

# Answer Key

*Summarizing  
Tayyibah*

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## Table of Contents

Idghām Kabīr and Its Conditions .....	1
Hā' al-Kināyah.....	3
Al-Madd al-Far'ī.....	4
Two Hamzahs in One Word.....	5
When Two Hamzahs Come Together in Two Words .....	6
The Single Hamzah.....	8
Changes in the Single Hamzah Which Carries a Vowel.....	9
Naql of the Voweled Hamzah .....	10
Sakt .....	11
Making Waqf on the Letter Hamzah for Imams Ḥamzah and Hishām .....	12
Idghām Ṣaghīr .....	15
Idghām of Letters That Are Close in Makhraj .....	16
The Idghām of Letters that Begin Sūrahs .....	16
Nūn Sākinah and Tanwīn .....	17
The Chapter of Imālah .....	18
Imālah on the Feminine Hā' .....	21
Tarqīq of Rā' .....	22
Rules of Lām .....	23
Waqf According to the End of Words .....	25
Waqf According to the Rasm of the Qur'ān.....	26
Yā'āt al-Idāfah.....	28
Al-Yā'āt al-Zawā'id.....	29

# Idghām Kabīr and Its Conditions

1. Define *idghām kabīr*.
  - a. *Idghām kabīr* is when a voweled letter merges into another voweled letter, resulting in an emphasized sound (*shaddah*) of the second letter. In this process, the merging letter and its vowel are dropped.
2. In the *Shāṭibiyyah*, only Imam Sūsī applies *idghām kabīr* consistently. List which Imams have the option of applying *idghām kabīr* consistently in *Ṭayyibah*.
  - a. In *Ṭayyibah*, Imams Abū ‘Amr and Ya‘qūb have the option of applying *idghām kabīr* consistently, with *khulf*.
3. What is the difference between applying *idghām kabīr* for Imam Ḥamzah and Imam Abū ‘Amr?
  - a. The difference is that Imam Ḥamzah will only make *idghām* with *ṭūl/ishbā‘* on the letter of *madd*, whereas Imam Abū ‘Amr will have the option to make *idghām* with *qaṣr*, *tawassuṭ*, or *ṭūl* on the letter of *madd*.
4. Which options may not be applied together for Imam Abū ‘Amr? In which text are these preventions stated?
  - a. For Imam Abū ‘Amr (through Imam Dūrī and Imam Sūsī), *idghām kabīr* may not be applied together with *taḥqīq* of *hamzah* and elongating *madd munfaṣil* for more than two counts. These preventions are stated in the text of *Ṭayyibah*.
5. Which letter does *bā’* merge into and in which specific scenario?
  - a. The letter *bā’* will merge into the letter *mīm* when they occur together in the phrase *يُعَذِّبُ مَنْ يَشَاءُ*. This specific scenario occurs in five places in the Qur’ān.
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?



- a. There will be *khulf* when *tā'* is merged into the letter after it for Imam Abū 'Amr in the following six places:

- أَلَزَكُوهُ ثُمَّ (2:83)
- وَلَتَأْتِ طَائِفَةٌ (4:102)
- وَءَاتِذَا (17:26)
- جِئْتِ سَيِّئًا (19:27)
- فَتَاتِذَا (30:38)
- أَلتَّورَةَ ثُمَّ (62:5)

- b. When applying the option of *idghām kabīr* for Imam Abū 'Amr, both *idghām* and *izhār* are permissible options in the places listed above. However, if reciting with *izhār* for Imam Abū 'Amr, the above places will be read with *izhār* only.

7. Which conditions need to be met for *qāf* and *kāf* to merge into each other?

- a. For *qāf* and *kāf* to merge into each other they must be in the same word, both letters must be preceded by a voweled letter and followed by a mīm that denotes the plural (*mīm al-jam'*). If these conditions are not met, *idghām* will not occur.

8. In which scenario have certain scholars preferred *ikhtilās* and *ishmām* over *idghām*?

- a. When the merging letter (*mudgham*) is preceded by a *ṣaḥīḥ sākīn*, some scholars have preferred making *ikhtilās* or *rawm* (reading part of the vowel) over *idghām*. This is due to the difficulty of performing *idghām* in such instances.

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 Qur'ān. What are these five letters?

- a. The five letters where *idghām kabīr* of the letter only takes place in one or two specific places in the Qur'ān are:



- i. *Bā'* (into *mīm*)
- ii. *Ḥā'* (into *‘ayn*)
- iii. *Dhāl* (into *sīn* and *ṣād*)
- iv. *Sīn* (into *zā'* and *shīn*)
- v. *Ḍād* (into *shīn*)

## Hā' al-Kināyah

1. Define *hā' al-kināyah*.
  - a. *Hā' al-kināyah* refers to the singular, third-person, masculine, attached pronoun. By default, it carries a *dammah*, but if preceded by a *kasrah* or a *yā' sākinah*, it takes a *kasrah*.
2. There are two words in this chapter which Imam Ḥafṣ reads differently than all the *qurrā'*. Which are those?
  - a. The two words in this chapter which Imam Ḥafṣ reads differently than all the *qurrā'* are:
    - i. *أَنسَانِيَهُ* (18:63) - Imam Ḥafṣ reads this with a *dammah*, while others read it with a *kasrah*.
    - ii. *عَلَيْهِ اللَّهُ* (48:10) - Imam Ḥafṣ reads this with a *dammah*, while others read it with a *kasrah*.
3. Which Imam(s) will read the *hā' al-kināyah* with *ṣilah* when it is followed by a *ḥarakah* and preceded by a *sukūn*?
  - a. Only Imam Ibn Kathīr will read the *hā' al-kināyah* with *ṣilah* when it is followed by a *ḥarakah* and preceded by a *sukūn*. Imam Ḥafṣ will follow Imam Ibn Kathīr in *وَيَخْلُدُ فِيهِ مُهَانًا* (25:69).
4. Which Imam(s) will read the *hā' al-kināyah* when it is followed by a *ḥarakah* and preceded by a *ḥarakah*?
  - a. When the *hā' al-kināyah* is followed by a *ḥarakah* and preceded by a *ḥarakah*, all the *qurrā'* will make *ṣilah* on it.
5. What are the three differences between the *qurrā'* in the word *أَرْجُهُ*? 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?

- a. The three differences between the *qurrā'* in the word رُجَّةٌ (7:111, 26:36) are:
  - i. Whether the *hā'* *al-kināyah* is read with a *sukūn*, a *kasrah*, or a *dammah*.
  - ii. Whether the vowel on the *hā'* *al-kināyah* is elongated (*ṣilah*) or not.
  - iii. Whether the word is read with a *hamzah* after the *jīm* or not (أَرْجُهُ or رُجَّتُهُ).
- b. Imam Ibn Dhakwān has a unique reading of this word. He reads it with a *hamzah* after the *jīm* and *hā'* *al-kināyah* with a *kasrah* and without *ṣilah*.

