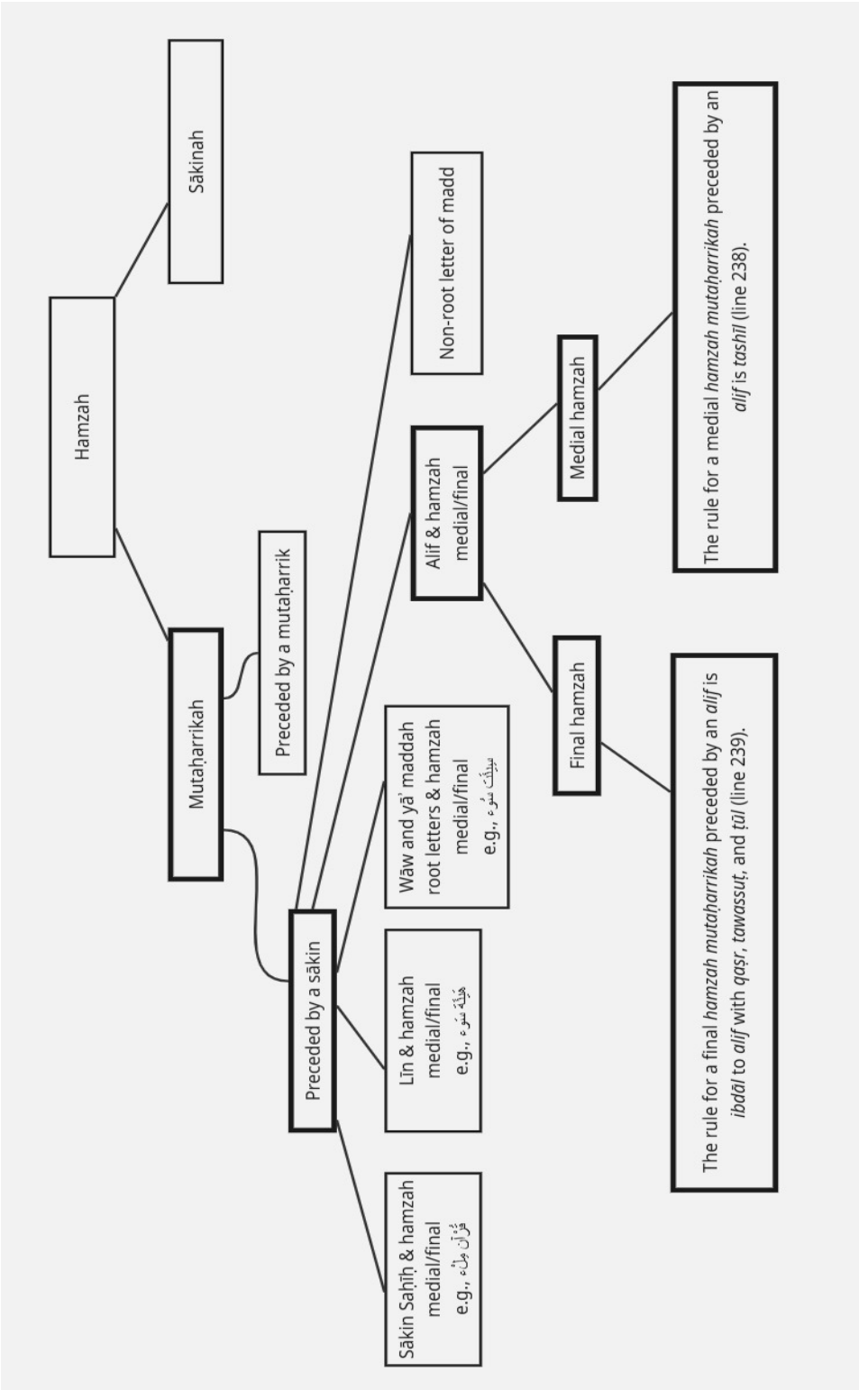
1. According to the rule that two *sākin* letters cannot come together, we must drop one of the *hamzahs.* If we drop the first one, then only *qaṣr* will be allowed as the second *alif* is in reality a *hamzah.* Thus, there can be no *madd* (according to the rule mentioned in line 208). If we drop the second one, then either *qaṣr* or *ṭūl* can be made because it will amount to an *alif* followed by a changed *hamzah* (according to the rule mentioned in line 208).

[114] When making *tashīl* of the medial *hamzah mutaḥarrikah* in *waqf,* both *qaṣr* and *madd* may be applied on the *alif* preceding it according to the rule mentioned in line 208.

[115] The author will mention another option for this scenario later in line 252, which is *tashīl* of the *hamzah* along with *rawm* and *madd* and *qaṣr* of the *alif.*

2. Maintain both *alifs* and add a third *alif* for *faṣl* (barrier) purposes. In this case only *ṭūl* will be allowed.

Scholars have also allowed *tawassuṭ* in this scenario based on the analogy of *madd ʿāriḍ*.


Hamzah
Sākinah
Mutaḥarrikah
Preceded by a mutaḥarrik
Preceded by a sākin
Sākin Saḥīḥ & hamzah medial/final
e.g., قُرْاٰنٍ مِنْۢ
Līn & hamzah medial/final
e.g., هٰٓؤُلَآءِ سُوْٓءٍ
Wāw and yā' maddah root letters & hamzah medial/final
e.g., سِيْٓـَٔتْ سُوْٓءٍ
Alif & hamzah medial/final
Non-root letter of madd
Medial hamzah
Final hamzah
The rule for a medial hamzah mutaḥarrikah preceded by an alif is tashīl (line 238).
The rule for a final hamzah mutaḥarrikah preceded by an alif is ibdāl to alif with qaṣr, tawassuṭ, and ṭūl (line 239).

240 وَيُدْغِمُ فِيهِ الْوَاوَ وَالْيَاءَ مُبْدِلاَ إِذَا زِيدَتَا مِنْ قَبْلُ حَتَّى يُفَصَّلاَ

240. And Ḥamzah makes idghām of wāw and yāʾ when they are non-root letters and precede hamzah mutaḥarrikah after making ibdāl of the hamzah mutaḥarrikah (into wāw or yāʾ) so that it can become distinct (from scenario number 3).

This is the fifth scenario of *hamzah mutaḥarrikah* preceded by a *sākin* letter. This scenario is similar to scenario number three except that in scenario number three the *wāw* or *yāʾ maddiyyah* are *aṣlī* (root letters). In this scenario they are *zāʾidah* (non-root letters). This will apply when the *hamzah mutaḥarrikah* is medial or final. However, there is no example in the Qurʾān of a medial *hamzah mutaḥarrikah* preceded by *wāw zāʾidah*. The ruling for scenario number five is that the *hamzah* will be transformed into the letter of *madd* preceding it and then *idghām* will be made.

Example of final *hamzah mutaḥarrikah* preceded by *wāw zāʾidah*:

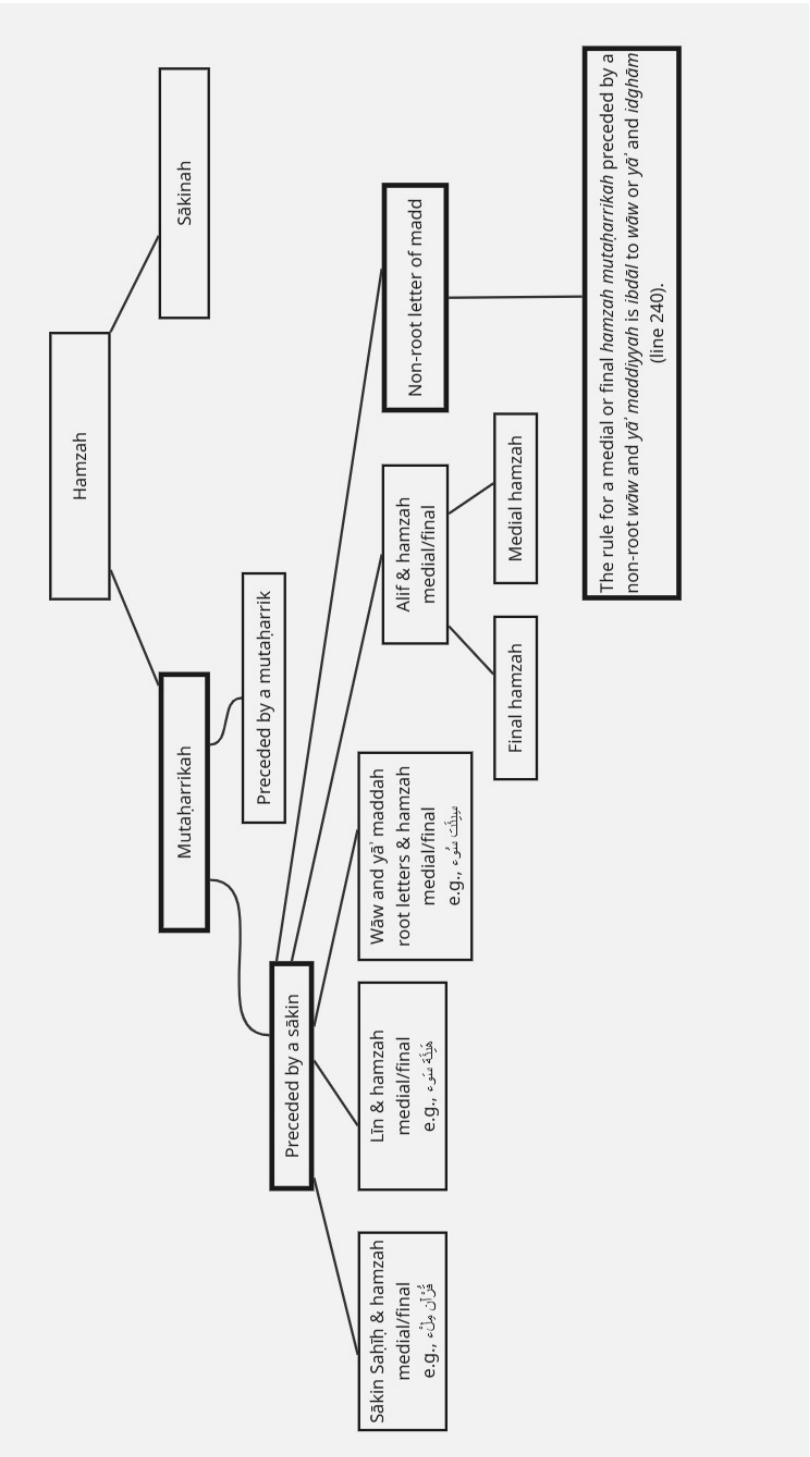
قُرُوْءٍ > قُرُوٌّ

Example of medial *hamzah mutaḥarrikah* preceded by *yāʾ zāʾidah*:

خَطِيئته > خَطِيَّته , هَنِيئاً > هَنِيّا , مَرِيئاً > مَرِيًّا , بَرِيئونَ > بَرِيُّون

Example of final *hamzah mutaḥarrikah* preceded by *yā zāʾidah*:

النَّسِئ > النَسِيّ , بَرِىء > بَرِىّ


Hamzah
Sākinah
Mutaharrikah
Preceded by a mutaḥarrik
Preceded by a sākin
Sākin Saḥīḥ & hamzah medial/final
e.g., قُرْآن مِنْ
Līn & hamzah medial/final
e.g., هَٰذَا شَيْء
Wāw and yā' maddah root letters & hamzah medial/final
e.g., سِيئَتْ سُوٓء
Alif & hamzah medial/final
Medial hamzah
Final hamzah
Non-root letter of madd
The rule for a medial or final *hamzah mutaḥarrikah* preceded by a non-root *wāw* and *yā' maddiyyah* is *ibdāl* to *wāw* or *yā'* and *idghām* (line 240).

241 وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ هَمْزَهُ لَدى فَتْحِهِ يَاءًا وَوَاوًا مُحَوَّلاَ

242 وَفِي غَيْرِ هذَا بَيْنَ بَيْنَ وَمِثْلَهُ يَقُولُ هِشَامٌ مَا تَطَرَّفَ مُسْهِلاَ

241. And Ḥamzah will make ibdāl of hamzah maftūḥah preceded by a kasrah or ḍammah into yāʾ or wāw respectively.

242. And in other scenarios there will be tashīl bayna bayn, and Hishām recites the same as Ḥamzah in all those scenarios where the hamzah is final.

In these lines the author has described the rulings for *hamzah mutaḥarrikah* preceded by a *mutaḥarrik* letter. Since *hamzah mutaḥarrikah* itself can have any of the three *ḥarakāt* and the *mutaḥarrik* letter preceding it can also have any of the three, there can be nine scenarios altogether:

1. *Hamzah maftūḥah* preceded by *kasrah*, as in خَاطِئَة نَاشِئَة مِأَة
2. *Hamzah maftūḥah* preceded by *ḍammah*, as in يُؤَيِّدُ مُؤَذِّنٌ فُؤَادَك يُؤَلِّفُ يُؤَاخِذ

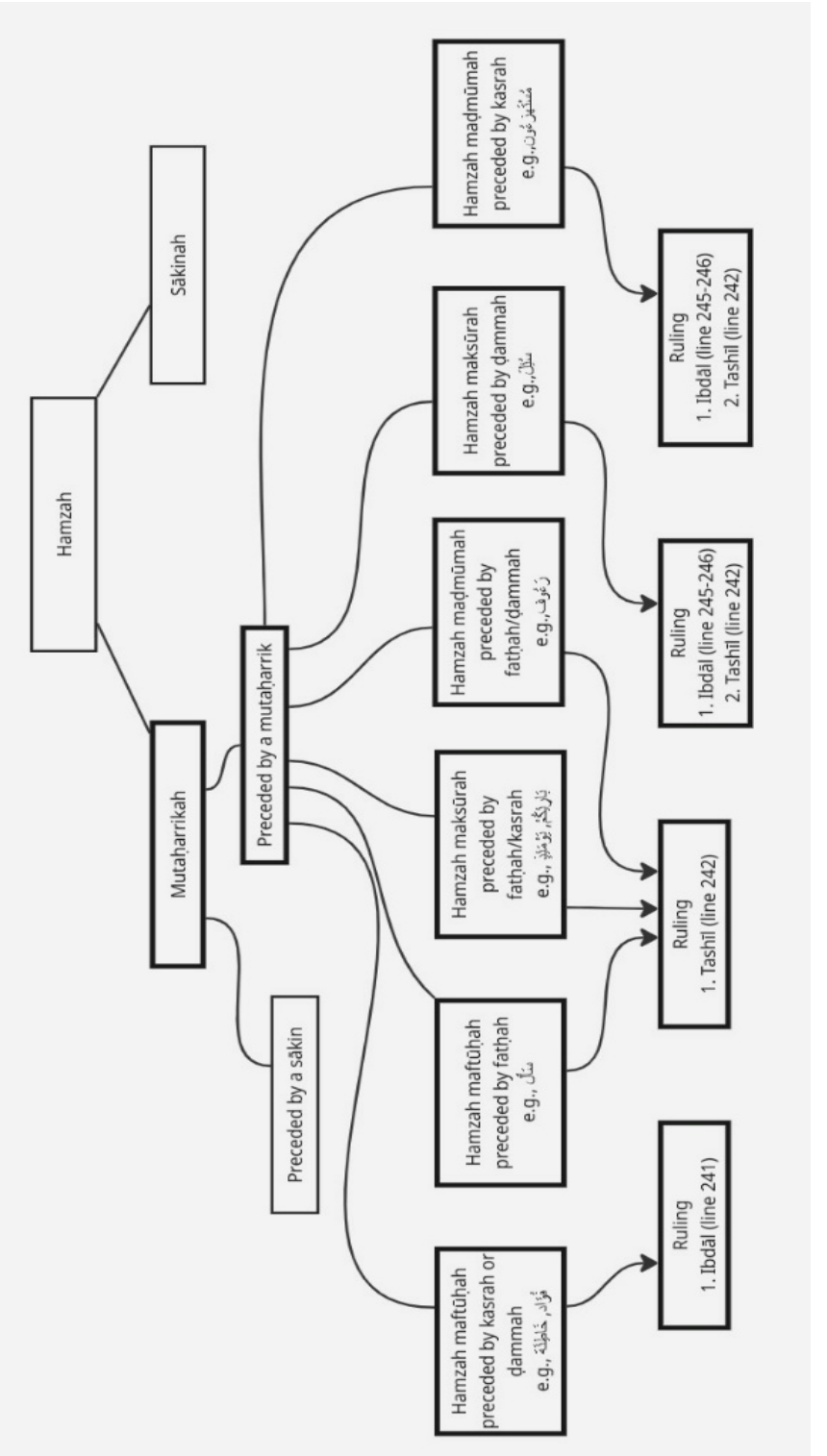
The ruling for these two scenarios is *ibdāl*. *Ibdāl* to *yāʾ* in the first one and to *wāw* in the second. This has been mentioned in line 241.

3. *Hamzah maftūḥah* preceded by *fatḥah* as in سَاَلَ مَأب تَأَذَّن
4. *Hamzah maksūrah* preceded by *fatḥah* as in بَئِيس يَوْمَئِذٍ مُطْمَئِن
5. *Hamzah maksūrah* preceded by *kasrah* as in خَاطِئِيْنَ بَارِئِكُمْ مُتَّكِئِين
6. *Hamzah maksūrah* preceded by *ḍammah* as in سُئِلَتْ سُئِلُوا سُئِل
7. *Hamzah maḍmūmah* preceded by *fatḥah* as in رَءُوفٌ يَكْلَئُكُمْ تَؤُزُّهُم
8. *Hamzah maḍmūmah* preceded by *kasrah* as in سَنُقْرِئُكَ أَنْبِئُونِي مُسْتَهْزِءون
9. *Hamzah maḍmūmah* preceded by *ḍammah* as in بِرُءُوسِكُم

The ruling for these seven scenarios is *tashīl bayna bayn* as mentioned in line 242.[116]

Thereafter, the author has mentioned that Hishām adopts the same rulings as Ḥamzah in all those scenarios where the *hamzah* is final.

[116] There is a second option of *ibdāl* for scenarios six and eight which will be mentioned in line 245. Furthermore, dropping the *hamzah* completely may be a third option for scenario eight as well. This will be mentioned in line 245 as well.


Hamzah
Sākinah
Mutaḥarrikah
Preceded by a mutaḥarrik
Preceded by a sākin
Hamzah maftūḥah preceded by kasrah or ḍammah
e.g., يُؤَادِ، خَطِيْئَة
Hamzah maftūḥah preceded by fatḥah
e.g., سَأَلَ
Hamzah maksūrah preceded by fatḥah/kasrah
e.g., يَرْكَعُ، يَرْمِيْ
Hamzah maḍmūmah preceded by fatḥah/ḍammah
e.g., رَءُوف
Hamzah maksūrah preceded by ḍammah
e.g., سُئِلَ
Hamzah maḍmūmah preceded by kasrah
e.g., مُسْتَهْزِءُوْنَ
Ruling
1. Ibdāl (line 241)
Ruling
1. Tashīl (line 242)
Ruling
1. Ibdāl (line 245-246)
2. Tashīl (line 242)
Ruling
1. Ibdāl (line 245-246)
2. Tashīl (line 242)

243 وَرِءْيًا عَلَى إِظْهَارِهِ وَإِدْغَامِهِ وَبَعْضٌ بِكَسْرِ الْها لِيَاءٍ تَحَوَّلاَ

244 كَقَوْلِكَ أَنْبِئْهُمْ وَنَبِّئْهُمْ .....

243. And in the word رِءْيًا *both iẓhār and idghām are permissible. And some have recited (the attached 3rd person masculine plural pronoun) with a kasrah due to the transformed yāʾ (before it)*

244. as in أَنْبِئْهُمْ *and* نَبِّئْهُمْ .....

Two separate issues have been discussed here. The first has to do with the following verse:

Verse	Number	Sūrah	Word
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا **وَرِءْيًا** ﴿٧٤﴾	19:74	مريم	وَرِءْيًا

When making *waqf* on رِئْيًا, Ḥamzah will transform the *hamzah sākinah* into *yāʾ* according to the well-established rules of *takhfīf qiyāsī*. Then, since two *yāʾ's* have come together with the first one being *sākinah*, normally it would be *wājib* to make *idghām*. However, in this case *iẓhār* is also permissible in order to distinguish it from the word رِىّ which means to be quenched, whereas رِئى means a scene.

Although the author has not mentioned it, the same would apply to the words رؤياى رُؤْيَاك الرُؤْيا تُؤْويه تؤوى . In تُؤْويه تؤوى , after making *ibdāl*, two *wāws* will come together in which the first one is *sākinah*. In these words, both *iẓhār* and *idghām* are permissible. In رؤياى رُؤْيَاك الرُؤْيا, after *ibdāl*, the *wāw* becomes *sākinah*. Now considering that *hamzah* is the original, *iẓhār* will be

made, and considering its present state, it may be merged into the following *yāʾ* making the word رُيّا.[117]

The second issue deals with the following words:

Word	Sūrah	Number	Verse
أَنْبِئْهُمْ	البقرة	2:33	قَالَ يَٰٓـَٔادَمُ **أَنۢبِئْهُم** بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾
نَبِّئْهُمْ	الحجر	15:51	**وَنَبِّئْهُمْ** عَن ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾
نَبِّئْهُمْ	القمر	54:28	**وَنَبِّئْهُمْ** أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

While stopping on these words, Imām Ḥamzah will transform the *hamzah sākinah* into *yāʾ sākinah* as in نَبِّيْهُمْ. Now, since there is a *yāʾ sākinah* before the *hāʾ* of the attached third person masculine plural pronoun, some have recited it with a *kasrah* as in نَبِّيْهِم according to the general rule in such cases.

244 .....وَقَدْ رَوَوْا أَنَّهُ بِالخَطِّ كانَ مُسَهِّلاَ

245 فَفِي الْيَا يَلِي والْوَاوِ وَالحَذْفِ رَسْمَهُ وَالاَخْفَشُ بَعْدَ الْكَسْرِ ذاالضَّمِّ أَبْدَلاَ

246 بِيَاءٍ وَعَنْهُ الْوَاوُ فى عَكْسِهِ وَمَنْ حَكَى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَلاَ

244. ..... And they have reported that Ḥamzah does tashīl according to the script.

[117] Thānwī, *Amāniyyah Sharḥ Shāṭibiyyah*, 89.

WWW.QURANONLINELIBRARY.COM

245. Thus, in yāʾ and wāw and in regards to ḥadhf, he (Imām Ḥamzah) would follow its rasm (script). And Akhfash did ibdāl if the hamzah maḍmūmah was preceded by a kasrah...
246. into yāʾ and vice versa (hamzah maksūrah preceded with a ḍammah) into wāw. [And he who reported tashil like yāʾ or wāw has caused difficulty.]

Takhfīf Rasmī

The author begins his explanation of the second type of *takhfif* known as *takhfīf rasmī*. *Khaṭṭ* in line 244 refers to the unanimously agreed upon script according to which multiple *maṣāḥif* (plural of *muṣḥaf*) were prepared by consensus of the *ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ under the direction of ʿUthmān رَضِيَ اللَّهُ عَنْهُ during his time as *khalīfah*. These *maṣāḥif* were then sent to various major cities of the Muslim world at the time. Other synonymous terms include *al-khaṭṭ al-ʿuthmānī*, *al-rasm al-ʿuthmānī*, or just *rasm*.

The author mentions that some scholars like Makkī ibn Abī Ṭālib, Fāris ibn Aḥmad, Abū ʿAmr al-Dānī, the author himself and some others have narrated that Imām Ḥamzah would make *tashīl* (any change) in the *hamzah* based solely on how it is written in the *maṣaḥif* prepared by ʿUthmān رَضِيَ اللَّهُ عَنْهُ even though it may oppose some of the rules mentioned until now.[118] Accordingly, Hishām will adopt the same when the *hamzah* is final.

To understand this better, it should be known that in the original *maṣāḥif*, the letter *hamzah* was not physically written. As a matter of fact, it did not even exist as a separate letter, although it was recited and its sound existed. The Arabs in those days knew where to read the *hamzah* without it being written or existing as a separate letter due to their mastery of their language. Additionally, due to their excessive use of *tashīl* i.e., *ḥadhf*, *tashil bayn bayn*, *naql*, *ibdāl* and *idghām* in relation to the pronunciation of

[118] Al-Qāḍī, *al-Wāfī*, 200.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

the *hamzah*, they would write the *hamzah* in the form of the letter that facilitated *tashīl*.[119] Thus, it would be written as a *wāw* where *tashīl* was permissible with *wāw*. Sometimes it would be written as a *yāʾ* where *tashīl* with *yāʾ* was possible, and sometimes with *alif* where *tashīl* with *alif* was possible. At times there was no shape to represent the *hamzah* where it was possible to drop it.

It is reported that the well-known grammarian Khalīl ibn Aḥmad introduced the shape of *hamzah* in order to inform people that the sound of a *hamzah* is to be made here. It was thus added to the *maṣāḥif* and was made distinct from the other letters by writing it smaller so that it may be known that the physical form of *hamzah* is not part of the Qurʾān.

Rules for Writing *Hamzah* According to *Rasm Uthmanī*[120]

Rasm of the Initial Hamzah

1. At the beginning of a word, *hamzah* will always be written on an *alif* as أ if *maftūḥah* or *maḍmūmah* and إ if *maksūrah*, e.g., أقول إبراهيم أنزِل.

   In the South Asian print of the *muṣḥafs* available today, the *hamzah* at the beginning of a word is written as an *alif* without the small ء on it or underneath it. This is how it was originally written in the ʿUthmānī *maṣāḥif* as the shape for *hamzah* had not been introduced then.

[119] Al-Dānī, *al-Muqniʿ*, 107-111.

[120] The author, Mufti Mohamed-Umer Esmail, mentions both the *rasm* and *ḍabṭ* of *hamzah* in this section.

1.1 The same will apply when there is a particle/preposition prefixed to an initial *hamzah* as in سَأصرف فبأى لبإمام أفأنت.

2. When two *hamzahs* come together at the beginning of a word then,

2.1 If both are *maftūḥah*, the first will be written as ء without the *alif* and the second with *alif*, e.g. ءَأَندرتهم ءَأنت

2.2. If the second is *maḍmūmah*, the second will be written as a *wāw*, e.g. أؤنزل

2.3. If the second is *maksūrah*, the second will be written as a *yāʾ*, e.g. أئنك.

2.4. The initial *hamzah* will not be written as an *alif* if it is followed by an *alif* in order to refrain from writing two *alifs* together, e.g. ءَامن This is the only exception to the rule of writing the initial *hamzah* [as an *alif*]. In the South Asian print, this is written as اٰمَن.

Rasm of the Medial Hamzah

In order to understand this, it is important to know the order of *ḥarakāt* in terms of their strength when on a *hamzah*. *Kasrah* is the strongest, then *ḍammah*, then *fatḥah*. Also, the preceding letter and its *ḥarakah* will affect how the medial *hamzah* is written.

1. If one of the two letters (the *hamzah* and the preceding letter) is *maksūrah*, the *hamzah* will be written as a *yāʾ* since *kasrah* is the stronger *ḥarakah*. For example, سُئِل فِئَة.

2. If one of the two letters i.e., the *hamzah* and the preceding letter is *maḍmūmah* and the other *maftūḥah*, the *hamzah* will be written as a *wāw* since *ḍammah* is the stronger *ḥarakah*. For example, سُؤال فُؤاد.

3. If both letters i.e., the *hamzah* and the preceding letter are *maftūḥah*, the *hamzah* will be written as an *alif*. For example, سَأَلَ رَأَوْكَ.

4. If after the medial *hamzah* is an *alif*, the *hamzah* will not be written as an *alif* or on any other letter to refrain from writing two consecutive *alifs*. For example, رَءَا, شَنَـَٔانُ, مَـَٔابٍ.

Rasm of the Final Hamzah

The final *hamzah* will always be written as the long vowel corresponding to the short vowel preceding it.

1. If a *fatḥah* is preceding it, it will be written as an *alif*, e.g. بَدَأَ سَبَأ .
2. If a *ḍammah* is preceding it, it will be written as a *wāw*, e.g. امرُؤ.
3. If a *kasrah* is preceding it, it will be written as a *yāʾ*, e.g. قُرِئَ شَاطِئ.
4. If a *sukūn* is preceding it, it will be written without any letter, e.g. مِلْء دِفْء الخبْء .

The difference between the *rasm ʿUthmānī* and the *rasm* adopted outside of the Qurʾān known as *rasm imlāʾī* in regards to *hamzah* is mainly based on the following two points:

1. The Arabs at the time of the revelation of the Qurʾān did not have a separate shape for the *hamzah* although it was pronounced. They would normally borrow an *alif*, *wāw* or *yāʾ* to represent it or would omit it altogether from their writing. They would know where and when to recite the *hamzah* due to their mastery of the language.

2. The Qurʾān was revealed according to the dialect and accent of some of the tribes that used to make *takhfīf* (*ibdāl*, *tashīl* etc.) in the pronunciation of the *hamzah*. Thus, the *hamzah* would be written according to the long vowel *alif*, *wāw* or *yāʾ*, whichever was in accordance with *takhfīf*.

Thus, the meaning of the last part of line 244 and the first part of line 245 is that the rules that have been mentioned until now in regards to changes (*tashīl bayna bayn* or *ibdāl*) made in *hamzah* during *waqf* will continue to apply if they are in accordance with the ʿUthmānī script (*rasm*). If any of the rules contradict the *rasm* (script) then according to some experts, the rules will be disregarded and instead *takhfīf* will be made according to the *rasm*: *ibdāl* with *wāw* where the *hamzah* is written as a *wāw*, *ibdāl* with *yāʾ* where the *hamzah* is written as *yāʾ* and the *hamzah* will be dropped (*ḥadhf*) when it is without a form. This is known as *takhfīf rasmī* and is limited to *ibdāl* and *ḥadhf* only. This is the view adopted by some experts like Makkī ibn Abī Ṭālib, Fāris ibn Aḥmad, Abū ʿAmr al-Dānī, the author himself and some others.

To make it easier to understand, we will look at the following words as they are written in *rasm* ʿUthmanī:

شُرَكَٰٓؤُاْ هُزْوًا نَبَاىٕ مُسْتَهْزِءُون

In the word شُرَكَٰٓؤُاْ the *hamzah* is written in the form of *wāw*. According to the rules of *takhfīf qiyāsī* mentioned earlier, *waqf* would be made on the word by changing the final *hamzah* to *alif* and then dropping it i.e., شُرَكَا .

According to the concept of *takhfīf rasmī*, the *hamzah* will be changed to *wāw sākinah* i.e., شُرَكَاو.

Similarly, the *hamzah* in the word هُزْؤًا is written in the form of *wāw*. According to *takhfīf qiyāsī*, *naql* would be made when stopping on it i.e., هُزَا. According to *takhfīf rasmī*, the *hamzah* will be changed to *wāw* i.e., هُزْوَا .

In the word نَبَائ , *hamzah* is written as a *yāʾ*. *Takfīf qiyāsī* dictates that *waqf* will be made on it by changing the *hamzah* to *alif* i.e., نَبَا . *Takfīf rasmī* dictates that *waqf* will be made on it by changing it to *yāʾ* i.e., نَبَى.

In مُسْتَهْزِءُون , the *hamzah* has no form. Thus, while adopting *takhfīf rasmī*, the *hamzah* will be dropped i.e., مُسْتَهْزُون whereas according to *takhfīf qiyāsī*, *tashīl bayna bayn* would be made as is the convention of Sibawayh or it will be changed to *yāʾ maḍmūmah* as is the convention of Akhfash.

The author has not mentioned *hamzah* written in the form of *alif* in the lines above because whenever *hamzah* comes in the form of *alif*, *waqf* will always be made on it with a change according to its *rasm* i.e. *tashīl* with *alif* or *ibdāl* to *alif*. In other words, there is no need for *takhfīf rasmī* when *hamzah* comes in the form of *alif*.

Some commentators of the *Shāṭibiyyah* have concluded that *takhfīf rasmī* is permissible generally throughout the Qurʾān whether it has been narrated or whether it is according to the rules above. However, many scholars maintain that *takhfīf rasmī* cannot be applied generally to every place in the Qurʾān. They maintain that *takhfīf rasmī* is based on *simāʿ* i.e., (what has been narrated) and it is permissible to make *waqf* according to the *rasm* in only those places where it is narrated and/or is according to the rules above. The scholars have enumerated those places and they are preserved in the books. If it is not narrated, then only *takhfīf qiyāsī* will apply. Hence, it is not permissible to make *waqf* on the following words according to their *rasm* by changing the *hamzah* into *wāw* because it is not narrated:

نِسَاؤُكم أبناؤُكم أولِيَاؤُهم

And likewise, it is not permissible to make *waqf* on the following words according to their *rasm* by changing the *hamzah* into *yāʾ*:

خائفين نِسَايِهِمْ المليِكة

Similarly, it is not permissible to make *waqf* on the following words according to their *rasm* by dropping the *hamzah*:

يُراءون الناسَ إذ جَاءوكم

Those places where following the *rasm* is narrated and [*takhfīf rasmī*] is permissible are:[121]

Hamzah written as *wāw* preceded by *alif*		**Hamzah written as *wāw* not preceded by *alif***	
فِيكُمْ شُرَكَٰٓؤُاْ	6:94	يبدؤا	wherever
أَمْ لَهُمْ شُرَكَٰٓؤُاْ	42:21	تَفْتَؤُاْ	12:85
أَمْوَٰلِنَا مَا نَشَٰٓؤُاْ	11:87	يَتَفَيَّؤُاْ	16:48
فَقَالَ ٱلضُّعَفَٰٓؤُاْ	14:21	أَتَوَكَّؤُاْ	20:18
شُفَعَٰٓؤُاْ وَكَانُواْ	30:13	لَا تَظْمَؤُاْ	20:119
لَهُوَ ٱلْبَلَٰٓؤُاْ ٱلْمُبِينُ	37:106	وَيَدْرَؤُاْ	24:8
وَمَا دُعَٰٓؤُاْ ٱلْكَٰفِرِينَ	40:50	يَعْبَؤُاْ	25:77
بَلَٰٓؤٌاْ مُّبِينٌ	44:33	فَقَالَ ٱلْمَلَؤُاْ	23:24
إِنَّا بُرَءَٰٓؤُاْ	60:4	يَٰٓأَيُّهَا ٱلْمَلَؤُاْ إِنِّيٓ	27:29
جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ	5:29	يَٰٓأَيُّهَا ٱلْمَلَؤُاْ أَفْتُونِي	27:32

[121] Al-Qāḍī, *al-Wāfī*, 202. These are the places in which *takhfīf rasmī* by making *ibdāl* of the *hamzah* into *wāw* or *yāʾ* is narrated and permissible from the words in which the *hamzah* is written as a *wāw* or *yāʾ*. The cases of *ḥadhf*, where the *hamzah* is not written, are not included in these charts.

