



أَنِيسُ الْعَشْرِ
شرح
طيبة النشر

A COMPANION TO THE
MAJOR 10 QIRĀ'ĀT

A Commentary on the Tayyibah

M. Saleem Gaibie

أَنِيسُ الْعَشْرِ

شَرْحُ

طَيِّبَةِ النَّسْرِ

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Table of Contents

Foreword	6
System of Transliteration.....	7
Introduction	8
My Asānīd for the Ṭayyibah	9
Al-Muqaddimah	11
The Virtues of the Ambassadors of the Qur’ān	12
The Virtues of Qur’ānic Study and its Recitation	18
The Criteria for the Admissibility of a Qirā’ah.....	20
‘Arabiyyah	20
‘Uthmānic Orthography	21
Sound Transmission Chains	22
Tawātur	22
The Seven Aḥruf	28
The Qurra’, their Transmitters and Ṭuruq.....	34
The Ṭuruq	45
The Secondary Ṭuruq selected by Ibn al-Jazarī	57
The Minor Letter Codes.....	59
Precept for Warsh in the Ṭayyibah	61
The Word-codes	62
The Technical Usages of the Ṭayyibah	65
The Use of the Opposites.....	67
The Makhārij of the Letters	72
The Ṣifāt of the Letters	79

Varying Paces of Recitation	85
Tajwīd	87
Correct Execution of the Letters	90
The Nūn Mushaddadah, the Mīm Mushaddadah and Mīm Sākinah	94
Idghām	96
Waqf	97
The Isti'ādhah	104
The Wording of the Isti'ādhah	104
Where should the Isti'ādhah be made?	105
Should Isti'ādhah be Made Loudly or Softly?	106
Stopping and Joining of the Isti'ādhah	109
The Ruling Regarding the Isti'ādhah	109
The Basmalah	110
Sūrah Umm al-Qur'ān	116
Idghām Kabīr	127
Those places in which idghām is preponderant for Ruways	149
Those places in which idghām and iṭḥ-hār are allowed equally for Ruways	150
Those places in which iṭḥ-hār is preponderant for Ruways	152
Hā' al-Kināyah	156
Madd	170
Two Hamzahs in One Word	187
Two Hamzahs in Two Different Words	210
The Isolated Hamzah	216

Naql – Transference of the Ḥarakah to the to Sākin before it and other Matters	241
Sakt before a Hamzah and other Matters.....	247
Waqf for Ḥamzah and Hishām on a hamzah	251
Idghām Ṣaghīr	273
The section on the ذ of ذُ.....	273
The section on the د of دُ.....	274
The section on the feminine tā' which is sākinah (تْ).....	276
The section on the ل of هَلْ and بَلْ.....	279
The Letters that are Close in Makhārij.....	282
The Rules of the Nūn Sākinah and the Tanwīn	291
The Chapter on Fath, Imālah and Taqlīl.....	296
Imālah of the Hā' al-Ta'nīth and what is before it during Waqf	336
Their Practices regarding the Rā'āt	341
The Lāmāt	354
Waqf upon the Last Letter	358
Waqf based upon the Written Script	362
Their practices Regarding Yā'āt al-Idāfah.....	376
Their practices Regarding the Additional Yā'āt	401
Individual Renditions of the Qirā'āt and Combining them	424
The Chapter on the Takbīr	433
Etiquette when Completing a Khatm	446
Conclusion of the Poem	450
Bibliography.....	454

Foreword

This commentary is written for those who have already completed the study of the *Shāṭibiyyah* and the *Durrah*. Therefore, I will not explain any of the technical terms because the student should be familiar with them by now.

All the sigla – letter-codes and word-codes – that appear in the text will be underlined.

At the start of every chapter, I will have a heading, “Ziyādāt al-Ṭayyibah”, under which I will mention all the additional *awjuh* – ways of recitation – via the *Ṭayyibah* which are not found in the *Shāṭibiyyah* or the *Durrah*. They are predominantly extracted from *Minḥah Mūl al-Birr* of Sheikh Muḥammad Hilālī al-Abyārī.

I have tried to keep the commentary succinct, adhering to primarily provide clarity to the text. Therefore, peripheral discussions are placed in footnotes. I do not provide references for ḥadīths mentioned as they are taken directly from the commentaries. Occasionally, other books of virtues of the Qur’ān (*faḍā’il al-Qur’ān*) have been referenced.

This work would not have been possible without the instruction given to me by my teacher, Qārī Ayyūb Ishāq, as well as his constant support and *du’ā* for my endeavours. I name this work after my teacher’s teacher, Qārī Anīs Aḥmad Khan رحمته الله: *Anīs al-‘Ashr Sharḥ Ṭayyibat al-Nashr*. (A Companion to the Major 10 *Qirā’āt*: a Commentary on the *Ṭayyibah*). Any ardent disciple of *Qirā’āt* who have studied the works of Qārī Anīs Aḥmad رحمته الله, can only be in awe of his brilliance and insight into the science.

I thank my students who have endured almost two years of reading through this commentary and assisting with its editing: ‘Abd al-Raḥmān Davids, ‘Abd Allah Petersen, Ibrāhīm Darries, I’jāz Muqaddam, Kāshif Isaacs, Luqmān Ben, Muḥammad ‘Alawī Alexander, Muḥammad Craig, Munawwar Harneker, Zahr Kamaldien and Zubayr Mohamed.

System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭḥ
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أَ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	ؤُ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوْ	ou

N.B. Arabic words are italicised except in 3 instances:

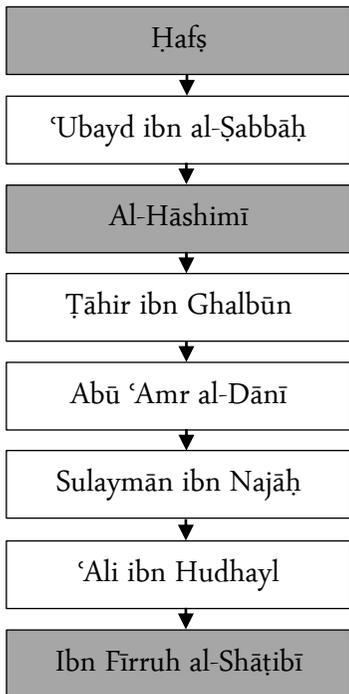
- 1- When possessing a current English usage.
- 2- When part of a heading or diagram.
- 3- When the proper names of humans.

The “al” of the Arabic lām al-taʿrīf is occasionally omitted to maintain flow of the English.

Introduction

The essential difference between the 10 *Qirā'āt* via the *Ṭayyibah*, known as the Major 10 *Qirā'āt* (*Qirā'āt al-'Ashr al-Kubrā*) and the Minor 10 *Qirā'āt* (*Qirā'āt al-'Ashr al-Ṣuḡhrā*), via the *Shāṭibiyyah* and the *Durrah*, are the numerous *ṭuruq* in the former. It is therefore imperative for any student of the *Ṭayyibah* to understand how Ibn al-Jazarī has layed out the *ṭuruq* in it.

The *Ṭuruq* in the *Ṭayyibah* – or in his *Nashr* – may be divided into primary and secondary *Ṭuruq*. The primary *Ṭuruq* are the four *Ṭuruq* chosen, from amongst the many, by Ibn al-Jazarī and outlined in the *Nashr*. The secondary *ṭuruq* are the compilers of *Qirā'āt* – the books – that narrate from the transmitter (*Rāwī*) via these four primary *Ṭuruq*. The secondary *ṭuruq* transmit from the primary *Ṭuruq* via intermediaries e.g. the *Ṭarīq* of the *Shāṭibiyyah*, the *Ṭarīq* of the *Taysīr* etc. The following diagram shows the *Ṭarīq* of the *Shāṭibiyyah* – a secondary *Ṭarīq* – that transmits from the *Rāwī*, Ḥafṣ, via a primary *Ṭarīq*, al-Hāshimī:



Considering that there are 80 Primary *Ṭuruq* instead of the mere 20 (in the *Ṣuḡhrā*), along with 37 books transmitting from them instead of one or two, increases the number of *awjuh* extensively. Grasping these numerous allowances within approximately one thousand *Ṭuruq* is a challenge for any student of the *Ṭayyibah*. Rendering all these numerous transmissions accurately without mixing one with the other is what makes the study of the *Ṭayyibah* so complex.

In this simple *sanad* there are four secondary *Ṭuruq* transmitting from one primary *Ṭarīq*, al-Hāshimī. They are Imam al-Shāṭibī via his (1) *Shāṭibiyyah*, Abū ‘Amr al-Dānī via his (2) *Taysīr* and (3) *Jāmi‘ al-Bayān*, as well as Ṭāhir ibn Ghalbūn in his (4) *Tadhkirah*.

Between these four *Ṭuruq* are subtle differences that they transmit for one *Rāwī*, Ḥafṣ. Multiply this by 19 other *Rāwis* and hundreds of other transmissions to gauge how complex it becomes.

My Asānīd for the Ṭayyibah

I studied the *uṣūl* of this poem by my esteemed teacher, **Qāri Ayyūb ibn Ibrāhīm Ishāq**, who informed me that he in turn studied it by the master and expert, **Qāri Anīs Aḥmad Khān**, who studied it by the skilled **Qāri Muḥibb al-Dīn ibn Ḍiyā' al-Dīn**, from his father and teacher, **Qāri Ḍiyā' al-Dīn**, from the authority, **Qāri 'Abd al-Raḥmān al-Makkī**.

(An alternate link) **Qāri Muḥibb al-Dīn** also acquired this directly from **Qāri 'Abd al-Raḥmān al-Makkī**, who studied it under the auspices of his brother and teacher, **Qāri 'Abd Allah ibn Bashīr al-Makkī**, who received it from the Egyptian scholar and expert, **Ibrāhīm Sa'd**, who received it from **Ḥasan al-Juraysī al-Kabīr**, who studied it by the Sheikh al-Qurrā' of Egypt during his time, **Muḥammad ibn Aḥmad al-Mutawallī**, who acquired it from **Aḥmad al-Durrī al-Tihāmī**, from **Aḥmad Salamūnah**, from **Ibrāhīm al-'Ubaydī**.

(Alternate *sanad*) I read the entire poem – the *uṣūl* and the *farsh* – to Sheikh **'Abd Allah ibn Ṣāliḥ ibn Muḥammad al-'Ubayd**. He read it to Sheikh **Aḥmad Ḥasan Khan al-Ṭūnkī**, who read it to Sheikh **Muḥammad Ḥabīb Allah ibn Ghulām Ḥaydar al-Afghānī**, to **'Abd al-Mālik ibn Sheikh Jīwān**, to **'Abd al-Raḥmān al-Makkī** with his *sanad* mentioned previously.

(Alternate link) Sheikh **al-'Ubayd** read the entire poem to Sheikh **Aḥmad Aḥmad Muṣṭafā Abū Ḥasan**, who read it to Sheikh **Aḥmad 'Abd al-'Azīz al-Zayyāt**, who read it to **'Abd al-Fattāḥ Hunaydī**, to **Muḥammad ibn Aḥmad al-Mutawallī**, with his previously-mentioned *sanad*.

(Alternate link) Sheikh **al-'Ubayd** also read the entire poem to Sheikh **Ibrāhīm al-Samannūdī**, who read it to Sheikh **Ḥanafī al-Saqqā**, who read it to Sheikh **Khalīl al-Janāyini**, to Sheikh **al-Mutawallī** [alternate link] Sheikh **Ibrāhīm al-Samannūdī** also read the poem to Sheikh **'Abd al-'Azīz 'Abd al-Jawwād**, who read it to **Ibrāhīm ibn al-**

Sayyid Aḥmad, also known as Ibrāhīm Saʿīd, who read it to Yūsuf ʿAjjūr, to ʿAli ibn Ṣaḡar al-Jawharī, to Muṣṭafā ibn ʿAli al-Mīhī, to Sālim al-Nabtī, to ʿAli al-Badrī.

(Alternate link) Sheikh al-ʿUbayd read the entire poem to Sheikh Muḥammad ʿAbd al-Ḥamīd from Alexandria, who read it to Sheikhah Nafisah bint Abū al-ʿIlā, to Sheikh ʿAbd al-ʿAzīz ʿAli Kuḥayl [alternate link] Sheikh Muḥammad ʿAbd al-Ḥamīd also read it to Muḥammad ʿAbd al-Raḥmān al-Khalījī, to Sheikh ʿAbd al-ʿAzīz Kuḥayl, to Sheikh ʿAbd al-ʿAṭhīm al-Dusūqī, to ʿAli al-Ḥaddādī al-Azharī, to Ibrāhīm al-ʿUbaydī.

Sheikh Ibrāhīm al-ʿUbaydī read to the previously-mentioned Sheikh ʿAli al-Badrī and to Sheikh ʿAbd al-Raḥmān al-Ujhūrī, who both read to Aḥmad al-Baqarī, to Muḥammad al-Baqarī, to ʿAbd al-Raḥmān al-Yamanī, to ʿAli ibn Ghānim al-Maqdisī, who read to both Muḥammad ibn Ibrāhīm al-Samadīsī and Sharaf al-Dīn ʿAbd al-Ḥaqq ibn Muḥammad al-Sunbātī, who both i.e. al-Samadīsī and al-Sunbātī read to Sheikh Aḥmad ibn Asad al-Umyūṭī, who read to the author of *Tayyibat al-Nashr*, Muḥammad ibn al-Jazarī.

(Alternate link) Sheikh ʿAbd al-Raḥmān al-Yamanī also read to Aḥmad ibn Muḥammad al-Shāfiʿī al-Madanī, better known as Abū al-Ḥaram al-Madanī, who read to the previously-mentioned Muḥammad ibn Ibrāhīm al-Samadīsī, to Sheikh Aḥmad al-Umyūṭī, who read to the author of *Tayyibat al-Nashr*, Muḥammad ibn al-Jazarī.

My shortest link for the text of the *Tayyibah* is via *ijāzah* from [1] Sheikh Maḥmūd ibn ʿAli ibn Shuʿayb al-Sharqāwī, who read it to [2] Sheikh Zakariyyā ibn ʿAbd al-Salām, who read it to [3] Sheikh al-Fāḍilī Abū Laylah, who read to [4] Sayyid Abū Ḥaṭab, who read to [5] ʿAli al-Ḥaddādī al-Azharī, to [6] Ibrāhīm al-ʿUbaydī with the afore-mentioned *asānīd* to Imam Ibn al-Jazarī.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Muqaddimah

The *muqaddimah* i.e. the introduction, consists of 102 lines.

TEXT:

1 قَالَ مُحَمَّدٌ هُوَ ابْنُ الْجَزْرِيِّ يَا ذَا الْجَلَالِ اِرْحَمْهُ وَاَسْتُرْ وَاغْفِرْ

TRANSLATION:

Says Muḥammad, who is Ibn al-Jazarī: O Possessor of Glory, have mercy upon him (the author), conceal (his shortcomings) and forgive him.

TEXT:

2 اَلْحَمْدُ لِلّٰهِ عَلٰى مَا يَسَّرَهُ مِنْ نَّشْرِ مَنقُولِ حُرُوفِ الْعَشْرَةِ

TRANSLATION:

All praise is due to Allah upon that which He has eased of the *Nashr*, transmitting the differences of the 10 (*Qirā'āt*).

COMMENTARY:

Ibn al-Jazarī commences his book with the *basmalah* and *ḥamd*, in accordance with the Qur'ān and the Sunnah.

The author thanks Allah for making it easy for him to compile his magnum opus, *al-Nashr fī al-Qirā'āt al-'Ashr* (The Promulgation of the 10 *Qirā'āt*). The *Ṭayyibat al-Nashr* (The Epitome of the *Nashr*) is based upon the *Nashr*.

His *Nashr* and *Tayyibat al-Nashr* were both written in 799/1396; the former completed in the Islamic month of *Dhū al-Ḥijjah* and the latter in *Sha'bān*.¹

TEXT:

ثُمَّ الصَّلَاةُ وَالسَّلَامُ السَّرْمَدِي 3
عَلَى النَّبِيِّ الْمُصْطَفَى مُحَمَّدٍ 4
وَأَلِيهِ وَصَحْبِهِ وَمَنْ تَلَا 4
كِتَابَ رَبِّنَا عَلَى مَا أَنْزَلَا

TRANSLATION:

Then eternal salutations and peace upon the chosen Prophet, Muḥammad. And upon his family, his companions and those who recite the Book of our Lord based upon how it was revealed.

COMMENTARY:

The author sends salutations upon the Prophet, his family, his companions and all those who recite the Qur'ān accurately as it was revealed to the Prophet ﷺ and taught by him to the Companions رضي الله عنهم, and passed on by them to the later generations.

The Virtues of the Ambassadors of the Qur'ān

TEXT:

وَبَعْدُ: فَالْإِنْسَانُ لَيْسَ يَشْرَفُ 5
إِلَّا بِمَا يَحْفَظُهُ وَيَعْرِفُ

TRANSLATION:

Thereafter: so man is not revered except for what he has memorised and for what he knows.

¹ He started writing the *Nashr* at the start of Rabī' al-Awwal, 799/1396 and completed it in Dhū al-Ḥijjah of the same year. The *Tayyibah* he completed in the month of Sha'bān of the same year. See *al-Nashr*: 2/469; *Sharḥ*

COMMENTARY:

The author relates that the honour of man is based upon the extent of what he has memorised, and beneficial knowledge that he holds. Likewise, the angels were ordered to bow to Adam ﷺ out of honour for the knowledge which Allah had taught him.

TEXT:

لِذَٰكَ كَانَ حَامِلُو الْقُرْآنِ أَشْرَافَ الْأُمَّةِ أُولِي الْإِحْسَانِ 6

TRANSLATION:

Therefore the ambassadors of the Qur'an are the noblest of the ummah, exerting good deeds.

COMMENTARY:

Allah's knowledge is infinite. His speech – the Qur'an – thus holds His infinite knowledge. 'Ali ﷺ alludes to this when he stated that "the scholars will never be filled by studying the Qur'an" (وَلَا يَشْبَعُ بِهِ الْعُلَمَاءُ) i.e. they will never complete it's study, and it's amazing characteristics will never cease (وَلَا تَنْقُضِي عَجَائِبُهُ). As mankind grows and progresses intellectually, they will continue to extrapolate new information from the Qur'an and acquire a deeper appreciation for the extraordinary features uncovered in the miraculous nature of the Qur'an.

The one who has memorised the Qur'an therefore holds this infinite knowledge within his bosom and is the noblest of the ummah of the Prophet ﷺ. Thus, the Prophet ﷺ said:

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ

“The noblest from amongst my ummah are the ambassadors of the Qur'an.”

The word “*ihsān*” at the end of the line suggests that the memoriser of the Qur’ān compliments his memorisation of the Qur’ān with such deeds and actions which are in accordance with the Qur’ān.

The archangel, Jibrīl ﷺ, describes *ihsān* as being conscious of Allah:

وَمَا الْإِحْسَانُ؟ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Jibrīl ﷺ asked the Prophet ﷺ: “What is *ihsān*?” He replied: “To worship Allah as if you see him. And if you do not see Him, certainly He sees you.”

Thus, his/her actions are performed with the consciousness that Allah is always watching him/her i.e. in accordance with Allah’s laws – *Sharī‘ah* – and the Qur’ān.

TEXT:

وَأَنَّهُمْ فِي النَّاسِ أَهْلُ اللَّهِ وَإِنَّ رَبَّنَا بِهِمْ يُبَاهِي

7

TRANSLATION:

And they, from amongst the people, are the family of Allah. And our Lord boasts about them.

COMMENTARY:

This first half of the line refers to a ḥadīth of the Prophet ﷺ:

إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ، قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ، هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ.

“Indeed from amongst man there are those who are the family of Allah.” They asked: “Who are they, O Messenger of Allah?” he answered: “The fraternity of the Qur’ān, they are the family of Allah and His specially chosen ones.”

The second half of the line refers to another ḥadīth in which Allah mentions individuals to the Angels:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يُتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمْ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

A group does not gather in one of the houses of Allah to recite the Qur'an and study it between themselves, except that tranquility descends upon that gathering, mercy engulfs them, the angels encompass them and Allah mentions them to those by Him.

TEXT:

وَقَالَ فِي الْقُرْآنِ عَنْهُمْ وَكَفَى 8 بِأَنَّهُ أَوْرَثَهُ مَنِ اصْطَفَى

TRANSLATION:

And (Allah) says about them in the Qur'an – and this suffices (as being authoritative) – that He specially chose them to inherit it (the Qur'an).

COMMENTARY:

This line refers to a verse in the Qur'an in which Allah states:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We have selected from amongst Our slaves those who will inherit the Book (the Qur'an). Sūrah Faṭīr: 32.

The word “اِصْطَفَى” which appears in the verse, alludes to the high rank given to the *ḥāfiṭh* of the Qur'an. Wherever Allah uses this word, it refers to the messengers of Allah – from amongst mankind and angels – or earlier prophets:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

And Allah chose Adam, Nūḥ, the House of Ibrāhīm and the House of 'Imrān over the worlds. Sūrah Āl 'Imrān: 33.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

Allah chooses messengers from amongst angels and mankind. Sūrat al-Hajj: 75.

In this verse, Allah uses the word اِصْطَفَى in reference to those who have memorised the Qur'an, indicating to their high rank, in line with His chosen messengers, prophets and angels; though obviously to a lesser degree.

When the author says “وَكُنِّيَ”, he points out that Allah’s special selection of these individuals is sufficient testimony about their elevated status and noble station.

TEXT:

وَهُوَ فِي الْآخِرَى شَافِعٌ مُشْفَعٌ فِيهِ وَقَوْلُهُ عَلَيْهِ يُسْمَعُ 9

TRANSLATION:

And it (the Qur’ān) is an intercessor in the Hereafter, whose intercession is well received. It’s (the Qur’ān’s) declaration about them (the *huffāth*) will be listened to.

COMMENTARY:

This line makes reference to a few ḥadīths which shows the superiority of the Qur’ān’s intercession for a person in the hereafter:

الْقُرْآنُ شَافِعٌ مُشْفَعٌ، وَمَاحِلٌ مُصَدِّقٌ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ.

The Qur’ān is an intercessor whose intercession is well-received, and a disputant whose dispute is upheld; whoever places it in front of him, it will guide him to Paradise and whoever places it behind his back, it will drive him to the Fire.

مَا مِنْ شَفِيعٍ أَفْضَلُ مِنْ الْقُرْآنِ عِنْدَ اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ مِنَ الْقُرْآنِ، وَلَا نَبِيٍّ، وَلَا مَلَكٍ، وَلَا غَيْرِهِ.

There is no superior intercessor by Allah on the day of reckoning than the Qur’ān; no prophet, no angel, nor anyone else.

TEXT:

يُعْطَى بِهِ الْمَلِكُ مَعَ الْخُلْدِ إِذَا تَوَجَّهَتْ تَابِجَ الْكِرَامَةِ كَدَا 10

يَقْرَأُ وَيَرْقَى دَرَجَ الْجِنَانِ وَأَبَوَاهُ مِنْهُ يُكْسِيَانِ 11

TRANSLATION:

He will then be given dominion through it (the Qur’ān) with immortality, and likewise, he will be crowned with a crown of honour.

He will recite and rise in the ranks of Paradise. And his parents will be adorned with it (the crown of honour).

COMMENTARY:

The pronoun in مِنْهُ refers to the crown of honour (تاج الكرامة).

These lines refer to a few reports concerning the bounties favoured upon the ambassadors of the Qur'an and their parents in the hereafter:

إِذَا بُعِثَ تَكَلَّمَ الْقُرْآنُ وَقَالَ: يَا رَبِّ، إِنَّ عَبْدَكَ هَذَا كَانَ حَرِيصًا عَلَيَّ أَنْ يَتَّبِعَنِي وَيَعْمَلَ فِيَّ، فَآتِهِ أَجْرَهُ، قَالَ: فَيُكْتَسَبُ حُلَّةُ الْكَرَامَةِ، وَيَتَوَخَّجُ بِتَاجِ الْوَقَارِ، فَيَقُولُ: هَلْ رَضِيتَ لِعَبْدِي هَذَا مَا أَعْطَيْتُهُ؟ فَيَقُولُ الْقُرْآنُ: يَا رَبِّ، مَا رَضِيتُ مَا أَعْطَيْتُهُ، فَيُعْطَى التَّغْمَةَ فِي يَمِينِهِ وَالْخُلْدَ فِي شِمَالِهِ فَيَقُولُ: هَلْ رَضِيتَ مَا أَعْطَيْتُهُ عَبْدِي؟ فَيَقُولُ: نَعَمْ.

Upon resurrection the Qur'an will speak and say: "O my Lord, this slave of Yours was eager to follow me and practice upon me, so give him his reward." Then he will be adorned in clothes of honour and crowned with a crown of dignity. Then Allah will say: "Are you pleased with what I have given this slave of mine?" The Qur'an will reply: "O my Lord, I am not pleased with what You have given him." Then a bounty will be placed in his right hand, immortality in his left, and Allah will ask: "Are you please with what I have given My slave?" The Qur'an will answer: "Yes."²

...فَيُعْطَى الْمَلِكُ يَمِينِهِ، وَالْخُلْدَ بِشِمَالِهِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْتَسَبُ وَالِدَاهُ حُلَّتَيْنِ، لَا تَقُومُ لَهُمَا أَهْلُ الدُّنْيَا، فَيَقُولَانِ: يَمْ كَسِبْنَا هَذَا؟ فَيَقَالُ لَهُمَا: بِأَخْذِ وَلَدِكَا الْقُرْآنِ، ثُمَّ يَقَالُ لَهُ: إِفْرَأْ وَارْقُ وَصَعِدْ فِي دَرَجِ الْجَنَّةِ وَغَرَفَهَا، فَهُوَ فِي صُعُودِ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلًا.

Then he will be given dominion in his right hand and immortality in his left hand. A crown of dignity will be placed on his head. His parents will be adorned in two garments the likes of which the people of this world have not imagined. They (the parents) will ask: "Why have we been adorned like this?" It will be said to them: "Due to your child learning the Qur'an." Then it will be said to the child: "Recite and

² *Lamahāt al-Anwār*: 1/187.

ascend; rise in the ranks of Paradise and its stations. He will continue to rise as long as he recites, swiftly or pacingly.³

The Virtues of Qur'ānic Study and its Recitation

TEXT:

فَلْيَخْرِصِ السَّعِيدُ فِي تَحْصِيلِهِ وَلَا يَمَلَّ قَطُّ مِنْ تَرْتِيلِهِ 12

TRANSLATION:

Thus, the fortunate should strive in achieving it (the Qur'ān) and should never tire of its recitation.

COMMENTARY:

After mentioning the many virtues and rewards regarding one who memorises the Qur'ān and endeavours to live it, the author encourages one to study the Qur'ān and recite it. He refers to such a person as being fortunate and blessed: “*sa'īd*”. This infers that one who does not attempt to acquire the Qur'ān is most unfortunate. Ḥadīths that encourage the acquisition of the Qur'ān are many:

عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا ذَرٍّ، لِأَنْ تَعُدُّوا فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ...

Abū Dharr رضي الله عنه relates that the Messenger of Allah said to him: “O Abū Dharr, to get up and learn one verse from the Book of Allah is better for you than to perform one hundred units (*raka'āt*) of prayer.”⁴

يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ.

The Lord – the Blessed and the Sublime – says: “Whoever the Qur'ān preoccupies from My remembrance and supplication, I will give him better than that which I have given to those who ask.”

³ *Lamaḥāt al-Anwār*: 1/208; *Sharḥ Ṭayyibat al-Naṣr* of al-Nuwayrī: 1/101.

⁴ *Sunan* of Ibn Mājah: 1/42; ḥadīth 207.

The most virtuous act of worship is the recitation of the Qur'an.

TEXT:

وَلِيَجْتَهِدْ فِيهِ وَفِي تَصْحِيحِهِ عَلَى الَّذِي نُقِلَ مِنْ صَحِيحِهِ 13

TRANSLATION:

He should exert himself in it (it's recitation) and in correcting it (it's recitation) based upon that which has been transmitted from it's (the Qur'an's) sound transmissions.

COMMENTARY:

One should exert oneself in reciting the Qur'an, memorising it and studying it.

By stating "وَفِي تَصْحِيحِهِ", the author encourages one to correct their recitation of the Qur'an, as opposed to rendering it inaccurately. Proper recitation of the Qur'an implies that one places effort in reciting it with *Tajwid*, exactly as the Prophet ﷺ recited it.

In the second half of the line, the author encourages the recitation of the Qur'an according to all those transmissions which are sound, whether they are from amongst the *Sab'ah* (Seven) or *'Asharah* (10) *Qirā'āt*; and not necessarily restricting recitation to one transmission alone.

Furthermore, the second half of the line implicitly infers that recitation of the Qur'an based upon that which is sound is only possible and can only be gained from an expert. Essentially, this is how the Qur'an has been – and always will be – transmitted; via individuals who are recognised for their expertise in accurate recitation based upon sound transmission.

In the next few lines the author outlines the criteria for distinguishing between those *Qirā'āt* which are admissible (*ṣaḥīḥ*) and those which are not.

The Criteria for the Admissibility of a *Qirā'ah*

TEXT:

وَكَانَ لِلرَّسْمِ احْتِمَالًا يَحْوِي	فَكُلُّ مَا وَافَقَ وَجْهَ نَحْوِ	14
فَهَذِهِ الثَّلَاثَةُ الْأَرْكَانُ	وَصَحَّ إِسْنَادًا هُوَ الْقُرْآنُ	15

TRANSLATION:

So all (Qur'anic Readings/transmissions) that agree with a grammatical precept, and it is possible that the script holds it...

And it's oral transmission (*isnād*) is sound, then it is (of) the Qur'an; these three are the criteria (for the admissibility of a Qur'anic Reading).

COMMENTARY:

In these two lines, the author gives three criteria for the admissibility of a *qirā'ah*:

- 1) It must agree with an Arabic grammatical precept: *'Arabiyyah*.
- 2) It must conform to the 'Uthmānic orthography.
- 3) It's *sanad* must be sound.

'Arabiyyah

This criterion is essential to every *qirā'ah* since the Qur'an was revealed in Arabic.

Two points to be cognizant of in this discussion:

The first is that on occasion, various *qirā'āt* have been criticised by grammarians and linguists due to these *qirā'āt* being of "lesser eloquence" or even "incorrect". One should bear in mind that the basis of *qirā'āt* is transmission, and not whether the transmission conforms to grammatical or linguistic constructs and precepts; especially if one considers that these constructs and precepts are extrapolated from the Qur'an

itself. In fact, if accuracy in the transmission is maintained, then inevitably, it will conform to *‘Arabiyyah*, even if it is to a lesser degree of eloquence. If this is the case, then why have the criterion of *‘Arabiyyah* in the first place?

This brings us to the second point; the actual reason for this criterion is because at times, transmitters err. The errors should then be attributed to the transmitter and not to the *qirā’ah* e.g. the transmission of Khārijah ibn Muṣ’ab attributed to Nāfi‘, مَعَايِش with a *hamzah* instead of مَعَايِش with a *yā’*, since the word stems from عَيْش with a *yā’*. This attribution to Nāfi‘ is incorrect, as Ibn al-Jazarī suggests.⁵

It is therefore necessary for every student of *qirā’āt* to study Arabic – the reasons for *imālah*, *fath*, *idghām*, *ikhtilās*, *madd* etc. – so that they do not falter when teaching these applications.

‘Uthmānic Orthography

Since the scripting of the ‘Uthmānic codices (*maṣāḥif*), there has been consensus that all *qirā’āt* should adhere to any one of the copies prepared by ‘Uthmān رضي الله عنه. Thus, the *Qirā’ah* of Medina as وَأَوْصَىٰ بِهَا إِبْرَاهِيمُ according to the codex (*muṣḥaf*) sent to Medina, differed with وَوَصَّىٰ بِهَا إِبْرَاهِيمُ which appeared without the additional *hamzah* in the other *maṣāḥif*,⁶ or جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ in the *Qirā’ah* of Mecca according to their *muṣḥaf*, differed with جَنَاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ which appeared without “مِنْ” in the remaining *maṣāḥif*,⁷ are all included within the scope of the ‘Uthmānic orthography.

All *qirā’āt* which do not conform to the ‘Uthmānic orthography are considered as being *shādhah* (extra-canonical) e.g. اِهْدِنَا صِرَاطًا مُسْتَقِيمًا.

⁵ See *al-Nashr*. 1/16.

⁶ Sūrat al-Baqarah: 132.

⁷ Sūrat al-Tawbah: 100.

Sound Transmission Chains

Since the basis of *qirā'āt* is transmission, the *asānīd* (transmission chains) are essential to this science. The prerequisites stipulated by Ibn al-Jazarī for his selection of *asānīd* in the *Nashr* are as follows:

- 1) Restriction to *asānīd* in which complete renditions of recitation has taken place as opposed to partial recitation and *ijāzah* for the remaining of the Qur'ān, transmission of *hurūf*⁸ or via *ijāzah* without recitation at all.⁹
- 2) Establishment of the probity (*adālah*) of the individuals in the *sanad*.
- 3) Verification of the meeting between teacher and student.
- 4) Authentication of the contemporaneousness (*mu'āṣarah*) between teacher and student.¹⁰

Tawātur

From the onset, it must be understood that the terms *mutawātir* and *shādhidh* did not exist in their technical sense during the Prophetic period.¹¹

⁸ Some would only read a book of *qirā'āt* or the words in which there are difference of opinion (*riwāyat al-hurūf*). This is not considered the same as reading a *khatm* of the Qur'ān incorporating all these *qirā'āt*. Abū 'Amr al-Dānī, Ibn al-Jazarī and others would differentiate between these two types of *sanads* by using "*ḥaddathanā/akhbaranā*" for the former, and *qirā'ah, tilāwah* or *adā'* for the latter. See *al-Nashr*: 1/58.

⁹ *Al-Nashr*: 1/98.

¹⁰ *Al-Nashr*: 1/192.

¹¹ Hüseyin Hansu shows that the term *mutawātir* originated as an epistemological concept in theology (*kalām*) in the 2nd/8th century and was used in that century and the subsequent century in legal methodology (*uṣūl al-fiqh*). It was only introduced into ḥadīth criticism much later. It should be made clear that though *mutawātir* is shared by these sciences, in theology and legal methodology it refers to the epistemological value and certainty of a report, but in ḥadīth criticism it refers to a report that is well-known or widespread. Since the meaning of *mutawātir* is distinct in these varied sciences, applying it in a particular area holding the intended meaning of another will naturally cause complications; like ḥadīth scholars have tried to apply the *uṣūlī* understanding of *tawātur* to ḥadīth. In classical ḥadīth literature, *khbar mutawātir* refers to a well-known or widespread ḥadīth report while in theology it refers to the epistemological value. See *Notes on the Term Mutawātir and its Reception in Ḥadīth Criticism* by Hüseyin Hansu.

Similarly, in the field of *qirā'āt*, the term *mutawātir* was introduced fairly late. Upon inspection of the earlier generations, one finds *ijmā'* (unanimous transmission) describing their transmission. Ismā'īl ibn Iṣḥāq al-Qāḍī (d.

Besides *‘Arabiyyah* and conformity to ‘Uthmānic orthography, Ibn al-Jazarī initially deemed *tawātur* as one of the three criteria in *Munjid al-Muqri’in*. He later retracted the criterion of *tawātur* and replaced it with *ṣiḥḥat al-sanad* (authentic transmission) instead i.e. via *āḥād transmission*.¹² *Ṣiḥḥat al-sanad* was opined by Abū al-‘Abbās al-Mahdawī, Makki ibn Abī Ṭālib and others.

There are two approaches that have been taken in dealing with the *tawātur* or *ṣiḥḥat al-sanad* debate; those who regard them as two distinct opinions while others regard them as one and same, the difference merely being in manner of expression.

282/895) – the famous student of Qālūn (d. 220/835) – clarifies the type of transmission required for a reading to be held as reliable; transmission from one community to another (*al-jamā‘ah ‘an al-jamā‘ah*) as opposed to individual transmissions (*akḥbār al-āḥād*). This transmission was also described as a mass transmission (*al-kāffah ‘an al-kāffah*), “unanimous” transmission (*ijmā’*). During this early stage, there is little doubt that this “communal” or “mass transmission” depicted what would later be considered as *mutawātir*. Noldeke refers to this type of transmission as holding “the principle of majority” and alludes to this kind of transmission as *al-‘ammah*, *al-jamā‘ah*, *al-jumhūr* and *al-nās*. The *qirā‘at* of the majority standardized the reading of the Qur‘ān in the *amṣār* and displaced minority readings. See *al-Ibānah ‘an Ma‘āni al-Qirā‘at*: 54-56; *Bayān al-Sabab al-Mūjab li ikhtilāf al-Qirā‘at wa kathrat al-Ṭuruq wa al-Riwāyat* by Abū al-‘Abbās al-Mahdawī: 146-148; *The History of the Qur‘ān* by Noldeke: 482.

In contrast to this *ijmā’* or mass transmission, is *shādhdh* (anomalous) i.e. that which contradicted the majority was considered as *shādhdh*. This meaning is expressed in the methodology adopted by Nāfi‘ (d. 169/785), one of the 10 eponymous Readers, in classifying *qirā‘āt* into canonical and extra-canonical. Nāfi‘ stated: “I have read to 70 of the Successors (*Ṭabī‘īn*). Then I assessed that [reading] in which two of them agreed and held on to it, while leaving that which was isolated (*shādhdhah*), until I compiled these *qirā‘āt*”. In other reports he stated: “I held onto those readings upon which they generally agreed, and left those which were isolated.” One finds a similar approach by Abū ‘Ubayd al-Qāsim ibn al-Sallām (d. 224/839) when he relates that the *ikhtiyār* of ‘Īsā al-Thaqafī (d. 149/766) was censured because it differed from the reading of the general populace (*‘ammah*). See *Kitāb al-Sab‘ah*: 62; *al-Tadhkirah*: 1/11; *Aḥāsīn al-Akḥbār*: 225-226; *Ghāyat al-Nihāyah*: 1/613.

It should also be kept in mind that *mutawātir* and *shādhdh* are relative to people and places e.g. Abū ‘Amr al-Baṣrī, one of the Seven eponymous Readers, regarded one of the currently *mutawātir qirā‘āt* as being *shādhdh* because it contradicted the transmission of “*the ummah*”. This did not mean that it was not authentic or sound, but merely that it contradicted that which he had received from his teachers, as he alludes to in his statement. Ibn Jarīr al-Ṭabarī uses the term “*shādhdh*” in this very context in his *tafsīr* as well. See *Ghāyat al-Nihāyah*: 1/226; *al-Īdāh fi ‘Ilm al-Qirā‘at*: 42.

¹² *Al-Nashr*: 1/13.

Those who regard them as two distinct opinions give preponderance to *tawātur* simply because this is expressed by most experts before Ibn al-Jazarī as well as post Ibn al-Jazarī. They include Ibn al-Jazarī's student, al-Nuwayrī, al-Şafāqūsī, al-Qaşṭallānī, al-Bannā, Ṭāhir al-Jazā'irī, 'Abd al-Fattāḥ al-Qāḏī, Ayman Suwayd, amongst others. Ibn al-Jazarī's view is therefore deemed as that which contradicts the majority.

Those who regard the difference to be in manner of expression observe that with *siḥḥat al-sanad*, the prerequisites of *shuhrah* (well-known), *istifāḏah* (wide circulation), *talaqqī bi al-qabūl* (generally accepted) have also been stipulated. With these stipulated prerequisites, it essentially reaches the level of *tawātur*.¹³ Ibn al-Jazarī himself maintains that succeeding the *mutawātir qirā'āt*, the sound *qirā'āt* (*qirā'āt ṣaḥīḥah*) are those that having been transmitted by someone of probity and trustworthiness, it agrees with *rasm* (orthography) and *'Arabiyyah*, furthermore it is profusely transmitted and is generally accepted (*talaqqī bi al-qabūl*), then these *qirā'āt* are definitive (*qaṭ'ī*) and included amongst the *qirā'āt mutawātirah*.¹⁴

While the scholars of *uṣūl* and the *fuqahā* agree that the Seven *Qirā'āt* is *mutawātir* – except for a small minority who do not taint this consensus – they do have difference of opinion regarding the Three *Qirā'āt* after the Seven i.e. the *Qirā'āt* of Abū Ja'far, Ya'qūb and Khalaf. The reasons for differing in these Three *Qirā'āt* is that the masses, as well as those not skilled in the science, are generally only aware of the Seven *Qirā'āt* due to it being so famous. Furthermore, the abundance of literature dedicated to the Seven *Qirā'āt* which misled those not disciples of the science – especially the masses – to believe that any reading beyond the Seven was not authentic. Ibn al-Jazarī maintains *tawātur* in these Three *Qirā'āt* and establishes it as follows:

- He relies on legal verdicts (*fatāwā*) of earlier scholars, like Ibn Taymiyyah and Abū Ḥayyān.

¹³ *Mabāḥith fi 'Ilm al-Qirā'āt* by Sheikh 'Abd al-'Azīz al-Muzīnī: 94; *al-Īdāḥ fi 'Ilm al-Qirā'āt*: 42.

¹⁴ *Munjid al-Muqri'in wa Murshid al-Ṭālibin*: 81.

- Requesting a *fatwā* from the Chief Justice (*qāḍī al-quḍāh*) during his time, Taj al-Din al-Subkī.
- Literature of earlier scholars like Abū al-‘Alā’ al-Hamadhānī, al-Baghawī, Ibn al-Ṣalāḥ, amongst others, regarding the Three *Qirā’āt*.
- He uses induction (*istiqrā’*) to show that all the differences found in the Three *Qirā’āt* are found within the Seven *Qirā’āt*, except in a few places.
- He lists a number of scholars in each generation from his era until that of the Three *Qurrā’* who have studied and taught the Three *Qirā’āt*; establishing that it was well-known, wide-spread and unanimously accepted in each generation, fulfilling the criterion of *tawātur*.¹⁵

TEXT:

شُدُوذَةٌ لَوْ أَنَّهٗ فِي السَّبْعَةِ

وَحَيْثَمَا يَخْتَلُّ رُكْنٌ أَثْبِتِ

16

TRANSLATION:

And whenever a criterion is deficient, then affirm it’s irregularity, even though it is within the Seven (*Qirā’āt*).

COMMENTARY:

If any one of these three criteria is not found in a *qirā’ah*, then it will be considered as *shādhah* (extra-canonical).

Therefore, when Ibn Miqsam (d. 354/965), a standing scholar of *qirā’āt*, viewed that the Qur’ān may be read with any reading as long as it conformed with the ‘Uthmānic

¹⁵ *Munjid al-Muqri’in wa Murshid al-Ṭālibīn*: pg. 81.

Thus, the 10 *Qirā’āt* are *mutawātir*. These 10 *Qirā’āt* are specifically those that are detailed in the *Nashr* of Ibn al-Jazarī, via his system of two *Rāwī’s* (Transmitters) from each *Qirā’ah*, with four primary Transmitters (*Ṭuruq Aṣliyyah*) from each of the 20 *Rāwīs*, totalling 80 Primary Transmitters. Furthermore, there are secondary transmitters (*ṭuruq far’iyyah*) who transmit from the *Ṭuruq Aṣliyyah*; they comprise the *Qirā’āt* works that were sourced by Ibn al-Jazarī in compiling his *Nashr*.

script and agreed with the tenets of Islam, he was severely admonished. His opinion showed total disregard for the oral transmission since the reciter could fit any reading he wished into the text. This would obviously result in many readings which were never read or taught by the Companions ﷺ, let alone by the Prophet ﷺ.

Similarly, Ibn Shanabūdh (d. 328/940) insisted that he would continue reading the *qirā'āt* that he had learnt from his teachers since they had reached him via successive un-interrupted *sanads*, even though these *qirā'āt* did not conform to the 'Uthmānic orthography. He was then brought before the vizier, Ibn Muqlah, who arranged that Abū Bakr ibn Mujāhid and many other scholars were also present in the hearing. Ibn Shanabūdh was lashed, and forced to refrain from the readings which did not conform with the 'Uthmānic script.

These examples in history indicate towards the application of these criteria; that a *qirā'ah* did not only have to conform to the 'Uthmānic orthography, but needed an authentic chain of transmission (*sanad*) which led to the Prophet ﷺ. Though there may be differences in *qirā'āt* as regards to its conformity with the 'Uthmānic orthography, or whether the *sanad* is authentic or not, there has never been disputes with regards to *'Arabiyyah*. Ibn Shanabūdh showed disregard for the *rasm*, and Ibn Miqṣam turned a blind eye to transmission, yet both submitted to *'Arabiyyah* as a prerequisite.

In conclusion, if a *qirā'ah* agrees with *'Arabiyyah* and had an authentic chain, but lacks conformity with the orthography of 'Uthmān ؓ, it becomes *shādhah*. Similarly, if it agrees with *'Arabiyyah* and conforms with the orthography of 'Uthmān ؓ, but lacks an authentic *sanad*, it also becomes *shādhah*, and at times fabricated. This indicates that no reading comes into existence, or is born, due to deep reflection, contemplation or deliberation by an individual. All readings must stem from the Prophet ﷺ.

As mentioned previously, while there is difference of opinion regarding the *tawātur* of the Three *Qirā'āt* after the Seven, there is consensus that the Seven *Qirā'āt* is *mutawātir*. At the end of the line, when Ibn al-Jazarī states “لَوْ أَنَّهُ فِي السَّبْعَةِ”, he emphasizes that even if these afore-mentioned criteria are found lacking in the Seven *Qirā'āt*, then it would be considered *shādhdh*.

Similarly, if the transmission of the Seven *Qirā'āt* is from outside of the framework presented by Ibn al-Jazarī in the *Nashr*, it would also be considered as *shādhdh* e.g. whatever is transmitted by Mufaḍḍal al-Ḍabbī, a *rāwī* of 'Āṣim (besides Ḥafṣ and Shu'bah) found in *Jāmi' al-Bayān* of Abū 'Amr al-Dānī, whatever is transmitted by Hubayrah, a *ṭarīq* (direct student) of Ḥafṣ found in the *Ghāyah* of Ibn Mihrān or whatever is transmitted for the Seven *Qirā'āt* in *al-Jāmi' al-Akbar wa al-Baḥr al-Azkar* by Abū al-Qāsim 'Īsā al-Lakhmī (d. 629/1232). Even though all these transmissions are from 'Āṣim, they would be considered as *shādhdh*, in spite of fulfilling the three criteria given by Ibn al-Jazarī. They would be *shādhdh* based on the *asānīd* of these oral transmissions not reaching the level of *tawātur*, essentially lacking in *shuhrah*, *istifāḍah* and *talaqqī bi al-qabūl*.

TEXT:

فَكُنْ عَلَى نَهْجِ سَبِيلِ السَّلَفِ فِي مُجْمَعِ عَلَيْهِ أَوْ مُخْتَلَفِ 17

TRANSLATION:

So remain upon the methodology and path of the predecessors regarding that which is agreed upon or in that in which there is difference of opinion.

COMMENTARY:

Ibn al-Jazarī advises that one follows the methodology and ways of the predecessors – the experts before us – with regards to those transmissions which are considered amongst the canonical, whether they are from amongst the Seven or the 10 *Qirā'āt*, their *Riwāyāt*, *Ṭuruq* and *awjuh*. In the same manner, adopt their ways with those

transmissions excluded from the canonical, or in which there is difference of opinion.¹⁶

The Seven Aḥruf

TEXT:

18 وَأَصْلُ الْإِخْتِلَافِ أَنَّ رَبَّنَا أَنْزَلَهُ بِسَبْعَةِ مِهْوَاتٍ

TRANSLATION:

The origin of the differences (in the *qirā'āt*) is because our Lord revealed it (the Qur'ān) in seven (*aḥruf*), easing (it's recitation).

COMMENTARY:

In this line, two things are alluded to: the origin of the differences found in the various *qirā'āt*, as well as the reason and objective behind it's revelation.

The differences in the *qirā'āt* stem from various ḥadīths of the Prophet ﷺ:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ رَضِيَ اللَّهُ عَنْهُ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمِعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُثَرِّبْنَا رَسُولُ اللَّهِ ﷺ فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبِثْتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأَنِيَا رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَقْرَأَنِيَا عَلَى غَيْرِ مَا قَرَأْتُ. فَاذْطَلَقْتُ بِهِ أَقْوَدَهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُثَرِّبْنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزِلُهُ أَقْرَأُ يَا هِشَامُ». فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَلِكَ أَنْزَلْتُ لِي هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَعُوا مَا تَبَسَّرَ مِنْهُ.»

¹⁶ It is generally easy to discern which *Qirā'āt* and *Riwāyāt* are canonical. However, in addition to this, the student should also be aware of differences within the *Turuq*. For example, when applying *qaṣr* in *madd munfaṣil* for Ḥāfṣ, one would not make *sakt* before the *hamzah* since *qaṣr* is transmitted by Fil and *sakt* is transmitted by Abū Tāhir. Likewise, with the *awjuh*; the student should also be aware of the difference of opinion in *ikhfā' shafāwī* (between applying *iṭḥ-hār* and *ikhfā'*). All these will impact on that which is canonical and recited – pedagogically and otherwise – and that which is not. Regarding all these differences, one should follow the example and practices of our preceding experts of *Qirā'āt*. Ibn al-Jazarī says: «فَإِنَّمَا نَحْنُ مُتَّبِعُونَ لَا مُبْتَدِعُونَ» (We are merely followers [of our preceding experts], not innovators [in recitation]). See *al-Nashr*: 1/252.

It is reported on the authority of ‘Umar ibn al-Khaṭṭāb رضي الله عنه who says: I heard Hishām ibn Ḥakīm reciting Sūrat al-Furqān during the lifetime of the Messenger of Allah ﷺ, so I listened attentively to his recitation. I found him reciting many readings which the Messenger of Allah ﷺ had not taught me. I was tempted to pounce upon him during ṣalāh but was patient until he made *salām* (terminated his ṣalāh). I grabbed him by his shawl and questioned him: Who taught you this Sūrah which I heard you reciting? He replied: The Messenger of Allah. (‘Umar رضي الله عنه then said): You have lied (since he ﷺ) taught it to me in a manner different to what you have read. I then dragged him with me to the Messenger of Allah ﷺ and said: I heard this one reciting Sūrat al-Furqān with readings which you have not taught me. He ﷺ said: Leave him! Recite, O Hishām. He then recited in the same manner which I heard him recite. The Messenger of Allah ﷺ said: In this manner it was revealed. He ﷺ then said: Recite, O ‘Umar. I then recited in the manner that (he ﷺ) taught me. (Upon this) he ﷺ stated: In this manner it was revealed, for verily the Qur’ān was revealed (to be read) in seven *ahruf*, recite whichever (of it) is easiest for you.

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: لَقِيَ رَسُولُ اللَّهِ ﷺ جَبْرِيْلَ عِنْدَ أَحْجَارِ الْمِرَاءِ فَقَالَ: «إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّينَ، فَمِنْهُمْ الْعُلَامُ وَالْحَادِمُ وَالشَّيْخُ الْعَاسِي وَالْعَجُوزُ.» فَقَالَ جَبْرِيْلُ: فَلْيَقْرَأُوا الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ.

Ubayy ibn Ka‘b رضي الله عنه said: “The Messenger of Allah ﷺ met Jibrīl at Ahjār al-Mirā’ and said: ‘I have been sent to an unlettered nation. From amongst them are the slave, the servant, the old man and old woman.’ Jibrīl then said: ‘Let them recite the Qur’ān in seven *ahruf*.’”

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: أَتَى جَبْرِيْلُ النَّبِيَّ ﷺ عِنْدَ أَصَاةِ بَنِي عَفَّارٍ، فَقَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَأْمُرُكَ أَنْ تُثَرِّئَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ، فَمَنْ قَرَأَ مِنْهَا حَرْفًا فَهُوَ كَمَا قَرَأَ.

Ubayy ibn Ka‘b رضي الله عنه said: “Jibrīl came to the Prophet ﷺ at the water hole of Banī Ghifār and said: ‘Allah most blessed and most sublime commands that you teach your

nation the Qur'an in seven *ahruf*. Whoever recites a *harf* thereof, it is (correct) as he recites.”

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرَ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرَ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ. فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَأَ فَحَسَنَ النَّبِيُّ ﷺ شَانَهُمَا ، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشَيْتَنِي صَرَبَ فِي صَدْرِي فَفُضْتُ عَرَقًا وَكَأَنَّمَا أَنْظَرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ لِي: «يَا أَيُّ أُرْسِلَ إِلَيْكَ أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الثَّالِثَةَ أَقْرَأْهُ عَلَى سَبْعَةِ أَحْرُفٍ.»

It is reported on the authority of Ubayy ibn Ka'b رضي الله عنه who said: I was in the *masjid* when a man entered and performed *ṣalāh*, reciting (in such a manner) which I was not familiar with. Then another entered and recited (in a manner) contrary to the first. When we terminated our *ṣalāh* we all went to the Messenger of Allah ﷺ and I said: This individual entered the *masjid* and recited a *qirā'ah* (reading) which I was unfamiliar with. Another entered the *masjid* and recited (in a manner) contrary to his companion. The Messenger of Allah ﷺ then instructed them to recite and (thereafter) praised them. I felt within myself a doubt (concerning this message of the Prophet ﷺ) that I did not (even) feel in the time of ignorance. When the Messenger of Allah ﷺ saw what had encompassed me (regarding the doubt in his message) he hit me on my chest. I started sweating and it was (as if) I was looking at Allah عَلَى. He ﷺ then said to me: O Ubayy, it has been revealed to me: recite the Qur'an in one *harf*. I requested that he make it easy upon my nation. He returned to me a second time and instructed me: recite (the Qur'an) in two *harfs*. I again requested that he makes it easy for my nation. He returned a third time and ordered me: recite the Qur'an in seven *ahruf*.

The word “مُهَوِّنًا” (to make it easy) at the end of the verse indicates to the reason (struggle) and objective for the seven *ahruf* (ease). Contextualizing the ḥadīths of the seven *ahruf* i.e. looking at the time period in which this divine phenomenon was introduced, will allow one to understand it better.

The year after the conquest of Mecca is referred to as the year of deputations.¹⁷ It saw deputations of kings, chiefs, leaders, and people throughout the Arabian peninsula, and beyond its borders, traveling to the Prophet ﷺ to find out about the message of Islam. This year saw a huge influx of people with diverse dialects entering into the fold of Islam.¹⁸ Due to the varying dialects, the people found it arduous to read the Qur’ān, which up until that time was read only in the dialect of the Quraysh. The Prophet ﷺ, recognising this dilemma supplicated Allah’s assistance, knowing the solution could only be of divine origin since it concerned the Speech of Allah, al-Qur’ān:

اللَّهُمَّ رَبِّ حَقِّفْ عَنْ أُمَّتِي، وَفِي رِوَايَةٍ، هَوِّنْ عَنْ أُمَّتِي

“O Allah, my Lord, make it easy upon my nation.” And in another narration it comes: “Lighten the burden upon my ummah.”

It was particularly difficult for the elderly, the servants and the slaves. It was difficult for the elderly because they spoke a particular dialect their entire lives. If they were asked in the latter years of their lives to start changing their dialect, it would be extremely difficult, if not nearly impossible. In the same manner, servants and slaves, who were constantly in the servitude of their masters, did not have the opportunity to

¹⁷ Most of what is written here is taken from *Tārīkh al-Qur’ān* by Sheikh ‘Abd al-Ṣabūr Shāhīn. Therefore I will omit many of the references as they are provided there.

¹⁸ From this it may be understood that the concession of the seven *ahruf* only came during the Medinan period. The factors which indicate towards this are:

- a) The two places mentioned in the ḥadīth, the water hole of Banū Ghifār (أحساء بني غفار) and Aḥjār al-Mirā’, are both in Medina.
- b) In the incident with Ubayy Ibn Ka’b ؓ a masjid is mentioned. The first masjid built, was in Medina.
- c) The Companion mentioned in the ḥadīth, Hishām ibn Ḥakīm ibn Ḥizām ؓ, only accepted Islam after the conquest of Mecca.

sit at the feet of a teacher to become adept in a new dialect. Furthermore, many of the slaves during that period were brought from beyond the borders of the Arabian peninsula, Arabic thus being foreign to them. The ḥadīth indicate towards this when the Prophet ﷺ said:

بُعِثْتُ إِلَى أُمَّةٍ أُمِّيَّةٍ، مِنْهُمْ الْعَلَامُ وَالْحَادِمُ وَالشَّيْخُ الْعَالِي وَالْعَجُوزُ

“I have been sent to an unlettered nation. From amongst them are the slave, the servant, the old man and old woman.”

The solution to this problem was in the concession (رُخْصَة) of the seven *ahruf*. The seven *ahruf* facilitated the recitation of the Qur’ān so that each clan or tribe was allowed to recite in their innate dialect and usage of the Arabic language. This did not however mean that every individual could read how he wanted to. Every dialect and reading had to be sanctioned by the Prophet ﷺ, whether he read it himself or it was read to him and he authorised it. There are several references to this in Hadith: أَقْرَأْنِيهَا – the messenger of Allah taught me this reading, اِقْرءوا كما علمتم – read as you have been taught.¹⁹

In conclusion, the reason for the seven *ahruf* was because the ummah was experiencing difficulty in the recitation of the Qur’ān due to their varying dialects. (The Qur’ān, up until that time, was only revealed in the dialect of the Quraysh). After the Prophet’s ﷺ request to ease the burden upon his followers, the concession

¹⁹ It should be remembered that the concession of the seven *ahruf* to facilitate the recitation of the Qur’ān was for a limited period only – as long as this concession was needed. It may be likened to a medicine given for a sickness. The medicine is only used as long as the sickness remains. In the same manner, when people started getting accustomed to each other’s dialects, there was no need for the concession of the seven *ahruf* any longer. This happened in the time of ‘Uthmān ؓ when he scripted the various *maṣāḥif*. People were then obliged to recite according to the text of the ‘Uthmānic *maṣāḥif*.

Furthermore, certain lesser-eloquent dialects which utilised the application of *fahfahah* (changing the *hā’* to an *‘ayn*) e.g. reading عَيْنٌ جَيْنٌ instead of حَيْتَى جَيْنٌ, or the application of *istinṭā’* where a *nūn* and *ṭā’* are substituted for certain letters, were no longer read e.g. أَنْطِنَانَا instead of أَعْطِينَانَا or وَأَنْطَاهُمْ instead of وَأَعْطَاهُمْ.

of the seven *aḥruf* was given by Allah, with the objective to alleviate this difficulty by allowing each person to recite according to their innate dialect.

TEXT:

وَقِيلَ فِي الْمُرَادِ مِنْهَا أَوْجُهُ وَكَوْنُهُ اخْتِلَافَ لَفْظِ أَوْجُهُ 19

TRANSLATION:

It is said that what is intended by it (the seven *aḥruf*) are variations; it is the differences in the varieties of pronunciations.

COMMENTARY:

There are many interpretations as to what is intended by the “seven *aḥruf*”. Al-Suyūṭī gives 35 opinions in his *Itqān*. However, many of them are illogical e.g. *ḥalāl*, *ḥarām*, *muhkam*, *mutashābih*, *amthāl*, *inshā’* and *ikhbār*. These kinds of opinions are illogical because they are contradictory; one would not find something being *ḥalāl* (permitted) in one *ḥarf* and *ḥarām* (forbidden) in another.

Ibn al-Jazarī hints at one particular view in this line which he outlines in his *Nashr*.²⁰ After surveying all the *qirā’āt* – the canonical, the extra-canonical, the weak and the disclaimed (*munkar*) – he concludes, via induction (*istiqrā’*), that there are seven varieties or categories of differences found in all these *qirā’āt* beyond which no other type could be found i.e. whatever difference of *qirā’ah* there is, it must fall into one of these seven categories²¹ :

²⁰ *Al-Nashr*: 1/26.

²¹ This is similar to the view of Ibn Qutaybah; difference being in the naming of the categories between Ibn al-Jazarī and Ibn Qutaybah. In fact, Ibn al-Jazarī approves of Ibn Qutaybah’s analysis, but criticizes his example of *وَطَلَعُ مَنْضُودٍ/وَطَلَعُ مَنْضُودٍ* in one of his categories. He maintains that this example of Ibn Qutaybah has no relevance to the difference of reading and should have rather given *بِضَيْنٍ/بِطَلِينٍ* as an example. See *al-Nashr*: 1/27-28.

Abū al-Faḍl al-Rāzī has a similar view to that of Ibn al-Jazarī and Ibn Qutaybah; the difference again being in the naming of the categories. He seems to fit the mentioned seven categories into six, and his seventh category is “differences in dialects” e.g. *fāṭh*, *imālah*, *idghām*, *iṭh-hār*, *ishmām* etc. ‘Abd al-‘Aṭḥīm al-Zurqānī gives precedence to the opinion of al-Rāzī over that of Ibn al-Jazarī and Ibn Qutaybah because his induction is complete (*istiqrā’*)

- 1) Differences in the vowels (*ḥarakāt*) of a word in such a way that it does not alter the word's meaning, nor its consonantal outline, orthographically e.g. *يَحْسَبُ/يَحْسِبُ بِالْبُخْلِ/بِالْبَحْلِ*.
- 2) Differences in the vowels (*ḥarakāt*) of a word in such a way that only the word's meaning is altered (not its consonantal outline) e.g. *فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ*. *كَلِمَاتٍ/فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٌ*.
- 3) Differences in the letters (*ḥurūf*) of a word in such a way that the meaning is altered, but not its consonantal outline e.g. *تَسْتَلُوا/تَبَلُّوا*.
- 4) The opposite of number three i.e. differences in the letters (*ḥurūf*) of a word in such a way that the consonantal outline is altered, but not its meaning e.g. *بَسْطَةٌ/بِضْطَةٌ*.
- 5) Differences in the letters (*ḥurūf*) of a word in such a way that both the meaning is altered and the consonantal outline is altered e.g. *فَاسْعُوا إِلَىٰ ذِكْرِ*. *اللَّهِ/فَامُضُوا إِلَىٰ ذِكْرِ اللَّهِ*.
- 6) Differences in the word order (*taqdīm wa ta'khīr*) e.g. *فَيَمْتَلُونَ وَيَمْتَلُونَ/فَيَمْتَلُونَ*. *وَجَاءَتْ سَكْرَتُ الْمَوْتِ بِالْحَقِّ/وَجَاءَتْ سَكْرَتُ الْحَقِّ بِالْمَوْتِ، وَيَمْتَلُونَ*.
- 7) Differences with regards to the reduction or increase of letters or words e.g. *(وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ) وَالذَّكَرِ وَالْأُنثَىٰ، وَوَصَّىٰ بِهَا/وَأَوْصَىٰ بِهَا*.

The Qurra', their Transmitters and Ṭuruq

TEXT:

قَامَ بِهَا أَيْمَةُ الْقُرْآنِ وَمُحَرَّرُو التَّحْقِيقِ وَالْإِثْقَانِ 20

TRANSLATION:

The authorities of the Qur'ān undertook it (the seven *aḥruf*); they were guardians of execution and accuracy.

tām) having considered a category for the varying dialectical pronunciations like *fath*, *imālah* etc. since it is so common in *qirā'āt* that it should not have been excluded. Al-Zurqānī regards the induction of Ibn al-Jazārī and Ibn Qutaybah as deficient (*istiqrā' nāqiṣ*). See *Manāhil al-'Irfān*: 1/132.

COMMENTARY:

Immediately upon inception of the concession of the seven *ahruf*, many of the Companions expended their efforts in learning and teaching the Qur'ān incorporating all these multiple dialectical variations between the Arab tribes and communities. They included 'Umar ibn al-Khaṭṭāb, 'Uthmān, 'Ali, 'Abd Allah ibn Mas'ūd, Zayd ibn Thābit, Ubayy ibn Ka'b, Abū al-Dardā', Abū Hurayrah, Abū Mūsā al-Ash'arī 'Abd Allah ibn 'Abbās رضي الله عنه.

To distinguish their particular ways of recitation, it was referred to as the *ḥarf* of Ubayy رضي الله عنه or the *ḥarf* of Zayd رضي الله عنه i.e. the *qirā'ah* (reading) of Ubayy رضي الله عنه or the *qirā'ah* of Zayd.²² It obviously did not mean that these readings were invented by these Companions due to their personal endeavours. This method of distinguishing the particular ways of reading by ascribing it to their teachers/individuals became a methodology passed on to the later generations, until it reached the 10 eponymous Readers. Thus, their *Qirā'āt* would also be referred to as the *Qirā'ah* of 'Aṣim etc. Their personal preferences in recitation and teaching were also referred to as *ikhtiyār*.²³

²² For an example on how *qirā'ah* (reading) and *ḥarf* were used synonymously, see *Ghāyat al-Nihāyah*: 1/262.

²³ The terms *qirā'āt* and *ikhtiyār* are generally considered to be distinct, when essentially, they are quite similar. Literally, the word *ikhtiyār* gives the impression that one chooses a particular reading unrestrictedly or via scholarly endeavour (*ijtihād*), which is not the case. (See *Jāmi' al-Bayān*: 37; *al-Al-Nashr*: 1/52). Technically, *ikhtiyār* may be defined as: a selection of a preponderant reading from a host of acquired transmissions by one deserving to do so. (See *al-Irshād fī al-Qirā'āt ān al-A'immat al-Sab'ah*: 60; *al-Ibānah*: 89; *Al-Ikhtiyār fī al-Qirā'āt al-Qur'āniyyah wa mawqif al-Hudhalī*: 14-15; *al-Īdāh fī 'Ilm al-Qirā'āt*: 125; *Manhaj al-Imām al-Ṭabarī fī al-Qirā'āt wa Ḍawābiṭ Ikhtiyārihā fī Tafsīrihī*: 128). However, as is evident, this definition may be applied to a *qirā'ah* as well. A perusal of various works indicates that the terms *qirā'ah* and *ikhtiyār* were actually used synonymously by the earlier generations. Subsequently, the term *ikhtiyār* was coined and used synonymously by the likes of Al-Qurtubī (d. 671/1273) who refers to the Seven *Qirā'āt* as *ikhtiyār* as well. (See *Al-Jāmi' li Ahkām al-Qur'ān* of al-Qurtubī: 1/79). The term *ikhtiyār* seems to have been used during the period of the Seven eponymous Readers or soon thereafter. (See *Al-Ikhtiyār 'ind al-Qurrā' Mathūmuhū, Marḥaluhū wa Atharuhū fī al-Qirā'āt*: 49-50). Thus, readings attributed to those subsequent to the Seven Readers were referred to as *ikhtiyārāt* e.g. the *ikhtiyār* of Abū 'Ubayd al-Qāsim ibn Sallām, the *ikhtiyār* of al-Sijistānī and so forth. To indicate that *ikhtiyār* and *qirā'ah* were used as synonyms, I will present an example from the Seven *Qirā'āt*, one from the 10 *Qirā'āt* and one from the 14 *Qirā'āt*. From amongst the Seven *Qirā'āt* is the Reading of al-Kisā'ī. Ibn Mujāhid mentions that he selected

From amongst the Successors who learned from them were Abū Ja‘far Yazīd ibn al-Qa‘qā‘, Shaybah ibn Niṣāḥ, Muslim ibn Jundub, Ibn Shihāb al-Zuhrī, Mujāhid ibn Jabr, Dirbās (the client of Ibn ‘Abbās), ‘Abd Allah ibn Kathīr, Abū al-‘Āliyah al-Riyāḥī, Ḥiṭṭān al-Riqāshī, Abū al-Aswad al-Du‘alī, Naṣr ibn ‘Āṣim, Yahyā ibn Ya‘mar, ‘Aṭā’ ibn Rabāḥ, ‘Ikrimah (the client of Ibn ‘Abbās), Abū ‘Abd al-Raḥmān al-Sulamī, Zirr ibn Ḥubaysh, Sa‘d ibn Iyās al-Shaybānī, al-Mughīrah ibn Shihāb al-Makhzūmī, ‘Alqamah ibn Qays, al-Aswad ibn Yazīd al-Nakha‘ī, Zayd ibn Wahb al-Juhanī, Masrūq al-Hamdānī, ‘Ubaydah ibn ‘Amr, ‘Āṣim ibn Abī al-Najūd al-Kūfī and ‘Abd Allah ibn ‘Āmir al-Shāmī رضي الله عنه.

TEXT:

وَمِنْهُمْ عَشْرٌ شُمُوسٌ ظَهَرَا ضِيَاؤُهُمْ وَفِي الْأَنْامِ انْتَشَرَا 21

TRANSLATION:

From amongst them are the 10 suns. Their radiance was clear and it spread amongst mankind.

COMMENTARY:

From amongst the Successors and the later generations, 10 individuals were recognised for their expertise and knowledge regarding the Qur‘ān and its recitation. Their *Qirā‘āt* were adopted by metropolitan-centers throughout the Islamic lands, being read by the majority of the inhabitants in these city-centers, as well as being read in the compulsory ṣalāhs by the imams in the various *masājid*. They became the 10 Imams of *Qirā‘āt* and named the 10 *Qurrā‘*; the 10 eponymous Readers.

(*ikhtāra*) his reading based on what he read to Ḥamzah and others. (See *Kitāb al-Sab‘ah*: pg. 78). From amongst the 10 *Qirā‘āt* is the Reading of Khalaf, which is also referred to amongst disciples of *qirā‘āt* as Khalaf’s *ikhtiyār* (preferred selection). Ibn Muḥayṣin’s *Qirā‘ah* is one from amongst Four *Shādhdh Qirā‘āt*; Ibn Mujāhid refers to his reading as his *ikhtiyār*. (See *Kitāb al-Sab‘ah*: 65). Ibn al-Jazarī himself refers to the 10 *Qirā‘āt* in the *Nashr* as his *ikhtiyār (ikhtarnā)*. See *al-Masā’il al-Tibriziyah*: 114-115.

Ibn al-Jazarī refers to them as “the 10 suns”, whose radiance i.e. their knowledge, spread between the populace throughout the Islamic lands.

TEXT:

حَتَّى اسْتَمَدَّ نُورُ كُلِّ بَدْرٍ مِنْهُمْ وَعَنْهُمْ كُلُّ نَجْمٍ دُرِّي 22

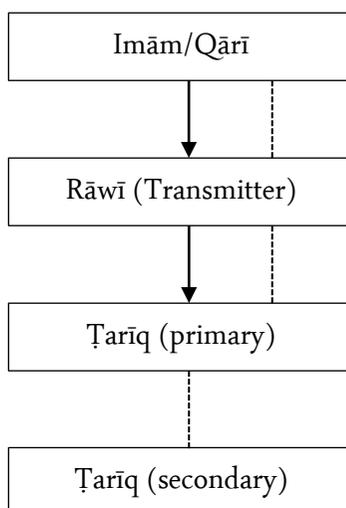
TRANSLATION:

Until the glow of every full-moon was procured from them (the suns); and from them (the full-moons) every brilliant star gained their knowledge.

COMMENTARY:

Each of these 10 suns had students. Ibn al-Jazarī refers to their students as full-moons (*badr*) and subsequently, their students as stars (*najm*). The “full-moons” are the *Rāwī’s* (Transmitters) and the “stars” are those who transmit from the *Rāwī’s*; technically called the *Ṭuruq* (paths/ways). The *Ṭuruq* are further divided into primary and secondary *Ṭuruq*. This will be elaborated upon later.

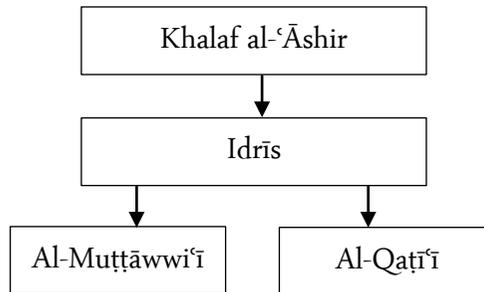
The following diagram depicts this discussion:



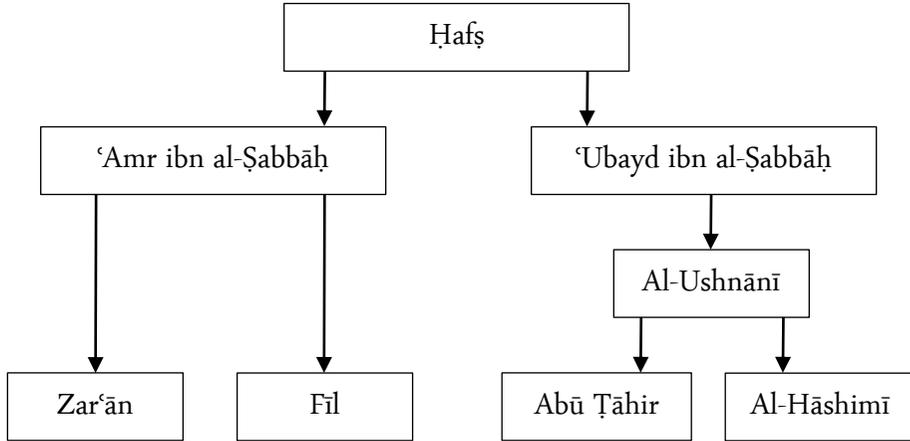
A *qirā'ah* (reading) is differences (in the words of the Qur'ān) which are attributed to an Imam/ *Qārī'* (authority); referred to as the 10 suns in this line. In the case of the 10 canonical Readings, it is those differences attributed to one of the 10 Imams/ *Qurrā'* e.g. the *Qirā'ah* of Nāfi', the *Qirā'ah* of Ibn Kathīr etc.

A *riwāyah* is differences (in the words of the Qur'ān) which are attributed to a transmitter (*rāwī*) from one of the *Qurrā'*. In the case of the 10 canonical Readings, it is those differences attributed to one of the 20 *Ruwāt* (Transmitters). The Transmitter (*Rāwī*) may narrate directly from the *Qārī'* or indirectly via intermediaries e.g. Qālūn and Warsh narrate directly from Nāfi' while al-Dūrī and al-Sūsī narrate from Abū 'Amr al-Baṣrī via Yaḥyā al-Yazīdī; al-Bazzī and Qunbul narrate from Ibn Kathīr via multiple intermediaries.

A *ṭarīq* is differences attributed to one who narrates from the transmitter (*rāwī*). Like the transmitter, the *ṭarīq* may narrate directly from the *rāwī* or indirectly e.g. al-Muṭṭāwwi'ī and al-Qaṭī'ī narrate directly from Idrīs, the Transmitter of Khalaf al-'Āshir.



The *Ṭuruq* of Fīl and Zar‘ān transmit from Ḥafṣ via ‘Amr ibn al-Ṣabbāḥ while Abū Ṭāhir and al-Hāshimī narrate from Ḥafṣ via two intermediaries, al-Ushnānī and ‘Ubayd ibn al-Ṣabbāḥ.



The *Ṭuruq* (plural of *ṭarīq*) are divided into *Ṭuruq aṣliyyah* (primary *ṭuruq*) and *Ṭuruq far‘iyyah* (secondary *ṭuruq*). More details regarding the *Ṭuruq* will be explained in line 35.

The comparison made by Ibn al-Jazarī in this line is so apt. The sun’s light reaches all over the world, the same as the *Qirā’āt* of these 10 *Qurrā’* are being read globally. Similarly, the full-moon (the *Rāwī*) gets its light from the sun, like a student acquires his/her knowledge from his/her teacher. The *Ṭuruq (najm)* offers guidance to the ways of recitation, like the stars offer guidance to travelers in need of direction.²⁴

²⁴ These *Ṭuruq* – whether primary or secondary – offer guidance into the ways of recitation e.g. via the *Ṭarīq* of Fīl from Ḥafṣ, *qaṣr* in *madd munfaṣil* is common, or via the *Ṭarīq* of al-Kāmil for Ḥafṣ, *ghunnah* will be read when making *idghām* of the *nūn sākinah* or the *tanwīn* into the *lām* and the *rā’*. Similarly, via the *Ṭarīq* of al-Ḍarīr from al-Kisā’ī, *idghām* of the *nūn sākinah* or the *tanwīn* into the *yā’* may be made without *ghunnah*; or via the *Ṭarīq* of Ibn al-Akhram from Ibn Dhakwān, *sakt* before the *hamzah* will be allowed whilst applying *ghunnah* when making *idghām* into the *lām* and the *rā’*; or via the *Ṭarīq* of al-Miṣbāḥ, *idghām kabīr* is allowed for Ya‘qūb etc. Note that I have given examples of both primary and secondary *Ṭuruq*.

TEXT:

كُلُّ إِمَامٍ عَنْهُ رَاوِيَانِ

وَهَاهُمْ يُذَكَّرُهُمْ بَيَانِي 23

TRANSLATION:

Take heed! My explanation will mention each Imam and two Transmitters from him.

COMMENTARY:

Ibn al-Jazarī intends to mention two *Rāwīs* from every Imam. It should be understood that before the restriction to two *Rāwīs* to a *Qārī*, many other *Rāwīs* existed.²⁵

²⁵ In fact, limiting the *qirā'āt* to 10 Imams is also a restriction since Abū 'Ubayd al-Qāsim ibn al-Sallām (d. 224/838) collected 25 eponymous readers in his compilation, while Ibn Jarīr al-Ṭabarī (d. 310/923) and Ismā'īl ibn Ishāq al-Qāḍī (d. 282/895) respectively collected 20 eponymous readers in their compilations. This was before Ibn Mujāhid's *Kitāb al-Sab'ah* became renowned and gave the impression that only the Seven *Qirā'āt* were sound.

A quick comparison between *Jāmi' al-Bayān* and *al-Taysīr* of Abū 'Amr al-Dānī (d. 444) shows that from Nāfi' there are four *rāwīs* in *Jāmi' al-Bayān*: Ismā'īl ibn Ja'far, Ishāq al-Musayyibī, Warsh and Qālūn. Likewise, al-Kisā'ī has five *rāwīs* in *Jāmi' al-Bayān*: al-Dūrī, Layth, Nuṣayr, al-Shayzarī and Qutaybah. (See *Jāmi' al-Bayān*: 45,70) *Al-Taysīr* limits it to two *rāwīs* each for both Nāfi' and al-Kisā'ī.

Abū al-Faḍl al-Khuzā'ī (d. 408) lists 15 *rāwīs* for Ḥamzah and 12 for al-Kisā'ī. The 15 *rāwīs* for Ḥamzah are (1) al-Kisā'ī, (2) Ḥasan ibn 'Aṭīyyah, (3) Khālīd ibn Yazīd, (4) al-Ja'fī, (5) Abū 'Uthmān al-Qannād, (6) 'Ubayd Allah al-'Absī, (7) Yahyā al-Khazzāz, (8) Ibn Ṣāliḥ al-'Ijlī, (9) Ibn Qalūqā, (10) Ḥusayn ibn 'Īsā, (11) al-Khashkī, (12) 'Amr ibn Maymūn, (13) 'Abd al-Raḥmān ibn Abī Ḥammād, (14) Abū Bishr 'Ā'idh, and (15) Sulaym. The 12 *rāwīs* for al-Kisā'ī are (1) Nuṣayr ibn Yūsuf, (2) Qutaybah, (3) al-Shayzarī, (4) Aḥmad ibn Jubayr, (5) Abū Tawbah, (6) Yahyā ibn Ziyād, (7) Abū Ḥamdūn, (8) Ḥamdūn, (9) Ibn Abī Surayj, (10) Abū al-Ḥārith, (11) Hāshim al-Barbarī, and (12) al-Dūrī. (See *Al-Muntahā*: 369 – 407). In addition to the 10 *Qirā'āt*, Abū al-Faḍl al-Khuzā'ī also mentions the *ikhtiyār* of Abū Baḥriyyah, Sallām al-Ṭawīl, Ayyūb ibn al-Mutawakkil, Abū Ḥātim al-Sijistānī and Abū 'Ubayd al-Qāsim ibn Sallām. He also mentions that he read all these *Qirā'āt* and *ikhtiyārāt* to various teachers.

For 'Āṣim, *al-Tadhkirah* of Ṭāhir ibn Ghalbūn has three *rāwīs* (Shu'bah, Ḥafṣ and al-Mufaḍḍal) and *Jāmi' al-Bayān* lists four *rāwīs* (Shu'bah, Ḥafṣ, al-Mufaḍḍal and Ḥammād). (See *al-Tadhkirah*: 30-38; *Jāmi' al-Bayān*: 61-63).

Thus, the attribution of two *Rāwīs* to each *Qārī*/Imam is clearly a restriction. Abū al-Tayyib Ibn Ghalbūn (d. 389/998) seems to be the first to limit it two *Rāwīs* for each of the Seven *Qurra'*. They both suggest that their restriction was to ease the study of the Seven *Qirā'āt*. (See *al-Irshād* of Abū al-Tayyib: 24-25; *al-Taysīr*: 15) These two *Rāwīs* eventually became the canon selected by Ibn al-Jazarī and included in his *Nashr*.

The selection of the 10 Imams and their two *Rāwīs* are mentioned in the lines that follow.²⁶

TEXT:

فَنَافِعُ بَطِيْبَةٍ قَدْ حَظِيَا فَعَنْهُ قَالُوْنَ وَوَرِثُ رَوِيَا 24

TRANSLATION:

So Nāfi' was favoured in Ṭaybah (Medina); from him Qālūn and Warsh transmit.

COMMENTARY:

The first *Qārī'* is Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aym (d. 179). He was favoured by teaching in Medina for more than 70 years.

His two *Rāwīs* are 'Īsā ibn Mīnā, better known as Qālūn (d. 220) and 'Uthmān ibn Sa'īd, better known as Warsh (d. 197).

By “رَوِيَا”, Ibn al-Jazarī alludes that they transmit directly from Nāfi'.

TEXT:

وَإِبْنُ كَثِيْرٍ مَكَّةَ لَهُ بَلَدٌ بَزَّوْقُنْبُلُ لَهُ عَلِي سَنَدٌ 25

TRANSLATION:

And Ibn Kathīr, Mecca is his city; Bazzī and Qunbul transmit from him via *sanad* (chain of transmission).

COMMENTARY:

The second *Qārī'* is 'Abd Allah ibn Kathīr al-Makkī (d. 120), from Mecca.

His two *Rāwīs* are Aḥmad ibn Muḥammad al-Bazzī (d. 250) and Muḥammad ibn 'Abd al-Raḥmān (d. 291), better known as Qunbul.

²⁶ I will not give the biographies of the Imams and their *Rāwīs* as they are mentioned in my other works for those who want to read them. Presenting them here will unduly lengthen this commentary.

They did not read directly to Ibn Kathīr, as alluded to by “عَلَى سَنَدٍ”.

TEXT:

ثُمَّ أَبُو عَمْرٍو فَيَحْيَى عَنْهُ وَنَقَلَ الدُّورِي وَسُويس مِنْهُ 26

TRANSLATION:

Then Abū ‘Amr, Yaḥyā (transmits) from him (from Abū ‘Amr); and al-Dūrī and Sūsī transmit from him (from Yaḥyā).

COMMENTARY:

The third *Qārī* is Zabbān ibn al-‘Alā’ al-Māzinī (d. 154), better known as Abū ‘Amr al-Baṣrī.

His two *Rāwīs* are Abū ‘Umar al-Dūrī (d. 246) and Abū Shu‘ayb Ṣāliḥ ibn Ziyād al-Sūsī (d. 261).

They both read to Yaḥyā al-Yazīdī (d. 202), who in turn read to Abū ‘Amr al-Baṣrī.

TEXT:

ثُمَّ ابْنُ عَامِرِ الدَّمَشْقِي بِسَنَدٍ عَنْهُ هِشَامٌ وَابْنُ ذَكْوَانَ وَرَدُّ 27

TRANSLATION:

Then Ibn ‘Āmir al-Dimashqī; Hishām and Ibn Dhakwān transmit from him via *sanad*.

COMMENTARY:

The fourth *Qārī* is ‘Abd Allah ibn ‘Āmir al-Yaḥṣubī al-Shāmī (d. 118).

His two *Rāwīs* are Hishām ibn ‘Ammār (d. 245) and ‘Abd Allah ibn Aḥmad (d. 242), better known as Ibn Dhakwān.

They did not read directly to Ibn ‘Āmir al-Shāmī, but via intermediaries, as suggested by “بِسَنَدٍ عَنْهُ”.

TEXT:

ثَلَاثَةٌ مِنْ كُوفَةٍ فَعَاصِمٌ فَعَنْهُ شُعْبَةُ وَحَفْصٌ قَائِمٌ 28

TRANSLATION:

Three are from Kufa. From ‘Āṣim, Shu‘bah and Ḥafṣ are resolute.

COMMENTARY:

Three of the *Qurrā’* are from Kufa. The first *Qārī’* from Kufa and his two *Rāwīs* are mentioned in this line.

The fifth *Qārī’* is ‘Āṣim ibn Abī al-Najūd (d. 127).

His two *Rāwīs* are Shu‘bah ibn ‘Ayyāsh (d. 193) and Ḥafṣ ibn Sulaymān (d. 180).

They both read directly to ‘Āṣim.

TEXT:

وَحَمْرَةٌ عَنْهُ سُلَيْمٌ فَخَلَفَ مِنْهُ وَخَلَادٌ كِلَاهُمَا اغْتَرَفَ 29

TRANSLATION:

And from Ḥamzah is Sulaym. Then both Khalaf and Khallād took from him (Sulaym).

COMMENTARY:

The second *Qārī’* from Kufa – and the sixth from the 10 *Qurrā’* – is Ḥamzah ibn Ḥabīb (d. 156).

His two *Rāwīs* are Khalaf ibn Hishām al-Bazzār (d. 229) and Khallād ibn Khālid (d. 220).

They both read to Sulaym, who in turn read to Ḥamzah.

TEXT:

ثُمَّ الْكِسَائِيُّ الْفَتَى عَلِيٌّ عَنْهُ أَبُو الْحَارِثِ وَالْدُّورِيُّ 30

TRANSLATION:

Then al-Kisā'ī – Ibn 'Alī – from him is Abū al-Ḥārith and al-Dūrī.

COMMENTARY:

The third *Qārī'* from Kufa – and the seventh from the 10 *Qurrā'* – is 'Alī ibn Ḥamzah al-Kisā'ī (d. 189).

His two *Rāwīs* are Abū al-Ḥārith al-Layth ibn Khālid al-Baghḍādī (d. 240) and Abū 'Umar al-Dūrī (d 246), who was previously mentioned as a *Rāwī* of Abū 'Amr al-Baṣrī.

They both read directly to al-Kisā'ī.

TEXT:

ثُمَّ أَبُو جَعْفَرِ الْحَبْرِ الرَّضِيُّ فَعَنْهُ عَيْسَى وَابْنُ جَمَّازٍ مَضَى 31

TRANSLATION:

Then Abū Ja'far, the affable and learned scholar; from him passes 'Īsā (ibn Wardān) and Ibn Jammāz.

COMMENTARY:

The eighth *Qārī'* is Abū Ja'far Yazīd ibn al-Qa'qā' (d. 130) from Medina.

His two *Rāwīs* are 'Īsā ibn Wardān (d. 160) and Sulaymān ibn Muslim (d. 170), better known as Ibn Jammāz.

They both read directly to Abū Ja'far.

TEXT:

تَأْسِعُهُمْ يَعْقُوبُ وَهُوَ الْحَضْرَمِيُّ لَهُ رُوَيْسٌ ثُمَّ رُوْحٌ يَنْتَمِي 32

TRANSLATION:

The ninth of them (the Imams) is Ya‘qūb al-Ḥaḍramī; Ruways and Rawḥ are linked to him.

COMMENTARY:

The ninth *Qārī*’ is Ya‘qūb ibn Ishāq al-Ḥaḍramī (d. 205).

His two *Rāwīs* are Abū ‘Abd Allah Muḥammad ibn al-Mutawakkil al-Lu’lu’ī al-Baṣrī (d. 238), better known as Ruways, and Rawḥ ibn ‘Abd al-Mu’min al-Hudhalī al-Baṣrī (d. 234).

They both read directly to Ya‘qūb.

TEXT:

وَالْعَاشِرُ الْبَزَّارُ وَهُوَ خَلْفُ ۳۳
إِسْحَاقُ مَعَ إِدْرِيسَ عَنْهُ يُعْرَفُ

TRANSLATION:

The tenth (Imam) is al-Bazzār, who is Khalaf. Ishāq and Idrīs are known to transmit from him.

COMMENTARY:

The tenth *Qārī*’ is Khalaf al-Bazzār, previously mentioned as the *Rāwī* of Ḥamzah.

His two *Rāwīs* are Ishāq al-Warrāq (d. 286) and Idrīs ibn ‘Abd al-Karīm (d. 292).

They both read directly to Khalaf.

The Ṭuruq

TEXT:

وَهَذِهِ الرَّوَاةُ عَنْهُمْ طُرُقُ ۳۴
أَصْحَهَا فِي نَشْرِنَا يُحَقَّقُ

TRANSLATION:

These transmitters, from them are paths (of transmission); their most sound is established in our *Nashr*.

COMMENTARY:

With two *Rāwīs* ascribed to each of the 10 *Qurrā'*, there are a total of 20 *Rāwīs*. As mentioned previously, those who transmit from the *Rāwīs* are referred to as *Ṭuruq* (plural of *Ṭarīq*).²⁷

Ibn al-Jazarī has selected the most sound *Ṭuruq* in his *Nashr*. In the following line he expounds upon his manner of selection.

TEXT:

بِإِثْنَيْنِ فِي اثْنَيْنِ وَإِلَّا أَرْبَعُ فَهِيَ زُهَا أَلْفِ طَرِيقٍ تُجْمَعُ 35

TRANSLATION:

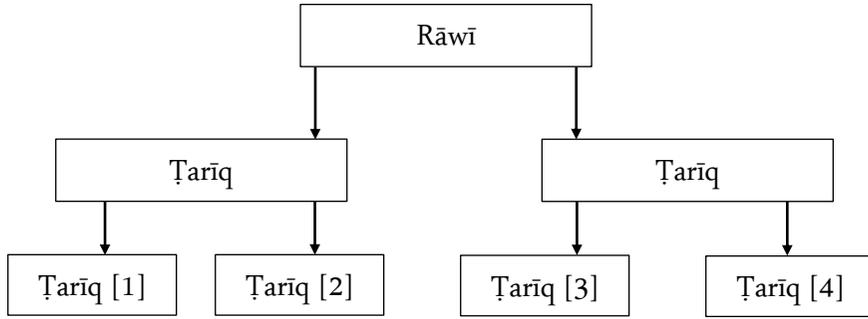
With two (*Ṭuruq*) from two (*Ṭuruq*), or else four (*Ṭuruq*). Thus, they are approximately one thousand (*Ṭuruq*) collected (in *al-Nashr*).

COMMENTARY:

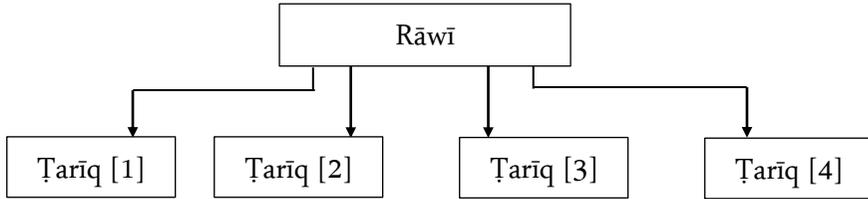
What Ibn al-Jazarī means by “بِإِثْنَيْنِ فِي اثْنَيْنِ” is that from each *Rāwī*, he has chosen two initial *Ṭuruq* transmitting from a *Rāwī*, respectively. Subsequently, from each *Ṭarīq*, two further *Ṭuruq* transmit. This may be seen in the following diagram:

²⁷ Refer to line 22.

Like there were initially many *ruwāt* transmitting from the *qurrā'*, there were many *ṭuruq* as well e.g. Abū al-Faḍl al-Khuzā'ī presents 18 *ṭuruq* from Ḥafṣ: [1] 'Ubayd ibn al-Ṣabbāḥ; [2] al-Duwayrī and [3] al-Khazzāz (from Hubayrah); [4] Zarqān, [5] Ibn Jubayr, [6] Ibn al-Ṣalt, [7] al-Bakhtarī (all from al-Faḍl ibn Yaḥyā); [8] Fīl, [9] Ḥamdān al-Raffā, [10] Ibn al-Yatīm, [11] al-Ṣaffār, [12] Ibn Zarwān, [13] Abū Bakr al-Qaṭṭān (all from 'Amr ibn al-Ṣabbāḥ); [14] al-'Abbās ibn al-Faḍl; [15] al-Māliḥānī, [16] Ibn Abī al-Hudhayl, [17] al-Ṣaffār, [18] al-Ḥulwānī (all from al-Qawwās). See *Al-Muntahā*: 359 – 368.



Essentially, there are four *Ṭuruq* that transmit from each *Rāwī*. If they do not transmit in this manner, then four *Ṭuruq* will transmit directly from the *Rāwī*:



This is what Ibn al-Jazarī means when he says “وَالْأَرْبَعُ”. It is found in the *Ṭuruq* of Khalaf (from Ḥamzah) via Idrīs, Khallād, Ruways (via al-Tammār) and Idrīs from Khalaf al-ʿĀshir.²⁸

Ibn al-Jazarī states in his *Nashr*:

وَأَقْتَصَرْتُ عَنْ كُلِّ إِمَامٍ بِرَاوِيَيْنِ، وَعَنْ كُلِّ طَرِيقٍ بِطَرِيقَيْنِ: مَغْرِبِيَّةً، وَمَشْرِقِيَّةً، وَمُصْرِيَّةً، وَعِرَاقِيَّةً، مَعَ مَا يَتَّصِلُ إِلَيْهِمْ مِنْ طُرُقٍ، وَيَتَسَعَّبُ عَنْهُمْ مِنَ الْفُرُقِ.

I have restricted myself to two *Rāwīs* from each Imam, and with two *Ṭuruq* from each *Rāwī* [and subsequently] two *Ṭuruq* from each [respective] *Ṭarīq*: [each of the four being from] Maghrib, Mashriq, Egypt and Iraq, alongside [other] *Ṭuruq* linked to

²⁸ Ishāq could also fall in this category.

them; and the branching [of the secondary *Turuq* i.e. the books] happens from them.²⁹

Furthermore, Ibn al-Jazarī's selection is based on the following:

- 1) A *sanad* in which the student renders the recitation of the Qur'ān to his teacher, and not a transmission via *ijāzah* alone.³⁰
- 2) The transmitters in the *sanad* are reliable and trustworthy.
- 3) Affirmation that the transmitter was a contemporary to both his teachers and his students.
- 4) Verification that the transmitter actually met his teachers.³¹

Ibn al-Jazarī considered every *sanad* as a different path of transmission i.e. a *Tarīq* e.g. the *sanads* of the *Shāṭibiyyah* and the *Taysīr* are very much the same since the *Shāṭibiyyah* is based on the *Taysīr*. Yet, Ibn al-Jazarī considers them as respective *Turuq*. Similarly, *al-Irshād* and *Kifāyat al-Kubrā*, both written by one author, Abū al-'Izz al-Qalānīsī, are considered as separate *Turuq*. In this manner, considering all the secondary *Turuq* as well, the number of *Turuq* are roughly one thousand.

If a book was chosen as a source-text of the *Nashr*, it did not mean that everything in the book was included e.g. the *Rawḍah* of al-Ṭalamankī on the Seven *Qirā'āt*. Ibn al-Jazarī only transmits the narration of Qālūn from this book and omits the narration of Warsh as well as the remaining six *qirā'āt*. In the same manner, in the *Tabṣīrah* of Makkī ibn Abī Ṭālib, the *Qirā'ah* of 'Āṣim, amongst others, is not transmitted. Similarly, the *riwāyah* of Abū Muḥammad al-Mufaḍḍal ibn Muḥammad al-Ḍabbī who transmits the narration of Ḥafṣ in *Ghāyat al-Ikhtisār* of Abū al-'Alā' al-Hamadhānī, or the *Tarīq* of Hubayrah for the narration of Ḥafṣ in the *Ghāyah* of Abū Bakr Ibn

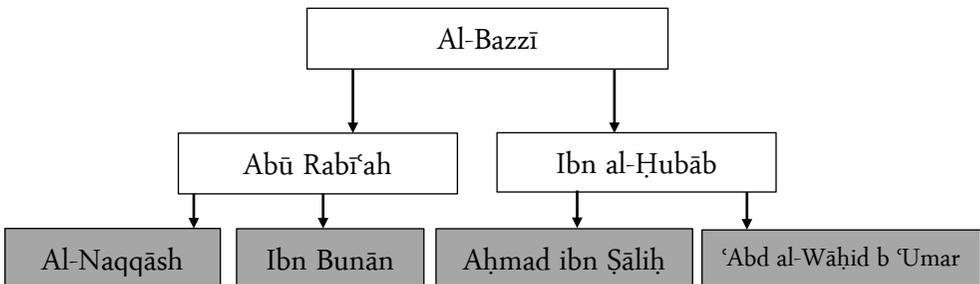
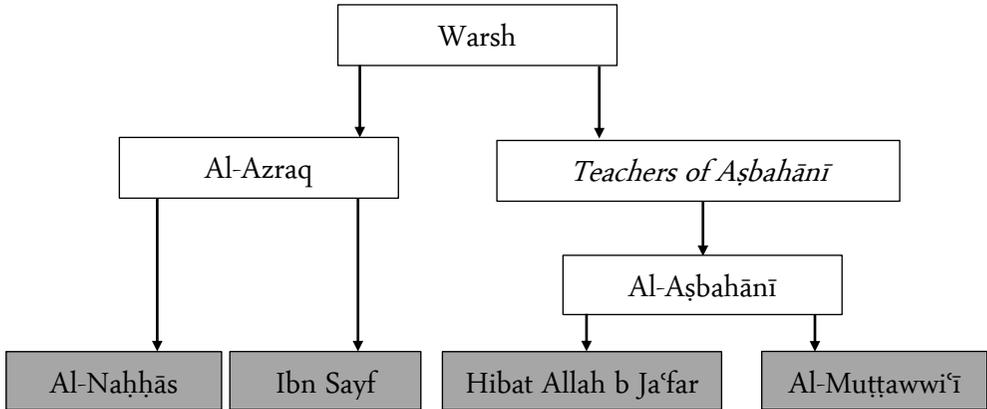
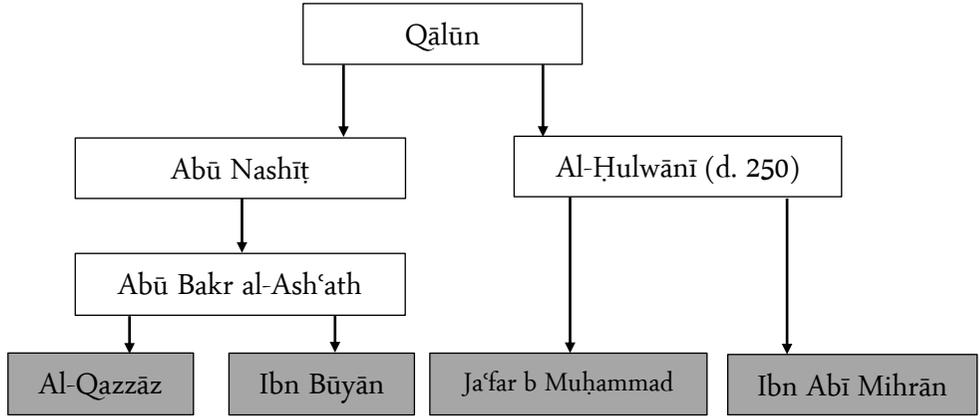
²⁹ *Al-Nashr*. 1/54, 190.

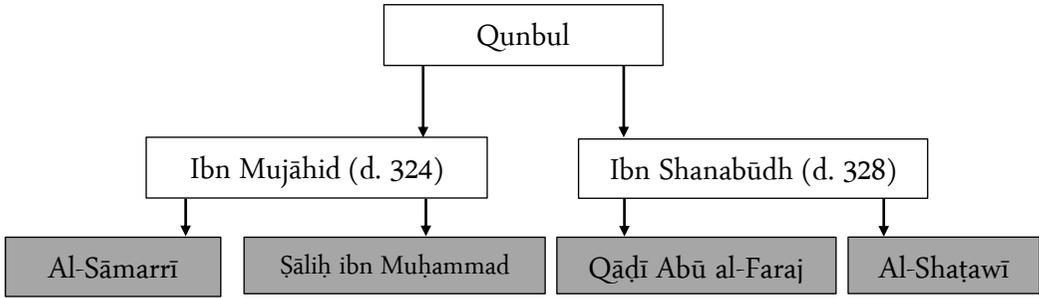
³⁰ An authorization (*ijāzah*) from a sheikh may vary. At times the student recites the entire Qur'ān to a sheikh and receives *ijāzah*, or he may only recite a portion of the Qur'ān and receives *ijāzah*, or he receives *ijāzah* without reciting at all. Ibn al-Jazarī restricts his selection of the *Turuq* in which the entire Qur'ān is recited. Refer to my book *Ṣafāḥāt fī Isnād Rijāl al-Qirā'āt* for more details concerning *sanads* and *ijāzāt*.

³¹ *Al-Nashr*. 1/98, 192-193.

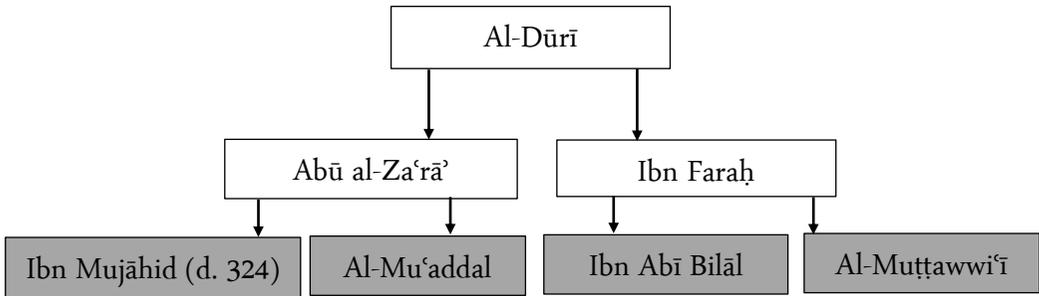
Mihrān is not included amongst the selection of *Ṭuruq*, in spite of the books being selected as sources of the *Nashr*.

The following diagrams show all 20 *Rāwīs* and their four *Ṭuruq*.

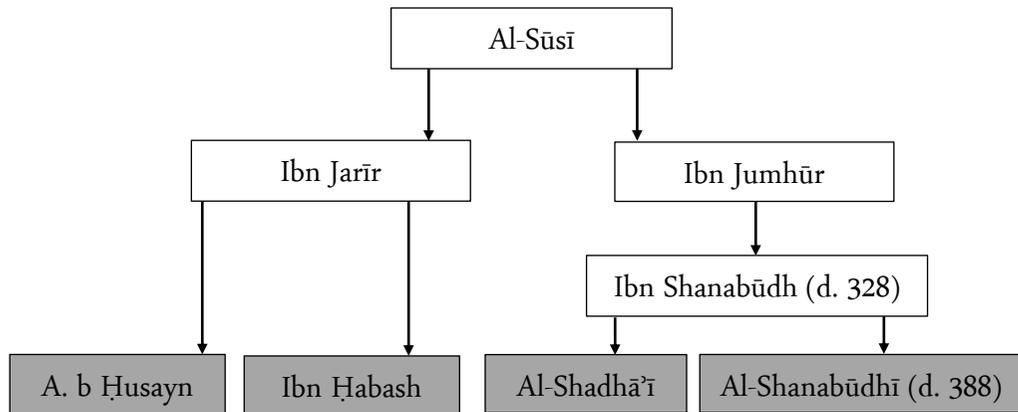




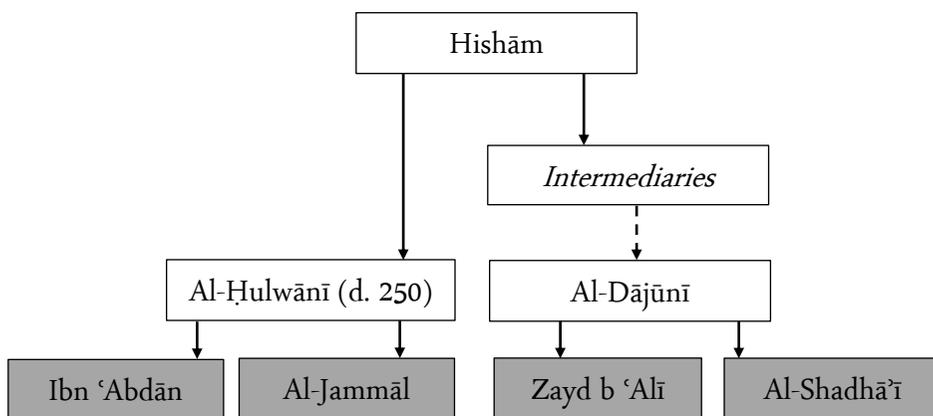
Ibn Mujāhid (d. 324) mentioned is the author of the famous *Kitāb al-Sabʿah*. Al-Shaṭawī (d. 388) is Abū al-Faraj al-Shanabūdhī, the famous student of Ibn Shanabūdh (d. 328).



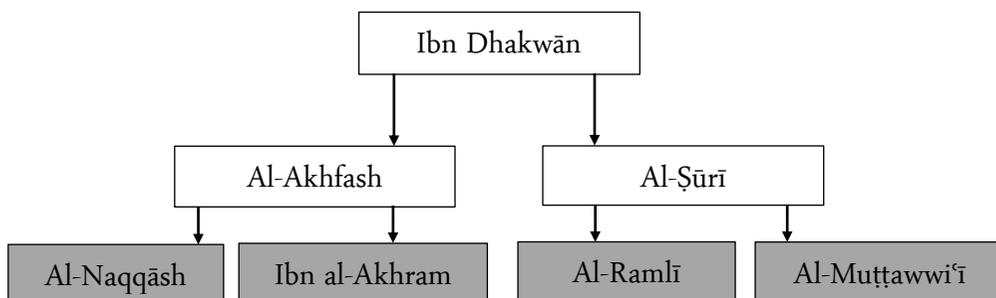
Ibn Mujāhid (d. 324) is previously mentioned as a student of Qunbul. Al-Muṭṭawwīʿ previously appeared amongst the *Ṭuruq* of Warsh.



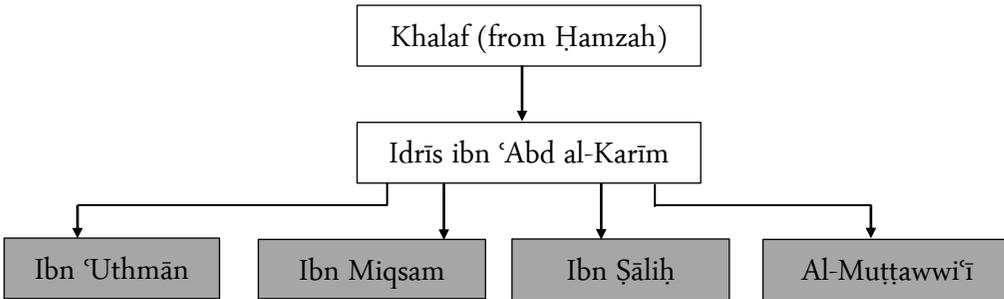
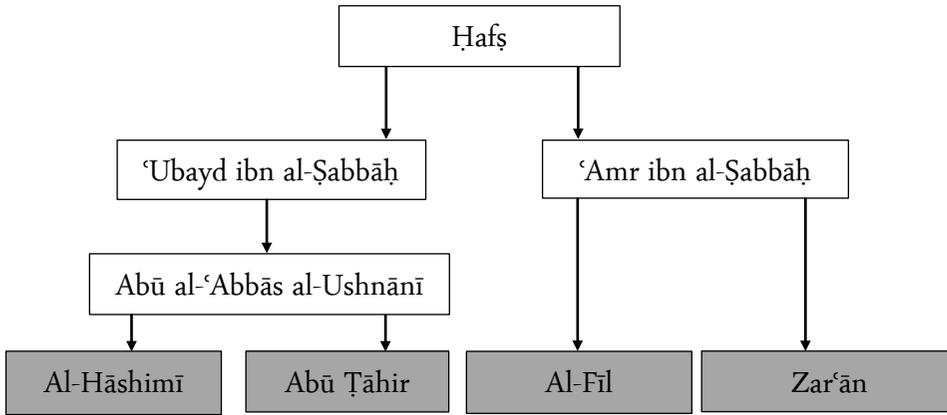
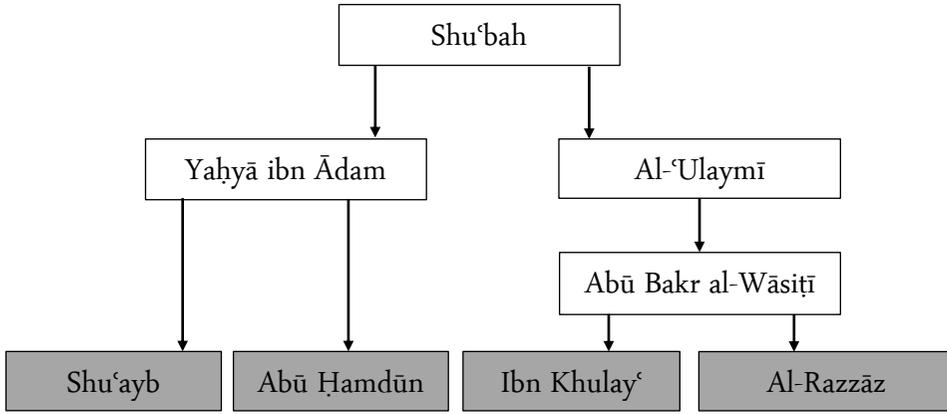
‘Abd Allah ibn Ḥusayn is al-Sāmarri, who previously appeared amongst the *Ṭuruq* of Qunbul. Ibn Shanabūdh (d. 328) previously appeared as the student of Qunbul. Al-Shanabūdhī (d. 388) is al-Shaṭawī who appeared amongst the *Ṭuruq* of Qunbul.



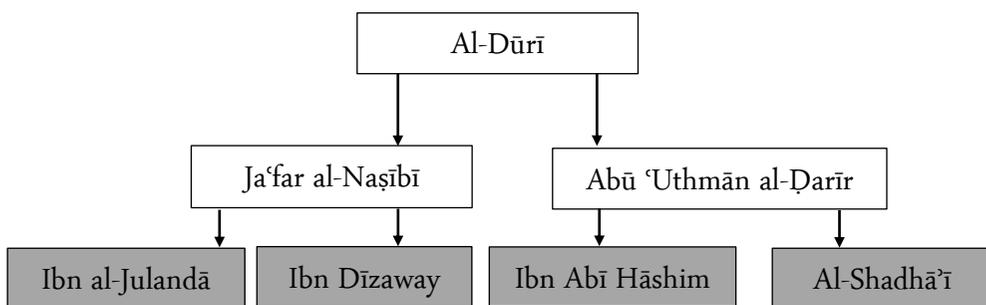
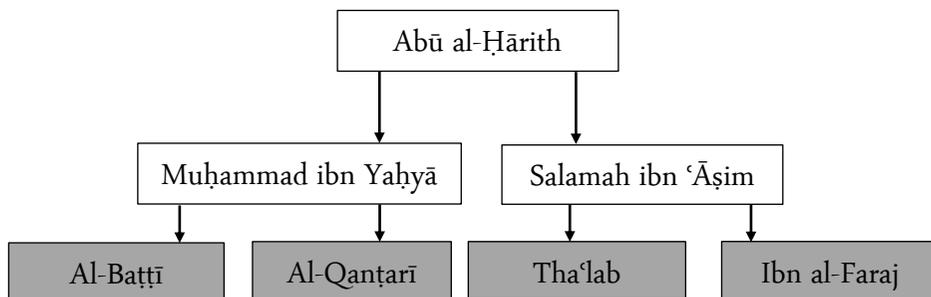
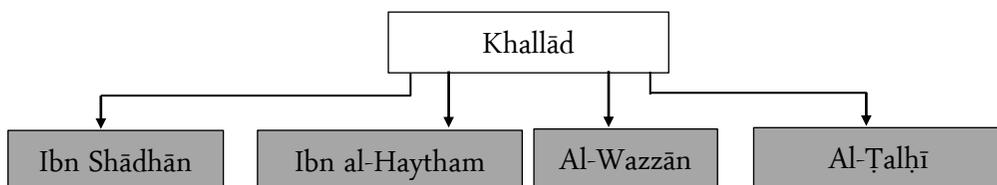
Al-Shadhā’ī (d. 373) previously appeared amongst the *Ṭuruq* of al-Sūsī. Al-Ḥulwānī (d. 250) previously appeared amongst the *Ṭuruq* of Qālūn.



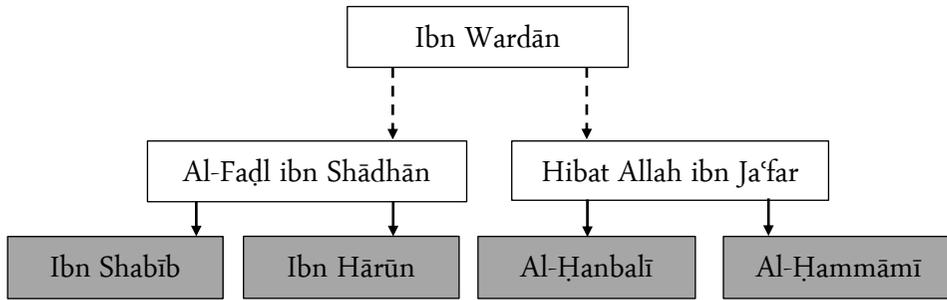
Al-Naqqāsh (d. 351) appeared amongst the *Ṭuruq* of al-Bazzī. Al-Muṭṭawwi’ī (d. 371) previously appeared amongst the *Ṭuruq* of al-Dūrī Baṣrī and Warsh via al-Aṣbahānī. Al-Ramlī mentioned here is al-Dājūnī who appeared amongst the *Ṭuruq* of Hishām; his name is Abū Bakr Muḥammad ibn Aḥmad ibn ‘Umar al-Dājūnī/al-Ramlī (d. 324).



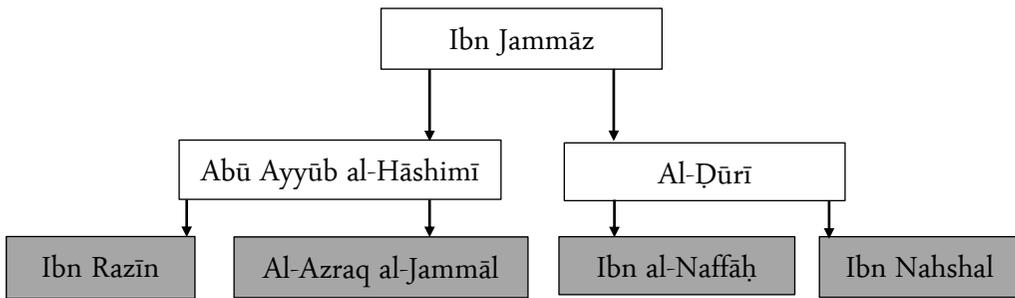
Ibn 'Uthmān (d. 344) is Ibn Būyān who appeared amongst the *Ṭuruq* of Qālūn. Al-Muṭṭawwi'ī (d. 371) previously appeared amongst the *Ṭuruq* of Ibn Dhakwān, al-Dūrī Baṣrī and Warsh.



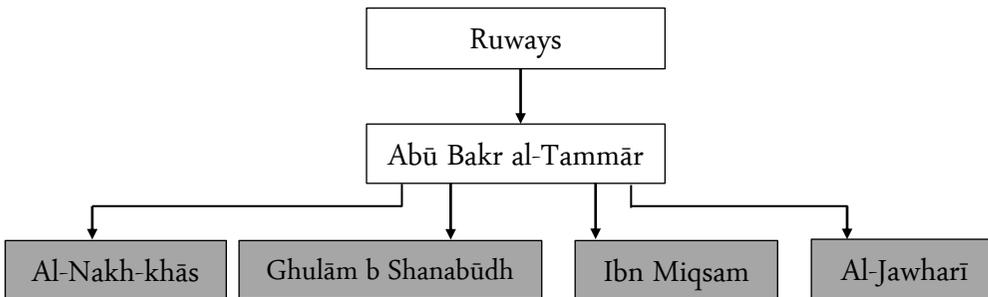
Al-Shadhā‘ī previously appeared amongst the *Ṭuruq* of Hishām and al-Sūsī.



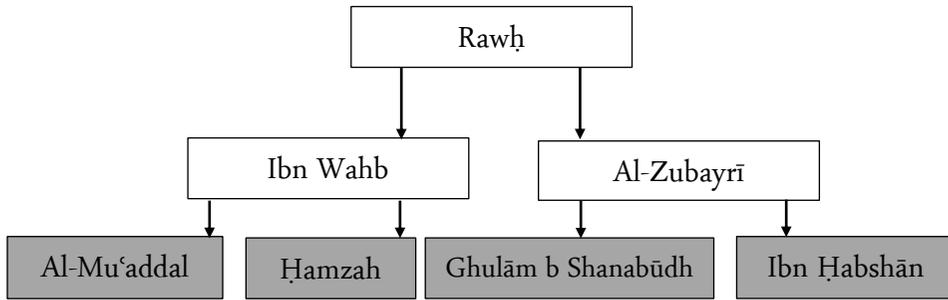
Hibat Allah ibn Ja'far (d. 350) appeared previously amongst the *Ṭuruq* of Warsh.



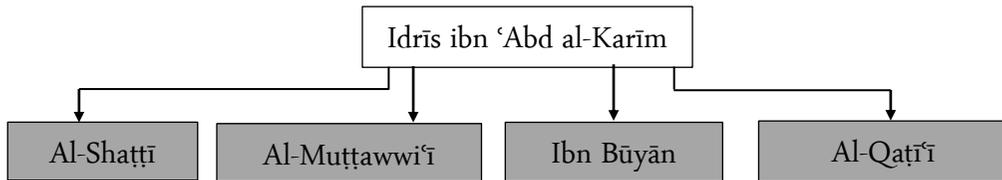
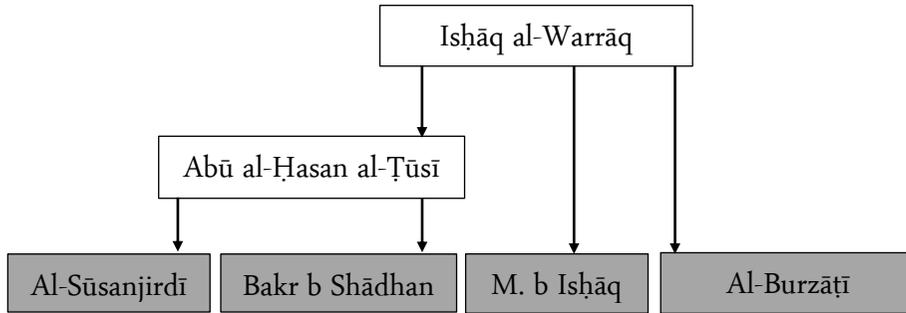
Al-Ḍūrī (d. 246) is the transmitter of Abū 'Amr al-Baṣrī and al-Kisā'ī. Al-Azraq al-Jammāl previously appeared amongst the *Ṭuruq* of Hishām.



Abū al-Ṭayyib Ghulām ibn Shanabūdh (d.c. 350) is not the same Ibn Shanabūdh mentioned previously. Abū al-Ḥasan ibn Miqsam (d. 380) who appears here is not Abū Bakr ibn Miqsam who appears amongst the *Ṭuruq* of Khalaf (d. 354).



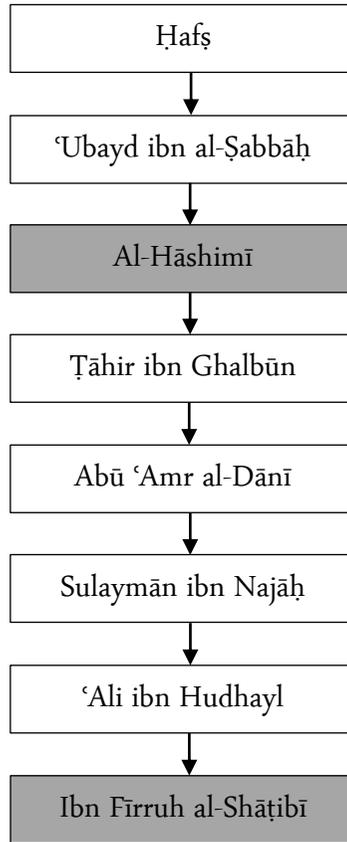
Al-Mu'addal (d. after 320) appeared amongst the *Ṭuruq* of al-Dūrī Baṣrī. Ghulām ibn Shanabūdh (d.c. 350) appeared previously amongst the *Ṭuruq* of Ruways. Ibn Ḥabshān is al-Jawharī (d. after 340) who appears amongst the *Ṭuruq* of Ruways.