## Al-Madd al-Farʿī

1. What are the two causes of madd?
  - a. The two causes of *madd* are:
    - i. **Phonological Cause (*al-sabab al-lafẓī*)**: The presence of a *hamzah* or *sukūn* after the letter of *madd*.
    - ii. **Caused due to the Meaning (*al-sabab al-maʿnawī*)**: This applies to *madd al-taʿzīm* and *nafi al-jins*.
2. Which two Imams make *qaṣr* only on *madd munfaṣil*?
  - a. Imams Ibn Kathīr and Abū Jaʿfar make *qaṣr* only on *madd munfaṣil*.
3. What should a reciter do when two causes of *madd* apply on the same letter of *madd*?
  - a. When two causes of *madd* apply on the same letter of *madd*, the reciter will apply the lengthening of the *madd* that is considered stronger in degree.
4. Which two Imams will make *ṭūl* only in both *madd munfaṣil* and *muttaṣil*?
  - a. Imam Warsh through Azraq and Imam Ḥamzah 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?
  - a. *Madd al-taʿzīm* emphasizes the negation of all deities other than Allah, the One, the Eternal and affirms His Oneness. It is applied when reciting with *qaṣr* on *madd munfaṣil*. Therefore, it will be

applied for Imams Qālūn, Aṣbahānī, Abū ‘Amr, Ya‘qūb, Hishām, Ḥafṣ, Ibn Kathīr, and Abū Ja‘far. It will be extended four counts (*tawassuṭ*).

6. What is *madd al-mubālaghah/tabri‘ah* and which Imam(s) will it be applied for?
  - a. *Madd al-mubālaghah/tabri‘ah* is extended due to meaning and applies in certain *ṭuruq* in the *qirā‘ah* of Imam Ḥamzah. It is applied on the *alif* in the *lā* that negates a whole category and is extended for four counts.

## Two Hamzahs in One Word

### True or False:

1. When two *hamzahs* come together in one word, the first *hamzah* will always be *maftūḥah* and it will always be read with *taḥqīq*.
  - a. **True.** When two *hamzahs* come together in one word, the first *hamzah* is always an interrogative *hamzah*, which is read with *taḥqīq* (from its *makhraj* without any change in its sound).
2. Imams Azraq and Aṣbahānī will have two options in how they read two *hamzahs* in one word when they both carry a *fathah*.
  - a. **False.** When both *hamzahs* carry a *fathah*, Imam Warsh through Azraq has two options: *tashīl* of the second *hamzah* without *idkhāl* or changing the second *hamzah* into a letter of *madd*. Imam Aṣbahānī, however, only has the option of reading the second *hamzah* with *tashīl* and will not make *idkhāl*.
3. All the *qurrā’* read the word أَشْهَدُوا in āyah 19 of Sūrah al-Zukhruf with one *hamzah* (*ikhbār*).
  - a. **False.** Imams Nāfi‘ and Abū Ja‘far read the word أَشْهَدُوا (Sūrah al-Zukhruf, āyah 19) with *istifhām* (two *hamzahs*) without *khulf*.
4. Imam Qālūn will have two options in the word أَيُّمَّةً. He may read it with *tashīl* with *idkhāl* or *ibdāl* into yā‘ *maksūrah*.



- a. **False.** Imam Qalūn will have two options, but one of those options will be *tashīl* without *idkhāl*, and the second is *ibdāl* into *yāʾ maksūrah*.
5. Imam Aṣbahānī will have two options in all five instances of the word **أَيُّمَةً**.
  - a. **True.** 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 *hamzah* into a *yāʾ maksūrah*. In the remaining three occurrences he may read it with *tashīl* without *idkhāl* or change the *hamzah* into a *yāʾ maksūrah*.
6. When two words with interrogative *hamzahs* come close to each other, the *qurrāʾ* will be divided between two possible approaches.
  - a. **False.** When two words with interrogative *hamzahs* come close to each other, the *qurrāʾ* will be divided between three possible approaches: read both words with the interrogative *hamzah*, drop the interrogative *hamzah* in the first word, or drop it in the second word.
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*.
  - a. **True.** When an interrogative *hamzah* comes before a *hamzat al-waṣl*, the reciter will have the option of changing the *hamzat al-waṣl* into a letter of *madd* (*ibdāl*) or reading the *hamzat al-waṣl* with *tashīl*.

## When Two Hamzahs Come Together in Two Words

### True or False:

1. When two *hamzahs* come together in two words, and both are *maftūḥah*, none of the *qurrāʾ* will make *tashīl* of the first *hamzah*.

- a. **True.** One of two things can happen to the first hamzah, either *taḥqīq* or *isqāṭ*. *Tashīl* is not an option for the first hamzah when both are *maftūḥah*.
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.
  - a. **False.** Imam Qunbul will have three options when two hamzahs come together in two words and they carry the same vowel: *isqāṭ* of the first, *tashīl* of the second, or *ibdāl* of the second hamzah. However, *tashīl* of the first hamzah is not an option.
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.
  - a. **False.** When Imam Warsh makes *ibdāl* of the second hamzah into a letter of *madd*, the extensions of *madd al-badal* will not apply.
4. Imams Qālūn and Bazzī will have two options in the words *لِلَّتِي*, *بِالسُّوءِ إِلَّا*, *بِئُوتِ اللَّتِي إِلَّا* and *إِنْ*.
  - a. **False.**
    - i. **a. بِالسُّوءِ إِلَّا:** Imams Qālūn and Bazzī will have two options: *tashīl* of the first hamzah or *idghām* (changing the first hamzah to a wāw and merging it with the preceding wāw).
    - ii. **b. لِلَّتِي and c. بِئُوتِ اللَّتِي إِلَّا:** Imam Qālūn will have two options: *tashīl* of the first hamzah or *idghām* (changing the first hamzah to a yā' and merging it with the preceding yā').
5. Imams Nāfi', Ibn Kathīr, Abū 'Amr, Abū Ja'far, and Ya'qūb will read the second hamzah with some kind of change (*takhfif*) when two hamzahs come in two words and have different vowels.
  - a. **False.** Imams Nāfi', Ibn Kathīr, Abū 'Amr, Abū Ja'far, and **Ruways** will read the second hamzah with some kind of change (*takhfif*) when two hamzahs come in two words and have different vowels. Imam Rawḥ will read both hamzahs with *taḥqīq*.

