

# RECITING ABŪ 'AMR

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*The principles of the narration  
of Imam Abū 'Amr*

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*by Saaima Yacoob*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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*A brief guide to the principles of the narration  
of Imam Abū ʿAmr*

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Saaima Yacoob

First Print 2026

Recite With Love

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صَلَّى عَلَيْنَا وَرَسَلْنَا



*Dedicated to my murabbī, Imam Mohamed Magid, who has been a model of Prophetic character for me since I was ten years old. May Allah grant him and his family every khair in this world and the next. Āmīn.*



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## INTRODUCTION

All praise is due to Allah, our Creator, our Sustainer, the one who sent down the Qurʾān and granted us the immense blessing of Islam. May the peace and blessings of Allah be upon our Master, Muhammad ﷺ, his family, and his blessed companions through whom this sacred science has reached us.

As our *ifrādan* cohorts at Recite With Love reach the *qirāʾah* of Imam Abū ʿAmr, we decided to make one *khatam* for his *qirāʾah*, combining the options for his two *rāwīs*, al-Dūrī and al-Sūsī. While there are already excellent resources in English, such as *al-Rawḍah* of Qārī Muajul Chowdhury, I felt it would be easier to teach the rules that are the same for both *rāwīs* together, rather than first teaching the principles of the *riwāyah* of al-Dūrī and then al-Sūsī. Hoping to make our task easier, I compiled this short work entitled *Reciting Abū ʿAmr*.

This booklet is written to be a guide for students, and a teaching aid for teachers who are teaching this *qirāʾah ifrādan* at Recite With Love, and I hope that Allah makes it of benefit for other teachers as well. While writing this work, I benefitted immensely from the structure and organization of Qārī Raḥīm Bakhsh Pānīpatī and Qārī Akhtar Iqbāl’s excellent books on the *qirāʾah* of Imam Abū ʿAmr in Urdu. I also relied on the

draft of my late teacher, Mufti Mohamed-Umer Esmail's, *Tashīl al-Shāṭibiyyah* and Qārī Izhār Thānwī's *Amāniyyah Sharḥ Shāṭibiyyah*.

*Reciting Abū 'Amr* should be studied with a qualified teacher, and preferably by students who have already completed their *ijāzah* in the *riwāyah* of Imam Ḥafṣ. While most new terms are defined, the booklet does assume that the reader understands and knows basic terminology used in the science of *tajwīd*.

It generally follows the order of the chapters of *Ḥirz al-Amānī wa Wajh al-Tahānī (al-Shāṭibiyyah)*. Although the lines from the poem itself are not included, the line numbers are provided as a reference. This will allow a student to increase their understanding of the chapter by engaging in further reading in the numerous commentaries of the *Shāṭibiyyah*. While teaching from this work, I set aside some class time for students to refer back to the *matn* of the *Shāṭibiyyah* and explain to me how the rule mentioned in the book can be derived from the *matn*. The line numbers given aid teachers to easily complete such an activity.

Most of the *āyāt* given as examples in this booklet have been taken from a Word file of a *Dūrī* or *Sūsī muṣḥaf*. Therefore, the *ḍabṭ* will look different than the *ḍabṭ* of copies of the Qur'ān that the reader may be accustomed to. Also, although *maṣāḥif* in the *qirā'ah* of

Imam Abū ‘Amr follow the Baṣrī or al-Madanī al-Awwal verse count, the *āyah* numbers used in this booklet are according to the Kūfī verse count to avoid confusing a student who may not be using a *muṣḥaf* printed in the *riwāyah* of al-Dūrī or al-Sūsī.

I would like to take this opportunity to thank Qārī’ah Amirah Ahmed, Qārī’ah Sabah Shaikh, and Qārī Ahmed Zayed for teaching through a draft of this work, and Qārī Hammad Hafeji for reading through this work and checking it for errors.

I pray that Allah accepts this small effort from me and the teachers from whom Allah has blessed me to transmit the *qirā’ah* of Abū ‘Amr. They are Mufti Mohamed-Umer Esmail ﷺ and Qārī Najm al-Ṣabīḥ Thānwī. May Allah grant my teachers an immense reward and make this booklet a means of Him being pleased with us on the Day that we meet Him. *Āmīn*.

اللهم هذا الدعاء وعليك الإجابة وهذا الجهد وعليك التكلان

Saaima Yacoob  
February 25, 2026

## BIOGRAPHY OF IMAM ABŪ ‘AMR<sup>1</sup>

His name was Zabbān ibn al-‘Alā’ ibn ‘Ammār ibn al-‘Aryān ibn ‘Abd Allah ibn al-Ḥusain ibn al-Ḥārith ibn Jalhamah. He was born in Makkah in 68 AH, while some say 65 AH, and was raised in Baṣrah. There are more than twenty names that are assigned to Imām Abū ‘Amr. It is said that the reason for the confusion regarding his name is that no one ever asked him due to being in awe of him.

He was considered a *tābi‘ī*. He recited to teachers in Makkah, Madīnah, Baṣrah, and Kūfa and had the most teachers amongst the Imams of the *qirā’āt*. He was the most knowledgeable of people in Qur’ān, grammar, history, and poetry. Imam al-Aṣma‘iyy said that he had never seen a man like Imam Abū ‘Amr, and that whenever he would sit with him, he would feel as if he were sitting by an ocean with no shore.

Abū al-Wārith relates that one year he set out for Ḥajj with Imam Abū ‘Amr and they were passing through a completely barren land. The Imam left him in a

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<sup>1</sup> Kubrā Zādā, *Miftāḥ al-Sa‘ādah*, 2:28-29; Muḥammad Ilyās al-A‘zamī, *Tadhkirah al-Qurrā’*, 63-80.

particular place and told him that he should not follow him. When the Imam did not return for a while, Abū al-Wārith went looking for him out of concern. He found the Imam making *wuḍu'* from a fountain in the middle of this barren land. Imam Abū 'Amr told Abū al-Wārith to never share this incident with anyone, and he said that I did not share it with anyone until after the Imam passed away.

He passed away in 154 AH, 155 AH, or 157 AH in Kūfa. Although he had many students, his two main narrators (*rāwīs*) are Imam al-Dūrī and Imam al-Susī.

## BIOGRAPHY OF IMAM AL-DŪRĪ

He was (Abū ʿAmr) Ḥafṣ ibn ʿUmar ibn ʿAbd al-ʿAzīz ibn Ṣuhbān ibn ʿAddī ibn Ṣuhbān al-Dūrī. He was referred to as al-Dūrī as he was born in Dūr, a neighborhood in western Baghdad. He was born in the year 150 AH. He traveled extensively, learning the canonical and non-canonical recitations (*shādh*) from many teachers. He is regarded as one of the first scholars to write a book on *qirāʾāt*, compiling the various recitation styles that he learned. He recited the Qurʾān to Ismāʿīl ibn Jaʿfar and Yaʿqūb ibn Jaʿfar. Ismāʿīl ibn Jaʿfar was a student of Imam Nāfiʿ and Yaʿqūb ibn Jaʿfar was a student of Imam Ibn Jammāz. He also recited to Imam al-Kisāʿī directly, and to two students of Imam Ḥamzah, Sulaim and Muḥammad ibn Saʿdān. He also recited to Yaḥyā ibn al-Mubārak al-Yazīdī, and Shujāʿ ibn Abī Naṣr al-Balkhī. It is through Yaḥyā ibn al-Mubārak that he transmits the *riwāyah* of Imam al-Dūrī.

He was considered the most knowledgeable person regarding the recitation of the Qurʾān in his time, especially in ʿIrāq. People traveled to study with him from far and wide due to his short *isnād* and the vastness of his knowledge. As such, he had a multitude

of students. Among them are Aḥmad ibn Ḥarb, Abū Jaʿfar Aḥmad ibn Farah, Aḥmad ibn Yazīd al-Ḥulwānī, al-Ḥasan ibn ʿAlī ibn Bashshār al-ʿAllāf, Saʿīd ibn ʿAbd al-Raḥīm al-Ḍarīr, ʿUmar ibn Muḥammad ibn Barzah al-Aṣbahānī. Imam al-Dūrī also transmitted *āḥadīth*, and some of them are in the *sunan* of Ibn Mājah. Imam Aḥmad ibn Ḥanbal was also seen taking dictation from Imam al-Dūrī. In addition to *qirāʾāt*, he was also very knowledgeable in Arabic grammar.

After having lived a long life in the service of the Qurʾān, Imam al-Dūrī passed away at the age of 96 in the month of Shawwāl, 246 AH.<sup>2</sup> May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*.

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<sup>2</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:347-349; al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAsahrah*, 46-48.

## *The Ṭarīq of al-Shāṭibiyyah*

There are **one hundred thirty-six** *ṭuruq* recorded in *al-Nashr fī al-Qirāʾāt al-ʿAshr* for Imam al-Dūrī ؑ.<sup>3</sup> Imam Ibn al-Jazarī ؑ recorded these one hundred thirty-six chains of transmission from twenty-four books, one of which is *Ḥirz al-Amānī wa Wajh al-Tahānī* or the *Shāṭibiyyah*.<sup>4</sup> This is the *ṭarīq* that is most recited in, and this is the one outlined in this booklet.

Imam al-Dūrī ؑ has two main narrators, Imam Abū Zaʿrāʾ ؑ and Imam Ibn Faraḥ ؑ. The *ṭarīq* of *al-Shāṭibiyyah* is among the *ṭuruq* narrated from **Imam Abū Zaʿrāʾ** ؑ.

### **Imam Abū Zaʿrāʾ** ؑ

He was (Abū al-Zaʿrāʾ) ʿAbd al-Raḥmān ibn ʿAbdūs al-Baghḍādī. He was reliable, precise and an expert (*muḥaqqiq*). He received multiple *riwāyāt* of the Qurʾān from Imam al-Dūrī by reciting them to him (*ʿarḍan*). ʿAllāmah al-Dānī wrote that Abū al-Zaʿrāʾ was among the most senior companions of Imam al-Dūrī and he

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<sup>3</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 279.

<sup>4</sup> Ḍamrah, *Tashīl al-Amr ilā Qirāʾat Abī ʿAmr al-Baṣrī*, 349-351.

was the most precise and reliable of them and the best of them. Abū Bakr Ibn Mujāhid, ‘Alī ibn al-Ḥusain al-Raqqī, and Muḥammad ibn Ya‘qūb al-Mu‘addal transmit from Abū al-Za‘rā’ among others. Abū Bakr ibn Mujāhid said that he recited to Abū al-Za‘rā’ in the *qirā’ah* of Imam Nāfi‘, making about twenty *khatams* in it, and he also recited the *qirā’ah* of Imam al-Kisā’ī, Imam Abū ‘Amr, and Imam Ḥamzah to him. Abū al-Za‘rā’ passed away a few years after 280 AH.<sup>5</sup>

Of the two primary narrators listed for Imam Abū Za‘rā’ ؓ, Ibn Mujāhid ؓ and al-Mu‘addal ؓ, the *ṭarīq* of *al-Shāṭibiyyah* is narrated from **Ibn Mujāhid** ؓ.<sup>6</sup>

### Imam Ibn Mujāhid

He was (Abū Bakr) Aḥmad ibn Mūsā ibn al-‘Abbās ibn Mujāhid al-Tamīmī al-Baghdādī (d. 324 AH). He was born in 245 AH in Baghdad. Ibn Mujāhid was the most knowledgeable person in his time in the science of *qirā’āt*, and he was also the first to select the seven *qirā’āt* that are commonly taught and recited today. He recited the Qur’ān to ‘Abd al-Raḥmān ibn ‘Abdūs, making twenty *khatams* with him. He also recited to

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<sup>5</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:522-523; Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, 1:463.