Al-Muṭṭawwī'ī (d. 371) previously appeared amongst the *Ṭuruq* of Ibn Dhakwān, al-Dūrī Baṣrī, Warsh and Khalaf (from Ḥamzah). Ibn Būyān (d. 344) previously appeared amongst the *Ṭuruq* of Qālūn.

In conclusion, with four primary *Ṭuruq* from each of the 20 *Rāwīs* – whether directly or indirectly – there are a total of 80 primary *Ṭuruq* selected by Ibn al-Jazarī.

In the second half of the line, Ibn al-Jazarī refers to the secondary *Ṭuruq*; they narrate from the transmitters via the primary *Ṭuruq*. They are the written sources upon which Ibn al-Jazarī based his *Nashr* e.g. the *Ṭarīq* of the *Shāṭibiyyah*, the *Ṭarīq* of the *Taysīr* etc. The following diagram shows the *Ṭarīq* of the *Shāṭibiyyah* – a secondary *Ṭarīq* – that transmits from the *Rāwī* via a primary *Ṭarīq*:



Likewise, in this diagram, *al-Taysīr* of Abū 'Amr al-Dānī and *al-Tadhkirah* of Ṭāhir ibn Ghalbūn are also secondary *Ṭuruq* since they transmit from Ḥafṣ, the *Rāwī*, via al-Hāshimī, who is one of the four primary *Ṭuruq*.

The Secondary Ṭuruq selected by Ibn al-Jazarī

There are 35 books which Ibn al-Jazarī explicitly draws from in his *Nashr*:³²

- 1) *Al-Sab'ah* by Abū Bakr ibn Mujāhid (d. 323).
- 2) *Al-Ghāyah* by Abū Bakr ibn Mihrān (d. 381).
- 3) *Al-Irshād* by Abū al-Ṭayyib 'Abd al-Mun'im ibn Ghalbūn (d. 389).
- 4) *Al-Tadhkirah* by Ṭāhir ibn Ghalbūn (d. 399).
- 5) *Al-Hādī* by Muḥammad ibn Sufyān al-Qayrawānī (d. 415).
- 6) *Al-Mujtabā* by al-Ṭarasūsī (d. 420).
- 7) *Al-Rawḍah* by Abū 'Umar al-Ṭalamankī (d. 429).³³
- 8) *Al-Tabṣirah* by Makki ibn Abī Ṭālib (d. 437).
- 9) *Al-Rawḍah* by Abū 'Ali al-Mālikī (d. 438).
- 10) *Al-Hidāyah* by Abū al-'Abbās al-Mahdawī (d. 440).
- 11) *Al-Taysīr* by Abū 'Amr al-Dānī (d. 444).
- 12) *Al-Qāsid* by Abū al-Qāsim al-Khazrajī (d. 446).
- 13) *Al-Wajīz* by Abū 'Ali al-Ahwāzī (d. 446).
- 14) *Al-Tidhkār* by Ibn Shiṭā (d. 450).
- 15) *Al-Jāmi'* by Ibn Fāris al-Khayyāṭ (d. 452).
- 16) *Al-Unwān* by Abū Ṭāhir Ismā'il ibn Khalaf al-Anṣārī (d. 455).
- 17) *Al-Jāmi'* by Naṣr ibn 'Abd al-'Azīz al-Fārisī (461).
- 18) *Al-Kāmīl* by Abū al-Qāsim al-Hudhalī (d. 465).
- 19) *Al-Kāfī* by Muḥammad ibn Shurayḥ al-Ishbīlī (d. 476).

³² In my previous works I mentioned 37 books sourced by Ibn al-Jazarī. This is based on what Sheikh Muhammad Tamīm al-Zu'bī mentions in his introduction to the editing of the *Ṭayyibah* text (See page 7), and what Sheikh Ayman Rushdī Suwayd mentions in *al-Salāsīl al-Dhahabīyah*: 26. I have only counted 35 books. Ibn al-Jazarī implicitly draws from *Jāmi' al-Bayān* of Abū 'Amr al-Dānī as well. (See *al-Nashr*: 1/169). This will bring the total to 36 source-texts. Sheikh Ibrāhīm al-Sammanūdī also counts 36 source-texts, not including the *Rawḍah* of *al-Ṭalamankī*. (See *Jāmi' al-Khayrāt*: 392). Sheikh Ihāb Fikrī suggests that if one adds the *Mufradah Ya'qūb* of Abū 'Amr al-Dānī as well, it will bring the total to 37. See *Ajwibat al-Qurrā' al-Fuḍalā'*: 160-161. And Allah knows best.

³³ Sheikh al-Mutawallī does not mention the *Rawḍah* of *al-Ṭalamankī* in *al-Rawḍ al-Naḍīr*. However, it is mentioned by Ibn al-Jazarī in his *Nashr*. See *al-Rawḍ*: 135; *al-Nashr*: 1/101-102.

- 20) *Rawḍat al-Ḥuffāṭh* by al-Mu‘addil, also referred to as *Rawḍat al-Mu‘addil* (d. after 477).
- 21) *Al-Talkhīs* by Abū Ma‘shar al-Ṭabarī (d. 478).
- 22) *Al-Mustanīr* by Ibn Siwār (d. 496).
- 23) *Talkhīṣ al-‘Ibārāt* by Ibn Ballīmah (d. 514).
- 24) *Al-Tajrīd* by Ibn al-Faḥ-ḥām al-Ṣiqillī (d. 516).
- 25) *Mufradah Ya‘qūb* by Ibn al-Faḥ-ḥām al-Ṣiqillī (d. 516).
- 26) *Al-Irshād* by Abū al-‘Izz al-Qalānisī (d. 521).
- 27) *Kifāyat al-Kubrā* by Abū al-‘Izz al-Qalānisī (d. 521).
- 28) *Al-Miftāḥ* by Ibn Khayrūn (d. 539).
- 29) *Al-Mūḍaḥ* by Ibn Khayrūn (d. 539).
- 30) *Kifāyat al-Sitt* by Sibṭ al-Khayyāt (d. 541).
- 31) *Al-Mubhij* by Sibṭ al-Khayyāt (d. 541).
- 32) *Al-Miṣbāḥ* by Abū al-Karam al-Mubārak (d. 550).
- 33) *Ghāyat al-Ikhtīṣār* by Abū al-‘Alā’ al-Hamadhānī (d. 569).
- 34) *Ḥirz al-Amānī wa Wajh al-Tahānī*, more commonly known as *Al-Shāṭibiyyah*, by al-Qāsim ibn Fīrruh al-Shāṭibī (d. 590).
- 35) *Al-I‘lān* by Abū al-Qāsim ‘Abd al-Raḥmān al-Ṣafrāwī (d. 636).

If we consider that these 35 secondary *Ṭuruq* transmit via the afore-mentioned four primary *Ṭuruq*, then they amount to roughly one thousand *Ṭuruq*, which Ibn al-Jazarī alludes to in the second half of the line when he states: “فَهِيَ زُهَّا أَلْفِ طَرِيقٍ تُجْمَعُ”³⁴.

³⁴ Sheikh Ayman Rushdī Suwayd tallies 1023 *Ṭuruq* in total. *Al-Salāsīl al-Dhahabiyyah*: 31.

The Minor Letter Codes

TEXT:

<u>مِنْ نَافِعٍ كَذَا إِلَى يَعْقُوبٍ</u>	<u>جَعَلْتُ رَمَزَهُمْ عَلَى التَّرْتِيبِ</u>	36
<u>رَسَتْ تَحَدُّ طَعَشٌ عَلَى هَذَا النَّسَقِ</u>	<u>أَبْجَ دَهْرُ حُطِّي كَلِمَ نَصَعُ فَضَقُ</u>	37

TRANSLATION:

I have placed their codes in sequence, from Nāfi' until Ya'qūb: أَبْجَ دَهْرُ حُطِّي كَلِمَ نَصَعُ فَضَقُ رَسَتْ تَحَدُّ طَعَشٌ in this arrangement.

COMMENTARY:

As Imam al-Shāṭibī used letter-codes in his *Shāṭibiyyah*, Ibn al-Jazarī utilised the same system of codes in this book. He starts by discussing the minor letter-codes, where each letter represents one *Qārī'* or one *Rāwī*. He presents codes for each of the aforementioned *Qurrā'* in sequence of their appearance in this poem, from Nāfi' until Ya'qūb i.e. nine of the 10 *Qurrā'*, excluding Khalaf al-Āshir. Subsequently, their codes are each of the letters from the combination أَبْجَ دَهْرُ حُطِّي كَلِمَ نَصَعُ فَضَقُ رَسَتْ تَحَدُّ طَعَشٌ; the first letter for the first *Qārī'*, Nāfi', the second for his first *Rāwī*, Qālūn, the third for his second *Rāwī*, Warsh, and so forth. The letter codes for all nine are as follows:

Rāwī	Code	Rāwī	Code	Qārī'	Code	No.
Warsh	ج	Qālūn	ب	Nāfi'	أ	1
Qunbul	ز	Bazzī	هـ	Ibn Kathīr	د	2
Sūsī	ي	Dūrī Baṣrī	ط	Abū 'Amr Baṣrī	ح	3
Ibn Dhakwān	م	Hishām	ل	Ibn 'Āmir Shāmī	ك	4
Ḥafṣ	ع	Shu'bah	ص	Ā'ṣim	ن	5
Khallād	ق	Khalaf	ض	Ḥamzah	ف	6
Dūrī 'Alī	ت	Abū al-Ḥārith	س	Al-Kisā'ī	ر	7
Ibn Jammāz	ذ	Ibn Wardān	خ	Abū Ja'far	ث	8
Rawḥ	ش	Ruways	غ	Ya'qūb	ظ	9

TEXT:

وَالْوَاوُ فَاصِلٌ وَلَا رَمَزَ يَرِدُ عَنِ خَلْفٍ لِأَنَّهُ لَمْ يَنْفَرِدْ

TRANSLATION:

The *wāw* is a separator, and no code comes for Khalaf (al-‘Āshir) because he is not isolated (from the other nine *Qurrā’* in his differences).

COMMENTARY:

Ibn al-Jazarī used codes for nine *Qurrā’* and their two *Rāwīs*; a total of 27 codes or letters used to represent them. The only letter remaining of the Arabic alphabet is the *wāw*, which he uses to separate two different matters of discussion to prevent confusion e.g. ... ³⁵ تَطَوَّعَ التَّايَا وَشَدَّدَ مُسَكِّنَا – طِيَّ شَفَا الثَّانِي شَفَا وَالرِّيحَ هُمْ... After mentioning that Ya‘qūb, Ḥamzah, al-Kisā’ī and Khalaf read يَطَوَّعُ in the first appearance and only Ḥamzah, al-Kisā’ī and Khalaf read like that in the second, the difference in الرِّيح is discussed; a *wāw* separates the two discussions.

At times, the *wāw* is omitted between two differences if no confusion is caused by its omission e.g. مَالِكٌ نَلَّ ظِلًّا رَوَى السِّرَاطَ مَعَ – سِرَاطَ زَيْنِ خُلْفًا، عَلَا كَيْفَ وَقَعَ. After explaining that ‘Āṣim, Ya‘qūb, al-Kisā’ī and Khalaf reads مَالِكِ, immediately the differences in السِّرَاط is explained without a *wāw* appearing between the two discussions.

Thereafter, Ibn al-Jazarī indicates that there is no code for Khalaf al-‘Āshir or his two *Rāwīs* because the differences attributed to Khalaf al-‘Āshir and his *Rāwīs* are not isolated from the remaining nine *Qurrā’* i.e. all the differences of Khalaf al-‘Āshir may be found within the remaining nine *Qirā’āt*.

³⁵ Line 478-479.

Precept for Warsh in the Ṭayyibah

TEXT:

<p>لِأَزْرَقٍ لَدَى الْأُصُولِ يُرَوَى سَمَّيْتُ وَرَشًا فَالطَّرِيقَانِ إِذْنُ</p>	<p>وَحَيْثُ جَا رَمَزُ لَوْرِشٍ فَهَوَا وَالْأَصْبَهَانِي كَقَالُونٍ وَإِنْ</p>	<p>39 40</p>
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TRANSLATION:

Wherever a code for Warsh comes, then it is for Azraq when related in the *uṣūl*.

And al-Aṣbahānī (will read) like Qālūn; and whenever I name “Warsh”, then both *Ṭuruq* (are intended).

COMMENTARY:

Previously, it was mentioned that Warsh has two major *Ṭuruq*, al-Azraq and al-Aṣbahānī. It was also mentioned that the code for Warsh is ج. These two lines explain that when the code for Warsh (ج) appears in the *uṣūl*, then it will only refer to al-Azraq. Al-Aṣbahānī will then agree with Qālūn e.g. ³⁶لِإِنْ حَرْفٌ مَدَّ قَبْلَ هَمْزٍ طَوَّلًا – جُدُّ فِدُّ. Al-Azraq from Warsh will read with *ṭūl* in *madd muttaṣil*. Al-Aṣbahānī will read with *tawassuṭ*, as Qālūn does. However, if the ج appears in the *farsh*, then it will refer to Warsh via both al-Azraq and al-Aṣbahānī e.g. بِالْكَسْرِ جُدُّ حَزْ كِمَّ غِنًا; Warsh – via both al-Azraq and al-Aṣbahānī – Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī and Ruways will read ³⁷لِإِنْ حَرْفٌ مَدَّ قَبْلَ هَمْزٍ طَوَّلًا of Sūrat al-Ḥajj: 15, with a *kasrah* on the *lām*.

Furthermore, if Warsh is named explicitly (instead of his code appearing), then both *Ṭuruq*, al-Azraq and al-Aṣbahānī, are intended e.g. وَانْقُلْ إِلَى الْآخِرِ غَيْرَ حَرْفٍ مَدَّ – لَوْرِشٍ; Warsh, via both al-Azraq and al-Aṣbahānī, will make ³⁸*naql*.

In the next line, the author starts discussing the word-codes for the 10 *Qurra*?

³⁶ The chapter of *madd* and *qaṣr*: line 162.

³⁷ Sūrat al-Ḥajj: 15. See line 792-793.

³⁸ See line 229.

The Word-codes³⁹

TEXT:

فَمَدَنِيٌّ تَامِنٌ وَنَافِعٌ بَصْرِيُّهُمْ تَالِثُهُمْ وَالتَّاسِعُ 41

TRANSLATION:

So مَدَنِيٌّ is (the word-code) for the eighth (*Qāri'*) and Nāfi'. Their "Başri" (البَصْرِي) is for their third (*Qāri'*) and the ninth.

COMMENTARY:

From here the word-codes are discussed; a word will represent a number of *Qurra'*.

The first word-code is المَدَنِي, for the eighth *Qāri'*, Abū Ja'far, and Nāfi'. They were both from Medina.

The next word-code is البَصْرِي, for the third *Qāri'*, Abū 'Amr al-Başri, and the ninth *Qāri'*, Ya'qūb. They were both from Basra.

TEXT:

وَحَلَفُ فِي الْكُوفِ وَالرَّمْزُ كَفَى وَهُمْ بِغَيْرِ عَاصِمٍ لَهُمْ شَفَا 42

TRANSLATION:

Khalaf is (included) in the Kufans and the code is كَفَى; and they (the Kufans i.e. 'Āşim, Ḥamzah, al-Kisā'i and Khalaf), besides 'Āşim, شَفَا is their (code).

COMMENTARY:

When Ibn al-Jazarī states وَحَلَفُ فِي الْكُوفِ, he alludes that the differences found in the *Qirā'ah* of Khalaf al-'Āshir does not extend beyond that which is transmitted by the other Kufans; 'Āşim, Ḥamzah and al-Kisā'i.

³⁹ In this section only the word-codes will be underlined to prevent confusion.

The word-code for all the Kufans i.e. ‘Āṣim, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir, is كَفَى.

The word-code for the Kufans – excluding ‘Āṣim – is شَفَا.

TEXT:

وَهُمْ وَحَفْصٌ صَحْبٌ ثُمَّ صُحْبَهُ 43
مَعَ شُعْبَةٍ وَخَلْفٌ وَشُعْبَةٌ

صَفَا وَحَمْزَةٌ وَبَزَّارٌ فَتَا 44
حَمْزَةٌ مَعَ عَلِيَّهِمْ رَضَى أَتَى

TRANSLATION:

They (Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir) and Ḥafṣ are صَحْبٌ, then صُحْبُهُ is (them i.e. Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir) with Shu‘bah. Khalaf (al-‘Āshir) and Shu‘bah...

...is صَفَا. Ḥamzah and al-Bazzār (Khalaf al-‘Āshir) is فَتَا. Ḥamzah with their ‘Alī (al-Kisā’ī) comes as رَضَى.

COMMENTARY:

The word-codes mentioned are as follows:

Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Ḥafṣ is صَحْبٌ.

Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Shu‘bah is صُحْبُهُ.

Khalaf al-‘Āshir and Shu‘bah is صَفَا.

Ḥamzah and Khalaf al-‘Āshir (al-Bazzār) is فَتَا.

Ḥamzah and al-Kisā’ī is رَضَى.

TEXT:

وَأَمِنْ مَعَ تَاسِعٍ فَقُلْ نَوَى 45
وَخَلْفٌ مَعَ الْكِسَائِيِّ رَوَى

TRANSLATION:

And Khalaf (al-‘Āshir) with al-Kisā’ī is رَوَى. Then say: the eighth (Qārī’ i.e. Abū Ja‘far) with the ninth (Ya‘qūb) is نَوَى.

COMMENTARY:

The word-codes mentioned here are:

Khalaf al-‘Āshir and al-Kisā’ī is رَوَى.

Abū Ja‘far – the eighth *Qārī* – and Ya‘qūb – the ninth *Qārī* – is ثَوَى.

TEXT:

وَمَدَنٍ مَدًّا وَبَصْرِيٍّ جِمًّا وَالْمَدَنِيَّ وَالْمَكِّيَّ وَالْبَصْرِيَّ سَمًّا 46

TRANSLATION:

The Medinans (Nāfi‘ and Abū Ja‘far) is مَدًّا and Basrans (Abū ‘Amr al-Baṣrī and Ya‘qūb) is جِمًّا. The Medinans, the Meccan (Ibn Kathīr) and the Basrans are سَمًّا.

COMMENTARY:

The word-code extracted from this line are:

The Medinans i.e. Nāfi‘ and Abū Ja‘far, is مَدًّا.

The Basrans i.e. Abū ‘Amr al-Baṣrī and Ya‘qūb is جِمًّا.

Nāfi‘, Abū Ja‘far (the Medinans), Ibn Kathīr (the Meccan), Abū ‘Amr al-Baṣrī and Ya‘qūb (the Basrans) is سَمًّا.

TEXT:

مَكِّيٌّ وَبَصْرِيٌّ حَقٌّ مَكِّيٌّ مَدَنِيٌّ جِرْمٌ وَعَمٌّ شَامِيٌّ وَالْمَدَنِيَّ 47

TRANSLATION:

The Meccan (Ibn Kathīr) and the Basrans (Abū ‘Amr al-Baṣrī and Ya‘qūb) are حَقٌّ.

The Meccan and the Medinans (Nāfi‘ and Abū Ja‘far) are جِرْمٌ. عَمٌّ is their Shāmī (Ibn ‘Āmir) and the Medinans.

COMMENTARY:

The word-codes for:

Ibn Kathīr, Abū ‘Amr al-Baṣrī and Ya‘qūb (the two Basrans) is حُق.

Ibn Kathīr (the Meccan), Nāfi‘ and Abū Ja‘far (the two Medinans) is حَزْمٌ.

Ibn ‘Āmir al-Shāmī, Nāfi‘ and Abū Ja‘far is عَمٌّ.

TEXT:

وَحَبْرُ ثَالِثٌ وَمَمَّكَ كَنْزٌ كُوفٍ وَشَامٍ وَيَجِيءُ الرَّمَزُ 48

TRANSLATION:

حَبْرٌ is the third (*Qāri*) i.e. Abū ‘Amr al-Baṣrī) and the Meccan (Ibn Kathīr). كَنْزٌ is the Kufans (‘Āṣim, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir) and Shāmī (Ibn ‘Āmir al-Shāmī). The code comes...

COMMENTARY:

The word-codes for:

Ibn Kathīr (the Meccan) and Abū ‘Amr al-Baṣrī, the third *Qāri*, is حَبْرٌ.

‘Āṣim, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (the Kufans) and Ibn ‘Āmir al-Shāmī is كَنْزٌ.

This is the last of the word-codes. Hereafter, Ibn al-Jazarī starts discussing the technical usages he employs in this poem.

The Technical Usages of the Ṭayyibah

TEXT:

قَبْلُ وَبَعْدُ وَبِلَفْظٍ أَعْنَى عَن قَيْدِهِ عِنْدَ اتِّضَاحِ الْمَعْنَى 49

TRANSLATION:

[The code comes] before or after (the difference). And the pronunciation (of the *ikhtilāf*) will relinquish any of its specifications when clarity of meaning (is found).

COMMENTARY:

After discussing all the codes, the author explains that these codes – letter-codes and word-codes – may appear before or after the place of *ikhtilāf* i.e. a place in which the *Qurrā'* differ. An example of a letter-code after and *ikhtilāf* is *فُوزٌ وَأَدَمٌ – وَأَزَالَ فِي أَرْلٍ* ...⁴⁰ An example of a word-code after is *يُقْبَلُ أَيُّهُ حَوْ*.⁴¹ An example of a combination of both word-codes and letter-code after is *مَالِكِ بَلِّ ظِلًّا رَوَى*.⁴² An example of a letter-code before an *ikhtilāf* is *وَصِيفٍ دِمَا يَفْتَحُ يَا مُبَيِّنَهُ*.⁴³ An example of a word-code before is *وَدُمٌ رَضَى حَلَا الَّذِي يُبَيِّنُهُ*.⁴⁴ An example of a combination of both word-codes and letter-code before is *وَدُمٌ رَضَى حَلَا الَّذِي يُبَيِّنُهُ*.⁴⁵

Thereafter, the author explains that if the difference being explained is clear via its pronunciation, then no further elucidation will be given e.g. *وَمَا يُخَادِعُونَ يَخْدَعُونََا – كُنْتُ نَوَى...*⁴⁶ No further explanation is given regarding *يُخَادِعُونَ* and *يَخْدَعُونَ*, because exactly as they are pronounced, those are the differences in them between the *Qurrā'*.

⁴⁰ Line 441. Ḥamzah (فُوزٌ) will read فَأَزَالَهُمَا الشَّيْطَانُ in Sūrat al-Baqarah, 36. Ibn Kathīr (ذَلِّ) will read فَخَالَقَى آدَمَ with *naṣb* in Sūrat al-Baqarah: 37.

⁴¹ Line 445. Ibn Kathīr, Abū 'Amr al-Baṣrī and Ya'qūb (حَوْ) will read وَلَا تُقْبَلُ مِنْهَا in Sūrat al-Baqarah: 48, as feminine.

⁴² Line 112.

⁴³ Line 560. Shu'bah and Ibn Kathīr will read مُبَيِّنَهُ with a *fathah* on the *yā'* wherever it appears e.g. إِلَّا أَنْ يَأْتِيَنَّ بِفَاجِسَةٍ مُبَيِّنَةً.

⁴⁴ Line 582. Nāfi', Ibn 'Āmir and Abū Ja'far (عَمٌ) will read يَزِيدُ instead of يَزِيدٌ in Sūrat al-Mā'idah: 54.

⁴⁵ Line 529. Ibn Kathīr, Ḥamzah and al-Kisā'ī (رَضَى) and Abū 'Amr al-Baṣrī will read الَّذِي يُبَيِّنُهُ اللهُ عِبَادَهُ as يَبَيِّنُهُ.

⁴⁶ Line 433. Ibn 'Āmir al-Shāmī, 'Āṣim, Ḥamzah and al-Kisā'ī (كُنْتُ), Abū Ja'far and Ya'qūb (نَوَى) will read وَمَا يُخَادِعُونَ in Sūrat al-Baqarah: 9.

The Use of the Opposites

TEXT:

وَأَكْتَفِي بِضِدِّهَا عَنْ ضِدِّ كَالْحَذْفِ وَالْجَزْمِ وَهَمْزِ مَدٍّ 50

TRANSLATION:

I will suffice myself with its opposite from the opposites, like *ḥadhf*, *jazm*, *hamz* and *madd*.

COMMENTARY:

The author uses the opposites – in the same manner like Imam al-Shāṭibī – to ease the explanation of the differences between the *Qurrā'*.

The opposites are of two types:

- 1) مُطْرِدٌ وَمُنْعَكِسٌ – general and applied reversibly
- 2) مُطْرِدٌ وَغَيْرٌ مُنْعَكِسٌ – general and not applied reversibly

The author gives a few examples: the opposite of *ḥadhf* is *ithbāt*, of *hamz* (to read with a *hamzah*) is without *hamz*, of *madd* is *qaṣr*. These are included in the مُطْرِدٌ category. *Jazm* is included in the غَيْرٌ مُنْعَكِسٌ category; the opposite of *jazm* is *raf'*, but the opposite of *raf'* is *naṣb*, not *jazm*. (This will be explained further later).

Thus, when explaining a difference, only one of the two opposites is required. If certain *Qurrā' / Ruwāt* are mentioned to recite with a particular application e.g. *ḥadhf*, those not mentioned will recite with the opposite application i.e. *ithbāt*.

TEXT:

وَمُطْلَقُ التَّحْرِيكِ فَهُوَ فَتْحٌ وَهُوَ لِلِاسْكَانِ كَذَلِكَ الْفَتْحُ 51

TRANSLATION:

(When) an unrestricted *ḥarakah* (is mentioned) then a *fathah* (is intended), *iskān* (being it's opposite). Likewise, *fathah* is (opposite)...

COMMENTARY:

When the author stipulates that certain *Qurrā'*/*Ruwāt* will read with *tahrik* i.e. a *ḥarakah*, then a *fathah* is intended. The opposite of *tahrik* (a *ḥarakah*) is *iskān*; those not mentioned will therefore read with *iskān*.

At the end of the line, the opposite of *fathah* is mentioned. Its discussion continues into the next line.

TEXT:

لِلْكَسْرِ وَالنَّصْبِ لِحْفِظِ إِخْوَةٌ كَالنُّونِ لِلْيَا وَلِضَمِّ فَتْحَةٍ 52

TRANSLATION:

[Likewise, *fathah* is opposite] to the *kasrah*, and *naṣb* is a brother to *khafḍ*; like *nūn* is to *yā'* and *ḍammah* is to *fathah*.

COMMENTARY:

The opposite of *fathah* is *kasrah* and the opposite of *naṣb* is *khafḍ*. The opposite of the *nūn* of *muḍāri'* is the *yā'* of *muḍāri'* and the opposite of *ḍammah* is *fathah*.

They all fall in the *مُطَّرِدٌ وَمُنْعَكِسٌ* category i.e. they may be applied reversibly, except for *ḍammah*; its opposite is *fathah*, while the opposite of *fathah* is *kasrah*.

TEXT:

كَالرَّفْعِ لِلنَّصْبِ اظْرُدًّا وَأُظْلِقًا رَفْعًا وَتَذْكِيرًا وَعَيْنًا حُقَّقًا 53

TRANSLATION:

Like *raf'* is (the opposite) to *naṣb*; apply (them) generally. And generalise *raf'*, *tadhkīr* and *ghayb*, ascertaining (their opposites).

COMMENTARY:

The opposite of *rafʿ* is *naṣb*. However, the opposite of *naṣb* is not *rafʿ*, but *khafḍ*.

By اَطْرُدًا the author instructs that all the afore-mentioned opposites should be applied generally, whether applied reversibly or not.

Thereafter, Ibn al-Jazarī explains that *rafʿ*, *tadhkīr* and *ghayb* will appear without detailing their pronunciations. This should be understood and their opposites applied e.g. خَالِصَةٌ إِذْ; Nāfiʿ reads خَالِصَةٌ يَوْمَ الْقِيَامَةِ in Sūrat al-Aʿrāf: 32. No details or explanation is offered regarding the *rafʿ* on خَالِصَةٌ; it is understood that it should be read as it appears i.e. with *rafʿ*. The remaining *Qurrāʾ* will read the opposite of *rafʿ*, which is *naṣb* i.e. خَالِصَةٌ. Another example is يَتَعَلَّمُوا الرَّابِعَ صِفْ; Shuʿbah will read the fourth تَتَعَلَّمُونَ in Sūrat al-Aʿrāf: 38, in the third person (*ghayb*) i.e. وَلَا يَكُنْ لَّا يَتَعَلَّمُونَ. Again, no details or explanation is given regarding the pronunciation; it simply appears as يَتَعَلَّمُوا, in the third person (*ghayb*). Applying the opposite, those not mentioned will read in the second person i.e. تَتَعَلَّمُونَ.

TEXT:

وَكُلُّ ذَا اتَّبَعْتُ فِيهِ الشَّاطِئِي لَيْسَهُلَّ اسْتِحْضَارُ كُلِّ طَالِبٍ 54

TRANSLATION:

In all this I follow al-Shāṭibī to ease the conceptualisation for every student.

COMMENTARY:

Ibn al-Jazarī utalises all the technical usages initiated by Imam al-Shāṭibī in his *Shāṭibiyyah*, instead of inventing a different set of technicalities. In the second half of the line he gives the reason for this: to ease its understanding and study. If he developed a new set of technicalities specific for this poem, it would have made its study more arduous.

TEXT:

وَهَذِهِ أَرْجُوزَةٌ وَجِيْزَةٌ جَمَعْتُ فِيهَا طَرُقًا عَزِيْزَةً 55

TRANSLATION:

This is a concise poem in which I have gathered notable *Turuq*.

COMMENTARY:

This is a fairly concise poem in which Ibn al-Jazarī has gathered distinguished *Turuq*. It is concise if compared to many other works, like *Jāmi‘ al-Bayān* of Abū ‘Amr al-Dānī, *al-Muntahā* of al-Khuzā‘ī, *al-Kāmil* of al-Hudhalī etc. Yet, it holds notable *Turuq* from exceptional works penned by authors throughout the centuries before him.

TEXT:

وَلَا أَقُولُ إِنَّهَا قَدْ فَضَلَتْ حِرْزَ الْأَمَانِي بَلْ بِهِ قَدْ كَمَلَتْ 56

TRANSLATION:

I do not say that it is superior to *Hirz al-Amānī*, but it (this poem), is accomplished through it.

COMMENTARY:

Ibn al-Jazarī does not claim that the *Tayyibah* is superior to the *Shāṭibiyyah* (*Hirz al-Amānī*). Rather, the *Tayyibah* is accomplished and completed by the *Shāṭibiyyah*.

TEXT:

حَوَتْ لِمَا فِيهِ مَعَ التَّيْسِيرِ وَضَعْفِ ضِعْفِهِ سِوَى التَّحْرِيرِ 57

TRANSLATION:

It (the *Tayyibah*) comprises what is in it (*Hirz*) with the *Taysīr* and its equivalence, except for (added) clarity.

COMMENTARY:

The *Ṭayyibah* comprises of what is found in the *Shāṭibiyyah* and the *Taysīr*. By *وَضَعُفٌ ضَعْفُهُ* is meant that it holds as much as what is found in the *Shāṭibiyyah* and the *Taysīr* i.e. equivalent to what is in them. However, the *Ṭayyibah* does hold added clarity, explanations and *awjuh* not found in them.

TEXT:

ضَمَّنْتُهَا كِتَابَ نَشْرِ الْعَشْرِ فَهِيَ بِهِ طَيِّبَةٌ فِي النَّشْرِ 58

TRANSLATION:

I collected it in the book, “*Nashr al-‘Ashr*”; so it is the fragrance (found) in *al-Nashr*.

COMMENTARY:

The author compiled *al-Nashr fī al-Qirā’āt al-‘Ashr*, “*The Dissemination of the Ten Qirā’āt*”. He mentions in it:

”وَمَنْ زَعَمَ أَنَّ هَذَا الْعِلْمَ قَدْ مَاتَ، قِيلَ لَهُ: حَيِّ بِالنَّشْرِ“

“Whoever holds that this science (*Qirā’āt*) has died, it is said to him: it is revived through the *Nashr*”.

This poem, the *Ṭayyibah*, means fragrance or scent, alluding that it comprises of that knowledge contained in the *Nashr*; as if drawing its fragrance and scent from the *Nashr*. The *Ṭayyibah* is therefore the unfolding of scents (knowledge) found in the *Nashr*, which is a means of disseminating the 10 *Qirā’āt*. It comprises all the essential *awjuh* found in the *Nashr* that are read i.e. those *infirādāt* (isolated *awjuh*) not mentioned in the *Ṭayyibah* are generally not read. In short, the *Ṭayyibah* comprises of the essence of the *Nashr*.⁴⁷

⁴⁷ *Ghunyat al-Talabah bi Sharḥ al-Ṭayyibah*: 2/1208. Sheikh ‘Alī al-Ghāmīdī refers to the *awjuh* in the text of the *Ṭayyibah* as the primary teachings of recitation (*umdat al-iqrā’*) in these 10 *Qirā’āt*. See *Tahrīrāt Ibn al-Jazarī*: 9.

TEXT:

وَهَا أَنَا مُقَدِّمٌ عَلَيْهَا فَوَائِدًا مُهِمَّةً لَدَيْهَا 59

TRANSLATION:

Note that I will precede it (*Qirā'āt*) with important instructions regarding it.

COMMENTARY:

Before the author starts discussing the differences in *Qirā'āt*, he presents vital information that is essential for any student who wishes to recite the Qur'ān correctly.

TEXT:

كَالْقَوْلِ فِي مَخَارِجِ الْحُرُوفِ وَكَيْفَ يُتْلَى الذِّكْرُ وَالْوُقُوفِ 60

TRANSLATION:

Like the discussion of the *makhārij* (articulation points) of the letters, how to recite the Dhikr (the Qur'ān) and *waqf*.

COMMENTARY:

Some of the discussions essential for one who wishes to recite the Qur'ān correctly – before studying *Qirā'āt* – are the knowledge of the *makhārij*, *ṣifāt* and *waqf*, amongst other applications.

The Makhārij of the Letters⁴⁸

TEXT:

مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ عَلَى الَّذِي يُخْتَارُهُ مَنْ اخْتَبَرَ 61

⁴⁸ The translation and brief commentary of most of the remaining lines of this chapter are taken from my book, *al-La'ālī' al-Naqiyyah*. Refer to it for more details.

TRANSLATION:

The *makhārij* of the letters are 17 according to (the opinion) of him who has chosen it and tested (it).

COMMENTARY:

Ibn al-Jazarī presents the view of Khalīl ibn Aḥmad al-Farāhīdī, who opines that there are 17 *makhārij*.

TEXT:

فَالْجَوْفُ لِلْهَائِي وَأُخْتَيْهِ وَهِيَ حُرُوفٌ مَدَّةٌ لِلْهَوَاءِ تَنْتَهِي 62

TRANSLATION:

The *jawf* is for the letter from the air (*alif*) and its two sisters, and they are the letters of *madd* that ends in the air.

COMMENTARY:

1] The first *makhraj* is the *jawf*. It literally means hollow, cavity or emptiness. The technical meaning is the empty space in the mouth and the throat. The three letters of *madd* are pronounced from it i.e. *alif* (referred to as الْهَائِي; the letter from the air), *wāw sākinah* preceded by a *ḍammah* (وُ) and *yā' sākinah* preceded by a *kasrah* (يِ). The *alif* is always preceded by a *fathah*.

The two sisters of the *alif* are *wāw maddiyyah* and *yā' maddiyyah*.

These three letters are called the letters of *madd* (the lengthened letters) since they allow sound to be lengthened in them.

TEXT:

وَقُلْ لِأَقْصَى الْحَلْقِ هَمْزُ هَاءٍ ثُمَّ لِيَوْسَطِهِ فَعَيْنٌ حَاءٌ 63

TRANSLATION:

And say: (From) the lowest part of the throat is the *hamzah* and *hā'*, then, from its middle, is the *'ayn* and the *hā'*.

COMMENTARY:

2] The second *makhraj* is the lower throat. It is called the *أَفْصَى الْخَلْقِ* because it is the furthest part of the throat from the opening of the mouth. It is simply referred to as the lower throat. From here the *hamzah* and the *hā'* are pronounced.

3] The third *makhraj* is the centre part of the throat, from which the *'ayn* and the *hā'* are pronounced.

TEXT:

أَدْنَاهُ غَيْنٌ خَاوُّهَا وَالْقَافُ أَفْصَى اللِّسَانِ فَوْقَ نَمِّ الْكَافِ 64

TRANSLATION:

(From) the upper (part of) it (the throat) is the *ghayn* and its *khā'*. The *qāf* is (from) the extreme back of the tongue, then the *kāf*. . .

COMMENTARY:

4] It is called *أَدْنَى الْخَلْقِ* because it is the closest part of the throat to the opening of the mouth. It is simply referred to as the upper throat. From here, the *ghayn* and the *khā'* are pronounced.

These six letters are known as the letters of the throat (*حُرُوفُ الْخَلْقِ*).

5-6] It is called *أَفْصَى اللِّسَانِ* because it is the furthest part of the tongue from the opening of the mouth. *فَوْقَ* indicates that the furthest back part of the tongue is meant, below the soft palate. In the next line *أَسْفَلَ* alludes that the *kāf*, though it is from the back part of the tongue, is not as far back as the *qāf*.

TEXT:

أَسْفَلُ وَالْوَسْطُ فَجِيمُ الشَّيْنِ يَا وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا 65

TRANSLATION:

. . . lower. The centre (of the tongue) is the *jīm*, the *shīn* and the *yā'*. And the *ḍād* is from the side (of the tongue) when it meets. . .

COMMENTARY:

It should be remembered that even though Ibn al-Jazarī mentions that the *qāf* and the *kāf* exit from the back portion of the tongue, it has to touch somewhere for these letters to be sounded. Thus, in the *qāf* the further back portion of the tongue touches the soft palate above it and in the *kāf*, it touches the hard palate.

7] The *jīm*, *shīn* and *yā'* exit from the centre of the tongue. Again, the centre of the tongue has to touch somewhere for these letters to be sounded. It touches the palate above it.

The *yā'* mentioned here is not the same *yā'* as in line 62. This *yā'* is *yā' ghayr maddiyyah* or the unlengthened *yā'*, which comprises of *yā' mutaḥarrikah* and *yā' līn*.

TEXT:

لَا ضِرَّاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا وَاللَّامُ أَدْنَاهَا لِمُنْتَهَاهَا 66

TRANSLATION:

. . . the molars: from the left or the right (side). And the *lām* is from the anterior of it (sides of the tongue) till the end of it (the tip of the tongue).

COMMENTARY:

8] The *ḍād* is pronounced when the sides of the tongue, the left or the right side, are touching all the upper molars. Since both sides of the tongue are mentioned, there are three ways of reading this letter:

- i) From the left side of the mouth. This is considered the easiest way.
- ii) From the right side of the mouth. This is more difficult than the first.
- iii) From both sides of the mouth at the same time. This method is the most difficult.

9] The *lām* exits from the anterior sides of the tongue and the tip of the tongue. Once again, this portion of the tongue has to touch somewhere to sound these letters, which generally is the gums of the teeth extending from one premolar to the other premolar.

TEXT:

وَالنُّونُ مِنْ طَرَفِهِ تَحْتَ اجْعَلُوا وَالرَّاءُ يُدَانِيهِ لِظَهْرِ أَدْخَلَ 67

TRANSLATION:

And make the *nūn* from the tip of it (the tongue), lower (than the *lām*). And the *rā'* is close to it (the *nūn*), including the top (of the tongue).

COMMENTARY:

10] The *makhraj* of the *nūn* is found lower than the *makhraj* of the *lām*, wherein the tip of the tongue touches the gums of the upper central incisors.

11] The *rā'* is close to the *makhraj* of the *nūn*; however the top of the tongue is also included, when it touches the gums of the upper central incisors.

TEXT:

وَالظَّاءُ وَالذَّالُ وَتَا مِنْهُ وَمِنْ عَلِيَا الثَّنَائِيَا وَالصَّفِيرُ مُسْتَكِنٌ 68

TRANSLATION:

The *ṭā'*, the *dāl* and the *tā'*, from the tip of the tongue and the upper central incisors. And the (letters of) *ṣafīr* are firmly placed. . .

COMMENTARY:

12] The *ṭā'*, *dāl* and *tā'* are pronounced when the tip of the tongue touches the gumline of the upper central incisors.

The letters of *ṣafīr* are discussed in the next line: the *ṣād*, *sīn* and *zāy*.

TEXT:

مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى وَالظَّاءُ وَالذَّالُ وَثَا لِلْعُلْيَا 69

TRANSLATION:

. . . From the tip of the tongue and above the lower central incisors. The *ṭhā'*, the *dhāl* and the *thā'*, from the upper (central incisors) . . .

COMMENTARY:

13] The *ṣād*, *sīn* and *zāy* are from the tip of the tongue and above the lower central incisors.

Other books mention it as from the tip of the tongue and below the upper central incisors or between the tip of the tongue and both central incisors. They are all one and the same opinion expressed in different ways.

TEXT:

مِنْ طَرْفَيْهِمَا وَمِنْ بَطْنِ الشَّفَةِ قَالَفَا مَعَ اطْرَافِ الثَّنَائِيَا الْمُشْرِفَةِ 70

TRANSLATION:

. . . From the tips of them both. And from the inside of the lip, the *fā'*, with the tips of the upper central incisors.

COMMENTARY:

14] The tip of the tongue and the tips of the upper central incisors. The *ṭhā'*, the *dhāl* and the *thā'* are pronounced from here.

15] The *fā'* is pronounced from the inside of the bottom lip when it touches the tips of the upper central incisors.

TEXT:

لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمٌ وَعُنَّةٌ مَخْرَجُهَا الْحَيْشُومُ 71

TRANSLATION:

(From) both the lips, the *wāw*, the *bā'* and the *mīm*. And the nasal sound (*ghunnah*), its exit point is the nasal cavity.

COMMENTARY:

16] The *wāw*, *bā'* and *mīm* exit from the lips.

The *wāw* mentioned here is different to the *wāw maddiyyah* mentioned in line 62. This *wāw* is *wāw ghayr maddiyyah* or the unlengthened *wāw*, which comprises of *wāw mutaḥarrikah* and *wāw līn*.

17] The *ghunnah* (nasal sound) exits from the *khayshūm* (nasal cavity).

Technically, *ghunnah* is a nasal sound coming from the *khayshūm* while the tongue plays no role in its pronunciation.

In reality, *ghunnah* is a permanent attribute found in every *nūn* and *mīm*. The proof that it is a permanent attribute in these two letters is simply that if one closes one's nostrils and tries to pronounce these letters, the sound will be distorted and results in these letters not being pronounced properly.⁴⁹ The *ghunnah* in the *mushaddad* e.g. لِنَّ or when they are in the condition of *ikhfā'* or *idghām* e.g. أَنْتُمْ, أُمَّ بِهٖ, أَنْتُمْ, أُمَّ مَنْ, مِنْ تَعْمَةٍ, أُمَّ بِهٖ, أَنْتُمْ. نُورُ السَّمَاوَاتِ e.g. نُورُ السَّمَاوَاتِ.

⁴⁹ *Nihāyat al-Qawl al-Mufīd*, pg. 40-41.

Why have scholars like Ibn al-Jazarī then included it in the chapter of *makhārij* when it clearly is not a letter? The answer would be that those scholars who consider the fact that it has a *makhraj* of its own, like Ibn al-Jazarī, would include it in the chapter of *makhārij*, while others, like Ibrāhīm Samannūdī, who consider that it is an attribute, mention it in the chapter of *ṣifāt*.

The Ṣifāt of the Letters

TEXT:

صِفَاتُهَا جَهْرٌ وَرِخْوٌ مُسْتَفِيلٌ مُنْفَتِحٌ مُضْمَتَةٌ وَالضَّدَّ قُلٌّ 72

TRANSLATION:

Its attributes are *jahr*, *rikhwah*, (those letters with) *istifāl*, *infitāḥ*, and *iṣmāt*. And say the opposite (of them) are. . .

COMMENTARY:

In this line the author mentions five attributes which have opposites in the following sequence: *jahr* (جَهْرٌ), *rikhwah* (رِخْوٌ), *istifāl* (مُسْتَفِيلٌ), *infitāḥ* (مُنْفَتِحٌ) and *iṣmāt* (مُضْمَتَةٌ). Thereafter, he states that their opposites will be mentioned in this order of appearance i.e. the first attribute to appear in the next line would be the opposite of *jahr*, the second the opposite of *rikhwah*, and so on.

TEXT:

مَهْمُوسُهَا (فَحْتُهُ شَخْصٌ سَكَّتْ) شَدِيدُهَا لَفْظٌ (أَجْدُ قَطٍ بَكَّتْ) 73

TRANSLATION:

. . . those with *hams* (are in the combination) فَحْتُهُ شَخْصٌ سَكَّتْ, while those with *shiddah* are in the word: أَجْدُ قَطٍ بَكَّتْ.

COMMENTARY:

The first attribute mentioned in this line is *hams*, which is the opposite of the first attribute mentioned in the previous line, *jahr*.

1] *Hams* literally means whisper. Its applied definition is: the flowing of the breath when pronouncing these letters. The letters of *hams* are 10 and found in the combination فَحَثَّةُ شَخْصٍ سَكَّتْ.

2] The opposite of *hams* is *jahr*, which means apparent or loud. Its applied definition is the imprisonment of breath when pronouncing these letters. The letters of *jahr* are all the remaining letters of the Arabic alphabet besides the 10 letters of *hams*.

The next attribute mentioned is *shiddah*, which is the opposite of the second attribute mentioned in the first line, *rikhwah*.

3] *Shiddah* literally means strength. Its applied definition is that the sound is imprisoned when pronouncing these letters. Its letters are found in the combination أَجْدُ قَطٍ بَكَتْ.

4] The opposite of *shiddah* is *rikhwah* or *rakhāwah*. It literally means softness. The sound flows when pronouncing the letters of *rikhwah*.

TEXT:

وَبَيْنَ رِخْوٍ وَالشَّيْدِ (لِئِ عُمَرُ) وَسَبْعُ عُلُوٍّ (حُصَّ صَغَطٍ قِظُ) حَصْرُ 74

TRANSLATION:

And between *rikhwah* and *shiddah* are (the letters) لِيْ عُمَرُ. And the seven elevated (letters) are confined to حُصَّ صَغَطٍ قِظُ.

COMMENTARY:

*] In the first half of this line, the letters لِيْ عُمَرُ are discussed. They have an attribute which is in between *rikhwah* and *shiddah*. The name of this attribute is *tawassuṭ* or

bayniyyah which literally means in between, middle, or centre. Its applied definition is that sound does not flow in these letters as in *rikhwah*, nor is it imprisoned as in *shiddah*.

Tawassuṭ is not an independent attribute since it has a bit of *rikhwah* and a bit of *shiddah*.

The letters of *rikhwah* would be all the letters besides the letters of *shiddah* and the letters of *tawassuṭ*.

5] In the second half of this line the letters حُصَّ صَغُطٍ قِظْ are discussed. They have the attribute of *isti'ālā'* in them, which literally means to elevate. Therefore, Ibn al-Jazari refers to them as the seven elevated letters (وَسَبْعُ عُلُوٍّ). This is opposite to the third attribute mentioned in the first line, *istifāl*. Its applied definition is the rising of the back portion of the tongue when pronouncing these letters. Due to the back portion of the tongue rising, these letters are read with *tafkhīm* (a full/thick sound).

6] Its opposite is *istifāl*, which literally means to lower. Its applied definition is when the back part of the tongue does not rise, but instead lays low when pronouncing these letters. It is found in all the letters besides the letters of *isti'ālā'*. Due to the back portion of the tongue lying low, these letters are read with *tarqīq* (a flat/thin sound).

TEXT:

وَصَادُ ضَادُ طَاءُ ظَاءُ مُطَبَقَةٌ وَ(فِرٌّ مِنْ لُبِّ) الْحُرُوفُ الْمُدْلَقَةُ

75

TRANSLATION:

The *ṣād*, *dād*, *ṭā'* and *ṭhā'* have *iṭbāq* while فِرٌّ مِنْ لُبِّ are the letters of *idhlāq*.

COMMENTARY:

7] In the first half of the line, the attribute of *iṭbāq* is mentioned, as well as its letters: *ṣād*, *dād*, *ṭā'* and *ṭhā'*. It is opposite to the fourth attribute mentioned in the first line, *infītāh*. It literally means lid or cover while its applied definition is the centre part of

the tongue embracing or encompassing the palate. All the letters of *iṭbāq* have *isti'lā'* in them. This encompassing of the palate creates a hollow or “tunnel effect” in the mouth which enhances the “full/thick” sound in these letters. The result is that these letters are read even more emphatically (full/thick). The *qāf*, *ghayn* and *khā'* will not be as emphatic since they only have *isti'lā'* in them (and not *iṭbāq*).

8] Its opposite is *infitāh*, which literally means to open. Its applied definition is the centre of the tongue lying open, not embracing the palate when pronouncing these letters. Since the centre of the tongue lies open, these letters have a flat/thin sound in them.

9] In the second half of the line the attribute of *idhlāq* and its letters are discussed. This is the opposite of *iṣmāt* mentioned in the first line. Literally, it means fluency and ease. It also bears the meaning of tip, point, edge and so on, since these letters are pronounced from the tip of the tongue (*lām*, *nūn* and *rā'*) and the lips (*fā'*, *mīm* and *bā'*). Technically, it is the ease and fluency with which these letters are pronounced. It is found in six letters which are in the combination *فَرَّ مِنْ لُتِّ*.

10] Its opposite is *iṣmāt*, which literally means prevention or hindrance. Technically, it mandates the inclusion of a letter of *idhlāq* to ease pronunciation in an Arabic word whose root letters, whether four or five, do not contain such a letter. The ease of the letters of *idhlāq* is exchanged for the hindrance or difficulty of the letters of *iṣmāt*. Thus, if in these four or five-lettered root words, one of the letters of *idhlāq* is not found, then the word is considered as being a foreign word that has been adopted by the Arabs e.g. *عَسْجَدٌ* (gold), *عَسْطُوس* (name of a tree). *Iṣmāt* is found in all the remaining letters excluding the letters of *idhlāq*.

In reality the two attributes, *idhlāq* and *iṣmāt* have no effect on ones recitation, unlike the previously-mentioned attributes, and are more to do with the linguistic aspect of

the Arabic language than recitation. Therefore, many authors do not include them in their books.

TEXT:

صَفِيرُهَا صَادٌ وَزَايٌ سَيْنٌ قَلْقَالَةٌ قُطْبٌ جَدٍ وَاللَّيْنُ 76

TRANSLATION:

Those with *ṣafīr* are *ṣād*, *zāy* and *sīn*. *Qalqalah* is (in the letters) *قُطْبٌ جَدٍ*. And *līn* is (in) . . .

COMMENTARY:

From here on, the attributes which do not have opposites are mentioned (*ṣifāt ghayr mutaḍāddah*). These attributes are also *lāzimah* (permanent) i.e. it is impossible that a letter having one of these attributes be found without it. However, they do not have any opposites and will only apply to some letters of the Arabic alphabet.

11] *Ṣafīr* and its letters are the first of the *ghayr mutaḍāddah* that are discussed. Literally, it means a whistling or hissing sound. Technically, it is that extra whistling sound which is evident when pronouncing these letters. It is found in three letters, *ṣād*, *sīn* and *zāy*.

12] In the second half of the line, the attribute *qalqalah* and its letters are mentioned. It literally means shaking or disturbance, and is found in the combination *قُطْبٌ جَدٍ*. Technically, it is a disturbance in the *makhraj* of these letters, making it seem as if they are being read with an extra “echoing” sound.

13] At the end of the line, the attribute *līn* is mentioned. It literally means softness. Its applied definition is an easy pronunciation in its letters, without much exertion or difficulty. The letters of *līn* are mentioned in the next line.

TEXT:

قَبْلَهُمَا وَالْإِنْجِرَافُ صَحَّاحًا وَأَوْ وَيَاءٌ سَكَنًا وَأَنْفَتَحًا 77

TRANSLATION:

The *wāw* and the *yā'* that have a *sukūn*, and a *fatḥah* before them both. And *inḥirāf* is correct . . .

COMMENTARY:

The letters of *līm* are explained at the beginning of this line: the *wāw* and the *yā'*, when they have a *sukūn* and are preceded by a *fatḥah* i.e. *يَ* َ and *وَ* َ. The pronunciation of these letters is done with total ease and without any difficulty or exertion.

14] The next attribute mentioned is *inḥirāf*. Literally, it means inclination. Technically, the *makhraj* of these letters incline towards the *makhraj* of another letter. Its letters are mentioned in the next line.

TEXT:

فِي اللَّامِ وَالرَّاءِ وَبِتَكَرِيرٍ جُعِلَ وَلِلتَّفَشِّيِ الشَّيْنِ ضَادًّا اسْتَطَلَّ 78

TRANSLATION:

. . . in the *lām* and the *rā'*, (while the *rā'* is also) made with *takrīr*; *tafash-shī* is (in) the *shīn*; and the *dād*, apply *istiṭālah* (in it).

COMMENTARY:

The letters of *inḥirāf* are mentioned, the *lām* and the *rā'*. Thus, considering the inclination mentioned, it is said that the *makhraj* of the *lām* inclines towards the *makhraj* of the *rā'* and vice versa.

15] Thereafter, the attribute of *takrīr* is mentioned. It is also referred to as *takrār*, which means to repeat. Technically, it is the shuddering of the tongue since it

repeatedly “knocks” against the palate when pronouncing this letter. This attribute is found in the last letter which was mentioned, the *rāʾ*?

16] The following attribute mentioned in this line is *tafash-shī*, which is found in the *shīn*. Literally, it means to spread out. Technically, it is the spreading of the breath throughout the mouth when pronouncing this letter.

17] The last attribute mentioned is *istiṭālah*, found in the *ḍād*. Literally, it means to lengthen. Technically, it is the lengthening of the sound (in the *ḍād*), from the beginning of its *makhraj* till the end of its *makhraj* i.e. from the beginning of the side of the tongue (by the wisdom teeth or the back molars) till its end (the pre-molars, by the *makhraj* of the *lām*).

Varying Paces of Recitation

TEXT:

حَدْرٌ وَتَدْوِيرٌ وَكُلُّ مُتَّبِعٍ وَيُقْرَأُ الْقُرْآنُ بِالتَّحْقِيقِ مَع 79

TRANSLATION:

The Qurʾān is recited with *taḥqīq*, along with *ḥadr* and *tadwīr*, and each of them is applied (in recitation).

COMMENTARY:

Three paces of recitation are mentioned in this line:

- 1) *Taḥqīq* – this is a slow pace with the focus upon the execution of every *Tajwīd* rule with due diligence.

This is generally practiced by Ḥamzah and Warsh via Azraq. It is also the practice of al-Akhfash from Ibn Dhakwān and al-Ushnānī from ‘Āṣim.⁵⁰

- 2) *Ḥadr* – this is a fast pace of recitation without showing neglect to the rules of *Tajwīd*.

⁵⁰ *Al-Nashr*: 1/206.

This is generally practiced by those who make *qaṣr* in *madd munfaṣil*: Qālūn, Warsh via al-Aṣbahānī, Ibn Kathīr, Abū ‘Amr al-Baṣrī, al-Walī from Ḥafṣ, some *Turuq* of al-Ḥulwānī from Hishām, Abū Ja‘far and Ya‘qūb.⁵¹

3) *Tadwīr* – this is the medium pace of recitation, between *taḥqīq* and *ḥadr*. This is the practice of most who transmit moderation in *madd munfaṣil*, like Ibn ‘Āmir and al-Kisā‘ī.

Each of these three paces falls under *tartīl*, as will be explained in the next line.

Some have made a distinction between *tartīl* and *taḥqīq* in that the former is for pondering upon the recital and for the extraction of various rulings, while the latter is for training, with focus upon the execution of every *Tajwīd* rule with due diligence.⁵²

TEXT:

مَعَ حُسْنِ صَوْتٍ بِلُحُونِ الْعَرَبِ مُرْتَلًّا مُجَوِّدًا بِالْعَرَبِي 80

TRANSLATION:

Along with a beautiful voice, melodies of the Arabs, with *tartīl* and with *Tajwīd* in the Arabic language.

COMMENTARY:

The afore-mentioned three paces should subscribe to five matters which Ibn al-Jazarī presents in this line:

- 1) A beautiful voice

The Prophet ﷺ said:

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ، فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا.

“Adorn the Qur’an with your voices, for a good voice increases the Qur’an in its beauty.”⁵³

⁵¹ *Al-Nashr*: 1/207.

⁵² *Al-Nashr*: 1/209.

⁵³ *Al-Hākim*: 1/575.

2) The melodies of the Arabs

The Prophet ﷺ said:

اقْرَأُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ.

“Recite the Qur’ān in the melodies of the Arabs.”

3) *Tartil*

Allah says in the Qur’ān:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“Recite the Qur’ān with *tartil* (slow measured intonations).”

4) *Tajwīd*

Reciting every letter from its *makhraj* with all its applied characteristics, as recited by the Prophet ﷺ.

5) In the Arabic language

The Qur’ān was revealed in Arabic:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا.

We have made it an Arabic recital. Sūrat al-Zukhruf: 3.

Tajwīd

TEXT:

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمٌ مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ

81

TRANSLATION:

The application of *Tajwīd* is indeed necessary. Whoever does not recite the Qur’ān with *Tajwīd* is a sinner.

COMMENTARY:

In the first half of the line the author states that the application of *Tajwīd* is *lāzim* (necessary). What is meant by *lāzim* here is *farḍ ‘ayn*: incumbent upon every individual without exception.

In the second half of this line, he says that one who does not recite with *Tajwīd* (يُجَوِّدُ (الْقُرْآنَ) is a sinner.

Every individual who makes *lahn jaliyy* (clear errors) or *lahn khafiyy* (hidden errors) should not be considered a sinner. Instead, it should be restricted to what Ibn al-Jazarī mentions in his *Nashr*, dividing the reciters of the Qur'ān into three:

- 1) The one who is able to recite correctly and does so.
- 2) The one who strives to recite correctly but yet falters in his recitation.
- 3) The one who is able to recite correctly, yet does not due to his/her negligence.⁵⁴

The third type is the sinner being alluded to in this line. Therefore, one who makes *lahn jaliyy* or *lahn khafiyy* would be a sinner *when* he/she is aware that he/she is making *lahn jaliyy/lahn khafiyy* and that he/she is making no effort in correcting his/her recitation.

It is incumbent for a student to find a capable teacher to recite Qur'ān to in order to rectify and better his/her recitation. If one reads to oneself, he/she may not identify his/her errors, and may recite incorrectly for years while being under the impression that his/her reading is acceptable. Ibn al-Jazarī further states that one who is too proud or haughty to humble himself before a teacher is also included as a sinner.

TEXT:

لَآئِنَّهُ بِهِ الْإِلَهُ أَنْزَلَا وَهَكَذَا عَنْهُ إِلَيْنَا وَصَلَا 82

TRANSLATION:

Because with it (*Tajwīd*) the Lord has revealed the Qur'ān, and in this manner from Him it has reached us.

⁵⁴ *Al-Nashr*. 1/210-211.

COMMENTARY:

In this line, the author substantiates his statement in the previous line that recitation with *Tajwīd* is necessary by saying that Allah revealed the Qurʾān to the Prophet ﷺ with *Tajwīd*. He in turn taught it to the Companions ﷺ with *Tajwīd*. They passed it on with *Tajwīd* to the next generation until it has reached us in the very same manner that it was revealed in i.e. with *Tajwīd*.

In fact, students who have read to a qualified teacher who has sanctioned that their recitation is in accordance with *Tajwīd* are later issued with authorisation licenses (*ijāzāt*) by these teachers. These licenses document an oral transmission (*sanad*) which implies that every individual in this chain had read the Qurʾān to the teacher before him while applying these rules of *Tajwīd*. This chain of reciters ends at the Prophet ﷺ.

TEXT:

وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا 83

TRANSLATION:

It (*Tajwīd*) is giving the letters their rights with regards to every attribute and their demands.

COMMENTARY:

Tajwīd is further elucidated in this line: giving every letter its rights (حَقٌّ) and its demands (مُسْتَحَقٌّ) regarding their attributes. Scholars explain that what is meant by حَقٌّ are the permanent attributes of the letters and what is meant by مُسْتَحَقٌّ are the temporary attributes.⁵⁵

⁵⁵ *Aḥkām Qirāʾat al-Qurʾān*: 17-18; *Hidāyat al-Qārī*: 1/45.

TEXT:

مُكَمَّلًا مِنْ غَيْرِ مَا تَكَلَّفِ بِاللُّطْفِ فِي النُّطْقِ بِلَا تَعَسُّفٍ 84

TRANSLATION:

(Every letter) being complete, without burden, (but) with ease in pronunciation and without haphazardness.

COMMENTARY:

The beginner needs to focus on all his/her pronunciations when he/she reads. In this manner, his/her recitation demands a lot of attentiveness. Due to this, at times, it seems arduous and burdensome.

On the other hand, an adept and expert reciter of the Qur'ān is one who recites with total ease (باللطف في النطق). No strain, burden or difficulty is visible on him/her when he/she recites, as though the Qur'ān flows from his/her lips (من غير ما تكلف). There are also no inaccuracies or haphazardness in their recitation (بلا تعسف).

Correct Execution of the Letters

TEXT:

فَرَفَّقْنِ مُسْتَفِلاً مِنْ أَحْرَفِ وَحَاذِرْنَ تَفْخِيمَ لَفْظِ الْأَلِفِ 85

TRANSLATION:

Be sure to apply *tarqīq* to the letters of *istifāl*, and be extremely cautious of applying *tafkhīm* in the pronunciation of an *alif*.

COMMENTARY:

The letters of *isti'lā'* should be read with *tafkhīm*. In the same manner, due attention should be given that the letters of *istifāl* are read with *tarqīq*.

From the letters of *istifāl* that are always read with *tarqīq*, the *alif*, the *rā'* and the *lām* of الله are excluded, since they are at times also read with *tafkhīm*.

In the second half of this line, Ibn al-Jazarī mentions that care should be taken that the *alif* is not read with *tafkhīm*. The son of Ibn al-Jazarī, Abū Bakr, mentions that this statement of his father should not be taken in general, and should be restricted to the *alif* when it is preceded by an empty/flat letter (it will never be read with *tafkhīm* in this condition).⁵⁶

TEXT:

كَهَمَزِ الْحَمْدِ أَعُوذُ إِهْدِنَا اللَّهُ ثُمَّ لَامٍ لِلَّهِ لَنَا 86

TRANSLATION:

Likewise, (apply *tarqīq* in) the *hamzah* of أَعُوذُ، إِهْدِنَا، and اللَّهُ. Then (also apply *tarqīq* in) the *lām* of لَنَا . . .

COMMENTARY:

If a *hamzah* appears at the beginning of a word then care should be taken that it is read with *tarqīq* e.g. أَلْحَمْدُ. Other examples presented by Ibn al-Jazarī in his *Nashr* are الَّذِينَ and أَعُوذُ. If the letter next to the *hamzah* is close to it (in *makhraj*) e.g. إِهْدِنَا and أَعُوذُ, or it is a letter read with *tafkhīm*, e.g. اللَّهُ, then extra caution should be taken that it be read with *tarqīq*. The *tarqīq* of the *hamzah* is not restricted to these words but should be applied generally throughout the Qur'an. More examples are given by the author in the *Nashr*. Of the former: أَحَقُّ، أَحَطُّ، أُعْطِيَ، and of the latter: أَضْلَحُ and اضْطَفَى، الطَّلَاقُ، اللَّهُمَّ.

Similarly, the *lām* should also be read with *tarqīq*, especially if it has a *kasrah* e.g. لِلَّهِ or if it appears next to a letter which is close to it in *makhraj* e.g. لَنَا.

TEXT:

وَلِيَتَلَطَّفَ وَعَلَى اللَّهِ وَلَا الضُّ وَالْمِيمِ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضٍ 87

⁵⁶ *Hawāshī al-Muthimāh*: 183.

TRANSLATION:

(And the *lām* in) *وَلَا الضُّدَّ*, *وَعَلَى اللَّهِ*, *وَلِيَتَلَطَّفُ*. (And apply *tarqīq* in) the *mīm* of *مَخْمَصَةٌ* and *مَرَضٌ*.

COMMENTARY:

Care of its *tarqīq* should especially be taken when the *lām* comes near full/thick letters e.g. *وَلَا الضُّدَّ* and *وَعَلَى اللَّهِ*, *وَلِيَتَلَطَّفُ*. Other examples include: *جَعَلَ اللَّهُ*, *وَلَسَأَلْتَهُمْ*, and *وَإِخْتَلَطَ*, *وَهُوَ اللَّطِيفُ*.

In the same manner, *tarqīq* should be maintained in the *mīm* when it comes near letters of *tafkhīm* e.g. *مَرَضٌ* and *مَخْمَصَةٌ*. Other examples are *مَزِيمٌ* and *وَمَا اللَّهُ* etc.

TEXT:

وَبَاءٍ بِسْمِ بَاطِلٍ وَبَرَقٌ وَحَاءٍ حَضَخَصَ أَحَطَّتُ الْحَقُّ 88

TRANSLATION:

(And apply *tarqīq* in) the *bā'* of *بِسْمِ*, *بَاطِلٍ* and *بَرَقٍ*; the *hā'* of *حَضَخَصَ*, *أَحَطَّتُ*, and *الْحَقُّ*.

COMMENTARY:

The *bā'* should also be read with *tarqīq* when it appears next to letters of *tafkhīm* e.g. *بَرَقٍ*. Ibn al-Jazarī also gives *بَطَّلَ*, *بَعَى*, and *بَصَلَهَا* as examples in his *Nashr*. It is clear that precaution is also needed when two *tafkhīm* letters appear next to the *bā'* e.g. *الْبَصَرَ*, *الْبَقَرُ*, and *الْقُرْبَى* etc. Due care should be taken of the *tarqīq* in the *bā'*, even if there is an *alif* between it and the letter of *tafkhīm* e.g. *بَاطِلٍ*. Other examples include *بَاغٍ* and *وَالْأَسْبَاطُ*.

The *tarqīq* in the *bā'* should also be maintained when it is followed by weak letters e.g. *بِسْمِ*. Other examples are *بِسَاحَتِهِمْ*, *بِثَلَاثَةٍ*, *بِهَا*, *بِهِ*, *بِذِي*, *بِهِمْ*.

TEXT:

وَيَيْنِ الْإِطْبَاقِ مِنْ أَحَطْتُ مَعَ بَسَطْتُ وَالْخُلْفُ بِنَخْلُقُكُمْ وَقَع

TRANSLATION:

And clarify the *itbāq* of أَحَطْتُ and بَسَطْتُ. And in نَخْلُقُكُمْ difference of opinion has occurred.

COMMENTARY:

In this line, two matters are discussed, both related to *idghām*. *Idghām* literally means to assimilate or incorporate. Technically, it is the assimilation of one letter into another in such a manner that it is read as one *mushaddad* letter.

Idghām is of various types. In this line, Ibn al-Jazarī discusses *idghām tāam* and *idghām nāqis*.

Idghām Tām is when the first letter is completely incorporated into the second letter and nothing of it remains e.g. إِذْ ظَلَمْتُمْ، ارْكَبْ مَعَنَا، مِنْ لَدُنْ، مِنْ رَبِّ.

Idghām Nāqis is when an attribute of the first letter remains after the incorporation has taken place e.g. بَسَطْتُ، أَحَطْتُ، مِنْ وَالٍ، مَنْ يَقُولُ. In the first two examples, the *ghunnah* remains after the assimilation, and in the latter two examples, *itbāq* stays behind. This is what Ibn al-Jazarī alludes to when he states: وَيَيْنِ الْإِطْبَاقِ مِنْ بَسَطْتُ (and clarify the *itbāq* in أَحَطْتُ and بَسَطْتُ). The *idghām* of ط into ت takes place in four places:

- 1) أَحَطْتُ – Sūrat al-Naml, 22
- 2) بَسَطْتُ – Sūrat al-Mā'idah, 28
- 3) فَرَطْتُمْ – Sūrah Yūsuf ﷺ, 80
- 4) فَرَطْتُ – Sūrat al-Zumar, 56

Note that when making *idghām* in the above words, no *qalqalah* is made on the ط.

The reason (*sabab*) for *idghām* in the above words is strong since the ط and the ت are *mutajānisayn*. However, due to the ط being such a strong letter, it is not completely assimilated into the ت as the *iṭbāq* of the ط remains. On the other hand, since the ت is weaker than the ط, *idghām* of the ت into the ط is always *tām* e.g. وَقَالَتْ طَائِفَةٌ إِذْ هَمَّتْ، طَائِفَتَانِ.

In the second half of the line, the author says that in أَلَمْ نَخْلُقْكُمْ of Sūrat al-Mursalāt: 20, there is difference of opinion. The difference of opinion is regarding whether the *idghām* of the ق into the ك is *tām* or *nāqīṣ*. If it is *tām*, the ق is completely assimilated into the ك, and if it is *nāqīṣ*, then the *isti'la'* of the ق will remain after *idghām* takes place.

The Nūn Mushaddadah, the Mīm Mushaddadah and Mīm Sākinah

TEXT:

وَأَظْهِرِ الْغُنَّةَ مِنْ نُونٍ وَمِنْ مِيمٍ إِذَا مَا شُدِّدَا وَأَخْفَيْنِ 90

TRANSLATION:

And clarify the *ghunnah* of the *nūn* and the *mīm* when they have a *shaddah*. And be sure to make *ikhfā'*...

COMMENTARY:

In this line, the reciter is told to clarify the *ghunnah* in the *nūn* and the *mīm* when they are *mushaddad* e.g. وَمَا لَهُمْ مِنَ اللَّهِ لَكُمُ مِنْ، مِنْ نَاصِرِينَ، مِنْ يَغْمِرُ، هُمْ قَوْمٌ، تَمَّ مِيقَاتُ، النُّورِ، الْجَنَّةِ.

At the end of this line, the author starts discussing the rules of *mīm sākinah: ikhfā'*. It literally means to conceal. Technically, it is to read without a *tashdid*, in a condition between *iṭh-hār* and *idghām*, while clarifying the *ghunnah*. When exactly it occurs, is discussed in the next line.

TEXT:

أَلْمِيمَ إِنْ تَسْكُنَ بِغَنَّةٍ لَدَى بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا 91

TRANSLATION:

(And make *ikhfā'* of) the *mīm* when it has a *sukūn*, while applying *ghunnah*, when it meets the *bā'*, according to the chosen view of the experts of recitation.

COMMENTARY:

From this line it is understood that if the *mīm sākinah* is followed by a *bā'*, then according to the preferred opinion of the *qurrā'*, *ikhfā'* will be made of the *mīm sākinah* while making the *ghunnah* clear e.g. وَمَا هُمْ بِمُؤْمِنِينَ, وَمَنْ يَعْتَصِمَ بِاللَّهِ, أَمْ بِهِ.

The opinion of the minority is to make *iṭḥ-hār* of the *mīm sākinah* here i.e. to recite the *mīm sākinah* with no extra nasal pull in all of these examples.⁵⁷

TEXT:

وَأُظْهِرْنَهَا عِنْدَ بَاقِي الْأَحْرَفِ وَاحْدَرُ لَدَى وَاوٍ وَقَا أَنْ تَخْتَفِي 92

TRANSLATION:

And clarify it (the *mīm sākinah*) by the remaining letters. Be careful at a *wāw* and a *fā'* that it (the *mīm*) be hidden.

COMMENTARY:

The *iṭḥ-hār* of *mīm sākinah* is discussed in this line. It takes place when the the *mīm sākinah* is followed by the remaining letters i.e. the remaining letters besides the *mīm* and the *bā'* e.g. فُنُشْمٌ إِلَى.

In the second half of the line, Ibn al-Jazarī says that care should be taken that the *mīm sākinah* is read clearly when followed by a *wāw* or a *fā'* e.g. عَلَيْهِمْ وَلَا هُمْ فِيهَا.

⁵⁷ *Al-Nashr*:1/222.

Due to the *mīm* being so close to the *fā'* in *makhraj*, and sharing the same *makhraj* with the *wāw*, the application of *itḥ-hār* tends to be incomplete, thus rendering the *mīm* to be somewhat hidden, instead of clear. Extra care should therefore be taken that *itḥ-hār* be made properly when *mīm sākinah* is followed by a *fā'* or a *wāw*.

Idghām

TEXT:

وَأَوَّلَىٰ مِثْلٍ وَجِنْسٍ إِنْ سَكُنَ أَدْعِمْ كَقُلِّ رَبِّ وَبَلِّ لَا وَأَيْنِ 93

TRANSLATION:

If the first of two *mithlayn* or *mutajānisayn* letters has a *sukūn*, then make *idghām*, like in *قُلِّ رَبِّ* and *بَلِّ لَا*. And make clear (make *itḥ-hār*)...

COMMENTARY:

The author first mentions the causes/reasons for *idghām*: *mithlayn* and *mutajānisayn*. *Mithlayn* are two letters which agree in *makhraj* and *ṣifāt*. *Mutajānisayn* are two letters which agree in *makhraj* but not in *ṣifāt*.

When Ibn al-Jazarī states: *إِنْ سَكُنَ*; when it has a *sukūn*, it is clear that he is only discussing *idghām ṣaghīr*.

أَدْعِمْ is an imperative command, which indicates that it is compulsory make *idghām* in these examples.

The example *قُلِّ رَبِّ* is *mutajānisayn* according to Farrā'.

At the end of the line, the author mentions those words in which *itḥ-hār* should be made. *Itḥ-hār* literally means to make clear. Technically, it is to read every letter from its *makhraj* without any extra pull in the *ghunnah*.

The places of *itḥ-hār* are mentioned in the next line.

TEXT:

سَبَّحَهُ فَاصْفَحَ عَنْهُمْ قَالُوا وَهُمْ فِي يَوْمٍ لَا تُزِغُ قُلُوبَ قُلِّ نَعَم

TRANSLATION:

... in قُلِّ نَعَم, لَا تُزِغُ قُلُوبَ, فِي يَوْمٍ, قَالُوا وَهُمْ, فَاصْفَحَ عَنْهُمْ, سَبَّحَهُ.

COMMENTARY:

In this line, those places in which *idghām* will not take place are mentioned. They are found in the following cases:

- 1) In *mutajānisayn* and *mutaqāribayn*, the first letter should not be a letter from the throat e.g. أَفْرِغْ عَلَيْنَا, أَيْلِغُهُ مَأْمَنَهُ, لَا تُزِغْ قُلُوبَنَا, فَاصْفَحْ عَنْهُمْ, سَبَّحَهُ.
- 2) If the first letter is a letter of *madd* e.g. قَالُوا وَهُمْ فِي يَوْمٍ. Though some may deem the two *wāws* or the two *yā's* as *mithlayn*, they are not, according to the given definition. Therefore, *idghām* will not take place.
- 3) In general, *idghām* does not take place in the *lām* of the verb e.g. قُلْنَا, قُلِّ نَعَم, قُلْنَا, فَالْتَقَطَهُ, فَالْتَقَمَهُ, جَعَلْنَا, where *idghām* is made of the *lām* into the *nūn* and the *tā'* e.g. وَالتَّجَمُّعِ, وَالتَّيْنِ.

Waqf

Waqf literally means to stop. Technically, it is to stop at the end of a complete word, to renew one's breath without unnecessary delay, with the intention of continuing recitation.

From this definition, it is understood that *waqf* cannot be made in the middle of a word e.g. the أَلْحُ of أَلْحَمْدُ or the نَع of إِيَّاكَ نَعْبُدُ. This definition also infers that if one stops for a longer time than is usually needed to renew one's breath, then it is also not considered as *waqf* e.g. one stops for five or ten minutes between his stops. Similarly, if one stops without intention of continuing, then it is not considered as *waqf*, but will actually be *qat'*.

Ibtidā' literally means to start or begin. Technically, it is the start of one's recitation, whether it is after *waqf* or after *qaṭ'*. If it is after *qaṭ'*, then the rules of *isti'ādah* and *basmalah* will apply.

TEXT:

وَبَعْدَ مَا تُحْسِنُ أَنْ تُجَوِّدَا لَا بُدَّ أَنْ تَعْرِفَ وَقْفًا وَابْتِدَا 95

TRANSLATION:

After you have excellently mastered *Tajwīd*, it is necessary that you know *waqf* and *ibtidā'*.

COMMENTARY:

After completing the *makhārij* and the *ṣifāt - lāzimah* and *'arīḍah* - the author embarks on explaining *waqf*. In the same manner that knowing where to stop and how to stop is important, it is also necessary that the reciter knows where to start from. If he starts in an incorrect place, it may distort the meaning as well. Similarly, he also needs to have knowledge of how to start.

TEXT:

فَاللَّفْظُ إِنْ تَمَّ وَلَا تَعَلَّقَا تَامٌ وَكَافٍ إِنْ بِمَعْنَى عُلِّقَا 96

TRANSLATION:

If the word is complete and not linked (to what follows), then it is *tām*. If it is linked in meaning, then it is *kāfi*.

COMMENTARY:

What follows the place of *waqf* is either linked to what is before it or not. If it is linked, then it will either be linked in meaning (مَعْنَى) or grammar (لَفْظًا).

If what follows the place of *waqf* has no link to what is before it, then this is *waqf tām* e.g. إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ مُخْلِصُونَ * إِنَّ الَّذِينَ كَفَرُوا ... وَلَا الضَّالِّينَ * بِسْمِ اللَّهِ ... مَا لِكِ يَوْمَ الدِّينِ * إِتَاكَ نَعْبُدُ

...شَيْءٍ قَدِيرٍ * يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... In all these examples, what follows the place of *waqf* has no link to what is before it, in meaning or grammar i.e. it is not linked to what is before it in meaning, nor grammar.

If what follows the place of *waqf* is linked to what is before it in meaning (مَعْنَى), then this is *waqf kāfi* e.g. ...وَمَا أَنْزَلَ مِنْ قَبْلِكَ * وَبِالْآخِرَةِ... هُدًى مِّنْ رَبِّهِمْ * , وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَئِكَ عَلَىٰ , وَالَّذِينَ آمَنُوا * وَمَا يَخْدَعُونَ إِلَّا... , وَأُولَئِكَ In these examples, what follows the place of *waqf* is linked to what is before it in meaning only, and not in grammar.

In the next line, the author gives the ruling pertaining to these two types of *waqfs*.

TEXT:

قِفْ وَابْتَدِئْ وَإِنْ بَلَفَظٍ فَحَسَنْ قِفْ وَلَا تَبْدَأْ سِوَى الْآيِ يُسِّنْ 97

TRANSLATION:

Stop (on it) and start (with what follows). If (it is) linked grammatically (بَلَفَظٍ), then it is (*waqf*) *hasan*; so stop (on it) and do not start (from what follows) except if it is the end of a verse, then it will be allowed.

COMMENTARY:

At the start of this line, the ruling regarding the two aforementioned *waqfs* are given: it is allowed to continue recitation with what follows without going back and repeating i.e. there is no need to repeat from what is before the place of *waqf*.

If what follows the place of *waqf* is linked to what is before it in grammar (بَلَفَظٍ) and the meaning that is given is sound, then this is *waqf hasan* e.g. * الْحَمْدُ لِلَّهِ رَبِّ , الْحَمْدُ لِلَّهِ * , وَيَتَّبِعُونَ الصَّلَاةَ * وَمِمَّا رَزَقْنَاهُمْ... , أَنْعَمْتَ عَلَيْهِمْ * غَيْرِ الْمَغْضُوبِ... , الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ... In all these examples, what follows the place of *waqf* is linked to what is before it in grammar.

It should be held in mind that if they are linked in grammar, they will automatically be linked in meaning.

The ruling regarding *waqf ḥasan* is that the reciter needs to repeat from before the place of *waqf* and will not be allowed to continue recitation from what follows. However, if *waqf ḥasan* is at the end of a verse, then it will be allowed to continue recitation from what follows.

TEXT:

وَعَيْرِمَاتَمَّ قَبِيحٌ وَلَهُ يُوقِفُ مُضْطَرًّا وَيُبْدَا قَبْلَهُ 98

TRANSLATION:

(And that passage) which is not complete, is *qabīḥ*. *Waqf* will be made upon it, if forced to do so, and *ibtidā'* will be made from before it (the *waqf qabīḥ*).

COMMENTARY:

In the previous *waqfs* – *tām*, *kāfi* and *ḥasan* – the meanings were sound. In this line, the author explains that *waqf* which is made in such a place where a complete meaning is not understood, or it distorts the intended meaning. This is known as *waqf qabīḥ* e.g. *بِسْمِ * إِذْ هَذَا أَخِي لَهُ تِسْعَ * وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا * لِأَعْيُنِ * إِهْدِنَا الصِّرَاطَ * بِسْمِ ** لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، أَنَّهُمْ أَصْحَابُ النَّارِ * الَّذِينَ يَحْمِلُونَ الْعَرْشَ إِنَّ اللَّهَ لَا يَهْدِي لِرِئْوَاقِ اللَّهِ لَا يَسْتَحْيِي ، وَتَسْعُونَ * نَعْبَجَةَ * وَلَئِنْ كَفَرْتُمْ . In these examples, the meaning is either not understood, or it is distorted. It is linked to what is before it in meaning and in grammar, the same as *waqf ḥasan*. The difference is that the meaning expressed is not good. Therefore, Ibn al-Jazarī says that this type of *waqf* is only done if one is forced to do so due to lack of breath, sneezing, forgetting what comes next, and so on. This is what he alludes to when he states: *مُضْطَرًّا*. Thus, *waqf qabīḥ* is only done when it is *waqf idṭirārī* i.e. a forced stop.

The implied opposite is that *waqf tām*, *kāfi*, and *ḥasan* are *waqf ikhtiyārī* – the voluntary stop i.e. the reciter chooses where he intends to stop.

In this line, the ruling for *waqf qabīḥ* is also given: to repeat from before the place of *waqf*. It is not allowed that the reciter continues from what follows during *waqf qabīḥ*.

This is what the author means when he states: وَيُبْدَا قَبْلَهُ; *ibtidā'* will be made from what is before it.

Unlike *waqf* which may be *ikhtiyārī* and *idṭirārī*, *ibtidā'* is only *ikhtiyārī* i.e. the reciter always has the option of choosing where to start from. Therefore, when starting, the reciter should choose an appropriate place to start from. In the same manner that *waqf* is divided into four – *tām*, *kāfi*, *ḥasan* and *qabīḥ* - *ibtidā'* is also divided into four:

- 1) *Tām* – *ibtidā'* is *tām* after *waqf tām*
- 2) *Kāfi* – *ibtidā'* is *kāfi* after *waqf kāfi*
- 3) *Ḥasan*
- 4) *Qabīḥ*

In the last two, the *waqf* may be *ḥasan* and *ibtidā'* from what follows *qabīḥ* e.g. يُخْرِجُونَ الرَّسُولَ - وَإِنَّا كُفْرًا - أَنْ تُوْمِنُوا بِاللَّهِ *ḥasan* e.g. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ - وَلَئِنْ كَفَرْتُمْ - إِنَّ عَذَابِي لَشَدِيدٌ *ibtidā'* from what follows *qabīḥ* and *ibtidā'* from what follows *ḥasan* e.g. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ - وَلَئِنْ كَفَرْتُمْ - إِنَّ عَذَابِي لَشَدِيدٌ.

TEXT:

وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجِبٍ وَلَا حَرَامٍ غَيْرَ مَا لَهُ سَبَبٌ 99

TRANSLATION:

And there is not in the Qur'an any *waqf* which is compulsory, or unlawful, except that which has a reason.

COMMENTARY:

In this line, the author explains that there is no *waqf* in the Qur'an that is compulsory according to *sharī'ah* – that is, if it is not made, the reciter will be considered a sinner. Similarly, there is no *waqf* in the Qur'an which is unlawful by *sharī'ah*, which if made, an individual will be a sinner.

However, certain reasons may result in that *waqf* being unlawful – such as one who understands the meaning and purposely, or in jest, stops on a place to distort the meaning e.g. *إِنِّي كَفَرْتُ، وَمَا مِنْ إِلَهٍ*, and so on.

Thus, when teachers advise their students to stop at a particular place, or continue at a place, it means that it is better or good to stop or continue at that particular place according to their understanding, and not necessarily that it is compulsory or unlawful for the student to stop or continue there.

TEXT:

وَفِيهِمَا رِعَايَةُ الرَّسْمِ اشْتَرَطَ وَالْقَطْعُ كَالْوَقْفِ وَبِالْآيِ شُرْطَ 100

TRANSLATION:

In the two of them (*waqf* and *ibtidā'*) consideration of orthography is a prerequisite. *Qat'* is like *waqf*, and restricted to the end of the verses.

COMMENTARY:

Since *waqf* can only be made at the end of a complete word, and *ibtidā'* at the start of a word, they are both restricted to orthography. In his *Muqaddimat al-Jazariyyah*, Ibn al-Jazarī presents the cut and joined compounds (*maqṭū'* and *mawṣūl*) because correct *waqf* and *ibtidā'* is only possible with knowledge of orthography.

In the second half of the line, *qat'* is discussed. It literally means to cut. Technically, it is to stop one's recitation without the intention of continuing. *Qat'* – the termination of recitation – is only allowed at the end of a verse.

TEXT:

وَالسَّكْتُ مِنْ دُونِ تَنْفُسٍ وَخُصُّ بِذِي اتِّصَالٍ وَأَنْفِصَالٍ حَيْثُ نُصِّ 101

TRANSLATION:

Sakt is without renewal of breath; specific to joined (words) or separated (words), wherever it is substantiated.

COMMENTARY:

Sakt literally means silence. Technically, it is the pausing of one's recitation without renewing the breath i.e. a break in the sound without a break in the breath.

Sakt may be made in one word e.g. طه، الأفئدة، القرآن or in two words e.g. مَنْ آمَنَ، قَدْ أَفْلَحَ، مَنْ رَاقٍ، مَنْ رَاقٍ wherever it is corroborated.

By stating “حَيْثُ نُصِّ”، Ibn al-Jazarī establishes that *sakt* is restricted to transmission i.e. *sakt* may only be made in those places where transmission validates it.

TEXT:

وَالآنَ حِينُ الْأَخْذِ فِي الْمُرَادِ وَاللَّهُ حَسْبِي وَهُوَ اعْتِمَادِي 102

TRANSLATION:

Now the time has come to embark on the objective, Allah is my Sole-Guardian and upon Him is my dependence.

COMMENTARY:

After completing his introduction, the actual intent of penning this work starts: discussing the differences of the 10 *Qirā'āt* according to the previously-mentioned Transmitters and *Turuq*.

The Isti‘ādhah

Isti‘ādhah means to seek refuge and protection in Allah from the cursed Satan. In this chapter, it particularly refers to seeking refuge and protection in Allah from Satan when engaging the recitation of the Qur’ān.

TEXT:

وَقُلْ أَعُوذُ بِمَا أَنْزَلْنَا مِنَ الْقُرْآنِ لِيُحْيِيَكَ وَلِيَنبِتْ فِيكَ الْبُرُوعَ وَوَعَدْنَاكَ الْوَعْدَ الْحَقَّ إِنَّكَ إِذَا تُقِرُّهُ كَانَتْ أَنتَ وَمَنْ عَلَّمَهُ الْيَوْمَ الْيَوْمَ 103

TRANSLATION:

Say “أَعُوذُ” when you (intend) reciting, as in (Sūrat) al-Naḥl – loudly – for all the *Qurra’*.

COMMENTARY:

Three matters are discussed in this line:

- 1) The wording of the *isti‘ādhah*.
- 2) Where the *isti‘ādhah* should be made.
- 3) Whether it should be made loudly or softly.

The Wording of the Isti‘ādhah

Ibn al-Jazarī suggests that the advised wording for the *isti‘ādhah* is that which comes in the verse of Sūrat al-Naḥl:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

“When you intend reciting the Qur’ān, then seek refuge in Allah from the accursed Satan” – al-Naḥl: 98.

Upon closer inspection of the verse, one finds that the word *فَاسْتَعِذْ* is used, suggesting that when making *isti‘ādhah*, one should use the wording which stems from the tenth scale i.e. *أَسْتَعِذُ بِاللَّهِ*.⁵⁸ To clarify this misconception, Ibn al-Jazarī states in the line that

⁵⁸ Some have attributed *أَسْتَعِذُ* and *نَسْتَعِذُ* to Ḥamzah, which is incorrect. See *Al-Nashr*: 1/246.

“أَعُوذُ” should be used, and not أَسْتَعِيذُ. The reason is that in the verse, Allah is giving an instruction to seek refuge, therefore the س and ت appear in the wording from the tenth scale. The peculiarity of the tenth scale is that it denotes the seeking of something; in this case, seeking refuge (طَلَبَ الْعُوذِ). Other similar words which come from the tenth scale are اِسْتِخَارَةٌ, which means the seeking of goodness (طَلَبَ الْخَيْرِ) and اِسْتِغْفَارٌ, which is the seeking of forgiveness (طَلَبَ الْمَغْفِرَةِ). Thus, while Allah gives the instruction to seek refuge in this verse of Sūrat al-Nahl, Allah practically expresses the wording to be used in many other verses of the Qurʾān e.g. قُلْ أَعُوذُ بِرَبِّ النَّاسِ , قُلْ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ , وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ رَبِّ الْقَلْبِ etc. This wording is also found in aḥādīth:

إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ...

“When any one of you terminates prayer (*tashah-hud*), then seek refuge in Allah from four things, say: ‘O Allah, I seek refuge (أَعُوذُ)’...”⁵⁹

The preferred wording is therefore: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. The discussion regarding the wording is continued in the next line.

Where should the *Isti‘ādhah* be made?

Some have suggested that *isti‘ādhah* be made after one’s recitation because the word “قَرَأْتُ” in the verse is in the past tense, and the ف attached to فَاسْتَعِذْ denotes a postponed action; both proposing that the *isti‘ādhah* be made after one terminates recitation.⁶¹ However, the correct understanding of this verse is when one intends to recite the Qurʾān (إِذَا أَرَدْتُمْ الْقِرَاءَةَ), similar to the verse of ablution in Sūrat al-Mā‘idah: 6,

⁵⁹ *Ṣaḥīḥ Muslim*: 1/412. (ḥadīth 130/588). *Al-Nashr*: 1/248; *Sharḥ al-Ṭayyibah* of al-Nuwayrī: 1/281.

⁶⁰ In *Jamāl al-Qurrā’*, Abū al-Ḥasan al-Sakhāwī claims that there is consensus (*ijmā’*) on this wording. Ibn al-Jazarī suggests that this is rather the preferred wording, and not via *ijmā’*, since other variations in the wording for the *isti‘ādhah* are also transmitted. This is further explained in verse 104.

⁶¹ Abū al-Qāsim al-Hudhālī relates this from Ḥamzah via ‘Abd al-Raḥmān ibn Qalūqā in his *Kāmil*. However, Ibn al-Jazarī criticised the transmission of Ḥamzah via Ibn Qalūqā in the *Kāmil* since it is broken-chained (*munqaṭi’*). Others, like Abū ‘Amr al-Dānī, Abū al-‘Alā’ al-Hamadhānī, Ibn Siwār and Sibṭ al-Khayyāṭ who transmit from Ḥamzah via Ibn Qalūqā do not mention *isti‘ādhah* post recitation. See *al-Nashr*: 1/255.

where إِذَا أَرَدْتُمْ الْقِيَامَ إِلَى (إِذَا قُمْتُمْ إِلَى الصَّلَاةِ)⁶² Furthermore, there is agreement of the *Qurrā'* that *isti'ādhah* be made before one begins recitation of the Qur'ān.⁶³

Should *Isti'ādhah* be Made Loudly or Softly?

It is preferred that the *isti'ādhah* be made loudly for all the *Qurrā'*. While this is preferred, other opinions will be discussed in verse 105.

Though making *isti'ādhah* loudly is mentioned unrestrictedly, Abū Shāmmah mentions that the *isti'ādhah* should be restricted to whether a listener is present or not. Thus, when there are listeners, it will be done loudly, or else it will be done softly. Therefore, if one is alone, or if reciting the Qur'ān softly, then the *isti'ādhah* will be made softly.

What is meant by making the *isti'ādhah* softly is saying it in such a manner that at least one is able to hear oneself reciting it, and not complete concealment of it by saying it in one's mind.

TEXT:

وَإِنْ تُغَيِّرَ أَوْ تَزِدْ لَفْظًا فَلَا تَعُدُّ الَّذِي قَدْ صَحَّ مِمَّا نُقِلَا 104

TRANSLATION:

If you change or add to the wording (of the *isti'ādhah*), then do not exceed that which is sound from amongst that which is transmitted.

COMMENTARY:

In this line, Ibn al-Jazarī presents a precept regarding the wording of the *isti'ādhah*: if one opts to make any changes in the wording of the *isti'ādhah*, then one should

⁶² Refer to the chapter of *isti'ādhah* in *Thamarāt Ayyūb al-Qārī 'alā Uṣūl Hirz al-Amānī*.

⁶³ *Al-Nashr*. 1/254.

adhere to those wordings which have been soundly transmitted.⁶⁴ In the *Nashr*, Ibn al-Jazari mentions a few variations of the *isti'adhah*.⁶⁵ At times, these variations are general for all the *Qurrā'* e.g. in *Jāmi' al-Bayān*,⁶⁶ Abū 'Amr al-Dānī relates *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* as the general practice for all the *Qurrā'* i.e. al-Ḥaramayn (Nāfi', Abū Ja'far and Ibn Kathīr), al-Shām (Ibn 'Āmir al-Shāmī) and al-'Irāqayn (the Baṣrīs and the Kūfīs); while in the *Talkhīṣ*,⁶⁷ Abū Ma'shar al-Ṭabarī relates *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* only for Qunbul.⁶⁸

At the same time, all the variations appearing in the books are not necessarily sound e.g. in the *Kāmil*, Abū al-Qāsim al-Hudhalī relates *أَعُوذُ بِاللَّهِ الْقَادِرِ مِنَ الشَّيْطَانِ الْعَادِرِ* and *أَعُوذُ بِاللَّهِ الْقَوِيِّ مِنَ الشَّيْطَانِ الْغَوِيِّ*,⁶⁹ which are both not sound transmissions.

It should be kept in mind that in spite of all the variances related in the books, the preferred wording of the *isti'adhah* is *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* according to all the *Qurrā'*, as mentioned in the first line of this chapter.

TEXT:

وَقِيلَ يُخْفِي حَمَزَةً حَيْثُ تَلَا وَقِيلَ لَا فَاتِحَةَ وَعُلًّا 105

TRANSLATION:

It is said that Ḥamzah conceals the *isti'adhah* wherever he recited, and it is said that he does not (conceal it) by Fātiḥah; and both are weak (opinions).

⁶⁴ Imam al-Shātibī mentions changing the wording of the *isti'adhah* unrestrictedly: *وَإِنْ تَرَدُّ لِرَبِّكَ تَنْزِيهًا فَلَسْتَ مُجَاهِلًا* (if you increase the wording to glorify your Lord, then you will not be amongst those who are ignorant). However, restricting it to that which is soundly transmitted is advised by Ibn al-Jazari. See *al-Nashr*: 1/251-252.

⁶⁵ *Al-Nashr*: Vol. 1/246.

⁶⁶ *Jāmi' al-Bayān*: 145.

⁶⁷ *Al-Talkhīṣ*: 133.

⁶⁸ Note that in both these variances in the wording of the *isti'adhah*, there are additions in glorifying Allah i.e. *العظيم* and *السميع العليم*. In the same manner, the only sound transmission regarding the *isti'adhah* in which omission of the wording takes place is *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ*. See *al-Nashr*: 1/251.

⁶⁹ *Al-Nashr*: 1/248-249.

COMMENTARY:

In line 103, it was mentioned that the *isti'adhah* be made loudly for all the *Qurrā'*. In this line, two other opinions are mentioned for Ḥamzah:

- 1) Ḥamzah would conceal the *isti'adhah* i.e. recite it softly, throughout the Qur'ān, whether by Sūrat al-Fātiḥah or elsewhere.⁷⁰
- 2) Ḥamzah would conceal the *isti'adhah* throughout the Qur'ān except by Sūrat al-Fātiḥah, where he would then recite it loudly.

At the end of the line, Ibn al-Jazarī suggests that both these opinions are weak by stating “وَعَلَّالًا” i.e. وَضَعًا; the *alif* at the end of the verb is dual, referring to both opinions.

Therefore, the preferred practice for all the *Qurrā'*, including Ḥamzah, is to recite it loudly.

TEXT:

وَقِفْ لَهُمْ عَلَيْهِ أَوْ صِلْ، وَاسْتُحِبَّ تَعُوذٌ وَقَالَ بَعْضُهُمْ يَجِبُ 106

TRANSLATION:

And stop on it (the *ta'awwudh*) for them (the *Qurrā'*) or join (it to what follows). The *ta'awwudh* is desirable, while some of them say it is compulsory.

COMMENTARY:

Two matters are discussed in this verse:

- 1) The stopping and the joining of the *isti'adhah*.
- 2) The ruling regarding the *isti'adhah*.

⁷⁰ Even though Ibn al-Jazarī only mentions this opinion for Ḥamzah here, it is also attributed to Nāfi'. See *al-Nashr*: 1/252. Perhaps this is what Imam al-Shāṭibī alludes to when he states: وَأَخْفَاءَهُ فَضْلٌ أَيَّاهُ وَعَاشْنَا. This opinion is related for Ḥamzah by Abū al-'Abbās al-Mahdawī in his book *Sharḥ al-Hidāyah*: 1/8.

Stopping and Joining of the *Isti'ādah*⁷¹

All the *Qurrā'* allow one to either stop on the *isti'ādah*, or join it to what follows, whether it is the *basmalah* or not.

If it is not the *basmalah*, then one should note whether it is followed by a *mīm* or not; if followed by a *mīm*, *ighām kabīr* will be made by those who transmit it e.g. *الترجم * مَا* نَسَخُ. Care should also be taken not to join the *isti'ādah* directly to the name of Allah e.g. *الترجم * الرَّحْمَنُ الرَّحِيمُ*, His qualities e.g. *الترجم * اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ* or pronouns referring to Allah e.g. *الترجم * إِلَيْهِ يَرُدُّ عِلْمَ السَّاعَةِ*, *الترجم * وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ* etc.⁷²

The Ruling Regarding the *Isti'ādah*⁷³

Some are of the opinion that making the *isti'ādah* is compulsory because it is mentioned as an imperative command in the verse of Sūrat al-Naḥl. However, the view of the majority, as suggested by Ibn al-Jazarī, is that it is desirable and not compulsory. There are aḥādīth in which the Prophet ﷺ started recitation of the Qur'ān without reciting the *isti'ādah*.⁷⁴ If it was compulsory, then surely the Prophet ﷺ would have recited the *isti'ādah*.

⁷¹ This discussion is not mentioned in the *Shāṭibiyyah*.

⁷² *Hidāyat al-Qārī*: 2/562; *Al-Nashr*: 1/266.

⁷³ This discussion is not mentioned in the *Shāṭibiyyah*.

⁷⁴ An example of this is the ḥadīth *musalsal* of Sūrat al-Kawthar. See *Mukhtārāt min al-Musalsalāt* by M. Saleem Gaibie.

The Basmalah

The discussions surrounding the *basmalah* revolve around:

- 1) Reading the *basmalah* between two *sūrahs* i.e. when joining two *sūrahs* in one breath.⁷⁵
- 2) Reading the *basmalah* when beginning recitation at the start of a *sūrah*.
- 3) Reading the *basmalah* when beginning recitation in the middle of a *sūrah*.

Ibn al-Jazarī discusses them in this order.

Ziyādāt al-Ṭayyibah:

Basmalah between two *sūrahs* would be an additional *wajh* for Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī and Ya‘qūb. This is if one considers that there are codes in the verse of the *Shāṭibiyyah*:

وَلَا نَصَّ كِلَا حُبِّ وَجْهٍ ذَكَرْتُهُ * وَفِيهَا خِلَافٌ جَيِّدُهُ وَاضِحُ الطَّلَا

The *Shāṭibiyyah* therefore mentions *sakt* and *waṣl* for Abū ‘Amr and Ibn ‘Āmir,⁷⁶ and reading the *basmalah* would be additional.

If one considers that there are no codes in the line, then *basmalah* between two *sūrahs* would not be additional *wajh*.

Ya‘qūb would be the same like Abū ‘Amr al-Baṣrī since the *Durrah* does not relate any additional differences for him (to what is in the *Shāṭibiyyah*) regarding the *basmalah*.

Al-Aṣbahānī from Warsh will read like Qālūn i.e. recite the *basmalah* between two *sūrahs*.

⁷⁵ The two *sūrahs* being joined need not be in immediate succession to each other. However, the sequence of the *muṣḥaf* must be maintained. Thus, when joining the end of one *sūrah* to another *sūrah* which appears before it in the sequence of the *muṣḥaf*, or if joining the end of a *sūrah* to the beginning of that very *sūrah*, then *basmalah* should be read; *waṣl* and *sakt* will not be made. See *al-Nashr*: 1/270.

⁷⁶ This is understood from the previous verse of the *Shāṭibiyyah*: وَصِلْ وَاشْكُتْ كُلَّ جَلَايَاهُ خَصَلَا

Khalaf al-‘Āshir makes *sakt* via the *Tayyibah*, whereas via the *Durrah* he only had *waṣl*.

TEXT:

بَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِي نَصْفٍ دُمُ ثِقِ رَجَا وَصِلَ فِشَا وَعَنْ خَلْفٍ 107

TRANSLATION:

(Read) the *basmalah* between two *sūrahs* for Qālūn, ‘Āṣim, Ibn Kathīr, Abū Ja‘far, and Kisā’ī. Make *waṣl* (between two *sūrahs*) for Ḥamzah. And for Khalaf (al-‘Āshir)...

COMMENTARY:

Ibn al-Jazarī first discusses the reading of the *basmalah* between two *sūrahs*.

Qālūn, ‘Āṣim, Ibn Kathīr, Abū Ja‘far, and Kisā’ī will read the *basmalah* between two *sūrahs*.

Ḥamzah will make *waṣl* between two *sūrahs* i.e. he will join the two *sūrahs* in one breath without reading the *basmalah*.

Khalaf al-‘Āshir’s practice between two *sūrahs* is mentioned at the end of the line and continues into the next line.

TEXT:

فَأَسْكُتُ وَصِلَ وَالْخُلْفُ كِمِّ حِمًّا جَلَا وَاخْتِيرَ لِلْسَّاكِتِ فِي وَيْلٌ وَلَا 108

TRANSLATION:

[And for Khalaf (al-‘Āshir)], *sakt* and *waṣl* (is related). There is difference for Ibn ‘Āmir al-Shāmī (كَمِّ), Abū ‘Amr al-Baṣrī, Ya‘qūb (حِمًّا) and Warsh (جَلَا). Those who make *sakt* (between two *sūrahs*) choose in (*sūrahs*) وَيْلٌ and لَا...

COMMENTARY:

Khalaf al-‘Āshir makes *sakt* and *waṣl* between two *sūrahs*.

Ibn ‘Āmir al-Shāmī (كَمْ), Abū ‘Amr al-Baṣrī, Ya‘qūb (جَمًّا) and Warsh (جَلًّا) have difference of opinion between two *sūrahs*: reading the *basmalah*, making *waṣl*, as well as *sakt*.

The code (جَلًّا) only refers to Warsh via al-Azraq. Warsh via al-Aṣbahānī will agree with Qālūn i.e. read the *basmalah* between two *sūrahs*. This has been explained by the author in lines 39 and 40.

In the second half of the line, the practice of the *Qurrā’* by the two *sūrahs* that start with وَيَلُّ i.e. وَيَلُّ لِلْمُطَفِّينَ and وَيَلُّ لِكُلِّ هُمْزَةٍ لَمْزَةٍ and the two *sūrahs* that start with لَا i.e. لَا لَا أَفْسِمُ بِهِذَا الْبَلَدِ and لَا أَفْسِمُ بِيَوْمِ الْقِيَامَةِ is discussed. It continues into the next line.

TEXT:

بَسْمَلَةٌ، وَالسَّكْتُ عَمَّنْ وَصَلَا 109
وَفِي ابْتِدَا السُّورَةِ كُلِّ بَسْمَلَا

TRANSLATION:

[Those who make *sakt* (between two *sūrahs*) choose in (*sūrahs*) وَيَلُّ and لَا] to read the *basmalah*; and *sakt* (between these *sūrahs*) from those who relate *waṣl*. At the start of the *sūrah*, all (the *Qurrā’*) read the *basmalah*...

COMMENTARY:

Those who apply *sakt* between two *sūrahs* – Warsh, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Ya‘qūb and Khalaf al-‘Āshir – will read the *basmalah* when joining the *sūrahs* that start with وَيَلُّ and لَا to the *sūrahs* immediately before them.

Those who apply *waṣl* between two *sūrahs* – Warsh, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Ḥamzah, Ya‘qūb and Khalaf al-‘Āshir – will make *sakt* between these *sūrahs*.

The reason for this distinction between these specific *sūrahs* is due to the bad impression it might cause when joining it to what is before it e.g. وَأَهْلُ الْمَغْفِرَةِ * لَا وَاذْخُلِي، وَتَوَاصَوْا بِالصَّبْرِ * وَيَلُّ، يَوْمَئِذٍ لِلَّهِ * وَيَلُّ، جَنَّتِي * لَا

like ‘Abd al-Mun‘im Ibn Ghalbūn, al-Mahdawī in *al-Hidāyah*, Makkī in *al-Tabṣirah*, amongst others, will read the *basmalah* between these *sūrahs* for those who make *sakt*, and make *sakt* between these *sūrahs* for those making *waṣl*. Most do not consider this distinction⁷⁷ and apply by these *sūrahs* whatever is being applied by the other *sūrahs*.⁷⁸

In the second half of the line, the author starts discussing *basmalah* at the beginning of the *sūrah*: all the *Qurra’* will read the *basmalah* when starting recitation at the beginning of a *sūrah*. This discussion continues in the next line.

TEXT:

سِوَى بَرَاءَةٍ فَلَا وَلَوْ وُصِلَ وَوَسَطًا خَيْرٌ وَفِيهَا يَحْتَمِلُ 110

TRANSLATION:

[At the start of the *sūrah*, all read the *basmalah*] except by (Sūrah) Barā’ah, then they do not (recite the *basmalah*), even if joining (Sūrah Barā’ah to a *sūrah* before it). And in the middle (of a *sūrah*) choose (whether to read the *basmalah* or not); and in it (i.e. in the middle of Sūrah Barā’ah), it (the *basmalah*) is possible.

COMMENTARY:

All the *Qurra’* will not read the *basmalah* at the beginning of Sūrah Barā’ah, even if joining Sūrah Barā’ah to any *sūrah* before it, like Sūrat al-Anfāl, Sūrat al-A‘rāf or Sūrat al-Fātiḥah etc.⁷⁹

⁷⁷ *Al-Nashr*: 1/262.

⁷⁸ Al-Ṣafāqūsī argues that if this distinction is considered by these four *sūrahs*, then there are many other places where they are found as well e.g. لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ * لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ * وَهُوَ الْعَلِيُّ الْعَظِيمُ * وَنُجْرِي الْمُحْسِنِينَ * وَنُجْرِي الْمُحْسِنِينَ * (Sūrat al-Baqarah: 255-256, Sūrat al-Mursalāt: 44-45). Additionally, if this distinction is considered, then one would not join the *basmalah* to the start of these *sūrahs* as well i.e. بِسْمِ الرَّحْمَنِ الرَّحِيمِ * لَا إِلَهَ إِلَّا اللَّهُ. See *Ghayth al-Naf’*: 608.

⁷⁹ If one joins the end of Sūrah Barā’ah to the start of Sūrah Barā’ah, or if one joins a *sūrah* which follows Sūrah Barā’ah in the sequence of the *muṣḥaf* to the start of Sūrah Barā’ah, then *waqf* should be made. See *al-Hādī* of Sheikh Muḥaysin: 1/125; *Hidāyat al-Qārī*: 1/570.

In the second half of the line, the author starts discussing the reading of the *basmalah* when beginning recitation in the middle of a *sūrah*: all the *Qurrā'* give the reciter an option of reading the *basmalah* or not reading it. If the *basmalah* is being read, then care should be taken that it is not joined to the name of Shayṭān e.g. الرَّحِيمُ * الشَّيْطَانُ⁸⁰, or a pronoun referring to Shayṭān e.g. الرَّحِيمُ * لَعْنَةُ اللَّهِ⁸⁰.

At the end of the line, Ibn al-Jazarī suggests that the *basmalah* is allowed to be read in the middle of *Sūrah Barā'ah*, even though it was not permitted at the beginning of *Sūrah Barā'ah*. There are three considerations with regards to the *basmalah* in the middle of *Sūrah Barā'ah*:

- 1) Those who do not read the *basmalah* in the middle of any *sūrah* besides *Sūrah Barā'ah* will certainly not recite it in the middle of *Sūrah Barā'ah*.
- 2) Those who generally read the *basmalah* in the middle of any *sūrah* will allow it in the middle of *Sūrah Barā'ah*.⁸¹
- 3) Those who deem that the practice regarding the *basmalah* in the middle of the *sūrah* will follow what is applied at the beginning of the *sūrah*. Thus, since there is no *basmalah* at the beginning of *Sūrah Barā'ah*, it will not be read in the middle either.

TEXT:

وَإِنْ وَصَلْتَهَا بِآخِرِ السُّورِ فَلَا تَقِفْ وَغَيْرُهُ لَا يُحْتَجَرُ 111

TRANSLATION:

If you join it (the *basmalah*) with the end of a *sūrah*, then do not stop (on the *basmalah*); and besides it (i.e. this manner of joining/stopping), there is no prohibition.

⁸⁰ *Al-Nashr*. 1/266.

⁸¹ This is only if one regards that the reason for the omission at the beginning of the *sūrah* – the anger of Allah (*li tanzīlihā bi al-sayf*) towards the disbelievers then – no longer remains i.e. it was directed at them during that time and no longer remains; thus, the *basmalah* may be read. If one regards that the anger of Allah towards them still remains, then the *basmalah* will not be read. And Allah knows best. See *al-Nashr*. 1/266.

COMMENTARY:

In this verse, the author discusses the various ways of joining two *sūrahs* when reading the *basmalah*: there are four logical ways of joining, of which only three are allowed. The author mentions the one way which is not allowed in this verse: joining the *basmalah* to the end of a *sūrah* and stopping on the *basmalah*, then reading the second *sūrah* with a new breath; this is called *waṣl al-awwal faṣl al-thānī*. The other three ways are allowed:

- 1) *Faṣl al-Jamīʿ* – stopping at the end of the first *sūrah*, reading the *basmalah* and stopping at the end of it, then reciting the second *sūrah* with a new breath.
- 2) *Faṣl al-Awwal Waṣl al-Thānī* – stopping at the end of the first *sūrah*, and then joining the *basmalah* to the second *sūrah* in one breath.
- 3) *Waṣl al-Jamīʿ* – joining the first *sūrah* to the *basmalah* and then the *basmalah* to the second *sūrah*; all in one breath.

Sūrah Umm al-Qur‘ān

This chapter discusses those differences in Sūrat al-Fātiḥah, referred to as “Umm al-Qur‘ān”.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Qunbul reads صِرَاط – however it appears – with a *sīn*. Via the *Ṭayyibah*, a *ṣād* may also be read for Qunbul, however it appears e.g. الصِّرَاط, صِرَاط, صِرَاطِ اللَّهِ etc.

Via the *Shāṭibiyyah*, Khallād reads the first الصِّرَاط – in Sūrat al-Fātiḥah – with *ishmām*, and with a *ṣād* wherever else it appears. Via the *Ṭayyibah*, four ways are allowed for Khallād:

- 1) *Ishmām* in the first الصِّرَاط (in Sūrat al-Fātiḥah), as in the *Shāṭibiyyah*.
- 2) *Ishmām* in the second صِرَاط in Sūrat al-Fātiḥah. (*Ishmām* will only be made in the second place – صِرَاط in Sūrat al-Fātiḥah – if *ishmām* is made in the first (الصِّرَاط)).
- 3) *Ishmām* is made throughout the Qur‘ān, but only in those places where it appears with a *lām al-ta‘rīf*.
- 4) No *ishmām* is made for Khallād throughout the Qur‘ān.

Via the *Durrah*, Ruways has *ishmām* in the chapter of “أَصْدُقُ” i.e. every *ṣād* appearing after a *dāl* e.g. يَصْدُقُونَ, تَصْدِيقٌ, فَاصْدَعْ etc. Via the *Ṭayyibah*, a *ṣād* may also be read i.e. without *ishmām*. However, in يُصْدِرُ الرَّعَاءُ of Sūrat al-Qaṣaṣ and يَوْمَئِذٍ يُصْدِرُ النَّاسُ only *ishmām* is allowed by Ruways i.e. no option in these two places.

Via the *Durrah*, Ruways reads the *hā’* with a *ḍammah* in the following:

- 1) وَيُلِيهِمُ الْأَمَلُ – Sūrat al-Ḥijr: 3.
- 2) يُغْنِيهِمُ اللَّهُ – Sūrat al-Nūr: 32.

3) وَقِهِمُ عَذَابَ الْجَحِيمِ – Sūrah Ghāfir: 7.

4) وَقِهِمُ السَّيِّئَاتِ – Sūrah Ghāfir: 9.

Via the *Tayyibah*, Ruways has an option of reading the *hā'* with a *dammah* as well as with a *kasrah*.⁸²

TEXT:

مَالِكٍ نَيْلٍ خِلْفًا رَوَى، السَّرَاطِ مَعَ سِرَاطِ زَيْنٍ خُلْفًا غَلَا كَيْفَ وَقَعَ 112

TRANSLATION:

‘Āṣim, Ya‘qūb, al-Kisā’ī and Khalaf al-‘Āshir read مَالِكٍ. Qunbul – with an option – and Ruways (without an option) read السَّرَاطِ and سِرَاطِ however they appear.

COMMENTARY:

‘Āṣim, Ya‘qūb, al-Kisā’ī and Khalaf al-‘Āshir (رَوَى) read مَالِكٍ.

The remaining *Qurrā'* i.e. Nāfi‘, Ibn Kathīr, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Ḥamzah and Abū Ja‘far will read مَلِكٍ.

In صِرَاطِ and الصِّرَاطِ, wherever they appear in the Qur‘ān – *ma‘rifāh* or *nakirah* (definite or indefinite) – Qunbul will read it with a *sīn*, with an option of a *ṣād* as well (زَيْنٍ خُلْفًا). Ruways will read it with a *sīn* only; no other option.

By كَيْفَ وَقَعَ (however they appear), the author alludes to the various ways in which it may appear e.g. صِرَاطِكَ، صِرَاطِ اللَّهِ، الصِّرَاطِ، صِرَاطِ etc.

⁸² Note that the *ḥarakah* on the *mīm* will be dependent on the *ḥarakah* being read on the *hā'* before it: if the *hā'* is read with a *kasrah*, then the *mīm* will also be read with a *kasrah* and if the *hā'* is read with a *dammah*, then the *mīm* will also be read with a *dammah*; except in Sūrah Ghāfir: 7, the *mīm* will always be read as *sākin* because it is followed by a *mutaḥarrrik*, unlike in the other cases where it is followed by a *sākin*.

TEXT:

وَالصَّادُ كَالزَّايِ صَفَا، الْأَوَّلُ قِفْ وَفِيهِ وَالثَّانِي وَذِي اللَّامِ اخْتُلِفَ 113

TRANSLATION:

The *ṣād* (is read) like a *zāy* for Khalaf. There is difference of opinion (in reading the *ṣād* like *zāy*) for Khallād in the first (place it appears), or in it (the first) and the second (place it appears) or when it (the word) holds a *lām*.

COMMENTARY:

In *صِرَاط* and *الصِّرَاط*, wherever they appear in the Qur'an, Khalaf (from Ḥamzah) will read it with *ishmām* of the *ṣād* with that of a *zāy*.

Khallād has four different readings mentioned in this line:

- 1) *Ishmām* in the first *الصِّرَاط* only (الأوَّلُ قِفْ).
- 2) *Ishmām* in the first and second appearances (وفيه والثَّانِي).
- 3) *Ishmām* in only those places where it appears with *lām al-ta'rif* (وَذِي اللَّامِ) i.e. *الصِّرَاط*.
- 4) No *ishmām* wherever it appears (اِخْتُلِفَ; in all these places he has another option i.e. no *ishmām*).

The remaining *Qurrā'* – including Qunbul in his second option – will read with a *ṣād* wherever they appear.

TEXT:

وَبَابُ أَصْدُقْ شَفَا وَالْخُلْفُ غَرُّ، يُصْدِرَ غِثْ شَفَا، الْمُصَيِّطُونَ صَرُّ 114

TRANSLATION:

And the chapter of “أَصْدُقْ” (is read as a *zāy*) for Ḥamzah, al-Kisā'ī and Khalaf al-‘Ashir; with an option (in the chapter of “أَصْدُقْ”) for Ruways. In يُصْدِرَ Ruways, Ḥamzah, al-Kisā'ī and Khalaf al-‘Ashir (read it as a *zāy*). In الْمُصَيِّطُونَ, Khalaf (from Ḥamzah reads it as a *zāy*).

COMMENTARY:

The chapter of “أَصْدُقُ” refers to those words in which the *ṣād* comes after a *dāl*. This is in seven words that come in 12 places:

- 1) أُصْدُقُ – in two places:- Sūrat al-Nisā': 87, 122.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا أَبَدًا ۗ وَعَدَّ اللَّهُ حَقًّا ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

- 2) تُصَدِّقُ – in two places:- Sūrah Yūnus ﴿٣٧﴾: 37; Sūrah Yūsuf ﴿١١١﴾: 111.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ

الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي

بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

- 3) يَصْدِفُونَ – in three places:- Sūrat al-An‘ām: 46, 157.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَ أَبْصَارَكُمْ وَ خَتَمَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهٍ غَيْرِ اللَّهِ

يَأْتِيَكُمْ بِهِ ۗ أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ ۗ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ

وَ هُدًى وَ رَحْمَةٌ ۗ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَ صَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ

يَصْدِفُونَ عَنِ الْآيَاتِ سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

- 4) فَاصْدَعْ – in Sūrat al-Hijr: 94.

فَاصْدَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

5) تَصَدِيَةٌ – Sūrat al-Anfāl: 35.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً^ط فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿٥٥﴾

6) يَضْر – Sūrat al-Qaṣaṣ: 23; Sūrat al-Zilzāl: 6.

وَلَمَّا وَرَدَ مَاءٌ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ^ك وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ
تَذُودِنِ^ع قَالَ مَا خَطْبُكُمَا^ط قَالَتَا لَا نَسْقِي^ح حَتَّى يُصَدَرَ الرَّعَاءُ^{سك} وَأَبُونَا شَيْخٌ كَبِيرٌ

﴿٢٣﴾

يَوْمَئِذٍ يُصَدِّرُ النَّاسَ أَشْتَاتًا^ل لِيُرَوْا أَعْمَالَهُمْ^ط

7) قَضَدُ – Sūrat al-Nahl: 9.

وَعَلَى اللَّهِ قَضَدُ السَّبِيلِ وَمِنْهَا جَائِرٌ^ط وَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿٩﴾

Ḥamzah, al-Kisā'ī and Khalaf al-Āshir (شفاً) make *ishmām* in all these words.

Ruways will have an option in all these words i.e. *ishmām* and no *ishmām*, except in *يَضْر* of Sūrat al-Qaṣaṣ and Sūrat al-Zilzāl in which he only has *ishmām*.

The remaining *Qurrā'* will read these words without *ishmām*.

In *المُضَيِّطُونَ* of Sūrat al-Tūr: 37, Khalaf (from Ḥamzah) will read with *ishmām*.

The differences in this word are further discussed in the next line.

TEXT:

قِ الْخُلْفَ مَعَ مُضَيِّطٍ وَالسَّيْنُ لِي وَفِيهِمَا الْخُلْفُ زَكِيٌّ عَنِ مَلِي 115

TRANSLATION:

Khallād has an option in it (i.e. الْمُصَيِّطُونَ), as well as مُصَيِّطٍ; and with a *sīn* in these two (words) for Hishām, and difference of opinion for Qunbul, Ḥafṣ and Ibn Dhakwān (in these two words).

