المجتبئ في القراءات السبع
Rules pertaining to Qira’at-e-Sab’ah

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المتقتئ في القراءات الثلاث
Rules pertaining to Qira’at-e-Thalaathah

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Biography of Qaari Ismail Essack (R)

(The following passage has been taken from my honorable teacher, Qaari Saleem Gaibie’s book, The Qur’an- It’s Oral Transmission.)

He is Ismā’il ibn Muhammad ibn Ibrāhīm Ishāq. This scholar of the Qur`ān was born on 1955 C.E./1374 A.H. in Newclare, a suburb of Johannesburg, South Africa.

After spending 6 years with his parents, he went to board with his grandaunt where he started his primary schooling and madrasah studies. He later stayed with his grandfather where he continued his schooling and madrasah studies.

It was at a very young age that the love of the Qur`ān grew in the heart of Qāri Ismā’il. Whenever he went home, his father would play recordings of the famous Sheikh ˘Abd al-Bāsit ˘Abd al-Samad. Qāri Ismā’il would listen attentively to these recordings and afterwards imitate them. He then went on to Mia’s farm where he started his memorisation of the Qur`ān under the tutalege of the well known Hāfith ˘Abd al-Rahmān Mia. Hāfith ˘Abd al-Rahmān had a liking to Qāri Ismā’il’s sweet and skilled recitation and would often appoint him to perform the Maghrib Prayer. While memorising the Qur`ān at Mia’s farm, he spent much of his time listening to the Qur`ān. After completing his memorisation at the proficient hands of Hāfith ˘Abd al-Rahmān, he studied some
Islamic books and literature by Moulana ʿAbd al-Hamīd who had just returned from studies in India. He studied by Moulana ʿAbd al-Hamīd for 2 years before he also left for further studies at Dār al-ʿUlūm Dhabel in India around 1976.

At the Dār al-ʿUlūm in Dhabel he studied Arabic Nahw, Sarf, Fiqh, Tafsīr, Hadīth, Tajwīd, Qirāʿāt and other subjects. It was obvious the Qāri Ismāʿīl had a keen interest in Tajwīd and Qirāʿāt. It was at the hands of Qāri Ahmad Allah Bahākalpūrī that he completed the seven and the ten Qirāʿāt, the Shādh Qirāʿāt, as well as the many books in the field such as Jamāl al-Qurʾān, Khulāsah al-Bayān, al-Muqaddimah al-Jazariyyah, the Shātibiyyah, the Nashr, amongst others. At this time Qirāʿāt was not part of the curriculum and all the work had to be done in their free time. Yet, he gave his full attention to its study, to the extent that he completed the reading of these Qirāʿāt twice to his teacher. He was amongst the first group of students to study these Qirāʿāt at Dhabel, and was also of the first to get ijāzah from Qāri Ahmad Allah to teach.

During his stay at the Dār al-ʿUlūm, he continued practicing and improving his reading. At the 100th anniversary of the Dār al-ʿUlūm a crowd of about two hundred thousand people had gathered and the famous Sheikh ʿAbd al- Bāsit was also invited to recite. While waiting for Sheikh ʿAbd al-Bāsit to arrive they insisted that
Qāri Ismā‘īl should also recite. Reluctantly he agreed to recite after much persistence from the organisers. Sheikh ˘Abd al- Bāsit arrived as Qāri Ismā‘īl was imitating his recitation of Sūrah al-Takwīr. Sheikh ˘Abd al-Bāsit was impressed with his recitation, hugged him afterwards and made much du‘ā` for him.

Besides the sciences of the Qur‘ān which kept Qāri Ismā‘īl busy, he also had a strong affiliation with tasawwuf, taking bay‘ah (pledge) to Mufti Mahmūd. He was very punctual with his litanies and prayers.

In 1982 he completed his studies in Dhabel, India, and returned to South Africa. Initially Hāfith ˘Abd al-Rahmān Mia requested that Qāri Ismā‘īl become the Imam at one of the local mosques. However, he responded to the request of Moulana ˘Abd al-Hamīd and took up a post at a madrasah in Azaadville. At that time the madrasah was still in its beginning stages, operating from a house on Kismet Street. They later moved to the premises where the Institute for Higher Arabic and Islamic Studies (Dār al-˘Ulūm al-˘Arabiyyah al-Islāmiyyah) is currently situated.

One week before taking up his post in Azaadville he got married. At age of 27, on a Friday night, 2 Shawwāl 1403/23 July 1982, his nikāh (wedding ceremony) was performed by his teacher, Hāfith ˘Abd al-Rahmān Mia, in the Kerk Street Mosque, Johannesburg.
He started teaching hifth, Tajwīd, and some basic Islamic books, alongside correct Qur’ānic recitation. After the premises of the madrasah was moved, he became the head of the Tajwīd and Qirā‘at faculty. He had a strong love for all the students at the institute, often saying that the students were like flowers blooming in the madrasah. When it was vacation and all the students returned home, he felt that the spiritual radiance (nūr) of the institute was absent. When asked how many children he had, he would reply, “six hundred,” regarding every student of the madrasah as his own. He had a sincere concern for the Islamic well being of every student, holding all, even the youngest of them, in high esteem.

Qāri Ismā‘īl was known for his sincerity, dedication to Qur’ānic teachings, and punctuality. Though he never stated it, everyone noted that Qāri Ismā‘īl dedicated much of his free time to those who needed extra lessons and training. It was his life’s mission that every Muslim be able to recite the Qur‘ān correctly. Due to his devoted concern and dedication, many benefited from him all over the world, including students from America, Canada, England, Reunion, Malaysia, Thailand, New Zealand, and many African countries.

Besides his work at the madrasah, he also organised many Qirā‘at programs and workshops all over South Africa. These programs
were run on a regular basis until a few of his students took the reins and established the organisation Sout al-Qur`ān for the running of all these programs. It may thus be said that he was instrumental in the shaping of this organisation, which has grown to achieve many successes in spreading the Qur`ān throughout South Africa as well as its neighbouring countries.

His habits included waking up for Tahajjud Prayer, reading his litanies, and then proceeding to the mosque about half an hour before the Fajr Prayer. He was also very particular with his afternoon nap. After the `Ishā` Prayer, he would gather his family and spend time with them. In the 29 years that he was married, he never raised his voice at his family. Qāri Ismā˘īl had a unique way and used a great deal of wisdom in providing solutions to problems. His doors were always open for guests, and went out of his way to feed them and make sure that they were comfortable. He would always visit the sick, the pious and maintained strong family ties by visiting his family members often.

When on travels with his family, he would make sure that he held at least one Qur`ān program in which he would recite Qur`ān, encourage people to study the Qur`ān and to learn its correct recitation. His concern was not only for males, but for females as well. Prior to his demise, he taught many of the womenfolk in his
family Tajwīd via his book, Tajwīd for Beginners. In this manner his legacy would continue amongst the womenfolk as well.

On Sunday 14 Rajab 1431/27 June 2010, Qāri Ismā˘īl waited for his sons to come home. As if he knew that it was his last, he called his sons and gave them advice concerning family ties, suppressing their anger, and so forth. Though he was not feeling well, he also completed the last ten pages of the Shātibiyyah with some of his students. Upon its completion, he requested that the students pray for his health as well. He had patiently endured two months of continual sickness, and was showing a promising recovery. After ʿIshā` Prayer, Qāri Ismā˘īl gathered his entire family and they spoke to one another. He also told them that he had just completed the Shātibiyyah with some students. He subsequently started preparing for the next day’s Jazariyyah lesson. Contrary to his normal habit, he bathed before retiring to bed that night. At 1:45 am of Monday morning, Qāri Ismā˘īl Ishāq experienced difficulty breathing, and soon thereafter left this world uttering his firm conviction that there is no deity besides Allah, and that Muhammad ﷺ is his Messenger. His body was bathed during that time of the morning when he usually stood up for the Tahajjud Prayer. He had a beautiful smile on his face, as if in a serene and peaceful sleep.
In spite of his illness prior to his demise, he continued teaching all his regular classes. At times he would request the students to come to his house if he was not able to go to the class. Qāri Ismā‘īl passed away early Monday morning on 15 Rajab 1431 A.H./28 June 2010. May Allah grant him a high abode in paradise.

**Written works:**

- **Tajwīd for beginners** – this book is being taught in many places in South Africa as well as internationally. It has also been translated into Arabic, Urdu, French and other languages.
- **Pearls of the Noble Qur`ān** – this is a translation of an Urdu work which outline the lives of the seven qurrā` and their fourteen transmitters.
- **Al-Mujtabā** – this work outlines the rules for the seven Qirā`āt.
- **Tuhfah li al-Qārī** – an extensive work on Tajwīd, Waqf, Rasm, and other matters pertaining to Qur`ānic recitation.
- **Editing of Khulāsah al-Bayān by Diyā` al-Din al-Ilāha Ābādī.**
- **Editing of al-Muqni` by Abū ˘Amr al-Dānī.**
Author’s Chain of Transmission
(The chain thereafter to Nabi ﷺ is well known and documented.)

Note: For purpose of brevity, I have sufficed on mentioning my chains of transmission via Qaari Ahmadullah only.
Preface

It should be known that ‘Ilmul Qira’at is that science in which the different modes of the words of the Qur’aan are discussed. These differences are of two types.

Firstly, that in which a general (kulli) rule applies, and could be applied throughout the Qur’aan, which is known as usooli ikhtilaaf.

Secondly, that in which a general rule could not be applied, and is not applied throughout the Qur’aan, which is known as farshi ikhtilaaf.

The subject matter of ‘Ilmul Qira’at is to discuss the variations in the words of the Qur’aan. The purpose and objective of ‘Ilmul Qira’at is the preserving and correct pronunciation of the words of the Qur’aan, and also to know the Qira’at of the various Qurraa.

The ikhtilaaf that is narrated by an Imaam is known as Qira’at. And that which is narrated by a Raawi is known as Riwaayah. And that which is narrated by the student of the Raawi is known as Tareeq.
The *ikhtilaaf* and *usool* in this kitaab is written according to the *Tareeq* of Imaam Shaatibi.

Having studied the rules of Sab’ah from this book under my esteemed teacher, Mufti Mujibur Rahman, and seeing how simply put the rules were, I longed for someone to compile something similar for the rules of Thalaathah. While teaching my beloved student, Qaari Sadeekur Rahman, he suggested that I should take up this task. From that moment, I had the intention to compile something but that only came to fruit five years later when I was teaching my dear classmates, Mufti Tareque Ahmed, Mufti Mirza Mahmood Baig and Mufti Mahomed Yasser Iunus Hussen. May Allaah reward them abundantly for motivating me to go ahead with this task. May Allaah reward Qaari Ismail Essack on our behalf. Throughout the book, I have tried my best to follow the format and methodology of Qaari Ismail Essack. I have also transliterated the Arabic words used by Qaari Ismail Essack into Roman English.

The *ikhtilaaf* and *usool* in this kitaab is written according to the *Tareeq* of Durrah as compiled by Imaam Ibn Al-Jazari.
A brief biography of the Qurra and their Ruwaat (narrators)

It is just appropriate to first discuss the seven pious Imaams and their Ruwaat (narrators) from whom the various authentic Qira’at are narrated and established. Therefore, before beginning the kitaab we will very briefly discuss their pious lives and sacrificial services, which they rendered in the preservation and enhancement of this great science.

First Imaam

His name is Naafi’ ibn ‘Abdir Rahmaan ibn Abi Nu’aym Al-Madani. He is famously known as the Imaam of Daarul Hijrah. He studied Qur'aan and Hadeeth from approximately 70 (seventy) Taabi’een.

Amongst whom is 1) Abu Ja’far Yazeed ibn Qa’qaa’, 2) Shaybah ibn Nassah Al-Qaadhi, 3) ‘Abdur Rahmaan ibn Hurmuz Al-A’raj, 4) Muslim ibn Jundub Al-Huzali and 5) Yazeed ibn Roomaan.

They in turn acquired this science from 1) Abu Hurairah, 2) Ibn ‘Abbaas and 3) ‘Abdullaah ibn ‘Ayyaash who in turn acquired from Ubayy ibn Ka’b and he from Rasulullaah (S). Hence, the Qiraa’ah of Imaam Naafi’ is narrated via three links up to Nabi Kareem (S).
Imaam Naafi’ was born in the year 70 hijri in Madeenah Munawwarah and passed away in the year 169 hijri at the age of 99 in the era of Haadi Billaah. His qabr is in Jannatul Baqee’.

Imaam Naafi’ is the ustaadh of Imaam Maalik in Qira’at. Imaam Naafi’ was most proficient in both ‘Ilm of Qira’at and Rasmul Khatt (script) of the Qur’aan in his time.

After the era of the Tabi’een, all people turned to him in the field of Qira’at. For seventy years, he imparted the knowledge of the Qur'aan.

Sa’eed ibn Mansoor said that I heard Imaam Maalik ibn Anas saying that the Qira'at of Imaam Naafi’ is according to the sunnah.

Abdullaah ibn Ahmad ibn Hanbal says that he asked his father, “Which Qira’at is more preferred by you?” He replied, “The Qira’at of Madeenah.” He then asked, “If that is not accessible?” He then replied, “The Qira’at of Imaam ‘Aasim.”

Whenever Imaam Naafii’ would utter anything, a fragrant smell would emanate from his blessed mouth. When asked whether he used any fragrance, he would reply in the negative, and explained, “Once I beheld Nabi Kareem (S) in my sleep, reciting some ayaat
into my mouth. From that time onwards this fragrance emanates from my mouth.”

Imaam Naafi’ had many students and narrators, but ‘Allaamah Shaatibi has mentioned only two of them namely, Qaaloon and Warsh.

**First Rawi:**

His name is Qaaloon Abu Moosa ‘Eesaa ibn Meena Al-Madani. ‘Eesaa is his name and Qaaloon is his title. According to the dictionary, *qaloon* is something that is beautiful, par excellent. He acquired this title because of the beauty of his recitation.

He was the adopted son of Imaam Naafi’. Qaaloon was stone deaf, he could not even hear the sound of thunder. However, he could hear the reading of the Qur’aan. He was the Qaari of Madeenah Munawwarah after Imaam Naafi’

Qaaloon was born in the year 120 hijri and passed away in the year 220 hijri at the age of 100 years in Madeenah Munawwarah. He is buried in Jannatul Baqee’.
Second Rawi:

His name is Warsh Abu Sa’eed ‘Uthmaan ibn Sa’eed Al-Misri. According to the dictionary, *warsh* describes something that is white. Because of the fairness of his complexion, he was called by this title.

He traveled all the way from Misr (Egypt) to study under the tutorship of Imaam Naafi’ in Madeenah Munawwarah. He returned to Misr in the year 155 hijri. Warsh became the Qaari of Egypt, and for 42 years he taught the Qur'aan.

Warsh was born in the year 110 hijri and passed away in the year 197 hijri at the age of 87 years in Misr.
Second Imaam

He is ‘Abdullaah ibn Katheer ibn ‘Amr ibn Faazaan Al-Makki At-Taabi’ee, popularly known as Ibn Katheer.

He studied the Qur’aan from 1) ‘Abdullaah ibn Saaiib Al-Makhzoomi, 2) Mujaahid ibn Jubair and 3) Dirbaas mawlaa Ibn ‘Abbaas. ‘Abdullaah ibn ‘Abbaas studied the Qur’aan from Ubayy ibn Ka’b and ‘Umar ibn Khattaab. In the same way, Mujaahid and Dirbaas studied the Qur’aan from 1) Ubayy ibn Ka’b, 2) Ibn ‘Abbaas and 3) Zaid ibn Thaabit. They in turn studied the Qur’aan from Nabi Kareem (S). Hence, the Qira’at of Ibn Katheer is linked to Nabi Kareem (S) via two chains of narrators.

Imaam Shaafi’ee is from amongst the students of Ibn Katheer. Ibn Katheer had many students but two were chosen to be his narrators. Both, Bazzi and Qunbul narrate from him indirectly.

Ibn Katheer was born in the year 45 hijri in Makkah and passed away in the year 120 hijri at the age of 75 in Makkah.
First Rawi:

He is Abul Hasan Ahmad ibn Muhammad Al-Bazzi, popularly known as Bazzi. For forty years he was the Mu'tezzin and Imaam of the Haram in Makkah. After Ibn Katheer, he became the Qaari of Makkah.

Bazzi studied the Qur’aan from ‘Ikrimah ibn Sulaymaan Al-Makki and he in turn studied from Shibl and he in turn from ‘Abdullaah ibn Katheer. Thus, the Qira’at of Bazzi is linked to Ibn Katheer via two narrators.

Bazzi was born in 170 hijri and passed away in 240 hijri at the age of 70 years.

Second Rawi:

He is Abu ‘Amr Muhammad ibn Abdir Rahmaan, popularly known by the title Qunbul. According to the dictionary, Qunbul is something hard and strong. After Bazzi, Qunbul became the Qaari of Hijaz.

He studied the Qur’aan from Abul Hasan Ahmad ibn Muhammad Qawwaas, and he in turn studied from Abul Ikhreet Wahb ibn
Waadhih, and he in turn studied from Ismaa’eel ibn ‘Abdullaah Qist, and he in from Shibl and he in turn from Ibn Katheer. Thus, the Qira’at of Qunbul is linked to Ibn Katheer via four narrators.

Qunbul was born in 195 hijri and passed away in 291 hijri in Makkah at the age of 96.
Third Imaam:

He is Abu ‘Amr ibn ‘Alaa ibn Abdillaah Al-Basri Al-Maazini. His name is Zubbaan and is popularly known as Abu ‘Amr. He was a great ‘Alim in nahw (syntax) and lughah. Abu ‘Amr acquired his Qur’aan from many Tab’ieen. Amongst them are: 1) Abu Ja’far Yazeed ibn Qa’qaa’, 2) Hasan Basri, 3) Shaybah ibn Nassaah, 4) ‘Ikrimah ibn Khaalid and 5) Sa’eed ibn Jubair, etc.