6. There are no differences among the *qurrā'* that apply *takhfif* when two *hamzahs* come in two words and have different vowels.
  - a. **True.**

## The Single Hamzah

1. Which four *qurrā'* have consistent rules by which they make *ibdāl* of the single *hamzah sākinah*?
  - a. The four *qurrā'* who have consistent rules by which they make *ibdāl* of the single *hamzah sākinah* are: Imam Abū 'Amr, Imam Azraq (from Warsh), Imam Aṣbahānī (from Warsh), and Imam Abū Ja'far.
2. Which of them has the least exceptions?
  - a. Imam Abū Ja'far has the least exceptions, as he will make *ibdāl* of every single *hamzah sākinah* without *khulf*, with only three specific words mentioned as exceptions where he makes *ibdal* with *khulf* or *taḥqīq* only.
3. Which words or categories of words are exempt from *ibdāl* of the single *hamzah sākinah* for Imam Abū 'Amr?
  - a. For Imam Abū 'Amr, the following words or categories of words are exempt from *ibdāl* of the single *hamzah sākinah*:
    - i. The *hamzah* is *sākinah* because it is *majzūm* (jussive case), e.g., يَشَأْ.
    - ii. The *hamzah* is *sākinah* because the verb is conjugated in the command form (*amr*), e.g., أَفْرَأْ.
    - iii. The word مُؤَصَّدَةٌ.
    - iv. The word رُئِيَا.
    - v. When making *ibdāl* would cause more difficulty (*thiql*) than ease, due to the coming together of two similar letters. There will also be no *ibdāl* in the word بَارِيكُمُ.
4. In which scenarios does Imam Azraq make *ibdāl* of the *hamzah sākinah*?
  - a. Imam Azraq makes *ibdāl* of the single *hamzah* when it occurs in the *fā'* position of a verb. This generally applies if the *hamzah* is



preceded by a *yāʾ*, *tāʾ*, *nūn* (denoting gender/person), a *mīm*, a *hamzat al-waṣl*, or a *fāʾ* or *wāw*.

5. List the words in which Imam Shuʿbah will make *ibdāl* of the single *hamzah sākinah*.
  - a. Imam Shuʿbah will make *ibdāl* of the first *hamzah* in the word اللُّؤْلُؤ (whether definite or indefinite). He reads it as اللُّؤْلُؤ.
  - b. مُوصَدَّة

## Changes in the Single Hamzah Which Carries a Vowel

1. What are the three possible changes that can take place in a single *mutaḥarrik hamzah*? List the *qurrāʾ* who may read it differently?
  - a. The three possible changes that can take place in a single *mutaḥarrik hamzah* are: *tashīl*, *ibdāl*, or *ḥadhf*. The *qurrāʾ* who may read it differently are mainly Imam Warsh (through both his *rāwīs*, Azraq and Aṣbahānī), and Imam Abū Jaʿfar. Other *qurrāʾ* may also have instances of individual *hamzah mutaḥarrikah* read differently.
2. What are the various scenarios in which a single *mutaḥarrik hamzah* appears in a word?
  - a. A single *mutaḥarrik hamzah*, preceded by a vowel, can appear in the following six scenarios:
    - i. The *hamzah* carries a *faṭḥah* and is preceded by a *faṭḥah*.
    - ii. The *hamzah* carries a *faṭḥah* and is preceded by a *ḍammah*.
    - iii. The *hamzah* carries a *faṭḥah* and is preceded by a *kasrah*.
    - iv. The *hamzah* carries a *ḍammah* and is preceded by a *faṭḥah*.
    - v. The *hamzah* carries a *ḍammah* and is preceded by a *kasrah*.
    - vi. The *hamzah* carries a *kasrah* and is preceded by a *kasrah*.
3. What kind of *takhfīf* occurs in the following scenarios? List them along with the *qurrāʾ* who generally apply it in their recitation.

- a. *Hamzah maftūḥah* preceded by a *fatḥah*
    - i. *Tashīl* - Aṣḥabānī and Bazzī
    - ii. *Ḥadhf* - Abū Jaʿfar.
  - b. *Hamzah maftūḥah* preceded by a *ḍammah*
    - i. *Ibdāl* - Azraq, Aṣḥabānī, Ḥafṣ, and Abū Jaʿfar,
  - c. *Hamzah maksūrah* preceded by a *kasrah*
    - i. *Ḥadhf*. Nafiʿ and Abū Jaʿfar.
4. How does Imam Abū Jaʿfar read the single *mutaḥarrik hamzah* preceded by a *kasrah*? Give an example.
  - a. *Fatḥah* preceded by a *kasrah* – *ibdāl hamzah maftūḥah* into a *yāʾ*.  
شَانِيَاكَ > شَانِيَاكَ
  - b. *Ḍammah* or *kasrah* preceded by a *kasrah* – *ḥadhf*. مُتَكُون > مُتَكُون
5. How do Imam Ibn Kathīr and Imam Abū Jaʿfar read certain words that carry a single *mutaḥarrik hamzah* that is preceded by an *alif*? List the words and how they will be read.
  - a. كَايِن will be read with an *alif* after the *kāf* and a *hamzah* instead of the *yāʾ* - كَايِن
    - i. Imam Abū Jaʿfar reads كَايِن and the word إِسْرَءِيلَ with *tashīl* of the *hamzah* and will have the option of *qaṣr* and *tawwasuṭ* on the *madd mutṭaṣil*.

## Naql of the Voweled Hamzah

1. Define *naql*.
  - a. *Naql* refers to transferring the vowel of a *hamzah* onto the *sākin* letter before it.
2. Who are the two Imams who make *naql* consistently?
  - a. The two Imams who make *naql* consistently are Imam Azraq and Imam Aṣḥabānī (both narrators of Imam Warsh) in *maḥṣūl ʿām* and *maḥṣūl khāṣ*, as long as the *sākin* letter is not a letter of *madd* or *mīm al-jamʿ*.
3. List two words in which Imam Ibn Kathīr will also make *naql*.

- a. Imam Ibn Kathīr will also make *naql* in the following two words/categories:
  - i. Words that have the same root letters as سَوَّال (when it is a command form verb, singular or plural, and preceded by a wāw or fā'), e.g., فَاسْأَلُوا.
  - ii. The word فُرَّان wherever it occurs (definite or indefinite).
4. Can the vowel on a *hamzah* be transferred to the letter of *madd* before it for Imams Azraq and Aṣbahānī?
  - a. No, the vowel on a *hamzah* cannot be transferred to a letter of *madd* before it for Imams Azraq and Aṣbahānī. The text of Ṭayyibah specifies that *naql* occurs as long as the *sākin* letter is **not** a letter of *madd*.