COMMENTARY:

In the previous line, it was mentioned that Khalaf (from Ḥamzah) has *ishmām* in الْمُصَيِّطُونَ. Additionally, he has *ishmām* in مُصَيِّطٍ of Sūrat al-Ghāshiyah: 22.

Khallād has an option in both الْمُصَيِّطُونَ mentioned in the previous line and مُصَيِّطٍ of Sūrat al-Ghāshiyah, reading it with *ishmām* and without *ishmām*.

Hishām reads with a *sīn* in both الْمُصَيِّطُونَ and (وَالسَّيِّئِينَ لِي) مُصَيِّطٍ.

Qunbul, Ḥafṣ and Ibn Dhakwān have an option in these two words: reading it with a *sīn* as well as with a *sād* (وَفِيهَا الْخُلُفُ زَكِيٌّ عَنِ مَلِي) .

The remaining *Qurrā'* will read with a *sād* in these two words.

TEXT:

عَلَيْهِمْ وَإِلَيْهِمْ لَدَيْهِمْ بَضْمٌ كَسْرِ الْهَاءِ ظَبْيٍ فَهِمْ 116

TRANSLATION:

Ya'qūb and Ḥamzah read عَلَيْهِمْ, إِلَيْهِمْ and لَدَيْهِمْ with a *dammah* by the *kasrah* of the *hā'*.

COMMENTARY:

Ḥamzah and Ya'qūb read عَلَيْهِمْ, إِلَيْهِمْ and لَدَيْهِمْ with a *dammah* on the *hā'* during *waṣl* and *waqf* wherever they appear in the Qur'ān i.e. عَلَيْهِمْ, إِلَيْهِمْ and لَدَيْهِمْ.

The remaining *Qurrā'* will read with a *kasrah* on the *hā'*, as indicated in the line i.e. بَضْمٌ كَسْرِ الْهَاءِ.

Some additional places where Ya‘qūb reads with a *ḍammah* on the *hā’* are explained in the next line.

TEXT:

وَبَعْدَ يَاءٍ سَكَنْتَ لَا مُفْرَدًا ظَاهِرٌ وَإِنْ تَزُلْ كِيُخْزِهِمْ عَدَا 117

TRANSLATION:

And Ya‘qūb (will read a *ḍammah* on the *hā’*) after a *yā’* which has been made *sākin*, except when it is singular. And if the *yā’* is removed, as in *يُخْزِهِمْ*, then Ruways (will read a *ḍammah* on the *hā’*).

COMMENTARY:

Ya‘qūb will read a *hā’* with a *ḍammah* when it comes after a *yā’ sākinah*, except when it is singular e.g. *لَدَيْهِ، إِلَيْهِ، عَلَيْهِ*. Thus, when it is dual or plural, masculine or feminine, Ya‘qūb will read the *hā’* with a *ḍammah* e.g. *تَزْوِيهِمْ، بَحْتَتَيْهِمْ، فِيهِمْ، عَلَيْهِمْ، فِيهِمَا، عَلَيْهِمَا*, *أَيْدِيهِمْ، صَيَاصِيهِمْ* etc.

If the *yā’ sākinah* before the pronoun *hā’* is dropped due to it being an imperative command (*amr*) or apocopation (*majzūm*), then Ruways will still read the *hā’* with a *ḍammah*. This occurs in 15 places, in 10 different *sūrahs*⁸³:

- 1) فَتَاتِهِمْ عَدَابًا – Sūrat al-A‘rāf: 38.
- 2) وَإِنْ يَأْتِيهِمْ عَرَضٌ – Sūrat al-A‘rāf: 169.
- 3) وَإِذَا لَمْ تَأْتِيهِمْ – Sūrat al-A‘rāf: 203.
- 4) وَيُخْزِهِمْ وَيَنْصُرُكُمْ – Sūrat al-Tawbah: 14.
- 5) أَلَمْ يَأْتِيهِمْ نَبَأٌ – Sūrat al-Tawbah: 70.
- 6) وَلَمَّا يَأْتِيهِمْ تَأْوِيلُهُ – Sūrah Yūnus الْيُونُسُ: 39.
- 7) وَيَلْبِغُهُمُ الْأَمْلُ – Sūrat al-Ḥijr: 3.
- 8) أَوَلَمْ تَأْتِيهِمْ بَيِّنَةٌ – Sūrah Ṭāhā: 133.
- 9) يُغْنِيهِمُ اللَّهُ – Sūrat al-Nūr: 32.

⁸³ See Sheikh ‘Abd al-Rāziq’s editing of al-Zabīdī’s commentary on the *Durrah*, pg. 110.

- 10) أَوْلَمْ يَكْفِهِمْ – Sūrat al-ʿAnkabūt: 51.
- 11) رَبَّنَا آتِنَاهُمْ – Sūrat al-Aḥzāb: 68.
- 12) فَاسْتَفْتِهِمْ أَهْمُ – Sūrat al-Ṣāffāt: 11.
- 13) فَاسْتَفْتِهِمْ أَلِرَبِّكَ – Sūrat al-Ṣāffāt: 149.
- 14) وَقِهِمْ عَذَابَ الْجَحِيمِ – Sūrah Ghāfir: 7.
- 15) وَقِهِمُ السَّيِّئَاتِ – Sūrah Ghāfir: 9.

In the above-mentioned words, the *yāʾ sākinah* has been dropped. It was originally *فَاتَاتِيهِمْ*, *يَأْتِيهِمْ*, *تَأْتِيهِمْ* and so forth. Ruways will still read the *hāʾ* with a *ḍammah* in these words.

This discussion continues in the next line.

TEXT:

وَأَخْلَفَ يُلْهِهِمْ قِهِمْ وَيُغْنِيهِمْ عَنْهُ وَلَا يَضُمُّ مَنْ يُؤَلِّهِمْ 118

TRANSLATION:

And he (Ruways) has an option in *يُلْهِهِمْ*, *قِهِمْ*, and *يُغْنِيهِمْ*; and does not read with a *ḍammah* in *مَنْ يُؤَلِّهِمْ*.

COMMENTARY:

In three of the previously-mentioned words, Ruways has an option of reading the *hāʾ* with a *ḍammah* as well as with a *kasrah*: *يُلْهِهِمْ*, *قِهِمْ*, and *يُغْنِيهِمْ*. They are found in the following places:

- 1) وَيُلْهِهِمُ الْأَمَلُ – Sūrat al-Ḥijr: 3.
- 2) يُغْنِيهِمُ اللَّهُ – Sūrat al-Nūr: 32.
- 3) وَقِهِمُ عَذَابَ الْجَحِيمِ – Sūrah Ghāfir: 7.
- 4) وَقِهِمُ السَّيِّئَاتِ – Sūrah Ghāfir: 9.

The remaining *Qurraʾ* will read with a *kasrah* on the *hāʾ* in all these words.

وَمَنْ يُؤَلِّمُ of Sūrat al-Anfāl: 16, is an exception to this rule. Here, Ruways will not read with a *ḍammah*, but with a *kasrah* on the *hāʾ*; as the remaining *Qurraʾ* do.

TEXT:

وَضَمَّ مِيمَ الْجَمْعِ صِلَ ثَبْتُ دِرَا قَبْلَ مُحَرِّكِ وَبِالْخُلْفِ بَرَا 119

TRANSLATION:

Abū Jaʿfar and Ibn Kathīr will make *ṣilah* (join) a *ḍammah* to the *mīm al-jamʿ* when it comes before a *mutaḥarrik*, while Qālūn has an option (in making *ṣilah*).

COMMENTARY:

Ibn al-Jazarī starts discussing the *mīm al-jamʿ* in this line. The *mīm al-jamʿ* will appear before a *sākin* or a *mutaḥarrik*. If it is a *mutaḥarrik*, then it will either be a pronoun or another letter. If it is a pronoun, then all the *Qurraʾ* will make *ṣilah* in it e.g. دَخَلْتُمُوهُ، أَنزَلْنَاهُ مَكْمُوهًا.

If it is another *mutaḥarrik* after the *mīm al-jamʿ*, then Abū Jaʿfar and Ibn Kathīr will make *ṣilah* in the *mīm al-jamʿ* without another option, while Qālūn makes *ṣilah* with the option of reading without *ṣilah* as well.

TEXT:

وَقَبْلَ هَمْزِ الْقَطْعِ وَرَشُّ، وَكُسِرُوا قَبْلَ السُّكُونِ بَعْدَ كَسْرِ حَرَرُوا 120

TRANSLATION:

Warsh (will make *ṣilah*) before a *hamz al-qaṭʿ*. And read (the *mīm al-jamʿ*) with a *kasrah* when it is before a *sukūn* and appears after a *kasrah* for Abū ʿAmr al-Baṣrī...

COMMENTARY:

If the *mīm al-jam'* is before a *hamzat al-qaṭ'*, then Warsh will make *ṣilah* e.g. عَلَيْهِمْ مَالِكُمْ إِذَا ءَأَنْتُمْ أَشَدُّ ءَأَنْدَرْتَهُمْ

By Warsh, both al-Azraq and al-Aṣbahānī is intended. Refer to lines 39 and 40.

Thereafter, the *mīm al-jam'* before a *sākin* is discussed. In this case, the differences between the *Qurrā'* is only in the *mīm al-jam'* that comes after a *hā'* i.e. in هُمْ, when the *hā'* is preceded by a *kasrah* or a *yā' sākinah*.⁸⁴ Here, they differ regarding the *ḥarakah* to be read on the *mīm*.⁸⁵

Abū 'Amr al-Baṣrī will read the *mīm* with a *kasrah* e.g. عَلَيْهِمُ الْقِتَالُ بِهِمُ الْأَسْبَابُ during *waṣl*. The condition “during *waṣl*” is mentioned at the start of the next line.

TEXT:

وَصَلًّا، وَبَاقِيهِمْ بِضَمٍّ، وَشَفَا مَعَ مِيمِ الْهَاءِ، وَأَتْبَعَ ظُرْفًا 121

TRANSLATION:

[And read (the *mīm al-jam'*) with a *kasrah* when it is before a *sukūn* and appears after a *kasrah* for Abū 'Amr al-Baṣrī] during *waṣl*; and the remaining (*Qurrā'*) with a *ḍammah* (on the *mīm*). Ḥamzah, al-Kisā'ī and Khalaf al-'Āshir, along with (a *ḍammah* on) the *mīm* (will read a *ḍammah* on) the *hā'*. And Ya'qūb will follow (regarding the *mīm*, whatever precedes it i.e. whatever is the *ḥarakah* of the *hā'* before it).

COMMENTARY:

The remaining *Qurrā'* will read with a *ḍammah* on the *mīm* during *waṣl* in this case e.g. عَلَيْهِمُ الْقِتَالُ بِهِمُ الْأَسْبَابُ, except for Ḥamzah, al-Kisā'ī and Khalaf al-'Āshir who will

⁸⁴ “After a *kasrah*” is explicitly mentioned in the line (بَعْدَ كَسْرٍ), but not after a *yā' sākinah*.

⁸⁵ This implies that the *Qurrā'* will not have any differences regarding the *ḥarakah* of the *mīm al-jam'* when it follows a *tā'* or a *kāf* i.e. in تُمْ and كُمْ.

read the *mīm* as well as the *hā'* before it with a *ḍammah* during *wasl* e.g. بِهٖمُ الْأَسْبَابُ عَلَيْهِمُ الْقِتَالُ.

Ya'qūb will read a *kasrah* on the *mīm* when the *hā'* before it has a *kasrah*, and with a *ḍammah* on the *mīm* if the *hā'* before it has a *ḍammah* e.g. بِهٖمُ اللهُ عَلَيْهِمُ الْقِتَالُ. "وَأَتَّبِعْ طَرَفًا". This is what is meant by "فِي قُلُوبِهِمُ الْعِجَلِ، الْأَسْبَابُ".

During *waqf*, all the *Qurrā'* will read the *hā'* with a *kasrah* and the *mīm* as *sākin*, excluding Ḥamzah in عَلَيْهِمُ، إِلَيْهِمْ and لَدَيْهِمْ, and Ya'qūb in those previously-mentioned words where هُم is preceded by a *yā' sākinah* e.g. فِيهِمْ، تَرْمِيهِمْ، بِجَنَّتَيْهِمْ، فِيهِمْ etc. Here, Ḥamzah and Ya'qūb will both read the *hā'* with a *ḍammah* and the *mīm* as *sākin*.

Idghām Kabīr

Idghām kabīr is the assimilation of two *mutaḥarrik* letters, being read as one *mushaddad* letter.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, *idghām kabīr* was only allowed for al-Sūsī. Via the *Ṭayyibah*, *idghām kabīr* is made for both al-Sūsī as well as al-Dūrī from Abū ‘Amr, with an option for both – al-Sūsī and al-Dūrī – to read with *iṭḥ-hār* i.e. without *idghām kabīr* as well.

In *وَاللَّائِي يَيْسَنَ* which comes in *Sūrat al-Ṭalāq*: 4, the *Shāṭibiyyah* relates *iṭḥ-hār* for al-Bazzī and Abū ‘Amr al-Baṣrī.⁸⁶ Via the *Ṭayyibah* there is an option of reading *iṭḥ-hār* or *idghām*.

Idghām for Ruways specifically, may be divided into:

1) **Specific differences** (خلاف خاص).

This may be subdivided into:

- 1.1. ***Idghām* in which there is consensus.**⁸⁷
- 1.2. **Those places in which *idghām* is preponderant.**⁸⁸

⁸⁶ Though *iṭḥ-hār* is mentioned in the *Shāṭibiyyah*, *idghām* is also allowed since two *mithlayn ṣaḡīr* letters are coming together, making *idghām* necessary. See *Ghayth al-Naḥl*: 590; *Ibrāz al-Ma‘ānī*: 86.

⁸⁷ There are five places mentioned in the *Ṭayyibah* in which they have consensus regarding *idghām* for Ruways:

- 1) *فَلَا أُنْسَابَ تَبَيَّنَهُمْ* of *Sūrat al-Mu‘minūn*: 101.
- 2) *ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جَنَّةٍ* of *Sūrah Saba’*: 46.
- 3) *كِي نُسَيْخِكَ كَثِيرًا* of *Sūrah Ṭāhā*: 33.
- 4) *وَنَذْرُوكِ كَثِيرًا* of *Sūrah Ṭāhā*: 34.
- 5) *إِنَّكَ كُنْتَ بِنَا بَصِيرًا* of *Sūrah Ṭāhā*: 35.

All five places appear in the *Durrah*. See lines 143-144 of the *Ṭayyibah*.

⁸⁸ In this category, the *Ṭayyibah* mentions four words which appear in 12 places:

- 1) *لَدَهَبَ بِسْمَعِهِمْ* of *Sūrat al-Baqarah*: 20.
- 2) *فَلَنَأْتِيَنَّهُمْ بِخُودٍ لَا يَبْلُغُهُمْ* of *Sūrat al-Naml*: 37.
- 3) *وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا* – *Sūrat al-Nahl*: 72.

1.3. Those places in which *ith-hār* is preponderant.

In this category, one only finds the word جَعَلَ لَكُمْ. *Idghām* will be made in it wherever it comes in the Qurʾān. There are 17 places in total:⁸⁹

1. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا – Sūrat al-Baqarah: 22.
2. وَهُوَ الَّذِي جَعَلَ لَكُمُ النَّجْمَ لِيَتَّبِعُوا فِيهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ – Sūrat al-Anʿām: 97.
3. هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ – Sūrah Yūnus عليه السلام: 67.
4. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا – Sūrah Tāhā: 53.
5. وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا – Sūrat al-Furqān: 47.
6. وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ – Sūrat al-Qaṣaṣ: 73.
7. وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ – Sūrat al-Sajdah: 9.
8. الَّذِي جَعَلَ لَكُمُ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا – Sūrah Yāsīn: 80.
9. اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ – Sūrah Ghāfir: 61.
10. اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا – Sūrah Ghāfir: 64.
11. اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا – Sūrah Ghāfir: 79.
12. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا – Sūrat al-Zukhruf: 10.
13. وَجَعَلَ لَكُمُ فِيهَا سُبُلًا – Sūrat al-Zukhruf: 10.
14. وَجَعَلَ لَكُمُ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ – Sūrat al-Zukhruf: 12.
15. هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولًا – Sūrat al-Mulk: 15.
16. وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ – Sūrat al-Mulk: 23.

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- 4) وَجَعَلَ لَكُمُ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً – Sūrat al-Naḥl: 72.
 - 5) وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ – Sūrat al-Naḥl: 78.
 - 6) وَاللَّهُ جَعَلَ لَكُمُ مِنْ بُيُوتِكُمْ سَكَنًا – Sūrat al-Naḥl: 80.
 - 7) وَجَعَلَ لَكُمُ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا – Sūrat al-Naḥl: 80.
 - 8) وَاللَّهُ جَعَلَ لَكُمُ مِمَّا خَلَقَ ظِلَالًا – Sūrat al-Naḥl: 81.
 - 9) وَجَعَلَ لَكُمُ مِنَ الْجِبَالِ أَكْنَانًا – Sūrat al-Naḥl: 81.
 - 10) وَجَعَلَ لَكُمُ سَرَابِيلَ تَقِيكُمْ الْحَرَّ – Sūrat al-Naḥl: 81.
 - 11) وَأَنَّهُ هُوَ أَعْنَى وَأَقْنَى – Sūrat al-Najm: 48.
 - 12) وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى – Sūrat al-Najm: 49.

All 12 come in the *Durrah*. See lines 144-145 of the *Tayyibah*.

⁸⁹ This excludes the eight places that جَعَلَ لَكُمْ comes in Sūrat al-Naḥl, as well as جَعَلَ لَكُمْ of Sūrat al-Shūrā: 11. The former is from the category in which *idghām* is preponderant and the latter from the category in which no preponderance is given. See line 148 of the *Tayyibah*.

17. جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا – Sūrah Nūḥ ﷺ: 19.

1.4. Those places in which both *idghām* and *iṭḥ-hār* are allowed equally i.e. no preponderance is given to either.

They are 14 places in total, of which four appear in the *Durrah*:⁹⁰

1. فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ – Sūrat al-Baqarah: 79.
2. أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ – Sūrat al-Baqarah: 175.
3. نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا – Sūrat al-Baqarah: 176.
4. لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ – Sūrat al-A'raf: 41.
5. لَا مُبَدِّلَ لِكَلِمَاتِهِ – Sūrat al-Kahf: 27.
6. فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا – Sūrah Maryam ﷺ: 17.
7. وَلِتَضَعِ عَلَىٰ عَيْنِي – Sūrah Ṭāhā: 39.
8. وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ – Sūrat al-Naml: 60.
9. كَذَلِكَ كَانُوا يُؤْفَكُونَ – Sūrat al-Rūm: 55.
10. وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ – Sūrat al-Zumar: 6.
11. جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا – Sūrat al-Shūrā: 11.
12. وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى – Sūrat al-Najm: 43.
13. وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا – Sūrat al-Najm: 44.
14. فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ * كَلَّا بَلْ تُكِيدُونَ بِالَّذِينَ – Sūrat al-Infīṭār: 8-9.

2) **General differences** (خلاف عام); making *idghām* wherever Abū 'Amr al-Baṣrī makes *idghām*, as mentioned previously.⁹¹

Ya'qūb will make *idghām kabīr* in all those places where Abū 'Amr al-Baṣrī makes *idghām*, whether they are in *mithlayn*, *mutajānisayn* or *mutaqāribayn*.⁹²

⁹⁰ Numbers 1, 2, 5 and 6 are mentioned in the *Durrah*.

⁹¹ This *idghām* is related for both Ruways and Rawḥ i.e. the entire Ya'qūb.

⁹² In بَيْتٍ طَائِفَةٌ of Sūrat al-Nisā': 81, Ya'qūb will only have *iṭḥ-hār*. See line 149 of the *Ṭayyibah* and line 17 of the *Durrah*.

The *Shāṭibiyyah* does not allow *rawm* and *ishmām* if both the *mudgham* and the *mudgham fih* is a *bā'* or a *mīm* e.g. أَعْلَمُ بِكُمْ، يُعَذِّبُ مَنْ يَشَاءُ، يَعْلَمُ مَا نُصِيبُ بِرَحْمَتِنَا. The *Tayyibah* adds the *fā'* as well i.e. it does not allow *rawm* and *ishmām* if both the *mudgham* and the *mudgham fih* is a *fā'* e.g. تَعْرِفُ فِي.

TEXT:

إِذَا التَّقَى خَطًّا مُحَرَّكَانِ مِثْلَانِ جِنْسَانِ مُقَارِبَانِ 122

TRANSLATION:

If two *mutaḥarrik* letters, *mithlān*, *mutajānisān* or *mutaqāribān*, meet in script...

COMMENTARY:

Ibn al-Jazarī starts discussing the prerequisites (*shurūṭ*) and reasons (*asbāb*) of *idghām*.

Two letters may come together in the following ways:

- 1) In script and pronunciation (خَطًّا وَلَفْظًا) e.g. الرَّحِيمِ مَلِكٍ، لَهُمْ مَا.
- 2) In script but not in pronunciation (خَطًّا لَا لَفْظًا) e.g. إِنَّهُ هُوَ.
- 3) In pronunciation but not in script (لَفْظًا لَا خَطًّا) e.g. أَنَا نَذِيرٌ.

The statement “إِذَا التَّقَى خَطًّا” alludes to the prerequisite of *idghām*: two letters must meet in script for *idghām* to take place. Thus, *idghām* will take place in the first two cases while in أَنَا نَذِيرٌ, *idghām* will not take place because the two *nuns* are not written next to each other, even though they are pronounced in immediate succession, one after the other.

مُحَرَّكَانِ indicates that *idghām kabīr* is being discussed in this chapter.

The reasons for *idghām* are *mithlayn*, *mutajānisayn* and *mutaqāribayn*. *Mithlayn* are two letters which agree in *makhraj* and *ṣifāt*, or two letters which are identical in their

essence (ذاتًا) and in their name (اسمًا).⁹³ *Mutajānisayn* are two letters which agree in *makhraj* but not in *ṣifāt*. *Mutaqāribayn* are of three types: two letters which are close in *makhraj* and *ṣifāt* e.g. قُلُوبٌ, or close in *makhraj* but not in *ṣifāt* e.g. قَدْ سَمِعَ, or close in *ṣifāt* but not in *makhraj* e.g. الرَّأْسُ شَيْبًا.

TEXT:

أَدْغَمَ بِخُلْفِ الدُّورِ وَالسُّوسِيِّ مَعًا لَكِنْ بِوَجْهِ الهمزِ وَالْمَدِّ اَمْنَعَا 123

TRANSLATION:

Make *idghām* for both al-Dūrī and al-Sūsī. However, (*idghām* is) prevented with the feature of *hamz* and *madd*.

COMMENTARY:

If all the previously-mentioned prerequisites and reasons are fulfilled, then both al-Dūrī from Abū ‘Amr al-Baṣrī and al-Sūsī will make *idghām*.

Via the *Ṭayyibah*, both al-Dūrī and al-Sūsī have an option of making *qaṣr* or *tawassuṭ* in *madd munfaṣil*. Additionally, they both also allow the option of making *ibdāl* in the *hamzah mufradah* (the isolated *hamzah*) which is *sākin* e.g. شَيْئُهَا، الدَّيْبُ، مُؤْمِنُونَ. or reading without *ibdāl* i.e. as a *hamzah muḥaqqaqah*. In the second half of the line, the author explains that if *idghām kabīr* is made for either al-Dūrī or al-Sūsī, it will not be made while reading *taḥqīq* in the *hamzah mufradah*, and with *tawassuṭ* in *madd munfaṣil*. Thus, if one is making *idghām kabīr* for al-Dūrī or al-Sūsī, it will only be allowed with *qaṣr* in *madd munfaṣil* and with *ibdāl* in the *hamzah mufradah*.⁹⁴

⁹³ The second definition is considered more comprehensive and includes examples like في يوسف. See *Aḥkām Qirā’at al-Qur’ān*: 124; *Hidāyat al-Qārī*: 1/217; *al-‘Amīd fī ‘Ilm al-Tajwīd*: 65; *Sharḥ Ṭayyibat al-Nashr* of al-Nuwayrī: 1/324.

⁹⁴ See the chapter of *madd* and *qaṣr*, line 164 and the chapter of the *hamzah mufradah*, line 203.

TEXT:

فَكَلِمَةً مِثْلِي مَنَاسِكُكُمْ وَمَا سَلَكُكُمْ وَكَلِمَتَيْنِ عَمَّا 124

TRANSLATION:

So if in one word, there are two *mithlayn* letters, (*idghām* will take place in) مَنَاسِكُكُمْ and وَمَا سَلَكُكُمْ, and (*idghām*) will be general in two words.

COMMENTARY:

If *mithlayn* appears in one word, then there are only two places in which *idghām* will take place for Abū ‘Amr al-Baṣrī مَنَاسِكُكُمْ and وَمَا سَلَكُكُمْ.⁹⁵

If two *mithlayn* letters come in two different words, then *idghām* will be applied generally.

In the next line, those things which prevent this general application of *idghām* are mentioned.

TEXT:

مَا لَمْ يُنَوَّنْ أَوْ يَكُنْ تَا مُضْمَرٍ وَلَا مُشَدَّدًا وَفِي الْجَزْمِ انْظُرِ 125

TRANSLATION:

When the letter does not have a *tanwīn*, or it (the letter) is not the pronounced *tā’*, nor a *mushaddad*. And in the *jazm*, check...

COMMENTARY:

Those things which prevent *idghām* may be divided into two: that which is agreed upon and that in which there is difference of opinion.

In the first category, there are three:

⁹⁵ In the Four *Shādhah Qirā’āt*, there are other places where *idghām kabīr* will be made of *mithlayn* appearing in one word e.g. the two *hā’s* in جَنَاهُمُ, the two *nūns* in بُعِثْنَا, the two *kāfs* in بِشْرِكُمْ etc. for al-Muṭṭawwī’.

- 1) The first letter should not have a *tanwīn* (مَا لَمْ يُنَوِّنْ) e.g. عَفُورٌ رَّحِيمٌ.
- 2) The first letter should not be the pronoun *tā'* (يَكُنْ تَا مُضْمِرٍ); this will include the first person *tā' al-mutakallim* e.g. كُنْتُ ثِرَابًا and the second person *tā' al-khiṭāb* e.g. أَفَأَنْتَ تُكْرَهُ.
- 3) The first letter should not be *mushaddad* (وَلَا مُشَدَّدًا) e.g. فَتَمَّ مِيقَاتُ رَبِّهِ.

The second category – the case of *jazm* – is further discussed in the next line.

TEXT:

فَإِنْ تَمَّائِلًا فَفِيهِ خُلْفٌ وَإِنْ تَقَارَبَا فَفِيهِ ضَعْفٌ 126

TRANSLATION:

[And in the *jazm*, check] if they (the two letters) are *mithlayn*, then there is an option (of *iṭḥ-hār* and *idghām*) in it; and if they (the two letters) are *mutaqāribayn*, then in it (the differing) is weak.

COMMENTARY:

In the case of the *jazm*, it is either found in:

- 1) *Mithlayn* or *mutajānisayn* e.g. وَالنَّاتِ طَائِفَةٌ وَإِنْ يَكُ كَاذِبًا، يَخْلُ لَكُمْ، وَمَنْ يَبْنَعْ غَيْرَ.⁹⁶
Here both *iṭḥ-hār* and *idghām* will be allowed.
- 2) *Mutaqāribayn* e.g. وَلَمْ يُؤْتِ سَعَةً; this is the only example. Only *iṭḥ-hār* will be made here since most relate *iṭḥ-hār* with a minority allowing *idghām*.⁹⁷

TEXT:

وَالْخُلْفُ فِي وَاوٍ هُوَ الْمَضْمُومُ هَا وَاللُّوْطِ جِئْتِ شَيْئًا كَأَفْ هَا 127

⁹⁶ As for فَسَاتِذَا الْقُرْبَى and وَءَاتِذَا الْقُرْبَى, it will be mentioned in line 134.

⁹⁷ *Sharḥ Ṭayyibat al-Nashr* of Abū Bakr Ibn al-Jazarī: 56; *Sharḥ Ṭayyibat al-Nashr* of al-Nuwayrī: 1/327.

TRANSLATION:

And there is difference of opinion in the *wāw* of هُو whose *hā'* has a *ḍammah*, and (an option of *idghām* and *iṭḥ-hār*) in آل لُوِط and جِئْتِ شَيْئًا in (that Sūrah which starts with) “kāf-hā”.

COMMENTARY:

Those who apply *idghām kabīr* for Abū ‘Amr al-Baṣrī have difference of opinion in the *wāw* of هُو which is preceded by a *hā'* *maḍmūmah*; most apply *idghām* while some argue that *iṭḥ-hār* should be made.⁹⁸ This occurs in 13 places:

- 1) هُو وَالَّذِينَ – Sūrat al-Baqarah: 249.
- 2) إِلَّا هُوَ وَالْمَلَائِكَةُ – Sūrah Āl ‘Imrān: 18.
- 3) إِلَّا هُوَ وَإِنَّ – Sūrat al-An‘ām: 17.
- 4) إِلَّا هُوَ وَيَعْلَمُ – Sūrat al-An‘ām: 59.
- 5) إِلَّا هُوَ وَأَعْرَضَ عَنِ الْمُشْرِكِينَ – Sūrat al-An‘ām: 106.
- 6) هُوَ وَقَبِيلُهُ – Sūrat al-A‘rāf: 27.
- 7) إِلَّا هُوَ وَإِنَّ – Sūrah Yūnus ﷺ: 107.
- 8) هُوَ وَمَنْ – Sūrat al-Naḥl: 76.
- 9) إِلَّا هُوَ وَسِعَ – Sūrah Ṭāhā: 98.
- 10) كَأَنَّهُ هُوَ وَأُوَيْنَا – Sūrat al-Naml: 42.
- 11) هُوَ وَجُودُهُ – Sūrat al-Qaṣaṣ: 39.
- 12) إِلَّا هُوَ وَعَلَى – Sūrat al-Taghābun: 13.
- 13) إِلَّا هُوَ وَمَا هِيَ – Sūrat al-Muddath-thir: 31.

Words in which the *wāw* is not preceded by a *hā'* *maḍmūmah* are therefore excluded e.g. خُذِ الْعُقُوتَ وَأْمُرْ مِنَ اللَّهِ وَمِنَ التِّجَارَةِ. Similarly, those places where the *wāw* is preceded by a *hā'* *sākinah* are also excluded هُوَ وَاقِعٌ بِهِمْ، فَهَوَ وَليَهُمُ الْيَوْمَ، وَهُوَ وَليَهُمُ بِمَا. ⁹⁹ The latter three

⁹⁸ Refer to the explanation of line 129 of the *Shātibiyah* in *Thamarāt Ayyūb al-Qārī ‘alā Uṣūl Ḥirz al-Amānī* for the details regarding their differences.

This difference of opinion is in theory. Practically, only *idghām* is read for those who make *idghām kabīr*.

⁹⁹ These are the only three examples: هُوَ وَليَهُمُ بِمَا of Sūrat al-An‘ām: 127, فَهَوَ وَليَهُمُ الْيَوْمَ of Sūrat al-Naḥl: 63 and هُوَ وَاقِعٌ بِهِمْ of Sūrat al-Shūrā: 22.

examples are read with a *sukūn* on the *hā'* in the *Qirā'ah* of Abū 'Amr al- Baṣrī and therefore excluded from this discussion as well. In all these examples, only *idghām* will be made.

There is also difference of opinion in آل لُوطِ which appears in four places: Sūrat al-Ḥijr: 59, 61; Sūrat al-Naml: 56 and Sūrat al-Qamar: 34.¹⁰⁰

They also have difference of opinion in لَقَدْ جِئْتِ شَيْئًا فَرِيًّا of Sūrah Maryam ﴿٢٧﴾: 27. By stating “كَافَ هَا”, the author restricts this difference to Sūrah Maryam ﴿٢٧﴾ which starts with “kāf-hā” i.e. كَهَيْعَصَ; places like لَقَدْ جِئْتِ شَيْئًا فَرِيًّا and لَقَدْ جِئْتِ شَيْئًا نُكْرًا are excluded.¹⁰¹

TEXT:

كَاللَّاءِ لَا يَحْزُنُكَ فَاَمْنَعُ وَكَلِمٍ (رُضْ سَنَشُدُّ حُجَّتَكَ بَدْلُ قُتْمٍ) 128

TRANSLATION:

As (there is difference of opinion) in اللّاءِ. Then prevent (*idghām*) in (كُفْرُهُ) لَا يَحْزُنُكَ. And the (letters in the) word (رُضْ سَنَشُدُّ حُجَّتَكَ بَدْلُ قُتْمٍ)...

COMMENTARY:

They also have difference of opinion in وَاللَّائِي يَيْسَسْنَ which comes in *Sūrat al-Ṭalāq*: 4, allowing both *iḥ-hār* as well as *idghām*.¹⁰²

¹⁰⁰ This difference of opinion is in theory. Practically, only *idghām* is read for those who make *idghām kabīr*. Refer to the explanation of lines 126-128 in *Thamarāt Ayyūb al-Qārī* for the details pertaining to this difference of opinion.

¹⁰¹ Refer to the explanation of line 148 in *Thamarāt Ayyūb al-Qārī* for the details pertaining to this difference of opinion.

¹⁰² Refer to the explanation of line 131 in *Thamarāt Ayyūb al-Qārī* for the details pertaining to this difference of opinion.

In *فَلَا يَحْزُنُكَ كُفْرُهُ* of Sūrah Luqmān: 23, all agree that *idghām* will not be made (*لَا يَحْزُنُكَ فَأَمْنَعُ*).¹⁰³

In the second half of the line, 16 letters that are found in the mnemonic *رُضٌ سَنَشُدُّ حُجَّتَكَ بَدْلُ قُتْمٍ* will be made *idghām* of i.e. these letters will become the *mudgham*. The letters into which *idghām* will take place – the *mudgham fih* – is explained from the next line.

TEXT:

تُدْعَمُ فِي جِنْسٍ وَقُرْبٍ فَصَّالًا فَالرَّاءُ فِي اللّامِ وَهِيَ فِي الرَّاءِ لَا 129

TRANSLATION:

[And the (letters in the) word (*رُضٌ سَنَشُدُّ حُجَّتَكَ بَدْلُ قُتْمٍ*)] will be made *idghām* into (their) *mutajānis* or *mutaqārib* (letters), detailed (as follows): so the *rā'* into the *lām* and it (the *lām*) into the *rā'*, but not...

COMMENTARY:

The 16 letters that are found in the mnemonic *رُضٌ سَنَشُدُّ حُجَّتَكَ بَدْلُ قُتْمٍ* will be made *idghām* into the letters following them if they can be established as *mutajānisayn* or *mutaqāribayn*. In what follows, the author discusses the details pertaining to the *idghām* of each one of these letters individually.

The first letter is the *rā'*: *idghām* of it will be made into *lām* e.g. *هُنَّ أَطَهَّرْ لَكُمْ*.

The second letter is the *lām*: *idghām* of it will be made into the *rā'* e.g. *إِنَّا رُسُلُ رَبِّكَ*.

¹⁰³ Refer to line 122 in *Thamarāt Ayyūb al-Qārī* for more detail. Note that *idghām* will not take place in *فَلَا يَحْزُنُكَ كُفْرُهُ* of Sūrah Yāsīn: 76, because the *kāf* is preceded by a *sākin*, preventing *idghām*. Refer to lines 135-136 of the *Tayyibah* for more clarity regarding this.

The prerequisites for *idghām* of the *rā'* and *lām* to take place are mentioned in the next line.

TEXT:

130 إِنَّ فُتِحَا عَنْ سَاكِنٍ لَا قَالَ ثُمَّ لَا عَنْ سُكُونٍ فِيهِمَا التَّوْنُ أُدْغِمَ

TRANSLATION:

(But not) if they (the *rā'* and the *lām*) are given a *fathah* and come after a *sākin* letter, excluding (the word) قَالَ. Then *idghām* of the *nūn* will be made into the two of them (the *rā'* and the *lām*), but not (when the *nūn* comes) after a *sukūn*.

COMMENTARY:

If the *rā'* or the *lām* are *maftūḥah* and come after a *sākin*, then *idghām* will not take place e.g. فَعَصُوا رَسُولَ رَبِّهِمْ، وَالْحَمِيرَ لِيَتْرَكْنَهَا. Thus, when the *rā'* or the *lām* are *maksūrah* or *maḍmūmah* and come after a *sākin*, then *idghām* will still take place e.g. وَالْيَنَّاكَ الْمَصِيرُ * إِلَى سَبِيلِ رَبِّكَ، يَقُولُ رَبَّنَا، وَالنَّهَارِ لآيَاتٍ، لَا يَكْلِفُ اللَّهُ¹⁰⁴

The exception to this is قَالَ i.e. even though the *lām maftūḥah* comes after a *sākin* in قَالَ، *idghām* of it will still be made into a *rā'* e.g. قَالَ رَبُّكُمْ.

The third letter is the *nūn*: *idghām* of the *nūn* will take place into the *rā'* and the *lām* e.g. رَبُّنَّ لِلَّذِينَ، تَأَدَّنَ رَبُّكَ. However, if the *nūn* comes after a *sukūn*, then *idghām* will not take place e.g. مَا يَكُونُ لِي، يَخَافُونَ رَبَّهُمْ، مُسْلِمِينَ لَكَ.

TEXT:

131 وَنَحْنُ أُدْغِمَ ضَادَ بَعْضِ شَانَ نَصِ سِينُ التُّفُوسِ الرَّاسِ بِالْخُلْفِ يُخْصِ

¹⁰⁴ Similarly, if it is *maftūḥah* and comes after a *mutaḥarrrik*, *idghām* will still take place e.g. يَجْعَلُ رَبُّكَ، بِمَا عَفَّرَ لِي.

TRANSLATION:

Make *idghām* of (the *nūn* of) نَحْنُ, the *dād* of بَعْضُ شَأْنٍ, (the *idghām* of the *dād*) being documented, the *sīn* of السُّفُوسِ and الرَّأْسِ with an option (of *itḥ-hār* in the latter); restricting (*idghām* of the *sīn* to these two places).

COMMENTARY:

In the previous line, the *idghām* of *nūn* is prevented if it comes after a *sukūn*. However, the *nūn* of نَحْنُ is an exception to this rule i.e. if a *lām* appears after نَحْنُ, *idghām* will be made, in spite of the *nūn* coming after a *sukūn* e.g. وَمَا وَنَحْنُ لَهُ مُسْلِمُونَ, نَحْنُ لَكُمْ بِمُؤْمِنِينَ.

The fourth letter is the *dād*: it will only be made *idghām* into the *shīn* in لِبَعْضِ شَأْنِهِمْ of Sūrat al-Nūr: 62.

By “نُصْ”, Ibn al-Jazarī alludes to this particular *idghām* being documented by Abū ‘Amr al-Dānī. Though it is related by others, al-Dānī has documented it.¹⁰⁵

The fifth letter is *sīn*: *idghām* will take place in two places; into the *zāy* of وَإِذَا السُّفُوسُ زُوِّتَ in Sūrat al-Takwīr: 7, and the *shīn* of الرَّأْسِ شَيْئًا in Sūrah Maryam ﷻ: 4.

By “بِالْخُلْفِ”, the author indicates that *idghām* in Sūrah Maryam ﷻ is with an option of *itḥ-hār* as well.

يُحْضُ at the end of the line shows that the *idghām* of the *sīn* is specific to these two places. Thus, in other words like لَا يَطْلُمُ النَّاسُ شَيْئًا only *itḥ-hār* is allowed.

TEXT:

دَا ضِقُّ تَرَى شِدْ ثِقِ طُبَّا زِدْ صِفْ جَنَا

مَعَ شَيْنِ عَرَشِ الدَّالِّ فِي عَشْرِ (سَنَا) 132

¹⁰⁵ *Al-Nashr*: 1/293.

TRANSLATION:

Along with (*idghām* of) the *shīn* of عَرِش, the *dāl* (will be made *idghām*) into 10 (letters): (سَنَا ذَا ضَوْ تَرَى شِدْ ثِقْ طُبَا زِدْ صِفْ جَنَّا).

COMMENTARY:

The sixth letter is the *shīn*: *idghām* of the *shīn* of العَرْش particularly will take place into the *sīn* of سَيِّئًا i.e. in ذِي العَرْشِ سَيِّئًا of Sūrat al-Isrā': 42.

The seventh letter is the *dāl*: *idghām* of it will be made into 10 letters found in the mnemonic (سَنَا ذَا ضَوْ تَرَى شِدْ ثِقْ طُبَا زِدْ صِفْ جَنَّا) e.g. وَالْقَلَادِ ذَلِكْ فِي الْأَصْفَادِ سَرَابِيْلُهُمْ مِنْ بَعْدِ , وَقَالَآئِدْ ذَلِكْ فِي الْأَصْفَادِ سَرَابِيْلُهُمْ , وَقَتَلَ دَاوُدُ , نَفَقَدُ صُوعَ الْمَلِكِ , يَكَاذُ زَيْتُهَا يُرِيدُ ظُلْمًا لِلْعَالَمِينَ , يُرِيدُ ثَوَابَ , وَشَهِدَ شَاهِدٌ فِي الْمَسَاجِدِ تَلْكَ , ضَرَاءَ جَالُوتَ .

The prerequisites for this *idghām* are mentioned in the next line.

TEXT:

إِلَّا يَفْتَحُ عَنْ سُكُونٍ غَيْرَتَا وَالْتَاءُ فِي الْعَشْرِ وَفِي الطَّا ثَبَّتَا 133

TRANSLATION:

[The *dāl* (will be made *idghām*) into 10 (letters): (سَنَا ذَا ضَوْ تَرَى شِدْ ثِقْ طُبَا زِدْ صِفْ جَنَّا)]
Except when it has a *fathah* and is after a *sukūn*, excluding the *tā'*. The *tā'* (will be made *idghām*) into the 10 (letters) and into the *tā'*, which is affirmed.

COMMENTARY:

In this line, the prerequisites for *idghām* of the *dāl* into its 10 letters are mentioned: the *dāl* must not have a *fathah* as well as not coming after a *sukūn* e.g. بَعْدَ ذَلِكَ , بَعْدَ بَعْدَ ضَرَاءَ , ظَلْمِهِ etc. This is what the author means when he says “إِلَّا يَفْتَحُ عَنْ سُكُونٍ”.

However, if a *tā'* follows the *dāl maftūḥah* which comes after a *sākin*, then *idghām* will be made; there are only two places where this occurs: كَادَ تَزِيغُ in Sūrat al-Tawbah: 117¹⁰⁶ and بَعْدَ تَوْكِيدِهَا in Sūrat al-Nahl: 92. This is what is meant by “غَيْرَ تَا”.

In the second half of the line, the author starts discussing the eighth letter, the *tā'*. The *idghām* of the *tā'* will take place into the 10 letters of the *dāl* (سَنَا (ذَا ضِئُّ تَرَى شِدْتُ ثِقُ طُبَّا زِدْ صِفْ جَنَا as well as the *tā'*; 11 letters in total. However, the *idghām* of the *tā'* into a *tā'* – one of the 10 letters of the *dāl* – is *idghām mithlayn*, and currently the discussion is regarding *mutaqāribayn*. Therefore, *idghām* of the *tā'* will actually be into 10 letters, and not 11, as seems apparent from the line. Examples include عَمَلُوا¹⁰⁸ بِأَرْبَعَةِ شُهَدَاءَ، وَالْعَادِيَاتِ ضَبْحًا، يُدْهِبُنَ السَّيِّئَاتِ ذَلِكَ¹⁰⁷، وَعَمَلُوا الصَّالِحَاتِ سَنُدْجِلُهُمْ وَأَقِمِ الصَّلَاةَ، وَعَمَلُوا الصَّالِحَاتِ جَنَّاتٍ، وَالْمَلَائِكَةُ صَفًّا إِلَى الْجَنَّةِ زَمْرًا، تَتَوَقَّاهُمُ الْمَلَائِكَةُ ظَالِمِي، السَّيِّئَاتِ ثُمَّ تَأْتُوا طَرْفِي النَّهَارِ.

In the next line, some places in which there are difference of opinion between allowing *ith-hār* and *idghām* are mentioned.

TEXT:

وَالْخُلْفُ فِي الزَّكَاةِ وَالتَّوْرَاةِ حَلٍ 134
وَلْتَأْتِ آتٍ وَلِثَا الْخَمْسُ الْأَوَّلُ

TRANSLATION:

Difference (between *ith-hār* and *idghām*) has occurred in (تَمَّ)، التَّوْرَاةِ (تَمَّ)، الزَّكَاةِ (تَمَّ) and (ذَا) آتٍ. And (*idghām* of) the *thā'* (into) the first five (letters of the *dāl*).

¹⁰⁶ While Ḥafṣ reads كَادَ يَزِيغُ with a *yā'*, the Baṣrīs – Abū ‘Amr al-Baṣrī and Ya‘qūb – will read it with a *tā'*.

¹⁰⁷ Though *idghām* of the *tā'* takes place into the *sīn*, in وَلَمْ يُوْتِ سَعَةً there is difference of opinion because of *jazm*, as mentioned in line 126. I only read with *ith-hār* to Qāri Ayyūb, as well as to Sheikh al-'Ubayd.

¹⁰⁸ Though *idghām* of the *tā'* takes place into the *shīn*, in لَقَدْ جُنْتُ شَيْئًا فَرِيًّا of Sūrah Maryam ﷻ, both *ith-hār* and *idghām* will be allowed. Refer to line 127.

COMMENTARY:

In this line, the author mentions five places in which there is an option between *ith-hār* and *idghām*:

- 1) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ وَاذِّنْهُمْ – Sūrat al-Baqarah: 83. This is what is referred to by “الزَّكَاةَ” in the line.
- 2) مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا – Sūrat al-Jumu‘ah: 5. This is what is referred to by “التَّوْرَةَ” in the line.
- 3) وَلَتَأْتِيَنَّ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ – Sūrat al-Nisā’: 102. “وَلَتَأْتِيَنَّ” in the line refers to this place.
- 4) وَءَاتِ ذَا الْقُرْبَى حَقَّهُ – Sūrat al-Isrā’: 26. “آتِ” in the line refers to this place and the place in Sūrat al-Rūm.
- 5) فَآتِ ذَا الْقُرْبَى حَقَّهُ – Sūrat al-Rūm: 38.

The reason for an option between *ith-hār* and *idghām* in the last three is due to the *jazm* which was discussed in line 126.

The end of the line mentions the ninth letter, the *thā*: *idghām* of it will take place into the first five letters of the *dāl* (سَنَا ذَا ضِعْوَ تَرَى شِدْ) e.g. وَالْحَزْنَ ذَلِكَ, وَوَرَّتْ سُلَيْمَانَ دَاوُودَ, حَيْثُ شِئْتُمَا, حَيْثُ تُوْمَرُونَ, حَدِيثٌ ضَيْفٌ.

TEXT:

بِكَلِمَةٍ فَمِيمٌ جَمْعٌ وَاشْرُطْنُ	وَالْكَافِ فِي الْقَافِ وَهِيَ فِيهَا وَإِنْ	135
طَلَّقَنَّ وَلِحَا زُحْرَحٍ فِي	فِيهِنَّ عَنِ مُحَرِّكِ وَالْحُلْفِ فِي	136

TRANSLATION:

(The *idghām* of) the *kāf* into the *qāf*, and it (the *qāf*) into it (the *kāf*). If in one word, then a *mīm* of plurality should be present. And it is certainly stipulated in them (in the *idghām* of the *qāf*, the *kāf* and when they’re in one word, that they should come) after a *mutaharrik*. In *طَلَّقَنَّ* there is an option. (*Idghām* of) the *hā*’ of *زُحْرَحٍ* is complete.

COMMENTARY:

The tenth and the eleventh letters are discussed in this line: the *qāf* and the *kāf*, provided that they come after a *mutaḥarrik* (وَشُرْطُنُ فِيهِنَّ عَنْ مُحَرِّكٍ) e.g. وَقَفَدِسْ لَكَ قَالَ, وَتَرَكُوكَ قَاتِمًا. If they come after a *sākin*, then *idghām* will not take place e.g. وَفَوْقَ كُلِّ

Idghām of the *qāf* into the *kāf* will also take place if they are in one word, provided that the *kāf* is followed by a *mīm al-jam‘* (وَإِنْ بِكَلِمَةٍ فَمِيمٌ جَمْعٌ) e.g. سَبَقْتُمْ, رَزَقْتُمْ, خَلَقْتُمْ, فَبَغَرْتُمْ, نَخَلْتُمْ, نَزَرْتُمْ, نَزَرْتُمْ, وَأَثَقْتُمْ.¹⁰⁹

If the *kāf* is not followed by a *mīm al-jam‘* e.g. خَلَقْتَ, تَزَرْتُمْ, or the *qāf* comes after a *sākin* e.g. مِيثَاقَكُمْ, then *idghām* will not take place.

In وَالْخُلُفُ فِي (طَلَّقَكُنَّ of Sūrat al-Taḥrīm: 5, there is an option of *idghām* and *iḥ-hār* (طَلَّقَكُنَّ).

The twelfth letter is the *ḥā*: *idghām* of it is restricted to فَمَنْ زُحْرِحَ عَنِ النَّارِ; *idghām* of the *ḥā* into the *‘ayn*. This will exclude other places the *ḥā* and *‘ayn* appear together e.g. لَنْ نَبْرَحَ عَلَيْهِ، وَمَا ذُبِحَ عَلَى الثُّصْبِ، لَا جُنَاحَ عَلَيْكُمْ.

TEXT:

وَالذَّالُّ فِي سَيْنٍ وَصَادِ الْجِيمِ صَحَّ مِنْ ذِي الْمَعَارِجِ وَشَطَأَهُ رَجَحَ 137

TRANSLATION:

The *dhāl* (is made *idghām*) into the *sīn* and the *ṣād*. (*Idghām* of) the *jīm* of ذِي الْمَعَارِجِ is correct and preponderant in شَطَأَهُ.

¹⁰⁹ These are all examples of it appearing in the past tense (*māḍī*) and present/future tenses (*muḍāri‘*). See *Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah*: 1/677.

COMMENTARY:

The thirteenth letter is the *dhāl*; *idghām* of it will take place into two letters: the *sīn* and the *šād*. There are two examples of the former: فَاتَّخَذَ سَبِيلَهُ and وَاتَّخَذَ سَبِيلَهُ of Sūrat al-Kahf: 61, 63, and one example of the *šād*: مَا اتَّخَذَ صَاحِبُهُ of Sūrat al-Jinn: 3.

The fourteenth letter is the *jīm*; its *idghām* occurring in two places: ذِي الْمَعَارِجِ * تَعْرُجُ of Sūrat al-Ma‘ārij: 2-3 and أَخْرَجَ شَطَأَهُ of Sūrat al-Faṭḥ: 29.

By “رَجَحَ” at the end of the line, the author indicates that both *idghām* and *ith-hār* is allowed in Sūrat al-Faṭḥ, though *idghām* is preferred.

TEXT:

وَالْبَاءُ فِي مِيمٍ يُعَدِّبُ مَنْ فَقَطَّ وَالْحَرْفُ بِالْصَّفَةِ إِنْ يُدْغَمَ سَقَطَ 138

TRANSLATION:

(*Idghām* of) the *bā’* into the *mīm* only (occurs) in مَنْ يُعَدِّبُ. If *idghām* is made, the letter, with the *ṣifāh* (characteristic of the letter), is annulled.

COMMENTARY:

The fifteenth letter is the *bā’*; *idghām* of it will only take place in the *bā’* of يُعَدِّبُ into the *mīm* of مَنْ that follows it. This is in five places: Sūrah Āl ‘Imrān: 129, Sūrat al-Mā‘idah: 18, 40, Sūrat al-‘Ankabūt: 21 and Sūrat al-Faṭḥ: 14. Thus, examples like أَنْ سَنَكْتُبُ مَا قَالُوا and يَضْرِبَ مَثَلًا are excluded.

Note that مَنْ يُعَدِّبُ of Sūrat al-Baqarah: 284, is excluded because Abū ‘Amr al-Baṣrī reads the *bā’* of يُعَدِّبُ with a *jazm* i.e. يُعَدِّبُ. This *idghām* would therefore be *idghām ṣaghīr*, and excluded from our discussion.

In the second half of the line, the author explains the manner of making *idghām* of the letters discussed in this chapter: the first letter, with its *ṣifāt*, will be annulled because of its assimilation into the second letter.¹¹⁰

TEXT:

وَالْمِيمُ عِنْدَ الْبَاءِ عَنِ مُحَرِّكَ تُخْفَى وَأَشْمَنُ وَرُمٌ أَوْ اَثْرُكَ 139

TRANSLATION:

Ikhfā' of the *mīm* will be made by the *bā'* (when) after a *mutaḥarrik*. And be certain to apply *ishmām* or apply *rawm*, or leave (them i.e. *ishmām* and *rawm*).

COMMENTARY:

The sixteenth letter is the *mīm*: *ikhfā'* of it will be made by the *bā'* if it comes after a *mutaḥarrik* e.g. عَلِمَ بِالْقَلَمِ، أَعْلَمَ بِالشَّاكِرِينَ. *Ikhfā'* is made with *ghunnah* after making the *mīm sākin*. Some refer to this as *idghām*.¹¹¹ Thus, if it comes after a *sākin* e.g. إِبْرَاهِيمُ، then *ikhfā'* will not be made. Ibn al-Jazarī does not mention making the *mīm sākin* because it appears in the chapter of *idghām kabīr*; therefore, as the *mudgham* is made *sākin* before making *idghām*, the *mīm* will be made *sākin* before making *ikhfā'*.

In this line, the explanation of the 16 letters of *idghām* is completed. Now miscellaneous matters pertaining to *idghām kabīr* are discussed.

The first matter discussed is *rawm* and *ishmām*. Due to the *sukūn* during *idghām kabīr* being circumstantial, *rawm* and *ishmām* will also be allowed, same as in *waqf*. *Rawm* will be made on the *ḥarakah* of the *mudgham*. Technically, *iṭḥ-hār* will be made whilst applying *rawm*. *Ishmām* is made whilst making the *idghām*.

¹¹⁰ *Idghām kabīr* will always be a complete assimilation of the first letter into the second with no *ṣifah* of the first letter remaining. However, in *idghām ṣaghīr*, one finds that the *idghām* is at times *nāqīṣ* (deficient) i.e. a *ṣifah* of the first letter remains e.g. مَنْ يَقُولُ، مَنْ وَالٍ، مَنْ يَسْطُتْ، مَنْ قَرَطْتُمْ، بَسْطُتْ، etc.

¹¹¹ See *Sharḥ Ṭayyibat al-Nashr* of Abū Bakr Ibn al-Jazarī: 61.

TEXT:

فِي غَيْرِ بَا وَالْمِيمِ مَعَهُمَا وَعَنْ بَعْضِ بَعْضِ الْفَا وَمُعْتَلِّ سَكَنٍ

TRANSLATION:

(And be certain to apply *ishmām* or *rawm*) except by the *bā'* and *mīm* with the two of them (i.e. the *bā'* or the *mīm*); and according to some, except the *fā'*. A *mu'tal* (letter i.e. *alif*, *wāw* or *yā'*) being *sākin*...

COMMENTARY:

Rawm and *ishmām* will not be allowed if both the *mudgham* and the *mudgham fih* is a *bā'* or a *mīm* e.g. أَعْلَمُ بِكُمْ، يُعَذِّبُ مَنْ يَشَاءُ، يَعْلَمُ مَا نُصِيبُ بِرَحْمَتِنَا. The reason for *rawm* and *ishmām* not being allowed on the *mīm* or the *bā'* is because they are both from the lips, and making *rawm* or *ishmām* with *idghām* will be difficult due to them being labial letters i.e. while assimilating one labial letter into another labial letter, one furthermore needs to round the lips to execute the *ishmām*. Due to this arduousness, some scholars have also included the *fā'* i.e. *rawm* and *ishmām* will not be allowed in the *fā'* as well e.g. تَعْرِفُ فِي.¹¹²

Thereafter, Ibn al-Jazarī discusses a *mu'tal* letter i.e. an *alif*, *wāw* or *yā'* – whether they appear as *madd* letters or *līn* letters – coming before the *mudgham*. This continues into the next line.

¹¹² *Ghayth al-Naf'*: 65.

It should be remembered that when making *rawm*, *idghām* will not really be made as the *ḥarakah* will be read partially. Therefore, in spite of Imam al-Shātibi and Ibn al-Jazarī not allowing *rawm* on *bā'* and *mīm*, scholars like 'Alī al-Ḍabbā' suggest that they are allowed since *idghām* does not really take place due to the *ḥarakāt* being read partially. (See *Irshād al-Murīd*: 49, *al-Tahrīrāt al-Marḍīyah*: 23). However, when making *ishmām*, *idghām* will be made.

It should also be noted that the *ishmām* during *idghām* and *ishmām* during *waqf* are different in that the *ishmām* during *waqf* takes place after the letter is read with a *sukūn* and the *ishmām* during *idghām* is made while the reciter applies *idghām*. (See *al-Budūr al-Zāhirah*: 78).

TEXT:

قَبْلَ امْدَدَّنْ وَاقْصُرُهُ وَالصَّحِيحُ قَلَّ إِدْغَامُهُ لِلْعُسْرِ وَالْإِخْفَاءِ أَجَلٌ 141

TRANSLATION:

[A *mu'tal* (letter i.e. *alif*, *wāw* or *yā'*) being *sākin*] before (the *mudgham*), be certain to lengthen or shorten it; and a proper (letter before a *mudgham*), few make its *idghām* because of the difficulty, and *ikhfā'* is stronger.

COMMENTARY:

If an *alif*, *wāw* or *yā'* comes before the *mudgham*, then *tawassuṭ*, *tūl* (امْدَدَّنْ) and *qaṣr* (واقْصُرُهُ) will be allowed during *idghām*. Before *idghām* can be applied, the *mudgham* has to be made *sākin*. Its *sukūn* is therefore circumstantial, same as in *waqf*. Thus, *qaṣr*, *tawassuṭ* and *tūl* will be allowed during *idghām* if the *mudghām* is preceded by a letter of *madd* or *līn* e.g. قَوْمٌ مُوسَى، كَيْفَ فَعَلَ، الرَّحِيمَ مَلِكٌ، فَيَقُولُ رَبِّي، قَالَ رَبِّ. ¹¹³

If the *mudgham* is preceded by a proper letter i.e. any other letter besides a letter of *madd* or a letter of *līn*, then *idghām* is arduous because of two proper *sākin* letters coming together. In this case, *ikhfā'* i.e. *rawm* is allowed by the latter scholars (*muta'akh-khirīn*) while the earlier scholars (*mutaqaddimīn*) make *idghām* e.g. شَهْرٌ نَحْنُ لَهُ، رَمَضَانَ. ¹¹⁴

TEXT:

وَافَقَ فِي إِدْغَامِ صَفًّا زَجْرًا ذِكْرًا وَذَرَوْا فِذْ وَذِكْرًا الْأُخْرَى 142

¹¹³ Consistency should be kept between the *madd* before *idghām* and the *madd* during *waqf* as the *sabab* (reason for *madd*) in both cases are the same: the circumstantial *sukūn*. See *Fath al-Rahmānī* with editing of Sheikh 'Abd al-Rāziq 'Ali Ibrāhīm Mūsā: 68; *Hall al-Mushkilāt*: 22.

¹¹⁴ *Sharḥ Tayyibat al-Nashr* of al-Nuwayrī: 1/351.

TRANSLATION:

Ḥamzah agrees (with Abū ‘Amr al-Baṣrī) in making *idghām* in صَفًّا (وَالصَّافَاتِ), زَجْرًا (فَالزَّاجِرَاتِ) and ذُرْوًا (وَالذَّارِيَّاتِ). And [Khallād with an option (of *iṭh-hār*) agrees (with making *idghām*)] in the second ذِكْرًا (فَالْمُلَقِّيَّاتِ).

COMMENTARY:

Henceforth, all those who agree with Abū ‘Amr al-Baṣrī regarding *idghām* in specific places are mentioned.

In this line, four places are mentioned in which Ḥamzah will make *idghām*:

- 1) صَفًّا – Sūrat al-Ṣāffāt: 1. This is what is referred to by “صَفًّا”.
- 2) زَجْرًا – Sūrat al-Ṣāffāt: 2. This is what is referred to by “زَجْرًا”.
- 3) ذِكْرًا – Sūrat al-Ṣāffāt: 3. This is what is referred to by “ذِكْرًا”.
- 4) ذُرْوًا – Sūrat al-Dhāriyāt: 1. This is what is referred to by “ذُرْوًا”.

When Ibn al-Jazarī states “وَأَفَقَ فِي إِدْعَامٍ” i.e. that Ḥamzah will agree with Abū ‘Amr al-Baṣrī regarding *idghām*, he alludes that the agreement is only in the *idghām* itself. He will not allow *rawm* and *ishmām* to be made like Abū ‘Amr al-Baṣrī would. Additionally, Ḥamzah regards the *madd* in these places to be *madd lāzim*, as in دَائِمَةً and طَائِمَةً, allowing *idghām* to be made with *ṭūl* only; unlike Abū ‘Amr al-Baṣrī who regards it as *madd ‘ariḍ*.

Thereafter, Khallād will make *idghām* – with an option of *iṭh-hār* – in ذِكْرًا (فَالْمُلَقِّيَّاتِ) of Sūrat al-Mursalāt: 5. This is referred to as “وَذِكْرًا الْأُخْرَى” (the second ذِكْرًا) to distinguish it from the first one mentioned in Sūrat al-Ṣāffāt: 3, earlier in the line. The code for Khallād comes in the next line.

TEXT:

صُبْحًا قِيرًا خُلْفٍ وَبَا وَالصَّاحِبِ بِكَ تَمَارَى ظَنَّ أَنْسَابَ غَيْبِي 143

TRANSLATION:

Khallād with an option (of *iṭh-hār*) agrees (with making *idghām*) in صُبْحًا (فَالْمُغِيرَاتِ). Ya'qūb (makes *idghām*) in the *bā'* of وَالصَّاحِبِ (بِالْجَنْبِ) and in تَمَارَى (ر). Ruways (makes *idghām*) in (فَلَا) أَنْسَابَ (بَيْنَهُمْ).

COMMENTARY:

At the end of the previous line, فَالْمُغِيرَاتِ ذِكْرًا of Sūrat al-Mursalāt: 5, was mentioned. At the start of this line, فَالْمُغِيرَاتِ صُبْحًا of Sūrat al-Ādiyāt: 3, is cited. In both these places, Khallād will have *idghām* with *khulf* (قِرًا خُلْفٍ) i.e. *idghām* with an option of *iṭh-hār*.

Subsequently, two places of *idghām* for Ya'qūb are given:

- 1) وَالصَّاحِبِ بِالْجَنْبِ of Sūrat al-Nisā': 36. The *bā'* into the *bā'*.
- 2) تَمَارَى رَبِّكَ of Sūrat al-Najm: 55. The first *tā'* into the second *tā'* in تَمَارَى. *Idghām* will only take place if joined to رَبِّكَ before it. If one starts from تَمَارَى, then only *iṭh-hār* will be allowed.

There is consensus that *idghām* will take place in these two places for Ya'qūb.

Thereafter, five places in which there is consensus that *idghām* will take for Ruways are mentioned:

- 1) فَلَا أَنْسَابَ بَيْنَهُمْ of Sūrat al-Mu'minūn: 101.

The other four places come in the next line.

TEXT:

ثُمَّ تَفَكَّرُوا نُسْبَحَكَ كِلَا بَعْدُ وَرَجَّحَ لَدَهَبٍ وَقَبَلَا 144

TRANSLATION:

[Ruways (makes *idghām*) in] *ثُمَّ تَتَفَكَّرُوا* (كثيرًا) *سُبْحَانَكَ*, and the two thereafter. Give preponderance (to *idghām*) in *لَذَهَبَ بِسَمْعِهِمْ*...

COMMENTARY:

The remaining four places in which there is consensus regarding *idghām* for Ruways continues in this line:

- 2) *ثُمَّ تَتَفَكَّرُوا مَا يَصَاحِبِكُمْ مِنْ حِنَّةٍ* of Sūrah Saba': 46. *Idghām* of the two *tā's* will take place in *تَتَفَكَّرُوا* when joining it to the word before it. If starting from *تَتَفَكَّرُوا*, then only *ith-hār* will be allowed.
- 3) *كِي سُبْحَانَكَ كَثِيرًا* of Sūrah Ṭāhā: 33. "سُبْحَانَكَ" in the verse refers to this place.
- 4) *وَنَذْرُكٍ كَثِيرًا* of Sūrah Ṭāhā: 34.
- 5) *إِنَّكَ كُنْتَ بِنَا بَصِيرًا* of Sūrah Ṭāhā: 35.

By "كَلَّا بَعْدُ" (the two thereafter), the last two places above are intended.

Thereafter, the *idghām* mentioned for Ruways may be divided into three categories:

- 1) Those places in which *idghām* is preponderant.
- 2) Those places in which *ith-hār* is preponderant.
- 3) Those places in which both *idghām* and *ith-hār* are allowed equally i.e. no preponderance is given to either.

Those places in which *idghām* is preponderant for Ruways

The author alludes to this by his statement, "وَرَجَّحْ" (give preponderance). In this category, there are four words which appear in 12 places:

- 1) *لَذَهَبَ بِسَمْعِهِمْ* of Sūrat al-Baqarah: 20. (لَذَهَبَ)
- 2) *فَلَنَأْتِيَنَّهُمُ الْجُنُودُ لَا قِبَلَ لَهُمْ بِهَا* of Sūrat al-Naml: 37. (وَقِبَلًا)

The remaining 10 places are mentioned in the next line.

TEXT:

جَعَلَ نَحْلٍ أَنَّهُ التَّجْمِ مَعَا وَخُلْفَ الْأَوَّلِينَ مَع لِيُصْنَعَا 145

TRANSLATION:

[Give preponderance (to *idghām*) in] (لَكُمْ) جَعَلَ of (Sūrah) Naḥl, and أَنَّهُ of (Sūrat) al-Najm, both of them. And difference of opinion in the first two (places with وَأَنَّهُ of Sūrat al-Najm), along with (عَلَى عَيْنِي).

COMMENTARY:

The word جَعَلَ لَكُمْ which comes in eight places of Sūrat al-Naḥl:

- 3) وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا – Sūrat al-Naḥl: 72.
- 4) وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً – Sūrat al-Naḥl: 72.
- 5) وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ – Sūrat al-Naḥl: 78.
- 6) وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا – Sūrat al-Naḥl: 80.
- 7) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا – Sūrat al-Naḥl: 80.
- 8) وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا – Sūrat al-Naḥl: 81.
- 9) وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا – Sūrat al-Naḥl: 81.
- 10) وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمْ مِنَ الْحَرِّ – Sūrat al-Naḥl: 81.
- 11) وَأَنَّهُ هُوَ أَعْتَى وَأَقْتَى – Sūrat al-Najm: 48.
- 12) وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى – Sūrat al-Najm: 49.

The last two places of Sūrat al-Najm are referred to by “أَنَّهُ التَّجْمِ مَعَا”.

Those places in which *idghām* and *iṭḥ-hār* are allowed equally for Ruways

The author refers to this category with “وْخُلْفَ” (difference of opinion). They are 14 in total:

- 1) وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى – Sūrat al-Najm: 43.
- 2) وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا – Sūrat al-Najm: 44.
- 3) وَلِيُصْنَعَ عَلَى عَيْنِي – Sūrah Ṭāhā: 39.

Since **لَكُمْ** is mentioned unrestrictedly, it will include both Sūrat al-Naml and Sūrat al-Zumar.

- 12) فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا – Sūrah Maryam: 17.
- 13) لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ – Sūrat al-A‘rāf: 41.
- 14) جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا – Sūrat al-Shūrā: 11. The restriction of “**جَعَلَ**” to Sūrat al-Shūrā comes at the start of the next line.

The 14 places of *idghām* without any preponderance for Ruways end in this line.

TEXT:

شُورَى وَعَنْهُ الْبَعْضُ فِيهَا أَسْجَلًا وَقِيلَ عَنْ يَعْقُوبَ مَا لِابْنِ الْعَلَا 148

TRANSLATION:

[And (**لَكُمْ**)] of (Sūrah) Shūrā. Some relate (*idghām*) from him (Ruways) in it (in **جَعَلَ**) unrestrictedly. And (*idghām*) is related from Ya‘qūb in all that Ibn al-‘Alā’ (makes *idghām* in).

COMMENTARY:

Sūrat al-Shūrā (شُورَى) at the start of the line refers to the placing of (**لَكُمْ**) **جَعَلَ** mentioned at the end of the previous line, restricting it to (**لَكُمْ**) **جَعَلَ** which comes in Sūrat al-Shūrā.

Those places in which *iṭh-hār* is preponderant for Ruways

Subsequently, those places in which *iṭh-hār* is preponderant are mentioned: **جَعَلَ لَكُمْ** wherever it comes in the Qur‘ān; besides the previously mentioned eight places of Sūrat al-Naḥl and the place in Sūrat al-Shūrā. They are referred to in the line by “وَعَنْهُ الْبَعْضُ فِيهَا أَسْجَلًا”, and total 17:

- 1) الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا – Sūrat al-Baqarah: 22.
- 2) وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ – Sūrat al-An‘ām: 97.
- 3) هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ – Sūrah Yūnus ﷺ: 67.
- 4) الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا – Sūrah Ṭāhā: 53.

- 5) وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا – Sūrat al-Furqān: 47.
- 6) وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ – Sūrat al-Qaṣaṣ: 73.
- 7) وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ – Sūrat al-Sajdah: 9.
- 8) الَّذِي جَعَلَ لَكُمُ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا – Sūrah Yāsīn: 80.
- 9) اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ – Sūrah Ghāfir: 61.
- 10) اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا – Sūrah Ghāfir: 64.
- 11) اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَزْكَبُوا مِنْهَا – Sūrah Ghāfir: 79.
- 12) الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا – Sūrat al-Zukhruf: 10.
- 13) وَجَعَلَ لَكُمُ فِيهَا سُبُلًا – Sūrat al-Zukhruf: 10.
- 14) وَجَعَلَ لَكُمُ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَزْكَبُونَ – Sūrat al-Zukhruf: 12.
- 15) هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولًا – Sūrat al-Mulk: 15.
- 16) وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ – Sūrat al-Mulk: 23.
- 17) وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا – Sūrah Nūḥ عليه السلام: 19.

The 17 places in which *ith-hār* is preponderant ends here.

In the second half of the line, the author mentions that Ya‘qūb will make *idghām* in all the places that Abū ‘Amr al-Baṣrī makes *idghām* in, whether they are *mithlayn*, *mutajānisayn* or *mutaqāribayn*. This is related for Ya‘qūb by Abū al-Karam al-Mubārak in his book, *al-Miṣbāḥ*.

TEXT:

بَيَّتَ حُرْفُزُ تَعْدَانِي لِطْفٍ وَفِي تُمْدُونِ فَضْلُهُ ظَرْفُ 149

TRANSLATION:

(In) بَيَّتَ (طَائِفَةً), Abū ‘Amr al-Baṣrī and Ḥamzah (make *idghām*), (in) تَعْدَانِي (أ) Hishām (makes *idghām*) and in (بِإِلٍ) تُمْدُونِ (أ) Ḥamzah and Ya‘qūb (make *idghām*).

COMMENTARY:

Three places are mentioned in this line in which the *Qurra'* have differences regarding *idghām*.

The first is *بَيْتِ طَائِفَةٍ* of Sūrat al-Nisā': 81. Abū 'Amr al-Baṣrī and Ḥamzah will make *idghām* of the *tā'* into the *tā'*.

Note that *idghām* here for Abū 'Amr al-Baṣrī differs from all the other places mentioned for him in this chapter because there is consensus that *idghām* must be made here, whether one makes *iṭḥ-hār* in the remaining places of this chapter, recites with *qaṣr* or *madd* in *madd munfaṣil*, *ibdāl* or *taḥqīq* in the *hamzah mufradah*.

The second place mentioned is *أَتَعِدَانِي* of Sūrat al-Aḥqāf: 17. Hishām will make *idghām* of the first *nūn* into the second, requiring *ṭūl* to be made in it.

The third place is *أَتِيمِدُونِنِ بِعَالٍ* of Sūrat al-Naml: 36. Ḥamzah and Ya'qūb will make *idghām* of the first *nūn* into the second *nūn*, requiring *ṭūl* to be made.¹¹⁵

The remaining *Qurra'* not mentioned will read with *iṭḥ-hār* in all three places.

TEXT:

مَكَّنْ غَيْرُ الْمَكِّ تَأْمَنَّا أَشْمَ وَرُمْ لِكُلِّهِمْ وَبِالْمَخْضِ نِرم 150

TRANSLATION:

(In) *مَكَّنِّي* (all make *idghām*) besides (Ibn Kathīr) al-Makkī. (In) *تَأْمَنَّا* apply *ishmām* and *rawm* for all of them (the *Qurra'*), while Abū Ja'far makes completed (*idghām*).

COMMENTARY:

Two final places in which the *Qurra'* have differences are mentioned in this line.

¹¹⁵ The differences regarding the *yā' al-zā'idah* will be mentioned in its chapter.

In مَا مَكَّنِّي فِيهِ رَبِّي of Sūrat al-Kahf: 95, all the *Qurrā'*, excluding Ibn Kathīr will make *idghām*. Ibn Kathīr will read the two *nūns* with *iḥ-hār* i.e. مَكَّنِّي.

In تَأْمُنَا of Sūrah Yūsuf الْيَاقُوتِيُّ: 11, all the *Qurrā'* – besides Abū Ja'far – will have two ways of reading: *ishmām* whilst making *idghām kabīr*, or *rawm* of the *ḍammah* on the first *mīm* i.e. تَأْمُنَا. In the case of *rawm*, the word is read with *iḥ-hār*.

Abū Ja'far will have complete *idghām* (بِالْمَحْضِ) with no *rawm* or *ishmām*.

Hā' al-Kināyah

The *hā' al-kināyah* refers to the third person singular masculine pronoun (هُوَ). It may be attached to a verb e.g. يُؤَدِّهِ، a noun e.g. أَهْلِهِ or a preposition e.g. عَلَيْهِ. In English, it translates as “he”, “him” or “it”. It is also referred to as *hā' al-damīr* (pronoun) and does not form part of the root letters of the word.

The discussions revolving the *hā' al-kināyah* are three:

- 1) Whether *ṣilah* should be made in it or not. At times, this is referred to as *ishbā'* or *madd* in this chapter.
- 2) Whether it should be read with a *sukūn*.
- 3) It's *ḥarakah* (if it is not *sākin*).

Ṣilah literally means to join. Technically, it is the joining of a *wāw maddiyyah* or *yā' maddiyyah* to a *mīm al-jam'* or *hā' al-kināyah* i.e. lengthening the sound in their respective pronunciations. *Ṣilah* is only applied during *waṣl* and not during *waqf*. Reading without *ṣilah* – if one is not reading with *iskān* – is referred to as *qaṣr* in this chapter.¹¹⁶

The *hā' al-kināyah* is found in one of four possible positions:

- 1) It is preceded by a *mutaḥarrrik* and followed by a *sākin* e.g. عَلَى عَبْدِهِ، لَهُ الْمُلْكُ.
الْكِتَابِ
- 2) It is preceded by a *sākin* and followed by a *sākin* e.g. فِيهِ الْقُرْآنُ، آتَيْنَاهُ الْإِنْجِيلَ.

In both of the above cases no *ṣilah* is made by any of the *Qurrā'*.

- 3) It is preceded by a *mutaḥarrrik* and followed by a *mutaḥarrrik* e.g. إِنَّهُ كَانَ بِهِ بَصِيرًا.

Here, all the *Qurrā'* will have *ṣilah*.

- 4) It is preceded by a *sākin* and followed by a *mutaḥarrrik* e.g. اجْتَبَاهُ وَهَدَاهُ، فِيهِ هُدًى.
إِلَى صِرَاطٍ مُسْتَقِيمٍ

In this case, the *Qurrā'* have difference of opinion.

¹¹⁶ Thus, *qaṣr* appearing in this chapter should not be confused with the technical meaning of *qaṣr* which comes in the chapter of *madd*.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Ibn Dhakwān has *ṣilah* while via the *Durrah*, Abū Ja‘far has *iskān* in the following:

- 1) يُؤَدِّهِ إِلَيْكَ – twice in Sūrah Āl ‘Imrān: 75.
- 2) وَنُضِلَّهُ جَهَنَّمَ – Sūrat al-Nisā’: 115.
- 3) نُؤْتِيهِ مِنْهَا – twice in Sūrah Āl ‘Imrān: 145, Sūrat al-Shūrā: 20.
- 4) نُؤَلِّهِ مَا تَوَلَّى – Sūrat al-Nisā’: 115.

Via the *Ṭayyibah*, *qaṣr* is additional for Ibn Dhakwān and Abū Ja‘far to what they relate via the *Shāṭibiyyah* and *Durrah*.

In وَيَتَّقَهُ فَأُولِيكَ of Sūrat al-Nūr: 52, Ibn Dhakwān via the *Shāṭibiyyah* and Ibn Jammāz via the *Durrah* have *ṣilah*.¹¹⁷ Via the *Ṭayyibah*, *qaṣr* is additional for Ibn Dhakwān and Ibn Jammāz. Via the *Durrah*, Ibn Wardān has *iskān*, and via the *Ṭayyibah*, *ṣilah* is additional for him.

In يَرْضُهُ لَكُمْ of Sūrat al-Zumar: 7, Ibn Jammāz has *iskān* via the *Durrah*. Via the *Ṭayyibah*, *ṣilah* is additional for him. Ibn Dhakwān via the *Shāṭibiyyah* and Ibn Wardān via the *Durrah*, both have *ṣilah*. Via the *Ṭayyibah*, *qaṣr* is additional for both. Shu‘bah via the *Shāṭibiyyah* has *qaṣr*, and via the *Ṭayyibah*, *iskān* is additional.

In all the previously-mentioned words, as well as فَالْقِئَامُ إِلَيْهِمْ of Sūrat al-Naml: 28, *Hishām* has *iskān* which is additional via the *Ṭayyibah*. Via the *Shāṭibiyyah*, *Hishām* has two options – *qaṣr* and *ṣilah* – in all the previously-mentioned places, excluding يَرْضُهُ لَكُمْ in which he only has *qaṣr*.¹¹⁸

¹¹⁷ Some prints of the *Durrah* suggest *qaṣr* for Ibn Jammāz as well. See *Fawā'id Ayyūbiyyah*: 32. Some, like Sheikh ‘Abd al-Fattāḥ al-Qāḍī, restrict themselves to *ṣilah* for Ibn Jammāz via the *Durrah* since this is what is found in *Tahbīr al-Taysīr*. See *Tahbīr al-Taysīr*: 152.

¹¹⁸ Only *qaṣr* is read for *Hishām* in يَرْضُهُ لَكُمْ via the *Shāṭibiyyah*, in spite of the apparent text of the *Shāṭibiyyah* allowing *iskān* as well. See line 164 of the *Shāṭibiyyah*.

The place *لَمْ يَرَهُ أَحَدٌ* of Sūrat al-Balad: 7, is not mentioned in the *Shāṭibiyyah*, meaning that all Seven *Qurrā'* will have *ṣilah* in it since it comes between two *ḥarakāt*. Via the *Ṭayyibah*, *iskān* of the *hā'* is additional for Hishām. This place is not mentioned in the *Durrah* as well, meaning that all Three *Qurrā'* will have *ṣilah* in it. Via the *Ṭayyibah*, *qaṣr* is additional for Ibn Wardān and Ya'qūb.

The places *شَرًّا يَرَهُ* and *خَيْرًا يَرَهُ* of Sūrat al-Zalzalah: 7, 8, is not mentioned in the *Durrāh*, implying that all Three *Qurrā'* will have *ṣilah* in it. Via the *Ṭayyibah*, *qaṣr* and *iskān* are additional for Ibn Wardān; he will therefore have three ways of reading: *ṣilah*, *qaṣr* and *iskān*. Via the *Ṭayyibah*, *qaṣr* is also additional for Ya'qūb.

In *أَرْجُهُ وَأَخَاهُ* of Sūrat al-A'rāf: 111 and Sūrat al-Shu'arā': 36, Shu'bah, via the *Shāṭibiyyah*, will read with *iskān* of the *hā'* and without a *hamzah*. Via the *Ṭayyibah*, he will read *أَرْجُهُ*; with a *hamzah* while applying *qaṣr* on the *ḍammah* of the *hā'*. Via the *Durrah*, Ibn Wardān has *qaṣr* and without a *hamzah* i.e. *أَرْجِه*. Via the *Ṭayyibah*, *ṣilah* will be additional.

In *وَمَنْ يَأْتِهِ مُؤْمِنًا* of Sūrah Ṭahā: 75, al-Sūsī, via the *Shāṭibiyyah*, has *iskān* and Ruways, via the *Durrah*, has *qaṣr*. Via the *Ṭayyibah*, *ṣilah* is additional for both al-Sūsī and Ruways. Via the *Durrah*, Ibn Wardān has *ṣilah*, and via the *Ṭayyibah*, *qaṣr* is additional for him.

The word *طَعَامٌ تَنْزِقَانِهِ إِلَّا* of Sūrah Yūsuf الْيَاقِينِ: 37, is not mentioned in the *Shāṭibiyyah*. Thus, all the Seven *Qurrā'* will have *ṣilah* here. Via the *Ṭayyibah*, *qaṣr* is additional for Qālūn. Via the *Durrah*, Ibn Wardān has *qaṣr* here, and via the *Ṭayyibah*, he has *ṣilah*.

Thus, via the *Ṭayyibah*, Hishām will have three options – *qaṣr*, *ṣilah* and *iskān* – in all these places, except in *يَرَهُ لَكُمْ* in which he will have two options: *qaṣr* and *iskān*.

The word *بِهِ أَنْظُرُ* of Sūrat al-An‘ām: 46, does not come in the *Shātibiyah*, nor the *Durrah*, since it is related for al-Aṣbahānī from Warsh who does not appear in any of the two texts.

Ibn al-Jazarī mentions *عَلَيْهِ اللَّهُ* of Sūrat al-Faḥ: 10 and *وَمَا أُنْسَانِيهِ إِلَّا الشَّيْطَانُ* of Sūrat al-Kahf: 63, for Ḥafṣ in this chapter while Imam al-Shāṭibī presents it in the *farsh* of Sūrat al-Kahf in his *Shātibiyah*.

TEXT:

صِلْ هَا الضَّمِيرَ عَنِ سُكُونِ قَبْلِ مَا حُرِّكَ دِينَ، فِيهِ مُهَانًا عَنِ دِمَا 151

TRANSLATION:

Join (apply *ṣilah* in) the *hā’ al-ḍamīr* after a *sukūn* and before a (letter with a) *ḥarakah* for Ibn Kathīr. (Apply *ṣilah*) in *فِيهِ مُهَانًا* for Ḥafṣ and Ibn Kathīr.

COMMENTARY:

If the *hā’ al-ḍamīr/hā’ al-kināyah* comes after a *sākin* and is followed by a *mutaḥarrik*, then Ibn Kathīr will read it with *ṣilah*.

The remaining *Qurrā’* will read it without *ṣilah*.

There are places which are exempted from the general rules defined previously. They are elucidated in what follows in this chapter.

In *فِيهِ مُهَانًا* of Sūrat al-Furqān: 69, both Ḥafṣ and Ibn Kathīr have *ṣilah*.

The remaining *Qurrā’* will read without *ṣilah*.

TEXT:

سَكَّنَ يُؤَدِّهِ نُصْلِهِ نُؤْتَهُ نُؤَلِّ صِفَ لِي تَنَا حُلْفُهُمَا فِنَاهُ حَلِّ 152

TRANSLATION:

(Make) *iskān* in نُؤَدِّهِ, نُضَلِّهِ, نُؤْتِيهِ and نُؤَلِّهِ for Shu‘bah (without another option), Hishām and Abū Ja‘far – both with another option –, Ḥamzah and Abū ‘Amr al-Baṣrī (both without another option).

COMMENTARY:

Initially, four words which come in seven places are discussed:

- 1) نُؤَدِّهِ إِلَيْكَ – twice in Sūrah Āl ‘Imrān: 75.
- 2) وَنُضَلِّهِ جَهَنَّمَ – Sūrat al-Nisā’: 115.
- 3) نُؤْتِيهِ مِنْهَا – twice in Sūrah Āl ‘Imrān: 145, Sūrat al-Shūrā: 20.
- 4) نُؤَلِّهِ مَا تَوَلَّى – Sūrat al-Nisā’: 115.

In these four words, Shu‘bah (صِفْ), Ḥamzah (فِنَاءُ) and Abū ‘Amr al-Baṣrī (حَلْ) without another option; Hishām and Abu Ja‘far with another option (لِي يَنَا خُلْفُهُمَا) will read with a *sukūn* on the *hā’ al-kināyah* (سَكِينٌ).

The second option of Hishām and Abū Ja‘far will be explained later.

TEXT:

وَهُمْ وَحَفْصُ أَلْفِهِ، أَقْصَرُهُنَّ كَمَ خُلْفُ طُبَّى بْنِ ثِقُ، وَيَتَّقِيهِ ظَلَمَ 153

TRANSLATION:

They, and Ḥafṣ (have *iskān* in) أَلْفِهِ. Make *qaṣr* in them (in أَلْفِهِ and all the previously-mentioned words) for Ibn ‘Āmir al-Shāmī with another option, Ya‘qūb, Qālūn and Abū Ja‘far. (Make *qaṣr*) in وَيَتَّقِيهِ for Ya‘qūb...

COMMENTARY:

هُمْ (they) in the line, refers to Shu‘bah (صِفْ), Ḥamzah (فِنَاءُ) and Abū ‘Amr al-Baṣrī (حَلْ), all without another option; Hishām and Abu Ja‘far with another option (لِي يَنَا خُلْفُهُمَا). These afore-mentioned *Qurrā’* and *Ruwāt*, along with Ḥafṣ (وَهُمْ وَحَفْصُ), will read فَالْفِهِ إِلَيْهِمْ of Sūrat al-Naml: 28, with a *sukūn*.

Ibn ‘Āmir al-Shāmī with another option (كَمْ خُلْفَ), Ya‘qūb (طَبِي), Qālūn (بُن) and Abū Ja‘far (ثُو) in his second option will read with *qaṣr* (اقْصُرْهُنَّ) in فَالَّتِي إِلَيْهِمْ as well as the four words mentioned in the previous line.

Qaṣr was the last instruction mentioned in this line for these five words (اقْصُرْهُنَّ). The remaining *Qurrā’* – Warsh, Ibn Kathīr, (Hishām and Ibn Dhakwān in their second option), Ḥafṣ, al-Kisā’ī, Khalaf al-‘Āshir – will read the opposite of *qaṣr*, which is *madd/ishbā’ (ṣilah)* in these five words.

To summarise the readings of the 10 *Qurrā’* in these five words:

- Qālūn and Ya‘qūb will read with *qaṣr* (without *ṣilah*).
- Warsh, Ibn Kathīr, Ḥafṣ, al-Kisā’ī, Khalaf al-‘Āshir will read with *ṣilah*.
- Abū ‘Amr al-Baṣrī, Shu‘bah and Ḥamzah will read with *iskān*.
- Hishām will have three options: *iskān*, *qaṣr* and *ṣilah*.
- Ibn Dhakwān has two options: *qaṣr* and *ṣilah*.
- Abū Ja‘far has two options: *iskān* and *qaṣr*.

At the end of the line, the author starts discussing the differences in وَيَتَّقُهُ فَأُولَئِكَ of Sūrat al-Nūr: 52.

TEXT:

خَفَ لَوْمَ قَوْمٍ خُلْفَهُمْ صَعْبٌ حَنَا بَلْ عُدَّ وَخُلْفًا كَمْ ذَكََا وَسَكَّنَا 154

TRANSLATION:

[(Make *qaṣr*) in وَيَتَّقُهُ for Ya‘qūb] Qālūn and Ḥafṣ; and (*qaṣr*) with another option for (both) Ibn ‘Āmir al-Shāmī and Ibn Jammāz. Make *iskān* (in it i.e. وَيَتَّقُهُ) for Ibn Wardān, Hishām and Khallād – all three with another option –, Shu‘bah and Abū ‘Amr al-Baṣrī (without another option).

COMMENTARY:

The differences in وَيَتَّقِهِ فَأُولَئِكَ¹¹⁹ are discussed in this line. Ya‘qūb (طَلَّمَ) from the previous line), Qālūn (بَلَّ) and Ḥafṣ (عَدَّ) – all without another option –, Ibn ‘Āmir al-Shāmī (كَمَّ) and Ibn Jammāz (دَكَّا) – both with another option (وَحُلَّفَا) – will read with *qāṣr*, it being attached to the last instruction given i.e. أَفْصَرُهُنَّ. Ḥafṣ’s reading will be explained further at the start of the next line.

Ibn Wardān (خَفَّ), Hishām (لُومَ) and Khallād (فَوَمَ) – with another option (حُلَّفُهُمُ) –, Shu‘bah (صَغَبَ), Abū ‘Amr al-Baṣrī (حَنَّا) – without another option –, will read with *iskān* (وَسَكَّنَا).

The remaining *Qurrā’* besides Ḥafṣ i.e. Warsh, Ibn Kathīr, Hishām in his third option, Ibn Dhakwān in his second option, Khalaf, Khallād in his second option, al-Kisā’ī, Ibn Wardān in his second option, and Khalaf al-‘Āshir will read with *ṣilah*, which is the only remaining option since *iskān* and *qāṣr* have already been mentioned.

Ḥafṣ’s reading comes at the start of the next line.

TEXT:

وَالْقَافَ عُدَّ، يَرْضَهُ يَفِي وَالْحُلْفُ لَا صُنَ دَا طَوَى أَفْصَرَ فِي طُبِّي لُدَّ نَلَّ أَلَا 155

TRANSLATION:

(Make *iskān* on) the *qāf* for Ḥafṣ. (Make *iskān*) of يَرْضَهُ for al-Sūsī (without another option), and with another option for Hishām, Shu‘bah, Ibn Jammāz and al-Dūrī al-Baṣrī. Make *qāṣr* (in يَرْضَهُ) for Ḥamzah, Ya‘qūb, Hishām, ‘Āṣim and Nāfi‘.

¹¹⁹ Note that وَيَتَّقِهِ appears with a *kasrah* on the *qāf*. Those who read with *qāṣr*, *ṣilah* or *iskān* of the *hā’* will maintain the *kasrah* on the *qāf*. *Qāṣr* and *ṣilah* will therefore be made with a *kasrah* on the *hā’* since it is preceded by a *kasrah*. Ḥafṣ is the only one who reads the *qāf* as *sākin*, as will be explained later.

COMMENTARY:

Ḥafṣ will read the *qāf* of وَيَتَّقُهُ with a *sukūn*. Previously, it was mentioned that Ḥafṣ makes *qaṣr* in the *hā'*; this will be done with a *kasrah* since the *qāf* originally bears a *kasrah*.

In conclusion, the following variations are found in وَيَتَّقُهُ:

- وَيَتَّقِهِ – Qālūn and Ya'qūb – without another option –, Hishām, Ibn Dhakwān and Ibn Jammāz – all with another option – will read with *qaṣr*.
- وَيَتَّقُهُ – Ḥafṣ will read with *qaṣr* of the *kasrah* of the *hā'*, but with the *qāf* as *sākin*.
- وَيَتَّقُهُ – Abū 'Amr al-Baṣrī and Shu'bah – both without another option –, Hishām in his second option, Khallād and Ibn Wardān – with another option – will read with *iskān*.
- وَيَتَّقِهِ – Warsh, Ibn Kathīr, Hishām in his third option, Ibn Dhakwān in his second option, Khalaf, Khallād in his second option, al-Kisā'ī, Ibn Wardān in his second option, Ibn Jammāz in his second option and Khalaf al-'Āshir will read with *ṣilah*.

The next difference discussed is يَرْضُهُ لَكُمْ of Sūrat al-Zumar: 7. Al-Sūsī (يُي) – without another option –, Hishām (لَا), Shu'bah (صُن), Ibn Jammāz (ذَا) and Dūrī al-Baṣrī (طُوِي) – all four with another option (وَالْخُلْفُ) –, will read it with *iskān* since it is attached to the last instruction given i.e. وَسَكِينَا.

Ḥamzah (فِي), Ya'qūb (طَبِي), Hishām in his second option (لُدُّ), 'Āṣim [including the second option for Shu'bah] (نَلُّ), and Nāfi' (أَلَا) will read with *qaṣr* (فُضْر).

TEXT:

وَالْخُلْفُ خَلِّ مِزْ، يَأْتِيهِ الْخُلْفُ بُرَهُ خُذْ غِثْ سَكُونُ الْخُلْفِ يَا، وَلَمْ يَرَهُ

TRANSLATION:

And another option (along with *qaṣr*) for Ibn Wardān and Ibn Dhakwān. (Make *qaṣr*) with another option in يَأْتِيهِ for Qālūn, Ibn Wardān and Ruways. Al-Sūsī has a *sukūn* with another option (in يَأْتِيهِ). (In) لَمْ يَزِرْهُ (أَنْ)...

COMMENTARY:

Ibn Wardān (خَلُّ) and Ibn Dhakwān (مِزُّ) will have *qaṣr* in يَرِضُهُ لَكُمْ (افْضُرُّ), being attached to the last instruction, with another option (وَالْخُلْفُ).

The remaining *Qurrāʾ*? Ibn Kathīr, Dūrī al-Baṣrī in his second option, Hishām in his third option, Ibn Dhakwān in his second option, al-Kisāʾī, Ibn Jammāz and Ibn Wardān in their second option and Khalaf al-ʿĀshir will have *madd* i.e. *ṣilah*; the opposite of *qaṣr*.

The next word discussed is وَمَنْ يَأْتِيهِ مُؤْمِنًا of Sūrah Ṭāhā: 75. Qālūn (بُرُهُ), Ibn Wardān (حُدُّ) and Ruways (غِثُّ) – all with another option (يَأْتِيهِ الْخُلْفُ) – read with *qaṣr* because this was the last instruction given (افْضُرُّ).

Al-Sūsī (يَا) – with another option – will read with a *sukūn* (سُكُونُ الْخُلْفُ).

The remaining *Qurrāʾ*? Qālūn’s second option, Warsh, Ibn Kathīr, Dūrī al-Baṣrī, al-Sūsī in his second option, Ibn ʿĀmir al-Shāmī, ʿĀṣim, Ḥamzah, al-Kisāʾī, Ibn Wardān in his second option, Ibn Jammāz, Ruways in his second option, Rawḥ, and Khalaf al-ʿĀshir will have *ṣilah*.

The next word mentioned in this line is لَمْ يَزِرْهُ أَحَدٌ أَنْ of Sūrat al-Balad: 7. Its discussion continues into the next line.

TEXT:

وَاقْصُرْ بِخُلْفِ السُّورَتَيْنِ خَفَّ ظَمًا لِي الْخُلْفُ، زُلْزِلَتْ خَلَا الْخُلْفُ لِمَا 157

TRANSLATION:

[(In) لَمْ يَرَهُ (أَنْ) لَمْ يَرَهُ] Hishām (reads with a *sukūn*) with another option. (In Sūrah) Zulzilāt, Ibn Wardān with another option and Hishām (without another option, read with a *sukūn*). Make *qaṣr* with another option in the two *sūrahs* (Sūrat al-Balad and Sūrat al-Zalzalah) for Ibn Wardān and Ya‘qūb.

COMMENTARY:

Hishām with another option (لِيِ الْخُلْفِ) reads أَنْ لَمْ يَرَهُ أَحَدٌ with a *sukūn*, which was the last instruction given (سُكُونٌ).

The following word discussed is حَيْرًا يَرَهُ and شَرًّا يَرَهُ of Sūrat al-Zalzalah: 7, 8. Ibn Wardān with another option (خَلَا الْخُلْفِ) and Hishām (لِمَا) without another option will read both places in Sūrat al-Zalzalah with a *sukūn* because it was the last instruction given.

In both *sūrahs* i.e. Sūrat al-Balad and Sūrat al-Zalzalah (السُّورَتَيْنِ), Ibn Wardān (خَفَ) and Ya‘qūb (طَمًا) – both with another option (بِخُلْفِ السُّورَتَيْنِ) – will read with *qaṣr* (وَاقْصُرْ).

The remaining *Qurrā’* will read the opposite of *qaṣr* i.e. with *ṣilah* in both *sūrahs*. This will also be the second option of Hishām in Sūrat al-Balad, the second option for Ya‘qūb in Sūrat al-Zalzalah, as well as Ibn Wardān’s other option in both *sūrahs*.¹²⁰

TEXT:

بِيَدِهِ غِيْثٌ، تُرْزَقَانِهِ اِخْتَلَفَ بَيْنَ حُذِّهِ، عَلَيْهِ اللهُ اَنْسَانِيَهٗ عِغْفُ

¹²⁰ Note that Ibn Wardān will have *qaṣr* and *ṣilah* in both *sūrahs*. This is understood from وَاقْصُرْ بِخُلْفِ السُّورَتَيْنِ خَفَ (Make *qaṣr* with another option in the two *sūrahs* (Sūrat al-Balad and Sūrat al-Zalzalah) for Ibn Wardān) i.e. the application of *ṣilah* is grasped from بِخُلْفِ (another option), which is the opposite of *qaṣr*, given in the instruction وَاقْصُرْ (apply *qaṣr*). The third option allowed for Ibn Wardān in Sūrat al-Zalzalah is a *sukūn*, understood from زُلْزَلَتْ خَلَا الْخُلْفِ (In Sūrah) Zulzilāt, Ibn Wardān with another option (read with a *sukūn*).

TRANSLATION:

(Make *qaṣr* in) بِيَدِهِ for Ruways; and (make *qaṣr*) with another option in تُزْرَقَانِهِ for Qālūn and Ibn Wardān. (In) عَلَيْهِ اللَّهُ and أَنْسَانِيهِ Ḥafṣ (reads)...

COMMENTARY:

Ruways (عِثْ) will read بِيَدِهِ with *qaṣr* wherever it comes: عُقْدَةُ التِّبَاحِ of Sūrat al-Baqarah: 237, بِيَدِهِ فَشَرِبُوا of Sūrat al-Baqarah: 249, قُلْ مَنْ بِيَدِهِ مَلَكُوتُ of Sūrat al-Mu'minīn: 88 and وَالَّذِي بِيَدِهِ مَلَكُوتُ of Sūrah Yāsīn: 83. *Qaṣr* is understood for Ruways since it is the last instruction given in the previous line (وَاقْضُ).

The remaining *Qurrā'* will read the opposite of *qaṣr* i.e. *madd* (*ṣilah*).

In طَعَامٌ تُزْرَقَانِهِ إِلَّا of Sūrah Yūsuf الطَّلَاة: 37, Qālūn (بِنُ) and Ibn Wardān (حُدْ) will read with *qaṣr* with another option (اخْتَلَفْ). Their second option is *madd* i.e. *ṣilah* – the opposite of *qaṣr* –, which will also be read by the remaining *Qurrā'*.

At the end of the line, the author discusses two places, عَلَيْهِ اللَّهُ of Sūrat al-Fath: 10 and وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ of Sūrat al-Kahf: 63, for Ḥafṣ. How he reads is explained in the next line.

TEXT:

بِضَمِّ كَسْرِ أَهْلِهِ امْكُتُوا فِدَا 159
وَالْأَضْبَهَانِيَّ بِهِ انْظُرْ جَوْدًا

TRANSLATION:

[Ḥafṣ reads] with a *ḍammah* of the *kasrah*. Ḥamzah (reads with a *ḍammah* of the *kasrah*) in أَهْلِهِ امْكُتُوا. Al-Aṣbahānī adorns (his recitation with a *ḍammah* of the *kasrah*) in بِهِ انْظُرْ.

COMMENTARY:

Ḥafṣ will read with a *ḍammah* on the *hā'* instead of a *kasrah* i.e. *وَمَا أُنْسَانِيَهُ* and *عَلَيْهِ اللَّهُ* and *إِلَّا الشَّيْطَانُ*.

The remaining *Qurrā'* will read with a *kasrah*, as is usually done when the *hā' al-kināyah* is preceded by a *kasrah* or a *yā' sākinah*.

In *لِأَهْلِهِ امْكُتُوا* of Sūrah Ṭāhā: 10 and Sūrat al-Qaṣaṣ: 29, Ḥamzah will read the *hā'* with a *ḍammah* instead of the *kasrah* (*بِضَمِّ كَسْرٍ*) i.e. *لِأَهْلِهِ امْكُتُوا*.

The remaining *Qurrā'* will read with a *kasrah*, as is usually done when the *hā' al-kināyah* is preceded by a *kasrah* or a *yā' sākinah*.

In *بِهِ انظُرْ* of Sūrat al-An'ām: 46, al-Aṣbahānī from Warsh will read the *hā'* with a *ḍammah* instead of a *kasrah* (*بِضَمِّ كَسْرٍ*) i.e. *بِهِ انظُرْ*.

The remaining *Qurrā'* – including Warsh via al-Azraq – will read with a *kasrah*.

TEXT:

وَهَمَزُ أَرْجِيئُهُ كَسَا حَقًّا وَهَا فَاقْصُرْ حِمًّا يَنْ مِيلَ وَخُلْفٌ خُذْ لَهَا 160

TRANSLATION:

A *hamzah* (is read) in *أَرْجِيئُهُ* for Ibn 'Āmir al-Shāmī, Ibn Kathīr, Abū 'Amr al-Baṣrī and Ya'qūb. And the *hā'* (of *أَرْجِيئُهُ*), so make *qaṣr* (in it) for Abū 'Amr al-Baṣrī, Ya'qūb, Qālūn and Ibn Dhakwān (without another option) and with another option (besides the previously-mentioned *qaṣr*) for Ibn Wardān and Hishām.

COMMENTARY:

The last word discussed in this chapter is *أَرْجِيئُهُ وَأَخَاهُ* in Sūrat al-A'rāf: 111 and Sūrat al-Shu'arā': 36. Four things should be considered here: (1) those who read the word with

a *hamzah* or without a *hamzah*, (2) those who make *qaṣr* and *madd*, (3) the *ḥarakah* of the *hā'* and (4) those who read it with a *sukūn*.

Ibn 'Āmir (كَسَا), Ibn Kathīr, Abū 'Amr al-Baṣrī and Ya'qūb (حَقًّا) will read with a *hamzah* i.e. أَرْجُوهُ. Those not mentioned will read without a *hamzah*.

Abū 'Amr, Ya'qūb (حَمَّا), Qālūn (بِن) and Ibn Dhakwān (مِل) – all without another option –, Ibn Wardān (خُدُّ) and Hishām (لَهَا) – both with another option – will read with *qaṣr* (وَحُلْفٌ).

The discussion continues in the next line.

TEXT:

وَأَسْكِنَنَّ فُرَيْنًا وَوَضَمُّ الْكَسْرِ لِي حَقٌّ وَعَنْ شُعْبَةَ كَالْبَصْرِ انْقُلُ 161

TRANSLATION:

Be sure to make *iskān* (of the *hā'*) for Ḥamzah and 'Āṣim; read a *ḍammah* of the *kasrah* (on the *hā'*) for Hishām, Ibn Kathīr, Abū 'Amr al-Baṣrī and Ya'qūb. And from Shu'bah transmit what is (transmitted) for (Abū 'Amr) al-Baṣrī.

COMMENTARY:

Ḥamzah (فُرَيْنًا) and 'Āṣim (لِي) will read with *iskān* (وَأَسْكِنَنَّ). The remaining *Qurra'* who are not mentioned amongst those who make *qaṣr* and *iskān* i.e. Warsh, Ibn Kathīr, Hishām in his second option, al-Kisā'i, Ibn Wardān in his second option, Ibn Jammāz and Khalaf al-'Āshir, will read with *ṣilah*.

Now the *ḥarakah* on the *hā'* is discussed: Hishām (لِي), Ibn Kathīr, Abū 'Amr al-Baṣrī and Ya'qūb (حَقٌّ) will read the *hā'* with a *ḍammah* (وَوَضَمُّ الْكَسْرِ). Those not mentioned will read with a *kasrah*. Finally, the author relates that Shu'bah – in another option – will read like the Baṣrīs.

Considering all these differences mentioned, six varying readings are extracted from these two lines; three with a *hamzah* and three without a *hamzah*:

- 1) أَرْجِهْ – Qālūn, Ibn Wardān in an option: without a *hamzah*, with *qasr* and a *kasrah* of the *hā'*.
- 2) أَرْجِهْ – Warsh, al-Kisā'i, Khalaf al-Āshir, Ibn Jammāz and Ibn Wardān in an option: without a *hamzah*, with *ṣilah* and a *kasrah* of the *hā'*.
- 3) أَرْجِيْهُ – Ibn Kathīr and Hishām in an option: with a *hamzah*, with *ṣilah* and a *ḍammah* of the *hā'*.
- 4) أَرْجِيْهُ – Abū 'Amr al-Baṣrī, Ya'qūb, Hishām in his second option and Shu'bah in an option: with a *hamzah*, without *ṣilah* and a *ḍammah* of the *hā'*.
- 5) أَرْجِيْهُ – Ibn Dhakwān: with a *hamzah*, without *ṣilah* and a *kasrah* of the *hā'*.
- 6) أَرْجِهْ – Ḥamzah, Shu'bah in his second option and Ḥafṣ ('Aṣim): with a *sukūn* of the *hā'*.

Madd

Madd is to lengthen the sound in the letters of *madd* beyond its essential duration. *Qaṣr* is shortening the sound to its essential duration i.e. without this innate *lengthening*, the letter of *madd* will not be able to be recited.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Ḥafṣ and Hishām has *tawassuṭ* in *madd munfaṣil*. Via the *Ṭayyibah* they will both make *qaṣr* as well.

Al-Sūsī, via the *Shāṭibiyyah*, and Ya'qūb via the *Durrah*, have *qaṣr* in *madd munfaṣil*. Via the *Ṭayyibah*, they will both make *tawassuṭ* as well.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *tawassuṭ* in *madd munfaṣil*. Via the *Ṭayyibah*, he will make *ṭūl*. Note that if making *ṭūl* in *madd munfaṣil*, then *ṭūl* must be made in *madd muttaṣil* as well; there is no transmission that makes *ṭūl* in *madd munfaṣil* without making *ṭūl* in *madd muttaṣil*.

The *Shāṭibiyyah* only allows *ṭūl* for Warsh and Ḥamzah in *madd muttaṣil*. The *Ṭayyibah* allows *ṭūl* in *madd muttaṣil* for all the *Qurrā'*, including Warsh, Ḥamzah, Ibn Dhakwān and all the remaining *Qurrā'* as well.

The durations in Madd Muttaṣil and Madd Munfaṣil

Generally, via the *Shāṭibiyyah* and the *Durrah*, there are two views regarding the durations for *madd muttaṣil* and *munfaṣil*.¹²¹ The first view has two durations:

- 1) *Ṭūl* (six *ḥarakāt*) – Warsh via al-Azraq and Ḥamzah apply this in *madd muttaṣil* and *madd munfaṣil*.

¹²¹ *Al-Budūr al-Zāhirah*: 1/35.

- 2) *Tawassuṭ* (four *ḥarakāt*) – in *madd muttaṣil* and *madd munfaṣil* for the remaining *Qurrā'* who do not apply *qaṣr* in *madd munfaṣil*, as well as an option for Qālūn and Dūrī al-Baṣrī.

This is the preference of Imam al-Shāṭibī and Ibn al-Jazarī.¹²²

The second view has four varying durations:

- 1) *Ṭūl* (six *ḥarakāt*) – Warsh and Ḥamzah read this in *madd muttaṣil* and *madd munfaṣil*.
- 2) *Fuwayq al-Tawassuṭ* (five *ḥarakāt*) – in both *madd muttaṣil* and *madd munfaṣil* for 'Āṣim.
- 3) *Tawassuṭ* (four *ḥarakāt*) – in both *madd muttaṣil* and *madd munfaṣil* for Ibn 'Āmir al-Shāmī, al-Kisā'ī and Khalaf al-'Āshir.
- 4) *Fuwayq al-Qaṣr* (three *ḥarakāt*) – in both *muttaṣil* and *munfaṣil* for Qālūn, Warsh via al-Aṣbhānī, Dūrī al-Baṣrī and Ya'qūb (all allowing *qaṣr* in *madd munfaṣil* as well); and only in *madd muttaṣil* for Qālūn, Warsh via al-Aṣbhānī, Ibn Kathīr, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb.

This is mentioned in the *Taysīr*, *al-Tadhkirah* and the *Talkhīṣ* of Ibn Ballīmah.¹²³

Via the *Tayyibah*, a third and fourth view is related: *ṭūl* in *madd muttaṣil* for all the *Qurrā'*. When applying *ṭūl* in *madd muttaṣil*, one may apply *tawassuṭ* in *madd munfaṣil* – as practiced by Imam al-Shāṭibī – or apply the four varying durations, as recorded in the *Taysīr*.¹²⁴

¹²² *Al-Nashr*: 1/333.

¹²³ Ibn al-Jazarī suggests that these variations are extremely close one to the other, where a slight lengthening of the sound would extend it from one duration; four *ḥarakāt* for example, into the five *ḥarakāt* duration. These exact durations cannot be executed with complete precision consistently. However, what is somewhat clear in these variations is the duration of *qaṣr* – which is short –, *ṭūl* – that is not exaggerated –, and *tawassuṭ* which is inbetween these two durations. This is perhaps why he prefers the first view of two durations, even though he acknowledges that he read according to the view of four variations to many of his teachers. *Al-Nashr*: 1/334.

¹²⁴ *Al-Mu'tamad fī Marātib al-Madd* of Sheikh Ibrāhīm al-Samannūdi.

The *Ṭayyibah* relates *madd al-taṭhīm* (the madd of glorification). This is made in لَا إِلَهَ إِلَّا اللَّهُ, لَا إِلَهَ إِلَّا أَنْتَ, لَا إِلَهَ إِلَّا اللَّهُ etc. The length of this *madd* is *tawassuṭ* – four *ḥarakāt* – and is only transmitted for those applying *qaṣr* in *madd munfaṣil*. Thus, if reciting for any of those who apply *qaṣr* in *madd munfaṣil*, one has a choice of either making *qaṣr* in لَا إِلَهَ إِلَّا اللَّهُ wherever it comes in the Qur’ān, or reading with *madd al-taṭhīm*.

Via the *Shātibiyah*, Warsh via al-Azraq only had *qaṣr* in *madd badl* if there was a *hamzat al-waṣl* (connective *hamzah*) at the start of a word e.g. أُوتِيْنَا، ائْتِنَا، ائْتِنَا. Via the *Ṭayyibah*, *tawassuṭ* and *ṭūl* are also allowed for al-Azraq.

Via the *Shātibiyah*, Warsh via al-Azraq only had *qaṣr* in the word إِسْرَائِيلَ. Via the *Ṭayyibah*, *tawassuṭ* and *ṭūl* are also allowed for al-Azraq in إِسْرَائِيلَ.

In the “*ayn*” which comes at the start of Sūrah Maryam and Shūrā, *tawassuṭ* and *ṭūl* is related via the *Shātibiyah* and the *Durrāh*. The *Ṭayyibah* allows *qaṣr* in the “*ayn*” in addition to *tawassuṭ* and *ṭūl*.

In *madd līn* followed by a *hamzah* e.g. كَهَيْئَةِ السَّوَاءِ، شَيْءٍ etc, Azraq from Warsh has *tawassuṭ* and *ṭūl* via the *Shātibiyah*. Via the *Ṭayyibah*, *qaṣr* is related in them, except in شَيْءٍ, in which only *tawassuṭ* and *ṭūl* is allowed. Thus, *qaṣr*, *tawassuṭ* and *ṭūl* is allowed in كَهَيْئَةِ and السَّوَاءِ, but only *tawassuṭ* and *ṭūl* allowed in شَيْءٍ. Al-Aṣbahānī from Warsh, will read exactly like Qālūn via the *Ṭayyibah*: *qaṣr* or *tawassuṭ* in *madd munfaṣil*, *tawassuṭ* or *ṭūl* in *madd muttaṣil*, *qaṣr* in *madd badl* and *līn* after a *hamzah* etc.

Via the *Shātibiyah*, Khalaf – without another option – and Khallād with another option – has *sakt* on شَيْءٍ during *waṣl*. Via the *Ṭayyibah*, *madd* to the duration of *tawassuṭ* is allowed on شَيْءٍ instead of the *sakt*.

Via the *Tayyibah*, Ḥamzah has *madd al-tabri'ah* (the *madd* of absolute negation). This takes place in that “*lā*” which negates an entire genus (*lā al-nāfiyah li al-jins*). Similar to *madd al-taḥīm*, the reason for this *madd* is metaphorical, and accentuates the negation of something e.g. لَا رَيْبَ فِيهِ (there is absolutely no doubt), لَا عِلْمَ لَنَا (we have absolutely no knowledge regarding it), لَا قُوَّةَ إِلَّا بِاللَّهِ (there is absolutely no might except by Allah). The duration of this *madd* is *tawassuṭ*.

TEXT:

162 إِنَّ حَرْفَ مَدِّ قَبْلَ هَمْزٍ طَوَّلًا جُدِّ فِذٍ وَمِمَزْ خُلْفًا وَعَنْ بَاقِي الْمَلَا

TRANSLATION:

If a letter of *madd* (comes) before a *hamzah*, lengthen it for Warsh (via al-Azraq), Ḥamzah (both without another option) and Ibn Dhakwān with an option; and for the remaining *Qurrā'*...

COMMENTARY:

The author's initial discussion is regarding *madd muttaṣil*. Subsequently, he discusses *madd munfaṣil*. In this line, he forwards the first of three opinions regarding the practice in *madd muttaṣil*: Warsh via al-Azraq and Ḥamzah (جُدِّ فِذٍ) – without another option – and Ibn Dhakwān, with another option (وَمِمَزْ خُلْفًا), have *tūl* in *madd muttaṣil*. The duration of *tūl* is six *ḥarakāt*.¹²⁵ The duration for the remaining *Qurrā'* (وَعَنْ بَاقِي الْمَلَا) is mentioned in the next line.

TEXT:

163 وَسَّطٌ، وَقِيلَ دُونَهُمْ نِلَّ ثُمَّ كَلَّ رَوَى فَبَاقِيهِمْ، أَوْ اشْبَعِ مَا اتَّصَلَ

¹²⁵ The various books of *Qirā'āt* will also refer to this duration as five *alifs*, four and a half *alifs* or four *alifs*. See *al-Nashr*: 1/325.

TRANSLATION:

[And for the remaining *Qurrā'*] apply *tawassuṭ*. It is said that lower than them (i.e. lower than those who make *tūl*) is 'Āṣim, then Ibn 'Āmir al-Shāmī, al-Kisā'ī and Khalaf al-'Āshir, subsequently the remaining (*Qurrā'*). Or lengthen that (*madd*) which is joined...

COMMENTARY:

The remaining *Qurrā'* – excluding Warsh via al-Azraq, Ḥamzah and Ibn Dhakwān, in an option, – have *tawassuṭ* in *madd muttaṣil*. The duration of *tawassuṭ* is four *ḥarakāt*.¹²⁶

This opinion of two variations above the duration of *qaṣr* in *madd* was adopted by the likes of Imam al-Shāṭibī and is the preference of Ibn al-Jazarī himself.

Subsequently, the author mentions the second practice regarding *madd muttaṣil*; this view has variation in it and has four levels:

- 1) *Tūl* for Warsh via al-Azraq, Ḥamzah and Ibn Dhakwān in an option.¹²⁷
- 2) Five *ḥarakāt* – referred to as lower than *tūl* (دُوْنَهُمْ) in the text – for 'Āṣim (نَلْ).¹²⁸

¹²⁶ The various books of *Qirā'āt* will also refer to this duration as three *alifs*. Abū al-Qāsim al-Hudhalī refers to it as two and a half *alifs*. See *al-Nashr*: 1/323.

¹²⁷ The various books of *Qirā'āt* will also refer to this duration as five *alifs*, four *alifs* or four and a half *alifs*. See *al-Nashr*: 1/325.

Even though the length of *tūl* is expressed differently in the various books of *Qirā'āt*, the same length is intended by all of them; the difference being in their method of counting. Those who relate five *alifs*, count each *alif* after the initial letter. According to those who proffer four *alifs*, they only count the *alifs* after the initial lengthening of *qaṣr* i.e. after the first *alif*, because the definition of *madd* is “that which is lengthened *beyond* its essential duration”. According to those who count four and a half *alifs*, they count the four *alifs* beyond the initial *alif*, and the *ḥarakah* after the letter whose sound is being extended, as half an *alif*. Thus, all the intended durations are the same; the student should try to grasp the method of counting adopted by the author of each book. For more clarity, refer to my book, *Aysar al-Aqwāl Sharḥ Tuhfat al-Atfāl*.

¹²⁸ The various books of *Qirā'āt* will also refer to this duration as four *alifs* or three and a half *alifs*. Abū al-Qāsim al-Hudhalī refers to it as three *alifs*. See *al-Nashr*: 1/324.

- 3) Four *ḥarakāt* for Ibn ‘Āmir al-Shāmī (كَل) – this includes Ibn Dhakwān in his second opinion – al-Kisā’ī and Khalaf al-‘Āshir (رَوَى).¹²⁹
- 4) Three *ḥarakāt* for the remaining *Qurrā’* (قَبَائِفِهِمْ) i.e. Qālūn, Warsh via al-Aṣḥabānī, Ibn Kathīr, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya‘qūb.¹³⁰

Thereafter, Ibn al-Jazarī gives the third practice for *madd muttaṣil*: *ṭūl* for all 10 *Qurrā’*. Those who make *ṭūl* is mentioned at the start of the next line.

TEXT:

لِلْكَلِّ عَن بَعْضٍ، وَقَصْرُ الْمُنْفَصِلِ يَنْ لِي حِمًّا عَن خُلْفِهِمْ دَاعٍ تَمِلُ 164

TRANSLATION:

(Or lengthen that *madd* which is joined) for all (the *Qurrā’*) according to some. *Qaṣr* of the (*madd*) *munfaṣil* is made by Qālūn, Hishām, Abū ‘Amr al-Baṣrī, Ya‘qūb and Ḥafṣ, all with another option, and Ibn Kathīr and Abū Ja‘far (without another option).

COMMENTARY:

The third opinion regarding *madd muttaṣil* is that *ṭūl* is made in it by all 10 *Qurrā’*.¹³¹

Considering these three opinions regarding *madd muttaṣil*, it seems that the text gives preference to the first one since it is mentioned first; before the other two opinions. Additionally, the second opinion is related using the word “قِيلَ” (it is said) and the

¹²⁹ The various books of *Qirā’āt* will also refer to this duration as three *alifs*. Abū al-Qāsim al-Hudhalī refers to it as two and a half *alifs*. See *al-Nashr*: 1/323.

¹³⁰ The various books of *Qirā’āt* will also refer to this duration as two *alifs*. Abū al-Qāsim al-Hudhalī refers to it as one and a half *alifs*. See *al-Nashr*: 1/322.

¹³¹ When applying *ṭūl* in *madd muttaṣil*, one may apply *tawassuṭ* in *madd munfaṣil* – as practiced by Imam al-Shāṭibī – or apply the four varying durations.

third by “عَنْ بَعْضٍ” (transmitted by some), suggesting that they are subordinate to the first opinion.¹³²

Thereafter, *madd munfaṣil* is discussed. Qālūn (قَالُونُ), Hishām (هِيْشَامُ), Abū ‘Amr al-Baṣrī and Ya‘qūb (يَعْقُوبُ), as well as Ḥafṣ (حَفْصُ) will make *qaṣr* in *madd munfaṣil* (وَقَصْرُ الْمُتَفَصِّلِ), all with an option of *madd* (خُلْفُهُمْ), while Ibn Kathīr (دَاعِي) and Abū Ja‘far (ثَمَلِي) make *qaṣr* without another option.

The remaining *Qurrā’* – including the second option for those who have a choice in *qaṣr* – will read according to the variations mentioned previously in the first two opinions for *madd muttaṣil*.