Hasan Basri and others studied the Qur’aan from Abul ‘Aaliah and he in turn from ‘Umar ibn Khattaab and Ubayy ibn Ka’b, and they in turn from Nabi Akram (S). Thus, the Qira’at of Abu ‘Amr Al-Basri is linked to Nabi Akram (S) via three narrators.

Abu ‘Amr was the Qaari of Basrah. He was proficient in Qira’at, lughah, sarf, nahw, taareekh, ansaab and ash’aar, etc. Even though he was learned and had profound knowledge, he says that he had never narrated a single letter of the Qur’aan on his own accord, without a sanad.

He was born in 68 or 69 hijri and passed away in 154 or 155 at the age of 86. Abu ‘amr has many students, but two were chosen.
First Rawi:

He is Abu ‘Amr Hafs ibn ‘Umar ibn Abdil Azeez ibn Sahbaan Al-Azdi An-Nahwi, popularly known as Doori. He was blind.

Doori studied the Qur’aan from Yahyaa Al-Yazeedi and he in turn from Abu ‘Amr Al-Basri. Thus between Doori and Abu ‘Amr Al-Basri there is only one link. Doori was the first person to compile a kitaab on Qira’at.

Doori was born in approximately 150 hijri and passed away in 246 or 250 hijri in Makkah at the age of approximately 96.

Second Rawi:

He is Abu Shu’ayb Saalih ibn Ziyaad ibn Abdillaah ibn Ismaa’eeel As-Soosi, popularly known as Soosi. Soosi studied the Qur’aan from Yahyaa Al-Yazeedi, and he in turn from Abu ‘Amr Al-Basri. Thus between Soosi and Abu ‘Amr Al-Basri there is only one link.

Soosi was born in approximately 171 hijri and passed away in 261 at the age of 90.
Fourth Imaam

He is ‘Abdullaah ibn ‘Aamir ibn Yazeed ibn Rabee’ah Al-Yahsabi, popularly known as Ibn ‘Aamir. Ibn ‘Aamir was the Imaam of the Jami’ masjid in Damascus and was also appointed the Qaadhi (judge) there. He was an illustrious Tabi’ee. Ibn ‘Aamir was the Qaari of Damascus. He studied the Qur’aan from ‘Uthmaan ibn ‘Affaan and he in turn from Nabi Kareem (S). Thus, the Qira’at of Ibn ‘Aamir is linked to Nabi Kareem (S) through just one link.

Ibn ‘Aamir was born in 8 hijri and passed away in 118 hijri in Damascus at the age of 110.

Ibn ‘Aamir too, had many students, but from among them, two became famous, Hishaam and Ibn Zakwaan.

First Rawi:

He is Hishaam ibn ‘Ammaar ibn Sulami Ad-Dimashqi. He studied the Qur’aan from Yahyaa ibn Haarith Az-Zimmaari, and he in turn from Ibn ‘Aamir Ash-Shaami. Thus, the Qira’at of Hishaam is linked to Ibn ‘Aamir Ash-Shaami via one narrator. Hishaam was the Qaari, Muhaddith and Mufti of Damascus.
Hishaam was born in 153 hijri and passed away in Damascus in approximately 245 hijri at the age of 92.

**Second Rawi:**

He is ‘Abdullaah ibn Ahmad ibn Basheer ibn Zakwaan Al-Qurashi Ad-Dimashqi, popularly known as Ibn Zakwaan. He studied the Qur’aan Ayyub ibn Tameem At-Tameemi, and he in turn from Yahyaa ibn Haarith Az-Zimmaari, and he from Ibn ‘Aamir Ash-Shaami. Thus, the Qira’at of Ibn Zakwaan is linked to Ibn ‘Aamir via two narrators. After Hishaam, Ibn Zakwaan was the Qaari of Damascus.

Ibn Zakwaan was born in 173 hijri and passed away in 242 hijri at the age of 69.
Fifth Imaam

He is Imaam ‘Aasim ibn Abin Najood Al-Koofi. Imaam ‘Aasim is amongst the asaatizah of Imaam Abu Haneefah. Imaam ‘Aasim is an illustrious Tabi’ee.

He studied the Qur’aan from Abu ‘Abdir Rahmaan ibn Habeeb As-Sulami, and he in turn from Hadhrat ‘Uthmaan, and he in turn from Nabi Kareem (S). Imaam ‘Aasim also studied the Qur’aan from 1) Hadhrat ‘Ali, 2) Ubayy ibn Ka’b, 3) ‘Abdullaah ibn Mas’ood and 4) Zaid ibn Thaabit and they in turn from Nabi Kareem (S). Thus, the Qir’at of Imaam ‘Aasim is linked to Nabi Kareem (S) via one chain.

Imaam ‘Aasim passed away in approximately 127 hijri. The two narrators of Imaam ‘Aasim viz. Shu’bah and Hafs are most famous.

First Rawi:

He is Abu Bakr Shu’bah ibn ‘Ayyaash ibn Saalim Al-Asadi, popularly known as Shu’bah. In his lifetime, Shu’bah had completed eighteen thousand times the recitation on of the Qur’aan.

He was born in 95 hijri and passed away 193 hijri in Koofa at the age of 98.
Second Rawi:

He is Abu ‘Amr Hafs ibn Sulaymaan Al-Koofi, popularly known Hafs. He was the adopted son of Imaam ‘Aasim. The Riwayah of Hafs is the most famous, and read practically throughout the world with the exception of a few countries in Northern Africa.

Hafs was born in 90 hijri and passed away in 180 hijri in Koofa at the age of 90.
Sixth Imaam

He is Hamzah ibn Habeeb ibn ‘Ammaarah ibn Zayyaat At-Tameemi. Imaam Hamzah studied the Qur’aan from Abu Muhammad Sulaymaan ibn Mahraan Al-A’maskh and he in turn from Abu Muhammad Yahyaa ibn Withaab and he in turn from Abu Shibli ‘Alqamah ibn Qays, and he in turn from ‘Abdullaah ibn Mas’ood and he in turn from Nabi Kareem (S). Thus, the Qira’at of Imaam Hamzah is linked to Nabi Kareem (S via four narrators. Imaam Hamzah was the Qaari of Koofa after Imaam ‘Aasim and Sulaymaan Al-A’mash.

He was also an expert in Hadith, nahw and meeraath. Imaam Hamzah was also very pious and abstinent. Imaam A’zam Abu Haneefah says that Imama Hamzah has surpassed us in both, ‘Ilm Qira’at and ‘Ilm Faraaidh.

Imaam Hamzah was born in 80 hijri and passed away in approximately 156 hijri in Koofa at the age of 76. Imaam Hamzah too had two famous narrators.
First Rawi:

He is Abu Muhammad Khalaf ibn Hishaam ibn Tha’lab Al-Bazzaar. Khalaf studied the Qur’aan from Sulaym, and he in turn from Imaam Hamzah. Thus, between Khalaf and Imaam Hamzah there is only one narrator.

Khalaf was born in 150 hijri and passed away approximately in 220 hijri at the age of 70.

Second Rawi:

He is Abu ‘Eesaa Khallaad ibn Khaalid As-Sairafi, popularly known as Khallaad.

He too, studied the Qur’aan from Sulaym, and he in turn from Imaam Hamzah. Thus between Khallaad and Imaam Hamzah, there is only one narrator.

Khallaad passed away in 220 hijri.
Seventh Imaam

He is Abul Hasan ‘Ali ibn Hamzah Al-Kisaaee, popularly known as Kisaaee. Together with being a great Qaari, Kisaaee was an expert in nahw as well. *Kisaa* is a blanket, he became known as is Kisaaee because he used a blanket for *ihraam*. He read the Qur’aan four times to Imaam Hamzah.

Kisaaee was born in 119 hijri and passed away in 189 hijri on his journey with Haaroon Ar-Rasheed to Khuraasaan. Imaam Muhammad, the great faqeeh, his first cousin, is buried together with him. Hence, Haaroon Ar-Rasheed commented that we here buried both, the Qur’aan and fiqh here. Kisaaee too had two famous narrators.

First Rawi:

He is Abul Haarith Layth ibn Khaalid Al-Marwazi Al-Baghdaadi, popularly known as Abul Haarith. He was most liked by Imaam Kisaaee and his famous student.

Abul Haarith passed away in 240 hijri in Baghdaad.
Second Rawi:

He is Abu ‘Umar Hafs ibn ‘Umar Ad-Doori. He is the same Doori who is the Raawi of Abu ‘Amr Al-Basri.

-Eighth Imaam-

He is Yazeed ibn Al-Qa'qaa' Al-Makhzoomi Al-Madani, popularly known as Abu Ja'far. He was a Taabi’ee.

Imaam Abu Ja'far was the Imaam of Madeenah. He was very reliable and trustworthy. He had great expertise in Hadith and fiqh. He would issue legal verdicts.

He would fast one day and not fast the next; i.e. the fast of Dawood (A). He continued doing this for a long period of time; a student of his once asked him about this to which he replied, "I have done this to train myself over the servants of Allaah."

He would pray four rak'ahs in the middle of the night, in every rak'ah he would recite Al-Faatihah and a chapter from the "Tuwaal Al-Mufassal". After praying, he would supplicate for himself, for the Muslims, for each of his students, and for anyone who recited his Qiraa'ah.

According to some narration it is reported that he recited to Zaid ibn Thaabit. Zaid ibn Thaabit once took him to Ummu Salamah, the
wife of Prophet (S), she wiped his head and supplicated for him for goodness. It is also narrated that he prayed behind Ibn 'Umar. From amongst his students was Imaam Naafi. Ibn Wirdaan and Ibn Jammaaz preserved his Qiraa’ah.

Imaam Naafi’ narrates, "When Abu Ja'far was washed after his death, everyone saw something similar to a page of the Mus-haf between his throat and his chest. Anyone who was present had no doubt that this was the light of the Qur'aan."

Imaam Abu Ja'far left for his eternal abode in 130 A.H.

First Rawi:
He is 'Eesaa ibn Wirdaan Al-Madani. His agnomen was Abul Haarith. His title was Al-Hazzaa.

He was a student and classmate of Imaam Naafi'. Imaam Qaloon was from amongst his students. He breathed his last in the 160s A.H.

Second Rawi:
He is Abu Rabee’ Sulaimaan ibn Muhammad ibn Muslim ibn Jammaaz Az-Zuhri Al-Madani. He recited in the Ahruf of Imaam Abu Ja'far and Imaam Naafi'. He passed away in the late 170s A.H.
Ninth Imaam

He is Abu Muhammad Ya'qoob ibn Is'haaq ibn Zaid ibn 'Abdillaah ibn Abi Is'haaq Al-Hadhrami Al-Basri.

Imaam Ya'qoob was the most learned of his time in regards to Qira'at and Riwaayah, language and speech, and jurisprudence. He heard the Ahruf from Imaam Hamzah and Imaam Kisaee.

He was the Imaam of Jaami' Al-Basrah for many years. He was the Qaari of Basrah after Imaam Abu 'Amr.

Imaam Ya'qoob was very noble and god-fearing. He was pious and abstinent. Once a man stole his cloak while he was in Salaah, the man later returned it while he was still in Salaah; upon completion of the Salaah, he was informed of this but he said he did not know of it.

Many people narrated from him, amongst them were Abu Haatim As-Sijistaani and Abu 'Umar Ad-Doori. His two famous narrators are Ruwais and Rawh.

He was born in 167 A.H. He passed away in 250 A.H. at the age of 88. His father and grandfather also passed away at the age of 88.
First Rawi:
He is Abu Abdillaah Muhammad ibn Al-Mutawakkil Al-Luluee Al-Basri, popularly known as Ruwais. He was one of the most excellent students of Imaam Ya'qoob.

Imaam Ruwais breathed his last in Basrah in the year 238 A.H.

Second Rawi:
He is Abul Hasan Rawh ibn 'Abdil Mumin Al-Huzali Al-Basri An-Nahwi. Imaam Rawh breathed his last in either 234 A.H. or 235 A.H.

He studied the Ahruf under Ahmad ibn Moosaa and 'Abdullaah ibn Mu'aaz, they both studied under Abu 'Amr Al-Basri. Imaam Al-Bukhaari narrates Hadeeth from him in his Saheeh.
Tenth Imaam:

He is Abu Muhammad Khalaf ibn Hishaam ibn Tha’lab Al-Bazzaar.
He is the same Khalaf who is the Raawi of Imaam Hamzah.

First Rawi:

He is Abu Ya’qoob Is'haaq ibn Ibraaheem ibn 'Uthmaan ibn 'Abdillaah Al-Marwazi Al-Baghdadi Al-Warraaq.
He narrated Qiraa’ah from Imaam Khalaf. From amongst his students are his son, Muhammad, Muhammad ibn 'Abdillaah An-Naqqash, and Ibn Shanabooz.
He passed away in 286 A.H.

Second Rawi:

He is Abul Hasan Idrees ibn 'Abdil Kareem Al-Haddaad Al-Baghdadi.
He narrated from Imaam Khalaf his Qiraa'ah and his Riwaayah. From amongst his students are Muhammad ibn Ahmad ibn Shanabooz, Moosaa Al-Khaaqaani, Muhammad Al-Bukhaari, and Muhammad Ar-Raazi.

He was born in 200 A.H. He breathed his last on the day of 'Eid Al-Adhaa of the year 293 A.H.
Rumooz (symbols) used for the Qurraa

The rumooz (symbols) are of three types:

1. Ramz Harfi Mufrad
2. Ramz Harfi Murakkab
3. Ramz Kilmi

1. Ramz Harfi Mufrad is that symbol, through one letter, one Qaari or Raawi is indicated, as follows:

<table>
<thead>
<tr>
<th>Second Raawi</th>
<th>First Raawi</th>
<th>Imaam</th>
<th>رمز</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ج) ورش</td>
<td>(ب) قالون</td>
<td>(ا) نافع مدني</td>
<td>ابج</td>
</tr>
<tr>
<td>(ز) قنبل</td>
<td>(ه) بزي</td>
<td>(د) ابن كثير مكى</td>
<td>دهژ</td>
</tr>
<tr>
<td>(ى) سوسي</td>
<td>(ط) دوري</td>
<td>(ج) أبو عمرو بصري</td>
<td>حطى</td>
</tr>
<tr>
<td>(م) ابن ذكوان</td>
<td>(ل) هشام</td>
<td>(لد) ابن عامر شامي</td>
<td>كلم</td>
</tr>
<tr>
<td>(ع) حفص</td>
<td>(ص) شعبة</td>
<td>(ن) عاصم</td>
<td>نصع</td>
</tr>
<tr>
<td>(ق) خلاد</td>
<td>(ض) خلف</td>
<td>(ف) حزمة</td>
<td>فضق</td>
</tr>
<tr>
<td>(س) أبو الحارث</td>
<td>(ر) كسامي</td>
<td>(ر) رست</td>
<td>رست</td>
</tr>
</tbody>
</table>

| (ج) ابن جماز | (ب) ابن وردان | (ا) أبو جعفر مدني | ابج |
| (ى) زوج     | (ط) رويس    | (ح) يعقوب بصري | حطى |
| (ق) إدريس | (ض) إسحاق | (ف) خلف | فضق |
Ramz Harfi Murakkab is that symbol by which more than one Qaari is indicated, as follows:

<table>
<thead>
<tr>
<th>حذاء، يشمل و كوفيين</th>
<th>خ</th>
<th>كوفيين</th>
<th>نخذ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ذ) شامى و كوفيين</td>
<td>(خ) علاوه نافع</td>
<td>(ث) كوفيين</td>
<td></td>
</tr>
<tr>
<td>(ش) الأخوين يعني حمزة و كسائي</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(غ) بصري و كوفيين</td>
<td>(ظ) مكى و كوفيين</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ظغش</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Ramz Kilmi is a word by which one or more Qaari is indicated, as follows:

<table>
<thead>
<tr>
<th>حمزة، يشمل و كسائي</th>
<th>صيحة</th>
<th>حمزة، يشمل و كسائي، شعبة</th>
<th>صيحة</th>
</tr>
</thead>
<tbody>
<tr>
<td>حفص</td>
<td>نافع و شامى</td>
<td>نافع و كوفيين</td>
<td></td>
</tr>
<tr>
<td>حفص، مكى بصري</td>
<td>نافع و عمام</td>
<td>حفص</td>
<td></td>
</tr>
<tr>
<td>حفص، مكى بصري، شامى</td>
<td>نافع و بصري</td>
<td></td>
<td></td>
</tr>
<tr>
<td>نافع و كوفيين</td>
<td>حصن، ابن كثير</td>
<td>نافع و بصري</td>
<td>حرص</td>
</tr>
<tr>
<td>نافع و كوفيين</td>
<td>حصن</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حرص</td>
<td>حرص</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حرص</td>
<td>حرص, ابن كثير</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
باب الاستعاذة

In compliance to the ayah;

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِِللِّ مِنَ الشَّيۡطَانِ الرَّجِيمِ

The *isti’aazah* should be read before commencing the recitation of the Qur’aan. The reciting of the *isti’aazah* is Sunnah according to the majority of Ulema.

There is difference of opinion in the wording of the *isti’aazah*, but the general consensus and practice is to recite;

أَعُوۡذُ بِِللِّ مِنَ الشَّيۡطَانِ الرَّجِيمِ

There is also difference of opinion in reading the *isti’aazah* audibly or silently, hence, it has been narrated that Imaam Naafi’ and Imaam Hamzah read the *isti’aazah* silently.

