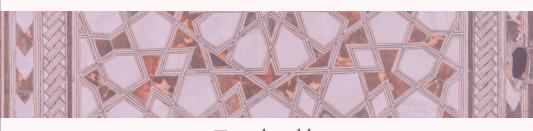
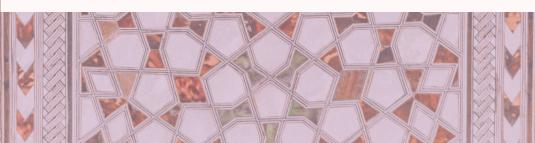


Summarizing al-Durrah:
The principles of the narrations
of Imams Abū Jaʿfar, Yaʻqūb, and Khalaf



Translated by Sabah Shaikh

Edited by Saaima Yacoob



بسم الله الرَّحمز الرَّحيم

SUMMARIZING AL-DURRAH

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Recite With Love

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Editor's Foreword

All praise is due to Allah who revealed the Qur³ān in seven aḥruf, and who uses His servants as He wills for the service of His book. May the everlasting peace and blessings of Allah be upon His beloved Messenger , his family, and noble companions.

At many institutions of Qur'ānic learning, students embark on a study of al-Durrah al-Muḍī'ah fī al-Qirā'āt al-Thalāth by Imam Ibn al-Jazarī after completing their study of the Shāṭibiyyah and the seven qirā'āt that are recorded within its eloquent lines of poetry. Comprised of two hundred forty lines, al-Durrah records the narrations of three qurrā', Imams Abū Ja'far, Imam Ya'qūb, and Imam Khalaf al-'Āshir ...

As al-Durrah al-Muḍī'ah is a didactic poem, it is commonly studied through the text and commentary approach. This teaching method helps the student to understand both the details that are being expressed in the text, as well as how the author has expressed these details in the didactic poem. However, at times, this approach can be challenging for modern learners.

Our scholars have always understood the needs of their times and have written works to accommodate the changing needs of students of knowledge. Qārī Anīs Khān in 1990, Qārī Anīs wrote books in Urdu summarizing each one of the main didactic poems taught in the field of qirā'āt. His summary of the principles contained in al-Durrah al-Muḍī'ah is named al-Fawā'id al-Mutammimah li-Qirā'āt al-'Ashr. This book is generally studied before the study of al-Durrah al-Muḍī'ah. This ensures that students are comfortable with the details of the didactic poem before embarking on a study of the text itself, allowing them to focus on other aspects of the text, and to more easily remember the information presented in the didactic poem.

While Qārī Saleem Gaibie's Ghunyat al-Ṭalabah fī Taysīr al-Sabʿah is an excellent English translation of Qārī Anīs Khān's book on the principles covered in al-Shāṭibiyyah, I did not know of an English translation of Qārī Anīs's work on the principles of al-Durrah. Therefore, I asked my beloved student, Qāriʾah Sabah Shaikh, to undertake this project. The book before you, Summarizing al-Durrah: The principles of the narrations of Imams Abū Jaʿfar, Yaʿqūb, and Khalaf, is a book based on respected Qārī Anīs's work, al-Fawāʾid al-Mutammimah.

Summarizing al-Durrah cannot be considered a direct translation of respected Qārī Anīs's work, but rather it follows its style and content. We have used our own words to express the concepts within it and have also added some points that we felt would be beneficial to the reader.

Like al-Fawā'id al-Mutammimah, this book is not a substitute for the study of al-Durrah al-Muḍī'ah, but rather an introduction to it. As this work does not include the biographies of the three Qurrā' whose narrations are discussed in this work, I encourage the reader to read Qāri'ah Sabah's book, The Three Qurrā' and Their Ruwāt, alongside this one. Like all works of this nature, Summarizing al-Durrah should be studied with a teacher.

The reader should also keep in mind that while this work aids in learning the principles $(u \circ \bar{u})$ of the narrations of Imams Abū Ja'far, Ya'qūb, and Khalaf al-'Āshir , it does not include all the *furūsh*, or individual word differences. A student would need to consult other resources to identify the *furūsh* or recite from copies of the Qur'ān published in these narrations. Throughout the book, we have placed the names of the *Qurrā'* in bold in the sentences that mention their main rule for that chapter. We have done so to make it easier to consult this work quickly for the principles of any one of the three *Qurrā'*.

While writing this work, Qāri'ah Sabah consulted the following books in addition to al-Fawā'id al-Mutammimah li-Qirā'āt al-'Ashr by Qārī Anīs Khān . They are: Tashīl al-Durrah by Mufti Mohamed-Umer Esmail , al-Budūr al-Zāhirah fī al-Qirā'āt al-'Ashr al-Mutawātirah by Shaykh 'Abd al-Fattāḥ al-Qāḍī , al-Fawā'id al-Bahiyyah Sharḥ al-Durrah al-Muḍī'ah by Qārī Abū al-Ḥasan 'Alī A'zamī, Talkhīṣ al-

Durrah by Qārī Qismatullah, Tashīl al-Qirā'āt al-Thalāthah bi-Ṭarīq al-Durrah by Qārī Muḥammad Luqmān Miftāḥi Qāsimī, Al-Lamasāt al-Nadiyyah fī Sharḥ al-Durrah al-Muḍī'ah by Shaykh Ṣabrī Salāmah, al-Zahrah Sharḥ al-Durrah by Qārī Taqī al-Islām Dehlwī, al-Rawḍah fī al-Qirā'āt al-'Ashr by Qārī Muajul Chowdhury and Tasḥil al-Durrah Sharḥ al-Durrah al-Muḍī'ah by Qārī Qismatullah. I have also added the names of additional books that I consulted while editing this work in the bibliography.

I am grateful to Allah for blessing me with a student like Qāri²ah Sabah, who is hardworking, patient, enthusiastic about the qirā'āt, and always eager to help her teacher. I am mentioning these qualities so that those reading this work may be inspired by not just her work, but also her work ethic and her character, ma shā' Allah tabārak Allah. After we published Qāri'ah Sabah's first work, I assumed that she would want a second writing project. At first, I had chosen a different topic for her, but realized that it was not the right project for her to work on at the time. When I shared this with her, her response left me speechless. She told me that I was mistaken in thinking that she wanted to work on another project. She only wanted to write on those topics that I assigned her. She not only completes her assigned projects, by the will and mercy of Allah, but she does so while following the guidelines set for her project, and then patiently waits through the editing process. It is easy sometimes to

emulate the work of an author, but much harder to truly understand which of their characteristics has perhaps brought the favor of Allah upon them. I would also like to take this opportunity to thank my student, $\mu \bar{a} f i z a h$ Humayra Khan, for proofreading the Arabic words in this book for any typing errors. May Allah accept her efforts from her and grant her and her family every *khair* in this world and the next. $\bar{A} m \bar{i} n$.

I ask Allah $Ta'\bar{a}l\bar{a}$ to accept this work from the author, and to forgive both her and me the mistakes that we have made in the publishing of this work, and to count it as a sadaqah jāriyah for her, her parents, this lowly writer, our teacher, Mufti Mohamed-Umer Esmail , and Qārī Anīs Khān , whose book this work is based on. May Allah make this book heavy in all of our scales. May Allah continue to grant my beloved Qāri'ah Sabah many such works and grant her a service of the Qur'ān that lasts till the Day of Judgement. $\bar{A}m\bar{\imath}n$. Yā Allah, I am grateful to You for all Your blessings on me, and let the readers be a witness, that I am grateful to You for my Sabah.

اللهرمذا الدعاء وعليك الإجابة وهذا الجهد وعليك النكلان

With a request for $du^{c}\bar{a}^{s}$,

Saaima Yacoob Ramadan 1444 AH/April 2023

The Sanad of the Author

in the Ten Qirā'āt from the Ṭarīq of al-Shāṭibiyyah and al-Durrah

We have presented the *isnād* up to Imam Ibn al-Jazarī as as his *isnād* in the *qirā'āt* are well known. These are also the author's *isnād* in the text of the *al-Durrah al-Mudī'ah*.

Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī		
Riḍwān al-ʿUqbī		
Shaykh al-Islam Zakariyyā al-Anṣārī		
Nāṣir al-Dīn al-Ṭablāwī		
Shiḥādha al-Yemeni		
Aḥmad al-Sumbāṭī		
ʿAbd al-Raḥmān al-Yemeni		
Muḥammad al-Baqarī		
Aḥmad ibn Aḥmad al-Baqarī		
ʿAbd al-Raḥmān al-Ujhūrī		
Ibrāhīm al-ʿUbaydī		
Aḥmad Salamūnah		
Aḥmad al-Durrī al-Tihāmī		
Muḥammad al-Mutawallī		
Ḥasan al-Juraisī		
Ibrāhīm Saʻd al-Miṣrī		
ʿAbdullah ibn Muḥammad Bashīr Khan		
ʿAbd al-Raḥmān ibn Muḥammad Bashīr Khan		
Þiya [,] al-Dīn ibn Aḥmad Ilāhabādī		
Riyāsat ʿAli		
Musṭafa al-Aʿẓamī		
Faḍl al-Raḥmān al-Aʿẓamī		
Imtiyāz Aḥmad Walī		
Muḥammad-ʿUmar Ismāʿīl		
Ṣāʾimah bint Rasḥid Allah ibn Yaʿqūb		
Saba' bint Muḥammad 'Ārif Shaykh		

Second Sanad in the Ten Qirā'āt from the Ṭarīq of al-Shāṭibiyyah and al-Durrah

Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī		
Riḍwān al-ʿUqbī		
Shaykh al-Islam Zakariyyā al-Anṣārī		
Nāṣir al-Dīn al-Ṭablāwī		
Shiḥādha al-Yemeni		
Aḥmad al-Sumbāṭī		
ʿAbd al-Raḥmān al-Yemeni		
Muḥammad al-Baqarī		
Aḥmad ibn Aḥmad al-Baqarī		
ʿAbd al-Raḥmān al-Ujhūrī		
Ibrāhīm al-ʿUbaydī		
Aḥmad Salamūnah		
Aḥmad al-Durrī al-Tihāmī		
Muḥammad al-Mutawallī		
ʿAbd al-Fattāḥ al-Hunaydī		
Aḥmad ʿAbd al-ʿAzīz al-Zayyāt		
Shaykh ʿAbd al-Fattāḥ al-Marṣafī		
Muḥammad Idrīs al-ʿĀṣim		
Qārī Najm al-Ṣabīḥ Thānwī		
Ṣāʾimah bint Rashīd Allah ibn Yaʿqūb		
Saba [,] bint Muḥammad ʿĀrif Shaykh		

Third Sanad in the Ten Qirā'āt from the Ṭarīq of al-Shāṭibiyyah and al-Durrah

Muhammad ibn Muhammad ibn Muhammad al-Jazarī

Muṇammad Ion Muṇammad Ion Muṇammad al-Jazari			
Riḍwān al-ʿUqbī			
Shaykh al-Islām Zakariyyā al-Anṣārī			
Nāṣir al-Dīn al-Ṭablāwī			
Shiḥādha al-Yamanī			
ʿAbd al-Raḥmān al-Yamanī			
Muḥammad ibn Qāsim al-Baqarī			
Aḥmad ibn Aḥmad al-Baqarī			
ʿAbd al-Raḥmān al-Ujhūrī			
Ibrāhīm al-ʿUbaydī			
Aḥmad Salamūnah			
Aḥmad al-Durrī al-Tihāmī			
Muḥammad al-Mutawallī			
Ḥasan Budayr al-Juraisī			
Ibrāhīm Sa ^c d al-Miṣrī			
ʿAbdullah ibn Muḥammad al-Makkī			
ʿAbd al-Raḥmān al-Makkī Ilāhābādī			
ʻAbd al-Mālik Jīwan Aligarhī			
Izhār Aḥmad Thānwī			
Muḥammad Idrīs al-ʿĀṣim ibn Muḥammad Yaʿqūb			
Najm al-Ṣabīḥ Thānwī			
Ṣāʾimah bint Rashīd Allah ibn Yaʿqūb			

Saba[,] bint Muḥammad ʿĀrif Shaykh

A Brief Synopsis of the Uṣūl of the Three Imams

Imam Ibn al-Jazarī in his al-Durrah al-Muḍī'ah fī al-Qirā'āt al-Thalāth introduces the reader to the three Qurrā and their Ruwāt that are in addition to the seven Qurrā that have been mentioned by Imām Shāṭibī in his Ḥirz al-Amānī wa Wajh al-Tahānī. They are:

- 1. Imām Abū Ja^cfar 🙈
- 2. Imām Ya^cqub 🙈
- 3. Imām Khalaf 🙈 (who is the first *Rāwi* of Imām Ḥamza 🙈)

And just like the seven Imāms, the three Imāms of *al-Durrah* also have two *Ruwāt* each. They are:

- 1. Imām Abū Ja^cfar's *Ruwāt* are Imām Ibn Wardān and Imām Ibn Jammāz.
- 2. Imām Yaʻqub's *Ruwāt* are Imām Ruways 🙈 and Imām Rawh 🙈.
- 3. Imām Khalaf's *Ruwāt* are Imām Ishāq and Imām Idrīs a.

-

 $^{^{1}}$ See *The Three Qurrā and Their Ruwāt* for the biographies of the three Imāms.

Each Qārī from al-Durrah has a root Qārī from the Shāṭibiyyah with whom they share the majority of their uṣūl. This is the system that Ibn al-Jazarī autilized in al-Durrah.

Since the $u s \bar{u} l$ of the seven $Qurr \bar{a}^{\gamma}$ have been studied by the reader prior to studying the $u s \bar{u} l$ of the three $Qurr \bar{a}^{\gamma}$, the details of the common rules are not mentioned, and are assumed to be understood by the reader. Rather, only those places will be mentioned where the three $Qurr \bar{a}^{\gamma}$ and their $Ruw \bar{a}t$ have differed from their root $Q\bar{a}r\bar{t}$ and or one of his $Ruw \bar{a}t$.