Thus, according to the first opinion, Warsh via al-Azraq, Ibn al-Dhakhwān in his first option and Ḥamzah have *tūl* in *madd munfaṣil* while Qālūn (in an option), Warsh via al-Aṣbahānī (in an option), Abū ‘Amr al-Baṣrī (in an option), Ibn ‘Āmir al-Shāmī (Ibn Dhakhwān and Hishām, both in their second option¹³³), ‘Āṣim (Ḥafṣ in his second option), al-Kisā’ī, Ya‘qūb and Khalaf al-‘Āshir have *tawassuṭ*.

According to the second opinion, Qālūn, Warsh via al-Aṣbahānī, Abū ‘Amr al-Baṣrī and Ya‘qūb – all with an option of *qaṣr* – have *fuwayq al-qaṣr* in *madd munfaṣil*; Ibn Dhakhwān in his first option, Hishām in his second option, al-Kisā’ī and Khalaf al-‘Āshir have *tawassuṭ*; ‘Āṣim has *fuwayq al-tawassuṭ*; Warsh via al-Azraq, Ibn Dhakhwān in his second option and Ḥamzah have *tūl*.

It is understood that al-Aṣbahānī joins Qālūn in his applications in *madd munfaṣil*: *qaṣr*, *tawassuṭ* (according to the first opinion) and *fuwayq al-qaṣr* (according to the second opinion).

¹³² Ibn al-Jazarī mentions in the *Nashr* that the first opinion is what he inclines towards (أَمِيلُ إِلَيْهِ) and relies upon (أَعُولُ عَلَيْهِ). See *al-Nashr*: 1/333.

¹³³ The first option for Ibn Dhakhwān being *tūl* and the first option for Hishām being *qaṣr*.

TEXT:

وَالْبَعْضُ لِلتَّعْظِيمِ عَنِ ذِي الْقَصْرِ مَدٍّ وَأَزْرَقٌ إِنْ بَعْدَ هَمْزٍ حَرْفٌ مَدٍّ 165

TRANSLATION:

And some relate *madd* for glorification from those who make *qaṣr*. And al-Azraq, if a letter of *madd* comes after a *hamzah*...

COMMENTARY:

In the first half of this line *madd al-ta'thīm* (the *madd* of glorification) is discussed. It is related for all those who apply *qaṣr* in *madd munfaṣil* and is made in *لَا إِلَهَ إِلَّا اللَّهُ*, to emphasise that there is no other deity besides Allah e.g. *لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ, لَا إِلَهَ إِلَّا اللَّهُ* etc. It is known that the literal reasons for *madd* are the *hamzah* and the *sukūn*. In this case, the reason for the *madd* is metaphorical: to emphasise that there is no other deity besides Allah. Its duration is *tawassuṭ*.

In the second half of the line, *madd badal* is discussed; when the *hamzah* appears before the letter of *madd* e.g. *إِيمَانًا, أُوتِي, ءَامَنَ*.¹³⁴ Al-Azraq from Warsh has differences here which are mentioned in the following line.

TEXT:

مُدَّ لَهُ وَقَصُرَ وَوَسَّطَ كَنَائٍ فَالآنَ أُوتُوا إِي ءَامَنْتُمْ رَأَى 166

TRANSLATION:

... Apply *madd* for him, *qaṣr* and *tawassuṭ*, as in *نَأَى*, then *أُوتُوا, الآنَ*, *ءَامَنْتُمْ إِي (وَرَبِّي)*, *رَأَى*.

¹³⁴ Note that the *hamzah* should be in the same word as the letter of *madd*, else the applications discussed for al-Azraq – *qaṣr*, *tawassuṭ* and *tūl* – will not apply e.g. *جَاءَ أَجْلُهُمْ, فِي السَّمَاءِ إِلَهٌ, وَأَوْلِيَاءُ أَوْلِيَاكَ*.

COMMENTARY:

Al-Azraq from Warsh has *qaṣr*, *tawassuṭ* and *ṭūl* in *madd badal*. The examples given are رَأَى and ءَامَسْتُمْ, قُلْ إِي وَرَبِّي, أَوْتُوا, قَالُوا الْآنَ نَأَى, *Qaṣr*, *tawassuṭ* and *ṭūl* is allowed even though *tas-hīl* or *naql* takes place in the *hamzah*.

TEXT:

لَا عَنْ مُنَوِّنٍ وَلَا السَّاكِنِ صَحَّ بِكَلِمَةٍ أَوْ هَمْزٍ وَصَلٍ فِي الْأَصَحِّ 167

TRANSLATION:

Not when it is due to a *tanwīn* (during *waqf*), nor a proper *sākin* in one word; nor (in) a connective *hamzah* according to the more sound view.

COMMENTARY:

In this line, the exceptions for al-Azraq in *madd badal* are given. Three precepts which are exceptions for al-Azraq are mentioned in this line: the first two are agreed upon while in the third there is difference of opinion. The first exception is that the *badal* (substitution) should not be due to a *tanwīn* (لَا عَنْ مُنَوِّنٍ) during *waqf* e.g. بِنَاءٍ، مَلَجًا، هُرُؤًا.¹³⁵

The second exception is that the *hamzah* should not come after a *ṣaḥīḥ sākin* (a proper *sākin*) in one word (وَلَا السَّاكِنِ صَحَّ بِكَلِمَةٍ) e.g. مَسْؤُولًا، مَدَّوْمًا، الظَّمَانُ، القُرْءَانُ. By stipulating a proper *sākin* (السَّاكِنِ صَحَّ)، a *hamzah* after a letter of *madd* or a letter of *līn* is excluded e.g. المَوْءُودَةُ، فَإِنْ فَاءُوا. Likewise, the stipulation that they should be in one word (بِكَلِمَةٍ) will exclude the *hamzah* preceded by a proper *sākin* in the previous word e.g. الإِيمَانُ، الآخِرَةَ، قُلْ أُوحِيَ، مَنْ ءَامَنَ.¹³⁶

The third precept which is an exception is a connective *hamzah* (هَمْزٍ وَصَلٍ) when starting e.g. ائْتِ بِقُرْآنٍ، ائْتِيْنَ أَمَانَتَهُ، ائْتِدُنِي، according to the more sound view (فِي الْأَصَحِّ).

¹³⁵ This exception is not mentioned in the *Shāṭibiyyah*.

¹³⁶ Note that in these last two examples the *lām* of the *lām al-ta'rif* is considered as being separate from the word that it is attached to, even though they are written together.

By stating “فِي الْأَصَحِّ” (according to the more sound view), the author alludes to difference of opinion in this case. For this reason, the author separates this from the previous two exceptions with “أَوْ”.

The exceptions for al-Azraq continue in the next line.

TEXT:

وَأَمْنَعُ يُؤَاخِذُ وَبِعَادًا الْأُولَى خُلْفٌ وَالْآنَ وَإِسْرَائِيلًا 168

TRANSLATION:

Prevent (*madd*) in يُؤَاخِذُ, and in عَادًا الْأُولَى there is difference of opinion, (as well as difference of opinion in) الْآنَ and إِسْرَائِيلًا.

COMMENTARY:

In this line, four words are mentioned as exceptions for al-Azraq: in the first word, everyone agrees that *madd* will not be made while in the remaining three words there is difference of opinion.

The first word from amongst the exceptions is يُؤَاخِذُ, no matter how it appears e.g. لَا يُؤَاخِذُكُمُ اللَّهُ، تَتَوَخَّذْنَا. By stating “وَأَمْنَعُ” (it is prevented), the author indicates that in this word there is agreement that it is included amongst the exceptions. No difference of opinion exists in it.¹³⁷

The next word exempted from *madd* – in which there is difference of opinion (خُلْفٌ) – is عَادًا الْأُولَى of Sūrat al-Najm: 50; some do not allow *madd* here for al-Azraq while others do. By restricting it to Sūrat al-Najm, other places like سَبْرَتَهَا الْأُولَى and فَلِلَّهِ الْآخِرَةُ are excluded.

¹³⁷ This is contrary to Imam al-Shāṭibī’s statement “وَيَنْعَضُهُمْ يُؤَاخِذُكُمْ”, which gives the impression that difference of opinion exists in this word. See line 174 of the *Shāṭibīyyah*.

The following word exempted is **الآن** which comes twice in Sūrah Yūnus **الأنبياء**: 51, 91. There is difference of opinion in this word. Thus, some will allow *madd* in it while others will not.

The final word amongst those exempted – in which there is difference of opinion – is **إسرائيل** wherever it comes; some will make *madd* in it while others will only allow *qasr*.

TEXT:

وَحَرْفِي اللَّيْنِ قُبَيْلَ هَمْزَةٍ عَنْهُ امْدُدْنِ وَوَسَّطْنِ بِكَلِمَةٍ 169

TRANSLATION:

If the two letters of *līn* come before a *hamzah* in one word, certainly make *madd* or *tawassuṭ* in it for him (Warsh via al-Azraq).

COMMENTARY:

In this line, the letters of *līn* before a *hamzah* is discussed for Warsh via al-Azraq e.g. **السَّوَّة**, **السُّوَّة**, **السَّوَّة**, **السُّوَّة**, **السَّوَّة**, **السُّوَّة** etc. Warsh via al-Azraq (**عَنْهُ**) will have *madd* in it (**امْدُدْنِ**) i.e. *tūl*, and *tawassuṭ* (**وَوَسَّطْنِ**).

By having the clause “**بِكَلِمَةٍ**” (in one word), letters of *līn* followed by a *hamzah* in a different word are excluded e.g. **ابْنِي آدَمَ**, **خَلَوْا إِلَى**. In these words Warsh will have *naql*, which will be explained later.

TEXT:

لَا مَوْئِلًا مَوْءُودَةً، وَالْبَعْضُ قَدْ قَصَرَ سَوَاءَاتٍ، وَبَعْضُ خَصَّ مَدَّ 170

TRANSLATION:

[Certainly make *madd* or *tawassuṭ* in it] except in **مَوْئِلًا** and **مَوْءُودَةً**. Some make *qasr* in **سَوَاءَاتٍ**. And some specify *madd* in...

COMMENTARY:

In the previous line, it was explained that Warsh via al-Azraq will have *tawassuṭ* and *ṭūl* in the letters of *līn* when followed by a *hamzah* in the same word. In the start of this line, two exceptions are mentioned: *مُوْتَلًا* in Sūrat al-Kahf: 58 and *المُوْتُوْدَةُ* in Sūrat al-Takwīr: 8.¹³⁸ He will read with *qaṣr* in these two words.

The next matter discussed is the letter of *līn* in *سُوْءَاتٍ*, which refers to *سُوْءَاتِيْهِمَا* that comes in four places: Sūrat al-A'rāf: 20, 22, 27, Sūrah Ṭāhā: 121 and *سُوْءَاتِكُمْ* in Sūrat al-A'rāf: 26. In this word, there is difference of opinion: some (وَالْبَعْضُ) allow only *qaṣr* (قَصْرَ) to be made in “سُوْءَاتٍ”.¹³⁹ In another copy of the *Ṭayyibah*, it reads: “وَمَنْ يَمُدُّ قَصْرَ” (سُوْءَاتٍ) (whoever makes *madd* i.e. *ṭūl* – in the letters of *līn* – will apply *qaṣr* in *سُوْءَاتٍ*).¹⁴⁰

The last matter discussed in this line is *madd* in *شَيْءٍ*. This discussion continues into the next line.

TEXT:

شَيْءٍ لَّهُ، مَعَ حَمَزَةٍ، وَالْبَعْضُ مَدٌّ لِحَمَزَةٍ فِي نَفْيٍ لَا كَلَامًا مَرَدًّا 171

¹³⁸ Note that in the *madd badal* of *المُوْتُوْدَةُ* Warsh via al-Azraq will have *tathlīth*: *qaṣr*, *tawassuṭ* and *ṭūl*.

¹³⁹ The *Shāṭibīyyah* also indicates towards difference of opinion existing in *سُوْءَاتٍ*: *سُوْءَاتٍ لَوْزِيْهِمْ*. (Line 182 of the *Shāṭibīyyah*). Due to this, some, like al-Ja'barī, have suggested that if the three ways i.e. *qaṣr*, *tawassuṭ* and *ṭūl* in the letter of *līn* of *سُوْءَاتٍ* is multiplied by the three ways allowed in the *madd badal* of the word, there are nine possible ways of reciting this word. See *Kanz al-Ma'ānī*: 2/566. However, Ibn al-Jazarī mentions in *al-Nashr* that all those who apply *ṭūl* in the *līn*, relate *سُوْءَاتٍ* as an exception i.e. only *qaṣr* will be made in it according to them, and all those who apply *tawassuṭ* in the *līn*, relate *tawassuṭ* in the *madd badal*. Thus, only four ways are allowed in this word for Warsh via al-Azraq: *qaṣr* in the *līn* with *tathlīth* in the *madd badl*, and *tawassuṭ* in the *līn* with *tawassuṭ* in the *madd badal*. See *al-Nashr*: 1/347.

¹⁴⁰ *Sharḥ Ṭayyibat al-Nashr* of al-Nuwayrī: 1/394.

TEXT:

وَأَشْبِعِ الْمَدَّ لِسَاكِينَ لَزِمٌ وَنَحْوُ عَيْنٍ فَالثَّلَاثَةُ لَهُمْ 172

TRANSLATION:

Lengthen the *madd* in the permanent *sākin*. And (in) the likes of ‘*ayn*, then three ways (are allowed) for them (all the *Qurrā’*).

COMMENTARY:

Madd lāzim is discussed in this line. All the *Qurrā’* will make *tūl* (وَأَشْبِعِ الْمَدَّ) in *madd lāzim* due to the *sukūn* being permanent (لِسَاكِينَ لَزِمٌ).

In the second half of the line, the ‘*ayn* which comes at the start of Sūrah Maryam ﴿١٩﴾ and Sūrat al-Shūrā is discussed i.e. حَمَّ * عَسَقَ and كَهَيْعَصَ. This is what is meant by وَنَحْوُ عَيْنٍ. By “فَالثَّلَاثَةُ” (then three ways), *qaṣr*, *tawassuṭ* and *tūl* is intended. Thus, *qaṣr*, *tawassuṭ* and *tūl* are allowed in it for all the *Qurrā’* (فَالثَّلَاثَةُ لَهُمْ).

TEXT:

كَسَاكِينَ الْوَقْفِ، وَفِي اللَّيْنِ يَقِلُّ طُولٌ، وَأَقْوَى السَّبَبَيْنِ يَسْتَقِيلُ 173

TRANSLATION:

As (in) the *sākin* of *waqf*. In the *līn*, a few apply *tūl*. Ascertain the stronger of the two *asbāb*.

al-Ra’d: 41, لَا قُوَّةَ of Sūrat al-Kahf: 39, لَا مَسَاسَ of Sūrah Ṭahā: 97, لَا عَوْجَ of Sūrah Ṭahā: 108, فَلَا كُفْرَانَ of Sūrat al-Anbiyā’: 94, لَا بُرْهَانَ of Sūrat al-Mu’minūn: 117, لَا بُشْرَى of Sūrat al-Furqān: 22, لَا صَبْرَ of Sūrat al-Shu’arā’: 50, لَا قَبِيلَ of Sūrat al-Naml: 37, لَا مَعَامَ of Sūrat al-Aḥzāb: 13, فَلَا قُوَّةَ of Sūrah Saba’: 51, فَلَا مُسْبِكَ of Sūrah Fāṭir: 2, فَلَا مُزْبِيلَ of Sūrah Fāṭir: 2, فَلَا صَرِيحَ of Yāsīn: 43, لَا طُلْمَ of Sūrah Ghāfir: 17, لَا حُجَّةَ of Sūrat al-Shūrā: 15, لَا مَوْلَى of Sūrah Muḥammad ﴿١١﴾: 11, فَلَا نَاصِرَ لَهُمْ of Sūrah Muḥammad ﴿١٣﴾: 13 and لَا وَزَرَ of Sūrat al-Qiyāmah: 11. See *Al-Rawḍ al-Naḍīr*: 181.

¹⁴³ *Al-Nashr*: 1/348.

COMMENTARY:

As *qaṣr*, *tawassuṭ* and *tūl* are allowed in the *‘ayn*, it is also allowed on the circumstantial *sukūn* during *waqf* e.g. حَوْفٌ، فُرُوشٌ، تُكَدِّبَانِ، نَسْتَعِينُ، تَعْلَمُونَ.

While all three ways are allowed in the letters of *līn* during *waqf*, most allow *qaṣr* and *tawassuṭ*, while a few allow *tūl*. This is what is meant by “وَفِي اللَّيْنِ يَقِلُّ طَوْلٌ” (in the *līn*, a few apply *tūl*).¹⁴⁴

The final matter discussed in this line is *asbāb* (reasons/causes) for *madd*: if two varying *asbāb* for *madd* appear together, then the strongest *sabab* should be ascertained and practiced upon. The *asbāb* of *madd* are of two types: *lafḥī* (literal) and *ma‘nawī* (metaphorical). *Sabab lafḥī* is either the *hamzah* or the *sukūn*, while *sabab ma‘nawī* is to emphasise the negation of something. *Sabab lafḥī* is stronger than *sabab ma‘nawī*. Thus, if these two *asbāb* come together, then the *sabab lafḥī* will be given precedence over the *sabab ma‘nawī*. In فَلَا إِثْمَ عَلَيْهِ، *sabab lafḥī* causes *madd munfaṣil*, while *sabab ma‘nawī* causes *madd al-tabri‘ah* for Ḥamzah. In *madd munfaṣil* Ḥamzah has *tūl*, while in *madd al-tabri‘ah* he has *tawassuṭ*. In this example he will apply *tūl*, practicing upon the *sabab* of *madd munfaṣil* – the separated *hamzah* – which is stronger than the *sabab* of *madd al-tabri‘ah* which is to emphasise the negation.

Regarding the *lafḥī asbāb*, the *sukūn* is of two types, a *sukūn lāzim* (permanent *sukūn*) and a *sukūn ‘āriḍ* (temporary *sukūn*). The *sukūn lāzim* is stronger than the temporary *sukūn* since it remains during *waqf* and *waṣl* while the latter is circumstantial, only occurring during *waqf*.

¹⁴⁴ Ibn al-Jazarī explains that all three ways in the letter of *līn* during *waqf* – *madd līn ‘āriḍ* – will only be allowed for those who make *tūl* in the letters of *madd* during *waqf*. Those who make *qaṣr* in the letters of *madd* during *waqf* will only allow *qaṣr* in the letters of *līn* during *waqf*, and those who make *tawassuṭ* in the former will allow *qaṣr* and *tawassuṭ* in the latter. Therefore, he relates that those who make *tūl* in the letters of *līn* during *waqf* are few. *Al-Nashr*: 1/350.

Likewise, the *hamzah* either follows the letter of *madd*, joined in the same word, or it is separated, appearing at the start of the next word. The former is clearly stronger than the latter since it is in the same word as the letter of *madd*. If the *hamzah* appears before the letter of *madd*, then it is weaker than the above two since its *sabab* appears before the letter of *madd* and not after it.

The *sukūn lāzim* is stronger than the joined *hamzah* in the same word because though there is agreement that both *madds* should be longer than *madd ṭabīʿī*, in *madd lāzim* there is concensus that the length should be *tūl* while in *madd muttaṣil* there is difference of opinion regarding its length. Additionally, in *madd muttaṣil*, *takhfīf* could take place in its *sabab* e.g. السُّفَهَاءُ in the *Qirāʾah* of Ḥamzah and Hishām.

In the same manner, a circumstantial *sukūn* is stronger than a separated *hamzah* since the circumstantial *sukūn* is based on the permanent *sukūn*, which is stronger than a joined *hamzah*, as well as the *sukūn* appearing in the same word as the letter of *madd*, unlike the separated *hamzah*.

Madd badal has the weakest *sabab* since in all the afore-mentioned *madds*, the *sabab* comes after the letter of *madd* while in *madd badl* it comes before the letter of *madd*. Additionally, the letter of *madd* is actually a substitution for a *hamzah*, آمَنَّ originally being آمَنَّ etc.¹⁴⁵

¹⁴⁵ If two *asbāb* appear together in one pronunciation, then practice will be made upon the stronger of the two *asbāb*:

- آيَيْنَ – in this example *madd lāzim* and *madd badal* appear together. One would practice upon the *madd lāzim*, making *tūl*, since the *sukūn lāzim* is stronger than the *hamzah* before the letter of *madd*.
- رَاءَ النَّاسِ – in this example *madd badal* and *madd muttaṣil* appear together. One would practice upon *madd muttaṣil*, since the *sabab* of *muttaṣil* is stronger than *badal*.
- رَعَا أَيْدِيهِمْ – *madd badal* and *madd munfaṣil* appear together. Practice is made upon *munfaṣil*, since its *sabab* is stronger than *madd badal*.
- مُسْتَبْرَؤُونَ – *madd badal* and *madd ʿarīḍ* appear together. Practice is made upon *madd ʿarīḍ*, allowing *qasr*, *tawassut* and *tūl*, and not upon the *madd badal*.

TEXT:

وَالْمَدُّ أَوْلَىٰ إِن تَغَيَّرَ السَّبَبُ وَبَقِيَ الْأَثَرُ أَوْ فَاقْصُرَ أَحَبُّ 174

TRANSLATION:

Madd is preferred if the *sabab* changes and the remnants (of the *sabab*) remains, or else *qaṣr* is preferred.

COMMENTARY:

If any change occurs in the *sabab* of the *madd* – the *hamzah* – due to *tas-hīl*, *ibdāl* or *ḥadhf*, then the *sabab* of *madd* is weakened. Due to this, one may make *madd*, practicing upon the original state i.e. the *hamzah* causing the *madd*, or *qaṣr* may also be allowed since the *sabab* for making *madd* – the *hamzah* – has been weakened.

In this line, Ibn al-Jazarī explains that if any remnants of the *sabab* remain, like during *tas-hīl*, then *madd* will be preferred. If no remnants of the *sabab* of *madd* remain – due to *ibdāl* or *ḥadhf* – then *qaṣr* is preferred. Thus, in *فِي السَّمَاءِ إِلَهٌ*, *madd* is preferred over *qaṣr* for Qālūn since he makes *tas-hīl* in the first *hamzah*, while *qaṣr* is preferred over *madd* for Abū ‘Amr al-Baṣrī since he makes *ḥadhf*. Similarly, when stopping on *الشُّفَهَاءِ* for Ḥamzah or Hishām, *qaṣr* is given precedence during *ibdāl*, while *madd* is given precedence when making *tas-hīl* with *rawm*.

Two Hamzahs in One Word

Two *hamzahs* in one word specifically refer to two disjunctive *hamzahs* (*hamzat al-qaṭʿīʿs*) that are both *mutaḥarrik*, appearing alongside each other in one word. The first *hamzah* is always a *hamzat al-istifhām* (the interrogative *hamzah*) and therefore remains *maftūḥah*, while the *hārah* on the second *hamzah* will change e.g. *ءَأَنْذَرْتَهُمْ*, *ءَأَنْزَلَ*, *ءَأَنْزِلَ*. The *takhfīf taghyīr* will always be in the second *hamzah*.

With the clause “two *hamzat al-qaṭʿīʿs*”, we exclude a *hamzat al-qaṭʿ* and *hamzat al-waṣl* appearing alongside each other e.g. *ءَأَطَّلَعَ الْعَيْبَ*, *ءَأَذْكَرَيْنِ*. With the clause “that are both *mutaḥarrik*”, we exclude those words in which the second *hamzah* is *sākinah* e.g. *ءَأَدَمَ*. The clause “alongside each other” will exclude examples like *ءَأَنْبَأَهُمْ*. By “in one word” words like *ءَأَمْرُنَا* are excluded since the two *hamzahs* appear in two different words.

Ziyādāt al-Ṭayyibah:

When the second *hamzah* is *maftūḥah*, Hishām has two ways via the *Shāṭibiyah*: *tas-hīl* with *idkhāl* and *taḥqīq* with *idkhāl*. Via the *Ṭayyibah*, Hishām also has *taḥqīq* without *idkhāl*.

Via the *Shāṭibiyah*, Ibn Dhakwān has *taḥqīq* in *ءَأَسْجُدْ لِمَنْ خَلَقْتَ طِينًا* of Sūrat al-Isrā': 61. Via the *Ṭayyibah*, he also has *tas-hīl*.

Qunbul, via the *Shāṭibiyah*, and Ruways via the *Durrah*, read *ءَأَعْجَبِي* as *istifhām* whilst applying *tas-hīl* in the second *hamzah*. Via the *Ṭayyibah*, *ikhbār* is also allowed for both of them.

Via the *Shāṭibiyah*, Hishām reads *ءَأَعْجَبِي* as *ikhbār* i.e. *ءَأَعْجَبِي*. Via the *Ṭayyibah*, Hishām reads it as *istifhām* as well. He will make *tas-hīl* in the second *hamzah* whilst applying both *idkhāl* as well as without *idkhāl* here. Thus, via the *Ṭayyibah*, two

additional ways are allowed for Hishām here: *tas-hīl* with *idkhāl* and *tas-hīl* without *idkhāl*.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *tas-hīl* without *idkhāl* in *ءَأَعْجَمِي*. Via the *Ṭayyibah*, Ibn Dhakwān has *tas-hīl* with *idkhāl* as well.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *tas-hīl* without *idkhāl* in *أَنْ كَانَ ذَا مَالٍ وَبَنِينَ* of Sūrat al-Qalam: 14. Via the *Ṭayyibah*, Ibn Dhakwān has *tas-hīl* with *idkhāl* as well.

When the second *hamzah* is *maksūrah*, Hishām has two ways via the *Shāṭibiyyah*: *taḥqīq* with *idkhāl* and *taḥqīq* without *idkhāl*; except in seven places in which he only has *idkhāl* (with *taḥqīq*):

- 1) In *Sūrah Maryam*, 66 – *إِذَا مَا مِثُّ لَسَوْفَ أُخْرَجَ حَيًّا*.
- 2) *Sūrat al-A‘rāf*, 81 – *أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ*.
- 3) *Sūrat al-A‘rāf*, 113 – *وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ*.
- 4) *Sūrat al-Shu‘arā’*, 41 – *فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ*.
- 5) *Sūrat al-Ṣāffāt*, 52 – *يَقُولُ أَيُّكُمْ لَمِنَ الْمُصَدِّقِينَ*.
- 6) *Sūrat al-Ṣāffāt*, 86 – *أَيُّكُمْ آلِهَةٌ دُونَ اللَّهِ تُرِيدُونَ*.
- 7) *Sūrat al-Fuṣṣilat*, 9 – *قُلْ أَيُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا*.

In *Sūrat al-Fuṣṣilat*, Hishām will have two ways of reading: *tas-hīl* with *idkhāl* and *taḥqīq* with *idkhāl*.

Via the *Ṭayyibah*, Hishām has **no idkhāl** in these seven places as well. In *Sūrat al-Fuṣṣilat*, Hishām will only allow *idkhāl* when making *tas-hīl* i.e. when making *tas-hīl* here, reading without *idkhāl* will not be allowed.

Via the *Durrah*, Ruways has *tas-hīl* in *أَيُّكُمْ لَتَشْهَدُونَ* of Sūrat al-An‘ām: 19. Via the *Ṭayyibah*, he also has *taḥqīq*.

When the second *hamzah* is *maḍmūmah*, via the *Shāṭibiyyah*, Qālūn has *tas-hīl* with *idkhāl*. Via the *Ṭayyibah*, he also has *tas-hīl* **without** *idkhāl*.¹⁴⁶

Warsh via al-Aṣbahānī will have *tas-hīl* without *idkhāl* whether the second *hamzah* is *maftūḥah*, *maksūrah* or *maḍmūmah*. In the first type i.e. when the second *hamzah* is *maftūḥah*, he agrees with al-Azraq in his option of *tas-hīl* without *idkhāl*, but differs in al-Azraq's option of *ibdāl*. In the remaining two types, al-Aṣbahānī agrees with al-Azraq.

Warsh via al-Aṣbahānī reads as *ikhbār* – as Ḥafṣ reads it – in the three places where *ءَأْمَنْتُمْ* appears: Sūrat al-A'rāf: 123 (قَالَ فِرْعَوْنُ أَمْنْتُمْ بِهِ), Sūrah Ṭahā: 71 (قَالَ أَمْنْتُمْ لَهُ) and Sūrat al-Shu'arā': 49 (قَالَ أَمْنْتُمْ لَهُ). Warsh via al-Azraq would read it as *istifhām* whilst applying *tas-hīl* in the second *hamzah*.

From the above three places, Qunbul, via the *Shāṭibiyyah*, reads the same like Ḥafṣ in Sūrah Ṭahā: 71. Via the *Ṭayyibah*, Qunbul will read it as *istifhām* whilst applying *tas-hīl* in the second *hamzah*. During *waṣl* in Sūrat al-A'rāf: 123, Qunbul, via the *Shāṭibiyyah*, will make *ibdāl* of the first *hamzah* into a *wāw* and read the second *hamzah* with *tas-hīl* i.e. قَالَ فِرْعَوْنُ وَأَمْنْتُمْ بِهِ. Via the *Ṭayyibah*, he will make *taḥqīq* of the second *hamzah* as well (whilst still making *ibdāl* of the first *hamzah* into a *wāw*). However, when starting from *ءَأْمَنْتُمْ*, then the first *hamzah* will be read with *taḥqīq* whilst making *tas-hīl* in the second *hamzah*.

Via the *Shāṭibiyyah*, Hishām will read these three places as *istifhām* whilst applying *tas-hīl* in the second *hamzah*. Via the *Ṭayyibah*, *taḥqīq* is also allowed for Hishām.

¹⁴⁶ When the second *hamzah* is *maḍmūmah* – which is in three places in the Qur'an – then the *Shāṭibiyyah* and the *Ṭayyibah* will agree for Hishām, having three ways: *taḥqīq* with *idkhāl*, *taḥqīq* without *idkhāl* and *tas-hīl* with *idkhāl*; except in *قُلْ أُوذِيْتُكُمْ* of Sūrah Āl 'Imrān: 15, in which Hishām will have two ways: *taḥqīq* with *idkhāl* and *taḥqīq* without *idkhāl*.

During *wasl* in Sūrat al-Mulk: 15-16, **وَالْيَهُ الشُّورُ * ءَأَمْنْتُمْ**, Qunbul, via the *Shāṭibīyyah*, will change the first *hamzah* into a *wāw* and make *tas-hīl* in the second *hamzah* i.e. **وَأَمْنْتُمْ**. Via the *Ṭayyibah*, he will make *taḥqīq* of the second *hamzah* as well (whilst still making *ibdāl* of the first *hamzah* into a *wāw*). However, when starting from **ءَأَمْنْتُمْ**, then the first *hamzah* will be read with *taḥqīq* whilst making *tas-hīl* in the second *hamzah*.

Via the *Shāṭibīyyah* and the *Durrah*, Nāfi‘, Ibn Kathīr, Abū ‘Amr al-Baṣrī, and Ruways have *tas-hīl* in the word **أَيُّمَّة**, which comes in five places: Sūrat al-Tawbah: 12, Sūrat al-Anbiyā’: 73, Sūrat al-Qaṣaṣ: 5, 41 and Sūrat al-Sajdah: 24. Via the *Durrah*, Abū Ja‘far has *tas-hīl* with *idkhāl* in **أَيُّمَّة**. Via the *Ṭayyibah*, they all have *ibdāl* into a *yā’* as well i.e. **أَيُّمَّة**. Note that *idkhāl* will not take place when making *ibdāl* here.

Warsh via al-Aṣbahānī will have *tas-hīl* with *idkhāl* in Sūrat al-Sajdah and the second place in Sūrat al-Qaṣaṣ. In the remaining three places, he agrees with al-Azraq, having both *tas-hīl* without *idkhāl* and *ibdāl* into a *yā’*.

TEXT:

ثَانِيهِمَا سَهْلٌ غِنَى حَرَمٍ حَلَا، وَخُلْفُ ذِي الْفَتْحِ لَوَى، أَبْدِلْ جَلَا 175

TRANSLATION:

Make *tas-hīl* in the second of the two *hamzahs* for Ruways, Nāfi‘, Ibn Kathīr, Abū Ja‘far and Abū ‘Amr al-Baṣrī. Hishām has an option when it (the second *hamzah*) has a *fatḥah*. Make *ibdāl* for Warsh (via al-Azraq)...

COMMENTARY:

Ruways (غِنَى), Nāfi‘, Ibn Kathīr, Abū Ja‘far (حَرَمٍ) and Abū ‘Amr al-Baṣrī (حَلَا) will make *tas-hīl* in the second *hamzah* (ثَانِيهِمَا سَهْلٌ), whether *maftūḥah*, *maḍmūmah* or *maksūrah*. This will include Warsh via al-Azraq.

If the second *hamzah* is *maftūḥah* (ذِي الْفَتْحِ), then Hishām (لِوَى) has an option in making *tas-hīl* (وَحُلْفٍ). His other option is *taḥqīq*.

Warsh via al-Azraq (جَلَا) will make *ibdāl* in the second *hamzah* (أَبْدِلْ) when it is *maftūḥah*. This discussion continues in the next line which mentions an option in making *ibdāl*.

TEXT:

خُلْفًا، وَغَيْرِ الْمَلِكِ أَنْ يُؤْتَى أَحَدٌ يُخْبِرُ، أَنْ كَانَ رَوَى اعْلَمَ حَبْرٌ عَدُ 176

TRANSLATION:

[Make *ibdāl* for Warsh (via al-Azraq)] with another option. (All the *Qurrā'*) besides Ibn Kathīr, predicate (read as *ikhbār*) أَنْ يُؤْتَى أَحَدٌ. (In) أَنْ كَانَ, Al-Kisā'ī, Khalaf al-‘Āshir, Nāfi‘, Ibn Kathīr, Abū ‘Amr al-Baṣrī and Ḥaḥṣ (read as *ikhbār*).

COMMENTARY:

Warsh via al-Azraq has an option of making *ibdāl* (خُلْفًا). His other option is *tas-hīl* which is understood from the beginning of line 175.

The remaining *Qurrā'* – Ibn Dhakwān, ‘Āṣim, Ḥamzah, al-Kisā'ī, Rawḥ, Khalaf al-‘Āshir – will read with *taḥqīq*.

In أَنْ يُؤْتَى أَحَدٌ of Sūrah Āl ‘Imrān: 73, all the *Qurrā'* besides Ibn Kathīr al-Makkī (وَعَيْرِ الْمَلِكِ) will read it as predicated (i.e. as *ikhbār*: يُخْبِرُ).

Ibn Kathīr will read it as interrogative (as *istifhām*) i.e. أَمْ أَنْ يُؤْتَى أَحَدٌ, making *tas-hīl* in the second *hamzah*, as explained for him previously.

Al-Kisā'ī, Khalaf al-‘Āshir (رَوَى), Nāfi‘ (إِغْمَ), Ibn Kathīr, Abū ‘Amr al-Baṣrī (حَبْر) and Ḥafṣ (عَد) will read *ذَا مَالٍ وَيَبِينِ* of Sūrat al-Qalam: 14, as predicated (*ikhbār*), being attached to the previous instruction given in this line i.e. يُخْبِرُ: predicate.

The remaining *Qurrā’* – Ibn ‘Āmir al-Shāmī, Shu‘bah, Ḥamzah, Abū Ja‘far and Ya‘qūb – will read it as interrogative (*istifhām*) i.e. *أَأَنْ كَانَ*. This discussion continues into the next line.

TEXT:

وَحُقِّقْتُ شِمَّ فِي صَبَا، وَأَعْجَمِي حَمَّ شِدِّ صُحْبَةَ، أَخْبِرْ زِدْ لِم 177

TRANSLATION:

Tahqīq is made by Rawḥ, Ḥamzah and Shu‘bah. (In) *أَعْجَمِي* of “Hāmīm” (Sajdah), Rawḥ, Shu‘bah, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (make *tahqīq*). Qunbul, Hishām...

COMMENTARY:

From those who read it as *istifhām* in Sūrat al-Qalam, Rawḥ (شِمَّ), Ḥamzah (فِي) and Shu‘bah (صَبَا) will read with *tahqīq* of both *hamzahs* (وَحُقِّقْتُ).

Thus, the remaining *Qurrā’* – Ruways, Abū Ja‘far and Ibn ‘Āmir al-Shāmī – will read with *tas-hīl*.

In *أَعْجَمِي* of Sūrah Hāmīm Sajdah (حَمَّ), Rawḥ (شِدِّ), Shu‘bah, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (صُحْبَةَ) will read with *tahqīq* of the second *hamzah* i.e. *أَعْجَمِي*; this application being joined to the previous instruction of reading with *tahqīq* (وَحُقِّقْتُ). They therefore read it as *istifhām*.

Qunbul (ذ), Hishām (لم) and Ruways (غض), whose code comes in the next line, read it as *ikhbār* (أخبر) i.e. أعجمي, with an option of reading it as *istifhām* as well (خلفهم) i.e. أعجمي.

TEXT:

وَدِينَ تَنَا إِيَّاكَ لَأَنْتَ يُوسُفَا 178 غُضْ خُلْفُهُمْ، أَذْهَبْتُمْ إِيَّاكُمْ حَزْ كَفَا

TRANSLATION:

(Qunbul, Hishām) and Ruways have an option (in reading with *ikhbār*). (In أَذْهَبْتُمْ, Nāfi‘, Abū ‘Amr al-Baṣrī, ‘Āṣim, Ḥamzah, al-Kisā‘ī and Khalaf al-‘Āshir (read as *ikhbār*). Ibn Kathīr and Abū Ja‘far (read) إِيَّاكَ لَأَنْتَ يُوسُفَا as *ikhbār*.)

COMMENTARY:

Qunbul (ذ), Hishām (لم) and Ruways (غض), read it as *ikhbār* (أخبر) i.e. أعجمي, with an option of reading it as *istifhām* as well (خلفهم) i.e. أعجمي.

The implied opposite is that the remaining *Qurrā’* will read with *istifhām* (the opposite of *ikhbār*), as well as with *tas-hīl* (the opposite of *taḥqīq*). They are Nāfi‘, al-Bazzī, Abū ‘Amr al-Baṣrī, Ibn Dhakwān and Ḥaḥṣ. This will also be the second option for Qunbul, Hishām and Ruways.

In أَذْهَبْتُمْ طَيِّبَاتِكُمْ of Sūrat al-Aḥqāf: 20, Nāfi‘ (إيأ), Abū ‘Amr al-Baṣrī (حز), ‘Āṣim, Ḥamzah, al-Kisā‘ī and Khalaf al-‘Āshir (كفا) read it as *ikhbār*, being attached to the previous instruction (أخبر). The remaining *Qurrā’* – Ibn Kathīr, Ibn ‘Āmir al-Shāmī, Abū Ja‘far, and Ya‘qūb – will read it as *istifhām* whilst conforming to their previously mentioned applications of *tas-hīl* and *taḥqīq*.

Ibn Kathīr (وَدِينَ) and Abū Ja‘far (تَنَا) will read إِيَّاكَ لَأَنْتَ يُوسُفَا of Sūrah Yūsuf: 90, as *ikhbār*, being attached to the previous instruction. The remaining *Qurrā’* will read it as *istifhām* while conforming to their stipulated applications.

TEXT:

وَأَيْدَا مَا مُتَّ بِالْخُلْفِ مَتَى إِنَّا لَمُعْرَمُونَ غَيْرُ شُعْبَتَا 179

TRANSLATION:

(In) *وَأَيْدَا مَا مُتَّ* Ibn Dhakwān has an option (in reading with *ikhbār*). (In) *إِنَّا لَمُعْرَمُونَ* (all the *Qurrā'*) besides Shu'bah (read as *ikhbār*).

COMMENTARY:

In *وَأَيْدَا مَا مُتَّ* of Sūrah Maryam ﴿١٩﴾: 66, Ibn Dhakwān (مَتَى) will read as *ikhbār*, being attached to the last instruction (أَخِيرًا), with an option of *istifhām* (بِالْخُلْفِ).

The remaining *Qurrā'* will read it as *istifhām*, which will also be the second option for Ibn Dhakwān.

In *إِنَّا لَمُعْرَمُونَ* of Sūrah al-Wāqī'ah: 66, all the *Qurrā'* besides Shu'bah (غَيْرُ شُعْبَتَا), will read it as *ikhbār*. Shu'bah will read it as *istifhām*.

TEXT:

أَتَيْتُكُمْ لَأَعْرَافٍ عَنِ مَدَا، أَيْنَ لَنَا بِهَا حِرْمٌ عَلا، وَالْخُلْفِ زِن 180

TRANSLATION:

(In) *أَتَيْتُكُمْ* of (Sūrah) al-A'rāf, Ḥafṣ, Nāfi' and Abū Ja'far (read as *ikhbār*). (In) *لَنَا* in it (Sūrah al-A'rāf) Ibn Kathīr, Nāfi', Abū Ja'far and Ḥafṣ (read as *ikhbār*). Qunbul has an option...

COMMENTARY:

In *أَتَيْتُكُمْ* of Sūrah al-A'rāf: 81 (لَأَعْرَافٍ), Ḥafṣ (عَنِ), Nāfi' and Abū Ja'far (مَدَا) read it as *ikhbār*.

The remaining *Qurrā'* will read it as *istifhām* while adhering to their mentioned applications.

In أَيُّ لَنَا أَجْرًا of Sūrat al-A‘rāf (بِهَا i.e. in Sūrat al-A‘rāf), Ibn Kathīr, Nāfi‘, Abū Ja‘far (حَزْمٌ) and Ḥafṣ (عَلَا) will read it as *ikhbār*. The remaining *Qurrā’* will read it as *istifhām*.

At the end of the line, it is mentioned that Qunbul has an option between *ikhbār* and *istifhām* (وَالْحُلْفُ زَنْ). The place he has an option in is mentioned in the next line.

TEXT:

181 أَمَنْتُمْ طُهُ وَفِي الثَّلَاثِ عَنُ حَفْصِ رُوَيْسِ الْأَصْبَهَانِيِّ أَخْبِرُنْ

TRANSLATION:

Qunbul has an option (between *ikhbār* and *istifhām* in) ءَامَنْتُمْ of (Sūrah) Ṭāhā; and be sure to make *ikhbār* in (all) three (occurrences) for Ḥafṣ, Ruways and al-Aṣbahānī.

COMMENTARY:

In ءَامَنْتُمْ لَهُ قَبَلْ of Sūrah Ṭāhā: 71, Qunbul has an option between *ikhbār* and *istifhām* (وَالْحُلْفُ زَنْ). He will also read according to his afore-mentioned application of *tas-hīl* in the second *hamzah*.

Ḥafṣ, Ruways and Warsh via al-Aṣbahānī read as *ikhbār* (أَخْبِرُنْ) in the three places where ءَامَنْتُمْ appear (وَفِي الثَّلَاثِ), Sūrat al-A‘rāf: 123 (قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ), Sūrah Ṭāhā: 71 (قَالَ أَمَنْتُمْ لَهُ) and Sūrat al-Shu‘arā’: 49 (قَالَ أَمَنْتُمْ لَهُ).

The remaining *Qurrā’* will read as *istifhām* in all three places, except for Qunbul who has an option in Sūrah Ṭāhā.

TEXT:

182 وَحَقَّقِ الثَّلَاثَ لِي الْحُلْفُ شَفَا صِفْ شِمٌ، ءَأَلْهَتْنَا شَهْدٌ كَفَا

TRANSLATION:

Apply *taḥqīq* for Hishām with an option, Ḥamzah, al-Kisāʿī, Khalaf al-ʿĀshir, Shuʿbah and Rawḥ (all without another option) (in all) three (places). (In ءَالِهْتُنَا, Rawḥ, ʿĀsim, Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir have *taḥqīq*).

COMMENTARY:

Hishām – with an option – (لِي الْخُلْفِ), Ḥamzah, al-Kisāʿī, Khalaf al-ʿĀshir (شَفَا), Shuʿbah (صِف) and Rawḥ (شِم) read with *taḥqīq* in all three places (وَحَقَّقِ الثَّلَاثَ).

The remaining *Qurrāʾ* – Qālūn, Warsh via al-Azraq, al-Bazzī, Abū ʿAmr al-Baṣrī, Ibn Dhakwān, Hishām in his second option, and Abū Jaʿfar – will read with *tas-hīl* in all three places; bearing in mind the afore-mentioned option for Qunbul.

In *In* وَقَالُوا ءَالِهْتُنَا خَيْرٌ of Sūrat al-Zukhruf: 58, Rawḥ (شَهْدُ), ʿĀsim, Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir (كَفْنَا) will read with *taḥqīq* in both *hamzahs*, it being attached to the previously instruction (وَحَقَّقِ).

The remaining *Qurrāʾ* – Nāfiʿ, Ibn Kathīr, Abū ʿAmr al-Baṣrī, Ibn ʿĀmir al-Shāmī, Abū Jaʿfar and Ruways will read with *tas-hīl* in the second *hamzah*.

TEXT:

وَالْمُلْكِ وَالْأَعْرَافِ الْأُولَىٰ أَيْدِيًا فِي الْوَصْلِ وَأَوْ زُرُّ وَثَانٍ سَهْلًا 183

TRANSLATION:

(In Sūrat) al-Mulk and (Sūrat) al-Aʿrāf make *ibdāl* of the first (*hamzah*) into a *wāw* during *waṣl* for Qunbul and apply *tas-hīl* (as an option) in the second (*hamzah*).

COMMENTARY:

In Sūrat al-Mulk (وَالْمُلْكِ): 15-16, وَالْيَهُ النُّشُورُ * ءَأَمْنُكُمْ, and in the previously-mentioned Sūrat al-Aʿrāf (وَالْأَعْرَافِ): 123, قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ, Qunbul (زُرُّ) will make *ibdāl* (أَيْدِيًا) in

the first *hamzah* (الأولى) into a *wāw* (واوًا) during *wasl* (في الوصل), and *tas-hīl* (سَوَّلًا) in the second *hamzah* (وَتَانٍ). Making *tas-hīl* in the second *hamzah* is an option; his other option being *taḥqīq* in the second *hamzah*, as will be explained in the next line. Note that this is only during *wasl*; when starting, the first *hamzah* will be read with *taḥqīq*.

The remaining *Qurra'* will read without *ibdāl* into a *wāw*.

TEXT:

184 مُخْلِفيه، أَيْنَ الْأَنْعَامِ اخْتَلِفَ عَوْتُ، أَيْنَ فَصَّلَتْ خُلْفَ لَطْفِ

TRANSLATION:

With his (Qunbul's) option (of *tas-hīl* in the second *hamzah*). (In) أَيْنَ of (Sūrat) al-An'ām, Ruways has difference of opinion (in making *tas-hīl* and *taḥqīq*). (In) أَيْنَ of Sūrah Fuṣṣilat, Hishām has an option (of both *tas-hīl* and *taḥqīq*).

COMMENTARY:

Qunbul has an option of making *tas-hīl* in the second *hamzah*, his other option being *taḥqīq*.

In أَيْنَ of Sūrat al-An'ām: 19, there is difference of opinion (اختلف) for Ruways (عَوْتُ), reading with both *tas-hīl* and *taḥqīq* of the second *hamzah*.

In قُلْ أَيْنَمَا أَتَيْتُمْ لَتَكْفُرُونَ of Sūrah Fuṣṣilat: 9 (فُصِّلَتْ), Hishām (لَطْفِ) has an option of both *tas-hīl* and *taḥqīq* (خُلْفَ) in the second *hamzah*.

TEXT:

185 أَسْجُدُ الْخِلَافِ مِزْ، وَأَخْبِرَا بِنَحْوِ عَائِدًا أَيْنَا كَرَّرَا

TRANSLATION:

(In) أَسْجُدُ, Ibn Dhakwān has difference of opinion (between *tas-hīl* and *taḥqīq*). And (read) with *ikhbār* in the likes of عَائِدًا and أَيْنَا when they are repeated.

COMMENTARY:

In *Sūrat al-Isrā'*: 61, Ibn Dhakwān (مِرْزُ) has difference of opinion (الْخِلَافُ), applying both *tas-hīl* and *taḥqīq*.

Thereafter, those places in which the *istifhām* is repeated in close succession are discussed. It is referred to as “كُرِّرَا” (they i.e. the *istifhām* is repeated). There are 22 differences that come in 11 places, in nine *sūrahs*:¹⁴⁷

- 1) *Sūrat al-Ra'd*: 5.

وَإِنْ تَعَجَبْتَ فَعَجَبْتُ قَوْلُهُمْ أَيْنَا كُنَّا تُرَاباً أَيْنَا لَفِي خَلْقٍ جَدِيدٍ

- 2) *Sūrat al-Isrā'*: 49.

وَقَالُوا أَيْنَا كُنَّا عِظَاماً وَرَفَاتاً أَيْنَا لَمُبْعُوثُونَ خَلْقاً جَدِيداً

- 3) *Sūrat al-Isrā'*: 98.

وَقَالُوا أَيْنَا كُنَّا عِظَاماً وَرَفَاتاً أَيْنَا لَمُبْعُوثُونَ خَلْقاً جَدِيداً

- 4) *Sūrat al-Mu'minūn*: 82.

قَالُوا أَيْنَا مِثْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَيْنَا لَمُبْعُوثُونَ

- 5) *Sūrat al-Naml*: 67.

وَقَالَ الَّذِينَ كَفَرُوا أَيْنَا كُنَّا تُرَاباً وَأَبَاؤُنَا أَيْنَا لَمُخْرَجُونَ

- 6) *Sūrat al-Ankabūt*: 28-29.

وَلَوْطاً إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتُمْ الْفَاحِشَةُ مَا سَبَقْتُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (28) أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ
السَّبِيلَ

- 7) *Sūrat al-Sajdah*: 10

وَقَالُوا أَيْنَا صَلَّلْنَا فِي الْأَرْضِ أَيْنَا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

- 8) *Sūrat al-Şāffāt*: 16.

أَيْنَا مِثْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَيْنَا لَمُبْعُوثُونَ

- 9) *Sūrat al-Şāffāt*: 53.

أَيْنَا مِثْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَيْنَا لَمَدِينُونَ

- 10) *Sūrat al-Wāqī'ah*: 47.

¹⁴⁷ *Al-Nashr*: 1/372.

وَكَانُوا يَقُولُونَ أَئِنَّا لَمَبْعُوثُونَ
وَكُنَّا شُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ

11) Sūrat al-Nāzi‘āt: 10-11.

يَقُولُونَ أَئِنَّا لَمَزْدُودُونَ فِي الْحَافِرَةِ (10) أَئِنَّا كُنَّا عِظَامًا نَحْرَةً

Generally, between the *Qurrā’*, they will read as *ikhbār* in the first occurrence i.e. the first of the two differences, and *istifhām* in the second; *istifhām* in the first occurrence and *ikhbār* in the second; or *istifhām* in both. They will not read with *ikhbār* in both places. All the *Qurrā’* will also apply their previously-mentioned principles of *tas-hīl* and *taḥqīq*.

This discussion continues in the next line.

TEXT:

أَوَّلُهُ ثَبِتٌ كَمَا، الثَّانِي رِدْ إِذْ ظَهَرُوا، وَالتَّمْلُ مَعَ نُونٍ زِدْ 186

TRANSLATION:

(And read with *ikhbār*) its first occurrence for Abū Ja‘far and Ibn ‘Āmir al-Shāmī. Al-Kisā‘ī, Nāfi‘ and Ya‘qūb (read *ikhbār*) in the second occurrence. (Read *ikhbār*) in (Sūrat) al-Naml, while adding a *nūn*...

COMMENTARY:

Ibn al-Jazarī first outlines general practices for the *Qurrā’* in the *istifhām* which is repeated.

Generally, in these places, Abū Ja‘far (ثَبِتٌ) and Ibn ‘Āmir al-Shāmī (كَمَا) read with *ikhbār* (وَأَخْبِرَا) in the first occurrence (أَوَّلُهُ) in the 11 places. They will therefore read with *istifhām* in the second occurrence. Thus, in the given example in the previous line of the poem, Abū Ja‘far and Ibn ‘Āmir al-Shāmī would read إِذَا in the first and أَئِنَّا in the second.

Al-Kisā'ī (رِدِّ), Nāfi' (إِذْ) and Ya'qūb (ظَهَرُوا) will read with *ikhbār* (وَأَخْبَرَا) in the second (الثَّانِي) occurrence in the 11 places. They will therefore read with *ikhbār* in the second occurrence. Thus, in the given example, they will read اءِدَا in the first occurrence and اِنَّا in the second.

Those *Qurra'* not mentioned will read with *istifhām* in both occurrences. As mentioned before, none will read as *ikhbār* in both.

In what follows, those *Qurra'* who differ with their above-mentioned general practices are discussed.

Being attached to the previous instruction i.e. *ikhbār* in the second (الثَّانِي) and *istifhām* in the first, the codes in the start of the next line – al-Kisā'ī and Ibn 'Āmir al-Shāmī – will contradict their afore-mentioned practices and read like this in Sūrat al-Naml, while adding an additional *nūn* to اِنَّا i.e. اِنَّنَّا.

TEXT:

رُضْ كِسْ، وَأُولَاهَا مَدًّا، وَالسَّاهِرَةَ ثِنَا، وَثَانِيهَا ظُبِّي إِذْ رُمْ كُرَةَ 187

TRANSLATION:

[Read *ikhbār* in Sūrat al-Naml, while adding a *nūn*] for al-Kisā'ī and Ibn 'Āmir al-Shāmī. And (read *ikhbār* in) its (Sūrat al-Naml's) first occurrence for Nāfi' and Abū Ja'far. (Read *ikhbār* in the first occurrence in the Sūrah with) “*al-Sāhirah*” for Abū Ja'far; (read *ikhbār* in) its (the Sūrah with “*al-Sāhirah*”) second occurrence for Ya'qūb, Nāfi', al-Kisā'ī and Ibn 'Āmir.

COMMENTARY:

Al-Kisā'ī (رُضْ) and Ibn 'Āmir al-Shāmī (كِسْ) will read with *istifhām* in the first occurrence and *ikhbār* in the second while adding a *nūn* to اِنَّا.

Nāfi‘ and Abū Ja‘far (مَدًّا) will read the first occurrence of Sūrat al-Naml as *ikhbār* (وَأُولَاهَا). Thus, they will read إِذَا and أَيُّنَّا.

The remaining *Qurra’* will read as *istifhām* in both occurrences in Sūrat al-Naml.

The next place discussed is in Sūrat al-Nāzi‘āt, which is alluded to by “وَالسَّاهِرَةَ” which comes in verse 14 of the *sūrah*: فَإِذَا هُمْ بِالسَّاهِرَةِ.

Attached to the previous instruction (وَأُولَاهَا), Abū Ja‘far (ثِنًا) will read the first occurrence as *ikhbār* i.e. إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ.

Ya‘qūb (طَبِّي), Nāfi‘ (إِذْ), al-Kisā‘ī (رُمٌ) and Ibn ‘Āmir (كِرَهُ) will read the second occurrence in Sūrat al-Nāzi‘āt as *ikhbār* i.e. إِذَا كُنَّا عِظَامًا نَخِرَةً.

The remaining *Qurra’* will read as *istifhām* in both places of Sūrat al-Nāzi‘āt.

TEXT:

188 وَأَوَّلَ الْأَوَّلِ مِنْ ذِبْحِ كَوَى، ثَانِيَهُ مَعَ وَقَعَتْ رُدٌّ إِذْ تَوَى

TRANSLATION:

Ibn ‘Āmir al-Shāmī (will read *ikhbār* in) the first difference in the first place of (Sūrah) Dhibḥ; al-Kisā‘ī, Nāfi‘, Abū Ja‘far and Ya‘qūb (will read *ikhbār*) in its (the first place of Sūrah Dhibḥ’s) second (difference) as well as (the second difference of Sūrah) Wāqi‘ah.

COMMENTARY:

“وَأَوَّلَ” refers to the first difference while “الأوَّلِ” refers to the first place of Sūrat al-Şāffāt, bearing in mind that there are two places found in Sūrat al-Şāffāt.

Ibn ‘Āmir reads the first difference in the first place of Sūrat al-Dhibḥ i.e. Sūrat al-Şāffāt: 16, as *ikhbār*. He will read as *istifhām* in the second i.e. إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَيُّنَّا. لَمَبْعُوثُونَ.

“ثَانِيَةً” (its second) refers to the second difference in the first place of Sūrat al-Şāffāt.

Al-Kisā’ī (كِسَائِي), Nāfi’ (نَافِعِي), Abū Ja’far and Ya’qūb (يَعْقُوبِي) will read the second difference (ثَانِيَةً) in the first place of Sūrat al-Şāffāt: 16 (الْأَوَّلُ مِنْ ذِيحِ), as well as the second difference in Sūrat al-Wāqī’ah: 47 (ثَانِيَةً مَعَ وَقَعَتْ), as *ikhbār*.

TEXT:

وَالْكُلُّ أَوْلَاهَا وَثَانِي الْعَنْكَبَا مُسْتَفِهِمْ، الْأَوَّلُ صُحْبَةً حَبَا 189

TRANSLATION:

All the *Qurrā’* will read the first difference (of Sūrat al-Wāqī’ah) and the second (difference) of (Sūrat) al-‘Ankabūt as *istifhām*. (In) the first difference (of Sūrat al-‘Ankabūt) Shu’bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Abū ‘Amr al-Baṣrī (will read as *istifhām*).

COMMENTARY:

All the *Qurrā’* (وَالْكُلُّ) will read the first difference of Sūrat al-Wāqī’ah (أَوْلَاهَا) i.e. أَعْدَاً, as well as the second difference of Sūrat al-‘Ankabūt (وَثَانِي الْعَنْكَبَا) i.e. أَيْتَكُمْ, as *istifhām* (مُسْتَفِهِمْ). Thus, in these two places there is consensus amongst the *Qurrā’*.

Shu’bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (صُحْبَةً) and Abū ‘Amr al-Baṣrī (حَبَا) will read the first difference in Sūrat al-‘Ankabūt (الْأَوَّلُ) as *istifhām*, being attached to the last instruction given (مُسْتَفِهِمْ).

The remaining *Qurrā’* will read with *ikhbār* here.

TEXT:

وَالْمَدُّ قَبْلَ الْفَتْحِ وَالْكَسْرِ حَجْرُ يَنْ يَثِقُ لَهُ الْخُلْفُ وَقَبْلَ الضَّمِّ ثَرُ 190

TRANSLATION:

Madd (*al-ḥajz* i.e. *idkhāl*) is made by Abū ‘Amr al-Baṣrī, Qālūn, Abū Ja‘far (without another option) and by Hishām with another option before a (*hamzah* with a) *fatḥah* or a *kasrah*; and by Abū Ja‘far before a (*hamzah* with a) *ḍammah*.

COMMENTARY:

Once the author has completed his discussions regarding the differences in *tas-hīl*, *taḥqīq* and the recurring *istifhām*, he starts discussing those who will make *idkhāl* (insertion) i.e. the insertion of an *alif* between the two *hamzahs*. This *alif* is called *alif al-faṣl* – the *alif* of separation – because it separates the two *hamzahs*. The word “وَالْمَدُّ” in this chapter refers to *idkhāl* and is called *madd al-ḥajz* (the *madd* of separation) because the *madd* – the *alif* – separates the two *hamzahs*. Its agreed-upon duration is one *alif*, whether *tas-hīl* or *taḥqīq* is being made.

It was previously mentioned that the first *hamzah* is always *maftūḥah* in this chapter because it is *hamzat al-istifhām*. If it appears before a *hamzah maftūḥah* (قَبْلَ الْفَتْحِ) e.g. *ءَأَنْدَرْتَهُمْ* or *ءَأَلِدُ* or *maksūrah* (وَالْكَسْرِ) e.g. *ءَأَدَا*, then Abū ‘Amr al-Baṣrī (حَجَزَ), Qālūn (بِنَ), Abū Ja‘far (ثِقَ) – all without another option – and Hishām (لَهُ) – with another option (الْخُلْفِ) – will make *idkhāl* (وَالْمَدُّ).

The remaining *Qurrā’* will read without *idkhāl*; all of them maintaining their previously-mentioned principles of *tas-hīl* and *taḥqīq*.

Considering *idkhāl* before a *hamzah maftūḥah* or *maksūrah*, along with those who make *tas-hīl* and *taḥqīq*, one may extract four different readings:

- 1) *Tas-hīl* with *idkhāl* – Abū ‘Amr al-Baṣrī, Qālūn, Abū Ja‘far and an option for Hishām in his first option.

- 2) *Tas-hīl* without *idkhāl* – Ibn Kathīr, Ruways, Warsh via al-Azraq in an option¹⁴⁸ and via al-Aṣbahānī.
- 3) *Tahqīq* with *idkhāl* – Hishām in his second option before a *fathah* and one of his two options before a *kasrah*.
- 4) *Tahqīq* without *idkhāl* – the remaining *Qurrāʾ*, including Hishām in his third option before a *fathah*, and his second option before a *kasrah*.

If it is before a *hamzah maḍmūmah* (وَقَبْلَ الضَّمِّ) e.g. أَلْقِي، أُنزِلَ، أَوْتَبِّئُكُمْ then Abū Jaʿfar (ثُر) will make *idkhāl* without another option. These are the only three examples of this in the Qurʾān.

This discussion continues in the next line.

TEXT:

وَٱلْخُلْفُ حُزِّي لُد وَعَنهُ أَوْلَا كَشُعْبَةُ وَعَيْرُهُ أَمْدُ سَهْلَا 191

TRANSLATION:

(Before a *hamzah* with a *ḍammah*) Abū ʿAmr al-Baṣrī, Qālūn and Hishām all have an option (in making *idkhāl*); and (the reading) from him (Hishām) in the first (of the three places with a *hamzah maḍmūmah*) is like Shuʿbah, and besides this (besides the first place i.e. the second and third place) make *madd* (*al-ḥajz* i.e. *idkhāl*) and *tas-hīl* (for Hishām).

COMMENTARY:

Abū ʿAmr al-Baṣrī (حُزِّي), Qālūn (بِي) and Hishām (لُد), all have an option (وَٱلْخُلْفُ) in making *idkhāl* before a *hamzah maḍmūmah* (وَقَبْلَ الضَّمِّ). Their second option is without *idkhāl*, which is also the reading of the remaining *Qurrāʾ*.

¹⁴⁸ Al-Azraq's other option will be *ibdāl*.

In the first of the three places in which the *hamzah maḍmūmah* appears (أَوْلَا) i.e. أَوْلَا of Sūrah Āl ‘Imrān: 15, Hishām (وَعَنْهُ) will read like Shu‘bah (كَشْعِبَةٍ) i.e. *taḥqīq* without *idkhāl*; bearing in mind that he also has *taḥqīq* with *idkhāl* as understood from the beginning of the line. In the remaining two places (وَعَيْرُهُ) i.e. أَعْرَضَ of Sūrah Ṣād: 8, and أَعْلَى of Sūrat al-Qamar: 25, Hishām will additionally make *idkhāl* (اَمْذُذْ) and *tas-hīl* (سَهْلًا). Conclusively, Hishām will have an option between *taḥqīq* with *idkhāl* and *taḥqīq* without *idkhāl* in these three places; and additionally, *tas-hīl* with *idkhāl* in the second two places:

- 1) *Taḥqīq* without *idkhāl* in all three places.
- 2) *Taḥqīq* with *idkhāl* in all three places.
- 3) *Tas-hīl* with *idkhāl* in the second two places i.e. excluding the first place of Sūrah Āl ‘Imrān.

Considering this, there are four readings before a *hamzah maḍmūmah*:

- 1) *Tas-hīl* with *idkhāl* – Abū Ja‘far (without an option) and one of the two options for Abū ‘Amr al-Baṣrī and Qālūn. (Hishām in an option in the second two places).
- 2) *Tas-hīl* without *idkhāl* – Ibn Kathīr, Warsh, Ruways (all without another option), Abū ‘Amr al-Baṣrī and Qālūn, both in their second option.
- 3) *Taḥqīq* with *idkhāl* – Hishām in his second option in all three places.
- 4) *Taḥqīq* without *idkhāl* – the remaining *Qurrā’* and Hishām in his third option in all three places.

TEXT:

وَهَمَزٌ وَصَلٍ مِنْ كَاللَّهِ أَذِنَ أَبَدِلْ لِكُلِّ أَوْ فَسَهِّلْ وَاقْصُرَنَّ 192

TRANSLATION:

Make *ibdāl* for all the *Qurrā’*, or *tas-hīl* with *qaṣr*, (in) a *hamzat al-waṣl* (after *hamzat al-istifhām*), like in (لَكُمْ) اللَّهُ أَذِنَ (لَكُمْ).

COMMENTARY:

Previously, the *hamzat al-qaṭʿ* was discussed. The author now starts discussing the *hamzat al-waṣl*.

If *hamzat al-waṣl* comes after *hamzat al-istifāhm*, like in *اللَّهُ أَذِنَ لَكُمْ* of Sūrah Yūnus التِّلْكَاطِ: 59, then all the *Qurrāʾ* (لِكُلِّ) will make *ibdāl* (أَبْدِلْ) – which is made with *madd* – or *tas-hīl* with *qaṣr* (فَسَهِّلْ وَأَفْضِرْ). This also takes place in the words *الذُّكْرَيْنِ* and *الآنَ*; each of these three words appearing twice in the Qurʾān.

TEXT:

193 كَذَّابًا بِالسَّحْرِ تَنَا حُرٌّ، وَالْبَدَلُ وَالْفَضْلُ مِنْ نَحْوِ ءَأَمَنْتُمْ خَطْلُ

TRANSLATION:

In the same manner (*ibdāl* with *madd* and *tas-hīl* with *qaṣr* will be made in) (مَا جِئْتُمْ) by Abū Jaʿfar and Abū ʿAmr al-Baṣrī. *Badl* (i.e. *ibdāl*) and an (*alif*) *al-faṣl* (i.e. *idkhāl*) in the likes of ءَأَمَنْتُمْ are incorrect.

COMMENTARY:

Similarly, Abū Jaʿfar (تَنَا) and Abū ʿAmr al-Baṣrī (حُرٌّ) will make *ibdāl* or *tas-hīl* in مَا جِئْتُمْ of Sūrah Yūnus التِّلْكَاطِ: 81.

The remaining *Qurrāʾ* will read it with a *hamzat al-waṣl*.

In ءَأَمَنْتُمْ in its three places – Sūrat al-Aʿrāf: 123, Sūrah Ṭāhā: 71 and Sūrat al-Shuʿarāʾ: 49 – and its likes i.e. ءَأَلْهَيْتُنَا of Sūrat al-Zukhruf: 58, *badal* i.e. substituting the second *hamzah* for an *alif* (وَالْبَدَلُ) or making *idkhāl* (وَالْفَضْلُ) will be incorrect (خَطْلُ).

These words comprise of three *hamzahs* at its start i.e. ءَأَمَنْتُمْ and ءَأَلْهَيْتُنَا. All agree that *ibdāl* will take place in the third *hamzah*. So while Warsh via al-Azraq would have *ibdāl* in ءَأَنْذَرْتَهُمْ, in the above four words he will not make *ibdāl* in the second *hamzah*. Similarly, none of the *Qurrāʾ* will make *idkhāl* here.

TEXT:

أَيْمَةٌ سَهْلٌ أَوْ ابْدَلُ حُطِّ غِنَا 194
حِرْمٌ، وَمَدُّ لَاحٍ بِالْخُلْفِ ثِنَا

TRANSLATION:

(In) أَيْمَةٌ make *tas-hīl* or *ibdāl* for Abū ‘Amr al-Baṣrī, Ruways, Ibn Kathīr, Nāfi‘ and Abū Ja‘far. And (apply) *madd* (*al-ḥajz* i.e. *idkhāl*) for Hishām with another option and for Abū Ja‘far (without another option).

COMMENTARY:

The author discusses the differences in the word أَيْمَةٌ which comes in five places: Sūrat al-Tawbah: 12, Sūrat al-Anbiyā’: 73, Sūrat al-Qaṣaṣ: 5, 41 and Sūrat al-Sajdah: 24.

Abū ‘Amr al-Baṣrī (حُطِّ), Ruways (غِنَا), Ibn Kathīr, Nāfi‘ and Abū Ja‘far (حِرْمٌ) will make *tas-hīl* (سَهْلٌ) or *ibdāl* (ابْدَلُ) in it.

The remaining *Qurrā’* – Ibn ‘Āmir al-Shāmī, the Kūfis and Rawḥ – will read with *taḥqīq* here.

Hishām with an option (لَاحٍ بِالْخُلْفِ) and Abū Ja‘far (ثِنَا) without another option will read with *idkhāl* (وَمَدُّ). Hishām’s other option is *taḥqīq* without *idkhāl*.

However, Abū Ja‘far will only make *idkhāl* while applying *tas-hīl*, which is mentioned at the start of the next line.

TEXT:

مُسَهَّلًا، وَالْأَصْبَهَانِي بِالْقَصَصِ 195
فِي الثَّانِ وَالسَّجْدَةِ مَعَهُ الْمَدُّ نَصْ

TRANSLATION:

[Apply *idkhāl* without another option for Abū Ja‘far] while making *tas-hīl*; and al-Aṣbahānī’s practice is *madd* (*al-ḥajz* i.e. *idkhāl*), along with him (Abū Ja‘far) in the second (place) in (Sūrat) al-Qaṣaṣ and in (Sūrat al-Sajdah).

COMMENTARY:

At the start of this line, it clarifies that Abū Ja‘far will only make *idkhāl* while applying *tas-hīl*. Thus, Abū Ja‘far will have two ways of reading: *ibdāl* into a *yā*’ and *tas-hīl* with *idkhāl*.

Warsh via al-Aṣbahānī (والأصهباني) will have *idkhāl* (المد) in two of these five places: the second place in Sūrat al-Qaṣaṣ: 41 (بالقَصَصِ فِي الثَّانِي) and in Sūrat al-Sajdah (وَالسَّجْدَةِ). In the remaining three places, he will read like al-Azraq: making *tas-hīl* without *idkhāl*.

Concisely, there are five readings of ائمة:

- 1) *Tas-hīl* without *idkhāl* – Abū ‘Amr al-Baṣrī, Ruways, Ibn Kathīr and Nāfi‘.
- 2) *Ibdāl* into a *yā*’ (without *idkhāl*)¹⁴⁹ – Abū ‘Amr al-Baṣrī, Ruways, Ibn Kathīr, Nāfi‘ and Abū Ja‘far.
- 3) *Tas-hīl* with *idkhāl* – Abū Ja‘far and Warsh via al-Aṣbahānī in two of the five places: the second place on Sūrat al-Qaṣaṣ and in Sūrat al-Sajdah.
- 4) *Tahqīq* with *idkhāl* – Hishām in one option.
- 5) *Tahqīq* without *idkhāl* – Hishām in his second option and the remaining *Qurrā’*.

TEXT:

أَنْ كَانَ أَعْجَمِيٌّ خُلْفٌ مُلِيًّا وَالْكُلُّ مُبْدِلٌ كَأَسَى أُوتِيَا 196

TRANSLATION:

(In ائمة ائمة and ائمة ائمة Ibn Dhakwān has an option (between *idkhāl* and without *idkhāl*). And all the *Qurrā’* make *ibdāl* in the likes of ائمة and ائمة.

¹⁴⁹ None of the *Qurrā’* allow *idkhāl* while making *ibdāl* into a *yā*’. See *al-Nashr*: 1/381.

COMMENTARY:

In *أَنْ كَانَ ذَا مَالٍ وَتَيْنَ* of Sūrat al-Qalam: 14 and *ءَأَعْجَبِي* of Sūrah Ḥā-Mīm al-Sajdah: 44, Ibn Dhakwān (مُليَا) has an option (خُلْفٌ) between reading with *idkhāl* and without *idkhāl*, being attached to the last instruction given.

In the second half of the line, a general rule is mentioned for all the *Qurrā'*: if two *hamzahs* come next to each other at the start of a word and the *second* hamzah is *sākinah*, then *ibdāl* will be made into a letter of *madd* which agrees with the *ḥarakah* before it e.g. *إِلْفِهِمْ، إِيْمَانٍ، أُوزِينَا، أُوتِي، ءَأَسَى، ءَأَدَمَ، ءَأَمَرَ.*

Two Hamzahs in Two Different Words

Two *hamzahs* in two words refer to two *hamzat al-qaṭʿī's* that are both *mutaḥarrik*, appearing alongside each other in two different words. This necessitates that the first *hamzah* comes at the end of one word while the second comes at the start of the following word. Note that the only way they will be read together is during *waṣl*. Thus, when stopping on the first word and starting from the *hamzah* of the second word, all the *Qurra'* will have *taḥqīq*.

The two *hamzahs* in two words differ from the two *hamzahs* in one word in that in the latter, the first *hamzah* is always *maftūḥah*. Furthermore, with regards to two *hamzahs* appearing in one word, the *tas-hīl* is always made in the second *hamzah*; whereas if two *hamzahs* appear in two words, the *tas-hīl* may take place in the first or the second *hamzah*.

Two *hamzahs* coming together in two different words are of two types:

- 1) مُتَّفِقُ الْحَرَكَةِ – the two *hamzahs* agree in their *ḥarakāt*.
- 2) مُخْتَلِفُ الْحَرَكَةِ – the two *hamzahs* differ in their *ḥarakāt*.

If the two *hamzahs* agree in *ḥarakāt* then they are either both *maftūḥah* e.g. جَاءَ أَمْرُنَا, both *maḍmūmah* e.g. جَاءَ أَحَدٌ, or both *maksūrah* e.g. مِنَ السَّمَاءِ إِنَّ.

If two *hamzahs* differ in their *ḥarakāt*, then they are of five types:

- 1) The first *hamzah* is *maftūḥah* and the second *maksūrah* e.g. نَفِيءٌ إِلَى.
- 2) The first *hamzah* is *maftūḥah* and the second is *maḍmūmah* e.g. جَاءَ أُمَّةٌ.
- 3) The first *hamzah* is *maḍmūmah* and the second is *maftūḥah* e.g. نَشَاءَ أَصْبَنًا.
- 4) The first *hamzah* is *maksūrah* and the second is *maftūḥah* e.g. مِنَ السَّمَاءِ أَوْثِينًا.
- 5) The first *hamzah* is *maḍmūmah* and the second *maksūrah* e.g. يَشَاءَ إِلَى.

There are no places in the Qurʾān where the first *hamzah* is *maksūrah* and the second is *maḍmūmah*.

Ziyādāt al-Ṭayyibah:

When both *hamzahs* agree in *ḥarakāt*, then via the *Shāṭibiyyah*, Qunbul has two options: *tas-hīl* in the second *hamzah* or *ibdāl* of the second *hamzah* into a letter of *madd*. Via the *Ṭayyibah*, *isqāṭ* (dropping) of the first *hamzah* is additional for Qunbul.

When both *hamzahs* agree in *ḥarakāt*, then Ruways has *tas-hīl* of the second *hamzah* via the *Durrah*. Via the *Ṭayyibah*, *isqāṭ* of the first *hamzah* is additional for Ruways.

Warsh via al-Aṣbahānī will not have *ibdāl* – like al-Azraq would have – when the two *hamzahs* agree in their *ḥarakāt* e.g. جَاءَ أَحَدٌ. He will only have *tas-hīl*.

TEXT:

أَسَقَطَ الْأُولَى فِي اتِّفَاقِ زَيْنِ عَدَا خُلْفُهُمَا حُزْ، وَبِفَتْحِ بِنِ هَدَى 197

TRANSLATION:

Drop the first (*hamzah*) when in agreement for Qunbul and Ruways – both with another option – and Abū ‘Amr al-Baṣrī. And with a *fathah* (in both *hamzahs*), drop the first *hamzah* for Qālūn and al-Bazzī.

COMMENTARY:

The author first discusses the two *hamzahs* which agree in their *ḥarakāt* (فِي اتِّفَاقِ).

Qunbul (زَيْنِ) and Ruways (عَدَا) will drop the first *hamzah*¹⁵⁰ (أَسَقَطَ الْأُولَى) – whether they are both *maftūḥah*, *maksūrah* or *maḍmūmah* – with another option (خُلْفُهُمَا), while Abū ‘Amr al-Baṣrī (حُزْ) will drop the first *hamzah* without another option.

¹⁵⁰ Dropping the first *hamzah* is the practice of the majority. Others, like Abū al-Ṭayyib ibn Ghalbūn, based on what he relates from Ibn al-Faḥḥām, views that the second *hamzah* is dropped; not the first. If it is the first *hamzah*, then it would be *madd munfaṣil*, and if it is the second *hamzah*, then it would be of *madd muttaṣil*.

If both *hamzahs* are *maftūḥah* (وَبَفْتَحِ), then Qālūn (بُنْ) and al-Bazzī (هُدَى) will also drop the first *hamzah* (أَسْقَطَ الْأُولَى).

Two *hamzahs* being *maksūrah* or *maḍmūmah* are discussed in the next line for Qālūn and al-Bazzī.

TEXT:

وَسَهَّلَا فِي الْكَسْرِ وَالضَّمِّ، وَفِي 198
بِالسُّوءِ وَالنَّبِيِّ إِذْ غَامُ اضْطَفِي

TRANSLATION:

They both (Qālūn and al-Bazzī) apply *tas-hīl* in (the case of both *hamzahs* having) a *kasrah* or *ḍammah*, and (apply *tas-hīl*) in (إِلَّا) بِالسُّوءِ and (لِالنَّبِيِّ) (إِنْ), though *idghām* is preferred.

COMMENTARY:

When the two *hamzahs* are *maksūrah* (فِي الْكَسْرِ) or *maḍmūmah* (وَالضَّمِّ), then Qālūn and al-Bazzī will make *tas-hīl* (وَسَهَّلَا) in the first *hamzah*; in the case of the former, between a *hamzah* and a *yā'*, and in the latter, between a *hamzah* and a *wāw*.

In *إِلَّا* بِالسُّوءِ of Sūrah Yūsuf (الطَّلَا): 53, *tas-hīl* will be made for Qālūn and al-Bazzī based on the rule mentioned previously for him. Similarly, *إِنْ* أَرَادَ of Sūrat al-Aḥzāb: 50, as well as *إِلَّا* يُبَيِّنُ النَّبِيَّ of Sūra al-Aḥzāb: 53, *tas-hīl* will be made for Qālūn, based on the rule mentioned previously for them. However, at the end of the line, the author indicates that making *ibdāl* and *idghām* is preferred (الإذْغَامُ اضْطَفِي), instead of *tas-hīl*.¹⁵¹

¹⁵¹ The places in Sūrat al-Aḥzāb are particularly for Qālūn because he will read النَّبِيَّ with a *hamzah*, causing two *hamzahs* to come together during *waṣl*.

TEXT:

وَسَهَّلَ الْأُخْرَى رُوَيْسٌ قُنْبُلٌ وَرَشٌّ وَثَامِنٌ وَقِيلَ تُبْدَلُ 199

TRANSLATION:

Ruways, Qunbul, Warsh (via al-Azraq and al-Aṣbahānī) and Abū Ja'far apply *tas-hīl* in the second (*hamzah*). And it is said *ibdāl* (in the second *hamzah*)....

COMMENTARY:

If two *hamzahs* agree, then Ruways and Qunbul will make *tas-hīl* in the second *hamzah* (وَسَهَّلَ الْأُخْرَى). This is their second option since *isqāṭ* of the first *hamzah* is related for them in line 197.

Warsh – via al-Azraq and al-Aṣbahānī – as well as Abū Ja'far (وَتَامِنٌ) will also make *tas-hīl* in the second *hamzah* (وَسَهَّلَ الْأُخْرَى).

At the end of the line, the author relates *ibdāl* in the second *hamzah* i.e. changing the second *hamzah* into a letter of *madd*. Those who transmit *ibdāl* are mentioned in the next line.

TEXT:

مَدًّا زَكَا جُودًا، وَعَنْهُ هُوَلًا إِنَّ وَالْبَغَا إِنْ كَسَرَ يَاءٍ أَبْدَلًا 200

TRANSLATION:

[And it is said *ibdāl* (in the second *hamzah*)] into a letter of *madd* for Qunbul and Warsh via al-Azraq. And from him (Warsh via al-Azraq), *ibdāl* is made into a *yā'* with a *kasrah* in إِنَّ هُوَلَاءِ إِنْ and (عَلَى) الْبَغَاءِ إِنْ (أَرَدْنَ).

COMMENTARY:

Ibdāl will be made into a letter of *madd* by Qunbul (زَكَا) and Warsh via al-Azraq (جُودًا). This is the third option for Qunbul – *isqāṭ* of the first *hamzah* mentioned in line 197 for him and *tas-hīl* of the second *hamzah* mentioned in line 199 for him –

and the second option for Warsh via al-Azraq; the first option being *tas-hīl* of the second *hamzah* mentioned in line 199.

In *هُؤُلَاءِ* of Sūrat al-Baqarah: 31 and *عَلَى الْبِعَاءِ* *إِنْ أَرَدْنَا* of Sūrat al-Nūr: 33, Warsh via al-Azraq (*وَعَنَّهُ*) will change the second *hamzah* into a *yā' maksūrah* (*كَسْرَ يَاءٍ أْبْدَلًا*).¹⁵²

TEXT:

وَعِنْدَ الْإِخْتِلَافِ الْأُخْرَى سَهَّلْنَا حِرْمٌ حَوَى غِنًّا، وَمِثْلُ السُّوءِ إِنْ 201

TRANSLATION:

When they (the two *hamzahs*) differ (in *ḥarakāt*), be sure to apply *tas-hīl* in the second (*hamzah*) for Nāfi', Ibn Kathīr, Abū Ja'far, Abū 'Amr al-Baṣrī and Ruways. And in the likes of *السُّوءِ إِنْ*...

COMMENTARY:

Henceforth, the author starts discussing two *hamzahs* which differ in *ḥarakāt* (*وَعِنْدَ الْإِخْتِلَافِ*).

Nāfi', Ibn Kathīr, Abū Ja'far (*حِرْمٌ*), Abū 'Amr al-Baṣrī (*حَوَى*) and Ruways (*غِنًّا*) will make *tas-hīl* in the second *hamzah* (*الْأُخْرَى سَهَّلْنَا*).

At the end of the line, the likes of *السُّوءِ إِنْ* i.e. when the first *hamzah* is *maḍmūmah* and the second *maksūrah*, are discussed. It continues into the next line.

¹⁵² After *ibdāl* is made for Warsh and Qunbul, and there is a *sākin* thereafter, then *tūl* will be applied e.g. *جَاءَ أَمْرًا*. If there is a *mutaḥarrik* after *ibdāl*, then *qaṣr* will be applied e.g. *جَاءَ أَحَدٌ*. If after *ibdāl*, there is an *alif* – which only comes in two places in the Qur'an: *جَاءَ عَالٌ لُوطٌ* of Sūrat al-Hijr: 61 and *جَاءَ عَالٌ فِرْعَوْنَ* of Sūrat al-Qamar: 41 – then subsequent to the *ibdāl* of the second *hamzah* taking place into an *alif*, there is another *alif*. Thus, two *alifs* appear after each other, which is unfeasible. Therefore, some only allow *tas-hīl* to take place in these two places; *tathlith* will also be allowed during the *tas-hīl*. Those who allow *ibdāl* in these two places will either drop the second *alif* or maintain it; if it is dropped then only *qaṣr* will be made, and if it is maintained, then *tūl* will be made. *Tawassuṭ* will not be allowed with *ibdāl* in these two examples. In conclusion, five ways are allowed in these two places: *tas-hīl* with *tathlith*, *ibdāl* with *qaṣr* and *ibdāl* with *tūl*.

TEXT:

فَالْوَاوُ أَوْ كَالْيَا وَكَالسَّمَاءِ أَوْ تَشَاءُ أَنْتَ فَبِالْإِبْدَالِ وَعَوَا 202

TRANSLATION:

Then (*ibdāl* into) a *wāw*, or (*tas-hīl*) like a *yā'*. And in the likes of (مِنَ السَّمَاءِ أَوْ نُتِينَا) and (تَشَاءُ أَنْتَ), then *ibdāl* is preserved.

COMMENTARY:

When the first *hamzah* is *maḍmūmah* and the second *maksūrah*, then two ways are allowed: *ibdāl* will be made into a *wāw* (فَالْوَاوُ) or *tas-hīl* between a *hamzah* and a *yā'* (كَالْيَا).

When the first *hamzah* is *maksūrah* and followed by a *hamzah maftūḥah* e.g. (مِنَ السَّمَاءِ أَوْ نُتِينَا), or the first *hamzah* is *maḍmūmah* and followed by a *hamzah maftūḥah* e.g. (تَشَاءُ أَنْتَ), then *ibdāl* will take place (فَبِالْإِبْدَالِ وَعَوَا); changing the *hamzah* to a *yā'* in the former and into a *wāw* in the latter.

In the last two – out of the five – types i.e. a *hamzah maftūḥah* followed by *hamzah maksūrah* e.g. (شُهَدَاءَ إِذْ) or *hamzah maftūḥah* followed by *hamzah maḍmūmah* e.g. (جَاءَ أُمَّةٌ), only *tas-hīl* will be made; between a *hamzah* and a *yā'* in the former and between a *hamzah* and a *wāw* in the latter.

All the remaining *Qurrā'* not mentioned – Ibn 'Āmir al-Shāmī, 'Āṣim, Ḥamzah, al-Kisā'i, Rawḥ and Khalaf al-'Āshir – will read both *hamzahs* in this entire chapter with *taḥqīq*.

The Isolated Hamzah

The isolated *hamzah* is that *hamzah* which is not found next to another *hamzah*. It is divided into two types: the *hamzah sākinah* and the *hamzah mutaḥarrikah*. The *hamzah sākinah* is either the *fā' kalimah*, the *‘ayn kalimah* or the *lām kalimah* e.g. *إِقْرَأُ، اللَّزْبُ، مُؤْمِنُونَ*. In this chapter, *takhfif* in the *hamzah sākinah* is via *ibdāl* or *ibdāl* with *idghām*. *Takhfif* in the *hamzah mutaḥarrikah* is via *ibdāl*, *ḥadhf*, *ibdāl* with *idghām* and *tas-hīl*.

Ziyādāt al-Ṭayyibah:

Via the *Ṭayyibah*, Qālūn has *ibdāl* in *وَالْمُؤْتَفِكَةَ أَهْوَى* and *وَالْمُؤْتَفِكَاتِ*. Via the *Shāṭibiyyah*, he had *taḥqīq*.

Warsh via al-Aṣbahānī makes *ibdāl* of the *hamzah sākinah*, whether it's the *fā' kalimah*, the *‘ayn kalimah* or the *lām kalimah*. He has five exceptions in nouns and five exceptions in verbs. The five nouns are: *اللُّؤْلُؤُ* however it appears, *كَأْسٌ* however it appears, *الرَّأْسُ* however it appears, *بَأْسٌ* however it appears (will include *البأساء*) and *رَيْثًا* of Sūrah Maryam عَلَيْهَا. The five verbs are: *جِئْتُ* however it appears, derivatives of *نَبَّأْتُ* (*يُنَبِّئُ، أَنْبَأْتُ، أَنْبَأْتُهُمْ، نَبَّئْتُ* etc.), *هَيَّئْتُ* (will include *يَهَيِّئُ*), *تَوَوَّيْتُ* (will include *تَوَوِّيهُ*) and that which stems from *قَرَأْتُ* (*قَرَأْتُ، قَرَأْنَا* etc.). Al-Aṣbahānī will read these words with *taḥqīq*.

Al-Aṣbahānī will agree with al-Azraq in making *ibdāl* in the *hamzah maftūḥah* after a *dammah*, except in *مُؤَدِّنٌ*; he will read it with *taḥqīq*. Al-Aṣbahānī will differ with al-Azraq in that he makes *ibdāl* in *فُوَادٌ*, however it appears. Al-Aṣbahānī will also make *ibdāl* in *نَاشِئَةً*, *حَاسِسًا*, and *مُلَيْتٌ*. He will also differ with al-Azraq and make *taḥqīq* in *لَيْلًا*. He furthermore differs with al-Azraq in *إِنَّمَا النَّسِيءُ زِيَادَةٌ* of Sūrat al-Tawbah, reading it with *taḥqīq* while al-Azraq has *ibdāl*.

Al-Aṣḃahānī will make *ibdāl* in بِأَيِّ without another option when it comes with a *fā'* i.e. فَيَأَيِّ e.g. فَيَأَيِّ حَدِيثٍ, and he has an option of *ibdāl* or *taḥqīq* when it appears without a *fā'* e.g. بِأَيِّكُمُ الْمُفْتُونَ, بِأَيِّ أَرْضٍ تَمُوتُ.

In أَرَأَيْتَ, however it appears, he will only have *tas-hīl* while al-Azraq has *tas-hīl* as well as *ibdāl*.

Al-Aṣḃahānī will also make *tas-hīl* in the following:

1) اطمأنَّ

This comes in two places: اطمأنوا بهَا of Sūrah Yūnus ﷺ: 7 and اطمأنَّ بهِ of Sūrat al-Ḥajj: 11.

- 2) وَكَأَنَّ – however it comes as: *mukhaffafah* or *mushaddadah* e.g. كَأَنَّمَا, كَأَنَّكَ, كَأَنَّهُمْ, كَأَنَّ كَأَنَّ لَمْ تَعْنِ, كَأَنَّ لَمْ يَكُنْ, كَأَنَّ لَمْ يَلْبَسُوا, وَيَكَاثَهُ, وَيَكَاثَنَ, كَأَنَّهُ
- 3) أَفَأَنْتُمْ, أَفَأَنْتِ – *tash-hīl* in the second *hamzah* of: أَفَأَنْتِ etc.
- 4) أَفَأَمِنْتُمْ, أَفَأَمِنُوا, أَفَأَمِنَ – *tas-hīl* in the second *hamzah* of: أَفَأَمِنَ etc.
- 5) لَأَمْلَأَنَّ – *tas-hīl* in the second *hamzah*.
- 6) أَفَأَصْفَاكُمْ of Sūrat al-Isrā' – *tas-hīl* of the second *hamzah*.¹⁵³
- 7) رَأَيْتَهُمْ لِي سَاجِدِينَ in رَأَيْتَهُمْ of Sūrah Yūsof ﷺ: 4
- 8) رَأَاهَا تَهْتَرُ in رَأَاهَا بِالْقَصَصِ of Sūrat al-Qaṣaṣ: 31.
- 9) فَلَمَّا رَأَاهُ حَسِبْتَهُ in لَمَّا رَأَاهُ of Sūrat al-Naml: 44 (النَّمْلَ).
- 10) فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ in وَرَأَاهُ النَّمْلَ of Sūrat al-Naml: 40.
- 11) رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَاهُمْ in رَأَيْتَهُمْ of Sūrat al-Munāfiqūn: 4.
- 12) رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا in رَأَيْتُ of Sūrah Yūsof ﷺ: 4.
- 13) تَأَذَّنَ in تَأَذَّنَ of Sūrat al-A'rāf: 168.
- 14) تَأَذَّنَ رُبُّكُمْ of Sūrah Ibrāhīm ﷺ: 167.

In Sūrah Ibrāhīm ﷺ: 167, he has difference of opinion: allowing both *tas-hīl* and *taḥqīq*.

¹⁵³ This will exclude وَأَصْفَاكُمْ of Sūrat al-Zukhruf: 16.

Via the *Shāṭibiyyah*, Dūrī al-Baṣrī had *taḥqīq* in the *hamzah sākinah*. Via the *Ṭayyibah*, he has *ibdāl* in all those *hamzahs* that al-Sūsī commonly makes *ibdāl* in.

Via the *Shāṭibiyyah*, al-Sūsī had *ibdāl* in the *hamzah sākinahs*. Via the *Ṭayyibah*, he has *taḥqīq* as well.

Abū Ja‘far has *iṭḥ-hār* in هِنِيئًا مَرِيئًا in Sūrat al-Nisā’, in بَرِيءٌ and بَرِيئُونَ via the *Durrah*. Via the *Ṭayyibah*, he has *idghām* in these four words.

Abū Ja‘far has *idghām* in كَهَيْئَةِ الطَّيْرِ of Sūrah Āl ‘Imrān and Sūrat al-Mā‘idah via the *Durrah*. Via the *Ṭayyibah*, he has *iṭḥ-hār* here.

Via the *Durrah*, Abū Ja‘far had *ibdāl* in نَسِئْنَا بِتَأْوِيلِهِ of Sūrah Yūsuf ﷺ. Via the *Ṭayyibah*, he has *taḥqīq* as well.

Via the *Durrah*, Ibn Wardān had *taḥqīq* in يُؤَيِّدُ. Via the *Ṭayyibah*, *ibdāl* is also allowed for him i.e. يُؤَيِّدُ.

TEXT:

وَكُلَّ هَمْزٍ سَاكِنٍ أَبْدِلْ حِدَا خُلْفِ، سَوَى ذِي الْجَزْمِ وَالْأَمْرِ كَذَا 203

TRANSLATION:

Make *ibdāl* of every *hamzah sākinah* for Abū ‘Amr al-Baṣrī, with another option, except (in) the *jazm* (apocopation) and *amr* (imperative command). Likewise, (do not make *ibdāl* in)...

COMMENTARY:

The author starts discussing the *hamzah sākinah*.

Abū ‘Amr al-Baṣrī (حِدَا) will make *ibdāl* (أَبْدِلْ) in every *hamzah sākinah* (وَكُلَّ هَمْزٍ سَاكِنٍ) with an option of no *ibdāl* as well (خُلْفِ), whether the *hamzah* is

placed as the first radical letter of a trilateral word (*fā' kalimah*), the second radical letter (*ʿayn kalimah*) or the third radical letter (*lām kalimah*).

In what follows, some exceptions are mentioned. The first exception is that the *sukūn* should not be because of *jazm* (سَوَىٰ ذِي الْجَزْمِ). This takes place in six words:

- 1) نَسَّأَهَا of Sūrat al-Baqarah: 106.
- 2) تَسْوُوْ – it comes in three places:
 - i. تَسْوُوْهُمْ in Sūrah Āl ‘Imrān: 120 and Sūrat al-Tawbah: 50.
 - ii. تَسْوُوْكُمْ in Sūrat al-Mā’idah: 101.
- 3) يَسَّأُ – in 10 places:
 - i. إِنَّ يَسَّأُ يَدْهَبَكُمْ in Sūrat al-Nisā’: 133, Sūrat al-An‘ām: 133, Sūrah Ibrāhīm ﷺ: 19 and Sūrah Fāṭir: 16.
 - ii. مَنْ يَسَّأِ اللّٰهُ يُضِلَّهُ وَمَنْ يَسَّأُ in Sūrat al-An‘ām: 50. (Both places in this verse).
 - iii. إِنَّ يَسَّأُ يَرْحَمَكُمْ أَوْ إِنَّ يَسَّأُ in Sūrat al-Isrā’: 54.
 - iv. فَإِنَّ يَسَّأِ اللّٰهُ يَخْتِمُ in Sūrat al-Shūrā: 24.
 - v. إِنَّ يَسَّأُ يُسْكِنُ الرِّيحَ of Sūrat al-Shūrā: 33.
- 4) نَسَّأُ – in three places:
 - i. إِنَّ نَسَّأُ نَسَّرِلْ in Sūrat al-Shu‘arā’: 129.
 - ii. إِنَّ نَسَّأُ نَحْسِفْ in Sūrah Saba’: 9.
 - iii. وَإِنْ نَسَّأُ نُعْرِشْ in Sūrah Yāsīn: 43.
- 5) وَيُهَيِّئْ لَكُمْ of Sūrat al-Kahf: 16.
- 6) أَمْ لَمْ يُنَبَّأُ of Sūrat al-Najm: 36.

The second exception is that *sukūn* should not be due to an *amr* (وَالْأَمْرِ). This comes in 11 places:

- 1) أَنِّيَهُمْ of Sūrat al-Baqarah: 33.
- 2) نَبَّئْنَا of Sūrah Yūsuf ﷺ: 36.
- 3) نَبَّئِيْ عِبَادِيْ of Sūrat al-Hijr: 49.

- 4) وَنَبِّئُهُمْ عَنْ of Sūrat al-Ḥijr: 51.
- 5) نَبِّئُهُمْ أَنَّ of Sūrat al-Qamar: 28.
- 6) أَرْجِيهِ of Sūrat al-A'rāf: 111.
- 7) أَرْجِيهِ of Sūrat al-Shu'arā': 36.
- 8) وَهَيِّئْ لَنَا of Sūrat al-Kahf: 10.
- 9) إِفْرَأْ كِتَابَكَ of Sūrat al-Isrā': 14.
- 10) إِفْرَأْ بِسْمِ رَبِّكَ of Sūrat al-'Alaq: 1.
- 11) إِفْرَأْ وَرَبُّكَ of Sūrat al-'Alaq: 3.

More exceptions are mentioned in the next line.

TEXT:

مُؤَصَّدَةٌ رِئِيًّا وَتُوْوِي وَلِفَا فِعْلٍ سِوَى الْإِيوَاءِ الْأَزْرُقِ اقْتَفَى 204

TRANSLATION:

[Likewise, (do not make *ibdāl* in)] مُؤَصَّدَةٌ رِئِيًّا and تُوْوِي. And in the *fā'* (*kalimah*) of the verb, al-Azraq follows (Abū 'Amr in making *ibdāl*), except (in) “الإيواء” (and its derivatives).

COMMENTARY:

Abū 'Amr al-Baṣrī will not make *ibdāl* in مُؤَصَّدَةٌ of Sūrat al-Balad: 20 and Sūrat al-Humazah: 8, رِئِيًّا of Sūrah Maryam ﷺ: 74, as well as تُوْوِي إِلَيْكَ of Sūrat al-Aḥzāb: 51 and وَتُوْوِيهِ of Sūrat al-Ma'ārij: 13. The last two places are intended by “تُوْوِي” in the line.

Warsh via al-Azraq (الْأَزْرُقِ اقْتَفَى) will follow Abū 'Amr al-Baṣrī in making *ibdāl*, but only if the *hamzah* is the *fā'* *kalimah* of a word (وَلِفَا فِعْلٍ) e.g. مُؤْمِنُونَ, يُؤْمِنُونَ etc.¹⁵⁴

¹⁵⁴ A *hamzah sākinah* on the *fā'* *kalimah* may be identified by the following:

1) It comes after a *hamzat al-waṣl* e.g. ثُمَّ انْتُوا صَفًّا، وَلِقَاءَنَا انْتِ.

Excluded from this precept for al-Azraq is making *ibdāl* in the derivatives of “الإيواء”
 (سوى الإيواء) e.g. فَاؤُوا إِلَى مَأْوَاهُ، مَأْوَانِكُمْ، مَأْوَانَهُمْ، المَأْوَى، وَتَوَوِيهِ، وَتَوَوِي. (سوى الإيواء)

TEXT:

وَالْأَصْبَهَانِي مُطْلَقًا لَا كَأْسُ وَلَوْلُوا وَالرَّأْسُ رِئِيًّا بَأْسُ 205

TRANSLATION:

And (Warsh via) al-Aṣḥbahānī (will make *ibdāl*) unrestrictedly, except (in) كَأْسُ، لَوْلُوا،
 بَأْسُ and رِئِيًّا، الرَّأْسُ.

COMMENTARY:

Warsh via al-Aṣḥbahānī will make *ibdāl* unrestrictedly (وَالْأَصْبَهَانِي مُطْلَقًا) i.e. whether the *hamzah* falls on the *fā'* *kalimah*, *ʿayn kalimah* or *lām kalimah*. However, there are five nouns mentioned in this line which are exceptions i.e. he will not make *ibdāl* in them:

- 1) لَا كَأْسُ wherever it appears (لَا كَأْسُ)
- 2) وَلَوْلُوا wherever it appears (وَلَوْلُوا)
- 3) وَالرَّأْسُ wherever it appears (وَالرَّأْسُ)
- 4) رِئِيًّا of Sūrah Maryam ﴿٧٤﴾: رِئِيًّا
- 5) بَأْسُ and البَأْسَاءُ, wherever they appear (بَأْسُ)

Additional exceptions are mentioned for al-Aṣḥbahānī in the next line.

TEXT:

تَوَوِي وَمَا يَجِيءُ مِنْ نَبَأْتُ هَيِّئْ وَجِئْتُ وَكَذَا قَرَأْتُ 206

- 2) مَأْمُون، الْمُؤْتَفِكَةُ، الْمُؤْمِنُونَ e.g. فَاؤُوا إِلَى مَأْوَاهُ، مَأْوَانِكُمْ، مَأْوَانَهُمْ، المَأْوَى، وَتَوَوِيهِ، وَتَوَوِي.
- 3) فَاؤُوا، فَاؤُوا e.g. فَاؤُوا إِلَى مَأْوَاهُ، مَأْوَانِكُمْ، مَأْوَانَهُمْ، المَأْوَى، وَتَوَوِيهِ، وَتَوَوِي.
- 4) وَأَتَمُّوْا، وَأَمُرُ e.g. وَأَتَمُّوْا، وَأَمُرُ.
- 5) يَأْكُلُونَ، يَأْكُلُوا e.g. يَأْكُلُونَ، يَأْكُلُوا.
- 6) تَأْمُرُونَ، تَأْكُلُونَ e.g. تَأْمُرُونَ، تَأْكُلُونَ.
- 7) تَوَوِي، تَأْتِي e.g. تَوَوِي، تَأْتِي.

Abū Ja'far will not make *ibdāl* in أَنسِئُهُمْ بِأَسْمَائِهِمْ of Sūrat al-Baqarah: 33 and وَنَسِئُهُمْ of Sūrat al-Ḥijr: 51 and Sūrat al-Qamar: 28 (وَلَنْ يُبَدِّلَ أُنْسَهُمْ وَنَسِئَهُمْ إِذَنْ).

TEXT:

وَأَفَقَّ فِي مُؤْتَفِكَ بِالْخَلْفِ بَرٍ وَالذَّئِبُ جَانِيهِ رَوَى، اللُّؤْلُؤُ صَرَ 208

TRANSLATION:

Qālūn agrees (with those who apply *ibdāl*) in مُؤْتَفِكَ with an option (of *tahqīq* as well). In الذَّئِبُ Warsh via al-Azraq, al-Kisā'ī and Khalaf al-Āshir (will make *ibdāl*). In اللُّؤْلُؤُ, Shu'bah (will make *ibdāl*).

COMMENTARY:

From this line the author starts mentioning all those places in which other *Qurrā'* will agree in making *ibdāl* in certain select words. They are seven words altogether, mentioned in the next two lines.

مُؤْتَفِكَ refers وَالْمُؤْتَفِكَةَ of Sūrat al-Najm: 53 and وَالْمُؤْتَفِكَاتِ of Sūrat al-Tawbah: 53. In this word, Qālūn (بِرٍ) will have *ibdāl* with an option of reading without *ibdāl* as well (بِالْخَلْفِ).

In الذَّئِبُ which comes three times in Sūrah Yūsuf الذَّئِبِ: 13, 14 and 17, Warsh via al-Azraq (جَانِيهِ)¹⁵⁵, al-Kisā'ī and Khalaf al-Āshir (رَوَى) will make *ibdāl*.

In اللُّؤْلُؤُ, Shu'bah (صَرَ) will make *ibdāl* in the first *hamzah* i.e. the *hamzah sākinah* of this word.

TEXT:

وَبِئْسَ بئِرٍ جُدْ، وَرُؤْيَا فَادَغِمَ كَلَّا ثَنَا، رِئْيَا بِهِ ثَاوِ مِلْمَ 209

¹⁵⁵ Note that Warsh via al-Aṣbahānī will have *ibdāl* in الذَّئِبِ based on the rules explained for him before.

TRANSLATION:

In بِئْرٍ and بِئْسَ, Warsh via al-Azraq (will make *ibdāl*). In رُوِيَا (make *ibdāl*), then apply *idghām* – in all of them – for Abū Ja‘far; and in رُوِيَا, Qālūn, Abū Ja‘far and Ibn Dhakwān (have the same i.e. *ibdāl* followed by *idghām*).

COMMENTARY:

In بِئْسَ – wherever it appears – and بِئْرٍ of Sūrat al-Ḥajj: 45, Warsh via al-Azraq (جُد) will make *ibdāl*.¹⁵⁶

By “كُلًّا” (all), is meant wherever it may appear, whether *ma‘rifah* or *nakirah*.

In رُوِيَا, wherever it appears – whether *ma‘rifah* or *nakirah* (كُلًّا) – Abū Ja‘far (ثَنَا) will make *ibdāl*. Subsequent to the *ibdāl*, the *wāw* will be changed into a *yā’*, and *idghām* made of the changed *yā’* into the *yā’* following it. This is alluded to by “فَادَّعِمُ” in the line. Thus, one would read one *yā’ mushaddadah* i.e. رُوِيَا.¹⁵⁷

In أُنَاثَا وَرُوِيَا of Sūrah Maryam ﴿٧٤﴾: 74, Qālūn (بِه), Abū Ja‘far (ثَاوِ) and Ibn Dhakwān (مِلْم) will make *ibdāl* into a *yā’ sākinah*, thereafter *idghām* of the changed *yā’* into the *yā’* following it. It will therefore be read as one *yā’ mushaddadah* i.e. رُوِيَا.

The remaining *Qurrā’* will read these words with a *hamzah*.

TEXT:

مُؤَصَّدَةٌ بِالْهَمْزِ عَنِ فَتَى حِمَا ضَرْزَى دَرَى، يَأْجُوجَ مَأْجُوجَ نِمَا 210

¹⁵⁶ Thus, Warsh via al-Azraq will have *ibdāl* in بِئْسَ and بِئْرٍ, in spite of them not being the *fā’ al-kalimah*.

¹⁵⁷ This is different to the *ibdāl* made by Abū ‘Amr al-Baṣrī and Warsh via al-Aṣbahānī in this word, because they have *ibdāl* without the changing of the *wāw* into a *yā’* (*qalb*) and without the *idghām*. Note that in رُوِيَا and رُوِيَا Abū Ja‘far will only have *ibdāl* without *qalb* and *idghām*.

TRANSLATION:

(In) مُؤَصَّدَةٌ, Ḥafṣ, Ḥamzah, Khalaf al-‘Āshir, Abū ‘Amr al-Baṣrī and Ya‘qūb (will read) with a *hamzah*. (In) ضُرِّي, Ibn Kathīr (will read with a *hamzah*). (In) مَأْجُوحٌ and مَأْجُوحٌ ‘Āṣim (will read with a *hamzah*).

COMMENTARY:

In مُؤَصَّدَةٌ of Sūrat al-Balad and Sūrat al-Humazah, Ḥafṣ (عِن), Ḥamzah and Khalaf al-‘Āshir (فَنِي), Abū ‘Amr al-Baṣrī and Ya‘qūb (جَمَا) will read with a *hamzah*. The remaining *Qurrā’* will read with *ibdāl* here.

In ضُرِّي of Sūrat al-Najm: 22, Ibn Kathīr al-Makkī (دَرِي) will read with a *hamzah*. The remaining *Qurrā’* will read with *ibdāl* i.e. ضِيرِي.

‘Āṣim (نَمَا) will read مَأْجُوحٌ and مَأْجُوحٌ of Sūrat al-Kahf: 94 and Sūrat al-Anbiyā’ ﴿٩٦﴾: 96, with a *hamzah*. The remaining *Qurrā’* will read with *ibdāl*.

TEXT:

وَالْفَاءَ مِنْ نَحْوِ يُؤَدَّةَ أَبْدَلُوا جُدِّ ثِقٌ، يُؤَيِّدُ خُلْفُ خُدٌ، وَيُبَدِّلُ 211

TRANSLATION:

Make *ibdāl* of the *fā’* (*al-kalimah*) for Warsh via al-Azraq and Abū Ja‘far in the likes of يُؤَدَّةَ. (In) يُؤَيِّدُ, Ibn Wardān has an option (of making *ibdāl*). And *ibdāl* will be made...

COMMENTARY:

Once the author has ended his discussions regarding the *hamzah sākinah*, in this line he starts discussing the *hamzah mutaharrikah*.

By “وَالْفَاءَ”, the author refers to that *hamzah* which is the *fā’ al-kalimah* of the word. Thus, that *hamzah* which is the *‘ayn al-kalimah* e.g. فَوَادُ or the *lām al-kalimah* e.g. كُفُوا is excluded.

Warsh via al-Azraq (حُدُّ) and Abū Ja‘far (ثِقُّ) make *ibdāl* (أَبْدَلُوا) of the *fā’ (al-kalimah)* in the likes of (وَمِنْ نَحْوِ) i.e. a *hamzah maftūḥah* is changed into a *wāw maftūḥah* since it is preceded by a *ḍammah*. The clause “in the likes of”, will include يُؤَيِّدُ, يُؤَاخِذُ, الْمُؤَلِّفَةُ, فَلْيُؤَيِّدْ, مُؤَدِّنٌ, مُؤَجَّلًا, يُؤَلِّفُ.

In يُؤَيِّدُ بِنَصْرِهٖ of Sūrah Āl ‘Imrān: 13, Ibn Wardān (حُدُّ) has an option of making *ibdāl* and without *ibdāl* (يُؤَيِّدُ خُلْفًا).

At the end of the line, the author says that *ibdāl* will be made. Those who make *ibdāl* are mentioned in the next line.

TEXT:

لِلْأَصْبَهَانِيِّ مَعَ فَوَادٍ إِلَّا 212
مُؤَدِّنٌ، وَأَزْرَقٌ لِيَلَّا

TRANSLATION:

[And *ibdāl* will be made] by al-Aṣbahānī (in all these previously-mentioned words), along with فَوَادٍ, except (in) مُؤَدِّنٌ. And al-Azraq (will make *ibdāl*) in لِيَلَّا.

COMMENTARY:

Warsh via al-Aṣbahānī will make *ibdāl* (وَيُبَدِّلُ) in all these previously-mentioned words i.e. the *hamzah maftūḥah* which is the *fā’ al-kalimah* followed by a *ḍammah*.

In addition to this, al-Aṣbahānī will also make *ibdāl* in فُوَادٍ¹⁵⁸ wherever it appears. However, al-Aṣbahānī will not make *ibdāl* in (أَلَا مُؤَدِّنْ) مُؤَدِّنْ in Sūrat al-A'rāf: 44 and Sūrah Yūsuf ﷻ: 70, in spite of it being the *fā' al-kalimah*.

Al-Azraq will make *ibdāl* in لَيْلًا of Sūrat al-Baqarah: 150, Sūrat al-Nisā': 165 and Sūrat al-Ḥadīd: 29. This is a *hamzah maftūḥah* preceded by a *kasrah*; *ibdāl* will therefore be made into a *yā' maftūḥāh* i.e. لَيْلَا.

TEXT:

وَشَانِيكَ فُرِي نُبُوِي اسْتُهُزِنَا	213
بَابُ مِائَةٍ فِئَةٍ وَخَاطِئَةٌ رِنَا	
وَالْأَصْبَهَانِي وَهُوَ قَالَا خَاسِيَا	214
يُبِطَّنْ ثُبْ وَخِلَافٌ مَوْطِيَا	

TRANSLATION:

Abū Ja'far will make *ibdāl* in شَانِيكَ, فُرِي, نُبُوِي, اسْتُهُزِي; the derivatives of مِائَةٌ, فِئَةٌ, خَاطِئَةٌ; (in) رِنَا, يُبِطَّنْ, with an option (of *ibdāl* in) مَوْطِيَا. Al-Aṣbahānī with him (Abū Ja'far) both relate (*ibdāl* in) خَاسِيَا...

COMMENTARY:

Abū Ja'far (ثُبْ) will make *ibdāl* in nine words:

- 1) شَانِيكَ of Sūrat al-Kawthar: 3.
- 2) فُرِي of Sūrat al-A'rāf: 204 and Sūrat al-Inshiqāq: 21.
- 3) لُبُؤَتْنَهُمْ (نُبُوِي) of Sūrat al-Naḥl: 41 and Sūrat al-'Ankabūt: 58.
- 4) اسْتُهُزِي (اسْتُهُزِنَا) of Sūrat al-An'ām: 10, Sūrat al-Ra'd: 32 and Sūrat al-Anbiyā' ﷻ: 41.
- 5) مِائَةٌ and its derivatives i.e. مَائَتَيْنِ (بَابُ مِائَةٍ) wherever they come.
- 6) فِئَةٌ and its derivatives i.e. فِئَتَيْنِ (بَابُ مِائَةٍ فِئَةٍ) wherever they come.
- 7) خَاطِئَةٌ and its derivatives i.e. خَاطِئَةً (بَابُ مِائَةٍ فِئَةٍ وَخَاطِئَةٌ) wherever they come.

¹⁵⁸ It comes as فُوَادِكَ in Sūrah Hūd ﷻ: 120 and Sūrat al-Furqān: 32, as الفُوَادِ in Sūrat al-Isrā': 36, as فُوَادٌ in Sūrat al-Qaṣaṣ: 10 and الفُوَادُ in Sūrat al-Najm: 11. It is the *'ayn al-kalimah*, stemming from فَادٌ.

8) رَبَّنَا of Sūrat al-Baqarah: 264, Sūrat al-Nisā': 38 and Sūrat al-Anfal: 47 (رَبَّنَا).

9) لِيَبْطِئَنَّ of Sūrat al-Nisā': 72 (لِيَبْطِئَنَّ).

In these nine words there is no difference of opinion that Abū Ja'far will make *ibdāl* of the *hamzah maftūḥah* into a *yā'* *maftūḥah* due to the *kasrah* before it.

In مَوْطِئًا of Sūrat al-Tawbah: 120, Abū Ja'far (ثُبُّ) will have *ibdāl* with an option of reading without *ibdāl* as well (وَجِلَافٌ مَوْطِئًا).

وَهُوَ (and him) in the second part of the line refers to Abū Ja'far.

Warsh via al-Aṣbahānī (وَالْأَصْبَهَانِي) and Abū Ja'far (وَهُوَ) have *ibdāl* in three words; one of them is mentioned in this line, the other two at the beginning of the next line. This first word is حَاسِيًا of Sūrat al-Mulk: 4 (حَاسِيًا).

TEXT:

مُلِي وَنَاشِيَهُ، وَزَادَ فَيَائِي بِالْفَا بِلَا خُلْفٍ وَخُلْفُهُ بِأَيِّ 215

TRANSLATION:

[Al-Aṣbahānī and Abū Ja'far both relate *ibdāl* in] مُلِي and نَاشِيَهُ. He (al-Aṣbahānī) adds (*ibdāl*) without an option (in) فَيَائِي with a *fā'*, and with an option (in) بِأَيِّ (without a *fā'*).

COMMENTARY:

The second word in which both al-Aṣbahānī and Abū Ja'far have *ibdāl* in is مُلِيَّتْ of Sūrat al-Jinn: 8 (مُلِي), and the third word in which they have *ibdāl* in is نَاشِيَةَ الْيَلِّ (وَنَاشِيَهُ).

Additionally, al-Aṣbahānī will have *ibdāl* without another option in فَيَائِي when it comes with a *fā'* (بِالْفَا بِلَا خُلْفٍ) e.g. فَيَائِي ءِآلَاءِ رَبِّكُمْ، فَيَائِي ءِآلَاءِ رَبِّكَ. However, if it appears

5) لَأَمْلَأَنَّ – *tas-hīl* in the second *hamzah*.

This comes in Sūrat al-Aʿrāf: 14, Sūrah Hūd ﷺ: 119, Sūrat al-Sajdah: 13 and Sūrah Šād: 85.

6) أَصْفَا – *tas-hīl* of the second *hamzah* of:

أَفْأَصْفَاكُمْ of Sūrat al-Isrā': 40.¹⁵⁹

7) رَأَيْتُهُمْ

رَأَيْتُهُمْ لِي سَاجِدِينَ of Sūrah Yūsuf ﷺ: 4

8) رَأَاهَا بِالْقَصَصِ

رَأَاهَا تَهْتَرُ of Sūrat al-Qaṣaṣ: 31.

9) لَمَّا رَأَتْهُ

فَلَمَّا رَأَتْهُ حَسِبْتَهُ (التَّمَلُّ).

10) وَرَأَى التَّمَلُّ

فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ of Sūrat al-Naml: 40.

By “حَصَّ” in the verse, the author specifies these places particularly.

11) رَأَيْتُهُمْ تُعْجِبُ

This comes in Sūrat al-Munāfiqūn: 4 i.e. وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ. By adding “تُعْجِبُ”, other places like رَأَيْتَهُمْ حَسِبْتَهُمْ إِذَا رَأَيْتَهُمْ of Sūrat al-Insān: 19, are excluded.

12) رَأَيْتُ يُوسُفَا

رَأَيْتُ أَحَدَ عَشَرَ كُوكِبًا of Sūrah Yūsuf ﷺ: 4.

13) تَأَذَّنَ الْأَعْرَافَ

تَأَذَّنَ رَبُّكَ of Sūrat al-Aʿrāf: 168.

14) بَعْدُ اخْتَلَفَا

This refers to تَأَذَّنَ رَبُّكُمْ of Sūrah Ibrāhīm ﷺ: 167. In this place there is difference of opinion for al-Aṣbahānī: some make *tas-hīl* while others make *taḥqīq*.

¹⁵⁹ This will exclude وَأَصْفَاكُمْ of Sūrat al-Zukhruf: 16.

TEXT:

وَالْبَزَّ بِالْخُلْفِ لِأَعْنَتَ، وَفِي كَائِنٍ وَإِسْرَائِيلَ ثَبْتُ، وَاحْذِفِ 219

TRANSLATION:

Al-Bazzī (makes *tas-hīl*) with an option (in) لِأَعْنَتَ. And in كَائِنٍ and إِسْرَائِيلَ Abū Ja‘far has *tas-hīl*. And make *ḥadhf*..

COMMENTARY:

In كَائِنٍ of Sūrat al-Baqarah: 220 (لِأَعْنَتَ), al-Bazzī (وَالْبَزَّ) makes *tas-hīl* with an option of *taḥqīq* as well (بِالْخُلْفِ).

In كَائِنٍ wherever it comes¹⁶⁰, as well as إِسْرَائِيلَ (وَإِسْرَائِيلَ), Abū Ja‘far (ثَبْتُ) has *tas-hīl*.

The remaining *Qurra’* will read these words with *taḥqīq*.

At the end of the line, the author starts discussing *ḥadhf*: dropping the *hamzah*.

TEXT:

كَمَتَّكُونَ اسْتَهْزِئُوا يُطْفُوا تَمَدَّ صَابُونَ صَابِينَ مَدًّا، مُنْشُونَ خَدَّ 220

TRANSLATION:

[And make *ḥadhf*] in the likes of اسْتَهْزِئُوا and كَمَتَّكُونَ for Abū Ja‘far. Nāfi‘ and Abū Ja‘far (have *ḥadhf*) in الصَّابُونَ and الصَّابِينَ. Ibn Wardān (has *ḥadhf*in) مُنْشُونَ.

COMMENTARY:

In the likes of اسْتَهْزِئُوا and يُطْفُوا – when the *hamzah maḍmūmah* is preceded by a *kasrah* – Abū Ja‘far (تَمَدَّ) will have *ḥadhf* i.e. كَمَتَّكُونَ will be read as كَمَتَّكُونَ.

¹⁶⁰ كَائِنٍ comes in seven places: Sūrat Āl ‘Imrān: 146, Sūrat Yūsuf ﷺ: 105, Sūrat al-Ḥajj: 45, 48, Sūrat al-‘Ankabūt: 60, Sūrat Muḥammad ﷺ: 13, Sūrat al-Ṭalāq: 8.

will be read as اسْتَهْرُوا and لِيُطْفُوا will be read as لِيُطْفُوا. By adding the “ك” (the likes of) to “مُتَّكُونَ” at the start of the line, the author includes other examples where the *hamzah* is *maḍmūmah* and preceded by a *kasrah* e.g. مَسْتَهْرُونَ, أَنبِيُونِي, and فَمَالُونَ will be read as مُسْتَهْرُونَ, أَنبِيُونِي and فَمَالُونَ etc.

In الصَّابِئُونَ of Sūrat al-Mā'idah: 69 (صَابُونَ) and الصَّابِئِينَ of Sūrat al-Baqarah: 62 and Sūrat al-Hajj: 17 (صَابِينَ), Nāfi' and Abū Ja'far (مَدًّا) will have *ḥadhf*.

In مُنْشِئُونَ of Sūrat al-Wāqī'ah: 72 (مُنْشُونَ), Ibn Wardān (خَدٌ) has *ḥadhf* with an option of reading without *ḥadhf*. The option is mentioned at the start of the next line (خُلْفًا).

TEXT:

خُلْفًا، وَمُتَّكِينَ مُسْتَهْرِينَ نِلْ وَمُتَّكَاتٍ تَطْوِيَطُو خَاطِينَ وَلِ 221

TRANSLATION:

[Ibn Wardān (has *ḥadhf* in) مُنْشِئُونَ] with another option. Abū Ja'far (has *ḥadhf* in) مُنْشِئِينَ, تَطْوِيَطُوهُمْ, مُتَّكَاتٍ, المُسْتَهْرِينَ, مُتَّكِينَ follow (his Reading).