However, the ‘Ulema of Qira’at have denounced this view, even though a minority, like Abul ‘Abbaas Al-Mahdawi and others have narrated the *isti’aazah* to be read silently for Imaam Naafi’ and Imaam Hamzah. For the remaining Qurraa, the *isti’aazah* has been narrated audibly. This view is the excepted one and practiced upon.

Regardless of the above, the preferred view is that the *isti’aazah* be read according to the recitation i.e. if the *tilaawah* is silent then the *isti’aazah* too should be silent, and if the *tilaawah* is audible then the *isti’aazah* too should be audible.

However, in Salaah the *isti’aazah* will always be read silently.
باب البسملة

It is necessary to read *isti’aazah* at the beginning of the recitation. Similarly, it is necessary to recite *basmalah* at the beginning of every Surah, except the beginning of Surah Tawbah.

However, when reading between two Surahs i.e. joining two Surah's without a break, there is *ikhtilaaf* amongst the Qurraa.

Hence, Qaaloon, Ibn Katheer, ‘Aasim and Kisaae read the *basmalah* between two Surahs.

Imaam Hamzah reads *wasl* i.e. without *basmalah* between two Surahs. Some ‘Ulema of Qira’at have narrated *saktah* for Imaam Hamzah in Arba’ Zuhar i.e. when reading *wasl* between any other two Surahs, then to make *saktah* at the end of:

1) Surah Muddathir before Surah Qiyaamah
2) Surah Infitaar before Surah Mutaffifeen
3) Surah Fajr before Surah Balad
4) Surah ‘Asr before Surah Humazah.

When reading between two Surahs, then Warsh, Abu ‘Amr Basri and Ibn ‘Aamir read with *wasl*, *saktah*, or *basmalah*—three *wijooh*.

(Arba’ Zuhar to the following four surahs: Surah Muddathir, Surah Mutaffifeen, Surah Surah Balad and Surah Humazah)
Some ‘Ulema of Qira’at have narrated *basmalah* for them in Arba’ Zuhar i.e. when reading with *saktah* between two any other Surahs then to read *basmalah* at the beginning of the four Surahs discussed above or to read with *saktah* when reading with *wasl* between two any other Surahs.

Imaam Abu Ja’far reads the *basmalah* between two Surahs.

Imaam Khalaf reads *wasl*, i.e. without *basmalah* between two Surahs. Some Ulema of Qira’at have narrated *saktah* for Imaam Khalaf in Arba’ Zuhar i.e. when reading *wasl* between any other two Surahs, then to make *saktah* at the end of:

1) Surah Muddathir before Surah Qiyaamah
2) Surah Infitaar before Surah Mutaffifeen
3) Surah Fajr before Surah Balad
4) Surah ‘Asr before Surah Humazah.

When reading between two Surahs, then Imaam Ya’qoob reads with *wasl*, *saktah* or *basmalah* - three *wujooh*. Some ‘Ulema of Qira’at have narrated *basmalah* for them in Arba’ Zuhar i.e. when reading with *saktah* between two any other Surahs then to read *basmalah* at the beginning of the four Surahs discussed above or to read with *saktah* when reading with *wasl* between two any other Surahs.
سورة الفاتحة

In ملك، ‘Aasim and Kisaaee read with an *alif* after the *meem*. The remaining Qurraa read without an *alif*.

In الصراط، Qunbul reads with a *seen* in the entire Qur’aan.

Khalaf reads with *ishmaam*, and Khallaad reads with *ishmaam* in the first *صراط* only. In the second *صراط* in Surah Faatihah, together with the rest of the Qur’aan, he reads with a *saad*. The remaining Qurraa read with *saad*.

Note: *Ishmaam* means to integrate the *saad* and *zaay* into one letter, and read with *isti’laa* and *itbaaq* i.e. full mouth.

In the three words viz. ليه – إليهم – عليهم، Imaam Hamzah reads the *haa* (ه) with a *dhammah* in all conditions i.e. whether reading *waslan* or when making *waqf*.

The remaining Qurraa read the *haa* (ه) with a *kasrah*.

There will be *silah* with *khulf* for Qaaloon in that *meemul jam’* after which there is a *mutaharrik* letter, when reading *waslan*. 
For Ibn Katheer, there will be *silah* without *khulf*.

If after *meemul jam’* there appears a *hamzah qat’ee*, then Warsh makes *silah* with *tool*, e.g. *عَلَيْهِمْ أَنْذَرْتُهُمْ*.

If after the *meemul jam’* in *هُمْ*, there is a *saakin* letter and before the *haa* (ْه) of *meemul jam’* there is a *yaa sakinah* or a *kasrah muttasilah*, e.g. *عَلِيْهِمْ الْدِّلْةَ - عَلِيْهِمْ الْقَتَالَ - بِهِمْ الأَسْبَابُ*, then Abu ‘Amr Basri reads both the *haa* (ْه) and *meem* with a *kasrah*,

i.e. *عَلِيْهِمْ الْدِّلْةَ - بِهِمْ الأَسْبَابُ - عَلِيْهِمْ الْقَتَالَ* etc,

and Hamzah and Kisaaee read both the *haa* (ْه) and *meem* with a *dhammah*,

i.e. *عَلِيْهِمْ الْدِّلْةَ - عَلِيْهِمْ الْقَتَالَ - بِهِمْ الأَسْبَابُ* etc.

The remaining Qurraa read the *haa* (ْه) with a *kasrah* and the *meem* with a *dhammah*, similar to Hafs.

i.e. *عَلِيْهِمْ الْدِّلْةَ - عَلِيْهِمْ الْقَتَالَ - بِهِمْ الأَسْبَابُ* etc.

Note: When making *waqf*, then all the Qurraa will read the *haa* (ْه) with a *kasrah*, except for Hamzah in the case of the three mentioned
words i.e. ملؤهم لِديهم – إليهم - عليهم these will always be read with dhammah of the haa (ه) whether making waqf or not.

In words such as;

هُمُ الفَسِيقُونَ - ومنْهُمُ اللّدْينَ- لَنْ يَوْتُونَهُمْ اللّهُ
عليكمُ الصِّيامَ - وَاتْنِمْ الآخْرُونَ

there is no ikhtilaaf for any Qaari⁸.

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⁸ In ملك, Ya’qoob and Khalaf read with an alif after the meem. Imaam Abu Ja’far reads without an alif.

In الصراط – الصراط, Ruwais reads with a seen in the entire Qur’aan. The remaining Qurraa read with saad.

There will be silah with for Abu Ja’far in that meemul jam’ after which there is a mutaharrik letter, when reading waslan.

In the word عليهم or any word wherein the haa dhameer is preceded by a yaa saakin, Imaam Ya’qoob reads the haa (ه) dhammah when reading waslan as well as when making waqf,

i.e. لديهم – إليهم - أيديهم - عليهم - يريهم etc.

Note: The haa dhameer must not be for the singular (mufrad) form.
If the *haa* (ه) preceding the *meemul jam’* originally had a *yaa* preceding it, but due to *binaa* or *jazam* it was dropped off, then Imaam Ruwais will recite the *haa* (ه) with *dhammah*. This occurs in fifteen places:

| 1) فناتهُم (A’raaf) | 2) يأتهُم (A’raaf) | 3) تأتهُم (A’raaf) |
| 4) يخزهُم (Tawbah) | 5) يأتهم (Tawbah) | 6) يأتهم (Yunus) |
| 7) يلههم (Hijr) | 8) تأتهُم (Taahaa) | 9) يغنهُم (Noor) |
| 10) يكافهُم (Ankaboot) | 11) ءاتهُم (Ahzaab) |
| 12-13) فاستفتهُم (Saaffaat) | 14-15) وقفهم (Ghaafir) |

Note: The *yaa* in *يولهم* in Surah Anfaal was dropped off due to *jazm*, but it is excluded from this rule, i.e. the *haa* (ه) will be recited with *kasrah*, *يولهم*.

If the *meemul jam’* is proceeded by a letter with *sukoon*, then Imaam Ya’qoob will read the *meem* with *dhammah* or *kasrah*, depending on the *harakah* of the *haa* (ه), i.e. *يُريهم الله - عنديهم القتال - قبيلتهم الَّتِي - بِهم الاسبَاب* etc.
When making *waqf*, the *haa* (ﻫ) will be read according to its initial rule.

The remaining Qurraa read the *haa* (ﻫ) with a *kasrah* at all times.
باب الإدغام الكبير

To make *idghaam* of the first *mutaharrik* letter after making it a *saakin*, into the second *mutaharrik* letter, is known as *idghaam kabeer*. The first letter is known as *mudgham* and the second letter is known as *mudgham feeh*. If before the *mudgham* there is a letter of *madd* or *leen*, then any of the three *wujooh* of *madd* are permissible viz. قصر – توسط – طول.

e.g. مَّلِكِ الرَّحِيمِ ﴿۲﴾ حَي ثْ شِّئْتُمَا – etc.

Note: It should be known that *idghaam kabeer* is the *madhab* of Abu ‘Amr Basri. However, according to the *tareeq* of Imaam Shaatibi, it is read for only *Soosi*.

This *idghaam* takes place in *mithlain*, *mutajaanisain* and *mutaqaaribain* with the condition that the *riwaayah* is established (*thaabit*).
باب الادغام المثلين في كلمة و في كلمتين

A) There are only two places in the Qur’aan in which idghaam kabeer takes place of kaaf into kaaf in one word in mithlain, i.e. when two of the same letters are in one word.

The first is مناسِكُكمُ in Surah Baqarah and the second is ما سلکْکُمْ in Surah Muddathir.

B) Idghaam kabeer will take place also, if mithlain is found in two words, when there is a mutaharrik or saakin letter before the mudgham,

e.g. فِيّهُ هَدْىٕ - أَعْلَمْ مَا

There is one exception i.e. فلا يحزن كَكُفْرُهُ in Surah Luqmaan

For this idghaam to take place in mithlain, there are four conditions:

1) The mudgham should not be mushaddad e.g. قَتَمْ مِيَقَاتُ
2) The mudgham should not be munawwan e.g. وَأَيُّضَ عَلَيْمَ
3) The mudgham should not be taa of khitaab e.g. أَفَأَقْتُكْ تَكْرِه
4) The mudgham should not be taa of mutakallim e.g. كَنْتُ تَرْبَبِ

However, if because of hazf there is mithlain then two wujooh will be read at the following places; يَخْلُ لَكُمْ - وَ أَنْ يَكُن كاذِبًا - وَمَنْ يِبْنْغُ عَيْبًِ. However, in وَ يَقُومَ مَا لَنَ and and, there will only be idghaam because the yaa in this instance is of idhaafah.
In the same way, in *لَكَ كِتَابًا* there will only be *idghaam*.

Similarly, there will be *idghaam* of the *waaw* of that *هو*، the *haa* (ه) of which is *madhmoon*, e.g. *هوُ وَآوَّلَتْنَا هُوُ وَالَّذِينَ*.

In *نُؤُدِّ رَوْمَةٍ - بَاتِىَ يَوْمَ*，there will only be *idghaam*.

If the *haa* (ه) *هو* is *saakin* or besides *haa* (ه) there is another *saakin* letter before the *waaw*，then *idghaam* will take place，

e.g. *خُذِ الْعَفْوْ وَّامُرْ فَهْ وَلِيُّ هَمْ - خَذِ الْعَفْوَ وَأَمْرَ* etc.

However，in *وَالَّيْبِيْ يِبْسِنَ* in Surah Talaaq there will be *izhaar* only. *Idghaam* is not permissible because the *sukoon* of the *yaa* is ‘aaridh (temporary) and so is the *yaa* itself.

This is so because in *الْيِبْنَ*，initially the *yaa* is dropped，it becomes *لَاءَ*، thereafter the *hamzah* is changed to a *yaa maksoorah* and this *yaa saakinah*，thus becoming *الْيِبْنِ*。Therefore，due to the *yaa* and *sukoon* both being ‘aaridh，*idghaam* will not take place.
باب إدغام المتقاربين في كلمة و كلمتين

A) The *idghaam* of *mutaqaaribain* when in one word, will take place only of the *qaaf* into the *kaaf* of كُمْ for Soosi when:
   1) before the *qaaf* there is a *mutaharrik* letter, and
   2) the كُمْ is two lettered,

   e.g. خَلَفْكُمْ – خَلَفْكُمْ etc.

Therefore, there will be no *idghaam* in words such as ما – مِيَاثَاقْكُمْ خَلَفْكُمْ – نَزْرُفْكُمْ – خَلَفْكُمْ etc.

If after the *kaaf* there is a noon of jam’ thaneeth as in انْ طَلَّقْكُنَّ which is in Surah Tahreem, there will be *idghaam bil khulf*.

B) The *idghaam* of *mutaqaaribain* when in two words will take place of the following 16 letters:

ح ق ك ج ش ض س د ت ذ ث ر ل ن م ب

into the *mudgham feeh* i.e. the letter after, which will be discussed soon.

For this *idghaam* to take place there are four conditions:

1) The *mudgham* should not be munawwan e.g. وَلاَ نصْبِرْ لَقَدْ

2) The *mudgham* should not be mushadded e.g. الْحَقُّ كَمْ

3) The *mudgham* should not be *taa* of *khitaab* e.g. خَلَفْتَ طَيِّبًا
4) The *mudgham* should not be *majzoom* or *mu’tal laam* e.g. وَلَمْ يُؤْتَ سَعَةٌ etc.

The detail of the *idghaam* of the above 16 letters is as follows:

1. The *idghaam* of the letter *haa* (ح) into ‘ain will take place at only one place in the Qur’aan, viz. فَمَن زُحْزِحَ عن النَّارِ in Surah Aali ‘Imraan.

2. The *idghaam* of the letter *qaaf* into kaaf will take place at 11 places in the Qur’aan, when before the *qaaf* there is a *mutaharrik* letter, e.g. وَ خَلَقَ كُل*, etc.

   However, if there is a *saakin* letter before the *qaaf*, then *idghaam* will not take place, e.g. وَفَوْقَ كُل* etc.

3. The *idghaam* of the letter *kaaf* into *qaaf* will take place at 32 places in the Qur’aan, when before the *kaaf* there is a *mutaharrik* letter, e.g. وَنُقِدِّسُ لَكَ قَالَ etc.

   However, if there is a *saakin* letter before the *kaaf*, then *idghaam* will not take place, e.g. وَلاَ يَحْزُن كَقَوْلُهُمْ – الَّذِي قَالَ etc.

4. The *idghaam* of the letter *jeem* will take place into two letters;
   a} *sheen* and b} *taa* (ت) at two places in the Qur’aan:

   1} أَخْرِجْ شَطْهَا in Surah Fat’h and
   2} ذِى المَطَارََ in Surah Ma’arij.
5. The *idghaam* of the letter *sheen* into *seen* will take place at only one place in the Qur’aan, i.e. إِلَى ذِي الْعَرْشِ سُبْبِيْلاً in Surah Bani Israeel.

6. The *idghaam* of the letter *dhaad* into *sheen* will take place at only one place in the Qur’aan, i.e. لِبَعْضْ شَائْبِهِمْ in Surah Noor.

7. The *idghaam* of the letter *seen* will take place into two letters
   a} *zaay* at only one place in the Qur’aan, i.e. وَإِذَا النُّفُوسُ رُوَّجَتْ in Surah Takweer without *khulf*,
   b} and into the letter *sheen* at only one place in Surah Maryam; i.e. وَ اِشْتَعَلَ الرَّاسْ شَيْبًا with *khulf*.

8. The *idghaam* of the letter *daal* will take place into the following 10 letters at 43 places in the Qur’aan when the *daal* is not *maftooh* and there is no *saakin* before it. The letters are: ت س د ش ض ث ز ص ظ ح.

Examples are as follows:

منْ بَعْدَ ضُرْرَاءَ - وَشَهِدَ شَاهِدَ - وَالْقَلاِبِ ذَلِكَ - عَنْدَ سِنِيبَينَ - فِى الْمُسِجِدِ ذَلِكَ

دَائِرَ جَالُوَتْ - مِنْ بَعْدَ عَظِيْمَهْ - ثَرِيدُ زَيْبَتةٍ - نَفِقُدُ صُواغٍ - يُرِيدُ ثُوابٍ - etc.

and *idghaam* of the *daal maftooh* before which there is a *saakin* will take place at only two places in the Qur’aan,

1} بَعْدَ تُؤَكِّيدهَا in Surah Tawbah and 2} بَعْدَ تُؤَكِّيدهَا in Surah Nahl.
9. The *idghaam* of the letter *taa* (ت) will take place into the above ten letters of *daal* including *taa* (ط) which makes it a total of 11 letters at 90 places in the Qur’aan.

The *idghaam* of *taa* (ت) into *taa* (ت) is *mithlain*. Therefore; ‘Allaamah Abu ‘Amr Daani did not mention it in his kitaab, Tayseer. Allaamah Shaatibi mentioned it merely as confirmation.

Examples are as follows:

وَالْعَدِيدَتَ بَارَبِعَةٍ شَهَداءٍ - وَالذَّرِيَّتَ ذَرَىٰ - الْصَّلِحَاتَ سَندَخُلُهُمُ - الشَّوْكَةُ تَكُونُ مَائَةٍ - الْمَلِكَةُ ظَالِمِينَ - فَالْمَغِيِّرُتُ صَبَحًا - فَالْمَغِيِّرُتُ رَجْراً - الْصَّلِحَاتُ تمَ - ضَبَحَاَ - الْمَلِكَةُ طَيِّبِينَ - جَلَّةٍ etc.

