



SUMMARIZING ṬAYYIBAH

*The principles of the ten qurrā' as outlined
in Ṭayyibat al-Nashr of Ibn al-Jazarī*

by Saaima Yacoob

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَوَائِدُ نَجْمِيَّةٍ

فِي أُصُولِ الطَّيِّبَةِ

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by

Saaima Yacoob

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Recite With Love

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Cover Design: Huzaifa Saleh



صلى الله عليه وسلم

Dedicated to my teachers, Shaykh Ḥātim Yūsuf, Mufti Mohamed-Umer Esmail, Qārī Najm al-Ṣabiḥ Thānwī, and Mufti Haseem Akhtar. May Allah grant them and all my teachers of the Qurʾān an immense acceptance and make this book a ṣadaqah jāriyah for all of them. Āmīn.

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Introduction

All praises are due to Allah, the Ever Living, our Generous Sustainer, who revealed the Qurʾān in seven *aḥruf* and allowed us to be part of the preservation of the Qurʾān and its canonical readings. May the peace and blessings of Allah be upon his beloved Messenger ﷺ, his family and his companions. *Āmīn*.

The book before you, *Fawāʾid Najmiyyah fī Uṣūl al-Ṭayyibah* or *Summarizing Ṭayyibah*, is a book based on the work *al-Fawāʾid al-Mukammilah* by Qārī Anīs Aḥmad Khān رحمه الله. Like the *Shāṭibiyyah*, the *Ṭayyibah* is also divided into two main sections: the *uṣūl* and the *furūsh*. *Al-Fawāʾid al-Mukammilah* of Qārī Anīs Khān رحمه الله summarizes the topics in the *uṣūl* part of *Ṭayyibah* and also mentions some of the *furūsh kulliyah*. While it is certainly difficult to write detailed commentaries of texts, it is also difficult to summarize the detailed discussions within the science of *qirāʾāt* into a few sentences per section, and to divide and organize the longer chapters into even smaller sections for the ease of the student. It is this brilliance of Qārī Anīs Khān رحمه الله that is displayed in *al-Fawāʾid al-Mukammilah*, like his other works. May Allah accept it from him. *Āmīn*. I have named my work *Fawāʾid Najmiyyah fī Uṣūl al-Ṭayyibah* after my respected teacher Qārī Najm al-Ṣabīḥ Thānawī (May Allah protect and preserve him) through whom Allah has blessed me to study *Ṭayyibat al-Nashr*.

This book is to be studied with a teacher after a student completes a study of what is commonly known as *ʿasharah ṣuḡhrah* (*al-Shāṭibiyyah wa al-Durrah*). When we study the *qirāʾāt* through the texts of *al-Shāṭibiyyah wa al-Durrah*, we are reciting according to one chain of transmission to each *rāwī*. Imam Ibn al-Jazarī رحمه الله in his work, *Ṭayyibat al-Nashr*, which is a versification of his book *al-Nashr fī al-Qirāʾāt al-ʿAshr*, has compiled about a thousand chains of transmission for the ten *qirāʾāt*. Through a study of *Ṭayyibah*, a student learns to recite the Qurʾān in all these various *ṭuruq*.

While I have relied heavily on Qārī Anīs's ﷺ summary and his method of organizing his book, this work cannot be considered a direct translation of Qārī Anīs Ṣāhib's ﷺ work. For some of the introductory chapters, I have translated Qārī Anīs's work directly, and for the remaining chapters, I have expressed, in my own words, the information from that chapter while consulting *al-Fawā'id al-Mukammilah*, Qārī Muḥammad Idrīs al-ʿĀsim's ﷺ commentary titled *Sharḥ Ṭayyibat al-Nashr fī al-Qirā'āt al-ʿAshar al-Mutawātirah*, Shaykh Muḥammad Sālīm al-Muḥaysin's *al-Hādī Sharḥ Ṭayyibat al-Nashr fī al-Qirā'āt al-ʿAshr*, Shaykh Īhāb Fikrī's *Taqrīb al-Ṭayyibah*, and Qārī Raḥīm Bakhsh Pānīpatī's *al-Mir'āḥ al-Nayyirah fī Ḥall al-Ṭayyibah*. Where I have relied on Qārī Anīs Ṣāhib's ﷺ work, I have not given its reference in the footnotes. Where I have mentioned points from books other than *al-Fawā'id al-Mukammilah*, I have mentioned those references in the footnotes.

I benefited immensely from Qārī Ayyūb Ishāq's (May Allah protect and preserve him) editorial footnotes in *al-Fawā'id al-Mukammilah*. Where Qārī Ayyūb has added an explanatory footnote to Qārī Anīs's ﷺ work, I have translated Qārī Ayyūb's explanation directly into the body of the book, rather than first translating Qārī Anīs's ﷺ statement, and then the explanation. However, I have not included all of respected Qārī Ayyūb's notes, especially those on the individual *ṭuruq*. This is because my teacher, Qārī Najm al-Ṣābiḥ Thānwī, did not take this approach while teaching us the text of *Ṭayyibah*. Whenever possible, I have rechecked the references mentioned in the work by both Qārī Anīs ﷺ and Qārī Ayyūb (May Allah protect and preserve him).

In the footnotes, I have listed both the line number as well as the Arabic text of the *matn* that is a reference for the various details in each section. For the *matn*, we have used Shaykh Muḥammad Tamīm al-Zuʿbī's edition. Including the Arabic text allows a student to reference the text of *Ṭayyibat al-Nashr* while studying this work and makes it

easier for teachers to check my work. Review questions have also been included at the end of each chapter.

Wherever possible, I have included how the word would be read in a particular *qirā'ah* or *riwāyah*. For this, I have used the Word files of the *maṣāḥif* printed by the King Fahad Qur'ān Printing Complex in al-Madinah al-Munawwarah. Therefore, the reader will notice that the *ḍabt* (markings for dots and vowels) may differ in the examples that have been taken from the *maṣāḥif* published in the readings of Imam Warsh and Imam Qālūn.

I would like to take this opportunity to thank Mawlānā Muhammad Taiyab bin Abbas Sarigat for his efforts in ensuring that I always had the most updated copy of *al-Fawā'id al-Mukammilah* to work from. And, as always, I am grateful to my colleague, my friend, and someone who is like a sister to me, Ustadha Sulma Badrudduja, who read through this work, taught through a draft of it, and gave me her valuable suggestions and corrections. I am grateful to my student, Zakera Jogiat, for obtaining and sending me a hardcopy of *Kashf al-Nazar*, Qārī Muḥammad Ṭāhir Raḥīmī's commentary on *al-Nashr*, which was extremely beneficial in the process of writing this work. I would like to thank Qārī Shoaib Ahmed Kashmīrī from Pakistan for his help in finding and confirming details regarding the Pakistani *qurrā'* whose biographies can be found at the end of this work. I am grateful to my students, Huzaifah Shoaib and Hammad Yusuf, for helping with some of the tables in this work and Basil Farooq for helping with the references of the *āḥādīth* mentioned in this work. Lastly, I am grateful to my student who is like a son to me, Mohammad Noor Ahmad, for the hours of work he put in to bring this book into its final form. May Allah accept all their efforts. *Āmīn*.

I would like to thank my mother, Sanobar Yacoob. I owe her an unrepayable debt just for raising me, but I want to thank her specifically for her help that allowed me to continue working on this book. After taking a break for several months to work on another

project, I returned to *Fawā'id Najmiyyah* when my son was not yet three months old. I was only able to do so because my mother took on the responsibility of cooking for me and my family. This allowed me to use at least one of my son's naps almost daily to work on this book. I would not have been able to continue working on this project had it not been for her help. I would also like to thank Sister Habeeba Mohamed for watching my son on Friday mornings while I worked on the draft of this work. I would not have been able to complete this draft in such a short time without her trusted help. And, my husband, Mohamed Bashir, who has always encouraged me to continue my work, and who feels sadder than I do at the thought of me putting away my writing and research. Allah made the sadness in his eyes at this thought, and the strength of his support, my motivation to keep going on the days when it felt easier to give up. May Allah grant my mother and my husband the reward of any good that comes through this book. *Āmīn*.

I pray that Allah *Ta'ālā* accepts this work from me, overlooks my mistakes, forgives me my sins, and makes this work a *ṣadaqah jāriyah* for me, my beloved husband, my family, my teachers, and all those who helped me with it. *Āmīn*.

اللهم هذا الدعاء وعليك الإجابة وهذا الجهد وعليك النكاح

Saaima Yacoob

November 25th, 2024/Jumādā al-Awwal 26th, 1446

My Sanads in Ṭayyibat al-Nashr

Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī
Riḍwān al-‘Uqbī
Shaykh al-Islam Zakariyyā al-Anṣārī
Nāṣir al-Dīn al-Ṭablāwī
Shihādha al-Yemenī
Aḥmad al-Sumbātī
‘Abd al-Raḥmān al-Yemenī
Muḥammad al-Baqarī
Aḥmad ibn Aḥmad al-Baqarī
‘Abd al-Raḥmān al-Ujhūrī
Ibrāhīm al-‘Ubaydī
Aḥmad Salamūnah
Aḥmad al-Durrī al-Tihāmī
Muḥammad al-Mutawallī
‘Abd al-Fattāḥ al-Hunaydī
Aḥmad ‘Abd al-‘Azīz al-Zayyāt
Shaykh ‘Abd al-Fattāḥ al-Marṣafī
Muḥammad Idrīs al-‘Āṣim
Qārī Najm al-Ṣabīḥ Thānwī
Sā’imah Ya‘qūb

Muḥammad ibn Muḥammad ibn Muḥammad al-Jazarī

Riḍwān al-‘Uqbī
Shaykh al-Islām Zakariyyā al-Anṣārī
Nāṣir al-Dīn al-Ṭablāwī
Shihādha al-Yamanī
‘Abd al-Raḥmān al-Yamanī
Muḥammad ibn Qāsim al-Baqarī
Aḥmad ibn Aḥmad al-Baqarī
‘Abd al-Raḥmān al-Ujhūrī
Ibrāhīm al-‘Ubaydī
Aḥmad Salamūnah
Aḥmad al-Durrī al-Tihāmī
Muḥammad al-Mutawallī
Ḥasan Budair al-Juraisī
Ibrāhīm Sa‘d al-Miṣrī
‘Abdullah ibn Muḥammad al-Makkī
‘Abd al-Raḥmān al-Makkī ¹
‘Abd al-Ma‘būd ibn ‘Abd al-Razzāq ²

¹ Qārī ‘Abd al-Raḥmān studied *Ṭayyibah* with his brother, Qārī ‘Abdullah Makkī. He also transmits *Ṭayyibah* through Shaykh Muḥammad Ghāzī but the *sanad* through Muḥammad Ghāzī was an additional *sanad* to attain blessings and additional *isnād*. His main teacher for *Ṭayyibah* was his brother. Gaibie, *Asānīd* 101, 137-139. The remainder of this *sanad* can be seen in Izhār Thānwī, *Shajarat al-Asātidhah*, 99-104.

² Qārī ‘Abd al-Ma‘būd ibn Munshī ‘Abd al-Razzāq was born in 1307 AH in India. He is the brother of Qārī Ḍiyā’ al-Dīn Aḥmad. He studied the *riwāyah* of Ḥafṣ and ‘*asharah ṣughrah* and *kubrā* with Qārī ‘Abd al-Raḥmān al-Makkī and benefited from his older brother, Qārī Ḍiyā’ al-Dīn, as well. He taught at Madrasah Furqāniyyah for forty years. In 1370 AH, he started teaching at Madrasah Tajwīd al-Qur’ān in Lucknow. Colonel Mirza Baig describes him as a very blessed person who had met senior teachers and who had an excellent recitation. He had many students, graduating about seventy *qirā’āt* students,

Muḥammad Sharīf ibn Mawlā Bakhsh al-Amritsarī

Muḥammad Taqī al-Islām ibn al-Shaykh Muḥammad Shafiʿ^c
al-Dehlvi

ʿAbd al-Malik ibn Shahzādah ibn Fath Muḥammad

Najm al-Ṣabīḥ ibn Iẓhār Aḥmad Thānwī

Ṣāʾimah bint Rashīd Allah ibn Yaʿqūb

and more than two hundred students who studied one *riwāyah* with him. This was while he was still living. Many more students must have benefited from him before his passing. He passed away in 1382 AH. May Allah shower him with His mercy and elevate his ranks with Him in the amount of all His creation that is alive today. *Āmīn*. Baig, *Tadhkirah Qāriyāne Hind*, 3:63.

My Sanad in *al-Fawā'id al-Mukammilah*

Qārī Anīs Aḥmad Khān

Qārī Ayyūb ibn Ibrāhīm Ishāq

Qārī Ismā'īl ibn 'Abd al-Ḥaqq 'Abd al-'Azīz

Muḥammad ibn Bashīr Tikly

Ṣā'imah bint Rashīdullah ibn Ya'qūb

The Exalted Status of the Qurʾān

Dear one, you should know:³

The fact that the Qurʾān is the pure speech of the true Beloved, the absolute King, the Sublime and High is enough to establish the exalted status, nobility, and superiority of the Qurʾān. In a *ḥadīth*, the beloved Prophet ﷺ states:

الْقُرْآنُ أَحَبُّ إِلَى اللَّهِ مِنَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ⁴

The Qurʾān is more beloved to Allah than the heavens and the earth and all that is in it.

After understanding this, know that the Qurʾān is a strong proof, an eternal miracle, and is replete with apparent and hidden, general and specific, small and great wisdoms. Whoever recognizes the nature of the Qurʾān will begin to see great signs of his/her sublime and exalted Lord ﷺ. It is due to this immense reality of the nature of the Qurʾān that the beloved of Allah ﷺ said:

³ Qārī Anīs Khān ﷺ begins each of his chapters with the words جان تو اے عزیز. I have translated this phrase as “Dear one, you should know.” The word ‘azīz in Urdu is used for someone who is close to us or someone for whom we feel affection. This is the definition that I found in *ʿIlmī Urdū Lughat*. The chapters that begin with this phrase are those in which I have attempted to translate Qārī Anīs’s words directly. The chapters that do not begin with this phrase are those in which I have expressed the concepts in my own words.

⁴ Abū Muḥammad ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī, *al-Musnad*, 3:224-225 (Hadith #3385). Dār al-Taʾsīl. 2015; Kanz al-‘Ummāl: Abū Nu‘aym from ‘Abd Allāh ibn ‘Amr, 1:528 (#2363).

إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ⁵

Indeed, the most superior of you is the one who learns the Qurʾān and teaches it.

This eternal speech (the Qurʾān) envelopes His ﷻ signs, all-encompassing words and divine secrets. The Qurʾān is replete with illustrations of His majesty (*jalāl*) and His perfection (*kamāl*). Seas of knowledge and secrets surge within it. His mercy and bounties continuously rain down in the form of (provisions and comforts). Swords of His ﷻ might and majesty slash within it, (decisively serving justice).

O the one who is dear to my heart: Come to know the examples of the power of Allah, His all-encompassing knowledge, His great wisdom, and the extent and scope of His sovereignty through the Qurʾān.⁶ However, only those who are purified of their lower desires may understand them. Understanding these aspects of the Qurʾān is difficult for those who, imprisoned in an animal-like nature, overtaken by their desires, slaves of their *nafs*, are deluded into thinking that they are better than their fellow human beings. May Allah protect us all. *Āmīn*.

⁵ Bukhārī, 5028.

⁶ I am deeply grateful to Qārī Ayyūb Ishāq (May Allah preserve him) for helping me to understand this section better and for suggesting how parts of it should be translated. I am also grateful to my student, Muḥammad ibn Bashīr Tikly, who made the effort of asking respected Qārī Ayyūb my question and relayed his answer to me. May Allah reward them both with every *khair* in this world and the next. *Āmīn*.

The Virtue of the Servants of the Qur'ān⁷

Dear one, you should know:

There are many *āḥadīth* that have been transmitted regarding the virtue of the servants of the Qur'ān.

‘Abd Allah ibn ‘Abbās رضي الله عنه narrates that the Prophet ﷺ said:

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ⁸

The nobles of my ummah are the bearers of the Qur'ān and the companions of the night (i.e., those that remain awake at night and engage in voluntary worship).

‘Abd Allāh ibn Mas‘ūd رضي الله عنه narrates that the Prophet ﷺ said:

خَيْرُكُمْ مَنْ قَرَأَ الْقُرْآنَ وَأَقْرَأَهُ⁹

⁷ Ṭayyibat al-Nashr, lines 6-11.

لِذَاكَ كَانَ حَامِلُوا الْقُرْآنِ ... أَشْرَافُ الْأُمَّةِ أُولَى الْإِحْسَانِ
وَأَيُّهُمْ فِي النَّاسِ أَهْلُ اللَّهِ ... وَإِنَّ رَبَّنَا بِهِمْ يَبْأَى
وَقَالَ فِي الْقُرْآنِ عَنْهُمْ وَكَفَى ... بِأَنَّهُ أَوْرَثَهُ مَنْ اصْطَفَى
وَهُوَ فِي الْآخِرَى شَافِعٌ مُشَقَّعٌ ... فِيهِ وَقَوْلُهُ عَلَيْهِ يُسْمَعُ
يُعْطَى بِهِ الْمُلْكُ مَعَ الْخُلْدِ إِذَا ... تَوَجَّهَ تَاجَ الْكَرَامَةِ كَذَا
يَقْرَأُ وَيَرْقَى دَرَجَ الْجَنَانِ ... وَأَبْوَاهُ مِنْهُ يُكْسَيَانِ

⁸ al-Bayhaqī, *Shu‘ab al-Īmān*, 4:233-234 (Hadith #2447), Maktabat al-Rushd, 2003; al-Ṭabarānī, *al-Mu‘jam al-Kabīr*, 12:125 (Hadith #12662), Maktabat Ibn Taymiyya.

⁹ al-Ṭabarānī, *al-Mu‘jam al-Awsaṭ*, 3:252 (Hadith #3062), Dār al-Ḥaramayn; al-Ṭabarānī, *al-Mu‘jam al-Kabīr*, 10:200 (Hadith #10325), Maktabat Ibn Taymiyya.

The best of you is the one who recites the Qurʾān and it is recited to him.

And ʿUthmān رضي الله عنه narrates that the Prophet ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ¹⁰

The best of you is the one who learns the Qurʾān and teaches it.

It is narrated from our mother ʿĀʾishah رضي الله عنها:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ¹¹

The one who is proficient in the Qurʾān is with the noble, upright, recording angels.

فَإِنَّ حَمَلَةَ الْقُرْآنِ فِي ظِلِّ اللَّهِ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ¹²

Indeed, the bearers of the Qurʾān will be in the shade of Allah on the Day of Judgment, a day when there will be no shade except His shade, with His Prophets and His close friends.

It is for this reason that the pious predecessors considered teaching the Qurʾān to be above everything else. Nuʿmān ibn Bashīr رضي الله عنه narrates that the Prophet ﷺ said:

¹⁰ Sunan Abī Dāwūd, 1452.

¹¹ Bukhārī, 4937.

¹² Ibn Hajar al-ʿAsqalānī, *Zahr al-Firdaus*, 1:289-291 (Hadith # 69). Dubai: Jamʿiyyat Dār al-Birr, 2018; al-Suyūṭī, *al-Jāmiʿ al-Ṣaḡhīr*, 25 (Hadith #311), Beirut: Dār al-Kutub al-ʿIlmiyyah, 2004; Shihāb al-Dīn al-Būṣīrī, *Itḥāf al-Khiyarah al-Maharah bi-Zawāʿid al-Masānīd al-ʿAsharah*, 8:185 (Hadith #7753) Riyadh: Dār al-Waṭan li al-Nashr, 1999.

أَفْضَلُ عِبَادَةٍ أُمَّتِي قِرَاءَةُ الْقُرْآنِ¹³

The best worship of my ummah is the recitation of the Qurʾān.

It is on the basis of these narrations that Imam Sufyān al-Thawrī رحمه الله considered teaching the Qurʾān superior to *jihād*, and Ḥaẓrat ʿAbd Allāh ibn Masʿūd رضي الله عنه considered reciting the Qurʾān superior to keeping a voluntary fast.¹⁴

¹³ al-Bayhaqī, *Shuʿab al-Īmān*, 3:395-396 (Hadith #1865), Riyadh: Maktabat al-Rushd, 2003.

¹⁴ Al-Bayhaqī, *Shuʿab al-Īmān*, 3:394 (Hadith #1862), Riyadh: Maktabat al-Rushd, 2003.

The Etiquette of a Student of the Qur'ān

Dear one, you should know:

If you want to attain a complete understanding of this noble science, and success in this world and the hereafter, implement the advice of *al-ʿAllāmah al-Muḥaqqiq* Ibn al-Jazarī and come to possess the height of nobility and good character.

Ibn al-Jazarī writes:

وَيَلْزِمُ الْوَقَارَ وَالْتَّأَدُّبَا عِنْدَ الشُّيُوخِ إِنْ يُرَدُّ أَنْ يُنْجَبَا¹⁵

If he wants to be delivered, he should require (from himself) dignity and good manners with teachers.

In the presence of their teacher, students of knowledge should consider calmness, dignity, seriousness, respect, and good manners obligatory on themselves. They should look upon their teacher with a gaze of complete respect and be aware of the teacher's rank in his/her presence and absence. They should remain humble in the teacher's presence and should not be careless. They should be loyal and should not disobey the teacher, firmly believing in his/her superiority. They should be patient with any unpleasantness from their teacher and should be conscious of the etiquette of a gathering. They should keep seeking advice from their teacher, and if they see or hear anything negative about their teacher, they should interpret it in a positive way. Only a person who wants success in both worlds and to benefit from knowledge will be considerate of all the points above. This is why the

¹⁵ *Tayyibat al-Nashr*, l. 431.

وَيَلْزِمُ الْوَقَارَ وَالْتَّأَدُّبَا ... عِنْدَ الشُّيُوخِ إِنْ يُرَدُّ أَنْ يُنْجَبَا

pious predecessors were afraid that they might display some poor etiquette towards their teacher and would ask Allah for help in this matter. They would say this *du‘ā* when appearing before their teacher:

اللَّهُمَّ اخْفِ عَيْبَ مُعَلِّي عَنِّي فَلَا تُذْهِبْ بَرَكَهَ عَلَيْهِ مِنِّي

O Allah, hide the faults of my teacher from me, and do not take away the blessing of his knowledge from me.

The Etiquette of a Teacher of the Qur'ān

Dear one, you should know:

May Allah guide you and may you be successful in your service of the noble Qur'ān. Know that the exalted status that has been related regarding the bearers of the Qur'ān is for those sincere ones who are purified of blame worthy character traits such as desire for fame and prestige, considering themselves to be above others, conceit, ostentation, arrogance, boastfulness, and pride. And they embody all the positive Qur'ānic character traits such as generosity, humility, meekness, and submissiveness. Such people can be blessed with the opportunity to serve the Qur'ān and the reward of other good deeds related to it.

Our pious predecessors, may Allah sanctify their secret and spread their light, have said, “Indeed, to purify the heart of blameworthy traits is a condition for attaining the benefit of deeds.” Therefore, make righteousness and God-consciousness (*tawqā*) your habit, and with complete sincerity and good intentions, teach as you have learned from your teacher.

Do not make any matter related to this world (*dunyā*), fame, status, or material wealth your objective. If someone serves you, take it with the intention of help or assistance. It should not be considered remuneration. Have good character, shunning the greed of this world, be generous and forbearing, appear cheerful, calm, noble, and remain humble. Dress appropriately, and do not wear impermissible clothing and do not sit with an air of arrogance. Whenever possible, sit in the

direction of the *qiblah*, maintain *wuḍū*, and apply perfume.¹⁶ Refrain from boasting and show concern and care for students according to their ranking.¹⁷

¹⁶ This recommendation is for men. Women should follow what is appropriate for their teaching situations. And Allah knows best.

¹⁷ The words used in Urdu are “*qadre marātib*.” A teacher’s method of care and concern will differ according to where a student is in their journey of studying and teaching. And Allah knows best.

The Science of Qirāʾāt

Dear one, you should know:

The science of *qirāʾāt* is the science that records the different ways in which the words of the Qurʾān may be recited. The science of *qirāʾāt* is based purely on *naql* and accurate transmission. There is absolutely no influence of analogy (*qiyās*) or reasoning (*ʿaql*) in this science. This is unlike the science of jurisprudence (*fiqh*), which is based on both textual evidence (*nuṣūṣ*) and individual judgment (*ijtihād*). Therefore, in matters of *qirāʾāt*, one should not look for an additional *sanad* beyond what is taken (*naql*) from an accurate transmission. In *fiqh*, every school of thought (*madhhab*) is correct compared to the other, with the possibility of being incorrect.¹⁸ It is a grave mistake to look for chains of transmission from the words of the jurists (*fuqahāʾ*) in matters of *qirāʾāt*.¹⁹

Rather, the *sanad* for issues pertaining to the *qirāʾāt* must be sought from the scholars of *qirāʾāt*, as they are the ones who are responsible for transmitting the *sanad* of every letter, every vowel, and *sukūn*. Every difference in *qirāʾāt* is correct in its essence, true and revealed from

¹⁸ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:229.

¹⁹ This statement may refer to multiple things. Firstly, although Qārī Anīs رحمہ اللہ has written *fuqahāʾ*, this statement refers to not looking for chains of transmission for details of *qirāʾāt* in the books or statements of the *muḥaddithīn*. Similarly, one should not conflate the discussions in the books of *fiqh* that are related to the recitation of the Qurʾān, such as *basmalah*, with what is mentioned about the same topics in books of *qirāʾāt*. Also, one should not apply the technical definition of a phrase in another science to the use of that phrase in the science of *qirāʾāt*. Rather, even though the words may be the same, each science has its own technical definitions. And Allah knows best.

Allah ﷻ, and is the noble Qurʾān that is the speech of Allah in which we believe. Doubting this is *kufr*.

Most of the matters in the science of *qirāʾāt* are related to how something is pronounced, listening, and being in the presence of a teacher. For example, it is extremely difficult to explain *tashdīd*, *tashīl*, *idkhāl*, *ibdāl bil-madd*, *imālah*, *taqlīl*, *rawm*, *ishmām* of a vowel, *ishmām* of a letter, and the length of *madds* merely in words. As mentioned earlier, this noble science is restricted to precise transmission (*naql*). Therefore, to attain knowledge of this science, it is necessary to learn from and ensure the correctness of one's (recitation) by listening and being in the presence of a skilled teacher.

The Nature of Differences Between the Canonical Recitations

Dear one, you should know:

The differences within the canonical recitations are of many kinds. However, these differences do not result in the opposite meaning, nor do they oppose each other, because this is impossible in the speech of Allah. As Allah has said:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

*Do they not, then, ponder about the Qurʾān? Had it been from someone other than Allah, they would have found in it a great deal of discrepancy.*²⁰

Rather, one reading supports, verifies, and explains the other. And various meanings and juristic rulings are derived from the canonical recitations, making evident the rhetorical perfection and complete miraculousness (*kamāle iʿjāz*) of the Qurʾān. Every *qārī* transmits their preferred options through an unbroken *sanad* to the Prophet ﷺ and this is the distinguishing mark of this *ummah*, and the sanctified Qurʾān. Imam Ibn al-Jazarī has said that if this was the only benefit of the *qirāʾāt*, it would be enough.²¹

All the words in the Qurʾān fall into one of two categories, those that are agreed upon and those in which there are differences. The words which fall into the first category have been recited in only one way by the *ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ. The words in the second category are those which the

²⁰ 4:82. Translation of Mufti Taqī Usmānī.

²¹ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:230-232.

ṣaḥābah ﷺ read in various ways due to differences in dialects of Arabic or various grammatical norms.

Both these types of words are revealed by Allah ﷻ and were taught orally by the beloved Prophet ﷺ. For example, one *ṣaḥābī* learned with a combination of *ṣilah*, *iẓhār*, *tashīl*, and *fath* while another learned without *ṣilah*, *idghām*, *taḥqīq*, and *imālah*. There can be many such combinations. However, it is impossible that one *qirāʾah* contains a command that another negates, nor can there be any other kind of contradiction in them.

Āḥādīth Pertaining to the Seven Aḥruf²²

Dear one, you should know:

Sayyīdunā ‘Umar ؓ narrates that I heard Hishām ؓ recite Sūrah al-Furqān differently than I do. I asked him from whom he had learned this sūrah. He responded that he had learned it from the Prophet ﷺ. I took him to the Prophet ﷺ and explained what had occurred. The Prophet ﷺ heard both of us recite and confirmed the accuracy of our recitation and he ؓ said: “Indeed, this Qur’ān was revealed in seven aḥruf, so read of it whichever is easy for you.”²³ Imam Abū ‘Ubaid Qāsim ibn Sallām (d. 225 AH) has written that this ḥadīth is *mutawātir*.²⁴

Ḥāfiẓ Abū Ya‘lā Mūṣilī writes in his *Musnad al-Kabīr* that one day ‘Uthmān ؓ, during the period of his *khilāfah*, stood on the pulpit and addressing the *ṣaḥābah*, asked all those to stand who had heard the Prophet ﷺ say the words, “Indeed, this Qur’ān was revealed in seven aḥruf, each of them is satisfactory and sufficient.” So many *ṣaḥābah* stood up that it was difficult to count them. Then, *Amīr al-Mu‘minīn Sayyidunah* ‘Uthmān ؓ said that he, too, bore witness to this.²⁵

²² Ṭayyibat al-Nashr, l. 15-19.

وَصَحَّ إِسْنَادُهُ هُوَ الْقُرْآنُ ... فَهَذِهِ الثَّلَاثَةُ الْأَرْكَانُ
وَحَيْثُمَا يَخْتَلِفُ رُكْنٌ أَثْبِتَ ... شُدُودُهُ لَوْ أَنَّ فِي السَّبْعَةِ
فَكُنْ عَلَى نَهْجِ سَبِيلِ السَّلَفِ ... فِي مُجْمَعٍ عَلَيْهِ أَوْ مُخْتَلَفٍ
وَأَصْلُ الْاِخْتِلَافِ أَنَّ رَبَّنَا ... أَنْزَلَهُ بِسَبْعَةِ مِهْوَنَاتٍ
وَقِيلَ فِي الْمُرَادِ مِنْهَا أَوْجُهُ ... وَكَوْنُهُ اِخْتِلَافٌ لَفِظٍ أَوْجُهُ

²³ Bukhārī, 7550, 4992, 6936.

²⁴ Ibn al-Jazarī, *Nashr al-qirā’āt al-‘ashr*, 1:146.

²⁵ Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:147; This narration is found in Abū Ya‘lā’s *al-Musnad al-kabīr*. See Aḥmad b. Abī Bakr al-Būṣīrī, *Itḥāf al-khiyarah*

Scholars have discussed this *ḥadīth* in various ways which Ḥāfiẓ Abū Shāmah has compiled in a book exclusively on this topic.²⁶

Once Ubayy ibn Ka'b ؓ was in the *maṣjid* and a man entered and recited the Qur'ān in a style to which Ubayy ؓ objected. Another man entered and recited the Qur'ān in yet another way, which Ḥaẓrat Ubayy ؓ also objected to. All three of them went to the Prophet ﷺ and he ﷺ approved of all three of their recitation. At this point, Ḥaẓrat Ubayy ؓ felt doubt creep into his heart. When the Prophet ﷺ saw this, he ﷺ struck Ubayy's ؓ chest with his blessed hand, and he ؓ broke out with a sweat and felt as if he was standing in front of Allah in fear. The Prophet ﷺ then told him that the Qur'ān could be recited in seven *aḥruf* and this is because he ؓ requested this from Allah.²⁷

ʿAmr ibn al-ʿĀṣ ؓ reports that the Prophet ﷺ said “Read the Qur'ān upon seven *aḥruf*. Whichever of them you recite, you will be correct. But do not argue (regarding them), as argumentation in this matter is *kufṛ*.”²⁸

al-maharah, *ḥadīth* nos. 7954-7955; Nūr al-Dīn al-Haythamī, *al-Maqṣad al-ʿalī fī zawāʿid Abī Yaʿlā al-Mawṣilī*, *ḥadīth* no. 1216; al-Haythamī, *Majmaʿ al-zawāʿid*, *ḥadīth* no. 11627.

²⁶ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:148. Shaikh Aiman Suwaid mentions in a footnote that the title of the book by Imam Abū Shāmah is *al-Murshid al-Wajīz ilā ʿUlūm Tataʿallaq bil-Kitāb al-ʿAzīz*.

²⁷ Muslim, 820. I have paraphrased the *ḥadīth* that is found in *Ṣaḥīḥ Muslim* in *Kitāb Ṣalāt al-Musāfirīn*. This differs from Qārī Anīs's ؒ paraphrasing of a similar *ḥadīth*, which I did not find due to my own lack of capability.

²⁸ Al-Bayhaqī, *Shuʿb al-Īmān*, *ḥadīth* no. 2070.

The Meaning of Seven Aḥruf

Dear one, you should know:

There are about forty scholarly explanations about the *ḥadīth* of the “seven aḥruf.” However, Imam Ibn al-Jazarī رحمه الله reflected on this *ḥadīth* for more than thirty years, until Allah gave him an opening to its possible meaning. When he observed all the *mutawātir* (widely transmitted) and non-*mutawātir qirāʾāt*, he found that all the differences between the *qirāʾāt* fall into seven categories.²⁹

1. A change in vowels that does not lead to a change in meaning or in the written shape of the word, e.g., يَحْسِبُ يَحْسِبُ.
2. A change in vowels that leads to a change in meaning, but not in the written shape of a word, e.g., أَخَذَ أَخَذَ.
3. A change in letters that leads to a change in meaning but not in the written shape of a word, e.g., تَبَلُّوا تَبَلُّوا.
4. A change in letters that can lead to a change in the shape of the word but not in its meaning, e.g., صِرَاطٌ صِرَاطٌ.
5. A change in the letters, meaning and written shape of a word, e.g., أَشَدَّ مِنْهُمْ أَشَدَّ مِنْكُمْ.
6. A change in the order of words, e.g., قَاتَلُوا وَفُتِلُوا قَاتَلُوا وَفُتِلُوا.
7. The addition or omission of a letter, e.g., سَارِعُوا وَ سَارِعُوا.

Ibn al-Jazarī also adds that differences that fall into the *uṣūl*, such as *iḥḥār*, *iḍghām*, *imālah*, and *fath*, etc. do not change the word or the meaning. If they were to be assigned a category, it would be the first of the seven listed above.³⁰

²⁹ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:160-163.

³⁰ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:163.

As we can see from the above, the seven *aḥruf* refer to seven categories. As such, the ten *qirāʾāt* are also included within this explanation of the seven *aḥruf*. However, the scholars of *qirāʾāt* have established three conditions for the acceptance of a *qirāʾah*.

1. It is in accordance with Arabic grammar, regardless of whether grammarians have agreed upon it, or they differ in it.
2. It is in accordance with the *rasm* or orthography of the Qurʾān, either clearly and evidently, or derived. For example, the read of *maliki yawm al-dīn* is evident from the *rasm*. However, the reading of *mālīki yawm al-dīn* can also be inferred from the *rasm*.
3. It must have a sound chain of transmission.

These three requirements are the conditions for a reading to be accepted as Qurʾān. The essential requirement is a sound chain of transmission. The remaining two are for added verification. When a reading fulfills these three requirements, it is obligatory on the *ummah* to consider it the speech of Allah and to believe that is revealed from Allah.

The Ten Qurṛā', Their Rūwāt, and Their Codes³¹

The readings of all ten *qurṛā'* are covered in *Ṭayyibah al-Nashr*. The table below includes the names of the *qurṛā'*, their two main *ruwāt*, and the codes that Imam Ibn al-Jazarī has assigned to them in the poem. Ibn al-Jazarī also alludes to whether the two *rāwīs* of a *qārī* transmit from him directly or through others. When they transmit directly, I have not mentioned it. However, where there are one or more narrators between a *Qārī* and his *rāwī*, I have stated as such.

³¹ *Ṭayyibat al-Nashr*, l. 24-38; al-Qāḍī, *al-Budūr al-Zāhirah*, 25-29; al-Sayyid 'Abd al-Raḥīm, *Asānīd al-Qurṛā' al-'Asharah*.

فَنَافِعُ بَطِيئَةٍ قَدْ حَظَبَا ... فَعَنَّهُ قَالُونَ وَوَرُشَ رَوَا
وَأَبْنُ كَثِيرٍ مَكَّةَ لَهُ بَلَدٌ ... يَزِيْرُ وَقُنْبُلٌ لَهُ عَلَى سَنَدٍ
ثُمَّ أَبُو عَمْرٍو فَيَحْيَى عَنْهُ ... وَنَقَلَ الدُّورَى وَسُوَيْسٌ مِنْهُ
ثُمَّ ابْنُ عَامِرٍ الدِّمَشْقِيُّ بِسَنَدٍ ... عَنْهُ هِشَامٌ وَابْنُ ذَكْوَانَ وَرَدُ
ثَلَاثَةٌ مِنْ كُوفَةٍ فَعَاصِمٌ ... فَعَنَّهُ شُعْبَةُ وَحَفْصٌ قَائِمٌ
وَحَمَزَةُ عَنْهُ سُلَيْمٌ فَخَلَفَ ... مِنْهُ وَحَلَادٌ كِلَاهُمَا اعْتَرَفَ
ثُمَّ الْكِسَائِيُّ الْفَقَى عَلَى ... عَنْهُ أَبُو الْحَارِثِ وَالدُّورِيُّ
ثُمَّ أَبُو جَعْفَرٍ الْخُبَرِيُّ الرَّضَى ... فَعَنَّهُ عَيْسَى وَابْنُ جَمَّازٍ مَضَى
تَاسِعُهُمْ يَعْقُوبُ وَهُوَ الْخَضْرَمِيُّ ... لَهُ زُوَيْسٌ ثُمَّ رَوْحٌ يَنْتَبِى
وَالْعَاشِرُ الْبَزَّازُ وَهُوَ خَلَفَ ... إِسْحَاقُ مَعَ إِدْرِيسَ عَنْهُ يُعْرَفُ
وَهَذِهِ الرُّوَاةُ عَنْهُمْ طُرُقٌ ... أَصْحَحُهَا فِي نَشْرِنَا يُحَقِّقُ
بِائْتِنَيْنِ فِي اثْنَيْنِ وَالْأَرْبَعُ ... فَهِيَ زُهَّا أَلْفَ طَرِيقٍ تَجْمَعُ
جَعَلَتْ رَمَزَهُمْ عَلَى التَّرْتِيبِ ... مِنْ نَافِعٍ كَذَا إِلَى يَعْقُوبِ
أُبَيِّحُ دَهْرَ حُطَيٍّ كُلِّمْ نَصْعَ فَضْصَقُ ... رَسَتْ تَحْدُ طَعَشَ عَلَى هَذَا النَّسَقِ
وَالْوَاوُ فَاصِلٌ وَلَا رَمَزٌ يَرْدُ ... عَنْ خَلَفٍ لِأَنَّهُ لَمْ يَنْفَرِدْ

Code	Qārī	Code	Rāwī
أ	Imam Nāfi ^c ibn ‘Abd al-Raḥmān ibn Abī Nu‘aim al-Laythī	ب	Qālūn: ‘Isā ibn Mīnā al-Madanī
		ج	Warsh: ‘Uthmān ibn Sa‘īd al-Miṣrī
د	Imam Ibn Kathīr: ‘Abd Allah ibn Kathīr al-Makkī. Imam Bazzī transmits the <i>qirā’ah</i> of Imam Ibn Kathīr with two narrators in between him and Imam Ibn Kathīr. Imam Qunbul transmits the <i>qirā’ah</i> of Imam Ibn Kathīr with three narrators in between him and Imam Ibn Kathīr.	هـ	Bazzī: Aḥmad ibn Muḥammad ibn ‘Abd Allah ibn Abī Bazzah
		ز	Qunbul: Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad ibn Khālīd ibn Sa‘īd al-Makkī al-Makhzūmī
ح	Imam Abū ‘Amr: Zabbān ibn al-‘Alā’ ibn ‘Ammār al-Māzinī al-Baṣrī. His two <i>rāwis</i> transmit from him through Yaḥyā ibn al-Mubarak al-‘Adawī who was known as al-Yazīdī.	ط	Al-Dūrī: Abū ‘Amr Haṣṣ ibn ‘Umar ibn ‘Abd al-‘Azīz al-Dūrī al-Naḥwī
		ی	Sūsī: Abū Shu‘aib Ṣāliḥ ibn Ziyād ibn ‘Abd Allah al-Sūsī
ك	Imam Ibn ‘Amir: ‘Abd Allah ibn ‘Āmir al-Shāmī al-Yaḥṣabī. His <i>kunyah</i> was Abū ‘Imrān. His two <i>rāwis</i> transmit his <i>qirā’ah</i> from him with two narrators in between.	ل	Hishām: Hishām ibn ‘Ammār ibn Nuṣayr al-Qāḍī al-Dimashqī. His <i>kunyah</i> was Abū al-Walīd.
		م	Ibn Dhakwān: ‘Abd Allah ibn Aḥmad ibn Bashīr ibn Dhakwān

			al-Qurashī al-Dimashqī. His <i>kunyah</i> was Abū ‘Amr.
ن	Imam ‘Āṣim: ‘Āṣim ibn Abī Najūd. He was called ibn Bahdalah, after his mother. His <i>kunyah</i> was Abū Bakr.	ص	Shu‘bah: Abū Bakr ibn Shu‘bah ibn ‘Ayyash ibn Sālim al-Kūfī.
		ع	Hafṣ: Hafṣ ibn Suleymān ibn al-Mughīrah al-Bazzāz al-Kūfī. His <i>kunyah</i> was Abū ‘Amr.
ف	Imam Ḥamzah: Ḥamzah ibn Ḥabīb ibn ‘Imārah al-Zayyāt al-Faraḍī al-Taymī. His <i>kunyah</i> was Abū ‘Imārah. His two <i>rāwis</i> transmit from him through Imam Sulaym ibn ‘Īsā al-Hanafī al-Kūfī.	ض	Khalaf: Khalaf ibn Hishām ibn Tha‘lab al-Bazzār al-Baghdādī. His <i>kunyah</i> was Abū Muḥammad.
		ق	Khallād: Khallād ibn Khālid, or ibn Khulayd al-Ṣayrafī al-Kūfī. His <i>kunyah</i> was Abū ‘Īsā.
ر	Imam al-Kisā’ī: ‘Alī ibn Ḥamzah al-Naḥwī. His <i>kunyah</i> was Abū al-Ḥasan.	س	Abū al-Ḥārith: Al-Layth ibn Khālid al-Baghdādī
		ت	al-Dūrī: Abū ‘Amr Hafṣ ibn ‘Umar ibn ‘Abd al-‘Azīz al-Dūrī al-Naḥwī
ث	Imam Abū Ja‘far: Yazīd ibn al-Qa‘qa‘	خ	Ibn Wardān: Abū al-Ḥārith ‘Īsā ibn Wardān al-Madanī.
		ذ	Ibn Jammāz: Abū al-Rabī‘ Sulaymān ibn

			Muslim ibn Jammāz al-Madanī.
ظ	Imam Ya‘qūb: Ya‘qūb ibn Ishāq ibn Zayd al-Ḥaḍramī. His <i>kunya</i> h was Abū Muḥammad.	غ	Ruways: Abū ‘Abd Allah Muḥammad ibn al-Mutawakkil al-Lu’lu’ī al-Baṣrī.
		ش	Rawḥ: Abū al-Ḥasan Rawḥ ibn ‘Abd al-Mu’min al-Baṣrī al-Naḥwī.
	Imam Khalaf: Khalaf ibn Hishām ibn Tha‘lab al-Bazzār al-Baghdādī. His <i>kunya</i> h was Abū Muḥammad.		Ishāq: Abū Ya‘qūb Ishāq ibn Ibrāhīm ibn ‘Uthmān al-Warrāq al-Marwazī.
			Idrīs: Abū al-Ḥasan Idrīs ibn ‘Abd al-Karīm al-Baghdādī al-Ḥaddād

In *Ṭayyibat al-Nashr*, Imam Ibn al-Jazarī has not assigned any codes to Imam Khalaf al-‘Āshir and his two *rāwīs*. This is because Imam Khalaf will generally agree with one or more of the other *qurrā’* in his reading. If something is mentioned that is unique to him, Imam Ibn al-Jazarī will refer to him by name.

Imams Azraq and Aṣbahānī are the two main narrators of Imam Warsh. In the *uṣūl* part of *Ṭayyibat al-Nashr*, the code letter *jīm* refers specifically to Imam Warsh’s *riwāyah* through the *ṭarīq* of Azraq. When Imam Ibn al-Jazarī mentions the code letter *jīm*, Imam Aṣbahānī’s reading will be the same as Imam Qālūn.³² An important point to keep

³² *Ṭayyibat al-Nashr*, l. 39-40.

in mind is that Imam Aṣbahānī's reading will only be like Imam Qālūn in those places where the code letter *jīm* is mentioned in the *uṣūl* lines. When the code letter *jīm* is not mentioned specifically, Imam Aṣbahānī's reading will be the same as Imam Azraq. If the code letter *bā'* is mentioned on its own (meaning the code letter *jīm* does not appear in the same discussion), Imam Aṣbahānī's reading will not be like Imam Qālūn.³³ When Imam Warsh is mentioned by name, both the *ṭarīqs* of Azraq and Aṣbahānī are intended. In the *furūsh* part of the poem, Imam Warsh's code of *jīm* and his name cover both Azraq and Aṣbahānī. Where the two *ṭarīqs* differ in the *furūsh*, the difference will be expressed.

وَحَيْثُ جَا رَمَزُ لُورِيشَ فَهَؤَا ... لَا رَزَقِي لَدَى الْأُصُولِ يُرَوَّى
وَالْأَصْبَهَانِيُّ كَقَالُونَ وَإِنْ ... سَمَيْتُ وَرِشاً فَالطَّرِيقَانِ إِذَنْ

³³ Īhāb Fikrī, *Taqrīb al-Ṭayyibah*, 35.

Code Words that Cover More Than One Reading³⁴

مدا / مدني	Imams Nāfi ^ع and Abū Ja ^ع far
حما / بصري	Imams Abū ^ع Amr and Ya ^ع qūb
كفي	Imams ^ع Āṣim, Ḥamzah, al-Kisā ^ع ī and Khalaf al- ^ع Āshir
شفا	Imams Ḥamzah, al-Kisā ^ع ī and Khalaf al- ^ع Āshir
صحب	Imams Ḥaḥṣ, Ḥamzah, al-Kisā ^ع ī and Khalaf al- ^ع Āshir
صحبة	Imams Shu ^ع bah, Ḥamzah, al-Kisā ^ع ī and Khalaf al- ^ع Āshir
صفا	Imams Shu ^ع bah and Khalaf al- ^ع Āshir
فقي	Imams Ḥamzah and Khalaf al- ^ع Āshir
رضي	Imams Ḥamzah and al-Kisā ^ع ī
رؤي	Imams al-Kisā ^ع ī and Khalaf al- ^ع Āshir
ثوي	Imams Abū Ja ^ع far and Ya ^ع qūb
سما	Imams Nāfi ^ع , Abū Ja ^ع far, Ibn Kathīr, Abū ^ع Amr and Ya ^ع qūb
حق	Imams Ibn Kathīr, Abū ^ع Amr, and Ya ^ع qūb
حرم	Imams Nāfi ^ع , Abū Ja ^ع far, and Ibn Kathīr
عم	Imams Nāfi ^ع , Abū Ja ^ع far, and Ibn ^ع Āmir

³⁴ Ṭayyibat al-Nashr, 41-48.

فَمَدَنِيٌّ ثَامِنٌ وَنَافِعٌ ... بَصْرِيٌّهُمْ ثَالِثُهُمْ وَالتَّاسِعُ
وَحَلَفَ فِي الْكُوفِ وَالرَّمْزُ كَفَى ... وَهُمْ بَغِيرُ عَاصِمٍ لَهُمْ شَفَا
وَهُمْ وَحَفْصٌ صَحْبٌ ثُمَّ صُحْبَةٌ ... مَعَ شُعْبَةٍ وَحَلَفَ وَشُعْبَةٌ
صَفَا وَحَمْرَةٌ وَبَزَارٌ فَتَى ... حَمْرَةٌ مَعَ عَلَيْهِم رَضَى أُنَى
وَحَلَفَ مَعَ الْكِسَايَةِ رَوَى ... وَثَامِنٌ مَعَ تَاسِعٍ فَقُلْ ثَوَى
وَمَدَنِيٌّ مَدَا وَبَصْرِيٌّ جِمَا ... وَالْمَدَنِيُّ وَالْمَلِكُ وَالْبَصْرِيُّ سَمَا
مَلِكٌ وَبَصْرٌ حَقٌّ مَلِكٌ مَدَنِيٌّ ... جِزْمٌ وَعَمَّ شَامُهُمُ وَالْمَدَنِيُّ
وَحَبْرٌ ثَالِثٌ وَمَلِكٌ كَنْزٌ ... كُوفٌ وَشَامٌ وَيَجِيءُ الرَّمْزُ

حبر	Imams Abū ‘Amr and Ibn Kathīr
كنز	Imams Ibn ‘Āmir, ‘Āṣim, Ḥamzah, al-Kisā’ī, and Khalaf al-‘Āshir

Like Imam al-Shāṭibī, Imam Ibn al-Jazarī will also mention one reading (such as *fath* or *idghām*, etc.). The reader can infer from this that the *qurrā’* that have not been mentioned do the opposite of what is stated. There are two kinds of opposites. Firstly, there are those that are opposites of each other (mutual opposites). Secondly, there are those where when the first is stated the other is intended, but it cannot be assumed that when the second is stated that the first is intended (non-mutual opposites). These will be presented in two separate tables:

Opposites	
<i>Takhfif</i> : will always have a <i>sukūn</i> before it.	<i>Tathqīl</i> : will always have a <i>fathḥah</i> before it.
<i>Iskān</i>	<i>Fathḥah</i>
<i>Ikhtilās</i> (shortening of a <i>ḥarakah</i> to 2/3 of its length)	A full <i>ḥarakah</i>
<i>Madd</i>	<i>Qaṣr</i>
<i>Ithbāt</i>	<i>Ḥadhf</i>
<i>Idghām</i>	<i>Iḏhār</i>
<i>Fath</i>	<i>Imālah</i>
<i>Hamzah</i>	No <i>hamzah</i>
<i>Naql</i>	No <i>naql</i>
<i>Tadhkīr</i> (masculine)	<i>Ta’nīth</i> (feminine)
<i>Ghā’ib</i> (third person)	<i>Khiṭāb</i> (second person)
<i>Jam’</i> (plural)	<i>Ifrād</i> (singular)
<i>Nūn</i>	<i>Yā’</i>
<i>Fathḥah</i>	<i>Kasrah</i>
<i>Naṣb</i>	<i>Khafḍ</i> / <i>Jar</i>

Rafʿ is the opposite of *jazm*, but *jazm* is not the opposite of *rafʿ*. Where *rafʿ* is mentioned, *naṣb* is the opposite that is implied.

Non-Mutual Opposites	
<i>Jazm</i>	<i>Rafʿ</i>
<i>Rafʿ</i>	<i>Naṣb</i>
<i>Ḍammah</i>	<i>Fathḥah</i>

Basmalah Between Two Sūrahs³⁵

If a reciter begins their recitation from the beginning of a new sūrah, whether beginning their recitation anew, or after making *waqf* at the end of the previous sūrah, he/she will recite the *basmalah* for all the *qurrā'* in the beginning of all the *suwar* except Sūrah al-Tauba.

However, if the reciter completes one sūrah and then continues to the next without making *waqf* at the end of the first, the *qurrā'* will differ on whether the *basmalah* will be read, and if they will make *sakt* or *waṣl*. Their differences are listed below.

Basmalah Between Two Sūrahs

Imams Qālūn, Asbahānī, Ibn Kathīr, 'Āṣim, al-Kisā'ī, and Abū Ja'far will read the *basmalah* when joining between two sūrahs. This is their only option, and it is referred to as *faṣl bayn al-sūratayn*.

Joining Two Sūrahs

Imam Ḥamzah and Imam Khalaf al-ʿĀshir will join two sūrahs directly without reading the *basmalah* in between, meaning, they will join the last word of the first sūrah with the first word of the second sūrah. This is referred to as *waṣl bayn al-sūratayn*. Imam Khalaf al-ʿĀshir will also have the option of *sakt* between sūrahs without reading the *basmalah*. *Waṣl ma'a sakt* is an added option for him in *Ṭayyibah* that is not in *al-Durrah*.

Basmalah, Waṣl, and Sakt

³⁵ Ṭayyibat al-Nashr, l. 107-108.

بَسْمَلِ بَيْنَ السُّورَتَيْنِ يَصِفُ ... دُمِ يُقِي رَجَا وَصِلَ فِشَا وَعَنْ خَلَفَ
فَأَسْكُتَ فَصِلَ وَالْخَلْفُ كَمِ جِمَا جِلَا ... وَاخْتِيرَ لِلْسَاكِتِ فِي وَثِلَ وَلَا

Imams Azraq, Abū ‘Amr, Ibn ‘Āmir, and Ya‘qūb join two sūrahs with *basmalah* (*faṣl bayn al-sūratain*), join them without *sakt* (*waṣl bayn al-sūratain*) and make *sakt* without *basmalah*.

Sūrah al-Fātiḥah³⁶

Imams ‘Āṣim, al-Kisā’ī, Ya‘qūb, and Khalaf al-‘Āshir will read مَالِك with an *alif*, while the rest of the *qurrā’* will read it without an *alif*.

The words صراط and الصراط are read as follows:

Imam Qunbul will read the *ṣād* in both (definite and indefinite) as *sīn* throughout the Qur’ān with *khulf*. **Imam Ruways** will do the same, except he does so without *khulf*.

Imam Khalaf when transmitting from **Imam Ḥamzah** will read the *ṣād* in both (definite and indefinite) with a blend of *zā’* (*ishmām al-zā’*) throughout the Qur’ān. This means to read the letter *ṣād* by changing its quality of *hams* to *jahr*. The *isti’lā’* and *iṭbāq* of the *ṣād* will still be articulated. This results in a sound that is neither entirely like *ṣād* nor *zā’*.

Imam Khallād has four options:

1. There is only *ishmām al-zā’* in one place, the first occurrence of the word الصراط in Sūrah al-Fātiḥah.
2. There is *ishmām al-zā’* in both صراط and الصراط in Sūrah al-Fātiḥah.

³⁶ *Tayyibat al-Nashr*, l. 112-113.

مَالِكٍ نَزَلَ ظِلًّا رَوَى السِّرَاطَ مَع ... سِرَاطِ زَيْنٍ خُلْفًا غَلًا كَيْفَ وَقَعَ
وَالصَّادُ كَالرَّايِ ضَعْفًا الْأَوَّلُ قِفْ ... وَفِيهِ وَالثَّانِي وَذِي اللَّامِ الْخُلْفِ

3. There is *ishmām al-zā'* throughout the Qur'ān when it is definite (with *alif* and *lām*), i.e., الصراط. This occurs six times in the Qur'ān.
4. This word is read with *ṣād* throughout the Qur'ān.

When reciting in *jam'* for **Imam Khallād**, these options will be shown in the following way. The first صراط and all the instances that are definite (الصراط) will be read with *ṣād* and *ishmām al-zā'*. The remaining indefinite instances of the word (صراط) will be read with *ṣād* only.³⁷

All the other Imams will read الصراط and صراط with a pure *ṣād* throughout the Qur'ān.

³⁷ Muḥammad Idrīs al-^ʿĀṣim, *al-Kawākib al-Nayyarah fī Wujūh al-Ṭayyibah*, 8.

Words in Which the Sound of Ṣād Changes³⁸

There are a group of words like أَصَدُّ in which the letter ṣād is sākin and is followed by a dāl, such as تَصْدِيقٌ يَصْدُرُ. They occur in twelve places in the Qurʾān which will be listed below.

Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir will read these words with *ishmām al-zāʾ* without *khulf*, while **Imam Ruways** will read most of these words with *ishmām al-zāʾ* with *khulf*, except for the occurrence in Sūrah al-Qaṣas and Sūrah al-Zalzalah. He will read these two occurrences with *ishmām al-zāʾ* without *khulf*.

	Ayāh	Ishmām al-Zāʾ for Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir	Ishmām al-Zāʾ for Ruways
4:87	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾	Without Khulf	With Khulf
4:122	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾	Without Khulf	With Khulf
6:46	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نُصْرَفُ الْأَلْبَتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾	Without Khulf	With Khulf

³⁸ Ṭayyibat al-Nashr, l. 114-115.

وَبَابُ أَصَدُّ شَفَا وَالْخُلْفُ غَرَّ ... يُصْدِرُ غِثَ شَفَا

6:157	أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿٦٧﴾	Without Khulf	With Khulf
8:35	وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾	Without Khulf	With Khulf
10:37	وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾	Without Khulf	With Khulf
12:111	لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾	Without Khulf	With Khulf
15:94	فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾	Without Khulf	With Khulf
16:9	وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿٩﴾	Without Khulf	With Khulf
28:23	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْفُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْعَىٰ حَتَّىٰ يُصِيرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾	Without Khulf	Without Khulf
99:6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالُهُمْ ﴿٦﴾	Without Khulf	Without Khulf

Mīm al-Jam^c 39

Mīm al-Jam^c is a *mīm* that is not an original part of the word and denotes the masculine plural pronoun, for example, هم تم كم. **Imams Ibn Kathīr and Abū Ja‘far** will read the *ḍammah* of the *mīm al-jam^c* with *ṣilah*, meaning the *ḍammah* on the *mīm* will be stretched for two counts, as if a *wāw maddiyyah* were added to it. **Imam Qālūn** will make *ṣilah* as well, but with *khulf*. **Both of Imam Warsh’s *rāwīs*** will make *ṣilah* when the *mīm al-jam^c* is followed by a *hamzah*. Keep in mind that when *mīm al-jam^c* is followed by a *hamzah qaṭ‘ī* it will take the ruling of *al-madd al-munfaṣil* and will be extended accordingly for each *qirā’ah*, *riwāyah*, and *ṭarīq*.

None of the *Qurṛā’* will make *ṣilah* on *mīm al-jam^c* when it is followed by a *sukūn*.

³⁹ *Ṭayyibat al-Nashr*, l. 119-120.

وَصَمَّ مِيمَ الْجُمُعِ صَلِّ تَبْتُ دَرَا ... قَبْلَ مُحَرَّكِ وَيَا خُلْفَ بَرَا
وَقَبْلَ هَمْزِ الْقَطْعِ وَرَشُّوا وَكَبِّرُوا ... قَبْلَ السُّكُونِ بَعْدَ كَسْرِ حَزَرُوا

Third Person Dual and Plural Pronouns⁴⁰

When a dual or plural pronoun, masculine or feminine, is preceded by a *yā' sākinah*, **Imam Ya'qūb** will read the *hā'* with a *ḍammah* in both *waṣl* and *waqf*, examples are in the table below.

Dual, masculine or feminine	عليهما
Feminine plural	عليهنَّ فيهنَّ
Masculine plural	عليهم فيهم صياصيهم

If the *yā' sākinah* is dropped, only **Imam Ruways** will read the *hā'* with a *ḍammah*. This occurs in fifteen places that are listed below.

1.	7:38	قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آدَرَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَهُمْ لِأُولَئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتَيْنَهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾
2.	7:169	فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَصَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِيهِمْ عَرَصٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾
3.	7:203	وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا اجْتَبَيْنَاهَا قُلْ إِنَّمَا اتَّبِعُ مَا يُوْحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

⁴⁰ *Tayyibat al-Nashr*, l. 117-118.

وَبَعْدَ يَاءٍ سَكَنَتْ لَا مُفْرَدًا ... ظَاهِرٌ وَإِنْ تَزَلَّ كَيْخَرَهُمْ عَدَا
وَحُلْفٌ يُلْهِمُهُمْ قِيَمٌ وَيُعْنِيهِمْ ... عَنْهُ وَلَا يَضُمُّ مَنْ يُولِيهِمْ

4.	9:14	فَتِلْوَهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾
5.	9:70	أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
6.	10:39	بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾
7.	15:3	ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
8.	20:133	وَقَالُوا لَوْلَا يَا تَيْنَا إِيَّاكَ مِنْ رَبِّهِ أَوْ لَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾
9.	24:32	وَأَنْكِحُوا الْأَيَاتَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾
10.	29:51	أَوْ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾
11.	33:68	رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنَا كَبِيرًا ﴿٦٨﴾
12.	37:11	فَأَسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ﴿١١﴾
13.	37:149	فَأَسْتَفْتِهِم أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُتُونَ ﴿١٤٩﴾
14.	40:7	الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾
15.	40:9	وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ أَفْوَزُ الْعَظِيمِ ﴿٩﴾

In the three āyāt above that have been highlighted in grey, **Imam Ruways** will have *khulf*, and will read the *hā'* with a *ḍammah* or a *kasrah*.

In the following āyah of Sūrah al-Anfāl, he will read the *hā'* with a *kasrah* only.

وَمَنْ يُؤَلِّمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

The Vowels on the Attached Pronoun هم⁴¹

This chapter specifically deals with the attached pronoun هم that occurs **after** a *ya' sākinah* or *kasrah* and **before** a *sukūn*.

The *qurrā'* differ on the vowel that will be placed on the *hā'* and the *mīm* when one is joining (*waṣl*) the attached pronoun هم that occurs after a *kasra* or a *yā' sākinah* with the *sukūn* or *shaddah* that comes after it or when stopping on the attached pronoun هم.

In the state of *waṣl*, when هم is preceded by a *kasrah* or a *yā' sākinah*:

Imams Nāfi', Ibn Kathīr, Abū Ja'far, Ibn 'Āmir, and 'Āṣim will read the *hā'* with a *kasrah* and the *mīm* with a *ḍammah*, e.g., يَوْمَهُمُ الَّذِي يُرِيهِمُ الله.

Imam Abū 'Amr will read both the *hā'* and the *mīm* with a *kasrah*, e.g., يَوْمِهِمُ الَّذِي يُرِيهِمُ الله.

Imams Ḥamzah, al-Kisā'i, and Khalaf al-'Āshir will read both the *hā'* and the *mīm* with a *ḍammah*, e.g., يَوْمَهُمُ الَّذِي يُرِيهِمُ الله.

⁴¹ Ṭayyibat al-Nashr, l. 116-121.

عَلَيْهِمُ الْيَوْمُ لَدَيْهِمْ ... بِضَمِّ كَسْرِ الْهَاءِ ظَيَّ قِيَمُ
وَبَعْدَ يَاءٍ سَكَتَتْ لَا مُفْرَدًا ... ظَاهِرٌ وَإِنْ تَزَلَّ كَيْخَرَهُمْ عِدَا
وَحُلْفٌ يُلْهِمُهُمْ قِيَمٌ وَيُغْنِيهِمْ ... عَنْهُ وَلَا يَضُمُّ مَنْ يُؤْلَهُمْ
وَضَمَّ مِيمَ الْجُمُعِ صَلِّ تَبْتُ دَرَا ... قَبْلَ مُحَرَّكَ وَبِالْحُلْفِ يَرَا
وَقَبْلَ هَمْزِ الْقَطْعِ وَرَشِّ وَكَبِيرُوا ... قَبْلَ السُّكُونِ بَعْدَ كَسْرِ حَرَرُوا
وَصَلَاً وَبَاقِيَهُمْ بِضَمِّ وَشَفَا ... مَعَ مِيمِ الْهَاءِ وَأَثْبَغَ ظُرْفَا

Imam Ruways will read the *hā'* and the *mīm* with a *kasrah* when هم is preceded by a *kasrah*, e.g., يَوْمِهِم الَّذِي, but will read both the *hā'* and the *mīm* with a *ḍammah* when هم is preceded by a *yā' sākinah* that has not been dropped, e.g., يُرِيهِمُ الله. If the *yā' sākinah* is dropped, he will read the *hā'* and the *mīm* with a *ḍammah*⁴², except in the following three words in four places where he will have two options. He may read both the *hā'* and the *mīm* with a *kasrah*, or read both the *hā'* and the *mīm* with a *ḍammah*.

The places are as follows:

15:3	ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَلِيْلَهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
24:32	وَأَنكِحُوا الْأَيِّمَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٢﴾
40:7 ⁴³	الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ ۖ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾
40:9	وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Imam Rawḥ will read the *hā'* and the *mīm* with a *kasrah* when هم is preceded by a *kasrah* or a *yā' sākinah* that has been dropped, e.g., يَوْمِهِم الَّذِي, but will read both the *hā'* and the *mīm* with a *ḍammah* when هم is preceded by a *yā' sākinah* that has not been dropped, e.g., يُرِيهِمُ الله.

⁴² This occurs in a total of fifteen places in the Qur'ān. Muḥammad Idrīs al-‘Aṣim, *Sharḥ Ṭayyibat al-Naṣhr*, 57.

⁴³ In this particular example, it is only the vowel on the *hā'* that will have *khulḥ* as the *mīm al-jam'* is not followed by a *sukūn*.

In the state of *waqf*, all the *qurrā'* will read the *mīm* in the attached pronoun هم with a *sukūn* but will differ on the vowel placed on the *hā'*.

Imams Nāfi', **Ibn Kathīr**, **Abū Ja'far**, **Abū 'Amr**, **Ibn 'Āmir**, **'Āṣim**, **al-Kisā'i** and **Khalaf al-'Āshir** will read the *hā'* with a *kasrah*.

Imam Ḥamzah will read **إِلَيْهِمْ**, **عَلَيْهِمْ**, and **لَدَيْهِمْ** with a *ḍammah* on the *hā'* in both *waṣl* and *waqf*. He will read the *hā'* with a *kasrah* in all other words in the state of *waqf*.

Imam Ruways will read the *hā'* with a *kasrah* when هم is preceded by a *kasrah* and will read the *hā'* with a *ḍammah* when هم is preceded by a *yā' sākinah* that has not been dropped. He will have two options, to read the *hā'* with a *kasrah* or a *ḍammah*, in the exceptions that were listed above in the state of *waqf* as well.

Imam Rawḥ will read the *hā'* with a *kasrah* when هم is preceded by a *kasrah* or a *yā' sākinah* that has been dropped and will read the *hā'* with a *ḍammah* when هم is preceded by a *yā' sākinah* that has not been dropped.