<sup>6</sup> Ḍamrah, *Tashīl al-Amr ilā Qirā’at Abī ‘Amr al-Baṣrī*, 352.

Imam Qunbul and ‘Abdullah ibn Kathīr<sup>7</sup> who was a companion of Abū Ayyūb al-Khayyāṭ who was a companion of al-Yazīdī, one of the most senior students of Imam Abū ‘Amr. Ibn Mujāhid transmitted the differences in *qirā’āt* (*ḥurūf*) by listening to them from about forty teachers. In addition to being extremely knowledgeable, he was also very pious.

Ibn al-Jazarī writes that he did not know of any teacher of *qirā’āt* that had as many students as Ibn Mujāhid. About three hundred students were seen in his *ḥalaqah*, with eighty-four assistant teachers who would correct people’s recitation before they could recite to Ibn Mujāhid. Among them were Ṣāliḥ ibn Muḥammad ibn al-Mubārak, Abū Aḥmad ‘Abdullah ibn al-Ḥusain al-Sāmarī, ‘Alī ibn Sa‘īd al-Qazzāz, Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdhī, and Muḥammad ibn ‘Abdullāh ibn Muḥammad ibn Murrah ibn Naqqāsh.

He passed away on a Wednesday at *zuhr* time on the 20<sup>th</sup> of Sha‘bān, 324 AH.<sup>8</sup>

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<sup>7</sup> This is not the second Imam of *qirā’ah*, Imam ‘Abdullāh ibn Kathīr who passed away in 120 AH.

<sup>8</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:183-185; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:160.

## BIOGRAPHY OF IMAM AL-SŪSĪ

He was Ṣāliḥ ibn Ziyād ibn ʿAbdullāh ibn Ismāʿīl ibn Ibrāhīm ibn Jārūd ibn Masraḥ. He was also referred to as al-Rustubī. One scholar suggested that perhaps this *laqab* referred to one of his ancestors.

He was originally from Sūs, referred to in Persian as Shūsh. This city is in the southwestern part of modern-day Iran in the Khuzestan region. It is because of his connection to this city that he was known as al-Sūsī. He eventually moved to al-Raqqah which is a town in Syria on the western banks of the Euphrates river, about 160 kilometers from Ḥalab.

Imam al-Sūsī was born between 171 AH and 173 AH. He was a great Imam and teacher of *qirāʾāt* and a *muḥaddith*. He was also an author. He recited the *qirāʾah* of Imam Abū ʿAmr to Yaḥyā ibn al-Mubārak al-Yazīdī (d. 202 AH), who was the most senior student of Imam Abū ʿAmr. In the science of *ḥadīth*, there are eighteen teachers listed for Imam al-Sūsī, and among them is the great scholar, Sufyān ibn ʿUyaynah.

Among Imam al-Sūsī's senior students in *qirā'āt* were Mūsā ibn Jarīr al-Naḥwī, Mūsā ibn Jumhūr, and his son (Abū Ma'ṣūm) Muḥammad ibn Ṣālih ibn Ziyād. The famous Imam of *ḥadīth*, Imam al-Nasā'ī, transmitted the individual differences (*ḥurūf*) of Imam Abū 'Amr's *qirā'ah* from Imam al-Sūsī.

Imam al-Sūsī passed away in Raqqah, Syria in the month of Muḥarram in 261 AH. He was around 90 years old.<sup>9</sup>

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<sup>9</sup> 'Uwaimir Mīr Muḥammadī, *Ithāf al-Qurrā'*, 3:90-95.

## The Ṭarīq of al-Shāṭibiyyah

There are **twenty-nine** ṭuruq recorded in *al-Nashr fī al-Qirāʾāt al-ʿAshr* for Imam al-Sūsī رحمته.<sup>10</sup> Imam Ibn al-Jazarī رحمته recorded these twenty-nine chains of transmission from **twenty-four books**, one of which is *Ḥirz al-Amānī wa Wajh al-Tahānī* or the *Shāṭibiyyah*.<sup>11</sup> This is the ṭarīq that is most recited in, and this is the one outlined in this booklet.

Imam al-Sūsī رحمته has two main narrators, Imam Mūsā ibn Jumhūr رحمته and Imam Mūsā ibn Jarīr رحمته. The ṭarīq of *al-Shāṭibiyyah* is among the ṭuruq narrated from Imam **Mūsā ibn Jarīr** رحمته.

### Imam Mūsā ibn Jarīr رحمته

He was (Abū ʿImrān) Mūsā ibn Jarīr al-Raqqī. He was a well-known and leading expert in both *qirāʾāt* and Arabic grammar. He was also blind. He recited the Qurʾān to Imam al-Sūsī (*ʿarḍan*) and was his best student. Imam al-Dhahabī described him as an expert in Arabic, highly respected and someone who had many students. Among the many students who recited

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<sup>10</sup> Aiman Suwaid, *al-Salāsīl al-Dhahabiyyah*, 280.

<sup>11</sup> Ḍamrah, *Tashīl al-Amr ilā Qirāʾat Abī ʿAmr al-Baṣrī*, 349-351.

the Qurʾān to him (*ʿarḍan*) are al-Ḥusain ibn Muḥammad ibn Ḥabash, ʿAbdullāh ibn al-Ḥusain al-Sāmarrī, Muḥammad ibn Aḥmad al-Dājūnī, Muslim ibn ʿAbd al-ʿAzīz, Naẓīf ibn ʿAbdullāh, and al-Ḥasan ibn Saʿīd al-Muṭṭawwiʿī. Imam al-Muṭṭawwiʿī said that Imam Mūsā ibn Jarīr was the most precise narrator of Imam Abū ʿAmr’s recitation that he had met. He was the main teacher of Imam al-Sūsī’s *riwāyah* in Raqqa, in current day Syria. Imam Mūsā ibn Jarīr passed away around 316 AH.<sup>12</sup>

Of the two primary narrators listed for Imam Ibn Jarīr رحمته, ʿAbdullāh ibn al-Ḥusain رحمته and Ibn Ḥabash رحمته, the *ṭarīq* of *al-Shāṭibiyyah* is narrated from ʿ**Abdullāh ibn al-Ḥusain** رحمته.<sup>13</sup>

### Imam ʿAbdullāh ibn Ḥusain al-Sāmarrī

He was (Abū Aḥmad) ʿAbdullāh ibn al-Ḥusain ibn Hasanūn al-Sāmarrī al-Baghdādī. He was a *muqriʿ* and a linguist. He was born in 295 or 296 AH. He was a *musnad* of his time, meaning that he held many *isnād* and many

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<sup>12</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:416-417; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:177.

<sup>13</sup> Ḍamrah, *Tashīl al-Amr ilā Qirāʾat Abī ʿAmr al-Baṣrī*, 352.

of the *sanads* in *qirā'āt* go through him. He eventually settled in Egypt. He had a multitude of teachers.

Among those whom he recited the Qur'ān to (‘*arḍan*) are Aḥmad ibn Sahl al-Ushnānī, Abū Bakr ibn Mujāhid, Ibn Shanabūdh, Abū Bakr ibn Miqsam, Abū al-‘Abbās Muḥammad ibn Ya‘qūb al-Mu‘addal, Muḥammad ibn Hārūn al-Tammār, and Mūsā ibn Jarīr al-Naḥwī.

Among those who recited to him are Abū al-Faṭḥ Fāris ibn Aḥmad, Abū al-Faḍl al-Khuzā‘ī, Yūsuf ibn Rabāḥ, ‘Abd al-Sātir ibn al-Dharib al-Lādhiqī, ‘Abd al-Jabbār ibn Aḥmad al-Ṭarasūsī, Abū al-‘Abbās ibn Nafīs, Muḥammad ibn ‘Alī ibn Yūsuf al-Mu‘addib, and al-Ḥusain ibn Ibrāhīm al-Anbārī.

As he lived to an old age, Imam al-Sāmarrī’s memory deteriorated in the later part of his life. Very few of those who recited to him in the last part of his life reached mastery. However, despite this fact, ‘Allāmah al-Dānī included *isnād* that go through him in *al-Taysir* and people accepted Imam al-Sāmarrī’s narration. Ibn al-Jazarī explains that this is why he also chose to include Imam al-Sāmarrī in *al-Nashr*.

Imam al-Sāmarrī passed away in Egypt on Friday evening and was buried on Saturday with eight days

remaining in the month of Muḥarram, 386 AH. His *janāzah* was led by Abū Ḥafṣ ʿUmar ibn ʿIrāk.<sup>14</sup>

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<sup>14</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:579-582; Muḥammad Ṭāhir Raḥīmī, *Kashf al-Nazar*, 1:576. Abū Ḥafṣ ʿUmar ibn Mūhammad ibn ʿIrāk al-Ḥaḍramī was a senior teacher of the *riwāyah* of Imam Warsh in Egypt. He passed away in 388 AH. Muḥaisin, *Muʿjam Ḥuffāz al-Qurʿān*, 2:300.

## CODES

These are the codes that cover Imam Abū ‘Amr’s reading in *al-Shāṭibiyyah*.

Imam Abu ‘Amr	ح
Imam Dūrī	ط
Imams Sūsī	ي
All the qurrā’, except for Nāfi‘	خ
Imam Abū ‘Amr and the Kūfiyūn	غ
Imams Nāfi‘, Ibn Kathīr, and Imam Abū ‘Amr	سما
Imams Abū ‘Amr and Ibn Kathīr	حق
Imams Abū ‘Amr, Ibn Kathīr and Ibn ‘Amir	نفر

## UṢŪL AND FURŪSH

The study of each narration (*riwāyah*) can be divided into two parts:

**Uṣūl:** Consistent principles for a particular *riwāyah* or *qirā'ah* that will remain the same throughout the Qur'ān, such as lengths of *madd*, etc. There may be some exceptions to these rules. **These are the differences that are outlined in this booklet, Alḥamdulillah.**

**Furūsh:** Differences that are spread out throughout the Qur'ān and there is no consistent rule that is being applied. *Furūsh* are of two types:

**Kulliyah (Universal):** Words that will be read as such throughout the Qur'ān. For example, Imam Abū 'Amr will read the word *بَيُوت* with a *ḍammah* on the *bā'*, as *بُيُوت*, throughout the Qur'ān.

**Munfaridah (Individual):** A particular word will be read in this way in just one or a few places in the Qur'ān. **This booklet does not list the *furūsh* of the *qirā'ah* of Imam Abū 'Amr.** The reader will have to refer to other resources to identify them, or the reader

may recite from a *muṣḥaf* that is published in the *riwāyah* of Imam Abū ‘Amr.