## Sakt

1. What is the difference between *sakt ma'nawī* and *sakt lafẓī*?
  - a. ***Sakt ma'nawī*** is stopping the voice for a duration less than *waqf* without taking a breath. It is done to preserve the meaning. ***Sakt lafẓī*** is done to clarify the sound of a *hamzah*.
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*?
  - a. *Sakt ma'nawī* is transmitted for **Imam Ḥafṣ** only. There are **four** occurrences of *sakt ma'nawī* in his *riwāyah*:
    - i. عَوَجًا ۖ قِيَمًا (18:1)
    - ii. مَرْقِدًا ۖ هَذَا (36:52)
    - iii. مَنْ رَاقٍ (75:27)
    - iv. بَلْ رَانَ (83:14)
3. There are three Imams other than Imam Ḥamzah who also apply *sakt lafẓī*. Who are they?
  - a. The three Imams other than Imam Ḥamzah who also apply *sakt lafẓī* are Imam Ḥafṣ, Imam Ibn Dhakwān, and Imam Idrīs.



4. Imam Ḥamzah has an additional category in which he applies *sakt*. Which category is it?
  - a. Imam Ḥamzah has an additional category in which he applies *sakt*: when a letter of *madd* is followed by a *hamzah* in the next word (*sākin munfaṣil maddah*), and when a letter of *madd* is followed by a *hamzah* in the same word (*sākin muttaṣil maddah*).
5. There is only one Imam who makes *sakt* after each of the *al-ḥurūf al-muqaṭṭaʿāt*. Who is it and what effect will the *sakt* have on the application of rules such as *ikhfāʾ nūn sākinah* and *idghām al-shafawī* between the individual letters?
  - a. The only Imam who makes *sakt* after each of the *al-ḥurūf al-muqaṭṭaʿāt* is **Imam Abū Jaʿfar**. This *sakt* will cause *izhār* to be made between letters and will prevent *idghām* and *ikhfāʾ* from applying.

## Making Waqf on the Letter Hamzah for Imams Ḥamzah and Hishām

1. In which scenario(s) does Imam Hishām make *takhfif* of *hamzah* when stopping on a word? Is making *takhfif* on such words his only option?
  - a. Imam Hishām makes *takhfif* of the *hamzah* only when it is **final**. He does so with *khulf*, meaning that both *takhfif* and *taḥqīq* are applicable for him.
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. أَتَشُبُّوا

c. يَسْتَهْزِءُونَ

d. إِنِّي أَخَافُ

e. فَأَرْسِلْ

- f. قَالُوا ءَامَنَّا
- g. الْكَافِرِينَ
- h. وَمَا أَسْأَلُكُمْ
- i. مِّنْ أَزْوَاجِكُمْ
- j. هَلْ أُتْبِعُكُمْ
- k. خَطِيئَتِي
- l. لَعَّائِطُونَ

	Word	Takhfīf Qiyāsī	Takhfīf Rasmi
a.	فَسَيَاتِيهِمْ	<i>Ibdāl into alif</i>	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
b.	أَنْتَبُوا	<p><i>Ibdāl into alif with qaṣr, tawassuṭ, and ṭūl</i></p> <p><i>Tashīl with rawm</i> – with both <i>qaṣr</i> and <i>ṭūl</i> for Imam Ḥamzah, and <i>qaṣr</i> and <i>tawassuṭ</i> for Imam Hishām. Imam Hishām will also have the option of <i>taḥqīq</i>.</p> <p>Total of 5 options for Imam Ḥamzah and 6 for Imam Hishām.</p>	<p><i>Ibdāl into wāw</i>. Then, <i>wāw</i> may be read with a <i>sukūn</i>, with <i>qaṣr</i>, <i>tawassuṭ</i>, and <i>ṭūl</i>. Or the <i>wāw</i> can be read with <i>rawm</i> or <i>ishmām</i>. When applying <i>ishmām</i>, one can also extend the <i>alif</i> for <i>qaṣr</i>, <i>tawassuṭ</i>, or <i>ṭūl</i>.</p> <p>Total of 7 options.</p>
c.	يَسْتَهْزِءُونَ	<p><i>Tashīl</i> and <i>ibdāl</i> into <i>yā'</i></p> <p>2 options</p>	<p><i>Ḥadhf</i> of <i>hamzah</i></p> <p>1 option</p>
d.	إِنِّي أَخَافُ	<p><i>Taḥqīq</i></p> <p><i>Naql</i></p> <p><i>Ibdāl</i> and <i>idghām</i></p>	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>

		Sakt (if being applied throughout)  Total of 4 options	
e.	فَأَرْسِلْ	Tashīl or taḥqīq	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
f.	قَالُوا ءَامَنَّا	Taḥqīq Naql Ibdāl and idghām Sakt (if being applied on <i>munfaṣil</i> throughout)	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
g.	الْآخِرِينَ	Naql Taḥqīq Sakt (if being applied throughout)	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
h.	وَمَا أَسْأَلُكُمْ	Taḥqīq Tashīl with <i>madd</i> Tashīl with <i>qaṣr</i> Sakt (if being applied on <i>munfaṣil</i> throughout)  All four of the options above apply to the first <i>hamzah</i> . As for the <i>hamzah</i> after the <i>sīn</i> , it will always be read with <i>naql</i> .	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
i.	مِنْ أَرْوَاحِكُمْ	Naql Taḥqīq Sakt (if being applied throughout)	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
j.	هَلْ أَنْتُمْ	Naql of the first <i>hamzah</i> with <i>tashīl</i> or <i>ibdāl</i> of the second	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>

		<p>Sakt of the first <i>hamzah</i> with <i>tashīl</i> or <i>ibdāl</i> of the second (if being applied throughout)</p> <p><i>Tahqīq</i> of the first <i>hamzah</i> with <i>naql</i> or <i>ibdāl</i> of the second</p> <p>Total of 6 options</p>	
k.	خَطِئَتِي	<i>Ibdāl</i> and <i>idghām</i>	No additional options as the <i>hamzah</i> is written according to <i>qiyās</i>
l.	لَعَائِظُونَ	<p><i>Tashīl</i> with <i>qaṣr</i></p> <p><i>Tashīl</i> with <i>madd</i></p>	<i>Ibdāl</i> will not be done

## Idghām Ṣaghīr

- This chapter discusses the *idghām* and *izhār* of the last letter of particular words or a particular kind of letter. List those letters.
  - The *dhāl* of the word إِذْ
  - The *dāl* of the word قَدْ
  - The feminine *tā'*
  - The *lām* in بَلْ and هَلْ
- There are four *qārīs* and one *rāwī* that will make *izhār* in all of the words above. Who are they?
  - The four *qārīs* and one *rāwī* that will make *izhār* in all of the words mentioned in the tables provided for this chapter are Imams Ibn Kathīr, ʿĀṣim, Abū Jaʿfar, Yaʿqūb, and Imam Qalūn.