The *idghaam* of the *taa* (ت) will take place when the *mudgham* is not *taa* of *khitaab*. Therefore, in places such as قَدْ أُوْتِيتَ and دُخِلَتِ جَنَّتَكَ there will be no *idghaam*.

There are 6 places in the Qur’aan wherein *idghaam bil khulf* of the *taa* (ت) will take place for Soosi.

They are as follows:

1) الرَّكُوكَةُ ثُمَّ تَوَلَّيتْ in Surah Baqarah
2) خُطِّلَوا النُّورَةَ ثُمَّ in Surah Jumu’ah
3) وَاٰتِ ذَا الْقُرْبَی in Surah Bani Israeel
4) فَاٰتِ ذَا الْقُرْبَی in Surah Room
5) وَلَتَأتِ طَابِفَةٍ in Surah Nisaa
6) لَقَدْ جَنِتْ شَيْئًا in Surah Maryam

In الفَعَّامِ الصَّلِحُوْا طَرَفَيْ النَّهَار, there is only *idghaam* for him.
10. The *idghaam* of the letter *zaal* م (ذ) will take place into two letters:

**a)** *seen* at two places, both of which are in Surah Kahf,

\[\text{فَاتَّخَذَ سَبِيلهُ فِى الْبَحْرِ} \\
\text{عَجَبًا} \]

**b)** into *saad* م (س) at one place only i.e. which is in Surah Jinn.

11. The *idghaam* of the letter *thaai* م (ث) will take place into the following 5 letters:

**1** into *taa* م (ت) at two places,

\[\text{حَي ثْ تُؤْمَرُو نَ} \]

in Surah Hijr and

\[\text{الْحَدِي ثْ تَّعْجَبُو ن} \]

in Surah Najm

**2** into *seen* م (س) at four places,

\[\text{وَوَرِثْ سُلَي مٰنُ} \]

in Surah Naml

\[\text{الْحَدِي ثْ سَّنَسْتَدْرِجُ} هُ م \]

in Surah Qalam

\[\text{مِنَ الْأَجْدَاثِ سِّرَاعًا} \]

in Surah Ma’arij.

**3** into *zaal* م (ذ) at one place

\[\text{وَالْحَرْثَ ذَلِكَ} \]

in Surah Aali ‘Imraan

**4** into *sheen* م (ش) at five places;

\[\text{حَي ثْ شِّىْتُمَا} \]

in Surah Baqarah and Surah A’raaf

\[\text{حَي ثْ شِّىْتُمْ} \]

in Surah Baqarah and Surah A’raaf

\[\text{ذِی  ثَلٰثْ شُّعَبٍ} \]

in Surah Mursalaat.

**5** into *dhaad* م (ث) at one place

\[\text{حَدِي ثْ صَنِّيف} \]

in Surah Zaariyaaat.
12. The *idghaam* of the letter *raa* will take place into the *laam*, at 85 places in the Qur’aan when there is a *mutaharrik* letter before the *raa*, e.g. لَيْيَغْفِرْ لَكَ الله and سَخَّرَ لَنَا etc.

If before a *raa* *madhmoom* or *raa* *maksoor* there is a *saakin* letter, then too *idghaam* will take place,

e.g. وَ إلَيْكَ الْمُصْرِرِ (5:85) لَا يُكَلِّفُهُ الله – إنَّ كَتَبَ الْأَبْرَزَ لَفَيْنَا etc.

However, if before a *raa* *maftooh* there is a *saakin* letter, then *idghaam* will not take place, e.g. وَ انَّ الْفَجَّارَ لَفِي – وَ الْحَمِيَّرَ لِتَرْكِبُوهَا etc.

13. The *idghaam* of the letter *laam* will take place into the *raa*, at 84 places in the Qur’aan, when there is a *mutaharrik* letter before the *laam*, e.g. قَدْ جَعَلْ رَبُّكَ – سُبْبَ رَبِّك etc.

If before a *laam* *madhmoom* or *laam* *maksoor*, there is a *saakin* letter, then too *idghaam* will take place, e.g. مَنْ يَقُولَ – إلَى سَبِيلٍ رَبِّكَ رَبِّنَا etc.

However, if before a *laam* *maftooh* there is a *saakin* letter, then *idghaam* will not take place, e.g. فَيَقُولُ رَبَّنَا etc.

An exception is the *laam* *magtooh* in the word *قَالَ*، *idghaam* in this instance will take place, e.g. قَالَ رَبُّنَا – قَالَ رَبِّنَا etc.

14. The *idghaam* of the letter *noon* will take place into a) *laam* at 73 places and into the b) *raa* at 5 places, when there is a *mutaharrik* letter before the *noon*, e.g. زَيْنُ لِلنَّاسَ – وَ إِذْ تَأَذَّنَ رَبِّك etc.
And if before the noon there is a saakin letter, whether the saakin is an alif or any other saakin letter, and whatever harakah there be on the noon, in all these conditions idghaam will not take place,

e.g. بَاَذِنْ رُبَّهُمْ—ْيَخَافُونَ رِبَّهُمْ—ْأَنِّى يَكُونُ لِىْ etc.

with the exception of the noon of نحن, its idghaam will take place into laam at all 10 places in the Qur’aan, e.g. ﴿وَنَحْنُ لَكُنَّ نَٰحُنْ لَکُنَّ نَّهُ etc.

15. The idghaam of the letter meen will not take place into any other letter besides meem itself.

However, if after meem a baa appears, then ikhfaa will take place, when before the meem there is a mutaharrik letter, e.g. بِآَلْعَٰمْ بِالشّٰرِكِینَ etc.

Therefore, in اِبْرَهِیمُ بِنِی‌ه etc. there will be no ikhfaa due to the saakin before the meem.

16. The idghaam of the baa in the word يُعْدَبُ will take place into only the meem of مَنِیّ at 5 places in the Qur’aan, i.e. يُعْدَبُ مِنْ یَنشَاءُ

1} Surah Aali ‘Imraab 2-3} two places in Surah Maaidah.

4} Surah ‘Ankaboor 5} Surah Fat’h.

Hence, in سَنَکْتُبُ مَا قَالُوا etc. there will be no idghaam.

Note (1): it should be remembered that idghaam will not prevent imaalah from taking place, because when making idghaam the
*sukoon* of the *mudgham* is ‘aaridh as is in the case of *waqf*, i.e. when making *waqf*, then too *imaalah* will take place, e.g. عذاب النَّارِ (۱۹۱) رَبّنَا - انَّ كُتُبَ الأَفْرَارَ لَفِى etc.

**Note (2):** Besides *baa* and *meem*, *ishmaam* and *rawm* will be possible in any other *mudgham* letter while making *idghaam*. Though, while making *rawm*, *idghaam* proper is not possible, in this instance it will be called *ikhfaa* or *ikhtilaas*. Yes, *idghaam* proper will be possible when making *ishmaam* because *ishmaam* does not prevent *idghaam* from taking place.

**Note (3):** Just as how *idghaam* proper is not possible when making *rawm*, similarly if before the *mudgham* there is a *saakin* letter, then too *idghaam* is very difficult, e.g. نَحْرُ نُسَرِّبُ etc. because when making the *mudgham* saakin, *ijtimaa'* saakinain ‘alaa ghair haddih occurs, and due to this a *harakah* is inadvertently read, which makes the *idghaam* improper. Not withstanding this difficulty, *idghaam* is still possible and permissible and is read.

Hereunder are the places wherein Imaam Ruwais makes *idghaam:

*Idghaam without khulf* (variance)

*Idghaam* will take place upon the first *baa* in والصاحب بالجنب in Surah Nisaa.
**Idghaam** will take place upon the first *baar* in أنساب بينهم, in Surah Muminoon.

**Idghaam** will take place upon the first *noon* in أتمدونن, in Surah Naml.

**Idghaam** will take place upon the first *kaaf* in ونذكروك، نسبحك كثيراً, and إنك كنت كثيراً, in Surah Taahaa.

**Idghaam** will take place upon the *noon* in يس والقرآن and *noon* والقلم, and in Surah Naml.

**Idghaam** will take place upon the first *taa* (ت) in ربك تتمارى, in Surah Najm when continuing.

**Idghaam** will take place upon the first *taa* (ت) in ثم تتفكروا in Surah Saba when continuing.

**Note:** When starting from the word بسمعهم, both *taa* (ت) تنفتحروا تتمارى will be recited.

**Idghaam with khulf (variance)**

**Idghaam** may take place upon the first *baar* in لذهب بسمعهم, in Surah Baqarah.
Idghaam may take place upon the first *baa* in الكتاب بأيديهم in Surah Baqarah.

Idghaam may take place upon the first *baa* in الكتاب بالحق in Surah Baqarah.

Idghaam may take place upon the first *laam* in جعل لكم occurring eight times in Surah Nahl.

Idghaam may take place upon the first *laam* in قبل لهم in Surah Naml.

Idghaam may take place upon the first *(haa)* and أنَّه هو occurring four times in Surah Najm.

Hereunder are the places wherein Imaam Rawh makes *idghaam*:

Idghaam will take place upon the *zaal* of أخذْ ت and its forms wherever they occur. (*Idghaam Sagheer*)

Idghaam will take place upon the first *baa* in والصاحب بالجنب in Surah Nisaa.

Idghaam will take place upon the first *noon* in أتمدونن in Surah Naml when continuing.
Idghaam will take place upon the first *taa* (ت) in Surah Najm when continuing.

*Idghaam* will take place upon the *noon* in ن والقلم يس والقراءان.
باب هاء الکناية

The *haa dhameer* of *waahid muzakkar ghaaib* is referred to as *haa kinaayah*, e.g. \( 
\text{فِي ه} \\ 
\text{لَ ه} \\ 
\text{عَنْ ه} \\ 
\text{بِ ه} \\ 
\text{فِي ه} \\
\) etc.

The discussion in *haa kinaayah* is in regards to 1) *silah*, 2) *’adamus silah* and 3) *sukoon* and *harakah* of the *haa (ه)*.

a) *Silah* means, to add a letter of *madd* after the *haa kinaayah* i.e. to add a *yaa saakinah* after a *kasrah*, and a *waaw saakinah* after a *dhammah*.

b) *’Adamus silah* means, not to add a letter of *madd* after the *haa kinaayah*.

**Note:** If after *haa kinaayah* there is a *saakin*, then no *silah* will take place, e.g. \( 
\text{مَنْ هَا النَّهَارَ} \\ 
\text{جَآءَ هَا الرَّسُولُ} \\
\) etc.

When before and after the *haa kinaayah* there is a *mutaharrik* letter then there will be *silah* for all the Qurraa,

\( 
\text{فِي هَا رَبِّ هَا} \\ 
\text{وَالْمُؤْمِنُو} \\ 
\text{بِ هَا بَصِي رَا} \\
\) etc.

and if before the *haa kinaayah* there is a *saakin* letter and after it a *mutaharrik* letter, then from amongst the seven Qurraa, it is only Ibn Katheer who makes *silah*, e.g. \( 
\text{فِي هَا} \\ 
\text{فِي هَا} \\
\) etc. However, in \( 
\text{فِي هَا مُهَانَا} \\
\) which is in Surah Furqaan, Hafs joins him in making *silah*. In
together with Makki, there will be *silah* for Hishaam as well.

In the following words, some Qurraa have read contrary to their original rule, they are discussed as follows;

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<td>وَ يَتَّقِهُ فَأُولَٰٓئِكَ</td>
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<tr>
<td>ما بقي مثل حفص</td>
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<td>خَيَرًا يَّرَهُ - شَرًّا يَّرُهُ</td>
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<p>| ابن كثير مكى و هشام | بالهمزة و ضم الهاء مع الصلة | أرجِئْهُ (الاعراف و الشعراء) |
| أبو عمرو بصرى | بالهمزة و ضم الهاء بغير الصلة | أرجِئْهُ |
| ابن ذكوان | بالهمزة و كسر الهاء بغير الصلة | أرجِئْهُ |
| عاصم و حمزة | بسكون الهاء | أرجِهْ |
| قالون | بكسر الهاء بغير الصلة | أرجِهْ |
| ورش و كساني | بكسر الهاء مع الصلة | أرجِهْ |</p>
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### المجابي في القراءات السبع

### المنتقي في القراءات الثلاث

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<th>بِيِدِه مُلْكُوت</th>
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<td>ابن وردان</td>
<td>بكسر الهاء</td>
<td>ترزقانه إلا (يوسف)</td>
</tr>
<tr>
<td>----------</td>
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<td>-------------------</td>
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<td>ابن جماز ويعقوب وخلف</td>
<td>بغير الصلة</td>
<td>مع الصلة</td>
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Madd is to prolong the letters of *madd* or *leen* according to the duration that is stipulated by the various Qurraa.

*Madd* is of two types;

a) *Madd Asli*

b) *Madd Far’ee.*

A. *Madd Asli* is that *madd* after which there is no *sabab* for *madd* to take place i.e. there is no *hamzah* or *sukoon* e.g. نَوَحِيْهَا. It is not permissible to prolong more then its original length i.e. one *alif*.

B. *Madd Far’ee* is that *madd* after which there is a *sabab* for madad to take place i.e. there will be either a *hamzah* or *sukoon*,

\[\text{ ألْبِنيِهُ - أَنْذِرْنَهُ - عَلَيْهِمْ عَانِدَرْتَهُمْ - بِماَ أَنْزَلَ وَلاَ الْصَّـاَلِيْنَ - عَانِدَرْتَهُمْ etc.} \]

1) The *hamzah* is of two types,

a) *hamzah muttasilah*  
b) *hamzah munfasilah.*

2) The *sukoon* is also of two types,

a) *sukoon laazim*  
b) *sukoon ‘aaridh.*

Below, a few types of *madd* is discussed:
1. **Madd Muttasil**: is that madd in which the hamzah is muttasil after harf madd, e.g. جآء etc.

There are two *wujooh* for all the Qurraa.
1} *Tool* for Warsh and Hamzah
2} *Tawassut* for the remaining Qurraa.

**Note**: In *madd muttasil*, *qasr* is not permissible for any Qaari.

<table>
<thead>
<tr>
<th></th>
<th>مُدّ متصل</th>
<th>قَالُوُنِّ مَكِّيٌّ يَصِرِّي</th>
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<tr>
<td>توسط</td>
<td>جآءت</td>
<td>شامي ، عاصم ، كسامي</td>
</tr>
<tr>
<td>طول</td>
<td></td>
<td>ورش - حمزة</td>
</tr>
</tbody>
</table>

2. **Madd Munfasil**: is that madd in which the hamzah is munfasil after harf madd, e.g. بما انزل etc.

a} For Qaaloon and Doori Basri, there is *qasr bil khulf*. (The second option is *tawassut*)

b} For Soosi and Ibn Katheer Makki, there is *qasr* only.

c} For Ibn ‘Aamir Shaami-‘Aasim – Kisaee, there is *tawassut* only.

d} For Warsh and Hamzah, there is *tool* only.

1. **Madd Muttasil**: All the Qurraa recite *tawassut*
3. **Madd Lāazīm** is that *madd* in which the *sukoon* is *laazīm* after *hār madd*, e.g. آَلْنَ - *dāba* etc.

   In all four types there will be only *tool* for all the Qurraa.

   | طول | مَدِّ لازم - دَابَة | All Qurraa |

4. **Madd ‘Aarīdh** is that *madd* in which after *hār madd* the *sukoon* is ‘*aarīdh*, e.g. نَسْتَعِيْ - ۴ etc.

---

2. **Madd Munfasil**:

   a) For Abu Ja’far and Ya’qoob, there is *qasr* only.

   b) For Khalaf, there is *tawassut* only.

<table>
<thead>
<tr>
<th>قصر</th>
<th>مدِّ منفصل</th>
<th>أبو جعفر - يعقوب</th>
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<tbody>
<tr>
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<td>بما أنزل</td>
<td>خلف</td>
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</tbody>
</table>
there will be three *wujooh* in *madd ‘aaridh* for all the Qurraa, viz. *qasr- tawassut- tool*.

| مَدْدَ عَارضٍ - تَناَتَّعِينَ (٣) طَولٌ ، تَوْسَعُ ، قَصْر  | All Qurraa |

5. *Madd Laazim* is that *madd* in which after the *harf leen* the *sukoon* is *laazim*, e.g. *عين* in Surah Maryam and Surah Shooraa – *كَفِٰئَضَصّ* and *حَمِّ عٰقَفَ*.

There are two *wujooh* for all the Qurraa but *tool* gets preference over *tawassut*.

| لِيْنَ لَاَزِمٍ - كَهِيِّعَصٌ طَولٌ - تَوْسُعٌ  | All Qurraa |

6. *Leen ‘Aaridh* is that *madd* in which after the *harf leen*, the *sukoon* is *‘aaridh*, e.g. *وَ الصَّيْفٍ (٢) خَوْفٍ (٤)َ* etc.

*Qasr* gets preference, then *tawassut*, then *tool*.

| لِيْنَ عَارضٍ - خَوْفٍ (٤) طَولٌ ، تَوْسَعُ ، قَصْر  | All Qurraa |

7. *Leen Muttasil* is that *madd* in which after the *huroof leen*, the *hamzah* is *muttasil*, e.g. *سُوءَةٍ - شَئٍعَ* etc.

There will be *tawassut* and *tool* only for Warsh at all times i.e. whether making *waqf* or not,

The remaining Qurraa make *qasr*.
However, two words are exempted from this rule; 

a} the *waaw* in *المؤمنة* which is in Surah Takweer,  

b} the *waaw* of *مؤيِّلاً* which is in Surah Kahf.

In both these words there will be only *qasr* for Warsh as is the case for the other Qurraa as well. Yes! But in the first word i.e. *المؤمنة* the madd of *badal* i.e. *qasr- tawassut- tool* will be read.