Idghām Kabīr and Its Conditions⁴⁴

Idghām is to merge one letter into another such that the resulting sound is an emphasized sound (with a *shaddah*) of the second letter. If the letter that is merging (*mudgham*) and the letter that it is merging into (*mudgham fih*) both carry a vowel, then this is known as *idghām kabīr*. In the state of *idghām*, both the letter that is merging and its vowel will be dropped. *Idghām* can only be done between letters that are *mithlayn*, *mutajānisayn*, or *mutaqāribayn*.⁴⁵

In order for *idghām kabīr* to apply the following conditions must be met:⁴⁶

- 1) The two letters must occur together in the writing of the Qurʾān (*rasman*). For example, إِنَّهُ هُوَ has a *wāw* of *madd* (*ṣilah*) that is read when one is continuing from the word *innahu*. However, in the *rasm* of the Qurʾān, the two *hā*'s are adjacent, as the small *wāw* was added later by scholars of *ḍabṭ* and is not part of the *rasm* of the Qurʾān. Hence, *idghām* may be done. However, in words like أَنَا نَذِيرٌ, even though the *alif* is not read

⁴⁴ *Ṭayyibat al-Nashr*, l. 122-126.

إِذَا التَّقَى حَقًّا مُحَرَّرًا ... مِثْلًا جُنْسَانِ مُقَارِبَانِ
أَذْغَمَ بِخُلْفِ الدُّورِ وَالسُّوسَى مَعًا ... لَكِنَّ يَوْجُهُ الْهَمَزُ وَالْمَدِّ امْتِنَاعًا
فَكَلِمَةً مِثْلَى مَنَاسِكِكُمْ وَمَا ... سَلَكَكُمْ وَلِكَلِمَتَيْنِ عِيَمًا
مَا لَمْ يُتَوَّنْ أَوْ يَكُنْ تَا مُضْمَرٍ ... وَلَا مُشَدَّدًا وَفِي الْجُزْمِ انْظُرْ
فَإِنْ تَمَازَلَا فَفِيهِ خُلْفٌ ... وَإِنْ تَقَارَبَا فَفِيهِ ضَعْفٌ

⁴⁵ I have not expanded on this here as students should be familiar with these concepts through their *tajwīd* studies. To review these concepts, see Esmail, *Tashīl al-Jazariyyah*, 107-114 or Yacoob, *Beyond Recitation*, 68-69.

⁴⁶ Muḥammad Idrīs al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 61,64.

in *waṣl*, there is still a letter written between the two *nūn*'s in the *rasm* of the Qur'ān. Therefore, *idghām* cannot be made.

- 2) If the letter that is merging (*mudgham*) carries a *tanwīn*, then too, *idghām* cannot be done, e.g., عَفُورٌ رَّحِيمٌ. The reason for this is that even though these two letters look like they are adjacent in the script, technically there is a *nūn* between the two *rā*'s.
- 3) If the *mudgham* is a *tā*' of the first person or the second person, it cannot be merged into what comes after it, e.g., كُنْتُ تُرَبَّنَا. This is because this *tā*' represents a pronoun (either I or you), and there is a rule in the Arabic language that that which indicates to something else is not dropped, العلامة لا تحذف.
- 4) If the *mudgham* is a letter with a *shaddah*, *idghām* cannot be done, e.g., مَسَّ سَقَرٌ.

Idghām Kabīr is reported from both of **Imam Abū 'Amr's *rāwīs***, Imam Dūrī and Imam Sūsī with *khulf*. This means that some *ṭuruq* of these two *riwāyāt* narrate *idghām* and others narrate *izhār* only. *Idghām kabīr* will not be done when reading with *taḥqīq* of *hamzah* and elongating *madd munfaṣil* for Imam Dūrī and Sūsī. In *Ṭayyibah*, *taḥqīq* of *hamzah* and elongating *madd munfaṣil* for more than two counts are possible for Imam Dūrī and Sūsī. These preventions will not be applicable when making *idghām kabīr* for Imam Ya'qūb. **Imam Ya'qūb** makes *idghām kabīr* in all the places where Imam Abū 'Amr makes *idghām kabīr*. Like Imam Abū 'Amr, he transmits *idghām kabīr* with *khulf*.

Idghām Mithlayn Within a Word and Between Two Words⁴⁷

Idghām mithlayn kabīr within a word occurs in two words only for Imam Abū ‘Amr, مَنَاسِكُكُمْ سَلَكَكُمْ. When two identical letters come together between two words, *idghām* will take place according to the general rule, except in فَلاَ يَحْزُنَكَ كُفْرُهُ (31:23). *Idghām* will be prevented here between the two *kāf*s by the *ikhfā’* on the *nūn* before the first *kāf*. This is because *ikhfā’*, like *idghām*, is a form of ease in recitation. The objective of *idghām*, ease in recitation, has already been fulfilled by making *ikhfā’*. Also, it is difficult to make *idghām* here after having made *ikhfā’*.

Idghām Mithlayn between two words occurs in the following 17 letters in 750 places in the Qur’ān: ب ت ث ج ر س ع غ ف ق ك ل م ن و ه⁴⁸.

Idghām Mutajānisayn and Mutaqāribayn

Two voweled letters may merge with each other due to being *mutajānisayn* or *mutaqāribayn*. This will occur in the following 16 letters: رُضْ سَنَشُدُّ حُجَّتَكَ بَذَلْ قُتْمِ. This does not mean that all these letters will merge into each other. Rather, each letter has certain letters into which it will merge, and which may merge into it. The letters will be mentioned below in the order in which they occur in the *alif ba’i* order of the Arabic alphabet, as opposed to the order in which they occur in the phrase above or in the text of *Ṭayyibah*.

⁴⁷ *Ṭayyibat al-Nashr*, lines 124 and 128.

فَكَلِمَةً يَغْلَى مَنَاسِكُكُمْ وَمَا ... سَلَكَكُمْ وَكَلِمَتَيْنِ عَيَمَا
كَالَلَاءِ لَا يَحْزُنَكَ فَاَمْتَعْ وَكَلِم ... رُضْ سَنَشُدُّ حُجَّتَكَ بَذَلْ قُتْمِ

⁴⁸ Al-‘Āṣim, *Sharḥ Ṭayyibat al-Nashr fī al-Qirā’āt al-‘Ashr al-Mutawātirah*, 65.

***Bā'* and the Letter into Which It Merges⁴⁹**

Bā' will merge into *mīm* when they occur together in the phrase يُعَذِّبُ مَنْ يَشَاءُ, except in Sūrah al-Baqarah, where Imam Abū ‘Amr reads the word يُعَذِّبُ with a *sukūn*. Therefore, it does not fall into the category of *idghām kabīr*. *Idghām kabīr* of *bā'* into *mīm* will not occur in any other words in the Qur’ān. This phrase, يُعَذِّبُ مَنْ يَشَاءُ, occurs in the Qur’ān in five places which are listed below.

3:129	وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾
5:18	وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُمْ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾
5:40	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾
29:21	يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾
48:14	وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

⁴⁹ Ṭayyibat al-Nashr, l. 138.

وَالْبَاءُ فِي مِيمٍ يُعَذِّبُ مَنْ فَقَطْ...

Tā' and the Letters into Which It Merges⁵⁰

Tā' will merge into itself wherever this occurs in the Qur'ān. This will be considered *idghām mutamāthilayn*. In addition to this, tā' will also merge into the following ten letters: ث, ذ, ز, س, ص, ض, wherever they occur after tā' except in six places. In the following six places there will be *khulf* when reading with *idghām* for **Imam Abū 'Amr**. When reading with *iẓhār* in *idghām kabīr* for the respected Imam, *iẓhār* will be the only option in the places below.

2:83	وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾
4:102	وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن رَّرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَجَدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾
17:26	وَعَاثَ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾
19:27	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ قَالُوا يَمْرُؤُا لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾
30:38	فَعَاثَ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

⁵⁰ *Tayyibat al-Nashr*, l. 133-134.

...وَالنَّاءُ فِي الْعَشْرِ وَفِي الطَّائِبَاتِ
وَالْخُلْفُ فِي الزَّكَاةِ وَالنُّزُورَةِ حَلْ ... وَلَتَأْتِ آتٍ...

62:5	مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾
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***Thā'* and the Letters into Which It Merges⁵¹**

The letter *thā'* will merge into the following five letters: نذ س ش ض.

This occurs in thirteen places in the Qur'ān, such as, حَيْثُ تُؤْمَرُونَ, حَيْثُ, حَدِيثُ ضَيْفٍ, حَدِيثُ سَكَنَتُمْ, وَالْحَرْثُ ذَلِكَ, شَيْئًا, and حَيْثُ تَعْرُجُ. *Thā'* merges into *tā'* two times, five times into *shīn*, one time into *dhāl* and *ḍād*, and four times into *sīn*.

***Jīm* and the Letters into Which It Merges⁵²**

The letter *jīm* merges into *shīn* and *tā'*. This occurs in two places in the Qur'ān. While it merges into *tā'* in Sūrah al-Ma'ārij in ذِي الْمَعَارِجِ تَعْرُجُ, it merges into *shīn* in أَخْرَجَ شَطْطَهُ. There is no *khulf* in the instance in Sūrah al-Ma'ārij. There is *khulf* in the instance in Sūrah al-Fath, and *idghām* is preferred.

⁵¹ Ṭayyibat al-Nashr, l. 134.

...وَلَقَا الْخُمْسُ الْأَوَّلُ

⁵² Ṭayyibat al-Nashr, l. 137.

...الْجَيْمُ صَحَّ ... مِنْ ذِي الْمَعَارِجِ وَشَطْطُهُ رَجَعُ

***Ḥā'* and the Letter into Which It Merges⁵³**

The letter *ḥā'* merges into the letter *ʿayn* with *khulf* in one place in the Qurʾān, رُحِرَ عَنِ النَّارِ, in Sūrah Āl ʿImrān, āyah 185. There will be no option for *idghām* in places like وَلَا جُنَاحَ عَلَيْكُمْ, and وَمَا ذُبِحَ عَلَى.

***Dāl* and the Letters into Which It Merges⁵⁴**

The letter *dāl* may merge into the following ten letters:

ج ز ص ط ث ش ت ض ذ س.

A merging *dāl* occurs in the Qurʾān in the following ways:

1. ***Dāl* carries a *fāṭḥah* and comes after a *sukūn*.** In this case, *dāl* will only merge into the letter *tā'* and no other letter. This occurs in two places in the Qurʾān: كَادَ تَزِيغُ in Sūrah al-Taubah⁵⁵, āyah 117 and بَعْدَ تَوَكُّيدِهَا in Sūrah al-Naḥl, āyah 91.
2. ***Dāl* carries a vowel and comes after a letter which also carries a vowel.** In this case, it will merge into the following five letters: تذ سشص. This occurs in a total of seven places in the Qurʾān. Examples are: مَقْعَدِ صِدْقٍ, وَشَهِدَ شَاهِدٌ.

⁵³ *Ṭayyibat al-Nashr*, l. 136.

...وَلِحَا رُحِرَ فِي

⁵⁴ *Ṭayyibat al-Nashr*, l. 132-133.

...الدَّالِّ فِي عَشْرِ سَنًا ... ذَا ضِقِّ تَرَى شِدْقُ طَبَأَ زِدْ صِفَ جَنَّا
إِلَّا يَفْتَحُ عَنْ سُكُونٍ غَيْرَ تَا...

⁵⁵ All the *qurrā'* other than Imam Ḥafṣ and Imam Ḥamzah read تَزِيغُ with a *tā'*. It is written with a *yā'* as يَزِيغُ in the Ḥafṣ *muṣḥaf*.

3. *Dāl* carries a *kasrah* or a *dammah* and comes after a *sākin* letter.

In this case, it will merge into the following nine letters: ض ذ س ج ص ز ط ث. This occurs in thirty-four places in the Qurʾān.

Examples are: بَعْدَ ذَلِكَ، يُرِيدُ ثَوَابَ، أَلْمَهْدِ صَبِيًّا.

***Dhāl* and the Letters into Which It Merges**⁵⁶

The letter *dhāl* will merge into two letters, س and ص. This will occur in a total of three places in the Qurʾān. It will merge into *sīn* in *āyah* 61 and 63 of Sūrah al-Kahf، وَأَتَّخَذَ سَبِيلَهُ، فَأَتَّخَذَ سَبِيلَهُ. It will merge into *ṣād* in *āyah* 3 of Sūrah al-Jinn، أَتَّخَذَ صَاحِبَةً.

***Sīn, Shīn* and *Dād* and the Letters into Which They Merge**⁵⁷

The letter *sīn* will merge into the letter *zāʾ* in one place in Sūrah al-Takwīr، *āyah* 7، أَلْتَفُوسُ زُوجَتْ، without *khulf*. It will merge into *shīn* in one place as well. This is in Sūrah Maryam، *āyah* 4، الرَّأْسُ شَيْبًا. *Idghām* in this second instance, however, is with *khulf*. *Sīn* will not merge into *shīn* in any other place in the Qurʾān.

Shīn* will only merge into *sīn, and in one place in the Qurʾān. This occurs in Sūrah al-Isrāʾ، *āyah* 42، أَلْعَرْشِ سَبِيلًا. *Idghām* in this instance is with *khulf* when reciting in those *ṭuruq* that have *idghām* for **Imam Abū ‘Amr**.

⁵⁶ Ṭayyibat al-Nashr, l. 137.

وَالذَّالُ فِي سِينٍ وَصَادٍ...

⁵⁷ Ṭayyibat al-Nashr, l. 131-132.

وَنَحْنُ أَدْعِمُ صَادَ بَعْضِ شَانَ نَصْ ... سِينُ التُّفُوسِ الرَّأْسِ بِالْخُلْفِ يُخْصُ
مَعَ شَيْنِ عَرْشِ...

The letter *dāḍ* will merge into *shīn* in one place in the Qurʾān. This occurs in Sūrah al-Nūr, āyah 62, لِبَعْضِ شَأْنِهِمْ. *Idghām* in this instance is with *khulf* when reciting in those *ṭuruq* that have *idghām* for Imam Abū ‘Amr.⁵⁸

Rāʾ, Lām, Nūn and the Letters into Which They Merge⁵⁹

The letter *rāʾ* will merge into *lām* wherever they occur together in the Qurʾān, except when the *rāʾ* carries a *fathah* and is preceded by a *sākin* letter. Therefore, while *idghām* will be made between words like سَيُعْفَرُ والْخَيْرَ لَعَلَّكُمْ, it will not be made in words like سَخَّرَ لَكُمْ، لَنَا، بِالْخَيْرِ لَقَضَى،

The letter *lām* will merge into *rāʾ* wherever they occur together in the Qurʾān, except when the *lām* carries a *fathah* and is preceded by a *sākin* letter. The only exception to this rule is the word قَالَ. While there will be *idghām* in words like جَعَلَ رَبُّكَ، قَالَ رَجُلٌ، there will be no *idghām* in فَيَقُولَ رَبِّ.

The letter *nūn* will merge into *lām* and *rāʾ* when it is preceded by a voweled letter wherever this occurs in the Qurʾān, e.g., رُزِينَ، وَإِذْ تَأَذَّنَ رَبُّكَ. However, if *nūn* is preceded by a *sākin* letter, it will not merge into *lām* or *rāʾ*, regardless of the vowel on the *nūn*, e.g., مُسْلِمِينَ لَكَ، يَخَافُونَ رَبَّهُمْ. The only exception to this rule is the word نَحْنُ. Although the *nūn* in this word is preceded by a *sukūn* it will still merge into *lām* in the ten places

⁵⁸ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-‘Ashr*,

⁵⁹ *Tayyibat al-Nashr*, l. 129-130.

تُدْعَمُ فِي جَنِّسٍ وَفُرْبٍ فُضِّلَا ... فَالرَّاءُ فِي اللَّامِ وَهِيَ فِي الرَّاءِ لَا
إِنْ فُتِحَا عَنْ سَاكِنٍ لَا قَالَ ثُمَّ ... لَا عَنْ سُكُونٍ فِيهِمَا التَّوْنُ أُدْغِمَ

where the word نَحْنُ is followed by *lām* in the Qurʾān. The word نَحْنُ is not followed by the letter *rāʾ* anywhere in the Qurʾān.

***Qāf* and *Kāf* and Their Merging Into Each Other⁶⁰**

Qāf and *Kāf* will merge into each other wherever they occur together in the Qurʾān when the conditions mentioned below are met.

***Qāf* and *kāf* in the same word:**

In order for *idghām* to take place when *qāf* and *kāf* come in the same word, the two letters must be preceded by a letter that carries a vowel **and** be followed by a *mīm* that denotes the plural (*mīm al-jamʿ*), e.g., خَلَقَكُمْ. If either of these conditions is not met, *idghām* will not take place. For example, there will be no *idghām* in مِثَاقَكُمْ خَلَقَكَ. There will be *idghām* with *khulf* in طَلَقَكُنَّ in Sūrah al-Taḥrīm, āyah 5.

***Qāf* and *kāf* in two words:**

In order for *idghām* to take place between *qāf* and *kāf* when they occur together in two separate words, the two letters must occur after a vowel, meaning whichever one of them is merging, whether *qāf* or *kāf*, must be preceded by a vowel letter, e.g., يُنْفِقُ كَيْفَ، لَكَ قَالَ. Therefore, there will be no *idghām* in words like، وَتَرْكُوكَ قَابِئًا or وَفَوْقَ كُلِّ.

⁶⁰ Ṭayyibat al-Nashr, l. 135-136.

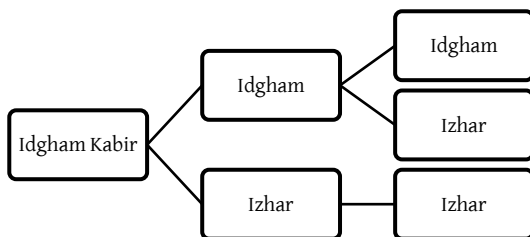
وَالْكَافُ فِي الْقَافِ وَهِيَ فِيهَا وَإِنْ ... بِكَلِمَةٍ فَمِيمٌ جَمْعٌ وَأَشْرَطُنْ
فِيهِنَّ عَنْ مُحَرَّكَ وَالْخُلْفُ فِي ... طَلَقَكُنَّ...

***Mīm* and the Letter into Which It Merges**⁶¹

The letter *mīm* will merge into the letter *bā'* when the *mīm* carries a vowel **and** is preceded by a letter carrying a vowel. The reciter will drop the vowel of the *mīm* and will make *ikhfā'* with *ghunnah* between the *sākin mīm* and the *bā'* that follows it. For example, *idgham* (which in practice is *ikhfā'*) will be made between words like *أَعْلَمُ، فَأَحْكُمُ بَيْنَكُمْ* *أَعْلَمُ بَيْنَكُمْ*. However, *idghām* will not be made between words like *أَلْعَلُّمُ بَعْثًا، كَلِّمَ بِهِ، يَمَّا* *أَلْعَلُّمُ بَعْثًا*. However, *idghām* will not be made between words like *أَلْعَلُّمُ بَعْثًا، كَلِّمَ بِهِ، يَمَّا* *أَلْعَلُّمُ بَعْثًا* due to the *sukūn* before the *mīm*.

Those Words in Which the *Ṭuruq* that Transmit *Idghām* have *Khulf*

As we read earlier, *idghām kabīr* is narrated in *Ṭayyibah* with *khulf* from **Imam Abū 'Amr**. This means that some *ṭuruq* narrate *idghām* and some narrate *izhār*. However, there are certain words in which both *idghām* and *izhār* are narrated even in those *ṭuruq* that narrate *idghām*. Qārī Muḥammad Idrīs al-ʿĀṣim draws out the following diagram to explain where the words in this section fit within the larger context of *idghām kabīr*.⁶²



⁶¹ *Ṭayyibat al-Nashr*, l. 139.

وَالْمِيمُ عِنْدَ الْبَاءِ عَنْ مُحَرِّكَ...

⁶² Al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr fī al-Qirāʾāt al-ʿAshr al-Mutawātirah*, 65.

When reading with the option of *izhār* throughout the Qurʾān for these two Imams, the reciter can only make *izhār* in the words that are listed in this section. However, when reading with the option of *idghām* for **Imam Abū ‘Amr** there will be *khulf*, meaning both *idghām* and *izhār* will be allowed in these places.

There will be *khulf* in those words in which two *mithlayn*, *mutajānisayn*, or *mutaqāribayn* letters have come together due to a letter having been dropped in the first word. This means that if a letter had not been dropped due to the word being in the *jazm* case, the two *mithlayn*, *mutajānisayn*, or *mutaqāribayn* letters that are now adjacent to each other, would not have been in a situation where *idghām* would have been made. Examples of *mithalyn* and *mutajānisayn* letters coming together are: وَلَقَاتِ طَافِقَهُ، وَإِنْ يَكْ كَذِبًا، يَبْتَغِ غَيْرَ الْإِسْلَامِ.

Two *mutaqāribayn* letters will come together, due to a letter having been dropped, in the following three places. In وَلَمْ يُوْتِ سَعَةً, *idghām* will not be allowed due to the *fathah* on the *tāʾ*. The reciter can only make *izhār*. In فَوَاتِ ذَا الْقُرْبَىٰ and وَءَاتِ ذَا الْقُرْبَىٰ, both *idghām* and *izhār* are allowed.

Both *idghām* and *izhār* will be allowed in the following words as well:

1. When the *hāʾ* in هُوَ carries a *ḍammah*, meaning that it does not have a *wāw* or a *fāʾ* before it,⁶³ and is followed by a *wāw*, both *idghām* and *izhār* will be allowed, e.g., هُوَ وَعَلَى هُوَ وَالَّذِينَ.
2. Both *idghām* and *izhār* will be allowed between the *lāms* in ءَالٍ لُّوطٍ. These two words occur together in four places in the

⁶³ If هُوَ is preceded by a *wāw* or a *fāʾ*, Imam Abū ‘Amr will read the *hāʾ* with a *sukūn*, and *idghām* will be made without *khulf* if it is followed by a *wāw* when reading with *idghām* for Imam Abū ‘Amr.

Qurʾān, twice in Sūrah al-Ḥijr, once in al-Naml, and once in al-Qamar.

3. Both *idghām* and *iẓhār* will be allowed in the words جِئْتَ شَيْئًا in Sūrah Maryam.
4. Both *idghām* and *iẓhār* will be allowed in the words وَاللّٰى يَسْنَن in Sūrah al-Ṭalāq.

Those places in which Imam Ḥamzah will also make *idghām kabīr*⁶⁴

Both *rāwis* of **Imam Ḥamzah** will make *idghām kabīr* of *tāʾ* into *dhāl*, *zāʾ*, and *ṣād* in the following four places: فَالْثَّلِيْثِ, فَالْزُّجْرَةِ زَجْرًا, وَالصَّفِّ صَفًّا, and ذِكْرًا. In the following two places, only **Imam Khallād** will make *idghām kabīr* of *tāʾ* into *dhāl* and *ṣād*, and he will do so with *khulḥ*: فَالْمُغِيْرَةِ صُبْحًا and فَالْمُلْقِيَةِ ذِكْرًا.

It is important to note that **Imam Abū ʿAmr** will have the option to make *idghām* with *qaṣr*, *tawassuṭ*, or *ṭul* on the letter of *madd* before the merging letter. He has the option to do *rawm* in these places when the *mudgham* carries a *kasrah* or a *ḍammah*. However, **Imam Ḥamzah** will only make *idghām* with *ṭul/ishbāʿ* on the letter of *madd* before the merging *tāʾ*. He will neither shorten the *madd*, nor will he make *rawm*.

⁶⁴ Ṭayyibat al-Nashr, l. 142-143.

وَافَقَ فِي إِدْغَامِ صَفًّا زَجْرًا ... ذِكْرًا وَذُرْوًا فِي ذِكْرٍ الْآخَرِ
صُبْحًا قَرَأَ خُلْفًا...

Miscellaneous words in which Idghām Kabīr is made⁶⁵

Imam Ḥamzah along with **Imam Abū ‘Amr** makes *idghām kabīr* between the *tā’* and *ṭā’* without any *khulf* in بَيَّتَ طَافَةً in Sūrah al-Nisā’, āyah 81. This instance will be read with *idghām* for **Imam Abū ‘Amr** even in those *ṭuruq* in which *izhār* is applied in *idghām kabīr*.⁶⁶

Idghām will be made between two *nūns* within a word in the following places by the Imams listed.

46:17	وَالَّذِي قَالَ لِوَلَدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْفُرُوزُ مِنْ قَبْلِي وَهُمَا يَسْتَكْبِرَانِ اللَّهُ وَبِكَ ءَامِنُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٤٦﴾	Only Imam Hishām will make <i>idghām</i> between the two <i>nūns</i> in this word. ⁶⁷
27:36	فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أُمِئِدُونِي بِمَالٍ فَمَا ءَاتَيْنِ ۚ اللَّهُ خَيْرٌ مِمَّا ءَاتَيْنَكُمۢ بَلْ أَنْتُمْ بِهِدْيَتِكُمْ تَفْرَحُونَ ﴿٣٦﴾	Imam Ḥamzah and Imam Ya‘qūb will make <i>idghām</i> between the two <i>nūns</i> in this word. ⁶⁸

⁶⁵ Ṭayyibat al-Nashr, l.143 and l. 149-150.

...وَبَا وَالصَّاحِبِ ... بِكَ تَمَارَى طِنَ أَنْسَابِ عِي
بَيَّتَ حَزْفُ تَعِدَانِي لَطْفٌ ... وَفِي تُمِدُونِي فَضْلُهُ طَرْفُ
مَكَنَّ غَيْرَ الْمَلِكِ تَأْمَنَّا أَشْمُ ... وَرُمُ لِكُلِّهِمْ وَبِالْمَحْضِ يَرْمُ

⁶⁶ Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:922, 967.

⁶⁷ Imam Hishām will read the *alif* before the *nūns* with a six count *madd* as he makes *idghām* between the two *nūns*, as this will now fulfill the requirements for *madd lāzim kalimī muthaqqal*.

⁶⁸ As they make *idghām* between the two *nūns*, Imam Ḥamzah and Imam Ya‘qūb will extend the *wāw* before the *nūns* for six counts due to the fulfillment of the requirements for *madd lāzim kalimī muthaqqal*. They will also read this word with a *yā’* at the end in both *waṣl* and *waqf*, أُمِئِدُونِي.

18:95	<p>قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾</p>	<p>Nine of the <i>qurrā'</i> will make <i>idghām</i> between the two <i>nūns</i> and read it as one in this word. Imam Ibn Kathīr will read this word with two <i>nūns</i>, as he will not make <i>idghām</i> here: مَكَّنِّي.</p>
12:11	<p>قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِاحُونَ ﴿١١﴾</p>	<p>All of the <i>qurrā'</i> will make <i>idghām</i> between the two <i>nūns</i> in this word. However, while nine of them will make <i>idghām</i> with either <i>ishmām</i> or <i>rawm</i>, Imam Abū Ja'far will read the two <i>nūns</i> purely with <i>idghām</i>, without <i>ishmām</i> or <i>rawm</i>.</p>
53:55	<p>فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾</p>	<p>Imam Ya'qūb will make <i>idghām kabīr</i> between the two <i>tā's</i> in <i>waṣl</i>. When starting from the word تَتَمَارَىٰ, both <i>tā's</i> will be read. Imam Abū 'Amr does not make <i>idghām</i> in this word.</p>
4:36	<p>﴿٣٦﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْبَيْتَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ</p>	<p>Imam Ya'qūb will make <i>idghām kabīr</i> between the two <i>bā's</i> without</p>

<p>الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَيْنَ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَنُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٦٦﴾</p>	<p><i>khulf.</i> Imam Abū ‘Amr will also make <i>idghām</i> here, but it will be with <i>khulf</i>.</p>
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The words where only Imam Ruways will make *idghām*⁶⁹

In the following **five** places, **Imam Ruways** will make *idghām* without *khulf*. **Imam Abū ‘Amr** will make *idghām* in the last four of these five places but with *khulf* in the *ṭuruq* in which *idghām kabīr* is recited for him.

34:46	<p>﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتَىٰ وَفُرَدَىٰ ثُمَّ تَنَفَّكِرُوا مِمَّا بِصَاحِبِكُمْ مِنْ جُنَّةٍ إِنَّهُ لَا تَذِيرُ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾^(٦٦)</p> <p>It is important to remember that <i>idghām</i> will only be done in the state of <i>waṣl</i>. When starting from this word, Imam Ruways will read both <i>tā</i>’s.</p>
23:101	فَإِذَا نَفَخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾
20:33	كَيْ نُنَبِّئَكَ كَثِيرًا ﴿٣٣﴾
20:34	وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
20:35	إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

⁶⁹ *Ṭayyibat al-Nashr*, l. 143-148.

صُبْحًا قَرَأَ خُلْفٍ وَبَا وَالصَّاحِبِ ... بِكَ تَمَارَى ظَنَّ أَنْسَابَ غَيِّ
ثُمَّ تَفَكَّرُوا نُسَيْحَكَ كِلَا ... بَعْدَ وَرَجَّحَ لَذَهَبَ وَقَبِلَا
جَعَلَ تَحْلٍ أَنَّهُ التَّجْمُ مَعَا ... وَخُلْفُ الْأَوَّلَيْنِ مَعِ لِيُصْنَعَا
مُبَدِّلَ الْكُهْفِ وَبَا الْكِتَابَا ... بِأَيْدٍ بِالْحَقِّ وَإِنْ عَذَبَا
وَالْكَافُ فِي كَانُوا وَكَلَّا أَنْزَلَا ... لَكُمْ تَمَثَّلَ وَجْهَتُمْ جَعَلَا
شُورَى وَغَنَّهُ (رويس) الْبُعْضُ فِيهَا أُسْجَلَا ... وَقَبِلَ عَنْ يَعْقُوبَ مَا لِابْنِ الْعَلَا

In the following **twelve** places, **Imam Ruways** will make *idghām* with *khulf*, and *idghām* is more common.

2:20	يَكَادُ الْبَرُّ يُخْطَفُ أَبْصَرَهُمْ كَلَّمَ أَضَاءَ لَهُمْ مَسَّوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾
27:37	أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَغِيرُونَ ﴿٣٧﴾
16:72	وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾
16:78	وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾
16:80	وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتُنتَ وَمَتَنَّا إِلَىٰ جَنِّ ﴿٨٠﴾
16:81	وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيَكُمُ الْخَرَّ وَسَرَابِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾
53:48	وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾
53:49	وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿٤٩﴾

In the following **fourteen** places, **Imam Ruways** makes *idghām kabīr* with *khulf*. However, both *izhār* and *idghām* are equal; one is not more common than the other. These have been listed in the order in which they appear in *Ṭayyibah*.

53:43	وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾
53:44	وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٤﴾

20:39	أَنْ أَقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي آلِيْمٍ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوُّ لَهٗ وَالْقَيْثُ عَلَيْكَ مَحَبَّةً مَّتًى وَلِئُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾
18:27	وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾
2:79	فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ <u>الْكِتَابَ</u> بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَتْ رُؤَا بِهِ شَيْئًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾
2:176	ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ <u>الْكِتَابَ بِالْحَقِّ</u> وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي <u>الْكِتَابِ</u> لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾
2:175	أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ <u>وَالْعَذَابَ</u> بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى <u>الْعَارِ</u> ﴿١٧٥﴾
30:55	وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِثُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾
82:8-9	فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾ <u>كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ</u> ﴿٩﴾
27:60	أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُثْمِنُوا شَجَرَهَا ؕ أَوَلَمْ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
39:6	خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِينَ ؕ أَرْوَجَ يُخْلِقُكُمْ فِي بَطُونٍ أَمْهَاتِكُمْ خَلَقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾
19:17	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾
7:41	لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَٰلِكَ نَجْزِي <u>الظَّالِمِينَ</u> ﴿٤١﴾
42:11	فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ؕ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

In the following **seventeen** places, **Imam Ruways** makes *idghām kabīr* with *khulf*. However, *izhār* is more common.⁷⁰

⁷⁰ Ṭayyibat al-Nashr, l. 148.

...وَعَنَّهُ (رويس) الْبَعْضُ فِيهَا أَسْجَلًا...

2:22	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾
6:97	وَهُوَ الَّذِي جَعَلَ لَكُمُ الثُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾
10:67	هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾
20:53	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾
25:47	وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾
28:73	وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾
32:9	ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾
36:80	الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُوقِدُونَ ﴿٨٠﴾
40:61	اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾
40:64	اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾
40:79	اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾
43:10	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾
43:12	وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾
67:15	هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

67:23	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٦٧﴾
71:19	وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾

Options for Madd When Making Idghām⁷¹

If the letter that is merging (*mudgham*) is preceded by a letter of *madd* or *līn*, the reciter can extend the letter of *madd* for the duration of two, four, or six counts. However, this will only apply for **Imam Abū ‘Amr** for whom this *madd* is like *madd ‘ārid lil-sukūn*. Other Imams that make *idghām kabīr* in a few or more places, such as **Imam Ḥamzah**, **Imam Bazzī**, and **Imam Ruways**, will only make *ishbā’/ ṭūl* when the *mudgham* is preceded by a letter of *madd*.⁷²

Shaykh Dimyāṭī and Shaykh Tawfīq Ḍamrah mention that when applying *idghām kabīr* for **Imam Ya‘qūb** in all the places that **Imam Abū ‘Amr** has made *idghām kabīr* (following *al-Miṣbāḥ*), the reciter may apply all three counts of *madd* if the *mudgham* is preceded by a letter of *madd*.⁷³ This may seem as if it is contrary to what has been mentioned in the previous paragraph. However, this permissibility to apply three *madd* lengths is applicable only when applying the opinion of general *idghām kabīr* for **Imam Ya‘qūb**. The instances of *idghām kabīr* that are specific to **Imam Ruways**, whether it is with *khulf* or without *khulf* will be read with *ṭūl* only when this opinion is not applied. And Allah knows best.

⁷¹ Ṭayyibat al-Nashr, l. 140-141.

...وَمُعْتَلِّ سَكَنٍ
قَبْلُ امْدَدْنُ وَأَقْصَرُهُ...

⁷² Al-Dimyāṭī, *Iṭḥāf Fuḍalā’ al-Bashar*, 1:79.

⁷³ Al-Dimyāṭī, *Iṭḥāf Fuḍalā’ al-Bashar*, 1:79; Ḍamrah, *Tanwīr al-Qulūb fī Qirā’at Ya‘qūb*, 188.

When Rawm and Ishmām May Apply While Making Idghām⁷⁴

The letter that is merging (*mudgham*) is given a *sukūn* when *idghām kabīr* is made. This is like giving a *sukūn* to a *mutaḥarrik* letter while making *waqf* (*waqf bil-iskān*). Due to this, *rawm* and *ishmām* are also permissible on the *mudgham* when certain conditions are met. This will apply to all letters, except for *bāʾ* and *mīm*. While *ishmām* is obviously prevented for *bāʾ* and *mīm* due to the lips coming together completely, some scholars have said that *rawm* should still be allowed for *baʾ* and *mīm*. Some scholars have also suggested that *rawm* and *ishmām* are prevented on the letter *fāʾ* as well when it merges into itself. However, this is not the opinion of the majority of scholars.⁷⁵

If the *mudgham* carries a *fatḥah*, then only a pure *idghām* is permitted. If the *mudgham* is a letter other than *bāʾ* or *mīm* and carries a *kasrah*, then both complete *idghām* and *rawm* are permitted, e.g., أَلْعَرْشِ سَبِيلًا. If the *mudgham* carries a *ḍammah*, then complete *idghām*, *idghām* with *ishmām*, and *rawm* are all permitted, e.g., سَيَعْفُرُ لَنَا.

Two things should be kept in mind. Firstly, that while *idghām* will be prevented when making *rawm*, one will still make *idghām* while rounding his/her lips while reciting with the option of *ishmām*. Secondly, *rawm* and *ishmām* are to be done on the *mudgham* letter, not the *mudgham fih*.

⁷⁴ Ṭayyibat al-Nashr, l. 139-140.

...وَأَشْمَمْنَ وَرُمَّ أَوْ أَتْرَكَ
فِي غَيْرِ بَا وَالْمِيمِ عَنْهُمَا وَعَنْ ... بَعْضِ بَعْضِ الْفَا...

⁷⁵ Al-ʿĀṣim, Sharḥ Ṭayyibat al-Nashr fī al-Qirāʾāt al-ʿAshr al-Mutawātirah, 72; Muḥaysin, al-Hādī, 1:155.

When the Mudgham Is Preceded by a Sukūn⁷⁶

When the letter that is merging (*mudgham*) is preceded by a *saḥīḥ sākin*, e.g., شَهْرُ رَمَضَانَ، الْمَهْدِ صَيًّا، الْعَرْشِ سَيِّلًا, some scholars have given preference to making *ikhtilās* or *rawm* (meaning reading part of the vowel) on the *mudgham* letter. This is because making *idghām* in such instances can be difficult. While earlier scholars preferred *idghām* in such places, later scholars have given preference to *ikhtilās*. However, both are permissible.

Idghām Kabīr, Hamzah, and Madd Munfaṣil⁷⁷

Idghām kabīr is narrated from both **Imam Dūrī** and **Imam Sūsī** from Imam Abū ‘Amr with *khulf*. This means that while some *ṭuruq* narrate *idghām kabīr*, others do not. To better understand the tables drawn below, it is important to note that in the *ṭarīq* of *Ṭayyibah* both Imam Dūrī and Imam Sūsī will have the option for elongating *madd munfaṣil* for more than two counts and making both *ibdāl* and *taḥqīq* of *hamzah sākinah*. Ibn al-Jazarī mentions specific combinations which are not allowed.

⁷⁶ *Ṭayyibat al-Nashr*, l. 141.

قَبْلُ امْدُدُّنْ وَاقْصُرْهُ وَالصَّحِيحُ قُلْ ... إِدْعَاهُ لِلْعُسْرِ وَالْإِخْفَاءِ أَجَلُ

⁷⁷ *Ṭayyibat al-Nashr*, l. 123. The tables in this section have been taken from Qārī Muḥammad Idrīs al-‘Aṣim, *Sharḥ Ṭayyibat al-Nashr fī al-Qirā’āt al-‘Ashr al-Mutawātirah*, 61-62.

أَدْعِمُ بِخُلْفِ الدُّوْرِ وَالسُّوْسَى مَعَا ... لَكِنَّ بَوَاجِهُ الْهَمْزِ وَالْمَدِّ امْتَنَعَا

If *idghām kabīr* and *hamzah sākinah* come together in the same *āyah*.

<p>بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَقِبُهُ الظَّالِمِينَ ﴿٢٣﴾</p>			
	<i>Idghām Kabīr</i>	<i>Hamzah</i>	
Permissible	Idghām	Ibdāl	1
Permissible	Izhār	Ibdāl	2
Permissible	Izhār	Taḥqīq	3
Not Permissible	Idghām	Taḥqīq	4

Idghām is only allowed with *ibdāl*, while *izhār* is allowed with both *ibdāl* and *taḥqīq* of the *hamzah*. *Idghām* is not allowed with *taḥqīq*.

If *idghām kabīr* and *madd munfaṣil* come together in the same *āyah*.

<p>قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَنَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾</p>			
	<i>Idghām Kabīr</i>	<i>Madd Munfaṣil</i>	
Permissible	Idghām	Qaṣr	1
Permissible	Izhār	Qaṣr	2
Permissible	Izhār	Madd	3
Not Permissible	Idghām	Madd	4

While both *idghām* and *izhār* are permissible with *qāṣr* on *madd munfaṣil*, only *izhār* is permissible when lengthening it.

If *idghām kabīr*, *madd munfaṣil*, and *hamzah sākinah* come together in the same *āyah*.

<p>قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧٣﴾</p>				
	Madd Munfaṣīl	Hamzah	Idghām Kabīr	
Permissible	Qaṣr	Ibdāl	Iẓhār	1
Permissible	Madd	Ibdāl	Iẓhār	2
Permissible	Qaṣr	Taḥqīq	Iẓhār	3
Permissible	Madd	Taḥqīq	Iẓhār	4
Permissible	Qaṣr	Ibdāl	Idghām	5
Impermissible	Madd	Ibdāl	Idghām	6
Impermissible	Qaṣr	Taḥqīq	Idghām	7
Impermissible	Madd	Taḥqīq	Idghām	8

Chapter Review

1. Define *idghām kabīr*.
2. In the *Shāṭibiyyah*, only Imam Sūsī applies *idghām kabīr* consistently. List which Imams have the option of applying *idghām kabīr* consistently in *Ṭayyibah*.
3. What is the difference between applying *idghām kabīr* for Imam Ḥamzah and Imam Abū ‘Amr?
4. Which options may not be applied together for Imam Abū ‘Amr? In which text are these preventions stated?
5. Which letter does *bā’* merge into and in which specific scenario?
6. In which six places will there be *khulf* when *tā’* is merged into the letter after it for Imam Abū ‘Amr? What does it mean that there is *khulf* when *idghām* is applied?
7. Which conditions need to be met for *qāf* and *kāf* to merge into each other?

8. In which scenario have certain scholars preferred *ikhṭilās* and *ishmām* over *idghām*?
9. Some of the letters in this chapter merge into other letters consistently or according to specific rules. However, there are five where *idghām kabīr* of the letter only takes place in one or two specific places in the Qurʾān. What are these five letters?

Hā' al-Kināyah

Hā' al-kināyah refers to the singular, third person, masculine, attached pronoun. By default, it carries a *ḍammah*. However, when it is preceded by a *kasrah* or a *yā' sākinah*, it will take a *kasrah*. While this is a general principle, there are a few exceptions.⁷⁸ These are listed in the table below:

18:63	قَالَ أَرَأَيْتَ إِذْ أَوْبَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾	Imam Ḥafṣ will read this <i>hā' al-kināyah</i> with a <i>ḍammah</i> , while all the rest of the <i>qurrā'</i> will read it with a <i>kasrah</i> .
48:10	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾	Imam Ḥafṣ will read this <i>hā' al-kināyah</i> with a <i>ḍammah</i> , while the rest of the <i>qurrā'</i> will read it with a <i>kasrah</i> .
20:10	إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هَذَى ﴿١٠﴾	Imam Ḥamzah will read this <i>hā' al-kināyah</i> with a <i>ḍammah</i> , while the rest of the <i>qurrā'</i> will read it with a <i>kasrah</i> .
6:46	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصْرَفُ الْأَيَّاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾	Imam Aṣbahānī from Imam Warsh will read this <i>hā' al-kināyah</i> with a <i>ḍammah</i> , while the rest of

⁷⁸ *Ṭayyibat al-Nashr*, l. 158-159.

...عَلَيْهِ اللَّهُ أَنْسَانِيهِ عَفْ

بِضَمِّ كَسْرِ أَهْلِهِ امْكُثُوا فَيَدَا ... وَالْأَصْبَهَانِيُّ بِهِ أَنْظِرْ جَوَدًا

		the <i>qurrā'</i> will read it with a <i>kasrah</i> .
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Şilah on Hā' al-Kināyah⁷⁹

Şilah on *hā' al-kināyah* means to extend the *ḍammah* or *kasrah* on *hā' al-kināyah* for two counts, as if a letter of *madd* were attached to it. *Hā' al-kināyah* appears in the Qur'ān in three ways.

1. The *hā' al-kināyah* is preceded by a letter carrying a vowel and is also followed by a letter carrying a vowel. In this scenario, all the *qurrā'* will make *şilah* on the *hā' al-kināyah*, e.g., إِنَّهُ كَانَ تَوَّابًا ﴿١٠٠﴾ وَأَمْرًا تُهْرَمَالَةً أَلْخَطْبِ ﴿١٠١﴾.
2. The *hā' al-kināyah* is preceded by a *sākin* letter or one carrying a vowel but is followed by a *sukūn*. In this case, all the *qurrā'* agree that *şilah* will not be made, e.g., إِلَيْهِ الْمَصِيرُ، وَلَهُ الْمُلْكُ. There is one exception to this in *āyah* 10 of Sūrah 'Abasa, فَأَنْتَ عَنْهُ تَلَهَّى.⁸⁰ Here **Imam Bazzī**, with *khulf*, will extend the *şilah* on *hā' al-kināyah* while reading the *tā'* with a *shaddah*.
3. The *hā' al-kināyah* is preceded by a *sukūn* and followed by a vowel. In this case, only **Imam Ibn Kathīr** will make *şilah* on the *hā' al-kināyah*. **Imam Ḥafṣ** will follow Imam Ibn Kathīr in وَيَخْلُدُ فِي الْوَصْلِ تَاتِيَمُوا اشْدُّ تَلْقُفٌ ... تَلَّةَ لَا تَنَارَعُوا تَعَارَفُوا in Sūrah al-Furqān, *āyah* 69.

⁷⁹ *Tayyibat al-Nashr*, l. 151.

صِلْ هَا الضَّمِيرَ عَنْ سُكُونِ قَبْلِ مَا ... حُرِّكَ دِينَ فِيهِ مُهَانًا عَنْ دُمَا

⁸⁰ *Tayyibat al-Nashr*, l. 507.

فِي الْوَصْلِ تَاتِيَمُوا اشْدُّ تَلْقُفٌ ... تَلَّةَ لَا تَنَارَعُوا تَعَارَفُوا

Miscellaneous words in which the Qurra' differ with the principles mentioned above

There are three possible ways in which the *qurrā'* can read the words that will be listed in this section.

1. To read the *hā'* *al-kināyah* with a *sukūn*.
2. To read the *hā'* *al-kināyah* with *ṣilah*, meaning that it will be extended for at least two counts.
3. To read the *hā'* *al-kināyah* without *ṣilah* with just a *kasrah* or a *ḍammah*.

These are presented in tables below:

In all of the underlined words in the following *āyāt*:⁸¹

Sūrah Āl 'Imrān

﴿وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّيهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّيهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾^(٧٥)
 وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يَرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ﴾^(١٤٥)

Sūrah al-Shūrā

⁸¹ *Tayyibat al-Nashr*, l. 152-153.

سَجَّيْنِ يُوَدِّيهِ نُصَلِّيهُ نُؤْتِيهِ نُؤْلَ ... صِفْ لِي نَبَأَ خُلْفَتِهِمَا فَبَنَاهُ حِلَّ
 وَهُمْ وَحَفْصُ الْقَهْرِ اقْصُرْهُمْ كَيْ ... خُلْفَ طَلْحِي بْنِ ثِقَفٍ ...

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٥٠﴾

Sūrah al-Nisā'

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى
وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

<i>Sukūn</i>	Imams Abū 'Amr, Shu'bah, and Ḥamzah. Imam Hisham (1 st option), Imam Abū Ja'far (1 st option)
<i>Kasrah without ṣilah</i>	Imams Qālūn and Ya'qūb, Imam Hisham (2 nd option), Imam Ibn Dhakwān (1 st option), Imam Abū Ja'far (2 nd option)
<i>Kasrah with ṣilah</i>	Imams Warsh, Ibn Kathīr, Ḥaḥṣ, al-Kisā'ī, and Khalaf al-Āshir. Imam Hisham (3 rd option), Ibn Dhakwān (2 nd option)

In the underlined word in the following āyāh: ⁸²

Sūrah al-Naml

أَذْهَبَ بِكُنْيَتِي هَذَا فَالْقِفَاءُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٦٨﴾

<i>Sukūn</i>	Imams Abū 'Amr, 'Aṣim, and Ḥamzah. Imam Hisham (1 st option), Imam Abū Ja'far (1 st option)
<i>Kasrah without ṣilah</i>	Imams Qālūn and Ya'qūb, Imam Hisham (2 nd option), Imam Ibn Dhakwān (1 st option), Imam Abū Ja'far (2 nd option)
<i>Kasrah with ṣilah</i>	Imams Warsh, Ibn Kathīr, al-Kisā'ī, and Khalaf al-Āshir. Imam Hisham (3 rd option), Ibn Dhakwān (2 nd option)

⁸² Ṭayyibat al-Nashr, l. 152-153.

سَكَنَ يُؤَدُّ نُصْلَهُ نُؤْتَهُ نُؤْلٌ ... صِفَ لِي نَبَأَ خُلْفُهُمَا فَبِنَاهُ حُلْ
وَهُمْ وَحَفْصُ الْقِفَاءِ أَفْصَرُهُنَّ كَمَ ... خُلْفَ طِيٍّ بِنِ يَتَى...

In the underlined word in the following āyāh:⁸³

Sūrah al-Nūr

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٤﴾

While Imam Ḥaḥṣ will read the *qāf* before the *hā'* *al-kināyah* with a *sukūn*, the other *qurrā'* will read it with a *kasrah*.

<i>Sukūn</i>	Imams Abū 'Amr, Shu'bah, Imams Ibn Wardān (1 st option), Khallād (1 st option) and Imam Hishām (1 st option).
<i>Kasrah</i> without <i>ṣilah</i>	Imams Qālūn, Ya'qūb, and Ḥaḥṣ. Imam Ḥaḥṣ will also read the <i>qāf</i> with <i>sukūn</i> . Imam Hisham (2 nd option), Imam Ibn Dhakwān (1 st option), Ibn Jammāz (1 st option).
<i>Kasrah</i> with <i>ṣilah</i>	Imams Warsh, Ibn Kathīr, Khalaf 'an Ḥamzah, al-Kisā'ī, and Khalaf al-'Āshir. Imams Ibn Wardān and Khallād (2 nd option). Imam Hishām (3 rd option), Imam Ibn Dhakwān (2 nd option), Ibn Jammāz (2 nd option)

⁸³ Ṭayyibat al-Nashr, l. 153-155.

...وَيَتَّقِهِ طَلَمَ
بَلْ عُدُّوْا خُلُقًا كَمْ ذَكَرْنَا وَسَكَنَّا ... خِفَ لَوْ قَوْمٌ خُلِفُوْهُمْ صَعِبَ حَنَا
وَالْقَافُ عُدُّوْا...

In the underlined word in the following *āyāh*:⁸⁴

Sūrah Tāhā

وَمَنْ يَأْتِيهِمْ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

<i>Sukūn</i>	Imam Susī (1 st option)
<i>Kasrah</i> without <i>ṣilah</i>	Imams Qālun (1 st option), Ibn Wardān (1 st option), and Ruways (1 st option).
<i>Kasrah</i> with <i>ṣilah</i>	Imams Qālun (2 nd option), Ibn Wardān (2 nd option), and Ruways (2 nd option), Sūsī (2 nd option). The remaining <i>qurrāʾ</i> : Imams Warsh, Ibn Kathīr, Dūrī ʿan Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, al-Kisāʾī, Ibn Jammāz, Rawḥ, and Khalaf al-ʿĀshir.

In the underlined word in the following *āyāh*:⁸⁵

Sūrah al-Zumar

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧٥﴾

<i>Sukūn</i>	Imam Sūsī, Imam Hishām (1 st option), Imam Shuʿbah (1 st option), Dūrī ʿan Abū ʿAmr (1 st option), Ibn Jammāz (1 st option).
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⁸⁴ *Ṭayyibat al-Nashr*, l. 156.

...يَأْتِيهِ الْخُلُفَ بُرَّةٌ ... خُذْ غِيْثَ سَكُونِ الْخُلُفِ يَا...

⁸⁵ *Ṭayyibat al-Nashr*, l. 155-156.

...يَرْضَهُ يَبْنَىٰ وَالْخُلُفَ لَا ... صُنْ ذَا طَوَى أَفْصَرِ فِي طَلِي لُذْ نِلْ أَلَا
وَالْخُلُفَ خَلْ يَزْ...

<i>Ḍammah</i> without <i>ṣilah</i>	Imams Nāfi ^ʿ , Ḥamzah, Ḥaḥṣ, and Ya ^ʿ qūb. Hishām (2 nd option), Imam Shu ^ʿ bah (2 nd option), Ibn Wardān (1 st option), Ibn Dhakwān (1 st option).
<i>Ḍammah</i> with <i>ṣilah</i>	Imams Ibn Kathīr, al-Kisā ^ʿ ī, Khalaf al- ^ʿ Āshir, Dūrī ^ʿ an Abū ^ʿ Amr (2 nd option), Ibn Jammāz (2 nd option), Ibn Wardān (2 nd option), Ibn Dhakwān (2 nd option).

In the underlined word in the following āyāh:⁸⁶

Sūrah al-Balad

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

<i>Sukūn</i>	Imam Hishām (1 st option).
<i>Ḍammah</i> without <i>ṣilah</i>	Ibn Wardān (1 st option) and Imam Ya ^ʿ qūb (1 st option).
<i>Ḍammah</i> with <i>ṣilah</i>	Imams Nāfi ^ʿ , Ibn Kathīr, Abū ^ʿ Amr, Ibn Dhakwān, ^ʿ Āṣim, Ḥamzah, al-Kisā ^ʿ ī, Ibn Jammāz, and Khalaf al- ^ʿ Āshir, Imam Hishām (2 nd option), Imam Ibn Wardān (2 nd option), Imam Ya ^ʿ qūb (2 nd option).

⁸⁶ Ṭayyibat al-Nashr, l. 156-157.

...وَلَمْ يَرَهُ

لِيَ الْخُلُفَ زُلْزِلَتْ خَلَا الْخُلُفَ لِمَا ... وَأَقْصُرُ بَخْلَفِ السَّوَرَتَيْنِ خَفِ ظِمَا

In the underlined word in the following āyāt: ⁸⁷

Sūrah al-Zalzalah

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

<i>Sukūn</i>	Imam Hishām, Ibn Wardān (1 st option).
<i>Ḍammah</i> without <i>ṣilah</i>	Ibn Wardān (2 nd option) and Imam Yaʿqūb (1 st option).
<i>Ḍammah</i> with <i>ṣilah</i>	Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn Dhakwān, ʿĀṣim, Ḥamzah, al-Kisāʾī, Ibn Jammāz and Khalaf al-ʿĀshir, Ibn Wardān (3 rd option), Imam Yaʿqūb (2 nd option).

In the underlined word in the following āyāt: ⁸⁸

Sūrah al-Baqarah

وَإِنْ طَلَقْتُمْوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بَيْنَهُمَا عَقْدٌ أَلَيْكَ الْكَبِيرُ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٢٧﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِيهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ

⁸⁷ Ṭayyibat al-Nashr, l. 156-157.

...وَلَمْ يَرَهُ

لِي الْخُلُفَ زُلْزَلْتَ خِلَا الْخُلُفَ لِمَا ... وَأَفْضَرُ مُخْلَفِ السَّوَرَتَيْنِ خُفَّ ظِلْمًا

⁸⁸ Ṭayyibat al-Nashr, l. 158.

بِيَدِهِ غِثٌ...

وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

Sūrah al-Mu'minūn

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

Sūrah Yāsīn

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٢﴾

<i>Kasrah</i> without <i>ṣilah</i>	Imam Ruways
<i>Kasrah</i> with <i>ṣilah</i>	Imams Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Aṣim, Ḥamzah, al-Kisā'i, Abū Ja'far, Rawḥ, and Khalaf al-Āshir.

In the underlined word in the following āyāh:⁸⁹

Sūrah Yūsuf

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا دَلِيلُكُمْ مِّمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٧﴾

<i>Kasrah</i> without <i>ṣilah</i>	Imams Qālun (1 st option), Ibn Wardān (1 st option).
<i>Kasrah</i> with <i>ṣilah</i>	Imams Qālun (2 nd option) and Ibn Wardān (2 nd option). The remaining <i>qurrā'</i> : Imams Warsh, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Aṣim, Ḥamzah, al-Kisā'i, Ibn Jammāz, Ya'qūb, and Khalaf al-Āshir.

⁸⁹ Ṭayyibat al-Nashr, l. 158.

...تُرْزَقَانِيهِ أُخْتَلِفَ ... بَيْنَ خُذْ...

In the underlined word in the following āyāt:

Sūrah al-A‘rāf

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣١﴾

Sūrah al-Shu‘arā’

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٢٣﴾

There are three main differences between the *qurrā’* in this word. One is the whether the *hā’ al-kināyah* will be read with a *sukūn*, a *kasrah*, or a *ḍammah*. The second is whether the *ḥarakah* on the *hā’ al-kināyah* will be elongated or not. The third issue is if this word will be read with a *hamzah* after the *jīm* or not, أَرْجِيْهُ. This table will list the options on *hā’ al-kināyah* for those *qurrā’* who read this word **with a *hamzah***. These are Imams Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, and Ya‘qūb.⁹⁰

Ḍammah without <i>ṣilah</i>	Imams Abū ‘Amr, Ya‘qūb, Imam Hishām (1 st option), Imam Shu‘bah (1 st option, this refers to with <i>hamzah</i> and without <i>ṣilah</i> .)
Ḍammah with <i>ṣilah</i>	Imam Ibn Kathīr, and Imam Hishām (2 nd option)
Kasrah without <i>ṣilah</i>	Imam Ibn Dhakwān

⁹⁰ Ṭayyibat al-Nashr, l. 160-161.

وَهَمَزُ أَرْجِيْهِ كَسَا حَقًّا وَهَآ ... فَاقْصُرْ حِمَايْنِ مِثْلٍ وَخُلُفْ خُذْ لَهَا
وَأَسْكِنَنَّ فِرْزَانِيْ وَضَمَّ الْكَسْرِ لِيْ ... حَقِّيْ وَعَنْ شُعْبَةَ كَالْبَصْرِ انْقُلْ

In the underlined word in the following āyāt:

Sūrah al-Aʿrāf

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣١﴾

Sūrah al-Shuʿarāʾ

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣١﴾

There are three main differences between the *qurrāʾ* in this word. One is the whether the *hāʾ al-kināyah* will be read with a *sukūn*, a *kasrah*, or a *ḍammah*. The second is whether the *ḥarakah* on the *hāʾ al-kināyah* will be elongated or not. The third issue is if this word will be read with a *hamzah* after the *jīm* or not, أَرْجِهْ. This table will list the options on *hāʾ al-kināyah* for those *qurrāʾ* who read this word **without a *hamzah***. These are Imams Nāfiʿ, ʿĀṣim, Ḥamzah, al-Kisāʾī, Abū Jaʿfar and Khalaf al-ʿĀshir.⁹¹

<i>Sukūn</i>	Imam Ḥafṣ, Imam Shuʿbah (2 nd option) and Imam Ḥamzah. Imam Shuʿbah will read the word <u>أَرْجِهْ</u> with and without a <i>hamzah</i> .
<i>Kasrah</i> without <i>ṣilah</i>	Imam Qālūn and Imam Ibn Wardān (1 st option)
<i>Kasrah</i> with <i>ṣilah</i>	Imams Warsh, al-Kisāʾī, Khalaf al-ʿĀshir, Ibn Jammāz and Ibn Wardān (2 nd option).

⁹¹ Ṭayyibat al-Nashr, l. 160-161.

وَهُمْزُ أَرْجِهْ كَسَا حَقًّا وَهَآ ... فَافْضَرْ جِمَا يَنْ مِلَّ وَخُلِفَ خُذْ يَهَا
وَأَسْكِنَنَّ فِزْ نَلَّ وَضَمَّ الْكَسْرَ لِي ... حَقِّي وَعَنْ شُعْبَةَ كَالْبَصْرِ انْقُلْ

Chapter Review

1. Define *hā' al-kināyah*.
2. There are two words in this chapter which Imam Ḥafṣ reads differently than all the *qurrā'*. Which are those?
3. Which Imam(s) will read the *hā' al-kināyah* with *ṣilah* when it is followed by a *ḥarakah* and preceded by a *sukūn*?
4. Which Imam(s) will read the *hā' al-kināyah* when it is followed by a *ḥarakah* and preceded by a *ḥarakah*?
5. What are the three differences between the *qurrā'* in the word *أَرْجَةٌ*? One of the *qurrā'* has a unique reading of this word, meaning that no other *qārī* reads it as he does. Who is that and what is his reading?

Al-Madd al-Far‘ī

While the short vowels in Arabic are *fatḥah*, *kasrah*, and *ḍammah*, the long vowels (or letters of *madd*) are *alif*, *wāw*, and *yā’*. When an *alif* is preceded by a *fatḥah*, a *wāw sākinah* is preceded by a *ḍammah* and a *yā’ sākinah* is preceded by a *kasrah*, this is known as *madd aṣlī* or *madd ṭaba‘ī/ṭabī‘ī*. It will be stretched for two counts. When *wāw sākinah* and *yā’ sākinah* are preceded by a *fatḥah*, they are known as letters of *līn*.

Madd far‘ī can apply on letters of *madd* and *līn*. In these instances, these letters may be extended for more than two *ḥarakāt*.

The causes of *madd far‘ī* are two: *lafẓī* and *ma‘nawī*.

1. Phonological Cause (*al-sabab al-lafẓī*): This is when the letter of *madd* is extended due to the presence of a *hamzah* or *sukūn*.
2. Caused due to the Meaning (*al-sabab al-ma‘nawī*): There are two *madds* that falls into this category: *madd al-ta‘ẓīm* and *naḥī al-jins*.

Each section that follows will discuss how long the *qurrā’* extend each type of *madd far‘ī*, both *lafẓī* and *ma‘nawī*.

Al-Madd al-Muttaṣil⁹²

When a letter of *madd* (*alif*, *wāw*, or *yāʾ*) is followed by a *hamzah* in the same word, this is known as *madd wājib muttaṣil*, e.g., *أُولَئِكَ*, *سُوءٌ*, *جَاءَ*. *Madd muttaṣil* is always extending for more than 2 counts.

The first opinion: There will be *ṭūl* (six counts) for **Imams Ḥamzah, Azraq**, and one option for **İbn Dhakwān**. The remaining *qurrāʾ* (including the second option for Imam Ibn Dhakwān) will make *tawassuṭ* in *madd muttaṣil* and they will extend it for four counts.

The second opinion: There will be *ṭūl* (six counts) for **Imams Ḥamzah, Azraq**, and one option for **İbn Dhakwān**. However, for the remaining *qurrāʾ*, the lengths for *tawassuṭ* will differ. While **Imam ʿAṣim** will extend *madd muttaṣil* for **five counts** (*fuwaiq al-tawassuṭ*), **Imams İbn Dhakwān** (2nd option), **Hishām, al-Kisāʾī**, and **al-Khalaf al-ʿĀshir** will extend it for **four counts** (*tawassuṭ*). Lastly, **Imams Qālūn, Aṣbahānī, İbn Kathīr, Abū ʿAmr, Abū Jaʿfar**, and **Yaʿqūb** will extend *madd muttaṣil* for **three counts** (*fuwaiq al-qasr*).

The third opinion: All the *qurrāʾ* will make *ṭūl* (six counts) in *madd muttaṣil*.

The table below summarizes the discussion above.

⁹² Ṭayyibat al-Nashr, l. 162-164; Gaibie, *A Companion to the Ten Major Qirāʾāt*, 170-171.

إِنْ حَرَفٌ مَدَّ قَبْلَ هَمْزٍ طَوَّلَا ... جُدَّ فِيذٍ وَمِزَّ خُلْفًا وَعَنْ بَاقِي الْمَلَأَ
وَيَسَّطَ وَقِيلَ دُونَهُمْ نِلَ ثُمَّ كِلَ ... رَوَى فَبَاقِيَهُمْ أَوْ أَشْبَعُ مَا اتَّصَلَ
لِلْكُلِّ عَنْ بَعْضٍ ...

Qurra'	All possible options for <i>Madd Muttaṣil</i>
Imams Qālūn, Aṣbahānī, Ibn Kathīr, Abū 'Amr, Abū Ja'far, Ya'qūb	3, 4, 6
Imam Warsh from Azraq and Imam Ḥamzah	6
Ibn 'Āmir, al-Kisā'i, and Khalaf al-Āshir	4, 6
Imam 'Āṣim	4, 5, 6

Al-Madd al-Munfaṣil⁹³

When a letter of *madd* is followed by a *hamzah* in the next word, this is called *madd munfaṣil*. At times, the *hamzah* clearly appears to be part of the next word (*ḥaqīqī*), such as in the words *إِنَّا أَعْطَيْنَاكَ*. However, at times, although it may **appear** to be part of the same word (*ḥukmī*), technically it is not, such as *هَؤُلَاءِ* or *يَا أَيُّهَا*.

The *qurra'* will apply the following lengths in *madd munfaṣil*:

Ṭūl: Imam Warsh through Azraq and Imam Ḥamzah without *khulf*, and Imam Ibn Dhakwān with *khulf*.

Tawassuṭ: Imams Shu'bah, al-Kisā'i, and Khalaf al-Āshir will make *tawassuṭ* without *khulf*. *Tawassuṭ* is also the second option for Imam Ibn Dhakwān. Imams Qālūn, Aṣbahani, Abū 'Amr, Hishām, Ya'qūb, and Ḥafṣ will make *tawassuṭ* with *khulf*, with their second option being *qasr*.

⁹³ *Ṭayyibat al-Nashr*, l. 162-164.

إِنْ حَرْفٌ مَدَّ قَبْلَ هَمْزٍ طَوَّلًا ... جُدْ فِذْ وَمِزْ خُلْفًا وَعَنْ بَاقِي الْمَلَأَ
وَسِطَ وَقِيلَ دُونَهُمْ نَلَّ ثُمَّ كُلَّ ... رَوَى فَبَاقِيهِمْ أَوْ اشْبَعِ مَا اتَّصَلَ
لِلْكَلِّ عَنْ بَعْضٍ وَقَصُرَ الْمُتَفَصَّلُ ... يَنْ لِي حِمَاً عَنْ خُلْفِهِمْ دَاعٍ تَعِلْ

The same two opinions exist regarding the length of *tawassuṭ* for *madd munfaṣil* that were mentioned for *madd muttaṣil*. While one opinion is that all the *qurrāʾ* that make *tawassuṭ* will extend the *tawassuṭ* for four counts, the other opinion states that the *qurrāʾ* will vary in terms of how much they extend the *madd* when making *tawassuṭ*. While **Imam Shuʿbah** and one option for **Imam Ḥafṣ** will be 5 counts for *tawassuṭ*, **Imams al-Kisāʾī** and **Khalaf al-ʿĀshir** will extend *tawassuṭ* for four counts, and this is also one of the options for **Imam Ibn ʿĀmir**. Lastly, **Imams Qālūn, Aṣbahānī, and Abū ʿAmr** will extend *tawassuṭ* for three counts, and **Imam Yaʿqūb** will also have one option to do this.⁹⁴

Qaṣr: **Imams Ibn Kathīr** and **Abu Jaʿfar** make *qaṣr* only.