COMMENTARY:

Ibn Wardān has a choice of making *ḥadhf* in مُنْشِئُونَ. Ibn Jammāz has no choice i.e. he will only have *ḥadhf* here.

In a *hamzah maksūrah* preceded by a *kasrah*, Abū Ja'far (نِلْ) will have *ḥadhf* in two words: مُتَّكِينَ and المُسْتَهْرِينَ i.e. he will read it as مُتَّكِينَ and المُسْتَهْرِينَ.¹⁶¹

The remaining *Qurra'* will read this category with *taḥqīq*.

In مُتَّكَاتٍ of Sūrah Yūsuf: 31 (وَمُتَّكَاتٍ), Abū Ja'far will have *ḥadhf*.

¹⁶¹ خَاطِينَ and الخَاطِينَ will also fall under this category. It is mentioned at the end of this line.

وَلَا of Sūrat al-Faḥ: 25 and لَمْ تَطَّوْهَا of Sūrat al-Aḥzāb: 27 (تَطَّو), as well as لَا يَطَّوْنَ of Sūrat al-Tawbah: 120 (يَطَّو), Abū Ja‘far will have *ḥadhf*.

Abū Ja‘far will also have *ḥadhf* in لَخَاطِئِينَ of Sūrah Yūsuf ﷺ: 91, خَاطِئِينَ of Sūrah Yūsuf ﷺ: 97 and Sūrat al-Qaṣaṣ: 8, as well as الخَاطِئِينَ of Sūrah Yūsuf ﷺ: 29 (خَاطِئِينَ).

There are two interpretations regarding “وَل” at the end of the line. The first is that after the author mentions خَاطِئِينَ without a *lām al-ta‘rīf*, he therefore placed “وَل” at the end of the line to indicate that *ḥadhf* will take place when it appears with a *lām al-ta‘rīf* as well i.e. الخَاطِئِينَ.¹⁶² The other interpretation is that it is an imperative command from وَلَاهُ (follow him), suggesting that one follows this Reading of Abū Ja‘far.

TEXT:

أَرَيْتَ كُلًّا رُمًّا، وَسَهَّلَهَا مَدًّا هَا أَنْتُمْ حَازَ مَدًّا، أَبَدِلْ جَدًّا 222

TRANSLATION:

Al-Kisā‘ī (has *ḥadhf* in) أَرَيْتَ, all of them; Nāfi‘ and Abū Ja‘far make *tas-hīl* in them, while Abū ‘Amr al-Baṣrī, Nāfi‘ and Abū Ja‘far (have *tas-hīl* in) هَا أَنْتُمْ; make *ibdāl* for Warsh via al-Azraq...

COMMENTARY:

أَرَيْتَ كُلًّا refers to أَرَيْتَ, أَرَيْتُمْ, أَرَيْتُمْكُمْ, أَرَيْتُمْ. In all of these al-Kisā‘ī (رُمًّا) will have *ḥadhf* of the *hamzah*.

Nāfi‘ and Abū Ja‘far (مَدًّا) will have *tas-hīl* in these words (وَسَهَّلَهَا).

¹⁶² See al-Nuwayrī’s commentary on the *Tayyibah*: 1: 459.

In *هَآ أَنْتُمْ* of Sūrah Āl ‘Imrān: 66, 119, Sūrat al-Nisā’: 109 and Sūrah Muḥammad ﷺ: 38, Abū ‘Amr al-Baṣrī (حَازَ), Nāfi‘ and Abū Ja‘far (مَدَا) will have *tas-hīl*.

At the end of the line, it relates *ibdāl* for Warsh via al-Azraq. This discussion continues into the next line.

TEXT:

بِالْخُلْفِ فِيهِمَا، وَيَحْذِفُ الْأَلِفَ وَرَشُّ وَقُنْبُلٌ وَعَنْهُمَا اخْتُلِفَ 223

TRANSLATION:

[Make *ibdāl* for Warsh via al-Azraq] with an option in both of them (*هَآ* and *أَرْءَيْتَ*); Warsh – via both al-Azraq and al-Aṣbahānī – and Qunbul drop the *alif* (of *هَآ* *هَآ أَنْتُمْ*); Warsh – via both al-Azraq and al-Aṣbahānī – and Qunbul drop the *alif* (of *هَآ* *هَآ أَنْتُمْ*) with another option (related) from both of them.

COMMENTARY:

Warsh via al-Azraq will have *ibdāl* in these two words (*فِيهِمَا*) i.e. *أَرْءَيْتَ* and its derivatives and *هَآ أَنْتُمْ*, with another option (*بِالْخُلْفِ*). His second option is *tas-hīl*, since Warsh is included in the word-code *مَدَا* mentioned twice in the previous line.

Warsh via both al-Azraq and al-Aṣbahānī, as well as Qunbul, drop the *alif* (*وَيَحْذِفُ الْأَلِفَ*) in *هَآ أَنْتُمْ* with another option of reading the *alif* for both of them (*وَعَنْهُمَا اخْتُلِفَ*) i.e. for Warsh and Qunbul.

A synopsis of the differences for the *Qurrā’* in *هَآ أَنْتُمْ* is as follows:

- Qālūn, Abū ‘Amr al-Baṣrī and Abū Ja‘far have *ithbāt* of the *alif* after the *hā’*, followed by a *hamzah musahhalah*. This will be *madd munfaṣil*; they will all make *qaṣr* with an option of *madd* for Qālūn and Abū ‘Amr al-Baṣrī. In *هَآ أَنْتُمْ هَآ أَنْتُمْ*, they will have three different readings:

- i. *Qaṣr* in the *هَآ* of *هَآ أَنْتُمْ* with *qaṣr* in the *هَآ* of *هَآ أَنْتُمْ*.

- ii. *Madd* in the هَا of هَا أَنْتُمْ with *madd* in the هَا of هُوَ لَأَيَّ.
 - iii. *Qaṣr* in the هَا of هَا أَنْتُمْ with *madd* in the هَا of هُوَ لَأَيَّ.
- Al-Azraq will have four ways of reading:
 - i. Dropping the *alif* after the *hā'* of هَا أَنْتُمْ with *tas-hīl* in the *hamzah* of فَعَلْتُمْ; on the scale of فَعَلْتُمْ.
 - ii. Dropping the *alif* after the *hā'* with *ibdāl* of the *hamzah* of هَا أَنْتُمْ into an *alif*. The *alif* is followed by a *nūn sākinah*, as in هَا أَنْتُمْ; it will be read with *tūl*.
 - iii. Reading the *alif* after the *hā'* of هَا أَنْتُمْ with *tas-hīl* in the *hamzah* of هَا أَنْتُمْ – same as Qālūn – with *tūl*.
 - iv. Reading the *alif* after the *hā'* of هَا أَنْتُمْ with *tas-hīl* in the *hamzah* of هَا أَنْتُمْ – same as Qālūn – with *qaṣr*.
 - Al-Aṣbahānī will have three ways of reading:
 - i. Dropping the *alif* after the *hā'* of هَا أَنْتُمْ with *tas-hīl* in the *hamzah* of هَا أَنْتُمْ, same like al-Azraq.
 - ii. Reading the *alif* after the *hā'* of هَا أَنْتُمْ with *tas-hīl* in the *hamzah* of هَا أَنْتُمْ – same as Qālūn – with *madd*.
 - iii. Reading the *alif* after the *hā'* of هَا أَنْتُمْ with *tas-hīl* in the *hamzah* of هَا أَنْتُمْ – same as Qālūn – with *qaṣr*.
 - Abū Ja'far only has one way of reading:
 - i. Reading the *alif* with *tas-hīl* in the *hamzah*, and with *qaṣr*.
 - Al-Bazzī only has one way of reading:
 - i. Reading the *alif* with a *hamzah muḥaqqaqah* following it; on the scale of فَعَلْتُمْ, with *qaṣr*.
 - Qunbul has two ways:
 - i. Same like al-Bazzī.
 - ii. Same like al-Azraq's first way, on the scale of فَعَلْتُمْ, except that he reads the *hamzah* with *taḥqīq*.

The remaining *Qurrā'* – Ibn 'Amir, 'Āṣim, Ḥamzah, al-Kisā'ī, Ya'qūb and Khalaf al-'Āshir – will read the *alif* followed by a *hamzah muḥaqqaqah*, with their variations in the length of the *madd munfaṣil*.

TEXT:

وَحَذْفُ يَا اللَّائِي سَمًا، وَسَهَّلُوا غَيْرَ طَبِّي بِهِ زَكَا، وَالْبَدَلُ 224

TRANSLATION:

Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb will drop the *yā'* of اللَّائِي. They (Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb) will (also) make *tas-hīl*, except for Ya'qūb, Qālūn and Qunbul. Make *ibdāl* (of the *hamzah*)...

COMMENTARY:

The word اللَّائِي comes in Sūrat al-Aḥzāb: 4, Sūrat al-Mujādalah: 2, and two places in Sūrat al-Ṭalāq: 4.

Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb (سَمًا) will drop the *yā'* after the *hamzah* i.e. اللَّاءِ.

Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb (سَمًا) will also have *tas-hīl* of the *hamzah* (وَسَهَّلُوا), except for for Ya'qūb, Qālūn and Qunbul (غَيْرَ طَبِّي بِهِ زَكَا). Ya'qūb, Qālūn and Qunbul will read with *taḥqīq*.

The remaining *Qurrā'* – Ibn 'Āmir al-Shāmī, 'Āṣim, al-Kisā'ī, Ḥamzah and Khalaf al-'Āshir – will make *ithbāt* of the *yā'* after the *hamzah* and read the *hamzah* with *taḥqīq*.

At the end of the line, *ibdāl* in this word is discussed. It continues into the next line.

TEXT:

سَاكِنَةٌ يَا خُلْفٌ هَادِيهِ حَسْبٌ وَبَابٌ يِيَّاسٍ اِقْلِبْ اِبْدِلْ خُلْفٌ هَبْ 225

TRANSLATION:

[Make *ibdāl* (of the *hamzah*)] into a *yā' sākinah*, with an option (of *ibdāl*) for al-Bazzī and Abū 'Amr al-Baṣrī. (In) the derivatives of *يِيَّاسٍ*, change (the placing of the *hamzah*, then) make *ibdāl* for al-Bazzī, with another option.

COMMENTARY:

At the end of the previous line, *ibdāl* was mentioned (وَالْبَدَلُ). In this line, added clarity is given: *ibdāl* of the *hamzah* will take place into a *yā' sākinah* (سَاكِنَةٌ يَا).

Al-Bazzī (هَادِيهِ) and Abū 'Amr al-Baṣrī (حَسْبٌ) have an option of making *ibdāl* (خُلْفٌ هَادِيهِ حَسْبٌ). Al-Bazzī and Abū 'Amr al-Baṣrī's other option was mentioned in the previous line: they drop the *yā'* after the *hamzah* whilst applying *tas-hīl* in the *hamzah*.

A synopsis of the readings in this word would be as follows:

- Dropping the *yā'* after the *hamzah* and reading the *hamzah* with *taḥqīq* – Qālūn, Qunbul and Ya'qūb i.e. اللآء.
- Dropping the *yā'* after the *hamzah* with *tas-hīl* of the *hamzah* – Warsh via both al-Azraq and al-Aṣbahānī, Abū Ja'far, one of the ways of both al-Bazzī and Abū 'Amr al-Baṣrī. Bear in mind that if *tas-hīl* is made, *madd* and *qaṣr* will be allowed in اللآء.¹⁶³
- Dropping the *yā'* after the *hamzah*, whilst making *ibdāl* of the *hamzah* into a *yā' sākinah* – al-Bazzī and Abū 'Amr al-Baṣrī in their second option i.e. اللآئي.

¹⁶³ All those who make *tas-hīl* of the *hamzah* during *waṣl*, will allow *ibdāl* of the *hamzah* into a *yā' sākinah* during *waqf*. The reason for this is that it is not possible to stop on a *hamzah musahhalah* as *sākinah* (except if *rawm* is made). Therefore, they allow *ibdāl* during *waqf*, whilst applying *tūl*. See *al-Nashr*: 1: 408.

Bear in mind that if *ibdāl* is made, the *alif* will be followed by a *yā'* *sākinah*, requiring *tūl* to be made.

- Reading the *yā'* after the *hamzah*, whilst reading the *hamzah* with *taḥqīq* – the remaining *Qurra'*: Ibn 'Āmir al-Shāmī, 'Āṣim, al-Kisā'i, Ḥamzah and Khalaf al-'Āshir i.e. اللّائِي.

استَيَّنَسُوا (the derivatives of يَنِيَّاسٌ) in the second half of the line, refers to سُبْحَانَكَ يَا يٰنِيَّاسُ of Sūrah Yūsuf: 80, تَنِيَّسُوا of Sūrah Yūsuf: 87, لَا يَنِيَّاسُ of Sūrah Yūsuf: 87, إِذَا اسْتَيَّنَسَ of Sūrah Yūsuf: 110 and أَفَلَمْ يَنِيَّسْ of Sūrat al-Ra'd: 31. In all of these words, al-Bazzī with another option (خُلْفَ هَبْ) will change (أَقْلَبْ) the place of the *hamzah* i.e. he will place the *hamzah* before the *yā'*. Subsequently, he will change (أَبْدِلْ) the *hamzah* into an *alif* i.e. أَفَلَمْ يَأَيَّسْ and إِذَا اسْتَأَيَّسَ, لَا يَأَيَّسُ, تَأَيَّسُوا, اسْتَأَيَّسُوا (أَبْدِلْ). His second option will be like the remaining *Qurra'*.

TEXT:

هَيْئَةً أَدْغَمَ مَعَ بَرِي مَرِي هِنِي خُلْفَ ثَنَا، النَّسِيءُ ثَمْرُهُ جَنِي 226

TRANSLATION:

Make *idghām* (in) هَيْئَةً, بَرِيءٌ, مَرِيئًا and هِنِيئًا for Abū Ja'far, with another option. (In) النَّسِيءُ, Abū Ja'far and Warsh via al-Azraq will have *idghām*.

COMMENTARY:

Initially, four words are mentioned for Abū Ja'far:

- 1) كَهَيْئَةِ الطَّيْرِ of Sūrah Āl 'Imrān: 49 and Sūrat al-Mā'idah: 110 (هَيْئَةً).
- 2) (مَعَ بَرِي) بَرِيئُونَ wherever they appear (بَرِيءٌ).
- 3) (مَرِي) مَرِيئًا of Sūrat al-Nisā': 4.
- 4) (هِنِي) هِنِيئًا of Sūrat al-Nisā': 4.

In these four words Abū Ja'far, with another option (خُلْفَ ثَنَا), has *ibdāl*, and subsequently, will make *idghām* of the *yā'* *mubdalah* into the other *yā'* (أَدْغَمَ) i.e. كَهَيْئَةٍ.

هَنِيئًا and مَرِيئًا, بَرِيئُونَ, بَرِيٌّ, الطَّيْرُ. His other option is like the remaining *Qurrā'* i.e. with a *hamzah*.

In إِنَّمَا النَّسِيءُ زِيَادَةٌ of Sūrat al-Tawbah: 37, Abū Ja'far (نَمْرُهُ) and Warsh via al-Azraq (جَنِي) will have *ibdāl* of the *hamzah* into a *yā'* and *idghām* of the two *yā's*; as one *yā'* *mushaddadah* i.e. النَّسِيءُ. The remaining *Qurrā'* – including Warsh via al-Aṣbahānī – will read with a *hamzah*.

TEXT:

جُرْأِثْنَا، وَاهْمِزُ يُضَاهُونَ نَدَىٰ بَابَ النَّبِيِّ وَالنَّبُوءَةِ الْهُدَىٰ 227

TRANSLATION:

(Make *idghām* in) جُرْأِ for Abū Ja'far. Read a *hamzah* (in) يُضَاهُونَ for 'Āṣim, and (read a *hamzah* in) the derivatives of النَّبِيِّ and النَّبُوءَةِ for Nāfi'.

COMMENTARY:

In جُرْأِ of Sūrat al-Baqarah: 260, جُرْأِ مَقْسُومٌ of Sūrat al-Hijr: 44 and مِنْ عِبَادِهِ جُرْأِ of Sūrat al-Zukhruf: 15, Abū Ja'far (ثَنَا) changes the *hamzah* into a *zāy*, then makes *idghām* of the one *zāy* into the other i.e. جُرْأِ and جُرْأِ.¹⁶⁴

In يُضَاهُونَ of Sūrat al-Tawbah: 30 (يُضَاهُونَ), 'Āṣim (نَدَىٰ) will read it with a *hamzah* (وَاهْمِزُ); the *hā'* will be *maksūrah*, followed by a *hamzah maḍmūmah* before the *wāw*. The remaining *Qurrā'* will read without a *hamzah* i.e. يُضَاهُونَ.

بَابَ النَّبِيِّ refers to النَّبِيِّ, النَّبِيِّينَ, الْأَنْبِيَاءِ, as well as النَّبُوءَةِ. Nāfi' (الْهُدَىٰ) will read it with a *hamzah* i.e. النَّبُوءَةِ, الْأَنْبِيَاءِ, النَّبِيِّينَ, النَّبِيِّ. The remaining *Qurrā'* will read it without a *hamzah*.

¹⁶⁴ See *al-Hādī*: 1: 234 for this explanation. Other more complex interpretations regarding the changes in this word are given in other commentaries.

TEXT:

ضِيَاءَ زَنْ، مُرْجُونَ تُرْجِي حَقُّ صُمُّ كَسَا، الْبَرِيَّةِ اِثْلُ مِرْزَ بَادِي حُمُّ 228

TRANSLATION:

(Read a *hamzah* in) ضِيَاءَ for Qunbul, (with a *hamzah* in) مُرْجُونَ and تُرْجِي for Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ya‘qūb, Shu‘bah and Ibn ‘Āmir al-Shāmī, (with a *hamzah* in) الْبَرِيَّةِ for Nāfi‘ and Ibn Dhakwān and (with a *hamzah* in) بَادِي for Abū ‘Amr al-Baṣrī.

COMMENTARY:

In ضِيَاءَ (ضِيَاءَ) of Sūrah Yūnus ﴿٥﴾: 5, Sūrat al-Anbiyā’ ﴿٤٨﴾: 48 and Sūrat al-Qaṣaṣ: 71, Qunbul (زَنْ) will read with a *hamzah* i.e. ضِيَاءَ. The remaining *Qurrā’* will read with a *yā’*.

Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ya‘qūb (حَقُّ), Shu‘bah (صُمُّ) and Ibn ‘Āmir al-Shāmī (كَسَا) will read مُرْجُونَ of Sūrat al-Tawbah: 106 and تُرْجِي of Sūrat al-Aḥzāb: 51 with a *hamzah* i.e. مُرْجُونَ، تُرْجِي. The remaining *Qurrā’* will read it without a *hamzah*.

Nāfi‘ (اِثْلُ) and Ibn Dhakwān (مِرْزَ) will read الْبَرِيَّةِ of Sūrat al-Bayyinah: 6 and 7 with a *hamzah* i.e. الْبَرِيَّةِ. The remaining *Qurrā’* will read without a *hamzah*.

In بَادِي الرَّأْيِ of Sūrah Hūd ﴿٢٧﴾: 27 (بَادِي), Abū ‘Amr al-Baṣrī (حُمُّ) will read with a *hamzah* i.e. بَادِي الرَّأْيِ. The remaining *Qurrā’* will read without a *hamzah*.

Naql – Transference of the Ḥarakah to the to Sākin before it and other Matters

Ziyādāt al-Ṭayyibah:

In *قَالُوا أَلَمْ نَكُنْ* wherever it comes e.g. *قَالُوا أَلَمْ نَكُنْ*, Ibn Wardān had *naql* via the *Durrah*. Via the *Ṭayyibah*, *taḥqīq* is also allowed for him.¹⁶⁵

In *مِلْءُ (الْأَرْضِ)* of Sūrah Āl ‘Imrān, Ibn Wardān has *naql* via the *Durrah*. Via the *Ṭayyibah*, he also has *taḥqīq*.

In *مِلْءُ (الْأَرْضِ)* Warsh via al-Aṣbahānī will have both *taḥqīq* and *naql*.

In *عَادَ الْأُولَى* of Sūrat al-Najm, Qālūn via the *Shāṭibiyyah* read with a *hamzah* on the *wāw* when making *naql* i.e. *الأولى*. Via the *Ṭayyibah*, he has *ibdāl* into a *wāw* as well when making *naql* i.e. *الأولى*.

TEXT:

وَأَنْقُلْ إِلَى الْآخِرِ غَيْرَ حَرْفِ مَدٍّ لَوْرِيشٍ إِلَّا هَا كِتَابِيَهٗ أَسَدٌ 229

TRANSLATION:

Transfer (the *ḥarakah* of the *hamzah*) to the (*sākin* letter) at the end (of the word before it) for Warsh, but not in the letter of *madd*, except (in) the *hā*’ of *كِتَابِيَهٗ*, which is (the) preferred (opinion).

COMMENTARY:

Warsh (لَوْرِيشٍ) – via both al-Azraq and al-Aṣbahānī – will transfer the *ḥarakah* of the *hamzat al-qaṭ‘* (وَأَنْقُلْ) to the *sākin* letter before it, at the end of the word preceding it (الْآخِرِ). The *sākin* letter will be given the *ḥarakah* of that *hamzah* and the *hamzah* dropped. This will take place in the case of a *tanwīn* e.g. نَارٌ شَيْءٌ أَخَصَيْنَاهُ، مَتَاعٌ إِلَى حِينٍ.

¹⁶⁵ In the two places of Sūrah Yūnus ﷻ where it appears as *istifhām*, Ibn Wardān only has *naql*.

اِبْتِئِ حَلُّوْا اِلَىّ, in the case of *lām al-ta'rif* e.g. الْاَوَّلَىّ, الْاِيْمَانَ, الْاٰخِرَةَ, a letter of *līm* e.g. حَلُّوْا اِلَىّ. حَامِيَةٌ اَلْهٰكُم
آدَمَ etc.

An exception to the rule of *naql* is that the *sākin* should not be a letter of *madd*
(عَبَّرَ حَرْفَ مَدٍّ) e.g. فِيْ اَنْفُسِكُمْ, قَالُوْا ءَامَنَّا, يَا أَيُّهَا. ¹⁶⁶

In one place, there is difference of opinion as to whether *naql* will be made or not:
of Sūrat al-Hāqqah: 20 (اَلَا هٰذَا كِتٰبِيْهِ اِنِّيْ طَنَنْتُ). A group makes *naql*, maintaining
consistency with the rule of *naql* i.e. *naql* should be made when the *hamzat al-qaṭ'* is
preceded by a *sākin* letter. In this case, the *hamzat al-qaṭ'* is preceded by the *hā' al-*
sakt which is *sākin*. The majority prefers not making *naql* here because the primary
state of the *hā' al-sakt* is that it is *sākin*, and should therefore remain *sākin*. Ibn al-
Jazarī gives preference to not making *naql* here when he states "أَسَدٌ" i.e. this view is
preferred (أَوْلىّ).

TEXT:

وَأَفَقَ مِنْ إِسْتَبْرَقٍ عَرٍّ، وَاخْتَلَفَ فِي الْآنَ خُدُّ، وَيُوْنُسِ بِهِ حَطْفَ 230

TRANSLATION:

Ruways agrees (with Warsh in making *naql* in) مِنْ إِسْتَبْرَقٍ عَرٍّ. In (الْآنَ) Ibn Wardān
has an option (of making *naql*); and in (Sūrah) Yūnus, Qālūn and Ibn Wardān (agree
with Warsh in making *naql*).

COMMENTARY:

In مِنْ إِسْتَبْرَقٍ of Sūrat al-Raḥmān: 54, Ruways agrees with Warsh (وَأَفَقَ) in making
naql.

In (خُدُّ) wherever it comes (فِي الْآنَ) e.g. قَالُوْا اَللّٰنَ, قَالَنَّ, Ibn Wardān (خُدُّ) has an option
of making *naql* and reading without *naql* (وَاخْتَلَفَ).

¹⁶⁶ Another exception for *naql* would be when the *hamzat al-qaṭ'* is preceded by a *mīm al-jam'* e.g. وَمِنْهُمْ اُمِّيُوْنَ. In
this case Warsh will make *ṣilah*, as mentioned before.

In Sūrah Yūnus ﴿يُونُس﴾: 51, 91 (وَيُونُسِ), Qālūn (بِه) and Ibn Wardān (حَطْف) will agree with Warsh and make *naql* here, without another option i.e. they will only have *naql* here.

TEXT:

وَعَادًا الْأُولَىٰ فَعَادًا لُّوْلَىٰ مَدًا جِمَاهُ مُدْغَمًا مَنَقُولًا 231

TRANSLATION:

And *عَادًا الْأُولَىٰ* is then (read as) *عَادًا لُّوْلَىٰ* by Nāfi', Abū Ja'far, Abū 'Amr al-Baṣrī and Ya'qūb, making *idghām* and *naql* (in it).

COMMENTARY:

In *عَادَ الْأُولَىٰ* of Sūrat al-Najm: 50 (وَعَادًا الْأُولَىٰ), Nāfi', Abū Ja'far (مَدًا), Abū 'Amr al-Baṣrī and Ya'qūb (جِمَاهُ) will make *naql* (مَنَقُولًا) of the *hamzah* in *أُولَىٰ* to the *lām* and drop the *hamzah* i.e. *لُّوْلَىٰ*. Thereafter, they will make *idghām* of the *tanwīn* of *عَادًا* into the *lām maḍmūmah* (مُدْغَمًا), reading it as *عَادًا لُّوْلَىٰ* (فَعَادًا لُّوْلَىٰ).

The remaining *Qurrā'* – Ibn Kathīr al-Makkī, Ibn 'Āmir al-Shāmī and the Kūfis – will read the *nūn* of the *tanwīn* with a *kasrah*, the *lām* as *sākinah* and the *hamzah* as *muḥaqqaq* without any *naql*.

TEXT:

وَحُلْفٌ هَمَزِ الْوَاوِ فِي الثَّقَلِ يَسَمٌ وَأَبْدًا لِّغَيْرِ وَرِشٍ بِالْأَصْلِ أَتَمٌ 232

TRANSLATION:

Qālūn has a choice of (reading) a *hamzah* (in place of) the *wāw* (*sākinah* of *أُولَىٰ*) during *naql*. Start (for all) besides Warsh as (one would start) in *الْأَصْلِ* (with the *hamzah* of the *lām al-ta'rif*), which is most complete.

COMMENTARY:

Qālūn (يَسْمُ) has a choice (وَحُلْفٌ) of reading the *wāw sākinah* of لُوْنِي with a *hamzah sākinah* (هَمْزِ الْوَاوِ) when making *naql* (فِي التَّقْلِ) i.e. لُوْنِي. The implied opposite is that when reading without *naql* for Qālūn, then one will not read with a *hamzah* in the place of the *wāw*.

In the second half of the line, the author discusses how to start from الأُوْنِي (وَإِنْدَا) if *waqf* is made on عَادًا for those besides Warsh (لِغَيْرِ وَرْشٍ) i.e. Qālūn, Abū Ja‘far, Abū ‘Amr al-Baṣrī and Ya‘qūb who make *naql* and *idghām*; and likewise, for those who do not make *naql* and *idghām*. They will start as one would primarily start from a *lām al-ta‘rīf* (بِالْأَضْلِ) i.e. reading the *hamzah* of the *lām al-ta‘rīf*, followed by the *lām* as *sākinah* and thereafter a *hamzah maḍmūmah*; as الأُوْنِي.

TEXT:

وَأَبْدَأُ بِهَمْزِ الْوَصْلِ فِي التَّقْلِ أَجَلٌ وَأَنْقُلُ مَدًّا رِدًّا وَتَبْتُ الْبَدَلُ 233

TRANSLATION:

Start with the *hamzat al-waṣl* during *naql*, which is most correct. Nāfi‘ and Abū Ja‘far make *naql* in (يُضَدِّقْنِي) رِدًّا, while Abū Ja‘far makes *ibdāl* (of the *tanwīn* into and *aliif*).

COMMENTARY:

Those who make *naql* (فِي التَّقْلِ) – Nāfi‘, Abū Ja‘far, Abū ‘Amr al-Baṣrī and Ya‘qūb – also start with the *hamzat al-waṣl* (بِهَمْزِ الْوَصْلِ) after transferring the *ḍammah* of the *hamzah* to the *lām* and dropping the *hamzah* i.e. الأُوْنِي.

Though it is not mentioned here, one may also start from the *lām* itself after transferring the *ḍammah* of the *hamzah* to the *lām* and dropping the *hamzah* i.e. لُوْنِي.

To summarise, all those – besides Warsh – who make *naql* have three ways of reading:

- 1) Starting from the temporary *hamzah* of the *lām al-ta'rif*, followed by the *lām* as *sākinah* and thereafter a *hamzah maḍmūmah* i.e. *أَلُوْنِي*.
- 2) Also starting with the *hamzat al-waṣl*, but after transferring the *ḍammah* of the *hamzah* to the *lām* and dropping the *hamzah* i.e. *أَلُوْنِي*.
- 3) Starting from the *lām*, after transferring the *ḍammah* of the *hamzah* to the *lām* and dropping the *hamzah* i.e. *أَلُوْنِي*.

Warsh would only have the second two ways mentioned here.

Considering that Qālūn has the option of reading with a *hamzah* when making *naql*, he will have five ways of starting: *أَلُوْنِي*, *أَلُوْنِي*, *أَلُوْنِي* and *أَلُوْنِي*.

Those who do not make *naql* will only read according to number one above.

In the second half of the line, *رِدًا يُصَدِّقُنِي* of Sūrat al-Qaṣaṣ: 53 (رِدًا). Nāfi' and Abū Ja'far will make *naql* here (وَأَنْفُلُ مَدًّا). Additionally, Abū Ja'far (وَتُنْبِتُ) makes *ibdāl* (الْبَدَلُ) of the *tanwīn* into an *alif* during *waqf* and *waṣl* i.e. *رِدًا يُصَدِّقُنِي*. Nāfi' will therefore read it as *رِدًا يُصَدِّقُنِي*.

TEXT:

وَمِلَّةُ الْأَصْبَهَانِيِّ مَعَ عَيْسَى اخْتَلِفَ وَسُئِلَ رَوِي دُمَ كَيْفَ جَا الْقُرْآنُ دُفَ 234

TRANSLATION:

Al-Aṣbahānī with 'Īsā (Ibn Wardān) have an option (in making *naql*) in (مِلَّةُ الْأَرْضِ). Al-Kisā'i, Khalaf al-Āshir and Ibn Kathīr (make *naql*) in (سَأَلُ), and Ibn Kathīr in (الْقُرْآنُ); however they come.

COMMENTARY:

In (مِلْءُ الْأَرْضِ) of Sūrah Āl ‘Imrān: 91 (ومِلْءُ), Warsh via al-Aṣbahānī (الأصبهاني) and Ibn Wardān (عيسى) have an option (اختلف) in making *naql* or reading without *naql*. Thus, there are four ways of reading مِلْءُ الْأَرْضِ:

- 1) *Naql* in both مِلْءُ as well as in الْأَرْضِ – this is one of the two ways for al-Aṣbahānī.
- 2) *Naql* in الْأَرْضِ only – this is for Warsh via al-Azraq and the second way for al-Aṣbahānī.
- 3) *Naql* in مِلْءُ only – this is one of the two ways for Ibn Wardān.
- 4) No *naql* in both مِلْءُ as well as in الْأَرْضِ – this is the second way for Ibn Wardān, as well as for the rest of the *Qurrā’*.

Al-Kisā’ī, Khalaf al-‘Āshir (رَوَى) and Ibn Kathīr (دُم) will make *naql* in the word إِشْأَلُ (وَسْأَلُ) however it comes (كَيْفَ جَا), whether with a *wāw* e.g. وَسْأَلُوا, وَسْأَلُ or with a *fā’* e.g. فَسْأَلُوا, فَسْأَلُ.

Ibn Kathīr (دِف) reads the word الْقُرْآنُ however it comes (كَيْفَ جَا) with *naql* e.g. فِيهِ الْقُرْآنُ, قُرْآنًا عَرَبِيًّا, فَاتَّبِعْ قُرْآنَهُ.

The remaining *Qurrā’* will read without *naql* here.

Sakt before a Hamzah and other Matters

Ziyādāt al-Ṭayyibah:

Ḥamzah has nine varying transmissions regarding *sakt*:

- 1) *Sakt* on “أل” and “شئ” only. This is mentioned in the *Shāṭibiyyah*.
- 2) *Sakt* on “أل” with *tawassuṭ* in “شئ”¹⁶⁷.
- 3) *Sakt* on “أل”, “شئ” and *sākin maḥṣūl*. The *Shāṭibiyyah* relates this for Khalaf. Via the *Ṭayyibah*, it is related for Khallād as well.
- 4) *Sakt* on “أل”, and *maḥṣūl* with *tawassuṭ* “شئ”.
- 5) *Sakt* on “أل”, “شئ”, *maḥṣūl* as well as *mawṣūl*.
- 6) *Sakt* on all of the above as well as on *madd munfaṣil*.
- 7) *Sakt* on all of the above as well as on *madd muttaṣil*.
- 8) No *sakt* for Khallād. This is related for Khallād in the *Shāṭibiyyah*.
- 9) No *sakt* for Ḥamzah.

Via the *Ṭayyibah*, Ibn Dhakwān, Ḥafṣ and Idrīs from Khalaf al-ʿĀshir also have *sakt*.

The transmissions regarding *sakt* for them are of three variations:

- 1) *Sakt* on “أل”, “شئ” and *maḥṣūl*.
- 2) *Sakt* on “أل”, “شئ”, *maḥṣūl* as well as *mawṣūl*.
- 3) No *sakt*. This is related for Ibn Dhakwān and Ḥafṣ via the *Shāṭibiyyah* and for Idrīs via the *Durrah*.

Via the *Shāṭibiyyah*, *sakt* is related for Ḥafṣ in هَذَا * مَرْقِدَنَا * of Sūrah Yāsīn, عَوْجًا * قَيْمًا * of Sūrat al-Kahf, مَنْ * رَاقِي * of Sūrat al-Qiyāmah and بَلْ * رَانَ * of Sūrat al-Muṭaffifin. Via the *Ṭayyibah*, no *sakt* is also allowed.

TEXT:

وَالسَّكْتُ عَنْ حَمْزَةٍ فِي شَيْءٍ وَأَلِّ وَالْبَعْضُ مَعَهُمَا لَهُ فِيمَا انْفَصَلَ

235

¹⁶⁷ Refer to line 171 in the chapter on *madd* and *qaṣr*.

وَالْبَعْضُ مُطْلَقًا، وَقِيلَ بَعْدَ مَدٍّ أَوْ لَيْسَ عَنْ خَلَادِ السَّكْتِ اطَّرَدُ

قِيلَ وَلَا عَنْ حَمْزَةٍ، وَالْخُلْفُ عَنْ إِدْرِيسَ غَيْرَ الْمَدِّ أَطْلِقُ وَاخْصَصَنُ

TRANSLATION:

Sakt (is related) from Ḥamzah in “شَيْءٍ” and “أَلٌ”. Some (relate *sakt*) for him in that (*sākin*) which is separated along with them both (along with “شَيْءٍ” and “أَلٌ”).

Some (relate *sakt*) unrestrictedly; it is (also) said: after (the letter of) *madd*; or (that no *sakt*) is consistent from Khallād.

It is (also) said: no (*sakt* is related) from Ḥamzah. A choice (is related) from Idrīs – unrestrictedly and restricted – but not in the (letter of) *madd*.

COMMENTARY:

In these lines there are seven different transmissions for Ḥamzah:¹⁶⁸

1) *Sakt* on “أَلٌ” and “شَيْءٍ” (وَالسَّكْتُ عَنْ حَمْزَةٍ فِي شَيْءٍ وَأَلٌ) e.g. بِالْأَرْضِ، فِي الْأَرْضِ، شَيْءٍ، فِي شَيْءٍ.

2) *Sakt* on “أَلٌ”، “شَيْءٍ” and that *hamzah mutaharrikah* which is preceded by a *sākin* in a different word, referred to as *sākin munfaṣil* or *maṣṣūl* (وَالْبَعْضُ مَعَهُمَا لَهُ فِيمَا انفصل) e.g. ابْنِي آدَمَ، حَلَوْا إِلَى، قُلْ أَوْجِي.

maṣṣūl refers to “أَلٌ” and “شَيْءٍ”. *Ḥamzah* mentioned before it.

3) *Sakt* on “أَلٌ”، “شَيْءٍ”، *sākin munfaṣil* and *sākin muttaṣil* in one word (مُطْلَقًا) e.g. دِفءٌ، المَزءُ، مَسْئُولًا، طَمَّانٌ، قُرءَانٌ.

Sakt on all of the above, as well as after a letter of *madd* (وَقِيلَ بَعْدَ مَدٍّ).

4) *Sakt* on all of the above as well as on *madd munfaṣil* e.g. فِي، قَالُوا ءَامَنَّا، بِمَا أَنْزَلَ.

5) *Sakt* on all of the above as well as on *madd muttaṣil* e.g. مَرِيئًا، جَاءَ، أَوْلَيْكَ.

6) No *sakt* for Khallād (أَوْ لَيْسَ عَنْ خَلَادِ السَّكْتِ اطَّرَدُ).

7) No *sakt* for Ḥamzah i.e. for both Khalaf and Khallād (قِيلَ وَلَا عَنْ حَمْزَةٍ).

¹⁶⁸ Considering that Ḥamzah also has *tawassuṭ* in شَيْءٍ when applying *sakt* on “أَلٌ”, as well as *tawassuṭ* in شَيْءٍ when applying *sakt* on “أَلٌ” and *sākin maṣṣūl*, one may count nine different transmissions regarding *sakt* for him.

Thereafter, Ibn al-Jazarī discusses *sakt* for the other *Qurra'*. Idrīs from Khalaf al-ʿĀshir (عَنْ إِدْرِيسَ) has an option of reading with *sakt* or not (وَالْخُلْفُ), not allowing *sakt* on *madd muttaṣil* or *madd munfaṣil* (غَيْرُ الْمَدِّ). Idrīs has three varying transmissions of *sakt*:

- 1) *Sakt* on “أل”, “شَيْءٌ” and a *sākin* in a different word (وَاحْضُرْ).
- 2) *Sakt* on “أل”, “شَيْءٌ”, *sākin munfaṣil* and *sākin muttaṣil* (أَطْلِقْ).
- 3) No *sakt* (وَالْخُلْفُ).

TEXT:

وَقِيلَ حَفْصٌ وَابْنُ ذَكْوَانَ، وَفِي هَجَا الْفَوَاحِ كَطَهُ ثَقْفٍ 238

TRANSLATION:

It is said: (*sakt* is related for) Ḥafṣ and Ibn Dhakwān, and in the opening letters, like طه, for Abū Jaʿfar.

COMMENTARY:

Sakt is also transmitted for Ḥafṣ (حَفْصٌ) and Ibn Dhakwān (وَابْنُ ذَكْوَانَ) in the same manner it is transmitted for Idrīs:

- 1) *Sakt* on “أل”, “شَيْءٌ” and a *sākin* in a different word.
- 2) *Sakt* on “أل”, “شَيْءٌ”, *sākin munfaṣil* and *sākin muttaṣil*.
- 3) No *sakt*.

Sakt is not transmitted on *madd* for Ḥafṣ or Ibn Dhakwān.

Abū Jaʿfar (ثَقْفٍ) has *sakt* on the letters – the *ḥurūf muqattaʿāt* – at the start of the *sūrahs* (وَفِي هَجَا الْفَوَاحِ) e.g. طه. كَهَيْعَصَ.

TEXT:

وَأَلْفِي مَرْقِدِنَا وَعَوَجَا بَل رَّانَ مَنْ رَاقٍ لِحَفْصِ الْخُلْفِ جَا 239

TRANSLATION:

An option (of *sakt*) comes for Ḥafṣ in the two *alifs* of مَرْقِدِنَا and عَوْجًا, in بَلُّ * زَانَ and مَنْ زَاقٍ*.

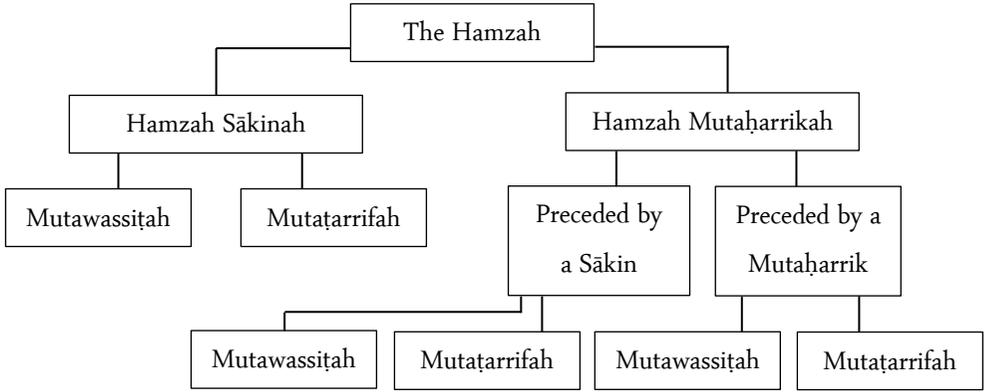
COMMENTARY:

Ḥafṣ (لِحَفْصِ) has an option of *sakt* (الْخُلْفُ جَا) in four places:

- 1) The *alif* of هَذَا * مَرْقِدِنَا of Sūrah Yāsīn: 52.
- 2) The *alif* of قَيْمًا * عَوْجًا of Sūrat al-Kahf: 1-2.
- 3) The *lām* of زَانَ * بَلُّ of Sūrat al-Muṭaffifin: 14.
- 4) The *nūn* of مَنْ زَاقٍ * مَنْ of Sūrat al-Qiyāmah: 27.

Waqf for Ḥamzah and Hishām on a hamzah

A skeletal diagram of the types of *hamzahs* discussed under this chapter is as follows:



As the chapter and discussions unfold regarding the *hamzah*, this skeletal diagram will be elaborated upon. The reader should consult these diagrams for easy conceptualization of the discussions, else it may seem as if these discussions are unstructured and haphazard.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, *taḥqīq* will be made in the following¹⁶⁹:

- 1) *Hamzah maftūḥah* preceded by a *ḍammah* e.g. يُوسُفُ أَيُّهَا.
- 2) *Hamzah maftūḥah* preceded by a *kasrah* e.g. فِيهِ آيَاتٍ.
- 3) *Hamzah maftūḥah* preceded by a *fathah* e.g. أَفْتَضَمُونَ أَنْ.
- 4) *Hamzah maksūrah* preceded by a *ḍammah* e.g. يَرْفَعُ إِبْرَاهِيمُ.
- 5) *Hamzah maksūrah* preceded by a *kasrah* e.g. مِنْ بَعْدِ إِكْرَاهِهِنَّ.
- 6) *Hamzah maksūrah* preceded by a *fathah* e.g. غَيْرَ إِخْرَاجٍ.
- 7) *Hamzah maḍmūmah* preceded by a *ḍammah* e.g. الْجَنَّةُ أَرْلَقَتْ.
- 8) *Hamzah maḍmūmah* preceded by a *kasrah* e.g. عَلَيْهِ أُمَّةٌ.
- 9) *Hamzah maḍmūmah* preceded by a *fathah* e.g. كَانَ أُمَّةٌ.

¹⁶⁹ These are all referred to as *hamzah mutawassīṭah bi kalimah* (a *hamzah* which becomes central due to a word added).

Via the *Ṭayyibah*, *ibdāl* into a *wāw* will also be allowed in *يُوسُفُ أَيُّهَا* and into a *yā'* in *فِيهِ آيَاتٍ* and *tas-hīl bayn bayn* in the remaining seven types. Al-Akhfash will additionally have *ibdāl* into a *wāw* in *يَرْفَعُ إِبْرَاهِيمُ* and *ibdāl* into a *yā'* in *عَلَيْهِ أُمَّةٌ*.

Via the *Shāṭibiyyah*, only *taḥqīq* will be made in the likes of *بِمَا أَنْزَلَ*. Via the *Ṭayyibah*, three additional *awjuh* will be allowed:

- 1) *Tas-hīl* with *madd*.
- 2) *Tas-hīl* with *qaṣr*.
- 3) *Sakt* on the letter of *madd*.

Via the *Shāṭibiyyah*, only *taḥqīq* will be made in the likes of *وَأَمْرُهُ إِلَىٰ بِنِي أَنْفُسِكُمْ*, *قَالُوا ءَأَمْنَا* *اللَّهِ*, and *بِهِ أَحَدًا*. Note that in the first two examples, the letter of *madd* is part of the word (*aṣṭiyyah*) while in the latter two examples it is not (i.e. it is *zā'idah*). Via the *Ṭayyibah*, three additional *awjuh* are allowed:

- 1) *Naql* i.e. *بِهِ (ي) أَحَدًا*, *وَأَمْرُهُ (و) إِلَىٰ* *اللَّهِ*, *فَيَنْفُسِكُمْ*, *قَالُوا مَنَا*.
- 2) *Idghām* (after making *ibdāl* of the *hamzah* into a letter of *madd* and) i.e. *بِهِ (ي) أَحَدًا*, *وَأَمْرُهُ (و) إِلَىٰ* *اللَّهِ*, *فَيَنْفُسِكُمْ*, *قَالُوا مَنَا*.
- 3) *Sakt* on the letter of *madd*.

Via the *Shāṭibiyyah*, Hishām has *tas-hīl* in the *hamzah mutaṭarrifah*. Via the *Ṭayyibah*, he will also have *taḥqīq*.

TEXT:

إِذَا اعْتَمَدْتَ الْوَقْفَ خَفِّفْ هَمْزَهُ تَوَسُّطًا أَوْ طَرَفًا لِحَمْزِهِ 240

TRANSLATION:

If you intend to make *waqf*, then make *takhfif* of the *hamzah* – whether it is *mutawassitah* or *mutaṭarrifah* – for Ḥamzah.

COMMENTARY:

The word “حَفِّفَ” (make *takhfif*) refers to all the types of *takhfif*: *ibdāl*, *tas-hīl bayn bayn*, *naql*, *ḥadhf* and *idghām*.

If the *hamzah* is *mutawassīṭah* (in the middle of a word) e.g. يُؤْمِنُونَ، يَبْرُءُ، تَأْتُونَ or *mutaṭarrifah* (at the end of a word) e.g. أَفْرَأُ، نَسِيءُ، then Ḥamzah will make *takhfif* in that *hamzah*.

TEXT:

فَإِنْ يُسَكَّنْ بِالذِّي قَبْلُ ائِدِلْ وَإِنْ يُحَرِّكْ عَن سَكُونٍ فَاَنْقُلْ 241

TRANSLATION:

If it (the *hamz*) is given a *sukūn*, then make *ibdāl* (in it) in accordance with that (*ḥarakāh*) before it. And if it (the *hamz*) is given a *ḥarakah* (whether *mutawassīṭah* or *mutaṭarrifah*), (and it comes) after a *sūkūn*, then make *naql*.

COMMENTARY:

The author first discusses the *hamzah sākinah* which is preceded by a *mutaḥarrik*, then the *hamzah mutaḥarrikah* which is preceded by a *sākin*. Subsequently, he discusses the *hamzah mutaḥarrikah* which is preceded by another *mutaḥarrik*.

If the *hamzah* is *sākinah* (فَإِنْ يُسَكَّنْ) – and preceded by a *mutaḥarrik* – then *ibdāl* will be made into a letter of *madd* (اِئِدِلْ) in accordance with the *ḥarakah* before it (بِالذِّي قَبْلُ). Thus, if there is a *fatḥah* before the *hamzah sākinah* e.g. تَأْتُونَ, *ibdāl* will take place into an *alif*; if there is a *kasrah* before the *hamzah sākinah* e.g. يَبْرُءُ, *ibdāl* will take place into a *yāʾ*; and if there is a *ḍammah* before the *hamzah sākinah* e.g. يُؤْمِنُونَ, then *ibdāl* will take place into a *wāw*.

This type of *hamzah* – *sākinah* preceded by a *mutaḥarrik* – is either *mutawassīṭah* (central) or *mutaṭarrifah* (concluding). *Mutawassīṭah* includes three types:

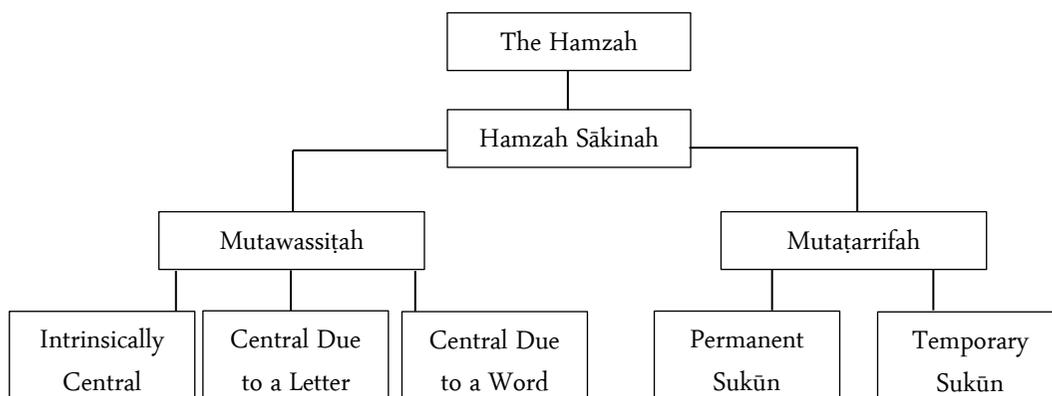
- 1) Intrinsically central (مُتَوَسِّطَةٌ بِنَفْسِهِ) e.g. يُؤْمِنُونَ، يَبْرُ، تَأْتُونَ.
- 2) Central due to a letter (مُتَوَسِّطَةٌ بِحَرْفٍ) e.g. فَأُؤُوا.
- 3) Central due to a word (مُتَوَسِّطَةٌ بِكَلِمَةٍ) e.g. قَالَوا ائْتِنَا، الَّذِي اؤْتِمِنَ، الْهَدَى ائْتِنَا.

Mutaṭarrifah includes two types:

- 1) Concluding with a permanent *sukūn* e.g. نَبِيٌّ، اِفْرَأُ. There is no example of a this type being preceded by a *ḍammah*.
- 2) Concluding with a temporary *sukūn* e.g. يُبْدِي (يُبْدِي during *waqf*), يُبْدِي (يُبْدِي during *waqf*) and اِمْرُؤُ (اِمْرُؤُ during *waqf*).

In all of these, *ibdāl* will be made into a letter of *madd* in accordance with the *ḥarakah* before it.

Diagrammatically, our discussion thus far will look as follows:



After discussing the *hamzah sākinah*, the author proceeds to discuss the *hamzah mutaḥarrikah*.

If the *hamzah* is *mutaḥarrikah* (وَإِنْ يُحْرَكُ) – *mutawassīṭah* or *mutaṭarrifah* – coming after a *sākin* (عَنْ سُكُونٍ), then make *naql* in it (فَانْقُلْ) e.g. سُوِّءَ، شَيْءٌ، الْحَبَّاءُ، قُرْآنٌ، مَسْئُولًا.

The *sukūn* in the clause “عَنْ سُكُونٍ” could refer to all types of *sukūns*: an *alif*, a *wāw zā'idah*, *yā' zā'idah*, *wāw ašliyyah*, *yā' ašliyyah* or a *ṣaḥiḥ sākin*. Due to the *alif*, *wāw zā'idah* and *yā' zā'idah* particularly being mentioned in line 242 and 243, all the other

types of *sukūns* are intended here. Thus, in all besides the *alif*, the *wāw zā'idah* and *yā' zā'idah*, *naql* will be made, as it may be seen in the examples above.¹⁷⁰

TEXT:

إِلَّا مُوسَّطًا أَتَى بَعْدَ أَلِفٍ سَهْلٍ، وَمِثْلَهُ فَأَبْدِلُ فِي الطَّرْفِ 242

TRANSLATION:

Except when it (the *hamzah mutaḥarrikah*) is *mutawassiṭah* and comes after an *alif*, then make *tas-hīl*. Likewise, when it (the *hamzah mutaḥarrikah*) is *mutaṭarrifah*, then make *ibdāl* in it.

COMMENTARY:

If the *hamzah mutaḥarrikah* is *mutawassiṭah* (مُوسَّطًا) and comes after an *alif* (أَتَى بَعْدَ أَلِفٍ), then make *tas-hīl* in it (سَهْلٍ) e.g. شُرَكَائِهِمْ، مَلَائِكَةً، وَأَوْلِيَّكَ (سَهْلٍ) (أَتَى بَعْدَ أَلِفٍ).

Likewise (وَمِثْلَهُ), if the *hamzah mutaḥarrikah* is *mutaṭarrifah* (فِي الطَّرْفِ) and comes after an *alif*, then make *ibdāl* in it (فَأَبْدِلُ) e.g. سَوَاءٌ، السُّفَهَاءُ، جَاءَ.

TEXT:

وَالْوَاوُ وَالْيَا إِنْ يُزَادَا أَدْعِمَا وَالْبَعْضُ فِي الْأَصْلِيِّ أَيْضًا أَدْعِمَا 243

TRANSLATION:

The *wāw* and the *yā'*, when they are *zā'idah*, then make *idghām*. And some also make *idghām* in the *aṣli*.

¹⁷⁰ Examples of *hamzah mutaḥarrikah* which is *mutaṭarrifah* and preceded by a *ṣaḥīḥ sākīn* are seven; four in which the *hamzah* is *maḍmūmah*: دَفءٌ of Sūrat al-Naḥl: 5, بَلءٌ of Sūrah Āl 'Imrān: 91, يَنْظُرُ الْمَرْءُ of Sūrat al-Naba': 40, جُرءٌ of Sūrat al-Ḥijr: 44, two in which the *hamzah* is *maksūrah*: بَيْنَ الْمَرْءِ وَرُؤُوسِهِ of Sūrat al-Baqarah: 102, الْمَرْءِ وَقَلْبِهِ of Sūrat al-Anfāl: 24, and one place in which the *hamzah* is *maftūḥah*: الْحَبءُ of Sūrat al-Naml: 25.

COMMENTARY:

If the *hamzah muḥarrikah* – whether *mutawassīṭah* or *mutaṭarrifah* – comes after a *wāw zā'idah* or *yā' zā'idah* (وَالْوَاوُ وَالْيَا إِذَا زِيدَا), then make *idghām* (أَدْغَمًا) e.g. قُرُوءٌ¹⁷¹, مَرِيئًا¹⁷³, هَيَّيْنَا¹⁷², خَطِيئَتُهُ¹⁷², بَرِيءٌ¹⁷², النَّسِيءُ¹⁷². An example that is exclusive to the *Qirā'ah* of Hamzah is دُرِّيٌّ of Sūrat al-Nūr: 35.

According to some (وَالْبَعْضُ), if the *wāw* or *yā'* is not *zā'idah* i.e. it essentially is part of the word, being *aṣli*, (فِي الْأَصْلِيِّ) e.g. سُوءٌ¹⁷⁴, شَيْءٌ¹⁷⁴, then they will also allow *idghām* (أَيْضًا أَدْغَمًا). This will apply whether the *wāw aṣliyyah* or *yā' aṣliyyah* are *mutawassīṭah* e.g. الْمَوْءُودَةُ¹⁷⁷, مَوْئِلًا¹⁷⁷, سُوءَاتِهِمَا¹⁷⁷, سُوءَاتِكُمْ¹⁷⁷, سُوءَةَ أَخِيهِ¹⁷⁶, اسْتَيْبَسَ¹⁷⁶, كَهَيْئَةِ¹⁷⁵, السُّوَأَى¹⁷⁵, سَيِّئًا¹⁷⁴, or *mutaṭarrifah* e.g. مَثَلُ السُّوءِ¹⁷⁸, شَيْءٌ¹⁷⁸, لَسْتَوَةٌ¹⁷⁸, الْمُسِيئِي¹⁷⁸.

Note that in line 241, *naql* was mentioned in these types of words; the additional application grasped from this line is *idghām* in the case of *wāw aṣliyyah* and *yā' aṣliyyah*.

Conclusively, in the *wāw aṣliyyah* and the *yā' aṣliyyah* there are two applications:

- 1) *Naql* without *idghām*, as understood from line 241.
- 2) *Idghām* (after *ibdāl*), as grasped from this line.

¹⁷¹ This is the only example of *wāw zā'idah* as *mutaṭarrifah*.

¹⁷² These are the only two examples of *yā' zā'idah* as *mutaṭarrifah*.

¹⁷³ These latter three examples are the only examples of *yā' zā'idah* as *mutawassīṭah*. There are no examples of *wāw zā'idah* as *mutawassīṭah*.

Note that *idghām* will only take place after *ibdāl* of the *hamzah* into the *wāw* or *yā'* before it; *idghām* therefore takes place of the one *wāw* or *yā'* into the other.

¹⁷⁴ This is the only example of *yā' aṣliyyah* as a letter of *madd* being *mutawassīṭah*.

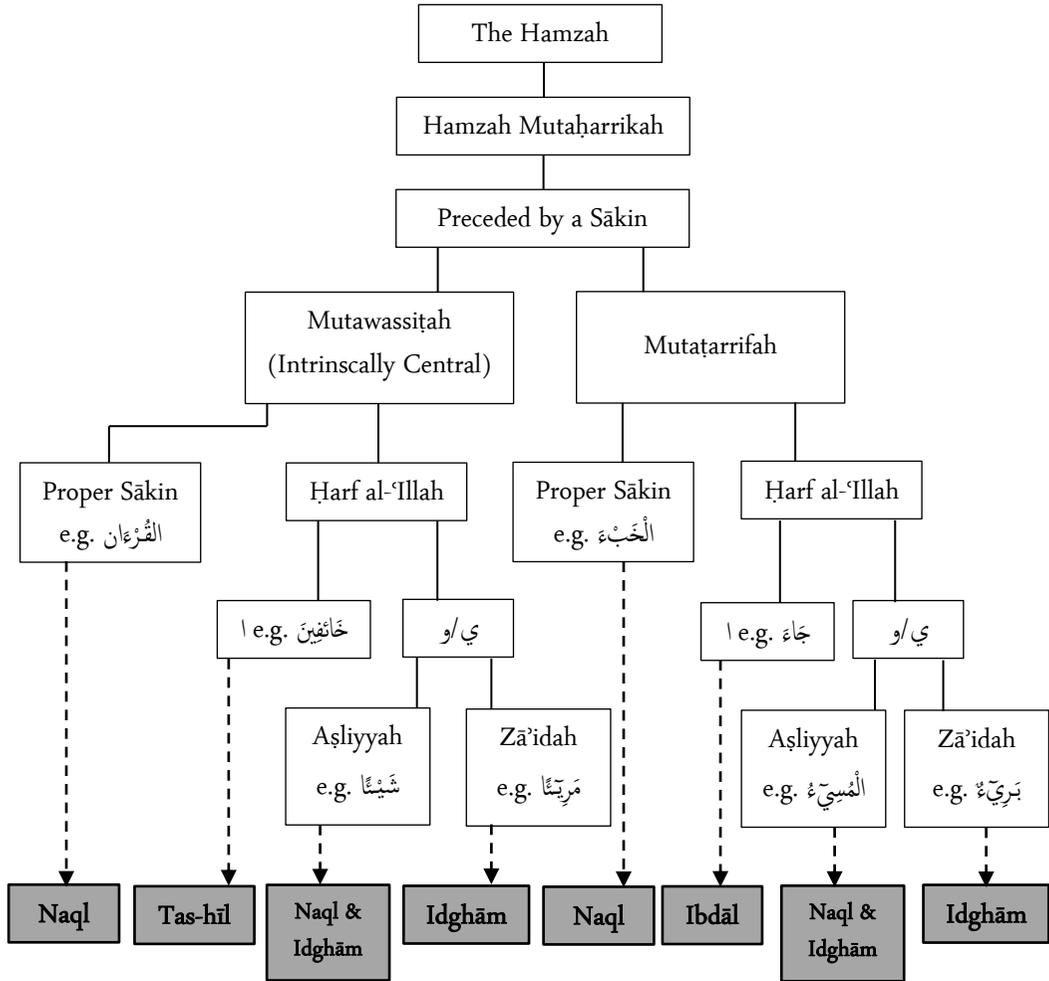
¹⁷⁵ This is the only example of *wāw aṣliyyah* as a letter of *madd* being *mutawassīṭah*.

¹⁷⁶ These are the only two examples of *yā' aṣliyyah* as a letter of *līn* being *mutawassīṭah*.

¹⁷⁷ These are the only examples of *wāw aṣliyyah* as a letter of *līn* being *mutawassīṭah*.

¹⁷⁸ Note that the first two examples here are letters of *madd* while the latter two are examples of letters of *līn*.

A diagrammatic representation of what has been covered regarding the *hamzah* thus far is as follows:



After discussing the *hamzah mutaḥarrikah* preceded by a *sākin*, in the next line, the *hamzah mutaḥarrikah* preceded by a *mutaḥarrik* is discussed.

TEXT:

وَبَعْدَ كَسْرَةٍ وَضَمٍّ أَبْدَلًا إِنَّ فُتِحَتْ يَاءٌ وَوَاوًا مُسْجَلًا

TRANSLATION:

If the *hamzah* has a *fathah* (and comes) after a *kasrah* or a *ḍammah*, then make *ibdāl* (of it) into a *yā'* or a *wāw*, unrestrictedly.

COMMENTARY:

The author here starts discussing the *hamzah mutawassīṭah bi nafsihī* (the *hamzah* which is intrinsically central) which is *mutaḥarrikah*, and preceded by another *mutaḥarrik*.

The *hamzah mutaḥarrikah* may have any of the three *ḥarakāt*, and be preceded by any of the three *ḥarakāt*. Three multiplied by three, results in nine possible variations. Two of these nine are discussed in this line: the *hamzah* with a *fathah* (إِنْ فُتِحَتْ), coming after i.e. preceded by, a *kasrah* or a *ḍammah* (وَبَعْدَ كَسْرَةٍ وَضَمٍّ) e.g. سَيِّئَاتٌ, فِتْنَةٌ, سُؤَالٌ, فُؤَادٌ, مُؤَجَّلًا. Unrestrictedly (مُسَجَّلًا), *ibdāl* will take place (أَبْدِلًا) of the former into two a *yā'* (يَاءٌ) and the latter two into a *wāw* (وَوَاوًا) i.e. سُؤَالٌ, فُؤَادٌ, مُؤَجَّلًا, سَيِّئَاتٌ, فِتْنَةٌ.

The remaining seven of the nine variations are mentioned in the next line.

TEXT:

وَعَيْرُ هَذَا بَيْنَ بَيْنٍ، وَنُقِلَ يَاءٌ كَيْظَفُوا وَوَاوٌ كَسِيلُ 245

TRANSLATION:

And besides this (these two variations), make (*tas-hīl*) *bayn bayn*. (*Ibdāl*) is also transmitted into a *yā'* (in) the likes of يُظْفُوا and into a *wāw* in the likes of سِيلُ.

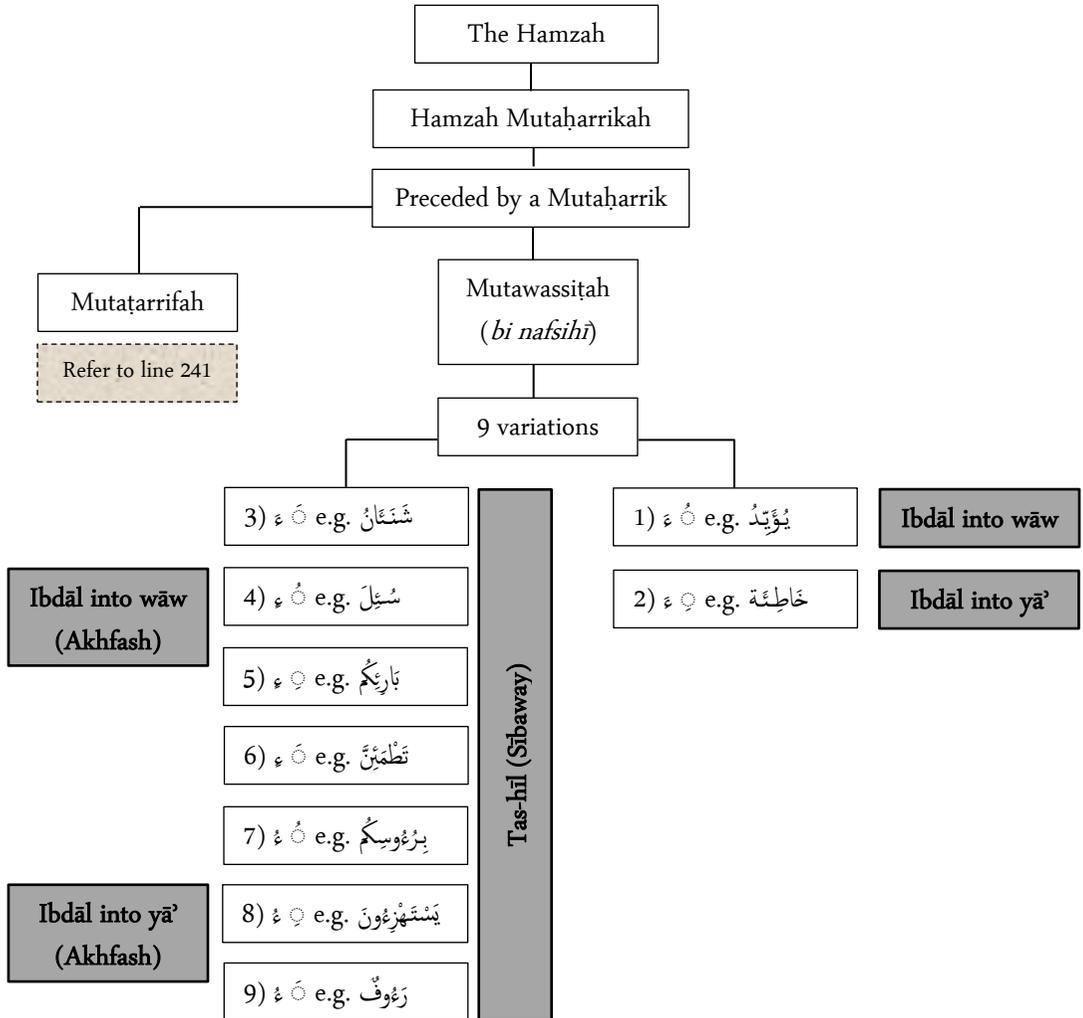
COMMENTARY:

Besides these two variations mentioned in the previous line (وَعَيْرُ هَذَا) i.e. in the remaining seven variations, *tas-hīl* will be made (بَيْنَ بَيْنٍ) according to Sibaway:

- 1) *Hamzah maftūḥah*, preceded by a *fathah* e.g. سَيِّئَاتٌ.
- 2) *Hamzah maksūrah*, preceded by a *maḍmūmah* e.g. سِيلُ.

- 3) *Hamzah maksūrah*, preceded by a *maksūrah* e.g. بَارِكُمْ.
- 4) *Hamzah maksūrah*, preceded by a *maftūḥah* e.g. تَطْمِئَنَّ.
- 5) *Hamzah maḍmūmah*, preceded by a *maḍmūmah* e.g. بِرُّءُوسِكُمْ.
- 6) *Hamzah maḍmūmah*, preceded by a *maksūrah* e.g. يَسْتَهْزِءُونَ.
- 7) *Hamzah maḍmūmah*, preceded by a *maftūḥah* e.g. رَءُوفٌ.

In two of these seven variations, *ibdāl* is transmitted (وَقِيلَ) in the likes of يُطْمِئِنُوا (يَاءٌ) i.e. the *hamzah maḍmūmah* preceded by a *maksūrah* into a *yā'* (يَاءٌ), in accordance with the *kasrah* before it; and in the likes of كَسِيلٌ (وَوَاوٌ) i.e. the *hamzah maksūrah* preceded by a *maḍmūmah* into a *wāw* (وَوَاوٌ), in accordance with the *ḍammah* before it. This is the view of al-Akhfash.



TEXT:

رَسْمًا فَعَنْ جُمُورِهِمْ قَدْ سَهَّلَا وَالْهَمْزُ الْأَوَّلُ إِذَا مَا اتَّصَلَا 246
لَا مِيمَ جَمْعٍ، وَبِغَيْرِ ذَاكَ صَح أَوْ يَنْفَصِلُ كَأَسْعُوا إِلَى قُلْ إِنْ رَجَحَ 247

TRANSLATION:

The first *hamzah* (i.e. at the start of a word) if it is connected (to what precedes it) in script, then from the majority *tas-hīl* is related. And if it is disconnected (in script), like *فَأَسْعُوا إِلَى* and *قُلْ إِنْ*, then (*tas-hīl*) is preponderant, except by the *mīm al-jam'*. And besides this, (*tas-hīl*) is (also) sound.

COMMENTARY:

In these two verses the author starts discussing *hamzah* which becomes *mutawassīṭah* due to a letter, letters or a word being added to it. Essentially, the *hamzah* comes at the start of a word (*وَالْهَمْزُ الْأَوَّلُ*)¹⁷⁹, but is shifted into an “in-between position” in a word due to circumstances. This is referred to as *hamzah mutawassīṭah bi ghayrihī* (the central *hamzah* due to another i.e. due to another letter, letters or word being added). This is of two categories:

- 1) The *hamzah* and what precedes it are connected in script (*إِذَا مَا اتَّصَلَا رَسْمًا*). This category is also commonly referred to as *hamzah mutawassīṭah bi zawā'id* (the central *hamzah* due to an addition).
- 2) The *hamzah* and what precedes it are separated in script (*أَوْ يَنْفَصِلُ*).

In the first line – line 246 – the first category is discussed. These letters – due to their connection in script – makes the *hamzah* become *mutawassīṭah*, and are gathered in the combination *هَيَّا لِكَسْبِ الْوَفَاءِ*; 10 letters in total.¹⁸⁰ These 10 letters may also be divided into two:

¹⁷⁹ Because it essentially appears at the start of a word, it may be deduced that this *hamzah* will be *mutaḥarrīk*.

¹⁸⁰ This combination gathers the *hā'* *al-tanbīh*, the *yā'* *al-nidā'*, the *lām al-jārrah*, the *lām al-ta'kid*, the *kāf al-tashbīh*, the *sīn* used to denote the future, the *bā'* *al-jārrah*, the *lām al-ta'rīf*, the *wāw* and the *fā'* of *'āṭf* and the *hamzat al-istifhām*.

- 1) Those in which the *hamzah* is preceded by a *sākin*.
- 2) Those in which the *hamzah* is preceded by a *mutaḥarrik*.

In the first type is the *yā' al-nidā* e.g. يَأْتِيهَا، يَأْتِيهِمَا، يَأْتِيهِمُ، the *hā' al-tanbīh* e.g. هَآئِثُمْ، هَآئِثُمْ، هَآئِثُمْ and the *lām al-ta'rif* e.g. الْإِنْسَانُ، الْأَرْضُ.

The second type will be the remaining letters from the combination هَيَّا لِكَسْبِ الْوَفَاءِ. The *hamzah* itself may assume any of the three *ḥarakāt*, while the letter before it will either have a *fathah* or a *kasrah*. Thus, there are six variations one might find:

- 1) *Hamzah maftūḥah* preceded by a *kasrah* e.g. وَلَا يَبْوِيهِ، بِأَبْصَارِهِمْ.
- 2) *Hamzah maftūḥah* preceded by a *fathah* e.g. سَأَصْرِفُ، وَأَنْذَرْتَهُمْ، كَانَتْ، لَأَنْتُمْ.
- 3) *Hamzah maksūrah* preceded by a *kasrah* e.g. لِإِبْلَافٍ، لِسَائِمِهِمْ.
- 4) *Hamzah maksūrah* preceded by a *fathah* e.g. أَيْدَاً، فَإِنَّهُمْ.
- 5) *Hamzah maḍmūmah* preceded by a *kasrah* e.g. لَأُخْرَاهُمْ، لَأُولَاهُمْ.¹⁸¹
- 6) *Hamzah maḍmūmah* preceded by a *fathah* e.g. فَأَوَارِي، وَأَوْجِي.

The ruling of the majority (فَعَنْ جُمْهُورِهِمْ) regarding all these categories is that *tas-hīl* be made (قَدْ سُوِّهَلَا). *Tas-hīl* is used in the literal sense i.e. *takhfif* (ease), and will include *ibdāl* and *naql* since in examples like وَلَا يَبْوِيهِ and بِأَبْصَارِهِمْ, *ibdāl* will be made, while in the *lām al-ta'rif*, *naql* will be made. In all the remaining types besides these two mentioned, *tas-hīl bayn bayn* will be made.

While this is the practice of the majority, as suggested by the author, others also allow *taḥqīq* to be made in all these examples.¹⁸²

¹⁸¹ According to al-Akhfash, *ibdāl* will be made in these examples.

¹⁸² Note that *taḥqīq* in the *lām al-ta'rif* will only be allowed with *sakt*. See *al-Nashr*: 1/427, 486; *Iṭḥāf Fuḍalā' al-Bashar*: 168. However, there is a minority who allow it, considering that one of the allowed ways transmitted for *Ḥamzah* is no *sakt* at all. See *al-Rawḍ al-Naḍīr*: 283; *Farīdat al-Dahr*: 2/22. See also *Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah*: 2/1016-1019.

In the second line – line 247 – what precedes the *hamzah* is not connected to it in script (أَوْ يَنْصِلُ). Two examples are given of this: قُلْ إِنْ كُنْتُمْ and فَاسْعُوا إِلَى. Similar examples would include عَذَابٌ أَلِيمٌ, مَنْ آمَنَ, قَدْ أَفْلَحَ, إِنِّي آدَمَ, خَلَوْا إِلَى.

One notes that in all these examples, the *hamzah* becomes *mutawassitah* – in pronunciation – due to a letter or a word being added. Also, one gauges that before the *hamzah*, there is a *sākin*, whether it is a *ṣaḥīḥ sākin* or a letter of *līn*, as grasped from the given examples of Ibn al-Jazarī in the text.

The preponderant application (رَجَحَ) regarding this category is *tas-hīl* over *taḥqīq*, as understood from the previous line. Again, the literal meaning of *tas-hīl* is intended and refers to *naql* specifically.

The *mīm al-jam‘* is excluded from this application though (لَا مِيمَ جَمْعٍ) e.g. عَلَيْكُمْ أَنْفُسَكُمْ. *Naql* will not be made here.

At the start of line 247, the author mentions the *hamzah* preceded by a *sākin*, whether it is a *ṣaḥīḥ sākin* or a letter of *līn*. When he states “وَيَعْبُرُ ذَلِكَ” (and besides this), he specifically refers to when the *sākin* before the *hamzah* is not a letter of *līn*, nor a *ṣaḥīḥ sākin* i.e. it is a letter of *madd* e.g. فِي أَنْفُسِكُمْ, قَالُوا ءَامَنَّا, بِمَا أَنْزَلَ, or when before the *hamzah* there is a *mutaḥarrik*. If the *hamzah* – which may have any of the three *ḥarakāt* – is preceded by a *mutaḥarrik*, which may also have any of the three *ḥarakāt*, then there are nine variations:

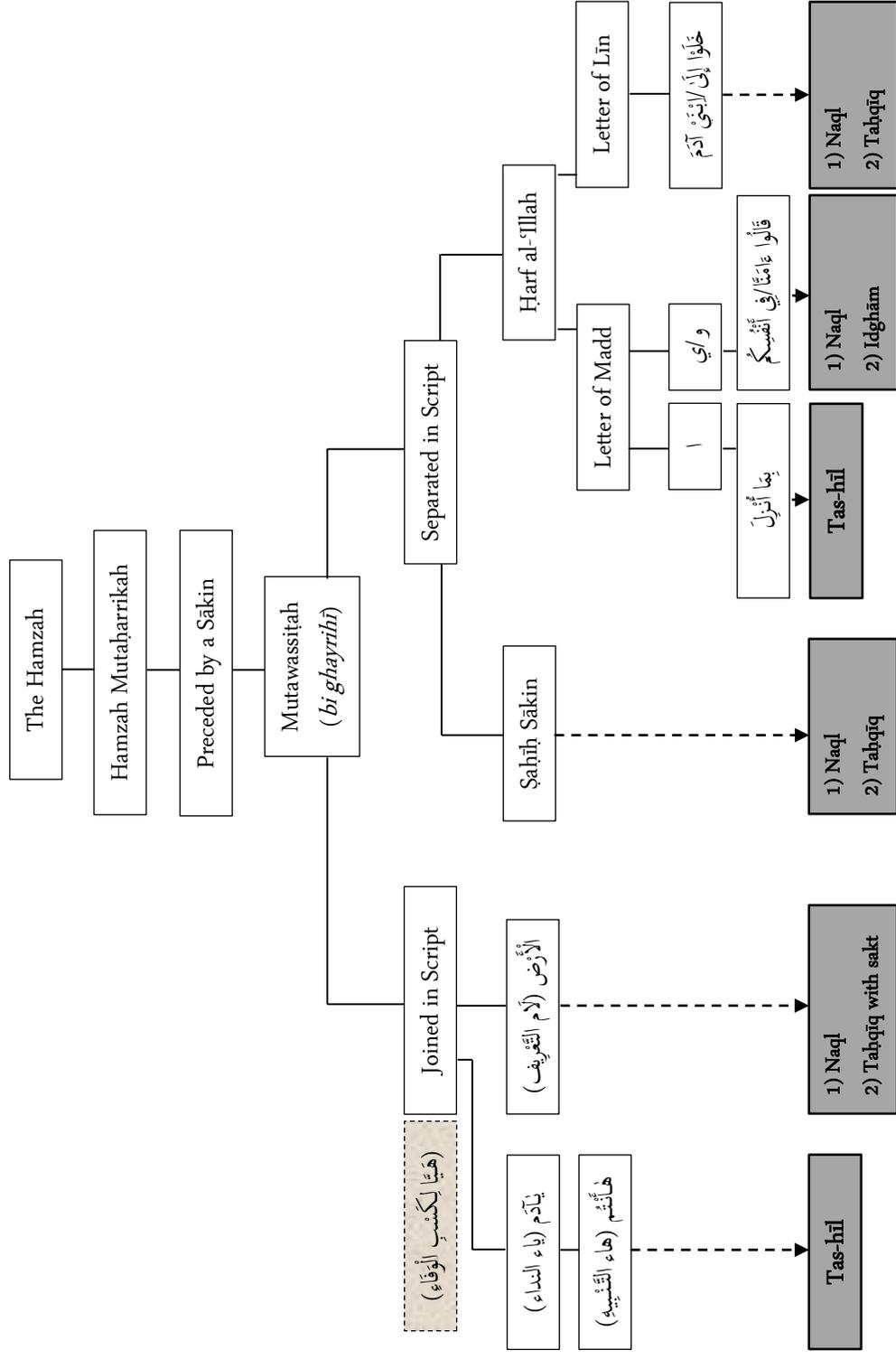
- 1) *Hamzah maftūḥah* preceded by a *ḍammah* e.g. يُوسُفُ أَيُّهَا.
- 2) *Hamzah maftūḥah* preceded by a *kasrah* e.g. فِيهِ ءَايَاتٍ.
- 3) *Hamzah maftūḥah* preceded by a *fathah* e.g. أَفْتَتَطْمَعُونَ أَنْ.
- 4) *Hamzah maksūrah* preceded by a *ḍammah* e.g. يَرْفَعُ إِبْرَاهِيمُ.
- 5) *Hamzah maksūrah* preceded by a *kasrah* e.g. مِنْ بَعْدِ إِكْرَاهِهِنَّ.
- 6) *Hamzah maksūrah* preceded by a *fathah* e.g. غَيْرِ إِخْرَاجٍ.
- 7) *Hamzah maḍmūmah* preceded by a *ḍammah* e.g. الْجَنَّةُ أُرْلِقَتْ.

- 8) *Hamzah maḍmūmah* preceded by a *kasrah* e.g. عَلَيْهِ أُمَّةٌ.
- 9) *Hamzah maḍmūmah* preceded by a *fathḥah* e.g. كَانَ أُمَّةً.

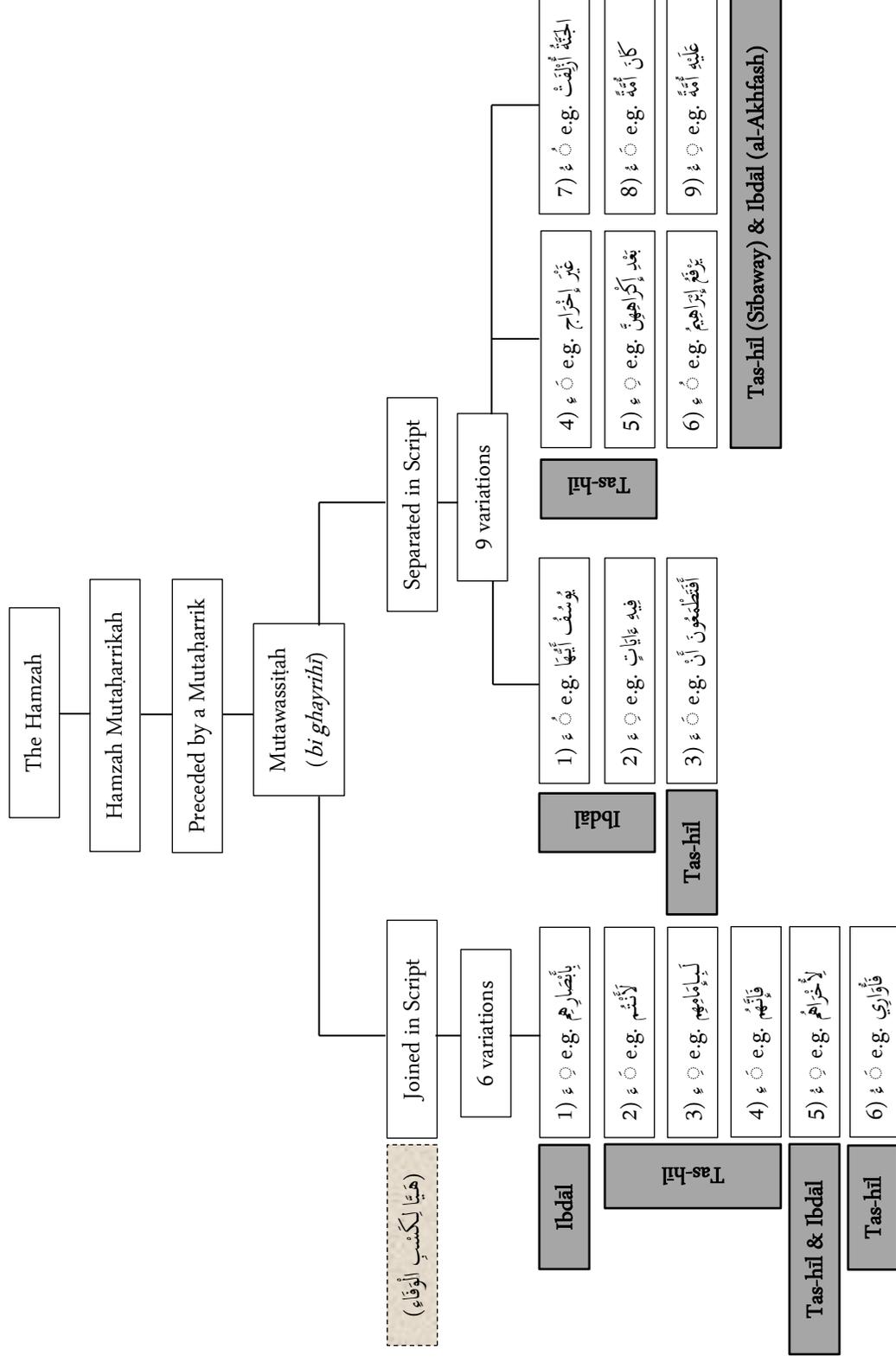
The ruling pertaining to all of these is that *tas-hīl* is also sound in them (صَحَّ) i.e. *tas-hīl* is sound in transmission and reading (صَحَّ رِوَايَةً وَقِرَاءَةً). Bearing in mind that the literal meaning of *tas-hīl* is intended, *tas-hīl bayn bayn* will be made in بِمَا أُنزِلَ while *naql* as well as *idghām* will be allowed in قَالُوا ءَامَنَّا فِي أَنْفُسِكُمْ. In the nine variations of the *hamzah mutaḥarrikah* preceded by another *ḥarakah* the same rules applied in the *hamzah mutassiṭah bi nafsihī* explained in lines 244 and 245 will be used: *ibdāl* into a *wāw* in يُوسُفُ أَيُّهَا, into a *yā'* in فِيهِ ءَايَاتٍ and *tas-hīl bayn bayn* in the remaining seven types.¹⁸³

¹⁸³ Be cognizant of the differences between the applications according to the view of Sibawayh and that of al-Akhfash: al-Akhfash will have *ibdāl* into a *wāw* in يَزُفَعُ إِبْرَاهِيمَ and *ibdāl* into a *yā'* in عَلَيْهِ أُمَّةٌ.

The following is a diagrammatical representation of *hamzah mutawassitah bi ghayrihī* when preceded by a *sākin*:



The following is a diagrammatical representation of *hamzah mutawassitah bi ghayrihi* when preceded by a *mutaharrik*:



Here the discussion regarding *takhfif qiyāsī* (also referred to as *takhfif iṣṭilāhī*) terminates. From the next line, *takhfif rasmī* – *takhfif* in consideration of the script – is discussed.

TEXT:

وَعَنْهُ تَسْهِيلٌ كَخَطِّ الْمُصْحَفِ فَنَحْوُ مُنْشُورٍ مَعَ الصَّمِّ أَحْذِفِ 248

TRANSLATION:

From him (Ḥamzah) *tas-hīl* is made (in accordance) to the script of the *muṣḥaf*, so the likes of مُنْشُورٌ (will be read) with a *ḍammah*; and drop (the *hamzah* in it).

COMMENTARY:

Takhfif is of two types:

- 1) *Takhfif qiyāsī* – those types of *takhfif* which are in accordance with rules laid down by Arabic linguists, including *ibdāl*, *naql*, *tas-hīl bayn bayn*, and *ḥadhf*.
- 2) *Takhfif rasmī* – those types of *takhfif* which are in accordance with the *rasm* (script) of ‘Uthmān رضي الله عنه, including *ibdāl* and *ḥadhf*.

Thusfar, *takhfif qiyāsī* has been explained based upon the various precepts mentioned. In this line, *takhfif rasmī* is addressed. He (وَعَنْهُ) i.e. Ḥamzah, would consider the script of the *muṣḥaf* (كَخَطِّ الْمُصْحَفِ) when making *tas-hīl* of the *hamzah*. This means that *tas-hīl* i.e. *takhfif* would be in harmony with the script. In what follows, examples of *takhfif rasmī* are given: the likes of مُنْشُورٌ of Sūrat al-Wāqī‘ah: 72. This will be read with a *ḍammah* (مَعَ الصَّمِّ), whilst dropping the *hamzah* (أَحْذِفِ) i.e. مُنْشُورٌ.

By stating “فَنَحْوُ” (the likes of), all similar examples are included e.g. الصَّابِثُونَ، مُسْتَهْزِئُونَ، لِطِفْئُوا، يَسْتَبْئُونَكَ، أَنبِئُونِي. Bear in mind that previously, *tas-hīl bayn bayn* was established in these words according to the view of Sībawayh, as well as *ibdāl* according to the view of al-Akhfash (refer to line 244 and 245). *Tas-hīl* and *ibdāl* will be *takhfif qiyāsī*

while *ḥadhf* would be *takhfif rasmī* since these words are written without the *hamzah* in the ‘Uthmānic script.

Some more examples of *takhfif rasmī* are presented in the next line.

TEXT:

وَأَلِفُ النَّشْأَةِ مَعَ وَوِ كُفَا هُزُوا وَيَعْبُوا الْبَلُوا الضُّعْفَا 249

TRANSLATION:

(*Takhfif rasmī* will take place in) The *alif* of النَّشْأَةُ, with the *wāw* of كُفُوا, هُزُوا, وَيَعْبُوا (بِكُمْ), الضُّعْفَا and الْبَلُوا.

COMMENTARY:

Amongst the examples in which *takhfif rasmī* takes place is the *alif* in النَّشْأَةُ (وَأَلِفُ النَّشْأَةِ) of Sūrat al-‘Ankabūt: 20, Sūrat al-Najm: 47 and Sūrat al-Wāqī‘ah: 62. According to the rules previously discussed (refer to line 241), *naql* will be made here and the *hamzah* dropped i.e. النَّشْأَةُ. Because the script has this word written with an *alif*, one could stop whilst reciting the *alif* as well i.e. النَّشْأَةُ.¹⁸⁴

Likewise, in the *wāw* of كُفُوا and هُزُوا (مَعَ وَوِ كُفَا هُزُوا), wherever they appear, bearing in mind that Ḥamzah reads them with a *sukūn* on the *fā’* and the *zāy*, as well as a *hamzah* at the end i.e. كُفُوا and هُزُوا. According to the previously-mentioned rules of *takhfif qiyāsī*, *naql* will take place, stopping as كُفَا and هُزَا. Since these words are written with a *wāw*, it would also be allowed to stop on it as كُفُوا and هُزُوا.

¹⁸⁴ The *hamzah’s ḥarakah* is given to the *shīn* before and *ibdāl* is made of the *hamzah sākinah* into an *alif* i.e. النَّشْأَةُ. See *Sharḥ al-Ṭayyibah* of Abū Bakr ibn al-Jazarī: 104.

Similarly, the *wāw* of *يَعْبُورًا* (وَيَعْبُورًا) of Sūrat al-Furqān: 77, *takhfif qiyāsī* would apply: *ibdāl* during *waqf* according to the rules mentioned before. Due to it being written with a *wāw*, *waqf* will be made with *wāw* being read as *sākin* i.e. *يَعْبُورًا*.

The same will apply to the *wāw* in *الْبَلُّوَا* (الْبَلُّوَا) of Sūrat al-Şāffāt: 106, Sūrat al-Dukhān: 33 and *الصُّعْفَا* (الصُّعْفَا) of Sūrah Ibrāhīm ﷺ: 21 and Sūrah Ghāfir: 47. *Waqf* on these two words have the well-known “*khamṣat al-qiyās*” (the five rational options).¹⁸⁵ Considering *takhfif rasmī*, one may stop on the *wāw* as well.¹⁸⁶

TEXT:

وَيَاءٌ مِنْ أَنَا نَبَا أَلْ وَرِيًّا 250
تُدْغَمُ مَعَ تُؤْوِي وَقِيلَ رُعِيَا

TRANSLATION:

(*Takhfif rasmī* will take place in) The *yā'* of (الْيَلِي) مِنْ أَنَا أَلْ; *idghām* will be made (in) *وَرِيًّا*, along with *تُؤْوِي*, and it is said *رُؤْيَا* (as well).

¹⁸⁵ This term is well-known amongst disciples of *Qirā'at* to refer to the five rational options during *waqf*:

- 1) *Ibdāl* with *qaṣr*.
- 2) *Ibdāl* with *tawassuṭ*.
- 3) *Ibdāl* with *tūl*.
- 4) *Tas-hīl* with *rawm* whilst applying *madd*.
- 5) *Tas-hīl* with *rawm* whilst applying *qaṣr*.

¹⁸⁶ If one stops on the *wāw*, it will result in seven additional ways of stopping i.e. in addition to the *khamṣat al-qiyās*:

- 1) *Waqf* with *iskān* on *wāw* whilst making *qaṣr*.
- 2) *Waqf* with *iskān* on *wāw* whilst making *tawassuṭ*.
- 3) *Waqf* with *iskān* on *wāw* whilst making *tūl*.
- 4) *Waqf* with *ishmām* on the *wāw* whilst making *qaṣr*.
- 5) *Waqf* with *ishmām* on the *wāw* whilst making *tawassuṭ*.
- 6) *Waqf* with *ishmām* on the *wāw* whilst making *tūl*.
- 7) *Waqf* with *rawm* on the *ḍammah* of the *wāw* (this is only applied with *tas-hīl*) whilst making *qaṣr*.

In total, there are 12 ways of stopping on these words.

COMMENTARY:

As the script is considered with the *alif* and the *wāw*, it is considered with the *yā'* as well. The author presents some of examples with a *yā'*: *وَيَاءٌ مِنْ آتَا* (آتَايَ اللَّيْلِ) of Sūrah Ṭāhā: 130. The usual “*khamsat al-qiyās*” will be applied based upon the *takhfif qiyāsī*. Considering the *rasm*, *waqf* will be made with *iskān* of the *yā'* whilst applying *qaṣr*, *tawassuṭ* or *ṭūl*. Additionally, *tas-hīl* with *rawm* whilst applying *qaṣr* will also be allowed. In total, there are nine ways of stopping here.

Another word written with a *yā'* is *مِنْ نَبَايَ الْمُرْسَلِينَ* (نَبَا أَلْ) of Sūrat al-An‘ām: 34. According to *takhfif qiyāsī*, *ibdāl* will be made into an *alif*. *Tas-hīl* with *rawm* will also be allowed. Considering the script, *waqf* will also be allowed making *iskān* of the *yā'*. Additionally, *rawm* on the *kasrah* of the *yā'* may also be made. Thus, there is a total of four ways of stopping on this word.

In *وَرُؤْيَا* (وَرُؤْيَا) of Sūrah Maryam ﴿٧٤﴾: 74, *takhfif* will be made via *ibdāl* (refer to line 241). Considering the *rasm*, *idghām* will also be allowed since its scripted with a *yā'* (تُدْعَمُ): the *hamzah* is changed into a *yā'*, and subsequently *idghām* of the changed *yā'* is made into the other *yā'*.

In *وَتُوْوِيَهُ* along with *وَتُوْوِيَهُ* (مَعُ تُوْوِيَهُ), *ibdāl* is made. Considering the script is with a *wāw*, *ibdāl* is made of the *hamzah* into a *wāw* and *idghām* is made of the changed *wāw* into the other *wāw*.

In *رُؤْيَا* and *رُؤْيَا* (وَقِيلَ رُؤْيَا) *ibdāl* is made. Considering the script, the *hamzah* is changed into a *wāw* due to it being preceded by a *ḍammah*. The *wāw* is subsequently changed into a *yā'* because of the *yā'* after it. Thereafter, *idghām* is made of the

changed *yā'* into the other. By stating “قِيلَ” (it is said), the author alludes that most would read without *idghām* i.e. with *ibdāl* only.¹⁸⁷

These are in no way an exhaustive and comprehensive list of words written with an *alif*, *wāw* and *yā'*. They are some examples from which one should make an analogy on other similar words. The author continues the discussion of *takhfif rasmī* in the next line.

TEXT:

وَبَيْنَ بَيْنَ إِنْ يُوَافِقُ، وَاتْرِكْ مَا شَدَّ، وَاكْسِرْهَا" كَأَنِّيهِمْ حُكِي 251

TRANSLATION:

(*Tas-hīl*) *bayn bayn* is made (between the *hamzah* and the letter of *madd* which agrees with the *ḥarakah* on it) if it agrees (with the script), and leave that which is anomalous. Read a *kasrah* on the *hā'* in the likes of أَنِّيهِمْ; (this) has (also) been related.

COMMENTARY:

Tas-hīl (وَبَيْنَ بَيْنَ) will be made between the *hamzah* and the letter of *madd* which agrees with the *ḥarakah* on it, if it agrees with the script (إِنْ يُوَافِقُ) i.e. *tas-hīl* will be made between a *hamzah* and an *alif* if an *alif* is written e.g. وَأَرْسَلَ, between a *hamzah* and a *yā'* if a *yā'* is written e.g. خَائِفِينَ and between a *hamzah* and a *wāw* if a *wāw* is written e.g. شُرَكَاءُكُمْ. Similarly, *takhfif* will be made reading a complete *alif*, *wāw* or *yā'*, as mentioned by Ibn al-Jazarī in the examples mentioned in the previous lines.

However, this consideration for the script should not be adopted unrestrictedly: allowing *waqf* on an *alif* wherever it is written with an *alif* e.g. سَأَكْتُبُ as سَأَكْتُبُ and وَكَانَتْ as وَكَانَتْ; allowing *waqf* on a *yā'* wherever it is written with a *yā'* e.g. إِسْرَائِيلَ; and *waqf* on a *wāw* wherever it is written with a *wāw* e.g. يَكْلُومُ، شُرَكَاءُكُمْ. All of these should

¹⁸⁷ See *al-Nashr*: 1/472.

- If the *wāw* or *yā'* is read during *waqf* when *takhfif rasmī* is being made – *ءَاتَايِ* and *الصُّعْفَاؤِ*; they will be read as *ءَاتَايِ* and *الصُّعْفَاؤِ*.
- During *ibdāl* and *idghām* – *شَيْءٍ*, *سُوٍّ*, *بَرِيٍّ*; they will become: *شَيْءٍ*, *سُوٍّ*, *بَرِيٍّ*.

Rawm will also be allowed whilst making *tas-hīl* (بِرُؤْمٍ سَهْلٍ) if the *hamzah* is *mutaṭarrifah* (وَأَجْرًا) if the *hamzah* comes after another *mutaḥarrrik* (بَعْدَ مُحَرَّرِكَ) e.g. مِنْ نَشَاءٍ, مِنْ مَاءٍ. كَذَا بَعْدَ أَلْفٍ) e.g. مِنْ مَاءٍ. نَشَاءٍ, شَائِعٍ, شَائِعٍ, شَائِعٍ, شَائِعٍ.

In all the *hamzahs* discussed in this chapter which are *mutaṭarrifah* (فِي الطَّرْفِ) Hishām – with another option – (خُلْفُ هِشَامٍ) will read exactly like *Ḥamzah* (وَمِثْلُهُ). Hishām's second option would be to read without any *takhfif* in the *hamzah mutaṭarrifah*, like the remaining *Qurrah*?

Idghām Ṣaghīr

Idghām ṣaghīr refers to the assimilation of two letters, in which the first letter is *sākin*. It's discussion may be divided into two: the first revolving around the ذ of إِذُ, the د of قَدْ, the feminine ت, the ل of هَلْ and بَلْ. The second is specific words or places in which the Qurra' have differences regarding *idghām* and *iṭḥ-hār* e.g. وَمَنْ يُفْعَلْ ذَلِكَ etc.

The section on the ذ of إِذُ

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Ibn Dhakwān has *idghām* of the ذ of إِذُ into the د. Via the *Ṭayyibah*, he has *iṭḥ-hār* as well.

TEXT:

إِذُ فِي (الصَّفِيرِ) وَ(تَجْدُ) أَدْعِمُ حَلَا لِي، وَبَعِيرِ الْجِيمِ قَاضٍ رَتَّلَا 254

TRANSLATION:

Abū 'Amr al-Baṣrī and Hishām will make *idghām* of (the *dhal* of) إِذُ into (the letters of) *ṣafīr* and (the combination) تَجْدُ. Khallād and al-Kisā'ī (will make *idghām* into these letters), excluding the *jīm*.

COMMENTARY:

The *idghām* (أَدْعِمُ) of the ذ of إِذُ (إِذُ فِي) will take place into six letters: the three letters of *ṣafīr* (الصَّفِيرِ) i.e. the ص, the س and the ز, along with the three letters in the combination "تَجْدُ" e.g. إِذُ دَخَلُوا إِذُ جَاءَهُمْ إِذُ تَبَرَّأَ, وَإِذُ رَيْنَ, إِذُ سَمِعْتُمُوهُ, وَإِذُ صَرَفْنَا

Abū 'Amr al-Baṣrī (حَلَا) and Hishām (لِي) will make *idghām* in all six letters (أَدْعِمُ).

Khallād (قَاضٍ) and al-Kisā'ī (رَتَّلَا) will make *idghām* in five of the six letters, excluding the (وَبَعِيرِ الْجِيمِ) ج.

TEXT:

وَالْحُلْفُ فِي الدَّالِ مُصِيبٌ، وَفَتَى قَدْ وَصَلَ الإِدْغَامَ فِي دَالٍ وَتَا 255

TRANSLATION:

Ibn Dhakwān has an option (of *idghām* and *iṭḥ-hār*) in the *dāl*. Ḥamzah and Khalaf al-‘Āshir surely apply *idghām* in the *dāl* and the *tā*’.

COMMENTARY:

Ibn Dhakwān (مُصِيبٌ) has an option (وَالْحُلْفُ) of making *idghām* into the د (في الدَّالِ) of these six letters. He will have *iṭḥ-hār* in the remaining five letters.

Ḥamzah and Khalaf al-‘Āshir (وَفَتَى) will make *idghām* (قَدْ وَصَلَ الإِدْغَامَ) into the د and the ت (في دَالٍ وَتَا), and *iṭḥ-hār* by the remaining four letters.

The remaining Qurrā’ – Nāfi‘, Ibn Kathīr al-Makkī, ‘Āṣim, Abū Ja‘far and Ya‘qūb – will have *iṭḥ-hār* by these six letters.

The section on the د of قَدْ

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* in لَقَدْ ظَلَمَكَ of Sūrah Ṣād: 24. Via the *Ṭayyibah*, *idghām* is also allowed.

TEXT:

بِالْجِيمِ وَالصَّفِيرِ وَالذَّالِ ادْغَمَ قَدْ وَبِضَادِ الشَّيْنِ وَالظَّا تَنْعَجِمَ 256

TRANSLATION:

Make *idghām* of (the *dāl* of) قَدْ into the *jīm*, (the letters of) *ṣafīr*, the *dhāl*, the *dād*, the *shīn* and the *ṭhā*’ with dots.

COMMENTARY:

The *idghām* (أُدْغِمُ) of the د of قَدْ will take place into eight letters: the ج (بِالْجِيمِ), the letters of *ṣafīr* (وَالصَّفِيرِ) – و, ص and ز – the ذ (وَالذَّالِ), the ض (وَبِضَادِ), the ش (وَالشَّيْنِ) and the ط (وَالطَّا); all three of them i.e. the ض, the ش and the ط with dots (تَنْعِجِمُ). Some view that “تَنْعِجِمُ” (with dots) only refers to the ط.¹⁸⁹ Examples are لَقَدْ جَاءَكُمْ، وَلَقَدْ فَتَقَدْ ظَلَمَكَ، قَدْ سَعَفَهَا، قَدْ صَلُّوا، وَلَقَدْ ذَرَأْنَا، وَلَقَدْ رَزَقَ، قَدْ سَمِعَ، صَرَفْنَا.

TEXT:

حُكْمٌ شَفَا لَفْظًا، وَخُلْفٌ ظَلَمَكَ، لَهُ، وَوَرِشٌ الظَّاءِ وَالضَّادَ مَلَكٌ 257

TRANSLATION:

Abū ‘Amr al-Baṣrī, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Hishām (have *idghām* in all eight letters). Hishām has (*idghām* with) an option in ظَلَمَكَ (لَقَدْ). Warsh owns *idghām* into the *thā*’ and the *dād*.

COMMENTARY:

Abū ‘Amr al-Baṣrī (حُكْمٌ), Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (شَفَا) and Hishām (لَفْظًا) will make *idghām* into all eight letters.

However, Hishām (لَهُ) has *idghām* with an option of *iṭḥ-hār* (وَخُلْفٌ) in لَقَدْ ظَلَمَكَ of Sūrah Ṣād: 24 (ظَلَمَكَ).

Warsh (وَوَرِشٌ) – via both al-Azraq and al-Aṣbahānī – owns (*idghām* into the ط (وَالضَّادَ) and the ض (وَالظَّاءِ). In the remaining six letters, Warsh will read with *iṭḥ-hār*.

TEXT:

وَالضَّادُ وَالظَّا الدَّالُ فِيهَا وَافَقَا، مَاضٍ، وَخُلْفُهُ بِرَايٍ وَتَقَا 258

¹⁸⁹ See *Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah*: 2: 1086.

TRANSLATION:

Ibn Dhakwān agrees (in making *idghām* in) the *ḍād*, the *ṭhā'*, the *dhāl*; and his option (of *idghām* and *iṭḥ-hār*) in the *zāy* is relied upon.

COMMENTARY:

Ibn Dhakwān (مِاضٍ) without another option will make *idghām* into the ض (وَالضَّادُ), the ظ (وَالظَّالِ) and the ذ (الدَّالُّ). Ibn Dhakwān makes *idghām* with another option (وَحُلْفُهُ) into the ز (بِرِزَائِي). In the remaining four letters he will read with *iṭḥ-hār*.

The remaining Qurra' – Qālūn, Ibn Kathīr, 'Āṣim, Abū Ja'far and Ya'qūb – will read with *iṭḥ-hār* in all eight letters.

The section on the feminine *tā'* which is *sākinah* (ث)

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* in لَهْدَمَتْ صَوَامِعُ of Sūrat al-Ḥajj: 40. Via the *Ṭayyibah*, *idghām* is also allowed.

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* in three letters; the *sīn*, the *jīm* and the *zāy* (سَجَزَ) e.g. كَلَّمَا حَبَّتْ زِدْنَا هُمْ, نَضَجَتْ جُلُودُهُمْ, أَتَبَّتْ سَبْعَ سَنَابِلَ. Via the *Ṭayyibah*, he also has *idghām*.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *iṭḥ-hār* in أَتَبَّتْ سَبْعَ سَنَابِلَ of Sūrat al-Baqarah: 261. Via the *Ṭayyibah*, he also has *idghām*.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *idghām* into the *thā'* e.g. كَذَّبَتْ ثَمُودُ. Via the *Ṭayyibah*, he also has *iṭḥ-hār*.

Warsh via al-Aṣbahānī has *iṭḥ-hār* of the *tā'* by the *ṭhā'* e.g. كَانَتْ ظَالِمَةً. Warsh via al-Azraq has *idghām* here.

TEXT:

وَتَاءَ تَأْنِيثِ جِيمِ الظَّا وَثَا مَعَ الصَّفِيرِ ادْغَمَ رَضَى حُزْ، وَجِنَا 259

TRANSLATION:

Make *idghām* of the feminine *tā'* into the *jīm*, the *thā'*, the *thā'*, along with the letters of *ṣafīr* for Ḥamzah, al-Kisā'ī and Abū 'Amr al-Baṣrī. And Warsh via al-Azraq...

COMMENTARY:

The *idghām* of the feminine *tā'* which is *sākinah* will take place into six letters: the ج (جِيمِ), the ظ (الظَّا), the ث (وِثَا), the letters of *ṣafīr* (مَعَ الصَّفِيرِ); the ص, the س and the ز e.g. كَلَّمَا حَبَّتْ زِدْنَاهُمْ، أَتَيْتُ سَبْعَ سَبَائِلَ، لَهْدِمْتُ صَوَامِعَ، كَدَّبْتُ ثَمُودَ، كَانَتْ ظَالِمَةً، نَصَجْتُ جُلُودَهُمْ.

Ḥamzah, al-Kisā'ī (رَضَى) and Abū 'Amr al-Baṣrī (حُزْ) make *idghām* in all six letters.

Warsh via al-Azraq (وَجِنَا) will make *idghām* into the ظ only. The letter ظ is mentioned at the start of the next line.

TEXT:

بِالظَّا، وَبَرَّارٍ بغيرِ الثَّاءِ، وَكِم بِالصَّادِ وَالظَّا، وَ(سَجَزْ) خُلْفَ لِمِ 260

TRANSLATION:

Warsh via al-Azraq (make *idghām*) into the *thā'*. (Khalaf) Bazzār (al-'Āshir makes *idghām* into all six letters), excluding the *thā'*. Ibn 'Āmir al-Shāmī (makes *idghām*) into the *ṣād* and the *thā'*. Hishām has an option (between *idghām* and *iṭh-hār*) in the (three letters of) سَجَزْ.

COMMENTARY:

Warsh via al-Azraq (وَجِنَا) will make *idghām* into the ظ only. In the remaining five letters he will make *iṭh-hār*.

Khalaf al-‘Āshir (وَبَرَّازٌ) will make *idghām* in five of the six letters, excluding the ث (بِغَيْرِ الثَّاءِ).

Ibn ‘Āmir al-Shāmī (وَكَمٌ) will make *idghām* into the ص (بِالضَّادِ) and the ظ (وَالظَّاءِ).

Hishām (لَزِمٌ) has *idghām* with an option of *iṭḥ-hār* (حُلْفٌ) in the three letters found in the combination “سَجَزٌ”: the س, the ج and the ز.

TEXT:

كَهْدَمْتُ، وَالثَّالِثَا، وَالْحُلْفُ مِيلٌ مَعَ أَنْبَتَتْ، لَا وَجَبَتْ وَإِنْ نُقِلَ 261

TRANSLATION:

Likewise, (Hishām has an option of *idghām* and *iṭḥ-hār*) in (لَهْدَمْتُ صَوَامِعُ); Hishām (has *idghām* into) the *thā’*. Ibn Dhakwān has an option (between *idghām* and *iṭḥ-hār*) in the *thā’*, with (an option in سَبْعَ سَنَائِلَ أَنْبَتَتْ); no (difference of opinion is found in) (for Ibn Dhakwān), even though it is related.

COMMENTARY:

Likewise, Hishām (لَزِمٌ) will also have *idghām* with an option of *iṭḥ-hār* in لَهْدَمْتُ صَوَامِعُ of Sūrat al-Ḥajj: 40. Previously, it was mentioned that Ibn Dhakwān – including Hishām – will have *idghām* into the ص. However, in this one place, Hishām will have an option between *idghām* and *iṭḥ-hār*.

Hishām (لَنَا) will have *idghām* into the ث (وَالثَّاءِ) without another option.

Ibn Dhakwān (مِيلٌ) will have *idghām* with an option of *iṭḥ-hār* (وَالْحُلْفُ) in the ث; as well as (مَعَ) a choice between *idghām* and *iṭḥ-hār* in سَبْعَ سَنَائِلَ أَنْبَتَتْ of Sūrat al-Baqarah: 261.

Though an option of *idghām* and *iṭḥ-hār* is related (وَإِنْ نُقِلَ) for Ibn Dhakwān in وَجِبَتْ جُنُوبُهَا of Sūrat al-Ḥajj: 36, there is no difference of opinion in making *iṭḥ-hār* here for him (لَا وَجِبَتْ).¹⁹⁰

The remaining Qurra' – Qālūn, Warsh via al-Aṣbahānī, Ibn Kathīr al-Makkī, 'Āṣim, Abū Ja'far and Ya'qūb – will have *iṭḥ-hār* by all six letters.

The section on the ل of هَلْ and بَلْ

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Hishām will have *idghām* into all the letters of هَلْ and بَلْ, except for the *nūn* and the *ḍād*. Via the *Ṭayyibah*, *iṭḥ-hār* is also allowed for Hishām into these six letters.

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* in هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ of Sūrat al-Ra'd: 16. Via the *Ṭayyibah*, *idghām* is also allowed.

Via the *Shāṭibiyyah*, Khalaf from Ḥamzah has *iṭḥ-hār* in بَلْ طَبَعَ اللَّهُ of Sūrat al-Nisā': 155. Via the *Ṭayyibah*, *idghām* is also allowed.

TEXT:

وَبَلْ وَهَلْ فِي تَا وَثَا السِّينِ ادْغِمَ وَرَزَايِ طَا ظَا التُّونِ وَالضَّادِ رُسْمَ 262

TRANSLATION:

Idghām is made of (the *lām* of) هَلْ and بَلْ into the *tā'*, the *thā'*, the *sīn*, the *zāy*, the *ṭā'*, the *ṭhā'*, the *nūn* and the *ḍād* for al-Kisā'ī.

¹⁹⁰ Imam al-Shāṭibī relates an option of *idghām* and *iṭḥ-hār* for Ibn Dhakwān when he states “وَفِي وَجِبَتْ خُلْفَ ابْنِ ” in line 269. Here, Ibn al-Jazarī is refuting Imam al-Shāṭibī's suggestion that *idghām* is also allowed for Ibn Dhakwān in وَجِبَتْ جُنُوبُهَا. Abū Shāmmah suggests that Abū 'Amr al-Dānī mentions *idghām* in his other works besides the *Taysīr*. However, Ibn al-Jazarī has only found *iṭḥ-hār* related by the *turuq* of the *Shāṭibiyyah*. See *al-Nashr*: 2/6.

COMMENTARY:

The *idghām* (أَدْغَمَ) of the ل of هَلْ and بَلْ (وَبَلْ وَهَلْ) will take place into eight letters: the ت (فِي تَا), the ث (وَتَا), the س (الْمَيْسِينِ), the ز (وَزَايِ), the ط (طَا), the ظ (ظَا), the ن (النُّونِ) and the ض (وَالضَّادِ). It seems that all eight letters appear after both هَلْ and بَلْ, but this is not the case. Only the ت and the ن will come after both هَلْ and بَلْ e.g. هَلْ تَرَى, بَلْ هَلْ تَرَى. هَلْ تُؤَبِّكُمُ الْكُفَّارُ. The ث will only come after the ل of هَلْ e.g. هَلْ تُؤَبِّكُمُ الْكُفَّارُ. The remaining five letters – ض, ط, س, ز, ظ – will only appear after بَلْ e.g. بَلْ طَلَّيْتُمْ, بَلْ ضَلُّوا, بَلْ طَبَعَ اللَّهُ, بَلْ سَوَّلْتُ لَكُمْ, رُزِيَ.

Al-Kisā'ī will make *idghām* into all eight letters (رُيِسِم).

TEXT:

263 وَالسَّيْنُ مَعَ تَاءٍ وَتَا فِدٍ وَاحْتَلَفَ بِالطَّاءِ عَنْهُ، هَلْ تَرَى الْإِدْغَامَ حَفْ

TRANSLATION:

Ḥamzah (has *idghām* into) the *sīn* along with the *tā'* and the *thā'*; and an option (of *idghām* or *iṭḥ-hār* is related) from him (Ḥamzah) in the *tā'*. Abū 'Amr al-Baṣrī has *idghām* in هَلْ تَرَى.

COMMENTARY:

Ḥamzah (فِدٍ) will make *idghām* into the س (وَالسَّيْنُ), the ت (مَعَ تَاءٍ) and the ث (وَتَا). Ḥamzah (عَنْهُ) will have an option between *idghām* or *iṭḥ-hār* (وَاحْتَلَفَ) in the ط (بِالطَّاءِ).

In هَلْ تَرَى (هَلْ تَرَى) of Sūrat al-Mulk: 3 and Sūrat al-Ḥāqqah: 8, Abū 'Amr al-Baṣrī (حَفْ) will have *idghām* (الْإِدْغَامَ).

TEXT:

264 وَعَنْ هِشَامٍ غَيْرُ (نَصِّ) يُدْغَمُ عَنْ جُلَّهِمْ لَا حَرْفٌ رَعْدٍ فِي الْأَتَمِّ

TRANSLATION:

Idghām (is related) from most for Hishām (into the six letters) excluding the *nūn* and the *dād*, except for (the place of) Sūrat al-Ra’d in the stronger opinion.

COMMENTARY:

According to most (عَنْ جُلَيْهِمْ), Hishām (وَعَنْ هِشَامٍ) will make *idghām* (يُدَّعَمُ) into six of the eight letters, excluding the ن and the ض ((غَيْرُ نَضٍ)). Others will make *iṭḥ-hār* for Hishām by these six letters. All agree that Hishām will have *iṭḥ-hār* by the ن and the ض. Thus, by these six letters – excluding the ن and the ض – Hishām will have an option of *idghām* or *iṭḥ-hār*, *idghām* being the view of the majority.

However, in *Sūrat al-Ra’d*: 16, most (عَنْ جُلَيْهِمْ) exclude Sūrat al-Ra’d (لَا حَرْفَ رَغْدٍ), making *iṭḥ-hār* for Hishām here. This is the stronger opinion (فِي الْأَثْمِ). Thus, Hishām will have an option of *idghām* or *iṭḥ-hār* here, *idghām* being the stronger opinion.

The remaining Qurra’ – Nāfi’, Ibn Kathīr al-Makkī, Ibn Dhakwān, ‘Āṣim, Ya’qūb and Khalaf al-‘Āshir – will make *iṭḥ-hār* by all eight letters.

The Letters that are Close in Makhārij

In this chapter, 17 words or places are mentioned in which the Qurra' have difference of opinion regarding *idghām* and *iṭḥ-hār*.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* of the *bā' majzūmah* when followed by a *fā'*.

Via the *Ṭayyibah*, *idghām* is also allowed for Hishām.

Via the *Shāṭibiyyah*, Khallād has *idghām* of the *bā' majzūmah* when followed by a *fā'*.

Via the *Ṭayyibah*, *iṭḥ-hār* is also allowed for Khallād. However, in وَمَنْ لَمْ يَتَّبِعْ فَأُولَٰئِكَ of Surat al-Ḥujurāt: 11, *iṭḥ-hār* and *idghām* are allowed via both the *Shāṭibiyyah* and the *Ṭayyibah*.

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* in عَذْتُ of Sūrah Ghāfir: 27 and Sūrat al-Dukhān: 20, as well as *iṭḥ-hār* in فَسَبَّحْتَهَا of Sūrah Ṭāhā: 96. Via the *Ṭayyibah*, *idghām* is also allowed for Hishām.

In أَوْرَثْتُمُوهَا of Sūrat al-A'raf: 43 and Sūrat al-Zukhruf: 72, Ibn Dhakwān has *iṭḥ-hār* via the *Shāṭibiyyah*. Via the *Ṭayyibah*, *idghām* is also allowed for Ibn Dhakwān here.

Qālūn has *iṭḥ-hār* in يَسْ وَالْقُرْآنِ via the *Shāṭibiyyah*. Via the *Ṭayyibah*, *idghām* will be additional for him. In نِ وَالْقَلَمِ, Qālūn only has *iṭḥ-hār* via both the *Shāṭibiyyah* and the *Ṭayyibah*.

Warsh via al-Aṣbahānī will read exactly like Qālūn in both places i.e. an option between *iṭḥ-hār* or *idghām* in يَسْ وَالْقُرْآنِ and only with *iṭḥ-hār* in نِ وَالْقَلَمِ.

Warsh via al-Azraq has *idghām* in يَسْ وَالْقُرْآنِ via the *Shāṭibiyyah*. Via the *Ṭayyibah*, *iṭḥ-hār* is also allowed for him. Warsh via al-Azraq has an option of *iṭḥ-hār* or *idghām* in نِ وَالْقَلَمِ via both the *Shāṭibiyyah* and the *Ṭayyibah*.

Via the *Shāṭibiyyah*, al-Bazzī and Ḥafṣ have *iṭḥ-hār* in both *يَس وَالْقُرْآن* and *ن وَالْقَلَم*. Via the *Ṭayyibah*, they will also have *idghām*.

Ibn Dhakwān and Shu‘bah have *idghām* in both *يَس وَالْقُرْآن* and *ن وَالْقَلَم* via the *Shāṭibiyyah*. Via the *Ṭayyibah*, they will also have *iṭḥ-hār*.

In *وَأَخَذْتَهَا، أَخَذْتُمْ، اتَّخَذْتُمْ* and its derivatives, Ruways has *iṭḥ-hār* via the *Durrah*. Via the *Ṭayyibah*, *idghām* is also allowed for Ruways.

In *وَيُعَذِّبُ مَنْ يَشَاءُ* of Sūrat al-Baqarah: 284, Nāfi‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ḥamzah, al-Kisā‘ī and Khalaf al-‘Āshir read the *bā’* with a *jazm* i.e. *يُعَذِّبُ*.

Qālūn and Ḥamzah have *idghām* via the *Shāṭibiyyah*. Via the *Ṭayyibah*, they also have *iṭḥ-hār*.

Though Imam al-Shāṭibī mentions both *iṭḥ-hār* and *idghām* for Ibn Kathīr al-Makkī, the practice is to read with *iṭḥ-hār* for him only.¹⁹¹ Thus, *idghām* will be additional for him via the *Ṭayyibah*.

In *يُلْهَثُ ذَلِكَ* of Sūrat al-A‘rāf: 176, Warsh, Hishām and Ibn Kathīr al-Makkī have *iṭḥ-hār* via the *Shāṭibiyyah*. Similarly, Abū Ja‘far has *iṭḥ-hār* via the *Durrah*. Via the *Ṭayyibah*, *idghām* is also allowed for them.

‘Āṣim has *idghām* in *يُلْهَثُ ذَلِكَ* via the *Shāṭibiyyah*. Via the *Ṭayyibah*, *iṭḥ-hār* is also allowed for him.

In *رُكِبَ مَعَنَا* of Sūrah Hūd : 42, Qunbul and ‘Āṣim have *idghām* via the *Shāṭibiyyah*. Via the *Ṭayyibah*, *idghām* is also allowed for them.