## Idghām of Letters That Are Close in Makhraj

1. The letter *bāʾ* will consistently merge into the letter *fāʾ* only.
2. The letter *rāʾ* consistently merges into the letter *lām* only.
3. Only Imam Abū ‘Amr can possibly merge *rāʾ* into *lām*.
4. Imam Abū al-Hārith is the only Imam who makes *idghām* between *lām* and *dhāl* in the words *مَنْ يَفْعَلْ ذَلِكَ*.
5. Imam al-Kisāʾī is the only Imam who makes *idghām* between *fāʾ* and *bāʾ* in the words *خَسِفَ بِهِمْ*.
6. In the word *أَتَّخَذْتُمْ*, and all its conjugations, the majority of the *qurrāʾ* make *idghām* between the *dhāl* and the *tāʾ*.

## The Idghām of Letters that Begin Sūrahs

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?
  - a. The *qārī* who consistently makes *izhār* in all of the places mentioned for letters that begin *sūrahs* is Imam Abū Jaʿfar. This is due to his rule of making *sakt* (a breathless stop) at the end of each of the letters that begin *sūrahs*, which prevents *idghām* and *ikhfāʾ*.
2. Imam Ḥamzah makes *izhār* in three of the four places mentioned in this chapter. In which instance does he make *idghām*?

a. كَهَيْعَتِ ﴿١٠﴾ ذِكْرُ

Imam Ḥamzah makes *idghām* in the instance of the **dāl at the end of ṣād into dhāl** in connecting of ayah 1 to ayah 2 of Sūrah Maryam.

### True or False

1. Between āyahs one and two of Sūrah Yāsīn, most of the *qurrāʾ* have an option of *idghām*.

- a. **True.** Only Imams Qunbul, Abū ‘Amr, Abū Ja‘far, and Ḥamzah do not have the option. That means 13 out of 20 have the 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*.
  - a. **False.** From the list above, only Imam Warsh from Imam Nāfi‘ and only Imam Bazzī from Ibn Kathīr will make *idghām* with *khulf*. Imam Qalūn and Imam Qunbul do not have the option of *idghām*.
3. An equal amount of *qurrā’* make *izhār* and *idghām* of the *ḍāl* into *dhāl* between the first two *āyāt* of Sūrah Maryam.
  - a. **True.** Imams Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, al-Kisā’ī, and Khalaf al-‘Āshir (5) will make *idghām*. Imams Nāfi‘, Ibn Kathīr, ‘Āṣim, Abū Ja‘far, and Ya‘qūb (5) will read it with *izhār*.

## Nūn Sākinah and Tanwīn

1. All the *qurrā’* agree on the application of one of the rules of *nūn sākinah* and *tanwīn*, without any conditions or exceptions. Which rule is it?
  - a. All the *qurrā’* agree on the application of *iqḷāb* without any conditions or exceptions. When *nūn sākinah* and *tanwīn* are followed by the letter *bā’*, all the *qurrā’* read the *nūn* as a *mīm* and apply *ghunnah*.
2. There are six letters of *izhār* for most of the *qurrā’*. However, one of the *qurrā’* has only four letters of *izhār nūn sākinah*. Who is it and which letters does he exclude?
  - a. Imam Abū Ja‘far has only four letters of *izhār*. He excludes *ghayn* and *khā’*, making *ikhfā’* when *nūn sākinah* and *tanwīn* are followed by them.
3. *Idghām* is usually made with *ghunnah* in *yā’*, *nūn*, *mīm*, and *wāw*. There are two *qurrā’* who make *idghām* without *ghunnah* into one or more of these four letters. Who are they, and which letter(s) do they exclude?



- a. Khalaf from Imam Ḥamzah will make *idghām* without *ghunnah* in *wāw* and *yāʾ*.
  - b. Imam Dūrī al-Kisāʾī will make *idghām* without *ghunnah* in *yāʾ*.
4. Which *qurrāʾ* have the option of making *idghām* with *ghunnah* when *nūn sākinah* is followed by *lām* and *rāʾ*?
  - a. Imams Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥafṣ, Abū Jaʿfar, and Yaʿqūb 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.
5. For those that apply *ghunnah* on *lām* and *rāʾ*, will *ghunnah* be applied in *فَالَمْ يَسْتَجِيبُوا* in āyah 14 of Sūrah Hūd?
  - a. No, *ghunnah* will not be applied in (11:14) *فَالَمْ يَسْتَجِيبُوا* for those who apply *ghunnah* on *lām* and *rāʾ*. This is because the *nūn sākinah* is not explicitly written in the *rasm* of the Qurʾān in this instance. The rule for applying *ghunnah* with *idghām* into *lām* and *rāʾ* is that the *nūn* must be written in the *rasm* of the Qurʾān.

## The Chapter of Imālah

1. What is the difference between *imālah kubrā*, *taqlīl*, and *fatḥh*?
  - a. *Imālah kubrā* (or *imālah maḥḍah/īdjāʿ*) is when the incline of a *fatḥhah* towards *kasrah* and an *alif* towards *yāʾ* is more pronounced, leaning more towards *yāʾ*. *Taqlīl* (or *imālah ṣuḡhrā/bayn bayn*) is when the inclination is less towards the *yāʾ* and more towards an *alif*. *Fatḥh* is the opposite of both types of *imālah*, where an *alif* is read normally with *tafkhīm* or *tarqīq*.
2. Which three Imams apply *imālah* the most?
  - a. The three Imams who apply *imālah* the most are Imam Ḥamzah, Imam al-Kisāʾī, and Imam Khalaf al-ʿĀshir.
3. *Taqlīl* is mainly applied by Imams Azraq and Abū ʿAmr.
4. One of Imam al-Kisāʾī's *rāwīs* makes *imālah* in more places than the other. Who is he?