إِنَّمَا جَزَٰٓؤُاْ	5:33	يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَيُّكُمۡ	27:38
وَجَزَٰٓؤُاْ سَيِّئَةٖ	42:40	أَوَ مَن يُنَشَّؤُاْ	43:18
جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ	59:17	نَبَؤُاْ ٱلَّذِينَ	14:9
جَزَآءُ مَن تَزَكَّىٰ[122] (*khulf*)	20:76	نَبَؤُاْ ٱلۡخَصۡمِ (*khulf*)	38:21
جَزَآءُ ٱلۡمُحۡسِنِينَ (*khulf*)	39:34	نَبَؤُاْ عَظِيمٞ	38:67
جَزَآءَ ٱلۡحُسۡنَىٰ (for Hishām only)	18:88	نَبَؤُاْ ٱلَّذِينَ	64:5
عُلَّمۡؤُاْ بَنِيٓ إِسۡرَٰٓءِيلَ[123] (*khulf*)	26:197	يُنَبَّؤُاْ ٱلۡإِنسَٰنُ (*khulf*)	75:13
عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ (*khulf*)	35:28		
أَنۢبَؤُاْ مَا كَانُواْ (*khulf*)	6:5		
أَنۢبَؤُاْ مَا كَانُواْ (*khulf*)	26:6		

Hamzah* written as *yāʾ* preceded by *alif		***Hamzah* written as *yāʾ* not preceded by *alif***	
تِلۡقَآيِ نَفۡسِيٓ	10:15	نَّبَإِيٓ ٱلۡمُرۡسَلِينَ	6:34

[122] The word *khulf* mentioned after the instances of جَزَٰٓؤُاْ in Sūrah al-Kahf, Ṭāhā, and al-Zumar refers to their *rasm*. These instances can be written with *hamzah* in the shape of a *wāw*, or with no shape for *hamzah* after the *alif*. Al-Shāṭibī, *ʿAqīlat Atrāb*, 212-213.

[123] The word *khulf* mentioned after the instances of عُلَّمۡؤُاْ and أَنۢبَؤُاْ refers to their *rasm*. These two words can be written with *hamzah* in the shape of a *wāw*, or with no shape for *hamzah* after the *alif* in these particular places. Al-Ḍabbāʿ, *Samīr al-Ṭālibīn*, 60.

[124] The *ḍabṭ* of the Madīnah printed *muṣḥaf* marks the *alif* as the shape for *hamzah* and the *yāʾ* as extra. However, this does not prevent the *yāʾ* from being the shape for *hamzah*. If *yāʾ* is considered the shape for *hamzah*, the *alif* will be considered an added (*ziyādah*) letter.

وَإِيتَآيِ ذِى ٱلْقُرْبَىٰ	16:90		
وَمِنْ ءَانَآيِ ٱلَّيْلِ	20:130		
مِن وَرَآيِ حِجَابٍ	42:51		
بِلِقَآيِ رَبِّهِمْ (*khulf*)	30:8		
وَلِقَآيِ ٱلْأَخِرَةِ(*khulf*)	30:16		

Al-Akhfash is Abū al-Ḥasan Saʿīd ibn Masʿadah who was a great scholar of the Arabic [language], especially *naḥw.*[125] It is reported that he allowed *ibdāl* in scenarios number six and eight of *hamzah mutaḥarrikah* preceded with a *mutaḥarrik* under line 242, and they are:

Scenario 6: *hamzah maksūrah* preceded by *ḍammah* e.g., سُئِلَتْ سُئِلُوا سُئِل (*ibdāl* to *wāw*) and,

Scenario 8: *hamzah maḍmūmah* preceded with *kasrah* e.g., سَنُقْرِئُكَ أَنْبِئُونِى مُسْتَهْزِءون (*ibdāl* to *yāʾ*).

The author finally mentions another opinion for the two scenarios above and that is *tashīl* with a blend of *wāw* for scenario 6 and *tashīl* with a blend of *yāʾ* for scenario 8. However, according to the author, this opinion is unreliable.[126]

[125] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 100.

[126] This refers to a third option other than the *tashīl* of *hamzah* mentioned in line 242 and the *ibdāl* mentioned in line 245. It is this third option that is considered unreliable as the

247 وَمُسْتَهْزِءُونَ الْحَذْفُ فِيهِ وَنَحْوِهِ وَضَمٌّ وَكَسْرٌ قَبْلُ قِيلَ وَأُخْمِلا

247. And in the likes of مُسْتَهْزِءُون there is ḥadhf, and thereafter ḍammah will be read on the preceding letter. Some have also mentioned that kasrah will be read but that is an unfavorable opinion.

In this line, the author speaks about words with *hamzah maḍmūmah* written without a shape (in the original ʿUthmanī *maṣāḥif*) preceded by a *kasrah* and followed by a *wāw maddah*, e.g.,

ٱلْخَٰطِـُٔونَ لِّيُوَاطِـُٔواْ فَمَالِـُٔونَ مُسْتَهْزِءُونَ

The author mentions that based on the opinion of following the *rasm* when stopping, it has been reported from Ḥamzah that the *hamzah* will be dropped. Then the preceding letter will be read with a *ḍammah* according to the favorable opinion. The author also mentions that the opinion of reading it with a *kasrah* is weak.

248 وَمَا فِيهِ يُلْفَى وَاسِطاً بِزَوَايِدٍ دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أُعْمِلاَ

249 كَمَا هَاوَيَا وَالَّلامِ وَالْبَا وَنَحْوِهَا وَلاَمَاتِ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلاَ

248. And there are two methods in the word wherein the hamzah is situated in the middle of the word due to a non-root letter preceding it.

249. For example, the particle هاَ, لِ, بِ etcetera, and the definite article ال for those who ponder.

The medial *hamzah* is of two types:

1. The medial *hamzah* preceded by a root letter, e.g.,

only way it could be applied is by making *ishmām* of the vowel or changing the vowel on the *hamzah*. Neither of these methods, *ishmām* or changing the vowel, are established. Pānīpatī, *ʿInāyāte Raḥmānī*, 1:378, 380.

سَاَلَ يَسِس رَءُوْفٌ مَلاَئِكة اَبْنَاءُكُمْ

The ruling for the type above is *tashīl* as described earlier.

2. The medial *hamzah* preceded by a non-root letter, e.g.,

هؤُلاءِ هاَنْتُمْ يَـٰٓـَٔادَمُ يَـٰٓـَٔاَيُّهَا لَاَنْتُمْ لِأَبَوَيْهِ بِأَنَّهُمْ بِاخَرِيْن وَ أَنْتُمْ فأتُوهُنَّ الْأَرْض الْأَخِرَة

This is the medial *hamzah* the author is referring to in the two lines above. The ruling for this scenario is:

1. *Takhfīf*: *Tashīl* or *ibdāl* depending on the vowel before it
2. *Taḥqīq*

Note 1: The *hamzah* in the word هَآؤُمُ in Sūrah al-Ḥāqqah does not fall under this category as the ها before it is a root letter.

هَآؤُمُ ٱقْرَءُواْ كِتَـٰبِيَهْ

Thus, there will only be *tashīl* with *madd* or *qaṣr* for Ḥamzah while stopping on this word.

Note 2: The following five words will also fall under this category:

الذى اؤْتُمِنَ يَا صَالِحُ ائْتِنَا إِلَى الْهُدى ائْتِنَا لِقَاءَنَا ائْتِ يَقُولُ ائْذَنْ

There are two opinions on the above words while stopping on them:[127]

1. *Ibdāl* or *taḥqīq*
2. *Taḥqīq* only

[127] This is because the word coming before the word with a *hamzah sākinah* in this scenario functions as an added *wāw* or *fā'* in words like وَأْمُرْ فَأتنَا. Al-Qāḍī, *al-Wāfī*, 208.

250 وَاشْمِمْ وَرُمْ فِيمَا سِوى مُتَبَدِّلٍ بِهَا حَرْفَ مَدٍّ وَاعْرِفِ الْبَابَ مَحْفِلاً

250. And make ishmām or rawm (where possible) except where the hamzah has been transformed into a long vowel and know the chapter in its entirety.

Ishmām and *rawm* are permissible where applicable for Imām Ḥamzah when any type of *takhfīf* or change has been made in the *hamzah* while stopping, except when the *takhfīf* or change is in the form of *ibdāl* to a letter of *madd*.

251 وَمَا وَاوٌ أَصْلِيٌّ تَسَكَّنَ قَبْلَهُ أوِ الْيَا فَعَنْ بَعْضٍ بِالإِدْغَامِ حُمِّلاَ

251. And when wāw sākinah and yāʾ sākinah appear as root letters followed by a hamzah, some have opined for idghām.

It has been mentioned earlier that *wāw* and *yāʾ sākinah* appearing before a *hamzah mutaḥarrikah* are of two types:

1. *Aṣliyyah* i.e., root letters:

السُّوأى سِيْئَتْ سَوْءَةَ هَيْئَةِ شَيْء

The ruling for this is *naql* and *ḥadhf* of *hamzah*.

2. *Zāʾidah* i.e., non-root letters: The ruling for this is *ibdāl* and *idghām*.

In this line, the author mentions that some have applied the ruling for number two to number one. Based on this, both *naql* and *ibdāl* will be permissible for number one.

252 وَمَا قَبْلَهُ التَحْرِيكُ أَوْ أَلِفٌ مُحَرْ رَكاً طَرَفاً فَالْبَعْضُ بالرَّوْمِ سَهَّلاَ

252. Some have permitted tashīl with rawm on the hamzah mutaḥarrikah at the end of a word preceded with a mutaḥarrikah or alif.

It has been mentioned earlier that the final *hamzah mutaḥarrikah* preceded with a *mutaḥarrikah* will undergo *ibdāl* into *alif* if the preceding *ḥarakah* is *fatḥah*, *wāw* if it is *ḍammah* and *yāʾ* if it is *kasrah* during *waqf*.

In this line the author mentions that some have allowed *tashīl* on such a *hamzah* as well but the *tashīl* must be with *rawm*. The reason for this is that without *rawm*, the reciter will be making *waqf* with a complete *ḥarakah* which is impermissible. Thus, it is necessary that the *tashīl* be made with *rawm* and that it must be at a place where *rawm* is permissible.

To summarize, there are two modes for Hishām and Ḥamzah in this type of *hamzah*:

1. *Ibdāl*
2. *Tashīl* with *rawm*

253 وَمَنْ لَمْ يَرُمْ وَاعْتَدَّ مَحْضاً سُكُونَهُ وَأَلْحَقَ مَفْتُوحاً فَقَدْ شَذَّ مُوغِلاَ

And those who do not (consider it permissible to) make rawm they look at it being a sākinah letter (thus rawm cannot be made), and those who include hamzah maftūḥah (for making rawm) have adopted a rare opinion.

After mentioning in line number 252 that some permit *tashīl* with *rawm* when stopping on a final *hamzah* preceded with a *mutaḥarrikah* or *alif*, the author mentions two more rulings:

1. Some prohibit *tashīl* because when *tashīl* is made the *ḥarakah* becomes closer to a *sukūn*, and *tashīl* is impermissible on a *hamzah sākinah*.
2. Some permit *tashīl* with *rawm* even when the *hamzah* is *maftūḥah*. However, the author mentions that this is a rare opinion.

254 وَفِي الْهَمْزِ أَنْحَاءٌ وَعِنْدَ نُحَاتِهِ يُضِيءُ سَنَاهُ كُلَّمَا اسْوَدَّ أَلْيَلاَ

And according to the grammarians there are many modes of recitation for hamzah whose light is lit whenever darkness prevails.

The author mentions that there are many other modes of recitation for the letter *hamzah* that Arabic grammarians are well aware of. The author has mentioned only the most common ones.

25. Iẓhār and Idghām

255 سَأَذْكُرُ أَلْفَاظًا تَلِيهَا حُرُوفُهَا بالإِظْهَارِ وَالإِدْغَامِ تُرْوَى وَتُجْتَلاَ

256 فَذُونَكَ إِذْ فِي بَيْتِهَا وَحُرُوفَهَا وَمَا بَعْدُ بالتَقْيِيدِ قُدْهُ مُذَلَّلاَ

257 سَأُسْمِي وَبَعْدَ الْوَاوِ تَسْمُو حُرُوفُ مَنْ تَسَمَّى عَلَى سِيمَا تَرُوقُ مُقَبَّلاَ

258 وَفِي دَالِ قَدْ أَيْضًا وَتَاءِ مُؤَنَّثٍ وَفِي هَلْ وَبَلْ فَاحْتَلْ بِذِهْنِكَ أَحْيَلاَ

255. I will mention some words followed by [their particular] letters with which iẓhār and idghām are done.

256. So take إذ *(as an example) in its couplets and thereafter its letters into which it merges according to the rules (mentioned earlier and in the next line).*

257. I will mention the (qārīs and rāwīs) and then bring a wāw and then mention the letters into which the word merges.

258. (the same will apply to) the د *of* قَدْ*, the* ة *of femininity,* هَل *and* بَل *as well, so use your intellect to decode the rules.*

The author has mentioned *iẓhār* first due to the fact that it is the default state, and that *idghām* is only resorted to for the sake of facilitating recitation. The *idghām* that the author has discussed in this chapter and the following chapters is *idghām ṣaghīr*. *Idghām ṣaghīr* is when a *sākin* letter merges into the following letter.

These chapters will describe the rules of the following words:

إِذْ قَدْ تاء التأنِيْث هَلْ بَلْ

The author mentions that for this chapter, he will first mention one of the words above. Secondly, he will mention the *mugham fīh* letters in a mnemonic in which there is *khulf* among the *qārīs* and *rāwīs* regarding their *idghām* and *iẓhār*. Thirdly, he will mention the *qārīs* and *rāwīs* by

name or codes. If the author employs codes for the *qārīs* and *rāwīs*, he will bring a *wāw* to distinguish between the codes and the *mudgham fīh* letters. If he mentions the *qārīs* and *rāwīs* by name, he will not bring a *wāw*.[128]

The rules that the author has alluded to with the word بالتقييد is:

1. The rule of opposites i.e. when *iẓhār* is mentioned for some, this will imply that the rest make *idghām* and vice versa.
2. The rule in line 257 mentioned above.

The Letter ذ of إذ

259 نَعَمْ إِذْ تَمَشَّتْ زَيْنَبٌ صَالَ دَلُّهَا سَمِيَّ جَمَالٍ وَاصِلًا مَنْ تَوَصَّلَا
260 فَإِظْهَارُهَا أَجْرَى دَوَامَ نَسِيمِهَا وَأَظْهَرَ رَيَّا قَوْلِهِ وَاصِفٌ جَلَا
261 وَأَدْغَمَ ضَنْكاً وَاصِلٌ تُومَ دُرِّهِ وَأَدْغَمَ مَوْلَى وُجْدُهُ دَائِمٌ وِلَا

259. Yes إذ *merges into* ت ز ص د س ج.
260. There is iẓhar for Nāfiʿ, Ibn Kathīr and ʿĀṣim (in all six letters), and al-Kisāʾī and Khallād make iẓhār in ج
261. And Khalaf makes idghām in ت *and* د *and Ibn Dhakwān in* د

There is a difference in the *idghām* and *iẓhār* of the following six letters with the word إذ:

ت ز ص د س ج

Nāfiʿ, Ibn Kathīr and ʿĀṣim make *iẓhār* in all these letters. Khallād and al-Kisāʾī make *iẓhār* in the letter ج and *idghām* in the rest. Khalaf makes

[128] In the lines in this chapter, the code letters will remain red, and the letters in which *idghām* or *iẓhār* is to be made will be underlined.

idghām in ت and د and *iẓhār* in the rest. Ibn Dhakwān makes *idghām* only in the letter د and *iẓhār* in the rest. Hishām and Abū ʿAmr make *idghām* in all of them.

The Letter د of قد

262 وَقَدْ سَحَبَتْ ذَيْلاً ضَفَا ظَلَّ زَرْنَبٌ جَلَتْهُ صَبَاهُ شَابِقاً وَمُعَلِّلاَ
263 فَأَظْهَرَهَا نَجمٌ بدَا دَلَّ وَاضِحاً وَأَدْغَمَ وَرْشٌ ضَرَّ ظَمْآنَ وَامْتَلاَ
264 وَادْغَمَ مُرْوٍ وَاكِفٌ ضَيْزَ ذَابِلٍ زَوَى ظِلَّهُ وَغْرٌ تَسَدَّاهُ كَلْكَلاَ
265 وَفِي حَرْفِ زَيَّنَّا خِلاَفٌ وَمُظْهِرٌ هِشَامٌ بِصَادٍ حَرْفَهُ مُتَحَمِّلاَ

262. Qad will merge into س ذ ض ظ ز ج ص ش

263. ʿĀṣim, Qālūn and Ibn Kathīr made iẓhār in them and Warsh made idghām in ض ظ

264. Ibn Dhakwān made idghām in ذ ض ظ ز

265. and in زَيَّنَا *there is khulf. And in Sūrah Ṣād, Hishām has made iẓhar in his riwāyah.*

In these lines, the author speaks about the letter د in the word قَد. The following eight letters have differences in their *idghām* and *iẓhār*:

س ذ ض ظ ز ج ص ش

ʿĀṣim, Qālūn and Ibn Kathīr make *iẓhār* in all of them. Warsh makes *idgham* in ض and ظ only. Ibn Dhakwān makes *idghām* in ز ,ظ ,ض and ذ . There is *khulf* for him in زَيَّنَا in the following place:

Word	Sūrah	Number	Verse
وَلَقَدْ زَيَّنَّا	الملك	67:5	وَلَقَدْ **زَيَّنَّا** ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝٥

Hishām makes *idghām* in all except the following place:

Word	Sūrah	Number	Verse
لَقَدْ ظَلَمَكَ	ص	38:24	قَالَ **لَقَدْ ظَلَمَكَ** بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ۝٢٤

Abū ʿAmr, Ḥamzah and al-Kisāʾī make *idghām* in all of them.

The Feminine ت

266 وَأَبْدَتْ سَنَا ثَغْرٍ صَفَتْ زَرْقُ ظَلمِهِ جَمَعْنَ وُرُوداً بَارِداً عَطِرَ الطِّلاَ

267 فإِظْهَارُهَا دُرٌّ نَمَتْهُ بُدُورُهُ وَأَدْغَمَ وَرْشٌ ظَافِراً وَمُخَوِّلاَ

268 وَأَظْهَرَ كَهْفٌ وَافِرٌ سَيْبُ جُودِهِ زَكِيٌّ وَفِيٌّ عُصْرَةً وَمُحَلَّلاَ

269 وَأَظْهَرَ رَاوِيهِ هِشَامٌ لَهُدِّمَتْ وَفِي وَجَبَتْ خُلْفُ ابْنِ ذَكْوانَ يُفْتَلاَ

266. There will be idghām or iẓhār of the feminine ت *in* س, ث, ص, ز, ظ, ج.

267. Ibn Kathīr, ʿĀṣim and Qālūn make iẓhar in them, and Warsh makes idghām in ظ.

268. Ibn ʿĀmir makes iẓhār in س, ج *and* ز.

269. And his rāwī Hishām makes iẓhar in لَهُدِّمَت *and there is khulf for Ibn Dhakwān in* وَجَبَت**.**

In these lines the author has discussed the rulings of *idghām* and *iẓhār* for the feminine ت *sākinah*. The feminine ت in this chapter refers to the ت *mabsūṭah* (that which is written in an elongated form i.e., ت) *sākinah* that indicates femininity in the third person, past tense verb. The *qurrāʾ* differ in the following letters:

س ث ص ز ظ ج

Ibn Kathīr, ʿĀṣim and Qālūn make *iẓhār* in all of them. Warsh makes *idghām* into ظ and *iẓhār* in the rest. Ibn ʿĀmir makes *iẓhār* in ج س and ز and *idghām* in the rest. Hishām agrees with his Imām except in the following place:

Word	Sūrah	Number	Verse
لَهُدِّمَتْ	الحجّ	22:40	ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ **لَّهُدِّمَتْ صَوَٰمِعُ** وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

Ibn Dhakwān agrees with Ibn ʿĀmir except in the following verse where there is *khulf*. However, the expert scholars say that *iẓhār* is the correct opinion for Ibn Dhakwān:[129]

[129] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 250-251.

Word	Sūrah	Number	Verse
وَجَبَتْ	الحج	22:36	وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ ۖ فَإِذَا **وَجَبَتْ جُنُوبُهَا** فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

The Letter Lām in بَلْ وَهَل

270 ألا بَلْ وَهَلْ تَرْوِى ثَنَا ظَعْنُ زَيْنَبٍ سَمِيرَ نَوَاهَا طِلْحَ ضُرٍّ وَمُبْتَلاَ
271 فَأَدْغَمَهَا رَاوٍ وَأَدْغَمَ فَاضِلٌ وَقُورٌ ثَنَاهُ سَرَّ تِيماً وَقَدْ حَلاَ
272 وَبَلْ فِي النِّسَا خَلاَّدُهُمْ بِخِلاَفِهِ وَفِي هَلْ تَرَى الْإِدْغَامُ حُبَّ وَحُمِّلاَ
273 وَاظْهِرْ لَدى وَاعٍ نَبِيلٍ ضَمَانُهُ وَفِي الرَّعْدِ هَلْ وَاسْتَوْفِ لاَ زَاجِراً هَلا

270. Idghām or iẓhār will apply when بَل *and* هَل *are followed by* ت، ث، ظ، ز، س، ن، ض *and* ط

271. Al-Kisāʾī makes idghām in them and Ḥamzah makes idghām in ث، س *and* ت

272. Khallād in the بَل *in Sūrah al-Nisāʾ opposes Ḥamzah,*[130] *and Abū ʿAmr makes idghām in* هَلْ تَرَى

273. And make iẓhār for Hishām in ن *and* ض *and in Sūrah al-Raʿd in the verse containing* هل

The author discusses the *idghām* and *iẓhār* of the *lām* in the words هل and بل and the letters in which the *qārīs* and *rāwīs* differ. Those letters are:

ت ث ظ ز س ن ط ض

[130] The word بِخِلاَفِهِ here refers to a *khulf* in the words بَلْ طَبَع in *āyah* 155 of Sūrah al-Nisāʾ.

Al-Kisāʾī makes *idghām* into all of them. Nāfiʿ, Ibn Kathīr, Ibn Dhakwān and ʿĀṣim make *iẓhār* in all of them. Ḥamzah makes *idghām* in ث, س and ت and *iẓhār* in the rest. Khallād has both *idghām* and *iẓhār* in the following verse:

Verse	Number	Sura	Word
فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ **بَلْ طَبَعَ** ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾	4:155	النساء	بَلْ طَبَعَ

Abū ʿAmr makes *idghām* in the following two places and *iẓhār* in the rest:

Verse	Number	Sūrah	Word
ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ **هَلْ تَرَىٰ** مِن فُطُورٍ ﴿٣﴾	67:3	الملك	هَلْ تَرَى
فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾	69:8	الحاقة	هَلْ تَرَى

Hishām does *iẓhār* in ن and ض in all places and in ت in the following place. He does *idghām* in the rest.

Word	Sūrah	Number	Verse
تَسْتَوِى	الرعد	13:16	قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ **هَلْ تَسْتَوِى** ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿١٦﴾

[In essence, none of the *qurrāʾ* make *idghām* in هَلْ تَسْتَوِى in the verse above. Nāfiʿ, Ibn Kathīr, Ibn Dhakwān and ʿĀṣim make *iẓhār* in this chapter in general. Imam Ḥamzah and al-Kisāʾī read this word with a *yāʾ* as *yastawī*.[131] Therefore, there will be no *idghām* for them here. Imam Abū ʿAmr only makes *idghām* in هَلْ تَرَى and for Imam Hishām, this place is an exception.][132]

[131] *Ḥirz al-Amānī wa Wajh al-Tahānī* l. 794.

[132] Thānwī, *Amāniyyah Sharḥ Shāṭibiyyah*, 100.

26. Consensus in Idghām of إِذْ قَدْ تاء التأنيث قُلْ بَلْ هَل

274 وَلاَ خُلفَ فِي الإِدْغَامِ إِذْ ذَلَّ ظَالِمٌ وَقَدْ تَيَّمَتْ دَعْدٌ وَسِيماً تَبَتَّلاَ

275 وَقَامَتْ تُرِيهِ دُمْيَةٌ طِيبَ وَصْفِهَا وَقُلْ بَلْ وَهَلْ رَاهَا لَبِيبٌ وَيَعْقِلاَ

276 وَمَا أَوَّلُ الْمِثْلَينِ فِيهِ مُسَكَّنٌ فَلاَ بُدَّ مِنْ إِدْغَامِهِ مُتَمَثِّلاَ

274. There is no khulf in the idghām of إذ *in* ذ *and* ظ *and* قد *in* ت *and* د

275. And (there is no khulf in the idghām of) the feminine تْ *in* د, ت *and* ط *and the* ل *of* هل, بل, قل *in* ر *and* ل.

276. And when two identical letters come together out of which the first is sākinah, it is necessary to make idghām.

The author has mentioned the scenarios in which all the *qurrāʾ* make *idghām*. The words that the author discusses are:

إِذْ قَدْ تاء التأنيث قُلْ بَلْ هَلْ

It is agreed upon that the ذ in the word إذ merges into ذ and ظ . Similarly, it is agreed upon that the د in the word قَد merges into ت and د . The *qurrāʾ* also agree that the feminine *tāʾ* تْ merges into ت, د, ط and the ل in قُلْ, بَلْ, هَلْ merges into ر and ل .

The author then mentions a well-known general rule: *idghām* is mandatory when two identical letters come together in one word or two separate words and the first letter is *sākinah*.

Scholars have exempted the following scenario from the rule above: There will be no *idghām* when the first of the two identical letters is a letter of *madd*. For example:

قالوا و هُمْ فِيْ يُوسُف

The author considered it necessary to mention the agreed upon places in order to inform the readers that the differences that have been reported in the circumstances above are not from the *ṭarīq* of *al-Taysīr*, rather they are from other *ṭarīqs*. Some examples are:[133]

- *Iẓhār* of د in ت and feminine ت in د in the *ṭarīq* of Abū Ḥamdūn and Marwazī from al-Musayyabī.
- *Iẓhār* of the feminine ْت in ط in the *ṭarīq* of Muḥammad from al-Musayyabī.
- *Iẓhār* of the feminine ْت in ت in the *ṭarīq* of al-Faḍl ibn Shāhī[134] from Ḥafṣ.
- *Iẓhār* of the ل in هَل ,ْقُل and ْبَل in ر in the *tarīq* of Burjumī from Shuʿbah.

[133] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 114.

[134] Ibn al-Jazarī has also written his name as al-Faḍl ibn Yaḥyā ibn Shāhīn.

27. Idghām of Mutaqāribān Letters

(Letters with Approximate Makhārij)

The previous chapters also dealt with the *idghām* and *iẓhār* of *mutaqāribān* letters. This chapter has to do with some other *mutaqāribān* letters wherein there are differences in regard to their *idghām* and *iẓhār*. The *mudgham* letters to be discussed in this chapter are:

ب ل ف د ث ر ن ذ

277 وَإِدْغَامُ باءِ الْجَزْمِ فِي الْفَاءِ قَدْ رَسَا حَمِيداً وَخَيِّرْ فِي يَتُبْ قاَصِداً وَلاَ

278 وَمَعْ جَزْمِهِ يَفْعَلْ بِذِلِكَ سَلَّمُوا وَنَخْسِفْ بِهِمْ رَاعَوْا وَشَذَّا تَثَقُّلاَ

277. The idghām of ب *majzūmah in* ف *is proven for Khallād, al-Kisāʾī, and Abū ʿAmr, and choose between both for Khallād in* يتب

278. And (the idghām of) ل *majzūmah in* يفعل *is proven in* ذ *for Abū al-Ḥārith. And the idghām of* نَخْسِفْ بِهِم *is proven for al-Kisāʾī.*

Khallād, al-Kisāʾī and Abū ʿAmr make *idghām* of ب *majzūmah* (jussive case) in **ف.** This occurs in five places and in the fifth there is *khulf* for Khallād:

Word	Sūrah	Number	Verse
يَغْلِبْ فَسَوْفَ	النساء	4:74	فَلْيُقَٰتِلْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِي سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ **يَغْلِبْ فَسَوْفَ** نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

Word	Sūrah	Number	Verse
تَعْجَبْ فَعَجَبٌ	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﴾
اذْهَبْ فَمَنْ	الإسراء	17:63	قَالَ **ٱذْهَبْ فَمَن** تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾
فَاذْهَبْ فَإِنَّ	طه	20:97	قَالَ **فَٱذْهَبْ فَإِنَّ** لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾
يَتُبْ فَأُولَٰئِكَ	الحجرات	49:11	يَٰٓأَيُّهَا 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 بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ **يَتُبْ فَأُو۟لَٰٓئِكَ** هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

Abū al-Ḥārith makes *idghām* of the ل *majzūmah* of يَفْعَلْ in ذ. This occurs in six places.

Word	Sūrah	Number	Verse
يَفْعَلْ ذَٰلِكَ	البقرة	2:231	وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ ۚ وَمَن **يَفْعَلْ ذَٰلِكَ** فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾

Word	Sūrah	Number	Verse
يَفْعَلْ ذَٰلِكَ	آل عمران	3:28	لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن **يَفْعَلْ ذَٰلِكَ** فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾
يَفْعَلْ ذَٰلِكَ	النساء	4:30	وَمَن **يَفْعَلْ ذَٰلِكَ** عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾
يَفْعَلْ ذَٰلِكَ	النساء	4:114	لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن **يَفْعَلْ ذَٰلِكَ** ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾
يَفْعَلْ ذَٰلِكَ	الفرقان	25:68	وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن **يَفْعَلْ ذَٰلِكَ** يَلْقَ أَثَامًا ﴿٦٨﴾
يَفْعَلْ ذَٰلِكَ	المنافقون	63:9	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن **يَفْعَلْ ذَٰلِكَ** فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾

Al-Kisāʾī also makes *idghām* of the ف *majzūmah* of نَخْسِف in the following ب in Sūrah Sabaʾ.

Word	Sūrah	Number	Verse
نَخْسِفْ بِهِمُ	سبأ	34:9	أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ **نَخْسِفْ بِهِمُ** ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

279 وَعُذْتُ عَلَى إِدْغَامِهِ وَنَبَذْتُهاَ شَوَاهِدُ حَمَّادٍ وَأُورِثْتُمُوا حَلاَ

280 لَهُ شَرْعُهُ وَالرَّاءُ جَزْماً بِلاَمِهاَ كَوَاصْبِرْ لِحُكْمِ طالَ بِالْخُلْفِ يَذْبُلاَ

279. Ḥamzah, al-Kisāʾī and Abū ʿAmr make idghām in عذت *and* نبذتها *and idghām is done in* أُورِثْتُمُوا *by Abū ʿAmr,*

280. Hishām, Ḥamzah and al-Kisāʾī. And rāʾ majzūmah becomes mudgham in ل *as in* وَاصْبِرْ لِحُكْمِ *for Dūrī with khulf and for Sūsī without khulf.*

Ḥamzah, al-Kisāʾī and Abū ʿAmr make *idghām* in عُذْتُ This occurs in two places:

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

They also make *idghām* in نَبَذْتُها.

Verse	Number	Sūrah	Word
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُواْ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ **فَنَبَذْتُهَا** وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾	20:96	طه	نَبَذْتُهاَ

Ḥamzah, al-Kisāʾī, Abū ʿAmr and Hishām make *idghām* in أُورِثْتُمُوهَا. This word comes in two places:

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

Finally, the author states that Dūrī from Abū ʿAmr with *khulf* and Sūsī from Abū ʿAmr without *khulf* make *idghām* whenever *rāʾ majzūmah* is followed by ل.

281 وَيَسِينَ أَظْهِرْ عَنْ فَتًى حَقُّهُ بَدَا وَنُونَ وَفِيهِ الْخُلْفُ عَنْ وَرْشِهِمْ خَلاَ

281. Make iẓhār in Yāsīn for Ḥafṣ, Ḥamzah, Ibn Kathīr, Abū ʿAmr and Qālūn and in Nūn but there is khulf in it for Warsh.

When joining the verse يس with the following verse , والقرآن الحكيم , we see that there is a *nūn sākinah* in سين followed by a *wāw*. Will there be *idghām* with *ghunnah* in this case? There are two opinions:

1. Ḥafṣ, Ḥamzah, Ibn Kathīr, Abū ʿAmr and Qālūn read the *nūn* in this scenario with *iẓhār*.
2. The rest read the *nūn* with *idghām*.

The same will apply in Sūrah al-Qalam when joining the first verse, ن , with the following verse والقلم except that both opinions have been reported from Warsh in this instance.

282 وَحِرْمِيٌّ نَصْرٍ صَادَ مَرْيَمَ مَنْ يُرِدْ ثَوَابَ لَبِثْتَ الْفَرْدَ وَالجَمْعَ وَصَّلاَ

282. Nāfiʿ, Ibn Kathīr and ʿĀṣim make iẓhār of the د in the ص of Sūrah Maryam, and in مَنْ يُرِدْ ثَوَاب *and* لَبِثْت *whether in singular or plural form.*

The discussion above is regarding the first and second verse of Sūrah Maryam. While pronouncing the letter صاد in كهيعص , we see that there is a د *sākinah* followed by ذ in the next verse. Nāfiʿ, Ibn Kathīr and ʿĀṣim make *iẓhār* of the د in the ذ**.** The rest make *idghām.*

The above-mentioned *qurrāʾ* will also make *iẓhār* in مَنْ يُرِدْ ثَوَاب in both places in Sūrah Āl-ʿImrān.

Word	Sūrah	Number	Verse
مَنْ 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﴾

And also in the verb لَبِثْت in whatever conjugation it occurs. [The rest of the *qurrāʾ*, Abū ʿAmr, Ibn ʿĀmir, Ḥamzah, and al-Kisāʾī, will make *idghām.*]

283 وَطسِينَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمُ أَخَذْتُمْ وَفِي الإِفْرَادِ عَاشَرَ دَغْفَلاَ

283. And Ḥamzah makes iẓhār in طسم *and Ḥafṣ and Ibn Kathīr make iẓhār in* اتَّخَذْتُم *and* أَخَذْتُم *whether in singular or plural form.*

When reciting the first verse of Sūrah as-Shuʿarāʾ and al-Qaṣaṣ i.e. , طسم , the *nūn sākinah* of سين is followed by the *mīm* at the beginning of ميم. Will there be *idghām bil ghunnah* according to the well-known rules of *nūn sākinah*?

Ḥamzah makes *iẓhār*. The rest make *idghām*.

Ḥafṣ and Ibn Kathīr make *iẓhār* in the verbs أَخَذْتُم and اتخذتُم whether they occur in the singular form or plural. The rest make *idghām*.

284 وَفِي ارْكَبْ هُدى بَرٍ قَرِيبٍ بِخُلْفِهِمْ كَمَا ضاَعَ جاَ يَلْهَثْ لَهُ دَارِ جُهَّلاَ

285 وَقَالُونُ ذُو خُلْفٍ وَفِي الْبَقَرَهْ فَقُلْ يُعَذِّبْ دَنَا بالْخُلْفِ جَوْداً وَمُوبِلاَ

284. In ارکب معنا *, Bazzī, Qālūn and Khallād make iẓhār with khulf from them and Ibn ʿĀmir, Khalaf and Warsh make iẓhār without khulf. In* يلهث ذلك *, there is iẓhār for Hishām, Ibn Kathīr and Warsh.*

285. And for Qālūn, there is khulf. And in Sūrah al-Baqarah, say يعذب من *with iẓhār for Ibn Kathīr with khulf and for Warsh without khulf.*

In the following verse, Bazzī, Qālūn and Khallād have the option of *idghām* or *iẓhār*. Ibn ʿĀmir, Khalaf and Warsh make *iẓhār* only. The rest make *idghām*.