The root and branch pairs of the $Qurr\bar{a}$ are as follows:

Root <i>Qārī</i>	Branch <i>Qārī</i>
Imām Nāfi ^c 🙈	Imām Abu Ja'far 🙈
Imām Abu ʿAmr 🙈	Imām Ya ^c qub 🙈
Imām Ḥamzah 🙈	Imām Khalaf 🦀

The Codes of the Three Imams

Imām Ibn al-Jazarī was uses the same codes for the three Qurrā⁷ and their Ruwāt that Imām al-Shāṭibī was sor the root Qārī and his Ruwāt in the Shātibiyyah. They are as follows:

Imām Abū Ja ^c far 🙈	1
Imām Ibn Wardān 🙈	ب
Imām Ibn Jammāz 🙈	ح
Imām Ya ^c qub 🙈	۲
Imām Ruwais 🙈	ط
Imām Rawḥ 🙈	ی
Imām Khalaf 🙈	ڧ
Imām Isḥāq 🙈	ض
Imām Idrīs 🙈	ق

It should be noted that unlike *al-Shāṭibiyyah*, there are no group codes in *al-Durrah*. The reader will also notice that *al-Durrah* is much shorter than *al-Shaṭibiyyah*. While *al-Shaṭibiyyah* is one thousand one hundred seventy-three lines lines, *al-Durrah* is only two hundred forty lines. The

main reason for the fewer lines in *al-Durrah* is because Imām Ibn al-Jazarī was uses a certain methodology in his poem that avoids redundancies and utilizes the readers' prior knowledge of *al-Shāṭibiyyah*. As stated earlier, the rules that the branch *Qurrā* and their *Ruwāt* share with their root are not mentioned, and only their differences are. The *Ruwāt* of Imām Khalaf was, Imām Isḥāq was and Imām Idrīs was, do not differ with each other.

It must also be understood that the relationship between the $Qurr\bar{a}^{2}$ can be one of the following types:²

- Both Ruwāt of the branch Qārī agree with both Ruwāt of the root Qārī. In this case, there is complete agreement of the branch with its root. These are the rules that Imam Ibn al-Jazarī does not mention, which in turn brings down the number of lines of al-Durrah by a vast number.
- Both the Ruwāt of the branch Qārī differ with both Ruwāt of his root.
- Both *Ruwāt* of the branch *Qārī* agree with one *Rāwī* of the root but disagree with the other.
- One Rāwī of the branch Qārī agrees with both Ruwāt of the root Qārī, while the other Rāwī of the branch disagrees with them.

-

²Mohamed-Umer Esmail, *Tashīl al-Durrah*, 20-21.

The latter three types of differences are those that are mentioned in *al-Durrah*.

The final point the reader must note is that here Imām Khalaf's rulings are being compared to his *riwāyah* via Imām Ḥamzah . Therefore, Imām Khallād's *riwāyah* is not considered in *al-Durrah*.

Basmalah Between Two Sūrahs

The three *Qurrā*⁷ differ in the topic of *basmalah* is the joining of two sūrahs. This indicates that the three *Qurrā*⁷ follow their roots in the remaining aspects of this chapter. As studied before, there are three methods that the *Qurrā*⁷ use to join between two sūrahs:

- 1. *Faṣl bayn al-Sūratayn.* Joining the last word of the last *āyah* of the preceding *sūrah* to first word of the *basmalah* and joining the last word of the *basmalah* to the first word of the following *sūrah*.
- 2. **Sakt bayn al-Sūratayn.** Making a sakt (breathless stop) between the last verse of the preceding sūrah, and the first verse of the following sūrah, without reading the basmalah.
- 3. *Waṣl bayn al-Sūratayn*. Joining the last word of the last verse of the preceding *sūrah* to the first word of the first verse of the following *sūrah*.

When joining two sūrahs, **Imām Abū Jaʿfar** arecites basmalah between two sūrahs. He follows his root through Imām Qālūn a.

Imām Ya^cqūb has three options, basmalah, sakt and waṣl. He follows his root through both rūwāt.

Imām Khalaf soins two sūrahs with *waṣl* only, following his root.

It can also be noted that Imām Ibn al-Jazarī and did not state the rules of isti'ādhah in al-Durrah.

³ Al-Qādī, al-Būdūr al-Zāhirah, 42.

Sūrah al-Fātiḥah and the Differences in It

There are two main differences among the three $Qurr\bar{a}^{\gamma}$ in Sūrah al-Fātiḥah:

- 1. In the word مَلِكِ
- أَلصِّرَاطَ and صِرَاطَ 2. In the words

and reads it without *alif*, as مَلِكِ. While **Imām Ya^cqub** هما and **Imām Khalaf** هما, contrary to their roots, read it as مَلِكِ.

As for اَلصِّرَطُ and اَلصِّرَطُ, Imām Abū Ja'far and Imām Rawḥ, according to their root, and Imām Khalaf, contrary to his root, read it as it is written, i.e., with ṣād. Imām Ruwais هر , contrary to his root, reads the ṣād as sīn, thus as سَرَطُ and السِّرَطُ and السِّرَطُ and السِّرَطُ على السِّرَطُ اللهِ ال

The Ṣilah of Mīm al-Jam^c

 $M\bar{n}m$ al-jam refers to the $m\bar{n}m$ of the second and third person, plural, attached, pronouns هُمْ, كُمْ, تُمْ

Only Imām Abū Ja'far , contrary to his root, reads them with i.e., with a long vowel wāw, attached to mīm maḍmūmah, when the mīm al-jam' is followed by a mutaḥarrik (voweled) letter. For example:

This applies in the case of a voweled *hamzah* as well. For example:

Ṣilah is made by his root's *Ruwāt*. Imām Qālūn \implies has the option of both *ṣilah* and no *ṣilah*. For Imām Warsh \implies , *ṣilah* is only made when the $m\bar{\imath}m$ al-jam^c is followed by a hamzah.

Imām Yaʻqub and Imām Khalaf follow their root and read without *şilah* on *mīm al-jam*.

Rules relating to the Three Words

Imām Khalaf ≥ is the only one from the three *Qurrā*, who reads these three words contrary to his root.

We know from the *Shāṭibiyyah*, that the rules for these three words have two main aspects, i.e., how they are read in *waṣl* and how they are read in *waqf*. In the case of *waṣl*, what comes after these words also influences their rules. Therefore, the rules for these three words can be summarized as follows:

Waqf:

Imām Abū Ja^cfar ۿ - hāʾ maksūrah عَلَيْهِمْ, إِلَيْهِمْ, لَدَيْهِمْ Imām Khalaf ۿ - hāʾ maksūrah عَلَيْهِمْ, إِلَيْهِمْ, لَدَيْهِمْ

Wast.

1. When followed by a sākin or mushaddad letter:

Imām Abū Jaʿfar ≥ - hāʾ maksūrah and mīm maḍmūmah

Imām Khalaf 🚵 - hā' maḍmūmah and mīm maḍmūmah

2. When followed by a voweled letter:

Imām Abū Ja^cfar 🙈 - hā[,] maksūrah

Imām Khalaf 🙈 - hā' maksūrah

As for **Imām Ya'qub** , this discussion extends to other words in addition to these three. These rules will be mentioned in the next topic.

Rules Relating to All the Third Person Pronouns Other than the Singular

The pronouns of the third person, other than the singular are:

- (third person masculine plural) هُمْ (third person masculine plural)
- 2. هُمًا (third person masculine and feminine dual)
- (third person feminine plural) هُنَّ د

At every place where any one of the above three pronouns is preceded by a $y\bar{a}^{\gamma}$ $s\bar{a}kinah$ in a word, the $h\bar{a}^{\gamma}$ is read with a dammah. Imām Yaʻqūb a is the only one from the three $Qurr\bar{a}$ who implements this rule, and he does so contrary to his root. This includes the three words عَلَيْهِمْ, لَدَيْهِمْ, لَدَيْهِمْ, لَدَيْهِمْ, لَدَيْهِمْ, لَدَيْهِمْ, لَدَيْهِمْ, لَدَيْهِمْ,

Examples of the plural, third person, pronouns in the Qur'ān:

Furthermore, if the $y\bar{a}^{5}$ sākinah was omitted due to a grammatical reason, like the verb being in the state of

jazm or just a verb construction, then only **Imām Ruwais** will read the $h\bar{a}$ with a dammah, while **Imām Rawḥ** will not. This occurs in fifteen places.

Word	Original	Imam Ruwais's reading
فَاتِهِمْ عَذَابًا	فَعَاتِي	فَعَاتِهُمْ عَذَابَا
(7:38)		
وَإِن يَأْتِهِمۡ عَرَضُ	يَأُتِي	وَإِن يَأْتِهُمْ عَرَضٌ
(7:169)		
لَمُ تَأْتِهِم كِايَةٍ	تَأْقِي	لَمْ تَأْتِهُم بَِّايَةٍ
(7:203)		
وَيُخْزِهِمُ	وَيُخۡزِى	وَيُخۡزِهُمۡ
(9:14)		
أَلَمُ يَأْتِهِمُ	يَأْتِي	أَلَمْ يَأْتِهُمْ
(9:70)		
وَلَمَّا يَأْتِهِمْ	يَأْتِي	وَلَمَّا يَأْتِهُمُ
(10:39)		
وَيُلْهِمِمُ ٱلْأَمَلُ	وَيُلْهِي	وَيُلْهِهُمُ ٱلْأَمَلُ
(15:3)		
أَوَ لَمُ تَأْتِهِم	يَأْقِ	أَوَ لَمْ تَأْتِهُم
(20:133)		
يُغْنِهِمُ ٱللَّهُ	يُغۡنِي	يُغْنِهُمُ ٱللَّهُ
(24:32)		

أَوَ لَمْ يَكْفِهِمْ	يَكْفِي	أَوَ لَمْ يَكْفِهُمْ
(29:51)		
رَبَّنَآ ءَاتِهِمُ	ءَاتِي	رَبَّنَآ ءَاتِهُمُ
(33:68)		
فَٱسۡتَفۡتِهِمۡ أَهُمُ	فَٱسۡتَفۡتِي	فَٱسۡتَفۡتِهُمۡ أَهُمۡ
(37:11)		
فَٱسۡتَفۡتِهِمۡ أَلِرَبِّكَ	فَٱسۡتَفۡتِي	فَٱسۡتَفۡتِهُمۡ أَلِرَبِّكَ
(37:149)		
وَقِهِمْ عَذَابَ	وَقِي	وَقِهُمْ عَذَابَ
(40:7)		
وَقِهِمُ ٱلسَّيِّئَاتِ	وَقِ	وَقِهُمُ ٱلسَّيِّئَاتِ
(40:9)		

However, there is an exception to this rule for Imām Ruwais ... In the word وَمَن يُولِّهِم, in Sūrah al-Anfāl, āyah 16, Imām Ruwais ... will follow the majority of the Qurrā and read the hā with a kasrah, even though the yā sākinah has been omitted.

Lastly, the singular, third person masculine pronoun \hat{s} , that Imām Ibn al-Jazarī appeared excluded from this rule, will be

read by all the **three** $Qurra^{7}$ with a kasrah when preceded by a $y\bar{a}^{7}s\bar{a}kinah$, 4 e.g., فِيْهِ, عَلَيْهِ, إِلَيْهِ.

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 $^{^{4}}$ Ṣabrī Salāmah, al-Lamasāt al-Nadiyyah fī Sharḥ al-Durrah al-Muḍiyyah, 89.

هُم The Pronoun

This chapter discusses the attached, masculine, third person, plural pronoun, which is preceded by kasrah or yā[¬] sākinah, and is followed by a sukūn or shaddah, like بِهِمُ الْأَسْبَابِ:

Imām Abū Ja'far \ggg will read it according to his root, and the same as Imām Hafs \ggg , with a *kasrah* on the $h\bar{a}^{7}$ and a *ḍammah* on the $m\bar{i}m$.

Imām Ya'qūb هه will read both $h\bar{a}$ ' and $m\bar{\imath}m$ with a kasrah, except for the three words discussed before, عَلَيْهِمْ, إِلَيْهِمْ, إِلَيْهِمْ.

Imām Khalaf , in waṣl, will read according to his root with dammah on both. In waqf, he will read it with kasrah on both $h\bar{a}$ and $m\bar{u}m$.

Idghām Kabīr

Idghām is defined as the merging of one letter into another such that the second letter is pronounced as an emphasized letter of the second kind.

There are two main components in idghām.

- 1. *Mudgham.* This refers to the first letter that merges into the second. It can be *sākin* or *mutaḥarrik*.
- 2. *Mudgham fih.* the second letter, which is always mutaḥarrik.

There are two types of *idghām* with respect to the *mudgham*:

- 1. Idghām kabīr
- 2. Idghām şaghīr

Idghām kabīr is when the *mudgham* is originally *mutaḥarrik* (voweled), but is made *sākin*, and then is merged into the *mudgham fīh* and pronounced as one *mushaddad* letter.

Idghām ṣaghīr is when the mudgham is originally sākin and is merged into the mudgham fīh and pronounced as one mushaddad letter. The former is the focus of this chapter.

Idghām may occur within one word, or between two words. *Idghām kabīr* within a word occurs in the following four places.

1. Sūrah Yūsuf, āyah 11: لَا تُأْمَننا

Imām Abū Jaʿfar , contrary to his root, makes idghām without ishmām or ikhtilās. Ishmām is the rounding of the lips at a dammah, to indicate its presence without producing any sound.

Imām Ya^cqūb ♠, follows his root, and reads this word in two ways:

- 1. Idghām with ishmām
- 2. Izhār with ikhtilās

Ikhtilās is to pronounce a vowel with a shortened length. It is approximately two thirds of the normal length of a vowel.

Imām Khalaf , follows his root, and reads in both the ways stated above.

<u>أَتُمِدُّونَنِ :2. Sūrah al-Naml, *āyah* 36</u>

Imām Abū Jaʿfar هه does not make idghām of the two nūns and reads the yāʾ after the second nūn when making waṣl, i.e., أَتُمِدُّونَنِي .He will drop it in the state of waqf.

Imām Yaʿqūb هه makes idghām of the two nūns. This then creates a madd lāzim as a letter of madd is now followed by a shaddah. He also reads a long vowel yā' after the nūn mushaddadah maksūrah in both waṣl and waqf, i.e., أَتُودُونَى .

Imām Khalaf \implies does not make *idghām* in this word and does not read the $y\bar{a}^{3}$ in both *waṣl* and *waqf*.

<u>ثُمَّ تَتَفَكَّرُواْ :3. Sūrah Saba⁾, āyah 46</u>

Only **Imām Ruwais** ه reads the two tā's with idghām in the state of waṣl, thus as ثُمَّ تَفَكَّرُواْ.

The others read it without idghām.