- a. Imam Dūrī al-Kisāʾī makes *imālah* in more places than the other *rāwī* (Abū al-Ḥārith).
5. List all the words in this chapter in which Imam Shuʿbah makes *imālah*.
  - a. أَعْمَى
  - b. رَمَى
  - c. بَلَى
  - d. سَوَى
  - e. سُدَى
  - f. أَذْرَاكُم
  - g. أَذْرَى
  - h. أَذْرَاكَ
  - i. يُبْشِرَى
  - i. رَأَى, variations of this word that have an attached pronoun will have the option of *imālah*.
  - j. هَارٍ
  - k. رَانَ
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*?
  - a. Imam Azraq will make *taqlīl* with *khulf* if the *alif* in the last word of the *āyah* has a pronoun attached to it, and the *alif* is not preceded by a *rāʾ*.
7. Which Imam will have three options in the *alif* that comes between two *rāʾ*'s?
  - a. Imam Khallād (from Imam Ḥamzah) will have three options (*fath*, *taqlīl*, and *imālah*) in the *alif* that comes between two *rāʾ*'s.
8. Imam Ḥamzah will make *imālah* in ten verbs that have an *alif* as their *ʿayn kalimah*. List these verbs.
  - a. خَافَ
  - b. طَابَ
  - c. ضَاقَ

- d. حَاقَّ
  - e. زَاغَ
  - f. زَادَ (along with Ibn ʿĀmir)
  - g. خَابَ (along with Ibn ʿĀmir)
  - h. جَاءَ (along with Ibn Dhakwān and Khalaf al-ʿĀshir)
  - i. شَاءَ (along with Ibn Dhakwān and Khalaf al-ʿĀshir)
  - j. زَانَ (along with Shuʿbah, al-Kisāʿī, and Khalaf al-ʿĀshir)
9. If *taqlīl* with *khulḥ* and *madd al-badal* occur in the same *āyah*, what are the recited combinations for Imam Azraq?

	Taqlīl/Fatḥh	Madd Badal
1.	Fatḥh	Qaṣr
2.	Fatḥh	Ṭūl
3.	Taqlīl	Tawassuṭ
4.	Taqlīl	Ṭūl
5.	Fatḥh	Tawassuṭ

10. There are two Imams who make *imālah* only in all *al-ḥurūf al-muqaṭṭaʿāt* in which *imālah* is possible. Who are they?
- a. The two Imams who make *imālah* only in all *al-ḥurūf al-muqaṭṭaʿāt* in which *imālah* is possible are Imam al-Kisāʿī and Imam Khalaf al-ʿĀshir.
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?
- a. Imam Sūsī. If the *alif* that is being dropped is a *dhawāt al-rāʾ*, then Imam Sūsī will have two options, *fatḥh* and *imālah*. When *fatḥh* is read in such words, then the *lām* in the word “Allah” (*ism al-jalālah*) can only be read with *taḥkīm*. When *imālah* is applied in such words for Imam Sūsī, then *taḥkīm* or *tarqīq* may be applied in the *lām* of *ism al-jalālah*.

## Imālah on the Feminine Hā'

1. There are a total of three opinions for how *imālah* on *hā' al-ta'nīth* may be applied. Which one of them is preferred?
  - a. 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 *ḥā'*, 'ayn, or *alif*. If it is preceded by one of the letters of أَكْهَر then he will only make *imālah* if the letter is preceded by a *kasrah* or a *yā' sākinah*. If there is a *sākin* letter between the *kasrah* and one of those four letters, *imālah* will still be made. This is the preferred option.
  - b. 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 *ḥā'*, 'ayn, *alif*, or *hamzah* or *hā'*. The difference between this opinion and the previous one is that only *hamzah* and *hā'* have been included from the letters of أَكْهَر and *imālah* is prevented in *hā' al-ta'nīth* preceded by a *hamzah* or *hā'*, regardless of whether they are preceded by a *kasrah* or *yā' sākinah*.
  - c. Imam al-Kisā'ī will make *imālah* in all the *fathahs* that precede *hā' al-ta'nīth* as long as the *hā' al-ta'nīth* is not preceded by an *alif*.
2. In some scenarios, Imam al-Kisā'ī will make *imālah* on the *hā' al-ta'nīth* without *khulf*. Which ones are those?
  - a. There will *imālah* without *khulf* if *hā' al-ta'nīth* is preceded by one of the letters in:
    - i. فجشت زينب لذود شمس
3. There is one scenario in which neither Imam al-Kisā'ī nor Imam Ḥamzah will make *imālah* on the *hā' al-ta'nīth*. Which one is it?
  - a. There will be no *imālah* if *hā' al-ta'nīth* is preceded by an *alif*.
4. Although the same three opinions for *hā' al-ta'nīth* that apply for Imam al-Kisā'ī apply to Imam Ḥamzah, there is one difference. What is it?
  - a. There will always be *khulf* for Imam Ḥamzah as his second option is making *fath* only when making *waqf* on *hā' al-ta'nīth*.

## Tarqīq of Rāʾ

1. How will Imam Azraq read a *rāʾ maftūḥah* when it is preceded by a *kasrah* or a *yāʾ sākinah* in the same word? How will he read it when it is preceded by a *kasrah* or *yāʾ sākinah* in the previous word?
  - a. When a *rāʾ maftūḥah* is preceded by a permanent *kasrah* or *yāʾ sākinah* in the same word, Imam Azraq will read it with *tarqīq*. When it is preceded by a *kasrah* or *yāʾ sākinah* in the previous word, the *rāʾ* will be read with *tafkhīm*.
2. How will Imam Azraq read a *rāʾ maḍmūmah* when it is preceded by a *kasrah* or *yāʾ sākinah* in the same word?
  - a. Imam Azraq will read every *rāʾ maḍmūmah* that is preceded by a permanent *kasrah* or *yāʾ sākinah* in the same word with *tarqīq*.
3. Does Imam Azraq differ with the other Imams in the *tafkhīm* or *tarqīq* of *rāʾ sākinah*?
  - a. No. All the *qurrāʾ* agree that when *rāʾ sākinah* is preceded by a *kasrah* in the same word and is not followed by a letter of *istiʿlāʾ* in the same word, it will be read with *tarqīq*. Also, all agree that if the *kasrah* before the *rāʾ sākinah* is temporary, or not in the same word, then the *rāʾ* will be read with *tafkhīm*.
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	Both	Because it is a <i>rāʾ</i> that carries a <i>fathḥah tanwīn</i> and is preceded by a <i>yāʾ sākinah</i> , there are three opinions on how to read this: 1. <i>Tarqīq</i> in both <i>waṣl</i> and <i>waqf</i> 2. <i>Tafkhīm</i> in both <i>waṣl</i> and <i>waqf</i> 3. <i>Tafkhīm</i> in <i>waṣl</i> , and <i>tarqīq</i> in <i>waqf</i>
2.	شَاكِرٌ	Both	The preferred opinion is that every <i>rāʾ maḍmūmah</i> that is preceded by a