The table below summarizes the discussion above.

Qurrāʾ	All possible options for <i>Madd Munfaṣil</i>
Qālūn, Aṣbahānī, Abū ʿAmr, Yaʿqūb	2, 3, 4
Imam Warsh through Azraq and Imam Ḥamzah	6
Imams Ibn Kathīr and Abū Jaʿfar	2
Hishām	2, 4
Ibn Dhakwān	4, 6
Imam Shuʿbah	4, 5
Imam Ḥafṣ	2, 4, 5
Imams al-Kisāʾī and Khalaf al-ʿĀshir	4

Note: Three counts on *madd munfaṣil* is also narrated for **Imam Ḥafṣ** and **Imam Hishām**. Because this option cannot be derived from the lines in

⁹⁴ Muḥaysin, *al-Hādī*, 175-176; al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 89.

the *Ṭayyibah*, the commentaries that I relied on, as well as *al-Fawā'id al-Mukammilah*, did not mention this option. The tables above present the lengths as they are mentioned in the commentaries. *Fuwayq al-tawassuṭ* for these two Imams can be found mentioned in *al-Nashr*.⁹⁵

The Combinations for Madd Munfaṣil and Madd Muttaṣil

In the sections above, varying lengths were mentioned for the *qurrā'* for both *madd munfaṣil* and *madd muttaṣil*. However, all the possible combinations are not applicable when reciting. For example, no combination in which *munfaṣil* would be longer than *muttaṣil* would apply.⁹⁶

Al-Madd al-Lāzim⁹⁷

When a letter of *madd* is followed by a permanent *sukūn* in the same word, this is called *madd lāzim*. The conditions for *madd lāzim* can be met within words (*madd lāzim kalimī*) and the disjointed letters in the Qur'ān (*madd lāzim ḥarfī*). When the *sukūn* after the letter of *madd* merges with another letter (its indication may be that it carries a *shaddah*), it is referred to as *madd lāzim kalimī* or *ḥarfī muthaqqal*, e.g., اَلَمْ، اَلْضَّالِّينَ. When the *sukūn* after the letter of *madd* does not merge, it is referred to as *madd lāzim kalimī* or *ḥarfī mukhaffaf*, e.g., اَلْعَنَ، نَ.

All the *qurrā'* will extend *madd lāzim ḥarfī* and *kalimī* for six counts (*ṭūl*).

⁹⁵ Muḥammad Ṭāhir Raḥīmī, *Kashf al-Naẓr*, 2:171-172; Ibn al-Jazarī, *al-Nashr*, 1:241-242.

⁹⁶ See Muḥammad 'Abduh, *al-Furqān al-Mubīn*, 692 for more details.

⁹⁷ *Ṭayyibat al-Nashr*, l. 172.

Madd al-Līn al-Lāzim⁹⁸

Madd Līn Lāzim occurs when a letter of *līn* is followed by a permanent *sukūn* in the same word. This occurs in the letter ‘ayn at the beginning of Sūrah Maryam and Sūrah al-Shūrā, e.g., عَسَقَ, كَهَيْعَصَ. It also occurs in the words هَتَيَّيْ and اللَّيَّيْ for **Imam Ibn Kathīr**, as he reads the *nūns* in these words with a *shaddah*.⁹⁹ In these cases, all three lengths will be permissible, *qaṣr*, *tawassuṭ*, and *ṭūl*. This is as Ibn al-Jazarī رحمه الله has expressed it. Imam al-Shāṭibī رحمه الله and ‘Allāmah al-Dānī رحمه الله were of the opinion that the *yā’* of *līn* in these words should be extended for four or six counts (*tawassuṭ* and *ṭūl*) only.¹⁰⁰

Mudūd due to a Temporary Sukūn¹⁰¹

When a letter of *madd* or *līn* is followed by a temporary *sukūn* due to stopping or due to *idghām*,¹⁰² all three lengths, *qaṣr*, *tawassuṭ*, and *ṭūl*, are allowed.

⁹⁸ Ṭayyibat al-Nashr, l. 172.

...وَنَحْوُ عَيْنٍ فَالثَّلَاثَةُ لَهُمْ

⁹⁹ Sūrah al-Qaṣaṣ, āyah 27, and Sūrah Fuṣṣilat, āyah 29.

¹⁰⁰ Ibn al-Jazarī, *al-Nashr*, 1:259-260.

¹⁰¹ Ṭayyibat al-Nashr, l. 172-173.

...وَنَحْوُ عَيْنٍ فَالثَّلَاثَةُ لَهُمْ

كَسَاكِينِ الْوَقْفِ...

¹⁰² This is specific to Imam Abū ‘Amr. Other Imams, such as Imam Ḥamzah, will only have the option of *ṭūl* even when making *idghām kabīr* in the few places in which he does so. Also, Imam al-Bazzī will only make *ṭūl* when the two *tā’s* that are merging are preceded by a letter of *madd*.

Madd al-Līn al-Mahmūz¹⁰³

If a letter of *līn* is followed by a *hamzah* in the same word, **Imam Warsh through Azraq** will extend the letter of *līn* for four or six counts, e.g., *كَهَيْتَ*, *شَىء*. However, this will not apply in the words *مَوْثِلَا* and *المَوْوُودَة*. In these two words, only *qasr* will apply on the *wāw* of *līn*.

In the word *سَوَاءَات*, the letter of *līn* is followed by a *hamzah* and a *madd al-badal* in the same word. Out of the total possible options in regard to extending the letters of *līn* and *madd* in this word, only four are recited. If the reciter makes *qasr* on the *wāw* of *līn*, he/she may make *qasr*, *tawassuṭ*, or *ṭūl* on the *madd al-badal*. If the reciter makes *tawassuṭ* on the *wāw* of *līn*, only *tawassuṭ* will be applied on the *madd al-badal*. *Ṭūl* is not applied on the *wāw* of *līn* in this word, as all those who transmit *ṭūl* for *līn mahmūz*, make *qasr* on the *wāw* in the word *سَوَاءَات*.

Some *ṭuruq* in the *qirāʿah* of **Imam Ḥamzah** and **Imam Warsh through Azraq** narrate *madd* on *līn mahmūz* specifically in the word *شَىء*, and exclude all other words in which a letter of *līn* may be followed by a *hamzah* in the same word.¹⁰⁴ Some of these *ṭuruq* narrate *tawassuṭ* and others narrate *ṭūl* on the word *شَىء* for **Imam Azraq**. However, when applying *madd* on the word *شَىء* for **Imam Ḥamzah**, only *tawassuṭ* will be

¹⁰³ *Ṭayyibat al-Nashr*, lines 169-171.

وَحَرَفِي اللَّيْنِ قُبَيْلَ هَمْزَةٍ ... عَنْهُ امْدُدْنِ وَوَسِّطْنِ بِكَلِمَةٍ
لَا مَوْيَلًا مَوْوُودَةً وَالْبَعْضُ قَدْ ... قَصَرَ سَوَاءَاتٍ وَبَعْضٌ خَصَّ مَدَّ
شَيْءٍ لَهُ مَعَ حَمْزَةٍ...

¹⁰⁴ This will be applied regardless of the final vowel on the word *شَىء*, meaning this opinion will apply to *شَىء شَيْئًا*. Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:1116.

applied.¹⁰⁵ Also, *madd* on the word شىء is only transmitted in those *turuq* of **Imam Ḥamzah** in which *sakt* is made on *maḥṣūl khāṣ* and ʿām or only on *maḥṣūl khāṣ*. Making *madd* on the word شىء while not applying the option of *sakt* is not narrated.

Imam Warsh through Aṣbahānī only narrates *qaṣr* for all instances of *līn mahmūz*, similar to Imam Qālūn.

Madd al-Badal¹⁰⁶

When a *hamzah muḥaqqaqah* or a *hamzah* that has undergone some change due to *naql* or *tashīl*, comes before a letter of *madd*, **Imam Azraq** from Imam Warsh has the option to extend this *madd* for two, four, or six counts (*qaṣr*, *tawassuṭ*, or *ṭūl*). **Imam Aṣbahānī** from Imam Warsh will make *qaṣr* in *madd al-badal*.

However, there are some exceptions. For example, if there is a permanent *sukūn* (*ṣaḥīḥ sākin*) before the *hamzah* within the same word, only *qaṣr* can be made, e.g., مَسْئُولًا، الْقُرْءَان. Similarly, when making *waqf* on *fathatayn* (also known as *waqf bil-ibdāl* and the resulting *madd* is called *madd al-ʿiwad*), one cannot extend the *alif* for more than two counts, e.g., نِدَاءٌ، جُفَاءً. In the word يُؤَاخِذُ، and all its derivatives, only *qaṣr* will be made.

¹⁰⁵ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:1117.

¹⁰⁶ *Tayyibat al-Nashr*, lines 165-168.

...وَأُزْرِقُ إِنْ بَعْدَ هَمْزٍ حَرْفٌ مَدٌّ
مُدَّ لَهُ وَأَقْصُرُ وَوَسَطُ كُنَّاى ... قَالَ لَنْ أُوتُوا إِئَاءَ أَمْنْتُمْ رَأَى
لَا عَنْ مُنَوِّنٍ وَلَا السَّاكِنِ صَحَّ ... بِكَلِمَةٍ أَوْ هَمْزٍ وَصَلٍ فِي الْأَصَحِّ
وَأَمْنَعُ يُؤَاخِذُ وَبَعَادًا الْأَوَّلَى ... خُلِفَ وَالْآنَ وَإِسْرَائِيلَ

In addition to the two exceptions above, when a *hamzat al-waṣl* is followed by a letter of *madd*, according to the stronger opinion,¹⁰⁷ only *qaṣr* will be made, e.g., أُوتِينَ آيَةً. Some have said that *madd* (*tawassuṭ* or *ṭūl*) can also be made on such words when beginning from them.¹⁰⁸ It should be noted that the letter of *madd* in the words like the ones mentioned above is only read as such when beginning from them (in the state of *ibtidāʿ*). When one is not making *ibtidāʿ* from them, the *hamzat al-waṣl* will be dropped, and the letter of *madd* will be read as a *hamzah sākinah* instead of a letter of *madd*, e.g., فِي السَّمَوَاتِ أَتُتَوْنِي.

There is *khulf* for **Imam Azraq** in extending the *madd al-badal* for more than two counts in the word إِسْرَءِيلَ wherever it occurs in the Qurʾān, the second *alif* in the word ءَأَلَمْنَ in Sūrah Yūnus, and عَادًا أَلَوِي in Sūrah al-Najm. However, in the word ءَأَلِدُ in Sūrah Hūd, and words like جَاءَ أَحَدٌ only *qaṣr* will be made, and there is no *khulf* regarding this.

Words in Which Two Causes of Madd Apply on a Letter of Madd¹⁰⁹

There are some words in the Qurʾān where two causes of *madd* can apply on the same letter of *madd*. In this case, the reciter will apply the lengthening of the *madd* that is considered to be stronger in degree. The *mudūd* are listed below in their degree of strength, with *madd lāzim* being the strongest.

¹⁰⁷ This is the view of ‘Allāmah al-Dānī and Imam al-Shāṭibī and is what is preferred by Ibn al-Jazarī. Al-Dimyāṭī, *Iṭḥāf Fuḍalāʾ al-Baṣhr*, 1:76-77.

¹⁰⁸ Ibn al-Jazarī mentions that *al-Hādī*, *al-Kāfī*, and *al-Tabṣīrah* narrate both options, allowing both *qaṣr* and *madd* on such words. Ibn al-Jazarī, *al-Naṣhr*, 1:256.

¹⁰⁹ *Ṭayyibat al-Naṣhr*, l. 173.

1. Al-Madd al-Lāzim
2. Al-Madd al-Muttaṣil
3. Madd ‘Ārid lil-Sukūn
4. Al-Madd al-Munfaṣil
5. Madd al-Badal

Examples:

1. In words like *ءَآمِينَ*, both *madd lāzim* and *madd al-badal* apply on the *alif*. However, the reciter will only stretch this *madd* for six counts and cannot shorten it.
2. In words like *وَجَاءَ وَآبَاهُمْ*, both *madd munfaṣil* and *madd al-badal* apply on the *wāw*. However, the reciter will extend this *madd* for the length of *madd munfaṣil* for the *qirā’ah* or *riwāyah* in which he/she is reciting. For example, in the state of continuing (*waṣl*), the reciter will extend the *wāw* for six counts only for Imam Warsh through Azraq.
3. When stopping on words like *يَشَاءُ*, both *madd muttaṣil* and *madd al-‘ārid* will apply on the letter of *madd*. In this case, the reciter will extend this *madd* for the length of *madd muttaṣil* for the *qirā’ah* or *riwāyah* in which he/she is reciting. The reciter may also extend it for six counts due to *madd al-‘ārid* but cannot shorten it less than the length of *madd muttaṣil* for the *qirā’ah* or *riwāyah* in which he/she is reciting.

Madd al-Ta‘zīm¹¹⁰

Madd al-Ta‘zīm is one of two *madds* that are extended due to the meaning (*sabab ma‘nawī*), rather than a *lafzī* cause, such as the presence of *hamzah* or *sukūn*. It emphasizes the negation of all deities other than Allah, the One, the Eternal, and emphasizes His Oneness.

The *qurrā’* that transmit *qasr* on *madd munfaṣil* will apply this *madd* and will extend it for four counts (*tawassuṭ*).¹¹¹ These are **Imams Qālūn, Aṣbahānī, Abū ‘Amr, Ya‘qūb, Hishām, Ḥafṣ, Ibn Kathīr and Abū Ja‘far**. Scholars that narrate *al-madd al-ta‘zīm* include Ibn Mihrān and al-Hudhalī.¹¹² This *madd* is applied on the *alif* in لا in places such as: لَا إِلَهَ إِلَّا اللَّهُ, لَا إِلَهَ إِلَّا أَنْتَ, لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدُونِ, إِلَّا هُوَ.

Madd al-Mubālaghah¹¹³

This is the second *madd* that is extended due to the meaning (*sabab ma‘nawī*). This only applies in certain *ṭuruq* in the *qirā’ah* of **Imam Ḥamzah**. It is applied on the *alif* in the لا that negates a whole category. Its indication is that the word after the *lā naḥī al-jins* will carry a *fathah*,

¹¹⁰ Ṭayyibat al-Nashr, l. 165.

وَالْبَعْضُ لِلتَّعْظِيمِ عَنْ ذِي الْقُصْرِ مَدٌ...

¹¹¹ Muḥaysin, *al-Hādī*, 1:176.

¹¹² Ibn Mihrān (d. 381 AH) is the author of *al-Ghāyah*, and al-Hudhalī (d. 465 AH) is the author of *al-Kāmil*. Imam Ibn al-Jazarī has drawn from both these books in *al-Nashr*. Gaibie, *A Companion to the Ten Major Qirā’āt*, 57; Muḥaysin, *al-Hādī*, 1:177.

¹¹³ Ṭayyibat al-Nashr, l. 171.

...وَالْبَعْضُ مَدٌ ... لِحَمْزَةٍ فِي نَفْيٍ لَا كَلَامَ مَرَدٍّ

e.g., لَا مَرَدَّ لَهُ, لَا رَيْبَ فِيهِ. In the *ṭuruq* that allow for this, it will be extended for four counts.

Chapter Review

1. What are the two causes of *madd*?
2. Which two Imams make *qasr* only on *madd munfaṣil*?
3. What should a reciter do when two causes of *madd* apply on the same letter of *madd*?
4. Which two Imams will make *ṭūl* only in both *madd munfaṣil* and *muttaṣil*?
5. What is *madd al-taʿzīm* and which Imam(s) will it be applied for?
6. What is *madd al-mubālaghah/tabriʿah* and which Imam(s) will it be applied for?

Two Hamzahs in One Word¹¹⁴

This chapter discusses two *hamzahs* that occur together in one word. The first *hamzah* is an interrogative *hamzah* and will always be read with *taḥqīq* (from its *makhraj* without any change in its sound). The second *hamzah*, however, may be read with *taḥqīq* or *takhfif*, depending on which *qirā'ah* or *riwāyah* one is reciting in.

When both *hamzahs* carry a *fathah*

Imams Qālūn, Abū ‘Amr, and Abū Ja‘far will read with *tashīl ma‘a idkhāl*. This means that they will add an *alif* of *madd* after the first *hamzah* and recite the second *hamzah* with *tashīl*, e.g., *ءَأَنْذَرْتَهُمْ* will be read as *ءَأَنْذَرْتَهُمْ*.

Imams Ibn Kathīr, Aṣbahānī, and Ruways will read the second *hamzah* with *tashīl* and will not make *idkhāl*, e.g., *ءَأَنْذَرْتَهُمْ*.

Imam Warsh through Azraq will have two options: (1) to read the second *hamzah* with *tashīl* without *idkhāl*, e.g., *ءَأَنْذَرْتَهُمْ* as mentioned for Aṣbahānī, or (2) to change the second *hamzah* into a letter of *madd*. If the *hamzah* that has been changed into a letter of *madd* is followed by a *sukūn*, the *alif* will be stretched for six counts as it now fulfills the requirements for *madd lāzim*, e.g., *ءَأَنْذَرْتَهُمْ*.

¹¹⁴ *Ṭayyibat al-Nashr*, lines 175-176 and 190. Line 175 mentions the issue of change in the *hamzah*, and line 190 discusses whether *idkhāl* will be made or not.

ثَانِيهِمَا سَهْلٌ غَنَى جَزْمٍ حَلَا ... وَخُلْفُ ذِي الْفَتْحِ لَوَى أَبْدِلَ جَلَا
خُلْفًا...

وَالْمَدُّ قَبْلَ الْفَتْحِ وَالْكَسْرِ حَبْرٌ ... بَيْنَ ثِقَى لَهُ الْخُلْفُ وَقَبْلَ الضَّمِّ نَزْرٌ

Imam Hishām will have three options: (1) To make *tashīl* with *idkhāl*, e.g., *ءَأَنْذَرْتَهُمْ*, (2) *taḥqīq* with *idkhāl*, e.g., *ءَأَنْذَرْتَهُمْ*, (3) *taḥqīq* without any other change, e.g., *ءَأَنْذَرْتَهُمْ*.

The remaining *qurrāʾ*, **Imams Ibn Dhakwān, ‘Āṣim, Ḥamzah, al-Kisāʾī, Rawḥ, and Khalaf al-‘Āshir**, will read both *hamzahs* with *taḥqīq*, e.g., *ءَأَنْذَرْتَهُمْ*.

When the first *hamzah* carries a *fathah* and the second carries a *kasrah*

Imams Qālūn, Abū ‘Amr, and Abū Ja‘far will read with *tashīl ma‘a idkhāl*. This means that they will add an *alif* of *madd* after the first *hamzah* and recite the second *hamzah* with *tashīl*, e.g., *أَأَنْذَرْتَهُمْ* will be read as *أَأَنْذَرْتَهُمْ*.

Imams Warsh (both Azraq and Aṣbahānī), Ibn Kathīr, and Ruways will read the second *hamzah* with *tashīl* and will not make *idkhāl*, e.g., *أَأَنْذَرْتَهُمْ*.

Imam Hishām will have two options: (1) *Taḥqīq* with *idkhāl*, e.g., *أَأَنْذَرْتَهُمْ*, (2) *taḥqīq* without any other change, e.g., *أَأَنْذَرْتَهُمْ*. However, in the word *أَيُّكُمْ* in *āyah* nine of *Sūrah Fuṣṣilat*, **Imam Hishām** will have three options, the two mentioned above, and *tashīl* of the second *hamzah* with *idkhāl*.¹¹⁵

The remaining *qurrāʾ*, **Imam Ibn Dhakwān, ‘Āṣim, Ḥamzah, al-Kisāʾī, Khalaf al-‘Āshir, and Rawḥ** will read both *hamzahs* with *taḥqīq*, e.g., *أَأَنْذَرْتَهُمْ*.

¹¹⁵ *Ṭayyibat al-Nashr*, l. 184.

يُخْلِفُهُ أَيْنَ الْأَنْعَامِ اخْتُلِفَ ... عَوْتُ أَيْنَ فَصَلَتْ خُلِفَ لَطْفُ

When the first *hamzah* carries a *fathah* and the second carries a *ḍammah*.¹¹⁶

Imam Abū Ja‘far will read the second *hamzah* with *tashīl* with *idkhāl* and he will do so without *khulf*, e.g., أُنزِلَ. **Imams Qālūn and Abū ‘Amr** will do the same, although with *khulf*. Their second option will be to make *tashīl* without *idkhāl*, e.g., أَنْزِلَ.

Imams Warsh (via both Azraq and Aṣbahānī), Ibn Kathīr, and Ruways will read the second *hamzah* with *tashīl* and will not make *idkhāl*, e.g., أَنْزِلَ.

Imam Hishām will generally have three options when a *hamzah* *maftūḥah* is followed by a *hamzah* *maḍmūmah* in the same word, (1) *tashīl* with *idkhāl*, (2) *taḥqīq* without *idkhāl*, (3) *taḥqīq* with *idkhāl*. These will apply to أُنزِلَ in āyah 8 of Sūrah Ṣād, and أُلْقِيَ in āyah 25 of Sūrah al-Qamar. However, in the instance in Sūrah Āl-‘Imrān, āyah 15, قُلْ أُو۟۟۟بِئْسَ ٱل۟مُ۞م۟نُونَ, **Imam Hishām** will only have two options: (1) *taḥqīq* with *idkhāl* and (2) *taḥqīq* without *idkhāl*.

In āyah 19 of Sūrah al-Zukhruf, **Imams Nāfi‘ and Abū Ja‘far** recite the word أَشْهَدُوا with two *hamzahs*, the second one carrying a *ḍammah*, and with a *sukūn* on the *shīn*. Because of their reading of this word, this will also count as one of the words in which a change will occur between two *hamzahs* for them. **Imam Abu Ja‘far** will read the second *hamzah* in this word with *tashīl* with *idkhāl*, as: أَشْهَدُوا. **Imam Warsh** will read the

¹¹⁶ Ṭayyibat al-Nashr, l. 190-191.

...وَقَبِلَ الصَّمَّ يَرُ
وَالْخُلْفُ حُرِّي لِي وَعَنْهُ أَوْلَا ... كَشَعْبَةٍ وَعَبْرُهُ امْدُدْ سَهْلًا

second *hamzah* with *tashīl* without *idkhāl*, as: أَشْهَدُوا. **Imam Qālūn** will have two options, to read the second *hamzah* with *tashīl*, with and without *idkhāl*.

All the remaining *qurrā'*, **Imams Ibn Kathīr, Abū Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, al-Kisā'ī, Ya'qūb, and Khalaf al-'Āshir**, will read both *hamzahs* with *taḥqīq* without *idkhāl*.

Individual Words in Which there is Disagreement Among the *Qurrā'*

There are thirteen words listed below. In the first eight words, the *qurrā'* will disagree in two respects. Firstly, whether the word will be read with *ikhbār* (one *hamzah*) or *istifhām* (two *hamzahs*). Secondly, those who read the word with two *hamzahs* may differ from their principles stated previously regarding how two *hamzahs* will be read in terms of *tashīl*, *idkhāl*, etc. In the remaining five places, the *qurrā'* will disagree regarding if they are to be read with *istifhām* or *ikhbār*. However, when they read them with *istifhām*, they will follow their principles in how they should be read.

1. In *Sūrah Āle 'Imrān*, *āyah* 73,¹¹⁷ **Imam Ibn Kathīr** will be the only *qārī* to read أَن يُوْتَى with *istifhām*, meaning with two *hamzahs*. The rest of the *qurrā'* will read it with one *hamzah*. Following his principle mentioned above, **Imam Ibn Kathīr** will read the second *hamzah* with *tashīl* and without *idkhāl* as: أَن يُوْتَى أَحَدٌ.
2. In *Sūrah al-Qalam*, *āyah* 14, **Imams Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ, al-Kisā'ī, and Khalaf al-'Āshir** will read أَن كَانَ with *ikhbār*

¹¹⁷ *Ṭayyibat al-Nashr*, l. 176.

خُلُقًا وَغَيْرِ الْمَلِكِ أَن يُوْتَى أَحَدٌ ... يُخَيَّرُ أَن كَانَ رَوَى إِعْلَمَ حَبْرٌ عَدُ

or one *hamzah*. The remaining *qurrā'*, **Imams Ibn 'Āmir, Shu'bah, Ḥamzah, Abū Ja'far, and Ya'qūb** will read it with *istifhām* or two *hamzahs*, as: **ءَأَنَّ كَانَ**.¹¹⁸ As for how the second *hamzah* will be read, **Imams Shu'bah, Ḥamzah, and Rawḥ** will read both *hamzahs* with *taḥqīq* according to their principle. **Imam Abū Ja'far**, according to his principle, will read the two *hamzahs* with *tashīl* and *idkhāl*, and **Imam Ruways**, according to his principle, will read with *tashīl* of the second *hamzah* without *idkhāl*. **Imam Ibn 'Āmir**, going against his principle, will have two options: (1) *tashīl* with *idkhāl* (2) *tashīl* without *idkhāl*. There will be no option of *taḥqīq* for Imam Hishām and **Imam Ibn Dhakwān** will also apply *tashīl* in this word.

3. In *Sūrah Fuṣṣilat*, *āyah* 44,¹¹⁹ **Imams Nāfi', Abū Ja'far, Bazzī, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Rawḥ, Ḥamzah, al-Kisā'i, and Khalaf al-'Āshir** read the word **ءَأَعْجَبِي** with *istifhām*, (two *hamzahs*), without *khulf*. **Imams Hishām, Qunbul, and Ruways** read the word **ءَأَعْجَبِي** with *istifhām* with *khulf*. Their second option is *ikhbār* (one *hamzah*).

There will be no change in the *hamzah* when the *qurrā'* read the word with one *hamzah*. However, when reading the word with two *hamzahs*, the *qurrā'* will read this word as follows. According to their principle, **Imams Shu'bah, Ḥamzah, al-**

¹¹⁸ Ṭayyibat al-Nashr, l. 176-177.

...وَعَبَّرَ الْمَلِكُ أَنْ يُؤْتَى أَحَدٌ ... يُخْبِرُ أَنْ كَانَ رَوَى إِبْنُ إِعْلَمَ حَبْرٌ عَدَّ
وَحَقَّقَتْ شِمٌ فِي صَبَا...

¹¹⁹ Ṭayyibat al-Nashr, l. 177-178.

...وَأَعْجَبِي ... حَمَّ شِدْ صُحْبَةِ أَخِيرِ زِدْ لِمِ
عُصْ خُلْفُهُمْ...

Kisā'i, Rawḥ and Khalaf al-ʿĀshir will read both *hamzahs* with *taḥqīq*.

According to their principle, **Imams Qālūn, Abū Jaʿfar, and Abū ʿAmr** will read with *tashīl* with *idkhāl*, as: **ءَاْعَجَبِيَّ**. **Imam Warsh**, according to his principle, will read with *tashīl* without *idkhāl* through both Aṣbahānī and Azraq, as: **ءَاْعَجَبِيَّ**, and will have the added option of reading the second *hamzah* with *ibdāl* into *alif* from Azraq, as: **ءَاْعَجَبِيَّ**.

According to their principle, **Imams Ibn Kathīr and Ruways** will read the second *hamzah* with *tashīl* and without *idkhāl*, as: **ءَاْعَجَبِيَّ**. **Imams Ruways and Qunbul** will also have the option of reading this word with one *hamzah* or *ikhbār*. **Imam Ḥafṣ** will also read the second *hamzah* with *tashīl*, except in this case, he is going against his principle of reading both *hamzahs* with *taḥqīq* when two *hamzahs* come together.

Imam Hishām and Ibn Dhakwān, going against their principle, will read this word (1) with *tashīl* and (2) *tashīl* with *idkhāl*.¹²⁰ Remember that **Imam Hishām** will also have a third option of reading this word with one *hamzah* (*ikhbār*).

4. In **Sūrah al-Isrāʾ, āyah 61**,¹²¹ all the *qurrāʾ* will read the word **ءَاَسْجُدْ** with two *hamzahs* and will follow their principles regarding how they will read the second *hamzah*, except **Imam Ibn Dhakwān**. He will read the second *hamzah* in this word with *tashīl* without *idkhāl* or with *taḥqīq* without *idkhāl*.

¹²⁰ Ibn al-Jazarī, *al-Nashr*, 1:271.

¹²¹ *Ṭayyibat al-Nashr*, l. 185.

5. In *Sūrah al-Aḥqāf*, *āyah* 20,¹²² Imams Nāfi', Abū 'Amr, 'Āṣim, Ḥamzah, al-Kisā'i, and Khalaf al-'Ashir will read the word أَذْهَبْتُمْ with *ikhbār* (one *hamzah*), while the remaining *qurrā'*, Imams Ibn Kathīr, Ibn 'Āmir, Abū Ja'far, and Ya'qūb will read it with *istifhām* (two *hamzahs*). For those who read it with *istifhām*, they will follow their principles in terms of how they will read the second *hamzah*. Imams Ibn Kathīr and Ruways will read it with *tashīl* without *idkhāl*, as: أَذْهَبْتُمْ. Imam Abū Ja'far will read it with *tashīl* with *idkhāl*. Imams Ibn Dhakwān and Rawḥ will read both *hamzahs* with *taḥqīq*. Imam Hishām will have three options, *tashīl* with *idkhāl*, *taḥqīq* with *idkhāl*, and *taḥqīq* only.¹²³ He also has the option of *tashīl* without *idkhāl* in this word.¹²⁴
6. In *Sūrah al-Zukhruf*, *āyah* 58,¹²⁵ all the *qurrā'* will read the word أَهْلَيْنَا with two *hamzahs*. While the Kūfiyūn and Imam Rawḥ will read both *hamzahs* with *taḥqīq*, Imams Nāfi', Abū Ja'far, Makkī, Abū 'Amr, Ibn 'Āmir, and Ruways read the second *hamzah* with *tashīl*. *Idkhāl* of *alif* between the two *hamzahs* has not been transmitted by any of the *qurrā'* in this word.
7. The *qurrā'* differ in the word آمَنْتُمْ in *Sūrah al-A'rāf*, *āyah* 123, *Sūrah Ṭāhā*, *āyah* 71, and *Sūrah al-Shu'arā'*, *āyah* 49.¹²⁶ This

¹²² *Ṭayyibat al-Nashr*, l. 178.

...أَذْهَبْتُمْ إِثْلُ حُرٍّ كَفَا...

¹²³ This is in accordance with his principle mentioned earlier.

¹²⁴ Qārī Anīs Khān has mentioned this option for Imam Hishām and it is also mentioned by Ibn al-Jazarī in *al-Nashr*, 1:271. The commentaries that I consulted did not mention this fourth option.

¹²⁵ *Ṭayyibat al-Nashr*, l. 182.

وَحَقَّقَ الثَّلَاثَ لِي الْخُلْفُ شَفَا ... صِفَ شِمِّمَ أَهْلَيْنَا شَهْدُ كَفَا

¹²⁶ *Ṭayyibat al-Nashr*, l. 180-184.

word was originally *ءَأَمَنْتُمْ*, with three *hamzahs*. All the *qurrā'* make *ibdāl* of the third *hamzah* into an *alif* and read this word with either one, or two *hamzahs*.

Imams Ḥafṣ, Aṣbahānī, and Ruways will read this word with *ikhbār*, meaning with one *hamzah*, as *ءَامَنْتُمْ* in all the three places it occurs.

Imam Qunbul will read the one in Sūrah Ṭāhā with both *istifhām* and *ikhbār*. When reading it with *istifhām* (two *hamzahs*), he will read the second *hamzah* with *tashīl*, according to his principle. The same will apply to the instance in Sūrah al-Shu'arā', where **Imam Qunbul** reads this word with *istifhām* without *khulf*. Although he also reads the instance in Sūrah al-A'rāf with *istifhām*, there is some difference in how it will be read in the state of *waṣl*. The *āyah* below is how it is written in the *riwāyah* of **Imam Qunbul**:

قَالَ فِرْعَوْنُ وَأَمْنَتُمْ بِهِ قَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْمَدِينَةِ
لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

When making *ibtidā'* from the word *ءَأَمَنْتُمْ*, the first *hamzah* will be read with *taḥqīq*, and the second *hamzah* with *tashīl*. However, if one is not beginning his/her recitation from this

...وَالْخُلُوفِ زَنْ

أَمْنَتُمْ طَه وَفِي الثَّلَاثِ عَنْ ... حَفْصِ رُوَيْسٍ الْأَصْبَهَانِيِّ أَخْبَرَ

وَحَقَّقَ الثَّلَاثَ إِلَى الْخُلُوفِ شَفَا ... صَيْفِ شَيْمٍ أَلْهَمْنَا شَهْدًا كَفَا

وَالْمُلْكُ وَالْأَعْرَافُ الْأُولَى أَبْدَلَا ... فِي الْوَصْلِ وَأَوَّلُ زُرْ وَثَانٍ سَهْلًا

بِخُلْفِهِ...

word in the *āyah* above, the first *hamzah* will be read as a *wāw*, and the second *hamzah* may be read with *tashīl* or *taḥqīq*.

Imams Qālūn, Azraq, Bazzī, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir, Abū Ja‘far, and Rawḥ will read this word with *istifhām* in all three places. **Imams Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir, and Rawḥ** will read both *hamzahs* with *taḥqīq*. **Imam Hishām** may read the second *hamzah* with *taḥqīq* or *tashīl*. **Imams Qālūn, Azraq, Bazzī, Abū ‘Amr, Ibn Dhakwān, and Abū Ja‘far** will read the second *hamzah* with *tashīl* without *khulf*.

8. In *Sūrah al-Mulk*, *āyah* 16,¹²⁷ all the *qurrā’* read the word **عَامِنْتُمْ** with *istifhām*, meaning with two *hamzahs*, and they follow their principles regarding how they will read the second *hamzah*. The only difference will be for **Imam Qunbul**, who, if beginning from this word, will read the first *hamzah* with *taḥqīq* and the second with *tashīl*. However, if he does not make *waqf* on the word before **وَأَمِنْتُمْ**, he will read the first *hamzah* as a *wāw* and will have the option of making *tashīl* or *taḥqīq* of the second *hamzah*, e.g., **وَالَيْهِ النُّشُورُ ۝ وَأَمِنْتُمْ**.
9. In *Sūrah Yūsuf*, *āyah* 90,¹²⁸ **Imams Ibn Kathīr and Abū Ja‘far** will read the word **إِنَّكَ لَأَنْتَ يُوسُفُ** with *ikhbār* (one *hamzah*), as: **إِنَّكَ لَأَنْتَ يُوسُفُ**. The remaining *qurrā’* will read this word with *istifhām*, or two *hamzahs*, and will follow their principles in how they recite the second *hamzah*. **Imams Qālūn and Abū ‘Amr** will make *tashīl* of

¹²⁷ *Ṭayyibat al-Nashr*, l. 183-184.

وَالْمَلِكُ وَالْأَعْرَافُ الْأُولَى أَبَدِلَا ... فِي الْوَصْلِ وَأَوَّا زُرْ وَثَانٍ سَهْلًا
يُخْلِفُهُ...

¹²⁸ *Ṭayyibat al-Nashr*, l. 178.

...وَدِنْ ثَنَا إِنَّكَ لَأَنْتَ يُوسُفَا

the second *hamzah* with *idkhāl*. **Imams Warsh and Ruways** will make *tashīl* of the second *hamzah* without *idkhāl*. The remaining *qurrāʾ* will make *taḥqīq* of the second *hamzah*, with **Imam Hisham** having two options, *taḥqīq* with and without *idkhāl*.

10. In **Sūrah Maryam, āyah 66**,¹²⁹ **Imam Ibn Dhakwān** will read the word اَعْدَا with both *istifhām* and *ikhbār*, meaning one or two *hamzahs*. The rest of the *qurrāʾ* will read this word with *istifhām* only and will follow their principles in how they read the second *hamzah*.
11. In **Sūrah al-Wāqīʿah, āyah 66**,¹³⁰ **Imam Shuʿbah** will read the word اَيْنَا with *istifhām*, meaning two *hamzahs*, as: اَيْنَا لَمُعْرُمُونَ. He will read both *hamzahs* with *taḥqīq* according to his principle. All the other *qurrāʾ* will read this word with one *hamzah*.
12. In **Sūrah al-Aʿrāf, āyah 81**,¹³¹ **Imams Nāfiʿ, Ḥafṣ, and Abū Jaʿfar** will read the word اَيْنَكُمْ with *ikhbār*, meaning one *hamzah*, while the rest of the *qurrāʾ* will read it with *istifhām*, meaning two *hamzahs*, as: اَيْنَكُمْ. They will follow their principles in how they read the second *hamzah*.
13. In **Sūrah al-Aʿrāf, āyah 113**,¹³² **Imams Nāfiʿ, Ibn Kathīr, Ḥafṣ, and Abū Jaʿfar** will read the word اِنَّا لَنَا لَأَجْرًا with *ikhbār*, meaning one *hamzah*. The remaining *qurrāʾ* will read this word with two

¹²⁹ Ṭayyibat al-Nashr, l. 179.

وَأَيُّدَا مَأْمُتٌ بِالْخُلْفِ مَتَى...

¹³⁰ Ṭayyibat al-Nashr, l. 179.

...إِنَّا لَمُعْرُمُونَ غَيْرُ شُعْبَتَا

¹³¹ Ṭayyibat al-Nashr, l. 180.

أَيْنَكُمْ لِأَعْرَافٍ عَنِ مَدَا...

¹³² Ṭayyibat al-Nashr, l. 180.

...أَيْنَ... لَنَا بِهَا حَرْمٌ عَلَا...

hamzahs as: **أَعِزَّنَا لَنَا لِأَجْرًا**. They will follow their principles in how they read the second hamzah.

The word **أَيِّمَّةٌ** and Its Readings¹³³

Although this word has two hamzahs, it is different than the words listed above, as the first hamzah is not an interrogative hamzah. The word **أَيِّمَّةٌ** occurs in the Qurʾān in five places, and the qurrāʾ differ in how they will read it. The five places are as follows:

1.	9:12	وَأِنْ تَكَفُّوا أَيْمَنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَتِلُوا أَيِّمَّةٌ الْكُفْرِ إِنَّهُمْ لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾
2.	21:73	وَجَعَلْنَاهُمْ أَيِّمَّةٌ يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عِلِيدِينَ ﴿٧٣﴾
3.	28:5	وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيِّمَةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾
4.	28:41	وَجَعَلْنَاهُمْ أَيِّمَةً يَدْعُونَ إِلَى التَّارِكِ وَيَوْمَ الْقِيَمَةِ لَا يَنْصُرُونَ ﴿٤١﴾
5.	32:24	وَجَعَلْنَا مِنْهُمْ أَيِّمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

Imam Hishām will have two options: *tahqīq* with and without *idkhāl*.

Imams Ibn Dhakwān, the Kūfiyūn, and Rawḥ will read both hamzahs with *tahqīq*.

¹³³ Ṭayyibat al-Nashr, l. 194-195.

أَيِّمَةً سَهْلًا أَوْ أَبْدَلُ حُطِّ غِنَا ... جُرْمٍ وَمَدِّ لَاحٍ بِالْخُلْفِ بَيْنَا
مُسَهَّلًا وَالْأَصْبَهَانِي بِالْقَصَصِ ... فِي الثَّانِ وَالسَّجْدَةِ مَعَهُ الْمَدُّ نَصْ

Imam Abū Ja‘far will have two options, *tashīl* with *idkhāl*, and to change the second *hamzah* into a *yā’ maksūrah*, as: أَيَّمَةَ.

Imams Qālūn, Azraq, Ibn Kathīr, Abū ‘Amr, and Ruways will have two options, *tashīl* without *idkhāl*, and to change the second *hamzah* into a *yā’ maksūrah*, as: أَيِّمَةَ.

Imam Warsh through Aṣbahānī will have two options in the second occurrence in Sūrah al-Qaṣas and the occurrence in Sūrah al-Sajdah. He will have the option to read them with *tashīl* with *idkhāl*, and to change the second *hamzah* into a *yā’ maksūrah*, as: أَيَّمَةَ. In the remaining three occurrences he may read it with *tashīl* without *idkhāl*, or change the second *hamzah* into a *yā’ maksūrah*, as: أَيِّمَةَ.

When two words with interrogative *hamzahs* occur close to each other

There are eleven places in the Qur’ān, in nine sūrahs, where there are two words that begin with an interrogative *hamzah* in the same āyah or in two consecutive āyāt. The majority of the *qurrā’* will read both words with *istifhām*. However, some will drop the interrogative *hamzah* in the first word, and some in the second.

The general principle is that **Imams Ibn ‘Āmir and Abū Ja‘far** will drop the interrogative *hamzah* in the first word, while **Imams Nāfi‘, al-Kisā’ī, and Ya‘qūb** will drop the interrogative *hamzah* in the second word. The remaining *qurrā’*, **Imams Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Khalaf al-‘Āshir** will read both words with the interrogative *hamzah*.¹³⁴ This

¹³⁴ Ṭayyibat al-Nashr, l. 185-186.

...وَأَخْبِرَا ... بِنَحْوِءَايَدَا أَيَّنَا كَرِرَا
أَوَّلُهُ تَبْتُ كَمَا الثَّانِي رُدُّ ... إِذْ ظَهَرُوا...

general principle will apply to six of the eleven instances. These āyāt are listed below.

1.	13:5	وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ <u>أَوْدَا</u> كُنَّا تُرَابًا <u>أَوْنَا</u> لَفِي خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾
2.	17:49	وَقَالُوا <u>أَوْدَا</u> كُنَّا عِظَمًا وَرَفْتًا <u>أَوْنَا</u> لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾
3.	17:98	ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا <u>أَوْدَا</u> كُنَّا عِظَمًا وَرَفْتًا <u>أَوْنَا</u> لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾
4.	23:82	قَالُوا <u>أَوْدَا</u> مِثْنًا وَكُنَّا تُرَابًا وَعِظَمًا <u>أَوْنَا</u> لَمَبْعُوثُونَ ﴿٨٢﴾
5.	32:10	وَقَالُوا <u>أَوْدَا</u> ضَلَلْنَا فِي الْأَرْضِ <u>أَوْنَا</u> لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾
6.	37:53	<u>أَوْدَا</u> مِثْنًا وَكُنَّا تُرَابًا وَعِظَمًا <u>أَوْنَا</u> لَمَدِينُونَ ﴿٥٣﴾

In the remaining five places, the *qurrā'* may go against their general principle:¹³⁵

1. In *Sūrah al-ʿAnkabūt*, *āyah* 28-29, Imams Nāfiʿ, Ibn Kathīr, Ibn ʿĀmir, Ḥaḥḥ, Abū Jaʿfar, and Yaʿqūb will read the first one with *ikhbār*, one *hamzah*, and the second with *istifhām*. The remaining *qurrā'* will read with *istifhām* in both words.
2. In *Sūrah al-Naml*, *āyah* 67, Imams Nāfiʿ and Abū Jaʿfar will read with *ikhbār* in the first word, and with *istifhām* in the second, while Imam al-Kisāʿī and Ibn ʿĀmir will read with *istifhām* in the

¹³⁵ Ṭayyibat al-Nashr, l. 186-189.

...وَالْتَمَلْ مَعَ نُونٍ زِدِ
رُضْ كِسْ وَأُولَاهَا مَدًا وَالسَّاهِرَةَ ... تَيْنَا وَتَانِيهَا طَيِّئٌ إِذْ رُمِ كَرَهُ
وَأَوَّلُ الْأَوَّلِ مِنْ ذُبُجٍ كَرَى ... تَانِيَهُ مَعَ وَقَعَتْ رُذْ إِذْ تَوَى
وَالْكُلُّ أُولَاهَا وَتَانِي الْعُنْكَبَا ... مُسْتَفْهِمُ الْأَوَّلِ صُحْبَةُ حَبَا

first, and with *ikhbār* in the second, while adding a *nūn*, as: **إِنَّا** instead of **أَبْنَا**. The remaining *qurrā'* will read both words with *istifhām*.

3. In *Sūrah al-Şāffāt*, *āyah* 16, **Imams Nāfi'**, **al-Kisā'i**, **Abū Ja'far** and **Ya'qūb** will read the first word with *istifhām* and the second with *ikhbār*, while **Imam Ibn 'Āmir** will read the first with *ikhbār* and the second with *istifhām*. The remaining *qurrā'* will read both words with *istifhām*.
4. In *Sūrah al-Wāqī'ah*, *āyah* 47, **Imams Nāfi'**, **al-Kisā'i**, **Abū Ja'far** and **Ya'qūb** will read the first word with *istifhām* and the second with *ikhbār*. The remaining *qurrā'* will read both words with *istifhām*.
5. In *Sūrah al-Nāzi'āt*, *āyāt* 10-11, **Imams Nāfi'**, **Ibn 'Āmir**, **al-Kisā'i**, and **Ya'qūb** will read the first word with *istifhām* and the second with *ikhbār*. **Imam Abū Ja'far** will read the first with *ikhbār* and the second with *istifhām*. The remaining *qurrā'* will read both words with *istifhām*.

When the *qurrā'* read these words with *istifhām*, meaning with two *hamzahs*, they will follow their principles in how they will read the second *hamzah* in regard to *taḥqīq*, *tashīl*, with and without *idkhāl*.

When the Interrogative Hamzah Comes Before Words that Begin with Hamzat al-Waṣl¹³⁶

There are some words in the Qur'ān in which an interrogative *hamzah* comes before a word that begins with a *hamzat al-waṣl* which would

¹³⁶ Ṭayyibat al-Nashr, l. 192-193.

وَهَمَزَ وَصْلٍ مِنْ كَاللَّهِ أَذُنٌ ... أَبْدِلْ لِكُلِّ أَوْ فَسَّهِّلْ وَاقْصِرْ
كَذَا بِهِ السِّحْرُ نَتْنَا حُرٌّ...

normally carry a *fathah* if one were to begin from that word. In these words, the reciter will have the option of changing the *hamzat al-waṣl* into a letter of *madd (ibdāl)*, or then reading the *hamzat al-waṣl* with *tashīl*. All the *qurrā'* will apply this principle in the following three words: **ءَاللهُ** in *Sūrah Yūnus*, *āyah* 59 and *Sūrah al-Naml*, *āyah* 59, **ءَالَّذِينَ** in *Sūrah al-An'ām*, *āyahs* 143 and 144, and **ءَالْعَن** in *Sūrah Yūnus* *āyahs* 51 and 91. **Imams Abū 'Amr and Abū Ja'far** will also have these same two options in the word **بِهِ السِّحْرُ** in *Sūrah Yūnus*, *āyah* 81 as they read the word **السِّحْرُ** with an added *hamzat al-istifhām* before it, as: **ءَالسِّحْرُ**. A *hamzat al-waṣl* that would carry a *kasrah* if one were to begin from it, will not be written or recited when it is preceded by an interrogative *hamzah*, e.g., **أَفْتَرَى** in *Sūrah Saba'*, *āyah* 8.

Chapter Review

Read each statement below and write if it is true or false. If it is false, explain why.

1. When two *hamzahs* come together in one word, the first *hamzah* will always be *maftūḥah* and it will always be read with *taḥqīq*.
2. Imams Azraq and Aṣbahānī will have two options in how they read two *hamzahs* in one word when they both carry a *fatḥah*.
3. All the *qurrā'* read the word أَشْهَدُوا in āyah 19 of Sūrah al-Zukhruf with one *hamzah* (*ikhbār*).
4. Imam Qālūn will have two options in the word أَيْمَةً. He may read it with *tashīl* with *idkhāl* or *ibdāl* into *yā' maksūrah*.
5. Imam Aṣbahānī will have two options in all five instances of the word أَيْمَةً.
6. When two words with interrogative *hamzahs* come close to each other, the *qurrā'* will be divided between two possible approaches.
7. When an interrogative *hamzah* comes before a *hamzat al-waṣl*, it will always change into a letter of *madd* or be read with *tashīl*.

When Two Hamzahs Come Together in Two Words

Two *hamzahs* coming together in two words refers to the scenario in which the first word ends with a *hamzah* and the second word begins with a *hamzah*. There are two ways in which this occurs. In the first, both *hamzahs* carry the same vowel, such as both carry a *fathah*. In the second, the two *hamzahs* differ in their vowels, such as one carries a *fathah* and the other a *dammah*.

It should be noted that when two *hamzahs* come in two words, the change can occur in either of the two *hamzahs*. When the two *hamzahs* carry the same vowel, the *qurrā'* will read them as follows:

When both *hamzahs* carry a *fathah* as in ¹³⁷جَاءَ أَحَدٌ:

There are four possible ways in which these two *hamzahs* will be read by the *qurrā'*:

- 1) **Tahqīq of both *hamzahs*.** This will be done by Imams Ibn ʿĀmir, ʿĀṣim, Ḥamzah, al-Kisāʾī, Rawḥ and Khalaf al-ʿĀshir.
- 2) ***Isqāṭ* or dropping of the first *hamzah*.** This will be done by Imams Qālūn, Bazzī, and Abū ʿAmr without *khulf*, and Imams Qunbul and Ruways with *khulf*.

¹³⁷ *Tayyibat al-Nashr*, l. 197-200.

أَسْقَطَ الْأَوَّلَى فِي اتِّفَاقٍ زَنْ عِدَا ... خُلِفَهُمَا خُزْ وَبَقِيَ بِنْ هَدَى
وَسَهَّلَا فِي الْكُسْرِ وَالضَّمِّ وَفِي ... بِالسُّوءِ وَالنَّيِّءِ الْإِدْعَامُ اصْطَفَى
وَسَهَّلَ الْأُخْرَى رُوَيْسَ قُنْبُلُ ... وَرُشْ وَتَامِنُ وَقِيلَ تُبْدَلُ
مَدًّا زَكَ جُودًا...

- 3) **Tashīl of the second *hamzah***. This is done by Imams Warsh (Azraq and Aṣbahānī), Qunbul, Abū Ja‘far, and Ruways. This is the second option for Imams Qunbul and Ruways.
- 4) **Ibdāl into a letter of *madd***. Imam Warsh through Azraq will change the second *hamzah* into a letter of *madd*, and this will be the third option for Imam Qunbul. It is important to note that the extensions of *madd al-badal* will not apply for Imam Warsh when making *ibdāl* of the second *hamzah* into a letter of *madd*.

When both *hamzahs* carry a *ḍammah* as in **أُولِيَاءُ أَوْلِيَّكَ**:

There are five possible ways in which these two *hamzahs* will be read by the *qurrā’*:

- 1) **Tahqīq of both *hamzahs***. This will be done by Imams Ibn ‘Āmir, ‘Āṣim, Ḥamzah, al-Kisā’ī, Rawḥ, and Khalaf al-‘Āshir.
- 2) **Isqāṭ or dropping of the first *hamzah***. This will be done by Imam Abū ‘Amr without *khulf*, and Imams Qunbul and Ruways with *khulf*.
- 3) **Tashīl of the first *hamzah***. Imams Qālūn and Bazzī will read the first *hamzah* with *tashīl*.
- 4) **Tashīl of the second *hamzah***. This is done by Imams Warsh (Azraq and Aṣbahānī), Qunbul, Abū Ja‘far, and Ruways. This is the second option for Imams Qunbul and Ruways.
- 5) **Ibdāl into a letter of *madd***. Imam Warsh through Azraq will change the second *hamzah* into a letter of *madd*, and in the example above, into a *wāw sākinah*. This will be the third option for Imam Qunbul. It is important to note that the extensions of *madd al-badal* will not apply for Imam Warsh when making *ibdāl* of the second *hamzah* into a letter of *madd*.

When both *hamzahs* carry a *kasrah* as in اِنْ اِلَيْسَ:

There are five possible ways in which these two *hamzahs* will be read by the *qurrā'*:

- 1) **Tahqīq of both *hamzahs*.** This will be done by Imams Ibn ʿĀmir, ʿĀṣim, Ḥamzah, al-Kisāʿi, Rawḥ, and Khalaf al-ʿĀshir.
- 2) ***Isqāṭ* or dropping of the first *hamzah*.** This will be done by Imam Abū ʿAmr without *khulf*, and Imams Qunbul and Ruways with *khulf*.
- 3) ***Tashīl* of the first *hamzah*.** Imams Qālūn and Bazzī will read the first *hamzah* with *tashīl*.
- 4) ***Tashīl* of the second *hamzah*.** This is done by Imams Warsh (Azraq and Aṣbahānī), Qunbul, Abū Jaʿfar, and Ruways. This is the second option for Imams Qunbul and Ruways.
- 5) ***Ibdāl* into a letter of *madd*.** Imam Warsh through Azraq will change the second *hamzah* into a letter of *madd*, in this case, into a *yāʾ sākinah*. This will be the third option for Imam Qunbul.

Places Where Some of the *Qurrā'* will Have Additional Options¹³⁸

In the words اِنْ اِلَيْسَ (Sūrah al-Nūr, āyah 33) and هُوَ لَا اِنْ (Sūrah al-Baqarah, āyah 31), **Imam Azraq** will have an additional option of reading the second *hamzah* with *ibdāl* into *yāʾ maksūrah*.

¹³⁸ Ṭayyibat al-Nashr, l. 198 and 200.

وَسَهْلًا فِي الْكُسْرِ وَالضَّمِّ وَفِي ... بِالسُّوءِ وَالنَّيِّءِ الْإِدْعَامُ اصْطَفَى
مَدًّا رَكًا جُودًا وَعَنْهُ هُوَ لَا ... اِنْ وَالْبِعَا اِنْ كُسِرَ يَاءٌ اُبْدِلَا

In the words **يَا لَيْسَ إِلَّا** in Sūrah Yūsuf, āyah 53, **Imams Qālūn** and **Bazzī** will have two options. They may read the first *hamzah* with *tashīl* according to their principle, or they may read this word with *idghām*. This refers to the first *hamzah* being changed to a *wāw* and then being merged with the *wāw* before it, as in: **يَا لَيْسَ إِلَّا**. *Idghām* is the preferred option. In the state of *waqf*, they will read the first *hamzah* with *taḥqīq* and will not make *idghām*.

In the words **يُيُوتُ النَّبِيَّ إِلَّا** and **لِلنَّبِيِّ** in Sūrah al-Aḥzāb, āyahs 50 and 53 respectively, **Imam Qālūn** will have two options. He may read the first *hamzah* with *tashīl* according to his principle, or he may read this word with *idghām*. This refers to the first *hamzah* being changed to a *yā'* and then being merged with the *yā'* before it. *Idghām* is the preferred option. In the state of *waqf*, he will read the first *hamzah* with *taḥqīq*, as: **يُيُوتُ النَّبِيَّ إِلَّا**.

Two Hamzahs in Two Words with Different Vowels¹³⁹

When two *hamzahs* meet in two words with differing vowels, **Imams Nāfi‘, Ibn Kathīr, Abū ‘Amr, Abū Ja‘far, and Ruways** will read the second *hamzah* with some kind of change, either *tashīl* or *ibdāl*. There are five possible scenarios in the Qur’ān in which this occurs:

1. The first *hamzah* carries a *ḍammah* and the second carries a *kasrah*, e.g., اِنَّ السُّوءَ. The *qurrā’* listed above will have two options. They may read the second *hamzah* with *tashīl* or *ibdāl* into *wāw*, as: اِنَّ السُّوْوَ or اِنَّ السُّوَّوَ.
2. The first *hamzah* carries a *kasrah* and the second carries a *fathah*, e.g., اَلَسَّمَاءُ اَوْ. The *qurrā’* listed above will read the second *hamzah* with *ibdāl* into *yā’*, as: اَلَسَّمَاءُ يَوْ.
3. The first *hamzah* carries a *ḍammah* and the second carries a *fathah*, e.g., نَشَاءُ اَصْبَنَتْهُمْ. The *qurrā’* listed above will read the second *hamzah* with *ibdāl* into *wāw*, as: نَشَاءُ وَصَبَنَتْهُمْ.
4. The first *hamzah* carries a *fathah* and the second carries a *ḍammah*, e.g., جَاءَ اُمَّةٌ. The *qurrā’* listed above will read the second *hamzah* with *tashīl* as: جَاءَ اُمَّةٌ.
5. The first *hamzah* carries a *fathah* and the second carries a *kasrah*, e.g., شَهِدَا اِذْ. The *qurrā’* listed above will read the second *hamzah* with *tashīl* as: شَهِدَا اِذْ.

There are no differences among the *qurrā’* that read the second *hamzah* with *takhfīf* (some kind of change in the *hamzah* to create ease). The

¹³⁹ Ṭayyibat al-Nashr, l. 201-202.

وَعِنْدَ الْاِخْتِلَافِ الْاُخْرَى سَهْلَنَ ... جَزْمٌ حَوَى غِنًا وَمِثْلُ السُّوءِ اِنَّ
قَالُوا اَوْ اَوْ كَالْيَا وَكَالْسَّمَاءِ اَوْ ... نَشَاءُ اَنْتَ قَبْلَ الْاِبْدَالِ وَعَوَا

remaining *qurrā'*, **Imams Ibn ʿĀmir, ʿĀsim, Ḥamzah, al-Kisāʿī, Rawḥ, and Khalaf al-ʿĀshir**, will read both *hamzahs* with *taḥqīq*.

Chapter Review

Read each statement below and write if it is true or false. If it is false, explain why.

1. When two *hamzahs* come together in two words, and both are *maftūḥah*, none of the *qurrā'* will make *tashīl* of the first *hamzah*.
2. Imam Qunbul will always have three options when two *hamzahs* come together in two words and they carry the same vowel, *isqāṭ* or *tashīl* of the first *hamzah*, or *ibdāl* of the second *hamzah*.
3. When Imam Warsh makes *ibdāl* of the second *hamzah* into a letter of *madd*, it becomes *madd al-badal*. Therefore, his options for *qaṣr*, *tawassuṭ*, and *ṭul* will apply.
4. Imams Qālūn and Bazzī will have two options in the words بِأَسْوَىٰ، بَيُوتَ النَّبِيِّ إِلَّا لِلنَّبِيِّ إِنْ أَلَّا.
5. Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Abū Jaʿfar, and Yaʿqūb will read the second *hamzah* with some kind of change (*takhfīf*) when two *hamzahs* come in two words and have different vowels.
6. There are no differences among the *qurrā'* that apply *takhfīf* when two *hamzahs* come in two words and have different vowels.

The Single Hamzah

This chapter is about the single, *sākin hamzah* that occurs within words. This *hamzah* will be read with *taḥqīq* (from its *makhraj* with all its *ṣifāt*) by most of the *qurrā'*. However, some of the *qurrā'* will read it with *ibdāl*. *Ibdāl* refers to changing the *hamzah sākinah* into a letter of *madd* corresponding to the vowel on the letter before the *hamzah sākinah*. For example, the word *يُؤْمِنُونَ* will be read as *يُؤْمِنُونَ*. Mainly, this will be done by **Imams Abū 'Amr, Imams Azraq and Aṣbahānī** from Imam Warsh, and **Imam Abū Ja'far**. However, each of these Imams will have different principles for when *ibdāl* will be made of the single *hamzah sākinah* and they may have different exceptions to their general rule. Each one will be explained in a separate section.

Imam Abū 'Amr¹⁴⁰

Imam Abū 'Amr will make *ibdāl* of the single *hamzah sākinah* whether it comes in the *fā'*, *ʿayn*, or *lām* position of the word without taking *rasm* into account. He will do so with *khulf*, meaning that he may also read it with *taḥqīq*. However, it is important to note that only *ibdāl* of the *hamzah* can be made if the reciter is reciting with *idghām kabīr* for Imam Abū 'Amr. *Taḥqīq* of the *hamzah* cannot be done with *idghām kabīr*.

However, if a word falls into any of the five categories below, there will be no *ibdāl* and the *hamzah* will be read with *taḥqīq*.

¹⁴⁰ Ṭayyibat al-Nashr, l. 203-204.

وَكُلُّ هَمْزٍ سَاكِنٍ أَبْدِلْ حِدَا ... خُلْفِ سَوَى ذِي الْجُزْمِ وَالْأَمْرِ كَذَا
مُؤَصَّدَةً رِثْيَا وَتُؤْوَى...

1. The *hamzah* is *sākinah* because it is *majzūm*, or in the jussive case, e.g., وَيَهَيِّئْ، تَسْوُهُمْ، يَسْأُ.
2. The *hamzah* is *sākinah* because the verb is conjugated in the command form (*amr*), e.g., اقْرَأْ، وَتَبَيَّنْهُمْ، تَنَبَّيْ.
3. The word مُؤَصَّدَةٌ.
4. The word رَعِيَا.
5. Making *ibdāl* of the *hamzah* would cause more difficulty (*thiqal*) than ease, due to the coming together of two similar letters. This occurs in تَتَوَيَّ، تَتَوَيَّ. There will also be no *ibdāl* in the word بَارِكْكُمْ.

Imam Azraq¹⁴¹

Imam Azraq from Warsh will make *ibdāl* of the single *hamzah* when it occurs in the *fā'* position of a verb. Generally, Arabic words have three letter roots that are on the pattern of فعل. The first letter in the root is said to be the *fā' kalimah*, the second the *‘ayn kalimah*, and the third the *lām kalimah*. There are certain indications that can help a reciter determine whether the *hamzah* is in the *fā'* position. If it has a *yā'*, *tā'*, or *nūn* before it that denotes gender and person in present tense verbs, a *mīm* before it, a *hamzat al-waṣl* before it, or a *fā'* or *wāw* before it, it can be considered to be in the *fā'* position.¹⁴²

While this is the general rule for Imam Azraq, he does have an exception. There will be no *ibdāl* of *hamzah* in words that are derivatives

¹⁴¹ *Tayyibat al-Nashr*, l. 204.

...وَلَفَا ... فَعَلِ سَوَى الْإِيْوَاءِ الْأَرْزُقِ افْتَقَى

¹⁴² Mohamed-Umer Esmail, *Tashīl al-Shāṭibīyah*.

of the root **أَيَوَاءٌ**. These are approximately seven, **مَأْوِيَهُمْ**, **مَأْوِيَكُمْ**, **مَأْوِيَهُ**, **تُؤْوِيهِ**, **وَتُؤْوِي**, **بَأْوَتَا**, **أَلْمَأْوِي**.¹⁴³

Imam Aṣbahānī¹⁴⁴

Imam Aṣbahānī from Warsh will make *ibdāl* of every single *hamzah sākinah*, whether it is in a noun or a verb, and regardless of which position it is in the word, the *fāʾ*, *ʿayn*, or *lām kalimah*. However, some words are exempt from his general rule, and he will read the single *hamzah sākinah* in them with *taḥqīq*. Within nouns, the following words are an exception:

رِثْيَا، اللُّؤْلُؤُ، لُؤْلُؤٌ، كَأْسٌ، الْبَاسَاءُ، الْبَاسُ، مِنْ رَأْسِهِ، رَأْسٌ. He will, however, make *ibdāl* in the words **رُؤْيَاكَ، رُؤْيَايَ، الرُّثْيَا**.

There are five verbs which will also be exempt from Imam Aṣbahānī's general principle. He will make *taḥqīq* of the *hamzah* in all the following five verbs:

1. Words that have the same root letters as **نَبَأٌ**, e.g., **وَنَبَّيْنَهُمْ، نَبَّيْتُ**.
2. Words that have the same root letters as **قَرَأْتُ**, e.g., **قَرَأْنُهُ، أَقْرَأُ**.
3. Words that have the same root letters as **جِئْتُ**, e.g., **جِئْتُمُونَا، أَجِئْتَنَا، وَجِئْتُكُمْ**.
4. The words **وَيْهَيْ** and **هَيْ** in *Sūrah al-Kahf*.
5. The words **تُؤْوِيهِ** and **وَتُؤْوِي**. It is these two words specifically. For example, even though the words **أَلْمَأْوِي** and **بَأْوَتَا** are from

¹⁴³ Idrīs al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 114.

¹⁴⁴ *Ṭayyibat al-Nashr*, l. 205-206.

وَالْأَصْبَهَانِي مُطْلَقاً لَا كَأْسٌ ... وَلُؤْلُؤَا وَالرَّأْسُ رِثْيَا بَاسٌ
تُؤْوِي وَمَايِي مِنْ نَبَأْتُ ... هَيْءٌ وَجِئْتُ وَكَذَا قَرَأْتُ

the same root, Imam Asbahānī will make *ibdāl* in them without *khulf*.

Imam Abū Ja‘far¹⁴⁵

Imam Abū Ja‘far will make *ibdāl* of every single *hamzah sākinah* without *khulf*. He will make *ibdāl* with *khulf* in the word نَبَّئْنَا in Sūrah Yūsuf, and the words نَبَّيْنَاهُمْ and أَنْبَيْتَهُمْ will only be read with *taḥqīq*.

Additional Words in Which the Qurṛā’ Will Make Ibdāl

The following is a list of words where the *qurrā’* who do not usually make *ibdāl* will make *ibdāl*. Some of the *qurrā’* mentioned in the previous section will also be mentioned here, as they will make *ibdāl* in these words even though they do not conform to their general principle. It is important to remember that these words are in addition to the general principles mentioned for the *qurrā’* earlier. For example, even though Imam Azraq is being mentioned specifically, it does not mean that Imam Aṣbahānī will not make *ibdāl* in the words listed here. He will follow his principle as mentioned earlier.

1. **Imam Qālūn** will make *ibdāl* with *khulf* in the word وَالْمُؤْتَفِكَتْ in Sūrah al-Taubah and Sūrah al-Hāqqah and the word وَالْمُؤْتَفِكَةَ in Sūrah al-Najm.¹⁴⁶

¹⁴⁵ Ṭayyibat al-Nashr, l. 207.

وَالْكَلِّ يُقْ مَعَ حُلْفٍ نَبَّئْنَا وَلَنْ ... يُبَدَّلُ أَنْبَيْتَهُمْ وَنَبَّيْنَاهُمْ إِذَنْ

¹⁴⁶ Ṭayyibat al-Nashr, l. 208.

وَأَقَقَ فِي مُؤْتَفِكَ بِالْحُلْفِ يَر...