**Note:** and in *سَروْاٰتِكُمْ* and *سَروْاٰتِهِمْ* there will be only four *wujooh* out of nine for Warsh. 
i.e. 1-3} when making *qasr* in the *waaw* there will be *tathleeth* in *badal*, and  
4} with *tawassut* of the *waaw* there will be only *tawassut* in *badal*.

8. *Madd Badal* is that *madd* in which the *hamzah* appears before the letter of *madd*, in the same word, e.g. *إِيمَانِكُمْ - أَوْثَنَاء - أَمنََََْ* etc.
There will be *qasr* for all the Qurraa except Warsh, he reads with *thathleteeth* i.e. *qasr*, *tawassut* and *tool*, whether the *hamzah* be *muhaqqaqah* or *mughayyarah*.

There are a few types of *hamzah mughayyarah*:

**a**} The *hamzah* will be *mughayyarah* because of *tas-heel*,

\[ \text{ءَالِهَتْنَا - َءَامِنْمَ - ِجَآءَ اَلْ لَوْطَ} \]

**b**} The *hamzah* will be *mughayyarah* because of *ibdaal*,

\[ \text{مِنَ السَّمَآءِ اٰيَة ُهُؤُلََءِ اٰلِهَت} \]

**c**} The *hamzah* will be *mughayyarah* because of *naql*,

\[ \text{مَنَ امَنَ , َالِإِيْمَانَ , َالآخِرَةَ} \]

From this rule of *thathleteeth*, there are certain words which are exempted for Warsh; that means, he, like the other Qurraa, makes *qasr* only.

They are as follows:

**1**} If before the *hamzah* there is a *saheeh saakin* in the same word,

\[ \text{الظَّمَانَ - َمَسْئُولاً - ُهُذَرَ} \]

Because the *hamzah* is *mahzoof-ur* rasm, therefore there will be *qasr* only.

**2**} After the *hamzah* the *alif* is changed from a *tanween* because of *waqf*, e.g. ُدَعَاءَ - َنَذَاءَ etc.
3} If before the letter of *madd* the *hamzah* is *wasli*,
e.g. *اي تِ*، *اي ذَن لِّى*، *اوْتُمِن* etc.

There are two other words in which there will only be qasr, firstly,
*يُوَاخَذُكُم* and secondly, *يَوَاخَذْكُم*.

In two words:
1} *آلَّنََْ* which is at two places in Surah Yunus
2} *عَادَا الْوَلِىَ* in Surah Najm

There will be two *wujooh*;

According to some `Ulema of Qira’at, these two words are also
exempted from *madd*, hence there will be qasr only.

Whereas according to others, these two words are not exempted,
hence there will be *tathleeth* in both of them.

In the first word *آلَّنََْ* there will be 7 *wujooh* when reading *waslan*
and 9 *wujooh* when making *waqf*.

In the second word *عَادَا الْوَلِىَ* there will be *تثليث* only.

The *wujooh* of *Madd Badal* and *Leen Muttasil*:

**First Type:** *Madd Badal* and *Leen Muttasil* appear together;
e.g. *أَبَأَوْهُمْ لَا يَعْلَوْنَ شَيْئًا* (بقره ع 21)
In this type, six wujooh are found i.e. the three wujooh of *badal* into the two wujooh of *leen*, from which four are permissible, which are,

1,2) *Qasr* and *tawassul* in *badal* with *tawassut* of *leen*

3,4) *Tool* in *badal* with *tawassut* and *tool* in *leen*

The remaining two wujooh are not permissible.

Example:

<table>
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<tr>
<td></td>
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<td>توسط</td>
</tr>
</tbody>
</table>
It should be known that *hamzatain* in one word is of three types:

1. Both the *hamzahs* are *maftooh*. e.g. ّ إنذَرُوهُمْ etc.

2. The first is *maftooh* and the second is *maksoor*. e.g. آئَنَا – آئَنَّا

3. The first is *maftooh* and the second is *madhmoom*. e.g. أوْتَبْنِيَّكُمْ – ّ أَلْقَى – ّ أَنْزِلَ.

These are the only three words found in the third type. There is a fourth word ّ أَشْهُدْوَا, but this is only according to the *Qira’ah* of Imaam Naafi’.

1) In the first type i.e. both the *hamzahs* are *maftooh*, e.g. ّ آتُنْثِمُ

There will be *tas-heel bi-laa khulf* of the second *hamzah* for Hirmiyain and Basri, and *tas-heel* with *khulf* for Hishaam. Also, there will be *idkhaal of alif* between the two *hamzahs* for Qaaloon, Basri and Hishaam. For Warsh and Makki, there will be *tas-heel mahdh*, and for Warsh there is a second *wajh* which is *ibdaal bil alif* of the second *hamzah*. The remaining Qurraa read with *tahqeeq* of both the *hamzahs* similar to Hafs.

Hence, in the first type, there will be the following five *Qira’at*:

1} *Tas-heel* with *idkhaal* for Qaaloon and Basri

2} *Tas-heel mahdh* for Warsh and Makki

3} and the second *wajh* for Warsh is *ibdaal bil alif*
4) Tas-heel with idkhaal and tahqeeq with idkhaal for Hishaam
5) Tahqeeq of hamzatain for the remaining Qurraa

2) In the second type, i.e. the first hamzah is maftoooh and the second maksoor, e.g. عَنَّا
There will be tas-heel bi-laa khulf of the second hamzah for Hirmiyain and Basri. Hishaam makes tas-heel bil khulf at only one place i.e. اَئِنْتَكَمْ لِتَكَفُرُونَ in Surah Ha-Meem Sajdah. Besides this, there will be no tas-heel in hamzah maksoorah for him. Also, there will be idkhaal of alif for Qaaloon and Basri, except the word آَئِمْهَا in which there will be tas-heel mahdh. For Warsh and Makki, there will be tas-heel mahdh. For Hishaam, there will be idkhaal bi-laa khulf, with the exception of seven places in which there will be idkhaal bi-laa khulf.

They are as follows:
1) آَئِذَا مَا مِتَ in Surah Maryam
2) آَئِنَّكُم لَاتَوْنَ and آَئِنْ لَنَا both in Surah A’raaf
3) آَئِن لَنَا in Surah Shu’araa
4) آَئِف كَأْلِهْا and آَئِنْ لَنَا آَئِمْهَا آَئِف كَا لِهْا both in Surah Saaffaat
5) آَئِنْتَكُمْ لِتَكَفُرُونَ in Surah Ha-Meem Sajdah

In the last place i.e. آَئِنْتَكُمْ لِتَكَفُرُونَ there will also be tas-heel bil khulf
The remaining Qurraa will read the *hamzatain* with *tahqeeq* similar to Hafs.

Hence, in the second type, there will be the following Qira’at:

1} *Tas-heel* with *idkhaal* for Qaaloon and Basri  
2} *Tas-heel mahdh* for Warsh and Makki  
3} *Tahqeeq mahdh* for Koofiyyeen and Ibn Zakwaan  
4} *Taqeeq mahdh* and *tahqeeq* with *idkhaal* for Hishaam, besides the seven places mentioned above, and *tahqeeq* with *idkhaal* and *tas-heel* with *idkhaal* in the last place i.e. أَنتُوْنَ لِنَكْفُرُونَ in Surah Ha-Meem Sajdah

Besides this last place, in the remaining six places, there will be only *tahqeeq* with *idkhaal* for Hishaam.

3) In the third type i.e. the first is *maftooh* and the second *madhmoom*, e.g. أوُّبْنِكُمْ

There will be *tas-heel bi-laa khulf* of the second *hamzah* for Hirmiyain and Basri. In ءُلْقَى في Surah Saad and أَنْزَلَ في Surah Qamar, there will be *tas-heel bil khulf* for Hishaam, and in فَلَ أُوُبْنِكُمْ في Surah Aali-‘Imraan there will be only *tahqeeq* for Hishaam. For Qaaloon there will be *idkhaal bi-laa khulf* and for Basri and Hishaam there will be *idkhaal bil khulf*. As for Hishaam, together with *tas-heel* there will be only *idkhaal*. 
The remaining Qurraa will read *tahqeeq bi-laa idkhaal* similar to Hafs.

Hence, in the third type, there will be the following Qira’at:

**a)** in Surah Aali-‘Imraan:

1. *Tas-heel* with *idkhaal* for Qaaloon
2. *Tas-heel mahdh* for Warsh and Makki
3. *Tas-heel mahdh* and *tas-heel* with *idkhaal* for Basri
4. *Tahqeeq mahdh* and *tahqeeq* with *idkhaal* for Hishaam
5. *Tahqeeq* of *hamzatain* for the remaining Qurraa

**b)** in Surah Saad and *عَ آَلِقِيَ الْذِّکْرُ* in Surah Qamar:

1. *Tas-heel* with *idkhaal* for Qaaloon
2. *Tas-heel mahdh* for Warsh and Makki
3. *Tas-heel mahdh* and *tas-heel* with *idkhaal* for Basri
4. *Tahqeeq mahdh*, *tas-heel* with *idkhaal* and *tahqeeq* with *idkhaal* for Hishaam, i.e. three *wujooth*
5. *Tahqeeq* of *hamzatain* for the remaining Qurraa

It should be known that *hamzatain* in one word is of three types:

1. Both the *hamzahs* are *maftoooh*. e.g. *عَ آَلِقِيَ الْذِّکْرُ* etc.
2. The first is *maftoooh* and the second is *maksoor*. e.g. *آَنَاَ - آَنَاَ*
3. The first is *maftooh* and the second is *madhmoon*. e.g.  

أَوْنُبِّئُكُمْ  

ءَ اُئِنْنَمْ.

These are the only three words found in the third type. There is a fourth word َءَ أَشْهَدْوَا, but this is only according to the Qira’ah of Imaam Abu Ja’far.

1) In the first type i.e. both the *hamzahs* are *maftooh*, e.g. َءَ أَئِنْنَمْ, there will be the following three Qira’at:

1} *Tas-heel* with *idkhaal* for Abu Ja’far  
2} *Tas-heel mahdh* for Ruwais  
3} *Tahqeeq of hamzatain* for the Rawh and Khalaf

2) In the second type, i.e. the first *hamzah* is *maftooh* and the second *maksoor*, e.g. أَئِنْنَا, there will be the following three Qira’at:

1} *Tas-heel* with *idkhaal* for Abu Ja’far  
2} *Tas-heel mahdh* for Ruwais  
3} *Tahqeeq mahdh* for Rawh and Khalaf

3) In the third type i.e. the first is *maftooh* and the second *madhmoon*, e.g. أَوْنُبِّئُكُمْ, there will be the following three Qira’at:

1} *Tas-heel* with *idkhaal* for Abu Ja’far  
2} *Tas-heel mahdh* for Ruwais
Mention of some words and their اختلافات:

a) ء اَعْجَمِيٌّ وَ عَرَبِىٌّ in Surah Ha- Meem Sajdah:
1} **Tas-heel with idkhaal** for Qaaloon and Basri
2} **Tas-heel mahdh** for Warsh, Ibn Zakwaan, Makki and Hafs
3} Second **wajh** for Warsh i.e. *ibdaal bil alif* with *madd*
4} One **hamzah** only for Hisaam i.e. ء اَعْجَمِيٌّ وَ عَرَبِىٌّ
5} **Tahqeeq** of the **hamzatain** for the remaining Qurraa

b) أَذِهَبْتُمْ طَيِّبَتِكُم in Surah Ahqaaf:
There will be **hamzatain** for Makki and Shaami.e. أَذِهَبْتُمْ.
1} **Tas-heel mahdh** for Makki
2} **Tas-heel with idkhaal** and **tahqeeq with idkhaal** for Hisaam
3} **Tahqeeq** of the **hamzatain** for Ibn Zakwaan
4} One **hamzah** for the remaining Qurraa

3} **Tahqeeq** of **hamzatain** for the Rawh and Khalaf
c) in Surah Qalam:
There will be *hamzatain* for Shaami, Shu’bah and Hamzah i.e. َعَ اَنْ كَانَ ذَا مَالٍ وَّ بَنِيَّنَ كَانَ
1} *Tas-heel with idkhaal* for Hishaam
2} *Tas-heel mahdh* for Ibn Zakwaan
3} *Tahqeeq* of the *hamzatain* for Shu’bah and Hamzah
4} One *hamzah* for the remaining Qurraa

d) in Surah Aali-‘Imraan:
There will be *hamzatain* for Makki i.e. َعَ اَنَّ يُؤَتَى اَحَدٌ
1} *Tas-heel mahdh* for Makki
2} One *hamzah* for the remaining Qurraa

e) in Surah A’raaf:
1} *Tas-heel* of the second *hamzah* for Naafi’, Bazzi, Basri and Shaami i.e. ُأَمْنِئْتُمْ بِهَا
2} *Ibdaal* of the first *hamzah* to a *waaw*, and *tas-heel* of the second *hamzah* for Qunbul, i.e. ُفِر عَوْنَ وَ أَمْنِئْتُمْ بِهَا
3} *Tahqeeq* of the second *hamzah* for Shu’bah, Hamzah and Kisaace i.e. ُأَمْنِئْتُمْ بِهَا
4} One *hamzah* for Hafs i.e. َأَمْنِئْتُمْ بِهَا

f) in Surah Taahaa:
المجتبي في القراءات السبع

المتنقي في القراءات الثلاث

1} *Tas-heel* of the second *hamzah* for Naafi’, Bazzi, Basri and Shaami i.e. ء آمنتم به

2} One *hamzah* for Qunbul and Hafs i.e. آمنتم له

3} *Tahqeeq* of the second *hamzah* for Shu’bah, Hamzah and Kisaaee i.e. ء آمنتم له

**g) قال آمنتم له** in Surah Shu’araa:

1} *Tas-heel* of the second *hamzah* for Naafi’, Makki, Basri and Shaami i.e. ء آمنتم له

2} One *hamzah* for Hafs i.e. آمنتم له

3} *Tahqeeq* of the second *hamzah* for Shu’bah, Hamzah and Kisaaee i.e. ء آمنتم له

**h) آمنتم** in Surah Mulk:

1} *Tas-heel* of the second *hamzah* with *idkhaal* for Qaalooin, Basri and Hishaam i.e. آمنتم

2} *Tas-heel mahdh* for Warsh and Bazzi i.e. آمنتم

3} *Wajh thaani* for Warsh i.e. *ibdaal bil alif* with *qasr* i.e. آمنتم

4} *Ibdaal* of the first *hamzah* to a *waaw*, and *tas-heel* of the second *hamzah* for Qunbul i.e. النشور و آمنتم

5} *Tahqeeq* with *idkhaal* for Hishaam i.e. آمنتم

6} *Tahqeeq* of the *hamzatain* for Koofiyeen and Ibn Zakwaan i.e. آمنتم

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المجتبي في القراءات السبع
المنتقى في القراءات الثلاث

There are two *wujooh* in the above three words for all the Qurraa:

1) *Ibdaal* e.g. 

2) *Tas-heel* e.g.  

*Ibdaal* is the preferred *wajh* because the change in it is complete, whereas in *tas-heel* the change is not a complete one. In *ibdaal* there will be *tool*, and in *tas-heel* there will be *qasr* without *idkhaal*. Similarly, if three *hamzahs* are found together in a word, then too *idkhaal* will not be permissible, e.g. ءَ أَلِهَتْنَا َءَ أَمْنتِم etc.

Wherever it is found in the Qur’aan:

1) *Tas-heel mahdh* for Hirmiyain and Basri

2) *Tahqeeq mahdh* and *tahqeeq* with *idkhaal* for Hishaam

3) *Tahqeeq* of the *hamzatain* for Koofiyeen and Ibn Zakwaan

**Mention of some words and their اختلافات:**

**a)** ءَ أُعْجِمِىَ وَ عَرَبِىَ in Surah Ha-Meem Sajdah:

1) *Tas-heel* with *idkhaal* for Abu Ja’far

2) *Tas-heel mahdh* for Ruwais

3) *Tahqeeq* of the *hamzatain* for Rawh and Khalaf

**b)** أَذَهْبَتْنَا طَيِّبَتُكُم in Surah Ahqaaf:

There will be *hamzatain* for Abu Ja’far and Ya’qoob i.e. ءَ أَذَهْبَتْنَا.