## BASMALAH BETWEEN SŪRAHS

All the *qurrā'* will recite the *basmalah* when *waqf* is made at the end of the last *āyah* of a *sūrah*. However, they will differ when the reciter decides to not make *waqf* at the end of the first *sūrah* and continue on to the next *sūrah*. **Imam Abū 'Amr** will have three options when joining two *sūrahs*: **reciting the *basmalah*, sakt without *basmalah*, and *waṣl* without *basmalah***. When reciting the *basmalah*, there are three correct options.<sup>15</sup>

1. To stop at the end of the last *āyah* and the *basmalah*, and then read the first *āyah* of the next *sūrah*.
2. To join the last *āyah* of the previous *sūrah* to the *basmalah*, and then join the *basmalah* to the first *āyah*.
3. To stop at the end of the last *āyah* of the previous *sūrah*. Then, join the *basmalah* with the first *āyah* of the next *sūrah*.

*Basmalah* will not be read when joining *Sūrah al-Anfāl* and *Sūrah al-Tawbah*. The reciter has the option of

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<sup>15</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 100-102.

*waqf* (a complete stop), *waşl* (joining), or *sakt* (breathless stop) between these two sūrahs.

## MĪM AL-JAMʿ

*Mīm al-Jamʿ* is:

1. A *mīm sākinah*
2. Not a part of the original word
3. Indicates the masculine plural
4. Attached to nouns, verbs, or particles
5. Comes after ه, ت, ك

**The Ruling for Imam Abū ‘Amr:**

If *mīm al-jamʿ* is followed by a *sukūn*, and there is a *hāʾ* before it which is preceded by a *yāʾ* or *kasrah*, the *hāʾ* and the *mīm al-jamʿ* will take a ***kasrah***,<sup>16</sup> e.g.,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِم الْعِجْلَ بِكُفْرِهِمْ قُلْ  
بِسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤٣﴾

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<sup>16</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 113-114.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا  
 دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ عَدَاوَةٌ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٥﴾

If the *mīm al-jamʿ* is followed by a *sukūn* and the letter before it is not a *hāʾ* preceded by a *yāʾ sākinah* or *kasrah*, the *mīm al-jamʿ* will take a **ḍammah**, e.g., مِنْهُمْ الْكُفْرَ، عَلَيْكُمُ الْعَمَامَ.

If the *mīm al-jamʿ* is followed by a *mutaḥarrik* letter, **Imam Abū ʿAmr will not apply *ṣilah***, meaning placing a *ḍammah* on the *mīm* and extending it for two counts.<sup>17</sup>

Keep in mind that when the *mīm al-jamʿ* has something attached to it, all the *qurrāʾ* will make *ṣilah* on it, as it is written with an attached *wāw* in the *rasm* of the Qurʾān, e.g., سَمِعْتُمُوهُ، أَنْزَلْنَاهُ عَلَيْكُمْ، دَخَلْتُمُوهُ. This is why it can also be said that *ṣilah* is the original, and *sukūn* on *mīm al-jamʿ* is for *takhfif* or ease.<sup>18</sup>

<sup>17</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 111.

<sup>18</sup> Pānīpatī, *ʿInāyāte Raḥmānī*, 1:218.

## HĀ' AL-KINĀYAH

*Hā' al-kināyah* refers to the singular, masculine, third-person pronoun that is attached to nouns, verbs, or particles. It is also called *hā' al-ḍamīr*.

The discussion around *hā' al-kināyah* is whether the vowel on it, *ḍammah* or *kasrah*, will be extended or not. This extended will only occur in the state of *waṣl* and not in the state of *waqf*.

*Hā' al-kināyah* can appear in the Qur'ān in the following ways:

1. Preceded by a *mutaḥarrrik* letter or *sākin* letter while being followed by a *sākin* letter, e.g., لَّهُ فِيهِ الْفُرْعَانُ، الْمَلِكُ. In this scenario, all the *qurrā'*, including Imam Abū 'Amr, will omit the elongation and join the *hā'* with what comes after it.<sup>19</sup>
2. Preceded by and followed by a *mutaḥarrrik* letter, e.g., كُلُّ لَهُ فَتَيْتُونَ. All the *qurrā'*, including Imam Abū 'Amr, will elongate the vowel on *hā' al-kināyah* in this scenario. This is also called *madd ṣilah*. If the *mutaḥarrrik* letter following

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<sup>19</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 158.

the *hāʾ al-kināyah* is a *hamzah*, the lengthening of *madd ṣilah kubrā* will be the same as the length for *madd munfaṣil*.<sup>20</sup>

3. Preceded by a *sākin* letter and followed by a *mutaḥarrrik* letter, e.g., فِيهِ هُدًى. Imam Abū ‘Amr will not extend the vowel on *hāʾ al-kināyah* in this scenario.<sup>21</sup>

There are six words in nine places in the Qurʾān in which Imam Abū ‘Amr will not apply his general rule above and will read the *hāʾ al-kināyah* with a *sukūn*.<sup>22</sup> These are as follows:

<p>وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ بِعِنَابٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ</p>	<p>3:75</p>	<p>1-2.</p>
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<sup>20</sup> Ibid.

<sup>21</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 159.

<sup>22</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 160-163.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا <sup>ط</sup> وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ	3:145	3-4.
وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا	4:115	5-6.
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ الَّذِي يَتَّقِيهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ	24:52	7.
إِذْ هَبَّ بِكَلْبِي هَذَا فَالْقَهْ إِلَيْهِمْ ثُمَّ تَوَلَّىٰ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ	27:28	8.
مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ <sup>ط</sup> وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ	42:20	9.

### Imam al-Dūrī

In the following word in the following place, Imam al-Dūrī will have the option to read the *hā* with a *sukūn* or with *ṣilah* on the *hā*.<sup>23</sup>

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّيْ عَنكُمُ <sup>ط</sup> وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ <sup>ط</sup> وَلَا تَزِرُ	39:7	1.
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<sup>23</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 164.

وَازِرَةٌ وِرْزٌ أُخْرِيٌّ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	
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### Imām al-Sūsī

Imām al-Sūsī will read the following words in the following places with *sukūn* on the *hā'*:<sup>24</sup>

وَمَنْ يَأْتِهِ مَوْتًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ	20:75	1.
إِنَّ تَكْفُرًا فَإِنَّ اللَّهَ عَنِّي وَعَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِرْزًا أُخْرِيًّا ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	39:7	2.

Imam Abū ‘Amr will read the word *أَرْجِهَ* with a *hamzah* and a *ḍammah* on the *hā'* without *ṣilah* in the following two places:<sup>25</sup>

<sup>24</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 162, 164.

<sup>25</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 166-167.

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ	7:111	1.
قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ	26:36	2.

## MUDŪD

*Madd Lāzim* is six counts for all the *qurrāʿ*.

*Madd muttaṣil* will be four counts for Imam Abū ʿAmr.<sup>26</sup>

*Madd munfaṣil* can be 2 (*qaṣr*) or 4 (*tawassuṭ*) counts for Imam al-Dūrī. *Madd munfaṣil* will be 2 counts (*qaṣr*) for Imam al-Sūsī. This will be his only option.<sup>27</sup>

Imam Abū ʿAmr will only extend *madd al-badal* for 2 counts (*qāṣr*), and he will not make *madd* on a letter of *līn* followed by a *hamzah* in the same word, such as *شَيء*. He will have the same three options on *madd ʿārid lil-sukūn* as all the other *qurrāʿ*, 2, 4 or 6 counts (*qaṣr*, *tawassuṭ*, and *ṭūl*).

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<sup>26</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 168.

<sup>27</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 169.

## TWO CONSECUTIVE HAMZAHS

The letter *hamzah* is considered a difficult letter to pronounce due to its *makhrāj* being far, the very bottom of the throat, and its qualities of *jahr* and *shiddah*. Therefore, the Arab tribes had various ways of lightening the difficulty of pronouncing *hamzah*. All of these methods together are referred to as *takhfif* of the *hamzah*. The opposite of *takhfif* or easing the pronunciation of *hamzah* is *taḥqīq*, pronouncing the *hamzah* from its *makhrāj* with all its *ṣifāt*.

*Takhfif* is of four types, *naql* (transferring the vowel of the *hamzah* to the *sākin* letter before it), *tashīl* (reading the *hamzah* with a blend of a letter of *madd*), *ḥadhf/īsqāṭ* (dropping the *hamzah* altogether), or *ibdāl* (changing the *hamzah* into another letter). *Takhfif* can be made of a single *hamzah* or when two *hamzahs* come together. In this chapter, we will be discussing the *takhfif* of two *hamzahs* when they come together in the same word or in two separate words.

### ***Two Hamzahs in One Word***

If two *hamzat al-qaṭʿ* come together in the same word, the first will always carry a *fathah*. This is because the

first *hamzah* is almost always *hamzat al-istifhām*, or the interrogative *hamzah*. While the first *hamzah* will always be read with *taḥqīq*, the *qurrā'* take various approaches regarding the second *hamzat al-qaṭ'*, which may carry a *fathah*, *kasrah*, or *ḍammah*.

Imam Abū 'Amr is one of the *qurrā'* that makes *takhfif* of the second *hamzah* in such scenarios. He will make ***tashīl with idkhāl*** as his only option in two scenarios, *fathah* followed by a *fathah* and *fathah* followed by a *kasrah*. When *fathah* is followed by a *ḍammah*, he will have two options: ***tashīl with idkhāl*** and ***tashīl without idkhāl***.<sup>28</sup>

*Tashīl* refers to reading the *hamzah* with a blend of *alif*, *yā'*, or *wāw maddiyyah* corresponding to the vowel on the *hamzah*. *Idkhāl* refers to inserting an *alif* between the two *hamzahs*. *Idkhāl* will cause the first *fathah* to be extended for two counts, e.g., *أَوْتَيْبُكُمْ، أَدْنَاكَ، وَأَنْذَرْتَهُمْ*.

The following words are exceptions to the rule above:

1. The word *أَيِّمَّة*, in all five places in the Qur'<sup>ān</sup>, will be read with *tashīl* of the second *hamzah*, without *idkhāl*. This is the only word where the

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<sup>28</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 183, 196, 200.

first *hamzah*, although *maftūḥah*, is not *hamzat al-istifhām*, the interrogative *hamzah*.<sup>29</sup>

2. The words *ءَالِهَتُنَا* and *ءَأَلَمْتُمْ* (occurs in three places) will be read with *tashīl* of the second *hamzah* and without *idkhāl* between the first and second *hamzah*.<sup>30</sup> This is because these words have three *hamzahs* in them and are therefore different than the words to which the general rule applies.

### **Two Hamzahs in Two Words**

Just as two *hamzahs* can appear consecutively in one word, they can also appear together in two words, such that the last letter of the first word is a *hamzah* and the first letter of the second word is also a *hamzah*. Keep in mind that both of the *hamzahs* under discussion are *hamzat al-qatʿ*. When this occurs, the two *hamzahs* can carry the same vowel, for example, *fathāh* and *fathāh*, or they can have differing vowels, such as one carrying a *fathāh* and the other a *kasrah*. Either of the two *hamzahs* can undergo some form of *takhfīf* in this scenario. It is important to note that only **one** of the two *hamzahs* will undergo change. Both *hamzahs* will

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<sup>29</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 199.