<u>4. Sūrah al-Najm, āyah 55: رَبِّكَ تَتَمَارَىٰ</u>

Imām Yaʻqūb هه makes idghām of the two tā's in waṣl, i.e., as رَبِّكَ تَمَارَى. And if one were to begin recitation from تَتَمَارَى, they would make iṣhār of both tā's.

Imām Abū Jaʿfar ♠ and **Imām Khalaf** ♠ read this word without *idghām*.

As for idghām occurring between two words, idghām mutamāthilayn (which is idghām of two identical letters) occurs for Imām Yaʿqūb الما in one place between ب and ب, in Sūrah al-Nisāʾ, āyah 36 in وَالصَّاحِبِ بِالْجُنْبِ Imām Abū Jaʿfar and Imām Khalaf read these words with izhār. Idghām between ع and ع and ب and ب has been established only for Imām Ruwais in four places without khulf. While the remainder of the Qurrāʾ (Imāms Abū Jaʿfar, Rawḥ, and Khalaf) will read them with izhār.

- كَ نُسَبِّحَكَ كَثِيرًا 1. Sūrah Tāhā, āyah 33
- وَنَذْ كُرَكَ كَثِيرًا 2. Sūrah Tāhā, āyah 34
- إِنَّكَ كُنتَ بِنَا بَصِيرًا 3. Sūrah Tāhā, āyah 35
- فَلَاّ أَنسَابَ بَيْنَهُمُ 4. Sūrah al-Mu³minūn, āyah 101

And **Imām Ruwais** has *khulf*, i.e., the option to read with both $idgh\bar{a}m$ and $izh\bar{a}r$, in the following sixteen places, while the rest will read them with $izh\bar{a}r$ only.

- 1. Sūrah al-Baqarah, āyah 20 لَذَهَبَ بِسَمْعِهمْ
- 2. Sūrah al-Baqarah, āyah 79 ٱلْكِتَابَ بِأَيْدِيهِمْ
- 3. Sūrah al-Baqarah, āyah 176 ٱلْكِتَنبَ بِٱلْحَقِّ -
- (occurs twice) جَعَلَ لَكُم 3. Sūrah al-Naḥl, āyah 72
- 5. Sūrah al-Naḥl, āyah 78 جَعَلَ لَكُم (occurs once)
- 6. Sūrah al-Naḥl, āyah 80 جَعَلَ لَكُم (occurs twice)
- (occurs thrice) جَعَلَ لَكُم 7. Sūrah al-Naḥl, āyah 81

The words جَعَلَ لَكُم occur a total of eight times in Sūrah al-Naḥl.

- 8. Sūrah al-Najm, āyah 43 أَنَّهُو هُوَ
- 9. Sūrah al-Najm, āyah 44 أَنَّهُو هُوَ
- أَنَّهُو هُوَ 10. Sūrah al-Najm, āyah 47
- أَنَّهُو هُوَ 11. Sūrah al-Najm, āyah 49
- لًا قِبَلَ لَهُم 12. Sūrah al-Naml, āyah 37

Imam Khalaf will read contrary to his root and will make *izhār* in the following five places. The other two *Qurrā* will also make *izhār* here.

- 1. Sūrah al-Ṣāffāt, āyah 1 وَٱلصَّفَّتِ صَفًّا
- 2. Sūrah al-Ṣāffāt, āyah 2 فَٱلزَّجِرَاتِ زَجْرًا
- 3. Sūrah al-Ṣāffāt, āyah 3 فَٱلتَّلِيَنتِ ذِكْرًا
- 4. Sūrah al-Dhāriyāt, āyah 1 وَٱلذُّرِيَتِ ذَرْوًا
- 5. Sūrah al-ʿĀdiyāt, āyah 3 فَأَلُمُغِيرَتِ صُبْحًا

Mudūd

Imām Abū Jaʿfar → reads contrary to his root through one Rāwi (Imām Warsh → and follows the other (Imām Qālūn → in madd muttaṣil and follows one of his options in madd munfaṣil.

- *Madd Muttașil: Tawassuț* (four counts)
- Madd Munfaṣil: Qasr (two counts)

Imām Ya'qūb and follows his root in madd muttaṣil and madd munfaṣil, although Imām Dūrī does have the option of tawassuṭ for madd munfaṣil.

- *Madd Muttasil: Tawassut* (four counts)
- Madd Munfaṣil: Qaṣr (two counts)

Imām Khalaf a goes against his root in both mudūd.

- Madd Muttaşil: Tawassuṭ (four counts)
- Madd Munfasil: Tawassut (four counts)

Two Hamzahs in One Word

Two hamzahs in one word appear at the beginning of a word, such that the first hamzah will have a fatḥah and the second can have either fatḥah, ḍammah or kasrah. For example,

Recall that there are four types of changes that a hamzah can undergo.

- 1. *Tashīl*: It is when the *hamzah* is pronounced softly and similar to a letter of *madd* corresponding to the vowel on the *hamzah*.
- 2. *Ibdāl*: It is when the *hamzah* is changed to a letter of *madd* corresponding to the vowel before it.
- 3. Naql: It is when a voweled hamzah is preceded by a sākin letter, and hamzah's vowel is transferred to the preceding sākin letter while the hamzah is omitted.
- 4. $Isq\bar{a}\dot{r}$: It is when the hamzah is completely omitted.

Imām Abū Ja'far , in all the three variations of harakāt of two hamzahs goes against one of the rāwīs of his root and does tashīl of the second hamzah with idkhāl (adding an alif between two hamzahs)

However, in the following four places, **Imām Abū Ja'far** and only does *tashīl* of the second *hamzah*:

- 1. Sūrah al-A'rāf, āyah 123 ءَامَنتُم
- 2. Sūrah Ṭāhā, āyah 71 ءَامَنتُم
- 3. Sūrah al-Shuʿarāʾ, āyah 49 ءَامَنتُم
- 4. Sūrah al-Zukhruf, āyah 58 وَأَلِهَتُنَا

Imām Ya'qūb's Ruwāt differ in this.

- Imām Ruwais , in accordance with his root, does tashīl of second hamzah without idkhāl in all three variations of two hamzahs occurring in one word.
- **Imām Rawḥ** , contrary to his root, does *taḥqīq* of both the *hamzahs* in all the three variations of two *hamzahs* in one word.

Imām Khalaf ♠ follows his root and does *taḥqīq* of both the *hamzahs* in all the three scenarios.

Two Hamzahs in Two Words

Two hamzahs occur in two words such that the first hamzah is the preceding word's last letter, and the second hamzah is the following word's first letter.

The two *hamzahs* can either have the same vowels or different vowels.

When the two *hamzahs* in two words have the **same vowels**, such as in:

Imām Abū Ja^cfar 🙈 does tashīl of the second hamzah.

Imām Ya'qūb's A Ruwāt differ in this.

- Imām Ruwais 🙈 does tashīl of the second hamzah
- Imām Rawḥ 🙈 does taḥqīq of both hamzahs

Imām Khalaf 🙈 does taḥqīq of both hamzahs.

When the two hamzahs have different vowels, such as in

There are a total of five scenarios:

- 1. Maftūḥah followed by maksūrah
- 2. Maftūḥah followed by maḍmūmah
- 3. Maḍmūmah followed by maftūḥah
- 4. Maḍmūmah followed by maksūrah
- 5. Maksūrah followed by maftūḥah

Imām Abū Ja⁴far ♠ does *tashīl* of the second *hamzah* in three of the five scenarios:

- 1. Hamzah maftūḥah followed by a hamzah maksūrah
- 2. Hamzah maftūḥah followed by a hamzah maḍmūmah
- 3. Hamzah maḍmūmah followed by a hamzah maksūrah This is one of two options in this scenario.

Imām Ya'qūb's 🙈 Ruwāt differ in this.

Imām Ruwais ♠ does *tashīl* of the second *hamzah* in three of the five scenarios:

- 1. Hamzah maftūḥah followed by a hamzah maksūrah
- 2. Hamzah maftūḥah followed by a hamzah maḍmūmah
- 3. Hamzah maḍmūmah followed by a hamzah maksūrah This is one of two options in this scenario.

Imām Rawḥ does taḥqīq of both hamzahs, contrary to his root, in all five scenarios.

Imām Khalaf ♠, following his root, does *taḥqīq* of both *hamzahs* in all five scenarios.

In the three scenarios below, **Imām Abū Jaʿfar** and **Imām Ruwais** will make *ibdāl* of the second *hamzah*. They are as follows:

- 1. Hamzah maḍmūmah followed by hamzah maftūḥah like in Sūrah al-Baqarah, āyah 13: اَلْشُفَهَاءُ أَلَا They will do ibdāl of the second hamzah to wāw maftūḥah, thus reading it as اَلسُّفَهَاءُ وَلَا كَاللَّهُ اللَّهُ الْمُلْعُلِمُ اللَّهُ الْمُعَلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُلِمُ اللَّهُ الْمُلْعُلِمُ اللَّهُ اللْمُعَلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْعُ
- 2. Hamzah maksūrah followed by hamzah maftūḥah like in Sūrah al-A'rāf, āyah 50: مِنَ ٱلْمَاءِ أَو . They will do ibdāl of the second hamzah to yā' maftūḥah, thus reading it as مِنَ ٱلْمَاءِ يَو.
- 3. Hamzah maḍmūmah followed by hamzah maksūrah like in Sūrah al-Baqarah, āyah 142: يَشَاءُ إِلَى. In addition to the option of making tashīl of the second hamzah, they can also do ibdāl of the second hamzah to wāw maksūrah, thus reading it as يَشَاءُ وِلَى.

The Single Hamzah Sākinah

The single hamzah that appears in a word can either be mutaḥarrik or sākin. Below are the rules for the three Qurrā⁷ with respect to the single hamzah sākinah in a word.

Imām Abū Ja'far a does *ibdāl* of the *hamzah sākinah* to *alif*, $y\bar{a}$, or $w\bar{a}w$ corresponding to the *ḥarakah* preceding it, wherever it appears within a word. The following two words are exceptions, and **Imām Abū Ja'far** a does not implement *ibdāl* in them:

- Sūrah al-Baqarah, āyah 33: أَنْبِئَهُم
- Sūrah al-Ḥijr, āyah 51 and Sūrah al-Qamar, āyah 28:
 نَبِّئُهُم

In the following four words, **Imām Abū Ja^cfar** a does idghām after ibdāl:

- 1. Sūrah Yūsuf, āyah 5: رُيَّاك which is read as رُءْيَاك.
- Sūrah Yūsuf, āyah 43 and 100: رُءْيَنى which is read as
 رُيًاى
- 3. The word اَلرُّعَيَّا which will be read as الرُّعَيَّا. This word appears in Sūrah al-Isrā', āyah 60, Sūrah al-Ṣāffāt, āyah 105, Sūrah al-Fatḥ, āyah 27 and Sūrah Yūsuf, āyah 43.

4. Sūrah Maryam āyah 74 رِءْيًا, which is read as رِءْيًا

Imām Yaʻqūb ه goes against one of the Rāwīs of his root and does taḥqīq of hamzah sākinah wherever it appears, except in the words يَأُجُوبَ وَمَأْجُوبَ وَمَا إِلَى اللهُ ال

Imām Khalaf reads hamzah sākinah with taḥqīq everywhere it appears, except in:

- 1. The words يَأْجُوجَ وَمَأْجُوج in Sūrah al-Kahf, āyah 94, and Sūrah al-Anbiyā⁷, āyah 96, where he will make ibdāl of the hamzah sākinah into an alif.
- 2. The word اَلَدِّفُ in Sūrah Yūsuf, āyāt 13, 14 and 17, where he will make *ibdāl* of the hamzah sākinah into a yā' sākinah.

The Single Hamzah that is Preceded by a Mutaḥarrik Letter

There are six scenarios with respect to a single hamzah mutaḥarrikah that is preceded by a mutaḥarrik letter. The principles of each are explained below.

Scenario 1: *Hamzah maftūḥah* in the *fā* position of a word, preceded by a *ḍammah*, e.g.,

Imām Abū Jaʿfar الموقاع does ibdāl of hamzah maftūḥah to wāw maftūḥah. Thus, the above examples will be read as مُوَجَّلُ and مُوَجَّلُ However, in the word يُؤيِّدُ in Sūrah Āl Imrān āyah 13, only Imām Ibn Jammāz does ibdāl, while Imām Ibn Wardān does taḥqīq. In words like فُوَادَك, الْفُوَّاد, بِسُوَّال etc., ibdāl will not be implemented because the hamzah is not in the fā' position of the word.

Imām Yaʻqūb and Imām Khalaf do taḥqīq of hamzah in this scenario.

Scenario 2: Hamzah maftūḥah preceded by a kasrah

Imām Abū Ja'far a does $ibd\bar{a}l$ of hamzah $maft\bar{u}hah$ to $y\bar{a}$ a $maft\bar{u}hah$. This happens in thirteen words that appear in various places in the Qur'ān. They are as follows:

- فِئَةٌ ,فِئَتَيْنِ ,فِئَتُكُمْ ,اَلْفِئَتَان 1.
- مِائَةٌ ,مِائَتَيْن 2.
- رِئَآءَ ٱلنَّاس 3.
- أَلْأَنْبِيَاءَ ,لِيُبَطِّئَنَّ ,أَنْبِيَاء .5
- ٱسْتُهْزِئَ 5.
- قُرِئ 6.
- لَنُبَوِّئَنَّهُم 7.
- خَاسئًا 8.
- بٱلْخَاطِئَةِ,خَاطِئَة 9.
- مُلِئَت .10
- نَاشِئَة .11
- شَانئك .12
- with khulf i.e., both ibdāl and taḥqīq are implemented.

 $^{^5}$ This is being mentioned specifically because his root, Imam Nāfi c , reads it as الْأُنْبِئاء.

Imām Yaʻqūb ඎ and Imām Khalaf ඎ do taḥqīq of hamzah in this scenario.

Scenario 3: *Hamzah maḍmūmah* followed by *wāw sākinah* and preceded by a *kasrah*

Imām Abū Ja'far somits the hamzah and reads the preceding maksūrah letter with the dammah that was originally on the hamzah. The following words are examples of words on which this rule will apply:

As for the word ٱلْمُنشِئُون in Sūrah al-Wāqi^cah, āyah 72, Imām Ibn Wardān هه has khulf and reads it with both ḥadhf (omission of hamzah) and taḥqīq, while Ibn Jammāz هه reads it only with ḥadhf, as الْمُنشُون.