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

In the following verse, Hishām, Ibn Kathīr and Warsh make *iẓhār*. Qālūn has the option for *idghām* or *iẓhār*. The rest make *idghām* only.

WWW.QURANONLINELIBRARY.COM

Word	Sūrah	Number	Verse
يلْهَثْ ذَلِكَ	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﴾

Finally, in the following two words, Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ḥamzah and al-Kisāʾī recite **يُعَذِّب** with a *sukūn* on the **بْ .** Of the *qurrāʾ* listed above, the author mentions that Ibn Kathīr has *khulf* i.e., both words may be recited with *idghām* or *iẓhār*. However, expert commentators state that even though Imām al-Shāṭibī has mentioned both options, the relied upon and adopted method for the *ṭarīq* of *Shāṭibiyyah* is *iẓhār* only for Ibn Kathīr.[135]

Warsh does *iẓhār* only. Qālūn, Abū ʿAmr, Ḥamzah and al-Kisāʾī make *idghām* only.

Ibn ʿĀmir and ʿĀṣim recite **يُعَذِّب** with a *ḍammah* on the **ب.** Thus, *idghām* is not possible for them.

Word	Sūrah	Number	Verse
يُعَذِّبُ مَنْ	البقرة	2:284	لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ **وَيُعَذِّبُ مَن** يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾

[135] Al-Qāḍī, *al-Wāfī*, 233.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

28. The Rules of Nūn Sākinah

286 وَكُلُّهُمُ التَّنْوِينَ وَالنُّونَ أَدْغَمُوا بِلاَ غُنَّةٍ فِي اللاَمِ وَالرَّا لِيَجْمُلاَ
287 وَكُلٌّ بِيَنْمُو أَدْغَمُوا مَعَ غُنَّةٍ وَفِي الْوَاوِ وَالْيَا دُونَهَا خَلَفٌ تَلاَ
288 وَعِنْدَهُمَا لِلْكُلِّ أَظْهِرْ بِكِلْمَةٍ مَخَافَةَ إِشْبَاهِ الْمُضَاعَفِ أَثْقَلاَ
289 وَعِنْدَ حُرُوفِ الْحَلْقِ لِلْكُلِّ أُظْهِرَا أَلاَ هَاجَ حُكْمٌ عَمَّ خَالِيهِ غُفَّلاَ
290 وَقَلْبُهُمَا مِيماً لَدَى الْبَا وَأَخْفِيا عَلَى غُنَّةٍ عِنْدَ الْبَوَاقِي لِيَكْمُلاَ

286. All the qurrāʾ make idghām without ghunnah when tanwīn and nūn sākinah are followed by ل *or* ر *so that they are beautified.*

287. And all make idghām with ghunnah of them if followed by ی ،ن ،م *and* و*, Khalaf makes idghām as well but without ghunnah in* و *and* ی*.*

288. When tanwīn and nūn sākinah are followed by a و *or* ی *in one word, all qurrāʾ make iẓhār in order to protect the word from becoming mudāʿaf.*

289. And when they are followed by the letters of the throat, iẓhār is made for all, and they are ء ،ه ،ح ،ع ،خ *and* غ

290. And transform tanwīn and nūn sākinah into م *when followed by* ب *and ikhfāʾ is made when followed by the rest of the letters.*

The author has mentioned the rules of *nūn sākinah* and *tanwīn* in this chapter. As these rules are well known to students, they will not be repeated here.

One thing to remember though is that contrary to the rest, Khalaf makes *idghām* without *ghunnah* when *nūn sākinah* and *tanwīn* are followed by *wāw* and *yāʾ*.

The author has mentioned the letters of the throat with the following mnemonic:

أَلاَ هاَجَ حُكْمٌ عَمَّ خَالِيهِ غُفَّلا

In line 288, the author states, "*When nūn sākinah is followed by a* و *or* ى *in one word, all the qurrāʾ make iẓhār in order to protect the word from becoming muḍāʿaf.*" *Muḍāʿaf* in Arabic verb conjugation is the word whose root consists of identical letters, e.g., مَدّ , مَرَّ.

The author explains that if *idghām* was made in words where *nūn sākinah* is followed by *yāʾ* or *wāw*, those words would resemble *muḍāʿaf* words, thus confusing the reader or listener. For example, if *idghām* was made in the word دُنْيَا it would look and sound like دُيَّا which would be classified as *muḍāʿaf.*

29. Fatḥ and Imālah

Fatḥ literally means to open. Technically, in the current chapter, it refers to keeping the mouth open while reciting the short vowel *fatḥah* or the long vowel *alif*. In other words, *fatḥ* means to recite *fatḥah* or *alif* normally. *Fatḥ* is the default as *imālah* is only done where a cause for it is found. The author of *Sirāj al-Qārī* has mentioned eight causes of *imālah* out of which some are:[136]

1. A physical *yāʾ* in the word.
2. When the final root letter is a *yāʾ*, and due to grammatical rules the *yāʾ* has transformed into *alif*, *imālah* is made to indicate the origin of *alif*.
3. An *alif* at the end of a word that resembles an *alif* that was originally a *yāʾ*.
4. An *alif* that was originally a *wāw* but is written as an *alif*.
5. *Kasrah lāzimah* or *ʿāriḍah*.
6. Being in proximity of *imālah*.

The opposite of *fatḥ* is *imālah*. *Imālah* literally means to incline and to bend. Technically it is of two types:

1. *Kubrā* (major): It is to incline the sound of the *fatḥah* toward the *kasrah* or the *alif* toward *yāʾ* without *ibdāl* (complete transformation). When the term *imālah* is mentioned without any reference to its type, this is the one that is normally meant. This is also known as *iḍjāʿ* (to lay down). In this work, I will refer to it as "*imālah*" only.
2. *Sughrā*: This is also known as *taqlīl* and I will refer to it as *taqlīl* in the translation and commentary. *Taqlīl* means to bend the *fatḥah* or *alif*

[136] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 122.

to a point between *fatḥ* and *imālah*. It is also known as *imālah bayna bayn* i.e., between *fatḥ* and *imālah kubrā*.

291 وَحَمْزَةُ مِنْهُمْ وَالْكِسَائِيُّ بَعْدَهُ أَمَالاَ ذَوَاتِ الْيَاءِ حَيْثُ تَأَصَّلاَ

292 وَتَثْنِيَةُ الأَسْمَاءِ تَكْشِفُهَا وَإِنْ رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَفْتَ مَنْهَلاَ

293 هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهُدَاهُمُ وَفِي أَلِفِ التَّأْنِيثِ فِي الْكُلِّ مَيَّلاَ

294 وَكَيْفَ جَرَتْ فَعْلَى فَفِيهَا وُجُودُهَا وَإِنْ ضُمَّ أَوْ يُفْتَحْ فُعَالَى فَحَصِّلاَ

291. And from among them Ḥamzah and after him al-Kisāʾī make imālah of words that are dhawāt al-yāʾ.

292. Nouns in their dual forms (in Arabic) will reveal it (whether the noun is dhawāt al-yāʾ) and if you conjugate verbs to the first and/or second person you will also reveal it.

293. Examples are هَدى , اشْتَرَاهُ , الْهَوى , هُدَاهُم *and in the feminine alif there will be imālah in every place.*

294. And the feminine alifs are found in nouns on the pattern of فَعْلَى *however it appears i.e., with fatḥah, ḍammah, or kasrah on fāʾ, and* فُعَالَى *with ḍammah or fatḥah on the fāʾ.*

The author has mentioned various categories of words in which Ḥamzah and al-Kisāʾī make *imālah*.

First Category: Ḥamzah and al-Kisāʾī make *imālah* in all the *alifs* that are *dhawāt al-yāʾ*. *Alifs dhawāt al-yāʾ* (sing: *dhāt al-yāʾ*) refer to the *alif* that is:

a. the final root letter of nouns or verbs
b. and the *alif* originally was a *yāʾ*.

For grammatical purposes, the final root letter *yāʾ* sometimes changes into *alif*. Such *alifs* are also known as *alif maqṣūrah*. *Imālah* is done in *alifs dhawāt al-yāʾ* as described above in order to indicate that the *alif* originally was a *yāʾ*.

Examples of *dhawāt al-yāʾ* in nouns:

الهَوى المَأوى الهُدى مَوْلى

Examples of *dhawāt al-yāʾ* in verbs:

هَدَى اِشْتَرى سَعَى أَتَى يَخْشَى

The ruling remains the same whether the *alif dhāt al-yāʾ* in nouns or in verbs is written as a *yāʾ* as in the examples quoted above, or as an *alif*, for example:

هَداهُ تَوَلّاه اِشْتَرَاهُ عَصَانِى أَقْصَا سِيْمَاهُمْ الدنْيَا الْعُلْيَا طَغَا

There will be no *imālah* if:

1. The *alif* is a non-root letter as in:

قَايِمٌ نَايِمٌ

2. The *alif* is a root letter but is medial as in:

بَاعَ سَارَ

3. The *alif* is a root letter and final but was originally a *wāw* as in:

نَجَا عَفَا الصَّفَا شَفَا

4. The *alif* was originally *fatḥatain* and has changed into *alif* for the sake of *waqf* as in:

ذِكْراً عِوَجاً حَكِيْماً عَلِيْماً

5. The *alif* is to denote duality (*tathniyah*) as in:

يَخَافَا اثْنَا عَشَرَ

6. There is a dispute concerning whether the *alif* was originally a *yāʾ* or *wāw* as in:

حَيوة مَنَوة

Then, the author mentions how to detect whether a particular noun or verb is *dhawāt al-yāʾ*. For nouns, the method of determining whether the final root letter is a *wāw* or *yāʾ* is by conjugating it into its dual form. For example:

Noun in Singular form	Noun in Dual Form	Dhāt al-Wāw or Dhāt al-yāʾ
الْهَوى	الهَويان	*dhāt al-yāʾ*
الهُدى	الهديان	*dhāt al-yāʾ*
الفَتى	الفَتَيَان	*dhāt al-yāʾ*
المَوْلى	المَولَيَان	*dhāt al-yāʾ*
المأوى	المأوَيَان	*dhāt al-yāʾ*
شَفَا	شَفَوَان	*dhāt al-wāw*
أَبَا	أَبَوَان	*dhāt al-wāw*
عَصَا	عَصَوَان	*dhāt al-wāw*
صَفَا	صَفَوَان	*dhāt al-wāw*
سَنَا	سَنَوَان	*dhāt al-wāw*

For verbs, you conjugate them into their first or second person, for example:

Verbs	2nd Person	Dhāt al-Wāw or Dhāt al-Yāʾ
هَدَى	هَدَيْتَ	*Dhāt al-yāʾ*
اِشْتَرَى	اِشْتَرَيْتَ	*Dhāt al-yāʾ*
رَمَى	رَمَيْتَ	*Dhāt al-yāʾ*
سَعَى	سَعَيْتَ	*Dhāt al-yāʾ*
قَلَى	قَلَيْتَ	*Dhāt al-yāʾ*
دَعَا	دَعَوْتَ	*Dhāt al-wāw*

نَجَا	نَجَوْتَ	*Dhāt al-wāw*
زَكَى	زَكَوْتَ	*Dhāt al-wāw*
بَدَا	بَدَوْتَ	*Dhāt al-wāw*
دَنَا	دَنَوْتَ	*Dhāt al-wāw*

Second Category: The author then mentions the second category of words in which *imālah* is to be made for Ḥamzah and al-Kisāʾī. This category is of the feminine *alif*. The feminine *alif* is found in those nouns that fall under the following patterns:

فَعْلَى	فُعْلَى	فِعْلَى	فَعَالَى	فُعَالَى
الْمَوْتَى	القُصْوَى	ضِيْزَى	اليَتَامَى	سُكَارَى
السَّلْوَى	أُنْثَى	إِحْدَى	الأَيَامَى	كُسَالَى
التَقْوَى	طُوبَى	الشِّعْرَى	نَصَارَى	فُرَادَى
النَجْوَى	بُشْرَى	سِيْمَى	الحَوَايَا	أُسَارَى
شَتّى		ذِكْرَى		
دَعْوَى				

Words like يَحْيَى, عيسَى, مُوسَى also fall under this category despite their being of non-Arabic origin due to their prevalent use in the Arabic language.

295 وَفِي اسْمِ فِي الْاِستِفْهَامِ أَنَّى وَفِي مَتَى مَعاً وَعَسَى أَيْضاً أَمَالاَ وَقُلْ بَلِى

296 وَمَا رَسَمُوا بالْيَاءِ غَيْرَ لَدَى وَمَا زَكَى وَإِلَى مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى

297 وَكُلُّ ثُلاَثِيٍّ يِزِيدُ فَإِنَّهُ مُمَالٌ كَزَكَّاهَا وَأَنْجَى مَعَ ابْتَلَى

295. And Ḥamzah and al-Kisāʾī make imālah in the interrogative nouns that end with alif maqṣūrah as in أَنَّى *and* مَتَى *and also* عَسَى and بَلَى

296. And the alif that has been written as a yāʾ except for لَدَى *and* مَا زَكَى *and* إِلَى *and* حَتَّى *and* عَلَى,

297. and every thulāthī mazīd fīh as in زَكَّاهَا أَنْجَى ابْتَلَى, *these are also made with imālah.*

In these lines, the author has mentioned the **third category** of words in which *imālah* is made. They are those words that end with an *alif* written as *yāʾ*, but the *alif's* origin is unknown i.e., it is not known whether the original final letter was *wāw* or *yā*:

أَنَّى مَتَى

The author has also included the following words in this category:

عَسَى بَلَى

The author then mentions the **fourth category**: All those words that end with an *alif* that was originally a *wāw* but is written as *yāʾ*, for example:

القُوَى , الضُّحَى , سَجَى , ضُحَيها , تَلَيهَا

Five words have been exempted from this category, out of which three are particles. As a rule, *imālah* is not done in particles or prepositions. Those three particles are:

عَلَى , حَتَّى , إِلَى

The other two words that are exempt are:

Word	Sūrah	Number	Verse
لَدَا	يوسف	12:25	وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا **لَدَا** ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾
لَدى	غَافر	40:18	وَأَنذِرْهُمْ يَوْمَ ٱلْآزِفَةِ إِذِ ٱلْقُلُوبُ **لَدَى** ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾
زَكَا	النور	24:21	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا **زَكَىٰ** مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

The **fifth category** is those words that are *dhawātul wāw* but are classified as *thulāthī mazīd fīh*. When a *dhawātul wāw* verb or noun becomes *thulāthī mazīd fīh*, its final *alif* will be written as a *yāʾ*. Thus, *imālah* will be made. In the science of Arabic verb conjugation, a *thulāthī mazīd fīh* is the noun or verb that consists of one or more non-root letters in addition to the three root letters. Examples:

زَكَّاهَا أَنْجَى ابْتَلَى صَلَّى

298 وَلَكِنَّ أَحْيَا عَنْهُمَا بَعْدَ وَاوِهِ وَفِيمَا سَوَاهُ لِلكِسَايِيِّ مُيِّلاَ

298. But in أَحْيَا *there will be imālah for both when it is preceded with a wāw, and in all other scenarios, only al-Kisāʾī will make imālah.*

The author informs us that Ḥamzah and al-Kisāʾī make *imālah* in the word

أَحْيَا when it is preceded with a *wāw* (particle of conjunction). If it is preceded with a *fā'* or ثُمّ or if it is not preceded by any particle, there will be *imālah* for al-Kisā'ī only.

Imālah for al-Kisā'ī Only

299 وَرُءْيَايَ وَالرُّءْيَا وَمَرْضَاتِ كَيْفَمَا أَتَى وَخَطَايَا مِثْلُهُ مُتَقَبَّلاً

299. And in رُءْيَايَ, الرُّءْيَا, مَرْضَات *however they appear, and* خَطَايَا *is similar.*

The author mentions that only al-Kisā'ī makes *imālah* in the following words however they appear:

رُءْيَايَ الرُّءْيَا مَرْضَاتِ خطايا

300 وَمَحْيَاهُمُوا أَيْضًا وَحَقَّ ثُقَاتِهِ وَفِي قَدْ هَدَانِي لَيْسَ أَمْرُكَ مُشْكِلاَ

301 وَفِي الْكَهْفِ أَنْسَانِي وَ مِنْ قَبْلُ جَاءَ مَنْ عَصَانِي وَأَوْصَانِي بِمَرْيَمَ يُجْتَلاَ

302 وَفِيهَا وَفِي طَسِيْنَ آتَانِيَ الَّذِي أَذَعْتُ بِهِ حَتَّى تَضَوَّعَ مَنْدَلاَ

303 وَحَرْفُ تَلاَهَا مَعْ طَحَاهَا وَفِي سَجَى وَحَرْفُ دَحَاهَا وَهْيَ بِالْوَاوِ تُبْتَلاَ

300. And also in مَحْيَاهُمُ, وَحَق ثُقَاتِه, قَدْ هَدَانِي

301. And in Sūrah al-Kahf أَنْسَانِي *and [before it] in* عَصَانِي مَنْ *and in Sūrah Maryam* وَأَوْصَانِي

302. And in Sūrah Maryam and Ṭā-sīn آتَانِي

303. And in دَحَاهَا, سَجى, طَحَاهَا,تَلاَهَا *and they are dhawāt al-wāw.*

Only Imām al-Kisā'ī will make *imālah* in the following specific places as well:

Word	Sūrah	Number	Verse
مَّحْيَاهُمْ	الجاثية	45:21	أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُواْ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَوَآءً **مَّحْيَاهُمْ** وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾
تُقَاتِهِۦ	آل عمران	3:102	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ **تُقَاتِهِۦ** وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾
وَقَدْ هَدَىٰنِۚ	الأنعام	6:80	وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ **وَقَدْ هَدَىٰنِ** ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
أَنسَىٰنِيهُ	الكهف	18:63	قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ **أَنسَىٰنِيهُ** إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾
عَصَانِى	إبراهيم	14:36	رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ **عَصَانِى** فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾
وَأَوْصَىٰنِى	مريم	19:31	وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ **وَأَوْصَىٰنِى** بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾
ءَاتَىٰنِىَ	مريم	19:30	قَالَ إِنِّى عَبْدُ ٱللَّهِ **ءَاتَىٰنِىَ** ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾

ءَاتَىٰنِۦَ	النمل	27:36	فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ **ءَاتَىٰنِۦَ** ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُمۚ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ٣٦
تَلَىٰهَا	الشمس	91:2	وَٱلۡقَمَرِ إِذَا **تَلَىٰهَا** ٢
طَحَىٰهَا	الشمس	91:6	وَٱلۡأَرۡضِ وَمَا **طَحَىٰهَا** ٦
سَجَىٰ	الضحى	93:2	وَٱلَّيۡلِ إِذَا **سَجَىٰ** ٢
دَحَىٰهَآ	النازعات	79:30	وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ **دَحَىٰهَآ** ٣٠

304 وَأَمَّا ضُحَاهَا وَالضُّحى وَالرِّبا مَعَ الْ قُوى فَأَمَالاَهَا وَبِالْوَاوِ تَخْتَلاَ

304. As for الْقُوى , الرِّبا , وَالضُّحى , ضُحَاهَا , *Ḥamzah and al-Kisāʾī have made imālah in them even though they are dhawāt al-wāw.*

Both Ḥamzah and al-Kisāʾī have made *imālah* in the word الربا however and wherever it appears in the Qurʾān. Apart from that, both have made *imālah* in the following specific places even though they are *dhawāt al-wāw* for the purpose of maintaining the rhythm of the verses.

Word	Sūrah	Number	Verse
وَضُحَىٰهَا	الشمس	91:1	وَٱلشَّمۡسِ **وَضُحَىٰهَا** ١
الضُّحَى	الضُّحَى	93:1	**وَٱلضُّحَىٰ** ١
الْقُوَى	النجم	53:5	عَلَّمَهُۥ شَدِيدُ **ٱلۡقُوَىٰ** ٥

305 وَرُؤْيَاكَ مَعَ مَثْوَايَ عَنْهُ لِحَفْصِهِمْ وَمَحْيَايَ مِشْكَاةٍ هُدَايَ قَدِ انْجَلاَ

305. And Ḥafs al-Dūrī has made imālah in رُؤْيَاكَ, مَثْوَايَ , مَحْيَايَ , مِشْكَاةٍ ,هُدَايَ

The author has mentioned those places where only Ḥafṣ al-Dūrī from al-Kisāʾī makes *imālah* and not Abū al-Ḥārith:

Word	Sūrah	Number	Verse
رُؤْيَاكَ	يوسف	12:5	قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ **رُءۡيَاكَ** عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ٥
مَثْوَايَ	يوسف	12:23	وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ **مَثۡوَايَۖ** إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣
مَحْيَايَ	الأنعام	6:162	قُلۡ إِنَّ صَلَاتِي وَنُسُكِي **وَمَحۡيَايَ** وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١٦٢
هُدَايَ	طه	20:123	قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَنِ ٱتَّبَعَ **هُدَايَ** فَلَا يَضِلُّ وَلَا يَشۡقَىٰ ١٢٣
هُدَايَ	البقرة	2:38	قُلۡنَا ٱهۡبِطُواْ مِنۡهَا جَمِيعٗاۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَن تَبِعَ **هُدَايَ** فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٣٨
كَمِشْكَوٰةٍ	النور	24:35	ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ مَثَلُ نُورِهِۦ **كَمِشۡكَوٰةٖ** فِيهَا مِصۡبَاحٌۖ ٱلۡمِصۡبَاحُ فِي زُجَاجَةٍۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوۡكَبٞ دُرِّيّٞ يُوقَدُ مِن شَجَرَةٖ مُّبَٰرَكَةٖ زَيۡتُونَةٖ لَّا شَرۡقِيَّةٖ وَلَا غَرۡبِيَّةٖ يَكَادُ زَيۡتُهَا يُضِيٓءُ وَلَوۡ لَمۡ تَمۡسَسۡهُ نَارٞۚ نُّورٌ عَلَىٰ نُورٖۚ يَهۡدِي ٱللَّهُ

لِنُورِهِۦ مَن يَشَآءُۚ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَٰلَ لِلنَّاسِۗ وَٱللَّهُ بِكُلِّ
شَيۡءٍ عَلِيمُۢ ٣٥

306 وَمِمَّا أَمَالاَهُ أَوَاخِرُ آيِ ما بطه وَآيِ النَّجْمِ كَيْ تَتَعَدَّلاَ
307 وَفِي الشَّمْسِ وَالأَعْلى وَفِي اللَّيْلِ الضُّحى وَفِي اقْرَأْ وَفِي وَالنَّازِعَاتِ تَمَيَّلاَ
308 وَمِنْ تَحْتِهَا ثُمَّ الْقِيَامَةِ ثُمَّ فِي الـ مَعَارِجِ يا مِنْهَالُ أَفْلَحْتَ مُنْهِلاَ

306. And Ḥamzah and al-Kisāʾī have made imālah at the endings of the verses of Ṭāhā and al-Najm so that the rhythm may be maintained.
307. And in al-Shams, al-Aʿlā, al-Layl, al-Ḍuḥā, Iqraʾ, al-Nāziʿāt,
308. and the one below it i.e. ʿAbasa, then al-Qiyāmah and al-Maʿārij - O intellectual, you have found your goal.

Ḥamzah and al-Kisāʾī also agree on the *imālah* of the *ruʾūs al-āy* (final *alifs* of the endings of the verses) in the following eleven sūrahs, whether they are *dhawāt al-wāw* or *dhawāt al-yāʾ*, except those places whose exemption has been mentioned earlier:

طه النجم المعارج القيامة النازعات عبس الأعلى الشمس الضحى الليل العلق

Note: *Ruʾūs* is the plural of *raʾs* and *āy* is the plural of *āyah*. The term *ruʾūs al-āy* [in this context] refers to the final *alifs* at the ends of verses.[137]

309 رَمى صُحْبَةٌ أَعْمَى فِي الإِسْراءِ ثَانِيًا سِوًى وَسُدًى فِي الْوَقْفِ عَنْهُمْ تَسَبَّلا

309. Ḥamzah, al-Kisāʾī and Shuʿbah make imālah in رَمى *and the second* أعْمَى *of Sūrah al-Isrāʾ, and during waqf on* سِوًى وَسُدًى

Along with Imāms Ḥamzah and al-Kisāʾī, Imām Shuʿbah also makes *imālah* in رَمى in the following place:

[137] *Ruʾūs* al-*āy*, when used in a general context, refers to the last words at the ends of *āyāt*, regardless of their final letter. Masʾūl, *Muʿjam Muṣṭalaḥāt*, 216-217.

Word	Sūrah	Number	Verse
رَمَى	الأنفال	8:17	فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ **رَمَىٰ** وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

They also make *imālah* on the second أعمى in Sūrah al-Isrāʾ during *waqf* and *waṣl*.

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

They also make *imālah* on the following during *waqf* only:

Word	Sūrah	Number	Verse
سُوًى	طه	20:58	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا **سُوًى** ﴿٥٨﴾
سُدًى	القيامة	75:36	أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ **سُدًى** ﴿٣٦﴾

310 وَرَاءُ تَرَاءَى فَازَ فِي شُعَرَائِهِ وَأَعْمى فِي الإِسْرا حُكْمُ صُحْبَةٍ أَوَّلاَ

310. Ḥamzah makes imālah on the rāʾ of تَرَاءَى *in Sūrah al-Shuʿarāʾ, and in Sūrah al-Isrāʾ, Abū ʿAmr, Shuʿbah, Ḥamzah and al-Kisāʾī make imālah in the first* أَعْمى.

In the first part of this couplet, the author discusses the ruling for the following verse:

Verse	Number	Sūrah	Word
فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ٦١	26:61	الشعراء	تَرَاءَى

In the word above, Imām Ḥamzah will make *imālah* in only the *rāʾ* during *waṣl*, and he will make *imālah* on both the *rāʾ* and the *alif* during *waqf*. Imām al-Kisāʾī will make *imālah* on the *alif* only while making *waqf*.[138]

In the second part of the couplet above, the author mentions that Abū ʿAmr and Shuʿbah, along with Ḥamzah and al-Kisāʾī, will make *imālah* in the first أعمى of the following verse:

Verse	Number	Sūrah	Word
وَمَن كَانَ فِي هَٰذِهِۦٓ أَعۡمَىٰ فَهُوَ فِي ٱلۡأٓخِرَةِ أَعۡمَىٰ وَأَضَلُّ سَبِيلٗا ٧٢	17:72	الإسراء	أَعْمَى

Shuʿbah, along with Ḥamzah and al-Kisāʾī, will make *imālah* in both [instances of أَعْمَىٰ in the *āyah* above.]

311 وَمَا بَعْدَ رَاءٍ شَاعَ حُكْمًا وَحَفْصُهُمْ يُوَالِي بِمَجْرَاهَا وَفِي هُودَ أُنْزِلاَ

311. Abū ʿAmr will follow Ḥamzah and al-Kisāʾī in terms of imālah in those places where alif is preceded by rāʾ, and Ḥafs will follow suit in مَجْرَاهَا *in Sūrah Hūd.*

The author states that Imām Abū ʿAmr will also make *imālah* if the *alif* is preceded by a *rāʾ* in all those places mentioned above where Imām Ḥamzah and al-Kisāʾī make *imālah*.

[138] He does not apply *imālah* in the *rāʾ* in *waṣl* or *waqf*, and he does not make *imālah* in the *alif* when making *waṣl*.

Then he mentions that Imām Ḥafs from ʿĀṣim will make *imālah* in the following place only:

Verse	Number	Sūrah	Word
وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ **مَجۡرٖىهَا** وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ﴿٤١﴾	11:41	هود	مَجۡرٖىهَا

312 نَأَى شَرْعُ يُمْنٍ بِاخْتِلاَفٍ وَشُعْبَةٌ فِى الاِسْرَا وَهُمْ وَالنُّونُ ضَوْءُ سَنًا تلاَ

312. Ḥamzah, al-Kisāʾī and Sūsī with khulf make imālah in the word نَأَى *and Shuʿbah and them (Ḥamzah, al-Kisāʾī and Sūsī with khulf) make imālah in* نَأَى *in Sūrah al-Isrāʾ and Khalaf, Abū al-Ḥārith and Dūrī al-Kisāʾī make imālah in the nūn as well.*

The author speaks about the word نَأَى that appears in two places in the Qurʾān, and both places have different rulings as demonstrated below:

Verse	Number	Sūrah	Word
وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ **وَنَـَٔا** بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا ﴿٨٣﴾	17:83	الإسراء	وَنَـَٔا
وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ **وَنَـَٔا** بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٖ ﴿٥١﴾	41:51	فصلت	وَنَـَٔا

Qālūn, Ibn Kathīr, Dūrī, Ibn ʿĀmir, Ḥafṣ: *Fatḥ* in both places except that Ibn Dhakwān reads it as نَآءَ**.**

Warsh: *Taqlīl* of *alif* only in both places. *Fatḥ* can also be done since the *alif* is not preceded by a *rāʾ*.

Sūsī: *Imālah* of *alif* only with *khulf* in both places. However, *imālah* has been rejected by many. [139]

Shuʿbah: *Imālah* of *alif* only in Sūrah al-Isrāʾ.

Khalaf and al-Kisāʾī: *Imālah* in *nūn* and *alif* in both places.

Khallād: *Imālah* in *alif* only in both places.

313 إِنَاهُ لَهُ شَافٍ وَقُلْ أَوْ كِلاَهُمَا شَفَا وَلِكَسْرٍ أَوْ لِيَاءٍ تَمَيَّلاَ

313. Hishām, Ḥamzah, and al-Kisāʾī make imālah in إِنَاه *and Ḥamzah and al-Kisāʾī in* كِلاَهُمَا *due to the kasrah or yāʾ.*

Hishām, Ḥamzah and al-Kisāʾī make *imālah* in the following place:

Verse	Number	Sūrah	Word
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ **إِنَىٰهُ** وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ	33:53	الأحزاب	إِنَاهُ

[139] Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1638; Pānīpatī, *ʿInāyāte Raḥmānī*, 1:483-484.

ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا ٥٣

Ḥamzah and al-Kisāʾī make *imālah* in the following place:

Verse	Number	Sūrah	Word
وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ **كِلَاهُمَا** فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ٢٣	17:23	الإسراء	كِلَاهُمَا

The author then mentions that the reason for *imālah* in the word above is the *kasrah* of the ك or the fact that the *alif* was originally *yāʾ*.

314 وَذُوا الرَّاءِ وَرْشٌ بَيْنَ بَيْنَ وَفِى أَرَا كَهُمْ وَذَوَاتِ الْيَا لَهُ الْخُلْفُ جُمِّلاَ

315 وَلكِنْ رُءُوسُ الآيِ قَدْ قَلَّ فَتْحُهَا لَهُ غَيْرَ مَاهَا فِيهِ فَاحْضُرْ مُكَمَّلاَ

314. And in the dhāt al-rāʾ, Warsh makes taqlīl and in أَرَاكَهُم *and dhāt al-yāʾ, there is khulf for Warsh.*

315. But for the ruʾūs al-āy, there is no khulf for Warsh except for those ruʾūs al-āy that have ها *attached to them.*

The author mentions some general rules for Imām Warsh concerning *taqlīl*, also known as *imālah ṣughrā*.

1. Imām Warsh makes *taqlīl* when *alif maqṣūrah* is preceded with *rāʾ* i.e., those places where Abū ʿAmr makes *imālah* along with Ḥamzah and al-Kisāʾī. However, *khulf* has been reported from Imām Warsh in the following place:

Word	Sūrah	Number	Verse
أَرَاكَهُمْ	الأنفال	8:43	إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ **أَرَىٰكَهُمْ** كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾

2. In all other places where *alif maqṣūrah* is preceded by a letter besides *rāʾ* i.e., all those places where both Imāms Ḥamzah and al-Kisāʾī, or just al-Kisāʾī, or just Dūrī from al-Kisāʾī make *imālah*, there is *khulf* for Imām Warsh i.e., both *taqlīl* and *fatḥ* have been reported.

However, the following places are exempt from this rule i.e., he makes *fatḥ* only:

1. مَرْضات however and wherever it appears.
2. الرِّبا however and wherever it appears.
3. كِلاهما in Sūrah al-Isrāʾ.
4. مِشْكاة in Sūrah an-Nūr.

3. Imām Warsh makes *taqlīl* without *khulf* in the *ruʾūs al-āyāt* of the eleven sūrahs mentioned earlier where Imām Ḥamzah and al-Kisāʾī make *imālah*, whether the word is *dhawāt al-yāʾ* or *dhawāt al-wāw*, whether the *alif* is preceded with a *rāʾ* or any other letter. Basically, this rule is an exception to rule number two above where there is *khulf* for Imām Warsh.

4. If the third person feminine pronoun ها is attached to the *ruʾūs al-āyāt* of the above mentioned eleven sūrahs, there will be *khulf* for Imām Warsh, e.g.,

دَحاها مَرْعَاهَا سَوَّاها ضُحاها

However, if the letter *rāʾ* precedes the *alif*, there will be *taqlīl* without *khulf*, e.g.,

ذِكْراها

Tarbīʿ for Imām Warsh [140]

When a *dhāt al-yāʾ* word and *madd badal* come together in a verse, logically there are six ways to recite both, but only four are allowed:

1. *Fatḥ* in *dhāt al-yāʾ* with *qaṣr* in *madd badal*
2. *Fatḥ* in *dhāt al-yāʾ* with *ṭūl* in *madd badal*
3. *Taqlīl* in *dhāt al-yāʾ* with *tawassuṭ* in *madd badal*
4. *Taqlīl* in *dhāt al-yāʾ* with *ṭūl* in *madd badal*

Fatḥ with *tawassuṭ* and *taqlīl* with *qaṣr* are not allowed.

316 وَكَيْفَ أَتَتْ فَعْلَى وَآخِرُ آيِ مَا تَقَدَّمَ لِلبَصْرِى سِوى رَاهُمَا اعْتَلاَ

317 وَيَا وَيْلَتَى أَنَّى وَيَا حَسْرَتى طَوَوْا وعَنْ غَيْرِهِ قِسْهَا وَيَا أَسَفَى الْعُلاَ

316. And (taqlīl will be made) in فَعْلَى *however it appears and at the end of the verses of the (eleven sūrahs) mentioned earlier for Baṣrī, except when there is a rāʾ before alif.*

317. And Dūrī does taqlīl in يَا وَيْلَتَى , أَنَّى , يَا حَسْرَتى , يا أَسَفَى *and for the others use their principles to determine imālah or fatḥ.*

[140] This is the third *tarbīʿ* mentioned for Imam Warsh. The first two were mentioned in the chapter of *madd* on pages 133-134.

Taqlīl for Imām Abū ʿAmr

The author has mentioned the principles of *taqlīl* for Imām Abū ʿAmr.

1. The feminine *alif maqṣūrah* in the structure فَعْلَى فُعْلَى فِعْلَى.
2. The endings of the verses of the eleven sūrahs mentioned above:

طه النجم المعارج القيامة النازعات عبس الأعلى الشمس الضحى الليل العلق

An exception to the principles above is that when there is a *rāʾ* before the *alif* there will be *imālah* for Abū ʿAmr, as explained earlier.