<sup>30</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 189, 194.

not be read with *takhfif* at the same time for any of the *qurrā'*. Also, if *waqf* is made at the end of the first word, and the reciter begins from the second word, the *hamzah* will be read with *taḥqīq*. This is because the rules only apply when two *hamzahs* are read consecutively. If only one *hamzah* is read, the rule will not apply.

### Identical Vowels

When two *hamzahs* occur in two separate words, and carry the same vowels, the following three scenarios can occur:

1. The first *hamzah* carries a *fathah* and the second carries a *fathah* as well, e.g., جَاءَ أَحَدَكُمْ.
2. The first *hamzah* carries a *ḍammah* and the second carries a *ḍammah* as well, e.g., أَوْلِيَاءُ أَوْلِيَّكَ. There is only one example of this in the Qurʾān
3. The first *hamzah* carries a *kasrah* and the second carries a *kasrah* as well, e.g., السَّمَاءِ إِنِّ

In all three of these scenarios, Imam Abū ‘Amr will do **isqāt (drop) of the first hamzah.**<sup>31</sup>

There is an important principle regarding extending letters of *madd* before a changed *hamzah*. As we know, *madd munfaṣil* applies when a letter of *madd* is followed by a *hamzah* in the next word, and *madd muttaṣil* applies when a letter of *madd* is followed by a *hamzah* in the same word. However, what do we do when the *hamzah* following the letter of *madd* is changed in some way, meaning it is either dropped (*isqāt*) or read with *tashīl*? Imam al-Shāṭibī رحمته الله provides us with a general principle to be applied in such scenarios. If a letter of *madd* occurs before a changed *hamzah*, both *qasr* (reading it as two counts) or *madd* (reading it with the full length of the *madd*) are permissible.<sup>32</sup> In the case that the *hamzah* is dropped altogether (*isqāt*), *qasr* is preferred. In the case that the *hamzah* is being read with *tashīl*, *madd* is preferred because traces of the *hamzah* still remain.<sup>33</sup>

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<sup>31</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 202-203.

<sup>32</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 208.

<sup>33</sup> ‘Abd al-Fattāḥ al-Qāḍī, *al-Wāfi*, 161.

## Two Hamzahs in Two Words with Differing Vowels

There are a total of five scenarios in which this can occur in the Qurʾān. In all of the scenarios below, the second *hamzah* will be the one to undergo change, and the first will always be read with *taḥqīq*. It is also important to note that this change will only occur if these two words are read together (in the state of *waṣl*). If *waqf* is made at the end of the first word, and the reciter begins from the second word, the *hamzah* will be read with *taḥqīq*.<sup>34</sup>

1. The first *hamzah* carries a *fatḥah* and the second carries a *ḍammah*, e.g., جَاءَ أُمَّةٌ. In this scenario, Imam Abū ‘Amr will read the first *hamzah* with *taḥqīq* and the second with *tashīl*, as: جَاءَ أُمَّةٌ. This only occurs once in the Qurʾān.
2. The first *hamzah* carries a *ḍammah* and the second carries a *kasrah*, e.g., أَلشُّهَدَاءُ إِذَا. In this scenario, Imam Abū ‘Amr will have **two** options, to read the first *hamzah* with *taḥqīq* and the second with *tashīl*, as: أَلشُّهَدَاءُ إِذَا or to read the first *hamzah* with *taḥqīq* and the second as a *wāw* with a *kasrah* (*ibdāl*).

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<sup>34</sup> Ḥirz al-Amānī wa Wajh al-Tahānī, l. 209-212.

3. The first *hamzah* carries a *kasrah* and the second carries a *fathah*, e.g., اَلشُّهَدَاءِ اَنْ. In this scenario, Imam Abū ‘Amr will read the first *hamzah* with *taḥqīq* and the second with *ibdāl* into a *yā’* with *fathah*, as: اَلشُّهَدَاءِ اَنْ.
4. The first *hamzah* carries a *fathah* and the second carries a *kasrah*, e.g., شُهِدَاءِ اِنْ. In this scenario, Imam Abū ‘Amr will read the first *hamzah* with *taḥqīq* and the second with *tashīl*, as: شُهِدَاءِ اِنْ.
5. The first *hamzah* carries a *ḍammah* and the second carries a *fathah*, e.g., اَلشُّفَهَاءُ اَلَا. In this scenario, Imam Abū ‘Amr will read the first *hamzah* with *taḥqīq* and the second as a *wāw* with a *fathah* (*ibdāl*), e.g., اَلشُّفَهَاءُ اَلَا.

## ***Hamzat al-Qaṭʿ Followed by Hamzat al-Waṣl***

The discussions above were about two *hamzat al-qaṭʿ* coming together in one word or two words. In this section, we will discuss those places in which *hamzat al-qaṭʿ* is followed by a *hamzat al-waṣl* in one word.

There are three words in the Qurʾān in which an interrogative *hamzah* comes before a word that begins with a *hamzat al-waṣl* which would 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 an *alif (ibdāl)*, or then reading the *hamzat al-waṣl* with *tashīl*.<sup>35</sup> *Madd lāzim* will apply when making *ibdāl* of the *hamzat al-waṣl* into an *alif*. All the *qurrāʾ*, including Imam Abū ʿAmr, will apply this principle in the following three words: *ءَٱللَّهُ* in Sūrah Yūnus, *āyah* 59 and Sūrah al-Naml, *āyah* 59; *ءَٱلَّذِينَ* in Sūrah al-Anʿām, *āyahs* 143 and 144, and *ءَٱلْعَن* in Sūrah Yūnus *āyahs* 51 and 91.

There is an additional word for Imam Abū ʿAmr in this category, *ءَٱلسَّحُرُ* in *āyah* 81 of Sūrah Yūnus. There is a *hamzat al-qaṭʿ* followed by a *hamzat al-waṣl* in this word

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<sup>35</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 192-193.

as well for Imam Abū ‘Amr.<sup>36</sup> He will have two options in this word, *ibdāl* and *tashīl*.

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<sup>36</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 751.

## THE SINGLE HAMZAH

The single *hamzah* refers to *hamzat al-qaṭʿ* when it appears on its own. The change that will take place in this type of *hamzah* is (*ibdāl*).

**Imam al-Dūrī** will read *hamzah sākinah* with *taḥqīq* in all its occurrences.

**Imam al-Sūsī** will consistently change *hamzah sākinah* into a letter of *madd* corresponding to the vowel before it (*ibdāl*), e.g., يَاتِيَنَّكُمْ, شَيْئُ مَا, يُومِنُونَ.<sup>37</sup> However, there are five categories that will be exempt from this general rule.

1. **The *hamzah sākinah* that is in the *jazm* case.** There are six words that occur in nineteen places in the Qurʾān that fall in this category. The words are: نَسُوا, يَشَأُ, نَشَأُ, نَنَسَاهَا, يُهَيِّئُ, يُنَبِّأُ.<sup>38</sup>
2. **The *hamzah* that is *sākinah* due to *bināʾ* in command form verbs.** There are five words in

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<sup>37</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 216.

<sup>38</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 216-217.

eleven places that fall into this category. The words are: نَبِيٍّ, أَنْبِئُهُمْ, هَيَّئِ, أَرْجِي, أَقْرَأُ.<sup>39</sup>

3. **Words in which *taḥqīq* is easier than *ibdāl*.**

There are two words that fall into this category: نُتَوِّبُهُ, وَتُتَوَّى.<sup>40</sup>

4. **Words in which *ibdāl* would cause confusion.**

There is one word that falls into this category. If the word رَعِيًّا in Sūrah Maryam was read with *ibdāl* of *hamzah*, it would necessitate *idghām* between the two *yā*'s. However, that would change the word to رِيًّا which means quenching, rather than “a good scene” which is the intended meaning of the word رَعِيًّا.<sup>41</sup>

5. **Words in which *ibdāl* would suggest a different derivation than is preferred in this *qirā'ah*.**

There is one word that falls into this category. The word مُؤَصَّدَةٌ occurs in two places in the Qur'ān. If *ibdāl* is made in this word, it would suggest that the root letters are

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<sup>39</sup> Ḥirz al-Amānī wa Wajh al-Tahānī, l. 218.

<sup>40</sup> Ḥirz al-Amānī wa Wajh al-Tahānī, l. 219.

<sup>41</sup> Ḥirz al-Amānī wa Wajh al-Tahānī, l. 219.

د و ص and this is not the preferred opinion of  
Imam Abū ‘Amr.<sup>42</sup>

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<sup>42</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 220.

## NAQL AND SAKT

*Naql* is to transfer the vowel of a *hamzah* to a *sākin* letter before it. While Imam Abū ‘Amr does not apply *naql* consistently. He applies it in the specific word below:

In the words, عَادًا الْأَوْلَىٰ in Sūrah al-Najm, āyah 50, the *ḥarakah* on the *hamzah* will be transferred to the *lām*, and the *hamzah* will be dropped. *Idghām* will also be made between the *nūn* of the *tanwīn* and the *lām maḍmūmah*. Imam Abu ‘Amr will read it as: عَادًا الْأَوْلَىٰ.

When stopping on عَادًا and starting from the next word, Imam Abū Amr will have three options. He can read it as الْأَوْلَىٰ or لَاَوْلَىٰ or الْأَوْلَىٰ.<sup>43</sup>

### Sakt

The technical definition of the term *sakt* is cutting off the voice, without taking a breath, for a duration less than *waqf* with the intention of resuming recitation.<sup>44</sup> Imam Abū ‘Amr will not apply *sakt ma‘nawī* in any of the four places where *sakt* is required in the *riwāyah* of Imam Ḥafṣ. These are: Sūrah al-Kahf, between āyahs 1

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<sup>43</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 230-233.

<sup>44</sup> *Al-Masʿūl, Muʿjam Muṣṭalahāt*, 230.

and 2, Sūrah Yāsīn, āyah 52, Sūrah al-Qiyāmah, āyah 27, and Sūrah al-Muṭaffifīn, āyah 14.

Imam Abū ‘Amr also does not apply *sakt lafẓī*, which is applied by some *qurrā’* to clarify the sound of *hamzah* when it is preceded by a *sākin* letter.

## IDGHĀM BETWEEN LETTERS

*Idghām* is a feature of the Arabic language. The Arabs merged similar letters together in order to make them easier to articulate. Its definition is for the first letter to be buried into the second letter. The second letter (*mudgham fih*) is pronounced with emphasis. There is no *waqf* or delay between the two letters. A similar definition is to articulate two letters as one emphasized letter of the second kind.<sup>45</sup>

There are two types of *idghām*, *kabīr* and *ṣaghīr*.