¹⁹¹ *Shifā’ al-Ṣudūr*: 173, *Ghayth al-Naf’*: 134.

TEXT:

إِدْغَامُ بَاءِ الْجَزْمِ فِي الْقَائِي قَلَا 265
رَوَى وَخُلْفٌ فِي دَوَا بِنَ، وَلِرَا 266
خُلْفُهُمَا رُمُ حُزْ، يُعَدِّبُ مَنْ حَلَا
فِي اللَّامِ طِبُّ خُلْفٌ يَدٍ، يَفْعَلُ سَرَا

TRANSLATION:

Idghām of the *bā'* of the *jazm* (will take place) into the *fā'* for Hishām and Khallād – with an option for both of them – al-Kisā'ī and Abū 'Amr al-Baṣrī. (In (و) يُعَدِّبُ مَنْ حَلَا (بَشَاءً) Abū 'Amr al-Baṣrī, al-Kisā'ī and Khalaf al-'Āshir (have *idghām*) while Ḥamzah, Ibn Kathīr al-Makkī and Qālūn have an option (of *idghām* or *iṭḥ-hār*). (*Idghām* of the *rā'* (*majzūmah*) into the *lām* (is made by) al-Dūrī from Abū 'Amr – with an option – and for al-Sūsī (without an option). Abū al-Ḥārith (has *idghām* in ذَلِكَ) يُفْعَلُ.

COMMENTARY:

The first difference is the *bā' majzūmah* when followed by a *fā'*. The *bā' majzūmah* is followed by a *fā'* in five places:

- 1) Sūrat al-Nisā': 74 – أَوْ يَغْلِبُ فَسَوْفَ.
- 2) Sūrat al-Ra'd: 5 – وَإِنْ تَعَجَّبَ فَعَجَبٌ.
- 3) Sūrat al-Isrā': 63 – قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ.
- 4) Sūrah Ṭāhā: 97 – قَالَ أَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ.
- 5) Surat al-Hujurat: 11 – وَمَنْ لَمْ يَدَّبْ فَأُولَئِكَ.

Both Hishām (لِي) and Khallād (قَلَا) will make *idghām* (إِدْغَامُ) of the *bā' majzūmah* (بَاءِ الْجَزْمِ) into the *fā'* (فِي الْقَائِي) with an option of *iṭḥ-hār* as well (خُلْفُهُمَا). Al-Kisā'ī (رُمُ) and Abū 'Amr al-Baṣrī (حُزْ) will make *idghām* only.

The remaining Qurrā' – Nāfi', Ibn Kathīr al-Makkī, Ibn Dhakwān, 'Āṣim, Khalaf from Ḥamzah, Khalaf al-'Āshir, Abū Ja'far and Ya'qūb – will have *iṭḥ-hār*.

The second place discussed in (يُعَدِّبُ مَنْ) (و) يُعَدِّبُ مَنْ يَشَاءُ of Sūrat al-Baqarah: 284. Ibn 'Āmir al-Shāmī, 'Āṣim, Abū Ja'far and Ya'qūb recite the *bā'* with a *ḍammah* while the

remaining Qurra' – Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Ḥamzah, al-Kisā'ī and Khalaf al-Āshir – will read the *bā'* with a *jazm* i.e. يُعَدِّبُ. The latter group is intended here since this is the chapter of *idghām ṣaghīr* which requires the first letter to be *sākin*.

Abū 'Amr al-Baṣrī (حَلَا), al-Kisā'ī and Khalaf al-Āshir (رَوَى) will make *idghām* here without another option, while Ḥamzah (فِي), Ibn Kathīr al-Makkī (دَوَا) and Qālūn (بِنِ) will make *idghām* with an option of *iṭḥ-hār* (وَحُلْفٌ). The remaining Qurra' from amongst those who read with a *jazm* – who is only Warsh via both al-Azraq and al-Aṣbahānī – will read with *iṭḥ-hār*.

The third place of difference is the *rā'* *majzūmah* (وَلِرَا) into the *lām* (فِي اللَّامِ) e.g. وَاصْبِرْ يُنْفِرُ لَكُمْ، لِخُكْمِ. Al-Dūrī from Abū 'Amr al-Baṣrī will have *idghām* with an option of *iṭḥ-hār* (طَبِ حُلْفٌ) while al-Sūsī will only have *idghām* (يَدِ). The remaining Qurra' will all read with *iṭḥ-hār* here.

The fourth place of difference is the *lām majzūmah* of يُفْعَلُ when followed by a *dhāl* i.e. يُفْعَلُ ذَلِكَ, wherever they appear. Abū al-Ḥārith (سَرَا) will make *idghām* here.

TEXT:

وَالْحُلْفُ دِنِ بِي نِلِ قُوَى، عُدْتُ لِمَا	نَخْسِفُ بِهِمْ رَبًّا، وَفِي ارْكَبِ رُضِ حِمَا	267
يُرِدُ شَفَا كَمِ حُطِّ، نَبَدْتُ حُرْلِمَعِ	حُلْفٌ شَفَا حُرْلِمَعِ، وَصَادَ ذِكْرُ مَعِ	268

TRANSLATION:

Al-Kisā'ī (has *idghām*) in نَخْسِفُ بِهِمْ. (In مَعَنَا) ارْكَبِ al-Kisā'ī, Abū 'Amr al-Baṣrī and Ya'qūb (have *idghām* without another option) while Ibn Kathīr al-Makkī, Qālūn, 'Aṣim and Khallād have an option (between *idghām* or *iṭḥ-hār*). (In) عُدْتُ Hishām has an option (of *idghām* or *iṭḥ-hār* while) Ḥamzah, al-Kisā'ī, Khalaf al-Āshir, Abū 'Amr al-Baṣrī and Abū Ja'far (have *idghām* only). (In) ذِكْرُ (كَيْبَعَصَ) with ثَوَابِ Ḥamzah,

al-Kisā'i, Khalaf al-Āshir, Ibn Āmir al-Shāmī and Abū Āmir al-Baṣrī (have *idghām*).
(In) بَدْتُ Abū Āmir al-Baṣrī and Hishām (have *idghām*)...

COMMENTARY:

The fifth place is نَحْسِفُ بِهِمْ (نَحْسِفُ بِهِمْ) of Sūrah Saba': 9. Al-Kisā'i will make *idghām* in it (رَبًّا) while the remaining Qurra' will have *iṭḥ-hār*.¹⁹²

The sixth place is اِزْكَبْ مَعَنَا (وَفِي اِزْكَبْ) of Sūrah Hūd ﴿٤٢﴾: 42. Al-Kisā'i (رُضُّ), Abū Āmir al-Baṣrī and Ya'qūb (حَمَّا) will have *idghām* without another option while Ibn Kathīr al-Makkī (رِنُّ), Qālūn (بِي), Āṣim (نَلِّ) and Khallād (فَوَى) will have *idghām* with an option of *iṭḥ-hār* as well (وَالْخُلْفُ).

The remaining Qurra' – Warsh via both al-Azraq and al-Aṣbahānī, Ibn Āmir al-Shāmī, Khalaf from Ḥamzah, Khalaf al-Āshir and Abū Ja'far – have *iṭḥ-hār*.

The seventh place is عُدْتُ (عُدْتُ) of Sūrah Ghāfir: 27 and Sūrat al-Dukhān: 20. Hishām (لَمَّا) will make *idghām* with an option of *iṭḥ-hār* (خُلْفُ) while Ḥamzah, al-Kisā'i, Khalaf al-Āshir (شَفَا), Abū Āmir al-Baṣrī (حُرُّ) and Abū Ja'far (ثَوْ) only have *idghām*.

The remaining Qurra' – Nāfi', Ibn Kathīr al-Makkī, Āṣim, Ibn Dhakwān and Ya'qūb – will read with *iṭḥ-hār*.

The eighth place is ذِكْرٌ * كَيْبَعَصْ (وَصَادَ ذِكْرٌ) at the start of Sūrah Maryam ﴿١٧﴾ and the ninth place is بُرْدٌ ثَوَابٌ (بُرْدٌ) which comes twice in Sūrah Āl Imrān: 145. In both of these places, Ḥamzah, al-Kisā'i, Khalaf al-Āshir (شَفَا), Ibn Āmir al-Shāmī (كَمُّ) and Abū Āmir al-Baṣrī (حُطُّ) will make *idghām*.

The remaining Qurra' – Nāfi', Ibn Kathīr al-Makkī, Āṣim, Abū Ja'far and Ya'qūb – will have *iṭḥ-hār*.

¹⁹² Al-Kisā'i reads this with a *yā'* i.e. نَحْسِفُ بِهِمْ.

The tenth place is فَتَبَدُّثُهَا (بَدُّثُ) of Sūrah Ṭāhā: 96. Abū ‘Amr al-Baṣrī (حَزْ) and Hishām (لُمَعْ) will make *idghām* here. This discussion continues in the next line.

TEXT:

حَزْ مِثْلَ خُلْفِ، وَلَيْثُ كَيْفَ جَا	حُلْفُ شَفَا، أُورِثُتُمْو رِضِّي لَجَا	269
ظَعْنُ لَوْا وَاحْلُفْ مِزْنَلْ إِذْ هَوَى	حُظْ كَمْ ثِنَّا رِضِّي، وَيَسْ رَوَى	270

TRANSLATION:

[In بَدُّثُ, Abū ‘Amr al-Baṣrī and Hishām have *idghām*] with an option (of *itḥ-hār* while) Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (have *idghām* only). (In هَا، أُورِثُتُمْو, Ḥamzah, al-Kisā’ī, Hishām, Abū ‘Amr al-Baṣrī (have *idghām* without an option) while Ibn Dhakwān has an option (between *idghām* or *itḥ-hār*). (In لَيْثُ, however it comes, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Abū Ja‘far, Ḥamzah and al-Kisā’ī (have *idghām*). (In وَالْقَزَانَ، يَسْ, Al-Kisā’ī, Khalaf al-‘Āshir, Ya‘qūb and Hishām (have *idghām* without an option), while Ibn Dhakwān, ‘Āṣim, Nāfi‘ and al-Bazzī have an option (of *idghām* or *itḥ-hār*).

COMMENTARY:

Abū ‘Amr al-Baṣrī (حَزْ) and Hishām (لُمَعْ) will make *idghām* in فَتَبَدُّثُهَا with an option of *itḥ-hār* (حُلْفُ) while Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (شَفَا) will have *idghām* only.

The remaining Qurra’ – Nāfi‘, Ibn Kathīr al-Makkī, Ibn Dhakwān, ‘Āṣim, Abū Ja‘far and Ya‘qūb – will read with *itḥ-hār*.

The eleventh place is أُورِثُتُمْو (أُورِثُتُمْو) of Sūrat al-A‘rāf: 43 and Sūrat al-Zukhruf: 72. Ḥamzah, al-Kisā’ī (رِضِّي), Hishām (لَجَا), Abū ‘Amr al-Baṣrī (حَزْ) – all without an option – will make *idghām* while Ibn Dhakwān has an option between *idghām* and *itḥ-hār* (مِثْلَ خُلْفِ).

The remaining Qurra' – Nāfi', Ibn Kathīr al-Makkī, 'Āṣim, Abū Ja'far, Ya'qūb and Khalaf al-'Āshir – will have *itḥ-hār* here.

The twelfth place is لَبِثْتُ, however it comes (وَلَبِثْتُ كَيْفَ جَا) i.e. لَبِثْتُ and لَبِثْتُمْ. Abū 'Amr al-Baṣrī (حُطَّ), Ibn 'Āmir al-Shāmī (كَمَّ), Abū Ja'far (ثَنَا), Ḥamzah and al-Kisā'ī (رَضَى) will make *idghām* here.

The remaining Qurra' – Nāfi', Ibn Kathīr al-Makkī, 'Āṣim, Ya'qūb and Khalaf al-'Āshir – will make *itḥ-hār* here.

The thirteenth place is يَسُّ وَالْقُرْآنُ (وَيَسُّ). Al-Kisā'ī, Khalaf al-'Āshir (رَوَى), Ya'qūb (ظَعْنُ) and Hishām (لِوَا) will have *idghām* without an option, while Ibn Dhakwān (مِزُّ), 'Āṣim (نَلُّ), Nāfi' (إِذُّ) and al-Bazzī (هَوَى) will have *idghām* with an option of *itḥ-hār* (وَالْخُلْفُ) as well.

The remaining Qurra' – Qunbul, Abū 'Amr al-Baṣrī, Ḥamzah and Abū Ja'far – will read with *itḥ-hār*.

TEXT:

كُنُونَ لَا قَالُونَ، يَلْهَثُ أَظْهَرَ جِزْمٌ لَهُمْ نَالٌ خِلَافُهُمْ وَرِي 271

TRANSLATION:

Likewise, (the same differences apply in Sūrah) Nūn, except for Qālūn (who has *itḥ-hār*). Make *itḥ-hār* in يَلْهَثُ (ذَلِكَ) for Nāfi', Ibn Kathīr al-Makkī, Abū Ja'far, Hishām and 'Āṣim; their option (between *idghām* and *itḥ-hār*) is well-known.

COMMENTARY:

The fourteenth place is كُنُونَ نَ وَالْقَلَمِ. The differences regarding it are the same as in الْقُرْآنُ, except for Qālūn (لَا قَالُونَ) who will have *itḥ-hār*. Thus, Al-Kisā'ī, Khalaf al-'Āshir, Ya'qūb and Hishām will have *idghām* without an option, while Ibn Dhakwān, 'Āṣim, Warsh and al-Bazzī will have *idghām* with an option of *itḥ-hār* as well.

The remaining Qurra' – Qunbul, Abū 'Amr al-Başrī, Ḥamzah and Abū Ja'far – including Qālūn, will read with *iṭḥ-hār*.

The fifteenth place is *يَلْهَثُ ذَلِكَ* (يَلْهَثُ) of Sūrat al-A'rāf: 176. Nāfi', Ibn Kathīr al-Makkī, Abū Ja'far (حِزْمِ), Hishām (لَهُمْ) and 'Aṣim (نَالَ) make *iṭḥ-hār* here (أَطْهَرِ); all with an option of *idghām* (جَلَا فُهُمْ). By "وَرِي" (apparent), the author alludes to how well-known this difference is as a refutation against those who question its legitimacy.¹⁹³

The remaining Qurra' – Abū 'Amr al-Başrī, Ibn Dhakwān, Ḥamzah, al-Kisā'ī, Ya'qūb and Khalaf al-'Āshir – will all make *idghām* here.

TEXT:

وَفِي أَخَذْتُ وَاتَّخَذْتُ عَن دَرَى وَالخُلْفُ غِثٌ، طَس مِيمٍ فِي ثَرَى 272

TRANSLATION:

And in أَخَذْتُ and اتَّخَذْتُ, Ḥafṣ and Ibn Kathīr al-Makkī (have *iṭḥ-hār*) while Ruways has an option (of *idghām* or *iṭḥ-hār*). In طَسَمَ, Ḥamzah and Abū Ja'far (have *iṭḥ-hār*).

COMMENTARY:

The sixteenth place is the word *وَفِي أَخَذْتُ وَاتَّخَذْتُ* (وَفِي أَخَذْتُ وَأَخَذْتُ) in all its forms, whether singular or plural e.g. وَأَخَذْتُهَا، أَخَذْتُمْ، اتَّخَذْتُمْ. Ḥafṣ (عَنْ) and Ibn Kathīr al-Makkī (دَرَى) will have *iṭḥ-hār* in them, while Ruways (غِثٌ) has *iṭḥ-hār* with an option of *idghām* as well (وَالخُلْفُ).

The remaining Qurra' will read with *idghām*.

¹⁹³ Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah: 2/1126.

The seventeenth and the final place is طسّم (طسّ ميسم) at the start of Sūrat al-Shu‘arā’ and Sūrat al-Qaṣaṣ. Ḥamzah (في) will make *iḥ-har* of the *nūn* here. Abū Ja‘far (جُزى) will also make *iḥ-hār* here because he has *sakt* on the *ḥurūf muqatta‘āt*.¹⁹⁴

The remaining Qurrā’ will read with *idghām*.

¹⁹⁴ Refer to line 238 in the chapter of *sakt*.

The Rules of the Nūn Sākinah and the Tanwīn

Ziyādāt al-Ṭayyibah:

Via the *Durrah*, Abū Ja‘far has *ith-hār* in *وَالْمُنْحَنَةُ* of Sūrat al-Mā'idah: 3, *فَسَيُنْغِضُونَ* of Sūrat al-Isrā': 51 and *إِنْ يَكُنْ عَيْنًا* of Sūrat al-Nisā': 135. Via the *Ṭayyibah*, *ikhfā'* is also allowed for Abū Ja‘far in these places.

Via the *Shāṭibiyyah*, *idghām* of the *nūn sākinah* or the *tanwīn* into the *lām* or the *rā'* is made without *ghunnah*. Via the *Ṭayyibah*, *idghām* with *ghunnah* into the *lām* and the *rā'* is transmitted by Nāfi‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Ḥafṣ, Abū Ja‘far and Ya‘qūb.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī makes *idghām* of the *nūn sākinah* or the *tanwīn* into the *yā'* with *ghunnah* e.g. *خَيْرًا يَرَهُ, مَنْ يَشُولُ*. Via the *Ṭayyibah*, he will also make *idghām* into the *yā'* without *ghunnah*.

TEXT:

أَظْهَرُهُمَا عِنْدَ حُرُوفِ الْحَلْقِ عَنَ كُلِّ، وَفِي عَيْنٍ وَخَا أَحْفَى يَمَنُ 273

TRANSLATION:

Make *ith-hār* of them both (the *nūn sākinah* and the *tanwīn*) by the letters of the throat for all (the Qurra’); and by the *ghayn* and the *khā'* Abū Ja‘far makes *ikhfā'*.

COMMENTARY:

The first rule discussed is *ith-hār*. *Ith-hār* of the *nūn sākinah* and the *tanwīn* (أَظْهَرُهُمَا) will be made by all the Qurra’ (عَنَ كُلِّ) when it meets the letters of the throat (عِنْدَ حُرُوفِ الْحَلْقِ).

Abū Ja‘far (يَمَنُ) will make *ikhfā'* (أَحْفَى) of the *nūn sākinah* and the *tanwīn* by the *ghayn* and the *khā'* (وَفِي عَيْنٍ وَخَا) e.g. *يَوْمَئِذٍ حَاشِعَةً, مِنْ غَيْرِكُمْ, هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ, مِنْ خَيْرٍ*.

منْ عَفْوِرٍ رَّجِيمٍ. By the remaining four letters of the throat, Abū Ja‘far will also have *ith-hār*.

TEXT:

لَا مُنْخَنِقٌ يُنْغِضُ يَكُنْ بَعْضُ أَبِي وَأَقْلِبُهُمَا مَعَ غُنَّةٍ مِيمًا بَبَا 274

TRANSLATION:

[By the *ghayn* and the *khā’* Abū Ja‘far makes *ikhfā’*] except by *وَالْمُنْخَنِقَةُ* and *فَسَيُنْغِضُونَ* and *إِنْ يَكُنْ غَنِيًّا* (إِنْ) *يَكُنْ* (غَنِيًّا) (the *nūn sākinah* and the *tanwīn*) with *ghunnah* into a *mīm* by the *bā’*.

COMMENTARY:

Abū Ja‘far will make *ikhfā’* when the *nūn sākinah* or the *tanwīn* is followed by a *ghayn* or a *khā’*. In this line, three exceptions are mentioned for him: *وَالْمُنْخَنِقَةُ* (لَا مُنْخَنِقٌ) of Sūrat al-Mā‘idah: 3, *فَسَيُنْغِضُونَ* (يُنْغِضُ) in Sūrat al-Isrā’: 51 and *إِنْ يَكُنْ غَنِيًّا* (يَكُنْ) of Sūrat al-Nisā’: 135. Though the *nūn sākinah* is followed by a *ghayn* or a *khā’* in these examples, some have prevented (*بَعْضُ أَبِي*) *ikhfā’* in these three places. While some prevent *ikhfā’* in these three places, others have permitted it. Thus, in these three places, both *ikhfā’* and *ith-hār* will be allowed for Abū Ja‘far.

The second rule mentioned is *qalb*. The *nūn sākinah* and the *tanwīn* will be changed (*وَأَقْلِبُهُمَا*) into a *mīm* (مِيمًا) when it meets a *bā’* (بَبَا), whilst applying *ghunnah* (مَعَ غُنَّةٍ).¹⁹⁵ This will be made by all the Qurra’.

TEXT:

وَأَدْعِمُ بِلَا غُنَّةٍ فِي لَامٍ وَرَا وَهِيَ لِغَيْرِ صُحْبَةٍ أَيْضًا تُرَى 275

¹⁹⁵ Ibn al-Jazarī mentions that the *ghunnah* should be clarified, as opposed to Imam al-Shāṭibī who does not explicitly mention it.

TRANSLATION:

Make *idghām* without *ghunnah* into the *lām* and the *rāʾ*; and it (*ghunnah*) is also deemed (applicable for all) besides (for) Shuʿbah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir.

COMMENTARY:

The third rule is *idghām*. *Idghām* will occur without *ghunnah* (وَادْعَمْ بِلَا عُنْتَةَ) into the *lām* and the *rāʾ* (فِي لَامٍ وَرَا) i.e. when the *nūn sākinah* or the *tanwīn* is followed by a *lām* or a *rāʾ*.

Ghunnah (وَهَي) is also applicable (أَيْضًا تُرَى)¹⁹⁶ during *idghām* into the *lām* or the *rāʾ* for all the Qurrāʾ, excluding Shuʿbah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (لِغَيْرِ صُحْبَةٍ). Thus, *idghām* with *ghunnah* into the *lām* and the *rāʾ* is related by Nāfi,¹⁹⁷ Ibn Kathīr al-Makkī, Abū ʿAmr al-Baṣrī¹⁹⁸, Ibn ʿĀmir al-Shāmī, Ḥaḥṣ, Abū Jaʿfar and Yaʿqūb.

¹⁹⁶ Note that the *hamzah* of *أَيْضًا* in this verse is not a code. Additionally, those who have suggested that the wording should be *جُودًا تُرَى* (with the *jīm* being a code); this is not the wording of Ibn al-Jazarī when he compiled the *Tayyibah*. *جُودًا تُرَى* was actually one of the responses of the Qurrāʾ from Tanta to Sheikh al-Mutawallī when he authored *al-Burhān al-Aṣḍaq fī Manʿ al-Ghunnah li al-Azraq* i.e. if Ibn al-Jazarī wanted to exclude the *ghunnah* for al-Azraq, he could have easily have said “*جُودًا تُرَى*” and still maintained the metre and rhyme of the poem.

¹⁹⁷ In spite of the apparent text of the *Tayyibah* allowing *ghunnah* during *idghām* for al-Azraq, Sheikh al-Mutawallī and those who adhere to his opinion prevent *ghunnah* for al-Azraq, following the view of Sheikh al-Izmīrī in *Badāʾir al-Burhān*. Others allow *ghunnah* for al-Azraq, and this seems to have been the practice of the fraternity of reciters until Sheikh ʿAlī al-Manṣūrī who was the first to restrict it to certain circumstances. Subsequently, Yūsuf Afandī Zādah and al-Izmīrī prevented it completely for al-Azraq. With Sheikh al-Mutawallī’s influence – as the Sheikh al-Qurrāʾ – amongst the fraternity of reciters in Egypt, some adopted his opinion while others, like the Qurrāʾ from Tanta, maintained their recitation of *ghunnah* for al-Azraq since this is how they received it from their teachers. Of the contemporary Qurʾānic teachers who adhere to Sheikh al-Mutawallī’s opinion are Sheikh ʿAlī al-Ḍabbāʿ, Sheikh ʿĀmir al-Sayyid ʿUthmān, Sheikh Aḥmad ʿAbd al-ʿAzīz al-Zayyāt and Sheikh Ibrāhīm al-Samannūdī. Amongst those who apply *ghunnah* for al-Azraq amongst the contemporaries are Sheikh Muḥammad ʿAbd al-Raḥmān al-Khalījī and Sheikh Muḥammad ʿAbd al-Ḥamīd al-Iskandarī. Coincidentally, at the start of Sheikh al-Mutawallī’s book, *al-Burhān al-Aṣḍaq fī Manʿ al-Ghunnah li al-Azraq*, he explicitly states that he read the entire Qurʾān applying *ghunnah* for al-Azraq. I read with *ghunnah* for al-Azraq to Qārī Ayyūb Ishāq.

Though Ibn al-Jazarī does not mention it here, in his *Nashr* he has restricted this application to wherever the *nūn* is written (مُطْوَع) e.g. أَنْ لَا مَلْجَأَ، أَنْ لَا أَقُولَ (مُطْوَع) and not when it is not written (مَوْضُول) e.g. أَلَّا تَعْلَمُوا عَلَيَّ، أَلَّنْ تَجْعَلَ لَكُمْ. Thus, in the first two examples, *ghunnah* may be applied during *idghām*, but not in the latter two examples. This is the preference of Ibn al-Jazarī as well as the preference of Abū ‘Amr al-Dānī.¹⁹⁹ This is also how I read to my teacher, Qārī Ayyūb Ishāq.

TEXT:

وَالْكُلُّ فِي يَنْمُو بِهَا، وَضِقُّ حَذَفٌ فِي الْوَاوِ وَالْيَا، وَتَرَى فِي الْيَا اخْتَلَفَ 276

TRANSLATION:

All (the Qurrā’ have *idghām*) in يَنْمُو with it (*ghunnah*); and Khalaf from Ḥamzah omits (the *ghunnah*) in the wāw and the yā’ while al-Dūrī ‘Alī has an option (of *ghunnah* or without *ghunnah*) in the yā’.

COMMENTARY:

All the Qurrā’ (وَالْكُلُّ) read with *ghunnah* (يَا) when the *nūn sākinah* or the *tanwīn* is followed by the any one of the letters from the combination يَنْمُو.

Khalaf from Ḥamzah (وَضِقُّ) omits the *ghunnah* (حَذَفٌ) when the *nūn sākinah* or the *tanwīn* is followed by a wāw or a yā’ (فِي الْوَاوِ وَالْيَا).

¹⁹⁸ If one is reciting for al-Sūsī or Abū ‘Amr al-Baṣrī with *ghunnah* in the *lām* and the *rā’* whilst applying *idghām kabīr*, then it seems logical that the *ghunnah* be made in places like رَبَّنَا لِلَّذِينَ آمَنُوا مِنْ لَدُنْكَ due to the *mudghām* – the *nūn* – being made *sākin* before the *idghām* takes place. However, Ibn al-Jazarī explicitly states that he read without *ghunnah* in these places for Abū ‘Amr al-Baṣrī. Thus, *ghunnah* will not be made for Abū ‘Amr al-Baṣrī when applying *idghām kabīr*, but could be made when reading with *iṭḥ-hār* for Abū ‘Amr al-Baṣrī i.e. *ghunnah* will be made without *idghām kabīr*. See *al-Nashr*: 2/29. Sheikh al-Mutawallī and those who follow his school allow *ghunnah* with *idghām kabīr* for Abū ‘Amr al-Baṣrī. See *al-Rawḍ al-Naḍīr*: 198-200.

¹⁹⁹ *Al-Nashr*: 2/28-29. Sheikh al-Mutawallī permits *idghām* with *ghunnah* even though the *nūn* is not written. See *al-Rawḍ al-Naḍīr*: 195-197. This seems to be Sheikh al-Mutawallī’s later opinion, since in his book *al-Qawl al-Aṣḍaq fī Bayān ma Khālaf fīhi al-Aṣbahānī al-Azraq*, he inclines to the preference of Ibn al-Jazarī i.e. when the *nūn* is *maqṭū’*. See *al-Qawl al-Aṣḍaq*: 24. And Allah knows best.

Al-Dūrī ‘Alī has an option (اِخْتَلَفَ) of omitting the *ghunnah* – or reading it – in the *yā’* (فِي الْيَاءِ) only i.e. and not in the *wāw*.

TEXT:

وَأَظْهَرُوا لَدَيْهِمَا بِكَلِمَةٍ وَفِي الْبَوَاقِي أَخْفَيْنَ بَعْنَةً 277

TRANSLATION:

They (the Qurra’) have *ith-hār* by the two of them (the *wāw* and the *yā’*) when (they come) in one word; and certainly make *ikhfā’* with *ghunnah* by the remaining letters.

COMMENTARY:

All the Qurra’ will make *ith-hār* (وَأَظْهَرُوا) by the *wāw* and the *yā’* (لَدَيْهِمَا) when they come in one word (بِكَلِمَةٍ) after the *nūn sākinah*.

The fourth rule is *ikhfā’* (أَخْفَيْنَ), made with *ghunnah* (بَعْنَةً) when the *nūn sākinah* or the *tanwīn* is followed by any one of the remaining letters (وَفِي الْبَوَاقِي).

The Chapter on Fath, Imālah and Taqlīl

Fath literally means to open. Technically, it is the pronunciation of an *alif* by appropriately opening the mouth so that there is no inclination (*imālah*) in the sound of the *alif*, nor any exaggerated velarization (*tafkhīm*) in it.²⁰⁰

Imālah literally means to incline. Technically, it is the inclination of the *alif* towards the *yā'* and the inclination of the *fathah* towards the *kasrah*.²⁰¹

If the inclination is more towards the *kasrah*, then it is known as *imālah kubrāh* (major inclination) and if the inclination is less towards the *kasrah*, then it is known as *imālah ṣughrā* (minor inclination). *Imālah ṣughrā* is also called *taqlīl* and *bayn al-laḥayn*.

The 10 Qurra' have different practices regarding *fath* and *imālah*:

- Those who do not have *imālah* – Ibn Kathīr and Abū Ja'far.
- Those who have a little *imālah* – Qālūn, Warsh via al-Aṣbahānī, Ibn 'Āmir al-Shāmī, 'Aṣim and Ya'qūb.
- Those who have a lot of *imālah* – Warsh via al-Azraq (mostly *taqlīl*), Abū 'Amr al-Baṣrī (balanced between *imālah kubrā* and *taqlīl*), Ḥamzah, al-Kisā'ī and Khalaf al-'Āshir.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Qālūn has *imālah* in جُرْفٍ هَارٍ of Sūrat al-Tawbah: 109. Via the *Ṭayyibah*, *fath* will also be allowed for him.

The word تَوْرَاة is the only word in which Warsh via al-Aṣbahānī will have *imālah kubrā* in.

²⁰⁰ Mu'jam Muṣṭalahāt 'Ilm al-Qirā'āt al-Qur'āniyyah: 260.

²⁰¹ Mu'jam Muṣṭalahāt 'Ilm al-Qirā'āt al-Qur'āniyyah: 96.

Via the *Shāṭibiyyah*, al-Dūrī Baṣrī has *fatḥ* in وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ of وَالْجَارِ in Sūrat al-Nisā': 36. Via the *Ṭayyibah*, he has *imālah* as well.

Via the *Shāṭibiyyah*, al-Dūrī Baṣrī has *imālah* in التَّاسِ when it is *majrūr* wherever it comes in the Qur'ān. Via the *Ṭayyibah*, he has *fatḥ* as well.

Via the *Shāṭibiyyah*, al-Dūrī Baṣrī has *taqlīl* in الدُّنْيَا wherever it comes. Via the *Ṭayyibah*, he will additionally have *fatḥ* as well as *imālah kubrā*.

Via the *Shāṭibiyyah*, al-Dūrī Baṣrī has *taqlīl* in يُؤَيَّلَتِي, يُحَسِّرَتِي, يَا سَفَىٰ and أُنَىٰ wherever they come. Via the *Ṭayyibah*, he will also have *fatḥ*.

Via the *Shāṭibiyyah*, al-Dūrī Baṣrī has *fatḥ* in مَتَىٰ and عَسَىٰ, بَلَىٰ wherever they come. Via the *Ṭayyibah*, he will also have *taqlīl*.

Via the *Shāṭibiyyah*, al-Sūsī has *imālah* during *idghām kabīr* and *waqf* with a *sukūn* e.g. فَقَمْنَا عَذَابَ النَّارِ * رَبَّنَا وَتَوَقَّفْنَا مَعَ الْأَبْرَارِ. Via the *Ṭayyibah*, he will additionally have *fatḥ* as well as *taqlīl* here.

Via the *Shāṭibiyyah*, Abū 'Amr al-Baṣrī has *taqlīl* of the *alif al-ta'nīth* which comes on the scale of فَعَلَىٰ, however it comes i.e. with a *fatḥah* e.g. نَجْوَىٰ, يَحْيَىٰ, with a *ḍammah* e.g. رُؤْيَا or with a *kasrah* e.g. عَيْسَىٰ, سَيْمًا. He will also have *taqlīl* of the verse-ends of the 11 famous *sūrahs*. Via the *Ṭayyibah*, he will also have *fatḥ* in all these places. (This will exclude *dhawāt al-rā'* in which Abū 'Amr al-Baṣrī will only have *imālah kubrā* via both the *Shāṭibiyyah* and the *Ṭayyibah*).

Via the *Shāṭibiyyah*, Hishām has *imālah* in مَشَارِبِ of Sūrah Yāsīn: 73, while Ibn Dhakwān has *fatḥ*. Via the *Ṭayyibah*, Hishām will also have *fatḥ*, while Ibn Dhakwān will also have *imālah*. Thus, via the *Ṭayyibah*, Ibn 'Āmir al-Shāmī has both *imālah* and *fatḥ* in مَشَارِبِ.

Via the *Shāṭibiyyah*, Hishām has *fath* in the *hamzah* and the *rā'* of رَأَى when followed by a *mutaḥarrik* e.g. رَعَا أَيْدِيَهُمْ, رَعَا كَوَكْبًا, in رَادَ, in شَاءَ and جَاءَ. Via the *Tayyibah*, he will have *imālah* in both the *hamzah* and the *rā'* of رَأَى when followed by a *mutaḥarrik*, as well as *imālah* in رَادَ, شَاءَ and جَاءَ.

Via the *Shāṭibiyyah*, Hishām has *imālah* in إِنَّهُ of Sūrat al-Aḥzāb: 53, عَيْنٍ عَانِيَةٍ of Sūrat al-Ghāshiyah: 5, غَابِدُونَ and غَابِدٍ of Sūrat al-Kāfirūn. Via the *Tayyibah*, he will also have *fath* in these words.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *fath* in:

- Those *alifs* that come after a *rā'* in verbs e.g. اشْتَرَى, تَرَى, يُفْتَرَى, or in nouns e.g. القُرَى, ذِكْرَى, بُشْرَى.
- Those *alifs* which precede the *rā' maksūrah mutaṭarrifah* e.g. نَارِ, النَّارِ.
- If the *rā'* is repeated with an *alif* between them (and the second *rā'* with a *kasrah*) e.g. مِنَ الْأَشْرَارِ, دَارِ الْقَرَارِ, قَرَارِ, الْأَبْرَارِ.
- كَافِرِينَ, however it comes.
- الْحَوَارِيِّينَ of Sūrat al-Mā'idah: 11 and Sūrat al-Ṣaff: 14.
- مُرْجَةٍ of Sūrah Yūsuf ﷺ: 88.
- يَلْقَهُ مَنْشُورًا of Sūrat al-Isrā': 13.²⁰²
- أَلَى أَمْرِ اللَّهِ of Sūrat al-Naḥl: 1.
- لِلشَّارِيِّينَ of Sūrat al-Naḥl: 66, Sūrat al-Ṣaffāt: 46, Sūrat al-Qitāl: 5.

Via the *Tayyibah*, he has *imālah* in these places as well.

Via the *Shāṭibiyyah*, Ibn 'Āmir al-Shāmī has *fath* in خَابَ, wherever it comes. Via the *Tayyibah*, he will also have *imālah*.

Via the *Shāṭibiyyah*, Shu'bah has *fath* in:

²⁰² Ibn 'Āmir al-Shāmī will read this as يَلْقَهُ مَنْشُورًا, as opposed to يَلْقَهُ مَنْشُورًا, as Ḥafṣ would read it.

- نَلَى wherever it comes.
- يَا بُشْرَى of Sūrah Yūsuf ﷺ: 19.
- The nūn of وَنَا of Sūrat al-Isrā': 83. He makes *imālah* in the *hamzah* of وَنَا via both the *Shāṭibiyyah* and the *Ṭayyibah*.

Via the *Ṭayyibah*, Shu'bah additionally has *imālah* in the above places.

Via the *Shāṭibiyyah*, Shu'bah has *imālah* in:

- رَمَى of Sūrat al-Anfāl: 17.
- سُوى of Sūrah Ṭahā: 58.
- سُدى of Sūrat al-Qiyāmah: 36.
- أَدْرَى and its derivatives, wherever they come. This will exclude وَلَا أَدْرَأُكُمْ of Sūrah Yūnus ﷺ: 16, in which he will only have *imālah*.
- In the *hamzah* and the *rā'* of رَأَى when not followed by a *mutaḥarrik*, whether a pronoun or not e.g. رَأَاهَا تَهْتَزُّ, رَأَاكَ الَّذِينَ كَفَرُوا, رَأَا أَيْدِيَهُمْ, رَأَا كُوكَبًا. This will exclude رَأَا كُوكَبًا of Sūrat al-An'ām: 76, in which he will only have *imālah*.

Via the *Ṭayyibah*, Shu'bah additionally has *fath* in the above places.

If the *rā'* is repeated with an *alif* between them (and the second *rā'* with a *kasrah*) e.g. مِنَ الْأَشْرَارِ, دَارُ الْقَرَارِ, قَرَارٍ, الْأَبْرَارِ, then Khalaf and Khallād will have *taqlil* via the *Shāṭibiyyah*. Via the *Ṭayyibah*, Khalaf will additionally have *imālah kubrā*, while Khallād will add *fath* as well as *imālah*. Thus, if the *rā'* is repeated:

- Khalaf has two ways – *imālah* (via the *Ṭayyibah*) and *taqlil* (via the *Shāṭibiyyah*).
- Khallād has three ways – *imālah*, *fath* (both via the *Ṭayyibah*) and *taqlil* (via the *Shāṭibiyyah*).

Via the *Shāṭibiyyah*, Ḥamzah has *taqlīl* in قَهَّارٍ wherever it appears and البَوَّارِ of Sūrah Ibrāhīm ﴿٢٨﴾: 28. Via the *Ṭayyibah*, he will also have *fath*.

Via the *Shāṭibiyyah*, Ḥamzah has *taqlīl* in تَوَزَّاةٌ wherever it comes in the Qur’ān. Via the *Ṭayyibah*, he will also have *imālah kubrā*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *fath* in فَاوَّارِي of Sūrat al-Mā’idah and يُوَّارِي of Sūrat al-Mā’idah: 31 and Sūrat al-A’rāf: 26.²⁰³ Via the *Ṭayyibah*, he will additionally have *imālah*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *fath* in فَلَا تُمَارِ فِيهِمْ of Sūrat al-Kahf: 22. Via the *Ṭayyibah*, he will additionally have *imālah*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *imālah* in إِذْ هُمْ فِي الْعَارِ of Sūrat al-Tawbah: 40. Via the *Ṭayyibah*, he will additionally have *fath*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *imālah* in البَارِي of Sūrat al-Ḥashr: 24. Via the *Ṭayyibah*, he will additionally have *fath*.

Al-Dūrī ‘Alī will also have an option of *imālah* in the ‘*ayn kalimah* of كَسَانِي، يَتَمَانِي of Sūrat al-Tawbah: 54، النَّصَارِي wherever it comes، أُسَارِي of Sūrat al-Baqarah: 85 and سُكَارِي of Sūrat al-Nisā’: 43 i.e. these words come on the scale of فَعَالِي، thus referring to the *imālah* of the *alif* after the *tā’* of يَتَمَانِي since the *alif* following the *mīm* will have *imālah* because it is with a *yā’*. The reason for this *imālah* is because of the *imālah* that takes place in the *lām kalimah*, *imālah* takes place in the ‘*ayn kalimah* as well. Thus, if *imālah* does not take place in the *lām kalimah* of this word due to *ijtimā’ al-sākinayn* e.g. يَتَمَانِي التَّسَاءِ، النَّصَارِي الْمَسِيحِ، then no *imālah* will take place in the ‘*ayn*. The option of *imālah* in the ‘*ayn kalimah* is via the *Ṭayyibah* only. Via the *Shāṭibiyyah*, only *fath* will be allowed in the ‘*ayn kalimah*.

²⁰³ In line 329 of the *Shāṭibiyyah*, Imam al-Shāṭibī relates both *fath* and *imālah* for al-Dūrī ‘Alī in فَاوَّارِي and يُوَّارِي. However, *imālah* is related from Abū ‘Uthmān al-Ḍarīr while the *Shāṭibiyyah’s sanad* is via Ja’far al-Naṣībī. See *Ghayth al-Naf’*: 194. Refer to the commentary of line 35 of the *Ṭayyibah* to gauge these *ṭuruq* from al-Kisā’ī.

Via the *Durrah*, Idrīs has *fatḥh* in رُوِيَآك and رُوِيَآي of Sūrah Yūsuf ﴿٤٥﴾: 4, 5, 100 i.e. when it comes without “أل”. Via the *Ṭayyibah*, he additionally has *imālah*. Iṣḥāq will only have *fatḥh* here. If it comes with “أل” i.e. الرُّوِيَآ, then via both the *Durrah* and the *Ṭayyibah*, *imālah* will be made.

The Ḥurūf al-Muqaṭṭa‘āt

Imālah, *taqlil* and *fatḥh* in the *ḥurūf al-muqaṭṭa‘āt* will only take place in five letters found in the combination حِيَّ طَهْرٌ i.e. the *hā’*, the *yā’*, the *ṭā’*, the *hā’* and the *rā’*.

Via the *Shāṭibiyyah*, Qālūn has *fatḥh* in the *hā’* and the *yā’* at the start of Sūrah Maryam ﴿٢٠٤﴾. Via the *Ṭayyibah*, he will also have *taqlil*.

Via the *Shāṭibiyyah*, Warsh via al-Azraq has *taqlil* in the *hā’* and the *yā’* at the start of Sūrah Maryam ﴿٢٠٤﴾. Via the *Ṭayyibah*, he will also have *fatḥh*. Warsh via al-Aṣbahānī will only have *fatḥh* in the *hā’* and the *yā’*.

Via the *Shāṭibiyyah*, Warsh via al-Azraq has *imālah kubrā* in the *hā’* of طَهْرٌ. Via the *Ṭayyibah*, he will also have *taqlil*. Warsh via al-Aṣbahānī will only have *fatḥh* here.

Via the *Shāṭibiyyah*, Nāfi‘ has *fatḥh* in the *yā’* of يَسْ. Via the *Ṭayyibah*, he will also have *taqlil*.

Via the *Shāṭibiyyah*, Hishām has *imālah* in the *yā’* of Sūrah Maryam ﴿٢٠٤﴾. Via the *Ṭayyibah*, he will also have *fatḥh*.

²⁰⁴ Though Imam al-Shāṭibī mentions *taqlil* for Qālūn in the *hā’* and the *yā’* (line 741), it is not read. See *Ghayth al-Naf’*: 381.

Via the *Shāṭibiyyah*, Abū ‘Amr al-Baṣrī has *fath* in the *yā*’ at the start of Sūrah Maryam .²⁰⁵ Via the *Ṭayyibah*, he will also have *imālah kubrā*.

Via the *Shāṭibiyyah*, Abū ‘Amr al-Baṣrī has *taqlīl* in the *ḥā*’ of حَم in the seven places that it comes. Via the *Ṭayyibah*, he will also have *fath*.

Via the *Shāṭibiyyah*, Ḥamzah has *imālah* in the *yā*’ of يَس. Via the *Ṭayyibah*, he will also have *taqlīl*.

TEXT:

أَمِلْ ذَوَاتِ الْيَاءِ فِي الْكُلِّ شَفَا 278 وَثَنَّ الْأَسْمَاءَ إِنْ تُرِدُ أَنْ تَعْرِفَا

TRANSLATION:

Apply *imālah* in all *dhawāt al-yā*’ for Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir. Dualise the nouns if you intend to identify (them).

COMMENTARY:

Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (شَفَا) have *imālah* (أَمِلْ) in *dhawāt al-yā*’ (ذَوَاتِ الْيَاءِ)²⁰⁶, whether verbs, nouns or particles (فِي الْكُلِّ).

In the second half of the line, the author offers a way of identifying *dhawāt al-yā*’ in nouns (*asmā*’). If one intends to recognise (إِنْ تُرِدُ أَنْ تَعْرِفَا) *dhawāt al-yā*’ in nouns, then place the noun in its dual form (وَتَنَّ الْأَسْمَاءَ).

TEXT:

وَرَدَّ فِعْلَهَا إِلَيْكَ كَالْفَتَى 279 هُدَى الْهَوَى اشْتَرَى مَعَ اسْتَعْلَى أَتَى

²⁰⁵ Imam al-Shāṭibī relates *imālah* for al-Sūsī (line 739), however, it is not read. See *Ghayth al-Naf*: 381; *al-Nashr*: 2/69.

²⁰⁶ Those words in which the *yā*’ forms part of the original word and ends with the pronunciation of an *alif*, whether the *yā*’ is written or not e.g. هَدَى، الرِّبَا، الفَتَى.

TRANSLATION:

And return its (*dhawāt al-yā'*) verb to oneself (if you wish to indentify it), like *الْفَتَى*, *أَتَى* and *إِسْتَعْلَى*, *إِشْتَرَى*, *الْهَوَى*, *هُدَى*.

COMMENTARY:

If one wishes to indentify *dhawāt al-yā'* in a verb, then return its verb (*وَرُدَّ فِعْلَهَا*) – the verb of the *dhawāt al-yā'* – to oneself i.e. to the first person (*mutakallim*).

Subsequently, the author presents three examples of nouns and three examples of verbs. *الْفَتَى*, *الْهَوَى* and *هُدَى* are nouns. In their dual form they are *الْفَتَيَانِ*, *الْهَوَيَانِ* and *هُدَيَانِ*. *أَتَى* and *إِسْتَعْلَى* are examples of verbs. In the first person they become *أَتَيْتُ*, *إِشْتَرَيْتُ* and *إِسْتَعْلَيْتُ*. This indicates that these words are primarily with a *yā'*.

Examples of nouns which are with a *wāw* instead of a *yā'* are *صَفَا* and *أَبَّ* which become *صَفَوَانِ* and *أَبَوَانِ* in their dual form. Examples of verbs which are with a *wāw* are *دَعَا* and *نَجَا* which become *دَعَوْتُ* and *نَجَوْتُ* when in the first person.

TEXT:

وَكَيْفَ فَعَلَى وَفَعَالَى صَمُهُ وَفَتْحُهُ وَمَا بِيَاءٍ رَسْمُهُ 280

TRANSLATION:

And however (words appear on the scale of) *فَعَلَى* or *فَعَالَى* – with a *dammah* or a *fathah* – and those (words where) their script is with a *yā'*.

COMMENTARY:

Ḥamzah, al-Kisā'ī and Khalaf al-Āshir will also have *imālah* in the feminine *alif* (*alifāt al-ta'nīth*).²⁰⁷ Words with the *alif al-ta'nīth* appear on the scale of *فَعَلَى*, whether with a

²⁰⁷ The *alif al-ta'nīth* is an additional *alif* (i.e. it is not primarily part of the word) which occurs on the fourth letter or more, and indicates towards that which is feminine, whether literally or figuratively e.g. *الدُّنْيَا*, *الْأُنثَى*. Imam al-Shāṭibī explains how to recognise them:

وفي الألفات التأنِيثِ في الكلِّ مَيْلًا * ...

fathah, *ḍammah* or *kasrah* (وَكَيْفَ فَعَالَى) e.g. مَوْتَى, مَرَضَى, بُشْرَى, فُضْوَى, سَيْمًا, دُكْرَى, or on the scale of فَعَالَى, whether its with a *ḍammah* or a *fathah* (وَفَعَالَى صَمُّهُ وَفَتْحُهُ) e.g. أُسَارَى, نَصَارَى, يَتَامَى, سُكَارَى.

Ḥamzah, al-Kisā'ī and Khalaf al-Āshir will also have *imālah* in all those words, whether nouns or verbs, that end with an *alif* which is written with a *yā'* (وَمَا بِيَاءٍ رَسْمُهُ). Examples of these follow in the next line.

TEXT:

كَحَسْرَتِي أَنِّي ضَحَى مَتَى بَلَى غَيْرَ لَدَى زَكَى عَلَى حَتَّى إِلَى 281

TRANSLATION:

Like (in) بَلَى, حَسْرَتِي, أَنِّي, ضَحَى, مَتَى and لَدَى, excluding زَكَى, عَلَى, حَتَّى and إِلَى.

COMMENTARY:

Examples of words written with a *yā'* given by the author are: حَسْرَتِي, أَنِّي, ضَحَى, مَتَى and بَلَى.

Five exemptions are mentioned i.e. though they are written with a *yā'*, *imālah* will not be made in them: لَدَى, زَكَى, عَلَى, حَتَّى and إِلَى.

TEXT:

وَمَيَّلُوا رَبَّ الْقُوَى الْعَلَى كَلَا كَذَا مَزِيدًا مِنْ ثَلَاثِي كَابْتَلَى 282

TRANSLATION:

They (Ḥamzah, al-Kisā'ī and Khalaf al-Āshir) make *imālah* in الرِّبَا, الْعَلَى الْقُوَى, and كَلَا. Similarly, (they will make *imālah*) in (those words) increased from the basic trilateral verbs, like (in) اِبْتَلَى.

COMMENTARY:

Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have *imālah* (وَمَيَّلُوا) in the following words: الرِّبَا wherever it appears, الْقَوَى of Sūrat al-Najm: 5, الْعَلَى of Sūrah Ṭahā: 4 and كَلَاهُمَا (كَلَا) of Sūrat al-Isrāʾ: 23.

They will also have *imālah* in those words which are derived from the basic trilateral verbs i.e. *thulāthī mujarrad* (مِنْ ثَلَاثِي) – even though with a *wāw* – but are written with a *yāʾ* when they appear in their increased form i.e. *mazīd* (مَزِيدًا) e.g. اِئْتَلَى (– بَلَى (– زَكَى – يَزْكُو) يَتَزَكَّى or الْأَزْكَى (عَلَى - يَغْلُو) اِسْتَعَلَى or الْأَعْلَى (دَنَى - يَدْنُو) الْأَدْنَى (يَبْنُو

TEXT:

قِيَامَةَ اللَّيْلِ الضُّحَى الشَّمْسِ سَأَلْ	مَعَ رُوسِ آيِ النَّجْمِ طَهَ اقْرَأْ مَعَ أَلْ	283
أَحْيَا بِلَا وَاوٍ وَعَنْهُ مَيَّلْ	عَبَسَ وَالنَّزْعَ وَسَبَّحْ، وَعَلِيَّ	284

TRANSLATION:

[Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have *imālah*] with the verse-ends of (*sūrahs*) al-Najm, Ṭahā, “Iqra”, al-Qiyāmah, al-Layl, al-Ḍuḥā, al-Shams, Sa’ala (al-Ma’ārij), ‘Abasa, al-Nāzi‘āt and al-A’lā’.

COMMENTARY:

Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have *imālah* on the verse-ends (مَعَ رُوسِ آيِ) of 11 *sūrahs*: Sūrat al-Najm (النَّجْمِ), Sūrah Ṭahā (طَهَ), Sūrat al-ʿAlaq (اقْرَأْ), Sūrat al-Qiyāmah (الْقِيَامَةَ), Sūrat al-Layl (اللَّيْلِ), Sūrat al-Ḍuḥā (الضُّحَى), Sūrat al-Shams (السَّمْسِ), Sūrat al-Ma’ārij (سَأَلْ), Sūrah ‘Abasa (عَبَسَ), Sūrat al-Nāzi‘āt (وَالنَّزْعَ) and Sūrah al-A’lā’ (وَسَبَّحْ).²⁰⁸

²⁰⁸ It is well known that *imālah* will not be made at each and every verse-end of these 11 *sūrahs* because at some of them *imālah* would not even be possible e.g. دِكْرِي in Sūrah Ṭahā, خَلَقَ in Sūrat al-ʿAlaq, وَأَحْيَاهُ in Sūrat al-Ma’ārij, كَثِيرًا in Sūrah Ṭahā etc. Thus, *imālah* will only be made in these *sūrahs* at those verse-ends which will allow for *imālah* to be made. Note that in Sūrat al-A’lā’, Sūrat al-Shams and Sūrat al-Layl, *imālah* is possible at every single verse-end.

Thereafter, the author mentions those words in which only al-Kisāʾī (وَعَلِي) will have *imālah* in i.e. excluding Ḥamzah and Khalaf al-ʿĀshir.

Al-Kisāʾī will have *imālah* in أَحْيَا (أَحْيَا) wherever it comes, but not when attached to a *wāw* (بَلَا وَاوٍ) e.g. فَأَحْيَاكُمْ بِهِ، فَأَحْيَاهَا. However, when it comes with a *wāw*, which is only in one place in the Qurʾān – أَمَاتٌ وَأَحْيَا of Sūrat al-Najm: 44 – then Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will all have *imālah* in it.

At the end of the line, specific words that have *imālah* for al-Kisāʾī continues (وَعَنْهُ مَيِّلٌ).

TEXT:

مَحْيَاهُمْ تَلَا خَطَايَا وَدَحَا	285
تُقَاتِيهِ مَرَضَاتٍ كَيْفَ جَا طَحَا	
سَجَى وَأَنْسَانِيهِ مَنْ عَصَانِي	286
أَتَانِ لَا هُودَ وَقَدْ هَدَانِي	

TRANSLATION:

[Al-Kisāʾī will have *imālah* in] مَحْيَاهُمْ، تَلَاهَا، خَطَايَا، دَحَا(هَا)، تُقَاتِيهِ، مَرَضَاتٍ، كَيْفَ، جَا، طَحَا(هَا) – however it comes – سَجَى، وَأَنْسَانِيهِ، مَنْ، عَصَانِي، وَأَتَانِي – not (the one) of Sūrah Hūd ﴿١٠٤﴾ – and وَقَدْ هَدَانِي.

COMMENTARY:

Al-Kisāʾī will have *imālah* in مَحْيَاهُمْ (مَحْيَاهُمْ) of Sūrat al-Jāthiyah: 21. This will exclude مَحْيَايَ of Sūrat al-Anʿām in which he will not have *imālah*.²⁰⁹ He will also have *imālah* in خَطَايَاهُمْ، خَطَايَا، إِذَا تَلَاهَا (تَلَا) وَالْقَمَرَ إِذَا تَلَاهَا of Sūrat al-Shams, the different forms of خَطَايَا i.e. خَطَايَاهُمْ، خَطَايَا، مَرَضَاتٍ (تُقَاتِيهِ) of Sūrat al-Nāziʿāt: 30، حَقُّ تُقَاتِيهِ of Sūrah Āl ʿImrān: 102 (تُقَاتِيهِ)، مَرَضَاتٍ (طَحَا) وَالْأَرْضِ وَمَا طَحَاهَا، مَرَضَاتِي، مَرَضَاتِ اللَّهِ i.e. (مَرَضَاتٍ كَيْفَ جَا) of Sūrat al-Shams: 6.

²⁰⁹ مَحْيَايَ will specifically be mentioned in line 288.

In the second line above, more words which only al-Kisā'ī will have *imālah* in are mentioned: (وَأَسَانِيهِ) of Sūrat al-Ḍuḥā: 2 and (وَأَلْبِلْ إِذَا سَجَى) of Sūrat al-Kahf: 63. This will exclude فَأَنْسَاهُ of Sūrah Yūsuf ﷺ: 42.²¹⁰

He will also have *imālah* in (مَنْ عَصَانِي) of Sūrah Ibrāhīm ﷺ: 36. This will exclude وَعَصَى آدَمُ of Sūrah Ṭāhā: 121.²¹¹

He will furthermore have *imālah* in (عَاتَانِي الْكِتَابِ) of Sūrah Maryam ﷺ: 30 and (عَاتَانِ) of Sūrat al-Naml: 36 (آتَانِ), excluding (مِنْهُ رَحْمَةٌ) of Sūrah Hūd ﷺ: 63 (لَا هُودَ).²¹²

The last word mentioned at the end of these two lines is (وَقَدْ هَدَانِي) of Sūrat al-An'ām: 80. With the stipulation of "قَدْ", (إِنِّي هَدَانِي) of Sūrat al-An'ām: 161, (اجْتَبَاهُ وَهَدَاهُ) of Sūrat al-Nahl: 121 and (هَدَانِي) of Sūrat al-Zumar: 57 are excluded.²¹³

Two additional words are mentioned for al-Kisā'ī in the next line.

TEXT:

أَوْصَانِ رُؤْيَايَ لَهُ، الرُّؤْيَا رَوَى رُؤْيَاكَ مَعَ هُدَايَ مَثْوَايَ تَوَى 287

TRANSLATION:

[Al-Kisā'ī has *imālah* in] (وَأَوْصَانِي) (بِالصَّلَاةِ) and (رُؤْيَايَ). Al-Kisā'ī and Khalaf al-Āshir (have *imālah* in) (الرُّؤْيَا) while al-Dūrī 'Alī (has *imālah* in) (رُؤْيَاكَ), with (هُدَايَ) and (مَثْوَايَ).

²¹⁰ In فَأَنْسَاهُ of Sūrah Yūsuf ﷺ, Ḥamzah and Khalaf al-Āshir will also have *imālah*.

²¹¹ In وَعَصَى آدَمُ of Sūrah Ṭāhā, Ḥamzah and Khalaf al-Āshir will also have *imālah*.

²¹² In (مِنْهُ رَحْمَةٌ) of Sūrah Hūd ﷺ, Ḥamzah and Khalaf al-Āshir will also have *imālah*.

²¹³ In (إِنِّي هَدَانِي) of Sūrat al-An'ām, (اجْتَبَاهُ وَهَدَاهُ) of Sūrat al-Nahl and (هَدَانِي) of Sūrat al-Zumar, Ḥamzah and Khalaf al-Āshir will also have *imālah*.

COMMENTARY:

Al-Kisā'ī (لَهُ) will also have *imālah* in (أَوْصَانِ) وَأَوْصَانِي بِالصَّلَاةِ of Sūrah Maryam ﴿٣١﴾: 31. This will exclude وَوَصَّىٰ بِهَا of Sūrat al-Baqarah: 132.²¹⁴

He will also have *imālah* in (رُؤْيَايَ) رُؤْيَايَ of Sūrah Yūsuf ﴿٤٣﴾: 43, 100. This will exclude الرُّؤْيَا and رُؤْيَاكَ which is mentioned immediately hereafter.

Al-Kisā'ī and Khalaf al-Āshir (رَوَى) have *imālah* in (الرُّؤْيَا) الرُّؤْيَا of Sūrah Yūsuf ﴿٤٣﴾: 43, Sūrat al-Şāffāt: 105, Sūrat al-Faḥ: 27 and Sūrat al-Isrā': 60 during *waqf*. Ḥamzah will not have *imālah* here.

Hereafter, all those words in which al-Dūrī 'Alī (تَوَى) specifically has *imālah*, are mentioned. They include: (رُؤْيَاكَ) رُؤْيَاكَ of Sūrah Yūsuf ﴿٥﴾: 5, (مَعْ هُدَايَ) هُدَايَ of Sūrat al-Baqarah: 38 and Sūrah Ṭahā: 128, as well as (مَنْوَايَ) مَنْوَايَ of Sūrah Yūsuf ﴿٢٣﴾: 23. By stating “مَنْوَايَ”, مَنْوَاهُ of Sūrah Yūsuf ﴿٢١﴾: 21 and مَنْوَاكُمْ of Sūrat al-An'ām are excluded.²¹⁵

TEXT:

جَوَارٍ مَعْ بَارِئِكُمْ طُغْيَانِهِمْ مَحْيَايَ مَعْ آذَانِنَا آذَانِهِمْ 288

TRANSLATION:

[Al-Dūrī 'Alī has *imālah* in] مَحْيَايَ, with آذَانِنَا, آذَانِهِمْ, الْجَوَارِ, along with بَارِئِكُمْ and طُغْيَانِهِمْ.

COMMENTARY:

Al-Dūrī 'Alī will also have *imālah* in (مَحْيَايَ) مَحْيَايَ of Sūrat al-An'ām: 162²¹⁶, (مَعْ آذَانِنَا) آذَانِنَا of Sūrah Fuṣṣilat: 5, (آذَانِهِمْ) آذَانِهِمْ which comes in seven places: Sūrat al-Baqarah: 19,

²¹⁴ In وَوَصَّىٰ بِهَا of Sūrat al-Baqarah, Ḥamzah and Khalaf al-Āshir will also have *imālah*.

²¹⁵ In مَنْوَاهُ of Sūrah Yūsuf ﴿٢١﴾ and مَنْوَاكُمْ, Ḥamzah, al-Kisā'ī and Khalaf al-Āshir will also have *imālah*.

²¹⁶ This excludes مَحْيَاهُمْ of Sūrat al-Jāthiyah that was mentioned in line 285.

Sūrat al-An‘ām: 25, Sūrat al-Isrā’: 46, Sūrat al-Kahf: 11, 57, Sūrah Fuṣṣilat: 44 and Sūrah Nūḥ ﷺ: 7. He will also have *imālah* in الجَوَارِ (جَوَارٍ) in Sūrat al-Shūrā: 32, Sūrat al-Raḥmān: 24 and Sūrat al-Takwīr: 16. Furthermore, he will have *imālah* of مَعِ بَارِكُمْ (مَعِ بَارِكُمْ) in both places in Sūrat al-Baqarah: 54 and طُعْيَانِهِمْ (طُعْيَانِهِمْ) wherever it appears.

TEXT:

مِشْكَاةٌ جَبَّارِينَ مَعَ أَنْصَارِي وَيَبَابَ سَارِعُوا وَخُلْفُ الْبَارِي 289

TRANSLATION:

[Al-Dūrī ‘Alī has *imālah* in] كَمِشْكَاةٍ, جَبَّارِينَ, with أَنْصَارِي, the derivatives of سَارِعُوا and an option (between *imālah* and *fath* in) الْبَارِي.

COMMENTARY:

Al-Dūrī ‘Alī will also have *imālah* in مِشْكَاةٍ (مِشْكَاةٍ) of Sūrat al-Nūr: 35, جَبَّارِينَ (جَبَّارِينَ) of Sūrat al-Mā‘idah: 22 and Sūrat al-Shu‘arā’: 130, مَعَ أَنْصَارِي (مَعَ أَنْصَارِي) of Sūrah Āl ‘Imrān: 22 and Sūrat al-Ṣaff: 22, as well as the derivatives of سَارِعُوا (وَيَبَابَ سَارِعُوا) i.e. وَسَارِعُوا of Sūrah Āl ‘Imrān: 33, نُسَارِعُ لَهُمْ of Sūrat al-Mu‘minūn: 56 and يُسَارِعُونَ wherever it comes.²¹⁷

Thereafter, a few words are mentioned in which al-Dūrī ‘Alī has an option between *imālah* and *fath*. The first word appears at the end of this line: الْبَارِي of Sūrat al-Ḥashr: 24 (وَوَخُلْفُ الْبَارِي).

TEXT:

ثَمَارٍ مَعَ أَوَارٍ مَعَ يُوَارٍ مَعَ عَيْنٍ يَتَامَى عَنْهُ الْإِثْبَاعُ وَقَعُ 290

²¹⁷ يُسَارِعُونَ comes in seven places: Sūrah Āl ‘Imrān: 114, 176, Sūrat al-Mā‘idah: 41, 52, 62, Sūrat al-Anbiyā’: 90 and Sūrat al-Mu‘minūn: 61.

TRANSLATION:

[Al-Dūrī ‘Alī has an option between *imālah* and *fath* in] (فَلَا تُنْمَارِ فِيهِمْ) with فَأُوَارِي and يُوَارِي; (*imālah*) from him (in) the ‘ayn (*kalimah*) of يَتَامَى (due to the) recurring (*imālah*) taking place.

COMMENTARY:

In (مَعُ أُوَارِ) فَأُوَارِي of Sūrat al-Kahf: 22, (مَعُ أُوَارِ) فَأُوَارِي of Sūrat al-Mā'idah and (مَعُ يُوَارِ) of Sūrat al-Mā'idah: 31 and Sūrat al-A'rāf: 26, al-Dūrī ‘Alī will have an option between *imālah* and *fath*.

Al-Dūrī ‘Alī will also have an option of *imālah* in the ‘ayn *kalimah* of (مَعُ) يَتَامَى (عَيْنِ يَتَامَى عَنْهُ) i.e. (عَيْنِ يَتَامَى) comes on the scale of فَعَالَى, thus referring to the *imālah* of the *alif* after *tā*' since the *alif* following the *mīm* will have *imālah* because it is with a *yā*'.

Ibn al-Jazarī explains the reason for this *imālah* when he states “الإنشباعُ وَفَعُ” (recurring *imālah* taking place): *imālah* takes place because of *imālah* i.e. due to the *imālah* in the *lām kalimah*, *imālah* takes place in the ‘ayn *kalimah* as well.

Thus, if *imālah* does not take place in the *lām kalimah* of this word due to *ijtimā‘ al-sākinayn* e.g. يَتَامَى التَّسَاءِ, then no *imālah* will take place in the ‘ayn as well.

In the next line, four additional words are given which follows this rule.

TEXT:

وَمِنْ كُسَالَى وَمِنْ النَّصَارَى كَذَا أُسَارَى وَكَذَا سُكَارَى

291

TRANSLATION:

[Al-Dūrī ‘Alī has *imālah* in the ‘ayn] of كُسَالَى, and of النَّصَارَى, likewise (in) أُسَارَى and سُكَارَى.

COMMENTARY:

Al-Dūrī ‘Alī will also have *imālah* in the ‘*ayn* of كَسَالَى of Sūrat al-Tawbah: 54, النَّصَارَى wherever it comes, أُسَارَى of Sūrat al-Baqarah: 85 and سُكَارَى of Sūrat al-Nisā’: 43.

As mentioned before, if *imālah* does not take place in the *lām kalimah* of these words e.g. النَّصَارَى الْمَسِيح, then *imālah* will not take place in the ‘*ayn kalimah* as well.

TEXT:

وَأَفَقَ فِي أَعْمَى كِلَا الْإِسْرَى صَدَا وَأَوَّلًا حِمًّا، وَفِي سُؤَى سُدى 292

TRANSLATION:

Those who agree (with Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir in making *imālah*) are Shu‘bah (in) الْأَعْمَى, both (places of Sūrat) al-Isrā’; Abū ‘Amr al-Baṣrī and Ya‘qūb (make *imālah* in) the first place (only). And (*imālah*) in سُؤَى and (in) سُدى.

COMMENTARY:

From this verse onwards, the author starts mentioning those Qurrā’ who agree (وَأَفَقَ) with Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (شَقَا) in making *imālah*.

Shu‘bah (صَدَا) will make *imālah* of الْأَعْمَى in both places (فِي أَعْمَى كِلَا) of Sūrat al-Isrā’ (الْإِسْرَى): 72.

Abū ‘Amr al-Baṣrī and Ya‘qūb (حِمًّا) will make *imālah* in the first one only (وَأَوَّلًا).

With the restriction to Sūrat al-Isrā’ (الْإِسْرَى), حَشَرْتَنِي أَعْمَى and يَوْمَ الْقِيَامَةِ أَعْمَى of Sūrah Ṭāhā: 124, 125 are excluded.

Imālah will also be made in سُؤَى (وَفِي سُؤَى) of Sūrah Ṭāhā: 58 and سُدى (سُدَى) of Sūrat al-Qiyāmah: 36. Those who make *imālah* in these two words, amongst others, are mentioned in the next line.

TEXT:

رَمَى بَلَى صُنْ خُلْفُهُ، وَمُتَّصِفٌ مُزْجَا يُلَقِّنُهُ أَتَى أَمْرُ اخْتُلِفَ 293

TRANSLATION:

Shu‘bah with an option (makes *imālah* in) رَمَى and بَلَى. Ibn Dhakwān has an option (between *imālah* and *fath* in) أَتَى أَمْرُ اللَّهِ and يُلَقِّنُهُ (مَنْشُورًا), مُزْجَاةً.

COMMENTARY:

Shu‘bah (صُنْ) – with an option (خُلْفُهُ) – will make *imālah* in in سُوَى (وَفِي سُوَى) of Sūrah Ṭāhā and سُدَى (سُدَى) of Sūrat al-Qiyāmah. He will also make *imālah* with an option of *fath* in رَمَى (رَمَى) of Sūrat al-Anfāl: 17, and بَلَى (بَلَى) wherever it comes.

Ibn Dhakwān (مُتَّصِفٌ) will have *imālah* with an option (اِخْتُلِفَ) in مُزْجَاةً (مُزْجَا) of Sūrah Yūsuf ﷺ: 88, 218 (يُلَقِّنُهُ) of Sūrat al-Isrā’: 13 and أَتَى أَمْرُ اللَّهِ of Sūrat al-Naḥl: 1.

TEXT:

إِنَاهُ لِي خُلْفٌ، نَأَى الْإِسْرَا صِيفٍ مَعَ خُلْفِ نُونِهِ، وَفِيهِمَا ضِيفٌ 294

TRANSLATION:

Hishām – with an option – (has *imālah* in) إِنَاهُ. Shu‘bah (has *imālah* in) وَتَا of (Sūrat) al-Isrā’, with an option (of *imālah* in) its *nūn*. Khalaf from Ḥamzah (has *imālah* in the *nūn* as well as the *hamzah*) in both of them (both *sūrahs*).

COMMENTARY:

Hishām (لِي) with an option (خُلْفٌ) will have *imālah* in إِنَاهُ (إِنَاهُ) of Sūrat al-Aḥzāb: 53.

Shu‘bah (صِيفٍ) will have *imālah* in the *hamzah* of وَتَا (نَأَى) of Sūrat al-Isrā’: 83 (الْإِسْرَا) without an option. He will have an option of *imālah* in the *nūn* (مَعَ خُلْفِ نُونِهِ). Thus,

²¹⁸ Ibn ‘Amir al-Shāmī will read this as يُلَقِّنُهُ مَنْشُورًا, as opposed to يُلَقِّنُهُ مَنْشُورًا, as Ḥafṣ would read it.

Shu‘bah will have two ways of reading: *imālah* in the *hamzah* alone, or *imālah* in both the *hamzah* and the *nūn*.

This will only apply to Sūrat al-Isrā’ (الإِسْرَاءُ) and not to Sūrah Fuṣṣilat.

In both, Sūrat al-Isrā’ and Sūrah Fuṣṣilat: 51 (وَفِيهِمَا), Khalaf from Ḥamzah (ضِفٍ) will make *imālah* in the *nūn* as well as the *hamzah*. Others who join Khalaf from Ḥamzah are mentioned in the next line.

TEXT:

رَوَى، وَفِيْمَا بَعْدَ رَاءٍ حُطَّ مَلَا خُلْفٌ، وَمَجْرَى عُدْ، وَأَدْرَى أَوْلَا 295

TRANSLATION:

Al-Kisā’ī and Khalaf al-‘Āshir (will also have *imālah* in the *nūn* as well as the *hamzah* in both sūrahs). In those (*alifs*) after a *rā’*, Abū ‘Amr al-Baṣrī (without an option) and Ibn Dhakwān with an option will have *imālah*. Ḥafṣ has *imālah* in مَجْرِنَهَا. In the first أَدْرَى...

COMMENTARY:

In both, Sūrat al-Isrā’ and Sūrah Fuṣṣilat (وَفِيهِمَا), Khalaf from Ḥamzah (ضِفٍ), al-Kisā’ī and Khalaf al-‘Āshir (رَوَى) will make *imālah* in the *nūn* as well as the *hamzah*.

As for Khallād, he will only make *imālah* in the *hamzah*.

In those *alifs* that come after a *rā’* (وَفِيْمَا بَعْدَ رَاءٍ), in verbs e.g. اِسْتَرَى، تَرَى، يُفْتَرَى، or in nouns e.g. ذِكْرَى، الْقُرَى، Abū ‘Amr al-Baṣrī without an option (حُطَّ) and Ibn Dhakwān with an option (مَلَا خُلْفٌ) will have *imālah kubrā*.

Ḥafṣ (عُدْ) will make *imālah* in مَجْرِنَهَا of Sūrah Hūd ﴿٤١﴾: (وَمَجْرَى).

At the end of this line, the first (وَأَذْرَى أَوْلَا) أَذْرَى which comes in the Qur'an is discussed. It continues into the next line.

TEXT:

صِلْ وَسِوَاهَا مَعَ يَا بُشْرَى اخْتَلَفَ 296

TRANSLATION:

[In the first أَذْرَى] Shu'bah (has *imālah* without an option) and besides it (the first أَذْرَى), along with يَا بُشْرَى, he has (*imālah* with) an option. Make *fath*, (make) *taqlil* of it (يَا بُشْرَى) or *idjā'* of it (يَا بُشْرَى) for Abū 'Amr al-Baṣrī.

COMMENTARY:

Shu'bah (صِلْ) will have *imālah* without an option in the first أَذْرَى (وَأَذْرَى أَوْلَا) which comes in the Qur'an, Sūrah Yūnus ﷺ: 16. In all other places where أَذْرَى comes – besides the first place (وسواها) – along with يَا بُشْرَى of Sūrah Yūsuf ﷺ: 19, Shu'bah will have *imālah* with an option of *fath* (اِخْتَلَفَ).

In يَا بُشْرَى of Sūrah Yūsuf ﷺ, Abū 'Amr al-Baṣrī (حَتْفٌ) will have three ways of reading: *fath* (وَأَفْتَحَ), *taqlil* (وَقَلَّلَهَا) and *imālah kubrā* (وَأَضْعَفَهَا).

TEXT:

وَقَلَّلِ الرَّأْرُؤُسَ الْآيِي حِفِّ وَمَا بِهِ (هَا) غَيْرَ ذِي الرَّأْيِي حِتْلِفُ 297

TRANSLATION:

Warsh via al-Azraq has *taqlil* in (*dhawāt*) *al-rā'* and the verse-ends; and (in) those (verse-ends which end) with a *hā'* – excluding (the verse-ends) with a *rā'* – he has an option (between *taqlil* and *fath*).

COMMENTARY:

Warsh via al-Azraq (جِف) will make *taqlil* in *dhawāt al-rā'* (الرَّاءِ)²¹⁹, as well as the verse-ends (وَرُءُوسِ الْآيِ) of the 11 *sūrahs* mentioned previously without an option.²²⁰

However, those verse-ends of the 11 *sūrahs* should not end with the pronoun “هَا” (هَآ) e.g. تَلَّنَهَا, ضَحَّنَهَا (وَمَا بِهِ هَآ) *taqlil* with an option of *fath* (يَخْتَلِفُ).

If the verse ends with a *rā'* e.g. ذَكَّرْنَهَا, then Warsh via al-Azraq will only have *taqlil* i.e. without an option.

TEXT:

مَعَ ذَاتِ يَاءٍ مَعَ أَرَآكُهُمْ وَرَدُّ وَكَيْفَ فُعَلَى مَعَ رُءُوسِ الْآيِ حِدِّ 298

TRANSLATION:

With (an option of *taqlil* or *fath* for Warsh via al-Azraq in) *dhawāt al-yā'*, with (an option) related (in) أَرَآكُهُمْ. Abū ‘Amr al-Baṣrī (has *taqlil*) of فُعَلَى – however it comes – along with (*taqlil* in) the verse-ends.

COMMENTARY:

Warsh via al-Azraq will also have *taqlil* with an option of *fath* in *dhawāt al-yā'* (مَعَ ذَاتِ يَاءٍ), excluding the previously-mentioned *dhawāt al-yā'* which comes at the verse-ends; in which he only has *taqlil*. The *dhawāt al-yā'* for Warsh via al-Azraq would include all the afore-mentioned places in which Ḥamzah, al-Kisā’i and Khalaf al-‘Āshir have *imālah* in.²²¹

Warsh via al-Azraq will also have *taqlil* with an option of *fath* in مَعَ أَرَآكُهُمْ (وَآوُ أَرَآكُهُمْ وَرَدُّ) of Sūrat al-Anfāl: 43, in spite of it being with a *rā'*.

²¹⁹ Those *alifs* which are written with a *yā'* and come after a *rā'*, whether a verb e.g. إِشْتَرَى or a noun e.g. ذَكَرَى.

²²⁰ Refer to lines 283-284.

²²¹ Ibn al-Jazarī does not mention it here, but in the *Nashr* three words are excluded: مَرْضَاتِي, مَرْضَاتٍ, مَشْكَاةٍ, مَرْضَاتٍ, مَرْضَاتِي and الرَّبُّوَا, مَشْكَاةٍ. See *al-Nashr*: 2/50. In these words Warsh will not have *taqlil*.

Abū ‘Amr al-Baṣrī (حَدِّ) will have *taqlīl* of the *alif al-ta’nīth* which comes on the scale of فَعْلَى, however it comes (وَكَيْفَ فُعْلَى) i.e. with a *fathah* e.g. يَحْجَى, نَجْوَى with a *dammaḥ* e.g. رُوْيَا or with a *kasrah* e.g. عَيْسَى, سَيْمَى. He will also have *taqlīl* of the verse-ends (مَعَ رُءُوسِ الْآيِ) in the previously-mentioned *sūrahs*.

TEXT:

خُلْفٌ سِوَى ذِي الرَّأ، وَأَنْتَى وَيَلْتَى 299
يا حَسْرَتَى الخُلْفُ طَوَى قَيْلَ مَتَى

TRANSLATION:

[Abū ‘Amr al-Baṣrī has *taqlīl* of فَعْلَى, فُعْلَى, فُعْلَى and the verse-ends of the 11 *sūrahs*] with an option (of *fath* in them as well), except (in) *dhawāt al-rā’*. Al-Dūrī Baṣrī (has *taqlīl* with an option of *fath* in) أَنْتَى وَيُؤْيَلْتَى, يُحَسْرَتَى and (in) مَتَى (an option) is also related.

COMMENTARY:

Abū ‘Amr al-Baṣrī will have *taqlīl* in all those words on the scale of فَعْلَى, فُعْلَى, فُعْلَى and the verse-ends of the 11 *sūrahs* with an option of *fath* as well (خُلْفُ), except in *dhawāt al-rā’* (سِوَى ذِي الرَّأ), in which Abū ‘Amr al-Baṣrī will only have *taqlīl*.

Thereafter, seven words are mentioned in which al-Dūrī Baṣrī (طَوَى) will have *taqlīl* with an option (الخُلْفُ). Four are mentioned in this line: وَيَلْتَى (وَيَلْتَى), وَيُؤْيَلْتَى (وَأَنْتَى), أَنْتَى (الخُلْفُ). Four are mentioned in this line: وَيُؤْيَلْتَى (وَأَنْتَى), وَأَنْتَى (وَأَنْتَى), وَيُؤْيَلْتَى (وَأَنْتَى), وَيُؤْيَلْتَى (وَأَنْتَى). (قَيْلَ مَتَى) and مَتَى is also related (يا حَسْرَتَى) يُحَسْرَتَى.

The remaining three are mentioned in the next line.

TEXT:

بَلَى عَسَى وَأَسْفَى عَنْهُ نُقِلَ 300
وَعَنْ جَمَاعَةٍ لَهُ دُنْيَا أَمِلَ

TRANSLATION:

(*Taqlīl* with an option of *fath*) in بَلَى, عَسَى and يُأَسْفَى are related from him (al-Dūrī Baṣrī); and from many, apply *imālah* (*kubrā*) in دُنْيَا for him (al-Dūrī Baṣrī).

COMMENTARY:

The remaining three words related in which al-Dūrī Baṣrī (عَنْهُ نُقِلَ) will have *taqlīl* with an option are: (بَلَى) (بَلَى), (عَسَى) (عَسَى) and (يَأْسَفَى) (يَأْسَفَى).

While Ibn al-Jazarī attributes these differences only to al-Dūrī Baṣrī in the *Ṭayyibah*, in the *Nashr* he relates it for the entire Abū ‘Amr al-Baṣrī: for both al-Dūrī Baṣrī as well as al-Sūsī.²²²

In the word ذُنْيَا (ذُنْيَا), many (وَعَنْ جَمَاعَةٍ) transmit *imālah kubrah* (أَمْلٌ) for al-Dūrī Baṣrī (لَهُ). Thus, in the word ذُنْيَا, al-Dūrī Baṣrī will have three ways of reading: (1) *taqlīl* and (2) *fath* because it comes on the scale of فُعْلَى, as explained in the two verses before this; then he will also have (3) *imālah kubrā* as mentioned in this line.

TEXT:

حَرْفِي رَأَى مِنْ صُحْبَةِ لَنَا اخْتُلِفَ وَعَيْرِ الْأُولَى اخْتُلِفَ صِيفٌ وَالْهَمْزَ حِفْ 301

TRANSLATION:

In the two letters of رَأَى, Ibn Dhakwān, Shu‘bah, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (have *imālah kubrā* in both letters without an option) while Hishām has a choice (between *imālah* in both letters, or *fath* in both letters). And besides the first place (where رَأَى appears), Shu‘bah has a choice (between *imālah* in both letters with an option of *fath*). Abū ‘Amr al-Baṣrī (has *imālah* in the *hamzah* (only).

COMMENTARY:

In the two letters of رَأَى (حَرْفِي رَأَى) i.e. the *hamzah* and the *rā’*, when not followed by a *sākin* e.g. رَعَا أَيْدِيَهُمْ, رَعَا أَيْدِيَهُمْ, رَعَا أَيْدِيَهُمْ, then Ibn Dhakwān (مِنْ), Shu‘bah, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (صُحْبَةِ) have *imālah kubrā* in both letters without an option, while Hishām (لَنَا) has *imālah* in both letters with an option of *fath* in both letters (اخْتُلِفَ).

²²² *Al-Nashr*. 2/53-54.

Besides the first place where رَأَى comes (وَعَبَّرَ الْأُولَى) i.e. رَاءَا كَوْكَبَا of Sūrat al-An‘ām: 76, Shu‘bah (صِبْ) will have *imālah kubrā* in both letters with an option of *fath* (الْخُلْفُ). In the first place – in Sūrat al-An‘ām: 76 – Shu‘bah will only have *imālah* in both letters i.e. without an option.

Abū ‘Amr al-Baṣrī (حِفْ) will have *imālah* in the *hamzah* only (وَالْهَمْزُ) i.e. with no *imālah* on the *rā’*.

The remaining Qurra’ will read with *fath*.

TEXT:

وَدُو الضَّمِيرِ فِيهِ أَوْ هَمْزٍ وَرَا خُلْفَ مَنِي قَلَّلَهُمَا كَلًّا جَرَى 302

TRANSLATION:

And رَأَى with a pronoun, Ibn Dhakwān has an option (between *imālah* and *fath*) in it (the *hamzah* alone) or (an option between *imālah* and *fath* in) the *hamz* and the *rā’*. Apply *taqlīl* in both (the *hamz* and the *rā’*) for Warsh via al-Azraq in all (of رَأَى however it comes: with or without a pronoun).

COMMENTARY:

If رَأَى comes with a pronoun²²³ (وَدُو الضَّمِيرِ) e.g. رَاءَاهَا تَهْتَرُ، رَاءَاكَ الَّذِينَ كَفَرُوا، then Ibn Dhakwān (مَنِي) has *imālah* in only the *hamzah* (فِيهِ)، or *imālah* in both the *hamzah* and the *rā’* (أَوْ هَمْزٍ وَرَا)، or an option (خُلْفُ) of making *fath* in both the *hamzah* and the *rā’*. Thus, Ibn Dhakwān will have three readings:

- 1) *Imālah* in the *hamzah* only.
- 2) *Imālah* in both the *rā’* and the *hamzah*.
- 3) *Fath* in both the *rā’* and the *hamzah*.

²²³ This is only found in three words which appear in nine places: رَاءَاكَ الَّذِينَ كَفَرُوا of Sūrat al-Anbiyā’: 36, رَاءَاهَا تَهْتَرُ of Sūrat al-Naml 10 and Sūrat al-Qaṣaṣ: 31, رَاءَا of Sūrat al-Naml: 40, Sūrah Fāṭir: 8, Sūrat al-Şāffāt: 55, Sūrat al-Najm: 13, Sūrat al-Takwīr: 23 and Sūrat al-‘Alaq: 7.

Warsh via al-Azraq (جَزَى) will make *taqlīl* in both the *hamzah* and the *rā'* (قَالَهُمَا) of *رَأَى* whether it comes with a pronoun or without a pronoun (كَلًّا).

In conclusion, when *رَأَى* is not followed by a *sākin* or a pronoun, then there are four different readings:

- 1) *Imālah* in both the *rā'* and the *hamzah* – Ibn Dhakwān, Ḥamzah, al-Kisā'ī, Khalaf al-‘Āshir, Shu‘bah (without an option in the first place and with an option in the remaining places) and Hishām (in one of his two options).
- 2) *Taqlīl* in both the *rā'* and the *hamzah* – Warsh via al-Azraq.
- 3) *Fath* in the *rā'* and *imālah kubrā* in the *hamzah* – Abū ‘Amr al-Baṣrī.
- 4) *Fath* in both the *rā'* and the *hamzah* – Qālūn, Warsh via al-Aṣbahānī, Ibn Kathīr, Hishām (in his second option), Shu‘bah in one of his options (excluding the first place in which he only has *imālah*) Ḥaḥṣ, Abū Ja‘far and Ya‘qūb.

TEXT:

وَقَبْلَ سَاكِنٍ أَمْلٌ لِلرَّاءِ صَفَا فِي، وَكَعْبِيرِهِ الْجَمِيعُ وَقَفَا 303

TRANSLATION:

And (رَأَى) before a *sākin*, make *imālah* of the *rā'* (only) for Shu‘bah, Khalaf al-‘Āshir and Ḥamzah. And during *waqf*, all (the Qurrā’ stop) like (they would stop) elsewhere (i.e. when it is not followed by a *sākin* or a pronoun).

COMMENTARY:

If *rā'* comes before a *sākin* (وَقَبْلَ سَاكِنٍ) e.g. رَعَا الَّذِينَ أَشْرَكُوا, رَعَا الَّذِينَ ظَلَمُوا. الْمُؤْمِنُونَ, then Shu‘bah, Khalaf al-‘Āshir (صَفَا) and Ḥamzah (فِي) will make *imālah* (أَمِلَ لِلرَّأِ) in the *rā'* only during *waṣl*.

However, during *waqf* (وَقَفًا), then all the Qurrā’ (الْجَمِيعُ) will stop like they would stop elsewhere (وَكُنْيَرِهِ) i.e. stop like when it is not followed by a *sākin* or a pronoun.

TEXT:

304 وَالْأَلِفَاتِ قَبْلَ كَسْرِ رَا طَرْفٍ كَالدَّارِ نَارٍ حُزِّ تَقْزُ مِنْهُ اِخْتَلَفَ

TRANSLATION:

Abū ‘Amr al-Baṣrī, al-Dūrī ‘Alī (both without an option) and Ibn Dhakwān with an option (make *imālah kubrā* in) the *alifs* before the *kasrah* of a *rā'* at the end (of a word), like الدَّارِ and نَارِ.

COMMENTARY:

From this line, those *alifs* which precede the *rā'* *maksūrah mutatarriḥah* are discussed (وَالْأَلِفَاتِ قَبْلَ كَسْرِ رَا طَرْفٍ) e.g. الدَّارِ نَارِ. Abū ‘Amr al-Baṣrī (حُزِّ), al-Dūrī ‘Alī (تَقْزُ) – both without an option – and Ibn Dhakwān with an option (مِنْهُ اِخْتَلَفَ), will make *imālah kubrā* in them.

TEXT:

305 وَخُلْفُ غَارِ تَمَّ، وَالْجَارِ تَلَا طِبُّ خُلْفَ، هَارِ صِيفِ حَلَا رُمِ بَيْنَ مَلَا

TRANSLATION:

Al-Dūrī ‘Alī has an option (of *imālah* or *fath* in) الْغَارِ. Al-Dūrī ‘Alī (without an option) and al-Dūrī Baṣrī with an option (have *imālah* in) وَالْجَارِ. Shu‘bah, Abū ‘Amr al-Baṣrī, al-Kisā‘ī, Qālūn and Ibn Dhakwān (have *imālah* in) هَارِ.

COMMENTARY:

In عَارٍ إِذْ هَمَّا فِي الْعَارِ of Sūrat al-Tawbah: 55, al-Dūrī ‘Alī (م) has *imālah* with an option of *fath* (وَحُلْف).

In وَالجَارِ وَالجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنْبِ of Sūrat al-Nisā’: 36, al-Dūrī ‘Alī (تَلَا) without an option and al-Dūrī Baṣrī (طَبَّ حُلْف) with an option have *imālah*.

In هَارٍ جُرْفٍ هَارٍ of Sūrat al-Tawbah: 109, Shu‘bah (صِف), Abū ‘Amr al-Baṣrī (خَلَا), al-Kisā’ī (رُم), Qālūn (بُن) and Ibn Dhakwān (مَلَا) have *imālah*.

TEXT:

وَالْحُلْفُ مِنْ فَوْزٍ، وَتَقْلِيلٌ جَوَىٰ خُلْفُهُمَا، وَإِنْ تَكَرَّرَ حُطَّ رَوَىٰ 306

TRANSLATION:

The two them (Qālūn and Ibn Dhakwān) have an option (of *imālah* in هَارٍ). And if it (the *rā*) is repeated Abū ‘Amr al-Baṣrī, al-Kisā’ī and Khalaf al-‘Āshir (have *imālah* without an option) while Ibn Dhakwān and Ḥamzah have an option (of *imālah* or *fath*). Warsh via al-Azraq has *taqlīl*.

COMMENTARY:

Qālūn and Ibn Dhakwān have an option of *imālah* (خُلْفُهُمَا) in هَارٍ. Thus, Shu‘bah, Abū ‘Amr al-Baṣrī and al-Kisā’ī have *imālah* without an option in it, while Qālūn and Ibn Dhakwān allow *fath* as well.

If the *rā* is repeated (وَإِنْ تَكَرَّرَ) with an *alif* between them (and the second *rā* with a *kasrah*) e.g. مِنَ الْأَشْرَارِ، دَارَ الْقَرَارِ، قَرَارٍ، الْأَبْرَارِ, then Abū ‘Amr al-Baṣrī (حُطَّ), al-Kisā’ī and Khalaf al-‘Āshir (رَوَى) have *imālah* without an option while Ibn Dhakwān (مِنْ) and Ḥamzah (فَوْزٍ) have *imālah* with an option (وَالْحُلْفُ). The second option for Ibn Dhakwān is *fath*. The second option for Ḥamzah is mentioned in the next line.

Warsh via al-Azraq (جوى) has *taqlīl*.

TEXT:

لِلْبَابِ جَبَّارِينَ جَارٍ اخْتَلَفَا وَافَقَ فِي التَّكْرِيرِ قِسٌ خُلْفٌ ضَفَا 307

TRANSLATION:

[Warsh via al-Azraq has *taqlīl*] of this chapter (the *aliḥs* before the *rā'* *maksūrah mutatarriḥah*); (in) جَبَّارِينَ and الْجَارِ (Warsh via al-Azraq) has an option (of *taqlīl* or *fath*). If the *rā'* is repeated, (then) Khallād, with an option, and Khalaf (without an option) agree (with Warsh via al-Azraq in making *taqlīl*).

COMMENTARY:

Warsh via al-Azraq has *taqlīl* without an option in all the previously-mentioned *aliḥs* before the *rā'* *maksūrah mutatarriḥah*, whether the *rā'* is repeated or not (لِلْبَابِ).

In جَبَّارِينَ (جَبَّارِينَ) of Sūrat al-Mā'idah: 22 and Sūrat al-Shu'arā': 130, as well as الْجَارِ (جَارٍ) Warsh via al-Azraq has *taqlīl* with an option (اخْتَلَفَا).

If the *rā'* is repeated (فِي التَّكْرِيرِ), then Khallād with an option of *fath* (قِسٌ خُلْفٌ) and Khalaf without an option (ضَفَا) agree with Warsh via al-Azraq (وَافَقَ) in making *taqlīl*.

Considering that *imālah* was mentioned for Ḥamzah in the line before this, the following may be extracted:

- Khalaf has two ways – *imālah* and *taqlīl*.
- Khallād has three ways – *imālah*, *taqlīl* and *fath*.

TEXT:

وَخُلْفٌ قَهَّارِ الْبَوَارِ فُضَّلَا تَوْرَةَ جُدٍ وَالْخُلْفُ فِضْلٌ بُجَلَا 308

TRANSLATION:

Ḥamzah has an option (between *taqlīl* or *fath* in) **فَهَّارٍ** and **الْبَوَّارِ**. Warsh via al-Azraq (has *taqlīl* without an option in) **تَوْرَاةٍ** while Ḥamza and Qālūn have an option (of *taqlīl* in **تَوْرَاةٍ**).

COMMENTARY:

Ḥamzah (**فَهَّارٍ**) has *taqlīl* with an option of *fath* (**وَحُلْفٍ**) in **فَهَّارٍ** wherever it appears and **الْبَوَّارِ** (الْبَوَّارِ) of Sūrah Ibrāhīm **عَلَيْهِ السَّلَامُ**: 28.

Warsh via al-Azraq (**جُدِّ**) has *taqlīl* in **تَوْرَاةٍ** wherever it comes. Ḥamzah (**فَضْلٌ**) and Qālūn (**بُجَلَاءٍ**) have *taqlīl* with an option (**وَالْحُلْفِ**) in **تَوْرَاةٍ**. The second option for Ḥamzah is *imālah kubrā*; this will be mentioned in line 321. The second option of Qālūn is *fath*.

TEXT:

وَكَيْفَ كَافِرِينَ جَادَ وَأَمِلَ تَبَّ حُزْمِنَا حُلْفٍ عَلاَ وَرَوْحُ قُلْ 309

TRANSLATION:

And however **كَافِرِينَ** (comes), Warsh via al-Azraq (has *taqlīl* in it). And make *imālah* (in **كَافِرِينَ**) for Al-Dūrī ‘Alī, Abū ‘Amr al-Baṣrī (both without an option) and Ibn Dhakwān with an option. And say: Rawḥ...

COMMENTARY:

Warsh via al-Azraq (**جَادَ**) has *taqlīl* in **كَافِرِينَ**, however it comes (**وَكَيْفَ كَافِرِينَ**); whether it is with *lām al-ta’rīf* or not, as *manṣūb* or *majrūr*.

Al-Dūrī ‘Alī (**تَبَّ**), Abū ‘Amr al-Baṣrī (**حُزْمِنَا**) – both without an option – Ibn Dhakwān with an option (**مِنَّا حُلْفٍ**) and Ruways (**عَلاَ**) without an option have *imālah* (**وَأَمِلَ**) in **كَافِرِينَ**.

At the end of the line, Rawḥ is mentioned as having *imālah*. This discussion continues into the next line.

TEXT:

مَعَهُمْ بِنَمَلٍ، وَالثَّلَاثِي فُضَّلَا فِي خَافَ طَابَ ضَاقَ حَاقَ زَاغَ لَا 310

TRANSLATION:

[And say: Rawḥ] is with them (in making *imālah* of كَافِرِينَ) in (Sūrat) al-Naml. Ḥamzah (has *imālah*) in خَافَ, طَابَ, ضَاقَ, حَاقَ and زَاغَ, not...

COMMENTARY:

Rawḥ – like al-Dūrī ‘Alī, Abū ‘Amr al-Baṣrī, Ibn Dhakwān and Ruways (مَعَهُمْ) – will have *imālah* in إِتَهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ of Sūrat al-Naml: 43 (بِنَمَلٍ).

Ḥamzah (فُضَّلَا) has *imālah* in the *alif* which appears as the ‘*ayn kalimah* in 10 trilateral past tense verbs (وَالثَّلَاثِي); five are mentioned in this line: خَافَ, طَابَ, ضَاقَ, حَاقَ and زَاغَ.²²⁴

In these five, Ḥamzah exclusively makes *imālah*, whereas in the remaining five, others besides Ḥamzah will also have *imālah*.

At the end of the line, an exception is mentioned (لَا). This continues into the next line.

TEXT:

زَاغَتْ وَزَادَ حَابَ كَمَّ خُلْفُ فِينَا وَشَاءَ جَا لِي خُلْفُهُ فَتَّى مُنَا 311

²²⁴ This includes فَلَمَّا زَاغُوا of Sūrat al-Ṣaff: 5.

TRANSLATION:

[And زَاعَ not] زَاعَتْ. Ibn 'Āmir al-Shāmī with another option and Ḥamzah (without an option have *imālah* in) زَادَ and حَابَ. Hishām with an option, Ḥamzah, Khalaf al-Āshir and Ibn Dhakwān (all without another option have *imālah* in) جَاءَ and شَاءَ.

COMMENTARY:

Ḥamzah will not have *imālah* (لَا) in زَاعَتْ of Sūrat al-Aḥzāb: 10 and Sūrah Ṣād: 63.

Ibn 'Āmir al-Shāmī with another option (كَمْ خُلْفَ) and Ḥamzah (فَتَا) without an option will have *imālah* in زَادَ and حَابَ.

Hishām with an option (لِي خُلْفُهُ), Ḥamzah, Khalaf al-Āshir (فَتَى) and Ibn Dhakwān (مُنَا) – all without another option – will have *imālah* in جَاءَ and شَاءَ.

Nine words have been mentioned thus far. The tenth word is زَانَ and comes in line 315.

TEXT:

وَخُلْفُهُ الْإِكْرَامَ شَارِبِينَ	312
إِكْرَاهِينَ وَالْحَوَارِيَّيْنَ	
عِمْرَانَ وَالْمِحْرَابَ غَيْرَ مَا يُجْرُ	313
فَهُوَ وَأَوْلَى زَادَ لَا خُلْفَ اسْتَقَرُّ	

TRANSLATION:

He (Ibn Dhakwān) has an option (in making *imālah* in) الْإِكْرَامِ, الْإِكْرَامِ, لِلشَّارِبِينَ, الْإِكْرَاهِينَ, الْحَوَارِيَّيْنَ, عِمْرَانَ, الْمِحْرَابَ when it is not *majrūr*, so (in) this and (in) the first زَادَ (in the Qur'an) no option (in making *imālah*) occurs.

COMMENTARY:

Ibn Dhakwān with an option (وَخُلْفُهُ) in making *imālah* in الْإِكْرَامِ (الْإِكْرَامِ) of Sūrat al-Raḥmān: 27, 78; (شَارِبِينَ) لِلشَّارِبِينَ of Sūrat al-Naḥl: 66, Sūrat al-Ṣāffāt: 46, Sūrat al-Qitāl: 5; (إِكْرَاهِينَ) of Sūrat al-Nūr: 33; الْحَوَارِيَّيْنَ of Sūrat al-Mā'idah: 11 and Sūrat al-Ṣaff:

14; عَمْرَانِ of Sūrah Āl ‘Imrān: 33, 35 and Sūrat al-Taḥrīm: 12, and المَخْرَابِ which is not *majrūr* (عَيْرٌ مَا يُجْرُ) of Sūrah Āl ‘Imrān: 37 and Sūrah Ṣād: 21.

However, when المَخْرَابِ is *majrūr* (فَهُوَ i.e. مَا يُجْرُ), as in Sūrah Āl ‘Imrān: 39 and Sūrah Maryam ﷺ: 11, as well as in the first زَادَ in the Qur’ān – of Sūrat al-Baqarah: 10 – Ibn Dhakwān has no option (لَا خُلْفَ اسْتَقْرَ) i.e. he will only make *imālah*.

TEXT:

مَشَارِبُ كَمْ خُلْفٌ، عَيْنِ آنِيَهُ مَعَ عَابِدُونَ عَابِدُ الْجَحْدِ لِيَهُ 314

TRANSLATION:

Ibn ‘Āmir al-Shāmī has an option (of *imālah* in) مَشَارِبُ. Hishām (has *imālah* in) عَيْنِ ءَانِيَهُ, with عَابِدُونَ, عَابِدُ of (Sūrat) al-Jaḥd.

COMMENTARY:

Ibn ‘Āmir al-Shāmī with an option (كَمْ خُلْفٌ) has *imālah* in مَشَارِبُ of Sūrah Yāsīn: 73.

Hishām (لِيَهُ) has *imālah* in عَيْنِ ءَانِيَهُ of Sūrat al-Ghāshiyah: 5. This will exclude وَيَطَافُ عَلَيْهِم بِئَانِيَهُ of Sūrat al-Insān: 15. Hishām also has *imālah* of عَابِدُونَ and عَابِدُ of Sūrat al-Jaḥd (الْجَحْدِ) i.e. Sūrat al-Kāfirūn. By restricting it to Sūrat al-Jaḥd, وَخُنُّ لَهُ عَابِدُونَ of Sūrat al-Baqarah: 138 is excluded.

TEXT:

خُلْفٌ، تَرَاعَى الرَّآفَتِي، النَّاسِ بِجَرِّ طَيِّبَ خُلْفًا، رَانَ رُدُّ صَفَا فَخَرُ 315

TRANSLATION:

(Hishām has *imālah* in عَيْنِ ءَانِيَهُ and عَابِدُونَ) with an option (of *fath*). Ḥamzah and Khalaf al-‘Āshir (have *imālah* in) the *rā’* of (الْجَمْعَانِ) تَرَاعَى. Al-Dūrī Baṣrī with an option (has *imālah* in) النَّاسِ when it is *majrūr*. Al-Kisā’ī, Shu‘bah, Khalaf al-‘Āshir and Ḥamzah have *imālah* in رَانَ.

COMMENTARY:

Hishām has *imālah* in عَيْنِ عَائِيَةٍ, عَابِدُونَ and عَابِدٌ with an option of *fath* (حُلْفٍ).

Ḥamzah and Khalaf al-‘Āshir (فَتَى) have *imālah* in the *rā’* of رَأَى الْجُمُعَانَ of Sūrat al-Shu‘arā’: 61 during *waṣl*. When stopping, they will have *imālah* in the *rā’* as well as the *hamzah* following it.

Al-Dūrī Baṣrī with an option (طَيِّبٌ خُلْفًا) has *imālah* in النَّاسِ when it is *majrūr* (النَّاسِ بِجَزْرٍ).

Al-Kisā’ī (رُدٌّ), Shu‘bah, Khalaf al-‘Āshir (صَفَا) and Ḥamzah (فَحَزْرٌ) have *imālah* in رَانَ of Sūrat al-Muṭaffifin: 14.

TEXT:

وَفِي ضِعَافًا قَامَ بِالْحُلْفِ ضَمْرٌ آتِيكَ فِي التَّمْلِ فَتَى وَالْحُلْفُ قِرٌ 316

TRANSLATION:

In ضِعَافًا, Khallād (has *imālah*) with an option and Khalaf (has *imālah* without an option); (in) آتِيكَ in (Sūrat) al-Naml, Ḥamzah and Khalaf al-‘Āshir (have *imālah* without an option) while Khallād (has *imālah*) with an option.

COMMENTARY:

Khallād with an option (قَامَ بِالْحُلْفِ) and Khalaf without an option (ضَمْرٌ) make *imālah* in ضِعَافًا of Sūrat al-Nisā’: 9.

Ḥamzah, Khalaf al-‘Āshir (فَتَى) – with Khallād having an option (وَالْحُلْفُ قِرٌ) – make *imālah* in آتِيكَ of Sūrat al-Naml: 39 (آتِيكَ فِي التَّمْلِ).

TEXT:

وَرَا الْفَوَاتِحَ أَمْلٌ صُحْبَةً كَفَّ حُلًّا، وَهَا كَافٍ رَعَى حَافِظٌ صَفٌّ 317

TRANSLATION:

Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir, Ibn ‘Āmir al-Shāmī and Abū ‘Amr al-Baṣrī (have *imālah* in) the *rā*’ of the “openers” (of the *sūrahs*). Al-Kisā’ī, Abū ‘Amr al-Baṣrī and Shu‘bah (have *imālah* in) the *hā*’ of “*Kāf*” (*hā-yā-‘ayn-ṣād* i.e. Sūrah Maryām ﴿٣١﴾).

COMMENTARY:

The author starts discussing those who make *imālah* in the *ḥurūf al-muqatta‘āt*, referred to as the opening of the *sūrahs* (الْفَوَاتِحُ) since the *sūrahs* start with them.

Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (صُحْبَةً), Ibn ‘Āmir al-Shāmī (كَفَّ) and Abū ‘Amr al-Baṣrī (حُلًّا) have *imālah* in the *rā*’ (وَرَا الْفَوَاتِحَ) of الرَّ and التَّمز.

Al-Kisā’ī (رَعَى), Abū ‘Amr al-Baṣrī (حَافِظًا) and Shu‘bah (صَفٌّ) have *imālah* in the *hā*’ of Sūrah Maryām ﴿٣١﴾ (وَهَا كَافٍ) i.e. in the *hā*’ of كَهَيَّصَ.

TEXT:

وَتَحْتُ صُحْبَةً جَنَا الْخُلْفُ حَصَلُ يَا عَيْنَ صُحْبَةً كَسَاءَ وَالْخُلْفُ قَلٌّ 318

TRANSLATION:

And below (i.e. after Sūrah Maryām ﴿٣١﴾), Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (all without an option), Warsh via al-Azraq with an option, and Abū ‘Amr al-Baṣrī (without an option have *imālah* in the *hā*’ of Sūrah Ṭāhā). Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Ibn ‘Āmir al-Shāmī (have *imālah* in) the *yā*’ of (*Kāf-hā-yā*) ‘*ayn*’ (*ṣād*); a few relate an option (of *imālah* in the *yā*’ of Sūrah Maryām ﴿٣١﴾)...

COMMENTARY:

وَنَحْتُ refers to the *sūrah* “below” i.e. after *Sūrah Maryām* ﴿٣١﴾; *Sūrah Ṭāhā*.

Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (صُحْبَةُ) – all without an option – Warsh via al-Azraq with an option (جِنَا الخُلْف) and Abū ‘Amr al-Baṣrī (حَضَل) without an option will have *imālah* in the *hā’* of *Sūrah Ṭāhā*. The other option of Warsh via al-Azraq is *taqlīl*, which will be mentioned in line 321.

عَيْنٌ refers to the ‘*ayn* at the start of *Sūrah Maryām* ﴿٣١﴾.

Shu‘bah, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (صُحْبَةُ) and Ibn ‘Āmir al-Shāmī (كَسَا) have *imālah* in the *yā’* of كَهَيْعَصَ (يَا عَيْنٌ).

At the end of the line, the author mentions that few (قَلِيلٌ) relate the option (وَالخُلْف) of *imālah* in the *yā’* of *Sūrah Maryām* ﴿٣١﴾. This discussion continues into the next line.

TEXT:

صِيفٌ، حَا مُتَى صُحْبَةُ، يَسَّ صَفَا

لِثَالِثٍ لَا عَن هِشَامٍ، طَا شَفَا 319

TRANSLATION:

[A few relate an option of *imālah* in the *yā’* of *Sūrah Maryām* ﴿٣١﴾] for the third imam, but not for Hishām. (In) the *ṭā’*, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Shu‘bah (have *imālah*). In the *hā’*, Ibn Dhakwān, Shu‘bah, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (have *imālah*). In “*Yāsīn*”, Shu‘bah and Khalaf al-‘Āshir...

COMMENTARY:

There are few (قَل) that relate the option of *imālah* in the *yā'* of Sūrah Maryam ﴿٣١﴾ for the third imam (ثَالِثٍ) i.e. Abū 'Amr al-Baṣrī. Thus, most transmit *fatḥh* for Abū 'Amr al-Baṣrī here.

But not for Hishām (لَا عَنْ هِشَامٍ) i.e. many transmit *imālah* in the *yā'* of Sūrah Maryam ﴿٣١﴾ for him. Others also transmit *fatḥh* for him here.

Ḥamzah, al-Kisā'ī, Khalaf al-'Āshir (شَفَا) and Shu'bah (صِف) have *imālah* in the *tā'* (طَا) of طَسَمَ and طَسَّ, طَة.

Ibn Dhakwān (مِنَى), Shu'bah, Ḥamzah, al-Kisā'ī and Khalaf al-'Āshir (صُحْبَةُ) have *imālah* in the *hā'* (حَا) of حَمَّ.

At the end of the line, *imālah* in *yās* is discussed. It continues into the next line.

TEXT:

رُدُّ شُدِّ فَنَشَا، وَبَيْنَ بَيْنَ فِي أَسْف 320
خُلْفُهُمَا، رَا جُدُّ، وَإِذْ هَا يَا اِخْتَلَفَ

TRANSLATION:

[In “*Yāsīn*”, Shu'bah, Khalaf al-'Āshir] al-Kisā'ī, Rawḥ and Ḥamzah (have *imālah* in “*Yāsīn*”). Ḥamzah and Nāfi', both with an option (have *taqlīl* in “*Yāsīn*”). (In the *rā'*, Warsh via al-Azraq (has *taqlīl*). Nāfi' (has *taqlīl*) with an option (in) the *hā'* and the *yā'* (at the start of Sūrah Maryam ﴿٣١﴾).

COMMENTARY:

Shu'bah, Khalaf al-'Āshir (صَفَا), al-Kisā'ī (رُدُّ), Rawḥ (شُدُّ) and Ḥamzah (فَنَشَا) have *imālah* in the *yā'* of *yās* (يَس).

The discussion regarding *imālah kubrā* in the *ḥurūf al-muqatta‘āt* ends here. Henceforth, those who have *taqlīl* are mentioned.

Ḥamzah (فِي) and Nāfi‘ (أَسْفَ), both with an option (خُلْفُهُمَا) have *taqlīl* in the *yā’* of يَس. The other option for Ḥamzah is mentioned at the start of this line i.e. *imālah kubrā*. The other option for Nāfi‘ – Qālūn and Warsh via both al-Azraq and al-Aṣbahānī – is *fath*.

In the *rā’* of الر and الرّمز, Warsh via al-Azraq (جُد) has *taqlīl*.

Nāfi‘ (وَادٌ) has *taqlīl* with an option (اِخْتَلَفَ) in the *hā’* and the *yā’* at the start of Sūrah Maryam (هَا يَا). This should not be confused with the *hā’* of طه – which is mentioned immediately hereafter – and the *yā’* of يَس which has already been mentioned.

TEXT:

وَتَحْتُ هَا جِي، حَا حُلَا خُلْفَ جَلَا تَوْرَاةَ مَن شَفَا حَكِيمًا مَيَّلَا 321

TRANSLATION:

And below (i.e. after Sūrah Maryam (عَلَيْهَا)), Warsh via al-Azraq (has *taqlīl*) in the *hā’*. Abū ‘Amr al-Baṣrī has an option and Warsh via al-Azraq (without an option have *taqlīl* in) the *hā’* (of the *ḥurūf muqatta‘āt*). (In) تَوْرَاةَ, Ibn Dhakwān, Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir and Abū ‘Amr al-Baṣrī make *imālah*.

COMMENTARY:

The *hā’* which comes “below” (وَتَحْتُ) i.e. in Sūrah Ṭāhā, Warsh via al-Azraq has *taqlīl* with an option. His other option is *imālah kubrā*, which was mentioned in line 318.

Abū ‘Amr al-Baṣrī with an option (خَلْفًا) and Warsh without an option (جَلَا) have *taqlīl* in the ḥā’ (حَا) of the *ḥurūf al-muqaṭṭa‘āt*. The second option for Abū ‘Amr al-Baṣrī here is *fath*.

Here the discussion regarding *imālah* and *taqlīl* in the *ḥurūf al-muqaṭṭa‘āt* ends. Those not mentioned – Ibn Kathīr, Ḥafṣ, Abū Ja‘far and Ruways – will have *fath*. The author subsequently mentions miscellaneous words in which the Qurra’ have differences regarding *imālah* in them.

Ibn Dhakwān (مَنْ), Ḥamzah, al-Kisā’ī, Khalaf al-‘Āshir (شَفَا) and Abū ‘Amr al-Baṣrī (حَكِيمًا) have *imālah kubrā* (مَيْلًا) in تَوْرَاة wherever it comes in the Qur’ān. Those who have *taqlīl* in تَوْرَاة have already been mentioned in line 308.²²⁵

TEXT:

وَعَيْرُهَا لِلْأَصْبَهَانِيِّ لَمْ يُمَلِّ وَخَلْفٌ إِدْرِيسَ بِرُؤْيَا لَا بِأَلْ 322

TRANSLATION:

Besides it (besides تَوْرَاة, Warsh via) al-Aṣbahānī does not have *imālah*. Idrīs has an option (of *imālah*) in رُؤْيَا when (it is) not with “أَل”.

COMMENTARY:

Besides تَوْرَاة (وَعَيْرُهَا), Warsh via al-Aṣbahānī (لِلْأَصْبَهَانِيِّ) generally does not make *imālah*.²²⁶ Thus, al-Aṣbahānī has *imālah kubrā* without an option in تَوْرَاة wherever it comes.

²²⁵ Ḥamzah has two ways of reading تَوْرَاة: *taqlīl* (understood from line 308) and *imālah kubrā* from this line.

Nāfi‘ has three ways of reading تَوْرَاة: Qālūn has *taqlīl* and *fath*, Warsh via al-Azraq has *taqlīl* and Warsh via al-Aṣbahānī has *imālah kubrā*.

²²⁶ Bear in mind that line 308 relates *taqlīl* for al-Aṣbahānī in the ḥā’ of كَيْتَعِص and the yā’ of يَس.

Idrīs with an option (وَحُلْفِ إِدْرِيسَ) has *imālah* with an option of *fath* in رُوْيَايَ and رُوْيَاكَ of Sūrah Yūsuf ﴿٤٥﴾: 4, 5, 100 (لَا بِأَلْ); without “أل” i.e. not الرُّوْيَا wherever it comes. Ishāq will have *fath* when it comes without “أل”. However, when it comes with “أل”, both Idrīs and Ishāq will only have *imālah*. Refer to line 287.

This line terminates the discussion of all the words in which the Qurrā’ have *imālah*. From the next line, the author discusses some matters pertaining to *imālah*.

TEXT:

وَأَيْسَ إِذْغَامٌ وَوَقْفٌ إِنْ سَكُنَ يَمْنَعُ مَا يُمَالٌ لِلْكَسْرِ وَعَنْ 323

TRANSLATION:

Idghām (kabīr) and *waqf* with a *sukūn* will not prevent *imālah* taking place due to a *kasrah*. And from...

COMMENTARY:

Idghām kabīr (إِذْغَامٌ) and *waqf* with a *sukūn (وَوَقْفٌ إِنْ سَكُنَ)* will not prevent *imālah* – whether *ṣughrā* or *kubrā* – taking place due to a *kasrah (وَأَيْسَ...يَمْنَعُ)* *imālah* – whether *ṣughrā* or *kubrā* – taking place due to a *kasrah (وَأَيْسَ...يَمْنَعُ)* e.g. كِتَابِ الْأَبْرَارِ لَنِي عَلِيَّيْنِ، فَقَتْنَا عَذَابَ النَّارِ * رَزَيْنَا، النَّاسِ، الْأَبْرَارِ، هَارِ، الدَّارِ (مَا يُمَالٌ لِلْكَسْرِ)

At the end of the line, the practice for al-Sūsī is discussed. This goes into the next line.

TEXT:

سُويسٍ خِلَافٌ وَبَعْضٌ قُلَلَا 324
بَلْ قَبْلَ سَاكِنٍ بِمَا أَصَلَ قَفَ 325
وَمَا بِيذِي التَّنْوِينِ خُلْفٌ يُعْتَلَا
وَحُلْفٌ كَالْقُرَى الَّتِي وَصَلًا يَصِفُ

TRANSLATION:

[And from] al-Sūsī there is difference of opinion: some (relate that) *taqlil* be made. And there is no difference of opinion raised in a word with a *tanwīn*. In fact, before a

sākin, stop based on the principles layed down (for them). Al-Sūsī has an option (of *imālah* in) the likes of *الْقُرَى* during *waṣl*.

COMMENTARY:

From al-Sūsī (وَعَنْ سُوسٍ) there is difference of opinion: some will make *imālah*, while others will make *fath* during *idghām kabīr* and *waqf* with a *sukūn*. A few relate *taqlīl* (وَلِبَعْضِ قُلُلًا) for him as well. Thus, there are three ways for al-Sūsī:

- 1) *Imālah kubrā*
- 2) *Fath*
- 3) *Taqlīl*

In the second half of the line the author explains that when stopping on a word with a *tanwīn* e.g. *فُرَى طَاهِرَةٌ هُدَى لِّلْمُتَّقِينَ*, there will be no difference of opinion between the Qurrā' in stopping according to their various applications (بِمَا أُجْلَقَ) i.e. those who apply *fath* will have *fath*, those apply *taqlīl* will have *taqlīl*, and those who apply *imālah* will have *imālah*.²²⁷

Likewise, if a word of *imālah* comes before a *sākin* (بَلْ قَبْلَ سَاكِنٍ) e.g. *ذِكْرَى مُوسَى الْكِتَابِ*, then *waqf* will be made on the word of *imālah* according to the applications of the Qurrā'.

However, al-Sūsī (يَصِفُ) has an option (وَحُلْفُ) in the likes of *الْقُرَى* – *dhawāt al-rā'* before a *sākin* – during *waṣl* i.e. he will have an option of making *imālah* or *fath* e.g. *التَّصَارَى الْمَسِيحُ، سَيَرَى اللهُ، ذِكْرَى الدَّارِ*.

TEXT:

وَقِيلَ قَبْلَ سَاكِنٍ حَرْفِي رَأَى عَنْهُ وَرَا سِوَاهُ مَعَ هَمْزٍ نَأَى 326

²²⁷ This is contrary to what Imam al-Shātibī mentions in line 337 of his *Shātibīyyah*. Imam al-Jazarī relates in his *Nashr* that none of the Qurrā' practice upon this; rather, it is a view amongst grammarians. See *al-Nashr*: 2/75.

TRANSLATION:

It is related from him (from al-Sūsī, that *imālah* be made) before a *sākin* (in) the two letters of رَأَى; (*imālah* in only) the *rā'* (of رَأَى), and besides this (i.e. besides when it is before a *sākīn*) and (in) the *hamz* of نَأَى.

COMMENTARY:

It is related (وقيل) that al-Sūsī (عنه) has *imālah* of both the *rā'* and the *hamzah* of رَأَى (حَرْفِي رَأَى) before a *sākin* (فَبَلَّ سَاكِينٍ) e.g. رَأَى الشَّمْسَ، رَأَى الْقَمَرَ.²²⁸

Similarly, *imālah* in the *rā'* (وَرَا) is related for him when it is not before a *sākin* (سِوَاهُ) e.g. رَأَى كَوَكْبًا.²²⁹

They also relate *imālah* in the *hamzah* of نَأَى (مَعَ هَمْزِ نَأَى) for al-Sūsī.²³⁰

However, Ibn al-Jazarī has refuted all these applications mentioned in this last line for al-Sūsī in his *Nashr*.²³¹

²²⁸ Imam al-Shāṭibī suggests this for al-Sūsī in line 648 of his *Shāṭibiyyah*. However, Imam al-Jazarī has refuted this as an application via the *Shāṭibiyyah*, the *Taysīr* or via the *ṭuruq* of the *Nashr*. See *al-Nashr*. 2/47.

²²⁹ Imam al-Shāṭibī suggests this for al-Sūsī in line 648 of his *Shāṭibiyyah*. However, Imam al-Jazarī has refuted this as an application via the *Shāṭibiyyah*, the *Taysīr* or via the *ṭuruq* of the *Nashr*. See *al-Nashr*. 2/45.

²³⁰ Imam al-Shāṭibī suggests this for al-Sūsī in line 312 of his *Shāṭibiyyah*. However, Imam al-Jazarī relates that there is consensus amongst of the *ṭuruq* of al-Sūsī that *fāṭḥ* will be made for him here. See *al-Nashr*. 2/44.

²³¹ Likewise, Imam al-Jazarī also refutes *imālah* of the *hamzah* of رَأَى when followed by a *sākin* for Shu'bah, even though Imam al-Shāṭibī mentions a choice for Shu'bah in his *Shāṭibiyyah* (line 648). See *al-Nashr*. 2/46-47.

Imālah of the Hā' al-Ta'nīth and what is before it during Waqf

The *hā' al-ta'nīth* is that *hā'* which comes at the end of a noun; read as a *tā'* during *waṣl* and as a *hā'* during *waqf* e.g. رَحْمَتٌ of Sūrah Āl 'Imrān: 8, نِعْمَةٌ etc.