Dūrī from Abū ʿAmr makes *taqlīl* in the following four words:

The word أَنَّى wherever it appears and the following three words in these specific places:

Word	Sūrah	Number	Verse
يَٰوَيۡلَتَىٰٓ	هود	11:72	قَالَتۡ **يَٰوَيۡلَتَىٰٓ** ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عَجِيبٞ ٧٢
يَٰحَسۡرَتَىٰ	الزمر	39:56	أَن تَقُولَ نَفۡسٞ **يَٰحَسۡرَتَىٰ** عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ٥٦
يَٰٓأَسَفَىٰ	يوسف	12:84	وَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ **يَٰٓأَسَفَىٰ** عَلَىٰ يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ ٨٤

All words in the Qurʾān that fall under the categories of فعْلى.

فَعْلى	فُعلى	فِعْلى
سَلْوى	أنْثى	سِيما
مَوتى	دُنْيا	ضِيْزى
تَقْوى	قُرْبى	إِحْدى
نَجْوى	وُسْطى	عِيسى
قَتْلى	قُصْوى	
مَرْضى	عُزَّى	
دَعوى	وُثْقَى	
شَتَّى	حُسْنى	
صَرْعى	أُولى	
طَغْوى	سُفْلى	
يَحْيَىٰ	عُلْيا	
	رُؤيَا	
	طُوبى	
	مُثْلى	
	سُوأى	
	زُلْفى	
	سُقْيا	
	رُجْعى	
	عُقْبى	
	مُوسى	

There is a difference of opinion in the word كِلْتا . Those who say the *alif* is feminine make *imālah* for Ḥamzah and al-Kisāʾī and *taqlīl* for Abū ʿAmr and

both *taqlīl* and *fatḥ* for Warsh. Those who maintain that the *alif* is for duality (*tathniyah*) make only *fatḥ* in it, and this is the opinion of the majority.[141]

318 وَكَيْفَ الثُّلاَثِيِّ غَيْرَ زَاغَتْ بِمَاضٍ أَمِلْ خَابَ خَافُوا طَابَ ضَاقَتْ فَتُجْمِلاَ

319 وَحَاقَ وَزَاغُوا جَاءَ شَاءَ وَزَادَ فُزْ وَجَاءَ ابْنُ ذَكْوَانٍ وَفِي شَاءَ مَيَّلاَ

320 فَزَادَهُمُ الأُولَى وَفِي الْغَيْرِ خُلْفُهُ وَقُلْ صُحْبَةٌ بَلْ رَانَ وَاصْحَبْ مُعَدَّلاَ

318. And make imālah for Ḥamzah in all three root-lettered past-tense verbs e.g., خَابَ خَافُوا طَابَ ضَاقَت except for زَاغَت

319. And وَحَاقَ وَزَاغُوا جَاءَ شَاءَ وَزَادَ *, and Ibn Dhakwān pairs with Ḥamzah in* جَاء *and* شَاء ,

320. and the first فَزَادَهُم *and in the others there is khulf. And there is imālah for Shuʿbah, Ḥamzah and al-Kisāʾī in* بَلْ رَان

Imām Ḥamzah makes *imālah* in all three root-lettered past tense verbs [of the following type], for example:

خَابَ خَافُوا طَابَ ضَاقَتْ زَاغَ حَاقَ زَاغُوا جَاءَ شَاءَ زَادَ

There are two conditions for the verbs above:

1. They must be past tense.
2. They must be three-lettered in the first form.

Thus, there will be no *imālah* in two places:

أَزَاغَ فَأَجَاءَهَا

[141] Al-Qāḍī, *al-Wāfi,* 241.

The word زَاغت is exempted from this rule. There is no *imālah* in it and it occurs in the following two places:

Word	Sūrah	Number	Verse
زَاغَتِ	الأحزاب	33:10	إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ **زَاغَتِ** ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾
زَاغَتْ	ص	38:63	أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ **زَاغَتْ** عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾

Ibn Dhakwān agrees with Ḥamzah in the *imālah* of شَاء and جاء , however and wherever they appear in the Qurʾān. Similarly, he agrees with Ḥamzah in the first فَزَادَهُم in Sūrah al-Baqarah and there is *khulf* in the rest.

Shuʿbah, Ḥamzah, and al-Kisāʾī make *imālah* in the following place:

Word	Sūrah	Number	Verse
رَانَ	التطفيف	83:14	كَلَّا ۖ بَلْ ۜ **رَانَ** عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾

321 وَفِي أَلِفَاتٍ قَبْلَ رَا طَرَفٍ أَتَتْ بِكَسْرٍ أَمِلْ تُدْعى حَمِيداً وَتُقْبَلاَ
322 كَأَبْصَارِهِمْ وَالدَّارِ ثُمَّ الْحِمَارِ مَعْ حِمَارِكَ وَالْكُفَّارِ وَاقْتَسْ لِتَنْضُلاَ
323 وَمَعْ كَافِرِينَ الْكافِرِينَ بِيَاءٍ وَهَارٍ رَوَى مُرْوٍ بِخُلْفٍ صَدٍ حَلاَ
324 بَدَارِ وَجَبَّارِينَ وَالْجَارِ تَمَّمُوا وَوَرْشٌ جَمِيعَ الْبَابِ كَانَ مُقَلِّلاَ
325 وَهذَانِ عَنْهُ بِاخْتِلاَفٍ وَمَعَهُ فِى الْـ بَوَارِ وَفِى الْقَهَّارِ حَمْزَةُ قَلَّلاَ
326 وَإِضْجَاعُ ذِى رَاءَيْنِ حَجَّ رُوَاتُه كَالأَبْرَارِ وَالتَّقْلِيلُ جادَلَ فَيْصَلاَ

321. Abū ʿAmr and Dūrī al-Kisāʾī make imālah in the alifs that are followed by a final rāʾ maksūrah,

322. Like in أَبْصَارِهِمْ الدَّار الْحِمَارِ حِمَارِكَ الْكُفَّار *and analogize likewise.*

323. and in كَافِرِينَ الْكافِرِين *that come with yāʾ, and in* هَار *al-Kisāʾī, Ibn Dhakwān with khulf, Shuʿbah, Abū ʿAmr and Qalūn will make imālah.*

324. And Dūrī al-Kisāʾī will make imālah in جَبَّارِين *and* الْجَار *, and Warsh will make taqlīl in this whole category.*

325. And these last two have been reported with khulf from Warsh, and along with Warsh, Imām Ḥamzah will make taqlīl in الْبَوَار *and* الْقَهَّار *,*

326. And Abū ʿAmr and al-Kisāʾī make imālah in the alif that comes in between two ر *as in* الأَبْرَار *and Ḥamzah and Warsh will make taqlīl.*

Abū ʿAmr and Dūrī al-Kisāʾī will make *imālah* in the medial *alif* that is followed by a final *rāʾ maksūrah*, for example:

أَبْصَارِهِمْ الدَّارِ الْحِمَارِ حِمَارِكَ الْكُفَّارِ

Thus, there will be no *imālah* in نَمَارِقُ and الحواريين due to the *rāʾ* being medial. [Likewise, there will be no *imālah*] in فَلا تُمار due to its origin being فَلا تمارى, الجوار due to its origin being الجوارى, in مُضَارّ due to its origin being مضارِرٍ, in سَارَ due to the *rāʾ* being *maftūḥah*, and in أَنصارى due to the *kasrah* under *rāʾ* being *ʿāriḍah* (temporary).

Then, the author mentions that Abū ʿAmr and Dūrī al-Kisāʾī will make *imālah* in كَافِرِينَ الْكافِرِين subject to the condition that there is a *yāʾ* after the *rāʾ maksūrah*. If there is no *yāʾ*, then there will be no *imālah* as in الكافرون and كافرٍ.

Then, the author states that al-Kisāʾī, Abū ʿAmr, Qālūn, Shuʿbah and Ibn Dhakwān with *khulf* narrate *imālah* in the following: هَارٍ.

Word	Sūrah	Number	Verse
هَارٍ	التوبة	9:109	أَفَمَنْ أَسَّسَ بُنْيَانَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُۥ عَلَىٰ شَفَا جُرُفٍ **هَارٍ** فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾

And this is the only place in the Qurʾān where Qālūn makes *imālah kubrā.* Then the author states that only Dūrī al-Kisāʾī makes *imālah* in the following two words, each in two places:

Word	Sūrah	Number	Verse
جَبَّارِينَ	المائدة	5:22	قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا **جَبَّٰرِينَ** وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾
جَبَّارِينَ	الشعراء	26:130	وَإِذَا بَطَشْتُم بَطَشْتُمْ **جَبَّٰرِينَ** ﴿١٣٠﴾
وَٱلْجَارِ	النساء	4:36	وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ **وَٱلْجَارِ** ذِى ٱلْقُرْبَىٰ **وَٱلْجَارِ** ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

Imām Warsh makes *taqlīl* in all of the above (lines 321-324) except in the final two words جَبَّارِينَ الْجَار where *khulf* has been reported i.e., both *fatḥ* and *taqlīl* are permissible.

Imām Ḥamzah pairs with Warsh in making *taqlīl* only in the following two words: البوار in Sūrah Ibrāhīm and القهار wherever it appears.

And finally, the author mentions that Abū ʿAmr and al-Kisāʾī make *imālah* in the medial *alif* that is situated between two *rāʾs*, the second *rāʾ* being final and *maksūrah* as in:

الأبرارِ الأشْرَارِ القَرارِ

Warsh and Ḥamzah make *taqlīl* in the above.

327 وَإِضْجَاعُ أَنْصَارِى تَمِيمٌ وَسَارِعُوا نُسَارِعُ وَالْبَارِى وَبَارِئِكُمْ تَلاَ
328 وَآذَانِهِمْ طُغْيَانِهِمْ وَيُسَارِعُو نَ آذَانِنَا عَنْهُ الْجَوَارِى تَمَثَّلاَ

327. And Dūrī ʿAlī makes imālah in أَنْصَارِى سَارِعُوا نُسَارِعُ الْبَارِى بَارِئِكُم
328. and in آذَانِهِمْ طُغْيَانِهِمْ يُسَارِعُونَ آذَانِنَا الْجَوَارِى

Imālahs Specific to Dūrī al-Kisāʾī

Dūrī al-Kisāʾī makes *imālah* in the following:

Word	Sūrah	Number	Verse
أَنْصَارِى	آل عمران	3:52	فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ **أَنصَارِيٓ** إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ٥٢

أَنْصَارِى	الصف	61:14	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ مَنْ **أَنصَارِىٓ** إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُواْ ظَـٰهِرِينَ ﴿١٤﴾
سَارِعُوا	آل عمران	3:133	**وَسَارِعُوٓاْ** إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴿١٣٣﴾
نُسَارِعُ	المؤمنون	23:56	**نُسَارِعُ** لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ﴿٥٦﴾
الْبَارِئ	الحشر	59:24	هُوَ ٱللَّهُ ٱلْخَـٰلِقُ **ٱلْبَارِئُ** ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴿٢٤﴾
بَارِئِكُمْ	البقرة	2:54	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَـٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓاْ إِلَىٰ **بَارِئِكُمْ** فَٱقْتُلُوٓاْ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ **بَارِئِكُمْ** فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴿٥٤﴾
آذَانِنَا	فصلت	41:5	وَقَالُواْ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ **ءَاذَانِنَا** وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَٱعْمَلْ إِنَّنَا عَـٰمِلُونَ﴿٥﴾

Apart from the specific places above, Dūrī al-Kisāʾī makes *imālah* in the following:

آذَانِهِمْ in seven places. [142]

[142] These seven instances are in 2:19, 6:25, 17:46, 18:11, 18:57, 41:44, and 71:7.

طُغْيَانِهِمْ in five places.[143]

يُسَارِعُون in seven places.[144]

الجوارِ in three places.[145]

329 يُوَارِى أُوَارِى فِى العُقُودِ بِخُلْفِهِ ضِعَافًا وَحَرْفَا النَّمْلِ آتِيكَ قُوَّلاَ

330 بِخُلْفٍ ضَمَمْنَاهُ مَشَارِبُ لامِعٌ وَآنِيَةٍ فِى هَلْ أَتَاكَ لِأَعْدَلاَ

331 وَفِى الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ وَخُلْفُهُمُ فى النَّاسِ فى الْجَرِّ حُصِّلاَ

329. There is khulf for Dūrī al-Kisāʾī in the imālah of يُوَارِى *and* أُوَارِى *in Sūrah al-Māʾidah, and in* ضِعَافًا *and the two* آتِيك *in Sūrah an-Naml, Khallād makes imālah...*

330. ... with khulf and Khalaf without khulf. Hishām makes imālah in مَشَارِب *and* آنِيَة *in Sūrah al-Ghāshiyah.*

331. And in Sūrah al-Kafirūn, there is imālah in عَابِدُون *and* عَابِد *(for Hishām), and there is khulf for Abū ʿAmr in* النَّاس *in the state of jarr.*

There is *khulf* for Dūrī al-Kisāʾī in the following:

Verse	Number	Sūrah	Word
فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ **يُوَٰرِى** سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ **فَأُوَٰرِىَ** سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾	5:31	المائدة	يُوَارِى فَأُوَارِىَ

Khallād with *khulf* and Khalaf without *khulf* make *imālah* in the following:

[143] These five instances are in 2:15, 6:110, 7:186, 10:11, and 23:75.

[144] These seven instances are in 3:114, 3:176, 5:41, 5:52, 5:62, 21:90, and 23:61.

[145] These three instances are in 42:32, 55:24, and 81:16.

Word	Sūrah	Number	Verse
ضِعَافًا	النساء	4:9	وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ مِنۡ خَلۡفِهِمۡ ذُرِّيَّةٗ **ضِعَٰفًا** خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ قَوۡلٗا سَدِيدًا ٩
ءَاتِيكَ	النمل	27:39-40	قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ **ءَاتِيكَ** بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ لَقَوِيٌّ أَمِينٞ ٣٩ قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ **ءَاتِيكَ** بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَۚ فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٞ ٤٠

Imālahs Peculiar to Hishām

Hishām makes *imālah* in the following:

Word	Sūrah	Number	Verse
مَشَارِبُ	يس	36:73	وَلَهُمۡ فِيهَا مَنَٰفِعُ **وَمَشَارِبُۖ** أَفَلَا يَشۡكُرُونَ ٧٣
آنِيَةٍ	الغاشية	88:5	تُسۡقَىٰ مِنۡ عَيۡنٍ **ءَانِيَةٖ** ٥
عَابِدُونَ عَابِدٌ	الكافرون	109:3,4,5	وَلَآ أَنتُمۡ **عَٰبِدُونَ** مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ **عَابِدٞ** مَّا عَبَدتُّمۡ ٤ وَلَآ أَنتُمۡ **عَٰبِدُونَ** مَآ أَعۡبُدُ ٥

There is *khulf* from Abū ʿAmr in the word الناس with a *kasrah* under the *sīn.*[146] Imam al-Sakhāwī narrates that *imālah* should be read for Dūrī because that is the preferable opinion reported from him and *fatḥ* should be read for Sūsī because that is the favorable opinion from him.[147]

Imālahs Specific to Ibn Dhakwān

332 حِمَارِكَ وَالمِحْرَابِ إِكْرَاهِهِنَّ وَالْـ حِمَارِ وَفِي الإِكْرَامِ عِمْرَانَ مُثِّلاَ
333 وَكُلٌّ بِخُلْفٍ لِابْنِ ذَكْوَانَ غَيْرَ مَا يُجَرُّ مِنَ الْمِحْرَابِ فَاعْلَمْ لِتَعْمَلاَ

332. There is imālah for Ibn Dhakwān (with khulf) in حِمَارِكَ عِمْرَانَ الإِكْرَام الْحِمَارِ إِكْرَاهِهِنَّ المِحْرَاب

333. In all of these there is khulf for Ibn Dhakwān except for the word الْمِحْرَاب *in the state of jarr i.e., with kasrah at the end, so know it so that you can implement it.*

Ibn Dhakwān makes *imālah* in the following with *khulf*:

Word	Sūrah	Number	Verse
حِمَارِكَ	البقرة	2:259	أَوۡ كَٱلَّذِي مَرَّ عَلَىٰ قَرۡيَةٖ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحۡيِۦ هَٰذِهِ ٱللَّهُ بَعۡدَ مَوۡتِهَاۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٖ ثُمَّ بَعَثَهُۥۖ قَالَ كَمۡ لَبِثۡتَۖ قَالَ لَبِثۡتُ يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۖ قَالَ بَل لَّبِثۡتَ مِاْئَةَ عَامٖ فَٱنظُرۡ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمۡ يَتَسَنَّهۡۖ وَٱنظُرۡ إِلَىٰ **حِمَارِكَ** وَلِنَجۡعَلَكَ ءَايَةٗ لِّلنَّاسِۖ وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗاۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعۡلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٥٩

[146] The *khulf* for Imam Abū ʿAmr mentioned in line 331 refers to the *khulf* or difference in the *imālah* and *fatḥ* of this word between the two narrators of Imam Abū ʿAmr. Al-Sakhāwī, *Fatḥ al-Waṣīd*, 306; Thānwī, *Amāniyyah Sharḥ al-Shāṭibiyyah*, 118.

[147] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 306.

الْحِمَارِ	الجمعة	62:5	مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوۡرَىٰةَ ثُمَّ لَمۡ يَحۡمِلُوهَا كَمَثَلِ **ٱلۡحِمَارِ** يَحۡمِلُ أَسۡفَارَۢاۚ بِئۡسَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ۝٥
إِكۡرَٰهِهِنَّ	النور	24:33	وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱلَّذِينَ يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا مَلَكَتۡ أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ عَلِمۡتُمۡ فِيهِمۡ خَيۡرٗاۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ فَتَيَٰتِكُمۡ عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ **إِكۡرَٰهِهِنَّ** غَفُورٞ رَّحِيمٞ ۝٣٣
وَالْإِكْرَام	الرحمن	55:27	وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ **وَٱلۡإِكۡرَامِ** ۝٢٧
وَالْإِكْرَام	الرحمن	55:78	تَبَارَكَ ٱسۡمُ رَبِّكَ ذِي ٱلۡجَلَٰلِ **وَٱلۡإِكۡرَامِ** ۝٧٨
الْمِحْرَابَ	آل عمران	3:37	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٖ وَأَنۢبَتَهَا نَبَاتًا حَسَنٗا وَكَفَّلَهَا زَكَرِيَّاۖ كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا **ٱلۡمِحۡرَابَ** وَجَدَ عِندَهَا رِزۡقٗاۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَاۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ ۝٣٧
الْمِحْرَابَ	ص	38:21	وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ إِذۡ تَسَوَّرُواْ **ٱلۡمِحۡرَابَ** ۝٢١
عِمْرَانَ	آل عمران	3:33	إِنَّ ٱللَّهَ ٱصۡطَفَىٰٓ ءَادَمَ وَنُوحٗا وَءَالَ إِبۡرَٰهِيمَ وَءَالَ **عِمۡرَٰنَ** عَلَى ٱلۡعَٰلَمِينَ ۝٣٣
عِمْرَانَ	آل عمران	3:35	إِذۡ قَالَتِ ٱمۡرَأَتُ **عِمۡرَٰنَ** رَبِّ إِنِّي نَذَرۡتُ لَكَ مَا فِي بَطۡنِي مُحَرَّرٗا فَتَقَبَّلۡ مِنِّيٓۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ۝٣٥
عِمْرَانَ	التحريم	66:12	وَمَرۡيَمَ ٱبۡنَتَ **عِمۡرَٰنَ** ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتۡ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ ۝١٢

Ibn Dhakwān makes *imālah* without *khulf* in the word الْمِحْرَاب when it has a *kasrah* at the end. This occurs in the following two places:

Word	Sūrah	Number	Verse
الْمِحْرَاب	آل عمران	3:39	فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي **ٱلْمِحْرَابِ** أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾
الْمِحْرَاب	مريم	19:11	فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ **ٱلْمِحْرَابِ** فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾

334 وَلاَ يَمْنَعُ الإِسْكَانُ فِي الْوَقْفِ عَارِضًا إِمَالَةَ مَا لِلكَسْرِ فِي الْوَصْلِ مُيِّلاَ

335. And waqf bil-iskān does not prevent imālah from occurring in those words wherein imālah is made during waṣl due to the kasrah after alif.

The author discusses words such as بدينار الأبرارِ الأشْرَارِ القَرارِ wherein *imālah* is made during *waṣl* due to the final *kasrah* after the *alif*. The author replies to a question that would naturally occur in the minds of students. When *waqf* is made on such words, the *kasrah* obviously becomes a *sukūn*. So, does such a *sukūn* prevent *imālah* from occurring as the cause of *imālah* no longer exists? The reply is that *imālah* will be made even in *waqf*.

335 وَقَبْلَ سُكُونٍ قِفْ بِمَا فِي أُصُولِهِمْ وَذُو الرَّاءِ فِيهِ الخُلْفُ فِي الْوَصْلِ يُجْتَلاَ

336 كَمُوسَى الْهُدَى عِيسَى ابْنَ مَرْيَمَ والْقُرَى الْـ لتِي مَعَ ذِكْرَى الدَّارِ فَافْهَمْ مُحَصِّلاَ

335. And before sukūn make waqf according to each riwāyah (fatḥ, imālah or taqlīl), and khulf has been reported from Sūsī in the case where the preceding letter is a rāʾ...

336. [In the likes of القرى التى , عيسى ابن مريم , موسى الهدى *as well as* ذكرى الدار*, so understand, fully comprehending the matter.]*

Sometimes a *sākin* letter appears at the beginning of the word following a word in which *imālah* is to be made, e.g.,

موسى الكتاب موسى الهُدى عِيسى ابن مريم القُرَى التى

During *waqf* on such words, obviously those who make *imālah* will make *imālah*, those who make *taqlīl* will make *taqlīl* and those who make *fatḥ* will make *fatḥ*. During *waṣl*, it is unanimously agreed upon that there will be *fatḥ*.

However, a *khulf* has been reported from Sūsī. He will have the option to make *imālah* even during *waṣl*, subject to the condition that the letter preceding the *alif* on which *imālah* is made is a *rā'*. For example:

ذِكْرَى الدَّار ترى المؤمنين نرى اللهَ

While reciting for Imām Sūsī, if a person is not stopping on ذكرى , he would still read it with *imālah* according to one report from Sūsī. The other is that there will be no *imālah* during *waṣl*.

In such cases, if the exalted name of Allah follows the *alif* on which *imālah* is being made, both *tafkhīm* and *tarqīq* may be done when reading with *imālah*. If read with *fatḥ*, only *tafkhīm* of the *lām* may be done.

337 وَقَدْ فَخَّمُوا التَّنْوِينَ وَقْفاً وَرَقَّقُوا وَتَفْخِيمُهُمْ فِى النَّصْبِ أَجْمَعُ أَشْمُلاَ

338 مُسَمًّى وَمَوْلًى رَفْعُهُ مَعْ جَرِّهِ وَمَنْصُوبُهُ غُزًّى وَتَتْرَى تَزَيَّلاَ

337. And they have made fatḥ and imālah of the tanwīn during waqf and fatḥ in the naṣb tanwīn is more comprehensive.

338. For example, مُسَمًّى مَوْلًى *in the state of rafʿ and jarr and* غُزًّى تَتْرَى *in the state of naṣb.*

In line 337, the author refers to *fatḥ* as *tafkhīm* and *imālah* as *tarqīq*. There are three *riwāyāt* concerning stopping on words on which *imālah* is normally done but have *tanwīn:*

1. *Fatḥ* whether the word is in the *rafʿ*, *naṣb* or *jarr* case.
2. *Imālah* whether the word is in the *rafʿ*, *naṣb* or *jarr* case.
3. *Fatḥ* in the *naṣb* case and *imālah* in the *rafʿ* and *jarr* cases.

The author of *al-Wāfī* states that the correct position on this is that whoever makes *imālah* during *waṣl* [of such a word when not in the *tanwīn* case] will make *imālah* during *waqf*, and whoever makes *fatḥ* during *waṣl* shall make *fatḥ* during *waqf* and *taqlīl* for whoever makes *taqlīl* in *waṣl*.[148]

[148] Essentially, there is no difference in the ruling of these words, which have a *tanwīn* at the end, and the scenario mentioned in line 335, where an *alif* on which *imālah* is made is followed by a *sukūn* in the next word. Here too, the *qurrāʾ* will drop the *alif* in *waṣl* and will follow their principles in the state of *waqf*. Al-Qāḍī, *al-Wāfī*, 266.

30. Imālah of Hāʾ al-Taʾnīth

339 وَفِي هَاءِ تَأْنِيثِ الْوُقُوفِ وَقَبْلَهَا مُمَالُ الْكِسَائِي غَيْرَ عَشْرٍ لِيَعْدِلاَ

340 وَيَجْمَعُهَا حَقٌّ ضِغَاطٌ عَصٍ خَظَا وَأَكْهَرُبَعْدَ الْيَاءِ يَسْكُنُ مُيِّلاَ

341 أَوِ الْكَسْرِ وَالإِسْكَانُ لَيْسَ بِحَاجِزٍ وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلاَ

342 لَعِبْرَهْ مِائَهْ وِجْهَهْ وَلَيْكَهْ وَبَعْضُهُمْ سِوى أَلِفٍ عِنْدَ الْكِسَائِيِّ مَيَّلاَ

339. And al-Kisāʾī makes imālah in the hāʾ at-taʾnīth and the letter preceding it during waqf except in the case of ten letters

340. And their acronym is حَقٌّ ضِغَاطٌ عَصٍ خَظَا *and in the letters* أَكهر *(subject to the condition that they are) preceded with yā sākinah...*

341. or kasrah. And a sakin letter (between the أكهر *letters and kasrah or yāʾ sākinah) will not prevent imālah. And the* أكهر *letters are too weak (to carry imālah) if preceded by fatḥah or ḍammah.*[149]

342. For example, اَلأَيْكَه , وِجْهَهْ , مِائَهْ , عِبْرَهْ. *And some said that imālah will be done in all letters besides alif.*

Imām al-Kisāʾī is the only one who does *imālah* on *hāʾ al-taʾnīth*. *Hāʾ al-taʾnīth* refers to the *tāʾ* that is read as a *tāʾ* during *waṣl* and as a *hāʾ* during *waqf*. It mostly denotes the femininity of a word. This includes both *hāʾ at-taʾnīth* written as a round *tāʾ* ة (*tāʾ marbūṭah*) or as an elongated *tāʾ* ت (*tāʾ mabsūṭah*). According to al-Kisāʾī, a stop on a *hāʾ al-taʾnīth* written as an elongated *tāʾ* (*tāʾ mabsūṭah*) is also done with a *hāʾ*. The author states that al-Kisāʾī makes *imālah* in the *hāʾ al-taʾnīth* and the preceding letter during *waqf*.

[149] Mufti Mohamed-Umer Esmail also provided an alternate translation for the second part of line 341: *"And it (imālah) is weak when there is a fatḥah or ḍammah preceding the* أكهر *letters."*

Other experts have mentioned that the *imālah* is done only on the preceding letter and not the *hāʾ al-taʾnīth* because during *waqf* the *hāʾ al-taʾnīth* becomes a *hāʾ sākinah* and *imālah* cannot be made on a *sākinah* letter. Regardless of which opinion is adopted, there will be no difference in how it is pronounced.

Then the author states that if any of the following letters precede the *hāʾ al-taʾnīth*, *imālah* will not be made:

ح ق ض غ ا ط ع ص خ ظ

Their acronym is:

حَقٌّ ضِغَاظُ عَصٍ خَظَا

Examples are:

النطيحة الحاقة بَعُوضَة الصَّلاة بَسْطَة القارعة خَاصَّة الصاخَّة مَوعِظَة

Then the author states that if a *kasrah* or *yāʾ sākinah* appears before any of the following letters, *imālah* will be made. If they are not preceded by a *kasrah* or *yāʾ sākinah*, *imālah* will not be made:

أكهر أ ك ه ر

Examples:

خَطِيئَة هَيْئَة مِأَة خَاطِئَة مَلائِكَة فَاكِهة تَبْصِرَة آخِرَة

The author adds that a *sākin* letter appearing between *kasrah* and any of the letters of أكهر will not prevent *imālah* from occurring as in:

عِبْرَة سِدْرَة وِجْهَة

And there is *khulf* in فِطْرَت due to the *sākinah* letter being a letter of *istiʿlāʾ*.

The author then states that *imālah* of the letters of أكهر when preceded by a *maftūḥ* or *maḍmūm* or *sākin* letter is not done because the letters are too weak to carry an *imālah*. For example:

امْرَأَة بَرَاءَة سَوْءَة مُبَارَكَة شَوْكَة تَهْلُكَة شَجَرَة سَيَّارَة عُسْرَة

Imām al-Kisāʾī will make *imālah* if *hāʾ al-taʾnīth* is preceded by the remaining fifteen letters whose acronym is:

فجثت زينب لذود شمس

Examples:

خَلِيْفَة حُجَّة بَهْجَة مَبْثُوثَة مَيْتَة عِزَّة لُمَزَة مَعْصِيَتْ جَنَّة لَيْلَة قَسْوَة وَاحِدَة فَاحِشَة رَحْمَة

[The author mentions a second opinion in which *imālah* is made when *hāʾ al-taʾnīth* is preceded by any letter other than *alif*.] Thus, from the lines above, we can conclude that al-Kisāʾī has two opinions in regard to the *imālah* of *hāʾ al-taʾnīth*:

1. *Imālah* unconditionally when preceded by the above-mentioned fifteen letters. *Imālah* when preceded by the letters of أكهر but only when they are preceded by a *yāʾ sākinah* or *kasrah*. And *fatḥ* in the remaining ten letters.
2. *Imālah* unconditionally in all the letters except *alif*.

Thus, based on both opinions, there will be no *imālah* when *hāʾ al-taʾnīth* is preceded by *alif*. The dominant opinion is the first one mentioned above.

We can group all the letters into four categories in terms of their *imālah* and *fatḥ* when followed by *hāʾ al-taʾnīth*:

Imālah unconditionally in both opinions	Imālah subject to being preceded with yā sākinah or kasrah in the 1st opinion & imālah in 2nd opinion	Fatḥ in 1st opinion and imālah in 2nd opinion	Fatḥ in both opinions
فجئت زينب لذود شمس	أكهر	حق ضغاط عص خظا	ا

31. Tarqīq of Rāʾ

343 وَرَقَّقَ وَرْشٌ كُلَّ رَاءٍ وَقَبْلَهَا مُسَكَّنَةً يَاءً أَوِ الْكَسْرُ مُوصَلاَ

344 وَلَمْ يَرَ فَصْلاً سَاكِنًا بَعْدَ كَسْرَةٍ سِوى حَرْفِ الاِسْتِعْلاَ سِوَى الْخَا فَكَمَّلاَ

343. And Warsh makes tarqīq of every rāʾ that is preceded with a yāʾ sākinah or kasrah [in] the same word.

344. And Warsh does not consider a sākinah letter intervening between the kasrah and rāʾ as a barrier (preventing tarqīq) except in the case of the letters of istiʿlāʾ besides خ.

1. Imām Warsh makes *tarqīq* of every *rāʾ* that is *maftūḥah* or *maḍmūmah* whether in the state of *waqf* or *waṣl* when preceded by a *yāʾ sākinah* in the same word, whether the *yāʾ sākinah* is a letter of *madd* or letter of *līn*, whether the *rāʾ* is medial or final. For example:

خَيْرَاتٌ مِيْرَاث مُغِيْرَات خَيْرَ أَخِرَة ضَيْرَ تَحْرِيْرُ نَذِيْرٌ قَدِيْرٌ

2. Imām Warsh makes *tarqīq* of every *rāʾ* that is *maftūḥah* or *maḍmūmah* whether in the state of *waqf* or *waṣl* when preceded by a *kasrah* in the same word (i.e., it is *kasrah lāzimah*), whether the *rāʾ* is medial or final. For example:

ذِرَاعَيْهِ مُدَبِّرَات قِرَدَة مِرَاء يُبَشِّرُهُمْ لِيُنْذِرَ شَاكِرًا

2.1. The same would apply if there is a *sākin* letter between the *rāʾ maftūḥah/maḍmūmah* and the *kasrah*, for example:

وِزْرَكَ ذِكْرَكَ مِحْرَاب إِكْرَاه إِكْرَام سِدْرَة إِجْرَامِى بِرٌ

2.2. The exception to the rule above is when the intervening *sākinah* letter is a letter of *istiʿlāʾ*, except for خ. For example:

مِصْراً إِصْراً إِصْرَهُمْ قِطْراً فِطْرَتَ وِقْراً

Example of *rāʾ* preceded by خ *sākinah:*

إِخْرَاج

3. There will no *tarqīq* if the preceding *kasrah* is in another word, for example:

بِرَشِيدٍ بِرَسُولٍ لِرُقِيِّكَ

345 وَفَخَّمَهَا فِى الأَعْجَمِيِّ وَفِى إِرَمْ وَتَكْرِيرِهَا حَتَّى يُرى مُتَعَدِّلاَ

345. And Warsh does tafkhīm in non-Arabic names and in إرم *and in those words where two rā's appear [so that they appear balanced].*

In the line above, the author states some more exceptions for Imām Warsh.

1. All non-Arabic names and these are three:

إِبْرَاهِيْم إِسْرَائِيْل عِمْرَان

2. The word إِرَم in:

Word	Sūrah	Number	Verse
إِرَمَ	الفجر	89:7	**إِرَمَ** ذَاتِ ٱلْعِمَادِ ۝٧

3. All words wherein a cause for *tarqīq* is found but *rāʾ* appears twice. There are five such words:

Word	Sūrah	Number	Verse
ضِرَارًا	التوبة	9:107	وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدًا **ضِرَارًا** وَكُفۡرًا وَتَفۡرِيقَۢا بَيۡنَ ٱلۡمُؤۡمِنِينَ وَإِرۡصَادٗا لِّمَنۡ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبۡلُۚ وَلَيَحۡلِفُنَّ إِنۡ أَرَدۡنَآ إِلَّا ٱلۡحُسۡنَىٰۖ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ١٠٧
فِرَارًا	الكهف	18:18	وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ **فِرَارٗا** وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا١٨
الْفِرَارُ	الأحزاب	33:16	قُل لَّن يَنفَعَكُمُ **ٱلۡفِرَارُ** إِن فَرَرۡتُم مِّنَ ٱلۡمَوۡتِ أَوِ ٱلۡقَتۡلِ وَإِذٗا لَّا تُمَتَّعُونَ إِلَّا قَلِيلٗا١٦
فِرَارًا	نوح	71:6	فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا **فِرَارٗا**٦
إِسْرَارًا	نوح	71:9	ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ **إِسۡرَارٗا**٩
مِدْرَارًا	نوح	71:11	يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم **مِّدۡرَارٗا**١١
مِدْرَارًا	هود	11:52	وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم **مِّدۡرَارٗا** وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ مُجۡرِمِينَ٥٢

346 وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ لَدى جِلَّةِ الأَصْحَابِ أَعْمَرُ أَرْحُلاَ

346. And his tafkhīm in ذِكْرًا وَسِتْرًا *and their category according to prominent students is [more established and accepted].*

4. Another exception is the category of ذِكْرًا. The following six words fall in this category:

ذِكْراً سِتْراً إِمْراً وِزْراً حِجْراً صِهْراً

The author mentions that there is a *khulf* in these words and that *tafkhīm* is the preferred option.