***Idghām kabīr*** is the merging of two voweled letters into each other, e.g., فِيهِ هُدًى.

***Idghām ṣaghīr*** is the merging of a *sākin* letter into a voweled letter, e.g., رَبِحَتْ تَجَرَّتُهُمْ.

*Idghām* has three main categories:

***Idghām mutamāthilayn*** occurs when two letters share the same *makhraj* and *ṣifāt*. In other words, this is when letters that are identical to each other merge. Some examples include: فَمَا رَبِحَتْ تَجَرَّتُهُمْ , وَقُلْ لَهُمَا .

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<sup>45</sup> Yacoob, *Beyond Recitation*, 67-69.

***Idghām mutaĵānisayn*** occurs when two letters have the same *makhraj* but different *ṣifāt*. Some examples include: عَبَدْتُمْ، يَلْهَثُ ذَٰلِكَ.

***Idghām mutaḳāribayn*** occurs when the *makhārij* of two letters are close to each other, or they have similar *ṣifāt*. In order for two letters to be considered *mutaḳāribayn* in terms of *ṣifāt*, they must share at least three or more *ṣifāt*. Some examples include:

نَخَلْتُمْ، وَقُلْ رَبِّ

Within the three categories mentioned above, there are places where all the *qurrā'* will agree that the two letters will merge. This is called *idghām wājib*. There will also be many instances where letters may be *mutaḳāribayn*, but the *qurrā'* will differ regarding applying *idghām* in those instances. This is known as *idghām jā'iz*.

### ***Idghām Kabīr***

**Imam al-Sūsī** will apply *idghām kabīr* consistently. **Imam al-Dūrī** will not apply *idghām kabīr* in the *ṭarīq* of *al-Shāṭibiyyah*.

## Idghām Mutamāthilain

Generally, *idghām kabīr* of *mutamāthilān* letters will **not occur within a word**. There are two exceptions to this rule. The word *مَنْدَسِكْتُمْ* in *āyah* 200 of *Sūrah al-Baqarah*, and the word *سَلَكْتُمْ* in *āyah* 42 of *Sūrah al-Muddaththir*.<sup>46</sup>

When two identical letters appear together **in two words**, such that one is the last letter of the first word and the other is the first letter of the second word, ***idghām kabīr* will take place**. There are four categories that are exempt from *idghām kabīr*:<sup>47</sup>

1. *Tāʾ* of first person, e.g., *كُنْتُ تُرَابًا*.
2. *Tāʾ* of the second person, e.g., *أَنْتَ تُكْفِرُهُ*.
3. *Tanwīn*, e.g., *وَاسِعٌ عَلِيمٌ*.
4. *Shaddah*, e.g., *تَمَّ مِيقَاتٍ*.

There will be no *idghām kabīr* between the two *kāfs* in *فَلَا يَحْزُنَكَ كُفْرُهُ* in *āyah* 23 of *Sūrah Luqmān*.<sup>48</sup> Also, there

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<sup>46</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 117.

<sup>47</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 118-121.

<sup>48</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 122.

will be no *idghām* in **وَأَلَّىٰ يَئِسْنَ** in *āyah* 4 of *Sūrah al-Ṭalāq* when applying *ibdāl* into *yā'* for Imam Abū 'Amr.<sup>49</sup>

There are some words in which **Imam Sūsī** will have the option of *idghām* or *izhār*. These are **يَبْتِغِ عَيْرَ** in *āyah* 85 of *Sūrah Āl 'Imrān*, **يَكْ كَذِبًا** in *āyah* 28 of *Sūrah Ghāfir*, and **يَخْلُ لَكُمْ** in *āyah* 9 of *Sūrah Yusuf*.<sup>50</sup>

### **Idghām Mutaqāribain**

Imam al-Sūsī makes *idghām kabīr* of *mutaqāribain* letters **within a word** but **only of qāf into kāf**. The *qāf* must be preceded by a voweled letter and the *kāf* must be followed by a *mīm* for *idghām kabīr* to apply, e.g., **يَرزُقُكُمْ**, **خَلَقُكُمْ**, **وَأَتَقُكُمْ**.<sup>51</sup>

Imam al-Sūsī will have the option of *idghām* or *izhār* in the word **طَلَّقُكُنَّ** in *āyah* 5 of *Sūrah al-Taḥrīm*.<sup>52</sup>

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<sup>49</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 131.

<sup>50</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 123-124.

<sup>51</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 132-134.

<sup>52</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 135.

There are sixteen letters in which Imam al-Sūsī may apply *idghām mutaqāribain* **between two words**.

There are four conditions that will prevent *idghām mutaqāribain* between two words.

1. The first letter cannot be in the *jazm* case, e.g.,  
وَلَمْ يُؤْتِ سَعَةَ.
2. The first letter cannot be the *tā'* of the second person, e.g., فَلَبِثْتَ سِنِينَ.
3. The first letter cannot carry *tanwīn*, e.g., نَذِيرٌ  
لَّكُمْ.
4. The first letter cannot be *mushaddad*, e.g., أَشَدَّ  
ذِكْرًا.

The table below lists each of the sixteen letters and the letters into which they merge. It is important to note that for some of the letters, they generally merge into one or more letters in all their occurrences in the Qurʾān. Others only merge into one letter and that too in a specific place in the Qurʾān.

	Letter	Letter(s) It Merges Into	Number of Instances
1.	ح	ع	One place رُحِرِحَ عَيْنِ (3:185)
2.	ق <i>The letter before it cannot be sākin</i>	ك	11
3.	ك <i>The letter before it cannot be sākin</i>	ق	32
4.	ج	ش	One place أَخْرَجَ شَطَّاهُ (48:29)
		ت	One place الْمَعَارِجِ تَعْرُجُ (70:3-4)
5.	ش	س	One place الْعَرْشِ سَيْبِلًا (17:42)

6.	ض	ش	One place لِبَعْضِ شَأْنِهِمْ (24:62)
7.	س	ز	One place التُّفُوسُ زُوِّجَتْ (81:7)
		ش	One place with <i>khulf</i> الرَّأْسُ شَيْبًا (19:4)
8.	د	ت	5
	د <i>The dāl cannot carry a fatḥah and be preceded by a sākin letter</i>	س	4
		ذ	16
		ش	2
		ض	3
		ث	2

		ز	2
		ص	4
		ظ	3
		ج	2
9.	ت	ط	3 There is <i>khulfin</i> وَلْتَأْتِ طَائِفَةٌ (4:102)
		س	14
		ذ	9 There is <i>khulfin</i> وَأْتِ ذَا فَاتٍ ذَا (17:26 and 30:38)
		ش	3 There is <i>khulfin</i> جِئْتِ سَيِّئًا (19:27)

		ض	1
		ث	15 There is <i>khulfin</i> التَّوْرَةَ ثُمَّ (62:5)
		ز	3
		ص	3
		ظ	2
		ج	17
10.	ث	ت	2
		س	4
		ذ	1
		ش	5

		ض	1
11.	ذ	س	2
		ص	1
12.	ر <i>The rāʾ cannot carry a faṭḥah and be preceded by a sākin letter</i>	ل	84
13.	ل <i>The lām cannot carry a faṭḥah and be preceded by a sākin letter, except for the word قَال.</i>	ر	84
14.	ن <i>The nūn cannot be preceded by a sākin letter, except for the word نَحْنُ.</i>	ل	73
		ر	5

15.	<p style="text-align: center;">م</p> <p>The <i>mīm</i> cannot be preceded by a <i>sākin</i> letter.</p>	<p style="text-align: center;">ب</p>	79
16.	<p style="text-align: center;">ب</p> <p>Specifically in the phrase <i>وَيُعَذِّبُ مَنْ</i></p>	<p style="text-align: center;">م</p>	5

There are a few additional points to note about *idghām kabīr*.

1. If the letter that is merging (*mudgham*) is preceded by a letter of *madd* or *līn*, it is permissible to extend that letter of *madd* or *līn* for 2, 4, or 6 counts, e.g., *الرَّحِيمَ مَلِكِ* while making *idghām*.
2. *Rawm* is also permissible in the place of *idghām* when the *mudgham* carries a *kasrah* or *ḍammah*. If the *mudgham* is preceded by a letter of *madd*, it will only be read with two counts if reciting with the option of *rawm*.

3. *Ishmām* is also permissible if the *mudgham* carries a *ḍammah*. Note that in this case, it will not be in the place of *idghām*, but rather the lips will be rounded while making the *idghām*.<sup>53</sup>
4. *Rawm* and *ishmām* are not permissible when either the *mudgham* or the *mudgham fih* are a *bāʾ* or a *mīm*.
5. *Imālah* of the *alif* before the *rāʾ* will not prevent *idghām*, e.g., الأَبْرَارُ لَغِيٌّ.<sup>54</sup>
6. If the *mudgham* carries a *fatḥah*, and it is preceded by a *ṣaḥīḥ sākin* letter,<sup>55</sup> then *ikhtilās* is also permissible in the place of *idghām*, e.g., العَفْوُ وَأَمْرٌ.<sup>56</sup>

The following examples demonstrate how all these options are combined:

Example	Options	Total Number
تَأَدَّنَ رَبُّكَ	<i>Idghām</i> only	1

<sup>53</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 155.

<sup>54</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 154.

<sup>55</sup> Meaning that the *sākin* letter is not a letter of *madd*.

<sup>56</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 157.

بَعْدَ تَوَكِيدِهَا	<i>Idghām</i> and <i>ikhtilās</i>	2
يَقْفِدُ صَوَاعَ	<i>Idghām</i> , <i>ishmām</i> , and <i>rawm</i>	3
يُرِيدُ نَوَابَ	<i>Idghām</i> with 2,4, 6 counts on the letter of <i>madd</i> , <i>ishmām</i> with 2, 4, 6 counts on the letter of <i>madd</i> , and <i>rawm</i> with 2 counts only.	7
الْعَرْشِ سَبِيلاً	<i>Idghām</i> and <i>rawm</i>	2
وَالذَّارِيَاتِ ذُرُوءاً	<i>Idghām</i> with 2, 4, 6 counts on the letter of <i>madd</i> and <i>rawm</i> with 2 counts only on the the letter of <i>madd</i> .	4
قَالَ رَبِّ	<i>Idghām</i> with 2, 4, 6, counts on the letter of <i>madd</i> .	3

### ***Idghām Ṣāghīr***

In this chapter, we will list those places where Imam Abū ‘Amr will make *idghām ṣāghīr* of letters that are *mutamāthilayn*, *mutajānisayn* or *mutaqāribayn*.

The table below lists particular words in which the *qurrā’* differ regarding *idghām* and *iẓhār*. Imam Abū

‘Amr will make *idghām* of the last letter of each of the particles below into the letters listed.

	Word	Letters it Merges Into
1.	إِذٌ <sup>57</sup>	ت ز ص د س ج
2.	قَدْ <sup>58</sup>	س ذ ض ظ ز ج ص ش
3.	تاء التَّائِيثِ <sup>59</sup>	س ث ص ز ظ ج
4.	هَلْ <sup>60</sup>	Only in the two occurrences of فَهَلْ تَبْرِي

All the *qurrā'* agree that there will be *idghām* of the words listed into the following letters.<sup>61</sup>

	Word	Letters it Merges Into
1.	إِذٌ	ذ ظ

<sup>57</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 259-261.