The majority are of the opinion that *imālah* takes place in the letter before the *hā' al-ta'nīth* only, whereas others like al-Dānī, Abū al-'Abbās al-Mahdawī and al-Shātibī, argue that *imālah* takes place in the letter before the *hā' al-ta'nīth* as well as in the *hā' al-ta'nīth*. Ibn al-Jazarī regards this disparity between scholars as being a difference of expression in that *imālah* technically means the inclination of the *fathah* towards a *kasrah* and an *alif* to a *yā'*. While all, including al-Dānī, would agree that this does not take place in the *hā' al-ta'nīth* (in spite of al-Dānī and others holding this view). In addition to this, the majority will also concede that the *imālah* of the letter before the *hā'* will weaken the pronunciation of the *hā'* somewhat (in spite of them arguing that *imālah* only takes place in the letter before the *hā' al-ta'nīth*).²³² And Allah knows best.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, two practices are mentioned for al-Kisā'ī. The one is that *imālah* is made before the *hā' al-ta'nīth* when it is preceded by any letter, except for the *alif*. The second practice is more intricate and divides the letters into three categories:

- 1) Those in which there is agreement that *imālah* will be made – this is found in the combination فَجَثَّتْ رَيْسَبُ لِدَوْدِ شَمْسِ.
- 2) Those in which there is agreement that no *imālah* will be made – this is found in the seven letters of *isti'lā'* – حُصَّ صَعَطٍ قَطْ – and the three letters of حَاعِ.
- 3) Those in which *imālah* takes place in certain circumstances and in other circumstances it will not: the four letters of أَكْهَرٌ when they come after a *kasrah* or *yā' sākinah*, then *imālah* will take place, or else *fath* will be made.

²³² *Al-Nashr*: 2/88.

The *Ṭayyibah* also holds these two practices.

Additionally, the *Ṭayyibah* includes “أَ” – the *hamzah* and the *hā’* – with the 10 letters in which *imālah* is prevented, irrespective of whether they are preceded by a *kasrah* or *yā’ sākinah* e.g. فَآءٌ، خَطِيئَةٌ، فَآءٌ،²³³ or not. Thus, only *fath* is allowed when the *hā’ al-ta’nīth* is preceded by a *hamzah* or a *hā’* via this view in the *Ṭayyibah*.

In فُطِرَتْ of Sūrat al-Rūm: 30, the *Shātibiyyah* only has *imālah*. Via the *Ṭayyibah*, *fath* will also be allowed.

All the practices that are mentioned for al-Kisā’i above are also related for Ḥamzah via the *Ṭayyibah*.

TEXT:

وَهَاءَ تَأْنِيْثٍ وَقَبْلُ مَيِّلٍ لَا بَعْدَ الْإِسْتِعْلَا وَحَا عٍ لِعَلِي 327

TRANSLATION:

Make *imālah* for ‘Alī (al-Kisā’i) in the *hā’ al-ta’nīth* and what is before it, not when (the *hā’ al-ta’nīth* comes) after (the letters of) *isti’lā’* or the (letters of) حَا عٍ.

COMMENTARY:

Al-Kisā’i (لِعَلِي) will make *imālah* (مَيِّلٍ) in the *hā’ al-ta’nīth* (وَهَاءَ تَأْنِيْثٍ) and what is before it (وَقَبْلُ) during *waqf*.

However, he will not make *imālah* when the *hā’ al-ta’nīth* follows 10 letters: the seven letters of *isti’lā’* – خُصَّ صَغَطٍ فِظْ – and the three letters of حَا عٍ (لَا بَعْدَ الْإِسْتِعْلَا وَحَا عٍ) e.g. الْقَارِعَةُ، الصَّلَاةُ، وَالنَّطِيخَةُ، مَوْعِظَةٌ، نَاقَةٌ، حِطَّةٌ، صِبْغَةٌ، بُعُوضَةٌ، خَالِصَةٌ، نَفْخَةٌ.

The letters appearing before the *hā’ al-ta’nīth* may be divided into three categories:

²³³ There is no example of where the *hā’* is preceded by a *yā’ sākinah*.

- 1) Those in which there is agreement that *imālah* will be made – this is found in the combination فَجَثَّتْ زَيْنَبُ لِدَوْدِ شَمْسٍ.
- 2) Those in which there is agreement that no *imālah* will be made – this is seven letters of *isti'ālā'* – حُصَّ صَغَطٍ قَطْ – and the three letters of حَاع.
- 3) Those in which *imālah* takes place in certain circumstances and in other circumstances, it will not: the four letters of أَكْهَرٌ, when they come after a *kasrah* or *yā' sākinah* then *imālah* will take place, or else *fath* will be made.

The first two categories are outlined in this verse. The third category is mentioned next.

TEXT:

وَأَكْهَرٍ لَا عَن سُكُونِ يَا وَلَا عَن كَسْرَةٍ وَسَاكِنٍ إِنْ فَصَلَا 328

TRANSLATION:

(‘Alī will not make *imālah* in the letters of) أَكْهَرٌ, except (when they come) after a *yā'* with a *sukūn* or a *kasrah*. When a *sākin* separates (the letters of أَكْهَرٌ and the *kasrah*)...

COMMENTARY:

Al-Kisā'ī will also not have *imālah* in the letters of أَكْهَرٌ (وَأَكْهَرٍ) i.e. the *hamzah*, the *kāf*, the *hā'* and the *rā'*, with two conditions:

- 1) They should not come after a *yā' sākinah* (لَا عَن سُكُونِ يَا) e.g. كَهَيْئَةٍ, حَاطِيئَةٍ, كَبِيرَةٍ, الْأَيْكَةِ.
- 2) They should not come after a *kasrah* (عَن كَسْرَةٍ) e.g. الْآخِرَةُ, هَاءُ اللَّهِ, الْمَلَائِكَةُ, فِتْنَةٌ.

Thus, if the letters of أَكْهَرٌ come after a *yā' sākinah* or a *kasrah*, al-Kisā'ī will have *imālah* in it. However, if أَكْهَرٌ comes after a *fathah*,²³⁴ *alif* or *wāw sākinah* e.g. بَرَاءَةٌ, اِمْرَأَةٌ, الْحِجَازَةُ, حَسْرَةٌ, سَفَاهَةٌ, الشُّوْكَةُ, مَكَّةُ.

²³⁴ The letters of أَكْهَرٌ will not come after a *dammah*.

Thereafter, the author discusses when a *sākin* letter separates them (وَسَاكِنٌ إِنْ فَصَلَا) i.e. it comes between the letters of أَكْهَر and the *kasrah*. This continues in the next line.

TEXT:

لَيْسَ بِحَاجِزٍ وَفَطَّرَتْ اِخْتَلَفَ 329
وَالْبَعْضُ أَهْ كَالْعَشْرِ أَوْ غَيْرِ الْأَلِفِ

TRANSLATION:

(If another letter separates the letters of أَكْهَر and the *kasrah*) it does not prevent (*imālah*). In فَطَّرَتْ there is a choice (of *imālah* and *fath*). And some (consider the letters) “أَهْ” (to be) like the 10 (previously-mentioned letters); or *imālah* is made (before all the letters) except (in) the *alif*.

COMMENTARY:

If another letter separates the letters of أَكْهَر and the *kasrah*, then it will not prevent *imālah* from taking place (لَيْسَ بِحَاجِزٍ) e.g. عِبْرَةٌ, وَجْهَةٌ. However, in فَطَّرَتْ of Sūrat al-Rūm: 30, there is difference of opinion (اِخْتَلَفَ): both *imālah* and *fath* are allowed here.

Some (وَالْبَعْضُ) consider the *hamzah* and the *hā'* (أَهْ) to be like the 10 letters mentioned in the first line – خَصَّ صَغَطٍ قِطْ – i.e. no *imālah* will take place in them, irrespective of whether they are preceded by a *kasrah*, *yā' sākinah* or not.

Imālah (يُمَالُ) is also related for al-Kisā'ī if any of the letters come before the *hā' al-ta'nīth*, except for the *alif* (أَوْ غَيْرِ الْأَلِفِ). The instruction for *imālah* comes at the start of the next line (يُمَالُ).

TEXT:

يُمَالُ وَالْمُخْتَارُ مَا تَقَدَّمَ 330
وَالْبَعْضُ عَنِ حَمَزَةٍ مِثْلَهُ نَمَا

TRANSLATION:

[*Imālah* is made (before all the letters) except (in) the *alif*]; what is preferred is what was mentioned previously. And some relate for Ḥamzah exactly like him (al-Kisā'ī).

COMMENTARY:

Two basic practices have been outlined:

- 1) *Imālah* made in *فَجَثَّتْ زَيْنَبُ لِدَوْدَ شَمْسٍ* and *أَكْهَر* when preceded by a *kasrah* or *yā'* *sākinah*, while no *imālah* is made in *حُصَّ صَعَطِ قَطَا* and *حَاع*. Some have added the *hamzah* and the *hā'* (أَ) to this category.
- 2) *Imālah* made in all the letters besides the *alif*.

In this line, Ibn al-Jazarī gives preference (وَالْمُحْتَازُ) to the first practice (مَا تَقَدَّمَ مَا).²³⁵

In the second half of the line, it is mentioned that some (وَالْبَعْضُ) relate from Ḥamzah (عَنْ حَمَزَةَ) the exact differences mentioned here for al-Kisā'ī (مِثْلُهُ).

²³⁵ *Al-Nashr*: 2/86.

Their Practices regarding the Rā'āt

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Warsh via al-Azraq has *tarqīq* in the following:

- 1) ذِكْرِكَ of Sūrat al-Sharḥ: 4.
- 2) وَزَرَ أُخْرَى wherever it comes and وَزَرَ of Sūrat al-Sharḥ: 2.
- 3) جَذْرَكُمْ of Sūrat al-Nisā': 71, 102.
- 4) مِرَاءٍ of Sūrat al-Kahf: 22.
- 5) إِفْتِرَاءَ عَلَى اللَّهِ of Sūrat al-An'ām: 140 and إِفْتِرَاءَ عَلَيْهِ of Sūrat al-An'ām: 138.
- 6) تَنْتَصِرَانِ of Sūrat al-Raḥmān: 35.
- 7) لَسَاحِرَانِ of Sūrah Ṭāhā: 63.
- 8) طَهْرًا بَيْتِي of Sūrat al-Baqarah: 125.
- 9) وَعَشِيرَتَكُمْ of Sūrat al-Tawbah: 24. It is restricted to Sūrat al-Tawbah to exclude عَشِيرَتَهُمْ of Sūrat al-Mujādalah.
- 10) سِرَاعًا of Sūrah Qāf: 44.
- 11) ذِرَاعِيهِ of Sūrat al-Kahf: 18.
- 12) ذِرَاعًا of Sūrat al-Hāqqah: 32.
- 13) فَعَالِيَّ إِجْرَامِي of Sūrah Hūd ﴿٣٥﴾: 35.
- 14) كِبْرَهُ of Sūrat al-Nūr: 11.
- 15) لَعِبْرَةً wherever it comes.
- 16) بِسَرِّ of Sūrat al-Mursalāt: 32.
- 17) خَصِرَتْ صُدُورُهُمْ of Sūrat al-Nisā': 90.

Via the *Ṭayyibah*, *tafkhīm* will also be allowed in these words for al-Azraq.

Via the *Shāṭibiyyah*, Warsh via al-Azraq has *tafkhīm* in إِزَمَ of Sūrat al-Fajr: 7 and بِالْعَشِيِّ وَالْإِشْرَاقِ of Sūrah Ṣād: 18. Via the *Ṭayyibah*, *tarqīq* will also be allowed in these two words.

Generally, in the *rā' maftūḥah munawwanah*, Warsh via al-Azraq has difference of opinion, whether the *rā'* is preceded by a *kasrah* in the same word, e.g. خَصْرًا, شَاكِرًا, صَابِرًا, ظَاهِرًا, سَامِرًا, نَاصِرًا, صَابِرًا; whether the *rā' munawwanah* and the *kasrah* are separated by another letter e.g. ذِكْرًا, سِنْرًا, إِمْرًا, وَرْزًا, حَجْرًا, صَهْرًا; where the *rā'* is preceded by a *yā' līn* e.g. خَيْرًا, سَيْرًا, طَيْرًا; or whether the *rā'* is preceded by a *yā' maddiyyah* e.g. قَدِيرًا, كَثِيرًا, كَبِيرًا, etc. He has three practices:

- 1) *Tarqīq* of the *rā'* during *waṣl* and *waqf*.
- 2) *Tafkhīm* of the *rā'* during *waṣl* and *waqf*.
- 3) *Tafkhīm* of the *rā'* during *waṣl*, but not during *waqf*.

The first is related via the *Shāṭibiyyah*. The *Ṭayyibah* additionally has numbers two and three.

Via the *Shāṭibiyyah*, whatever Warsh via al-Azraq applies to the *rā' maftūḥah* – its prerequisites and its differences – will apply to the *rā' maḍmūmah* in reading it with *tarqīq*. Thus, if the *rā' maḍmūmah* is preceded by a *kasrah* in the same word, it will be read with *tarqīq* e.g. السَّرَائِرُ, السَّاجِرُ, يَقْدِرُ, يَعْفِرُ, المَدْتَرُ, يَنْتَصِرُونَ, كَافِرُونَ, خَاسِرُونَ. Likewise, it will be read with *tarqīq* when it is preceded by a *yā' sākinah* in the same word e.g. أَسَاطِيرُ, كَبِيرُهُمْ, سَبِيرُوا, غَيْرُهُ; when it is *munawwan* preceded by a *kasrah* in the same word e.g. كَافِرٌ, مُنْقَطِرٌ, شَاكِرٌ; when it is *munawwan* preceded by a *yā' sākinah* in the same word e.g. حَرِيرٌ, قَدِيرٌ, خَبِيرٌ, خَيْرٌ; when the *rā'* and the *kasrah* are separated by another letter e.g. الذِّكْرُ, سِحْرٌ, ذِكْرٌ, بَكْرٌ, عَشْرُونَ, ذِكْرُكُمْ. Via the *Ṭayyibah*, the *rā' maḍmūmah* may also be read with *tafkhīm*.

Via the *Ṭayyibah*, those who relate *tarqīq* in the *rā' maḍmūmah* have difference of opinion in *كَبِيرٌ مَا هُمْ بِبَالِغِيهِ* of Sūrah Ghāfir: 56 and *عَشْرُونَ* of Sūrat al-Anfāl: 65. Though they apply *tarqīq* in the *rā' maḍmūmah*, they will read it with *tafkhīm* in these two words. Others will read these two words with *tarqīq*, generally applying *tarqīq* in all the *rā'*'s that are *maḍmūmah*.

TEXT:

وَالرَّاءَ عَنِ سُكُونِ يَاءٍ رَقَّقِ 331
أَوْ كَسْرَةَ مِنْ كَلِمَةٍ لِأَلْزَقِ

TRANSLATION:

Apply *tarqīq* (in) the *rā'* (*maftūḥah*) after the *sukūn* of a *yā'* or a *kasrah* (when) in one word for al-Azraq.

COMMENTARY:

The *rā'* being referred to in this line – “وَالرَّاءَ” – is the *rā'* *maftūḥah* since the *rā'* *maḍmūmah* and *maksūrah* are discussed later in this chapter.

If the *rā'* *maftūḥah* (وَالرَّاءَ) comes after a *yā'* *sākinah* (عَنِ سُكُونِ يَاءٍ) or a *kasrah* (أَوْ كَسْرَةَ) in one word (مِنْ كَلِمَةٍ), then it will be read with *tarqīq* (رَقَّقِ) by Warsh via al-Azraq (لِأَلْزَقِ) e.g. لِيَعْفِرَ لَكَ اللَّهُ، وَيَا آخِرَةَ، الْخَيْرِ، خَيْرَاتٍ.

With the stipulation that it should be in the same word (مِنْ كَلِمَةٍ), examples like فِي رَبِّ and رَبِّكَ بِرَسُولٍ رَبِّ are excluded since the *yā'* *sākinah* and the *kasrah* before the *rā'* are in different words.

The remaining Qurra' – including al-Aṣbahānī – will read it with *tafkīm*.

TEXT:

وَلَمْ يَرَ السَّاكِينَ فَضْلًا غَيْرَ طَا 332
وَالصَّادِ وَالْقَافِ عَلَيَّ مَا اشْتَرَطَا

TRANSLATION:

He (al-Azraq) does not deem the *sākin* (between the *kasrah* and the *rā'*) to prevent (*tarqīq* of the *rā'*), except the *ṭā'*, the *ṣād* and the *qāf*, based on what he (previously) stipulated.

COMMENTARY:

A *sākin* letter between the *kasrah* and the *rā'* would not prevent *tarqīq* of the *rā'* (وَلَمْ يَرَ السَّاكِنَ فَضْلًا) e.g. إِخْرَاجًا, ذِكْرَكَ, الشَّعْرَ, عِبْرَةً, إِجْزَامِي, إِكْرَاهَ.

However, the *sākin* letter should not be a *tā'*, a *šād* or a *qāf* (غَيْرَ طَا وَالصَّادِ وَالْقَافِ). If it is one of these three letters, then the *rā'* will be read with *tafkhīm* e.g. إِصْرَهُمْ, فَطَرَتْ اللَّهُ, وَفَرًا, مَصْرًا, وَمَصْرًا, إِصْرًا, قَطْرًا.²³⁶

By “عَلَى مَا اشْتَرَطَا” (based on what he – al-Azraq – previously stipulated): the *kasrah* should be in the same word.

In what follows, some exceptions are mentioned.

TEXT:

وَرَقَّقْنِ بِشَرِّرٍ لِلْأَكْثَرِ وَالْأَعْجَمِي فَحْمَ مَعَ الْمُكْرَرِ 333

TRANSLATION:

Certainly apply *tarqīq* in بِشَرِّرٍ (كَالْقَصْرِ) for most. Apply *tafkhīm* (in) foreign words, along with (*tafkhīm* in those words) where it (the *rā'*) is repeated.

COMMENTARY:

In بِشَرِّرٍ (بِشَرِّرٍ) of Sūrat al-Mursalāt: 32 most (لِلْأَكْثَرِ) have *tarqīq* of the first *rā'* (وَرَقَّقْنِ). Others relate *tafkhīm* in it for al-Azraq.²³⁷

Foreign words (وَالْأَعْجَمِي) will be read with *tafkhīm* (فَحْمَ) by al-Azraq e.g. إِسْرَائِيلَ, إِتْرَاهِيمَ, عَجْمَانَ.²³⁸

²³⁶ Only four of the seven letters of *isti'la'* will come as a separator (*fāsil*) between the *rā'* and the *kasrah*: the *tā'*, the *šād*, the *qāf* and the *khā'*.

²³⁷ During *waqf* on بِشَرِّرٍ, those who have *tarqīq* will read the second *rā'* with *tarqīq* as well, and those who relate *tafkhīm* will read the second *rā'* with *tafkhīm*.

Similarly, the *rā'* will also be read with *tafkhīm* in those words in which the *rā'* is repeated (مَعَ الْمَكْتَرِ) e.g. إِسْرَارًا, مَدْرَارًا, الْفِرَارُ, فِرَارًا, ضَرَارًا. These are the only examples of this in the Qur'ān.

TEXT:

وَنَحْوِ سِتْرًا غَيْرَ صِهْرًا فِي الْأَتَمِّ وَخُلْفُ حَيْرَانَ وَذِكْرَكَ إِزْمَ 334

TRANSLATION:

(*Tafkhīm* in) the likes of سِتْرًا, excluding صِهْرًا in (the opinion of) most. There is an option (of *tafkhīm* or *tarqīq* in) حَيْرَانَ, ذِكْرَكَ, إِزْمَ...

COMMENTARY:

This line initially discusses six words that are *munawwan* and have a letter separating the *rā'* and the *kasrah*: ذِكْرًا of Sūrat al-Baqarah: 200, إِزْمًا of Sūrat al-Kahf: 71, سِتْرًا of Sūrat al-Kahf: 90, وَزْرًا of Sūrah Ṭahā: 100, حَجْرًا of Sūrat al-Furqān: 22 and صِهْرًا of Sūrat al-Furqān: 54.

The author refers to these six words when he states “وَنَحْوِ سِتْرًا”, the likes of سِتْرًا.

Most (فِي الْأَتَمِّ) have *tafkhīm* in these words, excluding صِهْرًا (غَيْرَ صِهْرًا) in which they will have *tarqīq*. Others relate *tafkhīm* in all six words while *tarqīq* in all six words is also related. The *Shāṭibiyyah* allows both *tafkhīm* and *tarqīq* in these words.

From the second half of the line, 17 words are mentioned in which Warsh via al-Azraq has an option of *tafkhīm* and *tarqīq* (وَخُلْفُ). Three are mentioned in rest of this line:

- 1) حَيْرَانَ of Sūrat al-An'ām: 71.
- 2) ذِكْرَكَ of Sūrat al-Sharḥ: 4.

²³⁸ In spite of the *rā'* *mafūḥah* being separated from the *kasrah* by a letter which is not a *ṭā'*, a *ṣād* or a *qāf*, it will still be read with *tafkhīm* because these words are foreign.

3) *إِزْمَ* of Sūrat al-Fajr: 7.

The others are mentioned in the verses that follow.

TEXT:

تَنْتَصِرَانِ سَاحِرَانِ طَهَّرَا	وَزُرَّ وَحِذْرُكُمْ مِرَاءً وَافْتِرَا	335
وَمَعَ ذِرَاعَيْهِ فَقُلْ ذِرَاعَا	عَشِيرَةُ التَّوْبَةِ مَعَ سِرَاعَا	336

TRANSLATION:

(An option of *tafkhīm* and *tarqīq* in) *وَزُرَّ*, *وَحِذْرُكُمْ*, *مِرَاءً*, *وَافْتِرَا*, *تَنْتَصِرَانِ*, *سَاحِرَانِ*, *طَهَّرَا*, *عَشِيرَةُ* of (Sūrat) al-Tawbah, with *سِرَاعَا*, and with *ذِرَاعَيْهِ*, then say *ذِرَاعَا*.

COMMENTARY:

- 4) *وَزُرَّ* wherever it comes and *وَزُرَّكَ* of Sūrat al-Sharḥ: 2 (*وَزُرَّ*).
- 5) *وَحِذْرُكُمْ* of Sūrat al-Nisā': 71, 102.
- 6) *مِرَاءً* of Sūrat al-Kahf: 22.
- 7) *وَافْتِرَا* of Sūrat al-An'ām: 140 and *وَافْتِرَاءً عَلَيْهِ* of Sūrat al-An'ām: 138 (*وَافْتِرَا*).
- 8) *تَنْتَصِرَانِ* of Sūrat al-Raḥmān: 35.
- 9) *سَاحِرَانِ* (سَاحِرَانِ) of Sūrah Ṭāhā: 63.
- 10) *طَهَّرَا* (طَهَّرَا) of Sūrat al-Baqarah: 125.
- 11) *عَشِيرَةُ التَّوْبَةِ* (عَشِيرَةُ التَّوْبَةِ) of Sūrat al-Tawbah: 24. It is restricted to Sūrat al-Tawbah to exclude *عَشِيرَتُهُمْ* of Sūrat al-Mujādalah in which only *tarqīq* is allowed.
- 12) *سِرَاعَا* of Sūrah Qāf: 44.
- 13) *ذِرَاعَيْهِ* of Sūrat al-Kahf: 18 (*وَمَعَ ذِرَاعَيْهِ*).
- 14) *ذِرَاعَا* (فَقُلْ ذِرَاعَا) of Sūrat al-Ḥāqqah: 32.

The remaining three are mentioned in the next line.

TEXT:

إِجْرَامٌ كَبِيرَةٌ لَعِبْرَةٌ وَجَلُّ تَفْخِيمٌ مَا نُؤَنَّ عَنْهُ إِنْ وَصَلُ 337

TRANSLATION:

(An option of *tafkhīm* and *tarqīq* in) إِجْرَامِي and كَبِيرَةٌ and لَعِبْرَةٌ. Most (relate), *tafkhīm* (in) that (*rā' maftūḥah*) which has a *tanwīn* for him (al-Azraq) during *waṣl*.

COMMENTARY:

15) (إِجْرَامٌ) فَعَلِيٌّ إِجْرَامِي (إِجْرَام) of Sūrah Hūd ﴿٣٥﴾: 35.

16) كَبِيرَةٌ of Sūrat al-Nūr: 11.

17) لَعِبْرَةٌ wherever it comes.

Thereafter, Ibn al-Jazarī mentions that most (وَجَلُّ) relate *tafkhīm* of that *rā' maftūḥah* which has a *tanwīn* (تَفْخِيمٌ مَا نُؤَنَّ) for al-Azraq (عَنْهُ) during *waṣl* (وَصَلُّ). Thus, during *waṣl*, the *rā'* will be read with *tarqīq*.

Examples of this are presented in the next line.

TEXT:

كَشَاكِرًا خَيْرًا خَيْرًا خَصِرًا وَحَصِرَتْ كَذَاكَ بَعْضُ ذَكَرًا 338

TRANSLATION:

Like كَشَاكِرًا, خَيْرًا, خَيْرًا, خَصِرًا; likewise, some mention (these same differences for al-Azraq) in حَصِرَتْ (صُدُورُهُمْ).

COMMENTARY:

Most relate *tafkhīm* of that *rā' maftūḥah* which has a *tanwīn* for al-Azraq during *waṣl* only. Examples of this would be those words in which the *rā' maftūḥah munawwanah* is preceded by a *kasrah* in the same word, as alluded to by Ibn al-Jazarī via شَاكِرًا and خَصِرًا. Consider also: مُهَاجِرًا, فَاجِرًا, مُبْصِرًا, مُدْبِرًا, عَاقِرًا, طَائِرًا, حَاضِرًا, ظَاهِرًا, سَائِرًا, نَاصِرًا, صَائِرًا, خَصِرًا.

a *kasrah* in the same word, it will be read with *tarqīq* e.g. *كَافِرُونَ*, *خَاسِرُونَ*, *الْمَدَّيْنُ*, *يَنْتَصِرُونَ*, *السَّرَّائِرُ*, *السَّاحِرُ*, *يُقَدِّرُ*, *يَعْفُرُ*. Likewise, it will be read with *tarqīq* when it is preceded by a *yā' sākinah* in the same word e.g. *أَسَاطِيرُ*, *كَيْبَرُهُمْ*, *سَيَرُوا*, *عَيْتُهُ*; when it is *munawwan* preceded by a *kasrah* in the same word e.g. *شَاكِرٌ*, *مُنْفَطِرٌ*, *كَافِرٌ*; when it is *munawwan* preceded by a *yā' sākinah* in the same word e.g. *خَيْرٌ*, *قَدِيرٌ*, *حَبِيرٌ*, *خَيْرٌ*; when the *rā'* and the *kasrah* are separated by another letter e.g. *الذِّكْرُ*, *سِحْرٌ*, *ذِكْرٌ*, *يَكْرٌ*, *عَشْرُونَ*, *ذِكْرُكُمْ*.

Others would read this *rā'* with *tafkhīm*.

In the second half of the verse, two words are mentioned in which difference of opinion is related according to those who transmit *tarqīq* in the *rā' maḍmūmah* (*كَيْبَرٌ*) of Sūrah Ghāfir: 56 and (*عَشْرُونَ*) of Sūrat al-Anfāl: 65. Though they apply *tarqīq* in the *rā' maḍmūmah*, they will read these two words with *tafkhīm*. Others will read these two words with *tarqīq*, generally applying *tarqīq* in all the *rā's* that are *maḍmūmah*.

TEXT:

رَقَّقَهَا يَا صَاحُّ كُلُّ مُقْرِي	وَإِنْ تَكُنْ سَاكِنَةً عَنْ كَسْرِ	340
فَحَّخْمٌ، وَفِي ذِي الْكَسْرِ حُلْفٌ إِلَّا	وَحَيْثُ جَاءَ بَعْدُ حَرْفٌ اسْتِعْلَا	341

TRANSLATION:

If (the *rā'*) *sākinah* comes after a *kasrah*, then every teacher applies *tarqīq* in it (the *rā'*), o my companion. Wherever a letter of *isti'la'* comes after the *rā' sākinah*, then apply *tafkhīm* (in it). And in (the letter of *isti'la'* that) has a *kasrah*, there is an option, except...

COMMENTARY:

From this verse, the author starts discussing the *rā' sākinah*.

If the *rā' sākinah* (وَإِنْ تَكُنْ سَاكِنَةً) comes after a *kasrah* (عَنْ كَسْرٍ), then all the Qurra' (كُلُّ مُقْرِي) – there is no difference of opinion here – agree that the *rā'* will be read with *tarqīq* (رَقَقَهَا) e.g. وَأَصْبِرْ، أَحْصِرْهُمْ، تُنذِرُهُمْ، لِشَرِّذِمَةٍ، بِشَرَعَةٍ، فِرْعَوْنَ. (رَقَقَهَا)

In the second line, an exception to the rule is mentioned. Wherever a letter of *isti'lā'* comes after the *rā' sākinah* (وَحَيْثُ جَاءَ بَعْدُ حَرْفٍ اسْتِعْلَاً), then it will be read with *tafkhīm* (فَخَمَّ) e.g. قِرْطَاسٍ of Sūrat al-An'ām: 7, فِرْقَةٍ of Sūrat al-An'ām: 122, وَإِزْصَادًا of Sūrat al-Tawbah: 107, مِرْصَادًا of Sūrat al-Naba': 21 and لِبَالِمِرْصَادٍ of Sūrat al-Fajr: 14.

The student of Ibn al-Jazarī, Sheikh al-Nuwayrī, stipulates that the letter of *isti'lā'* should be in the same word as the *rā' sākinah* (مُتَّصِلًا) and there should not be an *alif* separating the *rā' sākinah* and the letter of *isti'lā'*.²³⁹ The first stipulation is general and will exclude وَلَا تُصَعِّرْ خَدَّكَ of Sūrah Luqmān: 18, فَاصْبِرْ صَبْرًا of Sūrat al-Ma'ārij: 5, أَنْذِرْ of Sūrah Nūḥ ﴿١﴾: 1, according to all the *Qirā'āt*.²⁴⁰

The second stipulation of al-Nuwayrī is specific to the narration of Warsh via al-Azraq when the *rā'* is *maftūḥah*; it will exclude هَذَا فِرَاقِي of Sūrat al-Kahf: 78, الْفِرَاقِي of Sūrat al-Qiyāmah: 28, بِالْعَشِيِّ وَالْإِشْرَاقِ of Sūrah Ṣād: 18, إِعْرَاصًا of Sūrat al-Nisā': 128, عَلَيْنِكَ إِعْرَاصُهُمْ of Sūrat al-An'ām: 35.

However, if the letter of *isti'lā'* after the *rā' sākinah* – or following an *alif* after the *rā' maftūḥah* – has a *kasrah* (وَفِي ذِي الْكَسْرِ), then there is an option of *tafkhīm* or *tarqīq* in the *rā'* (خُلْفًا). This is only found in فِرْقِي of Sūrat al-Shu'arā': 63 and الْإِشْرَاقِ of Sūrah Ṣād: 18.

At the end of the line, one exception is hinted at. It continues into the next line.

²³⁹ *Sharḥ Ṭayyibat al-Naṣr* of al-Nuwayrī: 2/26.

²⁴⁰ Specific to the narration of Warsh via al-Azraq, if the *rā' maftūḥah* or *maḍmūmah* is followed by a letter of *isti'lā'* in a separate word, then the *rā'* will still be read with *tarqīq* e.g. لِتُنذِرَ قَوْمًا of Sūrah Yāsīn: 6, الدِّكْرَ صَفْحًا of Sūrat al-Zukhruf: 5, فَتَمَّ * العَدْدُورُ of Sūrat al-Muddath-thir: 1-2.

TEXT:

صِرَاطٍ، وَالصَّوَابُ أَنْ يُفَحَّخَ مَا عَنِ كُلِّ الْمَرْءِ وَنَحْوِ مَرْيَمًا 342

TRANSLATION:

[Except in] صِرَاطٍ. It is correct from all (the Qurra') that *tafkhīm* be made (in) الْمَرْءِ and the likes of مَرْيَمَ.

COMMENTARY:

If the letter of *isti'lā'* following the *rā'* has a *kasrah*, then one has an option between reading it with *tafkhīm* or *tarqīq* for Warsh via al-Azraq. However, the word صِرَاطٍ (إِلَّا صِرَاطٍ) is an exception to this: though the *ṭā'* has a *kasrah*, it will only be read with *tafkhīm* wherever it appears in the Qur'an.

Thereafter, a matter in which all the Qurra' – including Warsh via al-Azraq – agree upon is mentioned. It is correct (وَالصَّوَابُ) according to all the Qurra' (عَنِ كُلِّ) that *tafkhīm* be made (أَنْ يُفَحَّخَ مَا) in الْمَرْءِ of Sūrat al-Baqarah: 102 and Sūrat al-Anfāl: 24, as well as the likes of مَرْيَمًا (وَنَحْوِ مَرْيَمًا) wherever it comes. By stating “وَنَحْوِ مَرْيَمًا” (the likes of Maryam), other words in which the *rā' sākinah* is followed by a *yā'* meant e.g. الْقَرْيَةِ. Thus, even though some books, like that of Makkī ibn Abī Ṭālib, al-Ahwāzī, amongst others, mention *tarqīq* in the *rā' sākinah* when followed by a *kasrah* or *yā' sākinah*, the practice of all is to read these words with *tafkhīm*.

TEXT:

وَبَعْدَ كَسْرِ عَارِضٍ أَوْ مُنْفَصِلٍ فَحَّخْمٌ، وَإِنْ تَرُمُ فَمِثْلَ مَا تَصِلُ 343

TRANSLATION:

[If the *rā' sākinah*] comes after a circumstantial *kasrah*, or (the *rā' sākinah* comes after a *kasrah* in) a separate (word), then apply *tafkhīm* (in the *rā'*). If you apply *rawm* (on the *rā'* during *waqf*), then (the *rā'* will be recited) as you would during *waṣl*.

COMMENTARY:

If the *rā'* *sākinah* comes after a circumstantial *kasrah* (وَبَعْدَ كَسْرٍ عَارِضٍ), whether it's a temporary *hamzah* e.g. اِمْرَأَةٌ رَاجِعِي, or whether it's due to two *sākin* letters coming together e.g. اِنْ اَزْتَابُوا, اَم اَزْتَابُوا, the *rā'* will be read with *tafkhīm* (فَخَمَّ).

Similarly, if the *rā'* *sākinah* comes after a *kasrah* which is in a separate word (أَوْ مُتَّفَصِلًا) e.g. رَبِّ اِرْحَمُهُمَا رَبِّ اِرْحَمُونِ, then the *rā'* will be read with *tafkhīm* (فَخَمَّ).

If *rawm* is being made on the *rā'* during *waqf* (وَإِنْ تَرَمَّ), then the *rā'* will be recited as it is during *wasl* (فَمِثْلَ مَا تَصِلُ). So in words like الْكَبِيرِ and وَالْفَجْرِ, all the Qurra' will read the *rā'* with *tarqīq* when applying *rawm*. In words like يَمْدُرُ and حَسِيرٌ, all besides Warsh via al-Azraq will have *tafkhīm* in the *rā'*, considering al-Azraq's previously-mentioned applications.

TEXT:

وَرَقَّقِ الرَّاءَ إِنْ تَمَلَّ، أَوْ تُكْسِرِ	344
وَفِي سُكُونِ الْوَقْفِ فَخَمَّ وَأَنْصُرِ	
مَا لَمْ تَكُنْ مِنْ بَعْدِ يَ سَاكِنَةً	345
أَوْ كَسِرٍ أَوْ تَرْقِيقٍ أَوْ إِمَالَةٍ	

TRANSLATION:

Apply *tarqīq* in the *rā'* if you are making *imālah*, or if the *rā'* has a *kasrah*. And in (the *rā'*) with a *sukūn* during *waqf*, apply *tafkhīm*; and support (this view), except when it comes after a *yā' sākinah*, or a *kasrah*, or *tarqīq* (of the *rā'*) or *imālah*.

COMMENTARY:

If *imālah* is being made in the *rā'* (إِنْ تَمَلَّ) then it should be read with *tarqīq* (وَرَقَّقِ الرَّاءَ) e.g. اَسْرَى، بَشْرَى، ذِكْرَى.

Thereafter, the *rā' maksūrah* is discussed (أَوْ تُكْسِرِ); it will be read with *tarqīq* (وَرَقَّقِ الرَّاءَ) by all the Qurra' e.g. رَزَقٍ، فَارِضٍ، وَبِالزُّبَيْرِ.

If the *rā'* is read with a *sukūn* during *waqf* (وَفِي سُكُونِ الْوُقُوفِ), then generally²⁴¹ it will be read with *tafkhīm* (فَخَمَّ), except when it comes after a *yā' sākinah* (مَا لَمْ تَكُنْ مِنْ بَعْدِ يَا سَاكِنَةً) e.g. كُفِّرَ (أَوْ كَسِّرِ) e.g. وَالْحَمِيرَ, لَا ضَيْرَ; or comes after a *kasrah* (ذِكْرٌ) e.g. بِشَرِّ according to al-Azraq; or after *imālah* e.g. الْأَنْهَارُ, حُسْرٍ, الْقَدْرِ, التَّكَاثُرُ, الْقَمَرُ, الأَبْرَارِ, وبالْأَسْحَارِ, الأُمُورِ.

Abū Bakr ibn al-Jazarī, explains that by his father stating “وَأَنْصُرِ” (assist this view), he refutes the opinion that when stopping on a *rā' maksūrah*, one can only stop with *tarqīq*.²⁴²

²⁴¹ Though Ibn al-Jazarī encourages the practice of *tafkhīm* in general, there are specific places where he has given other preferences e.g. عَيْنَ الْقَطْرِ of Sūrah Saba': 12, مَضْرٍ of Sūrah Yūsuf ﷺ: 99, بَسْرٍ of Sūrah al-Fajr: 4.

²⁴² *Sharḥ Tayyibat al-Nashr* of Abū Bakr ibn al-Jazarī: 139.

The Lāmāt

Ziyādāt al-Ṭayyibah:

According to the *Shāṭibiyyah*, Warsh via al-Azraq will have *taghlīṭh* of the *lām maftūḥah* when it is preceded by a *ṭā' maftūḥah*, *ṭhā' maftūḥah*, *ṭā' sākinah* or *ṭhā' sākinah* e.g. أَظْلَمَ, مَطْلَعُ الْفَجْرِ, ظَلَّ, بَطْلَامٍ, ظَلَمَ, وَبَطَلَ, وَأَنْطَلَقَ, الطَّلَاقِ. Via the *Ṭayyibah*, *tarqīq* of the *lām* is also allowed in these *lāms* for Warsh via al-Azraq.²⁴³

According to the *Shāṭibiyyah*, Warsh via al-Azraq has *tarqīq* in the first *lām* of ضَلَّالٍ in Sūrat al-Ḥijr: 26, 28, 33 and Sūrat al-Raḥmān: 14. Via the *Ṭayyibah*, he will also have *taghlīṭh* of the *lām*.

Warsh via al-Aṣbahānī will read like Qālūn in all these *lāms*.

TEXT:

وَأَزْرَقُ لِفَتْحِ لَامٍ غَلَّظَا بَعْدَ سَكُونِ صَادٍ أَوْ طَاءٍ وَظَا 346

TRANSLATION:

Al-Azraq makes *taghlīṭh* of the *lām* with a *fathḥah* (when it) comes after the *sukūn* of a *ṣād*, *ṭā'* or *ṭhā'*.

COMMENTARY:

Warsh via al-Azraq (وَأَزْرَقُ) with have *taghlīṭh* (غَلَّظَا) of the *lām* with a *fathḥah* (لِفَتْحِ لَامٍ) when it comes after a *ṣād*, *ṭā'* or *ṭhā'* (صَادٍ أَوْ طَاءٍ وَظَا) that have a *sukūn* (بَعْدَ سَكُونِ) e.g. يُظْلَمُونَ, أَظْلَمَ, مَطْلَعُ الْفَجْرِ, فَضْلُ الْخُطَابِ, إِضْلَاحًا, مِنْ أَضْلَاحِكُمْ, إِضْلُوهَا, سَيُضِلُّنِي, يُضِلُّنِي.

TEXT:

أَوْ فَتْحِهَا، وَإِنْ يَحُلُّ فِيهَا أَلِفٌ أَوْ إِنْ يُمَلُّ مَعَ سَاكِنِ الْوَقْفِ اخْتِلَافٌ 347

²⁴³ The *Shāṭibiyyah* and the *Ṭayyibah* agree regarding their rules pertaining to the *lām maftūḥah* when it is preceded by a *ṣād maftūḥah* or *ṣād sākinah*.

COMMENTARY:

An option of *taghliṭh* and *tarqīq* is also related by the *tā'* and the *thā'* (وَقِيلَ عِنْدَ الطَّاءِ وَالظَّاءِ) (والأصح) is *tafkhīm* of the *lām maftūḥah* (تَفْخِيمًا) by the *tā'* and *thā'*.

The opposite (وَالْعَكْسُ) i.e. *tarqīq*, is preponderant (رَجَحُ) by the verse-ends (فِي الْآيِ) e.g. *وَلَا صَلَّى* of Sūrat al-Qiyāmah: 31, *فُضِّلَ* of Sūrat al-A'lā': 15, *وَإِذَا صَلَّى* of Sūrat al-'Alaq: 10. Note that in these three places only *tarqīq* with *taqlīl* will be allowed.

TEXT:

كَذَٰكَ صَلَّٰلٍ، وَشَدَّ غَيْرُ مَا ذَكَرْتُ، وَأَسْمَ اللّٰهِ كُلُّ فَحْمًا 349

TRANSLATION:

Likewise (*tarqīq* is preferred) in *صَلَّالٍ*. All (views) besides what I mentioned, are anomalous. And the name of Allah, all apply *tafkhīm* (in it)...

COMMENTARY:

Likewise (كَذَٰكَ), *tarqīq* will also be preferred in the first *lām* of *صَلَّالٍ* in Sūrat al-Ḥijr: 26, 28, 33 and Sūrat al-Raḥmān: 14.

All other views besides what Ibn al-Jazarī has mentioned here (غَيْرُ مَا ذَكَرْتُ) should be considered as anomalous (وَشَدَّ).²⁴⁴

All the Qurra' (كُلُّ) will have *tafkhīm* (فَحْمًا) of the *lām* in the name of Allah (وَأَسْمَ اللّٰهِ) when followed by a *fathah* or a *ḍammah*. This continues into the next line.

²⁴⁴ For example, the author of al-Kāfi, Ibn Shurayḥ, relates *taghliṭh* of the *lām maḍmūmah* after a *ṣād* or a *thā'* e.g. مَطْلُومًا، فَضَّلَ.

TEXT:

مِنْ بَعْدِ فَتْحَةٍ وَضَمٍّ، وَاخْتِلَافٍ بَعْدَ مُمَالٍ، لَا مُرَقَّطٍ وَصِفٍ

TRANSLATION:

[All apply *tafkhīm* in it] after a *fathah* or a *ḍammah*. And there is an option (of *tafkhīm* or *tarqīq*) after (a letter) in which *imālah* takes place; no (option) is described after (a letter of) *tarqīq*.

COMMENTARY:

All the Qurra' will have *tafkhīm* of the *lām* in the name of Allah when followed by a *fathah* or a *ḍammah* (مِنْ بَعْدِ فَتْحَةٍ وَضَمٍّ) e.g. رَسُولُ اللَّهِ، اللَّهُ. The implied opposite is that after a *kasrah* it will be read with *tarqīq* e.g. يَا اللَّهِ.

If the *lām* of Allah comes after a letter in which *imālah* takes place (بَعْدَ مُمَالٍ), then there is an option between *tafkhīm* and *tarqīq* of the *lām* (وَاخْتِلَافٍ). This is found in the narration of al-Sūsī: نَزَى اللَّهُ of Sūrat al-Baqarah: 55 and وَسَيَرَى اللَّهُ of Sūrat al-Tawbah: 94.

There is no difference of opinion (لَا) ascribed (وُصِفَ) to when it comes after a *rā'* *muraqqaqah* (مُرَقَّطٍ) in the narration of Warsh via al-Azraq e.g. يُبَشِّرُ اللَّهُ، أَفَعَيَّرَ اللَّهُ. وَاللَّهُ أَكْبَرُ. The *lām* here will be read with *tafkhīm* in spite of the *rā'* *muraqqaqah* before it.²⁴⁵

²⁴⁵ This is particularly mentioned due to some who have a tendency of reading the *rā'* *muraqqaqah* with *imālah* instead. See *al-Nashr*: 2/117.

Waqf upon the Last Letter

This chapter discusses the various ways of stopping based upon the *ḥarakah* on the last letter.

TEXT:

وَالْأَصْلُ فِي الْوَقْفِ السُّكُونُ، وَلَهُمْ فِي الرَّفْعِ وَالضَّمِّ أَشْمِنَةٌ وَرُمٌ 351

TRANSLATION:

The primary (way) in *waqf* is (with) a *sukūn*. Certainly apply *ishmām* and *rawm* in the *rafʿ* and *dammah* for them (the Qurraʿ).

COMMENTARY:

From amongst the ways of making *waqf*, the primary manner (وَالْأَصْلُ فِي الْوَقْفِ) is with a *sukūn* (السُّكُونُ). Since *ibtidāʿ* is only possible with a *ḥarakah*, the primary manner of *waqf* – which is the opposite of *ibtidāʿ* – is with a *sukūn* i.e. removing the *ḥarakah* (*iskān*).

In *rafʿ* (nominative case) and *dammah* (فِي الرَّفْعِ وَالضَّمِّ), the Qurraʿ (وَلَهُمْ) also have *ishmām* (الْأَشْمِنَةُ) and *rawm* (وَرُمٌ) e.g. خَيْرٌ، نَسْتَعِينُ، وَرَبُّكَ الْأَكْرَمُ.

The difference between *rafʿ* and *dammah* is that the former indicates towards that which is declinable (*muʿrab*) while the latter indicates to that which is indeclinable (*mabnī*).

TEXT:

وَأَمْنَعُهُمَا فِي النَّصْبِ وَالْفَتْحِ، بَلَىٰ فِي الْجَرِّ وَالْكَسْرِ يُرَامُ مُسْجَلًا 352

TRANSLATION:

Prevent both of them (*rawm* and *ishmām*) in the *naṣb* and *fathah*, but in the *jarr* and the *kasrah*, *rawm* is made generally.

COMMENTARY:

Rawm and *ishmām* are not allowed on a *fathḥah* and on a *naṣb* (وَأَمْنَهُمَا فِي النَّصْبِ وَالْفَتْحِ) e.g. خَيْرَ الْعَالَمِينَ، خَلَقَ.

The difference between *naṣb* (accusative case) and *fathḥah* is that the former indicates towards that which is declinable (*muʿrab*) while the latter indicates to that which is indeclinable (*mabnī*).

Rawm is allowed on a *kasrah* and *jarr* (بَلَىٰ فِي الْجَرِّ وَالْكَسْرِ يُرَامُ مُسْجَلًا) e.g. الرَّحِيمِ بِالْقَلَمِ، شَيْءٍ.

The difference between *jarr* (genitive case) and *kasrah* is that the former indicates towards that which is declinable (*muʿrab*) while the latter indicates to that which is indeclinable (*mabnī*).

TEXT:

وَالرَّوْمُ الْاِثْنَانُ بَبَعْضِ الْحَرْكَةِ إِشْمَامُهُمْ إِشَارَةٌ لَا حَرْكَةَ 353

TRANSLATION:

Rawm is bring a part of the *ḥarakah*; their *ishmām* is an indication with not *ḥarakah*.

COMMENTARY:

This line defines *rawm* and *ishmām*.

Rawm means to read the *ḥarakah* partially (وَالرَّوْمُ الْاِثْنَانُ بَبَعْضِ الْحَرْكَةِ).²⁴⁶ Due to it being read partially, its sound is weakened or lowered due to the shortening of its timing; those close by are able to hear it.²⁴⁷

²⁴⁶ *Ikhtilās* shares this definition. However, *ikhtilās* differs from *rawm* in the following:

- 1) *Ikhtilās* is allowed on all three *ḥarakāt* e.g. يَا مُرْسِي، يَهْدِي، أَرْنَا.
- 2) *Ikhtilās* is not restricted to *waqf*.
- 3) In *ikhtilās*, most of the *ḥarakah* remains (two-thirds of the *ḥarakah* remains) while in *rawm* most of the *ḥarakah* is lost (one-third of the *ḥarakah* is maintained).

Ishmām is an indication to a *dammah* (إشمامهم إشارة) soon after reciting the *sukūn*; there is no *ḥarakah* read when applying *ishmām* (لَا حَرَكَه).

TEXT:

وَعَنْ أَبِي عَمْرٍو وَكُوفٍ وَرَدَا 354 نَصًّا، وَلِلْكَلِّ اخْتِيَارًا أُسْنِدًا

TRANSLATION:

Transmissions are related (regarding *rawm* and *ishmām*) from Abū ‘Amr and the Kufis; and (*rawm* and *ishmām*) is a chosen practice linked to all the Qurra’.

COMMENTARY:

There are transmissions (نَصًّا) relating both *rawm* and *ishmām* (وَرَدَا) stemming from Abū ‘Amr al-Baṣrī (وَعَنْ أَبِي عَمْرٍو) and the Kufis (وَكُوفٍ).

However, in spite of no transmission from the other Qurra’, it is a chosen practice (اخْتِيَارًا) linked (أُسْنِدًا) to all the Qurra’ (وَلِلْكَلِّ).

TEXT:

وَحُلْفُ هَا الضَّمِيرِ، وَأَمْنَعُ، فِي الْأَتَمِّ 355 مِنْ بَعْدِ يَا أَوْ وَاوٍ أَوْ كَسْرٍ وَضَمِّ

TRANSLATION:

(There is) difference of the *hā’ al-ḍamīr* (regarding *rawm* and *ishmām*): prevent (them both); and in the preferred (opinion, it is allowed) after a *yā’*, or a *wāw*, or a *kasrah* or *dammah*.

All these can only be acquired from an expert. See *Ghunya al-Ṭalabah bi Sharḥ al-Ṭayyibah*: 2/1386.

²⁴⁷ *Sharḥ Ṭayyibat al-Nashr* of al-Nuwayrī: 2/47.

Waqf based upon the Written Script

The written script here refers to the script that ‘Uthmān رضي الله عنه utilised when compiling the various *maṣāḥif*. This is referred to as the script of ‘Uthmān رضي الله عنه or the *rasm* of ‘Uthmān رضي الله عنه.

Considering the script, *waqf* is of two types: that which is agreed upon and that in which there is differences. This chapter is dedicated to the latter.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Qunbul stops on هَيْهَاتَ of Sūrat al-Mu’minūn: 36 with a *tā’*. Via the *Ṭayyibah*, he also stops on it with a *hā’*.

Via the *Durrah*, Ya’qūb stops with a *hā’ al-sakt* on the *yā’ mutakallim* which is *mushaddad* e.g. خَلَقْتُ بِيَدَيَّ، الْقَوْلُ لَدَيَّ، بِمُصْرِحِيَّ، يُوحَىٰ إِلَيَّ، تَعَلَّوْا عَلَيَّ. Via the *Ṭayyibah*, he also stops without the *hā’ al-sakt*.

Via the *Durrah*, Ya’qūb stops with a *hā’ al-sakt* on the *nūn mushaddadah* of the third person feminine plural pronoun i.e. هُنَّ e.g. سَمَلَهُنَّ، عَلَيْنَهُنَّ، فِيهِنَّ، لَهُنَّ. Via the *Ṭayyibah*, he also stops without the *hā’ al-sakt*.

Via the *Durrah*, Ruways stops with a *hā’ al-sakt* on يُوَيْلَتِي of Sūrat al-Mā’idah: 31, يُحَسِّرَتِي of Sūrat al-Zumar: 56, يَا سَفَىٰ of Sūrah Yūsuf عليه السلام: 84 and تَمَّ wherever it comes. Via the *Ṭayyibah*, he also stops without the *hā’ al-sakt*.

Via the *Durrah*, Ya’qūb stops without a *hā’ al-sakt* on the unbroken masculine plural noun (*jam‘ mudhakkar sālim*) e.g. الْمُفْلِحُونَ، الْمُتَّقِينَ، وَلَا الضَّالِّينَ، الْمُؤْمِنُونَ، الْعَالَمِينَ. Via the *Ṭayyibah*, he also stops with the *hā’ al-sakt*.

Via the *Shāṭibiyyah*, Ibn Dhakwān reads اَفْتَدِهْ of Sūrat al-An‘ām: 90 with *ṣilah* in the *kasrah* on the *hā’*.²⁴⁸ Via the *Ṭayyibah*, Ibn Dhakwān reads with a *kasrah* on the *hā’* without any *ṣilah* i.e. with *ikhtilās*.

Via the *Shāṭibiyyah*, al-Kisā’ī stops with *ithbāt* of the *yā’* in وَادِ التَّمَلِّ of Sūrat al-Naml. Via the *Ṭayyibah*, he will also have *ḥadhf* of the *yā’* in وَادِ.

Via the *Shāṭibiyyah*, Ḥamzah and al-Kisā’ī stop with *ithbāt* of the *yā’* in بِهْدِ الْعُنْيِ of Sūrat al-Rūm: 53. Via the *Ṭayyibah*, they will also have *ḥadhf* of the *yā’* in بِهْدِ. Ḥamzah reads بِهْدِ الْعُنْيِ as تَهْدِ الْعُنْيِ.

TEXT:

وَقِفْ لِكُلِّ بِاتِّبَاعِ مَا رُسِمَ حَذْفًا ثُبُوتًا اِتِّصَالًا فِي الْكَلِمِ 357

TRANSLATION:

Stop for all (the Qurrā’) by following that which was scripted: (considering) the omissions, the additions and the joined (compounds) in the words.

COMMENTARY:

All the Qurrā’ (لِكُلِّ) will make *waqf* (وَقِفْ) considering the *rasm* (بِاتِّبَاعِ مَا رُسِمَ) i.e. considering the omissions (حَذْفًا) e.g. إِنَّهُ كَانَ بِهِ بَصِيرًا, the additions (ثُبُوتًا) e.g. مَا هِيَ, the joined compounds (اِتِّصَالًا) e.g. بِئْسَمَا or the cut compounds e.g. مَا بِئْسَ of the words (فِي الْكَلِمِ).

TEXT:

لَكِنْ حُرُوفٌ عَنْهُمْ فِيهَا اخْتِلَفٌ كَهَاءِ أَنْثَى كُتِبَتْ تَاءٌ فَقِفْ 358

²⁴⁸ In line 653 of the *Shāṭibiyyah*, an option of *kasrah* without *ṣilah* (*ikhtilās*) as well as *madd* (*ṣilah*) is related for Ibn Dhakwān. However, only *ṣilah* is allowed via the *Shāṭibiyyah*. See *Ghayth al-Naf’*: 216; *al-Nashr*: 2/142.

TRANSLATION:

However, there are places in which differences are related in them, like the feminine *hā'* written as a *tā'*, so stop...

COMMENTARY:

Though the Qurra' are unanimous in making *waqf* according to the *rasm*, there are specific words (حُرُوفٌ) in which they have difference of opinion (عَنَّهُمْ فِيهَا اخْتَلَفَ).

Henceforth, the author starts discussing the first category: *ibdāl*. It is further subdivided into two:

- i. That which may be applied consistently.
- ii. That which is applied in specific words.

Ibn al-Jazarī starts discussing the first type.

From the places in which the Qurra' have differences, is the feminine *hā'* (كِهَاءٌ أُتْنِي), which is written as a flat/open (كُتِبَتْ تَاءً) e.g. رَحِمَتْ in its seven places, يَغْمَتْ in its 11 places.²⁴⁹

At the end of the line, the author mentions how one should stop on these words. The discussion continues into the next line.

TEXT:

بِأَلْهَا رَجَا حَقٌّ، وَذَاتَ بَهْجَةٍ وَاللَّاتَ مَرَضَاتٍ وَوَلَاتَ رَجَّةً 359

TRANSLATION:

[So stop] with a *hā'* for al-Kisā'i, Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb. Al-Kisā'i (stops with a *hā'* on) (أَفْرَاءُ يُثْمُ) اللَّاتِ، وَذَاتَ بَهْجَةٍ، and (جِينِ) وَوَلَاتَ.

²⁴⁹ These are the 13 words written with a flat/open *tā'* that the author mentions in his famous *Muqaddimah*.

COMMENTARY:

In all those words written with an open *tā'*, *waqf* will be made (فَقِفْ) – whether it is *waqf ikhtibārī* or *iḍṭirārī* – with a *hā'* (بِأُهَا) by al-Kisā'ī (رَجَا),²⁵⁰ Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb (حَقِّ).²⁵¹

The remaining Qurra' – Nāfi', Ibn 'Amir al-Shāmī, 'Āṣim, Ḥamzah, Abū Ja'far and Khalaf al-'Āshir – will make *waqf* with a *tā'*.²⁵²

Thereafter, the second type under the category of *ibdāl* is discussed: specific words in which there is difference of opinion:

- 1) وَذَاتَ بَهْجَهُ of Sūrat al-Naml: 60. This will exclude ذَاتَ بَيْنِكُمْ of Sūrat al-Anfāl: 1, ذَاتَ الْيَمِينِ and ذَاتَ الشِّمَالِ of Sūrat al-Kahf: 17,18, amongst other places, in which all will stop with a *tā'*.
- 2) أَفْرَاءِئْتُمُ اللَّاتِ (وَاللَّاتِ) of Sūrat al-Najm: 19.
- 3) مَرَضَاتٍ in four places: Sūrat al-Baqarah: 207, 265, Sūrat al-Nisā': 114 and Sūrat al-Taḥrīm: 1.
- 4) وَلَا تَحِينِ of Sūrah Ṣād: 3.

Al-Kisā'ī (رَجَاهُ) will stop on all these four words with a *hā'*.

The remaining Qurra' will stop with a *tā'*.

TEXT:

هَيْهَاتَ هُدُزْنَ خُلْفَ رَاضٍ، يَا أَبَهُ دُمَ كَمَ ثَوِي، فِيمَهُ لِمَهُ عَمَهُ بِمَهُ

360

²⁵⁰ Note that *imālah* will take place for al-Kisā'ī based upon the principles mentioned for him previously.

²⁵¹ This will include خَصِرَةٌ صُدُورُهُمُ of Sūrat al-Nisā': 90 for Ya'qūb which he reads as خَصِرَةٌ صُدُورُهُمُ.

²⁵² Bear in mind that these rules mentioned here will also apply to those words in which the Qurra' have differences regarding whether they are read as singular or plural e.g. كَلِمَتِكَ رَبِّكَ of Sūrat al-An'ām, آيَاتٍ لِّلسَّاعَتِينَ and غَلَبَتِ الْجِبِ of Sūrah Yūsuf ﷺ. These words are all written with a flat/open *tā'*, as mentioned in the *Muqaddimah*.

TRANSLATION:

Al-Bazzī (without an option), Qunbul with an option, and al-Kisā'ī (without an option stop on) هَيْهَاتَ (with a *hā'*). (In) يَا أَبَتِ, Ibn Kathīr, Ibn 'Āmir al-Shāmī, Abū Ja'far and Ya'qūb (stop with a *hā'*). (In) بِمَهُ، عَمَّهُ، لَمَهُ، فِيمَهُ...

COMMENTARY:

Al-Bazzī without an option (هُدًى), Qunbul with an option (زُنْ خُلْفَ) and al-Kisā'ī without an option (رَاضٍ) stop on هَيْهَاتَ of Sūrat al-Mu'minūn: 36 – both of them – with a *hā'*.

The remaining Qurra' will stop on it with a *tā'*.

In يَا أَبَتِ of Sūrah Yūsuf ﷺ: 4, Sūrah Maryam ﷺ: 42, 43, 44, 45, Sūrat al-Qaṣaṣ: 42 and Sūrat al-Ṣāffāt: 44, Ibn Kathīr (دُمُ), Ibn 'Āmir al-Shāmī (كَمِ), Abū Ja'far and Ya'qūb (ثَوَى) stop with a *hā'*.

The remaining Qurra' will stop on it with a *tā'*.

Thereafter, the author starts discussing the *hā' al-sakt*. It may be divided into two types:

- i. Those places in which it may be applied consistently.
- ii. Specific words in which it is applied.

There are five instances where it is applied consistently. The first instance is in five words; the *mā istifhāmiyyah* (the interrogatory “*mā*”) in which *alif* is dropped due to a preposition (letter of *jarr*). Four of them are mentioned in this line: بِمَهُ، عَمَّهُ، لَمَهُ، فِيمَهُ and بِمَهُ.

TEXT:

مَمَّةٌ خِلَافُ هَبِّ طُبِّي، وَهِيَ وَهُوَ ظِلٌّ، وَفِي مُشَدَّدِ اسْمٍ خُلْفُهُ 361

TRANSLATION:

[In *mushaddad* words, al-Bazzī and Ya'qūb have an option (of stopping with a *hā'* or without it). Ya'qūb (stops with a *hā'* on) هِيَ and هُوَ. (In) *mushaddad* words, he (Ya'qūb) has an option (in stopping with a *hā'* or not).

COMMENTARY:

The fifth word is مَمَّةٌ. Al-Bazzī (هَبِّ) and Ya'qūb (طُبِّي) stop on these five words wherever they appear by adding a *hā'*, with an option of not adding the *hā'* as well (خِلَافُ).

The second instance is in هُوَ and هِيَ wherever they come. Ya'qūb without an option (ظِلٌّ) will stop on it by adding a *hā'* *al-sakt* i.e. هُوَّةٌ and هِيَّةٌ.

Thereafter, the third and the fourth instances are mentioned: certain words that are *mushaddad* (مُشَدَّدِ اسْمٍ) in which Ya'qūb will stop with a *hā'* *al-sakt* with an option (خُلْفُهُ). These specific places are mentioned in the next line.

TEXT:

نَحْوِ إِلَيَّ هُنَّ، وَالْبَعْضُ نَقَلَ بِنَحْوِ عَالَمِينَ مُؤْفُونَ وَقَلَّ 362

TRANSLATION:

[In *mushaddad* words, Ya'qūb has an option in stopping with a *hā'* or not] The likes of إِلَيَّ and هُنَّ. Some transmit – and they are few – (stopping with a *hā'* in) the likes of الْعَالَمِينَ and الْمُؤْفُونَ.

COMMENTARY:

The third instance is the *yā'* *mutakallim* which is *mushaddad* (نَحْوِ إِلَيَّ) e.g. تَعَلُّوا عَلَيَّ، خَلَقْتُ بِيَدَيَّ، الْقَوْلُ لَدَيَّ، بِمُضْرَجِيَّ، يُوحَى إِلَيَّ.

The fourth instance is the *nūn mushaddadah* of the third person feminine plural pronoun (هُنَّ) e.g. حَمَلَهُنَّ, عَلِيَهُنَّ, فِيهِنَّ, لَهُنَّ.

The fifth instance that is transmitted by some (وَالْبَعْضُ نَقْلٌ) – though they are few (وَقَلِيلٌ) – is the unbroken masculine plural noun (*jam' mudhakkar sālim*) e.g. الْعَالَمِينَ, الْمُفْلِحُونَ, الْمُتَّقِينَ, وَلَا الصَّالِينَ, (بِنَحْوِ عَالَمِينَ مُؤَفَّوْنَ) الْمُؤَفَّوْنَ.

In all of these Ya'qūb, with an option, will stop with *hā' al-sakt*.

TEXT:

وَوَيْلَتِي وَحَسْرَتِي وَأَسْفَى 363
وَتَمَّ غَرُّ خُلْفَاءَ، وَوَضَلًا حَذَفَا

TRANSLATION:

Ruways with an option (stops with a *hā'* on) يُوَيْلَتِي, يُحَسْرَتِي, يَاأَسْفَى and تَمَّ. And during *wasl*, drop (the *hā'*)...

COMMENTARY:

After discussing these five instances where *hā' al-sakt* will be applied, specific words are mentioned in which it will be made.

Ruways with an option (غَرُّ خُلْفَاءَ) will stop with *hā' al-sakt* in يُوَيْلَتِي of Sūrat al-Mā'idah: 31, يُحَسْرَتِي of Sūrat al-Zumar: 56, يَاأَسْفَى of Sūrah Yūsuf ﷺ: 84 and تَمَّ wherever it comes.

Thereafter, seven words are mentioned in which the Qurrā' have differences regarding the *hā' al-sakt*. All agree that the *hā' al-sakt* is read during *waqf*. Their differences are during *wasl*. Those who drop the *hā' al-sakt* during *wasl* (وَوَضَلًا حَذَفَا) are mentioned. It continues into the next line.

TEXT:

سُلْطَانِيَّةٌ وَمَالِيَّةٌ وَمَاهِيَّةٌ فِي ظَاهِرٍ، كِتَابِيَّةٌ حِسَابِيَّةٌ 364

TRANSLATION:

[And during *waṣl*, drop (the *hā'*) in] سُلْطَانِيَّةٌ, مَالِيَّةٌ and مَاهِيَّةٌ for Ḥamzah and Ya'qūb. (In) حِسَابِيَّةٌ and كِتَابِيَّةٌ...

COMMENTARY:

Ḥamzah (فِي) and Ya'qūb (ظَاهِرٍ) drop the *hā'* *al-sakt* during *waṣl* in سُلْطَانِيَّةٌ of Sūrat al-Ḥāqqah: 29, مَالِيَّةٌ of Sūrat al-Ḥāqqah: 28 and مَاهِيَّةٌ of Sūrat al-Qāri'ah: 10.

Thereafter, كِتَابِيَّةٌ of Sūrat al-Ḥāqqah: 19, 25 and حِسَابِيَّةٌ of Sūrat al-Ḥāqqah: 20, 26 are discussed. It continues into the next line.

TEXT:

ظَنَّ، اِفْتَدَاهُ شَفَا ظُبًّا، وَيَتَسَّنُ عَنْهُمْ وَكَسْرُهَا اِفْتَدَاهُ كِسْ أَشْبَعَنْ 365

TRANSLATION:

[In كِتَابِيَّةٌ and حِسَابِيَّةٌ] Ya'qūb (drops the *hā'* during *waṣl*). (In) اِفْتَدَاهُ, Ḥamzah, al-Kisā'ī, Khalaf al-Āshir and Ya'qūb (drop the *hā'*). (In) يَتَسَّنُ (لَمْ) they (Ḥamzah, al-Kisā'ī, Khalaf al-Āshir and Ya'qūb also drop the *hā'*). And اِفْتَدَاهُ, it is read with a *kasrah* by Ibn 'Āmir al-Shāmī. Apply *ishbā'* (in it)...

COMMENTARY:

Ya'qūb (ظَنَّ) drops the *hā'* *al-sakt* during *waṣl* in كِتَابِيَّةٌ in both places, as well as حِسَابِيَّةٌ in both places.

Ḥamzah, al-Kisā'ī, Khalaf al-Āshir (شَفَا) and Ya'qūb (ظُبًّا) will drop the *hā'* *al-sakt* during *waṣl* in اِفْتَدَاهُ of Sūrat al-An'ām: 90.

They (عَنْهُمْ) i.e. Ḥamzah, al-Kisā'ī, Khalaf al-Āshir and Ya'qūb will also drop the *hā'* *al-sakt* during *waṣl* in لَمْ يَتَسَنَّهٗ of Sūrat al-Baqarah: 259.

Ibn 'Āmir al-Shāmī (كِس) – both Hishām and Ibn Dhakwān – read اِفْتَدِهٖ with a *kasrah* (وَكَسْرُهَا). This continues into the next line.

TEXT:

مِنْ خُلْفِهِ، أَيَّا بِأَيَّا مَا غَفَلَ رَضَى وَعَنْ كُلِّ كَمَا الرَّسْمُ أَجَلٌ 366

TRANSLATION:

[Apply *ishbā'* in اِفْتَدِهٖ] for Ibn Dhakwān with another option. Ruways, Ḥamzah and al-Kisā'ī (stop on) أَيَّا of مَا أَيَّا; and for all (the Qurra' stopping) as it is scripted is better.

COMMENTARY:

Ibn 'Āmir al-Shāmī reads اِفْتَدِهٖ with a *kasrah*. Ibn Dhakwān with an option (مِنْ خُلْفِهِ) makes *ishbā'* (أَشْبَعُنُ) i.e. *ṣilah*, in the *kasrah* of the *hā'*. Ibn Dhakwān's other option is like Hishām: *kasrah* on the *hā'* without any *ṣilah* i.e. with *ikhtilās*.

Here, the seven specific words regarding the differences of *hā'* *al-sākt* between the Qurra' ends.

In اَيَّا مَا تَدْعُوا of Sūrat al-Isrā': 110, Ruways (عَفَلَ), Ḥamzah and al-Kisā'ī (رَضَى) will stop on اَيَّا (أَيَّا بِأَيَّا مَا). The implied opposite is that the remaining Qurra' would stop on the مَا. However, considering that these two words are written separately, *waqf* on either of the two i.e. on اَيَّا or on مَا would be correct for all the Qurra'. This is what Ibn al-Jazarī mentions thereafter when he relates that out of consideration for the *rasm* (كَمَا الرَّسْمُ) this – stopping on either of the two words – is better (أَجَلٌ) for all the Qurra' (وَعَنْ كُلِّ).

TEXT:

هَآ أَيْهَ الرَّحْمَنِ نُورِ الزُّخْرُفِ كَمْ صَمَّ، قِفْ رَجَا حِمَّا بِالْأَلِفِ 369

TRANSLATION:

Ibn ‘Āmir al-Shāmī (reads) the *hā*’ of أَيْهَ (in Sūrat) al-Raḥmān, (Sūrah) Nūr and (Sūrat) al-Zukhruf with a *ḍammah* (during *waṣl*). Al-Kisā’ī, Abū ‘Amr al-Baṣrī and Ya‘qūb stop (on it) with an *alif*.

COMMENTARY:

Ibn ‘Āmir al-Shāmī (كَمْ) reads the *hā*’ in هَآ أَيْهَ (هَآ أَيْهَ) in أَيْهَ الثَّقَلَانِ of Sūrat al-Raḥmān: 31, أَيْهَ الْمُؤْمِنُونَ of Sūrat al-Nūr: 31 and يَا أَيُّهَ السَّاجِرُ of Sūrat al-Zukhruf: 49 with a *ḍammah* (صَمَّ) during *waṣl* i.e. يَا أَيُّهَ الثَّقَلَانِ، أَيْهَ الْمُؤْمِنُونَ، أَيْهَ السَّاجِرُ.

Al-Kisā’ī (رَجَا), Abū ‘Amr al-Baṣrī and Ya‘qūb (حِمَّا) stop on it with an *alif* (بِالْأَلِفِ) i.e. أَيْهَ. The remaining Qurra’, including Ibn ‘Āmir al-Shāmī, will stop on it with a *sukūn* on the *hā*’ i.e. أَيْهَ.

TEXT:

كَأَيِّنَ الثُّونُ وَبِالْيَاءِ حِمَّا وَالْيَاءُ إِنِ تُحْدَفُ لِسَاكِنٍ ظَمًا 370

TRANSLATION:

(*Waḥf* on) وَكَأَيِّنُ is (with) a *nūn* (for all the Qurra’) while Abū ‘Amr al-Baṣrī and Ya‘qūb (stop) with a *yā*’. Ya‘qūb (stops with a *yā*’ on those words in which) the *yā*’ is dropped (in the *rasm*) due to a *sākin* (following it).

COMMENTARY:

On وَكَأَيِّنُ, wherever it comes, Abū ‘Amr al-Baṣrī and Ya‘qūb (حِمَّا) stop with a *yā*’ (وَبِالْيَاءِ) i.e. وَكَأَيِّنُ, while the remaining Qurra’ will stop on the *nūn* (الثُّونُ).

Ya'qūb (ظَمًا) will stop with a *yā'* (وَالْبَاءِ) on those words in which the *yā'* is dropped in the *rasm* due to a *sākin* following it (إِنْ تُحَدِّثْ لِسَاكِنٍ). They total 11 words which come in 17 places. They are mentioned in the following lines.

TEXT:

يُرْدُنِ يُؤْتِ يَقْضِ تُغْنِ الْوَادِ صَالِ الْجَوَارِ اخْشَوْنَ نُنْجِ هَادِ 371

TRANSLATION:

(These words are) يُرْدُنِ, يُؤْتِ, يَقْضِ, تُغْنِ, الْوَادِ, صَالِ, الْجَوَارِ, اخْشَوْنَ, نُنْجِ, and هَادِ.

COMMENTARY:

Ya'qūb will stop with a *yā'* on 11 words that come in 17 places. 10 words are mentioned in this line:

- 1) يُرْدُنِ الرَّحْمَنِ (يُرْدُنِ) – Sūrah Yāsīn: 23.
- 2) وَمَنْ يُؤْتِ الْحِكْمَةَ (يُؤْتِ) – Sūrat al-Baqarah: 269.²⁵³
 - ii. وَسَوْفَ يُؤْتِ اللَّهُ (يُؤْتِ) – Sūrat al-Nisā': 146.
- 3) يَقْضِ الْحَقَّ (يَقْضِ) – Sūrat al-An'ām: 57.²⁵⁴
- 4) تُغْنِ التُّدْرُ (تُغْنِ) – Sūrat al-Qamar: 5.
- 5) الْوَادِ الْمُقَدَّسِ (الْوَادِ) – Sūrah Ṭāhā: 12.
 - ii. الْوَادِ الْمُقَدَّسِ – Sūrat al-Nāzi'āt: 16.
 - iii. وَادِ التَّمَلِّ – Sūrat al-Naml: 18.
 - iv. الْوَادِ الْأَيْمَنِ – Sūrat al-Qaṣaṣ: 30.
- 6) صَالِ الْجَجِمِ (صَالِ) – Sūrat al-Şāffāt: 163.
- 7) الْجَوَارِ الْمُنْشَأَتْ (الْجَوَارِ) – Sūrat al-Raḥmān: 24.
 - ii. الْجَوَارِ الْكُنَّسِ – Sūrat al-Takwīr: 16.
- 8) وَاخْشَوْنَ الْيَوْمِ (اخْشَوْنَ) – Sūrat al-Mā'idah: 3.
- 9) نُنْجِ الْمُؤْمِنِينَ (نُنْجِ) – Sūrah Yūnus ﷺ: 103.

²⁵³ Ya'qūb reads this word as يُؤْتِ, with a *kasrah* on the *tā'*.

²⁵⁴ Ya'qūb reads this word as يَقْضِ الْحَقَّ, and not يَقْضُ الْحَقَّ as found in the conventional narration of Ḥafṣ.

10) لَهَادِ الَّذِينَ (هَادٍ) – Sūrat al-Ḥajj: 54.

ii. بِهَادِ الْعُنِيِّ – Sūrat al-Rūm: 53.

The eleventh word for Ya‘qūb is mentioned at the end of the next line.

TEXT:

وَأَفَقَّ وَادِ التَّمَلِّ هَادِ الرُّومِ رُمٌ تَهْدِي بِهَا فَوْزٌ، يُنَادِي قَافِ دُمٌ 372

TRANSLATION:

Al-Kisā’ī agrees (with Ya‘qūb in stopping with a *yā’* in) وَادِ التَّمَلِّ and بِهَادِ الْعُنِيِّ of (Sūrat al-Rūm). Ḥamzah (agrees with Ya‘qūb) in تَهْدِي الْعُنِيِّ of it (the same *sūrah*). Ibn Kathīr (agrees with Ya‘qūb in يُنَادِي الْمُنَادِ of (Sūrah) Qāf.

COMMENTARY:

Al-Kisā’ī (رُمٌ) agrees (وَأَفَقَّ) with Ya‘qūb – in stopping with a *yā’* – in وَادِ التَّمَلِّ and بِهَادِ الْعُنِيِّ of Sūrat al-Rūm (هَادِ الرُّومِ).

Ḥamzah (فَوْزٌ) agrees with Ya‘qūb in تَهْدِي الْعُنِيِّ (تَهْدِي) in the same Sūrah (بِهَا) i.e. Sūrat al-Rūm.²⁵⁵

Ibn Kathīr al-Makkī (دُمٌ) agrees with Ya‘qūb in يُنَادِي الْمُنَادِ of Sūrah Qāf: 41 (قَافِ).

Since the place in Sūrah Qāf was not mentioned in the previous line for Ya‘qūb, this would be the eleventh word in which he stops with a *yā’*, because only 10 were mentioned in the previous line.

TEXT:

بِأَيِّ لِمَكِّ مَعَ وَالٍ وَاقٍ بِخُلْفِهِمْ، وَقَفَ بِهَادِ بَاقٍ 373

²⁵⁵ Ḥamzah reads بِهَادِ الْعُنِيِّ as تَهْدِي الْعُنِيِّ.

TRANSLATION:

With an option for them (al-Kisāʾī, Ḥamzah and Ibn Kathīr al-Makkī). Ibn Kathīr al-Makkī (stops with a *yāʾ*) in هَادٍ, بَاقٍ, وَالٍ and وَاقٍ.

COMMENTARY:

The three Qurraʾ mentioned in the last verse – al-Kisāʾī, Ḥamzah and Ibn Kathīr al-Makkī – have an option in stopping with a *yāʾ* in these words (يُخَلِّفُهُمْ).

Thereafter, four words which come in 10 places are mentioned for Ibn Kathīr al-Makkī. Ibn Kathīr al-Makkī (لِمَاكِ) stops (وَقْفٌ) with a *yāʾ* (بِالْيَا) in هَادٍ (بِهَادٍ) of Sūrat al-Raʿd: 7, 33, Sūrat al-Zumar: 23, 36 and Sūrah Ghāfir: 33; بَاقٍ of Sūrat al-Nahl: 96; وَالٍ of Sūrat al-Raʿd: 11; and وَاقٍ of Sūrat al-Raʿd: 34, 37 and Sūrah Ghāfir: 31.

Their practices Regarding Yā'āt al-Iḍāfah

The differences that the *Qurrā'* have concerning the *yā' al-iḍāfah* are whether it should be read as *maftūḥah* or *sākinah*.

Their differences are found in 212 *yā'*s and divided into six categories:

- 1) The *yā' al-iḍāfah* is followed by a *hamzat al-qaṭ'*, which is *maftūḥah*. This is found in 99 places.
- 2) The *yā' al-iḍāfah* followed by *hamzat al-qaṭ'*, which is *maksūrah*. They total 52.
- 3) The *yā'* followed by *hamzat al-qaṭ'*, which is *maḍmūmah*. They amount to 10.
- 4) The *yā'* followed by *hamzat al-waṣl*, which is *lām al-ta'rif*. They are 14.
- 5) The *yā'* followed by *hamzat al-waṣl*, which is not *lām al-ta'rif*. They count 7.
- 6) The *yā'* which is not followed by a *hamzah*. This type amounts to 30.

Ziyādāt al-Ṭayyibah:

Warsh via al-Aṣbahānī has *iskān* in the following:

- 1) وَلِي فِيهَا مَنَارِبٌ أُخْرَىٰ of Sūrah Ṭahā: 18.
- 2) إِخْوَتِي إِنَّ of Sūrah Yūsuf ﴿١٠٠﴾: 100.
- 3) أَوْزَعْنِي أَنْ أَشْكُرُ of Sūrat al-Naml: 51 and أَوْزَعْنِي أَنْ أَشْكُرُ of Sūrat al-Aḥqāf: 15.
- 4) وَمَحْيَايَا of Sūrat al-An'ām: 162.

He contradicts Warsh via al-Azraq in these places.

Warsh via al-Aṣbahānī will contradict Nāfi' – both Qālūn and Warsh via al-Azraq – in reading ذُرُونِي أَقْتُلْ of Sūrah Ghāfir: 26 with a *fatḥah*.

Via the *Shāṭibiyyah*, al-Bazzī has *iskān* and Qunbul reads with a *fathah* in عُنْدِي أَوْلَمُ of Sūrat al-Qaṣaṣ: 78. Via the *Ṭayyibah*, al-Bazzī will also have a *fathah* while Qunbul will additionally read with *iskān*.²⁵⁶

Via the *Shāṭibiyyah*, Hishām reads with a *fathah* in وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي of Sūrah Yāsīn: 22. Via the *Ṭayyibah*, he also has *iskān*.

Via the *Shāṭibiyyah*, Hishām reads with a *fathah* in مَا لِي لَا أَرَى الْهُدَى of Sūrat al-Naml: 20. Via the *Ṭayyibah*, he also has *iskān*. Via the *Durrah*, Ibn Wardān has *iskān* here and via the *Ṭayyibah*, he will also read with a *fathah*.

Via the *Shāṭibiyyah*, Hishām has *iskān* in وَلِي نَجَّةً وَاحِدَةً of Sūrah Ṣād: 23 and *iskān* in أَرْهَطِي أَعْرُ of Sūrah Hūd: 92. Via the *Ṭayyibah*, he will also read with a *fathah* in both these places.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *iskān* in مَا لِي أَدْعُوكُمْ of Sūrat al-Ghāfir: 41. Via the *Ṭayyibah*, he will also read with a *fathah*.

Via the *Durrah*, Abū Ja‘far reads with a *fathah* in أَيْ أَوْفِي الْكَيْلِ of Sūrah Yūsuf: 59. Via the *Ṭayyibah*, he will also have *iskān*.

Via the *Durrah*, Ruways adds a *yā’ sākīnah* in يَعْبَادِ لَا خَوْفُ of Sūrat al-Zukhruf: 68. Via the *Ṭayyibah*, he also reads the *yā’* with a *fathah*.

TEXT:

لَيْسَتْ بِلَامِ الْفِعْلِ يَا الْمُصَافِ بَلْ هِيَ فِي الْوَضْعِ كَهَا وَكَافِ 374

²⁵⁶ In line 339 of the *Shāṭibiyyah*, Imam al-Shāṭibī relates a general option (*khulf*) for both transmitters of Ibn Kathīr i.e. al-Bazzī and Qunbul. However, Ibn al-Jazarī explains that a *fathah* for al-Bazzī and a *sukūn* for Qunbul is not from the *ṭarīq* of the *Shāṭibiyyah*. See *al-Nashr*: 2/165. See also *Hall al-Mushkilāt*: 79, *Kanz al-Ma‘ānī*: 159.

TRANSLATION:

The *yā'* *al-muḍāf* is not the *lām* (*kalimah*) of the verb, but in its placing is like the *hā'* and the *kāf*.

COMMENTARY:

The *yā'* *al-iḍāfah* (يَا الْمُضَافِ) does not form part of the original word i.e. it does not fall on any of the root-letters; not the *fā'*, *ʿayn* or *lām kalimah* of the verb (لَيْسَتْ بِلَامِ الْفَعْلِ). Rather, the *yā'* *al-iḍāfah* (بَلْ هِيَ) may assume the same position as a *hā'*, a *kāf* (كَمَا وَكَافٍ) or any other pronoun e.g. ذِكْرُهُ، ذِكْرِكَ، ذِكْرِي، إِنَّكَ، إِنَّهُ، لِي، سَتَجِدُنِي، سَتَجِدُكَ، سَتَجِدُهُ.

TEXT:

تَسْعُ وَتَسْعُونَ بِهَمْزٍ انْفَتْحَ 375 ذُرُونِ الْأَضْبَهَانَ مَعَ مَكِّي فَتَحَ

TRANSLATION:

(In) 99 (places the *yā'* *al-iḍāfah* if followed by a) a *hamzah* with a *fatḥah*. Al-Aṣḥabānī and (Ibn Kathīr) Makkī read ذُرُونِي with a *fatḥah*.

COMMENTARY:

The first category is discussed in this line: the *yā'* *al-iḍāfah* that is followed by a *hamzat al-qaṭ'* which is *maftūḥah* (بِهَمْزٍ انْفَتْحَ). They total 99 (تَسْعُ وَتَسْعُونَ). In the lines that follow, 24 places are mentioned in which the Qurra' have differences.

Warsh via al-Aṣḥabānī (الْأَضْبَهَانَ) and Ibn Kathīr al-Makkī (مَعَ مَكِّي) read the following place with a *fatḥah* (فَتْحَ).

- 1) (ذُرُونِ) of Sūrah Ghāfir: 26 ذُرُونِي أَفْثُلُ

The remaining Qurra' will read this place with *iskān*.

- 11) وَلِكَيْتِ أَرَأَيْتِ of Sūrah al-Aḥqāf: 23 (لِكَيْتِ أَرَأَيْتِ).
- 12) تَحْتِي) مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ of Sūrat al-Zukhruf: 51 (تَحْتِي).
- 13) مَعِ إِيَّيْ أَرَأَيْتِ of Sūrah Hūd ﴿٥٤﴾: 84 (مَعِ إِيَّيْ أَرَأَيْتِ).

The remaining Qurra' – including Qunbul – read with *iskān*.

At the end of the second line, Ibn Kathīr al-Makkī is mentioned. This continues into the next line.

TEXT:

أُدْعُونِي وَادْكُرُونِي، ثُمَّ الْمَدَنِيِّ وَالْمَكِّيَّ قُلْ حَشَرْتَنِي وَيَحْزُنُنِي 378

TRANSLATION:

[And Ibn Kathīr al-Makkī reads] اُدْعُونِي اَسْتَجِبْ لَكُمْ (with a *fathah*). Nāfi', Abū Ja'far and (Ibn Kathīr) al-Makkī (read) حَشَرْتَنِي and لِيَحْزُنُنِي (with a *fathah*).

COMMENTARY:

Ibn Kathīr al-Makkī will read the following places with a *fathah*:

- 14) اُدْعُونِي اَسْتَجِبْ لَكُمْ of Sūrah Ghāfir: 60 (اُدْعُونِي).
- 15) وَادْكُرُونِي فَادْكُرُونِي of Sūrat al-Baqarah: 152 (وَادْكُرُونِي).

The remaining Qurra' will read these two places with *iskān*.

Nāfi', Abū Ja'far (ثُمَّ الْمَدَنِيِّ) and Ibn Kathīr (وَالْمَكِّيَّ) will read the following places with a *fathah*:

- 16) حَشَرْتَنِي اَعْمَى of Sūrah Ṭāhā: 125 (حَشَرْتَنِي).
- 17) وَيَحْزُنُنِي اَنْ تَذَهَبُوا of Sūrah Yūsuf ﴿١٣﴾: 13 (وَيَحْزُنُنِي).

It continues in the next line.

TEXT:

مَعَ تَأْمُرُونِي تَعَدَانِ، وَمَدَا يَبْلُونِي سَبِيلِي، وَائْتَلِ ثِقُ هُدَا 379

TRANSLATION:

Along with (a *fatḥah* in) تَأْمُرُونِي and تَعَدَانِي. Nāfi‘ and Abū Ja‘far (read) لِيَبْلُونِي and (أَدْعُوا) سَبِيلِي (with a *fatḥah*). Nāfi‘, Abū Ja‘far and al-Bazzī (read)...

COMMENTARY:

18) مَعَ تَأْمُرُونِي of Sūrat al-Zumar: 64 (أَعْبُدُ).

19) تَعَدَانِ of Sūrat al-Aḥqāf: 17 (أَنْ).

The remaining Qurra’ will read these four places with *iskān*.

Nāfi‘ and Abū Ja‘far (وَمَدَا) will read the following places with a *fatḥah*:

20) لِيَبْلُونِي ءَأَشْكُرُ of Sūrat al-Naml: 40 (يَبْلُونِي).

21) سَبِيلِي of Sūrah Yūsuf ﷺ: 108 (أَدْعُوا).

The remaining Qurra’ will read these two places with *iskān*.

At the end of the line, Nāfi‘ (وَائْتَلِ), Abū Ja‘far (ثِقُ) and al-Bazzī (هُدَا) are mentioned.

The discussion continues into the next line.

TEXT:

فَطَرَنِي، وَفَتَحُ أَوْزَعْنِي جَلَا هَوَى، وَبَاقِي الْبَابِ حِرْمٌ حَمَلَا 380

TRANSLATION:

[Nāfi‘, Abū Ja‘far and al-Bazzī read] فَطَرَنِي (with a *fatḥah*). Warsh via al-Azraq and al-Bazzī (read) أَوْزَعْنِي (with a *fatḥah*). And the remaining (*yā’āt*) of this category, Nāfi‘, Ibn Kathīr al-Makkī, Abū Ja‘far and Abū ‘Amr al-Baṣrī (read with a *fatḥah*).

COMMENTARY:

Nāfi‘, Abū Ja‘far and al-Bazzī will read the following place with a *fathḥah*:

22) فَطْرَنِي أَفَلَا of Sūrah Hūd ﴿٥١﴾: 51 (فَطْرَنِي).

Warsh via al-Azraq (جَلَا) and al-Bazzī (هَوَى) will read the following places with a *fathḥah* (وَفَشَحْ):

23) أَوْزَعْنِي أَنْ أَشْكُرْ of Sūrat al-Naml: 51 (أَوْزَعْنِي).

24) أَوْزَعْنِي أَنْ أَشْكُرْ of Sūrat al-Aḥqāf: 15 (أَوْزَعْنِي).

All the remaining *yā’āt* which fall under this category (وَيَافِي الْبَابِ) i.e. followed by a *hamzat al-qaṭ‘* which is *maftūḥah* – 75 *yā’āt* – Nāfi‘, Ibn Kathīr al-Makkī, Abū Ja‘far (حِزْمٌ) and Abū ‘Amr al-Baṣrī (حَمَلًا) will read with a *fathḥah*.

Hereafter, the author mentions those Qurra’ who agree with Nāfi‘, Ibn Kathīr al-Makkī, Abū Ja‘far and Abū ‘Amr al-Baṣrī in reading certain *yā’āt* of this category with a *fathḥah*.

TEXT:

وَافَقَ فِي مَعِيَ عُلَى كُفُوٍّ، وَمَا لِي لِدِّ مِّنَ الْخُلْفِ، لَعَلِّي كُرَّمَا 381

TRANSLATION:

Ḥafṣ and Ibn ‘Āmir al-Shāmī agree (with them i.e. agree with Nāfi‘, Ibn Kathīr al-Makkī, Abū Ja‘far and Abū ‘Amr al-Baṣrī) in مَعِيَ. Hishām (without an option) and Ibn Dhakwān with an option (agree with them and read the *yā’* with a *fathḥah* in مَالِي. Ibn ‘Āmir al-Shāmī (reads) لَعَلِّي (with a *fathḥah*).

COMMENTARY:

Those who agree with Nāfi', Ibn Kathīr al-Makkī, Abū Ja'far and Abū 'Amr al-Baṣrī in reading certain *yā'āt* in this category with a *fatḥah* are mentioned. They total 10 places:²⁵⁷

- 1) مَعِيَ of Sūrat al-Tawbah: 83 (مَعِيَ) – Ḥafṣ (عَلِي) and Ibn 'Āmir al-Shāmī (كُفُو) will read it with a *fatḥah*.
- 2) مَعِيَ أَوْ رَحِمْنَا of Sūrat al-Mulk: 28 (مَعِيَ) – Ḥafṣ (عَلِي) and Ibn 'Āmir al-Shāmī (كُفُو) will read it with a *fatḥah*.
- 3) مَا لِي أَدْعُوكُمْ of Sūrat al-Ghāfir: 41 (وَمَا لِي) – Hishām without an option (لُدْ) and Ibn Dhakwān with an option (وَمِنَ الْخُلْفِ) will read with a *fatḥah*.
- 4) لَعَلِّي أَرْجِعُ of Sūrah Yūsuf ﷺ: 46 (لَعَلِّي) – Ibn 'Āmir al-Shāmī (كُرْمَا) will read the *yā'* with a *fatḥah*.
- 5) لَعَلِّي آتَيْكُمْ of Sūrah Ṭahā: 10 (لَعَلِّي) – Ibn 'Āmir al-Shāmī (كُرْمَا) will read the *yā'* with a *fatḥah*.
- 6) لَعَلِّي أَعْمَلُ of Sūrat al-Mu'minūn: 100 (لَعَلِّي) – Ibn 'Āmir al-Shāmī (كُرْمَا) will read the *yā'* with a *fatḥah*.
- 7) لَعَلِّي آتَيْكُمْ of Sūrat al-Qaṣaṣ: 29 (لَعَلِّي) – Ibn 'Āmir al-Shāmī (كُرْمَا) will read the *yā'* with a *fatḥah*.
- 8) لَعَلِّي أَطَّلِعُ of Sūrat al-Qaṣaṣ: 38 (لَعَلِّي) – Ibn 'Āmir al-Shāmī (كُرْمَا) will read the *yā'* with a *fatḥah*.
- 9) لَعَلِّي أَبْلُغُ of Sūrah Ghāfir: 36 (لَعَلِّي) – Ibn 'Āmir al-Shāmī (كُرْمَا) will read the *yā'* with a *fatḥah*.

The tenth place is mentioned in the next line.

TEXT:

رَهْطِي مِّنْ لِّي الْخُلْفُ، عِنْدِي دُونَا خُلْفٌ، وَعَنْ كُلِّهِمْ تَسَكَّنَا 382

²⁵⁷ Bear in mind that Nāfi', Ibn Kathīr al-Makkī, Abū Ja'far and Abū 'Amr al-Baṣrī will read the *yā'* with a *fatḥah* in these 10 places.

TRANSLATION:

Ibn Dhakwān (without an option) and Hishām with an option (read *أَعْرُ* *أَرْهَطِي* (with a *fatḥah*). Ibn Kathīr al-Makkī with another option (reads *أَوْلَمَ* *عِنْدِي* (with a *fatḥah*). And from all of them (all the Qurra'), *iskān* is made.

COMMENTARY:

- 10) *أَعْرُ* of Sūrah Hūd ﴿٩٢﴾: 92 (*رَهْطِي*) – Ibn Dhakwān without an option (*مِنْ*) and Hishām with an option (*لِي* *الْحُلْفِ*) will read with a *fatḥah*.

Ibn Kathīr al-Makkī will read a *fatḥah* with an option of *iskān* (*دُونَا حُلْفِ*) in *عِنْدِي أَوْلَمَ* of Sūrat al-Qaṣaṣ: 78 (*عِنْدِي*).

The reading of a *fatḥah* for Ibn Kathīr was previously discussed in line 380 when Ibn al-Jazarī stated “وَيَأْتِي الْبَابَ جِزْمٌ حَمَلًا”. The reason for mentioning it again here is to highlight the option of *iskān* for him.

In this category – the *yā' al-iḍāfah* followed by a *hamzat al-qaṭ'* which is *maftūḥah* – there are four places in which all the Qurra' agree that they will be read with *iskān* (*وَعَنْ كُلِّهِمْ تَسَكَّنَا*). These places are mentioned in the next line.

TEXT:

تَرْحَمْنِي تَفْتِنِّي أَتْبِعْنِي أَرْنِي وَأَثْنَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ عُنِي 383

TRANSLATION:

[All the Qurra' make *iskān* in] *وَتَرْحَمْنِي*, *تَفْتِنِّي*, *فَاتَّبِعْنِي* and *أَرْنِي*. 52 (*yā'āt*) are regarded with a *kasrah*.

COMMENTARY:

All the Qurra' will read with *iskān* in the following four places:²⁵⁸

- 1) تَرْمَنِي (تَرْمَنِي) of Sūrah Hūd ﷺ: 47
- 2) تَفْتِي وَلَا تَفْتِي آلَا of Sūrat al-Tawbah: 49
- 3) اتَّبِعْنِي (اتَّبِعْنِي) of Sūrah Maryam ﷺ: 47
- 4) أَرِنِي (أَرِنِي) of Sūrat al-A'rāf: 143

In the second half of the line, the second category is discussed: 52 *yā'āt al-iqāfahs* (مَع كَسْرٍ غَنِي) followed by *hamzat al-qaṭ'* which is *maksūrah* (وَائْتَانِ مَع مَسِينِ).

TEXT:

فَافْتَحْ عِبَادِي لَعْنَتِي تَجْدُنِي بَنَاتِ أَنْصَارِي مَعًا لِلْمَدْنِي 384

TRANSLATION:

Then, Nāfi' and Abū Ja'far read with a *fathah* (in) عِبَادِي, لَعْنَتِي, تَجْدُنِي and أَنْصَارِي in both places.

COMMENTARY:

In this category, the Qurra' have differences in 10 places: eight are mentioned in this line.

Nāfi' and Abū Ja'far (لِلْمَدْنِي) read the following with a *fathah* (وَافْتَحْ):

- 1) عِبَادِي of Sūrat al-Shu'arā': 52
- 2) لَعْنَتِي of Sūrah Ṣād: 78
- 3) تَجْدُنِي of Sūrat al-Kahf: 69
- 4) تَجْدُنِي of Sūrat al-Qaṣaṣ: 27
- 5) تَجْدُنِي of Sūrat al-Ṣāffāt: 102

²⁵⁸ While the Qurra' agree in these four, they are not included within the 99 *yā'āt al-iqāfahs* counted in this category. See *al-Nashr*: 2/166-167.

- 6) (بَنَاتِ) of Sūrat al-Ḥijr: 71 (بَنَاتِي إِنَّ).
- 7) (أَنْصَارِي مَعًا) of Sūrah Āl ‘Imrān: 52 (أَنْصَارِي إِلَى).
- 8) (أَنْصَارِي مَعًا) of Sūrat al-Ṣaff: 14 (أَنْصَارِي إِلَى).

The remaining Qurra’ will read these places with *iskān*.

TEXT:

وَإِخْوَتِي ثِقَ جُدْ، وَعَمَّ رُسُلِي وَبَاقِي الْبَابِ إِلَى ثِنَّا حُلِي 385

TRANSLATION:

Abū Ja‘far and Warsh via al-Azraq (read) إِخْوَتِي (with a *fathah*). Nāfi‘, Abū Ja‘far and Ibn ‘Āmir al-Shāmī (read) وَرُسُلِي (with a *fathah*). Nāfi‘, Abū Ja‘far and Abū ‘Amr al-Baṣrī (read) the remaining (*yā’āt*) of this category (with a *fathah*).

COMMENTARY:

Abū Ja‘far (ثِقَ) and Warsh via al-Azraq (جُدْ) will read the following with a *fathah*:

- 9) (وَإِخْوَتِي) of Sūrah Yūsuf ﷺ: 100 (وَإِخْوَتِي إِنَّ).

Nāfi‘, Abū Ja‘far and Ibn ‘Āmir al-Shāmī (وَعَمَّ) will read the following with a *fathah*:

- 10) (رُسُلِي) of Sūrat al-Mujādalah: 21 (رُسُلِي إِنَّ اللَّهَ).

In the remaining *yā’āt* of this category (وَبَاقِي الْبَابِ) – 42 *yā’āt* – Nāfi‘ (إِلَى), Abū Ja‘far (ثِنَّا) and Abū ‘Amr al-Baṣrī (حُلِي) will read with a *fathah*.

TEXT:

وَإِخْوَتِي ثِقَ جُدْ، وَعَمَّ رُسُلِي وَبَاقِي الْبَابِ إِلَى ثِنَّا حُلِي 386

TRANSLATION:

Ibn ‘Āmir al-Shāmī agrees (with Nāfi‘, Abū Ja‘far and Abū ‘Amr al-Baṣrī) in (reading a *fathah* in) إِخْوَتِي and وَرُسُلِي. Ḥafṣ (agree in) إِخْوَتِي. Ibn ‘Āmir al-Shāmī and Ḥafṣ (agree in) إِخْوَتِي and وَرُسُلِي.

COMMENTARY:

From here, the author starts mentioning those who agree (وَاقِفٌ) with Nāfi‘, Abū Ja‘far and Abū ‘Amr al-Baṣrī in reading the *yā’āt* of this category with a *fatḥah*. They are 15 in total:

- 1) وَخُزْنِي إِلَى اللَّهِ of Sūrah Yūsuf ﷺ: 86 (خُزْنِي) – Ibn ‘Āmir al-Shāmī (كَلَا) reads it with a *fatḥah*.
- 2) وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ of Sūrah Hūd ﷺ: 88 (وَتَوْفِيقِي) – Ibn ‘Āmir al-Shāmī (كَلَا) reads it with a *fatḥah*.
- 3) يَدِي إِلَيْكَ of Sūrat al-Mā‘idah: 28 (يَدِي) – Ḥafṣ (عَلَا) reads it with a *fatḥah*.
- 4) وَأُتِي الْهَيْبِنِ of Sūrat al-Mā‘idah: 116 (أُتِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 5) أَجْرِي إِلَّا of Sūrah Yūnus ﷺ: 72 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 6) أَجْرِي إِلَّا of Sūrah Hūd ﷺ: 29 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 7) أَجْرِي إِلَّا of Sūrah Hūd ﷺ: 51 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 8) أَجْرِي إِلَّا of Sūrat al-Shu‘arā’: 51 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 9) أَجْرِي إِلَّا of Sūrat al-Shu‘arā’: 109 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 10) أَجْرِي إِلَّا of Sūrat al-Shu‘arā’: 127 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 11) أَجْرِي إِلَّا of Sūrat al-Shu‘arā’: 145 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.
- 12) أَجْرِي إِلَّا of Sūrat al-Shu‘arā’: 164 (وَأَجْرِي) – Ibn ‘Āmir al-Shāmī (كَم) and Ḥafṣ (عَلَا) read it with a *fatḥah*.

13) *عَلَا* (عَلَا) of Sūrah Saba': 47 (وَأَجْرِي) – Ibn 'Āmir al-Shāmī (كَمْ) and Ḥafṣ (عَلَا) read it with a *fatḥah*.

The remaining two are mentioned in the next line.

TEXT:

دُعَائِي أَبَائِي دُمًّا كِسْ، وَيَنَا خُلْفٌ إِلَى رَبِّي، وَكُلُّ أَسْكَنَا 387

TRANSLATION:

Ibn Kathīr al-Makkī and Ibn 'Āmir al-Shāmī (agree in reading) دُعَائِي and ءَابَائِي (with a *fatḥah*). Qālūn with another option (reads إِنَّ رَبِّي) (with a *fatḥah*). And all (the Qurra') make *iskān*...

COMMENTARY:

- 14) *عَلَا* (عَلَا) of Sūrah Nūḥ ﷺ: 6 (دُعَائِي) – Ibn Kathīr al-Makkī (دُمًّا) and Ibn 'Āmir al-Shāmī (كِسْ) read it with a *fatḥah*.
- 15) *عَلَا* (عَلَا) of Sūrah Yūṣuf ﷺ: 38 (أَبَائِي) – Ibn Kathīr al-Makkī (دُمًّا) and Ibn 'Āmir al-Shāmī (كِسْ) read it with a *fatḥah*.

Qālūn reads with a *fatḥah*, along with an option of *iskān* (وَيَنَا خُلْفٌ) in *إِلَى رَبِّي إِنَّ* of Sūrah Fuṣṣilat: 50 (إِلَى رَبِّي).

The reading of a *fatḥah* for Qālūn was previously discussed in line 385 when Ibn al-Jazarī stated “وَبَاقِيِ الْبَابِ إِلَى نَيْنَا خُلْفِي”. The reason for mentioning it again here is to highlight the option of *iskān* for him.

At the end of the line those places in which all the Qurra' agree in reading with *iskān* are mentioned (وَكُلُّ أَسْكَنَا). This discussion continues into the next line.

TEXT:

دُرِّيَّتِي يَدْعُونِي تَدْعُونِي أَنْظِرْنِي مَعْ بَعْدَ رِدًّا أَخْرَتْنِي

TRANSLATION:

[And all (the Qurra') make *iskān* in] دُرُونِي, يَدْعُونِي, تَدْعُونِي, أَنْظِرْنِي, along with (that which is) after رِدًّا and أَخْرَتْنِي.

COMMENTARY:

The Qurra' agree in reading with *iskān* in nine places:²⁵⁹

- 1) دُرِّيَّتِي (دُرُونِي) of Sūrat al-Aḥqāf: 15.
- 2) يَدْعُونِي (يَدْعُونِي) of Sūrah Yūsuf ﷺ: 33.
- 3) تَدْعُونِي (تَدْعُونِي) of Sūrah Ghāfir: 43.
- 4) تَدْعُونِي (تَدْعُونِي) of Sūrah Ghāfir: 41.
- 5) أَنْظِرْنِي (أَنْظِرْنِي) of Sūrat al-A'raf: 14.
- 6) أَنْظِرْنِي (أَنْظِرْنِي) of Sūrat al-Hijr: 36.
- 7) أَنْظِرْنِي (أَنْظِرْنِي) of Sūrah Šād: 79.
- 8) مَعْ بَعْدَ رِدًّا (مَعْ بَعْدَ رِدًّا) of Sūrat al-Qaṣaṣ: 34.
- 9) أَخْرَتْنِي (أَخْرَتْنِي) of Sūrat al-Munāfiqūn: 10.

TEXT:

وَعِنْدَ ضَمِّ الْهَمْزِ عَشْرٌ فَافْتَحَنَ مَدًّا، وَأَنْسَى أَوْفٍ بِالْخُلْفِ ثَمَنٌ

TRANSLATION:

The (*yā*) by the *hamzah* with a *ḍammah* is 10. So certainly read (all 10 places) with a *fathah* for Nāfi' and Abū Ja'far. (In *الْكَيْلِ* أُنِي أَوْفِي, Abū Ja'far (reads with a *fathah*) with another option.

²⁵⁹ These nine places are not included within the 52 *yā'āt al-iḍāfahs* counted in this category. They are merely mentioned for clarification.

COMMENTARY:

In this line, the third category is discussed: that *yā'* followed by *hamzat al-qaṭ'* which is *maḍmūmah* (وَعِنْدَ صَمِّ الْهَمْزِ) There are 10 places in which the Qurra' have differences (عَشْرًا). Ibn al-Jazarī does not mention these 10 places here, but does so in his *Nashr*.²⁶⁰

Nāfi' and Abū Ja'far (مَدًّا) will read these 10 places with a *fatḥah* (فَأَفْتَحْنَ).

From these 10 places, Abū Ja'far has an option of reading with a *fatḥah* and with *iskān* (بِالْخُلْفِ يَمَنَّ) in *أَتَى أَوْفَى الْكَيْلِ* of Sūrah Yūsuf ﷺ: 59 (وَأَتَى أَوْفَى).

TEXT:

لِلْكَلِّ أَتُونِي بَعْهَدِي سَكَنْتَ وَعِنْدَ لَامِ الْعُرْفِ أَرْبَعُ عَشْرَتَ 390

TRANSLATION:

All the Qurra' (read with) *iskān* (in *أَفْرَعُ أَتُونِي* and *بَعْهَدِي (أَوْفَى)*. (The *yā'āt*) by the *lām al-ta'rīf* are 14.

COMMENTARY:

All the Qurra' (لِلْكَلِّ) will read *أَفْرَعُ أَتُونِي* of Sūrat al-Kahf: 96 (أَتُونِي) and *بَعْهَدِي أَوْفَى* of Sūrat al-Baqarah: 40 (بَعْهَدِي) with *iskān* (سَكَنْتَ).

Thereafter, the fourth category of *yā' al-iḍāfah* is discussed: that *yā'* followed by *hamzat al-waṣl* which is a *lām al-ta'rīf* (وَعِنْدَ لَامِ الْعُرْفِ). They are 14 (أَرْبَعُ عَشْرَتَ).

²⁶⁰ These 10 places are: *وَأَتَى أَعْيَدُهَا* of Sūrah Āl 'Imrān: 36, *إِنِّي أُرِيدُ* of Sūrat al-Mā'idah: 29, *فَأَتَى أَعْدَبُهُ* of Sūrat al-Mā'idah: 115, *إِنِّي أُمِرْتُ* of Sūrat al-An'ām: 14, *عَدَائِي أُصِيبُ* of Sūrat al-A'rāf: 156, *إِنِّي أَشْهَدُ* of Sūrah Hūd ﷺ: 54, *أَتَى أَوْفَى* of Sūrah Yūsuf ﷺ: 59, *إِنِّي أَلْقِي* of Sūrat al-Naml: 29, *إِنِّي أُرِيدُ* of Sūrat al-Qaṣaṣ: 27, and *إِنِّي أُمِرْتُ* of Sūrat al-Zumar: 11. See *al-Nashr*. 2/169.

TEXT:

رَبِّي الَّذِي، حَرَّمَ رَبِّي، مَسْنِي 391
أَلَاخْرَانِ، آتَانِي، مَعَ أَهْلَكِنِي
أَرَادَنِي، عِبَادِ الْأَنْبِيَاءِ، سَبَا 392
فُزْ، لِعِبَادِي شُكْرُهُ رَضَى كَبَا

TRANSLATION:

Ḥamzah (reads) رَبِّي الَّذِي رَبِّي حَرَّمَ رَبِّي, the second two places where مَسْنِي comes, آتَانِي (الْكِتَابِ), along with أَهْلَكِنِي, أَرَادَنِي, لِعِبَادِي of (Sūrat) al-Anbiyā' and of (Sūrah) Saba' (with a *sukūn*). (In لِعِبَادِي (الَّذِينَ) Rawḥ, Ḥamzah, al-Kisā'ī and Ibn 'Āmir al-Shāmī (read with a *sukūn*).

COMMENTARY:

Ḥamzah (فُزْ) reads the following places with *iskān* (سَكَنَتْ):

- 1) رَبِّي الَّذِي يُحْيِي وَيُمِيتُ of Sūrat al-Baqarah: 258 (رَبِّي الَّذِي).
- 2) حَرَّمَ رَبِّي of Sūrat al-A'rāf: 33 (حَرَّمَ رَبِّي).
- 3) مَسْنِي الْأَخْرَانِ of Sūrat al-Anbiyā': 83 (مَسْنِي الْأَخْرَانِ).
- 4) مَسْنِي الْأَخْرَانِ of Sūrah Ṣād: 41 (مَسْنِي الْأَخْرَانِ).

The clause “الأخْرَانِ” restricts مَسْنِي to the second or last two places and excludes مَسْنِي الشُّوْءِ of Sūrat al-A'rāf: 188 and مَسْنِي الْكِبْرِ of Sūrat al-Hijr: 54 before it.

- 5) آتَانِي of Sūrah Maryam ﴿٣٠﴾: 30 (آتَانِي).
- 6) مَعَ أَهْلَكِنِي of Sūrat al-Mulk: 28 (مَعَ أَهْلَكِنِي).
- 7) أَرَادَنِي of Sūrat al-Zumar: 38 (أَرَادَنِي).
- 8) عِبَادِ الْأَنْبِيَاءِ of Sūrat al-Anbiyā': 105 (عِبَادِ الْأَنْبِيَاءِ).
- 9) لِعِبَادِي الشُّكُورُ of Sūrah Saba': 13 (سَبَا).

The remaining Qurra' will read these nine places with a *fathah*.

- 10) شُكْرُهُ – Rawḥ (لِعِبَادِي) 31: ﴿٣١﴾ of Sūrah Ibrāhīm فُلْ لِعِبَادِي الَّذِينَ ءَامَنُوا (شُكْرُهُ) Hamzah, al-Kisā'ī (رَضَى) and Ibn 'Āmir al-Shāmī (كَبَا) will read it with *iskān*.

The remaining Qurra' will read this with a *fathah*.

TEXT:

وَفِي التَّذَا جَمًّا شَفَا، عَهْدِي عَسَى فَوْزٌ، وَأَيَاتِي أَسْكَنَنَّ فِي كَسَا 393

TRANSLATION:

Abū ‘Amr al-Baṣrī, Ya‘qūb, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (read عِبَادِي in a proclamation (with *iskān*). Ḥafṣ and Ḥamzah (read الظَّالِمِينَ) عَهْدِي (with *iskān*). Certainly read with *iskān* (الَّذِينَ) ءَايَاتِي for Ḥamzah and Ibn ‘Āmir al-Shāmī.

COMMENTARY:

By “وَفِي التَّذَا”, Ibn al-Jazarī refers to عِبَادِي which comes after a proclamation i.e. which comes after يَا:

- 11) ءَايَاتِي الَّذِينَ ءَامَنُوا of Sūrat al-‘Ankabūt: 56 (وَفِي التَّذَا) – Abū ‘Amr al-Baṣrī, Ya‘qūb (جَمًّا), Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (شَفَا) will read it with *iskān*.
- 12) الَّذِينَ أُشْرَفُوا of Sūrat al-Zumar: 53 (وَفِي التَّذَا) – Abū ‘Amr al-Baṣrī, Ya‘qūb (جَمًّا), Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (شَفَا) will read it with *iskān*.

The remaining Qurra’ will read these two places with a *fathah*.

- 13) عَهْدِي الظَّالِمِينَ of Sūrat al-Baqarah: 124 (عَهْدِي) – Ḥafṣ (عَسَى) and Ḥamzah (فَوْزٌ) read it with *iskān*.

The remaining Qurra’ will read it with a *fathah*.

- 14) ءَايَاتِي الَّذِينَ of Sūrat al-A‘rāf: 146 (وَأَيَاتِي) – Ḥamzah (فِي) and Ibn ‘Āmir al-Shāmī (كَسَا) read it with *iskān*.²⁶¹

The remaining Qurra’ will read it with a *fathah*.

TEXT:

وَعِنْدَ هَمَزِ الْوَصْلِ سَبْعٌ لَيْتَنِي فَافْتَحْ حُلًّا، قَوْمِي مَدًّا حَزْ شِيمَ هَنِي 394

²⁶¹ The son of Ibn al-Jazarī, Abū Bakr, writes in his commentary that the instruction “أَسْكَنَنَّ” is not required but merely for added clarity. See *Sharḥ Tayyibat al-Naṣh*: 154.

TRANSLATION:

(The *yā'āt*) by the *hamzat al-waṣl* are seven. (Read) لَيْتَنِي with a *fatḥah* for Abū 'Amr al-Baṣrī. Nāfi', Abū Ja'far, Abū 'Amr al-Baṣrī, Rawḥ and al-Bazzī (read) قَوْمِي with a *fatḥah*.

COMMENTARY:

The fifth category of *yā' al-iḍāfah* is discussed in this line: that *yā'* followed by *hamzat al-waṣl* which is not *lām al-ta'rīf* (وَعِنْدَ هَمْزِ الْوَصْلِ).²⁶² They count seven (سَبْعٌ).²⁶³

Abū 'Amr al-Baṣrī (حَلَا) reads لَيْتَنِي اتَّخَذْتُ of Sūrat al-Furqān: 27 with a *fatḥah* (فَاتُخ).

Nāfi', Abū Ja'far (مَدَا), Abū 'Amr al-Baṣrī (حُنْ), Rawḥ (شِم) and al-Bazzī (هَنِي) read قَوْمِي of Sūrat al-Furqān: 30 (قَوْمِي) with a *fatḥah*.

TEXT:

إِنِّي أَخِي حَبْرٌ، وَبَعْدِي صِفٌ سَمَا ذِكْرِي لِنَفْسِي حَافِظٌ مَدَا دَمَا 395

TRANSLATION:

Ibn Kathīr al-Makkī and Abū 'Amr al-Baṣrī (read اِصْطَفَيْتُكَ إِنِّي and أَشَدُّ بِهِ) (with a *fatḥah*). Shu'bah, Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb (read اسْمُهُ أَحْمَدٌ بَعْدِي) (with a *fatḥah*). Abū 'Amr al-Baṣrī, Nāfi', Abū Ja'far and Ibn Kathīr al-Makkī read لِنَفْسِي (أَذْهَبُ) and ذِكْرِي (أَذْهَبَا) (with a *fatḥah*).

²⁶² This category does not have a general principle that may be applied consistently, like the general principle in the first category is that Nāfi', Ibn Kathīr al-Makkī, Abū Ja'far, and Abū 'Amr al-Baṣrī will read with a *fatḥah*; the general principle in the second category is that Nāfi', Abū Ja'far and Abū 'Amr al-Baṣrī will read with a *fatḥah*; and the general principle in the third category is that Nāfi' and Abū Ja'far will read with a *fatḥah*.

²⁶³ This category will only total six in the *Qirā'ah* of Ibn 'Āmir al-Shāmī and one of the options of Ibn Wardān (via the *Tayyibah*) who read أَخِي أَشَدُّ بِهِ with a *hamzat al-qaṭ'*.

COMMENTARY:

Ibn Kathīr al-Makkī and Abū ‘Amr al-Baṣrī (حَبْرٌ) read اِصْطَفَيْتُكَ اِتِي of Sūrat al-A‘rāf: 144 (اِتِي) and اَشْدُّ بِهِ * اَخِي of Sūrah Ṭāhā: 30-31 with a *fatḥah*.

Shu‘bah (صِنْفٌ), Nāfi‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya‘qūb (سَمَا) read مِنْ بَعْدِي اسْمُهُ اَحْمَدُ of Sūrat al-Ṣaff: 6 (وَبَعْدِي) with a *fatḥah*.

Abū ‘Amr al-Baṣrī (حَافِظٌ), Nāfi‘, Abū Ja‘far (مَدَا) and Ibn Kathīr al-Makkī (دُمَا) read اَذْهَبَا * اَذْهَبَا (ذِكْرِي) of Sūrah Ṭāhā: 42-43 (ذِكْرِي) and اَذْهَبْ * اَذْهَبْ (لِنَفْسِي) of Sūrah Ṭāhā: 41-42 (لِنَفْسِي) with a *fatḥah*.

In this category – *yā’* followed by *hamzat al-waṣl* which is not *lām al-ta‘rīf* – there is no *yā’* in which there is consensus on it being read with a *fatḥah* or with *iskān*.²⁶⁴

TEXT:

وَفِي ثَلَاثِينَ بِلَا هَمْزٍ فَتَحَ بَيْتِي سَوَى نُوحٍ مَدًّا لِيذْعُدْ، وَلِيح 396

TRANSLATION:

In 30 (*yā’āt*) there is no *hamzah* (after it). Nāfi‘, Abū Ja‘far, Hishām and Ḥafṣ (read)

بَيْتِي – except the one in (Sūrah) Nūḥ ﷺ – (with a) *fatḥah*. And Hishām...

COMMENTARY:

The sixth category of *yā’ al-iḍāfah* – that *yā’* which is not followed by a *hamzah* (بِلَا هَمْزٍ) – is discussed in this line. The Qurra’ differ regarding 30 places (وَفِي ثَلَاثِينَ) in this category.

²⁶⁴ *Al-Nashr*: 2/171. However, one notices that Abū ‘Amr al-Baṣrī reads all seven *yā’āt* in this category with a *fatḥah*.

[1-2] Nāfi‘, Abū Ja‘far (مَدًا), Hishām (لُدْ) and Ḥafṣ (عُدْ) read بَيْتِي لِلطَّائِفِينَ of Sūrat al-Baqarah: 125 and Sūrat al-Hajj: 26 (بَيْتِي) – excluding بَيْتِي مُؤْمِنًا of Sūrah Nūḥ ﷺ: 28 (سَيُؤَى نُوحٍ) – with a *fathah* (فَتْح).

The remaining Qurra’ will read these two places with *iskān*.

The end of the line mentions Hishām. The discussion continues into the next line.

TEXT:

عَوْنُ بِهَا، لِي دِينَ هَبْ خُلْفًا عَلَا إِذْ لَادَ، لِي فِي التَّمَلِّ رُدْ نَوَى دَلَا 397

TRANSLATION:

[Hishām] and Ḥafṣ (read a *fathah* in بَيْتِي) of it (Sūrah Nūḥ ﷺ). Al-Bazzī with an option, Ḥafṣ, Nāfi‘ and Hishām (read) وَلِي دِينَ (with a *fathah*). (In) مَالِي of (Sūrat) al-Naml, Al-Kisā’ī, ‘Āṣim, Ibn Kathīr al-Makkī...

COMMENTARY:

[3] Hishām (وَلَح) and Ḥafṣ (عَوْنُ) read بَيْتِي مُؤْمِنًا of Sūrah Nūḥ ﷺ: 28 (بِهَا) with a *fathah*. The pronoun in بِهَا refers to Sūrah Nūḥ ﷺ mentioned in the line before.

The remaining Qurra’ will read it with *iskān*.

[4] Al-Bazzī with an option (هَبْ خُلْفًا), Ḥafṣ (عَلَا), Nāfi‘ (إِذْ) and Hishām (لَادَ) read وَلِي دِينَ of Sūrat al-Kāfirūn: 6, with a *fathah*.

The remaining Qurra’ will read it with *iskān*.

[5] Thereafter, مَالِي لَا أَرَى الْهُدُودَ of Sūrat al-Naml: 20 (لِي فِي التَّمَلِّ) is discussed. It continues into the next line.

TEXT:

وَالْحُلْفُ خُذْ لَنَا، مَعِيَ، مَا كَانَ لِي عُدُّ، مَنْ مَعِيَ مِنْ مَعَهُ وَرَشٌّ فَانْقُلِ 398

TRANSLATION:

[(In) مَالِي of (Sūrat) al-Naml, Al-Kisāʾī, ‘Āṣim, Ibn Kathīr al-Makkī] Ibn Wardān and Hishām, both with an option, (read with a *fathḥah*). Ḥafṣ (reads) مَعِيَ and مَا كَانَ لِي (with a *fathḥah*). Transmit (a *fathḥah*) for Ḥafṣ and Warsh – via both al-Azraq and al-Aṣbahānī – with him (in الْمُؤْمِنِينَ).