347 وَفِى شَرَرٍ عَنْهُ يُرَقِّقُ كُلُّهُمْ وَحَيْرَانَ بِالتَّفْخِيمِ بَعْضٌ تَقَبَّلاَ

347. And in شرر *all have made tarqīq, and in* حَيْران *some have accepted tafkhīm.*

5. The following word is another exception:

Word	Sūrah	Number	Verse
بِشَرَرٍ	المرسلات	77:32	إِنَّهَا تَرْمِى **بِشَرَرٍ** كَٱلْقَصْرِ ﴿٣٢﴾

In this word, according to [the principles of] Warsh, *tafkhīm* should be made. Instead, *tarqīq* is done.

6. Some have made *tafkhīm* instead of *tarqīq* in the following:

Word	Sūrah	Number	Verse
حَيْرَانَ	الأنعام	6:71	قُلْ أَنَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ **حَيْرَانَ** لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾

348 وَفِى الرَّاءِ عَنْ وَرْشٍ سِوَى مَا ذَكَرْتُهُ مَذَاهِبُ شَذَّتْ فِى الْأَدَاءِ تَوَقُّلاَ

348. And in the letter rāʾ from Warsh many other opinions have been reported that are rare in recitation (thus unacceptable).

Many other opinions have been reported from Imām Warsh that have not reached the level of *tawātur*. Thus, they are not acceptable when reciting the Qurʾān. For example, the *qurrāʾ* of Qairawān report *tafkhīm* in some words like:[150]

سِراعاً عِشْرُونَ حَصِرَتْ إجْرَامِيْ

349 وَلاَ بُدَّ مِنْ تَرْقِيقِهاَ بَعْدَ كَسْرَةٍ إِذَا سَكَنَتْ ياَ صَاحِ لِلسَّبْعَةِ المَلا

349. It is imperative to make tarqīq of rāʾ sākinah after a kasrah [O Companion] for all seven prominent Qurrāʾ

All seven *qurrāʾ* are unanimous that *rāʾ sākinah* preceded with a *kasrah* will be read with *tarqīq* subject to the condition that the *kasrah* is *lāzimah*. For example:

فِرْعَون إِرْبَة شِرْعَة مِرْيَة اِصْبِرْ

The ruling for *rāʾ sākinah* preceded with a *kasrah ʿāriḍah* (temporary) will be mentioned under line 352.

350 وَمَا حَرْفُ الاِسْتِعْلاَءِ بَعْدُ فَرَاؤُهُ لِكُلِّهِمُ التَّفْخِيمُ فِيهاَ تَذَلَّلاَ

351 وَيَجْمَعُهاَ قِظْ خُصَّ ضَغْطٍ وَخُلْفُهُمْ بِفِرْقٍ جَرى بَيْنَ المَشَايِخِ سَلْسَلاَ

350. And the rāʾ that is followed by a letter of istiʿlāʾ will be [easily] read with tafkhīm according to all.

[150] Ibn al-Qāṣiḥ, *Sirāj al-Qārī*, 139.

351.And the acronym for the letters of istiʿlāʾ is قِظْ خُصَّ ضَغْطٍ *and there is [a continued] khulf in* فِرْقٍ *among the scholars.*

The acronym for the letters of *istiʿlāʾ* is:

قِظْ خُصَّ ضَغْطٍ

All the *qurrāʾ* are unanimous that when a *rāʾ sākinah* or *mutaḥarrikah* is followed by a letter of *istiʿlāʾ* in the same word, it will be read with *tafkhīm*.[151]

Examples of *rāʾ sākinah* followed by a letter of *istiʿlāʾ* in the same word:

Word	Sūrah	Number	Verse
إِرْصَادًا	التوبة	9:107	وَٱلَّذِينَ ٱتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ **وَإِرْصَادًا** لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾
مِرْصَادًا	النبأ	78:21	إِنَّ جَهَنَّمَ كَانَتْ **مِرْصَادًا** ﴿٢١﴾
الْمِرْصَاد	الفجر	89:14	إِنَّ رَبَّكَ **لَبِٱلْمِرْصَادِ** ﴿١٤﴾
قِرْطَاسٍ	الأنْعام	6:7	وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى **قِرْطَاسٍ** فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

[151] In practice, all the *qurrāʾ*, except for Imam Warsh, will read a *rāʾ maftūḥah* and *maḍmūmah* with *tafkhīm* and a *rāʾ maksūrah* with *tarqīq* regardless of what letter comes after it. If a *rāʾ maftūḥah* or *maḍmūmah* is preceded by a *kasrah* in the same word and followed by a letter of *istiʿlāʾ* in the same word, Imam Warsh will read the *rāʾ* with *tafkhīm* instead of *tarqīq*.

فِرْقَةٍ	التوبة	9:122	وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ **فِرْقَةٍ** مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِى ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُوٓاْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

Examples of *rāʾ mutaḥarrikah* followed by a letter of *istiʿlāʾ* in the same word:[152]

Word	Sūrah	Number	Verse
فِرَاقُ	الكهف	18:78	قَالَ هَٰذَا **فِرَاقُ** بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾
الْفِرَاقُ	القيامة	75:28	وَظَنَّ أَنَّهُ **ٱلْفِرَاقُ** ﴿٢٨﴾
الْإِشْرَاق	ص	38:18	إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ **وَٱلْإِشْرَاقِ** ﴿١٨﴾
إِعْرَاضًا	النساء	4:128	وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ **إِعْرَاضًا** فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾
إِعْرَاضُهُمْ	الأنعام	6:35	وَإِن كَانَ كَبُرَ عَلَيْكَ **إِعْرَاضُهُمْ** فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾

Apart from the specific places above, it is agreed upon that the word صِراط will be read with *tafkhīm* wherever and however it appears.

[152] All the examples of a *rāʾ mutaharrik* here have an *alif* separating the *rāʾ* from the *ḥarf al-istiʿlāʾ*, and this *alif* is not considered a barrier to the application of *tafkhīm*.

All *qurrāʾ* have *khulf* i.e., the option of *tafkhīm* or *tarqīq* in the following word:

Verse	Number	Sūrah	Word
فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ **فِرْقٍ** كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾	26:63	الشعراء	فِرْقٍ

352 وَمَا بَعْدَ كَسْرٍ عَارِضٍ أَوْ مُفَصَّلٍ فَفَخِّمْ فَهذاَ حُكْمُهُ مُتَبَذِّلاَ

352. And the rāʾ sākinah preceded with a kasrah ʿāriḍah or separated, make tafkhīm of it [and this is its (rāʾ's) common ruling].

It is unanimously agreed upon that *rāʾ sākinah* will be read with *tafkhīm* when it is preceded by a *kasrah ʿāriḍah* or a *kasrah* at the end of the previous word. Both types of *kasrah* are nonetheless *ʿāriḍah*.[153] For example:

اِمْرَأَة اِمْرُؤ اِمْرَأَ اِرْتَابُوا اِرْجِعِي اِرْجِعُوا اِرْكَعُوا رَبِّ ارْجِعُونِ اِنِ ارْتَبْتُمْ

[153] When a *rāʾ sākinah* is preceded by a *kasrah* in the previous word (i.e. separated), the *kasrah* is usually temporary and it is there for the purposes of avoiding two *sukūns* coming together (*iltiqāʾ al-sākinain*). However, there are some exceptions. For example, the *kasrah* in the word الّذى is permanent, e.g., ٱلَّذِى ٱرْتَضَىٰ.

353 وَمَا بَعْدَهُ كَسْرٌ أَوِ الْيَا فَمَا لَهُمْ بِتَرْقِيقِهِ نَصٌّ وَثِيقٌ فَيَمْثُلاَ

353. And there is no reliable proof [to follow] for those who make tarqīq when rāʾ is followed by a kasrah or yāʾ.

The causes of *tarqīq* of *rāʾ* are *kasrah* and *yāʾ sākinah* preceding *rāʾ*. As for the case where *rāʾ* is followed by a *kasrah* or *yāʾ sākinah*, it is agreed upon that there will be *tafkhīm*. Some have made *tarqīq* by comparing it to the case where the *kasrah* and *yāʾ* precede *rāʾ*.

354 وَمَا لِقِيَاسٍ فِي الْقِرَاءَةِ مَدْخَلٌ فَدُونَكَ مَا فِيهِ الرِّضاَ مُتَكَفِّلاَ

354. And there is no scope for qiyās in the science of qirāʾah. So, cling onto what is pleasing to Allah.

In the sacred science of *qirāʾah*, only what is narrated through *tawātur* is acceptable as a recital. There may be some modes that are linguistically acceptable, but due to the fact that they have not been relayed through *tawātur*, they are unacceptable.

355 وَتَرْقِيقُهاَ مَكْسُورَةً عِنْدَ وَصْلِهِمْ وَتَفْخِيمُهاَ فِى الْوَقْفِ أَجْمَعُ أَشْمُلاَ

356 وَلكِنَّهَا فِى وَقْفِهِمْ مَعْ غَيْرِهاَ تُرَقِّقُ بَعْدَ الْكَسْرِ أَوْ مَا تَمَيَّلاَ

357 أَوِ الْيَاءِ تَأْتِي بِالسُّكُونِ وَرَوْمُهُمْ كَمَا وَصْلِهِمْ فَابْلُ الذَّكَاءَ مُصَقَّلاَ

355. And the tarqīq of rāʾ maksūrah in waṣl and its tafkhīm in waqf is more comprehensive.

356. But the ruling of rāʾ maksūrah in waqf is the same as that of maftūḥah and maḍmūmah: tarqīq after kasrah, imālah...

357. or yāʾ sākinah, and its rawm is the same as its waṣl, so test your intellect and polish it.

Rāʾ maksūrah will either be initial (at the beginning of a word) as in:

رِجَال رِسالَة رِعَاء رِضْوَان

or medial (in the middle of a word) as in:

فَرِحِينَ شَاكِرِين غَارِمِين

or final (at the end of a word) as in:

نُكُرِ دُسُرٍ ذِكْرٍ

If it is initial or medial, *tarqīq* is agreed upon by all, whether during *waqf* or during *waṣl*.

If it is final, *tarqīq* will be made during *waṣl* whether its *kasrah* is *lāzimah* or *ʿāriḍah* as in:

مَطَرٍ غَيْرِ ذِكْرِ أَنْذِرِ النَّاس وَاذْكُرِ اسْمَ

As for during *waqf*, if the *ḥarakah* before it is a *kasrah, yāʾ sākinah* (*maddah or līnah*), or [an *alif* which is read with *imālah*], *tarqīq* will be made. If it is a *fatḥah*, *alif* or *ḍammah*, *tafkhīm* will be made. If the preceding letter is *sākinah*, the *ḥarakah* preceding that will determine *tarqīq* or *tafkhīm* likewise.

However, there is *khulf* in the following during *waqf*:

Word	Sūrah	Number	Verse
ٱلْقِطْرِ ۖ	سبأ	34:12	وَلِسُلَيْمَنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ **ٱلْقِطْرِ** ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾

Tarqīq is preferred in the above though *tafkhīm* is also permitted. And there is *khulf* in مِصر during *waqf*. *Tafkhīm* is preferred though *tarqīq* is allowed.[154]

The author states that the ruling for *waqf* on *rāʾ maksūrah* is the same as the ruling for *rāʾ maftūḥah* and *maḍmūmah* in the sense that *tarqīq* and *tafkhīm* will depend on the *ḥarakah* before it.

The author further states that while making *waqf bil-rawm*, *tarqīq* and *tafkhīm* will be applied according to how it is read during *waṣl*.

358 وَفِيماَ عَدَا هذَا الَّذِى قَدْ وَصَفْتُهُ عَلَى الْأَصْلِ بِالتَّفْخِيمِ كُنْ مُتَعَمِّلاَ

358. And those cases that I have not mentioned, maintain status quo and that is tafkhīm.

Tafkhīm is the default ruling and the most common state for *rāʾ* as implied by the author above.

[154] Thānwī, *Amāniyyah Sharḥ Shāṭibiyyah*, 129.

32. Taghlīẓ of Lām

Tafkhīm and *taghlīẓ* are synonymous. However, *tafkhīm* is normally used in reference to *rāʾ* and *taghlīẓ* in reference to *lām*.

359 وَغَلَّظَ وَرْشٌ فَتْحَ لاَمٍ لِصَادِهاَ أَوِ الظَّاءِ أَوْ لِلظَّاءِ قَبْلُ تَنَزُّلاَ

360 إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلاتِهِمْ وَمَطْلَعِ أَيْضًا ثُمَّ ظَلَّ وَيُوصَلاَ

359. And Warsh makes taghlīẓ of lām maftūḥah because of the preceding ص, ط or ظ

360. when they are maftūḥah or sākinah as in صَلاتِهِمْ مَطْلَعِ ظَلَّ يُوصَل

Imām Warsh makes *taghlīẓ* of every *lām maftūḥah* whether it is *mushaddadah* or *mukhaffafah* when preceded with ص ط ظ *maftūḥah* or *sākinah*. For example:

صَلْوة صَلّى صَلَحَ يُوصَلَ فَصَلَ مُفَصَّلاً صَلَبُوه مُصلّى يَصْلَى يُصْلَبُ أَصْلَحَ إِصْلاحاً فَصْلَ
طَلاَق انْطَلَقَ اطَّلَعَ بَطَلَ مُعَطَّلَة طَلَباً مَطْلَع ظَلَمَ ظَلَّلْنَا أَظْلَمَ يَظْلَلْنَ

In short, there are three conditions for the *taghlīẓ* of *lām*:

1. The *lām* must be *maftūḥah*. Thus, there will be no *taghlīẓ* if it is *maksūrah*, *maḍmūmah* or *sākinah*.
2. The three letters ص ط ظ must appear before *lām maftūḥah*. Thus, there will be no *taghlīẓ* if they appear after the *lām maftūḥah*.
3. The three letters ص ط ظ must be *maftūḥah* or *sākinah*. Thus, there will be no *taghlīẓ* if these letters are *maksūrah* or *maḍmūmah*.

361 وَفِى طَالَ خُلْفٌ مَعْ فِصَالاً وَعِنْدَمَا يُسَكَّنُ وَقْفاً وَالمُفَخَّمُ فُضِّلاَ

362 وَحُكْمُ ذَوَاتِ الْيَاءِ مِنْهَا كَهَذِهِ وَعِنْدَ رُءُوسِ الآيِ تَرْقِيقُهَا اعْتَلاَ

361. [There is khulf in طال along with فصالا and when (the lām) has a sukūn due to waqf, but tafkhīm is preferred.

362. The ruling of dhawāt al-yāʾ (after the lām) is also khulf, but at the end of āyahs (in the eleven surahs) there is only tarqīq.]

Narrators from Imām Warsh have disagreed on whether there should be *taghlīẓ* of *lām* in those words wherein an *alif* intervenes between *ṣād* and *lām* or *ṭāʾ* and *lām*, though the majority narrate *taghlīẓ*. There are three such words:

طَال in three places:

Word	Sūrah	Number	Verse
طَال	طه	20:86	فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ **أَفَطَالَ** عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾
طَال	الأنبياء	21:44	بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ **طَالَ** عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾
طَال	الحديد	57:16	أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ **فَطَالَ** عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

فِصالا in al-Baqarah.

Word	Sūrah	Number	Verse
فِصالاً	البقرة	2:233	وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَۚ وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ وَكِسۡوَتُهُنَّ بِٱلۡمَعۡرُوفِۚ لَا تُكَلَّفُ نَفۡسٌ إِلَّا وُسۡعَهَاۚ لَا تُضَآرَّ وَٰلِدَةُۢ بِوَلَدِهَا وَلَا مَوۡلُودٞ لَّهُۥ بِوَلَدِهِۦۚ وَعَلَى ٱلۡوَارِثِ مِثۡلُ ذَٰلِكَۗ فَإِنۡ أَرَادَا **فِصَالًا** عَن تَرَاضٖ مِّنۡهُمَا وَتَشَاوُرٖ فَلَا جُنَاحَ عَلَيۡهِمَاۗ وَإِنۡ أَرَدتُّمۡ أَن تَسۡتَرۡضِعُوٓاْ أَوۡلَٰدَكُمۡ فَلَا جُنَاحَ عَلَيۡكُمۡ إِذَا سَلَّمۡتُم مَّآ ءَاتَيۡتُم بِٱلۡمَعۡرُوفِۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢٣٣

يصْلِحَا recited as يَصَّالَحَا according to Imām Warsh.[155]

Word	Sūrah	Number	Verse
يُصْلِحَا	النساء	4:128	وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن **يُصۡلِحَا** بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞۗ وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ١٢٨

Similarly, students of Imām Warsh have disagreed concerning *taghlīẓ* of *lām* when making *waqf* on *lām maftūḥah* preceded with ص ط ظ *sākinah* or *maftūḥah* as in:

يُوصَلَ بَطَلَ فَصْلَ فَصَّلَ فَصَلَ ظَلَّ

Taghlīẓ is the preferred opinion.

There is also a difference of opinion regarding *dhawāt al-yāʾ* words ending with *lām mughallaẓah*, e.g.,

[155] The *āyah* below has been taken from a *muṣḥaf* in the *riwāyah* of Imam Warsh.

يَصْلَى تَصْلَى يَصْلاها

Will these words be recited with *taghlīẓ* or not? In the chapter on *fatḥ* and *imālah*, it has been mentioned that both *taqlīl* and *fatḥ* are permissible for Warsh in such words as they are not *ruʾūs al-āyāt*. Thus, if *fatḥ* is adopted, the *lām* will be read with *taghlīẓ*, and if *taqlīl* is adopted, the *lām* will be read with *tarqīq*.

As for those words that are *ruʾūs al-āyāt*, there is *taqlīl* without *khulf*. Thus, only *tarqīq* will be allowed. This occurs in only one word in three places:

Word	Sūrah	Number	Verse
صَلَّى	القيامة	75:31	فَلَا صَدَّقَ وَلَا **صَلَّىٰ** ﴿٣١﴾
صَلَّى	الأعلى	87:15	وَذَكَرَ ٱسْمَ رَبِّهِۦ **فَصَلَّىٰ** ﴿١٥﴾
صَلَّى	العلق	96:10	عَبْدًا إِذَا **صَلَّىٰٓ** ﴿١٠﴾

363 وَكُلٌّ لَدَى اسْمِ اللهِ مِنْ بَعْدِ كَسْرَةٍ يُرَقِّقُهَا حَتَّى يَرُوقَ مُرَتَّلاَ
364 كَمَا فَخَّمُوهُ بَعْدَ فَتْحٍ وَضَمَّةٍ فَتَمَّ نِظَامُ الشَّمْلِ وَصْلاً وَفَيْصَلاَ

363. And all qārīs make tarqīq of the name of Allah when preceded with a kasrah so that it becomes beautiful.

364. Just like they unanimously make tafkhīm of the name of Allah when preceded with a fatḥah or ḍammah, thus the course of the taghlīẓ of lam in the state of waṣl and waqf is completed.

The author mentions two unanimously agreed upon rulings for the blessed name of Allah *Taʿālā*.

1. *Taghlīẓ* if the blessed name of Allah is preceded by a *fatḥah* or *ḍammah*.
2. *Tarqīq* if the blessed name of Allah is preceded with a *kasrah*.

Imām Warsh will make *taghlīẓ* of the *lām* in the blessed name of Allah even if it is preceded with a *rāʾ muraqqaqah* (in which *tarqīq* is done) as in:

أَفَغَيْرَ اللهِ وَلَذِكْرُ الله

There is a *khulf* for Imām Sūsī. *Taghlīẓ* or *tarqīq* may be applied in the blessed name of Allah when the letter preceding it is *mumālah* (*imālah* is made on it) in the state of *waṣl* as in:

نَرَى اللهَ

Since there is *khulf* in regard to its *imālah* in the state of *waṣl*, if *fatḥ* is adopted, there will be *tafkhīm*. We mentioned previously in the chapter of *imālah* that if *imālah* is adopted for the *rāʾ*, both *tafkhīm* and *tarqīq* are permissible for the blessed name of Allah.

33. Stopping at the End of Words

In reference to *waqf*, a couple of terms are commonly used:

1. *Waqf*
2. *Qaṭʿ*
3. *Ibtidāʾ*

Waqf literally means to stop, desist, prevent, and is used as both a transitive and intransitive verb. Technically it means to stop at the end of a word by breaking one's breath for the duration of how long it would normally take to renew one's breath with the intention of resuming recitation from the next word or the preceding word(s).

Qaṭʿ literally means to cut or terminate. Technically it means to make *waqf* with the intention of terminating recitation of the Qurʾān and moving onto another task. *Waqf* is sometimes also used in this sense.

Ibtidāʾ literally means to begin something. Technically it can refer to beginning recitation after *qaṭʿ* or after *waqf.*

365 وَالإِسْكَانُ أَصْلُ الْوَقْفِ وَهْوَ اشْتِقَاقُهُ مِنَ الْوَقْفِ عَنْ تَحْرِيكِ حَرْفٍ تَعَزَّلاَ

366 وَعِنْدَ أَبِي عَمْرٍو وَكُوفِيِّهِمْ بِهِ مِنَ الرَّوْمِ وَالإِشْمَامِ سَمْتٌ تَجَمَّلاَ

367 وَأَكْثَرُ أَعْلاَمِ الْقُرَانِ يَرَاهُما لِسَايِرِهِمْ أَوْلَى الْعَلاَيِقِ مِطْوَلاَ

365. Iskān is the principal method of waqf and it is derived from its literal meaning i.e., the letter becoming void of any ḥarakah (movement).

366. And according to Abū ʿAmr and the Kūfīs rawm and ishmām are a beautiful method of stopping.

367. But most prominent scholars [of the Qurʾān] allow them (rawm and ishmām) for all the qurrāʾ, [as it is the most worthy way.]

The author states that the principal method of *waqf* is to read the last letter of the word on which *waqf* is made with a *sukūn*. Abū ʿAmr and the Kūfīs have also reported the permissibility of *rawm* and *ishmām*.

There is no narration of *rawm* and *ishmām* from the remaining *qurrāʾ*, but the scholars of this science have allowed it for them as well.

368 وَرَوْمُكَ إِسْمَاعُ المُحَرَّكِ وَاقِفًا بِصَوْتٍ خَفِيٍّ كُلَّ دَانٍ تَنَوَّلاَ

369 وَالإِشْمَامُ إِطْبَاقُ الشِّفَاهِ بُعَيْدَ مَا يُسَكَّنُ لاَ صَوْتٌ هُنَاكَ فَيَصْحَلاَ

370 وَفِعْلُهُمَا فِى الضَّمِّ وَالرَّفْعِ وَارِدٌ وَرَوْمُكَ عِنْدَ الْكَسْرِ وَالْجَرِّ وُصِّلاَ

371 وَلَمْ يَرَهُ فِى الْفَتْحِ وَالنَّصْبِ قَارِئٌ وَعِنْدَ إِمَامِ النَّحْوِ فِى الْكُلِّ أُعْمِلاَ

368. And rawm is to recite the ḥarakah [though stopping on it] in a low pitch in a manner that a nearby person can hear it.

369. And ishmām is to round both lips immediately after reading the sukūn without making any sound.

370. And rawm and ishmām have been reported in ḍammah and rafʿ, and rawm only in kasrah and jarr.

371. And none have allowed rawm in fatḥah and naṣb, although according to the Imām of naḥw it is allowed in all three ḥarakāt and cases.

The author defines *waqf bil-rawm* and *waqf bil-ishmām*. *Rawm* is to recite the *ḥarakah* of the last letter by decreasing two-thirds of its length. Only those sitting nearby will be able to hear it. *Rawm* is allowed only when the last *ḥarakah* is a *ḍammah* or *kasrah*.

Ishmām is to round the lips immediately after reciting the *sukūn* on the last letter without making any sound. *Ishmām* is allowed only when the last *ḥarakah* is a *ḍammah*.

None of the *qurrāʾ* have allowed *rawm* on a *fatḥah*. However, the famous imām of *naḥw*, Sibawayh, has allowed it.

Ikhtilās (اختلاس), which is similar to *rawm*, is another term that was mentioned earlier. The term *ikhfāʾ* is sometimes used for *ikhtilās*. This should not be confused with the more well-known *ikhfāʾ* of *nūn* and *mīm sākinah*. *Rawm* and *ikhtilās* are different, but at times they are used interchangeably.

The following table shows the differences between the two:

اختلاس	الروم
2/3 of ḥarakah remains	**1/3** of ḥarakah remains
Can be done with **any ḥarakah**	Can only be done with **ḍammah** and **kasrah**
Can occur in the **middle of word**	Can **only** occur **at end** of word
Can occur during *waṣl* and *waqf*	Can occur **only** during **waqf**

372 وَمَا نُوِّعَ التَّحْرِيكُ إِلاَّ لِلاَزِمِ بِنَاءً وَإِعْرَابٍ غَدا مُتَنَقِّلاَ

372. The various terms of the ḥarakāt in terms of bināʾ and iʿrāb have been mentioned to be inclusive of all.

The author explains why he used two names for each of the *ḥarakāt*. According to the Baṣrī convention of Arabic grammar rules, the terms *fatḥ*, *kasr*, and *ḍamm* are used when referring to words that are *mabnī*. When referring to words that are *muʿrab*, the terms *rafʿ*, *naṣb*, and *jarr/khafḍ* are used to denote their grammatical case. He mentioned both to remove any doubt about the inclusion of the other if only one had been mentioned.

373 وَفِى هَاءِ تَأْنِيثٍ وَمِيمِ الْجَمِيعِ قُلْ وَعَارِضِ شَكْلٍ لَمْ يَكُونَا لِيَدْخُلاَ

373. Rawm and ishmām cannot be done on hāʾ al-taʾnīth, mīm al-jamʿ and a temporary ḥarakah.

Rawm and *ishmām* cannot be made in the following three scenarios:

1. ***Hāʾ at-taʾnīth*** i.e., ة : the feminine *tāʾ* which becomes a *hāʾ* when *waqf* is made on it as in:

رحمة نِعمة شَوكة

If the *hāʾ al-taʾnīth* is written as a *tāʾ mabṣūṭah* ت in the Qurʾān, then *rawm* and *ishmām* are permissible during *waqf*. This is according to those *qurrāʾ* and *ruwāt* who make *waqf* on such places with a *tāʾ mabṣuṭah* as in:[156]

مَعصيَتِ رَحْمَتُ

Those *qārīs* and *rāwīs* who make *waqf* at such places with *hāʾ* (*tāʾ marbūṭah*) will not be permitted to make *rawm* or *ishmām*.

2. ***Mīm al-jamʿ***: *Rawm* and *ishmām* cannot be done on *mīm al-jamʿ* when *ṣilah* is done on it during *waṣl*. As for those who do not do *ṣilah*, the reason for *rawm* and *ishmām* being impermissible is due to it being *sākin*.

3. ***Ḥarakah ʿāriḍah***: This refers to a temporary *ḥarakah* whether due to *naql*, according to those who make *naql*, or *iltiqāʾ al-sākinain*, for example:[157]

[156] This will be discussed further in line 378.

[157] In the word يَوْمَئِذٍ and حِينَئِذٍ , the *dhāl* originally carried a *sukūn*. When *tanwīn* was added to the word, two *sukūns* came together, the *dhāl sākinah* and the *nūn sākinah*. To avoid the meeting of two *sukūns*, the *dhāl* was given a *kasrah*. When we make *waqf* on these words, the *tanwīn* is dropped, and the *dhāl* reverts to its original *sukūn*. Therefore, *rawm*

قُلْ أُوحِيَ مَنِ اسْتَبْرَق قُلِ اللَّهُمَّ لاَتَنْسَوُا الفَضْلَ يَوْمَئِذٍ حِينَئِذٍ

374 وَفِي الْهَاءِ لِلإِضْمَارِ قَوْمٌ أَبَوْهُمَا وَمِنْ قَبْلِهِ ضَمٌّ أَوِ الْكَسْرُ مُثِّلاَ

375 أَوُ امَّاهُمَا وَاوٌ وَيَاءٌ وَبَعْضُهُمْ يُرى لَهُمَا فِي كُلِّ حَالٍ مُحَلِّلاَ

374. And in hāʾ al-ḍamīr a group of scholars have prohibited rawm and ishmām when preceded with ḍammah or kasrah...

375. or their umm (origin) i.e., corresponding maddah or līnah vowels, and some have allowed them in all scenarios.

Hāʾ al-ḍamīr refers to the attached, third person, masculine pronoun in Arabic that was referred to earlier as *hāʾ al-kināyah*. In respect to what precedes it, *hāʾ al-ḍamīr* is of seven types:

1. Preceded with *ḍammah* e.g., قَلبُه
2. Preceded with *wāw maddah* or *līnah* e.g., قَتَلُوهُ شَرَوْه
3. Preceded with *kasrah* e.g., زَوْجِه
4. Preceded with *yāʾ maddah* or *līnah* e.g., عَلَيْه, فِيْه
5. Preceded with *fatḥah* e.g., نَفْسَه
6. Preceded with *alif* e.g., هَدَاه
7. Preceded with a *ṣaḥīḥ sākin* letter e.g., فَلْيَصُمْه

The author states that a group of scholars have prohibited *rawm* and *ishmām* in only the first four types, and they have allowed *rawm* and *ishmām* in the last three types.

Another group has allowed *rawm* and *ishmām* in all seven types.

is not allowed on these two words just as it is not permissible on words that end with a permanent *sukūn*. Pānīpatī, *ʿInāyāt-e Raḥmānī*, 1:589.

34. Waqf According to Rasm al-Khaṭṭ

376 وَكُوفِيُّهُمْ وَالْمَازِنِيُّ وَنَافِعٌ عُنُوا بِاتِّبَاعِ الْخَطِّ فِي وَقْفِ الِابْتِلاَ

377 وَلِابْنِ كَثِيرٍ يُرْتَضَى وَابْنِ عَامِرٍ وَمَا اخْتَلَفُوا فِيهِ حَرٍ أَنْ يُفَصَّلاَ

376. The Kufīs, Abū ʿAmr and Nāfiʿ follow the ʿUthmānī khaṭṭ (rasm) during waqf of ibtilāʾ.

377. And it has been adopted for Ibn Kathīr and Ibn ʿĀmir, and where they have differed will be mentioned herewith.

Khaṭṭ in line 376 refers to the unanimously agreed upon script according to which multiple *maṣāhif* were prepared by the consensus of the *ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ under the direction of ʿUthmān رَضِيَ اللَّهُ عَنْهُ during his time as *khalīfah*. These *maṣāhif* were then sent to various major cities of the Muslim world at the time. Other synonymous terms for *khaṭṭ* include *al-khaṭṭ al-ʿUthmānī*, *al-rasm al-ʿUthmānī*, or just *rasm*.

Waqf of *ibtilāʾ* also known as *al-waqf al-ikhtibārī* refers to stopping on a word where there is no sign of *waqf* and/or the meaning is not complete with the intent to ponder its meaning, or for the sake of teaching or to test the student to see whether he/she knows how to stop on this particular word. Both *ibtilāʾ* and *ikhtibār* literally mean to test.

Students of knowledge should know that apart from *waqf* of *ibtilāʾ/ikhtibār*, there are three other types of *waqf* in terms of the circumstances encountered by the reciter:

1. ***Waqf ikhtiyārī*** is the stop at the end of an *āyah* or where the meaning or sentence is complete. *Ikhtiyār* literally means to choose. Thus, this *waqf* is done intentionally by choice by the reciter.

2. ***Waqf iḍṭirārī*** refers to the *waqf* that is done when one runs out of breath or must stop recitation due to a cough or some other emergency. *Iḍṭirār* literally means compulsion. Thus, referring to the fact the reciter is compelled to stop without his choice.
3. ***Waqf intiẓārī*** refers to the *waqf* of the reciter that is done in order to complete all the *riwāyāt* of that particular word [or section].

The author mentions *waqf* of *ibtilāʾ* specifically in line 376 to connote that if this is the case in *waqf* of *ibtilāʾ*, then the same would also apply to the other three types of *waqf* as well. Thus, the mention of *waqf* of *ibtilāʾ* is not a preclusion to other categories of *waqf*. Rather it is coincidental, and as is obvious, for the sake of maintaining the rhythm of the poetry. It does not make any difference whether the *waqf* is *ikhtiyārī*, *iḍṭirārī*, *ikhtibārī* or *intiẓārī*; the ruling will be the same nonetheless.

It is reported from Imām ʿĀṣim, Ḥamzah, al-Kisāʾī, Abū ʿAmr and Nāfiʿ that they make *waqf* on words in accordance to how they are written in the ʿUthmānī script. So, if the last letter is a *tāʾ marbūṭah* (ة) written as a *tāʾ mabsūṭah* (ت) they will stop on it with a *tāʾ mabsūṭah*, and if the last letter is a *tāʾ marbūṭah*, they will make *waqf* on it as a ه . Similarly, where there are two words written as one as in إنَّما they will make *waqf* at the end of the second word i.e., on *alif*, and where they are written separately like إنَّ مَا they will stop on each word according to the rules of stopping.

Scholars have adopted the same principal for Ibn Kathīr and Ibn ʿĀmir even though there is no such report attributed to them. However, there are some places where the *qārīs* have differed. They will be mentioned in the upcoming lines.

378 إِذَا كُتِبَتْ بِالتَّاءِ هَاءُ مُؤَنَّثٍ فَبِالْهَاءِ قِفْ حَقًّا رِضًى وَمُعَوِّلاَ

378. When hāʾ al-taʾnīth is written as a tāʾ mabsūṭah, stop on it with a hāʾ for Ibn Kathīr, Abū ʿAmr and al-Kisāʾī.

There are words in the Qurʾān that are normally written with a *tāʾ marbūṭah* or *hāʾ al-taʾnīth* (the feminine *tāʾ*) like:

رَحْمَة نِعْمَة بَقِيَّة

Such words are written with a *tāʾ mabsūṭah* (elongated *tāʾ*) in some places in the Qurʾān:[158]

رَحْمَت نِعْمَت بَقِيَّت

Ibn Kathīr, Abū ʿAmr and al-Kisāʾī make *waqf* according to the rules of stopping on *tāʾ marbūṭah* i.e., with a *hāʾ* even though the *tāʾ* is written as a *tāʾ mabsūṭah.*

The rest will follow the script when stopping i.e., they will stop with *tāʾ mabsūṭah* when the word is written with a *tāʾ mabsūṭah* and with *hāʾ* when written as *tāʾ marbūṭah.*

379 وَفِى اللاَّتَ مَعْ مَرْضَاتِ مَعْ ذَاتَ بَهْجَةٍ وَلاَتَ رِضًى هَيْهَاتَ هَادِيهِ رُفِّلاَ

379. And in اللاَّت *and* مَرْضَات *and* ذَاتَ بَهْجَةٍ *and* لاَت *stop with hāʾ for al-Kisāʾī, and in* هَيْهَات *stop with hāʾ for Bazzī and al-Kisāʾī.*

Al-Kisāʾī will stop on the word مَرْضَات with a *hāʾ* wherever it appears in the Qurʾān.[159] Apart from that, he will make *waqf* with *hāʾ* in the following specific places:

[158] The list of words and their exact places can be found in *Tashīl al-Jazariyyah.*

[159] This word occurs in following four places: 2:207, 2:265, 4:114, and 66:1.