2. **Imams Azraq, Imam al-Kisā'ī and Khalaf al-Āshir** will make *ibdāl* in the word **الذَّيْبُ** in Sūrah Yūsuf.¹⁴⁷ They will read it as: **الذَّيْبُ**.
3. **Imam Shu'bah** will make *ibdāl* on the first *hamzah* in the word **الْلؤلؤ** whether it is definite or indefinite, meaning whether it has *aliflām* before it or not.¹⁴⁸ He will read it as: **الْلؤلؤ**.
4. **Imam Azraq from Warsh** will make *ibdāl* of *hamzah* in the words **بِئْسَ, بِئْسَ, بِئْسَمَا**,¹⁴⁹ even though they do not fit his principle as stated earlier.
5. **Imam Abū Ja'far** will make *ibdāl* with *idghām* in the word **رُءْيَا** in all the ways that it appears in the Qur'ān, e.g., **رُءْيَاكَ, رُءْيَاكَ لِلرُّءْيَا, رُءْيَا**. He will read it as: **الرُّيَا** etc.¹⁵⁰ **Imams Abū 'Amr and Aṣbahānī** will read these words with *ibdāl* but with *iẓhār*, as: **رُءْيَاكَ, رُءْيَاكَ لِلرُّءْيَا, رُءْيَا**.¹⁵¹
6. **Imam Qālūn and Imam Ibn Dhakwān** will join **Imam Abū Ja'far** in making *ibdāl* with *idghām* in the word **رُءْيَا** in Sūrah Maryam. They will read it as: **رُيَا**.¹⁵²

¹⁴⁷ Ṭayyibat al-Nashr, l. 208.

...وَالذَّيْبُ جَانِيهِ رَوَى...

¹⁴⁸ Ṭayyibat al-Nashr, l. 208.

...الْلؤلؤ صر

¹⁴⁹ Ṭayyibat al-Nashr, l. 209.

وَبِئْسَ بِئْرٍ جُد...

¹⁵⁰ Ṭayyibat al-Nashr, l. 209.

...رُؤْيَا فَأَدْعُمْ ... كُلًّا تَتَا...

¹⁵¹ The examples are written according to the *qirā'ah* of Imam Abū 'Amr. Imam Aṣbahānī will not make *taqlīl* in these words.

¹⁵² Ṭayyibat al-Nashr, l. 209.

...رُئْيَا يَه تَاوِ مُلِم...

7. **Imams Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Shu‘bah, al-Kisā’ī and Abū Ja‘far** will read the word مُؤَصَّدَةٌ with *ibdāl*, as: مُؤَصَّدَةٌ. The rest of the *qurrā’*, **Imams Abū ‘Amr, Ḥafṣ, Ḥamzah, Khalaf al-‘Ashir, and Ya‘qūb** will read it with *taḥqīq*.¹⁵³
8. **Imam Ibn Kathīr** is the only Imam to read the word ضِئْرَى in Sūrah al-Najm with *taḥqīq*, as: ضِئْرَى. The remaining *qurrā’* will read it with *ibdāl*.¹⁵⁴
9. **Imam ‘Āṣim** is the only Imam who will read the words يَأْجُوجَ وَمَأْجُوجَ with *taḥqīq* of the *hamzah*. The remaining *qurrā’* will read it with *ibdāl* as: يَأْجُوجَ وَمَأْجُوجَ.¹⁵⁵

¹⁵³ *Tayyibat al-Nashr*, l. 210.

مُؤَصَّدَةٌ بِالْهَمْزِ عَنْ فَتَى حِمَا ...

¹⁵⁴ *Tayyibat al-Nashr*, l. 210.

...ضِئْرَى دِرَى...

¹⁵⁵ *Tayyibat al-Nashr*, l. 210.

...يَأْجُوجَ مَأْجُوجَ يَمَا

Chapter Review

1. Which four *qurrā'* have consistent rules by which they make *ibdāl* of the single *hamzah sākinah*?
2. Which of them has the least exceptions?
3. Which words or categories of words are exempt from *ibdāl* of the single *hamzah sākinah* for Imam Abū 'Amr?
4. In which scenarios does Imam Azraq make *ibdāl* of the *hamzah sākinah*?
5. List the words in which Imam Shu'bah will make *ibdāl* of the single *hamzah sākinah*.

Changes in the Single Hamzah Which Carries a Vowel

A single *hamzah*, which carries a vowel (*hamzah mutaḥarrikah*) will be preceded with either a *sukūn* or a vowel. If it is preceded by a vowel, it will fall into one of the following six scenarios:

1. The *hamzah* carries a *fathah* and is preceded by a *fathah*.
2. The *hamzah* carries a *fathah* and is preceded by a *ḍammah*.
3. The *hamzah* carries a *fathah* and is preceded by a *kasrah*.
4. The *hamzah* carries a *ḍammah* and is preceded by a *fathah*.
5. The *hamzah* carries a *ḍammah* and is preceded by a *kasrah*.
6. The *hamzah* carries a *kasrah* and is preceded by a *kasrah*.

Each one of these scenarios will be discussed in a separate section. The three main *qurrā'* who may read these types of *hamzahs* differently are **Imam Warsh through both his *rāwīs***, although they will differ from each other, and **Imam Abū Ja'far**. Other *qurrā'* may also have instances of the individual *hamzah mutaḥarrikah* that are read differently than how they usually read it. There are three possible changes that can take place in the single *hamzah mutaḥarrikah* preceded by a vowel: *tashīl*, *ibdāl*, or *ḥadhf*.

The Single Hamzah *Maftūḥah* Preceded by a *Faṭḥah*¹⁵⁶

When the single *hamzah maftūḥah* is preceded by a *faṭḥah*, **Imam Aṣḥabānī** will make *tashīl* of the *hamzah* in twelve types of words.

- 1) كَأَنَّ كَأَنَّ wherever and however they appear, whether the *nūn* carries a *shaddah* or not, e.g., كَأَنَّكَ كَأَلَمَ كَأَنَّهُمْ .
- 2) The words رَأَوْهُمْ in Sūrah Yūnus, āyah seven and أَظْمَأْنَ in Sūrah al-Ḥajj, āyah eleven.
- 3) The words رَأَيْتُ and رَأَيْتُهُمْ in Sūrah Yūsuf, āyah 4.
- 4) رَأَيْتُهُمْ تُعْجِبُكَ in Sūrah al-Munāfiqūn, āyah 4.
- 5) The word رَأَاه in Sūrah al-Naml, āyah 40.
- 6) The word رَأَاه in Sūrah al-Naml, āyah 44.
- 7) The word رَأَاهَا in Sūrah al-Qaṣaṣ, āyah 31.
- 8) The word تَأَذَّن in Sūrah al-Aʿrāf will be read with *tashīl* only. While تَأَذَّن in Sūrah Ibrāhīm, āyah 7 may be read with both *tashīl* and *taḥqīq*.
- 9) The *hamzah* after the *fāʾ* in the following words: أَفَأَمِنَ in Sūrah al-Aʿrāf, āyah 97 and Sūrah al-Naḥl, āyah 45, أَفَأَمِنُوا in Sūrah al-Aʿrāf, āyah 99 and Sūrah Yūsuf, āyah 107, أَفَأَمِنْتُمْ in Sūrah al-Isrāʾ, āyah 68.
- 10) The word أَفَأَنْت wherever it occurs.

¹⁵⁶ Ṭayyibat al-Nashr, l. 216-218.

وَعَنْهُ سَهْلٍ اِظْمَأَنَّ وَكَأَنَّ ... أُخْرِى فَأَنْتَ فَأَمِنَ لَأْمَلَأَنَّ
أَصْفَا رَأَيْتُهُمْ رَأَاهَا بِالْفَصَص ... لَمَّا رَأَاهُ وَرَأَاهُ التَّمَلْ خُصْ
رَأَيْتُهُمْ تُعْجِبُ رَأَيْتَ يُوسُفَا ... تَأَذَّنَ الْأَعْرَافَ بَعْدَ اخْتَلَفَا

- 11) The second *hamzah* in the word لَأَمْلَأَنَّ in Sūrah al-A‘rāf, āyah 18, Sūrah Hūd, āyah 119, Sūrah al-Sajdah, āyah 13, and Sūrah Ṣād, āyah 85.
- 12) The second *hamzah* in the word أَفَأَصْفَقْتُمْ in Sūrah al-Isrā’, āyah 40. Imam Aṣbahānī will read the *hamzah* in the occurrence of this word in Sūrah al-Zukhruf with *taḥqīq*.

Imam Bazzī will make *tashīl* of the *hamzah* in لَأَعْنَتَكُمْ in Sūrah al-Baqarah, āyah 220 with *khulḥ*.

Imam Abū Ja‘far will make *ḥadhḥ* of the *hamzah* in the word مُتَكَا in Sūrah Yūsuf, āyah 31.¹⁵⁷

The Second Hamzah in the Word¹⁵⁸ أَرَأَيْتَ

The discussion in this section is regarding those instances in which the word أَرَأَيْتَ has an interrogative *hamzah* before it, wherever it occurs and however it occurs, e.g., أَرَأَيْتُمْ, أَرَأَيْتَ, أَرَأَيْتُمْ, أَرَأَيْتَ. **Imam al-Kisā‘ī** will read these words while omitting the *hamzah* after the *rā’* completely (*ḥadhḥ*), e.g., أَرَيْتَ. **Imams Qālūn, Aṣbahānī, and Abū Ja‘far** read the *hamzah* after the *rā’* with *tashīl*, e.g., أَرَأَيْتَ. **Imam Azraq** from Warsh will have two options, *tashīl* and *ibdāl*, e.g., أَرَأَيْتَ and أَرَأَيْتَ.

¹⁵⁷ Ṭayyibat al-Nashr, l. 221.

خُلُفًا وَمُتَكِينَ مُسْتَهْزِينَ بَلْ ... وَمُتَكَا تَطْوِي خَاطِينَ وَلَ

¹⁵⁸ Ṭayyibat al-Nashr, l. 222-223.

أَرَيْتَ كَلَّا رِمَ وَسَهْلَهَا مَدَا ... هَا أَنْتُمْ حَارَ مَدَا أَبْدِلَ جَدَا
بِالْخُلُفِ فِيهِمَا...

The Single Hamzah *Maftūḥah* Preceded by a *Ḍammah*¹⁵⁹

When *hamzah maftūḥah* that occurs in the *fā'* position of a word is preceded by a *ḍammah*, **Imams Azraq from Warsh and Abū Ja'far** will make *ibdāl* (change) of the *hamzah maftūḥah* into a *wāw*, e.g., **مُوجَلًا** will be read as **مُوجَلًا**, **يُؤَاخِذُ** will be read as **يُؤَاخِذُ**, **وَالْمَوْلَمَةِ** will be read as **وَالْمَوْلَمَةِ**.

In the word **يُؤَدِّدُ**, which occurs in Sūrah Āle 'Imrān, āyah 13, **Imam Ibn Wardān** will make *ibdāl* of the *hamzah* with *khulf*, while **Imam Azraq and Ibn Jammāz** will make *ibdāl* of the *hamzah* into *wāw* without *khulf*.

Imam Aṣbahānī will also make *ibdāl* of the *hamzah maftūḥah* preceded by a *ḍammah* when the *hamzah* is in the *fā'* position of a word. However, he will read the *hamzah* in the word **مُؤَدِّنُ** with *taḥqīq* without *khulf*, while **Imams Azraq and Abū Ja'far** will read the *hamzah* in **مُؤَدِّنُ** with *ibdāl* according to their principle, as: **مُؤَدِّنُ**. **Imam Aṣbahānī** will also read the *hamzah* in the word **فُؤَادُ** with *ibdāl* in the five places in the Qur'ān where it occurs, however it occurs, e.g., **فُؤَادَكَ**, **فُؤَادُكَ**. He will do so even though the *hamzah* in the word **فُؤَادُ** is in the *ʿayn* position.

Imam Ḥafṣ is the only *qārī* who will make *ibdāl* of the *hamzah* in the words **كُفُؤًا** and **هَزُؤًا** and will read them as **كُفُؤًا** and **هَزُؤًا**.

The Single Hamzah *Maftūḥah* Preceded by a *Kasrah*¹⁶⁰

¹⁵⁹ Ṭayyibat al-Nashr, l. 211-212.

وَالْقَاءَ مِنْ نَحْوِ يُؤَدِّهِ أَبْدِلُوا ... جُدِثِي يُؤَدِّدُ خُلْفَ جُدِثِي وَيُبْدِلُ
لِلأَصْبَهَانِيِّ مَعَ فُؤَادٍ إِلَّا ... مُؤَدِّنٌ وَأَزْرَقُ لَيْلًا

¹⁶⁰ Ṭayyibat al-Nashr, l. 213-215.

If a *hamzah maftūḥah* is preceded by a *kasrah*, **Imam Abū Ja‘far** will make *ibdāl* of the *hamzah maftūḥah* into *yā’* in the following nine words:

1. In the word شَايِنَكَ in Sūrah al-Kauthar.
2. The two occurrences of the word فُرِيَ, one in Sūrah al-Inshiqāq and one in Sūrah al-A‘rāf.
3. The two occurrences of the word لَنُبَوِّئَنَّهُمْ, one in Sūrah al-Naḥl and the other in Sūrah al-‘Ankabūt.
4. The three occurrences of the word اسْتُهِزِّي, one in Sūrah al-An‘ām, the second in Sūrah al-Ra‘ad, and the third in Sūrah al-Anbiyā’.
5. The word مِائَةً wherever and however it occurs in the Qur’ān, whether singular or dual, e.g., مِائَتَيْنِ.
6. The word فِئَةٍ wherever and however it occurs in the Qur’ān, e.g., الْفِئَتَانِ, فِئَتُكُمْ, فِئَتَيْنِ.
7. The word خَاطِئَةٍ, whether it is definite (with an *alif lām*) or indefinite (without an *alif lām*) in the two places where it occurs in the Qur’ān, one in Sūrah al-‘Alaq and one in Sūrah al-Hāqqah.
8. In all three occurrences of the word رِئَاءَ in the Qur’ān, one in Sūrah al-Baqarah, one in Sūrah al-Nisā’, and one in Sūrah al-Anfāl.
9. The word لَيَبْطِلَنَّ in Surah al-Nisā’, āyah 72.

وَشَايِنَكَ فُرِيَ نُبَوِّئِ اسْتُهِزِّيَا ... بَابُ مِائَةٍ فِئَةٍ وَخَاطِئَةٍ رِئَاءَ
يَبْطِلَنَّ ثُبٌ وَخِلَافٌ مَوْطِيَا ... وَالْأَصْبَهَانِي وَهُوَ (أَبُو جَعْفَرٍ) قَالَ خَاسِيَا
مُلِي وَتَاشِيَهْ وَزَادَ فَيَأَي ... بِأَلْفَا بِلَا خُلْفٍ وَخُلْفُهُ بِأَي

In the word **مَوْطِنًا**, **Imam Abū Ja'far** will make *ibdāl* of the *hamzah* into *yā'* with *khulf*, meaning he may also read it with *taḥqīq*.

Both **Imams Abū Ja'far and Aṣḥabānī** will read the *hamzah* in the following three words with *ibdāl*:

1. The word **خَاسِبًا** in Sūrah al-Mulk, āyah 4.
2. The word **مُلِئَتْ** in Sūrah al-Jinn, āyah 8.
3. The word **نَاشِئَةً** in Sūrah al-Muzzammil, āyah 6.

Imam Aṣḥabānī will make *ibdāl* without *khulf* of the *hamzah* into *yā'* in the word **فَيَأْتِي**, the one with a *fā'*, wherever it occurs in the Qur'ān. He will make *ibdāl* with *khulf* when it occurs without a *fā'* as in, **يَأْتِيَكُمُ**.

Imam Azraq will make *ibdāl* of the *hamzah maftūḥah* into *yā'* in the word **لَئَلَّا** in the three places that it occurs in the Qur'ān, āyah 150 of Sūrah al-Baqarah, āyah 165 of Sūrah al-Nisā', and āyah 29 of Sūrah al-Ḥadīd.

In the words mentioned above, the majority of the *qurrā'* read the *hamzah* with *taḥqīq*. The next list is of those words where the majority of the *qurrā'* read the word with a *yā'*, however, some read these words with a *hamzah*. Ibn al-Jazarī has chosen to mention these words in the chapter of the single *hamzah* as well.¹⁶¹

Imam Qunbul will read the word **ضِيَاء** with a *hamzah*, as: **ضِيَاءٌ**. This word occurs thrice in the Qur'ān, in āyah 5 of Sūrah Yūnus, āyah 48 of Sūrah al-Anbiyā', and āyah 71 of Sūrah al-Qaṣaṣ.

¹⁶¹ Ṭayyibat al-Nashr, l. 228.

ضِيَاءٌ زُنْ مُرْجُونَ تُرْجَى حَقَّقْ صُم ... كَسَا الْبَرِيَّةُ ائْتَلْ مِزْ بَادَى حُم

Imams Nāfi^c and Ibn Dhakwān will read the word **الْبَرِيَّةِ** with a *hamzah* as **الْبَرِيَّةِ**. This occurs twice in the Qurʾān, with both instances being in Sūrah al-Bayyinah.

Imam Abū ʿAmr will read the word **بَادِي** in Surah Hūd āyah 27 with a *hamzah* instead of a *yā* as **بَادِي**.

The Single Hamzah *Maḍmūmah* Preceded by a *Faṭḥah*

The *hamzah* carries a *ḍammah* and is preceded by a *faṭḥah* in all the words discussed in this section.

Imam Abū Jaʿfar will read the following words by dropping (*ḥadhf*) the *hamzah* in them:¹⁶²

1. The word **تَطَّوْهَا** in āyah 27 of Sūrah al-Aḥzāb. He will read it as **تَطَّوْهَا**.
2. The word **يَطَّوْن** in āyah 120 of Sūrah al-Taubah. He will read it as **يَطَّوْن**.
3. The word **تَطَّوْهُمْ** in āyah 25 of Sūrah al-Faṭḥ. He will read it as **تَطَّوْهُمْ**.

Imams Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, and Yaʿqūb will read the word **مُرْجُونَ** in āyah 106 of Sūrah al-Taubah with a *hamzah* as: **مُرْجُونَ** while the rest of the *qurrā* read it without a *hamzah*.¹⁶³

¹⁶² Ṭayyibat al-Nashr, l. 221.

خُلَفَاءَ وَمُنْكَيْنِ مُسْتَهْزِئِينَ لِّل ... وَمُنْكَأ تَطَّوْ يَطَّوْ حَاطِينَ وَل

¹⁶³ Ṭayyibat al-Nashr, l. 228.

...مُرْجُونَ تُرْجَى حَقِّ صُم ... كَسَا...

The Single Hamzah *Maḍmūmah* Preceded by a *Kasrah*¹⁶⁴

Imam Abū Jaʿfar will drop (*ḥadhf*) the *hamzah maḍmūmah* that is preceded by a *kasrah* and followed by a *wāw sākinah* and will read the letter before the dropped *hamzah* with a *ḍammah*, e.g., مُتَّكُونَ will be read as مُتَّكُونَ, and يُظْفَوْا will be read as يُظْفَوْا. This will apply to all words that fulfill these requirements.

Imam Nāfiʿ will join **Imam Abū Jaʿfar** in dropping the *hamzah* and reading the letter before it with *ḍammah* in the word وَالصَّيُّونَ in āyah 69 of Sūrah al-Māʿidah. They both will read it as: وَالصَّيُّونَ.

Imam Ibn Wardān will drop the *hamzah* in the word الْمُنْشُوتُونَ, in āyah 72 of Sūrah al-Wāqīʿah, with *khulf*, meaning that he will read it as الْمُنْشُوتُونَ and الْمُنْشُوتُونَ. **Imam Ibn Jammāz** will only read it with *ḥadhf* of *hamzah* according to the principle mentioned for **Imam Abū Jaʿfar** earlier.

Imams Ibn Kathīr, Abū ʿAmr, Yaʿqūb, Shuʿbah, and Ibn ʿĀmir read the word تُرْجَى in āyah 51 of Sūrah al-Aḥzāb with a *hamzah* as تُرْجَى. The remaining *qurrāʾ* read it with a *yāʾ sākinah*.¹⁶⁵

¹⁶⁴ Ṭayyibat al-Nashr, l. 220.

كَمُتَّكُونَ اسْتَهْزِئُوا يُظْفَوْا تَمَدُّ ... صَائِبُونَ صَائِبِينَ مَدًّا مُنْشُونَ حَدْ
خُلْفًا...

¹⁶⁵ Ṭayyibat al-Nashr, l. 228.

...مُرْجُونَ تُرْجَى حَقِّ صُم ... كَسَا...

Except for Imam Āṣim, all the *qurrā* will read the word يُضَاهُونَ in āyah 30 of Sūrah al-Taubah by dropping the *hamzah* (ḥadhḥ). They will read it as: يُضَاهُونَ.¹⁶⁶

The Single Hamzah *Maksūrah* Preceded by a *Kasrah*¹⁶⁷

Imam Abū Jaʿfar will drop the *hamzah maksūrah* that is preceded by a *kasrah* in the word مُتَكِين in all seven places in which it occurs in the Qurʾān. He will read it as مُتَكِين. The same will apply to the word الْمُسْتَهْزِئِينَ, which occurs in āyah 95 of Sūrah al-Ḥijr, and the words خَطِيعَ, لَخَطِيعَ wherever they appear in the Qurʾān.

Imam Nāfiʿ will join **Imam Abū Jaʿfar** in dropping the *hamzah* (ḥadhḥ) in the word الصَّبِيعَ in Sūrah al-Ḥajj and Sūrah al-Baqarah. They both will read it as: الصَّبِيعِ. Both *rāwīs* of **Imam Abū Jaʿfar** will read the word خَلِيعَ with *taḥqīq* of the *hamzah* without *khulf*.

Regarding the Words التَّبَوَّةُ and التَّيِّ ¹⁶⁸

Imam Nāfiʿ reads the words الْأَنْبِيَاءَ, التَّبَوَّةُ, التَّيِّ wherever and however they appear, with a *hamzah*, as: الْأَنْبِيَاءَ, التَّبَوَّةُ, التَّيِّ. However,

¹⁶⁶ Tayyibat al-Nashr, l. 227.

...وَاهْمِرْ يُضَاهُونَ نَدَى...

¹⁶⁷ Tayyibat al-Nashr, l. 220-221.

كَمُتَكُونِ اسْتَهْزِئُوا يُطْفَئُوا تَمَدُّ ... صَابُونَ صَابِينَ مَدًا مُنْشُونَ حَدَّ
خُلْفًا وَمُتَكِينِ مُسْتَهْزِئِينَ ثُلُ ... وَمُتَكَ تَطَوُّ يَطَوُّ خَاطِيعَ وَلُ

¹⁶⁸ Tayyibat al-Nashr, l. 227.

...وَاهْمِرْ يُضَاهُونَ نَدَى ... بَابُ التَّيِّ وَالتَّبَوَّةُ الْهَدَى

Imam Qālūn will read **بِئْسَ النَّبِيُّ إِلَّا** (āyah 50, Sūrah al-Aḥzāb) and **بِئْسَ النَّبِيُّ إِنَّ** (āyah 53, Sūrah al-Aḥzāb) with a *yāʾ mushaddadah* during *waṣl*. In *waqf*, he will read these two instances with *taḥqīq* of the *hamzah*.

The Single Hamzah Mutaharrikah That Merges into the Letter Before it after Ibdāl¹⁶⁹

Imam Abū Jaʿfar will read the following words with *idghām* with *khulf*, meaning that the *hamzah* will first change into a *yāʾ*, and then merge into the *yāʾ sākinah* before it: **بَرِيءٌ** will be read as **بَرِيئُونُ**, **بَرِيئُونَ** will be read as **بَرِيئُونَ**, **هَنِيئًا** will be read as **هَنِيئًا**, **مَرِيئًا** will be read as **مَرِيئًا**, **كَهَيَّئَةٍ** will be read as **كَهَيَّئَةٍ**. The second option for **Imam Abū Jaʿfar** will be *izhār* of the *hamzah*, and to read it as the other *qurrāʾ* do.

Imams Abū Jaʿfar and Azraq will read the word **النَّسِيءُ**, which occurs in āyah 37 of Sūrah al-Tawbah, with *idghām* without *khulf*, meaning the *hamzah* will change into a *yāʾ* and then merge with the *yāʾ* before it. It will be read as: **النَّسِيئُ**.

Imam Abū Jaʿfar will read the word **جُزْءًا** and **جُزْءٌ** as **جُزْءًا** and **جُزْءًا**, transferring the vowel of the *hamzah* onto the *zāʾ* before it and reading the *zāʾ* with a *shaddah*. He will do so without *khulf*.

¹⁶⁹ Ṭayyibat al-Nashr, l. 226-227.

هَيْئَةً أَدْعِمُ مَعَ بَرِيءٍ مَرِيئٍ هَبِي ... خُلِفَ بَيْنَا النَّسِيءُ يَمْرُهُ جَنِي

جُزْءًا بَيْنَا...

Regarding Words Similar to يَأْيُسُ ¹⁷⁰

Imam Bazzī will read the words تَأْيُسُوا, يَأْيُسُ as تَأْيُسُوا, يَأْيُسُ, and تَأْيُسُوا, يَأْيُسُ. He will do so with *khulḥ*, with his second option being to read them as the other *qurrā* do. In order to read these words as such, the following changes are made. First, the *hamzah* is made *sākin*. Then, it takes the place of the *yāʾ sākinah*. Then the *yāʾ* is given a *ḥarakah*, and the *hamzah sākinah* is changed into an *alif*.

The Single Hamzah That Carries a Vowel and is Preceded by an Alif

Imams Ibn Kathīr and Abū Jaʿfar will read the word كَأَيْنَ with an *alif* after the *kāf* and a *hamzah* in place of the *yāʾ* as: كَأَيْنَ. ¹⁷¹ This word occurs in seven places in the Qurʾān. **Imam Abū Jaʿfar** will read the words كَأَيْنَ and إِسْرَءِيلَ will *tashīl* of the *hamzah* ¹⁷² and will have the option of both *qaṣr* and *madd* on the *madd muttaṣil*, meaning that they can be extended for either two or four counts.

¹⁷⁰ *Tayyibat al-Nashr*, l. 225.

...وَبَابَ يَيَّاسٍ أَقْلَبَ ابْدِلْ خُلْفَ هَبْ

¹⁷¹ *Tayyibat al-Nashr*, l. 538.

...كَأَيْنَ فِي كَأَيْنَ ثَلَاثُ دُم

¹⁷² *Tayyibat al-Nashr*, l. 219.

...وَفِي ... كَأَيْنَ وَإِسْرَءِيلَ يَنْتِ

Readings of the Word هَآنْتُمْ¹⁷³

The word هَآنْتُمْ occurs in four places in the Qurʾān, twice in Sūrah Āl ʿImrān, āyah 66 and 119, Sūrah al-Nisāʾ, āyah 109, and Sūrah Muḥammad, āyah 38. The *qurrāʾ* differ in how they will read this word.

Imams Bazzī, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, al-Kisāʾī, Yaʿqūb, and Khalaf al-ʿĀshir will read the *hamzah* in the word هَآنْتُمْ with *taḥqīq* and will follow their principles as regards to the length of *madd munfaṣil*.

Imams Qālūn, Abū ʿAmr, and Abū Jaʿfar will read the word هَآنْتُمْ with *tashīl* of the *hamzah* while keeping the *alif*, as: هَانْتُمْ.

Imam Azraq from Imam Warsh will have three ways of reading this word:

1. *Tashīl* of the *hamzah* while keeping the *alif*, with the option of both extending and shortening the *madd munfaṣil*. He will read it as: هَانْتُمْ.
2. *Tashīl* of the *hamzah* while dropping the *alif*, as: هَانتُمْ.
3. *Ibdāl* of the *hamzah* into an *alif*, while dropping the first *alif*, as: هَانتُمْ.

Imam Aṣbahānī from Imam Warsh will have two ways of reading this word:

¹⁷³ *Tayyibat al-Nashr*, l. 222-223.

...وَسَوَّلَهَا مَدَا ... هَا أَنْتُمْ حَارَ مَدَا أَبْدِلْ جَدَا
بِالْحَلْفِ فِيهِمَا وَيَحْذِفُ الْأَلِفَ ... وَرُشْ وَقُنْبُلُ وَعَنْهُمَا اخْتَلِفُ

1. *Tashīl* of the *hamzah* while keeping the *alif*, with the option of both extending and shortening the *madd munfaṣil*. He will read it as: هَانُتُمْ.
2. *Tashīl* of the *hamzah* while dropping the *alif*, as: هَانْتُمْ.

Imam Qunbul will have two ways of reading this word:

1. *Tahqīq* of *hamzah* while keeping the *alif* after the *hāʾ*.
2. *Tahqīq* of *hamzah* while dropping the *alif*, as: هَانْتُمْ.

There are four readings of the word أَلَيْ 174

The word أَلَيْ occurs four times in the Qurʾān, once in Sūrah al-Aḥzāb, āyah 4, once in Sūrah al-Mujādilah, āyah 2, and twice in āyah 4 of Sūrah al-Ṭalāq. The *qurrāʾ* will differ in how they will read it.

Imams ʿĀṣim, Ibn ʿĀmir, Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir will read the *hamzah* with *tahqīq* with a *yāʾ sākinah* after it, as: أَلَيْ.

Imams Qālūn, Qunbul, and Yaʿqūb will read the *hamzah* with *tahqīq* while dropping the *yāʾ*, as: أَلِي.

Imams Warsh and Abū Jaʿfar will read this word with *tashīl* of the *hamzah* while dropping the *yāʾ* with both *madd* and *qaṣr*, as: أَلِ. In the state of *waqf*, they will make *waqf* with *tashīl* of the *hamzah* and *rawm* on

¹⁷⁴ Ṭayyibat al-Nashr, l. 224-225.

وَحَذَفْ يَا اللَّيْ سَمًا وَسَهَّلُوا ... غَيْرَ طَلِي بِهِ زَكَا وَالْبَدَلُ
سَاكِنَةً أَلِيَا حُلْفَ هَادِيَةٍ حَسَبَ ...

the *kasrah*, or they will change the *hamzah musahhalah* to a *yā' sākinah* and read it with a six count *madd* on the *alif* after the *lām*.¹⁷⁵

Imams Abū ‘Amr and Bazzī will read with *tashīl* of the *hamzah* while dropping the *yā'* with both *madd* and *qaṣr*. Their second option is to read this word with *ibdāl* of the *hamzah* into a *yā' sākinah* while extending the *madd* for six counts, as: *أَلَى*. They will have the same two options in *waqf* as mentioned above for Imams Warsh and Abū Ja‘far.

The Readings of *عَادَا الْأُولَى*¹⁷⁶

In the state of *waṣl*, meaning when the two words are being read together:

Imams Warsh, Abū ‘Amr, Abū Ja‘far, and Ya‘qūb will make *naql*, and transfer the vowel on the *hamzah* onto the *lām sākinah* before it. Then, they will make *idghām* of the *tanwīn* into *lām*. They will read it as: *عَادَا* *أَلَى*.¹⁷⁷

Imam Qālūn will have two options. He will read it like the Imams mentioned above, with *naql* and *idghām*, and his second option is to

¹⁷⁵ Al-Muḥaysin, *al-Hādī*, 1:231.

¹⁷⁶ Ṭayyibat al-Nashr, l. 231-233.

وَعَادَا الْأُولَى فَعَادَا لَوَى ... مَدًّا جَاءَ مُدْعَمًا مَنفُوعًا
وَحُلْفَ هَمْزِ الْوَاوِ فِي الثَّقَلِ يَسْمُ ... وَابْدَأَ لِعَبْرِ وَرِيشٍ بِالْأَصْلِ أَتَمَّ
وَابْدَأَ بِهَمْزِ الْوَصْلِ فِي الثَّقَلِ أَجَلٌ ...

¹⁷⁷ This example was taken from a copy of the Qur‘ān in the *riwāyah* of Imam Dūrī from Abū ‘Amr. Each Imam will apply his principles regarding *fatḥ* and *taqlīl* in this word.

read with *naql* and *idghām* while reading a *hamzah sākinah* in place of the *wāw*, as: عَادَاْ أَلَاؤُكِي.

Imams Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, al-Kisā’ī, and Khalaf al-‘Āshir will read it without *naql* and without *idghām*, as عَادَاْ أَلَاؤُكِي.

When **starting recitation** from the word أَلَاؤُكِي, the *qurrā’* will have the following options:

Imams Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, al-Kisā’ī, and Khalaf al-‘Āshir will read it without *naql*, as: أَلَاؤُكِي.

Imam Warsh, through both his narrators, will have two options, to read it with *naql* while reading the *hamzat al-waṣl*, or to read it with *naql* while dropping the *hamzat al-waṣl*, as: أَلَاؤُكِي, or لَاؤُكِي.

Imams Abū ‘Amr, Abū Ja‘far, and Ya‘qūb will have three options. They may read it without *naql* and with the *hamzat al-waṣl* as: أَلَاؤُكِي. They also have both the options that are mentioned above for Imam Warsh.

Imam Qālūn will have five options when starting from this word. In addition to the three options mentioned for Imams Abū ‘Amr, Abū Ja‘far and Ya‘qūb, he will also have the option of making *naql* while reading a *hamzah sākinah* in place of the *wāw* and with the *hamzah al-waṣl*, as: أَلَاؤُكِي. His fifth option is to read it with *naql*, while reading a *hamzah sākinah* in place of the *wāw*, without the *hamzah al-waṣl*, as: لَاؤُكِي.

Chapter Review¹⁷⁸

1. What are the three possible changes that can take place in a single *mutaḥarrik hamzah*? List the *qurrā'* who may read it differently?
2. What are the various scenarios in which a single *mutaḥarrik hamzah* appears in a word?
3. What kind of *takhfīf* occurs in the following scenarios? List them along with the *qurrā'* who generally apply it in their recitation.
 - *hamzah maftūḥah* preceded by a *fathah*
 - *hamzah maftūḥah* preceded by a *ḍammah*
 - *hamzah maksūrah* preceded by a *kasrah*
4. How does Imam Abū Ja'far read the single *mutaḥarrik hamzah* preceded by a *kasrah*? Give an example.
5. How do Imam Ibn Kathīr and Imam Abū Ja'far read certain words that carry a single *mutaḥarrik hamzah* that is preceded by an *alif*? List the words and how they will be read.

¹⁷⁸ The review questions for this chapter were formulated by my dear student, Qāri'ah Sabah Shaikh. May Allah reward her. *Āmīn*.

Naql of the Voweled Hamzah¹⁷⁹

Naql refers to transferring the vowel of a *hamzah* onto the *sākin* letter before it. **Imam Warsh** will make *naql* in the following scenarios:

Maḥṣūl ‘Ām When the last letter of a word is *sākin* and it is followed by a *hamzah mutaḥarrikah* in the next word, e.g., قَدْ أَفْلَحَ، خَلَوْا إِلَى .

Maḥṣūl Khāṣ. When *hamzah mutaḥarrikah* is preceded by a *lām al-ta’rīf* (definite article) that will always be written as attached to it, e.g., الْأَرْضُ بِالْآخِرَةِ.

Imam Warsh, through both his narrators, will transfer the vowel of the *hamzah* onto the *sākin* letter before it in both *maḥṣūl khāṣ* and *‘ām*, as long as the *sākin* letter is not a letter of *madd* or *mīm al-jam‘*. In the words, كِتَابِيَّةٌ ﴿٥٥﴾ إِلَى in Sūrah al-Hāqqah, āyāt 19 and 20, some have mentioned *naql* for Imam Warsh. However, the stronger opinion is to read the *hā’* with a *sukūn* and to make *taḥqīq* of the *hamzah*.

Words in which some of the other *qurrā’* will also make *naql*

1. **Imam Ruwais** will make *naql* in مِنْ إِسْتَبْرَقٍ in Sūrah al-Raḥmān, āyah 54.¹⁸⁰

¹⁷⁹ Ṭayyibat al-Nashr, l. 229.

وَانْقُلْ إِلَى الْآخِرِ غَيْرَ حَرْفٍ مَدْ ... لِيُورِثَ إِلَّا هَا كِتَابِيَّةٌ أَسَدُ

¹⁸⁰ Ṭayyibat al-Nashr, l. 230.

وَإِقْفَ مِنْ إِسْتَبْرَقٍ عَزْ...

2. **Imam Aṣbahānī and Imam Ibn Wardān** may read the word مِلْءٌ in Sūrah Āle ‘Imrān, āyah 91, with or without *naql*.¹⁸¹ **Imam Azraq** will not make *naql* in this word. The word مِلْءٌ is followed by the word الْأَرْضِ. Therefore, **Imam Aṣbahānī and Imam Ibn Wardān** will differ in their options during waṣl.
 - a. **Imam Aṣbahānī** may read مِلْءٌ الْأَرْضِ with *naql* of both *hamzahs* or without *naql* on the first *hamzah* and with *naql* on the second *hamzah*.
 - b. **Imam Ibn Wardān** may read مِلْءٌ الْأَرْضِ without *naql* of either *hamzah*, or then *naql* on the first *hamzah* but not on the second.
3. **Imams Ibn Kathīr, al-Kisā’ī, and Khalaf al-‘Āshir** will make *naql* in words that have the same root letters as سُؤَالٌ throughout the Qur’ān, when the word is a command form verb, singular or plural, and is preceded by a wāw or a fā’, e.g., وَسَلُّوْهُمُ, وَسَلُّوْا, فَسَلُّوْهُمْ.¹⁸²
4. **Imam Ibn Kathīr** will make *naql* in the word قُرْءَانٌ, wherever it occurs in the Qur’ān, whether it is definite or indefinite, e.g., وَقُرْءَانُهُ, الْقُرْءَانِ, قُرْءَانٍ.¹⁸³
5. **Imam Nāfi‘ and Abū Ja‘far** will make *naql* in the word رِدْءًا in Sūrah al-Qaṣas, āyah 34. **Imam Nāfi‘** will read it as رِدَا in waqf and

¹⁸¹ *Tayyibat al-Nashr*, l. 234.

وَمِلْءُ الْأَصْبَهَانِي مَعَ عَيْسَى اخْتَلَفَ ...

¹⁸² *Tayyibat al-Nashr*, l. 234.

...وَسَلَّ رَوَى دُمْ كَيْفَ جَا...

¹⁸³ *Tayyibat al-Nashr*, l. 234.

...الْقُرْءَانُ دُفْ

رَدًّا in *waṣl*, while **Imam Abū Jaʿfar** will read it as رَدَا in both *waqf* and *waṣl*.¹⁸⁴

Chapter Review

1. Define *naql*.
2. Who are the two Imams who make *naql* consistently?
3. List two words in which Imam Ibn Kathīr will also make *naql*.
4. Can the vowel on a *hamzah* be transferred to the letter of *madd* before it for Imams Azraq and Aṣbahānī?

¹⁸⁴ Ṭayyibat al-Naṣhr, l. 233.

...وَأَنْقُلُ مَدًّا رَدًّا وَتَبْتُ الْبَدَلُ

Sakt

Sakt is to stop the voice for a duration less than *waqf* without taking a breath, and to continue recitation after doing so. If this is done between two words to preserve the meaning, it is referred to as *sakt ma'nawī*. If it is done to clarify the sound of *hamzah*, it is referred to as *sakt lafẓī*. These two kinds of *sakt* can only be done in those places that have been transmitted from the *qurrā'*. A reciter may not apply *sakt* according to his/her own volition.

Sakt Ma'nawī

In the four places listed below, **Imam Ḥafṣ** will make *sakt* when continuing. He will do so with *khulf*.¹⁸⁵

1. After the *alif* in the word عَوَجًا in āyah 1 of Sūrah al-Kahf.
2. After the *alif* in the word مَرْقَدِنَا in āyah 52 of Sūrah Yāsīn.
3. After the *nūn* in the word مَنَّ in āyah 27 of Sūrah al-Qiyāmah.
4. After the *lām* in the word بَلَّ in āyah 14 of Sūrah al-Muṭṭaffifin.

Sakt Lafẓī for Imams Ḥafṣ, Ibn Dhakwān, and Idrīs¹⁸⁶

There are three ways in which these three Imams will apply *sakt*:

¹⁸⁵ Ṭayyibat al-Nashr, l. 239.

وَالْقَى مَرْقَدِنَا وَعَوَجًا ... بَلَّ رَانَ مَنْ رَاقٍ لِحُقُصِ الْخُلْفِ جَا

¹⁸⁶ Ṭayyibat al-Nashr, l. 237-238.

قِيلَ وَلَا عَنْ حَمَزَةٍ وَالْخُلْفُ عَنْ ... إِدْرِيسَ غَيْرَ الْمَدِّ أَطْلِقُ وَأَخْصُصُ

وَقِيلَ حَقُّصٌ وَابْنُ ذَكْوَانَ وَفِي ... هِجَا الْقَوَائِحِ كَطَةِ تَقْفٍ

1. They will make *sakt* on every *sākin* letter, other than the letters of *madd*, that is followed by a *hamzah*, whether that *hamzah* is in the next word (*maḥṣūl ʿām*), or written as adjoined (*maḥṣūl khāṣ*), or in the same word (*sākin mutṭaṣil*), e.g., *الْأَرْضُ خَلَوْا إِلَى*, *الْظَّمْئَانُ شَيْءٌ*.
2. They will make *sakt* only in *maḥṣūl ʿām*, *maḥṣūl khāṣ*, and in the words *شَيْءٌ* and *شَيْئًا*, and not when the letter with *sukūn* and the *hamzah* are in the same word, such as: *مَسْئُولُونَ*.
3. No *sakt lafẓī* will be applied at all.

In summary, these three Imams apply *sakt* with *khulf* on every *sākin* letter, other than the letters of *madd*, that is followed by a *hamzah*.

Note: *Sakt* in the categories above is applied for **Imam Ibn Dhakwān** when making *tawassuṭ* on *madd munfaṣil* and *madd mutṭaṣil*. According to Abū al-ʿIzz al-Qalānīsī, the author of *al-Irshād*, it may also be applied when applying *ṭūl* on *munfaṣil*.¹⁸⁷ *Sakt* may only be applied for **Imam Ḥafṣ** in the categories above when *madd munfaṣil* is extended. This is because only those who narrate extending *madd munfaṣil* narrate *sakt* for him. *Sakt* will not be applied when reciting *qashr* on *madd munfaṣil* for Imam Ḥafṣ.¹⁸⁸

¹⁸⁷ *Al-Irshād* is the name of two of the books that Imam Ibn al-Jazarī references in *al-Nashr*. Shaykh Aiman Suwaid mentions in a footnote that the detail about *sakt* being applicable for Imam Ibn Dhakwān with *ṭūl* on *madd munfaṣil* is from the *Irshād* of Abū al-ʿIzz. *Nashr al-Qirāʾāt al-ʿAshr*, 2:1322.

¹⁸⁸ Al-Dimyāṭī, *Itḥāf Fuḍalāʾ al-Bashr*, 116-117.

Sakt Lafzī for Imam Ḥamzah¹⁸⁹

There are seven narrated ways in which Imam Ḥamzah may apply *sakt*.

1. *Sakt* will only be applied on *maḥṣūl khāṣ* (e.g., اَلْأَرْضُ) and in the words شَيْءًا and شَيْءٍ.
2. *Sakt* will be made only in *maḥṣūl ‘ām* (e.g., خَلَوْا إِلَى), *maḥṣūl khāṣ*, and in the words شَيْءًا and شَيْءٍ.
3. *Sakt* will be made on every *sākin* letter, other than the letters of *madd*, that is followed by a *hamzah*, meaning in *maḥṣūl ‘ām*, *maḥṣūl khāṣ*, or in the same word (*sākin muttaṣil*), e.g., خَلَوْا إِلَى, اَلْظَلَمَاتُ شَيْءٍ, اَلْأَرْضُ.
4. *Sakt* will be made in all the above, and when a letter of *madd* is followed by a *hamzah* in the next word (*sākin munfaṣil maddah*), e.g., فِي أَنْفُسِهِمْ, أَلَا إِنَّهُمْ, وَمَا أُنْزِلَ.
5. *Sakt* will be made in all of the above, and when a letter of *madd* is followed by a *hamzah* in the same word (*sākin muttaṣil maddah*), e.g., وَجَاءَ سُوءٌ, عَابِلًا, جَاءَ.
6. *Sakt* will be made in all of the scenarios mentioned above, but only for Imam Khalaf.
7. *Sakt* will not be applied in any scenario for both *rāwis* of Imam Ḥamzah.

¹⁸⁹ Ṭayyibat al-Nashr, l. 235-237.

وَالسَّكْتُ عَنْ حَمْزَةٍ فِي شَيْءٍ وَأَل ... وَالْبَعْضُ مَعَهُمَا لَهُ فِيمَا انْفَصَلَ
وَالْبَعْضُ مُطْلَقًا وَقِيلَ بَعْدَ مَدٍّ ... أَوْ لَيْسَ عَنْ خِلَافِ السَّكْتِ اِظْرَدُ
قِيلَ وَلَا عَنْ حَمْزَةٍ ...

The Method of Applying Sakt for Imam Ḥamzah on Letters of Madd

After understanding all the options above, we can deduce that Imam Ḥamzah applies *sakt* after letters of *madd* with *khulf*. However, there is no *khulf* regarding the fact that he will apply *ṭūl* on both *madd munfaṣil* and *madd muttaṣil*. When making *sakt* for him, one will extend the letter of *madd* for six counts and then make *sakt* before pronouncing the *hamzah*. It should be noted that when making *waqf* on a word with *madd muttaṣil*, the *takhfif* on the final *hamzah* will prevent *sakt* after the letter of *madd* and before the *hamzah*, e.g., جَاءَ.

Also, as we learned earlier, some have narrated *madd* on the words شَيْءَ and شَيْئًا for Imam Ḥamzah. We should keep in mind that Imam Ḥamzah will extend the letter of *līn* in these two words only. He does not have any general application of *madd* on *līn mahmouz*. He will extend the *madd* on these two words to the length of *tawassuṭ*.

However, *tawassuṭ* on شَيْءَ and شَيْئًا can only be applied when making *sakt* on *maḥṣūl khāṣ* (e.g., الْأَرْضِ) only, or *maḥṣūl ʿām* (e.g., خَلَوْا إِلَى) and *maḥṣūl khāṣ*. *Tawassuṭ* should not be applied when not making *sakt* for Imam Ḥamzah, or when *sakt* is being made on *sākin muttaṣil* or letters of *madd*.¹⁹⁰

¹⁹⁰ Al-Dimyāṭī, *Itḥāf Fuḍalā' al-Bashr*, 116.

Sakt for Imam Abū Ja'far on the Letters that Begin Sūrah¹⁹¹

There are twenty-nine sūrahs in the Qur'ān that begin with one or more individual letters. These are referred to as *al-ḥurūf al-muqaṭṭa'āt*, or the separated letters. **Imam Abū Ja'far** will make *sakt* after each separated letter. Due to this, only *izhār* will be made between letters, and *idghām* and *ikhfā'* will no longer apply. For example, there will be no *idghām* between the *mīm* at the end of the letter *lām* and the *mīm* at the beginning of the letter *mīm* in *آلَم*. In Sūrah Āl 'Imrān, the *mīm* will not take a temporary *fathah* when joining the first āyah with the second āyah, as Imam Abū Ja'far will make *sakt* after the *mīm*, e.g.,

آلَم ﴿ٱللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

Chapter Review

1. What is the difference between *sakt ma'nawī* and *sakt lafẓī*?
2. *Sakt ma'nawī* is transmitted for one Imam only. Who is he, and how many occurrences are there of *sakt ma'nawī* in his *riwāyah*?
3. There are three Imams other than Imam Ḥamzah who also apply *sakt lafẓī*. Who are they?
4. Imam Ḥamzah has an additional category in which he applies *sakt*. Which category is it?
5. There is only one Imam who makes *sakt* after each of the *al-ḥurūf al-muqaṭṭa'āt*. Who is it and what effect will the *sakt* have on the application of rules such as *ikhfā' nūn sākinah* and *idghām al-shafawī* between the individual letters?

¹⁹¹ Ṭayyibat al-Nashr, l. 238.

Making Waqf on the Letter Hamzah for Imams Ḥamzah and Hishām

If the word on which *waqf* is made contains a *hamzah*, then **Imam Ḥamzah** and **Imam Hishām** may make *takhfif* of the *hamzah*. *Takhfif* refers to various changes in the *hamzah*, such as reading it with *tashīl* or changing it into a different letter, etc. **Imam Ḥamzah** will do so when the *hamzah* is both medial and final, and he will make *takhfif* without *khulf*.¹⁹² **Imam Hishām** will only make *takhfif* when the *hamzah* is final, and he will do so with *khulf*, meaning that both *takhfif* and *taḥqīq* are applicable for him.¹⁹³ **Imam Hishām's** name will not be repeated throughout. The reader should assume that any discussion regarding *waqf* on a final *hamzah* will apply to him as well.

There are two kinds of *takhfif*:

1. *Takhfif Qiyāsī*: This is done through *ibdāl*, *ḥadhf*, and *idghām* and is transmitted according to the rules of Arabic. This category will be discussed first.
2. *Takhfif Rasmī*: This is done through either *ibdāl* according to how the word is written in *rasm* *‘uthmānī* or through *ḥadhf*. *Rasm ‘uthmānī* refers to the unique orthography of the Qurʾān.¹⁹⁴

¹⁹² *Tayyibat al-Nashr*, l. 240.

إِذَا اعْتَمَدْتَ الْوَقْفَ خَفِّفْ هَمْزَهُ ... تَوَسُّطاً أَوْ ظَرْفاً لِحَمْزَةٍ

¹⁹³ *Tayyibat al-Nashr*, l. 253.

بَعْدَ مُحَرَّرِكَ كَذَا بَعْدَ أَلِفٍ ... وَمِثْلُهُ خُلْفٌ هِسَامٍ فِي الظَّرْفِ

¹⁹⁴ See *Tashīl al-Rusūm* by Mufti Mohamed-Umer Esmail and *Sacred Spellings* by Saaima Yacoob for more detailed discussions regarding the science of *rasm*.

The letter *hamzah* can appear in the following ways in a word:

1. It can appear in the beginning of a word. This type of *hamzah* will be referred to as an initial *hamzah* (*hamzah mubtadi'ah*).
2. It can appear in the middle of a word. This type of *hamzah* will be referred to this as a medial *hamzah* (*hamzah mutawassiṭah*). This can be of two types.
 - a. The medial *hamzah* that is truly in the middle of the word.
 - b. The *hamzah* that may be treated as being a medial *hamzah*.
 - i. This can be due to a particle being attached to an initial *hamzah*, e.g., *فَأَوْرَثْنَا*, or then because of a word that comes before the initial *hamzah*, e.g., *الَّذِي أَوْثِقَ*.
 - ii. A final *hamzah* that is treated as a medial *hamzah* due to *fathah tanwīn* or a pronoun being attached to it, e.g., *نِسَاءُكُمْ يَنَاءَ*.
3. It can appear as the last and final letter of a word. This type of *hamzah* will be referred to as the final *hamzah* (*hamzah mutaṭarrifah*).

How we read the *hamzah* when making *waqf* for **Imam Ḥamzah** will depend on a few factors (1) whether it is medial or final, (2) whether the *hamzah* is *sākinah* or *mutaḥarrikah* (carries a vowel), and (3) whether it is preceded by a *sākin* or *mutaḥarrik*, and which *ḥarakah*. The various scenarios will be explained below.

1. If the *hamzah* is a **true medial *hamzah***, **one being treated as such**, or a **final *hamzah***, which **carries a *sukūn***, permanent or temporary, and is **preceded by a vowel**, the *hamzah* will change into a letter of *madd* (*ibdāl*) corresponding to the vowel before

it, e.g., *فَأَتُوا* will become *فَاتُوا*, *يُؤْمِنُونَ* will become *يُؤْمُونُ*, and *أَفْرَأَ* will become *أَثُونِ*.¹⁹⁵ However, in the words *رَعِيًّا* and *تُغْوِيهِ*, *idghām* will also be done after *ibdāl* with *khulf*, meaning that *ibdāl* will certainly be done, and then these two words can be read with either *izhār* or *idghām*, as: *رِيًّا* or *رَيًّا*.¹⁹⁶ In the words *أَثَبْتُهُمْ* and *نَبَّيْتُهُمْ*, some have transmitted a *kasrah* on the *hāʾ* after *ibdāl* of the *hamzah* into a *yāʾ*.¹⁹⁷

2. When the *hamzah* is **medial or final**, *mutaḥarrik*, and the **letter before it is *sākin***, the vowel on the *hamzah* will transfer to the *sākin* letter before it (*naql*). This will also happen in the case of *yāʾ* and *wāw sākinah* as long as they are not *zāʾidah*, or extra, in the word, e.g., *يَجْرُونَ* will become *سَيِّئَتٌ* will become *سَيِّتٌ*.¹⁹⁸
3. If the *hamzah* is **medial or final**, *mutaḥarrik*, and the **letter before it is an extra *yāʾ* or *wāw* (*zāʾidah*)**, the *hamzah* will change into a letter corresponding to the *yāʾ* or the *wāw* before it, and *idghām* will be made, e.g., *هَنِيئًا* will become *مَرِيئًا*, *هَنِيئًا* will become *مَرِيئًا*, *حَطِيئَةً* will become *حَطِيئَةً*. Some have also transmitted *idghām* as an option for those words in which the *yāʾ* or *wāw* is not extra. Following this option, the words mentioned in point

¹⁹⁵ *Tayyibat al-Nashr*, l. 241.

فَإِنْ يُسَكَّنْ بِالذَّيِّ قَبْلُ ائْبِدِلْ...

¹⁹⁶ *Tayyibat al-Nashr*, l. 250.

وَيَاءٌ مِنْ أَنَا نَبَا أَلْ وَرِيًّا ... تُدْعَمُ مَعْ تُؤْوِي وَقِيلَ رُؤْيَا

¹⁹⁷ *Tayyibat al-Nashr*, l. 251.

...وَأكْبَرَهَا كَأَنِّيْتُهُمْ حُكِي

¹⁹⁸ *Tayyibat al-Nashr*, l. 241.

فَإِنْ يُسَكَّنْ بِالذَّيِّ قَبْلُ ائْبِدِلْ ... وَإِنْ يُحْرَكْ عَنْ سُكُونٍ فَانْقُلْ

number two above will also have the option of being read with *idghām*, e.g., ¹⁹⁹بَيِّتٌ.

4. If the *hamzah* is **medial**, *mutaḥarrik*, and is **preceded by an alif**, the *hamzah* will be read with *tashīl* and both *qaṣr* and *madd* will be allowed on the *alif*, e.g., ²⁰⁰نِدَاءٌ، شُرَكَاءُهُمْ، شُرَكَاءُنَا، أَوْلِيَّكَ.

5. If the *hamzah* is **final**, *mutaḥarrik*, and is **preceded by an alif**, the *hamzah* will change into an alif, e.g., جَاءٌ will become جَا. ²⁰¹

When this change occurs, two *sukūns* have now come together. To avoid the meeting of two *sukūns*, one of the *alifs* has to be dropped. If the first is considered as being the one that was dropped, then only *qaṣr* is allowed, as the letter of *madd* is no longer present. If the second is considered as dropped, then both *qaṣr* and *madd* are allowed, as *madd* is still allowed when a letter of *madd* is followed by a changed *hamzah*. ²⁰² Therefore, there are three options for **Imam Ḥamzah**, (1) *qaṣr* due to the *hamzah* having changed, (2) *tawassuṭ* due to its similarity to *madd* ‘*āriḍ lil-sukūn* (3) *ṭūl* due to his original length for *madd muttaṣil*. **Imam Hishām** will also have the same number of options, but the reasoning will be different, (1) *qaṣr* due to the *hamzah* having changed, (2) *tawassuṭ* due to his original length

¹⁹⁹ Ṭayyibat al-Nashr, l. 243.

وَالْوَاوُ وَالْيَا إِنْ يَزِيدَا أَذْغَمَا ... وَالْبَعْضُ فِي الْأَصْلِ أَيْضاً أَذْغَمَا

²⁰⁰ Ṭayyibat al-Nashr, l. 242.

...وَمِثْلُهُ فَأَبْدِلُ فِي الظَّرْفِ

²⁰¹ Ṭayyibat al-Nashr, l. 242.

إِلَّا مُوسَطاً أَيْ بَعْدَ أَلِفٍ ... سَهْلٌ وَمِثْلُهُ فَأَبْدِلُ فِي الظَّرْفِ

²⁰² Al-ʿĀṣim, Sharḥ Ṭayyibat al-Nashr, 132.

for *madd muttaṣil*, (3) *tūl* due to its similarity to *madd ʿarīḍ lil-sukūn*.

In all the scenarios listed above, one of the two letters being considered was *sākin*, either the *hamzah*, or the letter before it. The following are a list of scenarios in which both the *hamzah* and the letter preceding it are *mutaḥarrik*. There are nine possible combinations of a *hamzah mutaḥarrikah* preceded by a *mutaḥarrik* letter.

Hamzah Maftūḥah preceded by:	Fatḥah سَأَلَهُمْ	Kasrah خَاطِئَةً	Ḍammah يُؤَيِّدُ
Hamzah Maksūrah preceded by:	Fatḥah بَيْسٍ	Kasrah خَطِئِينَ	Ḍammah سِيلُوا
Hamzah Maḍmūmah preceded by:	Fatḥah رَعَوْفٌ	Kasrah مُسْتَهْزِئُونَ	Ḍammah رُعُوسَكُمْ

The *hamzah* will be read with *tashīl* only in five of the nine scenarios above.²⁰³ Those five boxes are shaded in light grey.

In the remaining four scenarios:²⁰⁴

1. If the ***hamzah* is *maftūḥah* preceded by a *kasrah***, the ***hamzah* will change into a *yāʾ maftūḥah***, e.g., *خَاطِئَةً* will become *خَاطِئِيَةً*.

²⁰³ Ṭayyibat al-Nashr, l. 245.

وَعَبَّرَ هَذَا بَيْنَ بَيْنٍ وَنُقِلَ ... يَاءٌ كَيْطَفِيئُوا وَوَأُو كُسِيلُ

²⁰⁴ Ṭayyibat al-Nashr, l. 244-245.

وَبَعْدَ كَسْرَةٍ وَضَمٍّ أَبْدَلَا ... إِنَّ فُتِحَتْ يَاءٌ وَوَأُو مُسْجَلًا

وَعَبَّرَ هَذَا بَيْنَ بَيْنٍ وَنُقِلَ ... يَاءٌ كَيْطَفِيئُوا وَوَأُو كُسِيلُ

2. If the *hamzah* is *maftūḥah* preceded by a *ḍammah*, the *hamzah* will change into a wāw *maftūḥah*, e.g., يُؤَيِّدُ will become يُؤَيِّدُ.
3. If the *hamzah* is *maḍmūmah* preceded by a *kasrah*, the *hamzah* will change into a yā' *maḍmūmah*, e.g., مُسْتَهْزِئُونَ will become مُسْتَهْزِئُونَ. *Tashīl* of the *hamzah* is also allowed.
4. If the *hamzah* is *maksūrah* preceded by a *ḍammah*, the *hamzah* will change into a wāw *maksūrah*, e.g., سُولُوا will become سُولُوا. *Tashīl* of the *hamzah* is also allowed.

The Initial Hamzah that Is Treated as a Medial Hamzah

When an initial *hamzah* is preceded by an attached particle or a word, it may be treated as a medial *hamzah*. This will be of two types:

1. Written as attached: يَا أَيُّهَا, كَانَتْهُمْ, الْأَرْضِ بِأَيِّ.
2. Written as unattached: قُلْ إِنْ, فَاسْعَوْا إِلَى.

In each of the situations above, the *hamzah* may be preceded by a vowel or a *sukūn*.

When a particle is written as attached to the initial *hamzah*.²⁰⁵

1. The *hamzah* may be preceded by a *sukūn*, the *sākin* letter can be of two types: *alif* or other than an *alif*.
 - a. If the *hamzah* is preceded by an *alif*, then it is read with *tashīl* and *taḥqīq*, and both *madd* or *qaṣr* can be applied

²⁰⁵ Ṭayyibah al-Nashr, l. 246.

وَالْهَمْزُ الْأَوَّلُ إِذَا مَا اتَّصَلَ ... رُسْمًا فَعَنْ جُمْهُورِهِمْ قَدْ سَهَّلَا

to the *alif* when making *tashīl* of the *hamzah*, e.g., يَا أَيُّهَا، هَآأَنْتُمْ.²⁰⁶

- b. If the *hamzah* is preceded by a *sākin* letter other than *alif*, then *naql*, *taḥqīq*, or *sakt*²⁰⁷ may be done, e.g., الْأَرْضِ.

2. The *hamzah* is preceded by a vowel (*mutaḥarrik*). This can be of six types:

- a. *Hamzah maftūḥah* preceded by a *fathah*, e.g., فَأَذَّنَ.
b. *Hamzah maksūrah* preceded by a *kasrah*, e.g., بِإِذْنِهِ.
c. *Hamzah maksūrah* preceded by a *fathah*, e.g., فَإِنَّهُمْ.
d. *Hamzah maḍmūmah* preceded by a *fathah*, e.g., فَأَوْرَى.
e. *Hamzah maḍmūmah* preceded by a *kasrah*, e.g., لِأَخْرَجُهُمْ.
f. *Hamzah maftūḥah* preceded by a *kasrah*, e.g., بِأَمْرِهِ.

In the first four scenarios listed above, both *tashīl* or *taḥqīq* may be applied. In the fifth scenario, *ibdāl* into *yāʾ*, *tashīl*, or *taḥqīq* may be applied. In the sixth scenario, *ibdāl* into *yāʾ* or *taḥqīq* may be applied.

When the initial *hamzah* that may be treated as a medial *hamzah* is written as unattached to the word before it:²⁰⁸

1. The *hamzah* can be preceded by a *sukūn*. This *sukūn* can be of three types:

²⁰⁶ *Sakt* may be applied if one has been reading with *sakt* on *madd munfaṣil* throughout.

²⁰⁷ *Sakt* may be applied if one has been reading with *sakt* on *lām al-taʿrīf* followed by a *hamzah* throughout. Otherwise, only *naql* will be applied. Al-ʿĀshim, *Sharḥ Ṭayyibah al-Nashr*, 134.

²⁰⁸ *Ṭayyibah al-Nashr*, l. 247.

وَيَنْفَصِلُ كَاسْعُوا إِلَى قُلْ إِنْ رَجَحَ ... لَا مِيمَ جَمْعٍ وَيَعْبُرُ ذَاكَ صَحْ

- a. A *sākin* letter other than a letter of *maddor mīm al-jamʿ*, e.g., خَلَوْا إِلَى، قَدْ أَفْلَحَ. In this scenario, *naql* or *tahqīq* may be made.²⁰⁹ If the *sākin* letter is a letter of *līn*, some have also mentioned *ibdāl* and *idghām*, e.g., خَلَوْا إِلَى. However, this is a weak opinion, and Ibn al-Jazarī writes that he did not recite to his teachers in any other method of *takhfīf* other than *naql* in this scenario.²¹⁰
- b. A *wāwor yāʾ maddiyyah*, e.g., يَنْعَمَتِيهِ إِخْوَانًا، قَالُوا أَمَنَّا، فِي أَنْفُسِهِمْ. In this scenario, there are four possible options:
- i. *Naql*: These words would be read as: فِي أَنْفُسِهِمْ قَالُوا أَمَنَّا.
 - ii. *Ibdāl* and *idghām*: These would be read as: فِي أَنْفُسِهِمْ، قَالُوا أَمَنَّا.
 - iii. *Sakt*: The *madd* will be extended for six counts, and then *sakt* will be made before the *hamzah* is pronounced with *tahqīq*. This may only be applied if the reciter has been applying *sakt* on *madd munfaṣil* throughout.
 - iv. *Tahqīq only*: The *madd* will be extended for six counts, and there will be no change in the *hamzah* at all.
- c. An *alif maddiyyah*, e.g., بِمَا أُنزِلَ، فَلَمَّا أَصَاءَتْ: In this scenario, there are four possible options:

²⁰⁹ *Sakt* with *tahqīq* may be applied if one has been reading the option of *sakt* in similar instances. Otherwise, only *naql* or *tahqīq* without *sakt* may be applied.

²¹⁰ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 2:1360. We recited to our teacher, Qārī Najm al-Ṣabīḥ Thānwī, with the option of *ibdāl* and *idghām* as well.

- i. **Tahqīq only:** The *madd* will be extended for six counts, and there will be no change in the *hamzah* at all.
 - ii. **Sakt:** The *madd* will be extended, and then *sakt* will be made before the *hamzah* is pronounced with *tahqīq*. This may only be applied if the reciter has been applying *sakt* on *madd munfaṣil* throughout.
 - iii. **Tashīl with madd:** The *madd* will be extended, and the *hamzah* will be read with *tashīl*.
 - iv. **Tashīl with qasr:** The *hamzah* will be read with *tashīl*, and the *madd* before it will be shortened.
2. The *hamzah* is *mutaḥarrrikah* and preceded by a vowel. There are nine possible scenarios:

Hamzah Maftūḥah preceded by:	Fathah قَالَ أَوْلَمْ	Kasrah ثَلَاثَةَ أَيَّامٍ	Ḍammah تَرْبُصُ أَرْبَعَةَ
Hamzah Maksūrah preceded by:	Fathah تَعْلِيكَ إِنَّكَ	Kasrah وَاللَّيْلِ إِذَا	Ḍammah يَرْفَعُ إِبْرَهُمُ
Hamzah Maḍmūmah preceded by:	Fathah جَاءَ أَمَّةٌ	Kasrah الصَّلَاحَتِ أُولَئِكَ	Ḍammah الْجَنَّةِ أَزَلَقَتْ

In the table above, the boxes that are shaded light grey will have the option of being read with *tashīl* or *tahqīq* when making *waqf* for **Imam Ḥamzah**. In the case of *hamzah maftūḥah* preceded by a *kasrah*, such as ثَلَاثَةَ أَيَّامٍ, *ibdāl* into *yā'* or *tahqīq* may be done. In the case of *hamzah maftūḥah* preceded by a *ḍammah*, such as تَرْبُصُ أَرْبَعَةَ, *ibdāl* into *wāw* or *tahqīq* may be done.

In the case of *hamzah maksūrah* preceded by a *ḍammah*, such as يَرْفَعُ إِبْرَهُمُ, *tashīl*, *tahqīq*, or *ibdāl* into *wāw* may be done. In the case of *hamzah*

maḍmūmah preceded by a *kasrah*, such as أَصْلَحْتَ أَوْلِيَّكَ , *tashīl*, *taḥqīq*, or *ibdāl* into *yāʾ* may be done.