			permanent <i>kasrah</i> or <i>yā' sākinah</i> in the same word will be read with <i>tarqīq</i> . However, some <i>qurrā'</i> transmit <i>tafkhīm</i> only in <i>rā' maḍmūmah</i> from Imam Azraq.
3.	شَعَائِرٍ	Tarqīq	All the <i>qurrā'</i> will read <i>rā' maksūrah</i> with <i>tarqīq</i> , regardless of whether it occurs in the beginning of a word, the middle of it, or at the end of it.
4.	الذِّكْرَى	Tarqīq	When <i>imālāh</i> or <i>taqlīl</i> are made on a <i>rā'</i> , the <i>rā'</i> will be read with <i>tarqīq</i> .
5.	وَزَرَكَ	Both	This is part of the 17 words that have a <i>rā' maftūḥah</i> where Imam Azraq will make <i>tarqīq</i> with <i>khulf</i> .
6.	وَصْهَرًا	Both	Words on the patten of فَعْلًا may be read with <i>tafkhīm</i> or <i>tarqīq</i> . <i>Tarqīq</i> is preferred for this word.
7.	تَنْبِيرًا	Both	Because it is a <i>rā'</i> that carries a <i>fathah tanwīn</i> and preceded by a <i>yā' sākinah</i> . Three opinions on how to read this: 1. <i>Tarqīq</i> in both <i>waṣl</i> and <i>waqf</i> 2. <i>Tafkhīm</i> in both <i>waṣl</i> and <i>waqf</i> 3. <i>Tafkhīm</i> in <i>waṣl</i> , and <i>tarqīq</i> in <i>waqf</i>

## Rules of Lām

1. State how Imam Azraq will read the *lām* in the following words and explain the rule.

	Word	Taghlīz/Tarqīq	Rule
1.	عَبْدًا إِذَا صَلَّى (عَبْدًا)	Both	<i>Taghlīz</i> when reading with <i>fath</i> , and <i>tarqīq</i> when reading with <i>taqlīl</i>
2.	مَظْلَع	Both	Imam Azraq will read a <i>lām</i> that carries a <i>fathah</i> with <i>taghlīz</i> when it is preceded by a <i>ṭā'</i> , <i>ṣād</i> , or <i>ẓā'</i> that carry



			a <i>fatḥah</i> or a <i>sukūn</i> in the same word. However, some have reported that there is <i>taghlīz</i> with <i>khulf</i> when <i>lām maftūḥah</i> is preceded by a <i>ṭā'</i> or <i>zā'</i> <i>maftūḥah</i> or <i>sākinah</i> .
3.	فَطَّالٌ	Both	If there is an <i>alif</i> between the <i>ṭā'</i> , <i>zā'</i> , and <i>ṣād</i> and the <i>lām maftūḥah</i> , there will be <i>taghlīz</i> with <i>khulf</i> .
4.	لِلَّهِ	Tarqīq	All the <i>qurrā'</i> will read the <i>lām</i> in the word “Allah” with <i>tarqīq</i> when it is preceded by a <i>kasrah</i>
5.	صَلُّوْهُ	Taghlīz	Imam Azraq will read <i>lām</i> that carries a <i>fatḥah</i> with <i>taghlīz</i> when it is preceded by a <i>ṭā'</i> , <i>ṣād</i> , or <i>zā'</i> that carry a <i>fatḥah</i> or a <i>sukūn</i> in the same word. There is no <i>khulf</i> in the <i>taghlīz</i> of the <i>lām</i> preceded by <i>ṣād</i> .
6.	ظَلَمُونَا	Both	Imam Azraq will read <i>lām</i> that carries a <i>fatḥah</i> with <i>taghlīz</i> when it is preceded by a <i>ṭā'</i> , <i>ṣād</i> , or <i>zā'</i> that carry a <i>fatḥah</i> or a <i>sukūn</i> in the same word. However, some have reported that there is <i>taghlīz</i> with <i>khulf</i> when <i>lām maftūḥah</i> is preceded by a <i>ṭā'</i> or <i>zā'</i> <i>maftūḥah</i> or <i>sākinah</i> .
7.	صَلُّوْهُ	Tarqīq	If the <i>lām</i> does not carry a <i>fatḥah</i> , and instead carries a different vowel or a <i>sukūn</i> , Imam Azraq will read it with <i>tarqīq</i> like the other <i>qurrā'</i> .

## Waqf According to the End of Words

1. What is the principal method of *waqf* that is applied by all the *qurrā'*?
  - a. The principal method of *waqf* that is applied by all the *qurrā'* is *waqf bil-iskān*.
2. What are some ways in which *rawm* and *ishmām* differ?
  - a. Sound: *Rawm* involves maintaining one-third of the vowel's sound, while *ishmām* has no sound (it's a rounding of the lips).
  - b. Applicability to vowels: *Rawm* applies to *ḍammah/ḍammatain* and *kasrah/kasratain*. *Ishmām* only applies to *ḍammah*.
  - c. *Ishmām* has no sound, while *rawm* does.
3. In which scenarios can *rawm* and *ishmām* not be applied?
  - a. The feminine *hā'* (*hā' al-ta'nīth*), regardless of its vowel.
  - b. *Mīm al-jam'*
  - c. A temporary vowel (for avoiding two *sukūns* or due to *naql*, if the transferred vowel and letter are not in the same word).
  - d. A permanent *sukūn* (as the letter originally had no vowel).
  - e. *Faḥah* or *fahatain*.
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?
  - a. *Waqf bil-rawm* and *waqf bil-ishmām* are reported from Abū 'Amr Baṣrī and the Kūfī Imams (Imams 'Aṣim, Ḥamzah, al-Kisā'ī and Khalaf al-'Ashir).
5. In each of the examples below, list all the methods of *waqf* that may be applied:
  - a. الْقَارِعَةُ
    - i. *Waqf bil-iskān*. *Rawm* and *ishmām* will not be applied to the feminine *hā'* (*hā' al-ta'nīth*), regardless of the vowel on it.
  - b. الْمَبْنُوتِ
    - i. *Waqf bil-iskān*, and *waqf bil-rawm*.
  - c. مَوَازِينُهُ

- i. *Waqf bil-iskān, waqf bil-rawm, and waqf bil-ishmām.* There are three opinions regarding the application of *waqf bil-rawm* and *waqf bil-ishmām* on the *hāʾ*, one of them being that *rawm* and *ishmām* are applicable on *hāʾ al-ḍamīr* in every scenario in which the two could apply.
- d. اَلْعَلَمَيْنِ
  - i. *Waqf bil-iskān.* *Rawm* and *ishmām* are not be applied on *fathah* or *fathatain*.
- e. فَأَرْعَبَ
  - i. *Waqf bil-iskān.* *Rawm* and *ishmām* will not be applied to a permanent *sukūn*, meaning that because the letter did not originally carry a vowel, *waqf* can only be made with *sukūn*.