<sup>58</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 262-265.

<sup>59</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 266-269.

<sup>60</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 272.

<sup>61</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 274-276.

2.	قَدْ	ت د
3.	تاء التانيث	ط د ت
4.	هَلْ	ر ل
5.	بَلْ	ر ل
6.	قَلْ	ر ل

The following are some more scenarios in which Imam Abū ‘Amr makes *idghām*:

He makes *idghām* of *bāʾ majzūmah* into *fāʾ* in five places.<sup>62</sup>

Verse	Number
فَلْيُقْتَلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٦﴾	4:74
وَإِنْ تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَعْنَا لَنْفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَعْلَىٰ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥٠﴾	13:5

<sup>62</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 277.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٣٦﴾	17:63
قَالَ فَأَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ نُخْلِفَهُ ۗ وَانظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٣٧﴾	20:97
يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْحَرُونَهُمْ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءِ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٣٨﴾	49:11

He makes *idghām* of *dhāl* into *tā*<sup>63</sup> in the following two words wherever they appear in the Qur<sup>ān</sup>:<sup>63</sup>

Verse	Number
وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنَ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٣٧﴾	40:27

<sup>63</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 279.

وَإِنِّي عَدْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٤٦﴾	44:20
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٤٦﴾	20:96

He makes *idghām* of *thā'* into *tā'* in the following word wherever it appears in the Qur<sup>ān</sup>:<sup>64</sup>

Verse	Number
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ تَجْرِي مِنْ تَحْتِهِمْ الَّذِينَ هَدَيْنَا لِهَذَا وَمَا كُنَّا لِنَهْتِدِيَ لَوْلَا أَن هَدَيْنَا اللَّهَ لَقَدْ جَاءتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾	7:43
وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾	43:72

There will be *idghām* with *khulf* for **Imam al-Dūrī** and *idghām* without *khulf* for **Imam al-Sūsī** when *rā'*

<sup>64</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 279.

*majzūmah* is followed by *lām*. This occurs in fifty-three places in the Qurʾān, e.g., نَغْفِرُ لَكُمْ.<sup>65</sup>

*Idghām* will be made between the *dhāl* and the *tāʾ* in the word أَخَذْتُ wherever and however it occurs in the Qurʾān.<sup>66</sup>

There will be *idghām* between the *bāʾ* and the *mīm* in the words أَرْكَبُ مَعَنَا in āyah 42 of Sūrah Hūd.<sup>67</sup>

There will be *idghām* between the *thāʾ* and the *dhāl* in the words يَلْهَثُ ذَلِكَ in āyah 176 of Sūrah al-Aʿrāf.<sup>68</sup>

There will be *idghām* between the *dāl* and the *thāʾ* in both instances of the words يُرِدُّ ثَوَاب in āyah 145 of Sūrah Āl ʿImrān.<sup>69</sup>

There will be *idghām* between the *thāʾ* and the *tāʾ* in the word لَيْثٌ however and wherever it occurs in the Qurʾān.<sup>70</sup>

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<sup>65</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 280.

<sup>66</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 283.

<sup>67</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 284.

<sup>68</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 283-284.

<sup>69</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 282.

<sup>70</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 282.

*Idghām* will be made between *bā'* and *mīm* in وَيُعَذِّبُ مَنْ in *āyah* 285 of *Sūrah al-Baqarah*. It should be kept in mind that Imam Abū 'Amr reads this word with a *sukūn* on the *bā'*, and therefore this is not an example of *idghām kabīr*. *Idghām kabīr* is when two voweled letters merge into each other.<sup>71</sup>

*Izhār* will be made between *nūn* and *wāw* when joining the first two *āyāt* of *Sūrah Yāsīn* and *Sūrah al-Qalam*.<sup>72</sup> There will be *idghām* between the *dāl* at the end of *ṣād* in كهيص and the *dhāl* in ذِكر in *Sūrah Maryam*.<sup>73</sup>

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<sup>71</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 285.

<sup>72</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 281.

<sup>73</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 282.

## IMĀLAH AND TAQLĪL

*Fath* refers to reading an *alif* as it is usually read while differentiating between an *alif* that is attached to a heavy letter (*tafkhīm*) or a light letter (*tarqīq*). *Imālah* refers to bending an *alif* towards the sound of *yā'*. It is not, however, the sound of *yā'* *maddiyyah*. *Taqlīl*, also called *imālah ṣuġhrā*, is a sound between *fath* and *imālah*. The exact sound of *taqlīl* and *imālah* must be practiced with a teacher. Imam Abū 'Amr applies both *imālah* and *taqlīl* consistently. This chapter will outline his rules.

### Imālah

When an *alif* that was originally a *yā'* is preceded by a *rā'*, Imam Abū 'Amr will make *imālah* in it, e.g., اِفْتَرَى, وَبُشْرَى, وَتَبْرَى, اَلْكُبْرَى, وَتَبْرُهُمْ, سُورَى.<sup>74</sup>

When a *rā'* with a *kasrah* is preceded by an *alif*, Imam Abū 'Amr will make *imālah* in the *alif*, e.g., اءَابْرِهِمْ, صَبَارٍ, اَبْتَابَرٍ, اَبْتَابَرٍ, اَبْتَابَرٍ, اَبْتَابَرٍ.<sup>75</sup>

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<sup>74</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 311.

<sup>75</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 321.

When an *alif* occurs between two *rā*'s and the second *rā*' carries a *kasrah*, Imam Abū 'Amr will make *imālah* in the *alif*, e.g., *الْأَشْرَارِ*, *قَبَارِ*, *الْأَبْرَارِ*.<sup>76</sup>

## Taqlīl

Imam Abū 'Amr will make *taqlīl* in words that fall on one of the following three patterns:<sup>77</sup>

Pattern	Words
فُعْلَى	الدُّنْيَا، الْقُرْبَى، مُوسَى، الْأَوْلَى، الرَّعْبَى، وَأُنْثَى، الْحُسْنَى
فَعْلَى	وَجَوْنَهُمْ، الْمَوْتَى، التَّقْوَى
فَعْلَى	بِسِيئَتِهِمْ، ضِيئَى، عَيْسَى، لِإِحْدَى

Imam Abū 'Amr will make *taqlīl* at the ends of the *āyāt* of the following **eleven** *sūrahs*. If there is a *rā*' before the *alif*, *imālah* will be made.<sup>78</sup>

1. Ṭāhā
2. Al-Najm

<sup>76</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 326.

<sup>77</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 316.

<sup>78</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 316.

3. Al-Ma‘ārij
4. Al-Qiyāmah
5. Al-Nāzi‘āt
6. ‘Abasa
7. Al-A‘lā
8. Al-Shams
9. Al-Layl
10. Al-Ḍuḥā
11. Al-‘Alaq

Example:

وَاللَّجَمِ إِذَا هَوَى ① مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ② وَمَا يَنْطِقُ عَنِ  
 الْهَوَى ③ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ④ عَلَّمَهُ شَدِيدُ الْقُوَى ⑤ ذُو مِرَّةٍ  
 فَاسْتَوَى ⑥ وَهُوَ بِالْأُفُقِ الْأَعْلَى ⑦ ثُمَّ دَنَا فَتَدَلَّى ⑧ فَكَانَ قَابَ  
 قَوْسَيْنِ أَوْ أَدْنَى ⑨ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ⑩ مَا كَذَبَ الْفُؤَادُ  
 مَا رَأَى ⑪ أَفْتُمِرُونَهُ عَلَىٰ مَا يُبْرَى ⑫ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى ⑬

### Miscellaneous Words

Imam Abū ‘Amr makes *imālah* on the first and second occurrence of the word *أَعْمَى* in *āyah* 72 of *Sūrah al-Isrā’*.<sup>79</sup>

<sup>79</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 310.

Imam Abū ‘Amr will make *imālah* in the *alif* of the word رَأَى when it is followed by a voweled letter, e.g., مِنْ رَأَى. He will not apply *imālah* when it is followed by a *sākin* letter, e.g., رَعَا الْمُؤْمِنُونَ.<sup>80</sup>

Imam Abū ‘Amr will make *imālah* in the word جَارٍ in āyah 102 of Sūrah al-Tawbah.<sup>81</sup>

Imam Abū Amr will *imālah* in the word الْكٰفِرِيْنَ and كٰفِرِيْنَ wherever it occurs is the Qurʾān.<sup>82</sup>

Imam Abū Amr will *imālah* in the word التَّوْرٰتِ wherever it occurs is the Qurʾān.<sup>83</sup>

Imam Abū Amr will *imālah* in the word اَدْرٰبِكُمْ, اَدْرٰبِكَ wherever it occurs in the Qurʾān.<sup>84</sup>

Imam Abū ‘Amr has the option of both *imālah* and *fath* in the word تَتَرٰطٰتٌ in āyah 44 of Sūrah al-Muʾminūn.

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<sup>80</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 646.

<sup>81</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 323.

<sup>82</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 323.

<sup>83</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 546.

<sup>84</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 740.

Imam Abū ‘Amr has the option of both *imālah* and *fath* in the word كُنَّا in āyah 33 of Sūrah al-Kahf in the state of *waqf* only. There will be no *imālah* in *waṣl*.

### Words Specific to Imam al-Dūrī

Imam al-Dūrī will make *imālah* in the word أَلْبَاسِ when it carries a *kasrah* at the end wherever it occurs in the Qurʾān.<sup>85</sup>

Imam al-Dūrī will make *taqlīl* in the word أَيٍّْ wherever it occurs in the Qurʾān.<sup>86</sup>

Imam al-Dūrī will make *taqlīl* in the following three words: يُوَيَّلِيَّ (11:72), يَحْسِرِيَّ (39:56), يَأْسَفِيَّ (12:84).<sup>87</sup>

### Words Specific to Imam al-Sūsī

Both of Imam Abū ‘Amr’s *rāwīs* make *imālah* in words in which the *alif* that is changed from a *yāʾ* is preceded by *rāʾ*. In *waqf*, they will both apply *imālah* in such words.

However, in *waṣl* the two *rāwīs* will differ. Imam al-Dūrī will drop the *imālah* if the *alif* is followed by a *sākin*

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<sup>85</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 331.

<sup>86</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 317.

<sup>87</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 317.

letter. Imam al-Sūsī will have both options, *imālah* and *fath*, e.g., *وَتَرَى الْمَلَائِكَةَ*.<sup>88</sup> When the name of Allah (*lafẓ al-jalālah*) follows the *alif* in which *imālah* is being made, Imam al-Sūsī will have the option of both *tafkhīm* and *tarqīq* in the *lām* of *lafẓ al-jalālah*. If he reads the *alif* with *fath*, he will read the *lām* with *tafkhīm* only, e.g., *دَرَى اللهُ*.

### Ḥurūf al-Muqaṭṭa‘āt

Imam Abū ‘Amr will apply *imālah* in the following individual letters that begin sūrahs wherever they occur in the Qur’ān.