Changes in the Letter Hamzah Based on Rasm²¹¹

In this section, we continue the discussion regarding changes that take place in a *hamzah* when making *waqf* for Imam Ḥamzah. However, here the focus will be on the changes that take place in a *hamzah* according to how it is written in the orthography of the Qurʾān (*rasm*).

Before we begin this discussion, it would be helpful to learn the rules by which *hamzah* is written in the Qurʾān. The conventions listed below are general principles. There are many words in the Qurʾān that are exceptions to these rules, and these are listed in the texts of *rasm*.

The General Convention for Writing Hamzah in the Qurʾān (Qiyās)

ʿAllāmah al-Dānī رحمه الله has included a chapter in *al-Muqniʿ* in which he lists the general rules according to which *hamzah* is written in the Qurʾān. The word *qiyās* in this context refers to these norms of writing *hamzah* in the Qurʾān. It does not refer to how the Arabic language is written and the rules that grammarians formulated.

In order to make it easier to understand the discussions of *takhfif rasmī*, I have presented a summary of the conventions of writing *hamzah* in the Qurʾān as they are explained in *al-Muqniʿ*.²¹²


How Hamzah is Written in the Qurʾān

²¹¹ *Tayyibat al-Nashr*, l. 248.

وَعَنْهُ تَسْهِيلٌ كَخَطِّ الْمُصْحَفِ ... فَتَحُوْ مُنْشَوْنَ مَعَ الضَّمِّ اخْذِفْ

²¹² Al-Dānī, *al-Muqniʿ*, 107-111.

There was no dedicated shape for the letter *hamzah* in the Arabic language and as such no one specific shape was used for it in the ‘Uthmānī codices. Rather, *hamzah* is written in the shape of an *alif*, *wāw* or *yā* in the Qur’ān. Sometimes, it is absent from the script altogether. We can understand that it is absent from the script when it is written as the head of ‘*ayn* and is not placed on or below an *alif*, *wāw* or *yā*’. This means that it is not a part of the *rasm* of the word.

How a *hamzah* is written in the Qur’ān will depend on various factors, such as if it carries a *sukūn* or a vowel, its position in the word, which vowel it carries, and what it is preceded or followed by. Each of these scenarios will be explained below. ‘Allāmah al-Dānī  points out that the way in which *hamzah* is written in the Qur’ān is often due to how it would be read if it is read with *takhfīf*, e.g., *naql*, *ibdāl*, *tashīl*, etc. in various canonical recitations.

RASM OF HAMZAH

Hamzah Carries a Vowel			Hamzah Sākinah	
<i>Beginning of a word</i>	<i>Middle of a word</i>	<i>End of a word</i>	<i>Middle of a word</i>	<i>End of a word</i>

Hamzah Sākinah

In the middle or end of a word: The *hamzah sākinah* in the middle or end of a word will be written according to the vowel of the letter that precedes it. It will be written as an *alif* if it is preceded by a *fathah*, e.g., أَقْرَأَ, يُنَبِّئُ, تَأْمَنُهُ, الظَّانِ, الْبَاسُ. It will be written as a *yā'* if it is preceded by a *kasrah*, e.g., نَبِيٍّ, أَتَيْتُهُمْ, جِئْتُ. It will be written as a *wāw* if it is preceded by a *ḍammah*, e.g., الْمُؤْمِنِينَ, وَالْمُؤْتَفِكُتْ, وَلَوْلَوْأَ, يُؤَفِّكُونَ.

Hamzah That Carries a Vowel (Mutaḥarrikah)

Beginning of a Word: When a *hamzah* that carries a vowel appears at the beginning of a word, it will generally be written as an *alif* regardless of the vowel on it, even if it has a preposition attached to it, e.g., أَمَرَ, أَكْمَلْتُ, لَا يَلِفُ، لِآثِمٍ، سَأَنْزِلُ، لِيَأْمُرَ، وَاسْحَقْ، وَاسْمِعِلْ، إِبْرَاهِمَ، أُولَئِكَ.

In the Middle of a Word: The general rule will be that a *hamzah mutaḥarrikah* in the middle of a word will be written according to the vowel on it, as an *alif* if it carries a *fathah*, as a *yā'* if it carries a *kasrah*, or as a *wāw* if it carries a *ḍammah*, e.g., سَأَلْتُمْ، يَيْسَ، يَذَرُوكُمْ. However, there are some scenarios in which a different rule will be followed, and these will be listed below.

Exceptions for *hamzah mutaḥarrikah* preceded by a *harakah*

- *Hamzah* with a *fathah* preceded by a *kasrah*: The *hamzah* will be written as a *yā'*, e.g., بِالْحَاطَةِ.
- *Hamzah* with a *ḍammah* preceded by a *kasrah*: The *hamzah* will be written as a *yā'*, e.g., وَأَتَيْتُكُمْ، أُبْرئُ.

- *Hamzah with a fathah preceded by a dammah*: The hamzah will be written as a wāw, e.g., يُؤَدِّعَ.

Hamzah mutaharrikah preceded by a sukūn

The sākin letter can be a letter of *madd*, other than *alif*, or any other letter. In this scenario, the *hamzah* has no shape, e.g., هَنِيئًا, وَسَئِلُهُمْ, تَجَرُّوْا, بَرِيثُونَ, مَرِيئًا.

When the hamzah mutharrikah is preceded by an *alif*, it will be written differently depended on its *harakah*:

Hamzah carries a fathah: It will be absent from the script, e.g., جَاءَكَ, وَأَبْنَاؤُكُمْ وَنِسَاءُكُمْ.

Hamzah carries a dammah: It will be written as a wāw, e.g., أَبَاؤُكُمْ, وَأَبْنَاؤُكُمْ.

Hamzah carries a kasrah: It will be written as a yā', e.g., قَائِمًا, أَبَائِهِمْ, نِسَائِكُمْ.

Hamzah mutaharrikah followed by a letter of *madd* that corresponds to its vowel:

When a *hamzah maftūḥah* is followed by an *alif*, or a *hamzah maḍmūmah* is followed by a wāw, or a *hamzah maksūrah* is followed by a yā', the *hamzah* has no shape, e.g., شَعَانُ, آمَنِينَ, خَسِيعِينَ, وَبَاءُ.

Hamzah as the Last Letter of a Word

Hamzah mutaharrikah preceded by a vowel: It will be written in the shape of the vowel before it, e.g., *أَمْرٌ، شَطِيءٌ، قُرَيْءٌ، سَبِيحٌ، بَرِيءٌ*.

Hamzah mutharrikah preceded by a sukūn It will be absent from the script, regardless of whether the *sākin* letter before it is a letter of *madd*, *līn*, or any other letter, e.g., *قُرُوءٌ، الْحَبُّءُ، دِفْءٌ، وَجَاءٌ، أَلَيْسَاءٌ، شَيْءٌ، بَرِيءٌ*.

Takhfif Rasmi

Takhfif of the letter *hamzah* according to the *rasm* of the Qurʾān is also narrated from Imam Ḥamzah. However, only those options of *takhfif rasmī* will be applied that are in accordance with the rules of Arabic.

The following are some general guidelines regarding the method of making *takhfif* according to the *rasm* of the Qurʾān:

1. If the letter *hamzah* is represented by an *alif*, it will change into an *alif* in *waqf*, e.g., *النَّشَاءُ*.
2. If the letter *hamzah* is represented by a *yāʾ*, it will change into a *yāʾ* in *waqf*, e.g., *أَنَاي*.
3. If the letter *hamzah* is represented by a *wāw*, it will change into a *wāw* in *waqf*, e.g., *كُفُوءًا*.
4. If the letter *hamzah* is completely absent from the *rasm* of the word (*maḥdhūf al-rasm*), then *takhfif* will be done by dropping the *hamzah* altogether, e.g., *الْحَبُّءُ* will become *الْحَبُّ*. It is important to remember that the head of *ʿayn* as *hamzah* is not a part of the *rasm* of the Qurʾān.

5. When the *rasm* of *hamzah* is according to *qiyas*,²¹³ meaning the normal conventions for writing it in the Qurʾān, then applying one type of *takhfif* will fulfill the application of both *takhfif qiyāsī* and *rasmī*, e.g., مِائَةٌ يُؤَدُّو. ²¹⁴
6. There are times when following one of the four principles mentioned above will result in the meeting of two *sukūns*. **In this case, *takhfif rasmī* will not be applied.** For example, in the word إِسْرَءِيلَ, there is no shape for *hamzah* in the *rasm* of the word (*maḥdhūf al-rasm*). If we drop the *hamzah* according to the general principle of *takhfif rasmī* mentioned above, an *alif*, which is *sākin*, will now be followed by a *yāʾ maddiyyah*, resulting in the meeting of two *sukūns* (*ijtimāʿ al-sākinayn*).
7. Where applicable, both types of *takhfif* may be applied, *qiyāsī* and *rasmī*, e.g., النَّشَأَ will be read with *naql* and *ḥadhf* as النَّشَه according to *takhfif qiyāsī*, and it will also be read as النَّشَاه with *ibdāl* into *alif* according to *takhfif rasmī*.

How Takhfif Is Made According to the Rasm of the Qurʾān

When *takhfif rasmī* may be made, the following things will be taken into account in each scenario: whether the *hamzah* is *sākin* or voweled, which vowel precedes it, and how is it written in the unique orthography of the Qurʾān.

²¹³ The word *qiyās* is used in this chapter in two ways. Here it refers to the general conventions for writing *hamzah* in the Qurʾān. These were listed earlier.

²¹⁴ Raḥīmī, *Kashf al-Naẓr*, 2:516.

When *hamzah* occurs after a *fatḥah*:

1. When stopping on a word in which a *hamzah* carries a *fatḥah* and occurs after a *fatḥah* or a *kasrah*, the *hamzah* will change (*ibdāl*) into a letter of *madd* according to how it is written, e.g., بَدَأَ will be read as بَدَا. If the *hamzah* carries a *kasrah* or a *ḍammah* and is written as an *alif* while being preceded by a *fatḥah*, it may be read in two ways while making *waqf*: *ibdāl* into an *alif* or *tashīl* with *rawm* e.g., قَالَ أَمَلًا, لِمَلًا.
2. When stopping on a word in which a *hamzah* carries a *kasrah* which is written as a *yāʾ* and occurs after a *fatḥah*, such as نَبَيَّيْنِ, there will be four options: *Ibdāl* into *alif*, *tashīl* of the *hamzah* with *rawm*, *ibdāl* into *yāʾ* *sākinah*, *rawm* while reading it as a *yāʾ* *maksūrah*.²¹⁵
3. When stopping on a word in which the *hamzah* carries a *ḍammah* which is written as a *wāw* and is preceded by a *fatḥah*, such as أَتَوَكَّلُوا, there will be five options: *ibdāl* into *alif*, *tashīl* of the *hamzah* with *rawm*, *ibdāl* into a vowelized *wāw*, as أَتَوَكَّلُوا, and then stopping on it with *sukūn*, *rawm* or *ishmām*.

When *hamzah* occurs after a *kasrah*:

1. When stopping on a word in which the *hamzah* carries a *kasrah* which is written as a *yāʾ* and is preceded by a *kasrah*, such as

²¹⁵ Imam al-Shāṭibī has listed the word نَبَيَّيْنِ among the words that has an added *yāʾ*. This would mean that the *alif* is the shape for *hamzah* in this word. The *ḍabṭ* of the South Asian *maṣāḥif*, however, interprets the *yāʾ* as the shape for *hamzah*, and the *alif* as being extra. Regardless of how this word is expressed in the *ḍabṭ* of the *muṣḥaf*, all four of these options will apply when making *waqf*. ‘Aqīlat Atrāb al-Qaṣāʾid, l. 192.

شَطِطِي, *ibdāl* into *yā' sākinah* will be made when stopping on this word according to the opinion of the majority. If we take this opinion, *rawm* will not apply, as the *hamzah* changed into a *yā' sākinah* and therefore it no longer carries a *kasrah* on which *rawm* could apply. However, Akhfash, the famous grammarian and *qārī*, was of the opinion that the *hamzah* changes into a *yā' maksūrah*, and it is read with *sukūn* because the reciter is stopping on it. Therefore, *rawm* would be permissible on the *yā' maksūrah* as well.

2. When stopping on a word in which the ***hamzah* carries a *ḍammah* which is written as a *yā'* and is preceded by a *kasrah***, such as أَبْرَأُ, according to the opinion of the majority, the *hamzah* will be changed into a *yā' sākinah*, and there will only be one option. However, according to the opinion of Akhfash, the *hamzah* will change into a *yā'* that carries a *ḍammah*. Therefore, it can be read with a *sukūn* on the *yā'*, with *rawm* and *ishmām* on the *yā' maḍmūmah*, or with *tashīl* of the *hamzah* with *rawm*.

When ***hamzah*** occurs after a ***ḍammah***

1. When stopping on a word in which the ***hamzah* carries a *kasrah* which is written as a *wāw* and is preceded by a *ḍammah***, such as أَلْلُؤْلُو, the *hamzah* may be read with the following options during *waqf*: (1) the *hamzah* will change into a *wāw sākinah* and (2) it may also be read with *tashīl* of the *hamzah* with *rawm*. According to the opinion of Akhfash, the following two options may also apply in this scenario as the *hamzah* is changing into a *wāw maksūrah*: (1) stopping with a *wāw sākinah* and (2) *rawm* on the *wāw maksūrah*. It should be kept in mind that although there are a total of four options mentioned, option one and

- three are the same in their practical application, although they are different theoretically. In option one, the wāw carries a permanent *sukūn*. In option three, it carries a temporary *sukūn*.
2. When stopping on a word in which the **hamzah** carries a **ḍammah** which is written as a **wāw** and is preceded by a **ḍammah**, such as **الْوَلُؤُ**, there will be a total of five options. The **hamzah** will change into a **wāw sākinah** and it may also be read with *tashīl* of the **hamzah** with *rawm*. According to the opinion of Akhfash, the following three options may also apply in this scenario as the **hamzah** is changing into a **wāw maḍmūmah**: (1) stopping with a **wāw sākinah** and (2) *rawm* on the **wāw maḍmūmah** (3) *ishmām* on the **wāw maḍmūmah**.

When **hamzah** occurs after a permanent *sukūn* or after an *alif*.²¹⁶

1. When a final **hamzah** that carries a **fathah** and is absent from the *rasm* or skeletal outline of the word, occurs after a permanent *sukūn*, such as **الْحَبَّءُ**, then the vowel on the **hamzah** will be transferred to the *sākin* letter before it (*naql*) and the **hamzah** will be dropped. Then, the reciter will stop by making the letter *sākin*.
2. When a final **hamzah** that carries a **kasrah** and is absent from the *rasm* or skeletal outline of the word, occurs after a permanent *sukūn*, such as **الْمَرْءُ**, there will be two options when making *waqf*: after transferring the vowel of the **hamzah** onto the *sākin* letter before it, and dropping the **hamzah**, the reciter can make *waqf* by reading the letter with *sukūn* or with *rawm*.

²¹⁶ Ṭayyibat al-Nashr, l. 252-253.

وَأَشْمِنُ وَرُمُ يَغْيِرُ الْمُبْدَلِ ... مَدًّا وَآخِرًا بِرَوْيِهِ سَهْلٍ
بَعْدَ مُحَرَّكَ كَذَا بَعْدَ أَلِفٍ ... وَمِثْلُهُ حُلْفٌ هِشَامٍ فِي الظَّرْفِ

3. When a **final *hamzah*** that carries a *ḍammah* and is absent from the *rasm* or skeletal outline of the word, occurs after a **permanent *sukūn***, such as دِفٌّ, there will be a total of three options when making *waqf*: after transferring the vowel of the *hamzah* onto the *sākin* letter before it, and dropping the *hamzah*, the reciter can make *waqf* by reading the letter with *sukūn*, with *rawm*, or with *ishmām*.
4. When a **final *hamzah*** that carries a *kasrah* and is written as a *yā'* occurs after an *alif*, such as وَيَتَايَ and تَلْقَايَ, the *hamzah* will change into a *yā'* that carries a *kasrah*. Then, *waqf* will be made by giving the *yā'* a *sukūn*, and all three options of *madd* (*qaṣr*, *tawassuṭ*, and *ṭūl*) may be applied to the *alif*. Stopping with *rawm* is also permissible on the *yā'* *maksūrah*. There are a total of four options.
5. When a **final *hamzah*** that carries a *ḍammah* and is written as a *wāw* occurs after an *alif*, such as جَزُؤًا and شُرْكُؤًا, the *hamzah* will change into a *wāw maḍmūmah*. Then, the reciter will make *waqf* by reading the *wāw* with a *sukūn*, and the *alif* may be read with *qaṣr*, *tawassuṭ*, or *ṭūl*. The reciter may also make *ishmām* on the *wāw maḍmūmah* and in this case as well, all three lengths of *madd* will apply on the *alif*. *Rawm* may also be applied to the *wāw maḍmūmah*. There are a total of seven options.
6. When making *waqf* on a **final *hamzah*** that carries a *fathah*, *kasrah*, or *ḍammah* and is absent from the skeletal outline (*rasm*) of the word and is preceded by an *alif*, such as السُّفَهَاوُ, مِنَ الْمَاءِ, شَاءَ, the *hamzah* will be dropped, and only *qaṣr* will apply to the *alif* before it. Some scholars have also permitted *tashīl* of the *hamzah* with *rawm* with both *madd* and *qaṣr*.

Chapter Review

1. In which scenarios does Imam Hishām make *takhfif* of *hamzah* when stopping on a word? Is making *takhfif* on such words his only option?
2. List all the options for Imam Ḥamzah when stopping on the words in the list below. Make sure to mention both *takhfif rasmī* and *qiyāsī*, *rawm*, *ishmām*, and any differences in lengths of *madd* when applicable.

- a. فَسَيَاتِيهِمْ
- b. أَنْبِئُوا
- c. يَسْتَهْزِءُونَ
- d. إِنِّي أَخَافُ
- e. فَأَرْسِلْ
- f. قَالُوا آمَنَّا
- g. الْآخِرِينَ
- h. وَمَا أَسْأَلُكُمْ
- i. مِّنْ أَرْوَاحِكُمْ
- j. هَلْ أَنْبِئُكُمْ
- k. خَطِيئَتِي
- l. لَعَائِظُونَ

Idghām Ṣaghīr

Idghām is the merging of two letters into one emphasized letter of the second kind. The letter that is merging into another letter (*mudgham*) can be of two states: voweled or *sākin*. When the *mudgham* is voweled, it is referred to as *idghām kabīr*, and when the *mudgham* is *sākin*, it is referred to as *idghām ṣaghīr*. *Idghām kabīr* has already been discussed earlier, *Alḥamdulillah*. This chapter will discuss *idghām ṣaghīr*.

*Idghām of the dhāl in the word ذِ*²¹⁷

The *dhāl* of the word ذِ may only merge into the following six letters: *tāʾ*, *dāl*, *jīm*, *sīn*, *zāʾ*, and *ṣād*. The table below shows which *qurrāʾ* will make *idghām* of the *dhāl* of ذِ into which letters.

Qurrāʾ	Letters into which they make <i>idghām</i>	Letter(s) into which they make <i>iḏhār</i>
Imams Abū ʿAmr and Ibn Hishām	ت ج د ز س ص	X
Imams Khallād and al-Kisāʾī	ص س د ز ت	ج
Imam Ibn Dhakwān	<i>Dāl with khulf</i>	ت ج د ز س ص
Imams Khalaf (rāwī) and Imam Khalaf al-ʿĀshir	ت د	ز ج ص س

²¹⁷ Ṭayyibat al-Nashr, l. 254-255.

إِذْ فِي الصَّغِيرِ وَتَجِدُ أَذْغَمَ حَلَا ... لِي وَبَعِيرِ الْجِيمِ قَاضٍ رَنَلَا
وَالْخُلْفُ فِي الدَّالِ مُصِيبٌ وَفَتَى ... قَدْ وَصَلَ الْإِدْغَامَ فِي دَالٍ وَتَا

Imams Nāfi', Ibn Kathīr, 'Āṣim, Abū Ja'far, and Ya'qūb	X	ص س د ز ج ت
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²¹⁸ *Idghām* of the *dāl* in the word **قَدْ**

The *dāl* of the word **قَدْ** may only merge into the following eight letters: *jīm*, *sīn*, *zā'*, *ṣād*, *dhāl*, *ḍāḍ*, *shīn*, and *zā'*. The table below shows which *qurrā'* will make *idghām* of the *dāl* of **قَدْ** into which letters.

Qurrā'	Letters into which they make <i>idghām</i>	Letter(s) into which they make <i>izhār</i>
Imams Abū 'Amr, Ḥamzah, al-Kisā'i, Khalaf al-'Āshir	ج ذ ز س ش ص ض ظ	X
Imam Hishām	جُذ زَسْ شِ صَضَظْ He makes <i>idghām</i> with <i>khulf</i> in لَقَدْ ظَلَمَكَ in Sūrah Ṣād	He makes <i>izhār</i> with <i>khulf</i> in لَقَدْ ظَلَمَكَ in Sūrah Ṣād
Imam Warsh (both <i>rāwīs</i>)	ظ ض	ش ص س د ز ج
Imam Ibn Dhakwān	ض ذ ظ (with <i>khulf</i>)	ج س ش ص ز (with <i>khulf</i>)

²¹⁸ Ṭayyibat al-Nashr, l. 256-258.

بِالْحَمِيمِ وَالصَّغِيرِ وَالذَّالِ ادْعِمُ ... قَدْ وَبَصَادِ الشَّيْنِ وَالْقَا تَنْعَجِمُ
حُكْمٌ شَقَا لَفْظًا وَخُلْفٌ ظَلَمَكَ ... لَهُ وَوَرِثُي الظَّاءِ وَالضَّادَ مَلَكُ
وَالضَّادُ وَالْقَا الذَّالُ فِيهَا وَافَقَا ... مَاضٍ وَخُلْفُهُ يَبْرَإِي وَتَقَا

Imams Qālūn, Ibn Kathīr, ‘Āṣim, Abū Ja‘far, and Ya‘qūb	X	جُذ زَسَش صَصْظ
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Idghām and izhār in the feminine tā²¹⁹

The feminine *tā*’ may merge into one or more of the following six letters: *jīm*, *zā*’, *thā*’, *sīn*, *zā*’, and *ṣād*. The table below shows which *qurrā*’ will merge the feminine *tā*’ into one or more of these six letters and which *qurrā*’ will make *izhār*.

Qurrā’	Letters into which they make <i>idghām</i>	Letter(s) into which they make <i>izhār</i>
Imams Abū ‘Amr, Ḥamzah, and al-Kisā’ī	ث ج ز س ص ظ	X
Imam Warsh through Azraq only	ظ	س ص ج ز ث
Imam Khalaf al-‘Āshir	ظ س ص ج ز	ث
Imam Hishām	ث (without <i>khulf</i>) ص س ج ز (with <i>khulf</i>) <i>Khulf</i> in لَهْدِمَتْ صَوَمِعُ	س ج ز (with <i>khulf</i>) <i>Khulf</i> in لَهْدِمَتْ صَوَمِعُ
Imam Ibn Dhakwān	ظ ص	ث (with <i>khulf</i>)

²¹⁹ Ṭayyibat al-Nashr, l. 259-261.

وَتَاءُ تَأْنِيْثٍ بِجِيْمٍ الظَّا وَتَا ... مَعَ الصَّفِيْرِ ادْغَمَ رَضِيْ حُزْ وَجِنَا
بِالظَّا وَبِزَارٍ يَغْيِرُ الْقَا وَكَمْ ... بِالصَّادِ وَالظَّا وَسَجَزْ خُلْفُ لِرِم
كَهْدِمَتْ وَالْقَا لِنَا وَالْخُلْفُ مِلْ ... مَعَ اُنْبِتَتْ لَا وَجَبَتْ وَإِنْ نُقِلْ

	ث (with <i>khulf</i>) أُتْبِتَتْ سَبْعَ (with <i>khulf</i>)	س ج ز أُتْبِتَتْ سَبْعَ (with <i>khulf</i>)
Imams Qālūn, Aṣḥabānī, Ibn Kathīr, ʿĀṣim, Abū Jaʿfar, and Yaʿqūb	X	ظ س ص ج ز ث

It should be noted that the two *rāwīs* of **Imam Warsh** differ in their *idghām* and *iẓhār* of the feminine *tāʾ* and as such have been mentioned separately in the table above. Also, while *idghām* with *khulf* has been mentioned for **Imam Ibn Dhakwān** in *وَجَبَتْ جُنُوبُهَا*,²²⁰ Imam Ibn al-Jazarī has stated that there is no *idghām* in this instance for him, and only *iẓhār* should be applied.²²¹

Idghām of the *lām* in هل and بل²²²

The *lām* of the word هل may merge into one or more of the following three letters: *tāʾ*, *thāʾ*, and *nūn*. The *lām* of *bal* may merge into one or more of the following seven letters: *tāʾ*, *nūn*, *sīn*, *zāʾ*, *dāḍ*, *ṭāʾ*, and *ẓāʾ*. The table below shows which *qurrāʾ* will merge the *lām* in these two words into one or more of the letters mentioned above and which *qurrāʾ* will

²²⁰ *Hirz al-Amānī wa Wajh al-Tahānī*, l. 269.

²²¹ *Tayyibat al-Nashr*, l. 261.

كَهْدِمَتْ وَالْقَالِ لَنَا وَالْخُلْفُ مِلْ ... مَعَ أُتْبِتَتْ لَا وَجَبَتْ وَإِنْ نَقِلْ

²²² *Tayyibat al-Nashr*, l. 262-264.

وَبَلْ وَهَلْ فِي تَا وَتَا السِّينِ ادْغَمْ ... وَرَزَايَ طَا ظَا التَّوْنِ وَالصَّادِ رِيسْمُ
وَالسِّينِ مَعَ تَاءٍ وَتَا فِذْ وَاخْتُلِفْ ... بِالطَّاءِ عَنْهُ هَلْ تَرَى الْاِدْغَامَ حِفْ
وَعَنْ هِشَامٍ غَيْرُ نَحْصٍ يُدْغَمُ ... عَنْ جُلْهِمْ لَأَحْرَفُ رَغْدٍ فِي الْأَتَمِ

make *izhār*. The table applies to the *idghām* of the *lām* in both *hal* and *bal*.²²³

Qurṛāʾ	Letters into which they make <i>idghām</i>	Letter(s) into which they make <i>izhār</i>
Imam al-Kisāʾī	ت ث س ز ط ظ ن ض	X
Imam Ḥamzah	ت ث س ط (with <i>khulf</i>) ²²⁴	ظ ن ض ز ط (with <i>khulf</i>)
Imam Abū ʿAmr	In the words هَلْ تَرَى only ²²⁵	ت ث س ز ط ظ ن ض
Imam Hishām	ت ث س ز ط ظ (with <i>khulf</i>)	ن ض (<i>izhār</i> only) ت ث س ز ط ظ (with <i>khulf</i>)
Imams Nāfiʿ, Ibn Kathīr, Ibn Dhakwān, ʿAṣim, Abū Jaʿfar, Yaʿqūb, and Khalaf al-ʿĀshir	X	ت ث س ز ط ظ ن ض

As mentioned in the table above, **Imam Hishām** makes *idghām* of the *lām* into six of the eight letters with *khulf*. It is important to note that

²²³ It should be kept in mind that not all the scenarios mentioned will occur in the Qurʾān. I have expressed it as such as this is how it is expressed in the text of *Ṭayyibah*. The two words and the letters they merge into are mentioned together, even though not all the scenarios exist in the Qurʾān. It is expected that the reader will be able to determine which ones apply.

²²⁴ This occurs in only one place in the Qurʾān in āyah 155 of Sūrah al-Nisāʾ in the words بَلْ طَبَعَ اللَّهُ.

²²⁵ These two words occur together in āyah 3 of Sūrah al-Mulk and āyah 8 of Sūrah al-Ḥāqqah.

the *khulf* is not equal. *Idghām* is reported by the majority, and *izhār* is reported by some as well. Also, *izhār* will be made in the words هَلْ تَسْتَوِي in āyah 16 of Sūrah al-Ra‘d when applying *idghām* in these six letters for **Imam Hishām**. While *izhār* is the more well-known opinion regarding the instance in Sūrah al-Ra‘d, *idghām* has been reported in this instance as well.

Chapter Review

1. This chapter discusses the *idghām* and *izhār* of the last letter of particular words or a particular kind of letter. List those letters.
2. There are four *qārīs* and one *rāwī* that will make *izhār* in all of the words above. Who are they?

Idghām of Letters That Are Close in *Makhraj*

Idghām of *bāʾ sākinah*

Bāʾ sākinah will only merge into the letter *fāʾ*, and this occurs five times in the Qurʾān. **Imams Hishām and Khallād** will make *idghām* of the *bāʾ sākinah* into the *fāʾ* with *khulf*, while **Imam al-Kisāʾī and Imam Abū ʿAmr** will make *idghām* without *khulf*.²²⁶

The five instances where this occurs are listed below:

1.	4:74	<p>﴿فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾</p>
2.	13:5	<p>﴿وَإِنْ تَعَجَّبَ فَعَجَبْ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَمْ أَلْفَىٰ خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾</p>
3.	17:63	<p>﴿قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُورًا﴾</p>
4.	20:97	<p>﴿قَالَ فَأَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا﴾</p>

²²⁶ Ṭayyibat al-Nashr, l. 265.

إِدْغَامُ بَاءِ الْحِزْمِ فِي الْفَا لِي فَلَا ... حُلْفُهُمَا رِمٌ حَزْ...

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّقَبِّ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَنِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

The *idghām* of *bā'* in وَيُعَذِّبُ مَنْ

It is important to note that this discussion is only about the *bā'* in the words وَيُعَذِّبُ مَنْ in āyah 284 of Sūrah al-Baqarah. The *bā'* in the word يُعَذِّبُ will be read with a *sukūn* by some *qurrā'* and with a *ḍammah* by others. For those who read it with a *sukūn*, **Imam Warsh** will make *izhār* of the *bā'*, **Imams Abū 'Amr**, al-Kisā'i, and **Khalaf al-'Āshir** will make *idghām* without *khulf*, and **Imams Qālūn**, **Ibn Kathīr**, and **Ḥamzah** will make *idghām* with *khulf*. **Imams Ibn 'Āmir**, 'Āṣim, **Abū Ja'far** and **Ya'qūb** will read the *bā'* with a *ḍammah* and will not make *idghām*.²²⁷

Idghām of *rā' sākinah*

Rā' sākinah will only merge into the letter *lām*. **Imam Dūrī** from **Abū 'Amr** will make *idghām* with *khulf* of the *rā' sākinah* into *lām* and **Imam Sūsī** will make *idghām* without *khulf* in these two letters, e.g., وَيَعْفِرُكُمْ, and

²²⁷ Ṭayyibat al-Nashr, l. 265-266.

...يُعَذِّبُ مَنْ حَلَا
رَوَى وَخُلِفَ فِي دَوَايِنِ...

وَأَصْبِرْ لِحُكْمِ. The remaining *qurrā'* will make *izhār* of the *rā' sākinah* when it is followed by *lām*.²²⁸

Idghām of letters close in *makhraj* in miscellaneous words

1. *Idghām* of the *lām sākinah* into *dhāl* in the words ذَلِكْ وَمَنْ يَفْعَلْ in the Qur'ān: **Imam Abū al-Hārith** is the only Imam who makes *idghām* between these two letters in these words. The rest of the *qurrā'* will make *izhār*.²²⁹
2. *Idghām* of the *fā' sākinah* into *bā'* in the words تَخْشِفُ بِهِمْ in āyah 9 of Sūrah Saba': **Imam al-Kisā'ī** is the only Imam who will make *idghām* of the *fā' sākinah* into *bā'* in these two words. The rest of the *qurrā'* will make *izhār*.²³⁰
3. *Idghām* of the *bā' sākinah* into *mīm* in the words أَرْكَبْ مَعَنَا in āyah 42 of Sūrah Hūd: **Imams Abū 'Amr, al-Kisā'ī, and Ya'qūb** will make only *idghām* in these two letters in this instance. **Imams Qālun, Ibn Kathīr, 'Aṣim, and Khallād** will make *idghām* in these two letters in this instance with *khulf*. **Imams Warsh, Ibn 'Āmir, Khalaf, Abū Ja'far, Khalaf al-'Āshir** will make *izhār* only.²³¹
4. *Idghām* of the *dhāl* into *tā'* in the word غَذْتُ which comes in āyah 27 of Sūrah Ghāfir and āyah 20 of Sūrah al-Dukhān: **Imam Hishām** will make *idghām* with *khulf* between the *dhāl* and the

²²⁸ Ṭayyibat al-Nashr, l. 266.

...وَلَرَا ... فِي اللَّامِ طَبْ خُلْفَ يَدِي...

²²⁹ Ṭayyibat al-Nashr, l. 266.

يَفْعَلْ سَرَا...

²³⁰ Ṭayyibat al-Nashr, l. 267.

تَخْشِفُ بِهِمْ رُبًّا...

²³¹ Ṭayyibat al-Nashr, l. 267.

...أَرْكَبْ رُضْ حِمَا ... وَالْخُلْفُ دِنْ بِي نِلْ قُوَى...

tā' in this word. **Imams Ḥamzah, al-Kisā'ī, Khalaf al-Āshir, Abū 'Amr, and Abū Ja'far** will make *idghām* in this word without *khulf*. The remaining *qurrā'*, **Imams Nāfi', Ibn Kathīr, Ibn Dhakwān, 'Aṣim, and Ya'qūb** will make *izhār* only.²³²

5. *Idghām* of the *thā' sākinah* into *tā'* in the word **أُورِثُوهَا** that occurs in āyah 43 of Sūrah al-A'rāf and āyah 72 of Sūrah al-Zukhruf: **Imams Abū 'Amr, Hishām, al-Kisā'ī, and Ḥamzah** will make *idghām* without *khulf* while **Imam Ibn Dhakwān** will make *idghām* with *khulf* of the *thā'* into the *tā'* in this word. **The remaining *qurrā'*** will make *izhār*.²³³
6. *Idghām* of the *thā' sākinah* into *tā'* in the words **لَيْسَ لَكُمْ** and **لَيْسَ لَكُمْ** wherever they occur in the Qur'ān: **Imams Abū 'Amr, Ibn 'Āmir, Abū Ja'far, al-Kisā'ī and Ḥamzah** will make *idghām* between the *thā'* and the *tā'* in these words. **The remaining *qurrā'*** will make *izhār*.²³⁴
7. *Idghām* of the *dhāl sākinah* into *tā'* in the words **أَخَذْتُ**, **أَتَّخَذْتُ**, **أَخَذْتُمْ**, and **أَتَّخَذْتُمْ** and all its conjugations wherever and however it occurs: **The majority of the *qurrā'*** will make *idghām*. However, **Imams Kathīr and Ḥafṣ** will make *izhār* without *khulf*, and **Imam Ruwais** will make *izhār* with *khulf*.²³⁵

²³² Ṭayyibat al-Nashr, l. 267-268.

...عُدْتُ لِمَا
خُلِفَ شَقَا حَزِيئًا...

²³³ Ṭayyibat al-Nashr, l. 269.

...أُورِثُوهَا رَضَى لَهَا ... حَزِيئًا مِثْلَ خُلِفَ...

²³⁴ Ṭayyibat al-Nashr, l. 269-270.

...وَلَيْسَ لَكُمْ كَيْفَ جَا
حُطَّ كُمْ بِنَا رَضَى...

²³⁵ Ṭayyibat al-Nashr, l. 272.

وَفِي أَخَذْتُ وَأَتَّخَذْتُ عَنْ دَرَى ... وَالْخُلِفَ غَث...

8. *Idghām* of the *thā' sākinah* into *dhāl* in the words يَلْهَتْ ذُكَّ in āyah 176 of Sūrah al-A'rāf: Imams Nāfi', Ibn Kathīr, Abū Ja'far, Hishām, and 'Āsim will make *idghām* with *khulf* in these two words, while the remaining *qurrā'* will make *idghām* only.²³⁶
9. *Idghām* of the *dāl sākinah* into *thā'* in the words يُرْدُ ثَوَابَ which occurs twice, and both instances are in āyah 145 of Sūrah Āle 'Imrān. Imams Abū 'Amr, Ibn 'Āmir, Ḥamzah, al-Kisā'i, and Khalaf al-'Āshir make *idghām* of the *dāl* into *thā'*, while the remaining *qurrā'* make *izhār*.²³⁷
10. *Idghām* of the *dhāl sākinah* into *tā'* in the word فَتَبَذْتُهَا which occurs in āyah 96 of Sūrah Ṭāhā: Imams Abū 'Amr, Ḥamzah, al-Kisā'i, and Khalaf al-'Āshir make *idghām* without *khulf* of the *dhāl* into *tā'*, while Imam Hishām makes *idghām* with *khulf*. The remaining *qurrā'* apply *izhār* in these two letters in this word.²³⁸

²³⁶ Ṭayyibat al-Nashr, l. 271.

...يَلْهَتْ أَظْهِرَ ... حِزْمٍ لَّهُمْ نَالٌ خَلَا فُهُمْ وَرَى

²³⁷ Ṭayyibat al-Nashr, l. 268.

...وَصَادَ ذِكْرُ مَع ... يُرْدُ شَقَا كَمَ حُطَّ...

²³⁸ Ṭayyibat al-Nashr, l. 268-269.

...تَبَذْتُ حُزْبُ لَمَع

حُلْفٌ شَقَا...

Chapter Review

Fill in the blanks.

1. The letter *bā'* will consistently merge into the letter ____ only.
2. The letter *rā'* consistently merges into the letter ____ only.
3. Only Imam _____ can possibly merge *rā'* into _____.
4. Imam _____ is the only Imam who makes *idghām* between *lām* and *dhāl* in the words _____.
5. Imam _____ is the only Imam who makes *idghām* between *fā'* and *bā'* in the words _____.
6. In the word *أَتَّخَذْتُمْ*, and all its conjugations, the majority of the *qurrā'* make _____ between the *dhāl* and the *tā'*.

The Idghām of Letters that Begin Sūrahs

Twenty-nine sūrahs in the Qurʾān begin with individual letters (*al-hurūf al-muqaṭṭaʿāt*), and at times, the final letter in the names of these letters may merge with what comes after it. The places where the *qurrāʾ* differ regarding the *izhār* and *idghām* of these letters are listed below.

1. ***Idghām* of the *nūn sākinah* at the end of the *sīn* in **يس**: Imams Hishām, al-Kisāʾī, Yaʿqūb, and Khalaf al-ʿAshir will make *idghām* of the *nūn sākinah* at the end of the letter *sīn* into the *wāw* of **وَالْفُرَّانِ الْحَكِيمِ** without *khulf*. Imams Nāfiʿ, Ibn Dhakwān, ʿĀṣim, and Bazzī will make *idghām* of the *nūn sākinah* into *wāw* with *khulf*. The remaining *qurrāʾ*, Imams Qunbul, Abū ʿAmr, Abū Jaʿfar, and Ḥamzah, will make *izhār* only.²³⁹**
2. ***Idghām* of the *nūn sākinah* at the end of the *nūn* in **ن** in Sūrah al-Qalam: Imams Hishām, al-Kisāʾī, Yaʿqūb, and Khalaf al-ʿAshir will make *idghām* of the *nūn sākinah* at the end of the letter *nūn* into the *wāw* of **وَالْقَلَمِ** without *khulf*. Imams Warsh, Ibn Dhakwān, ʿĀṣim, and Bazzī will make *idghām* of the *nūn* into *wāw* with *khulf*. The remaining *qurrāʾ*, Imams Qālūn, Qunbul, Abū ʿAmr, Abū Jaʿfar, and Ḥamzah, will make *izhār* only.²⁴⁰**
3. ***Idghām* of the *nūn sākinah* at the end of *sīn* in **طسم**: All the *qurrāʾ* except for Imam Ḥamzah and Imam Abū Jaʿfar will make *idghām* of the *nūn* at the end of *sīn* into the *mīm* of *mīm* in **طسم****

²³⁹ Ṭayyibat al-Nashr, l. 270.

...وَيَسْ رَوٰى ... طَعْنُ يٰوٰى وَالْحُلْفُ مِزْنَلٌ اِذْ هَوٰى

²⁴⁰ Ṭayyibat al-Nashr, l. 271.

كُنُوْنَ لَا قَالُوْنَ...

at the beginning of Sūrahs al-Qaṣaṣ and al-Shu‘arā’.²⁴¹ It is important to remember that **Imam Abū Ja‘far’s** *izhār* will be due to the fact that he makes *sakt* (a breathless stop) at the end of each of the letters that begin sūrahs.

4. ***Idghām* of the *dāl* at the end of *ṣād* كَيْعَصْ in Sūrah Maryam:** **Imams Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, al-Kisā’ī, and Khalaf al-‘Āshir** will make *idghām* of the *dāl* at the end of *ṣād* into the *dhāl* of ذِكْرُ. The remaining *qurrā’*, **Imams Nāfi‘, Ibn Kathīr, ‘Āṣim, Abū Ja‘far, and Ya‘qūb** will read it with *izhār*.²⁴²

Chapter Review

1. In all of the places above, there is one *qārī* who consistently makes *izhār*. Who is he, and what is the rule that he follows that causes him to make *izhār* in all of these places?
2. Imam Ḥamzah makes *izhār* in three of the four places mentioned in this chapter. In which instance does he make *idghām*?

True or False

1. Between āyahs one and two of Sūrah Yāsīn, most of the *qurrā’* have an option of *idghām*.
2. Between āyahs one and two of Sūrah al-Qalam, Imams Nāfi‘, Ibn Dhakwān, ‘Āṣim, and Ibn Kathīr will make *idghām* of the *wāw* into *nūn sākinah* with *khulf*.
3. An equal amount of *qurrā’* make *izhār* and *idghām* of the *dāl* into *dhāl* between the first two āyāt of Sūrah Maryam.

²⁴¹ Ṭayyibat al-Nashr, l. 272.

...طس مِيْعِرْ فِذْ يُرَى

²⁴² Ṭayyibat al-Nashr, l. 268.

...وَصَادَ ذِكْرُ مَعْ ... يُرْدُ شَفَا كَمْ حُطْ...

Nūn Sākinah and Tanwīn

Nūn sākinah refers to the *nūn* that does not carry any of the three vowels and will remain *sākin* whether one is stopping on it or continuing from it (*waqf* or *waṣl*). Although the pronunciation of *nūn sākinah* and *tanwīn* is the same, the two are different in some ways. *Nūn sākinah* can occur in nouns, verbs, and particles, and it can occur in the middle of a word or at the end of it. *Tanwīn* only occurs in nouns, and only at the end of a word. While *nūn sākinah* will be pronounced when making *waqf* on a word which has a *nūn sākinah* as its final letter, *tanwīn* will be dropped when making *waqf*. One of four rules may apply to *nūn sākinah* and *tanwīn* depending on the letter that follows them. While the *qurrā'* agree on most of these rules and when they will be applied, there are some differences. These will be mentioned below.

Izhār

The *qurrā'* will read *nūn sākinah* and *tanwīn* with *izhār* when they are followed by the six letters of the throat: *hamzah*, *hā'*, 'ayn, *ḥā'*, *ghayn* and *khā'*. However, **Imam Abū Ja'far** will make *izhār* in only four of these six letters. He will make *ikhfā'* when *nūn sākinah* and *tanwīn* are followed by *ghayn* and *khā'*. There are three words that are an exception to this, *وَالْمُنْخَنِقَةُ* (5:3), *فَسَيُنْغِصُونَ* (17:51), and *يَكُنْ غَنِيًّا* (4:135). In these three words, **Imam Abū Ja'far** will make *izhār* with *khulf*, meaning that both *izhār* and *ikhfā'* can be made in them.²⁴³

²⁴³ Ṭayyibat al-Nashr, l. 273-274.

أَظْهَرُهُمَا عِنْدَ حُرُوفِ الْخُلْقِ عَنْ ... كُلِّ وَفِي غَيْنٍ وَخَا أَخْفَى يَمُنْ
10:50 صلا مُنْخَنِقٍ يُنْغِصُ يَكُنْ بَعْضُ أَيْ...

Iqlāb

When *nūn sākinah* and *tanwīn* are followed by the letter *bāʾ*, all the *qurrāʾ* will read the *nūn* as a *mīm* and apply the *ghunnah* of *ikhfāʾ*.²⁴⁴ This means that pressure will not be applied on the *makhraj* of *mīm* while making this *ghunnah*.

Idghām

When *nūn sākinah* and *tanwīn* are followed by one of the letters in the word *يرملون*, all the *qurrāʾ* will make *idghām*. All of them will make *idghām* without *ghunnah* of the *nūn sākinah* or *tanwīn* into *lām* and *rāʾ*. **Imams Nāfiʿ^c²⁴⁵, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥafṣ, Abū Jaʿfar, and Yaʿqūb** will also have the option to make *idghām* with *ghunnah* of the *nūn sākinah* into *lām* and *rāʾ*, as long as the *nūn* is written in the *rasm* of the Qurʾān. For example, *ghunna* will be applied in *لَنْ يَفْدِرَ* but not in *أَيَحْسَبُ الْإِنْسَنُ أَلَّنْ*. The remaining *qurrāʾ*, **Imams Shuʿbah, Ḥamzah, al-Kisāʾī, and Khalaf al-ʿAshir** will only make *idghām* without *ghunnah* of the *nūn sākinah* into *lām* and *rāʾ*.²⁴⁶

²⁴⁴ Ṭayyibat al-Nashr, l. 274.

...وَأَقْلَبُهَا مَعَ غُنَّةٍ مِيمًا يَبَا

²⁴⁵ This is how Imam Ibn al-Jazarī has expressed this issue in Ṭayyibat al-Nashr. Some later scholars have limited *ghunnah* when making *idghām* of the *nūn* into *lām* and *rāʾ* to Imam Aṣbahānī from Imam Warsh only and have not allowed it for Imam Azraq from Imam Warsh. We recited with the option of *ghunnah* when merging the *nūn* into *lām* and *rāʾ* for Imam Azraq to our teacher, Qārī Najm al-Ṣabīḥ Thānwī. See Gaibie, *A Companion to the Ten Major Qirāʾāt*, 293 for more details about the approach of later scholars on this issue.

²⁴⁶ Ṭayyibat al-Nashr, l. 275-276.

Almost all the *qurrā'* will recite with *ghunnah* when merging *nūn sākinah* into *yā'*, *wāw*, *nūn* and *mīm*. However, **Imam Khalaf from Imam Ḥamzah** will recite without *ghunnah* when merging the *nūn* into *wāw* and *yā'*. This is his only option. **Imam Dūrī from Imam al-Kisā'ī** has two options when *nūn sākinah* merges into *yā'*, he may read it with or without *ghunnah*.²⁴⁷

It is important to remember that *idghām nūn sākinah* will only take place between two words. Only *izhār* of *nūn sākinah* will be made in words like *صِنَان, قِنَان, دُنْيَا*.²⁴⁸

Summary

Letter	Differences
<i>Yā'</i>	Most of the <i>qurrā'</i> will make <i>idghām</i> with <i>ghunnah</i> . However, Khalaf from Imam Ḥamzah will make <i>idghām</i> without <i>ghunnah</i> . <i>Idghām</i> without <i>ghunnah</i> will also be an option for Imam Dūrī al-Kisā'ī.
<i>Rā'</i>	All the <i>qurrā'</i> will make <i>idghām</i> without <i>ghunnah</i> . All of the <i>qurrā'</i> , other than Shu'bah, Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir will have the option to make <i>idghām</i> with <i>ghunnah</i> .
<i>Mīm</i>	All the <i>qurrā'</i> make <i>idghām</i> with <i>ghunnah</i> .
<i>Lām</i>	All the <i>qurrā'</i> will make <i>idghām</i> without <i>ghunnah</i> . All of the <i>qurrā'</i> , other than Shu'bah, Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir will have the option to make <i>idghām</i> with <i>ghunnah</i> .

وَأَذِغِمْ بِلَاغَتِهِ فِي لَامٍ وَرَا ... وَهِيَ لِعَبْرِ صُحْبَةٍ أَيْضًا تُرَى
وَالْكُلُّ فِي يَنْمُو بِهَا وَضِيقٌ حَذَفَ ... فِي الْوَاوِ وَالْيَا وَتَرَى فِي الْيَا اخْتَلَفَ

²⁴⁷ *Tayyibat al-Nashr*, l. 276.

وَالْكُلُّ فِي يَنْمُو بِهَا وَضِيقٌ حَذَفَ ... فِي الْوَاوِ وَالْيَا وَتَرَى فِي الْيَا اخْتَلَفَ

²⁴⁸ *Tayyibat al-Nashr*, l. 277.

وَأَظْهَرُوا لَدَيْهِمَا بِكَلِمَةٍ...

Wāw	Most of the <i>qurrāʾ</i> will make <i>idghām</i> with <i>ghunnah</i> . Khalaf from Imam Ḥamzah will make <i>idghām</i> without <i>ghunnah</i> .
Nūn	All the <i>qurrāʾ</i> make <i>idghām</i> with <i>ghunnah</i> .

Ikhfāʾ

Ikhfāʾ is a state between *izhār* and *idghām*, the *nūn* is neither read clearly, nor can any emphasis (*shaddah*) be heard like in *idghām*. Rather, a nasal sound (*ghunnah*) is emitted from the nasal passage (*khaishūm*) in such a way that it is neither like *izhār* nor like *idghām*. This is what is referred to as *ikhfāʾ*.

If we exclude the letters of *izhār*, *idghām*, and *iqḷāb*, fifteen letters remain. These are the letters of *ikhfāʾ*. All the *qurrāʾ* will make *ikhfāʾ* with *ghunnah* when *nūn sākinah* is followed by these fifteen letters. **Imam Abū Jaʿfar** will have seventeen letters of *ikhfāʾ* as he will make *ikhfāʾ* when *nūn sākinah* is followed by *khāʾ* and *ghayn* as well.

All the *qurrāʾ* will make *ghunnah* for the length of two *ḥarakāt* or one *alif* on *nūn* and *mīm* when they carry a *shaddah*.

Chapter Review

1. All the *qurrāʾ* agree on the application of one of the rules of *nūn sākinah* and *tanwīn*, without any conditions or exceptions. Which rule is it?
2. There are six letters of *izhār* for most of the *qurrāʾ*. However, one of the *qurrāʾ* has only four letters of *izhār nūn sākinah*. Who is it and which letters does he exclude?
3. *Idghām* is usually made with *ghunnah* in *yāʾ*, *nūn*, *mīm*, and *wāw*. There are two *qurrāʾ* who make *idghām* without *ghunnah* into

one or more of these four letters. Who are they, and which letter(s) do they exclude?

4. Which *qurrā'* have the option of making *idghām* with *ghunnah* when *nūn sākinah* is followed by *lām* and *rā'*?
5. For those that apply *ghunnah* on *lām* and *rā'*, will *ghunnah* be applied in *فَالَمْ يَسْتَجِيبُوا* in āyah 14 of Sūrah Hūd?

The Chapter on Imālah

Definition and Types

The literal meaning of *imālah* is to incline or bend.²⁴⁹ In the science of *qirā'āt* it means to incline a *fatḥah* towards *kasrah*, and an *alif* towards *yā'*. There are two types of *imālah*, *kubrā* and *sughrā*. If the incline is more towards *yā'*, then this is referred to as *imālah kubrā*, *imālah maḥḍah*, or *idjā'*. If the inclination is less towards the *yā'*, and more towards an *alif*, then this is referred to as *imālah ṣughrā*, *bayn bayn*, or *taqlīl*. It is important not to over incline the sound of *imālah* as then it would sound like a *kasrah* or a *yā' maddiyyah*, and this would not be correct.²⁵⁰ *Fath*, reading an *alif* as it is normally read with *tafkḥīm* or *tarqīq*, is the opposite of both types of *imālah*. It is important to remember that the exact sound of the two types of *imālah* can only be learned by reciting to a teacher.

Imālah kubrā for Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir

Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir will make *imālah* of the *alif* in the following categories of words:

1. ***Dhawāt al-yā'*** These are nouns or verbs in which the *alif* is the final root letter and was originally a *yā'*. These three Imams will make *imālah* on such words, whether the *alif* is written as a *yā'* or as an *alif*, e.g., *أَلْهَدَى*, *يَخْشَى*, *رَاءَ*.²⁵¹ The following methods can

²⁴⁹ Esmail, *Tashīl al-Shāṭibiyyah*.

²⁵⁰ Al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 157.

²⁵¹ *Ṭayyibat al-Nashr*, l. 278-279.

be used to identify whether a word is *dhawāt al-yā'* or not. For a noun, one should look at the dual form of the word. For example, the word *الْفَتَيَانِ* will become *الْفَتَيَانِ*. For a verb, it should be conjugated in the first person, singular, past tense. For example, *اشْتَرَيْتَ* will become *اشْتَرَيْتَ*.

2. The **feminine alif**. This appears at the end of feminine nouns and is generally written as an *alif maqṣūrah*. These words fall on the following patterns: *مَعْلَى فَعَلَى فَعَالَى*.²⁵² Some words that fall on these patterns are *الْأَنْثَى*, *إِخْدَى*, *الْتَقْوَى*.
3. ***Dhawāt al-wāw***. These are words in which the *alif*, although generally written as a *yā'*, was originally a *wāw*.²⁵³ In words like *الْمَالِ*, *الْمَالِ*, and *الْمَالِ*, *imālah* will be made whether the reciter is continuing or stopping (*waṣl* or *waqf*). In words like *رَبَّ* and *ضَحَّى*, *imālah* will only be made when stopping and not when continuing due to the *fathah tanwīn*.
4. **Words that are written with a *yā'***. These are words in which the final *alif* is written as a *yā'* but its origin is unknown, meaning that we do not know if it was originally a *yā'* or a *wāw*. The following are examples of such words: *أَنْتَى*, *مَنْ*, *بَلَى*, *يَحْسَرَتَى*.

أَمِلْ ذَوَاتِ الْيَاءِ فِي الْكُلِّ شَفَا ... وَتَنِ الْأَسْمَاءِ إِنْ تُرِدْ أَنْ تَعْرِفَا
وَرَدَّ فِعْلَهَا إِلَيْكَ كَالْفَتَى ... هُدَى الْهَوَى اشْتَرَى مَعَ اسْتَعْلَى أُنَى

²⁵² *Tayyibat al-Nashr*, l. 280.

وَكَيْفَ فَعْلَى وَقَعَالَى صَمَهُ ... وَقَشَحَهُ وَمَا يَبْنَاءُ رَسْمَهُ

²⁵³ *Tayyibat al-Nashr*, l. 282.

وَمَيَّلُوا رَبَّ الْقَوَى الْعَلَى كَلَا ... كَذَا مَزِيدًا مِنْ ثَلَاثِي كَابْتَلَى

The following five words are an exception to this rule: عَلَى, حَتَّى, زَكَّى, and لَدَى.²⁵⁴

5. The *alifs* of those words that have become *dhawāt al-yā'* due to other letters being included with the original three root letters (*thalāthi mazīd fih*), e.g., اُسْتَعْلَى, اُبْتَلَى.²⁵⁵
6. The last word of the *āyah* in the following eleven *sūrahs*: Surah Ṭāhā, Surah al-Najm, Surah al-Ma'ārij, Surah al-Qiyāmah, Surah al-Nāzi'āt, Surah 'Abasa, Surah al-A'lā, Surah al-Shams, Surah al-Layl, Surah al-Ḍuḥā, and Surah al-'Alaq.²⁵⁶ The three Imams mentioned above will make *imālah* on the last word of the *āyah* in these eleven *sūrahs* regardless of whether the *alif* is changed from a *yā'*, written as a *yā'*, or was originally a *yā'* or a *wāw*. These Imams will also make *imālah* on the word كِلَاهُمَا.²⁵⁷
7. The word رَا: All three Imams will make *imālah* on both the *rā'* and the *hamzah* when these two letters are followed by a letter that carries a vowel, e.g., رَءَاكَ, رَءَاها, رَءَا كَوْنًا.²⁵⁸

²⁵⁴ Ṭayyibat al-Nashr, l. 281. The words عَلَى, حَتَّى, and إِلَى have been excluded due to being prepositions, and the word لَدَى has been excluded due to the *ikhtilāf* in its *rasm*. It can be written with an *alif* or a *yā'* in one of the two instances in which it occurs in the Qur'ān. Al-ʿĀsim, *Sharḥ Ṭayyibat al-Nashr*, 159.

كَحَسَرْتِي أَنِّي ضُحِي مَتَى بَلَى ... غَيْرَ لَدَى زَكَّى عَلَى حَتَّى إِلَى

²⁵⁵ Ṭayyibat al-Nashr, l. 282.

وَمَيَّلُوا الرِّبَا الْفَوَى الْعُلَى كِلَا ... كَذَا مَزِيدًا مِنْ ثَلَاثِي كَابْتَلَى

²⁵⁶ Ṭayyibat al-Nashr, l. 283.

مَعَ رُوسِ آيِ النَّجْمِ طَهْ أَفْرَأَ مَعَ آل ... قِيَامَةِ اللَّيْلِ الضُّحَى الشَّمْسِ سَأَلْ

²⁵⁷ Ṭayyibat al-Nashr, l. 282.

وَمَيَّلُوا الرِّبَا الْفَوَى الْعُلَى كِلَا ... كَذَا مَزِيدًا مِنْ ثَلَاثِي كَابْتَلَى

²⁵⁸ Ṭayyibat al-Nashr, l. 301.

حَرَفُ رَأَى مِنْ صُحْبَةٍ لَنَا أُخْتَلِفَ ... وَغَيْرِ الْأَوَّلَى الْخُلُفِ صِفَ وَالْهَمْزِ حِفْ

8. Words that have the same root letters as أَحْيَا when they occur with a wāw, e.g., وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا.
9. The word رَانَ in Sūrah al-Muṭaffifin: All three Imams mentioned in this section will make *imālah* on the word رَانَ.²⁵⁹
10. In the individual letters (*ḥurūf al-muqaṭṭaʿāt*) that begin sūrahs: The three Imams will make *imālah* in ḥāʾ, ṭāʾ, and rāʾ.²⁶⁰ While Imams al-Kisāʾī and Khalaf al-ʿĀshir will make *imālah* only in the yāʾ of يَسَى, Imam Ḥamzah will have the option to make both *imālah* and *taqlīl*.²⁶¹ All three Imams will make *imālah* in the yāʾ of Sūrah Maryam.²⁶² As for the letter hāʾ, only Imam al-Kisāʾī from among the three Imams will make *imālah* in the hāʾ of Sūrah Maryam, while all three Imams will make *imālah* in the hāʾ of Sūrah Ṭāhā.²⁶³
11. The word نَاءٌ which occurs in Sūrah al-Isrāʾ (83) and Sūrah Fuṣṣilat (51): Imams Khalaf, al-Kisāʾī, and Khalaf al-ʿĀshir will

²⁵⁹ Ṭayyibat al-Nashr, l. 315.

...رَانَ رُدُّ صَفَا فَيَخْرُ

²⁶⁰ Ṭayyibat al-Nashr, l. 317, 319.

وَرَا الْقَوَائِحَ أَمِلْ صُحْبَةُ كَيْفَ ... جُلَاءَ وَهَا كَافَ رَغَى حَافِظَ صِفَ
...طَا شَفَا ... صِفَ حَا مَيَّ صُحْبَةُ يَسَ صَفَا

²⁶¹ Ṭayyibat al-Nashr, l. 319-320.

...يَسَ صَفَا
رُدُّ شُدَّ فَيَسَا وَبَيَّنَّ بَيَّنَّ فِي إِسْفَ ... حُلْفُهُمَا...

²⁶² Ṭayyibat al-Nashr, l. 318.

وَتَحْتُ صُحْبَةُ جَنَا الْخُلْفَ حَصَلَ ... يَا عَيْنَ صُحْبَةُ كَسَا وَالْخُلْفَ قُلْ

²⁶³ Ṭayyibat al-Nashr, l. 317-318.

...وَهَا كَافَ رَغَى حَافِظَ صِفَ
وَتَحْتُ صُحْبَةُ جَنَا الْخُلْفَ حَصَلَ ...

make *imālah* in both the *nūn* and the *hamzah* in both the places in which this word occurs in the Qurʾān. **Imam Khallād** will make *fath* in the *nūn* and *imālah* in the *hamzah* in both places.²⁶⁴

Note: There is no *imālah* in those *alifs* that are read only in *waqf* due to the *nūn* in the *fathah tanwīn* changing into an *alif*, e.g., كَذِبًا, شَطَطًا, أَمَدًا. There are words which carry *fathah tanwīn* and will be read with an *imālah* in *waqf*, but those words are written in the Qurʾān with a *yāʾ* as their final letter, e.g., هَدَى.

Words in which Imam al-Kisāʾī makes *imālah*

The previous section included a list of words and categories of words in which Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir made *imālah*. This section lists all those places in which only Imam al-Kisāʾī from the three Imams discussed previously will make *imālah*. It is important to note that Imam al-Kisāʾī may make *imālah* in some of these words, such as عَاتَنِی, in their other occurrences of the Qurʾān as well. However, they have not been included in this section, as the other two Imams discussed previously, Imams Ḥamzah and Khalaf al-ʿĀshir, also make *imālah* in those places. Secondly, a word being listed here does not mean that none of the other ten Imams will make *imālah* in that instance. Rather, it means that Imam Ḥamzah and Imam Khalaf al-ʿĀshir will not make *imālah* in that word in that occurrence.

²⁶⁴ Ṭayyibat al-Nashr, l. 294-295.

...نَأَى الْإِسْرَا صِف ... مَعَ خُلْفِ نُونِهِ وَفِيهِمَا صِف

رَوَى...

1. The word أَحْيَا when it does **not** occur at the end of an āyah, and it is not preceded by a wāw, e.g., وَمَنْ، فَأَحْيَا بِهِ الْأَرْضَ، فَأَحْيَيْكُمْ^{٢٦٥}، أَحْيَاهَا^{٢٦٥}.
2. The word مَحْيَاهُمْ in āyah 21 of Sūrah al-Jāthiyah.^{٢٦٦}
3. The word ثَلَا in āyah 2 of Sūrah al-Shams.^{٢٦٧}
4. The words خَطَايَهُمْ، خَطَايَنَا، خَطَايَكُمْ wherever they appear in the Qurʾān.^{٢٦٨}
5. The word دَحَا in āyah 30 of Sūrah al-Nāziʿāt.^{٢٦٩}
6. The word تُقَاتِيَهُ in āyah 102 of Sūrah Āl ʿImrān.^{٢٧٠}
7. The words مَرْضَاتٍ and مَرْضَاتِي wherever they occur in the Qurʾān.^{٢٧١}
8. The word طَحَا in āyah 6 of Sūrah al-Shams.^{٢٧٢}

^{٢٦٥} Tayyibat al-Nashr, l. 284.

...وَعَلَى ... أَحْيَا يَلَا وَو...

^{٢٦٦} Tayyibat al-Nashr, l. 284-285.

...وَعَنْهُ مَيَّل

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

^{٢٦٧} Tayyibat al-Nashr, l. 285.

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

^{٢٦٨} Tayyibat al-Nashr, l. 285.

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

^{٢٦٩} Tayyibat al-Nashr, l. 285.

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

^{٢٧٠} Tayyibat al-Nashr, l. 285.

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

^{٢٧١} Tayyibat al-Nashr, l. 285.

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

^{٢٧٢} Tayyibat al-Nashr, l. 285.

مَحْيَاهُمْ ثَلَا خَطَايَا وَدَحَا ... تُقَاتِيَهُ مَرْضَاتٍ كَيْفَ جَا طَحَا

9. The word سَجَى in āyah 2 of Sūrah al-Ḍuḥā.²⁷³
10. The word أُنْسَانِيَه in āyah 63 of Sūrah al-Kahf.²⁷⁴
11. The word عَصَانِي in āyah 36 of Sūrah Ibrāhīm.²⁷⁵
12. The word ءَاتَانِي in āyah 30 of Surah Maryam and āyah 36 of Sūrah al-Naml.²⁷⁶
13. The word هَدَانِي in āyah 80 of Sūrah al-An‘ām.²⁷⁷
14. The word وَأَوْصَانِي in āyah 31 of Sūrah Maryam.²⁷⁸
15. The word رُءْيَاي in both its occurrences in Sūrah Yūsuf.²⁷⁹
16. The word هَارٍ in āyah 109 of Sūrah a-Tawbah.²⁸⁰
17. Imālah in the hā’ of كَهَيْعَص of Sūrah Maryam.²⁸¹

²⁷³ Ṭayyibat al-Nashr, l. 286.

سَجَى وَأُنْسَانِيَه مِنْ عَصَانِي ... أَتَانِ لَا هُودَ وَقَدْ هَدَانِي

²⁷⁴ Ṭayyibat al-Nashr, l. 286.

سَجَى وَأُنْسَانِيَه مِنْ عَصَانِي ... أَتَانِ لَا هُودَ وَقَدْ هَدَانِي

²⁷⁵ Ṭayyibat al-Nashr, l. 286.

سَجَى وَأُنْسَانِيَه مِنْ عَصَانِي ... أَتَانِ لَا هُودَ وَقَدْ هَدَانِي

²⁷⁶ Ṭayyibat al-Nashr, l. 286.

سَجَى وَأُنْسَانِيَه مِنْ عَصَانِي ... أَتَانِ لَا هُودَ وَقَدْ هَدَانِي

²⁷⁷ Ṭayyibat al-Nashr, l. 286.

سَجَى وَأُنْسَانِيَه مِنْ عَصَانِي ... أَتَانِ لَا هُودَ وَقَدْ هَدَانِي

²⁷⁸ Ṭayyibat al-Nashr, l. 287.

أَوْصَانِ رُؤْيَايَ...

²⁷⁹ Ṭayyibat al-Nashr, l. 287.

أَوْصَانِ رُؤْيَايَ...

²⁸⁰ Ṭayyibat al-Nashr, l. 305.

...هَارٍ صِفْ حَلَا رُمُ يَنْ مَلَا

²⁸¹ Ṭayyibat al-Nashr, l. 317.