Word	Sūrah	Number	Verse
ٱللَّتَ	النجم	53:19	أَفَرَءَيْتُمُ **ٱللَّتَ** وَٱلْعُزَّىٰ ﴿١٩﴾
ذَاتَ	النمل	27:60	أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ **ذَاتَ** بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
لَاتَ	ص	38:3	كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ **وَّلَات** حِينَ مَنَاصٍ ﴿٣﴾

The rest will make *waqf* on the words above with a *tāʾ mabsūṭah*.

Al-Kisāʾī and Bazzī will make *waqf* on the following with a *hāʾ*:

Word	Sūrah	Number	Verse
هَيْهَاتَ	المؤمنون	23:36	**هَيْهَاتَ هَيْهَاتَ** لِمَا تُوعَدُونَ ﴿٣٦﴾

The rest will make *waqf* on it with *tāʾ mabsūṭah*.

380 وَقِفْ يَا أَبَهْ كُفْؤًا دَنَا وَكَأَيِّنِ الْـ وُقُوفُ بِنُونٍ وَهْوَ بِالْيَاءِ حُصِّلاَ

380. And stop on يَا أبت *with a hāʾ for Ibn ʿĀmir and Ibn Kathīr. And stop on* كَأَيِّن *for all with a nūn and for Abū ʿAmr with a yāʾ.*

Ibn Kathīr and Ibn ʿĀmir will make *waqf* on يَا أبت wherever it appears in the Qurʾān with a *hāʾ*. The rest will make *waqf* on it with a *tāʾ*. Abū ʿAmr will make *waqf* on the word كَأَيِّن with a *yāʾ* as in كَأَيٍّ while omitting the *nūn sākinah*. The reason for this is that the word كَأَيِّن in reality is أَىٍّ. The

preposition of *jarr* (genitive case), ك, is attached to it, thus making it كَأَيٍّ. In the ʿUthmānī script, the *tanwīn* on the *yāʾ* is written as a *nūn sākinah* at the end of the word, thus making it كَاَيِّن.

The rest will follow the ʿUthmānī script and make *waqf* on the word with a *nūn sākinah.*

381 وَمَالِ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالْنِّسَا وَسَالَ عَلَى مَا حَجَّ وَالْخُلْفُ رُتِّلاَ

381. And مَالِ *in Sūrah al-Furqān, al-Kahf, al-Nisāʾ and al-Maʿārij, stop on* مَا *for Abū ʿAmr and with khulf for al-Kisāʾī.*

The word مَالِ in the following four places has been discussed in this line:

Word	Sūrah	Number	Verse
مَالِ	الكهف	18:49	وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا **مَالِ** هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾
مَالِ	الفرقان	25:7	وَقَالُوا۟ **مَالِ** هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾
مَالِ	النساء	4:78	أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ **فَمَالِ** هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾
مَالِ	المعارج	70:36	**فَمَالِ** ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

In reality, the word مَالِ is the interrogative article مَا and the preposition of *jarr* (genitive case) لِ. Normally, the لِ would be connected to the following word but in these places in the ʿUthmānī script مَالِ is written separately.

So, when stopping on مَالِ, Abū ʿAmr will stop on مَا. The rest will stop on the *lām* in مَالِ. There is *khulf* for al-Kisāʾī. He may stop on مَا and stop on لِ. *Al-Nashr* permits *waqf* on both for all the *qurrāʾ*.[160]

It should be kept in mind that *waqf* on ما or ل in these *āyat* would only be *waqf iḍṭirārī* (*waqf* done out of compulsion) or *ikhtibārī* (*waqf* done to test a student or for the sake of teaching and learning). Otherwise, it would be considered *waqf qabīḥ*.

382 وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا لَدَى النُّورِ وَالرَّحْمنِ رَافَقْنَ حُمِّلاَ

383 وَفِي الْهَا عَلَى الإِتْبَاعِ ضَمَّ ابْنُ عَامِرٍ لَدَى الْوَصْلِ وَالْمَرْسُومُ فِيهِنَّ أَخْيَلاَ

382. And in يَاأَيُّهَا *in the Sūrah above al-Dukhān and* يَاأَيُّهَا *in al-Nūr and al-Raḥmān, make waqf with alif for al-Kisāʾī and Abū ʿAmr.*

383. And Ibn ʿĀmir gave ḍammah to the hāʾ during waṣl, and during waqf he follows the rasm.[161]

The two lines above discuss the word أَيُّه . In the following three places, this word is written without an *alif* at the end:

[160] Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1938-1939.

[161] An alternate translation of وَالْمَرْسُومُ فِيهِنَّ أَخْيَلا is "and the *rasm* alludes to (this reading) in these words." Pānīpatī, *ʿInāyāt-e Raḥmānī*, 1:614.

Word	Sūrah	Number	Verse
أَيُّهَ	الزخرف	43:49	وَقَالُواْ **يَٰٓأَيُّهَ** ٱلسَّاحِرُ ٱدۡعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهۡتَدُونَ ٤٩
أَيُّهَ	النور	24:31	وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا **أَيُّهَ** ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١
أَيُّهَ	الرحمن	55:31	سَنَفۡرُغُ لَكُمۡ **أَيُّهَ** ٱلثَّقَلَانِ ٣١

Al-Kisāʾī and Abū ʿAmr make *waqf* on it with an *alif* even though *alif* is not written. Ibn ʿĀmir reads it with a *ḍammah* on the *hāʾ* during *waṣl* and with a *sukūn* on it during *waqf* following the *rasm*. The rest read it with a *fatḥah* and without *alif* during *waṣl*, and with a *sukūn* during *waqf* following the *rasm*.

In all other places, the same word is written as أَيُّهَا with an *alif* at the end. It is unanimously agreed upon that during *waṣl* it will be read with a *fatḥah* on the *hāʾ* without the *alif*[162] and during *waqf* it will be read with *alif*.

384 وَقِفْ وَيْكَأَنَّهْ وَيْكَأَنَّ بِرَسْمِهِ وَبِالْيَاءِ قِفْ رِفْقًا وَبِالْكَافِ حُلِّلاَ

384. And stop on وَيْكَأَنَّهْ وَيْكَأَنَّ *according to the rasm for all, except for al-Kisāʾī make waqf for him on yāʾ and for Abū ʿAmr make waqf for him on* ك.

This line speaks about the words وَيْكَأَنَّ and وَيْكَأَنَّه in the following places:

Word	Sūrah	Number	Verse
وَيْكَأَنَّهْ وَيْكَأَنَّ	القصص	28:82	وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْاْ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ **وَيْكَأَنَّ** ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ **وَيْكَأَنَّهُۥ** لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾

This word consists of two words: وَى and كَأَنَّ that are written together in the ʿUthmānī script.

1. Al-Kisāʾī permits *waqf* on the *yāʾ sākinah* of وَى and permits *ibtidāʾ* from كَأَنَّ.

[162] This is because the word أَيُّهَا is always followed by a *sukūn* in the Qurʾān, such as يَٰٓأَيُّهَا ٱلَّذِينَ and يَٰٓأَيُّهَا ٱلنَّاسُ. The dropping of the *alif* in *waṣl* is not specific to this word, but rather all letters of *madd* will be dropped in *waṣl* if they occur at the end of a word and are followed by a *sukūn* in the next word.

2. Abū ʿAmr permits *waqf* on the *kāf* and permits *ibtidāʾ* from أَنَّ.[163]

3. The rest only allow *waqf* on وَيْكَأَنَّ by making the *nūn mushaddadah* into *nūn sākinah*,[164] and on وَيْكَأَنَّه by making the *hāʾ sākinah*.

It should be kept in mind that the preferable method of *waqf* agreed upon by all is the third one and *ibtidāʾ* should be made from وَيْكَأَنَّ or وَيْكَأَنَّه.

385 وَأَيّاً بِأَيّاً مَا شَفَا وَسِوَاهُمَا بِمَا وَبِوَادِى النَمْلِ بِالْيَا سَناً تَلاَ

385. And Ḥamzah and al-Kisāʾī make waqf on أَيًّا *in* اَيّامَّا *and the rest make waqf on* مَا *and in* وَادِى النَمْل *make waqf for Abū al-Ḥārith and Dūrī al-Kisāʾī on yāʾ.*

The first part of this line speaks about the word أَيَّامَّا in:

Verse	Number	Sūrah	Word
قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَٰنَ ۖ **أَيًّا مَّا** تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾	17:110	الإسراء	أَيَّامَا

أَيًّا and مَا are two separate words that are written separately as well in the ʿUthmānī script. Ḥamzah and al-Kisāʾī permit *waqf* on أَيًّا and permit *ibtidāʾ*

[163] According to this reading, the two words would be *wayk* and *anna*. Pānīpatī, *ʿInāyāt-e Raḥmānī*, 1:615.

[164] The reciter will make the *nūn sākinah* and hold the *ghunnah* for two counts due to the *shaddah* on the *nūn*.

from مَا.[165] The rest only allow *waqf* on مَا and *ibtidāʾ* from the next word. However, Ibn al-Jazarī has mentioned in *al-Nashr* that the preferable opinion is that both *waqf* and *ibtidāʾ* are permissible on both words due to both words being written separately.[166]

The second part of this line speaks about the following word:

Verse	Number	Sūrah	Word
حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ **وَادِ ٱلنَّمۡلِ** قَالَتۡ نَمۡلَةٞ يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ ١٨	27:18	النمل	وَاد

Abū al-Ḥārith and Dūrī al-Kisāʾī, both narrators of al-Kisāʾī, make *waqf* on وَاد with a *yāʾ*. The rest make *waqf* on the *dāl* according to the *rasm*.

386 وَفِي مَهْ وَمِمَّهْ قِفْ وَعَمَّهْ لِمَهْ بِمَهْ بِخُلْفٍ عَنِ الْبَزِّيِّ وَادْفَعْ مُجَهِّلاَ

386. And in فِيْمَ مِمَّ عَمَّ لِم *and* بِم *[stop] with hāʾ of sakt for Bazzī with khulf, and repulse the one creating ignorance.*

This line speaks about the following words in the following places:

[165] Imam Ḥamzah and Imam al-Kisāʾī allowing *ibtidāʾ* from مَا is derived from the fact that those who permit *waqf* on أَيّاً consider these two words as being separate in both meaning and writing (*rasm*). Muḥammad al-Mūṣilī (Shuʿlah), *Kanz al-Maʿānī Sharḥ Ḥirz al-Amānī*, 202.

[166] Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1933-1936.

Word	Sūrah	Number	Verse
فِيمَ	النساء	4:97	إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ **فِيمَ** كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾
فِيمَ	النازعات	79:43	**فِيمَ** أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾
مِمَّ	الطارق	86:5	فَلْيَنظُرِ ٱلْإِنسَٰنُ **مِمَّ** خُلِقَ ﴿٥﴾
لِمَ	التوبة	9:43	عَفَا ٱللَّهُ عَنكَ **لِمَ** أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾
لِمَ	الصف	61:2	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ **لِمَ** تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
عَمَّ	النبأ	78:1	**عَمَّ** يَتَسَآءَلُونَ ﴿١﴾
بِمَ	النمل	27:35	وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ **بِمَ** يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾

The words above will be recited with a *hāʾ* of *sakt* (*haʾ sākinah*) during *waqf* for Bazzī with *khulf* as in:

فِيمَهْ مِمَّهْ عَمَّهْ لِمَهْ بِمَهْ

The rest will make *waqf* on these words according to the *rasm*, and this is another option for Bazzī as well.

35. Yāʾāt al-Iḍāfah

387 وَلَيْسَتْ بِلاَمِ الْفِعْلِ يَاءُ إِضَافَةٍ وَمَا هِيَ مِنْ نَفْسِ ٱلأُصُولِ فَتُشْكِلاَ

388 وَلكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ يُرى لِلْهَاءِ وَالْكَافِ مَدْخَلاَ

387. Yāʾ al-iḍafah is not the letter in the lām position in a word, neither is it from any of the root letters.

388. Rather they are like ه and ك in the sense that these letters can replace the yāʾāt al-iḍāfah.

In the nomenclature of the *qurrāʾ*, *yāʾ al-iḍāfah* is the *yāʾ* that is *zāʾidah* i.e., a non-root letter that is suffixed to nouns, verbs and prepositions and is the singular, masculine/feminine, first person, attached pronoun. *Yāʾāt* is the plural of *yāʾ*. Examples of *yāʾāt al-iḍāfah:*

أَوْزِعْنِى ستجِدنى ذِكْرِى دينى فَطَرَنِى لِى إِنى

From this definition, we learn that the *yāʾ* that is not *zāʾidah* but is *aṣliyyah* (a root letter) will not be covered in this chapter.

Examples of *yāʾ aṣliyyah:*

الداعى المهتدى الزانى النواصى أُلْقِىَ أوحِىَ يَأتى تَهْتَدى أدْرى الذى التى

Also, the *yāʾ* that is *zāʾidah* but is not indicative of the first person is also excluded from this chapter. Examples are:

بِرادِّى عَابِرىْ حَاضِرِى مقيمى الصلوة كُلِى اسجُدى قَرِّى

Line 388 mentions that a distinguishing sign of *yāʾ al-iḍafah* is that it should be permissible to replace the *yāʾ al-iḍāfah* in a word with the attached pronouns ه and ك. For example, the *yāʾāt* in فَطَرَنِى , إِنى , ضَيْفِى are *yāʾāt al-iḍāfah* because it is permissible to replace them with ه or ك as in إنك, فطرك, ضيفك.

In total, there are 876 *yāʾāt al-iḍāfah* in the Qurʾān. These are of three types:

1. All are unanimous on their *iskān*. These are 566, e.g.,

فمن تبعنى, فإنه منى, و من عصانى, الذى خلقنى فهو

2. All are unanimous on their *fatḥah*. These are 98, e.g.,

بَلَغنِى الكبر, نِعْمَتِىَ التى, أَرُونِىَ الذى

3. With *khulf*. This is the type that the author will discuss in this chapter. These are 212 in total.

389 وَفِى مِائَتَىْ يَاءٍ وَعَشْرٍ مُنِيفَةٍ وَثِنْتَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ مُجْمَلاَ

389. And in two hundred and twelve places there is khulf regarding yāʾāt al-iḍāfah that I will briefly mention.

There is *khulf* for the *qurrāʾ* in two hundred twelve places that the author will briefly explain through general principles.

390 فَتِسْعُونَ مَعْ هَمْزٍ بِفَتْحٍ وَتِسْعُهاَ سَماَ فَتْحُهاَ إِلاَّ مَوَاضِعَ هُمَّلاَ

391 فَأَرْنِى وَتَفْتِنِّى اتَّبِعْنِى سُكُونُهاَ لِكُلٍّ وَتَرْحَمْنِى أَكُنْ وَلَقَدْ جَلاَ

390. Thus, in ninety-nine places where yāʾ al-iḍāfah is followed by a hamzah maftūḥah, Nāfiʿ, Ibn Kathīr and Abū ʿAmr recite with a fatḥah, except in a few places.

391. And they are فَأَرْنِى وَتَفْتِنِّى اتَّبِعْنِى وَتَرْحَمْنِى أَكُنْ *which are recited with a sukūn [for all the qurrāʾ].*

Yāʾāt al-iḍāfah can be categorized into six categories:

1. Those that are followed by *hamzat al-qaṭʿ maftūḥah*. These are 99.

2. Those that are followed by *hamzat al-qaṭʿ maksūrah*. These are 52.
3. Those that are followed by *hamzat al-qaṭʿ maḍmūmah*. These are 10.
4. Those that are followed by *hamzat al-waṣl* as part of ال. These are 14.
5. Those that are followed by a *hamzat al-waṣl* that is not part of ال. These are 7.
6. Those that are followed by a letter other than *hamzah*. These are 30.

Yāʾ al-iḍāfah followed by *hamzat al-qaṭʿ maftūḥah*

The author states that this occurs in **ninety-nine** places [of the two hundred twelve mentioned earlier]. These are of three types:

1. Nāfiʿ, Ibn Kathīr and Abū ʿAmr recite them with a *fatḥah* according to their principle.
2. Those places where there is a slight difference as to who out of the three *qurrāʾ* recites with a *fatḥah*.
3. Those places where other *ruwāt* join them in reciting the *yāʾ* with a *fatḥah*.

However, there are four places apart from the ninety-nine places mentioned above that fall under this category but are recited with a *sukūn* agreed upon by all:

WWW.QURANONLINELIBRARY.COM

Word	Sūrah	Number	Verse
أَرِنِي أَنْظُرْ	الأعراف	7:143	وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ **أَرِنِيٓ أَنظُرْ** إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾
لَا تَفْتِنِّي أَلَا	التوبة	9:49	وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي **وَلَا تَفْتِنِّيٓ ۚ أَلَا** فِي ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾
فَاتَّبِعْنِي أَهْدِكَ	مريم	19:43	يَٰٓأَبَتِ إِنِّي قَدْ جَآءَنِي مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ **فَٱتَّبِعْنِيٓ أَهْدِكَ** صِرَٰطًا سَوِيًّا ﴿٤٣﴾
تَرْحَمْنِي أَكُنْ	هود	11:47	قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِي بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي **وَتَرْحَمْنِيٓ أَكُن** مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾

Thus, it may be said that in total there are **one hundred three** places in which the *yāʾ al-iḍāfah* is followed by a *hamzat al-qaṭʿ* that is *maftūḥah*. In **four** places there is unanimity in it being read as *sākin*. In **sixty-four** places Nāfiʿ, Ibn Kathīr and Abū ʿAmr will read it as *maftūhah*; and in **thirty-five** places they have differences of opinion [or other *qurrāʾ* join them].[167] The *qārīs* and *rāwīs* and their differences will now be mentioned.

[167] Pānīpatī, *ʿInāyāte Raḥmānī*, 1:637.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

392 ذَرُونِىَ وَادْعُونِى اذْكُرُونِىَ فَتْحُهاَ دَوَاءٌ وَأَوْزِعْنِى مَعاً جَادَ هُطَّلاَ

392. Ibn Kathīr recites ذَرُونِى وَادْعُونِى اذْكُرُونِى *with fatḥah, and Warsh and Bazzī recite* أَوْزِعْنِى *with fatḥah.*

The esteemed author will now mention those places that fall under category one[168] but are differed upon between Nāfiʿ, Ibn Kathīr and Abū ʿAmr:

Ibn Kathīr recites the following with *fatḥah* according to the above-mentioned principle while Nāfiʿ, Abū ʿAmr [and the rest of the *qurrāʾ*] oppose him by reciting them with *iskān:*

Verse	Number	Sūrah	Word
وَقَالَ فِرْعَوْنُ **ذَرُونِيٓ أَقْتُلْ** مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾	40:26	غافر	ذَرُونِى أَقْتُلْ
وَقَالَ رَبُّكُمُ **ٱدْعُونِيٓ أَسْتَجِبْ** لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾	40:60	غافر	ادْعُونِى أَسْتَجِبْ
فَٱذْكُرُونِيٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾	2:152	البقرة	فَاذْكُرُونِى أَذْكُرْكُمْ

Warsh and Bazzī recite the following with *fatḥah* according to the above principle, while Qālūn, Qunbul, Abū ʿAmr [and the rest of the *qurrāʾ*] recite them with *iskān:*

[168] Meaning within the ninety-nine and not the four that all the *qurrāʾ* read with *iskān.*

Word	Sūrah	Number	Verse
أَوْزِعْنِي أَنْ	النمل	27:19	فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ **أَوْزِعْنِيٓ أَنْ** أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾
أَوْزِعْنِي أَنْ	الأحقاف	46:15	وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ **أَوْزِعْنِيٓ أَنْ** أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِيٓ ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

393 لِيَبْلُوَنِى مَعْهُ سَبِيلِى لِنَافِعٍ وَعَنْهُ وَلِلْبصْرِى ثَمَانٍ تُنُخِّلاَ
394 بِيُوسُفَ إِنِّيَ الأَوَّلاَنِ وَلِى بِهاَ وَضَيْفِى وَيَسِّرْ لِى وَدُونِى تَمَثَّلاَ
395 وَيَاءَانِ فى اجْعَلْ لِى وَأَرْبَعٌ إِذْ حَمَتْ هُدَاهاَ وَلكِنِّى بِهاَ اثْنَانِ وُكِّلاَ
396 وَتَحْتِى وَقُلْ فى هُودَ إِنِّى أَرَاكُمُو وَقُلْ فَطَرَنْ فى هُودَ هَادِيهِ أَوْصَلاَ

393. Nāfiʿ gives fatḥah to لِيَبْلُوَنِى *and* سَبِيلِى*, and for him and Baṣrī in eight places is fatḥah:*

394. The first two إِنِّيَ *in Sūrah Yūsuf and* لِى *in Sūrah Yūsuf and* ضَيْفِى *and* يَسِّرْ لِى *and* دُونِى

395. And the two yāʾs in اجْعَلْ لِى*, and in four places Nāfiʿ, Abū ʿAmr and Bazzī give fatḥah:* لكِنِّى *in two places,* تَحْتِى *and* إِنِّى أَرَاكُمُ *, and say fatḥah in* فَطَرَنْ *in Hūd for Bazzī and Nāfiʿ.*

Nāfiʿ has recited the following two places with a *fatḥah* according to the principle while Ibn Kathīr, Abū ʿAmr [and the rest of the *qurrāʾ*] recite them with *iskān:*

Word	Sūrah	Number	Verse
لِيَبْلُوَنِيٓ ءَأَشْكُرُ	النمل	27:40	قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى **لِيَبْلُوَنِىٓ ءَأَشْكُرُ** أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾
سَبِيلِيٓ أَدْعُوٓاْ	يوسف	12:108	قُلْ هَٰذِهِۦ سَبِيلِىٓ **أَدْعُوٓاْ إِلَى ٱللَّهِ** ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾

Nāfiʿ and Abū ʿAmr recite the following eight places with *fatḥah* according to the principle while Ibn Kathīr [and the rest of the *qurrāʾ*] recite them with *iskān*:

Word	Sūrah	Number	Verse
إِنِّىٓ أَرَىٰنِىٓ	يوسف	12:36	وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ **إِنِّىٓ أَرَىٰنِىٓ** أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾
إِنِّىٓ أَرَىٰنِىٓ	يوسف	12:36	وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ **إِنِّىٓ أَرَىٰنِىٓ** أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾
لِىٓ أَبِىٓ	يوسف	12:80	فَلَمَّا ٱسْتَيْـَٔسُواْ مِنْهُ خَلَصُواْ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓاْ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ **لِىٓ أَبِىٓ** أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾

ضَيْفِيٓ أَلَيْسَ	هود	11:78	وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُواْ يَعْمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾
لِيٓ أَمْرِى	طه	20:26	وَيَسِّرْ لِيٓ أَمْرِى﴿٢٦﴾
دُونِيٓ أَوْلِيَآءَ	الكهف	18:102	أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِى مِن دُونِيٓ أَوْلِيَآءَۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا﴿١٠٢﴾
لِيٓ ءَايَةً	آل عمران	3:41	قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةًۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًاۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ﴿٤١﴾
لِّيٓ ءَايَةًۖ	مريم	19:10	قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةًۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا﴿١٠﴾

Nāfiʿ, Abū Amr and Bazzī recite the following four with *fatḥah* according to the principle while Qunbul [and the rest of the *qurrāʾ*] recite them with *iskān*:

Word	Surah	Number	Verse
لَكِنِّيٓ أَرَىٰكُمْ	هود	11:29	وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًاۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمْ وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ﴿٢٩﴾
وَلَٰكِنِّيٓ أَرَىٰكُمْ	الأحقاف	46:23	قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ﴿٢٣﴾

تَحْتِيَ أَفَلَا	الزخرف	43:51	وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِي مِن تَحْتِيٓ ۚ أَفَلَا تُبْصِرُونَ ﴿٥١﴾
إِنِّيٓ أَرَىٰكُم	هود	11:84	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۖ إِنِّيٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

Nāfiʿ and Bazzī recite the following with *fatḥah* according to the principle while Qunbul, Abū ʿAmr [and the rest of the *qurrāʾ*] recite it with *iskān:*

Word	Sūrah	Number	Verse
فَطَرَنِي أَفَلَا	هود	11:51	يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾

397 وَيَحْزُنَنِي حِرْمِيُّهُمْ تَعِدَانِنِي حَشَرْتَنَيَ أَعْمى تَأْمُرُونِيَ وَصَّلاَ

398 أَرَهْطِي سَمَا مَوْلىً وَمَالِي سَمَا لِوِيَ لَعَلِّي سَمَا كُفْؤًا مَعِي نَفْرُ الْعُلاَ

399 عِمَادٌ وَتَحْتَ النَّمْلِ عِنْدِيَ حُسْنُهُ إِلَى دُرِّهِ بِالْخُلْفِ وَافَقَ مُوهَلاَ

397. And Nāfiʿ and Ibn Kathīr recite with fatḥah in حَشَرْتَنِي أَعْمى *and* يَحْزُنُنِي تَعِدَانِنِي تَأْمُرُونِي

398. Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ibn Dhakwān give fatḥah to أَرَهْطِي *and Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Hishām give fatḥah to* مَالِي *and Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ibn ʿĀmir give fatḥah to* لَعَلِّي *and Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ibn ʿĀmir and Hafṣ give fatḥah to* مَعِي

399. And Nāfiʿ and Abū ʿAmr without khulf and Ibn Kathīr with khulf give fatḥah to عِنْدِي *in the Sūrah below al-Naml.*

Nāfiʿ and Ibn Kathīr recite the following four places with *fatḥah* and Abū ʿAmr [and the rest of the *qurrāʾ*] recite them with *iskān*:

Word	Sūrah	Number	Verse
لَيَحْزُنُنِي أَنْ	يوسف	12:13	قَالَ إِنِّي **لَيَحْزُنُنِيٓ أَن** تَذْهَبُواْ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾
أَتَعِدَانِنِي أَنْ	الأحقاف	46:17	وَٱلَّذِي قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ **أَتَعِدَانِنِيٓ أَنْ** أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾
حَشَرْتَنِي أَعْمَى	طه	20:125	قَالَ رَبِّ لِمَ **حَشَرْتَنِيٓ أَعْمَىٰ** وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾
تَأْمُرُونِّي أَعْبُدُ	الزمر	39:64	قُلْ أَفَغَيْرَ ٱللَّهِ **تَأْمُرُوٓنِّيٓ أَعْبُدُ** أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾

Nāfiʿ, Ibn Kathīr and Abū ʿAmr according to their principle, and Ibn Dhakwān going against his principle recite the following with *fatḥah*:

Word	Sūrah	Number	Verse
أَرَهْطِي أَعَزُّ	هود	11:92	قَالَ يَٰقَوْمِ **أَرَهْطِيٓ أَعَزُّ** عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

Nāfiʿ, Ibn Kathīr and Abū ʿAmr according to their principle and Hishām contrary to his principle recite the following with a *fatḥah*:

Verse	Number	Sūrah	Word
وَيَٰقَوۡمِ **مَا لِيٓ أَدۡعُوكُمۡ** إِلَى ٱلنَّجَوٰةِ وَتَدۡعُونَنِيٓ إِلَى ٱلنَّارِ ﴿٤١﴾	40:41	الغافر	مَالِي أَدْعُوكُمْ

Nāfiʿ, Ibn Kathīr, Abū ʿAmr according to their principle and Ibn ʿĀmir contrary to his principle recite *fatḥah* in the following six places:

Verse	Number	Sūrah	Word
يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ **لَّعَلِّيٓ أَرۡجِعُ** إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ﴿٤٦﴾	12:46	يوسف	لَعَلِّي أَرْجِعُ
إِذۡ رَءَا نَارٗا فَقَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا **لَّعَلِّيٓ ءَاتِيكُم** مِّنۡهَا بِقَبَسٍ أَوۡ أَجِدُ عَلَى ٱلنَّارِ هُدٗى ﴿١٠﴾	20:10	طه	لَّعَلِّيٓ ءَاتِيكُم
لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٠٠﴾	23:100	المؤمنون	لَعَلِّي أَعْمَلُ
فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارٗاۖ قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا **لَّعَلِّيٓ ءَاتِيكُم** مِّنۡهَا بِخَبَرٍ أَوۡ جَذۡوَةٖ مِّنَ ٱلنَّارِ لَعَلَّكُمۡ تَصۡطَلُونَ ﴿٢٩﴾	28:29	القصص	لَّعَلِّيٓ ءَاتِيكُم

لَعَلِّي أَطَّلِعُ	القصص	28:38	وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا **لَّعَلِّىٓ أَطَّلِعُ** إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾
لَعَلِّي أَبْلُغُ	غافر	40:36	وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا **لَّعَلِّىٓ أَبْلُغُ** ٱلْأَسْبَٰبَ ﴿٣٦﴾

Nāfiʿ, Ibn Kathīr, Abū ʿAmr according to their principle and Ibn ʿĀmir and Ḥafṣ contrary to their principle recite the following with *fatḥah*:

Word	Sūrah	Number	Verse
مَعِيَ أَبَدًا	التوبة	9:83	فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ **أَبَدًا** وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾
مَعِيَ أَوْ	الملك	67:28	قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن **مَّعِىَ أَوْ** رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

Nāfiʿ and Abū ʿAmr without *khulf* and Qunbul [169] recite the following with *fatḥah*:

Word	Sūrah	Number	Verse
عِنْدِى أَو	القصص	28:78	قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ **أَوَلَمْ** يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾

[169] The literal wording of line 399 suggests that the *khulf* here is for both of Ibn Kathīr's *rāwīs*. However, scholars have explained that the *khulf* here refers to the difference between the two *rāwīs* of Ibn Kathīr. Bazzī will read this instance with *sukūn* and Qunbul will read it with a *fatḥah*. Al-Qāḍī, *al-Wāfī*, 303.

400 وِثْنَتَانِ مَعْ خَمْسِينَ مَعْ كَسْرِ هَمْزَةٍ بِفتْحِ أُولِى حُكْمٍ سِوى مَا تَعَزَّلاَ

400. And fifty-two places in which yāʾ al-iḍāfah is followed by a hamzat al-qaṭʿ maksūrah. Nāfiʿ and Abu ʿAmr recite them with fatḥah except in some places.

This line speaks about the second category of *yāʾāt al-iḍāfah* that is those *yāʾāt al-iḍāfah* that are followed by *hamzat al-qaṭʿ maksūrah*. There are **fifty-two** such places. In this category, Nāfiʿ and Abū ʿAmr recite the *yāʾāt al-iḍāfah* with a *fatḥah* except in certain places that will be mentioned in the next lines.

401 بَنَاتِى وَأَنْصَارِى عِبَادِى وَلَعْنَتِى وَمَا بَعْدَهُ إِنْ شَاءَ بِالْفَتْحِ أُهْمِلاَ

401. بَنَاتِى وَأَنْصَارِى عِبَادِى وَلَعْنَتِى and what comes after it are recited with fatḥah for Nāfiʿ only.

Nāfiʿ, following the principle above, recites the following with *fatḥah*. Abū ʿAmr, contrary to his principle, [and the rest of the *qurrāʾ*] recite them with *iskān*:

Word	Sūrah	Number	Verse
بَنَاتِى إِنْ	الحجر	15:71	قَالَ هَٰٓؤُلَآءِ **بَنَاتِىٓ إِن** كُنتُمْ فَٰعِلِينَ ﴿٧١﴾
أَنْصَارِى إِلَى	آل عمران	3:52	فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ **أَنصَارِىٓ إِلَى** ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾
أَنْصَارِى إِلَى	الصف	61:14	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۦنَ مَنْ **أَنصَارِىٓ إِلَى** ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت

طَٰٓئِفَةٌ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُواْ ظَٰهِرِينَ ﴿١٤﴾

بِعِبَادِى إِنَّكُمْ	الشعراء	26:52	۞وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ **بِعِبَادِىٓ إِنَّكُم** مُّتَّبَعُونَ ﴿٥٢﴾
لَعْنَتِى إِلَىٰ	ص	38:78	وَإِنَّ عَلَيْكَ **لَعْنَتِىٓ إِلَىٰ** يَوْمِ ٱلدِّينِ ﴿٧٨﴾
سَتَجِدُنِى إِنْ	الكهف	18:69	قَالَ **سَتَجِدُنِىٓ إِن** شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾
سَتَجِدُنِى إِنْ	القصص	28:27	قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى ثَمَٰنِىَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ **سَتَجِدُنِىٓ إِن** شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾
سَتَجِدُنِى إِنْ	الصافات	37:102	فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ **سَتَجِدُنِىٓ إِن** شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾

402 وَفِي إِخْوَتِي وَرْشٌ يَدِى عَنْ أُولِى حِمَىً وَفِي رُسُلِى أَصْلٌ كَسَا وَافِيَ الْمُلاَ

402. Warsh recites with fatḥah in إِخْوَتِي *, and in* يَدِى *Ḥafṣ, Nāfiʿ and Abu ʿAmr read with fatḥah, and in* رُسُلِى *Nāfiʿ and Ibn ʿĀmir read with fatḥah.*

Warsh recites with *fatḥah* according to the above-mentioned principle and Qālūn and Abū ʿAmr recite with *iskān* contrary to their principle in the following place:

Word	Sūrah	Number	Verse
إِخْوَتِي إِنَّ	يوسف	12:100	وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّواْ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰيَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِيٓ إِذْ أَخْرَجَنِي مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِي وَبَيْنَ **إِخْوَتِيٓ ۚ إِنَّ** رَبِّي لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

Nāfiʿ and Abū ʿAmr, according to the principle above, and Ḥafṣ, contrary to his principle, recite the following with *fatḥah*:

Word	Sūrah	Number	Verse
يَدِيَ إِلَيْكَ	المائدة	5:28	لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَآ أَنَا۠ بِبَاسِطٍ **يَدِيَ إِلَيْكَ** لِأَقْتُلَكَ ۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾

Nāfiʿ, according to his principle, and Ibn ʿĀmir, contrary to his principle, recite the following with *fatḥah*:

Word	Sūrah	Number	Verse
رُسُلِي إِنَّ	المجادلة	58:21	كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ **وَرُسُلِيٓ ۚ إِنَّ** ٱللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

403 وَأُمِّى وَأَجْرِى سُكِّنَا دِينُ صُحْبَةٍ دُعَاءِى وَآباءِى لِكُوفٍ تَجَمَّلاَ

404 وَحُزْنِى وَتَوْفِيقِى ظِلاَلٌ .....