## Waqf According to the Rasm of the Qurʾān

1. What is the general principle that the *qurrāʾ* follow regarding *waqf* and the *rasm* of the Qurʾān?
  - a. The general principle that the *qurrāʾ* follow regarding *waqf* and the *rasm* of the Qurʾān is that *waqf* is made according to the *rasm* (orthography) of the codices. This means that if a letter is not written, it is not *read* in *waqf*, and if a letter is written, it is not left out in *waqf*. If two words are written as one word, *waqf* is generally allowed only at the end of the joined word.
2. There are thirteen words that are read as singular by all the *qurrāʾ* and are written with an open *tāʾ* in the *rasm* of the Qurʾān. Which Imams read the open *tāʾ* as a *hāʾ* in *waqf*?
  - a. Imams Ibn Kathīr, Abū ʿAmr, al-Kisāʾī and Yaʿqūb will read the *tāʾ* in these words as a *hāʾ* in *waqf*.
3. There are a few words in which both Imam Yaʿqūb and Imam Bazzī have the option of adding a *hāʾ al-sakt* in *waqf*. List those words.

- a. When a *mā istifhāmiyyah* is attached to a preposition (*ḥarf jarr*), the *alif* is neither written nor pronounced.
  - i. بِمَ
  - ii. مِمَّ
  - iii. عَمَّ
  - iv. لِمَ
  - v. فِيمَ
4. There are four scenarios in which only Imam Ya‘qūb will apply *hā’ al-sakt* in *waqf*. What are they?
  - a. Scenario one – When a *mā istifhāmiyyah* is attached to a preposition (*ḥarf jarr*), the *alif* is neither written nor pronounced.
  - b. Scenario two – when making *waqf* on the words هُوَ and هِيَ, regardless of whether they are preceded by a *wāw*, *fā’*, or *lām* or not.
  - c. Scenario three – will add a *hā’ al-sakt* when making *waqf* on nouns that end with a third person, feminine plural ending, meaning a *nūn mushaddadah* and the *yā’ mushaddadah* that represents the first person and carries a *fathah*.
  - d. Scenario four – when stopping on nouns that end with a *nūn* that carries a *fathah*.
5. Which Imams will make *waqf* on the word أَيُّهُ with an *alif*?
  - a. Imam al-Kisā’ī, Abū ‘Amr, and Ya‘qūb
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?
  - a. وَيُكَأَّنْهُ and وَيُكَأَّنْ
  - b. Scenario one – all *qurrā’* will make *waqf* on the *nūn* in وَيُكَأَّنْ and on the *hā’* in وَيُكَأَّنْهُ.
  - c. Scenario two – Imam Abū ‘Amr may make *waqf* on the *kāf* in both these words.

- d. Scenario three – Imam al-Kisā'ī may make *waqf* on the *yā'* in both these words.

## Yā'āt al-Idāfah

1. Define *yā' al-idāfah*.
  - a. *Yā' al-idāfah* represents the first-person, singular pronoun (*yā' al-mutakallim*). It can be attached to nouns, verbs, and particles.
2. There are six scenarios in which a *yā' al-idāfah* can occur in the Qur'ān. What are they?
  - a. Followed by a *hamzat al-qat'* that carries a *fathah*.
  - b. Followed by a *hamzat al-qat'* that carries a *kasrah*.
  - c. Followed by a *hamzat al-qat'* that carries a *ḍammah*.
  - d. Followed by the definite article "al".
  - e. Followed by a *hamzat al-waṣl* other than the *hamzat al-waṣl* in the definite article "al".
  - f. Followed by a letter other than *hamzah*.
3. There are [212](#) (number) of *yā'āt al-idāfah* in which the *qurrā'* differ as to how they will read them.
4. When a *yā' al-idāfah* is followed by a *fathah*, Imams [Nāfi'](#), [Abū Ja'far](#), [Ibn Kathīr](#), and [Abū 'Amr](#) will generally read the *yā' al-idāfah* with a *fathah*.
5. List the three possible ways in which [يَعْبَادُ لَا خَوْفٌ](#) in āyah 68 of Sūrah al-Zukhruf may be read by the *qurrā'* in the state of *waṣl*.
  - a. Read the *yā' al-idāfah* with a *fathah*.
  - b. Read the word with no *yā'*.
  - c. Read the *yā' al-idāfah* with a *sukūn*.
6. How will a *yā' al-idāfah* be read when it is preceded by an *alif* or *yā' sākinah*?
  - a. 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'*.

## Al-Yā'āt al-Zawā'id

1. What is the difference between *al-yā'āt al-zawā'id* and *yā'āt al-iḍāfah*?
  - a. *Yā'āt al-zawā'id* are *yā'āt* that are not written in the *rasm* of the Qur'ān, whereas *yā'āt al-iḍāfah* are *yā'āt* that are written in the *rasm* of the Qur'ān.
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.
  - a. When Imams Hishām, Ibn Kathīr, and Ya'qūb read the *yā' zā'idah*, they do so in both *waṣl* and *waqf*.
  - b. Imam Ḥamzah will do the same specifically in *أُثْمِدُونِ* in ayah 36 of surah al-Naml.
3. List the Imams that will read *al-yā'āt al-zawā'id* only in *waṣl* in the places where they read them.
  - a. Imams Ḥamzah, al-Kisā'ī, Abū 'Amr, Nāfi', and Abū Ja'far read the *yā' zā'idah* in the state of *waṣl* only.
4. List the Imams that will omit *al-yā'āt al-zawā'id* in both *waṣl* and *waqf*.
  - a. Imams Ibn Dhakwān, 'Āṣim, and Khalaf al-'Āshir will omit the *yā' zā'idah* 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?
  - a. *تَرِنَ* (Sūrah al-Kahf, 39)
  - b. *أَتَّبِعُونِ* (Sūrah Ghāfir, 38) In these two places, Imam Aṣbahānī will read the *yā'* in *waṣl* (like Qālūn), while Imam Azraq will not.
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?
  - a. *آيَاتِنَا لِلَّهِ* (Sūrah al-Naml, 36)
  - b. *إِنْ يُرِدْنِ الرَّحْمَنُ* (Sūrah Yā Sīn, 23)
  - c. *أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ* (Sūrah Ṭā Hā, 93)



7. Which Imam will read all *al-yāʾāt al-zawāʾid* that occur at the end of an *āyah*?
  - a. The general rule is that Imam Yaʿqūb will read the *yāʾ zāʾidah* in both *waṣl* and *waqf* in all eighty-six *yāʾāt* that occur at the ends of *āyāt*.
8. There is one instance mentioned in this chapter that is technically not a *yāʾ zaʾidah*. Which one is it and why has it been mentioned?
  - a. In *āyah* 70 of *Sūrah al-Kahf*: فَلَا تَسْأَلْنِي
  - b. This is in accordance with the *rasm* of the *Qurʾān*, that is why it is technically not a *yāʾ zāʾidah*. Ibn al-Jazarī has mentioned it here as an additional point as one of the *qurrāʾ* omits it.