...وَهَا كَافٍ رَعَى حَافِظَ صِفْ

The following words are those in which one or more Imams from among the three Imams discussed in the previous section will make *imālah* along with Imam al-Kisāʾī.

1. **Imam Khalaf al-ʿĀshir** will make *imālah* along with **Imam al-Kisāʾī** in the word الرُّعْيَا when it is definite²⁸² (has an *alif* and *lām* before it).²⁸³
2. In the word رُعْيَى,²⁸⁴ **Imam Idrīs** will make *imālah* with *khulf*,²⁸⁵ with his second option being *fath*. **Imam al-Kisāʾī** will make *imālah* only in this word.²⁸⁶
3. Both **Imam al-Kisāʾī** and **Khalaf al-ʿĀshir** will make *imālah* in the *alif* that comes between two *rāʾ*'s, such as in the words مَعَ الْأَبْرَارِ, مِنَ الْقَرَارِ, and الْأَشْرَارِ. Imam Ḥamzah's two *rāwis* differ in such words. While **Imam Khalaf** will have the options of *taqlīl* and *imālah*, and **Imam Khallād** will have three options: *fath*, *taqlīl* and *imālah*.²⁸⁷

²⁸² This occurs four times in the Qurʾān: 12:43, 17:60, 37:105, and 48:27.

²⁸³ *Tayyibat al-Nashr*, l. 287.

لَهُ الرُّؤْيَا رَوَى...

²⁸⁴ This applies specifically to the word رُعْيَا when it is *muḍāf* to *yāʾ mutakallim*.

This occurs twice in the Qurʾān: 12:43 and 12:100.

²⁸⁵ *Tayyibat al-Nashr*, l. 322.

...وَحُلْفٌ إِدْرِيسَ بِرُؤْيَا لَا يَأَلُّ

²⁸⁶ *Tayyibat al-Nashr*, l. 287.

أَوْصَانٍ رُؤْيَايَ لَهُ الرُّؤْيَا رَوَى ... رُؤْيَاكَ مَعَ هَذَيْنِ مَوَائِ تَوَى

²⁸⁷ *Tayyibat al-Nashr*, l. 306-307.

...وَأَنْ تَكْرَّرَ حُطَّ رَوَى ... وَالْحُلْفُ مِنْ قَوْرٍ وَتَقْلِيلٌ جَوَى
لِلْبَابِ جَبَّارِينَ جَارٍ اخْتَلَفَا ... وَافَقَ فِي التَّكْرِيرِ قِيسَ حُلْفٍ صَفَا

Words in which Imam Dūrī al-Kisāʾī or Imams Ishāq or Idrīs make *imālah*

The previous section listed the words in which only Imam al-Kisāʾī makes *imālah*. This section will list those words in which one or more of the *rāwīs* of the Imam al-Kisāʾī or Imam Khalaf al-ʿĀshir will make *imālah*. Like the previous section, this does not mean that these three Imams will not make *imālah* in other words, or that they are the only Imams who *imālah* in these words. Rather, these are the words in which they make *imālah* while Imam Ḥamzah and Imam Abu al-Ḥārith do not, and at times, these three *rāwīs* (Imams Dūrī al-Kisāʾī, Ishāq, and Idrīs) will also differ in the words in this section. The words are as follows:

1. **Imam Dūrī al-Kisāʾī** will make *imālah* in the word هُدَاىَ in both Sūrah al-Baqarah (38) and Ṭāhā (123) and the word مَثْوَاىَ in Sūrah Yūsuf.²⁸⁸
2. **Imam Dūrī al-Kisāʾī** will make *imālah* in the word رُءْيَاكَ in Sūrah Yūsuf. Like in the word رُءْيَاكَ, **Imam Idrīs** will make *imālah* with *khulf* in رُءْيَاكَ,²⁸⁹ with his second option being *fath*. **Imam Ishāq** will **not** make *imālah* in both رُءْيَاكَ and رُءْيَاكَ. He will read them both with *fath*.
3. Only **Imam Dūrī al-Kisāʾī** will make *imālah* in the following words:²⁹⁰

²⁸⁸ Ṭayyibat al-Nashr, l. 287.

رُءْيَاكَ مَعَ هُدَاىَ مَثْوَاىَ يَوَى

²⁸⁹ Ṭayyibat al-Nashr, l. 322.

...وَحُلْفَ إِدْرِيسَ بِرُؤْيَا لَا بِأَلْ

²⁹⁰ Ṭayyibat al-Nashr, l. 288-289.

مَحْيَاىَ مَعَ آذَانِنَا آذَانِهِمْ ... جَوَارٍ مَعَ بَارِئِكُمْ طُعْيَانِهِمْ
مِشْكَادَ جَبَّارِينَ مَعَ أَنْصَارِي ... وَبَابٍ سَارِعُوا وَحُلْفَ الْبَارِي

- a. وَنَحْيَا in āyah 162 of Sūrah al-An‘ām
- b. ءَاذَانَا in āyah 5 of Sūrah Fuṣṣilat
- c. ءَاذَانِهِم in all the seven places that it occurs.²⁹¹
- d. الْجَوَارِ in all the three places that it occurs.²⁹²
- e. بَارِكُمْ in both its occurrences which are in āyah 54 of Sūrah al-Baqarah.
- f. طُعْنِهِمْ in all five of its occurrences.²⁹³
- g. كِمَشْكُوتَ in āyah 35 of Sūrah al-Nūr
- h. جَبَّارِينَ in both its occurrences.²⁹⁴
- i. أَنْصَارِي in both its occurrences.²⁹⁵
- j. نُسَارِعُ, يُسْرِعُونَ, وَسَارِعُوا.
- k. وَالْجَارِ in both of its occurrences which are in āyah 36 of Sūrah al-Nisā'.²⁹⁶
- l. الْكَافِرِينَ and كَافِرِينَ throughout the Qur'ān.²⁹⁷
- m. أَبْصَرِهِمْ throughout the Qur'ān.

In the list under point number three, only **Imam Dūrī al-Kisā'ī** among all the *qurrā'* makes *imālah* in the words from points a-j. In points k-m, other *qurrā'* from among the ten also make *imālah* or *taqlil*. However, Qārī Anīs Khān has listed them here, as **Imam Dūrī al-Kisā'ī** is the only

²⁹¹ These are 2:19, 6:25, 17:46, 18:11, 18:57, 41:44, and 71:7.

²⁹² These are 42:32, 55:24, and 81:16.

²⁹³ These are 2:15, 6:110, 7:186, 10:11, 23:75.

²⁹⁴ These are 5:22 and 26:130.

²⁹⁵ These are 3:52 and 61:14.

²⁹⁶ *Tayyibat al-Nashr*, l. 305.

وَحُلْفُ غَارِ تَمَّ وَالْجَارِ تَلَا ... طِبْ حُلْفُ ...

²⁹⁷ *Tayyibat al-Nashr*, l. 309.

وَكَيْفَ كَافِرِينَ جَادَ وَأَمِلَ ... يُبْ حُزْمَنَا حُلْفُ عَلَا ...

one from among the *qurrāʾ* in the code شفا that makes *imālah* in these words.

Words in which Imam Dūrī al-Kisāʾī makes *imālah* with *khulf*

1. The word اَلْبَارِئُ in āyah 24 of Sūrah al-Ḥashr.²⁹⁸
2. The word تُمَارٍ in āyah 22 of Sūrah al-Kahf.²⁹⁹
3. The words يُورِي and فَأُورِي in āyah 31 of al-Māʾidah and āyah 26 of al-Aʿrāf.³⁰⁰
4. He will make *imālah* with *khulf* in the ʿayn kalimah (meaning the first *alif*) of all the following words whenever they occur in the Qurʾān: سَكْرَى، نَصْرَى، أُسْرَى، كُسَالَى، يَتَنَى. ³⁰¹ It is important to note that the *imālah* in the first *alif* of these words is specific to **Imam Dūrī al-Kisāʾī**. All three, **Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir**, will make *imālah* without *khulf* in the second *alif* in these words. Also, the *imālah* in the first *alif* of the words above is only applied for **Dūrī al-Kisāʾī** when *imālah* is being made on the second *alif* as well. Therefore, in cases like اَللَّصْرَى and يَتَنَى اَللِّسَاءِ and اَلْمَسِيحُ, *imālah* in the first *alif* will only apply in the state of *waqf*. In the state of *waṣl*, there will be no *imālah* in the first *alif* for

²⁹⁸ Ṭayyibat al-Nashr, l. 289.

...وَحُلْفُ الْبَارِئِ

²⁹⁹ Ṭayyibat al-Nashr, l. 290.

تُمَارٍ مَعَ أُوَارٍ مَعَ يُوَارٍ مَعَ ... عَيْنٍ يَتَانِي عَنْهُ الْإِثْبَاعُ وَقَعَ

³⁰⁰ Ṭayyibat al-Nashr, l. 290.

تُمَارٍ مَعَ أُوَارٍ مَعَ يُوَارٍ مَعَ ... عَيْنٍ يَتَانِي عَنْهُ الْإِثْبَاعُ وَقَعَ

³⁰¹ Ṭayyibat al-Nashr, l. 290-291.

تُمَارٍ مَعَ أُوَارٍ مَعَ يُوَارٍ مَعَ ... عَيْنٍ يَتَانِي عَنْهُ الْإِثْبَاعُ وَقَعَ
وَمِنْ كُسَالَى وَمِنْ النَّصَارَى ... كَذَا أُسَارَى وَكَذَا سَكْرَى

Imam Dūrī al-Kisāʾī as the *imālah* in the second *alif* is dropped due to the *sākin* letter after it.³⁰²

5. The word **الْعَارِ** in *āyah* 40 of *Sūrah al-Tawbah*.³⁰³

Those Words in Which Other *Qurraʾ* Make *Imālah* along with Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir

In the previous sections, we discussed those words in which Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir make *imālah*, or specific words in which one or more of their *ruwāt* make *imālah*. This section will list words in which other *qurraʾ* make *imālah* along with the three Imams that are covered in the code **شفا** (Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir).

1. Along with **Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir, Imam Shuʿbah** will make *imālah* in both instances of the word **أَعْنَى** in *āyah* 72 of *Sūrah al-Isrāʾ*. **Imams Abū ʿAmr and Yaʿqūb** will make *imālah* in the first **أَعْنَى** in *āyah* 72 of *Sūrah al-Isrāʾ* but not in the second.³⁰⁴
2. Along with **Imams Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir, Imam Shuʿbah** will make *imālah* with *khulf* in the word **رَمَى** in *āyah* 17 of *Sūrah al-Anfāl*, the word **بَلَى** wherever it occurs in the

³⁰² Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1737.

³⁰³ *Tayyibat al-Nashr*, l. 305.

وَحُلْفٌ غَارِيٍّ...

³⁰⁴ *Tayyibat al-Nashr*, l. 292.

وَأَقَى فِي أَعْنَى كَلَا الْإِسْرَى صَدَا ... وَأَوَّلًا حِمَاً...

Qur'ān, and the words سُوى in āyah 58 of Sūrah Ṭāhā and سُدى in āyah 36 of Sūrah al-Qiyāmah in the state of *waqf*.³⁰⁵

3. Along with **Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir, Imam Ibn Dhakwān** will make *imālah* with *khulf* in the word مُرْجَبَةٌ in āyah 88 of Sūrah Yūsuf, the word يَلْقَهُ in āyah 13 of Sūrah al-Isrā', and the word أَلْقَى in āyah 1 of Sūrah al-Naḥl.³⁰⁶
4. Along with **Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir, Imam Hishām** will make *imālah* with *khulf* in the word إِنَّهُ in āyah 53 of Sūrah al-Aḥzāb.³⁰⁷
5. **Imam Shu'bah** will make *imālah* **without** *khulf* in the *hamzah* of the word نَأَى in āyah 83 of Sūrah al-Isrā'. He will make *imālah* **with** *khulf* in the *nūn* of the word نَأَى in this instance. The details of how the *qurrā'* covered in the code شفا will read this word have already been mentioned in a previous section.³⁰⁸
6. Along with **Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir, Imam Abū 'Amr without** *khulf* and **Imam Ibn Dhakwān with** *khulf* will make *imālah* in those changed *alifs* of *dhawāt al-yā'* that are followed by a *rā'*, e.g., أَشْتَرَى, أَفْتَرَى.³⁰⁹

³⁰⁵ Ṭayyibat al-Nashr, l. 292-293.

...وَفِي سَوَى سُدَى
رَمَى بَلَى ضُنْ خُلْفُهُ...

³⁰⁶ Ṭayyibat al-Nashr, l. 293.

...وَمُتَّصِفٌ ... مُرْجَا يُلْقَاهُ أَلَى أَمْرٍ اخْتَلِفَ

³⁰⁷ Ṭayyibat al-Nashr, l. 294.

إِنَاهُ لِي خُلْفٌ...

³⁰⁸ Ṭayyibat al-Nashr, l. 294.

...نَأَى الْإِسْرَا صِفٌ ... مَعَ خُلْفٍ نُونُهُ...

³⁰⁹ Ṭayyibat al-Nashr, l. 295.

...وَفِيمَا بَعْدَ رَاءِ حُطْ مَلَا ... خُلْفٌ...

7. Along with **Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir, Imam Ḥafṣ** will make *imālah* in the word مَجْرَهَا in āyah 41 of Sūrah Hūd.³¹⁰
8. Along with **Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir, Imam Shuʿbah** makes *imālah* in the word أَدْرَيْكُمْ in āyah 16 of Sūrah Yūnus **without khulf**. He makes *imālah* in the rest of the words of أَدْرَى such as أَدْرَكَ **with khulf** wherever they occur in the Qurʾān.³¹¹
9. Along with **Imams Ḥamzah, al-Kisā'ī, and Khalaf al-ʿĀshir, Imam Shuʿbah** makes *imālah* in the word يَبْشُرَى in āyah 19 of Sūrah Yūsuf. He does so with *khulf*. **Imam Abū ʿAmr** has three options in the word يَبْشُرَى: *fath*, *taqlīl*, and *imālah*.³¹² The Imams mentioned here read the word يَبْشُرَى differently. While the Kūfī Imams read the final yāʾ in this word as an *alif*, the remaining Imams, including Imam Abū ʿAmr, read a yāʾ *maftūḥah*.³¹³

³¹⁰ Ṭayyibat al-Nashr, l. 295.

...وَمَجْرَى عُد...

³¹¹ Ṭayyibat al-Nashr, l. 295-296.

...وَأَدْرَى أَوْلَا

صِلْ وَسَوَاهَا...

³¹² Ṭayyibat al-Nashr, l. 296.

صِلْ وَسَوَاهَا مَعَ يَابْشُرَى اخْتَلَفَ ... وَافْتَحَ وَقَلَّلَهَا وَأَضْجَعَهَا حَتَفَ

³¹³ Ṭayyibat al-Nashr, l. 701.

بُشْرَى حَذَفَ إِلَيَا كَتَفَ...

Taqlīl for Imams Azraq and Abū ‘Amr

1. **Imam Azraq** will make *taqlīl* without *khulf* in those *alifs* that are written as a *yāʾ* and occur after a *rāʾ*. These are also referred to as *dhawāt al-rāʾ*, e.g., اُفْتَرَى, اُشْتَرَى.³¹⁴
2. **Imam Azraq** will also make *taqlīl* without *khulf* in the *alifs* that are changed from a *yāʾ* or a *wāw* and occur in the last words of the *āyat* (*fawāṣil*) in eleven specific *sūrahs*, e.g., اَلْأَعْلَى, اَللَّزَى, اَلْمَرْغَى.³¹⁵ These are: Surah Ṭāhā, Sūrah al-Najm, Sūrah al-Maʿārij, Sūrah al-Qiyāmah, Sūrah al-Nāziʿāt, Sūrah ‘Abasa, Sūrah al-Aʿlā, Sūrah al-Shams, Sūrah al-Layl, Sūrah al-Ḍuḥā, and Sūrah al-ʿAlaq.
3. If the *alif* in the last word of the *āyah* of one of the eleven *sūrahs* has a pronoun attached to it, and the *alif* is not preceded by a *rāʾ*, **Imam Azraq** will make *taqlīl* with *khulf*, e.g., جَلَّلَهَا, وَضَحَهَا, وَتَقَوَّيَهَا. If the *alif* in the last word of an *āyah* has a pronoun attached to it, but is preceded by a *rāʾ*, then **Imam Azraq** will make *taqlīl* without *khulf*, e.g., فَيَمَّ أَنْتَ مِنْ ذِكْرِنَهَا ﴿١٩﴾.³¹⁶
4. **Imam Azraq** will make *taqlīl* with *khulf* in all *dhawāt al-yāʾ*, those *alifs* that are changed from *yāʾ* or *wāw*, or are written as a *yāʾ*. These are generally those places where Imams Ḥamzah, al-

³¹⁴ Ṭayyibat al-Nashr, l. 297.

وَقَلَّلِ الرَّأْ وَرُءُوسَ الْآيِ حِفْ...

³¹⁵ Ṭayyibat al-Nashr, l. 297.

وَقَلَّلِ الرَّأْ وَرُءُوسَ الْآيِ حِفْ...

³¹⁶ Ṭayyibat al-Nashr, l. 297.

...وَمَا يَهَا غَيْرَ ذِي الرَّأِ يَحْتَلِفُ

Kisāʾī, and Khalaf al-ʿĀshir or just Imam al-Kisāʾī or one of their *ruwāt* have made *imālah*.³¹⁷

5. **Imam Azraq** will make *taqlīl* with *khulf* in the word **أَرْزَنَهُمْ** in āyah 43 of Sūrah al-Anfāl. This word is mentioned separately since his principle is to make *taqlīl* without *khulf* in *dhawāt al-rāʾ*.³¹⁸
6. **Imam Abū ʿAmr** will make *taqlīl* with *khulf* in the feminine *alif* that is written as a *yāʾ* in the following word patterns: **فُعْلَى فَعْلَى**. He will also make *taqlīl* with *khulf* in the *alifs* in the last words in the eleven sūrahs mentioned previously, as long as the *alif* is not preceded by a *rāʾ*, in which case, he would make *imālah*.³¹⁹ However, *fath* in the *alif* of **فُعْلَى فَعْلَى فَعْلَى** is more commonly reported, while *taqlīl* is more commonly reported in the *alifs* in the last words of the eleven sūrahs.
7. If both scenarios occur in the same āyah, then only certain combinations will be recited. We will take āyah 65 of Sūrah Ṭāhā as an example.

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

³¹⁷ Ṭayyibat al-Nashr, l. 298.

مَعَ ذَاتِ يَاءٍ مَعَ أَرَائِهِمْ وَرَدُّ...

³¹⁸ Ṭayyibat al-Nashr, l. 298.

مَعَ ذَاتِ يَاءٍ مَعَ أَرَائِهِمْ وَرَدُّ...

³¹⁹ Ṭayyibat al-Nashr, l. 298-299.

...وَكَيْفَ فُعْلَى مَعَ رُؤُوسِ الْآيِ حَذِّ

خُلْفٌ سِوَى ذِي الرَّأ...

The word **يَمُوسَى** has *taqlīl* with *khulf* for **Imam Abū ‘Amr** and the last word of the *āyah*, **أَلْقَى**, also has *taqlīl* with *khulf*. These are the combinations that will be recited:

يَمُوسَى	أَلْقَى	
Faṭḥ	Faṭḥ	1.
Faṭḥ	Taqlīl	2.
Taqlīl	Taqlīl	3.

The combination that will not be recited is *taqlīl* on **يَمُوسَى** with *fath* on **أَلْقَى**.³²⁰

Words in which only Imam Dūrī from Abū ‘Amr makes *taqlīl*

1. **Imam Dūrī Baṣrī** will make *taqlīl* with *khulf* in the words **أَنَّ**, **عَسَى**, **يَأْسَفَى**, **يَحْسَرَتَى**, **يَوِيلَتَى** wherever they occur in the Qur’ān.³²¹
2. **Imam Dūrī Baṣrī** will have three options in the word **الدُّنْيَا**, *fath*, *taqlīl*, and *imālah*.³²²
3. The wording of lines 299 and 300 of *Ṭayyibat al-Nashr* suggests that there is *taqlīl* with *khulf* in the words **مَنْ** and **بَلَى** for **Imam Dūrī from Abū ‘Amr** only, similar to the words mentioned earlier. However, the wording of *al-Nashr* states that there is

³²⁰ Al-‘Āṣim, *Sharḥ Ṭayyibat al-Nashr*, 167.

³²¹ *Ṭayyibat al-Nashr*, l. 299-300.

...وَأَنَّى وَيَلَتَى ... يَحْسَرَتَى الْخُلْفَ طَوَى قِيلَ مَنْ
بَلَى عَسَى وَأَسَفَى عَنْهُ نُقِلَ ...

³²² *Ṭayyibat al-Nashr*, l. 300.

...وَعَنْ جَمَاعَةٍ لَهُ دُنْيَا أَمِلَ

taqlīl with *khulf* in مَعَى and بَلَى for both of **Imam Abū ‘Amr’s** *rāwis*.³²³

Faṭḥ and Imālah in the Word رَأَى

The first part of this section outlines how the *qurrā’* read the word رَأَى when it occurs before a letter carrying a vowel. This scenario occurs in the Qur’ān a total of seven times: رَأَى كُذِّبَتْ (6:76), رَأَى أَيْدِيَهُمْ (11:70), رَأَى بُرْهَانَ (12:24), رَأَى قَمِيصَهُ (12:28), رَأَى نَارًا (20:10), رَأَى أَفْتُمُرُونَهُ (53:11), رَأَى مِنْ (53:18).

While **Imams Ibn Dhakwān, Ḥamzah, al-Kisā’ī and Khalaf al-‘Ashir** will read both the *rā’* and the *hamzah* with *imālah* without *khulf*, **Imam Hisham** will read both letters with *imālah* with *khulf*. **Imam Shu‘bah** will read the first occurrence of this word in the Qur’ān, which is in āyah 76 of Sūrah al-An‘ām, with *imālah* in both the *rā’* and the *hamzah* without *khulf*. He will read the remaining six occurrences with *imālah* in both letters, but with *khulf*. **Imam Abū ‘Amr** will read the *rā’* with *faṭḥ*, and the *hamzah* with *imālah* without *khulf* in all seven occurrences.³²⁴ **Imam Azraq** will read both the *rā’* and the *hamzah* with *taqlīl* without *khulf* in all seven places.³²⁵ The remaining *qurrā’* will make *faṭḥ* in both the *rā’* and the *hamzah*.

³²³ Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 3:1662; al-‘Āṣim, *Sharḥ Ṭayyibat al-Nashr*, 168.

³²⁴ *Ṭayyibat al-Nashr*, l. 301.

حَرَفُ رَأَى مِنْ صُحْبَةٍ لَنَا أَخْطَلِفُ ... وَغَيْرِ الْأَوَّلَى الْخُلْفُ صِفٌ وَالْهَمْزُ حِفٌ

³²⁵ *Ṭayyibat al-Nashr*, l. 302.

...قَلِيلُهُمَا كَلًّا جَرَى

Qurṛā'	Rā'	Hamzah
Imams Ibn Dhakwān, Ḥamzah, al-Kisā'i, and Khalaf al-ʿĀshir	<i>Imālah</i>	<i>Imālah</i>
Imam Hishām	<i>Imālah or Faṭḥ</i>	
Imam Shuʿbah in رَعَا كُؤُكَبَّا (6:76)	<i>Imālah</i>	<i>Imālah</i>
Imam Shuʿbah in the remaining 6 places	<i>Imālah or Faṭḥ</i>	
Imam Abū ʿAmr	<i>Faṭḥ</i>	<i>Imālah</i>
Imam Azraq	<i>Taqlīl</i>	<i>Taqlīl</i>
Imams Qālūn, Ibn Kathīr, Hafṣ, Abū Jaʿfar, and Yaʿqūb	<i>Faṭḥ</i>	<i>Faṭḥ</i>

Now the discussion will move to those instances of رَعَا that **have a pronoun attached to them**, such as رَعَاكَ, رَعَاهَا, رَعَاهُ. This scenario occurs nine times in the Qurʾān. **Imams Ḥamzah, al-Kisā'i and Khalaf al-ʿĀshir** will continue to make *imālah* in both the *rā'* and the *hamzah* without *khulf*. **Imam Shuʿbah and Imam Hishām** will continue to make *imālah* with *khulf* in both the *rā'* and the *hamzah*. **Imam Abū ʿAmr** will continue to make *imālah* without *khulf* in the *hamzah* only, and **Imam Azraq** will continue to make *taqlīl* without *khulf* in both letters. The difference will be for **Imam Ibn Dhakwān**. When the word رَعَا has a pronoun attached to it, **Imam Ibn Dhakwān** will have three options: *faṭḥ* in both letters, *imālah* in both letters, and *faṭḥ* in the *rā'* and *imālah* in the *hamzah*.³²⁶

The third part of this section explains how the *qurrā'* will recite the word رَعَا when it is followed by a *sukūn* and the reciter is continuing his/her recitation. This scenario occurs six times in the Qurʾān: رَعَا الْقَمَرَ

³²⁶ Ṭayyibat al-Nashr, l. 302.

وَدُّو الصَّيْبِرِ فِيهِ أَوْ هَمَزَ وَرَا ... خُلْفٌ مُتَى...

(18:53) وَرَعَا الْمُجْرِمُونَ (16:86) رَعَا الَّذِينَ (16:85) رَعَا الَّذِينَ (6:78) رَعَا الشَّمْسُ (6:77), (33:22) رَعَا الْمُؤْمِنُونَ. **Imams Shu‘bah, Ḥamzah, and Khalaf al-‘Āshir** will make *imālah* in the *rā’* only in these scenarios and will read the *hamzah* with *fath*.³²⁷ The other *qurrā’* will read these six occurrences with *fath* on both the *rā’* and the *hamzah* in *waṣl*.³²⁸

If the reciter makes *waqf* on the word رَعَا, it will be recited according to the principles mentioned for the *qurrā’* in how they recite the word رَعَا when it is followed by a voweled letter. The *sukūn* that follows the word رَعَا is only taken into account when the reciter is continuing on from the word.

Imālah in the Alif that Occurs Before a Rā’ Maksūrah

This section discusses those *alifs* that occur before a *rā’ maksūrah* that is the final letter of the word and does not carry a *shaddah*, e.g., النَّارُ، الدَّارُ، الْكَفَّارُ. As a general principle, **Imams Abū ‘Amr and Dūrī al-Kisā’ī** will make *imālah* in such words without *khulf*, and **Imam Ibn Dhakwān** will make *imālah* with *khulf*.³²⁹

There are three places in the Qur’ān where the *qurrā’* will differ from this general rule. They are:

³²⁷ Ṭayyibat al-Nashr, l. 303.

وَقَبْلَ سَاكِنٍ أَمِلْ لِلرَّا صَفَا ... فِي وَكَغَيْرِهِ الْجَمِيعِ وَقَفَا

³²⁸ Raḥīm Bakhsh Pānīpatī, *al-Mir’āh al-Nayyarah*, 157.

³²⁹ Ṭayyibat al-Nashr, l. 304:

وَالْأَلِفَاتُ قَبْلَ كَسْرِ رَا طَرَفٌ ... كَالدَّارِ نَارٍ حِزْ تَفْزُ مِنْهُ اخْتَلَفُ

1. The word اَلْعَارِ in āyah 40 of Sūrah al-Tawbah: While **Imam Abū ‘Amr and Ibn Dhakwān** will follow the principle as it is outlined above, **Imam Dūrī al-Kisā’ī** will make *imālah* with *khulf* in this word.³³⁰ **Imam Azraq** will make *taqlīl* without *khulf* in this instance.
2. Both occurrences of the word وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ in āyah 36 of Sūrah al-Nisā’: **Imam Dūrī al-Kisā’ī** will make *imālah* in these two instances without *khulf*, and **Imam Dūrī from Abū ‘Amr** will make *imālah* in these instances with *khulf*.³³¹ **Imam Azraq** will make *taqlīl* with *khulf* in these two instances.³³² The remaining *qurrā’* will read this word with *fath*.
3. The word هَارٍ in āyah 109 of Sūrah al-Tawbah: **Imams Shu‘bah, Abū ‘Amr, and al-Kisā’ī** will make *imālah* without *khulf* in this word. **Imams Qālūn and Ibn Dhakwān** will make *imālah* with *khulf* in this word.³³³ **Imam Azraq** will read this word with *taqlīl*. The remaining *qurrā’* will read this word with *fath*.

Imālah of the Alif that Occurs Between Two Rā’s

This section discusses *imālah* in those *alifs* that occur between two *rā’s*, when both the *rā’s* are in the same word, and the second *rā’* is the last letter of the word, and carries a *kasrah*, e.g., اَلْأَشْرَارُ, اَلْأَبْرَارُ, اَلْفَرَارُ. **Imams**

³³⁰ Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 3:1671.

³³¹ *Tayyibat al-Nashr*, l. 305:

...وَالْجَارِ تِلَا... طِبْ خُلْفَ...

³³² *Tayyibat al-Nashr*, l. 307:

لِلْبَابِ جَبَّارِينَ جَارٍ اخْتَلَفَا...

³³³ *Tayyibat al-Nashr*, l. 305-306.

...هَارٍ صِفَ حَلَا رُمُ يَنْ مَلَا
خُلْفُهُمَا...

Abū ‘Amr, al-Kisā’ī and Khalaf al-‘Āshir will make *imālah* without *khulf* in such words, and **Imam Ibn Dhakwān and Imam Ḥamzah** will make *imālah* with *khulf*. However, while **Imam Ibn Dhakwān’s** second option will be *fath*, **Imam Ḥamzah’s** second option will be *taqlīl*. **Imam Khallād** will have a third option of *fath* as well.³³⁴ In conclusion, the two *rāwī’s* of **Imam Ḥamzah** will differ; **Imam Khalaf** will recite such words with either *taqlīl* or *imālah*, and **Imam Khallād** will recite them with *taqlīl*, *imālah*, or *fath*. **Imam Azraq** will make *taqlīl* without *khulf* in the *alifs* that occur between *rā’s* in the scenario above.

Taqlīl and Imālah in Miscellaneous words in which an alif occurs before a rā’

Imam Azraq will make *taqlīl* without *khulf* in the *alif* that occurs before a *rā’ maksūrah*. He will make *taqlīl* with *khulf* in both instances of **وَالْجَارِ** and the word **جَبَّارِينَ**.³³⁵

Imam Hamzah will make *taqlīl* with *khulf* in the word **الْفَهَّارِ** in both the places it occurs, and in the word **الْبَوَارِ** in *āyah* 28 of *Sūrah Ibrāhīm*.³³⁶ The other Imams will follow their principles as outlined earlier.

³³⁴ *Ṭayyibat al-Nashr*, l. 306-307.

...وَأَنْ تَكْرُرَ حُطَّ رَوَى ... وَالْخُلْفُ مِنْ قَوْزٍ وَتَقْلِيلٌ جَوَى
لِلْبَابِ جَبَّارِينَ جَارٍ اخْتَلَفَا ... وَافَقَ فِي التَّكْرِيرِ قِيسَ خُلْفٍ ضَفَا

³³⁵ *Ṭayyibat al-Nashr*, l. 306-307.

...وَتَقْلِيلٌ جَوَى
لِلْبَابِ جَبَّارِينَ جَارٍ اخْتَلَفَا...

³³⁶ *Ṭayyibat al-Nashr*, l. 308.

وَحُلْفُ فَهَّارِ الْبَوَارِ فُضِّلَا

Imam Azraq will read the word الْقَوْرَةَ with *taqlīl* without *khulf*. **Imams Ḥamzah and Qālūn** will read the word الْقَوْرَةَ with *taqlīl* with *khulf*.³³⁷ However, while **Imam Qālūn's** second option will be *fath*, **Imam Ḥamzah's** second option will be *imālah*. **Imams Aṣbahānī, Ibn Dhakwān, al-Kisā'ī, Khalaf al-Āshir, and Abū 'Amr** will make *imālah* only.³³⁸

Imam Azraq will make *taqlīl* in the words الْكَافِرِينَ (definite) and كَافِرِينَ (indefinite) wherever they occur in the Qur'ān. While **Imams Dūrī al-Kisā'ī, Abū 'Amr, and Ruwais** will make *imālah* without *khulf* in these words in all their occurrences, **Imam Ibn Dhakwān** will make *imālah* with *khulf* in them.³³⁹ **Imam Rawḥ** will join these Imams in making *imālah* in the word كَافِرِينَ in āyah 43 of Sūrah al-Naml only.³⁴⁰ He will read the remaining instances with *fath*.

Specific words in which Imam Ḥamzah makes imālah

This section will discuss ten past tense verbs that have an *alif* as the 'ayn kalimah of their three-letter root and *imālah* may be made in this *alif*.

³³⁷ Ṭayyibat al-Nashr, l. 308.

تَوْرَةً جُدَّ وَالْخُلْفُ فَضْلٌ مِجَالًا

³³⁸ Ṭayyibat al-Nashr, l. 321-322.

...تَوْرَةً مِنْ شَفَا حَكِيمًا مَيْلًا... وَغَيْرُهَا لِلْأَصْبَهَانِيِّ لَمْ يَمْلُ

³³⁹ Ṭayyibat al-Nashr, l. 309.

وَكَيْفَ كَافِرِينَ جَادَ وَأَمِلَ... ثُبُ جُرْمُنَا خُلْفٍ غَلَا...

³⁴⁰ Ṭayyibat al-Nashr, l. 309-310.

...وَرَوْحٌ قُلْ مَعَهُمْ يَنْمَلِ...

Only **Imam Ḥamzah** will make *imālah* in five of these ten past tense verbs. These are خَافَ, طَابَ, صَاقَ, حَاقَ, رَاغَ.³⁴¹

Imam Ḥamzah will be joined by **Imam Ibn ‘Āmir** in making *imālah* in the word رَاَدَ and حَابَ. While **Imam Ḥamzah** will make *imālah* without *khulf* in these two words, **Imam Ibn ‘Āmir** will make *imālah* with *khulf*.³⁴² **Imam Ibn Dhakwān** will make *imālah* without *khulf* in the first instance of the word رَاَدَ in āyah 10 of Sūrah al-Baqarah.³⁴³

Imams Ḥamzah, Ibn Dhakwān, and Khalaf al-‘Āshir will make *imālah* without *khulf* in the words جَاءَ and شَاءَ, while **Imam Hishām** will make *imālah* with *khulf* in these two words.³⁴⁴

Imams Ḥamzah, Shu‘bah, al-Kisā’ī, and Khalaf al-‘Āshir will make *imālah* in the word رَانَ in āyah 14 of Sūrah al-Muṭaffifin.³⁴⁵

The *qurrā’* that have not been mentioned in this section at all, **Imams Nāfi‘, Ibn Kathīr, Abū ‘Amr, Abū Ja‘far, Ya‘qūb, and Ḥaḥṣ**, will make *fath* in all ten of these words.

³⁴¹ Ṭayyibat al-Nashr, l. 310.

وَالثَّلَاثِي فُضِّلَا ... فِي خَافَ طَابَ صَاقَ حَاقَ رَاغَ...

³⁴² Ṭayyibat al-Nashr, l. 311.

وَرَاَدَ حَابَ كَمُ خُلْفَ فَنَا ...

³⁴³ Ṭayyibat al-Nashr, l. 313.

...وَأَوَّلَى رَاَدَ لَأَخْلَفَ اسْتَقَرَّ

³⁴⁴ Ṭayyibat al-Nashr, l. 311.

...وَشَاءَ جَا لِي خُلْفُهُ فَعَيَّ مُنَا

³⁴⁵ Ṭayyibat al-Nashr, l. 315.

...رَانَ رُدُّ صَفَا فَحَرَّ

Miscellaneous words in which the Qurṛā' make *imālah*

Imam Ibn Dhakwān

Imam Ibn Dhakwān will make *imālah* with *khulf* in the following six words:³⁴⁶

1. The word وَالْإِكْرَامِ, which occurs in āyahs 27 and 78 of Sūrah al-Raḥmān.
2. The word لِلشَّرِيبِ, which occurs in āyah 66 of Sūrah al-Naḥl, āyah 46 of Sūrah al-Ṣāffāt, and āyah 15 of Sūrah Muḥammad ﷺ.
3. The word إِكْرَاهِيْنَ, which occurs in āyah 33 of Sūrah al-Nūr.
4. The word الْحَوَارِيْنَ, which occurs in āyah 111 of Sūrah al-Mā'idah and āyah 14 of Sūrah al-Ṣaff.
5. The word عَمْرَنَ, in all three of its occurrences in the Qur'ān.
6. The word الْمِخْرَابِ when it carries a *fathah*. This occurs in āyah 37 of Āle 'Imrān and āyah 21 of Sūrah Ṣād. When the word الْمِخْرَابِ carries a *kasrah*, **Imam Ibn Dhakwān** will make *imālah* without *khulf*. This occurs in āyah 39 of Sūrah Āl 'Imrān and āyah 11 of Sūrah Maryam.

Imam Ibn 'Āmir will make *imālah* with *khulf* in the word مَشَارِبٌ which occurs in āyah 73 of Sūrah Yāsīn.³⁴⁷

³⁴⁶ Ṭayyibat al-Nashr, l. 312-313.

وَحُلْفُهُ الْإِكْرَامَ شَارِبَيْنَا ... إِكْرَاهِيْنَ وَالْحَوَارِيْنَ
عَمْرَانَ وَالْمِخْرَابَ غَيْرَ مَا يُجْزَى ... فَهُوَ وَأَوَّلُ زَادَ لَا حُلْفَ اسْتَقَرَّ

³⁴⁷ Ṭayyibat al-Nashr, l. 314.

مَشَارِبُ كَمْ حُلْفٌ...

Imam Hishām

Imam Hishām will make *imālah* with *khulf* in the following words in the specific places mentioned:³⁴⁸

1. The word عَائِيَّة in āyah 5 of Sūrah al-Ghāshiyah, not the instance in Sūrah al-Insān.
2. The words عَابِدُونَ and عَابِدٌ in Sūrah al-Kāfirūn only.

Imālah in تَرَاءَى الرَّاغِبِينَ in āyah 61 of Sūrah al-Shu‘arā’

There are two *alifs* in this word in which *imālah* may be made, one after the *rā’* and the other after the *hamzah*. Only **Imam Ḥamzah and Khalaf al-‘Āshir** will make *imālah* in the *rā’* and the *alif* after it.³⁴⁹ They will make *imālah* in the *alif* after the *rā’* in both *waṣl* and *waqf*.

As for the second *alif*, the one after the *hamzah*, none of the *qurrā’* will make *imālah* on the *hamzah* and the *alif* after it in the state of *waṣl* due to the *sukūn* following it. However, in the state of *waqf*, they will follow their general principles as they apply to *alifs* that have been changed from a *yā’*. These are as follows:

1. **Imam Ḥamzah** will make *imālah* in the *rā’* and the *alif* after it as well as the *hamzah* and the *alif* after it. As he is making *waqf*, he

³⁴⁸ Ṭayyibat al-Nashr, l. 314-315.

... عَيْنِ آيَةٍ مَعَ عَابِدُونَ عَابِدُ الْجُحْدِ لِيَهْ
خُلْفٌ...

³⁴⁹ Ṭayyibat al-Nashr, l. 315.

... تَرَاءَى الرَّاغِبِينَ...

will read the *hamzah* with *tashīl*. This will then allow the *alif* after the *rā'* to be read with both *qaṣr* and *madd*.

2. **Imam Khalaf al-ʿĀshir** will make *imālah* in the *rā'* and the *alif* after it as well as the *hamzah* and the *alif* after it. He will read the *hamzah* with *taḥqīq*.
3. **Imam al-Kisāʾī** will make *imālah* in the *hamzah* and the *alif* after it. He will read the *hamzah* with *taḥqīq*.
4. **Imam Azraq** will read the *hamzah* and the *alif* after it with *fath* or *taqlīl*. Because *madd al-badal* applies on the *alif* in which *taqlīl* or *fath* can be made, **Imam Azraq** will have the following five options:

	Taqlīl/Fath	Madd Badal
1.	Fath	Qaṣr
2.	Fath	Ṭūl
3.	Taqlīl	Tawassuṭ
4.	Taqlīl	Ṭūl
5.	Fath	Tawassuṭ

We are familiar with the first four options from our *ʿasharah ṣuḡraḥ* recitation. The fifth option is unique to the reading of **Imam Azraq** from the *ṭarīq* of *Ṭayyibah*.³⁵⁰ It is important to note that these five options will apply whenever *madd al-badal* and *taqlīl/fath* occur together, whether in the same word or in the same verse. They have been mentioned in this section as *madd al-badal* and *taqlīl/fath* are occurring in the same word and this is the last discussion for **Imam Azraq's** rules of *taqlīl*.

³⁵⁰ Al-Dimyāṭī, *al-Itḥāf Fuḍalā' al-Bashr*, (Beirut: ʿĀlam al-Kutub, 1987), 263-264.

The remaining *qurrā'* will make *waqf* with *fath* on the *hamzah* and the *alif* after it.

Three Specific Words

1. The word التَّائِسِ: **Imam Dūrī from Abū ‘Amr** will make *imālah* with *khulf* in this word when it carries a *kasrah*.³⁵¹
2. The word ضِعْفًا in āyah 9 of Sūrah al-Nisā': **Imam Khallād** will make *imālah* with *khulf* in this word, with his second option being *fath*. **Imam Khalaf from Imam Ḥamzah** will make *imālah* without *khulf*.³⁵²
3. The word آتَيْكَ in both its occurrences in Sūrah Naml: **Imam Ḥamzah and Imam Khalaf al-‘Āshir** will make *imālah* in this word in āyahs 39 and 40 of Sūrah al-Naml. However, **Imām Khallād** will make *imālah* with *khulf*. His second option will be *fath*.³⁵³

³⁵¹ Ṭayyibat al-Nashr, l. 315.

...التَّائِسِ بِحَرْزٍ طَيِّبٍ خُلْفًا...

³⁵² Ṭayyibat al-Nashr, l. 316.

وَفِي ضِعْفًا قَامَ بِالْخُلْفِ صَمْرٌ...

³⁵³ Ṭayyibat al-Nashr, l. 316.

...آتَيْكَ فِي النَّمْلِ فَحَيٍّ وَالْخُلْفُ فَرٍ

Taqlīl and Imālah in the Individual Letters that Begin Sūrahs

The table below summarizes how the *qurrā'* will read the individual letters that begin sūrahs (*al-ḥuruf al-muqat'āt*):

	Fatḥh	Taqlīl	Imālah
رَا	The remaining <i>qurrā'</i>	Imam Azraq ³⁵⁴	Imams Shu'bah, Ḥamzah, al-Kisā'ī, Khalaf al-ʿĀshir, Ibn ʿĀmir, Abū ʿAmr ³⁵⁵
طَا	The remaining <i>qurrā'</i>	None	Imams Shu'bah, Ḥamzah, al-Kisā'ī, Khalaf al-ʿĀshir ³⁵⁶
حَا	Abū ʿAmr (2 nd option) The remaining <i>qurrā'</i>	Abū ʿAmr (1 st option) Azraq ³⁵⁷	Imams Shu'bah, Ḥamzah, al-Kisā'ī, Khalaf al-ʿĀshir, Ibn Dhakwān ³⁵⁸

³⁵⁴ Ṭayyibat al-Nashr, l. 320.

وَيَبْنَ بَيْنَ فِي أَسْفَ ... خُلْفُهُمَا رَا جُدْ

³⁵⁵ Ṭayyibat al-Nashr, l. 317.

وَرَا الْقَوَاتِحَ أَمْلَ صُحْبُهُ كَفَ ... حُلَا

³⁵⁶ Ṭayyibat al-Nashr, l. 319.

... طَا شَفَا صِفَ ...

³⁵⁷ Ṭayyibat al-Nashr, l. 321.

... حَا حُلَا خُلْفَ جَلَا ...

³⁵⁸ Ṭayyibat al-Nashr, l. 319.

... حَا مِئِي صُحْبُهُ ...

ها 19:1	Imam Nāfiʿ (2 nd option) ³⁵⁹	Imam Nāfiʿ (1 st option)	Imams Shuʿbah, al-Kisāʾī, Abū ʿAmr ³⁶⁰
ها 20:1	The remaining <i>qurrāʾ</i>	Imam Azraq (2 nd option) ³⁶¹	Imams Shuʿbah, Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir, Abū ʿAmr and Imam Azraq (1 st option) ³⁶²
يا 19:1	Abū ʿAmr (2 nd option) Hisham (2 nd option) Imam Nāfiʿ (2 nd option) The remaining <i>qurrāʾ</i>	Imam Nāfiʿ (1 st option) ³⁶³	Imams Shuʿbah, Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir, Ibn Dhakwān, Abū ʿAmr (1 st option), Hisham (1 st option) ³⁶⁴

³⁵⁹ *Tayyibat al-Nashr*, l. 320.

...وَأِذْ هَا يَا اخْتَلَفَ

³⁶⁰ *Tayyibat al-Nashr*, l. 317.

...وَهَا كَأَفْ رَعَى حَافِظَ صِفْ

³⁶¹ *Tayyibat al-Nashr*, l. 321.

وَتَحْتُ هَا حَيٌّ...

³⁶² *Tayyibat al-Nashr*, l. 318.

وَتَحْتُ صُحْبَةً جَنَّا الخُلُفَ حَصْلٌ...

³⁶³ *Tayyibat al-Nashr*, l. 320.

...وَأِذْ هَا يَا اخْتَلَفَ

³⁶⁴ *Tayyibat al-Nashr*, l. 319.

يَا عَيْنَ صُحْبَةٍ كَسَا والخُلُفَ قُلْ...

لِثَالِثٍ (أَبُو عَمْرٍو) لَا عَنْ هِشَامٍ...

يا 36:1	Imam Nāfi ^c (2 nd option) The remaining <i>qurrā</i> ³⁶⁵	Imam Ḥamzah (2 nd option) Imam Nāfi ^c (1 st option) ³⁶⁵	Imams Shu ^c bah, al-Kisā ^ʿ ī, Khalaf al- ^c Āshir, Rawḥ, and Imam Ḥamzah (1 st option) ³⁶⁶
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In the *yā*’ of Sūrah Maryam, both **Imam Abū ‘Amr** and **Imam Hishām** make *imālah* with *khulf*. However, *imālah* is reported through fewer *ṭuruq* and *fath* is more prevalent for **Imam Abū ‘Amr**. The opposite is true for **Imam Hishām**; *imālah* is more prevalent and *fath* is reported from fewer *ṭuruq*.

The table above states that **Imam Nāfi^c** will have *taqlīl* with *khulf* in the *hā*’ and *yā*’ of Sūrah Maryam. The code for Imam Nāfi^c includes both of Imam Warsh’s *rāwīs*, **Imam Azraq** and **Aṣbahānī**. Imam Dimyāṭī mentions in *al-Iṭḥāf* that only *fath* is well-known for **Imam Aṣbahānī** in these two letters. *Taqlīl* is only reported from Imam Hudhalī.³⁶⁷ However, both *taqlīl* and *fath* may be applied, and this is how we learned it from our teacher, Qārī Najm al-Ṣabīḥ.

Important notes regarding *imālah* in the states of *waṣl* and *waqf*

As we covered earlier, there are words in which the cause of *imālah* is the *kasrah* on the final letter, such as النَّارِ، النَّاسِ. In the state of *waqf* or

³⁶⁵ *Tayyibat al-Nashr*, l. 320.

وَيَبِّينَ بَيْنَ فِي أَسْفَ ... خُلْفُهُمَا

³⁶⁶ *Tayyibat al-Nashr*, l. 319-320.

يَسَ صَفَا...

رُدُّ شِدْ فِشَا وَبَيِّنَ بَيْنَ فِي أَسْفَ ... خُلْفُهُمَا...

³⁶⁷ Al-Dimyāṭī, *Iṭḥāf Fuḍalā’ al-Bashr*, (Beirut: ‘Ālam al-Kutub, 1987), 2:231.

idghām, the *kasrah* will no longer be read, e.g., *الْأَبْرَارِ رَبَّنَا* or *الْتَّارِ رَبَّنَا*. The general principle in such cases will be that *waqf* and *idghām* will not prevent *imālah* as they are temporary states. The *qurrā'* will still make *imālah*.³⁶⁸ However, **Imam Sūsī** will have three options in such scenarios, *fath*, *imālah*, and *taqlil*.³⁶⁹

If the *alif* on which *imālah* is to be made is followed by a *sākin* letter, whether that be the *nūn* in *tanwīn* or another letter, *imālah* will not be made in the state of *waṣl*. e.g., *ذِكْرِي الدَّارِ، مُوسَى الْكِتَابِ، عُزَّى لَوْ، هُدَى لِّلْمُتَّقِينَ*. This is because the *alif* on which *imālah* may be made is dropped due to joining. However, if *waqf* is made in such places, the *imālah* will be done.³⁷⁰ This is because the *alif* will now be read. Each *qārī* will follow his principles in terms of *fath*, *taqlil*, and *imālah* when making *waqf* on such words.

However, if the *alif* that is being dropped is a *dhawāt al-rā'*, then **Imam Sūsī** will have two options, *fath* and *imālah*, e.g., *الْتَّصَرَّى، وَسَيَّرَى اللَّهُ، نَرَى اللَّهُ*.³⁷¹ When *fath* is read in such words, then the *lām* in the word “Allah” (*ism al-jalālah*) can only be read with *tafkhīm*. When *imālah* is applied in such words for **Imam Sūsī**, then *tafkhīm* or *tarqīq* may be applied in the *lām* of *ism al-jalālah*.

³⁶⁸ *Tayyibat al-Nashr*, l. 323.

وَلَيْسَ لِذَعَامٍ وَقَفٌ إِنْ سَكَنَ...يَمْنَعُ مَا يُمَالُ لِلْكَسْرِ...

³⁶⁹ *Tayyibat al-Nashr*, l. 323-324.

...وَعَنْ سُوبِيسٍ خِلَافٌ وَلِبَعْضٍ قُلُوبًا...

³⁷⁰ *Tayyibat al-Nashr*, l. 324-325.

...وَمَا يَذِي التَّنْوِينَ خُلْفٌ يُعْتَلَا

بَلْ قَبْلَ سَاكِنٍ يَمَّا أُصِلَ قِفْ...

³⁷¹ *Tayyibat al-Nashr*, l. 325.

...وَحُلْفٌ كَالْقُرَى الَّتِي وَصَلًا يَصِفْ

At the end of the chapter on *imālah*, Imam Ibn al-Jazarī mentions some reports for Imam Sūsī and suggests that they are weak. Firstly, that if the word رَاءَ is followed by a *sukūn* like in رَاءَ الْقَمَرِ, then *imālah* will be made on both the *rāʾ* and the *hamzah*. However, if it is followed by a vowel letter, such as in رَاءَكَ, then *imālah* will only be made in the *rāʾ*. And in the word نَاءَ, Imam Sūsī will make *imālah* in the *hamzah*.³⁷² These have been narrated from Imam Sūsī through one person only, Fāris ibn Aḥmad. What is applicable is what has been mentioned previously for Imam Abū ‘Amr regarding these words.³⁷³

Chapter Review

1. What is the difference between *imālah kubrā*, *taqlīl*, and *fath*?
2. Which three Imams apply *imālah* the most?
3. *Taqlīl* is mainly applied by Imams _____ and _____.
4. One of Imam al-Kisāʾī's *rāwīs* makes *imālah* in more places than the other. Who is he?
5. List all the words in this chapter in which Imam Shuʿbah makes *imālah*.
6. Generally, Imam Azraq makes *taqlīl* without *khulf* at the ends of *āyāt*. In which scenario will he make *taqlīl* with *khulf* even at the ends of *āyāt*?
7. Which Imam will have three options in the *alif* that comes between two *rāʾ*'s?

³⁷² Ṭayyibat al-Nashr, l. 326.

وَقِيلَ قَبْلَ سَاحِبِ حُرْفِ رَأَى... عَنْهُ وَرَأَى سِوَاهُ مَعَ هَمْزِ نَأَى

³⁷³ Al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 185; Fikrī, *Taqrīb al-Ṭayyibah*, 261.

8. Imam Ḥamzah will make *imālah* in ten verbs that have an *alif* as their *ʿayn kalimah*. List these verbs.
9. If *taqlīl* with *khulf* and *madd al-badal* occur in the same *āyah*, what are the recited combinations for Imam Azraq?
10. There are two Imams who make *imālah* in all *al-ḥurūf al-muqaṭṭāʿāt* in which *imālah* is possible. Who are they?
11. Which Imam may make *imālah* in *waṣl* when the *alif* on which *imālah* is made is followed by a *sukūn*? In which scenarios will this option exist, and how will the *lām* in *ism al-jalālah* be read if that is the word that follows the *alif* on which *imālah* is being applied?

Imālah on the Feminine Hā'

The feminine *hā'* or *hā' al-ta'nīth* is the *hā'* that is found at the ends of nouns and is read as a *tā'* when continuing recitation and as a *hā'* when stopping, e.g., رَاضِيَةً، لَمْرَةً. If the vowel before the *hā' al-ta'nīth* is a *fathah*, there is a possibility that **Imam al-Kisā'ī** will make *imālah* in it. However, there are three different opinions.

1. **Imam al-Kisā'ī** will make *imālah* in the *fathah* before the *hā' al-ta'nīth* as long as it is not preceded by one of the letters of *isti'ālā'* or *hā'*, 'ayn, or *alif*. If it is preceded by one of the letters of أَكْهَرُ, then he will only make *imālah* if the letter is preceded by a *kasrah* or a *yā' sākinah*, e.g., لِمَلَكَةٍ، الْآخِرَةِ. If there is a *sākin* letter between the *kasrah* and the letter of أَكْهَرُ, *imālah* will still be made, e.g., لَعِبَرَةٍ.³⁷⁴ However, there is *khulf* in the *imālah* of the word فِطْرَت in āyah 30 of Sūrah al-Rūm.³⁷⁵
2. **Imam al-Kisā'ī** will make *imālah* in the *fathah* before the *hā' al-ta'nīth* as long as it is not preceded by one of the letters of *isti'ālā'* or *hā'*, 'ayn, *alif*, or *hamzah* or *hā'*.³⁷⁶ The difference between this opinion and the previous one is that only *hamzah* and *hā'* have been included from the letters of أَكْهَرُ and *imālah* is prevented

³⁷⁴ Tayyibat al-Nashr, l. 327-329.

وَهَاءَ تَأْنِيثٍ وَقَبْلُ مَيْلٍ ... لَا بَعْدَ الْإِسْتِعْلَاءِ وَحَاجَ لِعَلٍّ
وَأَكْهَرٍ لَا عَنْ سُكُونٍ يَا وَلَا ... عَنْ كَسْرَةٍ وَسَاكِينٍ إِنْ فَضَلَا
لَيْسَ بِحَاجِزٍ ...

³⁷⁵ Tayyibat al-Nashr, l. 329.

...وَفِطْرَتِ اخْتِلَافٍ ...

³⁷⁶ Tayyibat al-Nashr, l. 329.

...وَالْبَعْضُ أَهْ كَالْعَشْرِ ...

in *hāʾ al-taʾnīth* preceded by a *hamzah* or *hāʾ*, regardless of whether they are preceded by a *kasrah* or *yāʾ sākinah*.

3. **Imam al-Kisāʾī** will make *imālah* in all the *fatḥahs* that precede *hāʾ al-taʾnīth* as long as the *hāʾ al-taʾnīth* is not preceded by an *alif*.³⁷⁷

While all three of these opinions are applicable, the first one is preferred.³⁷⁸

If we combine all three of these opinions, the following will apply to the twenty-nine letters of the alphabet in terms of whether *imālah* will be made in them with *khulf* or without *khulf*.

1. There will be no *imālah* if *hāʾ al-taʾnīth* is preceded by an *alif*.
2. There will *imālah* without *khulf* if *hāʾ al-taʾnīth* is preceded by one of the letters in *فَجَثَّتْ زَيْنَبُ لِدَوْدَ شَمْسٍ*.
3. There will be *imālah* with *khulf* if the *hāʾ al-taʾnīth* is preceded by one of the letters of *istiʿlāʾ* or *ḥāʾ* and *ʿayn*.
4. When the letters *kāf* and *rāʾ* are preceded by a *kasrah* or a *yāʾ sākinah*, there is *imālah* without *khulf*. When they are preceded by a *ḍammah* or a *fatḥah*, there is *imālah* with *khulf*.
5. In the case of *hāʾ* and *hamzah*, there will be *imālah* with *khulf* regardless of the vowel that precedes them.

³⁷⁷ *Ṭayyibat al-Nashr*, l. 329.

...أَوْ غَيْرِ الْأَلِفِ يُمَالٌ...

³⁷⁸ *Ṭayyibat al-Nashr*, l. 330.

وَالْمُخْتَارُ مَا تَقَدَّمَ...

The three opinions listed above for **Imam al-Kisāʿī** have also been reported for **Imam Ḥamzah**.³⁷⁹ The main difference is that although there are some letters in which **Imam al-Kisāʿī** will make *imālah* without *khulf*, there will always be *khulf* for **Imam Ḥamzah** as his second option is making *fath* only when making *waqf* on *hāʾ al-taʾnīth*.

Chapter Review

1. There are a total of three opinions for how *imālah* on *hāʾ al-taʾnīth* may be applied. Which one of them is preferred?
2. In some scenarios, Imam al-Kisāʿī will make *imālah* on the *hāʾ al-taʾnīth* without *khulf*. Which ones are those?
3. There is one scenario in which neither Imam al-Kisāʿī nor Imam Ḥamzah will make *imālah* on the *hāʾ al-taʾnīth*. Which one is it?
4. Although the same three opinions for *hāʾ al-taʾnīth* that apply for Imam al-Kisāʿī apply to Imam Ḥamzah, there is one difference. What is it?

³⁷⁹ Ṭayyibat al-Nashr, l. 330.

...وَالْبَعْضُ عَنْ حَمْزَةٍ مِثْلُهُ نَمَا

Tarqīq of Rāʾ

Tarqīq of Rāʾ Maftūḥah

Imam Azraq will read every *rāʾ maftūḥah* that is preceded by a permanent *kasrah* or *yāʾ sākinah* in the same word with *tarqīq*.³⁸⁰ This will apply whether the *rāʾ* carries *tanwīn* or *shaddah* or not, whether it occurs in the middle of the word or at the end of it. The *kasrah* before the *rāʾ* can be directly before the *rāʾ* or there may be a *sākin* letter between the *kasrah* and the *rāʾ*. In all these cases, **Imam Azraq** will read the *rāʾ* with *tarqīq*, e.g., *أَلْآخِرَةَ*, *جَذَرُهُمْ*, *وَالْحَمِيرَ*.

If the *kasrah* or the *yāʾ sākinah* are not in the same word as the *rāʾ maftūḥah*, the *rāʾ* will be read with *tafkhīm*, e.g., *لِكُلِّكُمْ رَيْبٌ*, *لِرَبِّكَ*, *فِي رَيْبٍ*. If the *sākin* letter between the *rāʾ maftūḥah* and the *kasrah* is a *ṭāʾ*, *ṣād*, or *qāf*, the *rāʾ* will be read with *tafkhīm*, e.g., *فُطِرَتْ*, *وَقُرًا*, *مُضَرًا*.³⁸¹ Similarly, if the *rāʾ maftūḥah* is followed by a letter of *istiʿlāʾ*, it will be read with *tafkhīm*, e.g., *إِعْرَاضًا*, *فِرَاقٌ*.³⁸²

There are two more exceptions to the general rule mentioned above for Imam Azraq. The *rāʾ* will be read with *tafkhīm* in words that have non-Arabic origins, such as *إِبْرَاهِيمَ* and *عِمْرَانَ*, and words in which there are two *rāʾ*'s, such as *مِذْرَآةً*. In the examples above, the *rāʾ maftūḥah* is

³⁸⁰ *Tayyibat al-Nashr*, l. 331.

وَالرَّاءُ عَنْ سُكُونِ يَاءٍ رَقِيقٍ... أَوْ كَثَرَةٍ مِنْ كَلِمَةٍ لِلْأَزْرَقِ

³⁸¹ *Tayyibat al-Nashr*, l. 332.

وَلَمْ يَرِ السَّاكِنُ فَصَلًّا غَيْرَ طَا... وَالصَّادِ وَالْقَافِ عَلَى مَا اشْتُرِطَا

³⁸² *Tayyibat al-Nashr*, l. 341.

وَحَيْثُ جَاءَ بَعْدُ حَرْفٌ اسْتِعْلَاءً فَجَحِمَ...

preceded by a *kasrah* and there is no letter of *tafkhīm* between the *kasrah* and the *rāʾ maftūḥah*, nor is there is a letter of *tafkhīm* after the *rāʾ maftūḥah*. However, the *rāʾ* in these words will still be read with *tafkhīm*.³⁸³

Imam Azraq will read the word بِشَرِّ in āyah 32 of Sūrah al-Mursalāt with both *tafkhīm* and *tarqīq*.³⁸⁴ The **remaining *qurrāʾ*** will read every *rāʾ maftūḥah* with *tafkhīm*.

Words in which Imam Azraq makes tarqīq with khulf

There are a total of seventeen words in which **Imam Azraq** will make *tarqīq* with *khulf*.³⁸⁵ They are listed in the table below.

	Word	Where it Occurs
1.	حَيْرَانَ	6:71
2.	ذِكْرَكَ	94:4
3.	إِزَمَ	89:7
4.	The word وَزَرَ in the phrase وَزَرَ أُخْرَى and the word وَزَرَ	وَزَرَ أُخْرَى (6:164, 17:15, 35:18, 39:7, 53:38)

³⁸³ Tayyibat al-Nashr, l. 333.

...وَالْأَعْجَمِي فَعِمَ مَعَ الْمُكَرَّرِ

³⁸⁴ Tayyibat al-Nashr, l. 333.

وَرَقَقْنَ بِشَرِّ لِلْأَكْثَرِ...

³⁸⁵ Tayyibat al-Nashr, l. 334-337.

...وَحُلْفُ حَيْرَانَ وَذِكْرَكَ إِزَمَ

وَزَرَ وَحَذَرَكُمْ مِرَاءً وَافْتَرَا ... تَنْتَصِرَانِ سَاحِرَانِ طَهَرَا

عَشِيرَةُ التَّوْبَةِ مَعَ سِرَاعَا ... وَمَعَ ذِرَاعِيهِ فَقُلْ ذِرَاعَا

إِجْرَامَ كِبْرُهُ لَعِبْرَةً...

		(94:2) وَرَزَّكَ
5.	حِذْرُكُمْ	4:71, 4:102
6.	مِرَاءَ	18:22
7.	أَفْتِرَاءَ	6:138, 6:140
8.	تَنْتَصِرَانِ	55:35
9.	لَسَجِرَيْنِ	20:63, 28:48
10.	طَهْرًا	2:125
11.	وَعَشِيرَتُكُمْ	9:24
12.	سِرَاعًا	50:44, 70:43
13.	ذِرَاعِيهِ	18:18
14.	ذِرَاعًا	69:32
15.	إِجْرَامِي	10:35
16.	كَيْثَرُهُ	24:11
17.	لَعِبْرَةً	3:13, 16:66, 23:21, 24:44, 79:26

Tarqīq of Rāʾ Maḍmūmah

Imam Azraq will read every *rāʾ maḍmūmah* that is preceded by a permanent *kasrah* or *yāʾ sākinah* in the same word with *tarqīq*.³⁸⁶ This will apply whether the *rāʾ* carries *tanwīn* or *shaddah* or not, whether it occurs in the middle of the word or at the end of it. The *kasrah* before the *rāʾ* can be directly before the *rāʾ* or there may be a *sākin* letter, other than *ṭāʾ*, *ṣād*, or *qāf*, between the *kasrah* and the *rāʾ*. In all these cases, **Imam Azraq** will read the *rāʾ maḍmūmah* with *tarqīq*, e.g., وَنُقِرُّ، قَدِيرٌ،

³⁸⁶ Ṭayyibat al-Nashr, l. 331.

وَالرَّاءُ عَنْ سُكُونِ يَاءٍ رَقِيقٍ... أَوْ كَثَرَةٍ مِنْ كَلِمَةٍ لِلْأَرْزَقِ

عُزَيْرٌ, ذِكْرٌ, يُبْصِرُونَ³⁸⁷ There will be no *tarqīq* of *rā'* in places like لِرُقِيَّكَ and في رُءْيَى as the *kasrah* and the *yā' sākinah* are not in the same word as the *rā'*. **Imam Azraq** will read the *rā'* in the following two words with *tarqīq* with *khulfi*: the word كِبَرٌ in āyah 56 of Sūrah Ghāfir and the word عِشْرُونَ in āyah 65 of Sūrah Anfāl.³⁸⁸ What is outlined above is the opinion of the majority of the *qurrā'*.

However, some *qurrā'* transmit *tafkhīm* only in *rā' maḍmūmah* from **Imam Azraq**. The opinion above, *tarqīq* when *rā' maḍmūmah* is preceded by a *kasrah* or *yā' sākinah* in the same word, is preferred by Ibn al-Jazarī.³⁸⁹ Even though one is preferred over the other, they both may be recited.³⁹⁰

The **remaining *qurrā'*** will read every *rā' maḍmūmah* with *tafkhīm*.

The Rules of Rā' Maksūrah

All the *qurrā'* will read *rā' maksūrah* with *tarqīq*, regardless of whether it occurs in the beginning of a word, the middle of it, or at the end of it, whether the *kasrah* is permanent or temporary, e.g., وَبِالْزُّبُرِ, فَارِضٌ, وَرِضْوَانٌ, وَدَرِ الَّذِينَ, وَأَذْكُرِ اسْمَ, وَالْفَجْرِ.

³⁸⁷ Ṭayyibat al-Nashr, l. 339.

كَذَٰلِكَ ذَاتَ الصَّمِّ رَقِيقٌ فِي الْأَصْح...

³⁸⁸ Ṭayyibat al-Nashr, l. 339.

...وَالْخُلُفُ فِي كِبَرٍ وَعِشْرُونَ وَضَحْ

³⁸⁹ Ibn al-Jazarī, *Nashr al-Qirā'āt al-Ashr*, 3:1803-1804.

³⁹⁰ We recited with both opinions to our teacher, Qārī Najm al-Ṣabīḥ Thānawī.