1) *Tas-heel* with *idkhaal* for Abu Jaf’ar
2) **Tas-heel mahdh** for Ruwais  
3) **Tahqeeq of the hamzatain** for Rawh  
4) One *hamzah* for Khalaf  

**e)** in Surah Qalam:  
There will be *hamzatain* for Abu Ja’far and Ya’qoob i.e. *ءَ أَنَّ كَانَ*.  
1) **Tas-heel** with *idkhaal* for Abu Jaf’ar  
2) **Tas-heel mahdh** for Ruwais  
3) **Tahqeeq of the hamzatain** for Rawh  
4) One *hamzah* for Khalaf  

**d)** in Surah Aali-’Imraan:  
There will be one *hamzah* for all the Qurraa i.e. *أَنَّ يُؤْتُىَ أَحَدُمَا*  
1) **Tas-heel** of the second *hamzah* for Abu Ja’far i.e. *ءَ أَمْنَتْ مَ بِهْ*  
2) One *hamzah* for Ruwais i.e. *أَمْنَتْ مَ بِهْ*  
3) **Tahqeeq of the second hamzah** for Rawh and Khalaf i.e. *ءَ أَمْنَتْ مَ بِهْ*  

**f)** in Surah Taahaa:  
1) **Tas-heel of the second hamzah** for Abu Ja’far i.e. *ءَ أَمْنَتْ مَ بِهْ*  
2) One *hamzah* for Ruwais i.e. *أَمْنَتْ مَ لَهْ*  
3) **Tahqeeq of the second hamzah** for Rawh and Khalaf i.e. *ءَ أَمْنَتْ مَ لَهْ*  

**g)** in Surah Shu’araa:
المجتبى في القراءات السبع
المنتقى في القراءات الثلاث

1} Tas-heel with idkhaal for Abu Ja’far i.e. َآمنتم له
2} One hamzah for Ruwais i.e. َآمنتم له
3} Tahqeeq of the second hamzah for Rawh and Khalaf i.e. َآمنتم له

h) ُ آمنتم in Surah Mulk:
1} Tas-heel with idkhaal for Abu Ja’far
2} Tas-heel mahdh for Ruwais
3} Tahqeeq of the hamzatain for Rawh and Khalaf

i) : َآللّ - َالذّكرين(آلذّكرينِ - َآللّ - َآلئن)
There are two wujooh in the above three words for all the Qurraa:
1} Ibdaal e.g. َآلذّكرينِ - َآللّ - َآلئن
2} Tas-heel e.g. َُآللّ - ََآللّ - ََآلئن

Ibdaal is the preferred wajh because the change in it is complete, whereas in tas-heel the change is not a complete one. In ibdaal there will be tool, and in tas-heel there will be qasr without idkhaal. Similarly, if three hamzahs are found together in a word, then too idkhaal will not be permissible, e.g. ََآللّ - ََآللّ - ََآللّ etc.

j) َآئِمّة wherever it is found in the Qur’aan:
1} Tas-heel with idkhaal for Abu Ja’far
2} Tas-heel mahdh for Ruwais
3} Tahqeeq of the hamzatain for Rawh and Khalaf
There are initially two types of *hamzatain* when they appear in two separate words.

**A) Muttafiqatain** when the *harakah* of both the *hamzah* is the same, which is of three types, because the *harakaat* are three:

\[\text{a}) \text{Maftoohatain} - \text{Both are maf} \text{tooh e.g.} \text{جاءَ أمرنا} \]

\[\text{b}) \text{Maksooratain} - \text{Both are maksoor e.g.} \text{من السماءِ إن كنتم} \]

\[\text{c}) \text{Madhmoomatain} - \text{Both are madhmoom e.g.} \text{اولياءُ أولئك} \]

**a) In all three types of muttafiqatain,** there will be *isqaat* of the first *hamzah* with *qasr* and *tawassut* for Basri, e.g. *جاَ أمرنا* – *من السما إن أولاياء أولنك*.

**b) And for Qaaloon and Bazzi,** there will be *isqaat* of the first *hamzah* with *qasr* and *tawassut* in only *maftoohatain*, e.g. *جاَ أمرنا*.

In **maksooratain** and **madhmoomatain** there will be *tas-heel* of the first *hamzah* with *tawassut* and *qasr* for both Qaaloon and Bazzi, e.g. *من السماء إن أولايا أولنك*.

But in *بالسُوءِ إلَّا* there are two *wujooh*:

1) *Tas-heel* of the first *hamzah*
2} Making *ibdaal* of the first *hamzah* to a *waaw* and then making *idghaam* of the first *waaw* into the second i.e. *(بالسُرْوَ الاَّلَ).*(The second *hamzah* will be recited with *tahqeeq*.)

c) In all three types of *muttafiqatain*, there will be two *wujooh* for Warsh and Qunbul

1} *Tas-heel* of the second *hamzah* e.g. *جاءَ أمِرَنَا َمن السماءِ اِن َأولياءً أوناك*.

2} To make *ibdaal* of the second *hamzah* to a letter of *madd* i.e. in *maftoohatain* the second *hamzah* will be changed to an *alif*, e.g. *

*جاءَ امرُنَا*.

In *maksooratain*, the second *hamzah* will be changed to a *yaa maddah*, e.g. *

*من السماءِ يْنْكنتم*.

In *madhmoomatain*, the second *hamzah* will be changed to a *waaw maddah*, e.g. *

*أولياءً وَلنك*.

**Note**: If after making *ibdaal* there appears a *saakin* letter, then there will be *tool* for Warsh and Qunbul, because of *madd laazim*, e.g. *

*جاءَ من السماءِ يَنْكتتم* and *

*أمَّرُنَا* etc.

And at two places;

i.e. *هؤلاءِ اَن كنتم* in Surah Baqarah and *على البغاءِ اَن اردن* in Surah Noor, there is a third *wajh* for Warsh i.e. to change the second *hamzah* to a *yaa maksoorah*, e.g. *

*هؤلاءِ يِن* and *

*على البغاءِ يِن*.
**Note:** If after the letter of *madd* there appears a *hamzah mughayyarah*, then two *wujooh* will be read i.e. *madd* and *qasr*. Therefore, in *tas-heel*, preference will be given to *madd*, and in *hazf* preference will be given to *qasr*.

**B) Mukhtalifatain** is when the *harakah* of both the *hamzah* is not the same; there are five types which are found in the Qur’aan:

1} The first is *maftooh* and the second *maksoor*, e.g. شهداءَ إذ.
2} The first is *maftooh* and the second *madhmoom*, e.g. جاءَ أمةً.

**Note:** In both the above types, there will be *tas-heel* of the second *hamzah* for Hirmiyain and Basri.

3} The first is *madhmoom* and the second *maftooh*, e.g. السَّفهاءُ أَلاَّ أَنْهُم.
4} The first is *maksoor* and the second *maftooh*, e.g. منَ الماءِ أَوْ ممَّا.

**Note:** In both the above types, there will be *ibdaal* of the second *hamzah* for Hirmiyain and Basri.

**Note:** In number 3, the *ibdaal* will be to a *waaw* because of the *dhammah* before the second *hamzah*, e.g. السَّفهاءُ وَلاَ أَنْهُم.

In number 4, the *ibdaal* will be to a *yaa* because of the *kasrah* before second *hamzah*, e.g. منَ الماءِ يَوْ ممّا.

5} The first is *madhmoom* and the second *maksoor*, e.g. يشأَ إلى.

**Note:** In this type, there will be two *wujooh* for Hirmiyain and Basri.
a} *Tas-heel* of the second *hamzah*

b} *Ibdaal* of the second *hamzah* to a *waaw* because of the *dhammah* before the second *hamzah*, e.g. ُيِشَاءُ وِلٰى.

The remaining Qurraa will read *tahqeeq* of the *hamzatain* in all five types.

There are initially two types of *hamzatain* when they appear in two separate words.

A) *Muttafiqatain* when the *harakah* of both the *hamzah* is the same, which is of three types, because the *harakaat* are three:

a} *Maftoohatain* - Both are *maftooh* e.g. جاءَ اَمرنا

b} *Maksooratain* - Both are *maksoor* e.g. من السماءِ اِن كنتم

c} *Madhmoomatain* - Both are *madhmoom* e.g. اولياءُ اُولئك

a} In all three types of *muttafiqatain*, there will be *tas-heel* of the second *hamzah* for Abu Ja’far and Ruwais e.g. جاءَ اَمرنا ُمن السماءِ اِن كنتم اولياءُ اُولئك

b} And for Rawh and Khalaf, there will be *tahqeeq* of the *hamzatain* in all three types.

B) *Mukhtalifatain* is when the *harakah* of both the *hamzah* is not the same; there are five types which are found in Qur’aan:

1} The first is *maftooh* and the second *maksoor*, e.g. ُشَهِيدَاهُ اذْ.
2} The first is *maftooh* and the second *madhoom*, e.g. جاءَ أمةٌ.

**Note:** In both the above two types, there will be *tas-heel* of the second *hamzah* for Abu Ja’far and Ruwais.

3} The first is *madhoom* and the second *maftooh*, e.g. السَّفهاءُ أَلَا إِنَّهُمْ.

4} The first is *maksoor* and the second *maftooh*, e.g. مِنَ الماءِ أَوْ ممَّا.

**Note:** In both the above two types, there will be *ibdaal* of the second *hamzah* for Abu Ja’far and Ruwais.

5} The first is *madhoom* and the second *maksoor*, e.g. يشاءُ إلى.

**Note:** In this type, there will be two *wujooh* for Abu Ja’far and Ruwais.

   a} *Tas-heel* of the second *hamzah*

   b} *Ibdaal* of the second *hamzah* to a *waaw* because of the *dhammah* before the second *hamzah*, e.g. يشاءُ وِلى.

The remaining Qurraa will read *tahqeeq* of the *hamzatain* in all five types.
<table>
<thead>
<tr>
<th>همزتين من كلمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب - ح - ل² - (ط)</td>
</tr>
<tr>
<td>ج - د - ح - (ط)</td>
</tr>
<tr>
<td>ج² - د² - (ط)</td>
</tr>
<tr>
<td>ل³ - م - ن - ف - ر - (ف)</td>
</tr>
<tr>
<td>م - ن - ف - ر - (ي) - (ف)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>همزتين من كلمتين</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب - ح - ل³ - (ا)</td>
</tr>
<tr>
<td>ل² - م - ن - ف - ر - (ي) - (ف)</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>تسهيل الثانية مع الإدخال</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب - ح - ل² - (ا)</td>
</tr>
<tr>
<td>ج - د - ح - (ط)</td>
</tr>
<tr>
<td>ج² - د² - (ط)</td>
</tr>
<tr>
<td>ب - ح</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>إبادال الثانية</th>
</tr>
</thead>
<tbody>
<tr>
<td>ل² - م - ن - ف - ر - (ي) - (ف)</td>
</tr>
<tr>
<td>م - ن - ف - ر - (ي) - (ف)</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>تحقيق التسهيل</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب - ح - ل³ - (ا)</td>
</tr>
<tr>
<td>ج - د - ح - (ط)</td>
</tr>
<tr>
<td>ج² - د² - (ط)</td>
</tr>
<tr>
<td>ب - ح</td>
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<thead>
<tr>
<th>إسقاط الأولي مع المد والقصر</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب - ح</td>
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</table>

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
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<table>
<thead>
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<th>تحقيق الهمزتين</th>
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<tr>
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</tr>
<tr>
<td>ج² - د² - (ط)</td>
</tr>
<tr>
<td>ب - ح</td>
</tr>
</tbody>
</table>
A. When the hamzah saakinah is faa kalimah in either an ism or fi’l, then Warsh makes ibdaal of the hamzah to harf ‘illah corresponding to the harakah on the letter before the hamzah. Hence, there will be ibdaal of the hamzah to an alif before a fathah, e.g. يَاخُرذ، يَاكرل، and ibdaal to a waaw before a dhammah, e.g. المومنون، يوثرون، يوترون، and ibdaal to yaa before a kasrah, e.g. للسموتِ ايْتونى.

Note: There are three (3) rules to recognise the hamzah to be faa kalimah.

a) That hamzah saakinah which appears after a hamzah wasli, e.g. السموتِ ايْتونى – لقَآءُ نَا ایت.

b) That hamzah saakinah which appears after a meem in ism faa’il or ism maf’ool, e.g. مَاکُول – المُومنون etc.

c) That hamzah saakinah which appears after an ‘alaamah of mudhaari’, i.e. the hamzah appears after any of the seven letters ا-ت-ئ-ل-ا-م-و-ف, e.g. تالمون – يُومنون etc.

With the exception of the words which are derived from ایواء which are as follows,

1. {النیتِ تؤویه in Surah Ahzaab and وتؤوی in Surah Ma’arĳ
2. و مأواهم – مأواکم – و مأواه – المأوї etc.
3} فَأْوَى in Surah Kahf

In the above words Warsh does not make *ibdaal*.

**B.** Similarly, Warsh will make *ibdaal* of that *hamzah maftooohah* which appears after a *dhammah*.

This *ibdaal* for Warsh will take place when three conditions are found:

1} The *hamzah* should be *maftooh*

2} The *hamzah* should be *faa kalimah*

3} The *hamzah* should appear after a *dhammah*,

\[\text{يُؤَخَّرهم - وَالمولِّفة - مُؤَذَّن - مُوجَّلَة - يُؤُذِّه} \]

Therefore, if any one of the above three conditions are not found, then *ibdaal* will not take place. Hence, there will be no *ibdaal* in words such as *ولا يؤُده* - *تؤُزهم* etc. because the *hamzah* is *madhmoon*.

Similarly, there will be no *ibdaal* of the *hamzah* in words like *فوَاد - فوَاد* بسؤول etc. because in it, the *hamzah* is not *faa kalimah*, in the same way there will be no *ibdaal* of the *hamzah* in words such as *و - تآذَن* - *ما تأخُر* etc. because the *hamzah* does not appear after a *dhammah*.

**C.** Soosi will make *ibdaal* of the *hamzah saakinah* whether the *hamzah* is *faa kalimah*, e.g. *المؤمنون*، *راَسْ - بَأس*، *ائِن kalimah*, e.g. *و - تآذَن* - *جئْت* - *شئْت* - *فاذَأَغْتَم* etc. or *laam kalimah*, e.g. *فاذَأَغْتَم* etc.

**Note:** There are five types of *hamzah* which are exempt to the rule of *ibdaal* for Soosi:
a) The *sukoon* which is found on the *hamzah* due to *jazm*. This type is found in six (6) words, which appear at 19 places in the Qur’aan:

1} تَسُؤْهم which is found at 3 places i.e. *تَسُؤْهم* in Surah Aali-‘Imraan and Surah Tawbah, and *تَسُؤْكم* in Surah Maaidah.

2} which is also found at 3 places in: Surah Yaseen, Surah Saba and Surah Shu’araa.

3} which is found at 10 places: Surah Nisaa, Surah An’aam, Surah Ibraaheem, two places in Surah Bani Israeel, Surah Faatir and Surah Shooraa, these seven places, and also *و من يَّشَا يَجعله* in Surah An’aam and *فَان يَشَا الله* also in Surah An’aam and *الله فَان يَشَا الله* in Surah Shooraa in the two words listed last the rule will apply only *waqfan*.

4} in Surah Baqarah

5} *يُهيِّئْ لكم* in Surah Kahf

6} *أم لم يُنَبَّاْ* in Surah Najm

b) That *hamzah* whose *sukoon* is because of *binaa*, and they are the *seeghah* of *amr*. This type is found in five (5) words which appear at 11 places in the Qur’aan:

1} و هيِّئ لنا in Surah Kahf

2} انبِئهم in Surah Baqarah

3} which is found at four places i.e. *نبِئْنرا* in Surah Yusuf, *نبِئْ عبادى* in Surah Hijr, *و نبِئْهم* also in Surah Hijr and Surah Qamar.

4} *ارجِئْه* in Surah A’raaf and Surah Shu’araa
c) The presence (reading) of the *hamzah*, which is easier to pronounce then making *ibdaal*. This type is found in only one word, which is at two places in the Qur’aan.

1} تؤوى اليك in Surah Ahzaab
2} اللّتى تؤويه in Surah Ma’aarij

According to Soosi, it is easier to read the *hamzah* instead of making *ibdaal*

d) The *hamzah* of that word, of which if *ibdaal* is made, the meaning of another word could mistakenly be understood. This type too is found only in one word i.e. رِئُيًا in Surah Maryam.

*Ibdaal* in this instance too will not be made, because after *ibdaal* the word changes to رِيًّا which has two meanings:

a} رعيا is derived from the word رؤية which means to look, and this is the meaning referred to in this ayat.

b} and رعيا is also drawn from the word رئ which means, to give water or to let drink.

e) The *ibdaal* of the *hamzah* could infer to the root-word of another. This type too is found only in one word i.e. مؤصدة which appears at two places in the Qur’aan, 1} Surah Balad and 2} Surah Humazah
This word according to Abu ‘Amr Basri comes from the root-word آصد which is mahmoozul faa. Whereas, according to the other Qurraa the root-word is أوصدم which is mithaal waaw. If ibdaal were made, it would than imply that according to Abu ‘Amr too, the root-word is أوصدم whereas according to him that is not the case. Therefore, ibdaal is not made.

In the same way, the ibdaal of the word بارئكم is also exempted. The word بارئكم appears at two places, both in Surah Baqarah.

**Note:** There will be ibdaal of the following words for other Qurraa as well, together with Soosi:

a) Warsh makes ibdaal of the following words together with Soosi, even though the hamzah is ‘ain kalimah: i.e. ذنب، بئر.

b) Similarly, there will be ibdaal of the word ذنب for Kisaae as well, together with Warsh and Soosi.

c) In the word لؤلؤ، there will be ibdaal for Shu’bah together with Soosi, whether the word be ma’rifah or nakirah.

d) In the word لا يلتنكم which appears in Surah Hujuraat, there are three Qira’at:

1} Tahqeeq of hamzah for Doori i.e. لا يَّالتنكم

2} Ibdaal bil alif for Soosi i.e. لا يَّالتنكم

3} Hazf of hamzah and alif for the remaining Qurraa i.e. لا يَّالتنكم

e) In the word لنلا، there will be ibdaal for only Warsh of the hamzah to a yaa maftoohah i.e. لِيَلاً
The following rules are for Abu Ja’far:

a) If a hamzah with sukoon occurs in the faa kalimah, ‘ain kalimah or laam kalimah (in the root word) preceded by any letter with fathah, then it will be changed to an alif; if it has a kasrah, then to yaa; and if it has a dhammah, then to a waaw, e.g. يأخذ to يأخذ, بأس to بأس, شئت to شئت, etc.

Note: This rule will not apply in the words أنبئهم and ونبنهم.

b) If a hamzah with a fathah occurs, then two conditions must be met in order to change it to a waaw with fathah:
   1) the hamzah must be in the faa kalimah
   2) the letter preceding it must have a dhammah

e.g. والمؤلفة to والمؤلفة, etc.