COMMENTARY:

Al-Kisāʾī (رُدُّ), ‘Āṣim (نَوِي), Ibn Kathīr al-Makkī (دَلَا) – all without an option – Ibn Wardān (خُذْ) and Hishām, both with an option (وَالْحُلْفُ) will read مَالِي لَا أَرَى الْهُدْهَدَ of Sūrat al-Naml with a *fathḥah*.

The remaining Qurra – including Ibn Wardān and Hishām in their second option – will read it with *iskān*.

[6-13] Ḥafṣ (عُدُّ) reads مَعِيَ (مَعِيَ) with a *fathḥah* in eight places:

1. مَعِيَ بَنِي إِسْرَائِيلَ of Sūrat al-Aʿrāf: 105.
2. مَعِيَ عَدُوًّا of Sūrat al-Tawbah: 83.
3. مَعِيَ صَبْرًا of Sūrat al-Kahf: 67.
4. مَعِيَ صَبْرًا of Sūrat al-Kahf: 72.
5. مَعِيَ صَبْرًا of Sūrat al-Kahf: 75.
6. مَنْ مَعِيَ وَذِكْرٌ of Sūrat al-Anbiyāʾ: 24.
7. إِنَّ مَعِيَ رَيْبِي of Sūrat al-Shuʿarāʾ: 62.
8. مَعِيَ رِدْءًا of Sūrat al-Qaṣaṣ: 34.

The remaining Qurraʾ will read them with *iskān*.

[14-15] Ḥafṣ (عُدْ) also reads مَا كَانَ لِي عَلَيْكُمْ (مَا كَانَ لِي) of Sūrah Ibrāhīm ﷺ: 22 and مَا لَعَلَّكُمْ تَعْلَمُونَ of Sūrah Ṣād: 69 with a *fathah*. The clause “مَا كَانَ لِي” will refer to both these places.

The remaining Qurra’ will read these two places with *iskān*.

[16] Ḥafṣ (عُدْ), along with Warsh – via both al-Azraq and al-Aṣbahānī – (مَعَهُ وَرُشٌّ), read مَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ of Sūrat al-Shu‘arā’: 118 (مَنْ مَعِيَ مِنْ) with a *fathah*. The added “مِنْ” in “مَنْ مَعِيَ مِنْ” will exclude مَنْ مَعِيَ وَذَكَرَ of Sūrat al-Anbiyā’, that was previously mentioned specifically for Ḥafṣ.

The remaining Qurra’ will read them with *iskān*.

TEXT:

وَجْهِي عُلَا عَمَّ، وَلِي فِيهَا جَنَا عُدْ، شُرَكَائِي مِنْ وَرَائِي دَوْنَا 399

TRANSLATION:

Ḥafṣ, Nāfi‘, Abū Ja‘far and Ibn ‘Āmir al-Shāmī (read) وَجْهِي (with a *fathah*). Warsh via al-Azraq and Ḥafṣ (read) مَنَّا رَبُّ أُخْرَى (with a *fathah*). Ibn Kathīr al-Makkī (reads) مِنْ وَرَائِي and شُرَكَائِي (with a *fathah*).

COMMENTARY:

[17-18] Ḥafṣ (عُلَا), Nāfi‘, Abū Ja‘far and Ibn ‘Āmir al-Shāmī (عَمَّ) read وَجْهِي لِلَّهِ of Sūrah Āl ‘Imrān: 20 and وَجْهِي لِلَّذِي of Sūrat al-An‘ām: 79 with a *fathah*. Both these places are intended by “وَجْهِي”.

The remaining Qurra’ will read these two places with *iskān*.

[19] Warsh via al-Azraq (جَنَا) and Ḥafṣ (عُدْ) read وَلِي فِيهَا مَنَّا رَبُّ أُخْرَى of Sūrah Ṭāhā: 18 (وَلِي فِيهَا) with a *fathah*.

The remaining Qurra' – including Warsh via al-Aṣbahānī – will read it with *iskān*.

[20-21] Ibn Kathīr al-Makkī (دَوْنًا) reads أَيْنَ شُرَكَائِي قَالُوا of Sūrah Fuṣṣilat: 47 (شُرَكَائِي) and مِنْ وَرَائِي وَكَانَتْ of Sūrah Maryam ﴿٥﴾: 5 (مِنْ وَرَائِي) with a *fathah*.

The remaining Qurra' will read it with *iskān*.

TEXT:

أَرْضِي صِرَاطِي كَمْ، مَمَاتِي إِذْ تَنَا لِي نَعَجَةٌ لَآذَ بِخُلْفِ عَيْنَا 400

TRANSLATION:

Ibn 'Āmir al-Shāmī (reads *وَاسِعَةً* أَرْضِي and صِرَاطِي (مُسْتَقِيمًا) (with a *fathah*). Nāfi' and Abū Ja'far (read *وَمَمَاتِي لِلَّهِ*) (with a *fathah*). Hishām, with an option, and Ḥafṣ (without an option, read *وَلِي نَعَجَةٌ*) (with a *fathah*).

COMMENTARY:

[22-23] Ibn 'Āmir al-Shāmī (كَمْ) reads *وَاسِعَةً* أَرْضِي of Sūrat al-'Ankabūt: 56 (أَرْضِي) and وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا of Sūrat al-An'ām: 153 (صِرَاطِي) with a *fathah*.

The remaining Qurra' will read these two places with *iskān*.

[24] Nāfi' (إِذْ) and Abū Ja'far (تَنَا) read *وَمَمَاتِي لِلَّهِ* of Sūrat al-An'ām: 162 with a *fathah*.

The remaining Qurra' will read it with *iskān*.

[25] Hishām with an option (لَآذَ بِخُلْفِ) and Ḥafṣ without an option (عَيْنَا) read *وَلِي نَعَجَةٌ وَاحِدَةٌ* of Sūrah Ṣād: 23 (لِي نَعَجَةٌ) with a *fathah*.

The remaining Qurra' will read it with *iskān*.

TEXT:

وَلِيُؤْمِنُوا بِي تُوْمِنُوا لِي وَرَشْ، يَا عَبَادِ لَا غَوْثَ بِخُلْفِ صَلِيَا 401

TRANSLATION:

Warsh via both al-Azraq and al-Aṣbahānī (reads *لَعَلَّهُمْ* وَيُؤْمِنُوا بِبِي and (فَاعْتَرِلُونِ) تُؤْمِنُوا لِي (with a *fathḥah*). (In *يُعْبَادِ لَا خَوْفٌ*, Ruways, with an option, and Shu‘bah (without an option, read with a *fathḥah*).

COMMENTARY:

[26-27] Warsh via both al-Azraq and al-Aṣbahānī (وَرَشٌّ) reads *لَعَلَّهُمْ* وَيُؤْمِنُوا بِبِي of Sūrat al-Baqarah: 186 (وَلِيُؤْمِنُوا بِبِي) and *وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرِلُونِ* of Sūrat al-Dukhān: 21 with a *fathḥah*.

The remaining Qurra’ will read these two places with *iskān*.

[28] Thereafter, *يُعْبَادِ لَا خَوْفٌ* of Sūrat al-Zukhruf: 68 (يَا عِبَادِ لَا) is discussed. Ruways, with an option (عَوْتُ يَخْلُفِ), and Shu‘bah, without an option, will read the *yā’* with a *fathḥah* i.e. *يُعْبَادِي لَا خَوْفٌ*.

This discussion continues into the next line.

TEXT:

وَالْحَذْفُ عَنِ شُكْرِ دُعَا شَفَا، وَلِي 402
يَسَّ سَكْنِ لَاحِ خُلْفِ ظِلَلِ

TRANSLATION:

Dropping (the *yā’* is related) for Ḥafṣ, Rawḥ, Ibn Kathīr al-Makkī, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (in *يُعْبَادِ لَا خَوْفٌ*). Apply *iskān* (in *لَا أَعْبُدُ الَّذِي فَطَرَنِي* وَمَا لِي of (Sūrah) Yāsīn for Hishām, with an option, Ya‘qūb, (Ḥamzah and Khalaf al-‘Āshir).

COMMENTARY:

Ḥafṣ (عَنْ), Rawḥ (شُكْرٍ), Ibn Kathīr al-Makkī (دُعَا), Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir (شَفَا) will drop the *yā’* (وَالْحَذْفُ) i.e. *يُعْبَادِ لَا خَوْفٌ*.

The remaining Qurra' – Nāfi', Abū 'Amr al-Baṣrī, Ibn 'Āmir al-Shāmī, Abū Ja'far and Ruways in his second option – will read the *yā'* with *iskān* i.e. يُعْبَادِي لَا خَوْفٌ.

[29] Hishām with an option (لَاخِ حُلْفٌ), Ya'qūb (طُلَّل), Ḥamzah and Khalaf al-'Āshir (فَتَّى) read وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي (فَتَّى) of Sūrah Yāsīn: 22 (يَسْر) with *iskān* (سَكَنٌ). The code for Ḥamzah and Khalaf al-'Āshir comes at the start of the next line.

The remaining Qurra' will read it with a *fathah*.

TEXT:

فَتَّى، وَمَحْيَايَ بِهِ ثَبْتُ جَنَحٍ حُلْفٌ، وَبَعْدَ سَاكِنٍ كُلِّ فَتَحٍ 403

TRANSLATION:

[Ḥamzah and Khalaf al-'Āshir.] Qālūn, Abū Ja'far and Warsh via al-Azraq, with an option, (read) وَمَحْيَايَ (with *iskān*). All (the Qurra' read *yā' al-iḍāfah*) after a *sākin* with a *fathah*.

COMMENTARY:

[30] Qālūn (بِهِ), Abū Ja'far (ثَبْتُ) and Warsh via al-Azraq with an option (جَنَحٍ حُلْفٌ) read وَمَحْيَايَ of Sūrat al-An'ām: 162 with *iskān*. Warsh via al-Aṣbahānī will read like Qālūn.

The remaining Qurra' will read it with a *fathah*.

If the *yā' al-iḍāfah* comes after a *sākin* (وَبَعْدَ سَاكِنٍ) e.g. وَإِيَّايَ, وَرُؤْيَايَ, or the likes of لِيَّ، then all the Qurra' (كُلِّ) will read it with a *fathah* (فَتَحٍ).²⁶⁵

²⁶⁵ The only exception to this is بِمُصْرِحِي of Sūrah Ibrāhīm ﴿٢٢﴾: 22; Ḥamzah will read the *yā'* with a *kasrah* i.e. بِمُصْرِحِي. See line 713 of the *Tayyibah, al-Nashr*. 2/298-299.

Their practices Regarding the Additional Yā'āt

Yā'āt al-zawā'id refer to those *yā's* which are not written in the *muṣḥaf* but are read by the *Qurrā'*. Hence, they are called the *yā'āt al-zawā'id* (the additional *yā's*) because they are added in recitation based on transmission, though they are not written.²⁶⁶

The difference that the *Qurrā'* have regarding them is whether to read them or not i.e. make *ithbāt* or *ḥadhf* of them; either during *waṣl* and *waqf*, during *waṣl* only or during *waqf* only.

The total number of *yā'āt al-zawā'id* is 123. They are divided into two categories, those appearing in the middle of a verse (وسط الآي) and those that appear at the end of a verse (رأس الآي). Those which appear in the middle of verses total 37. The number of *yā's* which appear at the end of verses are 86.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, Qālūn has *ḥadhf* of the *yā'* in *يَوْمَ التَّلَاقِ* of Sūrah Ghāfir: 15 and *يَوْمَ التَّنَادِ* of Sūrah Ghāfir: 32.²⁶⁷ Via the *Ṭayyibah*, he also has *ithbāt* during *waṣl* (and *ḥadhf* during *waqf*) in these two places.

²⁶⁶ The difference between the *yā'āt al-zawā'id* and *yā'āt al-iḍāfah* are five:

- 1) The *yā'āt al-zawā'id* comes in nouns e.g. *الذَّاعِ، الجَّوَارِ* and in verbs e.g. *يَوْمَ يَأْتِ، وَالْبَيْلِ إِذَا يُسْرِرِ*, but do not come in particles. The *yā'āt al-iḍāfah* will come in particles as well.
- 2) The *yā'āt al-zawā'id* are not written in the *muṣḥaf* while the *yā'āt al-iḍāfah* are.
- 3) The differences that the *qurrā'* have regarding the *yā'āt al-zawā'id* are whether they should be read or not, while the differences that they have regarding the *yā'āt al-iḍāfah* are whether they should be read as *sākinah* or as *maftūḥah*.
- 4) The *yā'āt al-zawā'id* are *aṣliyyah* or *zā'idah* – as will be made clear later – while the *yā'āt al-iḍāfah* are always *zā'idah* (not part of the root-letters).
- 5) The differences applied to the *yā'āt al-zawā'id* are during *waṣl* and *waqf* whereas in the *yā'āt al-iḍāfah* it is applied during *waṣl* only.

²⁶⁷ In line 435 of the *Shāṭibiyyah*, Imam al-Shāṭibi relates an option of *ithbāt* and *ḥadhf* for Qālūn. However, Ibn al-Jazarī relates that *ithbāt* is not via any of the *ṭuruq* of the *Shāṭibiyyah* or the *Taysīr*. See *al-Nashr*: 2/190-191; *Ghayth al-Naf*: 510.

In this entire chapter, al-Aṣbahānī will agree with al-Azraq regarding all the *yā'āt*. However, he differs with al-Azraq in two places:

- 1) مَعَ تَرَنِ أَنَا of Sūrat al-Kahf: 39 (مَعَ تَرَنِ).
- 2) اتَّبِعُونِ أَهْدِكُمْ of Sūrah Ghāfir: 38 (اتَّبِعُونِ).

In these two places al-Aṣbahānī will agree with Qālūn, having *ithbāt* of the *yā'* during *waṣl* only and not during *waqf*. Al-Azraq will have *ḥadhf* of the *yā'* in these two places during *waṣl* and *waqf*.

Qunbul has differences in the following:

- 1) وَتَقَبَّلْ دُعَاءَ of Sūrah Ibrāhīm ﷺ: 40 – via the *Shāṭibiyyah*, he has *ḥadhf* of the *yā'* during *waṣl* and *waqf*. Via the *Ṭayyibah*, he will also have *ithbāt* during *waṣl* and *waqf*.
- 2) مَنْ يَتَّقِ وَيَصْبِرْ of Sūrah Yūsuf ﷺ: 90 – via the *Shāṭibiyyah*, he has *ithbāt* of the *yā'* during *waṣl* and *waqf*. Via the *Ṭayyibah*, he will also have *ḥadhf* during *waṣl* and *waqf*.
- 3) نَزَعْنَا نَازِعًا of Sūrah Yūsuf ﷺ: 12²⁶⁸ – via the *Shāṭibiyyah*, he has *ḥadhf* of the *yā'* during *waṣl* and *waqf*.²⁶⁹ Via the *Ṭayyibah*, he will also have *ithbāt* during *waṣl* and *waqf*.
- 4) فَمَا آتَانَا اللَّهُ of Sūrat al-Naml: 36 – via the *Shāṭibiyyah*, he has *ḥadhf* of the *yā'* during *waqf*. Via the *Ṭayyibah*, he will also have *ithbāt* during *waqf*. During *waṣl*, *ḥadhf* is made via both the *Shāṭibiyyah* and the *Ṭayyibah*.

Via the *Shāṭibiyyah*, al-Sūsī has *ḥadhf* of the *yā'* during *waṣl* and *waqf* in * فَبَشِّرْ عِبَادَ * الْقَوْلَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ of Sūrat al-Zumar: 17-18.²⁷⁰ Via the *Ṭayyibah*, al-Sūsī additionally

²⁶⁸ Ibn Kathīr al-Makkī reads نَزَعْنَا with a *nūn* i.e. نَزَعْنَا.

²⁶⁹ In line 441 of the *Shāṭibiyyah*, Imam al-Shāṭibī relates an option of *ithbāt* and *ḥadhf* for Qunbul. However, Ibn al-Jazarī relates that *ithbāt* is not via the *ṭarīq* of the *Shāṭibiyyah* or the *Taysīr*. See *al-Nashr*: 2/187; *Ghayth al-Naf*: 319-320.

reads the *yā'* with a *fathah* during *waṣl*; and during *waqf*, he will also read the *yā'* as *sākinah*.

Via the *Shāṭibiyyah*, Hishām has *ithbāt* of the *yā'* during *waṣl* and *waqf* in *تُمْ كِيدُونَ فَلَا* of *Sūrat al-A'raf*: 195.²⁷¹ Via the *Ṭayyibah*, he will also have *ḥadhf* during *waṣl* and *waqf*.

Via the *Durrah*, Ruways has *ithbāt* of the *yā'* of *يُعْبَادُ* during *waṣl* and *waqf* in *يُعْبَادُ* *فَاتَّقُونَ* of *Sūrat al-Zumar*: 16. Via the *Ṭayyibah*, Ruways also has *ḥadhf* of the *yā'* during *waṣl* and *waqf*.

TEXT:

وَهِيَ الَّتِي زَادُوا عَلَى مَا رُسِمًا تَثْبُتُ فِي الْحَالَيْنِ لِي ظِلُّ دُمَا 404

TRANSLATION:

These *yā'āt* are added (in recitation) to the *rasm*. Hishām, Ya'qūb and Ibn Kathīr al-Makkī (read the *yā'*) in both conditions (*waṣl* and *waqf*).

COMMENTARY:

These *yā'āt* (وَهِيَ) are added (زَادُوا) in recitation – based on transmission – to the *rasm* (عَلَى مَا رُسِمًا).

The author starts by mentioning the general practice of Hishām (لِي), Ya'qūb (ظِلُّ) and Ibn Kathīr al-Makkī (دُمَا): they will read the *yā'* (تَثْبُتُ) during both *waṣl* and *waqf* (فِي الْحَالَيْنِ).

²⁷⁰ In line 339 of the *Shāṭibiyyah*, Imam al-Shāṭibī relates reading the *yā'* as *maftūḥah* during *waṣl* and as *sākin* during *waqf* for al-Sūsī. However, Ibn al-Jazarī relates that *ḥadhf* during *waṣl* and *waqf* is what should be restricted to via the *ṭarīq* of the *Taysīr*, and therefore, the *Shāṭibiyyah*. See *al-Nashr*: 2/189-190.

²⁷¹ In line 431-432 of the *Shāṭibiyyah*, Imam al-Shāṭibī relates an option of *ithbāt* and *ḥadhf* for Hishām. However, Ibn al-Jazarī relates that *ithbāt* during *waṣl* and *waqf* is what should be restricted to via the *ṭarīq* of the *Taysīr*, and therefore, the *Shāṭibiyyah*. See *al-Nashr*: 2/184-185; *Ghayth al-Naf*: 259-260.

Thus, wherever their codes appear in this chapter, making *ithbāt* of the *yā'* during *waṣl* and *waqf* is intended.

TEXT:

وَأَوَّلَ النَّمْلِ فِدًا، وَتَثُبْتُ وَصَلًا رَضَى حِفْظِ مَدًا، وَمِائَةٌ 405

TRANSLATION:

Ḥamzah (makes *ithbāt* of the *yā'* in) the first place of (Sūrat) al-Naml. Ḥamzah, al-Kisā'ī, Abū 'Amr al-Baṣrī, Nāfi' and Abū Ja'far have *ithbāt* (of the *yā'*) during *waṣl* (only). And (the *yā'āt* total) come as 100...

COMMENTARY:

Ḥamzah (فِدًا) also reads the *yā'* of اَتَمِدُونِ بِعَالٍ of Sūrat al-Naml: 36 (وَأَوَّلَ النَّمْلِ) during *waṣl* and *waqf*.²⁷²

Since the first place in Sūrat al-Naml is specified (وَأَوَّلَ النَّمْلِ), the second place is excluded i.e. فَعَاءَاتَانِ ۝ اللَّهُ.

Thereafter, the general practice for Ḥamzah, al-Kisā'ī (رَضَى), Abū 'Amr al-Baṣrī (حِفْظِ), Nāfi' and Abū Ja'far (مَدًا): they will read the *yā'* during *waṣl* only, not during *waqf*.

Thus, wherever their codes appear in this chapter, making *ithbāt* of the *yā'* during *waṣl* only is intended.

The remaining Qurrā' – Ibn Dhakwān, 'Āṣim and Khalaf al-'Āshir – will have *hadhf* i.e. they will not read the *yā'* during *waṣl* and *waqf*. Thus, wherever their codes appear in this chapter, it refers to this general practice of theirs.²⁷³

²⁷² Bear in mind that Ḥamzah and Ya'qūb make *idghām* of the two *nuns* here i.e. اَتَمِدُونِ, as mentioned in line 149 of this poem.

²⁷³ Al-Nuwayrī mentions in his commentary that occasionally they differ from this practice of theirs. See *Sharḥ Tayyibat al-Naṣḥr*: 2/110.

At the end of the line, the total number of *yā'āt al-zawā'id* is mentioned. It continues into the next verse.

TEXT:

يَسْرِي إِلَى الدَّاعِ الْجَوَارِ يَهْدِينَ	إِحْدَى وَعِشْرُونَ أَتَتْ، تُعَلِّمَنَ	406
أَخْرَتَنِ الْإِسْرَا سَمَا، وَفِي تَرَنَ	كَهْفِ الْمُنَادِي يُؤْتِينَ تَتَّبِعَنَ	407

TRANSLATION:

[And the *yā'āt* total] come as 121. Nāfi', Abū Ja'far, Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb (apply their afore-mentioned practices in) *تُعَلِّمَنَ*, *يَسْرِي*, *إِلَى الدَّاعِ*, *الْجَوَارِ* إِلَى الدَّاعِ, *يَسْرِي*, *تُعَلِّمَنَ*, *الْجَوَارِ* إِلَى الدَّاعِ, *يَسْرِي*, *تُعَلِّمَنَ* of (Sūrat) al-Kahf, *الْمُنَادِ*, *يُؤْتِينَ*, *تَتَّبِعَنَ* and *أَخْرَتَنِ* of (Sūrat) al-Isrā'. In *تَرَنَ*...

COMMENTARY:

There is a total of 121 (*وَمِائَةٌ إِحْدَى وَعِشْرُونَ*) *yā'āt al-zawā'id* in which the Qurra' have differences.²⁷⁴

Nāfi', Abū Ja'far, Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb (*سَمَا*) will apply their aforementioned practices in the following:²⁷⁵

- 1) *تُعَلِّمَنَ* of Sūrat al-Kahf: 66 (*تُعَلِّمَنَ*).
- 2) (*يَسْرِي*) of Sūrat al-Fajr: 4-5 (*وَاللَّيْلِ إِذَا يَسْرِي * هَلْ*).
- 3) (*إِلَى الدَّاعِ*) of Sūrat al-Qamar: 8 (*إِلَى الدَّاعِ*).

With the addition of “إِلَى” other places like *أَجِيبْ دَعْوَةَ الدَّاعِ* and *يَوْمَ يَدْعُ الدَّاعِ* are excluded and this particular place of Sūrat al-Qamar is specified.

- 4) (*الْجَوَارِ*) of Sūrat al-Shūrā: 32 (*الْجَوَارِ فِي الْبَحْرِ*).

²⁷⁴ This is the general number given by Ibn al-Jazarī here and in the *Nashr*. However, if one counts them individually as mentioned in the *Nashr*, they amount to 123. Refer to the notes of Sheikha Maryam Mikhlāfi prepared on the *yā'āt al-zawā'id*.

²⁷⁵ Nāfi', Abū Ja'far and Abū 'Amr al-Baṣrī will read the *yā'* during *waṣl* in these places while Ibn Kathīr al-Makkī and Ya'qūb will read it during *waṣl* and *waqf*.

“الجَوَارِ” does not refer to الجَوَارِ الْمُنَشَّاتُ of Sūrat al-Raḥmān: 24 nor الجَوَارِ الْكُنُوسِ of Sūrat al-Takwīr: 16, because it is not possible to add a *yā'* to these two during *waṣl* due to the *sākin* after it.²⁷⁶

5) (يَهْدِينُ كَهْفٍ) of Sūrat al-Kahf: 24 (أَنْ يَهْدِينَ رَبِّي).

The restriction to Sūrat al-Kahf (كَهْفٍ) will exclude أَنْ يَهْدِينِي سَوَاءَ السَّبِيلِ of Sūrat al-Qaṣaṣ; here it is written with a *yā'*.

6) (الْمُنَادِ) of Sūrah Qāf: 41 (يَوْمَ يُنَادِ الْمُنَادِ).

7) (يُؤْتِينَ) of Sūrat al-Kahf: 40 (يُؤْتِينَ خَيْرًا مِنْ حَتَّىكَ).

8) (تَتَّبِعُنَّ) of Sūrah Ṭahā: 93 (أَلَّا تَتَّبِعِينَ أَفْعَصِيَّتَ).²⁷⁷

9) (أَخْرَجْنَا) of Sūrat al-Isrā': 62 (أَخْرَجْنَا إِلَى يَوْمِ).

The restriction to Sūrat al-Isrā' excludes لَوْ لَا أَخْرَجْنَا إِلَى أَجَلٍ which is written as well as read with a *yā'*.

The remaining Qurra' will not read the *yā'* during *waṣl* and *waqf* in these places.

At the end of the line إِنَّ تَرْنَنَا of Sūrat al-Kahf: 39 is mentioned. This continues into the next verse.

TEXT:

وَاتَّبِعُونِ أَهْدِيكُمْ وَأَتَّبِعُونَ أَهْدِيكُمْ وَيَأْتِ هُودَ نَبِغِ كَهْفِ رُمِ سَمَا 408

TRANSLATION:

[In تَرْنَنَا and اتَّبِعُونِ أَهْدِيكُمْ, Qālūn, Ibn Kathīr, Abū 'Amr al-Baṣrī, Ya'qūb and Abū Ja'far (read according to their afore-mentioned practices). Al-Kisā'ī, Nāfi', Abū Ja'far, Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb (read according to their afore-mentioned practices in) يَأْتِ of (Sūrah) Hūd and نَبِغِ of (Sūrat) al-Kahf.

²⁷⁶ The practice of Ya'qūb during *waqf* on الجَوَارِ that comes in الجَوَارِ الْمُنَشَّاتُ of Sūrat al-Raḥmān: 24 and الجَوَارِ الْكُنُوسِ of Sūrat al-Takwīr: 16, has been explained in line 370-371.

²⁷⁷ Abū Ja'far will read the *yā'* as *maftūḥah* during *waṣl*, as will be explained in line 417-418 of this chapter.

COMMENTARY:

Qālūn (يٰٓ), Ibn Kathīr, Abū ‘Amr al-Baṣrī, Ya‘qūb (حَوْ) and Abū Ja‘far (ثُمَّ) will read according to their practices in:

10) وَفِي تَرْنٍ of Sūrat al-Kahf: 39 (وَفِي تَرْنٍ).

11) وَاتَّبِعُونِ أَهْدِيكُمْ of Sūrah Ghāfir: 38 (وَاتَّبِعُونِ أَهْدِيكُمْ).

With the clause “أَهْدِيكُمْ”, which restricts it to Sūrah Ghāfir, other places like فَاتَّبِعُونِي of Sūrah Āl ‘Imrān: 31 and وَاتَّبِعُونِ هَذَا صِرَاطٌ of Sūrat al-Zukhruf: 61 are excluded.²⁷⁸

The remaining Qurra’ will not read the *yā’* during *waṣl* and *waqf* in these two places.

Al-Kisā’ī (رَمَ), Nāfi‘, Abū Ja‘far, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya‘qūb (سَمَا) will read according to their practices in:

12) وَيَأْتِ هُودٌ of Sūrah Hūd (وَيَأْتِ هُودٌ).

With the restriction to Sūrah Hūd (وَيَأْتِ هُودٌ), other places like يَأْتِي بِالسَّمْسِ of Sūrat al-Baqarah: 258 and يَأْتِي بِغُضِّ آيَاتِ رَبِّكَ of Sūrat al-An‘ām: 158 are excluded.

13) تَبِعْ كَهْفٍ of Sūrat al-Kahf: 64 (تَبِعْ كَهْفٍ).

With the restriction to Sūrat al-Kahf, يَأْتِيْنَا مَا بَغِي of Sūrah Yūsuf (وَيَأْتِيْنَا مَا بَغِي) is excluded.

The remaining Qurra’ will not read the *yā’* during *waṣl* and *waqf* in these two places.

TEXT:

تُؤْتُونَ نِبَّ حَقًّا، وَيَرْتَعُ يَتَّقِي يُوْسُفَ زِنْ خُلْفًا وَتَسْأَلِنِ ثِق 409

TRANSLATION:

(In) تُؤْتُونَ, Abū Ja‘far, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya‘qūb (read according to their principles). Qunbul, with an option, (reads the *yā’* during *waṣl* and *waqf* in) يَرْتَعُ and يَتَّقِي of (Sūrah) Yūsuf. (In) تَسْأَلِنِ, Abū Ja‘far...

²⁷⁸ وَاتَّبِعُونِ هَذَا صِرَاطٌ of Sūrat al-Zukhruf: 61 will be discussed in line 413.

COMMENTARY:

- 14) حَتَّى تُؤْتُونَ مَوْثِقًا of Sūrah Yūsuf ﷺ: 66 – Abū Ja‘far (ثَبُّ), Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya‘qūb (حَقًّا) will read according to their principles.

The remaining Qurra’ will read with *hadhf* during *waṣl* and *waqf*.

Qunbul with an option (زَنْ خُلْفًا) will read the *yā’* during *waṣl* and *waqf* in:

- 15) وَيَرْتَعُ of Sūrah Yūsuf ﷺ: 12.²⁷⁹

- 16) يَتَّقِي يُوسُفَ of Sūrah Yūsuf ﷺ: 90.

The clause “يُوسُفَ” applies to both وَيَرْتَعُ and يَتَّقِي.

The remaining Qurra’ will read with *hadhf* during *waṣl* and *waqf*.

At the end of the line مَا لَيْسَ لَكَ بِهِ عِلْمٌ of Sūrah Hūd ﷺ: 46 (وَتَسْأَلُنِ) is mentioned. It goes into the next line.

TEXT:

حَمَّا جَنَا، الدَّاعِي إِذَا دَعَانِ هُمْ مَعَ خُلْفِ قَالُونَ وَيَدْعُ الدَّاعِ حُمَّ 410

TRANSLATION:

[In تَسْأَلُنِ, Abū Ja‘far] Abū ‘Amr al-Baṣrī, Ya‘qūb and Warsh (read according to their principles). Abū Ja‘far, Abū ‘Amr al-Baṣrī, Ya‘qūb, Warsh (all without an option), and with an option for Qālūn, (read according to their principles in) الدَّاعِ إِذَا دَعَانِ. (In) يَدْعُ الدَّاعِ, Abū ‘Amr al-Baṣrī...

²⁷⁹ Ibn Kathīr al-Makkī reads يَرْتَعُ with a *nūn* i.e. يَنْتَعُ.

COMMENTARY:

17) فَلَ تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ of Sūrah Hūd ﴿٤٦﴾ (وَتَسْأَلْنِ) – Abū Ja‘far (ثِق), Abū ‘Amr al-Baṣrī, Ya‘qūb (جَمًّا) and Warsh (جَنًّا)²⁸⁰ read according to their principles.

There is no need to restrict “وَتَسْأَلْنِ” to Sūrah Hūd ﴿٤٦﴾ because فَلَ تَسْأَلْنِي عَنْ شَيْءٍ of Sūrat al-Kahf: 70 is written with a *yā’*. This is further mentioned in verse 424.

The remaining Qurra’ will read with *hadhf* during *wasl* and *waqf*.

18-19) أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي of Sūrat al-Baqarah: 186 – Abū Ja‘far, Abū ‘Amr al-Baṣrī, Ya‘qūb, Warsh (هُمْ), all without an option, and Qālūn with an option (مَعَ خُلْفٍ قَالُونَ), read according to their principles.

The remaining Qurra’ will read with *hadhf* during *wasl* and *waqf* in both.

At the end of the line يَوْمَ يَدْعُ الدَّاعِ of Sūrat al-Qamar: 6 (وَيَدْعُ الدَّاعِ) is mentioned. It continues into the next line.

TEXT:

وَالْمُهْتَدِي لَا أَوْلَا وَاتَّبَعَن	هُدْ جُدْ ثَوِي، وَالْبَادِ ثِقُ حَقَّ جَنِّ	411
حَقُّ، تُمِدُّونَن فِي سَمَا وَجَا	وَقُلْ جَمًّا مَدًّا، وَكَالْجَوَابِ جَا	412

TRANSLATION:

[In يَدْعُ الدَّاعِ, Abū ‘Amr al-Baṣrī] al-Bazzī, Warsh, Abū Ja‘far and Ya‘qūb (read according to their principles). Abū Ja‘far, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ya‘qūb and Warsh (read according to their principles in) وَالْبَادِ (In) الْمُهْتَدِ – not the first one – and وَاتَّبَعَنِ وَقُلْ, Abū ‘Amr al-Baṣrī, Ya‘qūb, Nāfi‘ and Abū Ja‘far (read according to their principles). Warsh, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya‘qūb (read

²⁸⁰ Both al-Azraq and al-Aṣbahānī are intended here – as well as in this entire chapter of *yā’āt al-zawā’id* – as will be clarified in line 423-424.

according to their principles in) كَالْجَوَابِ. Ḥamzah, Nāfi‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya‘qūb (all read according to their afore-mentioned principles). (The *yā‘āt al-zawā‘id*) come (in)...

COMMENTARY:

20) وَيَدْعُ الدَّاعِ (وَيَدْعُ الدَّاعِ) of Sūrat al-Qamar: 6 (وَيَدْعُ الدَّاعِ) – Abū ‘Amr al-Baṣrī (حُمِّ), al-Bazzī (هُدً), Warsh (جُدُّ), Abū Ja‘far and Ya‘qūb (ثَوِي) read according to their principles.

The remaining Qurra’ will read with *hadhf* during *waṣl* and *waqf*.

21) وَالْبَادِ (وَالْبَادِ) of Sūrat al-Ḥajj: 25 (وَالْبَادِ) – Abū Ja‘far (ثُو), Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ya‘qūb (حُو) and Warsh (جِنُّ) will read according to their principles.

The remaining Qurra’ will read with *hadhf* during *waṣl* and *waqf*.

22-23) فَهُوَ الْمُهْتَدِي (وَالْمُهْتَدِي لَا أَوْلَى) of Sūrat al-Isrā’: 97 and Sūrat al-Kahf: 17 (وَالْمُهْتَدِي لَا أَوْلَى) – Abū ‘Amr al-Baṣrī, Ya‘qūb (حَمَّا), Nāfi‘ and Abū Ja‘far (مَدَّا) will read according to their principles.

With the stipulation “لَا أَوْلَى”, the first place, فَهُوَ الْمُهْتَدِي of Sūrat al-A‘rāf: 178, is excluded and the second two places of Sūrat al-Isrā’ and Sūrat al-Kahf are stipulated.

The remaining Qurra’ will read with *hadhf* during *waṣl* and *waqf*.

24) وَمَنْ اتَّبَعَنِي (وَاتَّبَعَنِي وَقُلْ) of Sūrah Āl ‘Imrān: 20 (وَاتَّبَعَنِي وَقُلْ) – Abū ‘Amr al-Baṣrī, Ya‘qūb (حَمَّا), Nāfi‘ and Abū Ja‘far (مَدَّا) will read according to their principles.

The additional “وَقُلْ” – which comes at the start of the second line – specifies this place in Sūrah Āl ‘Imrān and excludes وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ of Sūrah Yūsuf ﷺ: 108.

The remaining Qurra' will read with *hadhf* during *wasl* and *waqf*.

25) وَجَفَانِ كَالْجَوَابِ وَقُدُورٍ of Sūrah Saba': 13 (وَكَالْجَوَابِ) – Warsh (جَا), Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb (حَقُّ) will read according to their principles.

The remaining Qurra' will read with *hadhf* during *wasl* and *waqf*.

26) أَتَمِدُونَنِي بِمَالٍ of Sūrat al-Naml: 36 (تَمِدُونَنِي) – Ḥamzah (فِي), Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Abū Ja'far and Ya'qūb (سَمَا) will all read according to their principles, except for Ḥamzah who will read the *yā'* during *wasl* and *waqf* as mentioned in line 405.²⁸¹

The remaining Qurra' will read with *hadhf* during *wasl* and *waqf*.

جَا at the end of the line refers to the *yā'āt al-zawā'id* that will still be mentioned; (وَجَاءَ (مِنْ يَأَاتِ الرَّوَائِدِ).

TEXT:

وَاتَّبِعُونَ زُخْرَفٍ ثَوِيٍّ حَلَا	تُخْزُونَ فِي اتَّقُونَ يَا اخْشُونَ وَلَا	413
نِي عَنْهُمْ، كِيدُونَ الْأَعْرَافِ لَدَى	خَافُونَ إِنْ أَشْرَكْتُمُونَ قَدْ هَدَا	414

TRANSLATION:

[The *yā'āt al-zawā'id* come in] وَاتَّبِعُونَ، اخْشُونَ وَلَا، وَاتَّقُونَ (يَأُولِي الْأَلْبَابِ)، تُخْزُونَ فِي of (Sūrat) al-Zukhruf: Abū Ja'far, Ya'qūb and Abū 'Amr al-Baṣrī (apply their principles). They (Abū Ja'far, Ya'qūb and Abū 'Amr al-Baṣrī) relate (their principles in) وَخَافُونَ إِنْ أَشْرَكْتُمُونَ (In) كِيدُونَ of (Sūrat) al-A'rāf, Hishām...

²⁸¹ As mentioned before, Ḥamzah and Ya'qūb make *idghām* of the two *nuns* here i.e. أَتَمِدُونَنِي.

COMMENTARY:

Abū Ja‘far, Ya‘qūb (ثَوِي) and Abū ‘Amr al-Baṣrī (حَلَا) will apply their principles in:

27) وَلَا تُخْزُونَ فِي صَيْفِي of Sūrah Hūd ﷺ: 78 (تُخْزُونَ فِي).

With “فِي” added, this place in Sūrah Hūd ﷺ is specified and excludes وَلَا تُخْزُونَ * قَالُوا of Sūrat al-Ḥijr: 69.

28) وَأَتَّقُونَ يَا of Sūrat al-Baqarah: 197 (اتَّقُونَ يَا).

With “يَا” added, this place in Sūrat al-Baqarah is specified and excludes other places like وَأَيَّي فَاتَّقُونَ.

29) وَأَحْسُونَ وَلَا تَشْتَرُوا of Sūrat al-Mā‘idah: 44 (أَحْسُونَ وَلَا).

With “وَلَا” added, this place is specified in Sūrat al-Mā‘idah and excludes وَأَحْسُونَ وَلَا تَمَّ of Sūrat al-Baqarah: 150 in which the *yā*’ is written.

30) وَأَتَّبِعُونَ زُحْرَفٍ of Sūrat al-Zukhruf: 61 (وَأَتَّبِعُونَ هَذَا صِرَاطٍ).

Sūrat al-Zukhruf is specified and excludes فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ of Sūrah Āl ‘Imrān: 31 and فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي of Sūrah Ṭahā: 90 in which all agree that the *yā*’ is written and read. It will also exclude أَتَّبِعُونَ أَهْدِكُمْ of Sūrah Ghāfir that was previously discussed in line 408.

The remaining Qurra’ will read with *hadhf* during *waṣl* and *waqf* in these places.

They – Abū Ja‘far, Ya‘qūb and Abū ‘Amr al-Baṣrī – (عَنْهُمْ) will read according to their principles in:

31) وَخَافُونَ إِنْ كُنْتُمْ of Sūrah Āl ‘Imrān: 175 (خَافُونَ إِنْ).

32) بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ of Sūrah Ibrāhīm ﷺ: 22 (أَشْرَكْتُمُونَ).

33) وَقَدْ هَدَانِ وَلَا أَحَافُ of Sūrat al-An‘ām: 80 (قَدْ هَدَانِ).

With “قَدْ”, this specific place in Sūrat al-An‘ām is intended and excludes other places like لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ of Sūrat al-Zumar: 57 and قُلْ إِنِّي هَدَانِي رَبِّي of Sūrat al-An‘ām: 161.

The remaining Qurra' will read with *hadhf* during *wasl* and *waqf* in these three places.

Thereafter, ثَمَّ كِيدُونِ فَلَا of Sūrat al-A'rāf: 195 is discussed. It continues into the next line.

TEXT:

خُلْفُ حِمَا ثَبَتٍ، عِبَادٍ فَاتَّقُوا خُلْفُ غِنَى، بَشْرُ عِبَادٍ افْتَحَ يَقُوا 415

TRANSLATION:

[In كِيدُونِ of Sūrat al-A'rāf, Hishām] with an option, Abū 'Amr al-Baṣrī, Ya'qūb and Abū Ja'far (read according to their principles). Ruways with an option (has *ithbāt* of the *yā'* in) يُعْبَادٍ فَاتَّقُونَ. (In) فَبَشْرُ عِبَادٍ, al-Sūsī reads with a *fathah* (on the *yā'*)...

COMMENTARY:

34) ثَمَّ كِيدُونِ فَلَا of Sūrat al-A'rāf: 195 (كِيدُونِ الْأَعْرَافِ) – Hishām with an option (لَدَى خُلْفٍ), Abū 'Amr al-Baṣrī, Ya'qūb (حِمَا) and Abū Ja'far (ثَبَتٍ) will read according to their principles.

The restriction to Sūrat al-A'rāf will exclude فَكِيدُونِي جَمِيعًا of Sūrah Hūd ﴿٥٥﴾: 55 and كِيدُ فَكِيدُونِ of Sūrat al-Mursalāt: 39. In the former, all agree that it is written with a *yā'* and the latter only holds a difference for Ya'qūb, as will be explained in line 418.

The remaining Qurra' will read with *hadhf* during *wasl* and *waqf* here.

35) يُعْبَادٍ فَاتَّقُونَ of Sūrat al-Zumar: 16 (عِبَادٍ فَاتَّقُوا) – Ruways has an option (خُلْفُ غِنَى) i.e. he will have *ithbāt* of the *yā'* during *wasl* and *waqf*, as well as *hadhf* of the *yā'* during *wasl* and *waqf*.²⁸²

²⁸² Bear in mind that the discussion here is on the word عِبَادٍ, which comes in the middle of the verse. The differences regarding فَاتَّقُونَ are discussed in line 418.

Thereafter, *فَبَشِّرْ عِبَادِ * الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ* of Sūrat al-Zumar: 17-18 (بَشِّرْ عِبَادِ) is discussed. It continues into the next line.

TEXT:

بِالْخُلْفِ وَالْوَقْفِ يَلِي خُلْفَ طَبِي 416
 آتَانِ نَمْلٍ وَافْتَحُوا مَدًّا عَبِي

TRANSLATION:

[In *فَبَشِّرْ عِبَادِ*, al-Sūsī reads with a *fathah* on the *yā'*] with an option (of *hadhf* of the *yā'*), and during *waqf*, al-Sūsī (reads the *yā'* as *sākinah*) with an option (of *hadhf* of the *yā'*); Ya'qūb (reads the *yā'* in it). (In *فَمَا آتَانِ* اللهُ, Nāfi', Abū Ja'far, Ruways read with a *fathah*...

COMMENTARY:

36) *فَبَشِّرْ عِبَادِ * الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ* (يَقُؤا) – al-Sūsī (فَبَشِّرْ عِبَادِ) of Sūrat al-Zumar: 17-18 reads it with a *fathah* during *waṣl*, with an option of *hadhf* as well (بِالْخُلْفِ). During *waqf* (وَالْوَقْفِ), al-Sūsī (يَلِي) will read the *yā'* as *sākinah* as well as *hadhf* of it (خُلْفِ). Ya'qūb (طَبِي) reads it during *waqf* and drops it during *waṣl* due to *ijtimā' al-sākinayn* (two *sākin* letters meeting).

The remaining Qurra', excluding Ya'qūb, have *hadhf* during *waṣl* and *waqf*.

Thereafter, *فَمَا آتَانِ* اللهُ of Sūrat al-Naml: 36 (آتَانِ نَمْلٍ) is discussed. It continues into the next line.

TEXT:

حَزُّ عُدِّ وَقِفْ ظَعْنًا وَخُلْفٌ عَنِ حَسَنِ 417
 بِنِ زُرِّ، يُرْدِنِ افْتَحْ كَدًّا تَتْبِعَنِ

TRANSLATION:

[(In *فَمَا آتَانِ* اللهُ, Nāfi', Abū Ja'far, Ruways] Abū 'Amr al-Baṣrī and Ḥafṣ read with a *fathah* (during *waṣl*); stop for Ya'qūb (without an option) and for Ḥafṣ, Abū 'Amr al-

Başrī, Qālūn and Qunbul – all with an option – (with *ithbāt*). (In) يُرْدُنِ, and likewise (in) تَتَّبِعِنَ, read with a *fathah*...

COMMENTARY:

37) اللَّهُ فَمَا آتَانِ of Sūrat al-Naml: 36 (آتَانِ تَمَلِّ) – Nāfi‘, Abū Ja‘far (مَدًّا), Ruways (عَبِي), Abū ‘Amr al-Başrī (حُرُّ) and Ḥafṣ (عُدُّ) read the *yā’* with a *fathah* during *waṣl* (وَافْتَحُوا).

The remaining Qurra’ – Ibn Kathīr al-Makkī, Ibn ‘Āmir al-Shāmī, Shu‘bah, Ḥamzah, al-Kisā‘ī, Khalaf al-‘Āshir and Rawḥ – will drop it during *waṣl* due to *ijtimā‘ al-sākinayn*.

During *waqf* (وَقَفُّ), Ya‘qūb without an option (طَعْنًا); and Ḥafṣ (عَنْ), Abū ‘Amr al-Başrī (حَسَنُ), Qālūn (بُنُّ) and Qunbul (زُّزُّ) – all with an option (وَحُلْفُ) – have *ithbāt*. Their second option is *hadhf*.

The remaining Qurra’ – Warsh, al-Bazzī, Ibn ‘Āmir al-Shāmī, Shu‘bah, Ḥamzah, al-Kisā‘ī, Abū Ja‘far and Khalaf al-‘Āshir – will drop the *yā’* during *waqf*.

Thereafter, إِنَّ يُرْدُنِ الرَّحْمَنِ of Sūrah Yāsīn: 23 (يُرْدُنِ) and تَتَّبِعِنَ أَفْعَصَيْتَ أَمْرِي (تَتَّبِعِنَ) of Sūrah Ṭāhā: 93. It continues into the next line.

TEXT:

وَقَفَّ ثَنًا، وَكُلُّ رُوسِ الْآيِ ظَلُّ وَافَقَ بِالْوَادِي دَنَا جُدَّ وَزَحَلُ 418

TRANSLATION:

[(In) يُرْدُنِ, and likewise (in) تَتَّبِعِنَ, read with a *fathah*] (during *waṣl* for) Abū Ja‘far and stop (for Abū Ja‘far with *ithbāt*). And (in) all the ends of the verses, Ya‘qūb (has *ithbāt* of the *yā’* during *waṣl* and *waqf*). (In) بِالْوَادِ, Ibn Kathīr al-Makkī and Warsh agree (with Ya‘qūb). And Qunbul...

COMMENTARY:

38) *إِنْ يُرْدُنِ الرَّحْمَنِ* of Sūrah Yāsīn: 23 (يُرْدُنِ) – Abū Ja‘far (ثَنَا) reads it with a *fathah* during *wasl* (اَفْتَحَ). He will stop on it (وَقَفَ) making *ithbāt* of a *yā’ sākinah*.

The remaining Qurra’ have *hadhf* in it.²⁸³

The same will apply to *تَتَّبِعُنَّ أَفْعَصِيَّتَ أَمْرِي* (تَتَّبِعُنَّ) of Sūrah Ṭahā: 93 (كَذَا تَتَّبِعُنَّ) i.e. Abū Ja‘far (ثَنَا) reads it with a *fathah* during *wasl* (اَفْتَحَ). He will stop on it (وَقَفَ) making *ithbāt* of a *yā’ sākinah*.

Line 407 explained that Abū Ja‘far will read the *yā’* in *تَتَّبِعُنَّ*. In this line, it explains that the *yā’* will be *maftūḥah*.

Henceforth, the author starts discussing those *yā’āt* which come at the end of the verses (رُوسِ الْآيِ). They total 86. Of the 38 places that was discussed, *يَسِر* of Sūrat al-Fajr is at the end of a verse.²⁸⁴ Thus, 85 places remain. They are discussed from here.

At all the verse-ends (وَكُلُّ رُوسِ الْآيِ), Ya‘qūb (ظِلِّ) has *ithbāt* of the *yā’* during *wasl* and *waqf*. Those *yā’āt* which are exclusively for Ya‘qūb are 59:

No.	Sūrah	Verse No.	Place
39	Al-Baqarah	40	فَارَاهِبُونَ
40	Al-Baqarah	41	فَاتَّقُونَ
41	Al-Baqarah	152	وَلَا تَكْفُرُونَ

²⁸³ Note that in the last three examples: *إِنْ يُرْدُنِ الرَّحْمَنِ* and *فَمَا آتَانَا اللَّهُ*, *فَبَشِّرْ عِبَادَ * الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ* the *yā’* comes before a *sākin*. Thus, if *ithbāt* of a *yā’ sākinah* is made, it will be dropped due to *ijtimā‘ al-sākinayn*.

Bear in mind that Ya‘qūb will stop with a *yā’* in *إِنْ يُرْدُنِ الرَّحْمَنِ* as explained in lines 370-371.

²⁸⁴ There is difference of opinion as to whether *الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ * فَبَشِّرْ عِبَادَ* of Sūrat al-Zumar: 17-18 is a verse-end or not: according to the first Madanī count and the Makkīs, it is not the end of a verse, while according to the second Madanī count, the Kūfīs and Baṣrīs, it is counted as a verse-end. See *al-Tas-hīl fī ‘Add Āy al-Tanzīl*: verse 54.

42	Āl 'Imrān	50	وَأَطِيعُوا
43	Al-A'rāf	195	فَلَا تُنظِرُونَ
44	Yūnus ﷺ	71	وَلَا تُنظِرُونَ
45	Hūd ﷺ	55	ثُمَّ لَا تُنظِرُونَ
46	Yūsuf ﷺ	45	فَأَرْسَلُونَا
47	Yūsuf ﷺ	60	وَلَا تَقْرُبُونَا
48	Yūsuf ﷺ	94	لَوْ لَا أَنْ تَقْعُدُونَ
49	Al-Ra'd	30	مَتَابٍ
50	Al-Ra'd	32	عِقَابٍ
51	Al-Ra'd	36	مَأْتٍ
52	Al-Ḥijr	68	فَلَا تَفْضَحُونَ
53	Al-Ḥijr	69	وَلَا تُخْرُونَ
54	Al-Naḥl	2	فَاتَّقُوا
55	Al-Naḥl	51	فَارْهَبُوا
56	Al-Anbiyā' ﷺ	25	فَاعْبُدُونَا
57	Al-Anbiyā' ﷺ	37	فَلَا تَسْتَعْجِلُونَ
58	Al-Anbiyā' ﷺ	92	فَاعْبُدُونَا
59	Al-Mu'minūn	26	بِمَا كَذَّبْتُمْ
60	Al-Mu'minūn	39	بِمَا كَذَّبْتُمْ
61	Al-Mu'minūn	52	فَاتَّقُوا
62	Al-Mu'minūn	98	أَنْ يَحْضُرُوا
63	Al-Mu'minūn	99	رَبِّ اذْجَعُوا
64	Al-Mu'minūn	108	وَلَا تُكَلِّمُوا
65	Al-Shu'arā'	12	يُكَذِّبُونَ
66	Al-Shu'arā'	14	يَقْتُلُونَ
67	Al-Shu'arā'	62	سَيَهْدِينَا
68	Al-Shu'arā'	78	يَهْدِينَا
69	Al-Shu'arā'	79	يَسْقِينَا

70	Al-Shu‘arā’	80	يَشْفِينِ
71	Al-Shu‘arā’	81	ثُمَّ يُحْيِينِ
72	Al-Shu‘arā’	108	وَأَطِيعُونَ
73	Al-Shu‘arā’	110	وَأَطِيعُونَ
74	Al-Shu‘arā’	117	كَذَّبُونَ
75	Al-Shu‘arā’	126	وَأَطِيعُونَ
76	Al-Shu‘arā’	131	وَأَطِيعُونَ
77	Al-Shu‘arā’	144	وَأَطِيعُونَ
78	Al-Shu‘arā’	150	وَأَطِيعُونَ
79	Al-Shu‘arā’	163	وَأَطِيعُونَ
80	Al-Shu‘arā’	179	وَأَطِيعُونَ
81	Al-Naml	32	تَشْهَدُونَ
82	Al-Qaṣaṣ	33	يَقْتُلُونَ
83	Al-‘Ankabūt	56	فَاعْبُدُونِ
84	Yāsīn	25	فَأَسْمِعُونَ
85	Al-Şāffāt	99	سَيَهْدِينِ
86	Şād	8	عَذَابِ
87	Şād	14	عِقَابِ
88	Al-Zumar	16	فَاتَّقُونَ
89	Ghāfir	5	عِقَابِ
90	Al-Zukhruf	27	سَيَهْدِينِ
91	Al-Zukhruf	63	وَأَطِيعُونَ
92	Al-Dhāriyāt	56	لِيَعْبُدُونَ
93	Al-Dhāriyāt	57	يُطْعَمُونَ
94	Al-Dhāriyāt	59	يَسْتَعْمَلُونَ
95	Nūḥ ﷺ	3	وَأَطِيعُونَ
96	Al-Mursalāt	39	فَكِيدُونَ
97	Al-Kāfirūn	6	دِينِ

In what follows, those who agree (وَأَفَقَ) with Ya‘qūb are mentioned. They are 26 places in total:

98) جَابُوا الصَّخْرَ بِالْوَادِ of Sūrat al-Fajr: 9 (بِالْوَادِ) – Ibn Kathīr al-Makkī (دَنَا) and Warsh (جُدْ) will read according to their principles: Ibn Kathīr making *ithbāt* during *waṣl* and *waqf* and Warsh making *ithbāt* during *waṣl* only.

The remaining Qurra’ have *hadhf* during *waṣl* and *waqf*.

At the end of the line, Qunbul (وَزَحَلْ) is mentioned. It continues into the next line.

TEXT:

مِخْلَفٍ وَقَفٍ، وَدُعَاءٍ فِي جُمَعٍ ثِقٌ حُطٌّ زَكَ الْخُلْفِ هُدَى، التَّلَاقِ مَعَ 419

TRANSLATION:

[And Qunbul] has an option during *waqf*. Ḥamzah, Warsh, Abū Ja‘far, Abū ‘Amr al-Baṣrī (all without an option), Qunbul with an option and al-Bazzī (without an option, read according to their principles). (In) التَّلَاقِ, along with...

COMMENTARY:

Qunbul (وَزَحَلْ) has an option during *waqf* (مِخْلَفٍ وَقَفٍ) on بِالْوَادِ, allowing both *ithbāt* and *hadhf*.

99) وَتَقَبَّلُ دُعَاءَ of Sūrah Ibrāhīm ﷺ: 40 (وَدُعَاءَ) – Ḥamzah (فِي), Warsh (جُمَعٍ), Abū Ja‘far (ثِقٌ), Abū ‘Amr al-Baṣrī (حُطٌّ) – all without an option – Qunbul with an option (زَكَ الْخُلْفِ) and al-Bazzī without an option (هُدَى) will read according to their principles i.e. the first four with *ithbāt* during *waṣl* only, while al-Bazzī has *ithbāt* during *waṣl* and *waqf*. Qunbul has an option of *ithbāt* and *hadhf* during *waṣl* and *waqf*.

The remaining Qurra’ have *hadhf* during *waṣl* and *waqf*.

At then end of the line *يَوْمَ التَّلَاقِ* of Sūrah Ghāfir: 15 (التَّلَاقِ) is dicussed, It continues into the next line.

TEXT:

تَنَادِ خُذْ دُمٌ جُلٌّ وَقِيلَ الْخُلْفُ بُرٌ وَالْمُتَعَالِ دِينَ، وَعَعِيدِي وَنُذِرُ 420

TRANSLATION:

[In التَّلَاقِ, along with] التَّنَادِ, Ibn Wardān, Ibn Kathīr al-Makkī and Warsh (read according to their principles). It is said that an option is related for Qālūn (in these two places). Ibn Kathīr al-Makkī (has *ithbāt* during *waqf* and *waṣl* in) الْمُتَعَالِ. (In) وَعَعِيدِ, وَنُذِرُ...

COMMENTARY:

100-101) *يَوْمَ التَّلَاقِ* of Sūrah Ghāfir: 15 (التَّلَاقِ) and *يَوْمَ التَّنَادِ* of Sūrah Ghāfir: 32 (مَعِ) – Ibn Wardān (خُذْ), Ibn Kathīr al-Makkī (دُمٌ) and Warsh (جُلٌّ) read according to their principles: Ibn Wardān and Warsh have *ithbāt* during *waṣl* only while Ibn Kathīr has *ithbāt* during *waṣl* and *waqf*. An option of *ithbāt* during *waṣl* is also related (وَقِيلَ الْخُلْفِ) for Qālūn (بُرٌ) in these two places.

The remaining Qurra' have *hadhf* during *waṣl* and *waqf*.

102) *الْكَبِيرُ الْمُتَعَالِ* of Sūrat al-Ra'd: 9 (وَالْمُتَعَالِ) – Ibn Kathīr al-Makkī has *ithbāt* during *waṣl* and *waqf* (دِينَ).

The remaining Qurra' have *hadhf* during *waṣl* and *waqf*.

Thereafter, 19 places are mentioned for Warsh:

103) *وَعِيدِ* of Sūrah Ibrāhīm ؑ: 14 (وَعِيدِ).

104) *وَعِيدِ* of Sūrah Qāf: 14 (وَعِيدِ).

105) *وَعِيدِ* of Sūrah Qāf: 45 (وَعِيدِ).

TEXT:

فَاعْتَرِلُونِ تَرْجُمُونَ كِيرِي	يُكَذِّبُونَ قَالَ مَعَ نَذِيرِي	421
أَهَانِي هُدَى مَدًا وَالْحُلْفُ حَنْ	تُرْدِينَ يُنْقِدُونَ جَوْدًا، أَكْرَمَنْ	422

TRANSLATION:

[In وَنُذِرِ, along with نَذِيرِي, فَاعْتَرِلُونِ, تَرْجُمُونَ, كِيرِي, تُرْدِينَ, نُقِدُونَ, Warsh (has *ithbāt* of the *yā'* during *waṣl* only). (In) أَكْرَمَنْ and أَهْنَنْ, Al-Bazzī, Nāfi', Abū Ja'far (all without an option) and Abū 'Amr al-Baṣrī with an option (read according to their principles).

COMMENTARY:

112) (يُكَذِّبُونَ قَالَ) of Sūrat al-Qaṣaṣ: 34-35 وَأَخَافُ أَنْ يُكَذِّبُونَ * قَالَ سَنَشُدُّ.

The added "قَالَ" restricts it to this place in Sūrat al-Qaṣaṣ and excludes أَخَافُ أَنْ يُكَذِّبُونَ * of Sūrat al-Shu'arā': 12-13.

113) (مَعَ نَذِيرِي) of Sūrat al-Mulk: 17-18 فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ * وَقَدْ.

114) (فَاعْتَرِلُونِ) of Sūrat al-Dukhān: 21-22 فَدَعَا رَبَّهُ * فَدَعَا رَبَّهُ.

115) (تَرْجُمُوا) of Sūrat al-Dukhān: 20 أَنْ تَرْجُمُونَ.

116) (نَكِيرِي) of Sūrat al-Hajj: 44 فَكَيْفَ كَانَ نَكِيرِ.

117) (نَكِيرِي) of Sūrah Saba': 45 فَكَيْفَ كَانَ نَكِيرِ.

118) (نَكِيرِي) of Sūrah Fāṭir: 26 فَكَيْفَ كَانَ نَكِيرِ.

119) (نَكِيرِي) of Sūrat al-Mulk: 18 فَكَيْفَ كَانَ نَكِيرِ.

120) (تُرْدِينَ) of Sūrat al-Ṣāffāt: 56 لَتُرْدِينَ.

121) (يُنْقِدُونَ) of Sūrah Yāsīn: 23 وَلَا يُنْقِدُونَ.

Warsh has *ithbāt* of the *yā'* during *waṣl* only in these 19 places.

The remaining Qurra' have *hadhf* during *waṣl* and *waqf*.

Thereafter, two places in Sūrat al-Fajr are mentioned:

122) (أَكْرَمَنْ) of Sūrat al-Fajr: 15 (رَبِّي أَكْرَمَنْ).

123) (أَهَانَنْ) of Sūrat al-Fajr: 16 (رَبِّي أَهْنَنْ).

Al-Bazzī (هِدَى), Nāfi', Abū Ja'far (مَدَى) – all without an option – and Abū 'Amr al-Baṣrī with an option (وَالْخُلْفِ حَنْ) will read according to their principles.

TEXT:

وَشَدَّ عَنْ قُنْبُلٍ غَيْرُ مَا ذَكَرَ وَالْأَصْبَهَانِيُّ كَالْأَزْرَقِ اسْتَقَرَّ 423

TRANSLATION:

All besides what is mentioned here for Qunbul is anomalous. And al-Aṣbahānī (his transmission) is firmly placed like that of al-Azraq (in this chapter).

COMMENTARY:

All besides what is mentioned here (غَيْرُ مَا ذَكَرَ) for Qunbul should be considered as anomalous (وَشَدَّ عَنْ قُنْبُلٍ).²⁸⁵

In this chapter, Warsh via al-Aṣbahānī (وَالْأَصْبَهَانِيُّ) will be like Warsh via al-Azraq (كَالْأَزْرَقِ). In line 39, Ibn al-Jazarī explained that wherever the code ج comes in the *uṣūl*, it will refer to Warsh via al-Azraq and al-Aṣbahānī will read like Qālūn. However, in this chapter, ج will refer to both al-Azraq as well as al-Aṣbahānī.

TEXT:

مَعَ تَرْنِي إِتْبِعُونِي، وَتَبَتْ تَسْأَلُنِ فِي الْكَهْفِ وَخُلْفِ الْحَدْفِ مَتَّ 424

²⁸⁵ Differences mentioned specifically for Qunbul in this poem were: مَنْ يَتَّقِ وَيَصْبِرْ، نَزَعٌ وَنَلْعَبُ in line 409; فَمَا عَاتَانِي in line 417; بِالْوَادِ in line 418 and وَتَسْتَبِلُ دُعَاؤَهُ in line 419.

TRANSLATION:

With (him i.e. al-Aṣbahānī differing with al-Azraq in) تَرَن and اتَّبِعُون. Make *ithbāt* (for all in the Qurṛā' in) تَسْأَلْنِي in (Sūrat) al-Kahf, while the option of dropping (the *yā'*) for Ibn Dhakwān (is also related).

COMMENTARY:

While al-Aṣbahānī agrees with al-Azraq in all the *yā'āt* in this chapter, he differs with al-Azraq in two places:

- 1) مَعَ تَرَنِ إِن تَرَن أَنَا of Sūrat al-Kahf: 39 (مَعَ تَرَن).
- 2) اتَّبِعُونِ يُقَوْمُ اتَّبِعُونِ أَهْدِكُمْ of Sūrah Ghāfir: 38 (اتَّبِعُونِ).

In these two places al-Aṣbahānī will agree with Qālūn, having *ithbāt* of the *yā'* during *waṣl*.

In فَلَا تَسْأَلْنِي عَنْ شَيْءٍ of Sūrat al-Kahf: 70 (تَسْأَلْنِ فِي الْكَهْفِ), the *yā'* is read during *waṣl* and *waqf* for all the Qurṛā' as it is written in the *maṣāḥif*. However, there is an option of dropping the *yā'* during *waṣl* and *waqf* (وَحُلْفُ الْحَذْفِ) for Ibn Dhakwān (مِثْ).

This *yā'* is written in the *muṣḥaf* and therefore not counted amongst the *yā'āt al-zawā'id*. It is mentioned here since the discussion involves the *yā'āt*.

Individual Renditions of the Qirā'āt and Combining them

This chapter discusses the entire rendition of the Qur'ān – a *khatm* – by either reciting each *Riwāyah/Qirā'ah* individually (*ifrādan*) or by combining them (*jam*).

TEXT:

وَكَدْ جَرَى مِنْ عَادَةِ الْأُيْمَةِ إِفْرَادُ كُلِّ قَارِيٍّ بِحَثْمَةٍ 425

TRANSLATION:

Of the practices of our leading Qur'ānic teachers, is a singular rendition of every Qāri' in a *khatm*.

COMMENTARY:

It was the practice of the earlier Qur'ānic teachers to complete a *khatm* for each *riwāyah*, independently. They would not combine one transmission with that of another.

Abū al-Ḥasan 'Alī al-Ḥuṣrī al-Qayrawānī read the Seven *Qirā'āt* to his teacher, Abū Bakr al-Qaṣrī, reciting 90 *khatms*; each time he completed one *khatm* in a transmission, he would start another transmission until he completed it in a period of 10 years.

Abū Ḥafṣ al-Kattānī, who was a famous student of Ibn Mujāhid, read to him for many years and did not go beyond the *Qirā'ah* of 'Āṣim. Al-Kattānī relates that he asked Ibn Mujāhid to start teaching him another *Qirā'ah*, but Ibn Mujāhid refused.

Abū al-Faṭḥ Faraj ibn 'Umar al-Wāsiṭī, one of the teachers of Ibn Siwār, read numerous *khatms* of various *riwāyāt* and *Qirā'āt* over a period of many years, never combining one transmission with that of another.²⁸⁶

²⁸⁶ *Al-Nashr*. 2/194.

This was the practice until the end of the fourth hijrī century and the start of fifth hijrī century; the period of Abū ‘Amr al-Dānī, al-Ahwāzī, al-Hudhalī, Ibn Shīṭā, and others.²⁸⁷

TEXT:

حَتَّى يُؤَهَّلُوا لِجَمْعِ الْجَمْعِ بِالْعَشْرِ أَوْ أَكْثَرَ أَوْ بِالسَّبْعِ 426

TRANSLATION:

Until they were capable to combine multiple (transmissions) in the 10 *Qirā’āt*, or in more (than the 10 *Qirā’āt*) or in the Seven (*Qirā’āt*).

COMMENTARY:

Once a student was proficient in reading various transmissions individually, the master would permit him to combine various *Qirā’āt*.

Al-Kamāl ‘Alī ibn Shujā’ read a *khatm* to Imam al-Shāṭibī for al-Bazzi, thereafter a *khatm* for Qunbul, then combined them both – the entire Ibn Kathīr – in an independent *khatm*. In this manner he continued reading until he completed 19 *khatms* from the *Sab’ah*. Only the transmission of Abū al-Ḥārith remained, then only Imam al-Shāṭibī permitted him to combine all Seven.

Likewise, al-Taqī al-Ṣā’igh only permitted one to combine the *Sab’ah* once he had read 21 individual *khatms* for each transmission amongst the *Sab’ah*, then subsequently combining both transmitters of each Reader (*Qāri’*). The same would apply if one wanted to read the *‘Asharah* to al-Taqī al-Ṣā’igh. In this manner, Ibn al-Jundī, Ibn al-Ṣā’igh, Ibn al-Baghdādī, and other students of al-Taqī al-Ṣā’igh, completed 20 individual *khatms* by him before being permitted to combine *Qirā’āt*.

Ibn al-Jazarī’s teacher, ‘Abd al-Wahhāb al-Qarawī read the Seven *Qirā’āt* via *al-‘Ilān* in 40 individual *khatms* to his teacher, Aḥmad ibn Muḥammad al-Qūṣī.

²⁸⁷ *Al-Jam‘ bi al-Qirā’āt al-Mutawātirah*: 156.

Those teachers who were lenient, would allow a student to complete a *khatm* for each of the Qurrā' amongst the *Sab'ah*, except for Nāfi' and Ḥamzah, in which they would separate Qālūn, Warsh, Khalaf and Khallād; thus rendering nine individual *khatms*. Only hereafter, would they be allowed to combine various *Qirā'āt*.

Once competency was gained, permission would be given to combine various *Qirā'āt*. Ibn al-Jazarī relates that after completing a *khatm* in the *Qirā'ah* of Abū 'Amr al-Baṣrī with both his transmitters, and subsequently the *Qirā'ah* of Ḥamzah with both his transmitters to his teacher, Ibn al-Sallār, he requested permission to combine multiple *Qirā'āt*, but Ibn al-Sallār refused. Permission to combine *Qirā'āt* was only granted once the student gained competency, like Abū al-'Izz al-Qalānisī, who read all 50 *Qirā'āt* of the *Kamīl* to Abū al-Qāsim al-Hudhalī in one *khatm*. Similarly, al-Kamāl Ibn Fāris combined 12 *Qirā'āt* to Abū al-Yumn Zayd al-Kindī in one *khatm*.²⁸⁸

TEXT:

وَجَمَعْنَا نَخْتَارُهُ بِالْوَقْفِ وَغَيْرُنَا يَأْخُذُهُ بِالْحَرْفِ 427

TRANSLATION:

Our combining (of the *Qirā'āt*) that we have chosen is via the “*waqf* method”, others besides us have taken to (combining *Qirā'āt*) via the “*ḥarf* method”.

COMMENTARY:

Ibn al-Jazarī mentions two systems of combining *Qirā'āt* in this verse:

- 1) *Al-jam' bi al-waqf* (the *waqf* method) – the reciter starts with the narration he has chosen until reaching an appropriate place to stop. He will then start at the place he began and recite for the next narration or reading in sequence if it is not already included in the first narration or reading, continuing in this same manner until he has exhausted all the differences in the portion read and continue on to the next portion.

²⁸⁸ *Al-Nashr*: 2/196.

This is the methodology of those from Levant. It requires more rigorous focus, stronger aptitude in recollection (of the ways of recitation) and demands more time. This is what Ibn al-Jazarī generally adopted when reading to his teachers from Egypt and Sham.²⁸⁹

- 2) *Al-jam‘ bi al-ḥarf*²⁹⁰ (the *ḥarf* method) – the reciter starts with the *Riwāyah* he has chosen²⁹¹ and upon reaching a word which has any differences, he will repeat all the differences found in that word according to the sequence of the Transmitters and Readers until he has exhausted all the differences. It does not matter whether the difference read is in the *uṣūl* or in the *farsh*. If *waqf* is allowed on that particular word being read, the reciter may stop upon completion of all the differences. If *waqf* is not allowed on the word, he will exhaust all the differences and continue until reaching a place where *waqf* is suitable. This takes place if the difference is restricted to one word. However, if the difference is connected to two words e.g. *madd munfaṣil*, *ṣilah*, *sakt* etc., the reciter will join the two words to complete the differences and seek a proper place to stop at. In this manner he will continue his recitation.

This is the practice of those from Egypt. Though it allows ease in facilitating that all the *awjuh* are read, at times, the lustre of recitation is lost.²⁹² This is likely due to intermittent joining of varying words to each other which results in unintended meanings occurring. Therefore, some prerequisites for combining *Qirā’āt* are given, like consideration for *waqf* and *ibtidā’*. Ibn al-Jazarī mentions this in the next line.

²⁸⁹ *Al-Nashr*: 2/201.

²⁹⁰ This is also referred to as *الْجَمْعُ الْحَرْفِي* or *الْجَمْعُ الْكَلِمِي*.

²⁹¹ Generally, one starts with Qālūn since Imam Shāṭibī has placed Qālūn first. However, other practices do exist where Warsh is placed first due the differences peculiar to his narration. It is also mentioned that the expert need not start with any fixed narrator but will begin with the narration following the last which he had ended with in the previous verse. Check *Laṭā’if al-Ishārāt*: 1/339-400.

²⁹² *Al-Nashr*: 2/201.

TEXT:

بَشْرَطِهِ فَلْيَسْرِعْ وَقَفًّا وَابْتِدَا وَلَا يُرْكَبْ وَلْيُجِدْ حُسْنَ الْأَدَا

TRANSLATION:

(Combining of the *Qirā'āt*) with its prerequisite: so observe *waqf* and *ibtidā'*, do not mix (the *Qirā'āt* incorrectly) and strive for excellence in recitation.

COMMENTARY:

This line mentions four conditions for one intending to combine *Qirā'āt*:

- 1) Consider *waqf*.
- 2) Consider *ibtidā'*.
- 3) Not mixing the *Qirā'āt* incorrectly.
- 4) Application of the all the rules of *Tajwīd*.

Thus, in *لَا إِلَهَ إِلَّا اللَّهُ* or *وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ*, one would never stop on *إِلَه* to complete the various *Qirā'āt*. Similarly, in *وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا* or *وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ*, one would never stop on *أَرْسَلْنَاكَ* when combining various *Qirā'āt*.

Likewise, in *وَإِيَّاكُمْ*, one would never start of *وَإِيَّاكُمْ*. Similarly, one would never start from *قَالُوا إِنَّ اللَّهَ ثَلَاثٌ تَلْتَهُ* or *قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ* in *إِنَّ*.

Tarkīb (وَلَا يُرْكَبُ) refers to the mixing or muddling of various *riwāyāt* or *turuq*. In the arena of transmission (رَوَايَةٌ), the mixing of *riwāyāt* is not allowed because it results in deceit of transmission.²⁹³ If it is done by those knowledgeable, then it is considered an impediment in them (عَيْبٌ).²⁹⁴ If the *Qirā'āt* are linked – one to the other – e.g. فَتَلْقَى *عَادَمٌ* and *عَادَمٌ* مِنْ رَبِّهِ كَلِمَاتٍ مِنْ رَبِّهِ كَلِمَاتٍ, then it is completely prohibited.

Finally, the rules of *Tajwīd* must be adhered to whenever reciting the Qur'an, this includes when one is combining multiple *Qirā'āt*.

²⁹³ This may be allowed for laity in the arena of recitation (عَلَى سَبِيلِ الْقِرَاءَةِ وَالتَّلَاوَةِ).

²⁹⁴ *Al-Nashr*: 1/19.

TEXT:

فَالْمَاهِرُ الَّذِي إِذَا مَا وَقَفَا يَبْدَأُ بِوَجْهِ مَنْ عَلَيْهِ وَقَفَا 429

TRANSLATION:

The expert is one who when he stops, he starts from the way (of recitation) upon which he stopped.

COMMENTARY:

From this line, one gauges that a set sequence (*tartīb*) is not a prerequisite. Though experts like Abū al-Ḥasan ‘Alī ibn ‘Umar al-Qayjāṭī stipulated that sequencing should be maintained, Ibn al-Jazarī suggests in this verse that an expert is not restricted to any particular sequence. He relates that he met experts who did not restrict themselves to a fixed sequence, but due to their proficiency and training would combine based on the interrelationship between *riwāyāt* (تَنَاسُب). For example, if they started with *qaṣr*, then they would follow it with *fuwayq al-qaṣr*, then *tawassuṭ* until the level of *tūl*; or if they started with *fath*, they would follow it with those who have *taqlīl*, then by those who have *imālah kubrā*; or if they started with *naql*, they would follow it with *taḥqīq*, then with *sakt*. These various combinations is what he applied when reading to his teacher, Abū al-Ma‘ālī Ibn al-Labbān.²⁹⁵

Therefore, Ibn al-Jazarī suggests in this line that an expert, when stopping on any particular *riwāyah*, he is able to start recitation with the very *wajh* he stopped with e.g. if he stops with *sakt* on عَدَابٌ أَلِيمٌ for Ḥamzah, he will start with *sakt* in the next verse when reading وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ.

TEXT:

يَعْطِفُ أَقْرَبًا بِهِ فَأَقْرَبًا مُحْتَصِرًا مُسْتَوْعِبًا مُرْتَبًا 430

²⁹⁵ *Al-Nashr*. 2/204-205.

TRANSLATION:

Joining the closest (difference), then the closest (thereafter); with brevity, comprehensiveness and sequencing.

COMMENTARY:

Ibn al-Jazarī continues explaining the manner of combining *Qirā'āt* in this line: one would join the closest difference to the place of *waqf*, the closest thereafter until all the *Qirā'at* have been read e.g. وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ, one would first read the *ṣilah* since it is closest to the place of *waqf* before reading the *taghlīṭh* of the *lām* for Warsh via al-Azraq.

With brevity (مُحْتَصِرًا) implies that one seeks the shortest way to complete the *Qirā'āt* i.e. by omitting additional words not required when combining the *Qirā'āt*. For instance, in the previous example given, when stopping on وَيُنْفِقُونَ, one need not repeat from وَيُقِيمُونَ الصَّلَاةَ – or from the start of the verse – to complete the *ṣilah* which is the next difference required to be read.

Whatever method is adopted in combining the *Qirā'āt*, the comprehensive completion (مُسْتَوْعِبًا) of all the *awjuh* is required.

Likewise, whichever sequencing is adopted, it should be maintained when combining the *Qirā'āt*, whether it is by starting for Qālūn first, or those who make *qaṣr*, or those who make *fath*, and so forth.²⁹⁶

TEXT:

عِنْدَ الشُّيُوخِ إِنْ يُرِيدُ أَنْ يَنْجِبَا وَلِيَلْزِمَ الْوَقَارَ وَالتَّأَدُّبَا 431

TRANSLATION:

Enjoin respect and etiquette by the teachers if he intends to excel.

²⁹⁶ *Al-Nashr*: 2/205.

COMMENTARY:

Many books have been written regarding the etiquette required for students, and this is not the place to recount all of them. We take a few lessons from the life of my teacher's teacher, Qārī Anīs Aḥmad Khan رحمته الله.

Maintaining a Good Relationship with One's Teachers

Qārī Anīs Aḥmad رحمته الله asserted that only through maintaining a good relationship with one's teacher and sincerely loving the teacher, would the true blessings of instruction be acquired by the student.²⁹⁷ Qārī Anīs رحمته الله himself, had intense love and respect for his teachers. By mere mention of their names, he would become emotional. He would often mention their exemplary traits.

After having completed the *Sab'ah Qirā'āt* in Deoband by Qārī Ḥifṭḥ al-Raḥmān, he further pursued the study of *Qirā'āt* in Lucknow, yet still maintained correspondence with his teacher, Qārī Ḥifṭḥ al-Raḥmān, via letters.

Punctuality

He was extremely punctual with his daily lessons by his teacher, Qārī Muḥibb al-Dīn. He spent five years maintaining this punctuality, studying *Qirā'āt* under various Qur'ānic experts in Lucknow: Qārī Muḥammad Sabīq al-Lucknawī, Qārī 'Abd al-Hādī Sikandar al-Makkī and Qārī Muḥibb al-Dīn.

TEXT:

وَبَعْدَ إِتْمَامِ الْأُصُولِ نَشْرَعُ فِي الْفَرَشِ وَاللَّهُ إِلَيْهِ نَضْرَعُ 432

²⁹⁷ Al-Qaṣṭāllānī also mentions this when he relates that depending upon the level of appraisal and honour one has of his/her teacher, this is the amount of benefit he/she will derive from their teachers' knowledge. See *Latā'if al-Ishārāt*: 653.

It is therefore necessary to deem one's teachers competent in their areas of instruction.

TRANSLATION:

After completion of the *uṣūl*, we embark on the *farsh*, and to Allah alone we implore.

COMMENTARY:

The *uṣūl* are those differences between the Qurrā' that have consistent precepts which govern them. The *farsh* are those differences between the Qurrā' which are not governed by set precepts and cannot be applied consistently.

In this line, the author has completed all the differences in the *uṣūl* for the Qurrā' and hereafter embarks on explaining the differences in the *farsh* for them. Concludingly, he beseeches Allah for divine enablement.

[This commentary on the *uṣūl* of the Ṭayyibah was completed on the 29th night of Ramaḍān 1441/22 May 2020, only through the mercy and will of Allah ﷻ.

May Allah accept it and may it be a means of my salvation in the Herefter. I beseech Allah to forgive my many sins, have mercy upon me, my family, my teachers and students. I implore Allah to enter us all into Jannah without reckoning.

These are difficult and trying times; may Allah protect all our centres and institutions dedicated to Islamic pedagogy, grant strength and steadfastness to those who have devoted their lives to the service of His Din.]

The Chapter on the Takbīr

Some authors, like al-Hudhalī and al-Qaṣṭallānī, have placed the chapter of *takbīr* i.e. to say “*Allah Akbar*”, at the start of their books, while others like al-Ṣafāqūsī have placed it at the end of their works.

Ibn al-Jazarī discusses the reason and origin of the *takbīr* in his *Nashr*.²⁹⁸ Ḥāfiṭh Abū al-‘Alā’ al-Hamadhānī relates with his *sanad* to Aḥmad ibn Faraḥ, who transmits from al-Bazzī that the origin of the *takbīr* is that revelation ceased from the Prophet ﷺ for a while. The polytheists remarked that Muḥammad’s lord had deserted him. Subsequently, Sūrat al-Ḍuḥā was revealed. The Prophet ﷺ then said: “Allah Akbar” (upon its revelation) and he was instructed to say the *takbīr* when he reached al-Ḍuḥā and at the end of every *sūrah*. Ibn al-Jazarī states thereafter that this is the view of the majority of experts, like Abū al-Ḥasan ibn Ghalbūn, Abū ‘Amr al-Danī and Abū al-Ḥasan al-Sakhāwī, amongst others from the earlier and later scholars. They explained that the Prophet ﷺ made *takbīr* out of thanks to Allah for refuting the polytheists. Others say he made *takbīr* in affirmation of his mission and in refutation against the polytheists. It is also said that he made *takbīr* out of joy and happiness that revelation descended.

The placing of the *takbīr* is before the *basmalah* i.e. it will be recited before the *basmalah*. Thus, *takbīr* can only be made when reciting the *basmalah* as well. Like the *isti‘ādhah*, the *takbīr* is not considered as part of the Qur’ān.

²⁹⁸ *Al-Nashr*. 2/406.

فَرَوَى الْحَافِظُ أَبُو الْعَلَاءِ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ فَرَحٍ عَنِ النَّبِيِّ أَنَّ الْأَصْلَ فِي ذَلِكَ أَنَّ النَّبِيَّ ﷺ انْتَقَعَ عَنِ الْوَحْيِ، فَقَالَ الْمُشْرِكُونَ: قَلَى مُحَمَّدًا رَبَّهُ، فَزَلَّتْ سُورَةُ «وَالضُّحَى»، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَكْبَرُ»، وَأَمَرَ النَّبِيُّ ﷺ أَنْ يَكْبَرَ إِذَا بَلَغَ «وَالضُّحَى» مَعَ خَاتِمَةِ كُلِّ سُورَةٍ حَتَّى يَخْتِمَ، (فُلْتُ) وَهَذَا قَوْلُ الْجُمْهُورِ مِنْ أَتَمَّتِنَا كَأَبِي الْحَسَنِ بْنِ عَلْبُونَ وَأَبِي عَمْرٍو النَّبَانِي وَأَبِي الْحَسَنِ السَّخَاوِيِّ وَغَيْرِهِمْ مِنْ مُتَقَدِّمٍ وَمُتَأَخِّرٍ، قَالُوا: فَكَبَّرَ النَّبِيُّ ﷺ شُكْرًا لِلَّهِ لِمَا كَذَّبَ الْمُشْرِكِينَ، وَقَالَ بَعْضُهُمْ: قَالَ اللَّهُ أَكْبَرُ تَصْدِيقًا لِمَا أَنَا عَلَيْهِ وَتَكْذِيبًا لِلْكَافِرِينَ، وَقِيلَ فَرَحًا وَسُرُورًا أَيْ بِتُرُؤْلِ الْوَحْيِ.

Ziyādāt al-Ṭayyibah:

Via the *Shāṭibiyyah*, the *takbīr* is primarily transmitted from al-Bazzī. Essentially, the wording of the *takbīr* for al-Bazzī is “اللَّهُ أَكْبَرُ”. The *Shāṭibiyyah* also allows the *tahlīl* i.e. لَا إِلَهَ إِلَّا اللَّهُ for al-Bazzī, even though it is via the *ṭarīq* of Ibn al-Ḥubāb.²⁹⁹ This is what Abū ‘Amr al-Dānī read to Abū al-Faḥ Fāris ibn Aḥmad.³⁰⁰ No *taḥmīd* is mentioned in the *Shāṭibiyyah* for al-Bazzī. Via the *Ṭayyibah*, the *taḥmīd* is also transmitted for al-Bazzī.

The *Shāṭibiyyah* also allows the *takbīr* for Qunbul. However, no *tahlīl* and no *taḥmīd* is allowed for him.³⁰¹ Via the *Ṭayyibah*, the *tahlīl* is also transmitted for Qunbul. Via the *Ṭayyibah*, a minority transmit the *taḥmīd* for Qunbul as well.

Via the *Shāṭibiyyah*, the *takbīr* is transmitted for both al-Bazzī and Qunbul from the start of Sūrat al-Ḍuḥā or from the end of Sūrat al-Ḍuḥā.³⁰² Via the *Ṭayyibah*, the *takbīr* is also transmitted for them from the start of Sūrah Inshirāḥ.

Via the *Ṭayyibah*, the *takbīr* – without the *tahlīl* and *taḥmīd* – is also transmitted for al-Sūsī from the start of Sūrah Inshirāḥ.

Via the *Ṭayyibah*, *takbīr khāṣṣ* – without the *tahlīl* and the *taḥmīd* – is transmitted for all 10 of the Qurṛā’. *Takbīr khāṣṣ* (a specific *takbīr*) is that *takbīr* which is specifically made by the *sūrahs* of the *khatm* (*suwar al-khatm*). The *suwar al-khatm* refer to those *sūrahs* from Sūrat al-Ḍuḥā until Sūrat al-Nās.

Via the *Ṭayyibah*, *takbīr ‘ām* – without the *tahlīl* and the *taḥmīd* – is transmitted for all 10 of the Qurṛā’ at the start of every *sūrah*.³⁰³

²⁹⁹ The *ṭarīq* of the *Shāṭibiyyah* goes through Abū Rabī‘ah, and not Ibn al-Ḥubāb. See line 35 for details on the *ṭuruq*.

³⁰⁰ See line 1132-1133 of the *Shāṭibiyyah*; *al-Taysīr*: 184-185.

³⁰¹ *Al-Nashr*: 2/431.

³⁰² See line 1128 of the *Shāṭibiyyah*. See also *Shifā’ al-Ṣudūr*: 887; *al-Nashr*: 2/421.

³⁰³ This will obviously exclude Sūrat al-Tawbah because *takbīr* is made before the *basmalah*, and at the start of Sūrat al-Tawbah, no *basmalah* is read.

TEXT:

صَحَّحَتْ عَنِ الْمَكِّيِّنَ أَهْلَ الْعِلْمِ

وَسُنَّهُ التَّكْبِيرِ عِنْدَ الْخَتْمِ 1000

TRANSLATION:

The practice of the *takbīr* by the *khatm* is sound from the Makkīs and the people of knowledge.

COMMENTARY:

Initially, the ruling of the *takbīr* is given i.e. that it is a *sunnah* stemming from the Prophet ﷺ, as may be seen at the start of this chapter.

Thereafter, the author indicates, generally, as to where the *takbīr* should be made: when ending a *khatm* (الْخَتْم).

Subsequently, it is mentioned from whom the *takbīr* is transmitted: from the Makkīs and those who possess knowledge (أَهْلُ الْعِلْمِ). The learned – “أَهْلُ الْعِلْمِ” – is a general reference to scholars of Fiqh, Tafsīr, Ḥadīth and Qirā’āt, the likes of Imam al-Shāfi‘ī, Sufyān ibn ‘Uyaynah, Mujāhid and Ibn Jurayj.

TEXT:

سُئِلَ عَنْ أُمَّةٍ ثِقَاتٍ

فِي كُلِّ حَالٍ وَلَدَى الصَّلَاةِ 1001

TRANSLATION:

In all circumstances and during ṣalāh (the *takbīr* is transmitted) in continuity from reliable experts.

COMMENTARY:

The *takbīr* is related in all circumstances out of ṣalāh (فِي كُلِّ حَالٍ) e.g. when one is reciting alone, in a gathering, in a circle of learning, in the class situation with a teacher, and so forth. Likewise, it is practised in ṣalāh as well (وَلَدَى الصَّلَاةِ).

Al-Ḥasan ibn Muḥammad ibn ‘Ubayd Allah al-Makkī³⁰⁴ relates that he was leading the people in *Tarāwīḥ* Prayer in the Ḥaram of Mecca during the month of Ramaḍān. When it came to the night of the *khatm*, he made *takbīr* from the end of Sūrat al-Ḍuḥā until the end of the Qur’ān in ṣalāh. When he terminated the ṣalāh, he saw Imam al-Shāfi‘ī had prayed behind him. Imam al-Shāfi‘ī then said to him: “You have done well, you have obtained the Sunnah.”³⁰⁵

The second part of the line alludes to an unbroken transmission of the *takbīr* from reliable experts. With our *asānīd* mentioned at the start of this book to Imam Ibn al-Jazarī who said: ‘Umar ibn al-Ḥasan informed us, from Abū al-Ḥasan ‘Alī ibn Aḥmad, from ‘Umar ibn Muḥammad, from ‘Abd al-Raḥmān ibn Muḥammad, from Aḥmad ibn Muḥammad, from Abū Ṭāhir al-Mukhlīṣ that Yaḥyā ibn Muḥammad ibn Ṣā‘id related to them from Aḥmad ibn Abī Bazzah – al-Bazzī – who said:

“I heard Ibn Sulaymān saying: I read to Ismā‘īl ibn ‘Abd Allah ibn Quṣṭantīn, then, when I reached ﴿وَالصُّحَىٰ﴾, he said to me: ‘Make *takbīr* until the end, for I read to ‘Abd Allah ibn Kathīr and when I reached ﴿وَالصُّحَىٰ﴾, he said to me: make *takbīr* until the end; and he informed him that he read to Mujāhid who instructed him with this, and Mujāhid informed him that he read to Ibn ‘Abbās who instructed him with this, and Ibn ‘Abbās informed him that he read to Ubayy ibn Ka‘b who instructed him with this, and Ubayy informed him that the Prophet ﷺ instructed him to do this.”

Ibn al-Jazarī relates in his *Nashr* that the practice of *takbīr* is transmitted by trustworthy imams; it is so widespread and well-known, maintaining its continuity, that it has reached the stature of *tawātur*.³⁰⁶

³⁰⁴ He was the student of Ibn Kathīr al-Makkī, and would lead the people in ṣalāh in the Ḥaram of Mecca. Al-Bazzī was his student. See *Ghāyat al-Nihāyah*: 1/232.

³⁰⁵ *Fatḥ al-Waṣīd*: 2/392.

³⁰⁶ *Al-Nashr*: 2/410.

TEXT:

مِنْ آخِرٍ أَوْ أَوَّلٍ قَدْ صَحَّحَا

مِنْ أَوَّلِ انْشِرَاحٍ أَوْ مِنْ الضُّحَى

1002

TRANSLATION:

From the start of (Sūrah) Inshirāḥ, or from (Sūrat) al-Ḍuḥā – its start or its end – (the *takbīr*) has been authenticated.

COMMENTARY:

In this line, Ibn al-Jazarī discusses where specifically *takbīr* is related. Three places are mentioned:

- 1) The start of Sūrah Inshirāḥ (مِنْ أَوَّلِ انْشِرَاحٍ) – Abū al-‘Alā’ al-Hamadhānī, amongst others, relate *takbīr* here.
- 2) The end of Sūrat al-Ḍuḥā (أَوْ مِنْ الضُّحَى مِنْ آخِرٍ) – Abū ‘Amr al-Dānī, al-Hudhalī, amongst others, relate *takbīr* here.
- 3) The start of Sūrat al-Ḍuḥā (أَوْ أَوَّلٍ) – al-Shāṭibī, Abū al-‘Alā’ al-Hamadhānī, and others relate *takbīr* here.

Takbīr made in these places is referred to as *takbīr khāṣṣ* (a specific *takbīr*) i.e. *takbīr* is specifically made by the *suwar al-khatm*.

The differences as to where the *takbīr* should commence from is based on the narration mentioned at the beginning of this chapter, when Jibrīl عليه السلام recited Sūrah al-Ḍuḥā to the Prophet عليه السلام. Does one regard the *takbīr* of the Prophet عليه السلام to be at the start of his own recitation or the ending of Jibrīl’s عليه السلام recitation? In the case of the former, the *takbīr* would be made at the start of the *sūrah*, and in the case of the latter, it would be made at the end of the *sūrah*.

TEXT:

هَلَّلْ، وَبَعْضُ بَعْدُ لِلَّهِ حَمِيدٌ

لِلنَّاسِ هَكَذَا، وَقَبْلُ إِنْ تُرِدُ

1003

TRANSLATION:

In this manner until (Sūrat) al-Nās. And if you wish, read “لَا إِلَهَ إِلَّا اللَّهُ” before (the *takbīr*); and according to some, (read) “وَلِلَّهِ الْحَمْدُ” after (the *takbīr* and the *tahlīl*).

COMMENTARY:

Where the *takbīr* ends is mentioned in the initial part of this line: until the end of Sūrat al-Nās. “لِلتَّائِسِ” in the line actually means “إِلَى التَّائِسِ” i.e. until Sūrat al-Nās. “هَكَذَا” means in the same manner that one commenced the *takbīr* i.e. if one commenced the *takbīr* from the start of Sūrat al-Ḍuḥā or Sūrah Inshirāḥ, then one would continue making it at the start of every *sūrah* thereafter until the start of Sūrat al-Nās. Similarly, if one commenced the *takbīr* from the end of Sūrat al-Ḍuḥā, one would continue making it at the end of every *sūrah* until the end of Sūrat al-Nās.³⁰⁷

Thereafter, Ibn al-Jazarī discusses the wording of the *takbīr*. Essentially, its wording is “اللَّهُ أَكْبَرُ”; this is what is transmitted for al-Bazzī via the *ṭarīq* of Abū Rabī‘ah,³⁰⁸ as well as what is transmitted for Qunbul.

One may also recite the *tahlīl* – لَا إِلَهَ إِلَّا اللَّهُ – before the *takbīr* i.e. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.³⁰⁹ This is generally transmitted from al-Bazzī via the *ṭarīq* of Ibn al-Ḥubāb. Others also transmit the *tahlīl* from Qunbul.

Some also add “وَلِلَّهِ الْحَمْدُ” after the *takbīr*. This is transmitted by some *ṭuruq* from Ibn al-Ḥubāb, from al-Bazzī.³¹⁰

³⁰⁷ None of those who relate *takbīr* commences at the start of the Sūrah al-Ḍuḥā or Sūrah Inshirāḥ and terminates it at the end of Sūrat al-Nās. See *al-Nashr*: 2/423. *Ghayth al-Naf*: 631.

³⁰⁸ Refer to line 35 for the details pertaining to the *ṭuruq* of al-Bazzī.

³⁰⁹ *Madd al-Ta‘āhīm* would also be allowed when reciting the *tahlīl* according to those who transmit *madd al-ta‘āhīm*. See *al-Nashr*: 2/439.

³¹⁰ Note that those who transmit *taḥmīd* do not transmit it from the start of Sūrat al-Ḍuḥā. See *al-Nashr*: 2/437.

What is important to note is the sequence explained between the *takbīr*, the *tahlīl* and the *taḥmīd*: the *tahlīl* comes before the *takbīr* and the *taḥmīd* comes after the *takbīr* i.e. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ. Additionally, it is important to know that there is no transmission which allows the *taḥmīd* without the *tahlīl* i.e. it is not allowed to make *taḥmīd* except if one is making the *tahlīl* as well. Also, one is not allowed to separate these, one from the other i.e. separate the *tahlīl* from the *takbīr*, or the *takbīr* from the *taḥmīd*; all transmissions require that they be recited together in one breath.³¹¹

TEXT:

مِنْ دُونَ حَمْدٍ، وَلِسُويسٍ نُقْبَلَا

وَالْكُلُّ لِلْبَرْيِّ وَرَوَّوْنَا قُنْبَلَا

1004

TRANSLATION:

All (these varying transmissions) are transmitted for al-Bazzī; and (transmitted) from Qunbul without the *ḥamd*. And for al-Sūsī, (the *takbīr*) is (also) transmitted.

COMMENTARY:

All these variations (وَالْكُلُّ) mentioned in the previous line are transmitted for al-Bazzī:

- 1) *Takbīr* alone.
- 2) *Takbīr* with *tahlīl*.
- 3) *Takbīr* with *tahlīl* as well as *taḥmīd*.

It is transmitted for Qunbul as well, however *taḥmīd* for Qunbul is not widespread (مِنْ دُونَ حَمْدٍ). Thus, two ways are more commonly transmitted for Qunbul:

- 1) *Takbīr* alone.³¹²
- 2) *Takbīr* with *tahlīl*.

A minority, like Abū al-Karam al-Mubārak, relates the *taḥmīd* for Qunbul as well.³¹³

³¹¹ *Al-Nashr*. 2/436-437.

³¹² This is what is suggested by Imam al-Shāṭibī when he states: وَعَنْ قُنْبَلٍ بَعْضُ بِنْتِكَبِيرِهِ جَلَا. See line 1133.

³¹³ *Al-Nashr*. 2/431.

Abū ‘Amr al-Dānī relates that the *takbīr* alone, or *takbīr* with *tahlīl*, are both sound and good (صَحِيحَانِ جَيِّدَانِ); this is for al-Bazzī as well as Qunbul.³¹⁴

The *takbīr* is transmitted for al-Sūsī as well; this is without the *tahlīl* and without the *taḥmīd*. This discussion for al-Sūsī continues into the next line.

TEXT:

عَنْ كُلِّهِمْ، أَوَّلُ كُلِّ يَسْتَوِي تَكْبِيرُهُ مِنْ انْشِرَاحٍ، وَرُوي 1005

TRANSLATION:

His (al-Sūsī’s) *takbīr* is from (Sūrah) Inshirāḥ. It (the *takbīr*) is (also) related from all of them (all 10 of the Qurra’); at the start (of every *sūrah*) consistently.

COMMENTARY:

Abū al-‘Alā’ al-Hamadhānī transmits the *takbīr* for al-Sūsī via all his narrations from him. The *takbīr* for al-Sūsī will commence at the start of Sūrah Inshirāḥ.³¹⁵

Takbīr khāṣṣ – without the *tahlīl* and the *taḥmīd* – is also transmitted for all 10 of the Qurra’ (وَرُوي عَنْ كُلِّهِمْ) by Abū al-Karam al-Mubārak, Abū al-‘Alā’ al-Hamadhānī and Abū al-Qāsim al-Hudhalī from the end of Sūrat al-Ḍuḥā or the start of Sūrah Inshirāḥ.³¹⁶

Note that none of the Qurra’ besides Ibn Kathīr al-Makkī will make *takbīr* from the start of Sūrat al-Ḍuḥā.

³¹⁴ *Al-Nashr*: 2/431; *Jāmi’ al-Bayān*: 798.

³¹⁵ *Ghāyat al-Ikhtisār*: 2/719.

³¹⁶ *Al-Nashr*: 2/410; *Sharḥ Ṭayyibat al-Nashr* of al-Nuwayrī: 2/637-638.

Likewise, al-Hamadhānī and al-Hudhalī also transmit *takbīr* – without the *tahlīl* and the *taḥmīd* – for all 10 the Qurṛā’ at the start of every *sūrah* (أَوَّلُ كُلِّ يَسْتَوِي).³¹⁷ This is referred to as *takbīr ‘ām* (a general *takbīr*) i.e. it is generally made at the start of every *sūrah*.

When making *takbīr* for al-Sūsī, or any of the Qurṛā’ who allow *sakt* and *waṣl* between two *sūrahs* – including Ḥamzah –, *takbīr* will only be made when reading the *basmalah*.³¹⁸

Note that the *tahlīl* and the *taḥmīd* are only allowed by the *suwar al-khatm*.³¹⁹

TEXT:

كُلًّا، وَعَيْرَ ذَا أَجْزَمَا يَحْتَمِلُ

وَأَمْنَعُ عَلَى الرَّحِيمِ وَقَفًّا إِنْ تَصِلُ

1006

TRANSLATION:

Prevent stopping on “الرَّحِيمِ” when you join (the *takbīr*) to everything; besides this, allow whatever (ways) are possible.

COMMENTARY:

In this line, the author discusses the different ways of joining the *takbīr* to the *basmalah* and the *sūrah*. By the *sūrahs* of the *khatm* (*suwar al-khatm*) i.e. from Sūrat al-Ḍuḥā, there are eight possible ways of joining. Ibn al-Jazarī highlights the one way which is not allowed i.e. joining the end of the first *sūrah* to the *takbīr*, subsequently joining the *takbīr* to the *basmalah* and stopping at the end of the *basmalah*; on الرَّحِيمِ.

³¹⁷ This will obviously exclude Sūrat al-Tawbah because *takbīr* is made before the *basmalah*, and at the start of Sūrat al-Tawbah, no *basmalah* is read.

³¹⁸ *Al-Nashr*: 2/437, 439-440.

³¹⁹ Thus, if *tahlīl* and *taḥmīd* are made for any of the 10 Qurṛā’ besides al-Bazzī or Qunbul, it would be permitted. However, what is essentially transmitted is the *takbīr* alone, without the *tahlīl* and the *taḥmīd*.

Besides this, all the remaining seven ways are allowed and may be divided into three categories:

- 1) Considering that the *takbīr* is connected to the end of the *sūrah*. There are two ways in this category:
 - i. Joining the *takbīr* to the end of the first *sūrah* and stopping on it. Then stopping at the end of the *basmalah*, separating the *basmalah* from the start of the next *sūrah*.
 - ii. Joining the *takbīr* to the end of the first *sūrah* and stopping on it. Then joining the *basmalah* to the start of the next *sūrah*.³²⁰
- 2) Considering that the *takbīr* is connected to the start of the *sūrah*. There are two ways in this category:
 - iii. Stopping at the end of the first *sūrah*. Then joining the *takbīr* to the *basmalah*, and separating the *basmalah* from the next *sūrah*.
 - iv. Stopping at the end of the first *sūrah*. Then joining the *takbīr* to the *basmalah*, and joining the *basmalah* to the next *sūrah*.³²¹
- 3) Where the *takbīr* holds the possibility of being connected to either the start, or the end of a *sūrah*. There are three ways in this category:
 - v. Separating all i.e. stopping at the end of the first *sūrah*, then stopping on the *takbīr*, on the *basmalah*, and subsequently reciting the next *sūrah*.

³²⁰ If one makes *qaṭʿ* at the end of a *sūrah* whilst applying this *takbīr* i.e. considering that it is connected to the end of the *sūrah*, then after reciting the last verse of the *sūrah*, one would join it with the *takbīr*, and thereafter terminate recitation. When one commences recitation thereafter again i.e. after *qaṭʿ*, one would start without the *takbīr*. If one reads the *sajdah* at end of Sūrat al-ʿAlaq, then one would first join the *takbīr* to the last verse of the *sūrah*, then subsequently make *takbīr* to perform the *sajdah*. Thereafter, one would not make *takbīr* when starting Sūrat al-Qadr.

³²¹ If one makes *qaṭʿ* at the end of a *sūrah* whilst applying this *takbīr* i.e. considering that it is connected to the start of the *sūrah*, then after reciting the last verse of the *sūrah*, one would not read the *takbīr*, and terminate recitation after reciting the last verse of the *sūrah*. When one commences recitation thereafter again i.e. after *qaṭʿ*, one would start with the *takbīr*. If one reads the *sajdah* at end of Sūrat al-ʿAlaq, then after reciting the last verse, one would first make *takbīr* to perform the *sajdah*. After performing the *sajdah*, one would make *takbīr* when starting Sūrat al-Qadr.

- vi. Joining all in one breath i.e. joining the end of the first *sūrah* to the *takbīr*, then joining the *takbīr* to the *basmalah*, and subsequently joining the *basmalah* to the next *sūrah*.
- vii. Stopping at the end of the first *sūrah*, reading the *takbīr* and stopping on it. Then joining the *basmalah* to the next *sūrah*.

The following is a diagram of these ways:

1	1 st Sūrah	Join	Takbīr	Stop	Basmalah	Stop	2 nd Sūrah	Takbīr is connected to the End of the Sūrah
2		Join		Stop		Join		
3		Stop		Join		Stop		Takbīr is connected to the Start of the Sūrah
4		Stop		Join		Join		
5		Stop		Stop		Stop		Takbīr is connected to either: the Start or End of the Sūrah
6		Join		Join		Join		
7		Stop		Stop		Join		
8		Join		Join		Join		Stop

Between Sūrat al-Layl and Sūrat al-Ḍuḥā – as well as between any of the other *sūrahs* besides the *suwar al-khatm* – there are five ways of joining: the first two ways will not be allowed since the *takbīr* is not considered as part of the ending of these *sūrahs*. The five ways allowed are as follows:

1	1 st Sūrah	Stop	Takbīr	Join	Basmalah	Stop	2 nd Sūrah
2		Stop		Join		Join	
3		Stop		Stop		Stop	
4		Join		Join		Join	
5		Stop		Stop		Join	

Between Sūrat al-Nās and Sūrat al-Fātiḥah, five ways are allowed, excluding the two ways which consider the *takbīr* to be at the start of Sūrat al-Fātiḥah:

1	Sūrat al-Nās	Join	Takbīr	Stop	Basmalah	Stop	Sūrat al-Fātiḥah
2		Join		Stop		Join	
3		Stop		Stop		Stop	
4		Join		Join		Join	
5		Stop		Stop		Join	

Note that these variations in the *takbīr* are differences which are permitted and not differences which are compulsory.³²² Thus, choosing one of these variations between the *sūrahs* are sufficient, as one would normally do when joining any two *sūrahs* when not reading the *takbīr*.³²³ These are not differences which would result in the transmission being deficient if not read.³²⁴

³²² The teacher of Abū ‘Amr al-Dānī, Abū al-Faḥ Fāris ibn Aḥmad, relates that it is not compulsory for one to make *takbīr* when ending the *khatm*. If one does it, it will be good since it is a practice of the Prophet ﷺ, the Companions and the Successors رضي الله عنهم; if one does not make *takbīr*, there will be no reproach upon him. See *al-Nashr*: 2/411.

³²³ Ibn al-Jazārī relates that some of his expert teachers would instruct that a different *wajh* be chosen between each *sūrah*. In this manner, one would read all the variations. Some teachers would let their students read all the *awjuh* in the first place of its appearance only. The objective is to grasp the knowledge of all the variations allowed. The practices of teachers in implanting this knowledge into their students may differ. *Al-Nashr*: 1/268, 2/436.

³²⁴ Thus, if one chooses not to make *takbīr* at all, this would also be permitted.

If one is starting recitation and intends applying the *takbīr* at the start of the *sūrah*, eight ways are allowed:³²⁵

1	Isti'adhah	Stop	Takbīr	Stop	Basmalah	Stop	Start of the Sūrah
2		Stop		Stop		Join	
3		Stop		Join		Stop	
4		Stop		Join		Join	
5		Join		Stop		Stop	
6		Join		Stop		Join	
7		Join		Join		Stop	
8		Join		Join		Join	

³²⁵ If one adds to these eight ways, the four ways that are generally allowed when starting recitation, there would be 12 ways in total.

Al-Şafāqūsī, Sulţān al-Mazzāhi and Muḥammad al-Baqarī have prevented joining the *isti'adhah* to the *takbīr* – whether its being read with the *tahlīl* and the *taḥmīd*, or without it – and then stopping on it. They argue that the *takbīr* is transmitted as either connected to the start of the *sūrah* or to the ending of the *sūrah*, and the *isti'adhah* is neither part of the start or the ending of a *sūrah*. The answer given to their logical question to prevent this manner of joining is that all allow the *isti'adhah* to be joined to the *basmalah* without any reproach. If it is allowed to join the *isti'adhah* – which is not Qur'ān – to the *basmalah* – which is Qur'ān –, then there should be no problem in joining it to the *takbīr* which is also not part of the Qur'ān. Essentially, one would be joining two independent utterances – both not part of the Qur'ān – to each other. See *Hidāyat al-Qārī*: 2/604-605.

Etiquette when Completing a Khatm

TEXT:

1007 ثُمَّ اقْرَأِ الْحَمْدَ وَالْحَمْسَ الْبَقْرَةَ إِنَّ شِئْتَ حَلًّا وَارْتِحَالًا ذَكَرَهُ

TRANSLATION:

Then recite (Sūrat) al-Hamd and the five (verses of) al-Baqarah if you wish, reaching (the end of a *khatm*) and embarking (on another *khatm*), as it (this practice) is mentioned (by the Prophet ﷺ).

COMMENTARY:

From this line, the author discusses additional etiquette observed by reciters when completing their *khatm* of the Qur'an.

One of them is mentioned in a ḥadīth of the Prophet ﷺ:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ فَقَالَ «الْحَالُ الْمُرْتَحِلُ».

Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that a man asked the Messenger of Allah ﷺ: "What deed is most beloved by Allah?" He then replied: "*al-hāll al-murtaḥil*".

When questioned about what was meant by "*al-hāll al-murtaḥil*", the Prophet ﷺ explained that it was that person who upon completing his *khatm* of the Qur'an, he/she immediately starts the next.³²⁶

When starting the new *khatm*, the practice of Ibn Kathīr al-Makkī was to read Sūrat al-Fātiḥah and the first five verses of Sūrat al-Baqarah.

عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ دِرْبَاسِ مَوْلَى ابْنِ عَبَّاسٍ، وَعَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، وَقَرَأَ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُمَا عَلَى النَّبِيِّ ﷺ، وَإِنَّهُ كَانَ إِذَا قَرَأَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ افْتَتَحَ مِنْ ﴿الْحَمْدُ﴾ ثُمَّ قَرَأَ مِنَ الْبَقْرَةِ إِلَى ﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ثُمَّ دَعَا بِدُعَاءِ الْحَمِّ ثُمَّ قَامَ.

³²⁶ Al-Nashr: 2/444-445; Sunan al-Tirmidhī: 2891.

‘Abd Allah ibn Kathīr transmits from Dirbās, the client of Ibn ‘Abbās, and from Mujāhid, from Ibn ‘Abbās, from Ubayy ibn Ka‘b رضي الله عنه, from the Prophet ﷺ; Ubayy ibn Ka‘b رضي الله عنه read to the Prophet ﷺ, and upon reading Sūrat al-Nās, he would start reading Sūrat al-Ḥamd and Sūrat al-Baqarah until “الْمُفْلِحُونَ”. Thereafter he would make the *du‘ā* upon completion of a *khatm* before separating and departing.³²⁷

Ibn al-Jazarī relates in his *Nashr* that this was not only the practice in the *Qirā’ah* of Ibn Kathīr, but for all the *Qirā’āt* throughout the Islamic centres, to the extent that one would not find an individual completing a *khatm*, except that they would immediately commence the next *khatm* by reciting Sūrat al-Fātiḥah and the first five verses of Sūrat al-Baqarah.³²⁸

By stating “إِنْ شِئْتَ” (if you wish), he alludes that this practice is not compulsory.

TEXT:

دَعْوَةٌ مِّنْ يَخْتِمُ مُسْتَجَابَةً وَادْعُ وَأَنْتَ مُوقِنٌ الْإِجَابَةَ 1008

TRANSLATION:

Supplicate (Allah) whilst you are certain of acceptance; the prayer of one who makes a *khatm* is certainly answered.

COMMENTARY:

Ibn al-Jazarī alludes to a ḥadīth of the Prophet ﷺ related by al-Tirmidhī:

أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ.

Call upon Allah, convinced that (He) will answer (your call/prayer).³²⁹

³²⁷ *Al-Nashr*. 2/441.

³²⁸ *Al-Nashr*. 2/444.

³²⁹ *Al-Nashr*. 2/463; *Sunan al-Tirmidhī*. ḥadith 3401.

The second half of the line alludes to the ḥadīth:

مَنْ خَتَمَ الْقُرْآنَ فَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ.

Whoever makes a *khatm* of the Qurʾān, his prayer will be answered.³³⁰

Al-Qaṣṭallānī and al-Ṣafāqūsī³³¹ mention that those who complete their *khatms* vary:

- Those who embark on repentance (*istighfār*) before *duʿā*.
- Those who gather together upon the *khatm* and made *duʿā* collectively.
- Those who immediately start on another *khatm* without any *duʿā* at the end of the *khatm*.
- Those who feed others – or the needy – upon completion.

Al-Qaṣṭallānī advises that one combine all of these: make *istighfār*, *duʿā*, immediately start the next *khatm* and feed others.³³²

TEXT:

وَلْتُرْفَعِ الْأَيْدِي إِلَى السَّمَاءِ	وَلْيُعْتَنَى بِأَدَبِ الدُّعَاءِ	1009
مَعَ الصَّلَاةِ قَبْلَهُ وَبَعْدُ	وَلْيُمْسَحِ الْوَجْهَ بِهَا وَالْحَمْدُ	1010

TRANSLATION:

And due attention should be given to the etiquette of prayer, and let the hands be raised to the heavens, then let the face be wiped with them; render praises along with salutations (upon the Prophet ﷺ) before and after (the prayer).

COMMENTARY:

When supplicating Allah, one should adhere to the etiquette of supplication. Ibn al-Jazarī mentions some of them in these two lines:

³³⁰ *Al-Nashr*: 2/455; *al-Muʿjam al-Kabīr* of al-Ṭabarānī: ḥadīth 647.

³³¹ *Ghayth al-Nafʿ*: 669.

³³² *Laṭāʾif al-Ishārāt*: 4450.

- Raising ones hands when making *du'ā*.
- Starting the *du'ā* with the praises of Allah and salutations upon the Prophet ﷺ.
- Wiping the hands over the face after the *du'ā*.

Ibn 'Abbās رضي الله عنه relates:

إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِبُطُونِ أَكْفَيْكُمْ، وَلَا تَسْأَلُوهُ بِظُهُورِهَا، وَأَمْسَحُوا بِهَيَا وَجُوهِكُمْ.

If you ask from Allah, then ask Him (by raising) the insides of your palms, not the backs of them; then wipe your palms over your faces.³³³

Also related is:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ، وَالتَّسْبِيحِ عَلَيْهِ، وَالتَّسْبِيحِ عَلَى النَّبِيِّ ﷺ، ثُمَّ يَدْعُوا مَا شَاءَ.

If one of you prays, then be sure to start with the praise of Allah, glorify Him, send salutations upon the Prophet ﷺ, then pray for what you wish.³³⁴

There are many other reports that Ibn al-Jazarī mentions at the end of his *Nashr* to substantiate these practices.

Additional etiquette that he mentions when supplicating Allah are:

- Sincerity when making *du'ā*.
- Refraining from eating food which is prohibited.
- Being in the state of *wuḍū'*.
- Facing the *qiblah* when supplicating.
- Displaying humility when supplicating Allah.³³⁵

³³³ The *Sunan* of Abū Dāwūd: 4/284; *al-Muḥjam al-Kabīr* of al-Ṭabarānī: 9/197.

³³⁴ The *Sunan* of Abū Dāwūd: 4/280. It also has *يَسْتَحْمِدُونَ رَبَّهُمْ* (and glorify their Lord) in place of *يَسْتَحْمِدُونَ اللَّهَ* (and praise Allah). See *Ghunyat al-Talabah bi Sharḥ al-Ṭayyibah*: 5/3571.

³³⁵ *Al-Nashr*: 2/457-459.

Conclusion of the Poem

TEXT:

وَهُنَا تَمَّ نِظَامُ الطَّيِّبَةِ 1011
أَلْفِيَّةً سَعِيدَةً مُهَذَّبَةً

TRANSLATION:

Here the poem of the *Tayyibah* concludes: one thousand verses, felicitous and refined.

COMMENTARY:

The author concludes his poem with the next few lines; they comprise approximately one thousand lines (أَلْفِيَّةً). He describes the poem as felicitous (سَعِيدَةً) and refined (مُهَذَّبَةً). Felicitous in that it is easy for its student to memorise and comprehend, allowing him/her to grasp the knowledge of *Qirā'āt* effortlessly. It is also refined in that it contains the essence of what should be read in the *Nashr*.

TEXT:

بِالرُّومِ مِنْ شَعْبَانَ وَسَطَ سَنَةِ 1012
تَسْمِعُ وَتَسْمَعِينَ وَسَبْعِمِائَةَ

TRANSLATION:

(Completed) in Turkey, (the month of) *Sha'bān*, in the middle of the year 799 (A.H).

COMMENTARY:

Ibn al-Jazarī compiled the *Tayyibah* when he was in Bursa, Turkey (بِالرُّومِ).³³⁶

He started writing the *Nashr* at the start of *Rabī' al-Awwal*, 799/1396 and completed it in *Dhū al-Hijjah* of the same year; completing it in a period of approximately nine months. The *Tayyibah* he completed in the month of *Sha'bān* of the same year, at the age of 48.³³⁷

³³⁶ Bursa is a large city in northwest Turkey, lying in the foothills of roughly 2,500m-high Mount Uludağ near the Sea of Marmara.

³³⁷ See *al-Nashr*: 2/469; *Sharḥ Tayyibat al-Nashr* of al-Nuwayrī: 2/662.

TEXT:

كَذَا أَجَزْتُ كُلَّ مَنْ فِي عَصْرِي

وَقَدْ أَجَزْتُهَا لِكُلِّ مُقْرِي 1013

TRANSLATION:

I grant authorization of it (the *Tayyibah*) to every *muqri*' (teacher of the Qur'an), likewise, I grant authorization to everyone in my time.

COMMENTARY:

One of the ways of carrying over (*taḥammul*) knowledge from a master is via *ijāzah* (authorization from the teacher), especially for those who had to travel far and were not able to spend lengthy periods reading or listening to the master.

Ijāzah is of various types. Some of them are:³³⁸

- 1) *Ijāzah* to a specific person in something specific – the student receives *ijāzah* for a specific text e.g. the *Muqaddimat al-Jazariyyah*, the *Shāṭibiyyah* etc.
- 2) *Ijāzah* to a specific person in something general – the student receives *ijāzah* to transmit all the mentor's transmissions i.e. transmit all the master's transmissions in books of Tajwīd, Qirā'āt, Ḥadīth, Fiqh, Tafsir etc.
- 3) *Ijāzah* in something specific to a general group – *ijāzah* to the entire population of South Africa in the *Ṣaḥīḥ* of Imam al-Bukhārī.
- 4) *Ijāzah* in something general to a general group – *ijāzah* to everyone who is alive during the lifetime of the master for all his transmissions e.g. Ibn Ḥajar al-Haytamī (d. 909-974) transmits from al-Suyūṭī (849-911) even though the former was approximately three years old when the latter passed away, and they never met; al-Suyūṭī gave *ijāzah* to all who lived in his lifetime for all his transmissions.³³⁹

³³⁸ See *Tadrīb al-Rāwī*: 447.

³³⁹ See the *Thabat* of Ibn Ḥajar al-Haytamī: 91.

In this line, Ibn al-Jazarī uses these various types of *ijāzah*. He first grants authorization specifically to every *muqri'* (لِكُلِّ مُقْرِيٍّ) – teacher of the Qur'ān – to read and teach what the *Tayyibah* comprises (أَجْزُئُهَا). The pronoun in أَجْزُئُهَا refers to the *Tayyibah*. In the second half of the line, he grants a general authorization (*ijāzah āmmah*) to every scholar who lives during his lifetime to transmit on his behalf. He does not specify what exactly he grants them *ijāzah* in. Al-Nuwayrī suggests that it is most likely *ijāzah āmmah* for all his transmissions to accommodate for the many who were not able to meet him and yearned to transmit from him.³⁴⁰

Technically, a *muqri'* is one who transmits *Qirā'āt* after having grasped its meticulous articulation from an expert.³⁴¹

TEXT:

رَوَايَةٌ بِشَرْطِهَا الْمُعْتَبَرِ وَقَالَ مُحَمَّدُ ابْنُ الْجَزْرِيِّ 1014

TRANSLATION:

(I grant authorisation) in transmission (from me) with its required prerequisites; this is stated by Muḥammad Ibn al-Jazarī.

COMMENTARY:

The required prerequisite alluded to in this line is competency in whatever one transmits (أَهْلِيَّةً).

Thereafter, the author emphasizes this authorization in that it is not merely what he has written, but what he articulates as well (وَقَالَ), impressing his name to this authorization.

³⁴⁰ *Sharḥ Tayyibat al-Nashr* of al-Nuwayrī: 2/662.

³⁴¹ *Lata'if al-Ishārāt*: 1/357.

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