Tafkhīm and tarqīq of words on the pattern فَعْلًا

There is *khulf* in the *tafkhīm* and *tarqīq* of *rāʾ* in all the words that fall on the pattern فَعْلًا. In five of these words, جَجْرًا، امْرَأًا، وَزْرًا، سِتْرًا، ذِكْرًا, reading them with *tafkhīm* is considered stronger. In the word صِهْرًا, *tarqīq* is preferred.³⁹¹ This is because most of the *qurrāʾ* read the first five words listed above with *tafkhīm* for Imam Azraq, and read the word صِهْرًا with *tarqīq*. As a reminder, there will be no *khulf* in words like مِصْرًا and وَقْرًا as there is a letter of *istiʿlāʾ* between the *kasrah* and the *rāʾ*. They will always be read with *tafkhīm*.

There are four opinions regarding the six words that fall on the pattern of فَعْلًا:³⁹²

1. To read all of them with *tarqīq*.
2. To read all of them with *tafkhīm*.
3. To read five of them with *tafkhīm*, and the word صِهْرًا with *tarqīq*.
4. Imam Makkī has mentioned *tafkhīm* and *tarqīq* in all six words.

Those *rāʾ*'s that occur after a *kasrah* or *yāʾ* sākinah and carry a *fathḥah tanwīn*

There are three opinions regarding the *tafkhīm* or *tarqīq* of words in which a *rāʾ* that carries a *fathḥah tanwīn* is preceded by a *kasrah* or *yāʾ*

³⁹¹ Ṭayyibat al-Nashr, l. 334.

وَنَحْوُ سِتْرًا غَيْرَ صِهْرًا فِي الْأَتَمِّ...

³⁹² Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1786-1787; al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 192; Fikrī, *Taqrīb al-Ṭayyibah*, 276.

sākinah, whether it is a *yā'* of *līn* or *madd*, in the same word, e.g., شَاكِرًا, خَيْرًا, خَيْرًا, خَيْرًا.³⁹³

1. *Tarqīq* in both *waṣl* and *waqf*
2. *Tafkhīm* in both *waṣl* and *waqf*
3. *Tafkhīm* in *waṣl*, and *tarqīq* in *waqf*³⁹⁴

There are two opinions regarding the *tafkhīm* and *tarqīq* of the *rā'* in the word حَصِرَتْ in āyah 90 of Sūrah al-Nisā'.

1. *Tafkhīm* in *waṣl*, *tarqīq* in *waqf*. This is because this word is followed by a letter of *isti'ālā'* in the word that follows it, حَصِرَتْ صُدُّوهُمْ.
2. *Tarqīq* in both *waṣl* and *waqf*.

Note that according to both opinions, this word will be read with *tarqīq* in *waqf*. The more correct opinion is the one of *tarqīq* in both *waṣl* and *waqf*, as the letter of *isti'ālā'* that is being considered is not in the same word. Ibn al-Jazarī states in *al-Nashr* that there are other such instances in the Qur'ān as well, and there is a consensus among the *qurrā'* regarding their *tarqīq*, e.g., اِلْنْدِرَ قَوْمًا، اَلْدِكْرَ صَفْحًا.³⁹⁵

³⁹³ Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 3:1785, 1789-1790; Fikrī, *Taqrīb al-Ṭayyibah*, 277.

³⁹⁴ *Ṭayyibat al-Nashr*, l. 334.

وَجَلَّ تَفْخِيمُ مَا نُؤَنِّ عَنْهُ إِنْ وَصَلُ
كَشَاكِرًا خَيْرًا خَيْرًا خَيْرًا...

³⁹⁵ Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 3:1796-1797.

Rā' Sākinah

If a *rā' sākinah* is preceded by a *kasrah* in the same word, and is not followed by a letter of *isti'la'* in the same word, it will be read with *tarqīq* by all the *qurrā'*, e.g., أَبْصِرْ، فَرَعَوْنَ.³⁹⁶ However, if the *kasrah* before the *rā'* is temporary, or not in the same word, then the *rā'* will be read with *tafkhīm*, e.g., أَمْ أَرْتَابُونَ، أَرْجِعُوا.³⁹⁷

And, if there is a *fathah* or a *ḍammah* before the *rā' sākinah*, then all the *qurrā'* will read it with *tafkhīm*.³⁹⁸

Rā's on which imālah or rawm are applied

When *imālah* or *taqlīl* are made on a *rā'*, the *rā'* will be read with *tarqīq*.³⁹⁹ When making *waqf bil-rawm*, a *rā' maḍmūmah* will be read with *tafkhīm*, and *rā' maksūrah* will be read with *tarqīq*.⁴⁰⁰ When making *waqf bil-iskān*, *rā'* will be read with *tafkhīm*, unless it is preceded by a *yā' sākinah*, a

³⁹⁶ *Tayyibat al-Nashr*, l. 340-341.

وَأِنْ تَكُنْ سَاكِنَةً عَنْ كَسْرِ رَقَقَهَا يَا صَاحِبَ كُلِّ مُقْرِى
وَحَيْثُ جَاءَ بَعْدَ حَرْفٍ اسْتِعْلَاً فَجِمْ...

³⁹⁷ *Tayyibat al-Nashr*, l. 343.

وَبَعْدَ كَسْرِ عَارِضٍ أَوْ مُنْقَصِلٍ فَجِمْ...

³⁹⁸ *Tayyibat al-Nashr*, l. 342.

وَالصَّوَابُ أَنْ يُفَحِّمًا... عَنْ كُلِّ الْمَرْءِ وَنَحْوِ مَرِيَمَا

³⁹⁹ *Tayyibat al-Nashr*, l. 344.

وَرَقِيقِ الرَّأِإِ تُمْلُ أَوْ تُكْسِرِ...

⁴⁰⁰ *Tayyibat al-Nashr*, l. 343.

...وَأِنْ تَرُمُ فَيَمْلُ مَا تَصِلُ

permanent *kasrah* in the same word, or an *alif* in which *imālah* is being applied.⁴⁰¹

Rejection of *qiyās al-‘aks*

While all the *qurrā’* are unanimous that a *rā’ sākinah* that is preceded by a *fathah* or a *ḍammah* will be read with *tafkhīm*, some *qurrā’* held the opinion that the *rā’* in the words *قَرِيَّة* and *الْمَرْءِ*, *مَرْيَمَ* should be read with *tarqīq*. Some of them held this opinion for all the *qurrā’*, while others stated this for **Imam Azraq** only. They arrived at this opinion by drawing a comparison with those words in which the *rā’ sākinah* is read with *tarqīq* due to the *kasrah* or *yā’ sākinah* before it, such as *فِرْعَوْنَ*. This is known as *qiyās al-‘aks*. However, this is an incorrect comparison, and Ibn al-Jazarī رحمہ اللہ writes that there is no *naṣṣ* (textual evidence) for this opinion from the earlier *qurrā’*. He also adds that there is no disagreement among the *qurrā’* regarding the *tafkhīm* of *rā’* in words like *فِي السَّرِّطِ*, *رَبُّ الْعَرْشِ*, *تَرْمِيهِمْ*. Therefore, what is correct is that this *rā’* should be read with *tafkhīm*.⁴⁰²

Chapter Review

1. How will Imam Azraq read a *rā’ maftūḥah* when it is preceded by a *kasrah* or a *yā’ sākinah* in the same word? How will he read it when it is preceded by a *kasrah* or *yā’ sākinah* in the previous word?

⁴⁰¹ *Tayyibat al-Nashr*, l. 344-345.

...وَفِي سُكُونِ الْوَقْفِ فَتَحَمَّ وَأَنْصُرَ
مَا لَمْ تَكُنْ مِنْ بَعْدِ بَا سَاكِنَةً...أَوْ كَسَّرَ أَوْ تَرَقَّقِيَ أَوْ إِمَالَةً

⁴⁰² Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 3:1810-1813.

2. How will Imam Azraq read a *rāʾ maḍmūmah* when it is preceded by a *kasrah* or *yāʾ sākinah* in the same word?
3. Does Imam Azraq differ with the other Imams in the *tafkhīm* or *tarqīq* of *rāʾ sākinah*?
4. Look at the words in the table below. How will Imam Azraq read the *rāʾ* in them, with *tafkhīm*, *tarqīq*, or both?

	Word	How will it be read?	Why?
1.	خَيْرًا		
2.	شَاكِرٌ		
3.	شَعَائِرٍ		
4.	الذِّكْرَى		
5.	وَزَرَكَ		
6.	وَصِهْرًا ^ظ		
7.	تَنْبِيرًا		

Rules of Lām

Before we begin our discussion on the *tafkhīm* of *lām*, it is important to define the term *taghlīz*. *Taghlīz* is to read *lām* with *tafkhīm*.

Imam Azraq will read *lām* that carries a *fathah* with *taghlīz* when it is preceded by a *ṭāʾ*, *ṣād*, or *zāʾ* that carry a *fathah* or a *sukūn* in the same word. If the *lām* does not carry a *fathah*, and instead carries a different vowel or a *sukūn*, **Imam Azraq** will read it with *tarqīq* like the other *qurrāʾ*. Similarly, if the *ṭāʾ*, *ṣād*, and *zāʾ* carry a *kasrah* or a *ḍammah*, the *lām* will be read with *tarqīq* for **Imam Azraq** like all the other *qurrāʾ*.⁴⁰³

If there is an *alif* between the *ṭāʾ*, *zāʾ*, and *ṣād* and the *lām* *maftūḥah*, there will be *taghlīz* with *khulf* for **Imam Azraq**, e.g., فَطَالَ، فَصَّالًا. Similarly, if one makes *waqf bil-iskān* on a *lām* *maftūḥah* that is preceded by a *ṭāʾ*, *zāʾ*, and *ṣād* that carry a *fathah* or *sukūn*, there will be *taghlīz* with *khulf* for **Imam Azraq**, e.g., وَبَطَلَ. Also, if a *lām* is to be read with *taqlīl* or *fath*, there will be *khulf* in its *taghlīz* as well, e.g., صَلَّى.⁴⁰⁴ *Taghlīz* will be applied when making *fath*, and *tarqīq* of *lām* will be applied when making *taqlīl*. Since there is no *khulf* in the *taqlīl* in the *yāʾāt* at the ends of verses in the eleven *sūrah*s for **Imam Azraq**, only *tarqīq* of *lām* will be applied there.

⁴⁰³ Ṭayyibat al-Nashr, l. 346-347.

وَأَزْرَقُ لِقَتَحْ لَامٍ غَلَطًا... بَعْدَ سَكُونِ صَادٍ أَوْ طَاءٍ وَطَا
أَوْ فَتَحِهَا...

⁴⁰⁴ Ṭayyibat al-Nashr, l. 347-348.

...وَأَنْ يَحُلَّ فِيهَا أَلِفٌ * أَوْ إِنْ تُمَلَّ مَعَ سَاكِنِ الْوَقْفِ اخْتِلَفَ
وَقِيلَ عِنْدَ الطَّاءِ وَالظَّاءِ وَالْأَصْحَ ... تَفْخِيمُهَا وَالْعَكْسُ فِي الْآيِ رَجَحُ

Also, some have reported that there is *taghlīz* with *khulf* when *lām maftūḥah* is preceded by a *ṭā'* or *ẓā'* *maftūḥah* or *sākinah*.⁴⁰⁵ There is no *khulf* in the *taghlīz* of the *lām* preceded by *ṣād*.

As for the *lām* in the word “Allah” (*ism al-jalālah*), all the *qurrā'* will read it with *tafkḥīm* when *ism al-jalālah* is preceded by a *faṭḥah* or *ḍammah*. Similarly, all the *qurrā'* will read it with *tarqīq* when it is preceded by a *kasrah*. However, there is *khulf* for Imam Sūsī when *ism al-jalālah* is preceded by a letter on which *imālah* may be applied in the state of *waṣl*. Both *tafkḥīm* and *tarqīq* may be applied, e.g., *فَسَيَرَىٰ اللَّهَ، نَرَىٰ اللَّهَ*.

Chapter Review

State how Imam Azraq will read the *lām* in the following words and explain the rule.

	Word	Taghlīz/Tarqīq	Rule
1.	عَبْدًا إِذَا صَلَّى		
2.	مَظْلَع		
3.	فَطَالَ		
4.	لِلَّهِ		
5.	صَلَّبُوهُ		
6.	ظَلَمُونَا		
7.	صَلُّوهُ		

⁴⁰⁵ *Tayyibat al-Nashr*, l. 348.

وَقِيلَ عِنْدَ الظَّاءِ وَالظَّاءِ وَالْأَصْح ... تَفْخِيمُهَا

Waqf According to the Ends of Words

Waqf is defined as breaking one's breath at the end of a word in the course of recitation, according to the rules of *waqf*, for the normal duration of taking a breath with the intention of continuing recitation.

There are three main ways in which *waqf* is made, *waqf bil-iskān*, *waqf bil-rawm*, and *waqf bil-ishmām*. *Waqf bil-iskān* is considered the principal method of making *waqf*,⁴⁰⁶ as *waqf* is done to give the reciter some rest. *Waqf bil-iskān* allows for this the most.

1. *Waqf bil-iskān* is to stop on a letter by making it *sākin* in such a way that it is completely devoid of a vowel, meaning that no portion of a vowel remains, and nothing is done to suggest a vowel. This method of stopping applies to all the vowels, except *fathatain*, and is established and applicable for all the *qurrā'*.
2. *Waqf bil-rawm* is to stop on a letter by maintaining one-third of its sound. This will apply to *ḍammah/ḍammatain* and *kasrah/kasratain*.⁴⁰⁷
3. *Waqf bil-ishmām* is to stop on a letter by dropping its vowel, and to round the lips to indicate that the dropped vowel was a *ḍammah*. There is no sound in *waqf bil-ishmām*.⁴⁰⁸

⁴⁰⁶ *Tayyibat al-Nashr*, l. 351.

وَالْأَصْلُ فِي الْوَقْفِ السُّكُونُ...

⁴⁰⁷ *Tayyibat al-Nashr*, l. 351-353.

... فِي الرَّفْعِ وَالضَّمِّ أَشِمَّتَهُ وَرُمٌ

وَأَمْتَعَتْهُمَا فِي النَّصْبِ وَالْفَتْحِ بَلَى ... فِي الْجَرِّ وَالْكَسْرِ يُرَامُ مُسَجَلًا

وَالرَّوْمُ الْإِثْنَانِ يَبْغِضُ الْحَرَكَةَ ... إِشْمَامُهُمْ إِشَارَةٌ لَا حَرَكَةُ

⁴⁰⁸ *Ibid.*

Waqf bil-rawm and *waqf bil-ishmām* are reported from **Abū ‘Amr Baṣrī** and the **Kūfī Imams** (Imams ‘Āṣim, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir). However, the scholars of this science have chosen to apply these two methods for all the *qurrā’*.⁴⁰⁹

Rawm and ishmām on hā’ al-ḍamīr

Hā’ al-ḍamīr is the third person, singular, masculine, attached pronoun. There are three opinions regarding the application of *waqf bil-rawm* and *waqf bil-ishmām* on it.⁴¹⁰

1. *Rawm* and *ishmām* are applicable on *hā’ al-ḍamīr* in every scenario in which the two could apply.
2. *Rawm* and *ishmām* are not applicable on *hā’ al-ḍamīr* in any scenario.
3. *Rawm* or *ishmām* are not applicable when the *hā’ al-ḍamīr* is preceded by a *ḍammah* or a *wāw sākinah* or a *kasrah* or a *yā’ sākinah*, e.g., *يَعْلَمُهُ*, *وَلِيَرِضُوهُ*, *بِهِ*, *وَالِيَهُ*. If the *hā’ al-ḍamīr* is preceded by any other letter or vowel, such as a *fathah*, *alif*, or another *sākin* letter, *rawm* or *ishmām* will apply, e.g., *لَنْ تُخْلَفَهُ*, *مِنْهُ*, *أَجْتَبَهُ*.

Although *rawm* and *ishmām* have been mentioned together in the list above, the reader should keep in mind that *rawm* will apply on *kasrah* and *ḍammah* and *ishmām* will only apply on *ḍammah*.

When rawm and ishmām may not be applied

⁴⁰⁹ *Tayyibat al-Nashr*, l. 354.

وَعَنْ أَبِي عَمْرٍو وَكَوْفٍ وَرَدَا ... نَصًّا وَلِلْكَلِّ اخْتِيَارًا أُسْنِدَا

⁴¹⁰ *Tayyibat al-Nashr*, l. 355.

وَحُلْفٌ هَا الضَّمِيرِ وَأَمْنَعٌ فِي الْأَتَمِّ ... مِنْ بَعْدِ يَا أَوْ وَآوٍ أَوْ كَسْرٍ وَضَمٍّ

Rawm and *ishmām* will **not be applied** in the following categories:⁴¹¹

1. The feminine *hāʾ* (*hāʾ al-taʾnīth*), regardless of the vowel on it, e.g., حَامِيَّةٌ, خَشِيعَةٌ, الْغَشِيَّةُ.
2. *Mīm al-jamʿ*, whether it carries a vowel due to a *sākin* letter after it, or because of the application of *ṣilah* in it, e.g., عَلَيْكُمُ الصِّيَامُ, رَزَقْنَاهُمْ يُنْفِقُونَ.
3. A temporary vowel, either for the purpose of avoiding the meeting of two *sukūns* or due to *naql*. In the case of *naql* it will be inapplicable when the transferred vowel and the letter it is transferred to are not in the same word, e.g., فُلٌ اَوْحَىٰ، فُمُ اللَّيْلِ. If they are in the same word, then *waqf bil-rawm* and *waqf bil-ishmām* will apply. This occurs in the readings of **Imam Ḥamzah** and **Imam Hishām**, e.g., الْمَرْءُ دَفَّءٌ.
4. A permanent *sukūn*, meaning that because the letter did not originally carry a vowel, *waqf* can only be made with *sukūn*, e.g., فَأَرْعَبَ، فَأَنْصَبَ، وَأَنْحَرَ.
5. *Faṭḥah* or *faṭḥatain*, e.g., صَبَحًا، سَيِّئِينَ.

Rawm and *ishmām* **will apply** on *tanwīn* and *shaddah*, meaning that they will still apply on *kasratain* and *ḍammatain*, and if the letter carrying the *kasrah* or *ḍammah* is *mushaddad*.

Chapter Review

1. What is the principal method of *waqf* that is applied by all the *qurrāʾ*?
2. What are some ways in which *rawm* and *ishmām* differ?

⁴¹¹ Ṭayyibat al-Nashr, l. 356.

وَهَاءُ تَأْنِيثٍ وَمِيمٌ الْجُمُوعِ مَعَ ... عَارِضَ تَحْرِيكِ كِلَاهُمَا امْتَنَعَ

3. In which scenarios can *rawm* and *ishmām* not be applied?
4. *Waqf bil-rawm* and *waqf bil-ishmām* are transmitted from some of the *qurrā'* but are applied for all of them. Who are they transmitted from?
5. In each of the examples below, list all the methods of *waqf* that may be applied:
 - a. الْقَارِعَةُ
 - b. الْمَبْتُوثِ
 - c. مَوَازِينُهُ
 - d. الْعَلَمَيْنِ
 - e. فَأَرْغَبَ

Waqf According to the Rasm of the Qurʾān

The *ṣahābah* ﷺ unanimously agreed on the *rasm* of the codices that were written and sent out to the various Muslim city centers during ʿUthmān’s ﷺ *khilāfah*. *Waqf* is generally made according to the *rasm* (orthography) of these codices, meaning that when a letter is not written, it is not read in *waqf*, and if a letter is written, it is not left out in *waqf*. Similarly, if two words are written as one word, *waqf* will only be allowed at the end of the joined word, e.g., كُفِّمًا.⁴¹² This general principle should be followed whether the reciter is compelled to stop (*waqf iḍṭirārī*) or chooses to stop (*waqf ikhtiyārī*).

However, there are some places where one of more of the *qurrāʾ* will go against these general principles. They will be outlined in the sections below:

The Feminine *tāʾ*

The discussion in this chapter refers specifically to those *tāʾ*’s that are written as long *tāʾ*’s (*tāʾ mabsūṭah*) instead of round *tāʾ*’s (*tāʾ marbūṭah*) in singular, feminine nouns. Even among these kinds of words, it refers to those that are written with a long *tāʾ* despite the fact that all the *qurrāʾ* read them as singular. It does not include those words that are written with a long *tāʾ* in the words in which the *qurrāʾ* differ in their singularity and plurality, e.g., غَيْبَتِ. It also does not include the long *tāʾ* at the end of verbs, e.g., ضَرَبَتْ, the long *tāʾ* at the end of the sound feminine plural, e.g., مُسَلِّمَاتٍ, or words like أُخْتُ that are always written with an open *tāʾ*. There are a total of thirteen words that occur in forty-

⁴¹² Ṭayyibat al-Nashr, l. 357.

وَقَفَّ لِكُلِّ يَاتِّبَاعٍ مَا رُسِمَ ... حَدُّقًا تُبُونَا اِتِّصَالًا فِي الْكَلِمِ

one places that fall into this category. **Imams Ibn Kathīr, Abū ‘Amr, al-Kisā’ī and Ya‘qūb** will read the *tā’* in these words as a *hā’* in *waqf* in all the places listed below. The remaining *qurrā’* will read them as a *tā’* in *waqf*.⁴¹³ These words and where they occur are listed in the table below.

	Word	Places it Occurs
1.	رَحِمَتْ	2:218, 7:56, 11:73, 19:2, 30:50, 43:32
2.	نِعْمَتْ	2:231, 16:72, 16:83, 16:114, 14:28, 14:34 ,5:11, 31:31, 35:3, 52:29, 3:103
3.	لَعْنَتْ	3:61, 24:7
4.	امْرَأْتُ	3:35, 12:30, 12:51, 28:9, 66:10, 66:11
5.	مَعْصِيَتِ	58:8, 58:9
6.	شَجَرَتْ	44:43
7.	سُنَّتِ	35:43, 8:38, 40:85
8.	قُرْتُ	28:9
9.	جَنَّتِ	56:89
10.	فِطَرَتْ	30:30
11.	بَقِيَّتِ	11:86
12.	أَبْنَتْ	66:12
13.	كَلِمَتْ	7:137

It should be noted that all the singular feminine nouns that are written with a round *tā’* will be read as a *hā’* in *waqf* by all the *qurrā’*.

Specific words that are similar to the feminine *tā’*

⁴¹³ Ṭayyibat al-Nashr, l. 358-359.

لَكِنَّ حُرُوفَ عَنْهُمْ فِيهَا اخْتِلَفٌ ... كَهَاءِ أُتْنِي كُتِبَتْ تَاءً فَفَقِفْ

بِأَلْهَا رَجَا حَقِّ

There are six words in which the *tā'* is considered similar to the feminine *tā'*:

1. The word ذَات in āyah 60 of Sūrah al-Naml.
2. The word أَلَلَّكَ in āyah 19 of Sūrah al-Najm.
3. The word زَلَّات in āyah 3 of Sūrah Ṣād.
4. The word مَرَضَات in all four of its occurrences in the Qur'ān.
5. Both occurrences of the word هَيْهَات in āyah 36 of Sūrah al-Mu'minūn.
6. All the occurrences of يَا أَبَت in the Qur'ān.

Imam al-Kisā'ī will make *waqf* with *hā'* in the first four words in the list above. The remaining *qurrā'* will make *waqf* with *tā'*.⁴¹⁴ In the word هَيْهَات, **Imam al-Kisā'ī** and **Imam Bazzī** will make *waqf* with *hā'* without *khulf*, and **Imam Qunbul** will make *waqf* with *hā'* with *khulf*.⁴¹⁵ In the last word, يَا أَبَت, **Imams Ibn Kathīr, Ibn 'Āmir, Abū Ja'far and Ya'qūb** will make *waqf* with *hā'*, and the remaining *qurrā'* will make *waqf* with *tā'*.⁴¹⁶

Words in which *hā' al-sakt* is added in *waqf*

There are four categories of words in which some *qurrā'* will add a *hā'* sākinah, or *hā' al-sakt*, in the state of *waqf*. This is also known as *ilhāq*.

⁴¹⁴ *Tayyibat al-Nashr*, l. 359.

...وَدَاتَ بِهِجَه ... وَاللَّاتِ مَرَضَاتِ وَلَا تَ رَجَه

⁴¹⁵ *Tayyibat al-Nashr*, l. 360.

هَيْهَاتِ هُذِ زُنْ خُلْفَ رَاضٍ...

⁴¹⁶ *Tayyibat al-Nashr*, l. 360.

يَا أَبَه ... دُمُ كَمُ نَوَى

1. When a *mā istifhāmiyyah* is attached to a preposition (*harfjarr*), the *alif* is neither written nor pronounced. There are five such words in the Qurʾān, *يَمَ، مِمَ، عَمَ، لِمَ، فِيمَ*. **Imams Bazzī and Imam Yaʿqūb** will make *waqf* on these words by adding a *hāʾ sākinah* at the end, also known as *ilhāq*, e.g., *فِيَمَهُ عَمَّهُ*. They will do so with *khulf*. The remaining *qurrāʾ* will stop on them with a *mīm sākinah* only.⁴¹⁷
2. **Imam Yaʿqūb** will add a *hāʾ al-sakt* when making *waqf* on the words *هُوَ* and *هِيَ*, regardless of whether they are preceded by a *wāw*, *fāʾ*, or *lām* or not.⁴¹⁸
3. **Imam Yaʿqūb** will add a *hāʾ al-sakt* when making *waqf* on nouns that end with a third person, feminine plural ending, meaning a *nūn mushaddadah* and the *yāʾ mushaddadah* that represents the first person and carries a *fathah*, e.g., *فَعِدَّتُهُنَّ، لَأَهُنَّ، هُنَّ، بَيَدَيَّ، إِلَيَّ،* *بَيَّتُهُنَّ، مِثْلَهُنَّ، مَحَلَّهُنَّ*. He does so with *khulf*.⁴¹⁹ Because nouns are mentioned specifically, words like *رَوَدْتُنَّ، يُؤْمِنَنَّ، إِنَّ، وَلَكِنَّ* are not included in this category, and no *hāʾ al-sakt* will be added in them in the state of *waqf*.
4. *Hāʾ al-sakt* has been reported for **Imam Yaʿqūb** when stopping on nouns that end with a *nūn* that carries a *fathah*, e.g., *أَلْعَالَمِينَ*,

⁴¹⁷ *Ṭayyibat al-Nashr*, l. 360-361.

...فِيَمَهُ لِمَهُ عَمَّهُ يَمَهُ
مِمَّهُ خِلَافٌ هَبْ ظِي...

⁴¹⁸ *Ṭayyibat al-Nashr*, l. 361.

وَهُى وَهُوَ ... ظِلٌّ

⁴¹⁹ *Ṭayyibat al-Nashr*, l. 361-362.

...وَفِي مُشَدَّدِ اسْمٍ خُلْفُهُ
نَحْوُ إِلَيَّ هُنَّ...

مُصْلِحُونَ, مُؤْمِنِينَ, الَّذِينَ, الضَّالِّينَ.⁴²⁰ This is also known as the *jam'* *mudhakkār sālim* pattern. Because this method of *waqf* will only apply to **nouns** that end with a *nūn* that carries a *fathah*, words like يُؤْمِنُونَ, يُقِيمُونَ, يُنْفِقُونَ will not be included in this category.

For those unfamiliar with Arabic grammar, the following are some non-technical signs to help identify whether a word that has a ون or ين ending is in fact a noun in this plural pattern. Firstly, we can check to see if the word can accept an *alif lām* (the). For example, if the meaning of the word is “believers,” it can reasonably accept an *alif lām* and is therefore a noun. Secondly, we can recognize that both verbs and nouns may end in *wāw nūn* suffixes. However, only plural nouns may end in a *yā' nūn* suffix. A verb indicating masculine plural will not end in *yā' nūn*. Thirdly, if the word has one of these two endings, but also has a *yā'* or *tā'* that is additional to the root word, then it is not a noun but a verb. We ask Allah to make these tips useful for readers in identifying the nouns that may carry *hā'* *al-sakt* in *waqf* for **Imam Ya'qūb**.⁴²¹

⁴²⁰ *Tayyibat al-Nashr*, l. 362.

...وَالْبَعْضُ نَقْلٌ ... يَنْحُو عَالِيَيْنَ مُؤَفُونَ وَقَلْ

⁴²¹ I am very grateful to Ustadha Sulma Baddrudduja for sharing these useful tips with me for how a student can differentiate nouns from verbs in this category. May Allah reward her immensely. *Āmīn*.

Hā' al-sakt for Imam Ruwais

There are four words in which **Imam Ruwais** will make *waqf* with *hā' al-sakt*. He is the only *qārī* to do so, and he will do so with *khulf*.⁴²²

1. The word **يُوْبَلِّغُ** in *āyah* 31 of *Sūrah al-Mā'idah*, *āyah* 72 of *Hūd*, and *āyah* 28 of *Surah al-Furqān*.
2. The word **يَحْشُرُنِي** in *āyah* 56 of *Sūrah al-Zumar*.
3. The word **يَأْسَفُ** in *āyah* 84 of *Sūrah Yūsuf*.
4. The word **ثُمَّ** in all its occurrences in the *Qur'ān*.⁴²³

It should be noted that *madd lāzim* will apply when *hā' al-sakt* is added in *waqf* at the end of the first three words listed above.

Words in which the *hā' al-sakt* will not be read in *waṣl*

There are three words in which both **Imams Ya'qūb** and **Imam Ḥamzah** will drop the *hā' al-sakt* in the state of *waṣl*. They are **سُلْطَانِيَّة** and **مَالِيَّة** in *Sūrah al-Ḥāqqah* and **مَا هِيَ** in *Sūrah al-Qāri'ah*.⁴²⁴ They will read them with no *hā'* and a *yā' maftūḥah* in *waṣl*. **Imam Ya'qūb** will also drop the *hā' al-sakt* in the state of *waṣl* in the words **كِتَابِيَّة** and **حِسَابِيَّة** in *Sūrah al-*

⁴²² *Ṭayyibat al-Nashr*, l. 363.

وَوَيْلَنِي وَحَشُرُنِي وَأَسَفِي ... وَتَمَّ عَزْرُ خُلَفَاءَ...

⁴²³ These are in 2:115, 26:64, 76:20, and 81:21.

⁴²⁴ *Ṭayyibat al-Nashr*, l. 363-364.

...وَوَضَلًا حَدَفًا

سُلْطَانِيَّةً وَمَالِيَّةً وَمَاهِيَّةً ... فِي ظَاهِرٍ...

Ḥāqqah.⁴²⁵ All the *qurrā'* will read these five words with a *hā'* *al-sakt* when making *waqf*.

Imams Ḥamzah, al-Kisā'i, Khalaf al-ʿĀshir and Ya'qūb will drop the *hā'* *al-sakt* in the state of *waṣl* in the words أَفْتَدِ in āyah 90 of Sūrah al-Anʿām and يَتَسَنَّ in āyah 259 of al-Baqarah.⁴²⁶ **Imam Ibn ʿĀmir** considers the *hā'* at the end of the word أَفْتَدِ to be an attached, third person, singular masculine pronoun, not a *hā'* *al-sakt*. While **Imam Hishām** will read the *hā'* with a *kasrah* only with no *ṣilah* in the state of *waṣl*, **Imam Ibn Dhakwān** will read it with a *kasrah* with *ṣilah* with *khulf*, meaning that he will read it with a *kasrah* only, and he will read it with a *kasrah* and *yā' sākinah* in *waṣl*.⁴²⁷

Reading separated words as joined

There are some words that are written as separated in the *rasm* of the Qurʾān, and the *qurrā'* differ as to how these will be read in *waqf*. Some will only make *waqf* at the end of the second word, while others will allow *waqf* at the end of the first. The details are as follows:

The words أَيُّهَا in āyah 110 of Sūrah al-Isrā': According to one opinion, **Imams Ruwais, Ḥamzah, and al-Kisā'i** may make *waqf* on أَيَّ, and the

⁴²⁵ Ṭayyibat al-Nashr, l. 364-365.

...كِتَابِيَّةٍ حِسَابِيَّةٍ
ظَنَّ...

⁴²⁶ Ṭayyibat al-Nashr, l. 365.

...اَفْتَدِهْ شَقًا ظُبًا وَيَتَسَنَّ ... عَنْهُمْ...

⁴²⁷ Ṭayyibat al-Nashr, l. 365-366.

...وَكَسَرُهَا اَفْتَدِهْ كَيْسٌ اَشْعِنُ
مِنْ خُلْفِهِ...

remaining *qurrāʾ* will only make *waqf* at the end of **مَا** and will read these two words as one in *waqf*.⁴²⁸ The stronger opinion is that the words **أَيَّا** **مَا** are written as separated (*maḥṣūl/maqṭūʿ*), and *waqf* can be made at the end of **أَيَّا** or **مَا** for all the *qurrāʾ*.⁴²⁹

The words **مَا in the four places that they occur:** The *lām* is detached from the word after it in the *rasm* of the Qurʾān in four places, āyah 78 of Sūrah al-Nisāʾ, āyah 36 of al-Maʿārij, āyah 49 of al-Kahf, and āyah 7 of al-Furqān.⁴³⁰ The stronger opinion is that *waqf* may be made on **مَا** or *lām* for all the *qurrāʾ*. This is because **مَا** is obviously separate, as a word, in its *rasm*, and even in its ruling, and the *lām* is written as separated from the word after it in these four instances.⁴³¹ However, there is a weaker opinion that states that only **Imam Abū ʿAmr** will make *waqf* on **مَا**, while **Imam al-Kisāʾī** will have *khulf*,⁴³² meaning that he will have the option to make *waqf* after **مَا** or after *lām*. The remaining *qurrāʾ*, according to this opinion, will only make *waqf* on the *lām*.⁴³³ It should be noted that the reciter cannot resume his/her recitation (*ibtidāʾ*) from the *lām* or the word after it. Rather, *ibtidāʾ* must be made from **مَا**.

⁴²⁸ Ṭayyibat al-Nashr, l. 366.

...أَيَّا بِأَيَّا مَا غَفَلَ ... رَضَى...

⁴²⁹ Ṭayyibat al-Nashr, l. 366.

...وَعَنْ كُلِّ كَمَا الرَّسْمُ أَجَلْ

⁴³⁰ Ṭayyibat al-Nashr, l. 368.

وَمَا لِي سَأَلَ الْكَهْفَ فُرْقَانِ النَّبَا...

⁴³¹ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1937-1938.

⁴³² Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1936-1937.

⁴³³ Ṭayyibat al-Nashr, l. 368.

...قِيلَ عَلَى مَا حَسِبُ حِفْظُهُ رَسَا

Reading joined words as separated

There are words that, although separate, are written as joined in the *rasm* of the Qurʾān. While the general rule is that *waqf* can only be made at the end of a joined word, there are two places that are an exception to this. They will be listed in this section.

The words وَيَكْفُرُ and وَيَكْفُرُ in āyah 82 of Sūrah al-Qaṣaṣ: The stronger opinion is that all the *qurrāʾ* will make *waqf* on the *nūn* in وَيَكْفُرُ and on the *hāʾ* in وَيَكْفُرُ as they are written as joined in the *rasm* of the Qurʾān. However, some have stated that **Imam Abū ʿAmr** may make *waqf* on the *kāf* in both these words, and **Imam al-Kisāʾī** may make *waqf* on the *yāʾ*.⁴³⁴ When following this opinion, *ibtidāʾ* would be made from the *hamzah* for **Imam Abū ʿAmr**, أَنَّ and أَتَهُ, and from *kāf* for **Imam al-Kisāʾī**, كَأَنَّ and كَأَتَهُ.⁴³⁵

Adding or dropping a letter in *waqf*

There are words in which a letter is omitted in *rasm* but is read by some of the *qurrāʾ* in *waqf*. Similarly, sometimes a letter is written in the *rasm* of the Qurʾān but is dropped in *waqf* by some of the *qurrāʾ*.

There is no *alif* written after the *hāʾ* at the end of the words أَيُّهُ الْمُؤْمِنُونَ in āyah 31 of Sūrah al-Nūr, أَيُّهُ الْفَقْلَانِ in āyah 31 of Sūrah al-Raḥmān, and يَأْتِيهِ السَّاجِرُ in āyah 49 of al-Zukhruf. Most of the *qurrāʾ* will make *waqf* on these words with a *hāʾ* *sākinah*. They will do so because the *alif* is not

⁴³⁴ *Tayyibat al-Nashr*, l. 367.

كَذَٰلِكَ وَيَكْفُرُهُ وَيَكْفُرُهُ ... وَقِيلَ بِالْكَافِ حَوَى وَالْبَاءِ رِنَ

⁴³⁵ Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1950.

written in the *rasm* of the Qurʾān. **Imam al-Kisāʾī, Abū ʿAmr, and Yaʿqūb** will make *waqf* by reading the *alif* that was originally omitted at the end of the word **كَايَ** in these three places. **Imam Ibn ʿĀmir** will read these words with a *ḍammah* on the *hāʾ* in *waṣl*.⁴³⁶

The *nūn* in the word **كَايَ** is the *nūn* of *tanwīn*, which is usually not written at the end of a word. While most of the *qurrāʾ* will make *waqf* on this word wherever it occurs in the Qurʾān with a *nūn sākinah*, **Imams Abu ʿAmr and Yaʿqūb** will stop on it with a *yāʾ*, **كَايَ**, and will not read the *nūn* in *waqf*.⁴³⁷

Stopping on words in which the *yāʾ* has been omitted

There are words in the Qurʾān in which the final *yāʾ* has been omitted in writing due to them being followed by a *sākin* letter other than the *nūn* in *tanwīn*. All the *qurrāʾ* will read these words without a *yāʾ* in the state of *waṣl*. However, when making *waqf*, **Imam Yaʿqūb** will make *waqf* on such words with *yāʾ*.⁴³⁸ Some other *qurrāʾ* will join him in specific words. It should be noted that in the places where **Imam Ḥamzah, al-Kisāʾī, and Ibn Kathīr** join Imam Yaʿqūb, they do so with *khulf*, meaning

⁴³⁶ Ṭayyibat al-Nashr, l. 369.

هَآ آيَةُ الرَّحْمَنِ نُورِ الزُّخْرُفِ ... كَمْ ضَمَّ قِفَ رَجَا حِمَا بِالْأَلِفِ

⁴³⁷ Ṭayyibat al-Nashr, l. 370.

كَايَيْنِ الثُّونُ وَبِالْيَاءِ حِمَا...

⁴³⁸ Ṭayyibat al-Nashr, l. 370.

...وَالْيَاءِ إِنْ تُحْدَفُ لِسَاكِينَ ظِلْمَا

that they will have a second option of making *waqf* without *yā'* in these words. These words are listed below.⁴³⁹

1. The word يُرْدِنِ الرَّحْمَنُ in āyah 23 of Sūrah Yāsīn.
2. The word يُوتِ الْحِكْمَةَ in āyah 269 of Sūrah al-Baqarah. **Imam Ya'qūb** reads the *tā'* with a *kasrah*.⁴⁴⁰
3. The word يُوتِ اللَّهُ الْمُؤْمِنِينَ in āyah 146 of Sūrah al-Nisā'.
4. The word يَقْضِ الْحَقُّ in āyah 57 of Sūrah al-An'ām. Keep in mind that **Imams Nāfi', Ibn Kathīr, 'Aṣim, and Abū Ja'far** read this word as يَقْضُ الْحَقُّ.⁴⁴¹
5. The word تُغْنِ الْكُدُرُ in āyah 5 of Sūrah al-Qamar.
6. The word بِالْوَادِ الْمَقْدَسِ in āyah 12 of Sūrah Ṭahā and āyah 16 Sūrah al-Nāzi'āt.
7. The word وَادِ النَّمْلِ in āyah 18 of Sūrah al-Naml. **Imam al-Kisā'ī** will have an option to make *waqf* with *yā'* in this word along with Imam Ya'qūb.
8. The word أَلْوَادِ الْأَيْمَنِ in āyah 30 of Sūrah al-Qaṣaṣ.
9. The word صَالِ الْجَحِيمِ in āyah 163 of Sūrah al-Ṣaffāt.
10. The word الْجَوَارِ الْمُنشَآتُ in āyah 24 of Sūrah al-Raḥmān.
11. The word الْجَوَارِ الْكُنُوسِ in āyah 16 of Sūrah al-Takwīr.

⁴³⁹ Ṭayyibat al-Nashr, l. 371-373.

يُرْدِنِ يُوتِ يَقْضِ تُغْنِ الْوَادِ ... صَالِ الْجَوَارِ الْأَيْمَنِ نُنْجِ هَادٍ
وَأَفَقَ وَادِ النَّمْلِ هَادِ الرُّومِ رُمُ ... تَهْدِي بِهَا قَوْرٌ يُنَادِ قَافَ دُمُ
يُخْلِفُهُمْ...

⁴⁴⁰ Ṭayyibat al-Nashr, l. 513.

...مَنْ يُوتِ كَسْرُ التَّاءِ ظِيٌّ بِالنِّبَاءِ قُفْ

⁴⁴¹ Ṭayyibat al-Nashr, l. 599.

...وَيَقْضُ فِي يَقْضِ أَهْمِلْنَ وَشَدِّدَ حَرْمَ يَضْ

12. The word وَأَخْشَوْنَ الْيَوْمَ in āyah 3 of Sūrah al-Mā'idah.
13. The word نُجِ الْمُؤْمِنِينَ in āyah 103 of Sūrah Yūnus.
14. The word لَهَادِ الَّذِينَ in āyah 54 of Sūrah al-Ḥajj.
15. The word يُنَادِ الْمُنَادِ in āyah 41 of Sūrah Qāf. **Imam Ibn Kathīr** will have the option to make *waqf* with yā' in this word along with Imam Ya'qūb.
16. The word يَهْدِي الْعُمَى in āyah 53 of Sūrah al-Rūm. **Imam al-Kisā'ī** will have an option to make *waqf* with yā' in this word along with Imam Ya'qūb. **Imam Ḥamzah** will also have an option to make *waqf* with yā' here, but he will read it as تَهْدِي الْعُمَى.⁴⁴²

There is a second category of words in which the yā' has been omitted in writing (*rasm*) and in recitation. However, in this category, the yā' is followed by a *sukūn* that is the *nūn* of *tanwīn*. There are four words in the Qur'ān in ten places where **Imam Ibn Kathīr** will make *waqf* with a yā'. The remaining nine *qurrā'* will read these words without a yā' in both *waṣl* and *waqf*. These words are listed below:⁴⁴³

1. The word هَادٍ in āyahs 7 and 33 of Sūrah al-Ra'ad, āyahs 23 and 36 of Sūrah al-Zumar, and āyah 33 of Sūrah Ghāfir.
2. The word بَاقٍ in āyah 96 of Sūrah al-Naḥl.
3. The word وَإٍ in āyah 11 of Sūrah al-Ra'ad.
4. The word وَائٍ in āyahs 34 and 37 of Sūrah al-Ra'ad and āyah 21 of Sūrah Ghāfir.

⁴⁴² Ṭayyibat al-Nashr, l. 834-835.

...تَهْدِي الْعُمَى فِي
مَعًا يَهْدِي الْعُمَى نَصَبٌ فَلَتَنَا...

⁴⁴³ Ṭayyibat al-Nashr, l. 373.

...وَقَفَّ يَهَادٍ بَاقٍ ... بِالنِّبَا لِمَاكَ مَعَ وَإٍ وَاقٍ

Chapter Review

1. What is the general principle that the *qurrā'* follow regarding *waqf* and the *rasm* of the Qur'ān?
2. There are thirteen words that are read as singular by all the *qurrā'* and are written with an open *tā'* in the *rasm* of the Qur'ān. Which Imams read the open *tā'* as a *hā'* in *waqf*?
3. There are a few words in which both Imam Ya'qūb and Imam Bazzī have the option of adding a *hā'* *al-sakt* in *waqf*. List those words.
4. There are four scenarios in which only Imam Ya'qūb will apply *hā'* *al-sakt* in *waqf*. What are they?
5. Which Imams will make *waqf* on the word ^سأَلِ with an *alif*?
6. There are two words that are written as joined, but two of the *qurrā'* make *waqf* after the first or second part of the joined word. Which words are these? List the three possible ways that the *qurrā'* make *waqf* on them?

Yā'āt al-Idāfah

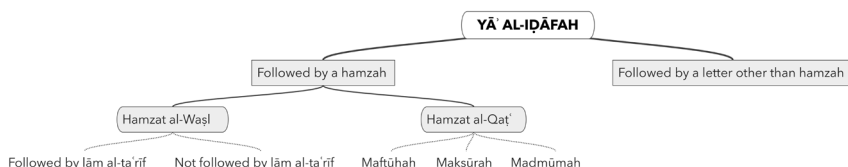
Yā' al-idāfah represents the first person, singular pronoun (yā' al-mutakallim). It can be attached to nouns, e.g., نَفْسِي (myself), verbs, e.g., فَطَرَنِي (He created me), and particles, e.g., فَعَلَى (upon me). These yā'āt are written in the *rasm* of the Qur'ān, and they can be read with either a *fathah* or a *sukūn*. There are **seven hundred ninety-six** yā'āt al-idāfah in the Qur'ān. Of them, the *qurrā'* agree on reading **five hundred sixty-six** with *sukūn*, and **eighteen** of them with *fathah*. The *qurrā'* differ as to how they will read **two hundred twelve** of them, with a *fathah* or a *sukūn*.

These two hundred twelve yā'āt can occur in one of the following six scenarios:

1. Those that occur before a *hamzah*.
 - a. Before a *hamzat al-qat'*
 - i. *hamzat al-qat'* carries a *fathah*
 - ii. *hamzat al-qat'* carries a *kasrah*
 - iii. *hamzat al-qat'* carries a *ḍammah*
 - b. Before a *hamzat al-waṣl*
 - i. *hamzat al-waṣl* before a *lām al-ta'rīf*
 - ii. *hamzat al-waṣl* before another letter
2. Those that occur before a letter other than *hamzah*

The diagram below provides a visual representation of these categories.⁴⁴⁴

⁴⁴⁴ I am grateful to Alisha Ehsaan for designing the diagram below. May Allah accept it from her and grant her every *khair* in this world and the next. *Āmīn*.



Yā' al-idāfah followed by a hamzat al-qaṭ' that carries a fathah

There are a total of ninety-nine *yā'āt al-idāfah* that are followed by a *hamzat al-qaṭ'* that carries a *fathah*.⁴⁴⁵ **Imams Nāfi', Abū Ja'far, Ibn Kathīr, and Abū 'Amr** have read seventy-five of the ninety-nine *yā'āt al-idāfah* with *fathah*. **Imams Nāfi', Abū Ja'far, Ibn Kathīr, and Abū 'Amr** have differed from their general principle in twenty-four of the ninety-nine, and there are ten instances in which the other *qurrā'* have joined the four Imams above in reading the *yā'āt al-idāfah* with a *fathah* when it is followed by a *hamzat al-qaṭ'* that carries a *fathah*.

The following are the twenty-four instances in which at least some of the four *qurrā'*, **Imams Nāfi', Abū Ja'far, Ibn Kathīr, and Abū 'Amr**, differ from their general principle.

1. In the word ذُرُونِ أَفْتُلْ in āyah 26 of Sūrah Ghāfir, **Imams Aṣbahānī and Ibn Kathīr** have read the *yā' al-idāfah* with a *fathah*. The remaining Imams have read it with a *sukūn*.⁴⁴⁶

⁴⁴⁵ Ṭayyibat al-Nashr, l. 375.

تَسْعٌ وَتَسْعُونَ يَهْمَزُ انْفَتْحٌ...

⁴⁴⁶ Ṭayyibat al-Nashr, l. 375.

ذُرُونِ الْأَصْبَهَانِ مَعَ مَكِّي فَتَحُ

2. **Imams Nāfi', Abū Ja'far, and Abū 'Amr** have read the *yā'āt al-idāfah* in the following eight places with a *fathah*, while the remaining *qurrā'* have read them with a *sukūn*:⁴⁴⁷
 - a. The word **أَجْعَلْ لِي آيَةً** in *āyah* 41 of *Sūrah Āl 'Imrān* and *āyah* 10 of *Sūrah Maryam*.
 - b. The word **صَيِّفِي دُونِي** in *āyah* 78 of *Sūrah Hūd*.
 - c. The word **دُونِي أَوْلِيَاءَ** in *āyah* 102 of *al-Kahf*.
 - d. The word **وَيَذَرِي أَمْرِي** in *āyah* 26 of *Sūrah Tāhā*.
 - e. The word **لِي أَبِي** in *āyah* 80 of *Sūrah Yūsuf*.
 - f. Both instances of **إِنِّي أَرْبِي** in *āyah* 36 of *Sūrah Yūsuf*.
3. **Imams Nāfi', Abū Ja'far, Abū 'Amr, and Bazzī** have read the *yā'āt al-idāfah* in the following four places with a *fathah*, while the remaining *qurrā'* have read them with a *sukūn*:⁴⁴⁸
 - a. The word **أَرْبِكُمْ** in *āyah* 29 of *Sūrah Hūd*, and *āyah* 23 of *Sūrah al-Aḥqāf*.
 - b. The word **مِنْ تَحْتِ أَفْلا** in *āyah* 51 of *Sūrah al-Zukhruf*.
 - c. The word **إِنِّي أَرْبِكُمْ** in *āyah* 84 of *Sūrah Hūd*.
4. Only **Imam Ibn Kathīr** has read the *yā'āt al-idāfah* in the following two places with a *fathah*, while the remaining *qurrā'* have read them with a *sukūn*:⁴⁴⁹
 - a. The word **أَدْعُونِي أَسْتَجِبْ** in *āyah* 60 of *Sūrah Ghāfir*.

⁴⁴⁷ Ṭayyibat al-Nashr, l. 376-377.

وَأَجْعَلْ لِي صَيِّفِي دُونِي يَذَرِي وَلِي ... يُوسُفُ إِنِّي أَوْلَاهَا حَلِيلٌ
مَدًّا...

⁴⁴⁸ Ṭayyibat al-Nashr, l. 377.

...وَهُمُ الْبَرُّ لِكَيْتِي أَرَى ... تَحْتِي مَعَ إِنِّي أَرَاكُمْ...

⁴⁴⁹ Ṭayyibat al-Nashr, l. 377-378.

...وَذَرِي
أَدْعُونِي وَأَذْكُرُونِي...

- b. The word *فَاذْكُرُونِي أَذْكُرْكُمْ* in āyah 152 of Sūrah al-Baqarah.
5. **Imams Nāfi^c, Abū Ja‘far, and Ibn Kathīr** have read the *yā’āt al-idāfah* in the following four places with a *fatḥah*, while the remaining *qurrā’* have read them with a *sukūn*:⁴⁵⁰
- The word *لِمَ حَشَرْتَنِي أَعْمَى* in āyah 125 of Sūrah Ṭāhā.
 - The word *لِيَحْزُنَنِي أَنْ* in āyah 13 of Surah Yūsuf.
 - The word *تَأْمُرُونِي أَعْبُدُ* in āyah 64 of Sūrah al-Zumar.
 - The word *أَتُعَذِّبُنِي أَنْ* in āyah 17 of Sūrah al-Aḥqāf.
6. **Imams Nāfi^c and Abū Ja‘far** have read the *yā’āt al-idāfah* in the following two places with a *fatḥah*, while the remaining *qurrā’* have read them with a *sukūn*:⁴⁵¹
- The word *لِيَبْلُغُنِي أَشْكَرُ* in āyah 40 of Sūrah al-Naml.
 - The word *سَبِيلٍ أَدْعُوا* in āyah 108 of Sūrah Yūsuf.
7. **Imams Nāfi^c, Abū Ja‘far and Bazzī** have read the *yā’ al-idāfah* in the following place with a *fatḥah*, while the remaining *qurrā’* have read it with a *sukūn*:⁴⁵²
- The word *فَطَرَنِي أَفَلَا* in āyah 51 of Sūrah Hūd.

⁴⁵⁰ Ṭayyibat al-Nashr, l. 378-379.

...ثُمَّ الْمَدَنِي ... وَالْمَلِكِ قُلْ حَشَرْتَنِي يَحْزُنُنِي
مَعَ تَأْمُرُونِي تَعَذِّبُنِي...

⁴⁵¹ Ṭayyibat al-Nashr, l. 379.

وَمَدَا ... يَبْلُغُنِي سَبِيلٍ

⁴⁵² Ṭayyibat al-Nashr, l. 379-380.

...وَأَنزَلَ يُقِي هَذَا
فَطَرَنِي

8. **Imams Azraq and Bazzī** have read the *yāʾāt al-idāfah* in the following two places with a *fathah*, while the remaining *qurrāʾ* have read them with a *sukūn*:⁴⁵³

- a. The word **أَوْزَعْنِيْ** in *āyah* 19 of *Sūrah al-Naml* and in *āyah* 15 of *Sūrah al-Aḥqāf*.

The list above is of the twenty-four places out of the ninety-nine places where **Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, or Abū Jaʿfar** differ from their principle of reading *yāʾāt al-idāfah* with a *fathah* when it is followed by a *hamzat al-qaṭʿ* that carries a *fathah*. **Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, and Abū Jaʿfar** will read the remaining seventy-five words in this category with a *fathah*.⁴⁵⁴ However, among these seventy-five words, there are ten words in which one or more of the other *qurrāʾ* will join these four Imams in reading the *yāʾ al-idāfah* with a *fathah*. These will be listed below.

1. **Imams Ḥafṣ and Ibn ʿĀmir**, along with **Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, and Abū Jaʿfar**, will read the following two places with a *fathah*. The remaining *qurrāʾ* will read them with a *sukūn*:⁴⁵⁵
 - a. The word **أَبَدَا مَعِيَ** in *āyah* 83 of *Sūrah al-Tawbah*
 - b. The word **مَعِيَ أَوْ رَحِمَنَا** in *āyah* 28 of *Sūrah al-Mulk*.
2. **Imam Hishām** without *khulf* and **Imam Ibn Dhakwān** with *khulf*, along with **Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, and Abū Jaʿfar**,

⁴⁵³ *Ṭayyibat al-Nashr*, l. 380.

...وَفَتَحُ أَوْزَعْنِيْ جَلَا ... هَوَى...

⁴⁵⁴ *Ṭayyibat al-Nashr*, l. 380.

...وَبَاقِي الْبَابِ حُرْمٌ حَمَلَا

⁴⁵⁵ *Ṭayyibat al-Nashr*, l. 381.

وَأَفَقَّ فِي مَعِيَ عَلَى كُفُوٍ...

will read the following place with a *fathah*. The remaining *qurrā'* will read it with a *sukūn*.⁴⁵⁶

a. The word مَا لِي أَدْعُوكُمْ in āyah 41 of Sūrah Ghāfir.

3. **Imam Ibn 'Āmir**, along with **Imams Nāfi'**, **Ibn Kathīr**, **Abū 'Amr**, and **Abū Ja'far**, will read the following word in the six places listed with a *fathah*. The remaining *qurrā'* will read them with a *sukūn*.⁴⁵⁷

- a. The word لَعَلِّي أَرْجِعَ in āyah 46 of Sūrah Yūsuf.
- b. The word لَعَلِّي أَعْمَلُ in āyah 100 of Sūrah al-Mu'minūn.
- c. The word لَعَلِّي آتِيكُمْ in āyah 10 of Tāhā.
- d. The word لَعَلِّي آتِيكُمْ in āyah 29 of Sūrah al-Qaṣaṣ.
- e. The word لَعَلِّي أَطْلُعَ in āyah 38 of Sūrah al-Qaṣaṣ.
- f. The word لَعَلِّي أَبْلُغَ in āyah 36 of Sūrah Ghāfir.

4. **Imam Hishām** with *khulf* and **Imam Ibn Dhakwān** without *khulf*, along with **Imams Nāfi'**, **Ibn Kathīr**, **Abū 'Amr**, and **Abū Ja'far**, will read the following place with a *fathah*. The remaining *qurrā'* will read it with a *sukūn*.⁴⁵⁸

a. The word أَرْهَطِيْ أَعْرُ in āyah 92 of Sūrah Hūd.

5. **Imams Nāfi'**, **Ibn Kathīr** with *khulf*, **Abū 'Amr**, and **Abū Ja'far**, will read the following word with a *fathah*. The remaining *qurrā'* will read it with a *sukūn*. This instance is not considered among the ten where other *qurrā'* join the four Imams, as no

⁴⁵⁶ *Tayyibat al-Nashr*, l. 381.

...وَمَا... لِي لِّدِّ مِّنَ الْخُلُفِ...

⁴⁵⁷ *Tayyibat al-Nashr*, l. 381.

...لَعَلِّي كُرَّمَا...

⁴⁵⁸ *Tayyibat al-Nashr*, l. 382.

رَهْطِيْ مِّنْ لِّي الْخُلُفِ...

other *qārī* is joining them. Rather, this place is mentioned separately as **Imam Ibn Kathīr** has *khulf* in this instance.⁴⁵⁹

a. The word *عِنْدِي أَوْ لَمْ* in *āyah* 78 of *Sūrah al-Qaṣaṣ*.

There are four places in the *Qurʾān* where a *yāʾ al-idāfah* is followed by a *hamzat al-qaṭʿ* that carries a *fathah* and all the *qurrāʾ* will read it with a *sukūn*.⁴⁶⁰ Keep in mind that these four places are not among the ninety-nine places where *yāʾ al-idāfah* is followed by a *hamzat al-qaṭʿ* *maftūḥah* that were mentioned earlier. This is because these ninety-nine instances are those *yāʾāt* in which the *qurrāʾ* differ. Rather, these four places are among the five hundred sixty-six places which all the *qurrāʾ* read with a *sukūn*.

1. The word *وَتَرْحَمْنِي أَكُنْ* in *āyah* 47 of *Sūrah Hūd*.
2. The word *فَاتَّبِعْنِي أَهْدِكَ* in *āyah* 43 of *Sūrah Maryam*.
3. The word *وَلَا تَفْتِنِّي أَلَا* in *āyah* 49 of *Sūrah al-Tawbah*.
4. The word *أَرِنِي أَنْظُرْ* in *āyah* 143 of *Sūrah al-Aʿrāf*.

Yāʾ al-idāfah followed by a hamzat al-qaṭʿ that carries a kasrah

Out of the two hundred twelve in which the *qurrāʾ* differ, fifty-two are instances in which the *yāʾ al-idāfah* is followed by a *hamzat al-qaṭʿ* that carries a *kasrah*.⁴⁶¹ **Imams Nāfiʿ, Abū ʿAmr, and Abū Jaʿfar** will read

⁴⁵⁹ *Ṭayyibat al-Nashr*, l. 382.

...عِنْدِي دُونَا ... خُلْفٌ...

⁴⁶⁰ *Ṭayyibat al-Nashr*, l. 382-383.

...وَعَنْ كُلِّهِمْ تَسَكَّنَا
تَرْحَمْنِي تَفْتِنِّي اتَّبِعْنِي أَرِنِي...

⁴⁶¹ *Ṭayyibat al-Nashr*, l.383.

...وَأَتْنَانِ مَعَ خَمْسِينَ مَعَ كَسْرٍ عَنِي

twenty-seven of them with a *fathah* and will differ in twenty-five of them. The twenty-five places listed below are those instances in which one or more of the three *qurrā'* differ from their general principle or other *qurrā'* join them.

1. **Imam Nāfi'** and **Imam Abū Ja'far** will read the *yā' al-idāfah* in the following eight places with a *fathah*. The remaining *qurrā'* will read them with a *sukūn*:⁴⁶²
 - a. The word *بِعِبَادِيْ اِنَّكُمْ* in *āyah* 52 of *Sūrah al-Shu'arā'*.
 - b. The word *لَعَنَتِيْ اِلَى* in *āyah* 78 of *Sūrah Šād*.
 - c. The word *سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ* in *āyah* 69 of *al-Kahf*, *āyah* 27 of *al-Qaṣaṣ*, and *āyah* 102 of *al-Šaffāt*.
 - d. The word *بَنَاتِيْ اِنْ* in *āyah* 71 of *al-Hijr*.
 - e. The word *اَنْصَارِيْ اِلَى اللّٰهِ* in *āyah* 52 of *Āl 'Imrān* and *āyah* 14 of *al-Šaff*.
2. **Imams Azraq and Abū Ja'far** will read the *yā' al-idāfah* in the following place with a *fathah*. The remaining *qurrā'* will read it with a *sukūn*:⁴⁶³
 - a. The word *اِخْوَتِيْ اِنْ* in *āyah* 100 of *Sūrah Yūsuf*.
3. **Imams Nāfi', Abū Ja'far, Abū 'Amr, and Ibn 'Āmir** will read the *yā' al-idāfah* in the following three places with a *fathah*. The remaining *qurrā'* will read these instances with a *sukūn*:⁴⁶⁴
 - a. The word *وَمَا تَوْفِيقِيْ اِلَّا* in *āyah* 88 of *Sūrah Hūd*.

⁴⁶² *Ṭayyibat al-Nashr*, l.384.

وافتَحْ عِبَادِيْ لَعَنَتِيْ حِجْدِيْ ... بَنَاتِ اَنْصَارِيْ مَعَا لِلْمَدْنِيْ

⁴⁶³ *Ṭayyibat al-Nashr*, l.384.

وَإِخْوَتِيْ ثِيْ جُدْ...

⁴⁶⁴ *Ṭayyibat al-Nashr*, l.385-356.

...وَبَاقِي الْبَابِ اِلَى نُنَّا حُلِيْ
وَافَقَ فِي حُرْنِيْ وَتَوْفِيقِيْ كَلَّا ... يَدِيْ عَلَا اُمِّيْ وَأَجْرِيْ كَمَّ عَلَا

- b. The word **وَحُزْنِي إِلَى اللَّهِ** in āyah 86 of Sūrah Yūsuf.
- c. The word **وَأُحْيِي إِلَهُتَيْنِ** in āyah 116 of Sūrah al-Mā'idah.

Imam Ḥafṣ will also join the Imams above in reading this instance with a *fathah*.

- 4. **Imams Nāfi', Abū Ja'far, and Ibn 'Āmir** will read the *yā' al-iḍāfah* in the following place with a *fathah*. The remaining *qurrā'* will read it with a *sukūn*:⁴⁶⁵

- a. The word **أَنَا وَرُسُلِي** in āyah 21 of al-Mujādilah.

- 5. **Imams Nāfi', Abū Ja'far, Abū 'Amr, and Ḥafṣ** will read the *yā' al-iḍāfah* in the following place with a *fathah*. The remaining *qurrā'* will read it with a *sukūn*:⁴⁶⁶

- a. The word **يَدِي إِلَيْكَ** in āyah 28 of al-Mā'idah.

- 6. **Imams Nāfi', Abū Ja'far, Abū 'Amr, Ibn 'Āmir and Ḥafṣ** will read the *yā' al-iḍāfah* in the following nine places with a *fathah*. The remaining *qurrā'* will read them with a *sukūn*:⁴⁶⁷

- a. The word **أَجْرِي إِلَّا** in āyah 72 of Sūrah Yūnus, āyahs 29 and 51 of Sūrah Hūd, āyahs 109, 127, 145, 164, 180 of Sūrah al-Shu'arā', āyah 47 of Sūrah Saba'.

- 7. **Imams Nāfi', Abū Ja'far, Abū 'Amr, Ibn 'Āmir and Ibn Kathīr** will read the *yā' al-iḍāfah* in the following two places with a *fathah*. The remaining *qurrā'* will read them with a *sukūn*:⁴⁶⁸

- a. The word **دُعَائِي إِلَّا** in āyah 6 of Sūrah Nūḥ.

⁴⁶⁵ Ṭayyibat al-Nashr, l. 385.

...وَعَمَّ رُسُلِي...

⁴⁶⁶ Ṭayyibat al-Nashr, l. 386.

وَأَقَافِي فِي حُزْنِي وَتَوَفِّي كَلَّا ... يَدِي غَلَّا...

⁴⁶⁷ Ṭayyibat al-Nashr, l. 386.

...وَأَجْرِي كَمَّ غَلَّا...

⁴⁶⁸ Ṭayyibat al-Nashr, l. 387.

دُعَائِي أَبَاءِي دِمَّا كَيْس...

- b. The word **ءَابَاءِىْ اِبْرٰهِيْمَ** in *āyah* 38 *Sūrah Ibrāhīm*.

Imams Nāfi‘, Abū Ja‘far, and Abū ‘Amr will read the remaining twenty-seven places with a *fatḥah*, while the other Imams will read them with *sukūn*. However, there is one exception. In **اِلٰى رَبِّىْ اِنَّ** in *āyah* 50 of *Sūrah Fuṣṣilat*, **Imam Qālūn** has *khulf*. He may read the *yā’ al-iḍāfah* in this instance with *sukūn* or *fatḥah*.⁴⁶⁹

There are nine places where a *yā’ al-iḍāfah* is followed by a *hamzat al-qat‘ maksūrah* and **all the *qurrā’*** will read them with a *sukūn*. These are listed below. Remember that these nine places are not included in the fifty-two that were mentioned at the beginning of this section.⁴⁷⁰

1. The word **دُرِّيْىْ اِنِّىْ** in *āyah* 15 of *Sūrah al-Aḥqāf*.
2. The word **يَدْعُوْنِىْ اِلَيْهِ** in *āyah* 33 of *Sūrah Yūsuf*.
3. The word **وَتَدْعُوْنِىْ اِلٰى** in *āyahs* 41 and 43 of *Sūrah Ghāfir*.
4. The word **اَنْظُرْنِىْ اِلٰى** in *āyah* 14 of *Sūrah al-A‘rāf*.
5. The word **فَاَنْظُرْنِىْ اِلٰى** in *āyah* 36 of *Sūrah Hījr* and *āyah* 79 of *Ṣād*.
6. The word **رِدْءًا يُصَدِّقُنِىْ اِنِّىْ** in *āyah* 34 of *Sūrah al-Qaṣaṣ*.
7. The word **لَوْلَا اَخَّرْتَنِىْ اِلٰى** in *āyah* 10 of *Sūrah al-Munāfiqūn*.

⁴⁶⁹ *Ṭayyibat al-Nashr*, l. 387.

...وَيٰنَا ... خُلْفٌ اِلٰى رَبِّىْ...

⁴⁷⁰ *Ṭayyibat al-Nashr*, l. 387-388.