Imām Yaʻqūb ඎ and Imām Khalaf ඎ do taḥqīq of hamzah in this scenario.

Scenario 4: *Hamzah maksūrah* followed by *yā* '*sākinah* that is preceded by a *kasrah*

The following words are examples of words on which this rule will apply: مُتَّكِئِينَ ,ٱلْمُسْتَهُزِءِينَ ,ٱلْخُاطِئِينَ.

Imām Abū Ja'far , contrary to his root, does *ḥadhf* of hamzah maksūrah in this scenario. Thus, the above examples would be read as:

However, in the word خَاسِيِيْن that appears in Sūrah al-Baqarah, āyah 65, and in Sūrah al-Aʿrāf, āyah 166, only taḥqīq is implemented.

Imām Yaʻqūb and Imām Khalaf do taḥqīq of hamzah maksūrah in this scenario.

Scenario 5: *Hamzah maḍmūmah* followed by *wāw sākinah* and preceded by a *fatḥah*

There are only three such instances in the Quran.

- 1. Sūrah al-Tawbah, āyah 120 وَلَا يَطَنُونَ
- 2. Sūrah al-Aḥzāb, āyah 27 لَّمْ تَطَوُّهَا
- 3. Sūrah al-Fatḥ, āyah 45 أَن تَطَّوُهُمْ

Imām Abū Ja'far to does ḥadhf of the hamzah maḍmūmah. Thus, the three words above would be read as:

Imām Ya^cqūb and Imām Khalaf to do taḥqīq of the hamzah madmūmah in this scenario.

Scenario 6: Hamzah maftūhah preceded by a fathah

There are two words in this scenario in which the hamzah will undergo some change. The word مُتَّكُ in Sūrah Yūsuf, āyah 31, is the only word in this scenario where Imām Abū Jaʿfar ه does ḥadhf of hamzah maftūḥah. Thus, this word will be read as مُتَّكُ .

The second word in which the *hamzah* will undergo change in this scenario is the word رَءَيْتَ, specifically when it is preceded by an interrogative *hamzah*, regardless of which pronoun may be attached to it, e.g.,

Imām Abū Ja'far ♠ does *tashīl* of the second *hamzah* in these words.

Imām Yaʻqūb and Imām Khalaf do taḥqīq of hamzah maftūḥah in this scenario.

The Hamzah Mutaḥarrikah that is Preceded by a Sākin Letter

There are three scenarios with respect to a single hamzah mutaḥarrikah that is preceded by a sākin letter. The principles of each are explained below.

Scenario 1: *Hamzah mutaḥarrikah* that is preceded by *zā* ' *sākinah*

Imām Abū Ja'far a, contrary to his root, does *ibdāl* of hamzah to $z\bar{a}$, followed by *idghām* of the $z\bar{a}$ into the other $z\bar{a}$ sākinah before it.

This occurs in three places in the Qur'ān:

- 1. Sūrah al-Baqarah, āyah 260: جُزًّا, which is read as
- جُزُّ which is read as, جُزْءُ . Sūrah al-Ḥijr, āyah 44: جُزْءُ
- 3. Sūrah al-Zukhruf, āyah 15: جُزْءًا, which is read as جُزًا

Imām Yaʻqūb and Imām Khalaf to do taḥqīq of hamzah mutaḥarrikah in this scenario.

Scenario 2: *Hamzah mutaḥarrikah* that is preceded by *yā* ' *sākinah*

All the three *Qurra* ه do taḥqīq of hamzah mutaḥarrikah in this scenario, e.g., خَطِيَّةً ,بَرِيَّا

However, there are three words that are an exception to this rule for **Imām Abū Ja'far** ... In the following words **Imām Abū Ja'far** ... does *ibdāl* of *hamzah* to $y\bar{a}^{2}$, followed by *idghām* of the resulting two $y\bar{a}^{2}$ s into one $y\bar{a}^{2}$ *mushaddadah*.

- 1. Sūrah Āl Imrān, *āyah* 49: كَهَيْءَةِ ٱلطَّيْرِ, which is read as كَهَيَّةِ الطَّيْر. This also appears in Sūrah al-Mā^vidah, *āyah* 110.
- Sūrah al-Tawbah, āyah 37: أُلنَّسِيٓء , which is read as
 النَّسِيّ.
- 3. The word النَّبِيُّونَ and all its derivatives, like النَّبِيَّا , النَّبِيَّا , wherever they appear. All the three Qurra هم do ibdāl with idghāmin this word.

In all three of the words above, **Imām Abū Jaʿfar** இoes against his root, as Imām Nāfiʿ reads these words with taḥqīq of hamzah. And in اُلنَّسِيّءُ he goes against Imām Qālūn ما only, as Imām Warsh reads it as اُلنَّسِيّءُ as well.

Scenario 3: *Hamzah maksūrah* that is preceded by the long vowel *alif*

There are three words in this scenario in which the hamzah will undergo change.

Imām Abū Jaʿfar ﷺ, contrary to his root, does tasḥīl of hamzah with both madd and qaṣr in the word إِسْرَابِيْل, everywhere it appears in the Qurʾān.

Imām Abū Jaʿfar الله does tasḥīl of hamzah in the two words مَا يَن and فَكَأَيِّن and عَالِين and عَالِين and عَالِين and and applied on the alif. These two words appear in seven places in the Qurʾān, which are as follows:

- 1. Sūrah Āl Imrān, āyah 146
- 2. Sūrah Yūsuf, āyah 105
- 3. Sūrah al-Hajj, āyah 45
- 4. Sūrah al-Hajj, āyah 48
- 5. Sūrah al-ʿAnkabūt, āyah 60
- 6. Sūrah Muḥammad, āyah 13
- 7. Sūrah al-Ṭalāq, āyah 8

The word ٱلِّيى appears in four places in the Qur³ān:

1. Sūrah al-Āḥzāb, āyah 4

- 2. Sūrah al-Mujādilah, āyah 2
- 3. Sūrah al-Ṭalāq, āyah 4 (twice)

In this word, **Imām Abū Ja'far** a does \not does \not does \not and $tas \not$ h of h amzah with both m and h and h and h it is read as \mathring{l} .

And in the word هَٚأَنْتُمُ, **Imām Abū Jaʿfar** ه does tasḥīl of hamzah with qaṣr only.

Imām Yaʻqūb ← and Imām Khalaf ← do taḥqīq of hamzah in this scenario.

The word ٱلنُّبُوَّة

Even though Imām Qālūn ه and Imām Warsh ه read this word as النُّبُوْءَة, **Imām Abū Jaʿfar** ه reads it contrary to his root and does *ibdāl* of *hamzah* into wāw, and then *idghām* of the resulting two wāws into one wāw mushaddadah and reads it as النُّبُوَّة.

Imām Ya'qūb and Imām Khalaf follow their roots and do ibdāl followed by idghām as well.

In other words, all the *Qurrā*³ , except for Imām Nāfi^c , read this word as النُّبُوَّة.

Naql and Sakt

Naql is when a mutaḥarrik (voweled) hamzah is preceded by a sākin or a letter of līn, and the vowel of the hamzah is transferred to the preceding sākin letter. The sākin letter cannot be a letter of madd.

Generally, the three $Qurr\bar{a}^{\circ}$ \implies do not implement naql. However, there are some exceptions to this general rule.

- Imām Ibn Wardān does naql in the following words:
 - a. الْتُن (without hamzat al-istifhām)
 - b. ٱلْنُن (with hamzat al-istifhām)
 - c. مِلْءُ الْأَرْض, and during waqf on مِلْءُ الْأَرْض, both rawm and ishmām are permissible)
- 2. **Imām Ruwais** 🙈 does *naql* only in the word مِنْ in Sūrah al-Raḥmān, *āyah* 54.
- 3. Imām Khalaf ﷺ, contrary to his root, does naql in words like وَاسْتَلْ, فَاسْتَلُوْا ,وَ اسْتَلُوا , but on the condition that these verbs are in the second person, command form and the letter sīn is preceded by either wāw or fā?.

Furthermore, **Imām Khalaf** , unlike his root, neither does *takhfīf* of *hamzah* during *waqf*, nor *sakt* of *hamzah* when it is preceded by a *saḥīḥ sākin* letter. Rather, he will read such words just like Imām Ḥafṣ does.

4. **Imām Abū Jaʿfar ﷺ,** contrary to his root, does *naql* in the word رِدْعًا in Sūrah al-Qaṣaṣ, *āyah* 34. In addition to *naql*, he will also drop the *tanwīn*. Thus, he will read it as رِدَا, with ḥadhf of hamzah in both waṣl and waqf.

in Sūrah Yūnus, Āyahs 51 and 91 ءَ ٱلْتُنَّ in Sūrah Yūnus, Āyahs 51 and 91

The word is originally أَالْنُ , where hamzat al-istifhām (the first hamzah in the word) appears before hamzat al-waṣl (the second hamzah in the word). In this word, both ibdāl into an alif maddiyyah and tashīl of the hamzat al-waṣl have been established for all the ten Qurrā'

Imām Ibn Wardān ♠ does *naql* of the *hamzah* after the *lām* in this word, and therefore, there are three ways in which he will read this word.

1. After implementing ibdāl, the hamzat al-waṣl is changed to an alif maddiyyah, أَالْتُنُ And due to naql,

the word is now \tilde{l} . So, considering the original sukūn on lām al-ta \dot{r} īf, \tilde{l} will be read with tul and uu with u0 with u2.

- 2. After *ibdāl*, considering that the *lām* is voweled due to *naql*, both *hamzah* and *lām* will be read with *qaṣr*.
- 3. Tashīl of the second hamzah, with naql and qaṣr of j.

During waqf, considering madd 'ārid lil-sukūn, this word can be read in nine ways.

<i>Ibdāl</i> of second	1.	Waqf on madd ʿārid lil-sukūn with qasr
<i>hamzah</i> with <i>ṭūl</i> and <i>naql</i>	2.	Waqf on madd ^c ārid lil-sukūn with
		tawassuṭ
	3.	Waqf on madd ^c ārid lil-sukūn with tūl
<i>Ibdāl</i> of second	4.	Waqf on madd ʿārid lil-sukūn with qasr
<i>hamzah</i> with <i>qaṣr</i> and	5.	Waqf on madd ʿārid lil-sukūn with
naql		tawassuṭ
	6.	Waqf on madd ʿārid lil-sukūn with ṭūl
<i>Tashīl</i> of second	7.	Waqf on madd ʿārid lil-sukūn with qasr
<i>hamzah</i> with <i>qaṣr</i> and	8.	Waqf on madd ʿārid lil-sukūn with
naql		tawassuṭ
	9.	Waqf on madd ʿārid lil-sukūn with ṭūl

Idghām Şaghīr

As defined earlier in the chapter of idghām kabīr, idghām ṣaghīr is when the mudgham is originally sākin and is merged into the mudgham fīh and pronounced as one mushaddad letter.

The *Izḥār* and *Idghām* of *Dhāl* in the word إِذْ

There are six letters that are mudgham fin in this scenario. They are:

When the *sākin dhāl* of the word إِذْ is followed by any of these six letters, **Imām Abū Jaʿfar** ه according to his root, and **Imām Yaʿqūb** ه against his root (Imām Abū ʿAmr does *idghām* of *dhāl* with all six letters) do *iṣhār* of *dhāl*.

Imām Khalaf \implies does *idghām* of *dhāl* into two letters only, $t\bar{a}^{\flat}$ and $d\bar{a}l$, and does *izhār* with the remaining four.

The following are examples for each mudgham fih letter:

- إِذْ تَبَرَّأُ is read as إِذْ تَبَرَّأُ
- إِذ جّاءُوكُم is read as إِذْ جَاءُوكُم 2.
- إِذ دَّخَلُوا is read as إِذْ دَخَلُوا 3.

- إذ زَّيِّنَا is read as إِذْ زَيَّنَا
- إِذ سَّمِعْتُمُوْهُ is read as إِذْ سَمِعْتُمُوْهُ
- إِذ صَّرَفْنَا is read as إِذْ صَرَفْنَا

قَدْ The *Izhār* and *Idghām* of *Dāl* in the word

There are eight *mudgham fih* letters in this scenario. They are:

When the $d\bar{a}l$ $s\bar{a}kinah$ of the word $\bar{a}s$ is followed by any of these eight letters, both $\bar{l}m\bar{a}m$ $\bar{A}b\bar{u}$ $\bar{l}a^c\bar{f}ar$ and $\bar{l}m\bar{a}m$ $\bar{l}a^c\bar{u}b$ read it contrary to their roots and make $izh\bar{a}r$ of $d\bar{a}l$. Im $\bar{a}m$ $\bar{l}a^c\bar{l}ar$ reads it contrary to his root through $\bar{l}m\bar{a}m$ $\bar{l}ar$ who does $\bar{l}ar$ $\bar{l}ar$ with $\bar{l}ar$ and $\bar{l}ar$ and $\bar{l}ar$.

Imām Yaʻqūb , through both *rāwis*, reads it contrary to Imām Abū ʿAmr who does *idghām* of the *dāl* into all eight letters.

And $\operatorname{Im\bar{a}m}$ Khalaf \otimes , following his root, does $\operatorname{idgh\bar{a}m}$ of $\operatorname{d\bar{a}l}$ into all eight letters.

The following are examples for each mudgham fih letter:

- وَلَقَدُ زَيَّنَّا is read as وَلَقَدُ زَيَّنَّا .2
- وَلَقَد ذّرَأْنَا is read as وَلَقَدْ ذَرَأْنَا
- لَقَد سَّمِعَ is read as لَقَدْ سَمِعَ
- أَقَد شَغَفَهَا is read as قَد شَغَفَها
- وَلَقَد صَّرَّفْنَا is read as ولَقَدْ صَرَّفْنَا 6.
- نَقَد ضَّلَّ is read as فَقَدْ ضَلَّ
- لَقَد ظَّلَمَكَ is read as لَقَدْ ظَلَمَكَ

The $Izh\bar{a}r$ and $Idgh\bar{a}m$ of the Feminine $T\bar{a}^{j}$

There are six *mudgham fih* letters in this scenario. They are:

When the $t\bar{a}^{\gamma}$ al- $ta^{\gamma}n\bar{\imath}th$, or the feminine $t\bar{a}^{\gamma}$, is followed by these six letters, **Imām Abū Ja'far** and **Imām Ya'qūb** and contrary to their roots, make $i\bar{z}h\bar{a}r$ of the $t\bar{a}^{\gamma}$.