1. The letter *rā’* in *الرَّ* and *الرِّ*.<sup>89</sup>
2. The letter *hā’* in *كِهِيَعَصَّ* and *طِهِ*.<sup>90</sup>

Imam Abū ‘Amr will apply *taqlīl* in the following individual letters that begin sūrahs wherever they occur in the Qur’ān:

1. The letter *ḥā’* in *حَمَّ*.<sup>91</sup>

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<sup>88</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 335.

<sup>89</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 738.

<sup>90</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 739.

<sup>91</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 741.

In all the remaining individual letters he will apply *fath*, e.g., *يَسَّ*.<sup>92</sup>

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<sup>92</sup> Imam al-Shāṭibī mentions *imālah* with *khulf* for Imam al-Sūsī in the *yā* of *كَيْعَصَّ* in Sūrah Maryam. However, later scholars have stated that this is not from the *ṭarīq* of *al-Shāṭibiyyah* and only *fath* should be applied. al-Qāḍī, *al-Wāfi*, 460. Students should follow their teacher's preference on this issue. And Allah knows best.

## RULES OF RĀ'

Imam Abū 'Amr does not have any unique rules for the *tafkhīm* and *tarqīq* of *rā'*. He will follow the same rules as the majority of the *qurrā'*. The *rā'* will always be read with *tafkhīm* when it carries a *fathah* or *ḍammah*, and it will always be read with *tarqīq* when it carries a *kasrah*. When *rā'* carries a *sukūn*, whether permanent or temporary, it will be read with *tafkhīm* if it is preceded by a *fathah* or *ḍāmmah*. It will be read with *tarqīq* if it is preceded by a *kasrah*, as long as no letter of *isti'ālā'* follows the *rā'*. It will also be read with *tarqīq* when it carries a temporary *sukūn* and is preceded by a *yā'* *sākinah*, even if the letter before the *yā'* *sākinah* has a *fathah*.

## RULES OF LĀM

Imam Abū 'Amr does not have any specific or unique rules for the *tafkhīm* and *tarqīq* of *lām*. He will follow the same rules as the majority of the *qurrā'*. He will only read *lām* with *tafkhīm* when the word Allah (*ism al-jalālah*) is preceded by a *fathah* or a *ḍammah*.

## WAQF ACCORDING TO THE RASM

The *qurrā'*, including Imam Abū 'Amr, generally stop on words according to their *rasm*, or Qur'ānic orthography. However, there are a few places where they may differ. Below are the categories or specific words in which Imam Abū 'Amr will make *waqf* contrary to the *rasm* of the Qur'ān.

### Stopping on *tā'* as *hā'*

There are thirteen words in the Qur'ān that are singular, feminine nouns and would normally be written with a closed *tā'* (*tā' marbūṭah*). However, in certain places in the Qur'ān, they are written with a *tā' mabsūṭah*.

Imam Abū 'Amr will make *waqf* on them as a *hā'* instead of a *tā'*, even though they are written with a *tā'*.<sup>93</sup> The table below lists the words and their occurrences.

	Word	Places it Occurs
1.	رَحْمَتٍ	2:218, 7:56, 11:73, 19:2, 30:50, 43:32

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<sup>93</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 378.

2.	نِعْمَتٌ	2:231, 16:72, 16:83, 16:114, 14:28, 14:34 ,5:11, 31:31, 35:3, 52:29, 3:103
3.	لَعْنَتٌ	3:61, 24:7
4.	أَمْرَأَتٌ	3:35, 12:30, 12:51, 28:9, 66:10, 66:11
5.	مَعْصِيَتٌ	58:8, 58:9
6.	شَجَرَتٌ	44:43
7.	سُنَّتٌ	35:43, 8:38, 40:85
8.	فُرَّتٌ	28:9
9.	جَنَّتٌ	56:89
10.	فُظِرَّتٌ	30:30
11.	بَقِيَّتٌ	11:86
12.	ابْنَتٌ	66:12
13.	كَلِمَتٌ	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'*.

### Omitting or Adding Letters in Waqf

The *nūn* in the word كَأَيِّنْ is the *nūn* of *tanwīn*, which is usually not written at the end of a word. While most of the *qurrā'* will make *waqf* on this word wherever it

occurs in the Qurʾān with a *nūn sākinah*, Imam Abū ‘Amr will stop on it with a *yāʾ*, كَائِي, and will not read the *nūn* in *waqf*.<sup>94</sup>

There is no *alif* written after the *hāʾ* at the end of the words أَيْئَةُ الْمُؤْمِنُونَ in *āyah* 31 of Sūrah al-Nūr, أَيْئَةُ الثَّقَلَانِ in *āyah* 31 of Sūrah al-Raḥmān, and يَأْيُئَةُ السَّاجِرُ in *āyah* 49 of Sūrah 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 written in the *rasm* of the Qurʾān. Imam Abū ‘Amr will make *waqf* by reading the *alif* that was originally omitted at the end of the word أَيْئَةُ in these three places.<sup>95</sup>

### Reading Separated Words as Joined

In the words مَالِ, the *lām* is detached from the word after it in the *rasm* of the Qurʾān. This occurs in four places, *āyah* 78 of Sūrah al-Nisāʾ, *āyah* 36 of Sūrah al-Maʿārij, *āyah* 49 of Sūrah al-Kahf, and *āyah* 7 of Sūrah al-Furqān. Imam Abū ‘Amr will make *waqf* on مَا. The remaining *qurrāʾ* will only make *waqf* on the *lām*, with

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<sup>94</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 380.

<sup>95</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 382.

*khulf* for Imam al-Kisāʿī.<sup>96</sup> It should be noted that the reciter cannot resume his/her recitation (*ibtidāʿ*) from the *lām* or the word after it. Rather, *ibtidāʿ* must be made from ما.

The stronger opinion is that *waqf* may be made on ل or *lām* for all the *qurrāʿ*.<sup>97</sup>

### 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 exceptions to this.

In the words وَيَكْفُرُونَ and وَيَكْفُرُونَ in āyah 82 of Sūrah al-Qaṣaṣ, Imam Abū ʿAmr will make *waqf* on the *kāf* in both these words.<sup>98</sup> *ibtidāʿ* will be made from the *hamzah* for Imam Abū ʿAmr, أَنَّنِ and أَتَنُّهُ. The preferred opinion is that all the *qurrāʿ* will make *waqf* on the *nūn* in وَيَكْفُرُونَ and on the *ḥā* in وَيَكْفُرُونَ as they are written as joined in the *rasm* of the Qurʾān.<sup>99</sup>

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<sup>96</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 381.

<sup>97</sup> Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1937-1938.

<sup>98</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 384.

<sup>99</sup> Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 3:1950.

Keep in mind that the discussions of *waqf* in this chapter are limited to the compelled stop (*waqf iḍṭirāri*) or the *waqf* made for teaching and learning purposes (*waqf ikhtibāri*). None of these places are preferred places to stop due to a lack of completion of meaning.

## ILTIQĀ' AL-SĀKINAYN

When two *sukūns* meet, the first must take a vowel in order for the two words to be read in continuation. **The general rule is that the first letter will take a *kasrah*.** However, there are a few exceptions that also apply to Imam Abū 'Amr, like other *qurrā'*. These are as follows:

1. In the word *من*, the *nūn* will take a *fathah*, e.g., *مِنَ اللَّهِ*.
2. The letter *wāw* indicating the masculine plural will take a *ḍammah*, e.g., *اِشْتَرَوْا الضَّلَالَةَ*.
3. If a *sakin lām*, *tā'*, *nūn*, *wāw*, *dāl* or *tanwīn* is followed by a word that begins with *hamzat al-waṣl* and the letter after the *hamzat al-waṣl* is *sākin* and followed by a permanent *ḍammah*, the first *sākin* letter will take a *kasrah* in the *qirā'ah* of Imam Abū 'Amr, e.g., *أَنْ لَاعْبُدُوا*, *وَلَقَدْ اسْتَهْزَيْ*, *وَقَالَتِ الْخُرُجُ*,<sup>100</sup> This is similar to Imam Ḥafṣ.

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<sup>100</sup> Ḥīrz al-Amānī wa Wajh al-Tahānī, l. 495-496.

There are **two exceptions** to the rule above. If the first *sākin* letter is the *lām* of *قُلْ* or the *wāw* of *أَوْ*, the *lām* and the *wāw* will take a *ḍammah*, e.g., *قُلْ دَعُوا أَوْ أَنْقُصْ*.<sup>101</sup> To compare, the *sākin* letter in this scenario is read with a *kasrah* instead of a *ḍammah* in the *riwāyah* of Imam Ḥafṣ e.g., *أَوْ أَنْقُصْ*.

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<sup>101</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 495-496.

## YĀ'ĀT AL-IDĀFAH

*Yā' al-idāfah* is an extra *yā'* that is not a root letter of a word, is written in the Qur<sup>ān</sup>, and represents the singular, first-person pronoun. It can be attached to verbs, nouns, or particles. One of the ways in which it can be identified is that it can be replaced with a second-person, singular, attached pronoun, *ك*, or a third-person, singular, masculine pronoun, *هـ*.

The *qurrā'* differ as to whether it will be read with a *sukūn* or a *fathah* in the **six** different scenarios in which it occurs in the Qur<sup>ān</sup>. Although the *qurrā'*, like Imam Abū 'Amr, will have a general rule for each category, there will also be exceptions.

*Yā' al-idāfah* can be followed by a:

1. A *hamzat al-qaṭ'* that carries a *fathah*
2. A *hamzat al-qaṭ'* that carries a *kasrah*
3. A *hamzat al-qaṭ'* that carries a *ḍammah*
4. A *hamzat al-waṣl* that is part of *ال*
5. A *hamzat al-waṣl* that is not part of *ال*
6. A letter other than *hamzah*

**Imam Abū 'Amr's general principle is that he will read the *yā' al-idāfah* with a *fathah* in four of the six**

categories and will read the *yāʾ al-iḍāfah* with a *sukūn* when it is followed by a *hamzat al-qaṭʿ* that carries a *ḍammah* or a letter other than *hamzah*.<sup>102</sup>

The exceptions to the general rule are as follows:

1. When *yāʾ al-iḍāfah* is followed by a *hamzat al-qaṭʿ* that carries a *fathah*, it will take a *fathah*, except in the following places, where it will be read with *sukūn*.<sup>103</sup> The four highlighted instances in the table below are read with *sukūn* by all the *qurrāʾ*.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ	2:152	1.
قَالَ رَبِّ ارْنِ أَنْظُرْ إِلَيْكَ	7:143	2.
وَمِنْهُمْ مَنْ يَقُولُ إِذْذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ	9:49	3.
قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ	11:47	4.
يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ	11:51	5.
قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ	12:14	6.

<sup>102</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 390, 400, 407, 411-412, 413.

<sup>103</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 391-399.