403. And وَأُمِّى *and* أَجْرِىَ *are read with a sukūn for Ibn Kathīr, Shuʿbah, Ḥamzah and al-Kisāʾī. The Kūfīs recite* دُعَاءِى *and* آباءِى *with sukūn.*

404. And حُزْنِى *and* تَوْفِيقِى *are recited with a sukūn for Ibn Kathīr, ʿĀṣim, Ḥamzah and al-Kisāʾī.*

Ibn Kathīr, Shuʿbah, Ḥamzah and al-Kisāʾī give *sukūn* and the rest give *fatḥah* to the following:

Word	Sūrah	Number	Verse
أُمِّىَ إِلَـٰهَيْنِ	المائدة	5:116	وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى **وَأُمِّىَ إِلَـٰهَيْنِ** مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١١٦﴾
أَجْرِىَ إِلَّا	يونس	10:72	فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ **أَجْرِىَ إِلَّا** عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾
أَجْرِىَ إِلَّا	هود	11:29	وَيَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ **أَجْرِىَ إِلَّا** عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَـٰقُوا۟ رَبِّهِمْ وَلَـٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾
أَجْرِىَ إِلَّا	هود	11:51	يَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ **أَجْرِىَ إِلَّا** عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
أَجْرِىَ إِلَّا	الشعراء	26:109	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ **أَجْرِىَ إِلَّا** عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٠٩﴾

Word	Sūrah	Number	Verse
أَجْرِيَ إِلَّا	الشعراء	26:127	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍۖ إِنْ **أَجْرِيَ إِلَّا** عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾
أَجْرِيَ إِلَّا	الشعراء	26:145	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍۖ إِنْ **أَجْرِيَ إِلَّا** عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾
أَجْرِيَ إِلَّا	الشعراء	26:164	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍۖ إِنْ **أَجْرِيَ إِلَّا** عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾
أَجْرِيَ إِلَّا	الشعراء	26:180	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍۖ إِنْ **أَجْرِيَ إِلَّا** عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٠﴾
أَجْرِيَ إِلَّا	سبأ	34:47	قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْۖ إِنْ **أَجْرِيَ إِلَّا** عَلَى ٱللَّهِۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾

ʿĀṣim, Ḥamzah and al-Kisāʾī give *sukūn* and the rest give *fatḥah* to the following:

Word	Sūrah	Number	Verse
دُعَايِ إِلَّا	نوح	71:6	فَلَمْ يَزِدْهُمْ **دُعَآءِيٓ إِلَّا** فِرَارًا ﴿٦﴾
ءَابَآءِيٓ إِبْرَٰهِيمَ	يوسف	12:38	وَٱتَّبَعْتُ مِلَّةَ **ءَابَآءِيٓ إِبْرَٰهِيمَ** وَإِسْحَٰقَ وَيَعْقُوبَۚ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

Ibn Kathīr, ʿĀṣim, Ḥamzah and al-Kisāʾī give *sukūn* and the rest give *fatḥah* to the following:

Word	Sūrah	Number	Verse
حُزْنِ إِلَى	يوسف	12:86	قَالَ إِنَّمَآ أَشْكُواْ بَثِّى **وَحُزْنِىٓ إِلَى** ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
تَوْفِيقِى إِلَّا	هود	11:88	قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا **تَوْفِيقِىٓ إِلَّا** بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

404 .....وَكُلُّهُمْ يُصَدِّقْنِيَ انْظِرْنِي وَأَخَّرْتَنِي إلى

405 وَذُرِّيَّتِي يَدْعُونَنِي وَخِطَابُهُ.....

404. ..... And all of them recite يُصَدِّقْنِيَ أَنْظِرْنِي أَخَّرْتَنِي

405. يَدْعُونَنِي ذُرِّيَّتِي *2nd person and 3rd person with a sukūn.....*[170]

The last part of line 404 and the first part of line 405 mention those places where the *qurrāʾ* are unanimous on *iskān:*

Word	Sūrah	Number	Verse
يُصَدِّقُنِى إِنِّى	القصص	28:34	وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا **يُصَدِّقُنِىٓ** ۖ **إِنِّىٓ** أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾

[170] The word *yadʿunanī* will be read with *sukūn* on the *yāʾ* in the whole Qurʾān for all the *qurrāʾ*, whether it is with a *tāʾ* (two instances) or a *yāʾ* (one instance).

أَنْظِرْنِي إِلَى	الأعراف	7:14	قَالَ **أَنظِرْنِيٓ إِلَىٰ** يَوْمِ يُبْعَثُونَ﴿١٤﴾
فَأَنْظِرْنِي إِلَى	الحجر	15:36	قَالَ رَبِّ **فَأَنظِرْنِيٓ إِلَىٰ** يَوْمِ يُبْعَثُونَ﴿٣٦﴾
فَأَنْظِرْنِي إِلَى	ص	38:79	قَالَ رَبِّ **فَأَنظِرْنِيٓ إِلَىٰ** يَوْمِ يُبْعَثُونَ﴿٧٩﴾
أَخَّرْتَنِي إِلَى	المنافقون	63:10	وَأَنفِقُواْ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ **أَخَّرْتَنِيٓ إِلَىٰٓ** أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ﴿١٠﴾
ذُرِّيَّتِي إِنِّي	الأحقاف	46:15	وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِي فِي **ذُرِّيَّتِيٓ ۖ إِنِّي** تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ﴿١٥﴾
يَدْعُونَنِي إِلَيْهِ	يوسف	12:33	قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا **يَدْعُونَنِيٓ إِلَيْهِ ۖ** وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ﴿٣٣﴾
تَدْعُونَنِي إِلَى	غافر	40:41	وَيَٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ **وَتَدْعُونَنِيٓ إِلَى** ٱلنَّارِ﴿٤١﴾
تَدْعُونَنِي إِلَيْهِ	غافر	40:43	لَا جَرَمَ أَنَّمَا **تَدْعُونَنِيٓ إِلَيْهِ** لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ﴿٤٣﴾

405 .....وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلاَ

406 فَعَنْ نَافِعٍ فَافْتَحْ وَأَسْكِنْ لِكُلِّهِمْ بِعَهْدِى وَآتُونِى لِتَفْتَحَ مُقْفَلاَ

405. ..... And ten verses are such that the yāʾāt al-iḍāfah are followed by hamzah maḍmūmah

406. So give fatḥah for Nāfiʿ, and in بِعَهْدِى *and* آتُونِى *give sukūn for all of them.*

The last part of line 405 mentions the third category of *yāʾāt al-iḍāfah* and that is when they are followed by a *hamzat al-qaṭʿ maḍmūmah*. There are ten such places in the Qurʾān and in all those places, Nāfiʿ gives *fatḥah* to the *yāʾāt al-iḍāfah* and the rest give *sukūn*. Those ten places are:

Word	Sūrah	Number	Verse
إِنِّى أُعِيذُهَا	آل عمران	3:36	فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ **وَإِنِّىٓ أُعِيذُهَا** بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾
إِنِّى أُرِيدُ	المائدة	5:29	**إِنِّىٓ أُرِيدُ** أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿٢٩﴾
فَإِنِّى أُعَذِّبُهُ	المائدة	5:115	قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ **فَإِنِّىٓ أُعَذِّبُهُۥ** عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾
إِنِّى أُمِرْتُ	الأنعام	6:14	قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ **إِنِّىٓ أُمِرْتُ** أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾
عَذَابِى أُصِيبُ	الأعراف	7:156	وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ **عَذَابِىٓ أُصِيبُ** بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ

			شَيۡءٖۚ فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤۡمِنُونَ ١٥٦
إِنِّي أُشْهِدُ	هود	11:54	إِن نَّقُولُ إِلَّا ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا بِسُوٓءٖۗ قَالَ **إِنِّيٓ أُشۡهِدُ** ٱللَّهَ وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ٥٤
أَنِّي أُوفِي	يوسف	12:59	وَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ قَالَ ٱئۡتُونِي بِأَخٖ لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا تَرَوۡنَ **أَنِّيٓ أُوفِي** ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ٥٩
إِنِّي أُلْقِيَ	النمل	27:29	قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ **إِنِّيٓ أُلۡقِيَ** إِلَيَّ كِتَٰبٞ كَرِيمٌ ٢٩
إِنِّي أُرِيدُ	القصص	28:27	قَالَ **إِنِّيٓ أُرِيدُ** أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ٢٧
إِنِّي أُمِرْتُ	الزمر	39:11	قُلۡ **إِنِّيٓ أُمِرۡتُ** أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ١١

All the *qurrāʾ*, including Nāfiʿ, will recite the following two places with *sukūn*:

Word	Sūrah	Number	Verse
بِعَهْدِي أُوفِ	البقرة	2:40	يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ **بِعَهۡدِيٓ أُوفِ** بِعَهۡدِكُمۡ وَإِيَّيَ فَٱرۡهَبُونِ ٤٠
ءَاتُونِي أُفْرِغْ	الكهف	18:96	ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ **ءَاتُونِيٓ أُفۡرِغۡ** عَلَيۡهِ قِطۡرٗا ٩٦

407 وَفِي اللاَّمِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةٍ فَإِسْكَانُهَا فَاشٍ وَعَهْدِىَ فِـى عُلاَ

408 وَقُلْ لِعِبَادِى كَانَ شَرْعاً وَفِي النِّدَا حِـمًى شَاعَ آيَاتِى كَمَا فَاحَ مَنْزِلاَ

407. And in the definite article there are fourteen places. Ḥamzah gives sukūn to them and in عَهْدِى *Ḥafṣ joins him.*

408. and in قُلْ لِعِبَادِى *Ibn ʿĀmir and al-Kisāʾī join him and when preceded with* يا *Abu ʿAmr and al-Kisāʾī join him. Ibn ʿĀmir joins him in* آيَاتِى

The author speaks about the fourth category here, which is when the definite article ال, known as *lām lil-taʿrīf* follows a *yāʾ* of *iḍāfah*. This happens in fourteen places. Imam Ḥamzah gives *sukūn* to all of them. In nine of them, he is the only *qārī* who reads them with a *sukūn* and in five of them, he is joined by one or more other *qārīs*. The author mentions those five places.

1. Ḥafṣ joins Ḥamzah in giving the *yāʾ al-iḍāfah* a *sukūn* in the following verse:

Verse	Number	Sūrah	Word
وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ **عَهۡدِى ٱلظَّٰلِمِينَ** ١٢٤	2:124	البقرة	عَهْدِى الظَّالِمِينَ

2. Ibn ʿĀmir and al-Kisāʾī join Ḥamzah in giving the *yāʾ al-iḍāfah* a *sukūn* in the following:

Verse	Number	Sūrah	Word
قُل **لِّعِبَادِىَ ٱلَّذِينَ** ءَامَنُواْ يُقِيمُواْ ٱلصَّلَوٰةَ وَيُنفِقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خِلَٰلٌ ٣١	14:31	إبراهيم	لِعِبَادِىَ الَّذِينَ

3-4. Abū ʿAmr and al-Kisāʾī join Ḥamzah in giving *sukūn* in the following two places:

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

5. Ibn ʿĀmir joins Ḥamzah in giving *sukūn* to the following:

Verse	Number	Sūrah	Word
سَأَصْرِفُ عَنْ **ءَايَٰتِىَ ٱلَّذِينَ** يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾	7:146	الأعراف	آيَاتِيَ الَّذِينَ

409 فَخَمْسَ عِبَادِى اعْدُدْ وَعَهْدِى أَرَادَنِى وَرَبِّى الَّذِى آتَانِ آياتِيَ الْحُلاَ
410 وَأَهْلَكَنِي مِنْهَا وَفِي صَادَ مَسَّنِي مَعَ الأَنْبِيَا رَبِّي فِي الأَعْرَافِ كَمَّلاَ

409. And count عِبَادِى *in five places and* عَهْدِى أَرَادَنِى وَرَبِّى الَّذِى آتَانِ آياتِي

410. And أَهْلَكَنِي *and* مَسَّنِي *in Sūrah Ṣād and al-Anbiyāʾ, and* رَبِّي *in Sūrah al-Aʿrāf.*

In these lines, the author has counted the fourteen places where *yāʾāt al-iḍāfah* is followed by ال. Note that the five places mentioned above are also included:

Word	Sūrah	Number	Verse
لِعِبَادِىَ الَّذِينَ	إبراهيم	14:31	قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُواْ يُقِيمُواْ ٱلصَّلَوٰةَ وَيُنفِقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خِلَٰلٌ ٣١
يَٰعِبَادِىَ ٱلَّذِينَ	الزمر	39:53	قُلۡ يَٰعِبَادِىَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٥٣
يَٰعِبَادِىَ ٱلَّذِينَ	العنكبوت	29:56	يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّٰيَ فَٱعۡبُدُونِ ٥٦
عِبَادِىَ الشَّكُورُ	سبأ	34:13	يَعۡمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٖ كَٱلۡجَوَابِ وَقُدُورٖ رَّاسِيَٰتٍۚ ٱعۡمَلُوٓاْ ءَالَ دَاوُۥدَ شُكۡرٗاۚ وَقَلِيلٞ مِّنۡ عِبَادِىَ ٱلشَّكُورُ ١٣
عِبَادِىَ الصَّالِحُونَ	الأنبياء	21:105	وَلَقَدۡ كَتَبۡنَا فِي ٱلزَّبُورِ مِنۢ بَعۡدِ ٱلذِّكۡرِ أَنَّ ٱلۡأَرۡضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ١٠٥
عَهْدِى الظَّالِمِينَ	البقرة	2:124	۞وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ عَهۡدِى ٱلظَّٰلِمِينَ ١٢٤
إِنْ أَرَادَنِىَ اللَّهُ	الزمر	39:38	وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ ٱللَّهُۚ قُلۡ أَفَرَءَيۡتُم مَّا تَدۡعُونَ مِن دُونِ ٱللَّهِ إِنۡ أَرَادَنِيَ ٱللَّهُ بِضُرٍّ هَلۡ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوۡ أَرَادَنِي بِرَحۡمَةٍ هَلۡ هُنَّ مُمۡسِكَٰتُ رَحۡمَتِهِۦۚ قُلۡ حَسۡبِيَ ٱللَّهُۖ عَلَيۡهِ يَتَوَكَّلُ ٱلۡمُتَوَكِّلُونَ ٣٨

رَبِّيَ الَّذِى	البقرة	2:258	أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ **رَبِّيَ ٱلَّذِى** يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾
ءَاتَىٰنِىَ ٱلْكِتَٰبَ	مريم	19:30	قَالَ إِنِّى عَبْدُ ٱللَّهِ **ءَاتَىٰنِىَ ٱلْكِتَٰبَ** وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾
ءَايَٰتِىَ ٱلَّذِينَ	الأعراف	7:146	سَأَصْرِفُ عَنْ **ءَايَٰتِىَ ٱلَّذِينَ** يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾
أَهْلَكَنِىَ اللَّهُ	الملك	67:28	قُلْ أَرَءَيْتُمْ إِنْ **أَهْلَكَنِىَ ٱللَّهُ** وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾
مَسَّنِىَ الشَّيْطَانُ	ص	38:41	وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى **مَسَّنِىَ ٱلشَّيْطَٰنُ** بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾
مَسَّنِىَ الضُّرُّ	الأنبياء	21:83	وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى **مَسَّنِىَ ٱلضُّرُّ** وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾
رَبِّيَ الْفَوَاحِشَ	الأعراف	7:33	قُلْ إِنَّمَا حَرَّمَ **رَبِّىَ ٱلْفَوَٰحِشَ** مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

411 وَسَبْعٌ بِهَمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ أَخِى مَعَ إِنِّى حَقُّهُ لَيْتَنِى حَلاَ

412 وَنَفْسِى سَمَا ذِكْرِى سَمَا قَوْمِىَ الرِّضَا حَمِيدُ هُدىً بَعْدِى سَمَا صَفْوُهُ وِلاَ

411. And there are seven places where a hamzat al-waṣl on its own follows yāʾāt al-iḍafah. Ibn Kathīr and Abū ʿAmr have given fatḥah to أَخِى *and* إِنِّى *and Abū ʿAmr has given fatḥah to* لَيْتَنِى

412. Nāfiʿ, Ibn Kathīr and Abū ʿAmr recite نَفْسِى *and* ذِكْرِى *with a fatḥah. Nāfiʿ, Abū ʿAmr and Bazzī recite* قَوْمِى *with a fatḥah, and Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Shuʿbah recite* بَعْدِى *with a fatḥah.*

The author moves on to discuss the **fifth** category. The fifth category is of the *yāʾ al-iḍāfah* that is followed by the *hamzat al-waṣl* that is not part of the definite article ال. There are seven such places wherein there is *khulf* regarding their being read with a *fatḥah* or a *sukūn*. The author has mentioned each one separately along with the *qārīs* and *rāwīs*.

1-2. Ibn Kathīr and Abū ʿAmr recite the following two places with a *fatḥah*:

Verse	Number	Sūrah	Word
هَٰرُونَ **أَخِى ٱشْدُدْ** بِهِۦٓ أَزْرِى ﴿٣١﴾	20:30-31	طه	أَخِى اشْدُدْ
قَالَ يَٰمُوسَىٰٓ **إِنِّى ٱصْطَفَيْتُكَ** عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾	7:144	الأعراف	إِنِّى اصْطَفَيْتُكَ

3. Abū ʿAmr recites the following with a *fatḥah*:

Verse	Number	Sūrah	Word
وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ **يَٰلَيْتَنِى ٱتَّخَذْتُ** مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾	25:27	الفرقان	يَٰلَيْتَنِى ٱتَّخَذْتُ

4-5. Nāfiʿ, Ibn Kathīr and Abū ʿAmr recite the following two places with a *fatḥah*:

Word	Sūrah	Number	Verse
لِنَفْسِى ﴿٤١﴾ ٱذْهَبْ	طه	20:41-43	وَٱصْطَنَعْتُكَ **لِنَفْسِى** ﴿٤١﴾ **ٱذْهَبْ** أَنتَ وَأَخُوكَ بِـَٔايَـٰتِى وَلَا تَنِيَا فِى **ذِكْرِى** ﴿٤٢﴾ **ٱذْهَبَآ** إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾
ذِكْرِى ﴿٤٢﴾ ٱذْهَبَآ			

6. Nāfiʿ, Abū ʿAmr and Bazzī recite the following with *fatḥah*:

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

7. Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Shuʿbah recite the following with a *fatḥah*:

Word	Sūrah	Number	Verse
بَعْدِى اسْمُهُ	الصف	61:6	وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ **بَعْدِى ٱسْمُهُۥٓ** أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

413وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفُهُمْ وَمَحْيَايَ جِئْ بِالْخُلْفِ وَالْفَتْحُ خُوِّلَا

413. And there is khulf in thirty places where there is a letter besides hamzah following yāʾ al-iḍāfah, and in مَحْيَايَ *read with sukūn for Warsh with khulf and the rest*[171] *will read with fatḥah.*

The author moves on to the **sixth** and final category of *yāʾ al-iḍāfah*, and that is when it is followed by a letter besides *hamzat al-qaṭʿ* and *hamzat al-waṣl*. There is *khulf* in thirty such places and the author will mention them one at a time.

1. Qālūn without *khulf* and Warsh with *khulf* recite the following with *sukūn* while the rest recite with *fatḥah:*

Verse	Number	Sūrah	Word
قُلْ إِنَّ صَلَاتِي وَنُسُكِي **وَمَحْيَايَ وَمَمَاتِي** لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾	6:162	الأنعام	مَحْيَايَ

414 وَعَمَّ عُلاً وَجْهِي وَبَيْتِي بِنُوحٍ عَنْ لِوًا وَسِوَاهُ عُدْ أَصْلاً لِيُحْفَلَا

415 وَمَعْ شُرَكَاءِي مِنْ وَرَاءِيَ دَوَّنُوا وَلِي دِينِ عَنْ هَادٍ بِخُلْفٍ لَهُ الْحُلَا

414. And Nāfiʿ, Ibn ʿĀmir and Ḥafṣ recite وَجْهِي *, and Ḥafṣ and Hishām recite* بَيْتِي *of Sūrah Nūḥ with fatḥah, and in other places Nāfiʿ, Hishām and Ḥafṣ recite with fatḥah.*

415. And Ibn Kathīr recites شُرَكَاءِي *and* مِنْ وَرَاءِي *with fatḥah, and Ḥafṣ, Bazzī with khulf and Hishām and Nāfiʿ recite* وَلِي دِينِ *with fatḥah.*

2-3. Nāfiʿ, Ibn ʿĀmir and Ḥafṣ recite the following with a *fatḥah:*

[171] The word "rest" here refers to the code letter *khāʾ* (all the *qurrāʾ* other than Nāfiʿ). This means that Qālūn will also read the word مَحْيَايَ with *sukūn*.

Word	Sūrah	Number	Verse
وَجْهِيَ	آل عمران	3:20	فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ **وَجْهِيَ لِلَّهِ** وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُواْ فَقَدِ ٱهْتَدَواْ ۖ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾
وَجْهِيَ	الأنعام	6:79	إِنِّى وَجَّهْتُ **وَجْهِيَ لِلَّذِى** فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

4. Hishām and Ḥafṣ recite *fatḥah* in the following:

Word	Sūrah	Number	Verse
بَيْتِيَ	نوح	71:28	رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ **بَيْتِيَ مُؤْمِنًا** وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

5-6. Nāfiʿ, Hishām and Ḥafṣ recite the following two places with *fatḥah*:

Word	Sūrah	Number	Verse
بَيْتِيَ	البقرة	2:125	وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا **بَيْتِيَ لِلطَّآئِفِينَ** وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾
بَيْتِيَ	الحج	22:26	وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ **بَيْتِيَ لِلطَّآئِفِينَ** وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾

7-8. Ibn Kathīr recites the following two places with a *fatḥah*:

Verse	Number	Sūrah	Word
إِلَيۡهِ يُرَدُّ عِلۡمُ ٱلسَّاعَةِۚ وَمَا تَخۡرُجُ مِن ثَمَرَٰتٖ مِّنۡ أَكۡمَامِهَا وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَيَوۡمَ يُنَادِيهِمۡ أَيۡنَ **شُرَكَآءِي** **قَالُوٓاْ** ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٖ ٤٧	41:47	فصلت	شُرَكَاءِى
وَإِنِّي خِفۡتُ ٱلۡمَوَٰلِيَ مِن **وَرَآءِي** **وَكَانَتِ** ٱمۡرَأَتِي عَاقِرٗا فَهَبۡ لِي مِن لَّدُنكَ وَلِيّٗا ٥	19:5	مريم	وَرَاءِى

9. Nāfiʿ, Bazzī with *khulf*, Hishām and Ḥafṣ recite the following with *fatḥah*:

Verse	Number	Sūrah	Word
لَكُمۡ دِينُكُمۡ **وَلِيَ دِينِ** ٦	109:6	الكافرون	لِي دِين

416 مَمَاتِي **أَنَا** أَرْضِي صِرَاطِي ابْنُ عَامِرٍ وَفِي النَّمْلِ مَالِي **دُمْ** لِمَنْ رَاقَ **نَوْفَلاَ**

417 وَلِي نَعْجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعْ مَعِي ثَمَانٍ **عُلاً** وَالظُّلَّةُ الثَّانِ **عَنْ** جِلاَ

416. Nāfiʿ recites مَمَاتِي *with fatḥah and Ibn ʿĀmir recites* أَرْضِي *and* صِرَاطِي *with fatḥah. And in Sūrah al-Naml, Ibn Kathīr, Hishām, al-Kisāʾī and ʿĀṣim recite* مَالِي *with fatḥah.*

417. And Ḥafṣ recites وَلِي نَعْجَةً *and* مَا كَانَ لِي *in two places and* مَعِي *in eight places with fatḥah, and Warsh joins Ḥafṣ in the second* مَعِي *of Sūrah al-Shuʿarāʾ.*

10. Nāfiʿ recites the following with *fatḥah*:

Verse	Number	Sūrah	Word
قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ **وَمَمَاتِي لِلَّهِ** رَبِّ الْعَالَمِينَ ﴿١٦٢﴾	6:162	الأنعام	مَمَاتِي

11-12. Ibn ʿĀmir recites the following with *fatḥah*:

Verse	Number	Sūrah	Word
يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ **أَرْضِي وَاسِعَةٌ** فَإِيَّايَ فَاعْبُدُونِ ﴿٥٦﴾	29:56	العنكبوت	أَرْضِي
وَأَنَّ هَٰذَا **صِرَاطِي مُسْتَقِيمًا** فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾	6:153	الأنعام	صِرَاطِي

13. Ibn Kathīr, Hishām, ʿĀṣim and al-Kisāʾī recite the following with *fatḥah*:

Verse	Number	Sūrah	Word
وَتَفَقَّدَ الطَّيْرَ فَقَالَ **مَا لِيَ لَا أَرَى** الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾	27:20	النمل	مَالِيَ

14-24. Ḥafṣ recites with *fatḥah* in the following places:

Word	Sūrah	Number	Verse
لِيَ	ص	38:23	إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً **وَلِىَ نَعْجَةٌ** وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾
لِيَ	ابراهيم	14:22	وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ **لِىَ عَلَيْكُم** مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾
لِيَ	ص	38:69	مَا كَانَ **لِىَ مِنْ** عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾
مَعِيَ	الأعراف	7:105	حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ **مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ** ﴿١٠٥﴾
مَعِيَ	التوبة	9:83	فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ **مَعِىَ عَدُوًّا** ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾
مَعِيَ	الكهف	18:67	قَالَ إِنَّكَ لَن تَسْتَطِيعَ **مَعِىَ صَبْرًا** ﴿٦٧﴾
مَعِيَ	الكهف	18:72	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ **مَعِىَ صَبْرًا** ﴿٧٢﴾
مَعِيَ	الكهف	18:75	قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ **مَعِىَ صَبْرًا** ﴿٧٥﴾

مَعِيَ	الأنبياء	21:24	أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ ۖ هَٰذَا ذِكۡرُ مَن **مَّعِيَ وَذِكۡرُ** مَن قَبۡلِي ۗ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٱلۡحَقَّ ۖ فَهُم مُّعۡرِضُونَ ٢٤
مَعِيَ	الشعراء	26:62	قَالَ كَلَّآ ۖ إِنَّ **مَعِيَ رَبِّي** سَيَهۡدِينِ ٦٢
مَعِيَ	القصص	28:34	وَأَخِي هَٰرُونُ هُوَ أَفۡصَحُ مِنِّي لِسَانٗا فَأَرۡسِلۡهُ **مَعِيَ رِدۡءٗا** يُصَدِّقُنِيٓ ۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ٣٤

25. Warsh joins Ḥafṣ in reciting the following with a *fatḥah*:

Word	Sūrah	Number	Verse
مَعِيَ	الشعراء	26:118	فَٱفۡتَحۡ بَيۡنِي وَبَيۡنَهُمۡ فَتۡحٗا وَنَجِّنِي وَمَن **مَّعِيَ مِنَ** ٱلۡمُؤۡمِنِينَ ١١٨

Note: The word معى has occurred eleven times in the Qurʾān. Ḥafṣ recites all of them with a *fatḥah*. Warsh joins him in al-Shuʿarāʾ 118. Nāfiʿ, Ibn Kathīr, Abu ʿAmr, and Ibn ʿĀmir join him in al-Tawbah 83 and al-Mulk 28.[172]

418 وَمَعْ تُؤْمِنُوا لِي يُؤْمِنُوا بِيَ جَاوَيَا عِبَادِيَ صِفْ وَ الْحَذْفُ عَنْ شَاكِرٍ دَلاَ

419 وَفَتْحُ وَلِي فِيهَا لِوَرْشٍ وَحَفْصِهِمْ وَمَالِي فِي يس سَكِّنْ فَتَكْمُلاَ

418. Warsh recites تُؤْمِنُوا لِي *and* يُؤْمِنُوا بِي *with fatḥah. Shuʿbah recites* عِبَادِي *with fatḥah and Ḥafṣ, Ḥamzah, al-Kisāʾī and Ibn Kathīr drop the yāʾ altogether.*

419. And Warsh and Ḥafṣ recite وَلِي فِيهَا *with fatḥah, and give sukūn to* وَمَالِي *in Sūrah Yāsīn for Ḥamzah.*

[172] As mentioned previously in line 398.

26-27. Only Warsh recites the following with *fatḥah*:

Verse	Number	Sūrah	Word
وَإِن لَّمۡ **تُؤۡمِنُواْ لِي فَٱعۡتَزِلُونِ**٢١	44:21	الدخان	تُؤْمِنُوا لِي
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌۖ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ فَلۡيَسۡتَجِيبُواْ لِي **وَلۡيُؤۡمِنُواْ بِي لَعَلَّهُمۡ** يَرۡشُدُونَ١٨٦	2:186	البقرة	يُؤْمِنُوا بِي

28. Shuʾbah recites the following with a *fatḥah* during *waṣl* and with a *sukūn* during *waqf*. Ibn Kathīr, Ḥafṣ, Ḥamzah and al-Kisāʾī recite it without a *yāʾ* during *waṣl* and *waqf*. The rest recite it with a *sukūn* on the *yāʾ* during *waṣl* and *waqf*.

Verse	Number	Sūrah	Word
يَٰعِبَادِ لَا خَوۡفٌ عَلَيۡكُمُ ٱلۡيَوۡمَ وَلَآ أَنتُمۡ تَحۡزَنُونَ٦٨	43:68	الزخرف	عِبَاد

29. Warsh and Ḥafṣ recite the following with a *fatḥah*:

Verse	Number	Sūrah	Word
قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي **وَلِيَ فِيهَا** مَـَٔارِبُ أُخۡرَىٰ١٨	20:18	طه	لِيَ

30. Ḥamzah recites the following with *sukūn*:

Verse	Number	Sūrah	Word
وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ تُرۡجَعُونَ٢٢	36:22	يس	لِيَ

Keep in mind that when *sukūn* is mentioned for some, the rest will recite with *fatḥah* and vice versa. ʿAllāmah al-Dānī in *al-Taysīr* and some others have counted the following two places in the chapter of *yāʾāt al-iḍāfah* as well.[173] Thus, according to them, the total number of disputed *yāʾāt al-iḍāfah* would be 214.[174]

Verse	Number	Sūrah	Word
فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُمۡۚ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ٣٦	27:36	النمل	ءَاتَىٰنِۦَ ٱللَّهُ
وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ١٧	39:17	الزمر	عِبَادِ

Imam al-Shāṭibī and others have not included the above two places in the chapter on *yāʾāt al-iḍāfah*. Rather, they have included them in the following chapter, the chapter on *al-yāʾāt al-zawāʾid*. This is because all the ʿUthmānī *maṣāḥif* agree that the *yāʾ* is not written in both these places.

[173] Al-Dānī, *al-Taysīr*, 215.

[174] Pānīpatī, *ʿInāyāte Raḥmānī*, 1:635.

36. Al-Yāʾāt al-Zawāʾid

420 وَدُونَكَ يَاءَاتٍ تُسَمّى زَوَائِدًا لأَنْ كُنَّ عَنْ خَطِّ المَصَاحِفِ مَعْزِلاَ

420. And learn the yāʾāt that are named zawāʾid (extra) due to the fact that they are not written in the script of the maṣāḥif.

Yāʾāt is the plural of *yāʾ* and *al-zawāʾid* is the plural of *zāʾidah* زائدة. *Zāʾidah* means extra. I will refer to it as *yāʾ zāʾidah* in its singular form.

According to the scholars of *qirāʾāt*, *yāʾ zāʾidah* is final (last letter of the word) and is *zāʾidah* (extra) in the sense that it is not written in the ʿUthmānī *maṣāḥif*. [There are sixty-two such *yāʾāt* discussed in this chapter.[175]] They are named *zāʾidah* because they are an extra letter to be recited by those whose *riwāyah* is to recite them and they are not written in the ʿUthmānī *maṣāḥif*.

The differences between *yāʾ zāʾidah* and *yāʾ al-iḍāfah* are four:

1. *Yāʾ zāʾidah* may be found in nouns, for example:

الداع الجوار

And it may be found in verbs, for example:

يَسْرِ يأت

But it will not be found in particles or prepositions. Contrary to that, *yāʾ al-iḍāfah* may be found in particles and prepositions as well as in nouns and verbs.

[175] Thānwī, *Amāniyyah Sharḥ al-Shāṭibiyyah*, 150.

2. *Yāʾ zāʾidah* is not written in the [*rasm* of the] *maṣāḥif* while *yāʾ al-iḍāfah* is written.
3. The difference between the *qārīs* concerning *yāʾ zāʾidah* is whether it is to be recited or not, whereas in *yāʾ al-iḍāfah*, the differences are concerning whether it is to be read with a *fatḥah* or *sukūn*.
4. *Yāʾ zāʾidah* may be a root letter or a non-root letter.
Examples of root letters:

الداع المنادِ يأت يسر

Examples of non-root letters:

وعيدِ نذرِ

Contrary to that *yāʾ al-iḍāfah* is always a non-root letter.

421 وَتَثْبُتُ فِى الْحَالَيْنِ دُرًّا لَوَامِعاَ بِخُلْفٍ وَأُولَى النَّمْلِ حَمْزَةُ كَمَّلاَ
422 وَفِى الْوَصْلِ حَـمَّادٌ شَكُورٌ إِمَامُهُ وَجُمْلَتُهاَ سِتُّونَ وَاثْنَانِ فَاعْقِلاَ

421. It will be maintained in waṣl and waqf for Ibn Kathīr and Hishām with khulf. And in the first of two places in Surah an-Naml, Ḥamzah reads with yāʾ in waṣl and waqf.
422. And Abū ʿAmr, Ḥamzah, al-Kisāʾī and Nāfiʿ read it in waṣl only. And there are sixty-two al-yāʾāt al-zawāʾid altogether.

The author firstly mentions general principles for those who recite *yāʾ zāʾidah*. Wherever Ibn Kathīr recites the *yāʾ zāʾidah*, he will do so in *waṣl* and *waqf*.

The one place[176] where Hishām recites the *yāʾ zāʾidah*, he has *khulf*, meaning that he may recite it or not recite it in both *waṣl* and *waqf*.

[176] This is the word كيدون in Sūrah al-Aʿrāf.

Wherever Nāfiʿ, Abū ʿAmr, Ḥamzah and al-Kisāʾī recite the *yāʾ zāʾidah*, they will recite it during *waṣl* only and will not recite it in the state of *waqf*.

Then the author mentions one exception for Ḥamzah. Contrary to his principle, he recites the following with a *yāʾ zāʾidah* in *waṣl* and *waqf* and this is his only exception:

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

423 فَيَسْرِى إِلى الدَّاعِ الْجَوَارِ الْمُنَادِ يَهْ دِيَنْ يُؤْتِيَنْ مَعْ أَنْ تُعَلِّمَنِي وِلاَ
424 وَأَخَّرْتَنِي الاسْرَا وَتَتَّبِعَنْ سَمَا وَفِى الْكَهْفِ نَبْغِي يَأْتِ فِي هُودَ رُفِّلاَ
425 سَمَا وَدُعَاءِى فِي جَنَا حُلْوِ هَدْيِهِ وَفِى اتَّبِعُونِ أَهْدِكُمْ حَقُّهُ بَلاَ
426 وَإِنْ تَرَنِى عَنْهُمْ تُمِدُّونَنِي سَمَا فَرِيقاً وَيَدْعُ الدَّاعِ هَاكَ جَنَا حَلاَ

423. Nāfiʿ, Ibn Kathīr and Abū ʿAmr recite يَسْرِى الدَّاعِ الْجَوَارِ الْمُنَادِ يَهْدِيَنْ يُؤْتِيَنِ تُعَلِّمَنِي

424. أَخَّرْتَنِي تَتَّبِعَن *[in Sūrah al-Isrāʾ] with yāʾ, and al-Kisāʾī joins them in* نَبْغِي *of Sūrah al-Kahf and* يَأْتِ *of Sūrah Hūd.*

425. Ḥamzah, Warsh, Abū ʿAmr and Bazzī will recite دُعَاءِى *with yāʾ. And add yāʾ in* اتَّبِعُونِ *for Ibn Kathīr, Abū ʿAmr and Qālūn.*

426. And in إِنْ تَرَنِى *for them, and recite* تُمِدُّونَنِي *with yāʾ for Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ḥamzah. And recite* الدَّاعِ with *yāʾ zāʾidah* for Bazzī, Warsh and Abū ʿAmr.