Imām Khalaf , makes $i\bar{z}h\bar{a}r$ of $t\bar{a}^{\flat}$ in the case of the letter $th\bar{a}^{\flat}$. For the remaining five letters, he follows his root and does $idgh\bar{a}m$ of $t\bar{a}^{\flat}$.

The following are examples of these five letters:

وَجَبَت جُّنُوْبُهُا is read as وَجَبَتْ جُنُوْبُهَا 1.

- ذَنَاهُمْ is read as خَبَتْ زِدْنَاهُمْ
- أُنْزِلَت سُّوْرَةً is read as أُنْزِلَتْ سُوْرَةً 3.
- حَصِرَت صُّدُوْرَهُمْ is read as حَصِرَتْ صُدُوْرَهُمْ
- كَانَت ظَّالِمَةً is read as كَانَتْ ظَالِمَةً

هَلْ The *Izhār* and *Idghām* of *Lām* in the word

There are three *mudgham fih* letters in this scenario. They are:

ت ث ن

When $l\bar{a}m$ of the word $\tilde{a}\tilde{b}$ is followed by any of these three letters, **Imām Abū Ja'far** \tilde{a} , in accordance with his root does $i\bar{z}h\bar{a}r$ of $l\bar{a}m$.

Imam Ya'qūb ه does idghām between the lām sākinah of and all three of the letters listed above. He does $izh\bar{a}r$ of the lām, when it is followed by $th\bar{a}$ and $n\bar{u}n$, in accordance with his root. But, in the case of $t\bar{a}$, Imām Ya'qūb ه does $izh\bar{a}r$ against his root, as Imām Abū 'Amr does $idgh\bar{a}m$ in this case, such as in هَلْ تَرْی.

Imām Khalaf ه also does *izhār* of *lām* with all three letters, in accordance with his root. However, with respect to فَهَلْ in Sūrah al-Ḥāqqah, *āyah* 8 and هَلْ تَرْى in Sūrah al-Ḥāqqah, *āyah* 8 and هَلْ تَرْى

āyah 3, he does *izhār* against his root as Imām Ḥamzah ఉ does *idghām* of *lām* in these places.

بَنْ The *Iz̩hār* and *Idghām* of *Lām* in the word

There are seven *mudgham fih* letters in this scenario. They are:

ستظن زضط

When the $l\bar{a}m$ of بَلْ is followed by any one of these letters:

Imām Abū Ja'far and Imām Ya'qūb and izhār of the lām, in accordance with their roots.

Imām Khalaf also does $izh\bar{a}r$ of $l\bar{a}m$ but does so in accordance with his root with respect to the letters $z\bar{a}^2$, $n\bar{u}n$, $z\bar{a}^2$ and $d\bar{a}d$ only. And in the case of the letters $t\bar{a}^2$, $s\bar{i}n$ and $t\bar{a}^2$, he does $izh\bar{a}r$ against his root, because Imām Hamzah does $idgh\bar{a}m$ of $l\bar{a}m$ into $t\bar{a}^2$ and $s\bar{i}n$ without $s\bar{i}m$ with $s\bar{i}m$ does $s\bar{i}m$ with $s\bar{i}m$ and $s\bar{i}m$ with $s\bar{i}m$ and $s\bar{i}m$ without $s\bar{i}m$ and $s\bar{i}m$ with $s\bar{i}m$ and $s\bar{i}m$ without $s\bar{i}m$ and $s\bar{i}m$ with $s\bar{i}m$ and $s\bar{i}m$ and $s\bar{i}m$ with $s\bar{i}m$ and $s\bar{i}m$ and $s\bar{i}m$ and $s\bar{i}m$ with $s\bar{i}m$ and $s\bar{i}m$

The Izhār and Idghām of Bā' Majzūmah

The letter $f\bar{a}^{\flat}$ is the only mudgham fih for $b\bar{a}^{\flat}$ majzūmah or $b\bar{a}^{\flat}$ in the jussive case.

 $B\bar{a}^{\gamma}$ majzūmah followed by $f\bar{a}^{\gamma}$ occurs in five places in the Qur $^{\gamma}$ ān.

- 1. Sūrah al-Nisā[,], āyah 74 يَغْلِبْ فَسَوْفَ
- 2. Sūrah al-Ra'd, āyah 5 وَ إِنْ تَعْجَبْ فَعَجَبْ
- 3. Sūrah al-Isrā٬, āyah 63 قَالَ ٱذْهَبُ فَمَن
- 4. Sūrah Ṭāhā, āyah 97 فَاذْهَبْ فَإِنَّ
- 5. Sūrah al-Ḥujurāt, āyah 11 وَمَن لَّمْ يَتُبُ فَأُوْلَٰبِكَ 5.

All the **three** *Qurrā* do *izhār* of *bā* sākinah when it is followed by *fā* mutaḥarrikah. Imām Abū Ja far does *izhār* following his root and Imām Ya qūb does *izhār* against his root. Imām Khalaf does *izhār* following one *Rāwī* and going against the other. This is because Imām Khallād does *idghām* in all five places, with *khulf* in Sūrah al-Ḥujurāt, āyah 11, and without *khulf* in the remaining four places.

يُعَذِّبُ مَنْ *Iẓḥār* and *Idghām* in

This rule is for يُعَذِّبُ مَنْ that appears in Sūrah al-Baqarah, āyah 284. Both the mudgham and mudgham fih are mutaḥarrik, so this is an instance of idghām kabīr.

The $u s \bar{u} l$ of Imām Abū Ja'far a l do not include $idgh \bar{a} m k ab \bar{u} r$, therefore he does $izh \bar{a} r$ of $b \bar{a} r$.

Imām Ya^cqūb \implies , against his root, reads $b\bar{a}^{\circ}$ in the nominative (raf°) case and does $i\bar{z}h\bar{a}r$ of $b\bar{a}^{\circ}$.

Imām Khalaf \implies , follows his root, and reads $b\bar{a}^{\flat}$ in the jussive (jazm) case instead of the nominative (raf^{ϵ}) case. This results in an $idgh\bar{a}m$ $sagh\bar{a}r$ scenario, where Imām Khalaf m does $idgh\bar{a}m$ of $b\bar{a}^{\flat}$ $s\bar{a}kinah$ into $m\bar{a}m$.

آرْ كَب مَّعَنَا Izhār and Idghām in

This appears in Sūrah Hūd, āyah 42, where **Imām Abū Jaʿfar** against his root through one *Rāwī*, as Imām Qālūn has the option to make *idghām* with *khulf* in this instance.

Imām Ya^cqūb and does idghām in accordance with his root.

Imām Khalaf & does izhār against his root through one Rāwī as Imām Khallād & does idghām with khulf.

The *Izhār* and *Idghām of Thā' Sākinah*

The mudgham fih in this scenario is tā' mutaḥarrikah, and the rule pertains to the following words, لَبِثْتُمْ ,لَبِثْتُمْ and . This rule will be applied to all the occurrences of these words in the Qur'ān.

Imām Abū Jaʿfar ه does idghām of thāʾ, against his root in the words لَبِثْتُمُ and لَبِثْتُمُ And as for أُوْرِثْتُمُوْهَا, he does iẓhār of thāʾ in accordance with his root.

Imām Yaʿqūb ه and Imām Khalaf ه do izhār in أُوْرِثْتُمُوْهَا contrary to their roots. Imām Yaʿqūb ه and Imām Khalaf ه do izhār in لَبِثْتُم and لَبِثْتُمْ

The Izhār and Idghām of Dāl Sākinah

There are two mudgham fih in two specific places in the Qur^3 an with respect to this scenario.

Thā' in Sūrah Āl Imrān, āyah 145: مَنْ يُردْ ثَوَابَ

Dhāl in Sūrah Maryam, āyah 1-2: کَهيعْصَ ذِکْرُ where the dāl sākinah in the ḥarf al-muqaṭṭaʿāt ṣād is followed by dhāl mutaḥarrikah.

Imām Abū Ja^cfar according to his root in both places listed above.

Imām Ya^cqūb makes *iẓhār*, contrary to his root, in both places listed above. **Imām Khalaf** does *idghām* according to his root in both places listed above.

The *Izhār* and *Idghām* of *Dhāl Sākinah*

The mudgham fih here is $t\bar{a}$, mutaḥarrikah. Three words will fall within this discussion, and the rules of the **three** *Qurrā* will differ for each of them. They are as follows:

1. Sūrah Ṭāhā, āyah 96 - فَنَبَذْتُهَا

Imām Abū Jaʿfar , following his root, does *izhār*. Imām Yaʿqūb , contrary to his root, does *izhār*. Imām Khalaf , following his root, does *idghām*.

Sūrah Ghāfir, āyah 27 and Sūrah al-Dukhān, āyah
 عُدْتُ -

Imām Abū Ja^cfar , contrary to root, does idghām.

Imām Ya'qūb , contrary to his root, does *izhār*. Imām Khalaf , following his root, does *idghām*.

3. The words ٱكَّذَتُ , أَخَذْتُ and all of their forms in which the dhāl sākinah is followed by a tā' mutaḥarrikah.

Imām Abū Ja⁴far ♠ and **Imām Khalaf** ♠, following their roots, do *idghām*.

Imām Ya'qūb's Ruwāt differ in this. Imām Rawḥ A, following his root, does idghām. Imām Ruwais A, against his root, does izhār.

The Izhār and Idghām of Rā' Sākinah

The mudgham fih in this scenario is lām mutaḥarrikah, e.g., قَاصُبِرُ لِحُكْمِ رَبِّكَ. All the **three** *Qurrā* ه do izhār of rā² sākinah when followed by lām mutaḥarrikah.

Imām Abū Ja'far and Imām Khalaf both follow their roots and do *izhar*. However, Imām Ya'qūb makes *idghām* following his root through one of the options of his root's Rāwī, Imām Dūrī Limām Dūrī has both options of *idghām* and *izhār*, while Imām Sūsī only does *izhār*.

The *Izhār* and *Idghām of Fā' Sākinah*

The mudgham fīh in this scenario is bā' mutaḥarrikah. This applies to خُسِفْ بِهِمْ in Sūrah Saba', āyah 9. All the **three** Qurrā , following their roots, do izhār of fā' sākinah.

The *Izhār* and *Idghām of Lām Sakinah*

The mudgham fih in this scenario is dhāl mutaḥarrikah, for example, يَفْعَلُ ذٰلِك. This occurs in six places in the Qurrān. The **three Qurrā** هم follow their roots and do iẓhār of lām sākinah when it is followed by dhāl.

The Izhār and Idghām of Thā' Sākinah

The mudgham fīh is dhāl mutaḥarrikah. The discussion here refers specifically to يَلْهَتْ ذٰلِك in Sūrah al-Aʿrāf, āyah 176. Imām Abū Jaʿfar , according to his root, makes izhār. Imām Yaʿqūb and Imām Khalaf , according to their roots, do only idghām.

The *Izhār* and *Idghām of al-Ḥurūf al-Muqaṭṭaʿāt*

The $izh\bar{a}r$ and $idgh\bar{a}m$ in $al-hur\bar{u}f$ $al-muqatta^c\bar{a}t$, or the disjointed letters, is with respect to those that end with $n\bar{u}n$ $s\bar{a}kinah$ and are followed by a letter in which the $n\bar{u}n$

sākinah will usually merge. This occurs specifically in the following three places:

- Sūrah al-Shuʿarāʾ, āyah 1 and Sūrah al-Qaṣaṣ, āyah
 طسّة:
- 2. Sūrah Yāsīn, āyah 1-2: يِسَ وَٱلْقُرْءَانِ ٱلْحَكِيمِ
- 3. Sūrah al-Qalam, āyah 1: نَّ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ

Imām Abū Ja'far , against his root, does sakt in all the alhurūf al-muqaṭṭa'āt. As a result, in the above three instances, he does sakt with iẓhār of nūn sākinah.

Imām Yaʿqūb and Imām Khalaf do idghām of nūn sākinah in all the above three instances. For Imām Yaʿqūb , idghām of nūn sākinah in Sūrah Yāsīn and Sūrah al-Qalam is contrary to his root, and in مُسَمّ, it is in accordance with his root. Imām Khalaf reads contrary to his root in all three instances, as Imām Ḥamzah does izhār of nūn in all of them.

Nūn Sākinah and Tanwīn

All three of the $Qurr\bar{a}^{3}$ \implies generally follow their roots with respect to the rulings of $n\bar{u}n$ $s\bar{a}kinah$ and $tanw\bar{u}n$. There are two exceptions to this.

- 1. Imām Khalaf , contrary to his root, does idghām with ghunnah of nūn sākinah when followed by wāw or yā?. This means, unlike Imām Khalaf , the Rāwi of Imām Ḥamzah , Imām Khalaf al-ʿĀshir toes not implement the rule of idghām without ghunnah.
- 2. **Imām Abū Ja'far** , contrary to his root, does $ikhf\bar{a}$ of $n\bar{u}n$ $s\bar{a}kinah$ and $tanw\bar{u}n$ when they are followed by the letters ghain and $kh\bar{a}$, e.g.,

However, there are three places where he will not make $ikhfa^{3}$, they are:

- 1. Sūrah al-Nisā', āyah 135: إِن يَكُنْ غَنِيًّا
- 2. Sūrah al-Mā'idah, āyah 3: وَالْمُنْخَنِقَةُ
- 3. Sūrah al-Isrā, āyah 51: فَسَيُنْغِضُونَ

The Rules of Rao and Lam

All the three *Qurra* of follow their roots in the rules of the *tafkhīm* and *tarqīq* of $r\bar{a}$, and $l\bar{a}m$. Imām Abū Jaʿfar follows his root through Imām Qālūn, while Imām Yaʿqūb and Imām Khalaf follow their roots through both *Ruwāt*.

Waqf According to the Rasm of the Qur'an

Waqfon Hā' al- Ta'nīth

The $h\bar{a}^{\flat}$ al- $ta^{\flat}n\bar{t}th$ is the $h\bar{a}^{\flat}$ of the singular feminine noun, represented by the $t\bar{a}^{\flat}$ marb \bar{u} th or the round $t\bar{a}^{\flat}$. It is part of the unique orthography (rasm) of the Qur $^{\flat}\bar{a}n^{6}$ that this $t\bar{a}^{\flat}$ has been written in its original form in some places, and in other places it has been written as a $t\bar{a}^{\flat}$ mabs \bar{u} th, or an open $t\bar{a}^{\flat}$.