...وَكُلُّ اَسْكَنَا

دُرِّيْىْ يَدْعُوْنِىْ تَدْعُوْنِىْ ... اَنْظُرْنِىْ مَعَ بَعْدَ رِدْءًا اَخَّرْتَنِىْ

Yā' al-idāfah followed by a hamzat al-qatʿ that carries a ḍammah

There are ten places where a yā' al-idāfah is followed by a hamzat al-qatʿ that carries a ḍammah. **Imams Nāfi' and Abū Ja'far** read these ten yā'āt with a *fathah*. However, there is *khulf* in أُنِيْ in āyah 59 of Sūrah Yūsuf for **Imam Abū Ja'far**.⁴⁷¹

There are two places where a yā' al-idāfah is followed by a hamzat al-qatʿ that carries a ḍammah and **all the qurrā'** will read them with a *sukūn*. Remember that these two places are not included in the ten mentioned above. These two are listed below:⁴⁷²

1. The word أَتُونِيْ أَفْرَغْ in āyah 96 of Sūrah al-Kahf.
2. The word يَعْهْدِيْ أَوْف in āyah 40 of al-Baqarah.

⁴⁷¹ Ṭayyibat al-Nashr, l. 389.

وَعِنْدَ صَمِّ الْهَمَزِ عَشْرٌ فَافْتَحْنِ ... مَدًّا وَأَنِيْ أَوْفٍ بِالْخُلْفِ نَمْنُ

⁴⁷² Ṭayyibat al-Nashr, l. 390.

لِلْكَلِّ آتُونِيْ يَعْهْدِيْ سَكَنْتُ...

Yā' al-idāfah followed by the definite article “al”

There are a total of fourteen places where yā' al-idāfah is followed by the definite article “al” and the qurrā' differ as to how they will read them.⁴⁷³ The details of how the qurrā' will read them are as follows:

1. **Imam Ḥamzah** will read the yā' al-idāfah in the following nine places with *sukūn*. When continuing recitation (*waṣl*), the yā' will be dropped due to the meeting of two *sukūns*. The remaining qurrā' will read them with a *fathah*:⁴⁷⁴
 - a. The word رَبِّیَ الَّذِی in āyah 258 of Sūrah al-Baqarah.
 - b. The word حَرَّمَ رَبِّیَ الْفَوَاحِشَ in āyah 33 of al-A'raf.
 - c. The word مَسْنِیَ الضُّرِّ in āyah 83 of Sūrah al-Anbiyā'.
 - d. The word مَسْنِیَ الشَّیْطَانُ in āyah 41 of Sūrah Ṣād.
 - e. The word ءَاتَنِیَ الْكِتَابَ in āyah 30 of Sūrah Maryam.
 - f. The word إِنَّ أَهْلَکَیَ اللَّهُ in āyah 28 of al-Mulk.
 - g. The word إِنَّ أَرَادَنِیَ اللَّهُ in āyah 38 of Sūrah al-Zumar.
 - h. The word عِبَادِیَ الصَّالِحُونَ in āyah 105 of Sūrah al-Anbiyā'.
 - i. The word عِبَادِیَ الشَّکُورُ in āyah 13 of Sūrah Saba'.
2. **Imams Rawḥ, Ḥamzah, al-Kisā'i, and Ibn 'Āmir** will read the yā' al-idāfah in the following place with *sukūn*. The remaining qurrā' will read it with a *fathah*:⁴⁷⁵

⁴⁷³ Ṭayyibat al-Nashr, l. 390.

...وَعِنْدَ لَامِ الْعَرْفِ أَرْبَعُ عَشْرَتُ

⁴⁷⁴ Ṭayyibat al-Nashr, l. 391-392.

رَبِّیَ الَّذِیَ حَرَّمَ رَبِّیَ مَسْنِیَ ... الْآخِرَانِ آثَانِ مَعَ أَهْلَکَیَ
أَرَادَنِیَ عِبَادِیَ الْأَنْبِیَا سَبَا ... فُزْتُ...

⁴⁷⁵ Ṭayyibat al-Nashr, l. 392.

...لِعِبَادِیَ شُکْرُهُ رَضِیَ کِبَا

- a. The word لِّلْعِبَادِیِّ الَّذِیْنَ in āyah 31 of Sūrah Ibrāhīm.
3. **Imams Abū ‘Amr, Ya‘qūb, Ḥamzah, al-Kisā‘i, and Khalaf al-‘Āshir** will read the following two places with a *sukūn* on the *yā’ al-idāfah*. The remaining *qurrā’* will read them with a *fathah*:⁴⁷⁶
 - a. The word یَّعْبَادِیِّ الَّذِیْنَ in āyah 53 of Sūrah al-Zumar.
 - b. The word یَّعْبَادِیِّ الَّذِیْنَ in āyah 56 of Sūrah al-‘Ankabūt.
4. **Imams Ḥamzah and Ḥafṣ** will read the *yā’ al-idāfah* in the following place with *sukūn*. The remaining *qurrā’* will read it with a *fathah*:⁴⁷⁷
 - a. The word عَهْدِی الظَّالِمِیْنَ in āyah 124 of Sūrah al-Baqarah.
5. **Imams Ḥamzah and Ibn ‘Āmir** will read the *yā’ al-idāfah* in the following place with *sukūn*. The remaining *qurrā’* will read it with a *fathah*:⁴⁷⁸
 - a. The word ءَايَاتِیِّ الَّذِیْنَ in āyah 146 of Sūrah al-A‘rāf.

In the following eleven words in eighteen instances, all the *qurrā’* will read the *yā’ al-idāfah* with a *fathah*.

1. The word نِعْمَتِیَّ الَّذِیْ in āyah 40, 47 and 122 of Sūrah al-Baqarah.
2. The word حَسْبِیَّ اللّٰهُ in āyah 129 of Sūrah al-Tawbah and āyah 38 of Sūrah al-Zumar.
3. The word شُرَكَآءِیِّ الَّذِیْنَ in āyah 27 of Sūrah al-Nahl, āyah 52 of Sūrah al-Kahf and āyahs 62 and 74 of Sūrah al-Qasas.

⁴⁷⁶ *Tayyibat al-Nashr*, l. 393.

وَفِی التَّوْبَةِ حَسْبًا شَفَا...

⁴⁷⁷ *Tayyibat al-Nashr*, l. 393.

...عَهْدِیَّ عَسَى ... فَوْزٌ...

⁴⁷⁸ *Tayyibat al-Nashr*, l. 393.

...وَأَيَاتِیَّ اسْكُنْ فِی كَسَا...

4. The word *بَلَعْنِي الْكَبِيرُ* in *āyah* 40 of *Sūrah Āl Imrān*.
5. The word *رَبِّيَ اللَّهُ* in *āyah* 28 of *Sūrah Ghafir*.
6. The word *مَسَّنِيَ السُّوءُ* in *āyah* 188 of *Sūrah al-A‘rāf* and the word *مَسَّنِيَ الْكَبِيرُ* in *āyah* 54 of *Sūrah al-Hijr*.
7. The word *بِ الْأَعْدَاءِ* in *āyah* 150 of *Sūrah al-A‘rāf*.
8. The word *أُرُونِي الَّذِينَ* in *āyah* 27 of *Sūrah Sabā’*.
9. The word *وَلِيَّيَ اللَّهُ* in *āyah* 196 of *Sūrah al-A‘rāf*.
10. The word *جَاءَنِي الْيَتِيمَ* in *āyah* 66 of *Sūrah Ghāfir*.
11. The word *نَبَّأَنِي الْعَلِيمُ* in *āyah* 3 of *Sūrah al-Taḥrīm*.

Yā’ al-iḍāfah followed by a *hamzat al-waṣl* other than the *hamzat al-waṣl* in the definite article “al”

There are seven instances in which the *yā’ al-iḍāfah* is followed by a *hamzat al-waṣl* and the *qurrā’* differ as to how they will read them.⁴⁷⁹ This *hamzat al-waṣl* is not followed by *lām al-ta‘rīf*. These seven places are listed below:

1. **Imam Abū ‘Amr** will read the *yā’ al-iḍāfah* in the following place with a *fathah*, while the remaining *qurrā’* will read it with a *sukūn*.⁴⁸⁰
 - a. The word *يَلِيَّتَنِي أَخَذْتُ* in *āyah* 27 of *Sūrah al-Furqān*.

⁴⁷⁹ *Ṭayyibat al-Nashr*, l. 394.

وَعِنْدَ هَمْزِ الْوَصْلِ سَبْعٌ...

⁴⁸⁰ *Ṭayyibat al-Nashr*, l. 394.

...لَيْتَنِي ... فَافْتَحْ حُلًّا...

2. **Imams Nāfi', Abū Ja'far, Abū 'Amr, Bazzī, and Rawḥ** will read the *yā' al-idāfah* in the following place with a *fathah*, while the remaining *qurrā'* will read it with a *sukūn*:⁴⁸¹
 - a. The word قَوْمِي أَخَذُوا in āyah 30 of Sūrah al-Furqān.
3. **Imams Abū 'Amr and Ibn Kathīr** will read the *yā' al-idāfah* in the following two places with a *fathah*, while the remaining *qurrā'* will read them with a *sukūn*:⁴⁸²
 - a. The word إِنِّي أَصْطَفَيْتُكَ in āyah 144 of Sūrah al-A'raf.
 - b. The word أَخِي أَشَدُّ in āyah 30-31 of Sūrah Ṭahā.
4. **Imams Nāfi', Abū Ja'far, Abū 'Amr, Ya'qūb, Ibn Kathīr and Shu'bah** will read the *yā' al-idāfah* in the following place with a *fathah*, while the remaining *qurrā'* will read it with a *sukūn*:⁴⁸³
 - a. The word مِنْ بَعْدِي أَسْمُهُ in āyah 6 of Sūrah al-Ṣaff.
5. **Imams Nāfi', Abū Ja'far, Abū 'Amr, and Ibn Kathīr** will read the *yā' al-idāfah* in the following places with a *fathah*, while the remaining *qurrā'* will read them with a *sukūn*:⁴⁸⁴
 - a. The word ذِكْرِي أَذْهَبَا in āyah 42-43 of Sūrah Ṭahā.
 - b. The word لِنَفْسِي أَذْهَب in āyah 41-42 of Sūrah Ṭahā.

It is important to note that the *yā'āt* above will be dropped when continuing recitation for the *qurrā'* that read them with a *sukūn*.

⁴⁸¹ Ṭayyibat al-Nashr, l. 394.

...قَوْمِي مَدَا حُرْشِمَ هَنِي

⁴⁸² Ṭayyibat al-Nashr, l. 395.

إِنِّي أَخِي حَبِيرٌ...

⁴⁸³ Ṭayyibat al-Nashr, l. 395.

...وَبَعْدِي صِفْ سَمًا...

⁴⁸⁴ Ṭayyibat al-Nashr, l. 395.

...ذِكْرِي لِنَفْسِي حَافِظٌ مَدَا دُمَا

Yā' al-idāfah followed by a letter other than hamzah

There are thirty places in which the yā' al-idāfah is followed by a letter other than *hamzah* and the *qurrā'* differ as to how they will read them.⁴⁸⁵

These thirty places are listed below:

1. **Imams Nāfi', Abū Ja'far, Hishām, and Ḥaḥṣ** will read the yā' al-idāfah in the following places with a *fathah*, while the remaining *qurrā'* will read them with a *sukūn*:⁴⁸⁶
 - a. The word بَيْتِي لِلظَّالِمِينَ in āyah 125 of Sūrah al-Baqarah.
 - b. The word بَيْتِي لِلظَّالِمِينَ in āyah 26 of Sūrah al-Ḥajj.
2. **Imams Hishām, and Ḥaḥṣ** will read the yā' al-idāfah in the following place with a *fathah*, while the remaining *qurrā'* will read it with a *sukūn*:⁴⁸⁷
 - a. The word بَيْتِي مُؤْمِنًا in āyah 28 of Nūḥ.
3. **Imams Nāfi', Hishām, and Ḥaḥṣ** will read the yā' al-idāfah in the following place with a *fathah* without *khulf*, while **Imam Bazzī** will read it with *fathah* with *khulf*. His second option is *sukūn*. The remaining *qurrā'* will read it with a *sukūn*:⁴⁸⁸
 - a. The word وَلِي دِينٍ in āyah 6 of Sūrah al-Kāfirūn.

⁴⁸⁵ Ṭayyibat al-Nashr, l. 396.

وَفِي ثَلَاثِينَ بِلَا هَمْزٍ ...

⁴⁸⁶ Ṭayyibat al-Nashr, l. 396.

...فَتَخ ... بَيْتِي سِوَى نُوحٍ مَدًّا لُذْ عُدْ...

⁴⁸⁷ Ṭayyibat al-Nashr, l. 396-397.

...وَلَحْ

عَوُّنٌ بِهَا...

⁴⁸⁸ Ṭayyibat al-Nashr, l. 397.

لِي دِينٍ هَبْ خُلْفًا عَلَا ... إِذْ لَادَ...

4. **Imams Ibn Kathīr, ‘Āṣim, and al-Kisā’ī** will read the *yā’ al-iḍāfah* in the following place with a *fatḥah* without *khulf*, while **Imams Hishām and Ibn Wardān** will read it with *fatḥah* with *khulf*. Their second option is *sukūn*. The remaining *qurrā’* will read it with a *sukūn*:⁴⁸⁹

a. The word مَا لِي لَا أَرَى الْهَدْمَ in āyah 20 of Sūrah al-Naml.

5. **Only Imam Ḥafṣ** will read the *yā’ al-iḍāfah* in the following places with a *fatḥah*, while the remaining *qurrā’* will read them with a *sukūn*:⁴⁹⁰

a. The word مَعِيَ بَنِي إِسْرَءِيلَ in āyah 105 of Sūrah al-A‘rāf.

b. The word مَعِيَ عَذْرَاءٌ in āyah 83 of Sūrah al-Tawbah.

c. The word مَعِيَ صَبْرًا in āyah 67, 72, and 75 of Sūrah al-Kahf.

d. The word مَعِيَ وَذِكْرُ in āyah 24 of Sūrah al-Anbiyā’.

e. The word مَعِيَ رَبِّي in āyah 62 of Sūrah al-Shu‘arā’.

f. The word مَعِيَ رِدْءًا in āyah 34 of Sūrah al-Qaṣaṣ.

g. The word وَمَا كَانَ لِي عَلَيْكُمْ in āyah 22 of Sūrah Ibrāhīm.

h. The word كَانَ لِي مِنْ in āyah 69 of Sūrah Ṣād.

6. **Imams Warsh and Ḥafṣ** will read the *yā’ al-iḍāfah* in the following place with a *fatḥah*, while the remaining *qurrā’* will read it with a *sukūn*:⁴⁹¹

a. The word وَمَنْ مَعِيَ in āyah 118 of Sūrah al-Shu‘arā’.

⁴⁸⁹ Ṭayyibat al-Nashr, l. 397 – 398.

...لِي فِي التَّحْلِ رُذْيَوِي دِلَا
وَالْخُلْفُ خُذْ لَنَا...

⁴⁹⁰ Ṭayyibat al-Nashr, l. 398.

...مَعِيَ مَا كَانَ لِي ... عُدْ...

⁴⁹¹ Ṭayyibat al-Nashr, l. 398.

...مَنْ مَعِيَ مِنْ مَعَهُ وَرَشَّ فَأَنْقَلِ

7. **Imams Nāfi‘, Abū Ja‘far, Ibn ‘Āmir and Ḥafṣ** will read the *yā’ al-idaḥfah* in the following places with a *fathah*, while the remaining *qurrā’* will read them with a *sukūn*:⁴⁹²
 - a. The word **وَجَّيْ لِلَّهِ** in *āyah* 20 of Sūrah Āl ‘Imrān.
 - b. The word **وَجَّيْ لِلَّذِي** in *āyah* 79 of Sūrah al-An‘ām.
8. **Imams Azraq and Ḥafṣ** will read the *yā’ al-idaḥfah* in the following place with a *fathah*, while the remaining *qurrā’* will read it with a *sukūn*:⁴⁹³
 - a. The word **وَلِي فِيهَا مَنَارٌ** in *āyah* 18 of Sūrah Ṭāhā.
9. **Only Imam Ibn Kathīr** will read the *yā’ al-idaḥfah* in the following places with a *fathah*, while the remaining *qurrā’* will read them with a *sukūn*:⁴⁹⁴
 - a. The word **مِنْ وَرَأَى وَكَانَتْ** in *āyah* 5 of Sūrah Maryam.
 - b. The word **أَيْنَ شُرَكَائِي قَالُوا** in *āyah* 47 of Sūrah Fuṣṣilat.
10. **Only Imam Ibn ‘Āmir** will read the *yā’ al-idaḥfah* in the following places with a *fathah*, while the remaining *qurrā’* will read them with a *sukūn*:⁴⁹⁵
 - a. The word **إِنَّ أَرْضِي وَسِعَتْهُ** in *āyah* 56 of Sūrah al-‘Ankabūt.
 - b. The word **هَذَا صِرَاطِي مُسْتَقِيمًا** in *āyah* 153 of Sūrah al-An‘ām.

⁴⁹² Ṭayyibat al-Nashr, l. 399.

وَجَّيْ غُلَا عَمَّ...

⁴⁹³ Ṭayyibat al-Nashr, l. 399.

...وَلِي فِيهَا جَنَا ... عُدَّ...

⁴⁹⁴ Ṭayyibat al-Nashr, l. 399.

...شُرَكَائِي مِنْ وَرَائِي دَوَّنَا

⁴⁹⁵ Ṭayyibat al-Nashr, l. 400.

أَرْضِي صِرَاطِي كَمَّ...

11. **Imams Nāfi‘ and Abū Ja‘far** will read the *yā’ al-iḍāfah* in the following place with a *faṭḥah*, while the remaining *qurrā’* will read it with a *sukūn*:⁴⁹⁶

a. The word وَمَمَاتِي لِلَّهِ in āyah 162 of Sūrah al-An‘ām.

12. **Imam Ḥafṣ** will read the *yā’ al-iḍāfah* in the following place with a *faṭḥah* without *khulf*, while **Imam Hishām** will read it with a *faṭḥah* with *khulf*. His second option is *sukūn*. The remaining *qurrā’* will read it with a *sukūn*:⁴⁹⁷

a. The word وَلِي نَعَجَّةٌ in āyah 23 of Sūrah Ṣād.

13. **Imam Warsh** will read the *yā’ al-iḍāfah* in the following places with a *faṭḥah*, while the remaining *qurrā’* will read it with a *sukūn*:⁴⁹⁸

a. The word وَلَيُؤْمِنُوا فِي لَعَلَّهُمْ in āyah 186 of Sūrah al-Baqarah.

b. The word تُوْمِنُوا إِلَى فَاغَزَلُون in āyah 21 of Sūrah al-Dukhān.

14. There are a total of three ways in which the *qurrā’* will read the word يَتَعَبَّدُ in the instance below. **Imam Ruwais** with *khulf* and **Imam Shu‘bah** without *khulf* will read the *yā’ al-iḍāfah* in the following place with a *faṭḥah*. **Imams Ḥafṣ, Rawḥ, Ibn Kathīr, Ḥamzah, al-Kisā‘ī, and Khalaf al-‘Āshir** will read this word with no *yā’* at all in both *waṣl* and *waqf*, and this is how this word is written in the Kūfī and Makkī codices. The remaining Imams,

⁴⁹⁶ Ṭayyibat al-Nashr, l. 400.

...مَمَاتِي إِذْ تَنَا...

⁴⁹⁷ Ṭayyibat al-Nashr, l. 400.

...إِلَى نَعَجَّةٍ لَا يَخْلُفُ عَيْنَا

⁴⁹⁸ Ṭayyibat al-Nashr, l. 401.

وَلَيُؤْمِنُوا فِي تُوْمِنُوا إِلَى وَرْش...

Imams Nāfi', Abū Ja'far, Abū 'Amr, Ibn 'Āmir will read this word with a *sukūn* on the *yā'*:⁴⁹⁹

a. The word *يَعْبَادِ لَا خَوْفٌ* in āyah 68 of Sūrah al-Zukhruf.

15. **Imams Ya'qūb, Ḥamzah, and Khalaf al-'Āshir** will read the *yā'* *al-idāfah* in the following place with a *sukūn* without *khulf*, while **Imam Hishām** will read it with *sukūn* with *khulf*. His second option is *fathah*. The remaining *qurrā'* will read it with a *fathah*:⁵⁰⁰

a. The word *وَمَا لِي لَا أَعْبُدُ* in āyah 22 of Sūrah Yāsīn.

16. **Imams Qālūn, Aṣbahānī, and Abū Ja'far** will read the *yā'* *al-idāfah* in the following place with a *sukūn* without *khulf*, while **Imam Azraq** will read it with *sukūn* with *khulf*. His second option is *fathah*. The remaining *qurrā'* will read it with a *fathah*:⁵⁰¹

a. The word *وَمُحْيَايَ* in āyah 162 of Sūrah al-An'ām.

Yā' al-idāfah preceded by an alif or yā' sākinah

When a *yā' al-idāfah* is preceded by an *alif* or a *yā' sākinah*, it will always be read with a *fathah* by all the *qurrā'*, e.g., *يَبِيدَئِيَّ هُدَايَ مَمْنَوَايَ وَإِلَيَّ وَإِلَيَّ*.⁵⁰²

⁴⁹⁹ Ṭayyibat al-Nashr, l. 401-402.

... يَا ... عِبَادِ لَا عَوْثٌ يُخْلَفُ صَلِيًّا
وَالْحَذْفُ عَنْ شُكْرِ دُعَا شَفَا...

⁵⁰⁰ Ṭayyibat al-Nashr, l. 402-403.

... وَلِي ... يَسَ سَكِّنْ لَاحَ خُلْفٌ ظَلَّلِ
فَقَي...

⁵⁰¹ Ṭayyibat al-Nashr, l. 404.

... وَمُحْيَايَ بِهِ تَبْتُ جَنَحَ ... خُلْف...

⁵⁰² Ṭayyibat al-Nashr, l. 404.

... وَبَعْدَ سَاكِنٍ كُلِّ فَتَحَ

The word **يُبْنَى** in *āyah* 22 of *Sūrah Ibrāhīm*⁵⁰³ and the word **يُبْنَى** are exceptions to this general rule, and the differences among the *qurrā'* as to how they read them are explained in the *furūsh* chapters of *Ṭayyibah*.⁵⁰⁴

The table on the next page shows how the *yā'āt al-īḍāfah* presented in this chapter are divided. It will help to make more sense of the many numbers mentioned in this chapter, *in shā Allah*.⁵⁰⁵

⁵⁰³ *Ṭayyibat al-Nashr*, l. 713.

...وَمُضْرَجِي كَسْرُ الْيَا فَيَحْر...

⁵⁰⁴ *Ṭayyibat al-Nashr*, l. 688-690.

...وَيَايِي افْتَحَ يَمَا

وَحَيْثُ جَا حَفْصٌ وَفِي لُقْمَانَا ... الْأُخْرَى هُدَى عِلْمٍ وَسَكْنٌ زَانَا
وَأَوَّلًا دِن...

⁵⁰⁵ The diagram on the following page was designed by Mohammad Noor Ahmad. May Allah accept it from him and reward him for his time and effort. *Āmīn*.

796 Yāʾāt al- Idāfah	584	566 - Read with <i>sukoon</i>
	Qurra in agreement	18 - Read with <i>fatha</i>
	212	75 - Read with <i>fatha</i> by the 4 <i>qurra</i>
	Ikhtilaf	99 - Followed by <i>hamzat al- qatʿ w/fatha</i> 24 - The 4 <i>qurra</i> differ from their general principles e.g: ذُرُونِيْ أَقْتُلْ (40:26)
		27 - Read with <i>fatha</i>
	52 - Followed by <i>hamzat al- qatʿ w/kasrah</i>	25 - Differ in reading e.g: يَعْبَادِيْ إِنَّكُمْ (26:52)
		10 - Followed by <i>hamzat al-qatʿ</i> carrying <i>dammah</i>
		14 - Followed by definite article “al” e.g: رَبِّيْ الَّذِي (2:258)
		7 - Followed by <i>hamzat al-waṣl</i> other than the <i>hamzat al-waṣl</i> in the definite article “al” e.g: يَنْلَيْتَنِيْ أَخَذْتُ (25:27)
		30 - Followed by a letter other than <i>hamzah</i> e.g: بَيِّنِيْ لِلطَّائِفِينَ (2:125)

Chapter Review

1. Define *yā' al-iḍāfah*.
2. There are six scenarios in which a *yā' al-iḍāfah* can occur in the Qur'ān. What are they?
3. There are _____ (number) of *yā'āt al-iḍāfah* in which the *qurrā'* differ as to how they will read them.
4. When a *yā' al-iḍāfah* is followed by a *fathah*, Imams _____ will generally read the *yā' al-iḍāfah* with a *fathah*.
5. List the three possible ways in which *يَعْبَادُ لَا خَوْفَ* in āyah 68 of Sūrah al-Zukhruf may be read by the *qurrā'* in the state of *waṣl*.
6. How will a *yā' al-iḍāfah* be read when it is preceded by an *alif* or *yā' sākinah*?

al-Yā'āt al-Zawā'id

Unlike the *yā'āt al-idāfah* that were discussed in the previous chapter, *yā'āt zawā'id* are those *yā'āt* that are not written in the *rasm* of the Qur'ān.⁵⁰⁶ However, some of the *qurrā'* have read these *yā'āt* even though they are not present in the *rasm* of the Qur'ān. *Yā'āt zawā'id* occur at the ends of nouns and verbs and occur at the ends of *āyāt* and in the middle of them.

As a general principle, the *qurrā'* will read those *yā'āt* that are written in the *rasm* of the Qur'ān. As for those *yā'āt* which are not written, the *qurrā'* generally do not recite them. This chapter will list the places where the *qurrā'* have differed and some have read these *yā'āt* which are not present in the *rasm*. When these *yā'āt* are recited, they may be recited in the states of both *waṣl* and *waqf*, or only in the state of *waṣl*.

General rules pertaining to how *yā'āt al-zawā'id* will be read

When **Imams Hishām, Ibn Kathīr, and Ya'qūb** read the *yā' zā'idah*, they do so in both *waṣl* and *waqf*. **Imam Ḥamzah** will do the same in the word أَثِمْدُونِ in āyah 36 of Sūrah al-Naml.⁵⁰⁷ When **Imams Ḥamzah, al-Kisā'ī, Abū 'Amr, Nāfi', and Abū Ja'far** read the *yā' zā'idah*, they will do so in the state of *waṣl* only.⁵⁰⁸ The remaining Imams, **Imams Ibn Dhakwān,**

⁵⁰⁶ *Tayyibat al-Nashr*, l. 404.

وَهُى الَّتِي زَادُوا عَلَى مَا رُسِمًا...

⁵⁰⁷ *Tayyibat al-Nashr*, l. 404-405.

...تَثْبُتُ فِي الْحَالَيْنِ لِىِ ظِلٌّ دُمَا
وَأَوَّلَ التَّمْلِي فِدَا...

⁵⁰⁸ *Tayyibat al-Nashr*, l. 405.

...وَتَثْبُتُ ... وَصَلًا رَضَى حَقِظَ مَدًا...

‘Āṣim, and Khalaf al-‘Āshir will omit the *yā’ zā’idah* in both *waṣl* and *waqf*. While these are the general rules for the Imams, there will be times when they will differ from their general principle, and these will be mentioned. The next sections will list the *al-yā’āt al-zawā’id* and how the *qurrā’* will read them.

Yā’āt zā’idah in the middle of āyāt

There is a total of **one hundred twenty-two** *al-yā’āt al-zawā’id* in which the *qurrā’* differ as to how they will read them.⁵⁰⁹ Of these, **eighty-six** are at the ends of āyāt and **thirty-six** are in the middle of āyāt. This section will list those **thirty-six** that occur in the middle of āyāt and will outline how the *qurrā’* will read them.⁵¹⁰

1. **Imams Nāfi‘ and Abū ‘Amr** will read the *yā’ zā’idah* in the following words in the state of *wāṣl* only. **Imams Abū Ja‘far, Ya‘qūb and Ibn Kathīr** will read the *yā’* in the following words in both *waṣl* and *waqf*. The remaining *qurrā’* will omit them in both *waṣl* and *waqf*.⁵¹¹

- a. The word *تُعَلِّمَن* in āyah 66 of Sūrah al-Kahf.

⁵⁰⁹ Ṭayyibat al-Nashr, l. 405-406.

...وَمَا تَعْلَمُ
إِخْدَى وَعِشْرُونَ أَتَتْ...

⁵¹⁰ Although the *matn* of Ṭayyibah mentions that there is a total of one hundred twenty-one *al-yā’āt al-zawā’id* which are discussed in this chapter, Shaikh Aiman Suwaid clarifies in his edition of *al-Nashr* that Ibn al-Jazarī has listed one-hundred twenty-two instances. See footnote in Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 3:2043.

⁵¹¹ Ṭayyibat al-Nashr, l. 406-407.

...تُعَلِّمَن ... يَسِّرُ إِلَى الدَّاعِ الْخَوَارِ يَهْدِيْنَ
كَهْفُ الْمُنَادِ يُؤَيِّتُ تَتَّبِعُنَ ... أَخْرَجْتَ الْإِسْرَ سَمًا...

- b. The word يَسْرٍ in āyah 4 of Sūrah al-Fajr. This yā' zā'idah occurs at the end of an āyah but has been included here because it has the same ruling as the other words in this list.
 - c. The word إِلَى اللَّائِحِ in āyah 8 of Sūrah al-Qamar.
 - d. The word الْجَوَارِ in āyah 32 of Sūrah al-Shūrā.
 - e. The word الْمُنَادِ in āyah 41 of Sūrah Qāf.
 - f. The word أَنْ يَهْدِيَنَّ in āyah 24 of Sūrah al-Kahf.
 - g. The word أَنْ يُؤَيِّنَ in āyah 40 of Sūrah al-Kahf.
 - h. The word تَتَّبِعَنَّ in āyah 93 of Sūrah Ṭāhā.
 - i. The word أَخَّرْتَنِي in āyah 62 of Sūrah al-Isrā'.
2. **Imams Qālūn, Aṣbahānī, Abū 'Amr, and Abū Ja'far** will read the yā' zā'idah in the following words in the state of wāṣl only. **Imams Ya'qūb and Ibn Kathīr** will read the yā' in the following words in both waṣl and waqf. The remaining qurrā' will omit them in both waṣl and waqf.⁵¹²
 - a. The word إِنْ تَرِنَ in āyah 39 of Sūrah al-Kahf.
 - b. The word أَتَّبِعُونَ أَهْدِيكُمْ in āyah 38 of Sūrah Ghāfir.
 3. **Imams Nāfi', Abū 'Amr, Abū Ja'far and al-Kisā'i** will read the yā' zā'idah in the following words in the state of wāṣl only. **Imams Ya'qūb and Ibn Kathīr** will read the yā' in the following words

⁵¹² Ṭayyibat al-Nashr, l. 407-408.

in both *waṣl* and *waqf*. The remaining *qurrā'* will omit them in both *waṣl* and *waqf*.⁵¹³

a. The word *يَاتِ* in *āyah* 105 of *Sūrah Hūd*.

b. The word *نَبِيعٌ* in *āyah* 64 of *Sūrah al-Kahf*.

4. **Imams Abū 'Amr and Abū Ja'far** will read the *yā'* *zā'idah* in the following word in the state of *wāṣl* only. **Imams Ya'qūb and Ibn Kathīr** will read the *yā'* in the following words in both *waṣl* and *waqf*. The remaining *qurrā'* will omit it in both *waṣl* and *waqf*.⁵¹⁴

a. The word *تُؤْتُونِ* in *āyah* 66 of *Sūrah Yūsuf*.

5. **Imam Qunbul** will read the *yā'* *zā'idah* in the following words with *khulf*, with his second option being to omit the *yā'* *zā'idah* completely. When he reads the *yā'*, he will do so in both *waṣl* and *waqf*. The remaining *qurrā'* will omit them in both *waṣl* and *waqf*.⁵¹⁵

a. The word *تَرْعَ* in *āyah* 12 of *Sūrah Yūsuf*.

b. The word *يَتَّقِي* in *āyah* 90 of *Sūrah Yūsuf*.

6. **Imams Warsh, Abū 'Amr and Abū Ja'far** will read the *yā'* *zā'idah* in the following word in the state of *wāṣl* only. **Imam Ya'qūb**

⁵¹³ *Ṭayyibat al-Nashr*, l. 408.

...وَيَاتِ هُوْدَ نَبِيعَ كَهْفِ رِمَ سَمَا

⁵¹⁴ *Ṭayyibat al-Nashr*, l. 409.

تُؤْتُونِ يُبَ حَقًّا...

⁵¹⁵ *Ṭayyibat al-Nashr*, l. 409.

...وَتَرْعَ يَتَّقِي ... يُوسَفَ زِنْ خُلْفًا...

will read the *yā'* in the following words in both *waṣl* and *waqf*. The remaining *qurrā'* will omit them in both *waṣl* and *waqf*.⁵¹⁶

a. The word تَسْلِي in *āyah* 46 of *Sūrah Hūd*.

7. **Imams Warsh, Abū 'Amr and Abū Ja'far** will read the *yā' zā'idah* in the following words in the state of *wāṣl* only. **Imam Ya'qūb** will read the *yā'* in the following words in both *waṣl* and *waqf*. **Imam Qālūn** will read the *yā' zā'idah* in the state of *waṣl*, and he will do so with *khulf*. His second option will be to omit the *yā'* completely. The remaining *qurrā'* will omit them in both *waṣl* and *waqf*.⁵¹⁷

a. The words إِذَا دَعَانِ in *āyah* 186 of *Sūrah al-Baqarah*.

8. **Imams Warsh, Abū 'Amr and Abū Ja'far** will read the *yā' zā'idah* in the following word in the state of *wāṣl* only. **Imams Bazzī and Ya'qūb** will read the *yā'* in the following word in both *waṣl* and *waqf*. The remaining *qurrā'* will omit it in both *waṣl* and *waqf*.⁵¹⁸

a. The word يَذْغُ الدَّاعِ in *āyah* 6 of *Sūrah al-Qamar*.

9. **Imams Warsh, Abū 'Amr and Abū Ja'far** will read the *yā' zā'idah* in the following word in the state of *wāṣl* only. **Imams Ibn**

⁵¹⁶ *Ṭayyibat al-Nashr*, l. 409-410. In this chapter, the code *jīm* covers both *rāwīs* of Imam Warsh.

...وَتَسْأَلُنِي
حِمَاً جَنَّا...

⁵¹⁷ *Ṭayyibat al-Nashr*, l. 410.

...الدَّاعِي إِذَا دَعَانِ هُمْ ... مَعَ خُلْفٍ قَالُونَ...

⁵¹⁸ *Ṭayyibat al-Nashr*, l. 410-411.

...وَيَذْغُ الدَّاعِ حُمْ
هُدْ جِدْ نَوَى...

Kathīr and Ya‘qūb will read the *yā’* in the following words in both *waṣl* and *waqf*. The remaining *qurrā’* will omit them in both *waṣl* and *waqf*.⁵¹⁹

a. The word **وَالْبَادِ** in *āyah* 25 of *Sūrah al-Ḥajj*.

10. **Imams Nāfi‘, Abū ‘Amr and Abū Ja‘far** will read the *yā’ zā’idah* in the following words in the state of *wāṣl* only. **Imams Ya‘qūb** will read the *yā’* in the following words in both *waṣl* and *waqf*. The remaining *qurrā’* will omit them in both *waṣl* and *waqf*.⁵²⁰

a. The word **الْمُهْتَدِ** in *āyah* 97 of *Sūrah al-Isrā’*.

b. The word **الْمُهْتَدِ** in *āyah* 17 of *Sūrah al-Kahf*.

c. The word **أَتَّبَعْنِ** in *āyah* 20 of *Sūrah Āl ‘Imrān*.

11. **Imams Warsh and Abū ‘Amr** will read the *yā’ zā’idah* in the following word in the state of *wāṣl* only. **Imams Ya‘qūb and Ibn Kathīr** will read the *yā’* in the following words in both *waṣl* and *waqf*. The remaining *qurrā’* will omit them in both *waṣl* and *waqf*.⁵²¹

a. The word **كَالْجَوَابِ** in *āyah* 13 of *Sūrah Saba’*.

12. **Imams Nāfi‘, Abū Ja‘far, and Abū ‘Amr** will read the *yā’ zā’idah* in the following word in the state of *wāṣl* only. **Ibn Kathīr** will read the *yā’* in the following words in both *waṣl* and *waqf*. All

⁵¹⁹ *Tayyibat al-Nashr*, l. 411.

...وَالْبَادِ ثِقَى حَقِّ جَنْ...

⁵²⁰ *Tayyibat al-Nashr*, l. 411-412.

...وَالْمُهْتَدَى لَا أَوْلَى وَاتَّبَعْنِ

قُلْ جِئَا مَدَا...

⁵²¹ *Tayyibat al-Nashr*, l. 412.

وَكَاالْجَوَابِ جَا ... حَقِّ...

four of these Imams will read the word أَتَمِدُونِ with *izhār*. **Imams Ya‘qūb and Ḥamzah** will read the *yā’ zā’idah* in this word in both *waṣl* and *waqf*, and they will also read the word أَتَمِدُونِ with *idghām* of the two *nūns*. The remaining *qurrā’* will omit the *yā’* in both *waṣl* and *waqf* and read the two *nūns* with *izhār*.⁵²²

a. The word أَتَمِدُونِ in āyah 36 of Sūrah al-Naml.

13. **Imams Abū Ja‘far and Abū ‘Amr** will read the *yā’ zā’idah* in the following words in the state of *wāṣl* only. **Imam Ya‘qūb** will read the *yā’* in the following words in both *waṣl* and *waqf*. The remaining *qurrā’* will omit them in both *waṣl* and *waqf*.⁵²³

a. The word وَلَا تُخْزُونِ in āyah 78 of Sūrah Hūd.

b. The word وَأَتَّقُوا يَا زُلَى in āyah 197 of Sūrah al-Baqarah.

c. The word وَأَخْشَوْا in āyah 44 of Sūrah al-Mā’idah.

d. The word وَأَتَّبِعُوا in āyah 61 of Sūrah al-Zukhruf.

e. The word وَخَافُوا in āyah 175 of Sūrah Āl ‘Imrān.

f. The word أَشْرَكْتُمُونِ in āyah 22 of Sūrah Ibrāhīm.

g. The word وَقَدْ هَدَيْنَا in āyah 80 of Sūrah al-An‘ām.

14. **Imams Abū Ja‘far and Abū ‘Amr** will read the *yā’ zā’idah* in the following word in the state of *wāṣl* only. **Imam Ya‘qūb** will read the *yā’* in the following word in both *waṣl* and *waqf*. **Imam Hishām** will read the *yā’ zā’idah* in this word with *khulf*.

⁵²² Ṭayyibat al-Nashr, l. 412.

...تَمِدُّونَ فِي سَمَاءَ...

⁵²³ Ṭayyibat al-Nashr, l. 412-414.

وَجَا...

تُخْزُونَ فِي اتَّقُوا يَا اخْشَوْا وَلَا ... وَأَتَّبِعُوا زُخْرَفِ نَوَى حَلَا

خَافُونَ إِنَّ أَشْرَكْتُمُونَ قَدْ هَدَا ... نِ عَنْهُمْ...

However, the *khulf* will only be applied in the state of *waqf*. He will read the *yā'* with *ithbāt* only in the state of *waṣl*.⁵²⁴ The remaining *qurrā'* will omit the *yā'* in both *waṣl* and *waqf*.⁵²⁵

a. The word كِيدُون in āyah 195 of Surah al-A'raf.

15. **Imam Ruwais** will read the *yā' zā'idah* with *khulf* in both *waṣl* and *waqf*, meaning that he will have the option to read the *yā'* or to omit it in both states. The remaining *qurrā'* will omit the *yā'* in both *waṣl* and *waqf*.⁵²⁶

a. The word يَتَعَبَّد in āyah 16 of Sūrah al-Zumar.

16. In the word فَبَيِّنْ عِبَادَ اللَّهِ الَّذِينَ in āyah 17 of Sūrah al-Zumar, **Imam Sūsī** will read the *yā' zā'idah* in the word عِبَادَ with a *fathah* with *khulf*. He also has *khulf* in *waqf*, meaning that he may read it or omit it. When both these options are combined, there are a total of three options for Imam Sūsī in this word:

- To omit the *yā' zā'idah* in both *waṣl* and *waqf*.
- To read the *yā' zā'idah* with a *fathah* in the state of *waṣl*, while omitting it in *waqf*.
- To read the *yā' zā'idah* with a *fathah* in the state of *waṣl*, while also maintaining it in *waqf*.

Imam Ya'qūb will read this word with a *yā' zā'idah* in the state of *waqf* only. He will do so without *khulf*. He will drop it in the

⁵²⁴ Ibn al-Jazarī, *Nashr al-Qirā'āt al-ʿAshr*, 3:2051.

⁵²⁵ Ṭayyibat al-Nashr, l. 414-415.

... كِيدُونِ الْأَعْرَافِ لَدَى
خُلْفٍ جَمَائِلٌ...

⁵²⁶ Ṭayyibat al-Nashr, l. 415.

... عِبَادٍ فَاتَّقُوا ... خُلْفٍ غَيْرٍ...

state of *waṣl* due to the *sākin* letter after it. All the other *qurrā'* will omit this *yā'* in both *waṣl* and *waqf*.⁵²⁷

17. In the word **فَمَّا ءَاتَيْنِي** in *āyah* 36 of *Sūrah al-Naml*, **Imams Nāfi', Abū Ja'far, Ruwais, Abū 'Amr, and Ḥafṣ** will read the *yā'* *zā'idah* with a *fathah* in the state of *waṣl*. The remaining Imams will omit the *yā'* in *waṣl*. However, in the state of *waqf*, **Imam Ya'qūb** will read the *yā'* without *khulf*, and **Imams Ḥafṣ, Abū 'Amr, Qālūn, and Qunbul** will read the *yā'* with *khulf*, meaning that they may also omit it when making *waqf*. The remaining *qurrā'* will omit the *yā'* in *waqf*.⁵²⁸ The table below summarizes how this word will be read by the *qurrā'* in *waṣl* and *waqf*.

Qurrā'	Waṣl	Waqf
Imams Warsh and Abū Ja'far	Will read the <i>yā'</i> with a <i>fathah</i>	Will omit it in <i>waqf</i>
Imams Qālūn, Abū 'Amr, and Ḥafṣ	Will read the <i>yā'</i> with a <i>fathah</i>	Will have the option to both read and omit the <i>yā'</i>
Imam Ruwais	Will read the <i>yā'</i> with a <i>fathah</i>	Will read the <i>yā'</i>
Imam Rawḥ	Will omit the <i>yā'</i>	Will read the <i>yā'</i>
Imam Qunbul	Will omit the <i>yā'</i>	Will have the option to both read and omit the <i>yā'</i>

⁵²⁷ *Ṭayyibat al-Nashr*, l. 415-416.

...بَيَّتِرَ عِبَادِ افْتَحَ يَهُو
بِالْخُلْفِ وَالْوَقْفِ يَلِي خُلْفَ طَيِّبِ...

⁵²⁸ *Ṭayyibat al-Nashr*, l. 416-417.

...أَتَانِ نَمْلٍ وَافْتَحُوا مَدًّا عَنِي
حُزْ عَدُّ وَقْفٍ طَعْنَا وَخُلْفٍ عَن حَسَنٍ ... يَنْ زُرْ...

Imams Bazzī, Ibn ‘Āmir, Shu‘bah, Ḥamzah, al-Kisā’ī, and Khalaf al-‘Āshir	Will omit the yā’	Will omit the yā’
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18. **Imam Abū Ja‘far** will read the following two places⁵²⁹ with a *fathah* on the yā’ zā’idah in the state of *waṣl*, and he will also read the yā’ in *waqf*.⁵³⁰

- The word **إِنْ يُرْذِنِ الرَّحْمَنُ** in *āyah* 23 of Sūrah Yāsīn.
- The word **أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ** in *āyah* 93 of Sūrah Ṭāhā.

Yā’āt zawā’id at the ends of *āyāt*

In the previous section, we listed those thirty-six places where the *qurrā* differ as to how they will read the yā’ zā’idah that occurs in the middle of an *āyah*. In this section, we will discuss the eighty-six places where the yā’ zā’idah occurs at the end of an *āyah*. One of these, the instance in *āyah* 4 of Sūrah al-Fajr, was already discussed in the previous section. The general rule is that **Imam Ya‘qūb** will read the yā’ zā’idah in both *waṣl* and *waqf* in all eighty-six yā’āt that occur at the ends

⁵²⁹ Please note that although Ibn al-Jazarī has mentioned these two places and how Imam Abū Ja‘far will read them in this chapter, they are not included in the count of thirty-six *al-yā’āt al-zawā’id* in the middle of an *āyah*. The instance in Sūrah Yāsīn was mentioned earlier in the chapter on stopping according to the *rasm* of the Qur’ān (line 371) and the instance in Sūrah Ṭāhā was mentioned earlier in this chapter in line 407 of *Ṭayyibat al-Nashr*.

⁵³⁰ *Ṭayyibat al-Nashr*, l. 417-418.

...يُرْذِنِ افْتَحْ كَذَا تَتَّبِعَنِ

وَقَفَّ نُنَا...

of āyāt.⁵³¹ There are **twenty-six** places where some of the other *qurrā'* will join him. These are listed below.

1. **Imams Ibn Kathīr and Warsh** will join **Imam Ya'qūb** in reading the *yā' zā'idah* at the end of the word يَالْوَاد in *āyah* 9 of *Sūrah al-Fajr*. **Imam Qunbul**, however, will have *khulfin* in the state of *waqf*, meaning that he will read the *yā'* in the state of *waṣl* and may read it or omit it in *waqf*.⁵³² Remember that the *qurrā'* will follow their principles that were mentioned in the beginning of the previous section. Therefore, while **Imam Bazzī** will read the *yā' zā'idah* in both *waṣl* and *waqf*, **Imam Warsh** will only read it in the state of *waṣl*. The remaining *qurrā'* will omit it in both *waṣl* and *waqf*.⁵³³
2. **Imams Warsh, Abū Ja'far, Abū 'Amr, and Ḥamzah** will join **Imam Ya'qūb** in reading the *yā' zā'idah* in the state of *waṣl* in the word دُعَاء at the end of *āyah* 40 of *Sūrah Ibrāhīm*. **Imam Bazzī** will read this *yā'* in both *waṣl* and *waqf*. **Imam Qunbul** will do so as well, but with *khulfin*. The remaining Imams will omit the *yā'* in both *waṣl* and *waqf*.⁵³⁴
3. **Imams Warsh and Ibn Wardān** will join **Imam Ya'qūb** in reading the *yā' zā'idah* in the state of *waṣl* in the word اَلتَّلَاقِ at the end of *āyah* 15 of *Sūrah Ghāfir* and the word اَلتَّنَاد at the end of *āyah*

⁵³¹ Ṭayyibat al-Nashr, l. 418.

...وَكُلُّ رُؤُسِ الْآيِ ظَلُّ...

⁵³² Ibn al-Jazarī, *Nashr al-Qirā'āt al-'Ashr*, 3:2073.

⁵³³ Ṭayyibat al-Nashr, l. 418-419.

...وَأَفَقَّ بِالْوَادِ دِنَا جُدَّ وَرُحَلُ
بِخُلْفٍ وَقُفِّ...

⁵³⁴ Ṭayyibat al-Nashr, l. 419.

...وَدُعَاءٍ فِي جَمَعَ ... يَثْقُ حُطَّ رِكَ الْخُلْفِ هُدَى...

32 of the same sūrah. There is also a *khulf* reported in these two words for **Imam Qālūn**. He may recite or omit the *yā' zā'idah* in *waṣl*, but he will always omit it in *waqf*. To omit the *yā'* is preferred.⁵³⁵ **Imam Ibn Kathīr** will read this *yā'* in both *waṣl* and *waqf*. The remaining Imams will omit the *yā'* in both *waṣl* and *waqf*.⁵³⁶

4. **Imam Ibn Kathīr** will join **Imam Ya'qūb** in reading the *yā' zā'idah* in both *waṣl* and *waqf* in the word الْمُنْعَال in *āyah* 9 of Sūrah al-Ra'ad. The remaining Imams will omit the *yā'* in both *waṣl* and *waqf*.⁵³⁷
5. **Imam Warsh** will join **Imam Ya'qūb** in reading the *yā' zā'idah* in the following words. He will do so in the state of *waṣl* only. The remaining Imams will omit the *yā'* in both *waṣl* and *waqf*.⁵³⁸
 - a. The word وَعِيد in *āyah* 14 of Sūrah Ibrāhīm, and *āyahs* 14 and 45 of Sūrah Qāf.
 - b. The word وَنَذِر in *āyahs* 16, 18, 21, 30, 37, and 39 of Sūrah al-Qamar.
 - c. The word يُكْذِبُونَ in *āyah* 34 of Sūrah al-Qaṣaṣ.
 - d. The word نَذِير in *āyah* 17 of Sūrah al-Mulk.

⁵³⁵ Ibn al-Jazarī, *Nashr al-Qirā'āt al-ʿAshr*, 3:2069; al-ʿĀṣim, *Sharḥ Ṭayyibat al-Nashr*, 232; Fikrī, *Taqrīb al-Ṭayyibah*, 337.

⁵³⁶ *Ṭayyibat al-Nashr*, l. 419-420.

...الَّتَلَاقي مَعُ
تَنَادٍ خُذْ دُمُ جُلٍ وَقِيلَ الْخُلُفَ يَرُ...

⁵³⁷ *Ṭayyibat al-Nashr*, l. 420.

...وَالْمُنْعَالِ دِينَ...

⁵³⁸ *Ṭayyibat al-Nashr*, l. 420-422.

...وَعِيدٍ وَنَذِرٍ
يُكْذِبُونَ قَالَ مَعُ نَذِيرِي ... فَأَعْتَرَلُونَ تَرْجُمُو نَكِيرِي
تُرْدِينَ يُنْقِذُونَ جُودٌ...

- e. The word فَاَعْتَرِلُونِ in āyah 21 of Sūrah al-Dukhān.
 - f. The word تَرَجُّمُونَ in āyah 20 of Sūrah al-Dukhān.
 - g. The word نَكِير in āyah 44 of Sūrah al-Ḥajj, āyah 45 of Sūrah Saba', āyah 26 of Sūrah Fāṭir, and āyah 18 of Sūrah al-Mulk.
 - h. The word لَتَرْدِينَ in āyah 56 of Sūrah al-Ṣāffāt.
 - i. The word يُنْقِذُونَ in āyah 23 of Sūrah Yāsīn.
6. **Imams Nāfi', Abū Ja'far, and Bazzī** have joined **Imam Ya'qūb** in reading the *yā' zā'idah* in the word أَكْرَمَن in āyah 15 of Sūrah al-Fajr, and the word أَهْنَى in āyah 16 of the same sūrah. While **Imams Nāfi' and Abū Ja'far** will read the *yā' zā'idah* in *waṣl* only, **Imams Bazzī and Ya'qūb** will read it in both *waṣl* and *waqf*. **Imam Abū 'Amr** will also read the *yā' zā'idah* in this word, but he will do so with *khulf*. His *khulf* will apply in the state of *waṣl* only. He will omit the *yā'* in these two places in *waqf*. The remaining Imams will omit the *yā'* in both *waṣl* and *waqf*.⁵³⁹

Additional points related to this chapter

There are additional *al-yā'āt al-zawā'id* reported for **Imam Qunbul** than what has been mentioned in this chapter. However, these are *shādh* and the ones listed earlier are the only ones that are correct for **Imam Qunbul** according to Ibn al-Jazarī.⁵⁴⁰

Earlier, we learned that the code *jīm* only represents **Imam Azraq** from **Imam Warsh** in the *uṣūl* chapters of *Ṭayyibah*. However, in the chapter

⁵³⁹ Ṭayyibat al-Nashr, l. 422.

... أَكْرَمَن ... أَهْنَى هَذَا مَدًا وَالْخُلْفُ حِينَ

⁵⁴⁰ Ṭayyibat al-Nashr, l. 423.

وَشَدَّ عَنْ قُنْبُلَ غَيْرُ مَا ذُكِرَ...

on *al-yā'āt al-zawā'id*, the code *jīm* refers to both of Imam Warsh's *rāwīs*, **Imam Aṣbahānī and Imam Azraq**. There are two exceptions to this. One is the word تَرَن in āyah 39 of Sūrah al-Kahf, and the other is أَتَّبِعُونَ in āyah 38 of Sūrah Ghāfir. In these two places, like Imam Qālūn, **Imam Aṣbahānī from Imam Warsh** will read the *yā'* in the state of *waṣl*, while **Imam Azraq** will not. These two places were mentioned earlier as well. Another way of understanding this is that in the chapter on *al-yā'āt al-zawā'id*, **Imam Aṣbahānī** will agree with **Imam Azraq** except for in the two places listed.⁵⁴¹

All the *qurrā'* will read the *yā'* in the word فَلَا تَسْأَلْنِي in āyah 70 of Surah al-Kahf. This is in accordance with the *rasm* of the Qur'ān. However, **Imam Ibn Dhakwān** has *khulf* in this instance. He may omit or read this *yā'* in both the state of *waṣl* and *waqf*.⁵⁴² This *yā'* is not from among *al-yā'āt al-zawā'id* as it is written in the *rasm* of the Qur'ān. However, Ibn al-Jazarī has mentioned it here as an additional point as one of the *qurrā'* omits it.

⁵⁴¹ Ṭayyibat al-Nashr, l. 423-424.

...وَالْأَصْبَهَانِيُّ كَالْأَزْرَقِ اسْتَقَرَّ
مَعَ تَرَنٍ وَاتَّبِعُونَ...

⁵⁴² Ṭayyibat al-Nashr, l. 424.

...وَتَبَيَّنَتْ... تَسْأَلْنِي فِي الْكَهْفِ وَخُلْفُ الْحَذَفِ مِثْ

Chapter Review

1. What is the difference between *al-yā'āt al-zawā'id* and *yā'āt al-idāfah*?
2. List the Imams that will read *al-yā'āt al-zawā'id* in both *waṣl* and *waqf* in the places where they read them.
3. List the Imams that will read *al-yā'āt al-zawā'id* only in *waṣl* in the places where they read them.
4. List the Imams that will omit *al-yā'āt al-zawā'id* in both *waṣl* and *waqf*.
5. Imam Azraq and Aṣbahānī agree on almost all *al-yā'āt al-zawā'id* except for two. Which ones are these?
6. There are three places mentioned in this chapter in which Imam Abū Ja'far will read the *yā' zā'idah* in *waṣl* but with a *fatḥah*. Which places are these?
7. Which Imam will read all *al-yā'āt al-zawā'id* that occur at the end of an *āyah*?
8. There is one instance mentioned in this chapter that is technically not a *yā' za'idah*. Which one is it and why has it been mentioned?

I am unable to find the appropriate words to thank Allah for the gift of working on this book and for the immense gift of its completion. I began working on this project in January 2022 and I remember the fear I felt as I struggled to check and translate the book this work is based on. I remember praying *ṣalāt al-ḥājāt* regularly and repeatedly drinking *Zamzam*, making *du‘ā’* for ease and facilitation *Alḥamdulillāh*. In December 2022, I had to step away from this work to focus on other projects. When I returned to this work in September of 2023, I was a mother, *Alḥamdulillah*. Writing, editing, and teaching this work has been a privilege. I ask Allah to accept it from me, my family, my teachers, and the students who patiently studied from its draft. May Allah make this book a light for us in our graves and may Allah unite us with His beloved Prophet ﷺ in *jannat al-firdaws*. *Āmīn*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Biographies of the Qurṛā' Through Whom We Transmit Ṭayyibah

Qārī Najm al-Ṣabīḥ Thānwī

Qārī Najm al-Ṣabīḥ Thānwī (may Allah preserve and protect him) was born in December, 1965 in the city of Lahore. Being the son of Qārī Iẓhār Aḥmad Thānwī رحمہ اللہ, he followed his father's footsteps and pursued the sciences of the Qur'ān, completing his memorization of the Qur'ān under both his father and Qārī Sa'īd Ṣāḥib. He received *ijāzah* and *sanad* in the *riwāyah* of Ḥafṣ and the texts of *tajwīd* from his father. He also studied books of Arabic language with his father. In addition to his religious education, Qārī Najm also holds a bachelor's in science from Islamiyah College, Civil Lines, Lahore. His subjects were mathematics, statistics, and economics.

After his father's passing in 1991, Qārī Najm began to teach alongside as well as study with one of his father's students, Qārī Muḥammad Idrīs al-ʿĀṣim رحمہ اللہ. He completed his studies of both *ʿasharah ṣuġhrā* and *ʿasharah kubrā*, as well as *ʿAqīlah* with Qārī Muḥammad Idrīs رحمہ اللہ.

While Qārī Idrīs held a *sanad* in the *Shāṭibiyyah* and the seven *qirāʾāt* through Qārī Iẓhār Thānwī رحمہ اللہ, his *sanad* in *al-Durrah al-Muḍīʾah* did not go through Qārī Najm's father, and instead went through Shaykh ʿAbd al-Fattāḥ al-Marṣafī رحمہ اللہ only. Hoping for a *sanad* in *al-Durrah al-Muḍīʾah* that went through his father, Qārī Najm received a *sanad* in *al-Durrah al-Muḍīʾah* through Qārī Muḥammad Ṣādiq, a student of his late father. He also studied *ʿAqīlah* with Qārī Muḥammad Ṣādiq. In addition to his *sanad* in *ʿashara kubrā* and *Ṭayyibah* from Qārī Muḥammad Idrīs رحمہ اللہ, Qārī Najm also received *sanad* from Qārī ʿAbd al-Malik رحمہ اللہ, a blind *qārī*, of Dār al-ʿUlūm Karachī for additional blessings in his learning and teaching.

He continued to teach alongside Qārī Muḥammad Idrīs ﷺ until he joined *Madrasah Tajwīd al-Qurʾān* in Moti Bazar, Rang Mahal Lahore, Pakistan. He still teaches at this institution as of 2024.

Qārī Najm has many publications to his name, which include a book on the history, development, and proofs of the importance of *tajwīd* and *qirāʾāt*, as well as individual books on the *uṣūl* and *furūsh* of each canonical reading. In addition to his own works, he has edited Qārī Faṭḥ Muḥammad Pānīpatī's ﷺ commentary on '*Aqīlat Atrāb*, titled *Ashal al-Mawārid*, as well as the second edition of his father's commentary on '*Aqīlah, Īdāh al-Maqāṣid*. He also proofread his teacher, Qārī Muḥammad Idrīs al-ʿĀṣim's ﷺ work on *Ṭayyibah*, titled *Sharḥ Ṭayyibat al-Nashr*.

Allah has blessed me to study with my respected teacher for more than two years, taking multiple classes with him each week. I have found my teacher to be passionate about the sciences of the Qurʾān. He loves each text that he teaches and has us read out each word of the text to him. He is particular about giving us the biography of the scholars who wrote the works, and most importantly, through his comments while teaching, instills in us a deep reverence and respect for the scholars who wrote on these sacred sciences. I have found my teacher to be extremely humble. He never hesitates to say that he does not know something and looks for the answer.

His heart is filled with such sincerity towards Allah and His Book, *mā shāʾ Allah*, that it is rare that Qārī Najm gives me advice, and it does not settle into my heart as if it had always been there. When he hears any sign of a blameworthy trait in my speech, he reprimands me, but so kindly and gently, that it is never hurtful or offensive. A humble, truthful man, with a sarcastic sense of humor, our teacher is Allah's gift to us, for whichever path it is that we wish to walk, we are in need of a guide. I am very grateful to Allah that He blessed us with a teacher who

not only teaches us the sciences of the Qurʾān but also draws us closer to Him, Most High. May Allah continue to allow us to benefit from him, and may Allah grant him a long, healthy life, and an acceptance with Him that is so immense that he is remembered in the *duʿā*ʼs of the believers till the day of Judgement. *Āmīn*.

Qārī Muḥammad Idrīs al-ʿĀṣim⁵⁴³

He is Qārī Muḥammad Idrīs ibn Muḥammad Yaʿqūb ibn Ghulāmullah ibn Jāmiʿī. Qārī Muḥammad Idrīs ؒ was born in 1949 in Lahore, Pakistan. He completed his memorization of the Qurʾān with Qārī Aḥmad Dīn ؒ in 1965 in Madrasah Tajwīd al-Qurʾān in Lahore. He completed his *Darse Niẓāmī* at ʿUlūme Islāmiyyah Jāmiʿah Islāmiyyah in Gujranwala in 1975. He began teaching after completing *Darse Niẓāmī*, and at the same time studied the seven *qirāʾāt* with Qārī Iẓhār Thānwī ؒ. He later enrolled at the Islamic University of Madīnah in the college of Qurʾānic sciences. It was in Madīnah that he studied with Shaykh ʿAbd al-Fattāḥ al-Marṣafī ؒ, repeating the *riwāyah* of Ḥafṣ and the seven *qirāʾāt*, and also studying the three *qirāʾāt* from the *ṭarīq* of *al-Durrah* and all ten *qirāʾāt* from the *ṭarīq* of *Ṭayyibah* with him.

Although he had the opportunity to remain in Saudia Arabia and teach in the ḥaram of Makkah, he insisted on returning to Pakistan and did so in 1987. He began teaching at al-Madrasah al-ʿĀliyah Tajwīd al-Qurʾān in Lahore. He was also a *khaṭīb* for more than thirty years. Not only was he a teacher of the Qurʾānic sciences, but also, he was the author of about thirty-one books which sought to translate and simplify the sciences of the Qurʾān in Urdu. Qārī Idrīs al-ʿĀṣim ؒ returned to Allah on the 16th of February 2022. May Allah shower him with His mercy. *Āmīn*.

⁵⁴³ Al-ʿĀṣim, *al-Kawākib al-Nayyarah fī Wujūh al-Ṭayyibah*, 78-83.

Qārī ‘Abd al-Malik ibn Shāhzādah ibn Faṭḥ Muḥammad

Qārī ‘Abd al-Malik ؒ was born before 1951 in Losar Sharfū, a village near Rawalpindi, Pakistan. His eyesight was weak since birth to the point that he was unable to read and write. He studied *tajwīd* and the ten *qirā’āt* with Qārī ‘Abd al-Ṣamad ؒ. He studied *Darse Nizāmī* in Gujranwala and completed his *Daure ḥadīth* at Dār al-‘Ulūm Karachi. While completing his *daure ḥadīth* at Dār al-‘Ulūm Karachi, he would teach *tajwīd* during his free time. He taught at many other institutions in Pakistan as well, eventually teaching at Dār al-‘Ulūm Karachi starting from 1402 AH. He is the author of *Qawā’id al-Ḍabt lil-Qur’ān al-Karīm*. Qārī ‘Abd al-Malik ؒ passed away on November 26th, 2023. My teacher, Qārī Najm, describes him as a very spiritually blessed person (*nūrānī ādmī*). May Allah have mercy on Qārī ‘Abd al-Malik. *Āmīn*.

Qārī Taqī al-Islām ibn al-Shaykh Muḥammad Shafī‘ Dehlvi

He was born in 1930 in India to a family of businessmen. Although he started memorizing the Qur’ān in India, he did not complete his memorization until he migrated to Pakistan after partition. It was in Pakistan that he completed the remaining fourteen *qjzā’*, and he did so on his own. He used to have a brass factory in Lahore. Having a love for the Qur’ān in his heart and a desire to learn more, he started to study with Qārī Muḥammad Sharīf ؒ in Lahore. He used to work at his factory during the day, and then study with Qārī Muḥammad Sharīf ؒ after *maghrib* prayer. On February 16th, 1955, Qārī Taqī al-Islām ؒ had an accident at his factory that affected his eyes. After this, he began to spend more time studying *tajwīd* and *qirā’āt* with Qārī Muḥammad Sharīf ؒ. He completed his study of the *Shāṭibiyyah* in 1955 or 1956. In 1958, Qārī Taqī al-Islām ؒ studied *al-Durrah* with Qārī ‘Abd al-Mālik ‘Aligardhī ؒ. In 1960, he completed his study of *Ṭayyibah* with Qārī Muḥammad Sharīf ؒ. He also studied Arabic grammar, morphology,

and the translation of the Qurʾān with Qārī Muḥammad Sharīf ؒ. Qārī Taqī al-Islam Dehlwī ؒ spent a great deal of his teaching career, about sixteen years, in Riyādh, Saudia Arabia, and taught in various parts of Pakistan as well. He has authored many excellent written works, such as a summary of *ʿInāyāte Raḥmānī* titled *Talkhīṣ al-Maʿānī*, a translation and commentary on *al-Durrah* titled *al-Zahrah*, and a comprehensive book on *waqf*, titled *Maʿālim al-Waqf wa al-Ibtidāʾ*. Qārī Taqī al-Islam ؒ passed away in Lahore on November 21st, 2015. May Allah shower His mercy upon him, his family, and his students. *Āmīn*.

Qārī Muḥammad Sharīf ibn Mawlā Bakhsh al-Amritsarī

Qārī Muḥammad Sharīf ؒ was born in 1922 in Lahore to a family of cloth traders. He contracted smallpox in his early childhood which weakened his eyesight considerably. He had enough sight in one eye that he was able to sign his own name, check the time on a watch, and read words written in large print. At the age of nine, he memorized the Qurʾān with Qārī Khudā Bakhsh ؒ in Murādābād and completed his early education at his *maṣjid* as well. Qārī Khudā Bakhsh ؒ also taught Qārī Muḥammad Sharīf ؒ the *Shāṭibiyyah* and *ʿAqīlah*. After teaching him Arabic, *tajwīd*, and *qirāʾāt*, Qārī Khudā Bakhsh ؒ enrolled Qārī Muḥammad Sharīf ؒ in *Madrasah Furqāniyyah* in Lucknow. Here, Qārī Muḥammad Sharīf ؒ studied *Ṭayyibat al-Nashr* and recited in *ʿasharah kubrā* to Qārī ʿAbd al-Maʿbūd ؒ. After completing his studies in *qirāʾāt*, he enrolled in a school in Lahore specifically for blind students. It was here that he studied English, and achieved a mastery in the language, to the point that he would teach *tajwīd* in English to American converts that came to Pakistan to learn the Qurʾān. After spending his life in the service of the Qurʾān, he passed away on the 10th of October, 1978. May Allah shower His mercy upon him, his family, and his students. *Āmīn*.

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