Note: The word يؤيد is excluded from this rule for Ibn Wirdaan.

Note: The words بسؤال and فؤاد are excluded; the hamzah is not in the faa kalimah, but in the ‘ain kalimah.

c) If a hamzah with a fathah occurs after a letter with kasrah, then in the following 18 words the hamzah will be changed to a yaa with fathah:

<p>| | | | |</p>
<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>فئة</td>
<td>فتنان</td>
<td>فنتين</td>
<td>فنتكم</td>
</tr>
<tr>
<td>مانة</td>
<td>مانتين</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Note: The letter م in the word موطئا may be recited with either *ibdaal* or *tahqeeq*.

d) If a *hamzah* with a *dhammah* occurs after a letter with *kasrah*, then in the following 19 words the *hamzah* will be dropped off and the letter preceding it will have a *dhammah*:

<table>
<thead>
<tr>
<th>مستهزعون</th>
<th>تهزعون</th>
<th>تهزعون</th>
<th>والصابون</th>
<th>والصابون</th>
</tr>
</thead>
<tbody>
<tr>
<td>نبوني</td>
<td>يطبفوا</td>
<td>يطففوا</td>
<td>يضاهنون</td>
<td>فمالون</td>
</tr>
<tr>
<td>مكتكون</td>
<td>تتبنونه</td>
<td>أتنبونن</td>
<td>بسانتبتك</td>
<td>استهزعوا</td>
</tr>
<tr>
<td>ليواطنوا</td>
<td>يتقدون</td>
<td>الخاطون</td>
<td>المنشنون</td>
<td></td>
</tr>
</tbody>
</table>

Note: In number 19, which occurs in Surah Al-Waaqi’ah, the rule may take place or be left out, i.e. *ibdaal* or *tahqeeq*.

e) If a *hamzah* with a *kasrah* occurs after a letter with *kasrah*, then in the following 6 words the *hamzah* will be dropped off:

<table>
<thead>
<tr>
<th>والصابين</th>
<th>المستهزين</th>
<th>الخاطنين</th>
<th>مكتكون</th>
</tr>
</thead>
<tbody>
<tr>
<td>خاطنين</td>
<td>لخاطنين</td>
<td>مكتكون</td>
<td></td>
</tr>
</tbody>
</table>

f) If a *hamzah* with a *dhammah* occurs after a letter with *fathah*, then in the following 3 words the *hamzah* will be dropped off.
and the letter preceding it will remain as a *fathah*, the *waaw* will have a *sukoon*:

| يطنون | تطئوها | تطئوهم |

**g)** If a *hamzah* with a *fathah* occurs after a letter with *fathah*, then in the following word the *hamzah* will be dropped off: متكنا.

**h)** The *hamzah* in the words **اللّي** و **إقناى**، and will be recited with *tas-heel* along with *madd* or *qasr*.

However, in the word **هانتم**، there will only be *tas-heel* along with *qasr*, due to *madd munfasil*.

**Note:** When stopping on the word **اللّي**، the *hamzah* will be changed to a *yaa*.

**i)** The *hamzah* in the words جزءا and جزء will be changed to a *zaay*, after which *idghaam* will take place, i.e. جزءا.

Similarly, the *hamzah* in the words **النسمى** كهيئة will be changed to a *yaa*, after which *idghaam* will take place.

The *waaw* in the words *كروا هزوا* and *كروا هزوا* will be changed to a *hamzah* wherever they occur, i.e. كروا هزوا for Abu Ja’far, Ya’qoob and Khalaf. However, in the first word, Abu Ja’far and
Ya’qoob will recite the zaay with a dhammah while Khalaf will recite it with sukoon. In the second word, Abu Ja’far recites the faa with a dhammah while the remaining two recite with sukoon.

j) Imaam Khalaf recites the word ذئب with ibdaal.
باب نقل حركة الهمزة إلى الساكن قبلها

If before a hamzah qat’ee, there appears a saheeh saakin letter, or a letter of teen, then Warsh makes naql, i.e. the harakah of the hamzah is transferred to the letter before it, and the hamzah is dropped. This naql will take place when the saheeh saakin letter is at the end of the first word, and the hamzah qat’ee at the beginning of the next word.

Note: This naql takes place in both mawsool and mafsool.

a) Mawsool is, when both the ال and the word which has a hamzah at the beginning, are in the same word, e.g. الأرض - الإنسان etc,

b) Mafsool is, when both the saakin letter and hamzah are in separate words, e.g. من آمن - خلوا الى etc,

Note: Saheeh Saakin referred to here is a ghair maddah, and it could either be a saakin letter, or tanween, as the same rule applies to the tanween as well, e.g. من آمن - خلوا الى - الإنسان - لكبيرة الأ - كفوا احد - الأرض etc.

Note: There should not be any confusion that mawsool words such as الأرض etc. is construed as one, because ال is separate and الأرض is separate, hence, two separate words, but written as one.
**Note:** There are no words which are exempted from the rule of *naql*, besides one, i.e. كتاببه انى in Surah Haaqqah, according to the *tareeq* of Imaam Shaatibi, all the Qurraa read with *tahqeeq* i.e. ‘*adam naql*. However, because of the general rule, *naql* is also permissible.

**Note:** When making *naql* in كتاببه انى, it will be necessary to make *idghaam* in ماليه هلك, and if read with *iskaan* and *tahqeeq* i.e. ‘*adam naql* in كتاببه انى, it will then be necessary to read with *izhaar* in ماليه هلك.

The word أٓئن appears twice in Surah Yunus. In it there will be *naql* for Qaaloon also, together with Warsh i.e. أٓئن. For Warsh, the *naql* will be read because of the rule, and for Qaaloon because of *riwaayah*.

This word originally is أٓئن; it could be read in two ways for all the Qurraa,

1} *Ibdaal* i.e. the second *hamzah* will be changed to an *alif* and read with *madd*, i.e. أٓئن.

2} *Tas-heel* i.e. أٓئن.

**Note:** When *tas-heel* is made, there will be no *madd*.

There are seven (7) *wujooh* for Warsh when أٓئن is read *waslan*:

1-3} *Ibdaal* with *tool* in the first *hamzah* with *tathleeth* in the second, e.g. أٓئن

4-6} *Tas-heel* with *tathleeth*, e.g. أٓئن
7) *Ibdaal* with *qasr* in the first with *qasr* in the second

<table>
<thead>
<tr>
<th></th>
<th>بُدُوال مَع الطَّول</th>
<th></th>
<th>ءَ الَّنِن</th>
<th>3-1</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>qasr</em></td>
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<td>in the first</td>
<td></td>
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<thead>
<tr>
<th></th>
<th>تسهيل</th>
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<th>6-4</th>
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<tbody>
<tr>
<td><em>qasr</em></td>
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<tr>
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<th>بُدُوال مَع القَسْر</th>
<th></th>
<th>الَّنِن</th>
<th>7</th>
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<tbody>
<tr>
<td><em>qasr</em></td>
<td>in the second</td>
<td>in the first</td>
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</tbody>
</table>

When making *waqf* there will be nine (9) *wujooh* for Warsh:

1-3) *Ibdaal* with *tool* with *tathleet*

4-6) *Tasheel* with *tathleeth*

7-9) *Ibdaal* with *qasr* in the first with *tathleeth* in the second

<table>
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<td><em>qasr</em></td>
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<tbody>
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<th></th>
<th>الَّنِن</th>
<th>9-7</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>qasr</em></td>
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<td>in the first</td>
<td></td>
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</tbody>
</table>

For *Qaaloon* there will be only three (3) *wujooh* when reading *waslan*:

1) *Ibdaal* with *tool*   2) *Ibdaal* with *qasr*   3) *Tas-heel*
and *waqfan* there will be the same nine (9) *wujooth* for Qaaloon, as is for Warsh.

For Khalaf, in the word * آللن* there will be *saktah bi-laa khulf* when reading *waslan* and for Khallaad there will be *saktah bil khulf*.

When making *waqf*, there will be *naql* and *saktah* for both Khalaf and Khallaad.
In the word رِدْاً يصردّقنى which is in Surah Qasas, there will be *naql* for Imaam Naafi’, i.e. for both Qaaloon and Warsh i.e. رِدًا يُّصدّقنى.

In the word عادًا الؤلى which is in Surah Najm, there will be *naql* with *idghaam* for Naafi’ and Abu ‘Amr Basri when reading *waslan*, i.e. عادًا أُولى.

If the reading is initiated from this word then there will be two *wujooh*: 1) *naql*, i.e. أَلْوْلُى 2) *tahqeeq*, i.e. أَلَاُوْلُى.

It should be noted that for Qaaloon and Basri, the preferred manner is to read *ibtidaa bil-asl*, i.e. أَلَاُولُى, because to read with *naql* is not their general rule. It is because of *idghaam* that they make *naql*.

Therefore, if, because of *waqf* the *idghaam* is deferred, then automatically *ibtidaa bil-asl* will get preference.

Warsh will always make *naql* whether reading *waslan* or making *waqf*, because he reads with *naql* as per rule. And when Qaaloon makes *naql*, he reads with a *hamzah* instead of *waaw*, i.e. أَلْوْلُى and لُؤْلُى.

The remaining Qurraa will read with a *kasrah* (on the noon) and *sukoon* on the laam i.e. عَادَا أُولُى.

When initiating the reading from this word, there is only one *wajh* for them, i.e. *ibtidaa bil-asl* i.e. أَلَاُولُى.

When reading *waslan*, the following *wujooh* will be read:

| قالون | نقل مع الادغام مع همزه ساكنه | عادًا أُولى | 1 |
المجييء في القراءات السبع
المنتقى في القراءات الثلاث

<table>
<thead>
<tr>
<th>ورش وبصري</th>
<th>نقل مع الإدغام مع واو ساكنه</th>
<th>عادةً أولى</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>غير مذكورين</td>
<td>كسره تنوين مع سكون لام تعريف</td>
<td>عادةً الأولى</td>
<td>3</td>
</tr>
</tbody>
</table>

And when initiating the reading from this word the following *wujooh* will be read:

<table>
<thead>
<tr>
<th>قالون</th>
<th>الولى</th>
<th>الولى</th>
<th>الأولى</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ورش</td>
<td>الولى</td>
<td>الولى</td>
<td>الأولى</td>
<td>2</td>
</tr>
<tr>
<td>بصري</td>
<td>الولى</td>
<td>الولى</td>
<td>الأولى</td>
<td>3</td>
</tr>
<tr>
<td>غير مذكورين</td>
<td>الولى</td>
<td>الولى</td>
<td>الأولى</td>
<td>4</td>
</tr>
</tbody>
</table>

**Note:** It will be permissible to read the *hamzah wasli* at the beginning of a *mawsool* word when making *naql*, e.g. ﴿الْأَرْضُ﴾ – ﴿الْأَنْسَانُ﴾, ﴿لِلْأَرْضِ﴾ – ﴿لِلْأَنْسَانِ﴾. It is also permissible to omit the *hamzah wasli* due to the *harakah* on the *laam*, hence, the need for the *hamzah wasli* is no more. e.g. ﴿لِلْأَرْضِ﴾ – ﴿لِلْأَنْسَانِ﴾

When reading with *tahqeeq*, only one way is established,
i.e. *ibtidaa bil-asl*, e.g. القرآن – الأرض.

---

*Imaam Abu Ja’far* will make *naql* upon the *hamzah* in سر in Surah Qasas. However, the *tanween* will be changed to a *fathah* in all cases and the *alif* will remain.

Similarly, *Abu Ja’far* will make *naql* upon the *hamzah* in أ обо in Surah An-Najm. *Idghaam* will take place upon the *tanween*, giving the laam a *shaddah*.

However, when starting from الأولي، there are three options:

1. الأولي
2. الأولي
3. لولي

*Naql* will also take place upon the *hamzah* in من أجل which occurs in Surah Aali-’Imraan.

**Note:** The *hamzah* in أجل originally had a *kasrah*, i.e. أجل.

*Ibn Wirdaan* will make *naql* in the word النن اللن wherever it occurs and in the word آلئن which occurs twice in Surah Yunus.

**Note:** *Naql* will take place in آلئن regardless of whether it is recited with *tas-heel* or ibdaal. However, when reciting with ibdaal, it is permissible to recite the first *hamzah* with *qasr*, i.e. there will be only three (3) *wujoooh* when reading waslan:

1. *Ibdaal* with tool
2. *Ibdaal* with qasr
3. *Tas-heel*
| | 
|---|---|---|---|---|---|---|---|
| قصر | ابدال مع الطول | آلئن | 1 | 
| in the second | in the first | 
| قصر | ابدال مع القصر | آلئن | 2 | 
| in the second | in the first | 
| قصر | تسهيل | ء آلئن | 3 | 
| in the second | in the first | 

and *waqfan* there will be nine (9) *wujooh*:

| | 
|---|---|---|---|---|---|---|---|
| قصر - توسط - طول | ابدال مع الطول | آلئن | 3-1 | 
| in the second | in the first | 
| قصر - توسط - طول | تسهيل | ء آلئن | 6-4 | 
| in the second | in the first | 
| قصر | ابدال مع القصر | آلئن | 9-7 | 
| in the second | in the first | 

Similarly, Ibn Wirdaan will make *naql* upon the *hamzah* in the word *ملء*, which appears in Surah Aali-'Imraan.

Imaam Ruwais will make *naql* in من استبرق in Surah Rahmaan.

Imaam Khalaf will make *naql* upon the *hamzah* of the command tense of سأل with a condition that a *waaw* or *faa* is present before the *seen*; the *hamzah* will be dropped off, e.g. وسل، فستوا, etc.
According to Abul Fath Faaris, in both,
\textbf{a}} \textit{Mawsool}, e.g. \textit{الارض}.
\textbf{b}} \textit{Mafsool}, e.g. \textit{قد افلح} and the words \textit{شيء} and \textit{شيئًا}, there will be \textit{saktah} for Khalaf when reading \textit{waslan}, and for Khallaad there will be \textit{‘adam of saktah}.

And according to Abul Hasan Taahir ibn Ghalboon and others, there will be \textit{saktah} in \textit{mawsool} only and \textit{شيء} and \textit{شيئًا} for both Khalaf and Khallaad, and in \textit{mafsool} there will be \textit{‘adam of saktah} for both Khalaf and Khallaad.

Hence, when taking both \textit{turuq} into consideration while reading \textit{waslan}, there will be
\textbf{a}} \textit{saktah bi-laa khulf} for Khalaf in \textit{mawsool} and \textit{شيء} and \textit{شيئًا}.
\textbf{b}} And in \textit{mafsool} there will be \textit{saktah bil khulf}.

And for Khallaad in,
\textbf{a}} \textit{Mawsool} and \textit{شيء} and \textit{شيئًا} there will be \textit{saktah bil khulf}.
\textbf{b}} And in \textit{mafsool} there will only be \textit{‘adam of saktah}.

When making \textit{waqf} on \textit{mawsool}, there will be two (2) \textit{wujoooh} for Khalaf, i.e. 1} \textit{naql} 2} \textit{saktah}

In \textit{mafsool} there will be three (3) \textit{wujoooh},
\textit{i.e. 1} \textit{naql} 2} \textit{saktah} 3} \textit{‘adam of saktah}
For Khallaad too, there will be two (2) wujooh when making waqf on mawsool, i.e. 1) naql 2) saktah

And in mafsool, there will be only two (2) wujooh, i.e. 1) naql 2) 'adam of saktah

The different wujooh for Khalaf and Khallaad are discussed below:

<table>
<thead>
<tr>
<th>نقل</th>
<th>وقفًا</th>
<th>وصلًا</th>
<th>موصول</th>
<th>خلف</th>
</tr>
</thead>
<tbody>
<tr>
<td>سكته</td>
<td>سكته</td>
<td>سكته</td>
<td>سكته</td>
<td>سكته</td>
</tr>
</tbody>
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<td>عدم سكته</td>
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<td>عدم سكته</td>
<td>عدم سكته</td>
</tr>
</tbody>
</table>
A. When reading *jam‘ harfī* for Khalaf, there will be one *wajh* when reading *wasl* in *mawsool*, i.e. *saktah*.

When making *waqf*, there will be two *wujoooh*, i.e. *naql* and *saktah*.

<table>
<thead>
<tr>
<th>نقل</th>
<th>وقفا</th>
<th>عدم سكته</th>
<th>وصلأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>سكته</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>وقفا</td>
<td>سكته</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

And in *mafsool* during *wasl*, there will be two *wujoooh*, i.e. *saktah* and ‘*adam* of *saktah*.

When making *waqf*, there will be three *wujoooh*, i.e. *naql*, *saktah* and ‘*adam* of *saktah*.

<table>
<thead>
<tr>
<th>نقل</th>
<th>وقفا</th>
<th>عدم سكته</th>
<th>وصلأ</th>
<th>مفصل</th>
<th>خلف</th>
<th>جمع حرفى و جمع الجمع</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>خلف</td>
<td>جمع حرفى و جمع الجمع</td>
</tr>
<tr>
<td>وقفا</td>
<td>سكته</td>
<td></td>
<td></td>
<td>مفصل</td>
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</tr>
<tr>
<td>عدم سكته</td>
<td></td>
<td></td>
<td></td>
<td>وصلأ</td>
<td>خلف</td>
<td>جمع حرفى و جمع الجمع</td>
</tr>
</tbody>
</table>

B. For Khallaad in *jam‘ harfī*, there will be two *wujoooh* when reading *wasl* in *mawsool*, i.e. *saktah* and ‘*adam* of *saktah*.
When making *waqf*, then too, there will be only two *wujooh*, i.e. *naql* and *saktah*.