Imām Yaʿqūb ﷺ, like Imām Ibn Kathīr, Imām Abū ʿAmr (his root Qārī) and Imām al-Kisāʾī ﷺ, makes waqf on hāʾ altaʾnīth in its original form. This entails that even if it appears as an open $t\bar{a}$, he stops on it by changing it to $h\bar{a}$. For example, he will stop on the words نعْمَت , رَحْمَتُ as عَمْتَد.

Imām Abū Ja'far and **Imām Khalaf** make waqf in accordance with how these words are written in the rasm of the Qur'ān. They will read these words with a $t\bar{a}$ ' in waqf when they are written with an open $t\bar{a}$ ' and will stop on them with a $h\bar{a}$ ' when they are written with a round $t\bar{a}$ '. They do so in agreement with their roots.

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⁶ See Mufti Mohamed-Umer Esmail's *Tashīl al-Rusūm* for more information about the science of *rasm* or Qur³ānic orthography.

يَا أَبَتِ Waqfon

Imām Abū Jaʿfar a and Imām Yaʿqūb a make waqf on أَبَت against the rasm, by changing the $t\bar{a}$ to $h\bar{a}$ i.e., as أُبَهُ everywhere it appears in the Qurʾān.

Imām Khalaf \implies makes waqf according to the rasm and reads this word with a $t\bar{a}$ when making waqf on it.

وَيْكَأَنَّ Waqfon

This word appears twice in the Qur'ān and both occurrences are in Sūrah al-Qaṣaṣ āyah 82, وَيْكَأَنَّهُ and All the three Qurrā' amake waqf at the end of these two words, following the rasm. Imām Abū Ja'far and Imām Khalaf do so following their roots. Imām Ya'qūb goes against his root as Imām Abū 'Amr makes waqf on وَيْكُ in both the words.

أَيَّامًا *Waqf*on

All the **three** *Qurrā* , except for Imām Ruwais , make waqf according to the *rasm*, and stop at the end of the joined word. Only Imām Ruwais , contrary to his root, makes waqf on أيًّا.

أَيُّهَ *Waqf*on

The word أَيُّة appears in three places in the Qur³ān:

- 1. Sūrah al-Nūr, āyah 31
- 2. Sūrah al-Raḥmān, āyah 31
- 3. Sūrah al-Zukhruf, āyah 49

Imām Abū Ja'far and Imām Khalaf make waqf on this word according to their roots and the rasm of the Qur'ān and read it with a $h\bar{a}$ ' in waqf. Imām Ya'qūb reads it according to his root, but against the rasm, with an added alif after the $h\bar{a}$ ', as \hat{b} .

Waqf with Hā' al-Sakt

Imām Ya'qūb a makes waqf on certain words by adding a $h\bar{a}$ of sakt at the end. There are four categories of words where this is implemented by him a. They are:

The **first category** includes all those $m\bar{a}$ al-istifh $\bar{a}m$, or the interrogative particle $m\bar{a}$, that are attached to a harfal-jarr (preposition). Due to this harfal-jarr, the alif of the particle $m\bar{a}$ has been omitted to distinguish it from the particle $m\bar{a}$ mawṣ \bar{u} lah (relative pronoun $m\bar{a}$) in the rasm al-khaṭṭ of the 'Uthm $\bar{a}n\bar{i}$ codices. There are five such words:

Original Word	<i>Rasm al-Khaṭṭ</i> of the <i>'Uthmānī</i> Codices	Reading for Imām Ya ^c qūb 🙈 during <i>waq</i> f
فِيْمَا	فِيْمَ	فِيْمَهُ
لِمَا	لِمَ	لِمَهُ
مِمّا	مِمّ	مْمَّهُ
عَمَّا	عَمَّ	åä́є
بِمَا	بِمَ	مْمَهِ

Imām Ya'qūb and Imām Bazzi are the only two Qurrā' who implement this rule. Imām Abū Ja'far and Imām Khalaf follow their roots and make waqf on these words according to the rasm and do not apply hā' al-sakt.

The **second category** where $h\bar{a}$ al-sakt will be added in waqf is the two, third person, singular, masculine and feminine, unattached pronouns, غ and غ . This will apply to these two pronouns in all conditions, whether they appear individually or have particles attached to them such as $w\bar{a}w$, $f\bar{a}$, $l\bar{a}m$ or are attached to any other word, for example, غ فَوْرَ وَهِىَ ثُمَّ هُوَرَ وَهِىَ ثُمَّ هُورَ ثُمَّ هُورَ ثُمَّ هُورَ فَهِى لَهُورَ لَهِى, وَهُورَ وَهِى ثُمَّ هُورَ ثُمَّ هُورَ ثُمَّ هُورَ مُعَى adds a $h\bar{a}$ al-sakt at the end. Thus, he reads them as هُوهُ and هُوهُ and السَّقَm Yaʿqūb الله is the only one from the ten Qurrā who implements this rule. Imām Abū Jaʿfar and Imām Khalaf follow their roots and make waqf on these words without the $h\bar{a}$ al-sakt.

The third category of words in which hā' al-sakt may be applied in waqf is the attached, feminine, third person, plural pronoun هُنَّ, such as in عَلَيْهِنَّ, مِنْ أَبْصَارِهِنَّ, أَتُوهُنَّهُ. Imām Ya'qūb , during waqf, will read them as عَلَيْهِنَّهُ, مِنْ أَبْصَارِهِنَّهُ, أَتُوهُنَّهُ. Due to the condition that there must be a hā' before the nūn mushaddadah, this rule does not apply to feminine plural words like أَحْصِنَّ رَاوَدتُّنَّ, يُؤْمِنَّ, اللهُ مِنْ السَّلُكُ. Imām Abū Ja'far and Imām Khalaf follow their roots and make waqf on these words without the hā' alsakt.

The **fourth category** of words in which hāʾ al-sakt may be applied in waqf is the yāʾ mutakallim munfaṣil, i.e., the first person, attached pronoun yāʾ, that is mushaddadah, for example, وَبُنِيَ, لَدَىّ, يِلْبَيّ, اللَّهِ لَدَىّ, يِلْبَيّ, يَدَىّ, يَلْبَيّ, only Imām Ḥafṣ reads the yāʾ mushaddadah with fathah, while everyone else generally reads it with a kasrah, يُبُنِيّ, so this rule will not apply to يَبُنِيّ for all three Qurrāʾ. Imām Yaʿqūb , during waqf, will read such words as عَلَيّهُ, إِلْكَهُ, يَدَيّهُ . Imām Yaʿqūb is the only one from the ten Qurraʾ who implements this rule. Imām Abū Jaʿfar and Imām Khalaf follow their roots and make waqf on these words without the hāʾ al-sakt.

Furthermore, there are four words in which only **Imām Ruwais** @ makes waqf with a $h\bar{a}$ al-sakt. They are:

1.	يكوَيْلَقَىٰ	Sūrah al-Mā'idah, āyah 31 Sūrah Hūd, āyah 72 Sūrah al-Furqān, āyah 28
2.	يكحَسْرَتَكي	Sūrah al-Zumar, āyah 56
3.	يَأْسَفَلَى	Sūrah Yūsuf, āyah 84
4.	ثُمَّ	Sūrah al-Baqarah, <i>āyah</i> 115 Sūrah al-Shu ^c arā [,] <i>āyah</i> 64

Sūrah al-Insān, āyah 20 Sūrah al-Takwīr, āyah 21

When waqf is made with hāʾ al-sakt in the first three words listed above, it results in a letter of madd being followed by a sākin letter. Therefore, Imām Ruwais المعنفية will make waqf on the first three words by reading them as, المَوْيُلُتُهُ, with a madd lāzim. The fourth will be read as during waqf. Imām Ruwais is the only one who implements this rule on these words from all the ten Qurrāʾ and their Ruwāt.

Ḥadhf of Hā' al-Sakt

In the previous topic, the rulings of the three $Qurr\bar{a}^{\gamma}$ regarding waqf with $h\bar{a}^{\gamma}$ al-sakt were discussed. In the previous categories of words, the $h\bar{a}^{\gamma}$ al-sakt was not written in the rasm of the $Qur^{\gamma}\bar{a}n$. However, in this chapter, we will discuss those words in which the $h\bar{a}^{\gamma}$ alsakt is written in the rasm of the $Qur^{\gamma}\bar{a}n$ and is read during waqf by all the $Qurr\bar{a}^{\gamma}$ but may be omitted during waşl.

There are nine such places in the Qur'ān:

1.	Sūrah al-Ḥāqqah, āyat 29-30	سُلْطَانِيَهُ خُذُوهُ
2.	Sūrah al-Ḥāqqah, āyat 28-29	مَالِيَةٌ هَلَكَ
3.	Sūrah al-Qāri ^c ah, <i>āyat</i> 10-11	مَاهِيَهُ نَارُّ
4.	Sūrah al-Ḥāqqah, āyat 19-20	كِتَابِيَهُ أَنِّي
5.	Sūrah al-Ḥāqqah, āyat 25-26	كِتَابِيَهُ ولَمْ
6.	Sūrah al-Ḥāqqah, āyat 20-21	حِسَابِيَهْ فَهُوَ
7.	Sūrah al-Ḥāqqah, āyat 26-27	حِسَابِيَهُ يَلَيْتَهَا
8.	Sūrah al-Baqarah, <i>āyah</i> 259	لَمْ يَتَسَنَّهُ وَٱنظُرْ
9.	Sūrah al-An ^c ām, <i>āyah</i> 90	فَبِهُدَاهُمُ ٱقْتَدِهْ قُل لَّا

Imām Abū Ja'far \implies follows his root in all nine places and makes both waṣl and waqf with $h\bar{a}^{2}$ al-sakt.

Imām Ya'qūb , in all nine places, makes waṣl by omitting the $h\bar{a}$ al-sakt, and reads it during waqf. He goes against his root in the case of waṣl, as Imām Abū 'Amr reads the $h\bar{a}$ al-sakt in both wasl and waqf.

Imām Khalaf A has the following rules:

- In numbers one through three, i.e., مَالِيَةٌ هَلَكَ, سُلُطَانِيَة , he will read the hā' al-sakt in both waṣl and waqf. He does so contrary to his root as Imām Ḥamzah ه omits the hā' al-sakt in waṣl and reads it in waqf in these three instances.
- In numbers four through seven, i.e., كِتَابِيَهُ أَنِي, he will read the hā⁷ al-sakt in both waṣl and waqf as well, following his root.
- In numbers eight and nine i.e., لَمْ يَتَسَنَّهُ وَٱنظُرْ and lide i.e., فَبِهُدَنهُمُ ٱفْتَدِهْ قُل لَّآ
 in he will omit the hā' al-sakt in waṣl and he will read it in waqf. He will do so following his root.

In conclusion, **Imam Khalaf** will read the $h\bar{a}$ al-sakt in both waṣl and waqf in the first seven instances, and he will omit the $h\bar{a}$ al-sakt in waṣl while reading it in waqf in the last two instances.

Waqf on the Yā' Which Has Been Omitted in Both Recitation and Writing

This rule is for the $y\bar{a}$ that appears in the $l\bar{a}m$ position of a verb, meaning that it is the last letter of the word, and is followed by $l\bar{a}m$ al-ta^c $r\bar{i}f$. Thus, due to the meeting of two $suk\bar{u}ns$ ($ijtim\bar{a}$) al- $s\bar{a}kinain$), the $y\bar{a}$ 0 is omitted.

In waṣl, all the *Qurrā* a do ḥadhf of this yā'. In waqf, Imām Ya'qūb a will go against his root and will read the yā'. Imām Abū Ja'far a and Imām Khalaf a follow their roots and omit the yā' in waqf just as they omit it in waṣl. They do so in accordance with their roots.

These types of words appear in seventeen places in the Qur'ān. They are:

1.	وَمَن يُؤْتَ الْحِكْمَةَ ⁸	Sūrah al-Baqarah, āyah 269
2.	وَسَوْفَ يُؤْتِ اللَّهُ	Sūrah al-Nisā', āyah 146
3.	وَاخْشَوْنِ الْيَوْمَ	Sūrah al-Mā ³ idah, <i>āyah</i> 3
4.	يَقْضِ الْحُقَّ	Sūrah al-An ^c ām, <i>āyah</i> 57
5.	نُنْجِ الْمُؤْمِنِيْن	Sūrah Yūnus, āyah 103

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⁷ Qismatullah, *Talkhīṣ al-Durrah*, 30.

⁸ Imam Ya^cqūb 🙈 reads this word with a *kasrah* on the tā[,] in يُؤْتَ.

6.	بِالْوَادِ الْمُقَدَّسِ	Sūrah Ṭāhā, āyah 12
7.	بِالْوَادِ الْمُقَدَّسِ	Sūrah al-Nāzi ^c āt, āyah 16
8.	وَادِ النَّمْلِ	Sūrah al-Naml, āyah 18
9.	الْوَادِ الْأَيْمَنِ	Sūrah al-Qaṣaṣ, <i>āyah</i> 30
10.	لَهَادِ الَّذِيْنَ	Sūrah al-Ḥajj, āyah 54
11.	بِهَادِ الْعُمْي	Sūrah al-Rūm, āyah 53
12.	إِن يُرِدْنِ ٱلرَّحْمَانُ	Sūrah Yāsīn, āyah 23
13.	صَالِ الْجَحِيم	Sūrah al-Ṣāffāt, āyah 163
14.	يُنَادِ الْمُنَاد	Sūrah Qāf, <i>āyah</i> 41
15.	تُغْنِ ٱلنَّذُرُ	Sūrah al-Qamar, āyah 5
16.	وَلَهُ ٱلْجُوَارِ ٱلْمُنشَءَاتُ	Sūrah al-Raḥmān, āyah 24
17.	الْجَوَارِ الْكُنَّس	Sūrah al-Takwīr, āyah 16

Yā'āt al-Iḍāfah

 $Y\bar{a}^{\gamma}\bar{a}t$ al-idafah, in the terminology of the $Qurr\bar{a}^{\gamma}$, refers to the non-root letter $y\bar{a}^{\gamma}$ that indicates the first person. This first-person, attached pronoun can be added to the end of nouns, verbs, and particles/prepositions.