Nāfiʿ, Ibn Kathīr and Abu ʿAmr read with *yāʾ zāʾidah* in the following places:

Word	Sūrah	Number	Verse
يَسْرِ	الفجر	89:4	وَٱلَّيْلِ إِذَا **يَسْرِ** ﴿٤﴾
الدَّاعِ	القمر	54:8	مُّهْطِعِينَ إِلَى **ٱلدَّاعِۖ** يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾
الْجَوَارِ	الشورى	42:32	وَمِنْ ءَايَٰتِهِ **ٱلْجَوَارِ** فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾
الْمُنَادِ	ق	50:41	وَٱسْتَمِعْ يَوْمَ يُنَادِ **ٱلْمُنَادِ** مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾
يَهْدِيَنِ	الكهف	18:24	إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن **يَهْدِيَنِ** رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾
يُؤْتِيَنِ	الكهف	18:40	فَعَسَىٰ رَبِّىٓ أَن **يُؤْتِيَنِ** خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾
تُعَلِّمَنِ	الكهف	18:66	قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن **تُعَلِّمَنِ** مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾
أَخَّرْتَنِ	الإسراء	17:62	قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ **أَخَّرْتَنِ** إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾
تَتَّبِعَنِ	طه	20:93	أَلَّا **تَتَّبِعَنِۖ** أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾

Nāfiʿ, Ibn Kathīr, Abū ʿAmr and al-Kisāʾī recite with *yāʾ zāʾidah* in the following:

Word	Sūrah	Number	Verse
نَبۡغِۚ	الكهف	18:64	قَالَ ذَٰلِكَ مَا كُنَّا **نَبۡغِۚ** فَٱرۡتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصٗا٦٤
يَأۡتِ	هود	11:105	يَوۡمَ **يَأۡتِ** لَا تَكَلَّمُ نَفۡسٌ إِلَّا بِإِذۡنِهِۦۚ فَمِنۡهُمۡ شَقِيّٞ وَسَعِيدٞ١٠٥

Warsh, Bazzī, Abū ʿAmr and Ḥamzah recite with *yāʾ zāʾidah* in the following:

Word	Sūrah	Number	Verse
دُعَاء	إبراهيم	14:40	رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِيۚ رَبَّنَا وَتَقَبَّلۡ **دُعَآءِ**٤٠

Qālūn, Ibn Kathīr and Abū ʿAmr recite with *yāʾ zāʾidah* in the following:

Word	Sūrah	Number	Verse
ٱتَّبِعُونِ	الغافر	40:38	وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ **ٱتَّبِعُونِ** أَهۡدِكُمۡ سَبِيلَ ٱلرَّشَادِ٣٨
تَرَنِ	الكهف	18:39	وَلَوۡلَآ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ إِن **تَرَنِ** أَنَا۠ أَقَلَّ مِنكَ مَالٗا وَوَلَدٗا٣٩

Nāfiʿ, Ibn Kathīr, Abū ʿAmr and Ḥamzah recite the following with *yāʾ zāʾidah*. Contrary to his principle, Ḥamzah recites it with *yāʾ zāʾidah* in *waṣl* and *waqf* and this is his only exception:

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

Warsh, Bazzī and Abū ʿAmr recite with *yāʾ zāʾidah* in the following:

Verse	Number	Sūrah	Word
فَتَوَلَّ عَنۡهُمۡۘ يَوۡمَ يَدۡعُ **ٱلدَّاعِ** إِلَىٰ شَيۡءٖ نُّكُرٍ ٦	54:6	القمر	ٱلدَّاعِ

427 وَفِى الْفَجْرِ بِالْوَادِى دَنَا جَرَيَانُهُ وَفِى الْوَقْفِ بِالْوَجْهَيْنِ وَافَقَ قُنْبُلاَ
428 وَأَكْرَمَنِى مَعْهُ أَهَانَنِ إِذْ هَدَى وَحَذْفُهُماَ لِلْمَازِنِى عُدَّ أَعْدَلاَ
429 وَفِى النَّمْلِ آتانِى وَيُفْتَحُ عَنْ أُولِى حِمىً وَخِلافُ الْوَقْفِ بَيْنَ حُلاً عَلاَ

427. And in Sūrah al-Fajr, Ibn Kathīr and Warsh recite بِالْوَادِى *with yāʾ and in waqf Qunbul has concurred with them with khulf.*

428. Nāfiʿ and Bazzī recite أَكْرَمَنِى *and* أَهَانَنِ *with yāʾ zāʾidah and ḥadhf of it for Abū ʿAmr is counted to be more just.*

429. And in Sūrah al-Naml آتانِى *has been given fatḥah by Ḥafṣ, Nāfiʿ and Abū ʿAmr, and during waqf khulf has been reported from Qālūn, Abū ʿAmr and Ḥafṣ.*

Warsh and Ibn Kathīr, according to their principle, recite the following with *yāʾ zāʾidah*. However, there is *khulf* for Qunbul during *waqf*:

Verse	Number	Sūrah	Word
وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخۡرَ **بِٱلۡوَادِ** ٩	89:9	الفجر	بِٱلۡوَادِ

Nāfiʿ and Bazzī recite *yāʾ zāʾidah* in the following. The author then mentions that it is better to omit *yāʾ zāʾidah* for Abū ʿAmr in the following during *waṣl* even though both are permissible. He will omit it during *waqf*, according to his principle:

Word	Sūrah	Number	Verse
أَكْرَمَنِ	الفجر	89:15	فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكْرَمَنِ ﴿١٥﴾
أَهَنَنِ	الفجر	89:16	وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّيٓ أَهَنَنِ ﴿١٦﴾

Nāfiʿ, Abū ʿAmr and Ḥafṣ recite the following with *yāʾ zāʾidah maftūḥah* during *waṣl*. There is *khulf* for Qālūn, Abū ʿAmr and Ḥafṣ during *waqf*. As for Warsh he has only one opinion: omitting it as is his principle. The rest omit *yāʾ zāʾidah* during both *waqf* and *waṣl*.

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

430 وَمَعْ كَالْجَوَابِ الْبَادِ حَقٌّ جَنَا هُمَا وَفِي الْمُهْتَدِ الإِسْرَا وَتَحْتُ أَخُو حُلاَ
431 وَفِي اتَّبَعَنْ فِي آلِ عِمْرَانَ عَنْهُمَا وَكِيدُونِ فِي الأَعْرَافِ حَجَّ لِيُحْمَلاَ
432 بِخُلْفٍ وَتُؤْتُونِي بِيُوسُفَ حَقُّهُ وَفِي هُودَ تَسْأَلْنِي حَوَارِيهِ جَـمَّلاَ

430. And in كَالْجَوَاب *and* الْبَاد *recite with yāʾ for Ibn Kathīr, Abū ʿAmr and Warsh, and* الْمُهْتَد *in Sūrah al-Isrāʾ and the Sūrah beneath it for Nāfiʿ and Abū ʿAmr.*

431. And in اتَّبَعَن *[in Āl ʿImrān] for both of them and in* كِيدُون *in Sūrah al-Aʿrāf for Abū ʿAmr and Hishām...*

432. ...with khulf and تُؤْتُونِي *in Sūrah Yūsuf for Abū ʿAmr and Ibn Kathīr, and* تَسْأَلْنِي *in Sūrah Hūd for Abū ʿAmr and Warsh.*

Warsh, Ibn Kathīr and Abū ʿAmr recite with *yāʾ zāʾidah* in:

Word	Sūrah	Number	Verse
كَٱلْجَوَابِ	سبأ	34:13	يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ **كَٱلْجَوَابِ** وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓاْ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾
الْبَادِ	الحج	22:25	إِنَّ ٱلَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ **وَٱلْبَادِ** ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

Nāfiʿ and Abū ʿAmr recite the following with *yāʾ zāʾidah*:

Word	Sūrah	Number	Verse
ٱلْمُهْتَدِ ۖ	الإسراء	17:97	وَمَن يَهْدِ ٱللَّهُ فَهُوَ **ٱلْمُهْتَدِ** ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾

WWW.QURANONLINELIBRARY.COM

Word	Sūrah	Number	Verse
ٱلْمُهْتَدِۖ	الكهف	18:17	وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِۗ مَن يَهْدِ ٱللَّهُ فَهُوَ **ٱلْمُهْتَدِۖ** وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾
ٱتَّبَعَنِۗ	آل عمران	3:20	فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ **ٱتَّبَعَنِۗ** وَقُل لِّلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۧنَ ءَأَسْلَمْتُمْۚ فَإِنْ أَسْلَمُواْ فَقَدِ ٱهْتَدَواْۖ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾

Abū ʿAmr, according to his principle, and Hishām with *khulf* in *waṣl* and *waqf* recite with *yāʾ zāʾidah* in the following. As mentioned earlier, this is the only word where reciting with *yāʾ zāʾidah* is reported from Hishām. However, scholars have mentioned that in the *ṭarīq* of *al-Shāṭibiyyah*, only reciting with *yāʾ zāʾidah* in *waṣl* and *waqf* is the correct opinion:[177]

Word	Sūrah	Number	Verse
كِيدُونِ	الأعراف	7:195	أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَاۗ قُلِ ٱدْعُواْ شُرَكَآءَكُمْ ثُمَّ **كِيدُونِ** فَلَا تُنظِرُونِ ﴿١٩٥﴾

Ibn Kathīr and Abū ʿAmr recite with *yāʾ zāʾidah* in the following:

[177] Al-Qāḍī, *al-Wāfī*, 330; Ibn al-Jazarī, *al-Nashr*, 3:2050.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

Verse	Number	Sūrah	Word
قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ **تُؤْتُونِ** مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾	12:66	يوسف	تُؤْتُونِ

Warsh and Abū ʿAmr recite with *yāʾ zāʾidah* in the following:

Verse	Number	Sūrah	Word
قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ **فَلَا تَسْـَٔلْنِ** مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾	11:46	هود	فلا تَسْـَٔلْنِ

433 وَتُخْزُونِ فِيهاَ حَجَّ أَشْرَكْتُمُونِ قَدْ هَدَانِ اتَّقُونِ يَا أُولِى اخْشَوْنِ مَعْ وَلاَ
434 وَعَنْهُ وَخَافُونِ وَمَنْ يَتَّقِى زَكَا بِيُوسُفَ وَافى كَالصَّحِيحِ مُعَلَّلاَ

433. And read with yāʾ zāʾidah in Sūrah Hūd in the word تُخْزُونِ أَشْرَكْتُمُون هَدَانِ اتَّقُونِ اخْشَوْنِ *for Abū ʿAmr.*

434. And from Abū ʿAmr yāʾ zāʾidah is reported in خَافُون *and Qunbul recites* وَمَنْ يَتَّقِى *in Sūrah Yūsuf with yāʾ zāʾidah treating it like a ṣaḥīḥ verb.*

Only Abū ʿAmr recites with *yāʾ zāʾidah* in the following:

Verse	Number	Sūrah	Word
وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ	11:78	هود	تُخْزُونِ

فَٱتَّقُواْ ٱللَّهَ وَلَا **تُخۡزُونِ** فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨

أَشْرَكْتُمُونِ	إبراهيم	14:22	وَقَالَ ٱلشَّيۡطَٰنُ لَمَّا قُضِيَ ٱلۡأَمۡرُ إِنَّ ٱللَّهَ وَعَدَكُمۡ وَعۡدَ ٱلۡحَقِّ وَوَعَدتُّكُمۡ فَأَخۡلَفۡتُكُمۡۖ وَمَا كَانَ لِيَ عَلَيۡكُم مِّن سُلۡطَٰنٍ إِلَّآ أَن دَعَوۡتُكُمۡ فَٱسۡتَجَبۡتُمۡ لِيۖ فَلَا تَلُومُونِي وَلُومُوٓاْ أَنفُسَكُمۖ مَّآ أَنَا۠ بِمُصۡرِخِكُمۡ وَمَآ أَنتُم بِمُصۡرِخِيَّ إِنِّي كَفَرۡتُ بِمَآ **أَشۡرَكۡتُمُونِ** مِن قَبۡلُۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٢
هَدَانِ	الأنعام	6:80	وَحَآجَّهُۥ قَوۡمُهُۥۚ قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ **هَدَىٰنِۚ** وَلَآ أَخَافُ مَا تُشۡرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۚ وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۚ أَفَلَا تَتَذَكَّرُونَ ٨٠
وَاتَّقُونِ	البقرة	2:197	ٱلۡحَجُّ أَشۡهُرٞ مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ ٱلۡحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي ٱلۡحَجِّۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۖ **وَٱتَّقُونِ** يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ ١٩٧
وَاخْشَوْنِ	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

خَافُونِ	آل عمران	3:175	إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥

Qunbul recites the following with *yāʾ zāʾidah*:

Word	Sūrah	Number	Verse
يَتَّقِ	يوسف	12:90	قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِيۖ قَدۡ مَنَّ ٱللَّهُ عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ٩٠

The author then mentions that the reason behind reading يَتَّق , which is in the *jazm* case, with *yāʾ zāʾidah* is that some Arabs do not drop the *ḥarf al-ʿillah* from the ends of verbs in the state of *jazm*. Rather they treat them like *ṣaḥīḥ* verbs. A poet states:[178]

أَلَمْ يَأْتِيكَ وَالأَنْبَاءُ تَنْمِى بِمَا لاقَتْ لَبُونُ بَنِى زِيادِ

435 وَفِي الـمُتَعَالِي دُرُّهُ وَالتَّلاقِ وَالتـ تَنَادِ دَرَا بَاغِيهِ بِالْخُلْفِ جُهَّلاَ

436 وَمَعْ دَعْوَةَ الدَّاعِ دَعَانِي حَلاَ جَناً وَلَيْسَا لِقَالُونٍ عَنِ الْغُرِّ سُبَّلاَ

435. And in المُتَعَالِي *Ibn Kathīr recites with yāʾ zāʾidah. And Ibn Kathīr, Qālūn with khulf and Warsh recite* التَّلاقِ *and* التنَاد *with yāʾ zāʾidah.*

436. And Abū ʿAmr and Warsh recite الدَّاع *and* دَعَانِ *with yāʾ zāʾidah and it is not strongly confirmed from Qālūn.*

[178] Al-Sakhāwī, *Fatḥ al-Waṣīd*, 392. This is a line of poetry by Qais ibn Zuhair. In the word يَأتِيكَ, the verb is in the *jazm* state due to being preceded by أَلَمْ. However, instead of being dropped from the word, as is normal for verbs ending with *alif*, *wāw*, or *yāʾ*, it is treated as a *ṣaḥiḥ* verb and is given a *sukūn*.

Ibn Kathīr recites the following with *yāʾ zāʾidah*:

Verse	Number	Sūrah	Word
عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡكَبِيرُ **ٱلۡمُتَعَالِ**٩	13:9	الرعد	ٱلۡمُتَعَالِ

Qālūn with *khulf*, but *ḥadhf* is according to the *ṭarīq* of *al-Shāṭibiyyah*,[179] Warsh and Ibn Kathīr recite the following with *yāʾ zāʾidah*:

Verse	Number	Sūrah	Word
رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلۡعَرۡشِ يُلۡقِي ٱلرُّوحَ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦ لِيُنذِرَ يَوۡمَ **ٱلتَّلَاقِ**١٥	40:15	غافر	ٱلتَّلَاقِ
وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ **ٱلتَّنَادِ**٣٢	40:32	غافر	ٱلتَّنَادِ

Qālūn with *khulf*, but *ḥadhf* is preferable,[180] Warsh and Abū ʿAmr recite the following with *yaʾ zāʾidah*:

Verse	Number	Sūrah	Word
وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعۡوَةَ **ٱلدَّاعِ إِذَا دَعَانِ** ۖ فَلۡيَسۡتَجِيبُواْ لِى وَلۡيُؤۡمِنُواْ بِى لَعَلَّهُمۡ يَرۡشُدُونَ١٨٦	2:186	البقرة	الدَّاعِ دَعَانِ

[179] Al-Qāḍī, *al-Wāfī*, 331.

[180] Ibn al-Jazarī, *al-Nashr*, 3:2047.

437 نَذِيرِى لِوَرْشٍ ثُمَّ تُرْدِينِ تَرْجُمُو نِ فَاعْتَزِلُونِ سِتَّةٌ نُذُرِى جَلاَ
438 وَعِيدِى ثَلاَثٌ يُنْقِذُونِ يُكَذِّبُو نِ قَالَ نَكِيرِى أَرْبَعٌ عَنْهُ وُصِّلاَ

437. For Warsh recites with yāʾ zāʾidah in نَذِيرِى تُرْدِينِ تَرْجُمُونِ فَاعْتَزِلُون *and* نُذُرِى *in six places.*

438. وَعِيدِى *in three places* يُنْقِذُونِ يُكَذِّبُون *and* نَكِيرِى in *four places.*

Warsh, according to his principle, will read the *yāʾ zāʾidah* during *waṣl* and will omit it during *waqf* in the following:

Word	Sūrah	Number	Verse
نَذِيرِ	الملك	67:17	أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ **نَذِيرِ** ﴿١٧﴾
نَكِيرِ	الملك	67:18	وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ **نَكِيرِ** ﴿١٨﴾
لَتُرْدِينِ	الصافات	37:56	قَالَ تَٱللَّهِ إِن كِدتَّ **لَتُرْدِينِ** ﴿٥٦﴾
تَرْجُمُونِ	الدخان	44:20	وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن **تَرْجُمُونِ** ﴿٢٠﴾
فَاعْتَزِلُونِ	الدخان	44:21	وَإِن لَّمْ تُؤْمِنُوا۟ لِى **فَٱعْتَزِلُونِ** ﴿٢١﴾
نُذُرِ	القمر	54:16	فَكَيْفَ كَانَ عَذَابِى **وَنُذُرِ** ﴿١٦﴾
نُذُرِ	القمر	54:18	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى **وَنُذُرِ** ﴿١٨﴾
نُذُرِ	القمر	54:21	فَكَيْفَ كَانَ عَذَابِى **وَنُذُرِ** ﴿٢١﴾
نُذُرِ	القمر	54:30	فَكَيْفَ كَانَ عَذَابِى **وَنُذُرِ** ﴿٣٠﴾

نُذُرِ	القمر	54:39	فَذُوقُواْ عَذَابِي **وَنُذُرِ** ﴿٣٩﴾
نُذُرِ	القمر	54:37	وَلَقَدۡ رَٰوَدُوهُ عَن ضَيۡفِهِۦ فَطَمَسۡنَآ أَعۡيُنَهُمۡ فَذُوقُواْ عَذَابِي **وَنُذُرِ** ﴿٣٧﴾
وَعِيدِ	إبراهيم	14:14	وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ **وَعِيدِ** ﴿١٤﴾
وَعِيدِ	ق	50:14	وَأَصۡحَٰبُ ٱلۡأَيۡكَةِ وَقَوۡمُ تُبَّعٖۚ كُلّٞ كَذَّبَ ٱلرُّسُلَ فَحَقَّ **وَعِيدِ** ﴿١٤﴾
وَعِيدِ	ق	50:45	نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَۖ وَمَآ أَنتَ عَلَيۡهِم بِجَبَّارٖۖ فَذَكِّرۡ بِٱلۡقُرۡءَانِ مَن يَخَافُ **وَعِيدِ** ﴿٤٥﴾
لا يُنْقِذُونِ	يس	36:23	ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا **يُنقِذُونِ** ﴿٢٣﴾
يُكَذِّبُونِ	القصص	28:34	وَأَخِي هَٰرُونُ هُوَ أَفۡصَحُ مِنِّي لِسَانٗا فَأَرۡسِلۡهُ مَعِيَ رِدۡءٗا يُصَدِّقُنِيٓۖ إِنِّيٓ أَخَافُ أَن **يُكَذِّبُونِ** ﴿٣٤﴾
نَكِيرِ	الحج	22:44	وَأَصۡحَٰبُ مَدۡيَنَۖ وَكُذِّبَ مُوسَىٰۖ فَأَمۡلَيۡتُ لِلۡكَٰفِرِينَ ثُمَّ أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ **نَكِيرِ** ﴿٤٤﴾
نَكِيرِ	سبأ	34:45	وَكَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَمَا بَلَغُواْ مِعۡشَارَ مَآ ءَاتَيۡنَٰهُمۡ فَكَذَّبُواْ رُسُلِيۖ فَكَيۡفَ كَانَ **نَكِيرِ** ﴿٤٥﴾
نَكِيرِ	فاطر	35:26	ثُمَّ أَخَذۡتُ ٱلَّذِينَ كَفَرُواْۖ فَكَيۡفَ كَانَ **نَكِيرِ** ﴿٢٦﴾

439 فَبَشِّرْ عِبَادِى افْتَحْ وَقِفْ سَاكِناً يَداً وَوَاتَّبِعُونِى حَجَّ فى الزُّخْرُفِ الْعَلاَ
440 وَفى الْكَهْفِ تَسْأَلْنِى عَنِ الْكُلِّ يَاؤُهُ عَلَى رَسْمِهِ وَالْحَذْفُ بِالْخُلْفِ مُثِّلاَ
441 وَفى نَرْتَعِى خُلْفٌ زَكَا وَجَمِيعُهُمْ بِالإِثْبَاتِ تَحْتَ النَّمْلِ يَهْدِيَنِى تَلاَ

439. Give fatḥah to the yāʾ zāʾidah in فَبَشِّرْ عِبَادِى *and in waqf read it with a sukūn for Susī. Abū ʿAmr recites* وَاتَّبِعُونِى *[in Sūrah al-Zukhruf] with a yāʾ zāʾidah.*
440. And all recite تَسْأَلْنِى *[in Sūrah al-Kahf] with a yāʾ according to its rasm, and [omitting with] khulf has been reported for Ibn Dhakwān.*
441. And in نَرْتَعِى *there is khulf for Qunbul, and all of them have recited* يَهْدِيَنِى *with yāʾ zāʾidah in the Sūrah below al-Naml.*

The author mentions that Sūsī recites the following with *yāʾ zāʾidah maftūḥah* during *waṣl* and as *sākinah* during *waqf*. However, the author of *al-Wāfī* states that Sayyid Hāshim and other prominent scholars of *qirāʾāt* maintain that this is not from the *ṭarīq* of *al-Shāṭibiyyah* and Ibn al-Jazarī explicitly mentions this in *al-Nashr*.[181] Thus, *ḥadhf* of *yāʾ zāʾidah* in *waṣl* and *waqf* should be adopted for Sūsī in the *ṭarīq* of *al-Shāṭibiyyah*:

Verse	Number	Sūrah	Word
وَٱلَّذِينَ ٱجْتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾	39:17	الزمر	عِبَادِ

Abū ʿAmr recites the following with *yāʾ zāʾidah*:

[181] Al-Qāḍī, *al-Wāfī*, 332-333. Ibn al-Jazarī writes that this is not from the *ṭarīq* of *al-Taysīr*. Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:2064.

Verse	Number	Sūrah	Word
وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا **وَٱتَّبِعُونِۚ** هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾	43:61	الزخرف	وَاتَّبِعُونِ

All the *qurrāʾ* are unanimous in reciting the following word with *yāʾ zāʾidah* in *waṣl* and *waqf*. However, *khulf* has been reported for Ibn Dhakwān in *waṣl* and *waqf*: [182]

Verse	Number	Sūrah	Word
قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا **تَسْـَٔلْنِى** عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾	18:70	الكهف	تَسْـَٔلْنِى

Both *ithbāt* and *ḥadhf* have been reported for Qunbul in the following *āyah* during *waṣl* and *waqf*. *Ithbāt* would be during *waṣl* and *waqf* in accordance to his principle. However, this is not in the *ṭarīq* of the author nor ʿAllāmah Dānī. The adopted way in the *ṭariq* of *al-Shāṭibiyyah* is *ḥadhf* during *waṣl* and *waqf*. [183]

Verse	Number	Sūrah	Word
أَرْسِلْهُ مَعَنَا غَدًا **يَرْتَعْ** وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾	12:12	يوسف	نرتعى [184]

All the *qurrāʾ* are unanimous in reading the following with *yāʾ zāʾidah*:

[182] This word is read as تَسْـَٔلَنِّي with a *fatḥah* on the *lām* and a *shaddah* on the *nūn* by Imam Ibn ʿĀmir. *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 760.

[183] Al-Qāḍī, *al-Wāfī*, 333.

[184] This word is written with a *nūn* in accordance with the reading of Imam Qunbul. The Arabic verse is in Imam Ḥafṣ's reading. *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 774.

Word	Sūrah	Number	Verse
يَهْدِيَنِي	القصص	28:22	وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن **يَهْدِيَنِي** سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾

WWW.QURANONLINELIBRARY.COM

37. Conclusion

442 فَهذِى أُصُولُ الْقَوْمِ حَالَ اطِّرَادِهاَ أَجَابَتْ بِعَوْنِ اللهِ فَانْتَظَمَتْ حُلاَ

443 وَإِنِّي لَأَرْجُوهُ لِنَظْمِ حُرُوفِهِمْ نَفَايِسَ أَعْلاَقٍ تُنَفِّسُ عُطَّلاَ

444 سَأَمْضِى عَلَى شَرْطِى وَبِاللهِ أَكْتَفِى وَمَاَ خَابَ ذُو جِدٍّ إِذَا هُوَ حَسْبَلاَ

442. So these are the principles of the qurrāʾ as they are uniformly applied. They replied to my call and with the help of Allah they beautifully fell in place in the poem.

443. And I hope for the same [aid from Allah] for the qirāʾāt of the qurrāʾ that do not fall under any of the above principles [i.e., the furush], [(that they will be) like precious jewels adorning bare necks.]

444. I will continue [with the furush] according to my principles mentioned earlier, and only with Allah I seek sufficiency. And no person serious in his goal will fail if he says: حسبى الله *i.e., Allah is sufficient for me.*

[Although this is not the conclusion of the entire poem, it is the end of the discussion on the principles, or *uṣūl*, of the *qirāʾāt*. Imam al-Shāṭībī turns to Allah *Taʿālā* just as he did in the introduction of the poem and introduces us to the second part of the poem, the *furūsh*, or the individual word differences. He uses a metaphor of necks adorned with necklaces. Just as necklaces adorn a person's neck, alluding to their rank, memorizing the knowledge in this poem will elevate the rank of a person who was previously ignorant about the *qirāʾāt*.[185] May Allah accept this work from Imam al-Shāṭibī and may Allah accept this commentary from Mufti Mohamed-Umer Esmail, and elevate both their ranks billions of times in every moment that passes until *yawm al-qiyāmah. Āmīn.*]

[185] Pānīpatī, *ʿInāyāt-e Raḥmānī,* 1:683-684.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

Brief Biography of Mufti Mohamed-Umer Esmail

Qārī Mufti Mohamed-Umer Esmail (May Allah have mercy on him and be pleased with him), was born in Canada and began his journey to acquire Islamic knowledge at a young age at the Institute for Islamic Studies in Dewsbury, UK.

It is at this institution that he completed his memorization of the Holy Qurʾān (*ḥifẓ*) and studied the Islamic sciences for many years and received multiple *ijāzāt* in them. From the earliest days of his studies, he was known as an outstanding student, always at the top of his class. He would go on to be one of the first students to learn the *Qirāʾāt* after it was introduced in his institution in Dewsbury, UK. He received *ijāzah* in *tajwīd* and in the ten *qirāʾāt* (*ʿasharah ṣughrah* and *kubrā*) of the Qurʾān from Mawlana Yusuf Darwan and Mawlana Imtiyaz Ahmad Wali (may Allah preserve them). Mawlana Imtiyaz noted him to be an exceptional person, the epitome of good character and someone who possessed an academic mind, mastering the *qirāʾāt* to a remarkable standard.

His zeal for knowledge led him to Karachi, Pakistan, where he studied *ḥadīth* and specialized in the sciences of *fiqh* (*iftāʾ*) under the tutelage of Mufti Muhammad Taqi Uthmani (may Allah preserve and protect him) at Dār al-ʿUlūm, Karachi. Additionally, he specialized in Islamic Finance and served as an advisor for Islamic Banks.

Following his studies, he went on to serve as an Imam, teacher, and counselor for three different *masājid* in the Austin, Texas (USA) area where he was known to be a universally loved leader who displayed tremendous tolerance. He had a keen passion for interfaith dialogue and activism and was commended across the city for his efforts. As one local

Rabbi noted, "He was a dear, dear man, a truly sweet soul and a person of genuine courage and compassion."

Throughout the last decade of his life, while performing his full-time duties as Imam, Mufti Mohamed-Umer ﷺ 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 ﷺ 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 are 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, these works are a blessing.

As Imām al-Shāṭibī ﷺ states in this seminal text, *Ḥirz al-Amānī wa Wajh al-Tahānī* (commonly known as *al-Shāṭibiyyah*), "May Allah grant abundant rewards on our behalf to the Imams who relayed to us the Qurʾān authenticated and precise."

Mufti Mohamed-Umer Esmail ﷺ left behind his wife and three daughters, dedicated students, and an endearing community. He passed away on September 2nd, 2019/1441 AH and is buried in the ICGA Cemetery, outside of Austin, Texas. He was 45 years old. His *janāzah* was attended by hundreds all across Texas, including the mayor of the city, who stated that Mufti Mohamed-Umer Esmail ﷺ "brought communities together: he brought this city together." We can add that now through the publications of his works posthumously, he is bringing together students and teachers of the Qurʾān from all over the world. May Allah accept all his efforts and service to the *ummah* in all the ways in which he endeavored to serve it and grant him the highest level

WWW.QURANONLINELIBRARY.COM

of *jannah* and fill his grave with light and make it like one of the gardens of *jannah*. *Āmīn*.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

Bibliography

ʿAbd al-Raḥīm, al-Sayyid ibn Aḥmad. *Asānīd al-Qurrāʾ al-ʿAshrah wa Ruwātihim al-Bararah*. Gujrat: Qirat Academy, ND.

al-ʿAsqalānī, Aḥmad ibn ʿAlī ibn Ḥajr. *Fatḥ al-Bārī bi-Sharḥ ṣaḥīh al-Bukhārī*. Beirut: Dār al-Maʿrifah, 1379 AH.

al-Ḍabbāʿ, ʿAlī Muḥammad. *Samīr al-Ṭālibīn fī Rasm wa Ḍabṭ al-Kitāb al-Mubīn*. Cairo: al-Maktabah al-Azhar lil-Turāth, 1999.

al-Dānī, Abū ʿAmr ʿUthmān ibn Saʿīd. *Al-Taysīr fī al-Qirāʾāt al-Sabʿ*. UAE: Maktabah al-Ṣaḥābah, 2008.

al-Dānī, Abū ʿAmr ʿUthmān ibn Saʿīd. *Jāmiʿ al-Bayān fī al-Qirāʾāt al-Sabʿ*. Cairo: Dār al-Ḥadīth, 2006.

al-Hudhalī, Abū al-Qāsim Yūsuf ibn ʿAlī. *al-Kāmil fī al-Qirāʾāt al-ʿAshr wa al-ʿArbaʿīn al-Zāʾidah ʿAlyhā*. Surat Gujrāt: Qirat Academy, ND.

al-Maqdisī, Abū Shāmmah. *Ibrāz al-Maʿānī min Ḥirz al-Amānī*. Beirut: Dār al-Kutub ʿIlmiyyah, 1982.

al-Mundhirī, ʿAbd al-ʿAẓīm ibn ʿAbd al-Qawī. *al-Targhīb wa al-Tarhīb*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1417 AH.

al-Mūṣilī, Muḥammad (Shuʿlah). *Kanz al-Maʿānī Sharḥ Ḥirz al-Amānī*. Tanta: Dār al-Ṣaḥābah, 2008.

al-Qāḍī, *al-Budūr al-Zāhirah fī al-Qirāʾāt al-ʿAshr*. Jeddah: Maʿhad Imam al-Shāṭibī, 2018.

al-Qāḍī, ʿAbd al-Fattāḥ. *Al-Wāfī fī Sharḥ al-Shāṭibiyyah*. Jeddah: Maʿhad Imam al-Shāṭibī, 2018.

al-Qāḍī, ʿAbd al-Fattāḥ. *Tārīkh al-Qurrāʾ al-ʿAshr wa Ruwātuhum wa Tawātur Qirāʾātihim wa Manhaj Kullī fī al-Qirāʾah*. Jeddah: Maʿhad Imam al-Shāṭibī, 2018.

al-Rāzī, Abū al-Fadl. *Fadāʾil al-Qurʾān wa-Tilāwatihī*. Dār al-Bashāʾir al-Islāmiyyah, 1994.

al-Safāqusī, ʿAlī al-Nūrī ibn Muḥammad. *Ghayth al-Nafʿ fī al-Qirāʾāt al-Sabʿ*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 2014.

al-Sakhāwī, ʿAlī ibn Muḥammad. *Fatḥ al-Waṣīd fī Sharḥ al-Qaṣīd*. Tanta, Egypt: Dār al-Ṣaḥābah lil-Turāth, 2004.

al-Siyuṭī, Jalāl al-Dīn. *Al-Jāmiʿ al-Ṣaghīr fī Aḥādīth al-Bashīr al-Nadhīr*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 2004.

al-Tamīmī, Aḥmad ibn ʿAlī ibn al-Muthannā. *Musnad Abī Yaʿlā al-Mawṣilī*. Damascus: Dār al-Thaqāfah al-ʿArabiyyah, 1992.

Ibn Abī Shaybah, Abū Bakr. *al-Kitāb al-Muṣannaf fī al-Aḥādīth wa al-Āthār*. Lebanon: Dār al-Tāj, 1989.

Ibn al-Jazarī, *Ghāyat al-Nihāyah fī Asmāʾ Rijāl al-Qirāʾāt ʿŪlā al-Riwāyah*. Cairo: Dār al-Luʾluʾah lil-Nashr wa al-Tawzīʿ, 2017.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية

WWW.QURANONLINELIBRARY.COM

Ibn Mirzbān, Muḥammad ibn Khalaf. *Faḍl al-Kilāb ʿalā Kathīr mimman Labis al-Thiyāb*. Colongne, Germany: Dār al-Jamal lil-Nashr wa al-Tawzīʿ, 2003.

Pānīpatī, Fatḥ Muḥammad. *ʿInāyāte Raḥmānī Sharḥ Shāṭībiyyah*. Lahore: Qirāʾāt Academy, ND.

Suwaid, Aiman. *al-Salāsil al-Dhahabiyyah bil-asānīd al-Nashriyyah min Shuyūkhī ilā al-Ḥaḍrat al-Nabawiyyah*. Jeddah: Dār Nūr al-Maktabāt, 2007.

المكتبة العالمية لكتب التجويد والقراءات علي الشبكة العنكبوتية