7.	11:108	قُلْ هَذِهِ سَبِيلُ أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ ابْتَدَعَنِي ۗ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ
8.	19:43	يَأْتِيَنِي إِتِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا
9.	20:125	قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا
10.	27:19	فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ
11.	46:15	قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ
12.	27:40	فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرٌ أَمْ أَكْفُرٌ ۚ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ رَبِّيَ عَنِّي كَرِيمٌ
13.	40:26	وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ وَأَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ
14.	39:64	قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونَ بِأَعْبَادِهَا الَّتِي هَلُوكَ
15.	40:60	وَقَالَ رَبُّكُمْ ۖ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَٰخِرِينَ

16.	46:17	وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْفُرُوزُ مِنْ قِبَلِي وَهُمَا يُسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَأَمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ
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2. When *yāʾ al-idāfah* is followed by a *hamzat al-qaṭʿ* that carries a *kasrah*, it will take a *fathah*, except in the following places, where it will be read with *sukūn*.<sup>104</sup> The nine highlighted instances in the table below are read with *sukūn* by all the *qurrāʾ*.

1.	3:52	فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَأَمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ
2.	61:14	يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارًا لِلَّهِ كَمَا قَالَ عِيسَىٰ ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَءَامَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ ءَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عُدُوهِمْ فَأَصْبَحُوا ظَاهِرِينَ
3.	7:14	قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
4.	15:36	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
5.	38:79	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

<sup>104</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 400-402, 404-405.

قَالَ رَبِّ الْمَسْجُونِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرَفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ	12:33	6.
قَالَ هُوَ لِآءِ بِنَاتِي إِنْ كُنْتُمْ فَعَلِينَ	15:71	7.
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُّتَّبِعُونَ	26:52	8.
قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا	18:69	9.
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ	28:27	10.
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ	37:102	11.
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُّتَّبِعُونَ	16:52	12.
وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْتُهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ	28:34	13.
وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ	38:78	14.
وَيَقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ	40:41	15.
لَا جَزْمَ لَنَا بِمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ	40:43	16.
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ	46:15	17.
كَتَبَ اللَّهُ لِلَّذِينَ آمَنُوا مِنْكُمْ أَنْ يَرْسِلُوا فِي الْأَرْضِ وَاللَّهُ قَوِيٌّ عَزِيزٌ	58:21	18.
وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَقْتُ وَأَكُن مِّنَ الصَّالِحِينَ	63:10	19.

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ	12:100	20.
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3. When *yā'* *al-iḍāfah* is followed by a *hamzat al-qaṭ'* that carries a *ḍammah*, Imam Abū 'Amr will read it with a *sukūn*. There are no exceptions to this rule for Imam Abū 'Amr.<sup>105</sup>
4. The general principle is to read the *yā'* *al-iḍāfah* with a *faṭḥah* when it is followed by a *hamzat al-waṣl* that is part of ال. There are two exceptions to this rule for Imam Abū 'Amr. He will read the *yā'* *al-iḍāfah* in the following two places with a *sukūn*:<sup>106</sup>

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ	39:53	1.
يَاعِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِبُدُونِ	29:56	2.

5. When *yā'* *al-iḍāfah* is followed by a *hamzat al-waṣl* that is not part of ال, Imam Abū 'Amr will read the

<sup>105</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 405-406.

<sup>106</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 407-408.

*yāʾ al-iḍāfah* with a *fathah*. There are no exceptions to this rule for him.<sup>107</sup>

6. When *yāʾ al-iḍāfah* is followed by a letter other than *hamzah*, Imam Abū ‘Amr will read the *yāʾ al-iḍāfah* with a *sukūn* except in the following two places, where it will be read with a *fathah*:<sup>108</sup>

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ	6:162	1.
وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ	36:22	2.

<sup>107</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 411-412.

<sup>108</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 413-419.

## AL-YĀ'ĀT AL-ZAWĀ'ID

*Al-yā' al-zā'idah* is a *yā'* that is not written in the Qur'ān but is still read by some of the *qurrā'*. As it is not written in the Qur'ān, it is referred to as extra. It will always be the last letter of a word, and it can be found in verbs and nouns but will not be found in particles or prepositions. It can be a root or non-root letter.

Whenever it is read, it is read with *sukūn*, except for in one place. Due to this, *madd munfaṣil* will apply when *al-yā' al-zā'idah* is being read and is followed by a *hamzat al-qat'*.

There are a total of **sixty-two** places where the *qurrā'* differ regarding the reading or omission of *al-yā' al-zā'idah*. There are **thirty-three** places where Imam Abū 'Amr will read *al-yā' al-zā'idah* and these can be further divided into three categories that are listed below. He will not read *al-yā' al-zā'idah* in *waṣl* or in *waqf* in the remaining twenty-nine places.

1. He will read *al-yāʾ al-zāʾidah* in *waṣl* only. He will drop the *yāʾ* in *waqf*.<sup>109</sup> They are as follows:<sup>110</sup>

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ	2:186	1.
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ	2:186	2.
وَأَنْتُمْ فِيهَا أُولَىٰ بِالنَّارِ	2:197	3.
فَإِن حَاجُّوكَ فَقُلْ أَسَلَّمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُل لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيَّةَ أَسَلَّمْتُ	3:20	4.
إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ	3:175	5.
فَلَا تَخْشَوْا النَّاسَ وَآخِشُونَهُ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا	5:44	6.
قَالَ أَتَحْجُبُونِي فِي اللَّهِ وَقَدْ هَدَانِي	6:80	7.
قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونَهُ فَلَا تُنظِرُونَ	7:195	8.
فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ	11:46	9.
فَاتَّقُوا اللَّهَ وَلَا تُخْزُونَهُ فِي ضَيْفِي	11:78	10.

<sup>109</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 422.

<sup>110</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 422–439.

11.	11:105	يَوْمَ يَأْتِهِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ
12.	12:66	قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونَهُ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ
13.	14:22	مَا أَنَا بِمُصْرِحِكُمْ وَمَا أَنْتُمْ بِمُصْرِحِي إِيَّايَ كَفَرْتُمْ بِمَا أَسْرَكْتُمُونِي مِن قَبْلُ
14.	14:40	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي
15.	17:62	قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَىٰ يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا
16.	17:97	وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
17.	18:17	مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
18.	18:24	وَأذْكُرَ رَبِّيَ إِذًا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا
19.	18:39	إِن تَرَنِي أَنَا أَقَلُّ مِنكُمَا وَلَدًا
20.	18:40	فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا
21.	18:64	قَالَ ذَلِكَ مَا كُنَّا نَبْغِي
22.	18:66	قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رَشَدًا
23.	20:93	قَالَ يَلَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا إِلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي

22:25	24.	إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكِفُ فِيهِ وَالْبَادِيَةِ
27:36	25.	فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ أُمِدُّونِي بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَانَكُمْ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ
34:13	26.	يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحْرِبٍ وَتَمَثِيلٍ وَحِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ
40:38	27.	وَقَالَ الَّذِي آمَنَ يَتَقَوْمِ الْإِنِّعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ
42:32	28.	وَمِن آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ
43:61	29.	وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونَهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ
50:41	30.	وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ
54:6	31.	فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ
54:8	32.	مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ
89:4	33.	وَاللَّيْلِ إِذَا يَسِرُّهُ

2. He will have two options, to **read or omit *al-yāʾ al-zāʾidah* in *wasl***. Omitting the *yāʾ* is preferred. In *waqf*, his only option will be to omit the *yāʾ*.<sup>111</sup> This occurs in the following **two** places:

<sup>111</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 428.

1. فَيَقُولُ رَبِّي أَكْرَمٌ ۝ (89:15)	2. فَيَقُولُ رَبِّي أَهْلَنٌ ۝ (89:16)
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3. He will read *al-yā' zā'idah* in *waṣl* with a *fatḥah* and will have the option to read it or omit it in *waqf*.<sup>112</sup> This applies in only one place, in *āyah* 36 of *Sūrah al-Naml*.

فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ أُنْمِدُونِي ۖ بِمَالٍ فَمَا آتَانِي ۗ اللَّهُ خَيْرٌ  
مِّمَّا آتَاكُمْ ۖ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ

The text of *al-Shāṭibiyyah* mentions that Imam al-Sūsī reads the word *فَبَشِّرْ عِبَادِ الَّذِينَ* in *āyah* 17 of *Sūrah al-Zumar* with a *yā' zā'idah maftūḥah* in *waṣl* and with a *yā' zā'idah sakinah* in *waqf*.<sup>113</sup>



<sup>112</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 429.

<sup>113</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 439. Later scholars have said that reading this *yā' zā'idah* is not from the *ṭarīq* of *al-Shāṭibiyyah* and therefore should not be applied for Imam al-Sūsī in the *ṭarīq* of *al-Shāṭibiyyah*.

Completed on the 11<sup>th</sup> of the blessed month of Ramadan, 1447 AH, solely by the mercy of Allah, Most High, with a prayer on the beloved of Allah ﷺ. May Allah unite us, our families, our teachers, and our loved ones with him ﷺ in *jannah*. *Āmīn*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

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## APPENDIX

### How to Derive the Canonical Readings from the *abyāt* of the *Shāṭibiyah*

1. The *wāw al-faṣilah* comes to show that Imam al-Shāṭibī is now discussing a different reading for a different *qārī* or set of *qurrā'*.<sup>114</sup> There will be some exceptions.
2. The Imam uses two kinds of sigla (*rumūz*) for the *qurrā'*, those that refer to the individual *qārī* or *rāwī*, and those that refer to a group of them.
3. Imam al-Shāṭibī groups together words that have a similar reading even if they do not occur in that particular *sūrah*. He will not mention them again. The reader will need to remember that they were listed earlier.
4. Opposites: Imam al-Shāṭibī will mention the reading of one or some of the *qurrā'* or *ruwāt*. However, the reading for the others is derived by knowing the opposites of various terms and *ḥarakāt*.<sup>115</sup> These are listed on the next page.

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<sup>114</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 46-47.

<sup>115</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 56-63

Opposites	
<i>Takhfif</i> : will always have a <i>sukūn</i> before it.	<i>Tathqil</i> : will always have a <i>fathah</i> before it.
<i>Ḍammah</i>	<i>Fathah</i>
<i>Iskān</i>	<i>Fathah</i> (if <i>tahrik</i> is mentioned without a limitation, then the letter should be read with a <i>fathah</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>Izhār</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<sup>c</sup></i> (plural)	<i>Ifrād</i> (singular)
<i>Jazm<sup>116</sup></i>	<i>Raf<sup>c</sup></i>

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<sup>116</sup> *Raf<sup>c</sup>* (generally refers to *ḍammah*) is the opposite of *jazm* (generally refers to *sukūn*), but *jazm* is not the opposite of *raf<sup>c</sup>*. Where *raf<sup>c</sup>* is mentioned, the opposite that will be

<i>Rafʿ</i>	<i>Naṣb</i>
<i>Nūn</i>	<i>Yāʾ</i>
<i>Faṭḥah</i>	<i>Kasrah</i>
<i>Naṣb</i>	<i>Khafḍ</i>

When the author does not specify what the reading is of a particular word, then *rafʿ*, *tadhkīr* (masculine), and *ghāʾib* (third-person) will be the default.<sup>117</sup>

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implied by that will be *naṣb* (generally refers to *faṭḥah*). *Hirz al-Amānī wa Wajh al-Tahānī*, l. 62.

<sup>117</sup> *Hirz al-Amānī wa Wajh al-Tahānī*, l. 63.

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