Unlike $al-y\bar{a}$ 'āt $al-zaw\bar{a}$ 'id, $y\bar{a}$ 'āt $al-id\bar{a}fah$ are written in the Qur'ān. The Qurrā' will differ as to whether this $y\bar{a}$ ' will be read with a $suk\bar{u}n$ or a fathah. 10

The various ways in which Yā'al-Iḍāfah can appear

There are two main categories with respect to the occurrence of $y\bar{a}$ al-i $d\bar{a}$ fah:

- 1. Before the letter hamzah
- 2. Before any letter other than hamzah

The first category of $y\bar{a}^{\gamma}$ al-i $d\bar{a}$ fah appearing before hamzah is further divided into two categories:

- a. It appears before a hamzat al-qaț^c
- b. It appears before a hamzat waşl

⁹ Mohamed-Umer Esmail, *Tashīl al-Durrah*, 81.

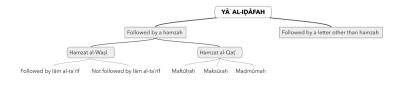
¹⁰ Qismatullah, *Talkhīṣ al-Durrah*, 30.

If a $y\bar{a}^{\flat}$ al-iḍāfah appears before a hamzat al-qaṭ $^{\flat}$, then the hamzah can be maftūḥah, maḍmūmah or maksūrah. For example:

Yā' al-iḍāfah appearing before a hamzat al-waṣl also has two subcategories:

- a. Hamzat al-waṣl is followed by lām al-taʿrīf (the definite article), e.g., عَهْدِى ٱلظَّلِمِينَ
- b. Any other hamzat al-waṣl, e.g., إِنِّي اصْطَفَيْتُكَ

The remaining are from the second category, where yā' al-iḍāfah appears before any letter other than a hamzah, for example, يَيْتِي لِلطَّابِفِيْن. When added together, there are a total of six scenarios in regards to yā' al-iḍāfah. The diagram below maps out these categories.¹¹



¹¹ We are grateful to Alisha Ehsaan for designing the diagram above. May Allah accept it from her and grant her every *khair* in this world and the next. $\bar{A}m\bar{i}n$. (Editor)

Yā³ al-Iḍāfah Followed by a Hamzat al-Qaṭʿ

As stated above, the hamzat al-qaṭ that follows a yā al-iḍāfah may carry any one of the three vowels, fatḥah, kasrah, or ḍammah. In this scenario, Imām Abū Ja far reads all the yā āt al-iḍāfah with a fathah, with a few exceptions. While Imām Ya qūb and Imām Khalaf read these yā āt al-iḍāfah with a sukūn.

The Exceptions for Imām Abū Jacfar 🙈

The exceptions in which Imām Abū Ja'far \approx reads the $y\bar{a}^2\bar{a}t$ $al-i\bar{q}\bar{a}fah$ with a $suk\bar{u}n$ can be categorized with respect to the vowel on the hamzat al-qat'.

When the *hamzat al-qaṭ* 'is *maftūḥah*, Imām Abū Jā 'far will read $y\bar{a}$ ' *al-iḍāfah* with a *sukūn* in the following nine places. They are:

1.	فَاذْكُرُوْنِي أَذْكُرُكُمْ	Sūrah al-Baqarah, āyah 152
2.	أَوْزِعْنِيْ أَنْ	Sūrah al-Naml, āyah 19
3.	أَوْزِعْنِيْ أَنْ	Sūrah al-Aḥqāf, āyah 15
4.	ذَرُوْنِيْ أَقْتُلْ	Sūrah al-Ghāfir, āyah 29
5.	ٱدْعُونِيَ أُسْتَجِبُ لَكُمُ	Sūrah al-Ghāfir, āyah 60
6.	أُرِنِيّ أَنظُرُ	Sūrah al-Aʻrāf, āyah 143
7.	وَلَا تَفْتِنِّيٓ ۚ أَلَا	Sūrah al-Tawbah, āyah 49

8.	وَ تَرْحَمْنِيْ أَكُنْ	Sūrah Hūd, āyah 47
9.	فَاتَّبِعْنِيْ أَهْدِكَ	Sūrah Maryam, <i>āyah</i> 43

When the *hamzat al-qaṭ* 'is *maksūrah*, Imām Abū Jā 'far will read $y\bar{a}$ ' $al-id\bar{a}fah$ with a $suk\bar{u}n$ in the following nine places. They are:

1.	أَنْظِرْنِيْ إِلَى	Sūrah al-A ^c rāf, āyah 14
2.	يَدْعُوْنَنِي إِلَيْهِ	Sūrah Yūsuf, āyah 33
3.	فَأَنظِرُنِيٓ إِلَىٰ	Sūrah al-Ḥijr, āyah 36
4.	فَأَنظِرُنِيٓ إِلَىٰ	Sūrah Ṣād, āyah 79
5.	يُصَدِّقُنِيْ إِنِّي	Sūrah al-Qaṣaṣ, āyah 34
6.	تَدْعُوْنَنِيْ إِلَى	Sūrah al-Ghāfir, āyah 41
7.	تَدْعُوْنَنِيْ إِلَيْهِ	Sūrah al-Ghāfir, āyah 43
8.	ذُرِّيَتِيْ إِنِّي	Sūrah al-Aḥqāf, āyah 15
9.	أُخَّرْتَنِيْ إِلَى	Sūrah al-Munāfiqūn, āyah 10

When the *hamzat al-qaṭ* 'is *maḍmūmah*, Imām Abū Jā 'far will read $y\bar{a}$ ' al- $id\bar{a}fah$ with a $suk\bar{u}n$ in the following two places. They are:

1.	بِعَهْدِيْ أُوفِ	Sūrah al-Baqarah, āyah 40
2.	ءَاتُوْنِيْ أُفْرِغْ	Sūrah al-Kahf, āyah 96

Yā'al-Iḍāfah Followed by a Hamzat al-Waṣl Before Lām al-Ta'rīf

 $Y\bar{a}^{\gamma}\bar{a}t$ al- $id\bar{a}fah$ are followed by a hamzat al-waṣl which is followed by a $l\bar{a}m$ al- $ta^{c}r\bar{i}f$ in thirty-two places in the Qur $^{\gamma}\bar{a}n$. In eighteen of these places, the **three** $Qurr\bar{a}$ agree that the $y\bar{a}^{\gamma}\bar{a}t$ al- $id\bar{a}fah$ will be read with a fathah. They differ regarding the remaining fourteen places.

Imām Abū Ja^cfar reads the $y\bar{a}^{3}$ al- $id\bar{a}fah$ with a fathah in all thirty-two places.

Imām Ruwais and **Imām Khalaf** read $y\bar{a}$ $^{\circ}$ al- $id\bar{a}fah$ with $suk\bar{u}n$ in the following two places.

1.	يُعِبَادِي الَّذِيْنَ	Sūrah al-ʿAnkabūt, āyah 56
2.	يِْعِبَادِي الَّذِيْنَ	Sūrah al-Zumar, <i>āyah</i> 53

They will read the $y\bar{a}^{\gamma}$ al-i $d\bar{a}fah$ with a fathah in the remaining thirty places.

Imām Rawḥ هه reads yā' al-iḍāfah with sukūn in three places. Two of them are the same as Imām Ruwais هه as listed above, and the third place is in Sūrah Ibrāhīm, āyah 31, قُل لِّعِبَادِىَ الَّذِيْنَ. He reads the yā' al-iḍāfah with a fatḥah in the remaining twenty-nine places.

Yā' al-Iḍāfah Followed by Hamzat al-Waṣl That is Not Followed by Lām al-Ta'rīf

 $Y\bar{a}^{3}\bar{a}t$ al-iḍāfah are followed by hamzat waṣl that is not followed by $l\bar{a}m$ al-ta^c $r\bar{i}f$ in seven places in the Qur³ān. They are:

1.	إِنِّي اصْطَفَيْتُكَ	Sūrah al-Aʿrāf, āyah 144
2.	أَخِي اشْدُدْ	Sūrah Ṭāhā, āyah 30-31
3.	يَلَيْتَنِي اتَّخَذْتُ	Sūrah al-Furqān, āyah 27
4.	لِنَفْسِي اذْهَبَ	Sūrah Ṭāhā, āyah 41-42
5.	ذِكْرِي اذْهَبَا	Sūrah Ṭāhā, āyah 42-43
6.	قَوْمِي اتَّخَذُوْا	Sūrah al-Furqān, āyah 30
7.	بَعْدِی اسْمُهُ	Sūrah al-Ṣaff, āyah 6

Imām Abū Ja'far will read the $y\bar{a}$ al-iḍāfah with a sukūn in the first three instances, and he will read the $y\bar{a}$ al-iḍāfah with a fatḥah in the remaining four instances.

Imām Ruwais هه reads all the yāʾāt al-iḍāfah listed above with a sukūn, except for the instance in Sūrah al-Ṣaff, āyah 6, بَعْدِى اسْمُهُ, which he will read with a fatḥah.

Imām Rawḥ \implies reads all the $y\bar{a}^{2}$ $\bar{a}t$ al- $id\bar{a}fah$ listed above with $suk\bar{u}n$, except for in two places, $S\bar{u}rah$ al-Saff, $\bar{a}yah$ 6,

بَعْدِى اسْمُهُ, and Sūrah al-Furqān, āyah 30, قَوْمِى اتَّخَذُوْا. He will read these two instances with a fatḥah.

Imām Khalaf ♠ reads all seven instances listed above with *sukūn*.

Yā' al-Iḍāfah Followed by a Letter Other Than Hamzah

There are a total of five hundred instances in the Qur'ān in which $y\bar{a}$ 'āt al-iḍāfah are followed by a letter other than hamzah. The rulings regarding whether they will be read with a fatḥah or a sukūn are as follows:

Imām Abū Ja'far will read the $y\bar{a}$ al-iḍāfah in this scenario with a sukūn, except for the following six places where he will read it with a fatḥah:

1.	بَيْتِيَ لِلطّآبِفِيْنَ	Sūrah al-Baqarah, āyah 125
2.	بَيْتِيَ لِلطّآبِفِيْنَ	Sūrah al-Ḥajj, āyah 26
3.	وَجْهِيَ لِلَّهِ	Sūrah Āl Imrān, āyah 20
4.	وَجْهِيَ لِلَّذِي	Sūrah al-An ^c ām, <i>āyah</i> 79
5.	مَالِيَ لَا	Sūrah Yāsīn, āyah 22
6.	وَمَمَاتِي لِلَّهِ	Sūrah al-Anʿām, āyah 162

In Sūrah al-Zukhruf, āyah 68, يَعِبَادِ لَا خَوْفٌ, **Imam Abū Jaʿfar** هي reads the yāʾ with a sukūn, and reads it in both waṣl and waqf.

Imām Ya'qūb هه reads the yā' al-iḍāfah in this scenario with a sukūn, except for in one place. In Sūrah al-An'ām, āyah 162, وَحُيّاىَ وَمَمَاقِى, he will read the yā' al-iḍāfah with a fatḥah. In Sūrah al-Zukhruf, āyah 68, يُعِبَادِ لَا خَوْفُ, Imam Ruwais هه reads the yā' with a sukūn, and reads it in both waṣl and waqf. Imam Rawḥ ه will omit the yā' in both waṣl and waqf.

Imām Khalaf هه reads $y\bar{a}$ al-iḍāfah in this scenario with a $suk\bar{u}n$, except for in one place. In Sūrah al-Anʿām, $\bar{a}yah$ 162, he will read the $y\bar{a}$ al-iḍāfah with a fatḥah. In Sūrah al-Zukhruf, $\bar{a}yah$ 68, يَعِبَادِ لَا خَوْفٌ, he will omit the $y\bar{a}$ in both wasl and wasf. 12

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 $^{^{12}}$ Qārī Anīs Khān 20 has chosen to mention the discussion pertaining to the instance in Sūrah al-Zukhruf, $\bar{a}yah$ 68 in the section of $y\bar{a}$? al-idafah. Ibn al-Jazarī 20 has also included this instance in this chapter in al-Durrah. We have followed their example and have included it in this chapter as well. However, this instance can also be included in the chapter on al- $y\bar{a}$? $\bar{a}t$ al- $zaw\bar{a}$? $\bar{i}d$. I believe this is because there is khulf regarding the writing of the $y\bar{a}$? in this instance in the 'Uthmānī codices. It is written in some $mas\bar{a}hif$ and not in others. Therefore, it can be considered from among al- $y\bar{a}$? $\bar{a}t$ al- $zaw\bar{a}$? $\bar{i}d$ as well and other authors have included it in that chapter in their books. ' $Aq\bar{i}lah$ $Atr\bar{a}b$, l. 183; al-Durrah al- $Mud\bar{i}$?ah, l. 53-54. (Editor)

Al-Yā'āt al-Zawā'id

Al- $Y\bar{a}^{\gamma}$ al- $z\bar{a}^{\gamma}$ idah refers to the $y\bar{a}^{\gamma}$ that is final (appears at the end of a word) and is not written in the 'Uthmānī maṣāḥif, although it is recited in the narrations of some of the $Qurr\bar{a}^{\gamma}$. These $Qurr\bar{a}^{\gamma}$ retain this $y\bar{a}^{\gamma}$ because that was how it was transmitted to them.

The omitted $y\bar{a}^{\gamma}$ is originally found in nouns and verbs. Such words may appear in the middle of an $\bar{a}yah$ or at its end. The $Qurr\bar{a}^{\gamma}$ differ as to whether they will recite these $y\bar{a}^{\gamma}\bar{a}t$ or not.

When $al-y\bar{a}^{3}$ $al-z\bar{a}^{3}$ idah is read, the $y\bar{a}^{3}$ will generally be read with $suk\bar{u}n$ during both waṣl and waqf. However, there are some $al-y\bar{a}^{3}\bar{a}t$ $al-zaw\bar{a}^{3}id$ that can be read with fathah during waṣl, e.g., وَاتَانَ عَالَمُهُ . 14

From all the al- $y\bar{a}$ ' $\bar{a}t$ al- $zaw\bar{a}$ 'id that are omitted in the rasm of the Qur' $\bar{a}n$, the Qurr \bar{a} ' \implies differ on one hundred twentyone of them. The general principle with respect to reading this $y\bar{a}$ ' is as follows:

¹³Mohamed-Umer Esmail, *Tashīl al-Durrah*, 87.

¹⁴ Qismatullah, Talkhīṣ al-Durrah, 34.

- When **Imām Abū Ja'far** will read al-yā'āt al-zawā'id, he will do so only in waṣl and not in waqf.
- When **Imām Ya'qūb** will read al-yā'āt al-zawā'id, he will do so in both waṣl and waqf.
- Imām Khalaf \approx generally does not read these $y\bar{a}^{\gamma}\bar{a}t$ in both waṣl and waqf.

Al-Yā'āt al-Zawā'idfor Imām Abū Ja'far 🙈

Imām Abū Jaʿfar to does ithbāt of al-yāʾāt al-zawāʾid, only during waṣl and not in waqf. 15 From the one hundred twenty-one differed upon al-yāʾāt al-zawāʾid, Imām Ibn Wardān to does ithbāt in thirty-five places, and Imām Ibn Jammāz to does ithbāt in thirty-three places.

However, in the following three places, both $Ruw\bar{a}t$ will read the $y\bar{a}^2$ with a fathah in waṣl. They are:

- 1. Sūrah Ṭāhā, āyah 93: أَلَّا تَتَّبِعَنَى will be read as أَلَّا تَتَّبِعَنَى
- 2. Sūrah al-Naml, āyah 36: فَمَا ءَاتَدن َ ٱللَّهُ
- يِّنْ يُرِدِنِيَ ٱلرَّحْمَٰنِ :3. Sūrah Yāsīn, āyah 23

However, in the case of waqf, both Ruwāt will omit the $y\bar{a}^{\gamma}$ in فَمَا ءَاتَـٰنِ \bar{a} in Sūrah al-Naml and read it as فَمَا ءَاتَـٰنِ \bar{a} اللّهُ. In

¹⁵Mohamed-Umer Esmail, *Tashīl al-Durrah*, 88; Qismatullah, *Talkhīṣ al-Durrah*, 34.

the other two instances above, they will read the $y\bar{a}^{2}$ with a sukūn in waqf.

Al-Yā'āt al-Zawā'id for Imām Ya'qūb 🙈

Imām Ya'qūb \implies generally does *ithbāt* of *al-yā'āt al-zawā'id* in both *waṣl* and *waqf*. There are some exceptions to this rule, and they are as follows.

In Sūrah Yūsuf, *āyah* 90, in the words مَن يَتَّقِ, **both** *Ruwāt* of Imām Ya^cqūb هه will omit the yā² in both waṣl and waqf.

Imam Ya^cqūb will also go against his general rule in the following three places as well:

- 1. Sūrah al-Naml, āyah 36: فَمَا عَاتَدنِءَ ٱللَّهُ
- 2. Sūrah Yāsīn, āyah 23: إِنْ يُردِنِ َ ٱلرَّحْمَنِ
- 3. Sūrah al-Zumar, āyah 17: فَبَشِّرْ عِبَادِءَ

In the three places listed above, **Imām Yaʿqūb** will read $al-y\bar{a}$ vāt $al-zaw\bar{a}$ id during waqf. In the case of waṣl, his two $Ruw\bar{a}t$ will differ. **Imām Ruwais** will read the $y\bar{a}$ with a fathah during waṣl in غَمَا عَالَىٰنِ عَالَيْهُ in Sūrah al-Naml. He will omit the $y\bar{a}$ during waṣl in the other two instances. **Imām Rawḥ** will omit the $y\bar{a}$ during waṣl in all three of the places listed above.

In عِبَادَهُ in Sūrah al-Zumar, āyah 16, **Imām Ruwais** will read the yā' with sukūn in both waṣl and waqf. **Imām Rawḥ** will omit the yā' in both waṣl and waqf in this instance.

Imām Yaʻqūb هه reads the word يَرْتَعْ in Sūrah Yūsuf, āyah 12, with a sukūn on the ʻain, not a kasrah, like some of the $Qurr\bar{a}$ do. As a result, there is no $y\bar{a}$ in the original word, and so the rules of $al-y\bar{a}$ al- $z\bar{a}$ idah do not apply to this word for Imam Yaʻqūb هه.

Al-Yā'āt al-Zawā'id for Imām Khalaf 🙈

Imām Khalaf [∞] does ḥadhf of al-yā' al-zā'idah in all places in both waṣl and waqf.

Al-Ḥurūf al-Muqaṭṭaʿāt

Imām Abū Jaʿfar implements sakt after each of the hurūf al-muqaṭṭaʿāt, or disjointed letters, that appear at the beginning of certain sūrahs. He applies sakt after each disjointed letter, whether it appears as more than one letter written together, or between the disjointed letter and what comes after it from the following āyah.

He does so contrary to his root and is the only one from among the $Qurr\bar{a}^{\flat}$ to implement sakt in this scenario. Due to this, $izh\bar{a}r$ will be done in those letters where normally $idgh\bar{a}m$ would apply. For example, $i\bar{a}m$ will be read with sakt after each letter. Therefore, $idgh\bar{a}m$ of $m\bar{a}m$ sakinah between $l\bar{a}m$ and $m\bar{a}m$ will not be applicable.

In the place where ḥadhf of hamzat al-waṣl would apply, ithbāt of hamzah will be done. This applies in Sūrah Āl Imrān, between āyāt 1 and 2, المّرَ اللهُ لاَ إِلَكَ إِلَّا هُوَ ٱلْحَىُّ ٱلْفَيُّومُ وَالْحَىُّ ٱلْفَيْوَمُ وَالْحَى اللهُ لاَ إِلَى اللهُ لاَ إِلَى اللهُ لاَ إِلَى اللهُ اللهُ وَالْحَى اللهُ لاَ إِلَى اللهُ اللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ لاَ اللهُ لاَلِهُ لاَ اللهُ لاَللهُ لللهُ اللهُ لللهُ لاَللهُ لللهُ للللهُ لللهُ للللهُ لللهُ للللهُ للللهُ لللهُ للللهُ لللهُ لللهُ لللهُ لللهُ لللهُ لللهُ لللهُ لللهُ للللهُ لللهُ لللهُ لللهُ لللهُ لللهُ للللهُ لللهُ لللهُولِي لللهُ لللهُولِي للللهُ لللهُ للللهُ لللهُ لللهُ لللهُ لللهُ للللهُ لللهُ للللهُ لللهُ لللهُ لللهُ للللهُ لللهُ لللهُ لللهُ لللهُ للللهُ لللهُ لللهُ لللهُ للللهُ لللهُ لللهُ لللهُ لللهُ لللهُ لللهُ للللهُ لللهُ للللهُ لللهُ لللهُ لللهُ للللهُ للللهُ لللهُ لللهُ للللهُ لللللهُ للللهُ للللهُ للللهُ لللهُ للللهُ للللهُ للللهُ للللهُ ل

Imām Ya'qūb and **Imām Khalaf** to not apply *sakt* after *al-hurūf al muqatta'āt*, like all the other *Qurrā'*.

Ijtimā^c al-Sākinain

Ijtimā^c al-sākinain is when two sākin letters appear next to each other. The general rule is that due to the difficulty in reading them together, the first sākin is read with a temporary kasrah.

Although two $s\bar{a}kin$ letters can appear together in various scenarios, this chapter pertains to a specific scenario and its rules for the three $Qurr\bar{a}^{\flat}$. The $s\bar{a}kin$ letter in this scenario will be the last letter of one of the words listed below. It will be followed by a word that begins with hamzat al-waṣl that takes a ḍammah when beginning from it.

- Nūn sākin of أُنْ
- 2. Nūn sākin of مَنْ
- آڪِنُ 3. Nūn sākin of
- 4. Nūn of Tanwīn
- 5. Lām sākin of قُلُ
- أُدْ 6. Wāw sākin of
- 7. Tā' al-ta'nīth
- 8. Dāl sākin of قَدْ

Imām Yaʿqūb ﷺ, in the case of أُوْ, reads the wāw with a temporary ḍammah when it is followed by a hamzat al-waṣl that is read with a ḍammah when beginning from it.¹¹ He reads the remaining seven words with a temporary kasrah.

Imām Khalaf @ reads the first $s\bar{a}kin$ letter with a temporary dammah instead of a temporary kasrah in all the words listed above.

 $^{^{16}}$ Al-Qāḍī, al-Budūr al-Zāhirah, 106.

¹⁷ There are three occurrences of this scenario in the Qur³ān by my count. They occur in Sūrah al-Nisā³, āyah 66, Sūrah al-Isrā³, āyah 110, and Sūrah al-Muzzammil, āyah 3. And Allah knows best. (Editor)

Specific Furūsh for the Three Qurrā⁷

Furūsh (plural of farsh) are differences in wording that do not follow a particular principle and are therefore not considered a part of the usūl of the Qurrā'. While some furūsh are applied consistently throughout the Qur'ān, some are not. The following are some furūsh that are specific to the three Qurrā' and are applied throughout the Qur'ān. Therefore, Qārī Anīs Khān mentioned these in his work.

سِیِّفَتُ and سِیَّءَ and

Imām Abū Jafar \clubsuit , in accordance with his root, and Imām Ruwais \clubsuit , contrary to his root, read the *kasrah* on the $s\bar{i}n$ in the following two words with $ishm\bar{a}m$.

1.	سِيٓءَ	Sūrah Hūd, <i>āyah</i> 77
2.	سِيٓءَ	Sūrah al-ʿAnkabūt, <i>āyah</i> 33
3.	سِيَّت	Sūrah al-Mulk, <i>āyah</i> 27

Ishmām specifically for Imām Ruwais 🙈

Imām Ruwais , in the following five words, reads the *kasrah* of the first letter with *ishmām* of *ḍammah*. They are:

قِيْلَ حِيْل غِيْض سِيْق جِأْيٓءَ

They appear in the following places:

1.	قِیْلَ	Wherever it occurs in the Qur³ān. There are forty-seven places.
2.	غِيْض	Sūrah Hūd, āyah 44
3.	حِيْل	Sūrah Saba', āyah 54
4.	سِیْق	Sūrah al-Zumar, āyah 71
		Sūrah al-Zumar, āyah 73
5.	جِاْتَء	Sūrah al-Zumar, <i>āyah</i> 69
		Sūrah al-Fajr, <i>āyah</i> 23

يَرْجِعُ, تَرْجِعُ, يَرْجِعُوْنَ, تَرْجِعُوْنَ The words

When the words يَرْجِعُ, يَرْجِعُونَ, يَرْجِعُونَ, تَرْجِعُونَ carry the meaning of returning to Allah بَيَارَكَ وَتَعَالَى, the Imāms will read them as follows:

Imām Abū Jaʿfar $magain reads these words in the passive voice (as majhūl). This is indicated by <math>y\bar{a}^{\, 2}$ or $t\bar{a}^{\, 2}$ madmūmah and jīm maftūḥah, as يُرْجَعُ, يُرْجَعُونُ, تُرْجَعُونُ. There is one

exception to this general rule. In Sūrah Hūd, *āyah* 123, Imam Abū Ja^cfar will read the word يُرْجَعُ as يُرْجَعُ. 18

Imām Yaʿqūb ه reads these words in the active voice (as $ma^{c}r\bar{u}f$). This is indicated by $y\bar{a}^{r}$ or $t\bar{a}^{r}$ maft $u\bar{u}$ and $j\bar{u}$ maks $u\bar{u}$ rah, يَرْجِعُ, يَرْجِعُونَ, تَرْجِعُونَ.

If these words do not carry the meaning of returning to Allah بَيَارِكَوَتَعَالَ, the above will not apply, and all the $Qurr\bar{a}^{7}$ will read them in the active voice, with a fathah on the $y\bar{a}^{7}$ or $t\bar{a}^{7}$ and a kasrah on the $j\bar{i}m$, e.g.,:

Deaf, dumb and blind, they shall not return. 20

It is banned for (the people of) a town that We destroyed that they come back²¹

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¹⁸ Al-Durrah al-Mudī²ah, 64.

¹⁹ Izhār Thānwī, al-Darārī Sharḥ Durrah, 79-80.

²⁰ Sūrah al-Baqarah, āyah 18. Translation by Mufti Taqī Usmānī.

²¹ Sūrah al-Anbiyā⁵, *āyah* 95. Translation by Mufti Taqī Usmānī.

هِي and هُوَ and

Imām Abū Jaʿfar , following his root through Imām Qālūn , reads a *sukūn* on the $h\bar{a}^{7}$ in the pronouns غو and when they occur as follows:

- وَهُوَ as وَهُوَ
- وَهْيَ as وَهِيَ 2.
- لَهْوَ as لَهُوَ . 3
- لَهْيَ as لَهِيَ 4.
- فَهْوَ as فَهُوَ
- فَهْيَ as فَهِيَ 6.

Similarly, **Imām Abū Ja'far** a reads $h\bar{a}$ with $suk\bar{u}n$ in the following two places:

- Sūrah al-Baqarah, āyah 282: He reads أَن يُمِل هُوَ as أَن يُمِل هُوَ
 يُمِلَ هُوَ
- 2. Sūrah al-Qaṣaṣ, āyah 61: He reads ثُمَّ هُوَ as ثُمَّ هُوَ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى الل

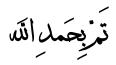
لِلْمَلِّيِكَةِ ٱسْجُدُواْ The word

These two words appear together in five places in the Qur^cān, **Imām Abū Ja^cfar** \implies reads the $t\bar{a}$ al-marbūṭah with a dammah in all five of these places.²² They are:

- 1. Sūrah al-Baqarah, *āyah* 34
- 2. Sūrah al-A^crāf, *āyah* 11
- 3. Sūrah al-Isra³, āyah 61
- 4. Sūrah al-Kahf, āyah 50
- 5. Sūrah Ṭāhā, āyah 116

لَا خَوْفٌ عَلَيْهِمْ in خَوْفٌ The word

Imām Yaʿqūb هه reads the fā' with a fatḥah instead of a ḍammah tanwīn, i.e., لَا خَوْفَ عَلَيْهِمْ. He does so everywhere this phrase appears in the Qurʿān.²³



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²² Al-Durrah al-Muḍī³ah, 65.

²³ Al-Durrah al-Muḍī²ah, 65.

The editing of this work was completed on the 23^{rd} of the blessed month of Ramadan, 1444 AH, solely by the mercy of Allah, Most High, with a prayer on the beloved of Allah ... May Allah accept it from us and unite us, our families, our teachers, and our loved ones with him $\frac{1}{2}$ in jannah. $\bar{A}m\bar{n}n$.

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