<table>
<thead>
<tr>
<th>نقل</th>
<th>وقفاً</th>
<th>جمع حرفي و جمع الجمع</th>
</tr>
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<tbody>
<tr>
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<td>موصولاً</td>
<td>خلاّد</td>
</tr>
</tbody>
</table>

And in *mafsool* during *wasl*, there is just one *wajh*, i.e. ‘*adam* of *saktah*.

When making *waqf*, there will be two *wujooh*, i.e. *naql* and ‘*adam* of *saktah* (*tahqeeq)*.

<table>
<thead>
<tr>
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<tr>
<td>عدم سكته</td>
<td>مفصولاً</td>
<td>خلاّد</td>
</tr>
</tbody>
</table>

**Note:** If, when making *waqf*, there appears a *hamzah qat’ee* after *meem* of *jam’, there will be only two *wujooh* for Khalaf: 
1} *saktah* and 2} ‘*adam* of *saktah*, *naql* will not take place e.g. ذَكَّمْ اصْرَى.

For Khallaaad, there will be only one *wajh* i.e. ‘*adam* of *saktah*.
Waqf in itself requires takhfeef, and hamzah is a thaqeel letter. Therefore, Imaam Hamzah and Hishaam make takhfeef in the hamzah when making waqf.

The takhfeef of the hamzah is of two types;

1) Takhfeef qiyaaasi
2) Takhfeef rasmi

Takhfeef qiyaaasi is confined to the following five (5) wujooh:
- 1) tas-heel
- 2) ibdaal
- 3) idghaam
- 4) naql
- 5) hazf

Takhfeef rasmi is restricted to the following three (3) wujooh:
- 1) ibdaal
- 2) hazf
- 3) idghaam

Takhfeef qiyaaasi will always be in accordance with the qawaa’id of sarf and takhfeef rasmi will always collaborate with rasmul khatt, and also confirm to riwaayah and ‘arabiyyah (nahw).

At times, these two are found together, e.g. the ibdaal in يؤمنرون and hazf of the hamzah in دفء.

Sometimes they are found separately, e.g. tas-heel in فمالون is takhfeef qiyaaasi and hazf of hamzah is takhfeef rasmi.

According to the tareeq of Shaatibi, there are two types of hamzah in which Imaam Hamzah makes takhfeef, 1) hamzah mutawassitah
2) hamzah mutatarrifah.

Hishaam makes takhfeef of the hamzah mutatarrifah only.
Hence, in the takhfeef of hamzah mutatarrifah, Hishaam and Hamzah are unanimous. Therefore, the rules of hamzah mutatarrifah won’t be discussed separately for Hishaam.

A) Hamzah mutawassitah is of three (3) types:
1} Mutawassitah hajjzi, e.g. يؤمنون etc
2} Mutawassitah hukmi in which the hamzah is mutawassitah because of a dhameer or mansoob munawwan, e.g. نسآءكم، بنآء etc. This type is also known as mutawassitah bi-nafsih.
3} Mutawassitah bi-zawaid in which the hamzah mubtadiah is mutawassitah because of a letter or word before it, e.g. لِقَاءَنَرا ائْرتِ - بِاَمْرِه - من آمن etc.

B) Hamzah mutatarrifah is that hamzah which is found at the end of a word, e.g. جآء - شآء etc.

The hamzah mutawassitah and hamzah mutatarrifah, according to the harakah and sukoon on them, are categorised into three types:
1} hamzah saakin preceded by a mutaharrik letter
2} hamzah mutaharrik preceded by a saakin letter
3} hamzah mutaharrik preceded by a mutaharrik letter.

Each one of the above three will be discussed as per general rule.

1) Qaa’idah of Ibdaal– When the hamzah is saakin, preceded by a mutaharrik letter, the hamzah will change to the harf ‘illah
corresponding to the *harakah* before it, whether the *sukoon* is *asli* or ‘*aaridhi*, or the *hamzah* is *mutawassitah* or *mutatarrifah*.

Examples of the *hamzah mutawassitah* on which the *sukoon* is *asli*:

سَمُوْمَ - مَأْوَلَ - إطْمَانُتِمْ - فَادَارَعْتُمْ etc.

Examples of *hamzah mutawassitah* bi-zawaaid:

قَالَ انتَنِى - الْهُدَى انتَنَا - فَأَرْوَى - فَأَوَا etc.

Examples of the *hamzah mutatarrifah* on which the *sukoon* is *asli*:

مُقَرْتَا - إمَّ لُمْ يَنْبَأْ - هُيَىْ - نَبْيُ etc.

Examples of the *hamzah mutatarrifah* whose *sukoon* is ‘*aaridhi*:

تَفَنْوَا - أَنْشَا - قَالَ المَلَأْ etc.

2) *Qaa’idah* of *Naql* – When the *hamzah* is *mutaharrik*, preceded by a *saheeh saakin* or a *yaa* or *waaw* which is *maddah asliyyah* or a letter of *leen*, then in all of the above cases, *naql* will take place, whether the *hamzah* itself be *mutawassitah* or *mutatarrifah*.

Examples of *hamzah mutawassitah* preceded by a *saheeh saakin*:

جَرَءَ - هُزَء - يَسْأَمَونَ - يَجْتَرَونَ etc. and جَرَءَ - هُزَء etc.

Examples of *hamzah mutatarrifah* preceded by a *saheeh saakin*:

دِفْعَ - الخَبَّاءِ - المَزَءِ - مَلْهُ etc.

Examples of *hamzah mutawassitah* preceded by a *maddah asliyyah*:

السُّؤُآى - سُينْتَ etc.

Examples of *hamzah mutatarrifah* preceded by a *maddah asliyyah*:

سَؤُه - سَيِّء - جَيْهَ etc.
Examples of *hamzah mutawassitah* preceded by a *leen*:

- شِيْبَا – كُهْيَنَة – مُؤْبِلَا – سُوَآْهُمَا etc.

Examples of *hamzah mutatatarrifah* preceded by a *leen*:

- السَّوَء – شَيْعٌ etc.

**Note:** Together with *naql*, some Qurra read a second *wajh*, i.e. *ibdaal* with *idghaam* of the *yaa* or *waaw* which is *maddah asliyyah* before the *hamzah* e.g. the word سِيَّبَتْ سَوَءَ will be read سَيَّبَتْ سَوَءَ and سُوَءُ will be read سَوَءُ etc.

3) **Qaa’idah of Tas-heel** – When the *hamzah* is *mutaharrik* and before it, there is an *alif*, and the *hamzah* is *mutawassitah*, there will be *tas-heel* in the *hamzah*, with *tool* and *qasr* in the letter of *madd*

    e.g. دعاؤُ – جآؤْا – نساءكم – خآانفين etc.

4) **Qaa’idah of Ibdaal** – When the *hamzah* is *mutaharrik* and before it there is an *alif*, and the *hamzah* is *mutatatarrifah*, there will be *ibdaal* with *alif*, i.e. the *hamzah* will be changed to an *alif*,

    e.g. من السمآَيَ – الضعفاَى – السفهآَى etc.

When making *ibdaal*, it will be permissible to read both the *alif*, just as it is permissible to read one *alif* only.

Hence, for Hamzah and Hishaam, there will be *tathleeth* when making *ibdaal*.

There will also be *tas-heel* with *rawm* with *tawassut* and *qasr* for Hishaam, and *tas-heel* with *rawm* with *tool* and *qasr* for Hamzah,
which makes a total of five (5) *wujooh* each for Hamzah and Hishaam.

**Note:** When making *ibdaal*, only one *alif* is read, in this case there will be only *qasr* for both Hamzah and Hishaam.

5) **Qaa’idah of Idghaam** – When the *hamzah* is *mutaharrik* and before it, there is a *yaa* or *waaw* which is *maddah zaaidah*, then *idghaam* will take place, whether the *hamzah* be *mutawassitah* or *mutatarrifah*.

Examples of *hamzah mutawassitah* preceded by a *yaa* or *waaw* which is *maddah zaaidah*: i.e. *خطيئرة* will be read *خطيّرة* and *هنئرا* will be read *هنيا* and *مريئًا* will be read *مريّا* etc.

Examples of *hamzah mutatarrifah* preceded by a *yaa* or *waaw* which is *maddah zaaidah*: i.e. *النسريَءُ* will be read *النسرىّ* and *برريَءٌ* will be read *بريّ* and *قرؤًء* will be read *قروّ* etc.

The *hamzah mutaharrikah* preceded by a *mutaharrik* letter is of two (2) types:

1. *Hamzah mutawassitah bi-nafsih* in which the *hamzah* is in the center of the word. The *hamzah* itself will have all three *harakaat* and the letter before will also have all three *harakaat*. Thus, nine (9) types in total.
2. **Hamzah mutawassitah bi-zaaidah** in which before the *hamzah* there is a separate letter. The *hamzah* itself will have all three *harakaat* and the letter before will have only a *fathah* or *kasrah*, not a *dhammah*. Thus, six (6) types in total.

All the above types are discussed as follows:

1-3} **After a maftooh letter the *hamzah* will have all three *harakaat***.

Examples of **mutawassitah bi-nafsih**: رَفْوَتْ – يَسَن – سَالَتْهُم

In all three types there will be only *tas-heel*.

However, in three words there will be *tas-heel* and *hazf* i.e.

a) **ولا يطئون** in Surah Tawbah
b) **تطئوها** in Surah Ahzaab
c) **تطئوهم** in Surah Fath

When making *hazf*, the three words will be read as;

a} **ولا يطَوْنَ** b} **تطَوْهَا** c} **تطَوْهُم**

i.e. the *fathah* on the *taa* (ط) will remain.

Examples of **mutawassitah bi-zaaidah**:

فَأَوَارِئَ وَ أُوْثِيَنَا – فَانَّا وَ أَنَّهُ – أَفَانَ مَنْ – كَاهِنُ

In this type there will be *tahqeeq* and *tas-heel*, two *wujoo*.h.

4} **Hamzah maftoohah** preceded by a letter with a *kasrah*, in this type there will be ابدال of the *hamzah* to a *yaa maftoohah*.

Examples of **mutawassitah bi-nafsih**:
Examples of *mutawassitah bi-zaaidah*:

<table>
<thead>
<tr>
<th>بَارِئِكم</th>
<th>etc. There will be <em>ibdaal</em> and <em>tahqeeq</em>.</th>
</tr>
</thead>
</table>

5) *Hamzah maksoorah* preceded by a letter with a *kasrah*, in this type there will be *tas-heel*.

Examples of *mutawassitah bi-nafsīh*: بَارِنَكَم etc.

But if after the *hamzah* there is a *yaa saakinah*, then two *wujoooh* will be read a} *tas-heel* b} *hazf*

i.e. خاطئين will be read as خاطين,

خاسئين will be read as خاسين.

Examples of *mutawassitah bi-zaaidah*: لِإِيَلَافٍ – لِبَامَام – بِبَاحَسان etc.

there will be *tas-heel* and *tahqeeq*.

6) *Hamzah madhmoomah* preceded by a letter with a *kasrah*, in this type there will be two *wujoooh*: a} *tas-heel* b} *ibdaal*.

Examples of *mutawassitah bi-nafsīh*: اوْتَبْنِكَم – سنقرِنَك etc.

But if the *hamzah* is *mahzoofur rasm* and after it there is a *waaw*, e.g. لِيَطْفِئُوا – مَسْتَهْزَعُون etc.

There will be three (3) *wujoooh*,

a} *tas-heel*

b} *ibdaal* to a *yaa* i.e. لِيَطْفِئُوا – مَسْتَهْزَعُون etc.
c) to make *hazf* of the *hamzah* and read the letter before it with a *dhammah*, e.g. ليطفُوْا – مستهرُونَ etc.

Examples of *mutawassitah bi-zaaidah*: لأُولاهم - لأخراهم etc.

In this type there will be three (3) *wujooh*,

a} *tahqeeq*  b} *tas-heel*  c} *ibdaal* to a *yaa*

7} Hamzah *maftoohah* preceded by a letter with a *dhammah*, in this type there will be *ibdaal* of the *hamzah* to a *waaw*,

   e.g. *مُوجَلا* will be read *يُوَيِّدْ*  *موجَلا* will be read *يُوَيِّدْ*

8} Hamzah *maksoorah* preceded by a letter with a *dhammah*, in this type there will be two *wujooh* a) *tas-heel* b) *ibdaal*

   e.g. سُئِلوْا, when making *ibdaal*, will be read سُوِلُوا.

9} Hamzah *madhmoomah* preceded by a letter with a *dhammah*, in this type there will be *tas-heel*, e.g. بِرَغُوسَكَم,

However, if the *hamzah* is *mahzoofur rasm*, then there will be two *wujooh*, a) *tas-heel* b) *hazf*

In *hazf*, بِرَغُوسَكَم will be read بِرَعَوسَكَم.

**Note:** In the last three types there is no *mutawassitah bi-zaaidah*.

**Note:** In the word رُؤْيًا after making ابِدال it could be read both with *idghaam* and *izhaar*. And this applies to رَعَيا تُئْوِيْه – تَئْويه and as well, but in رُؤْيا after *ibdaal* there will be no *idghaam*. 
Note: In the words نبئهم – انبئهم just as it is proper to read the haa (ه) with a dhammah after making ibdaal, in the same way, it will be permissible to read the haa (ه) with a kasrah, and this is so, because of the yaa saakinah before it.

Note: Just as it is correct to make waqf according to takhfeef qiyaasi for Hamzah and Hishaam, in the same way it is also correct to make waqf according to takhfeef rasmi for both of them, but the waqf should be according to the rasm of the hamzah, and also according to correct ‘arabiyyah and naql.

Therefore, the hamzah which is written in the form of an alif, its takhfeef will be done according to an alif. And if the hamzah is written in the form of a waaw, the takhfeef will be according to the waaw. And if the hamzah is written in the form of a yaa, the takhfeef will be according to the yaa. That hamzah which is mahzoofur rasm, its takhfeef will be by hazf i.e. to delete the hamzah.

It is imperative to know the rasm of the hamzah to understand takhfeef rasmi; without recognition of the rasm of the hamzah, it will be difficult to understand the rules pertaining to takhfeef rasmi.

And until such time wherein a person does not master the science of rasm, he should suffice with takhfeef qiyaasi.
Some rules pertaining to the rasm of the hamzah

1. **Rule**: When the hamzah is saakin and before it there is a mutaharrik letter, the hamzah will be written according to the harf ‘illah which corresponds to the harakah before it, whether the hamzah is mutawassitah or mutatarrifah,

Examples of hamzah mutawassitah: جَنْتَ – مُؤمِّنِينَ – شَأْنَ

Examples of hamzah mutatarrifah: يَهِئِ لَكُمْ – يَشَأْ – هَيِّئُ لَنا etc.

2. **Rule**: The hamzah munfaridah mutaharrikah which appears at the beginning of a word will always be written in the form of an alif, whether the hamzah be mubtadiah haqeeqiyyah or mutawassitah bi-zawaaid, e.g. سَأَرَفْ – اَهْدِنا – اَعْوذُ etc.

3. **Rule**: When two hamzah appear at the beginning of a word, the first will always be mahzoofur rasm, i.e. it will be written in the form of a hamzah (ء) and the second will be written in the form of an alif, e.g. اَنْزَلَ – اَنْاْ – اَنْذِرُهُمْ etc.

4. **Rule**: The hamzah mutaharrikah preceded by a saakin letter, whether the saakin be saheeh or ghair saheeh, will always be mahzoofur rasm, i.e. it will be written in the form of a hamzah (ء), whether the hamzah is mutawassitah or mutatarrifah.

Examples of hamzah mutawassitah:
Examples of *hamzah mutatatarrifah*:

شئٌ – شاء – السوء – النسيء ملء الأرض etc.

**Note:** However, if before the *hamzah madhoomah* there is an *alif*, the *hamzah* will be written in the form of a *waaw*, e.g. جزاكم – نساكم etc.

and if before the *hamzah maksoorah* there is an *alif*, it will be written in the form of a *yaa* e.g. الغائب etc.

5. **Rule:** If after a *hamzah maftoohah* there is an *alif*, or after a *hamzah madhoomah* there is a *waaw maddah*, or after a *hamzah maksoorah* there is a *yaa maddah*, then in all three cases the *hamzah* will be *mahzoofur rasm*, e.g. خاسنين – رؤوسكم – شتان etc.

6. **Rule:** If a *hamzah mutaharrikah* is preceded by a *mutaharrik* letter, and the *hamzah* is *mutawassit*, now if before the *hamzah maftoohah* there is a *maftoooh* letter the *hamzah* will be written in the form of an *alif*, e.g. سأل، and if before the *hamzah maftoohah* there is a *maksoor* letter, it will be written in the form of a *yaa* e.g. خاطئة، and if before the *hamzah maftoohah* there is a *madhoom* letter, it will be written in the form of a *waaw*, e.g. سؤال – مؤجلا etc. and if before the *hamzah madhoom* there is a *maksoor* letter or before a *hamzah maksoor* there is a *madhoom* letter, in both these cases the *hamzah* will be written in the form of a *yaa*, e.g. سألوا – سنقرنك etc. and if
before a *hamzah madhroom* there is a *maftooh* letter, then the *hamzah* will be written in the form of a *waaw*, e.g. 

\[\text{يكلُوبكم} – \text{يذكرُوبكم}\] etc.

7. **Rule:** When the *hamzah mutatatirifah* is *mutaharririk* and before it there is a *mutaharririk* letter, and if the *harakah* of the *hamzah* corresponds to the *harakah* before it, the *hamzah* will then be written according to the *harakah* that is on it, e.g. 

\[\text{كل امرِي} – \text{ملِجا} – \text{ان امرَو} \] etc. and if the *harakah* of the *hamzah* does not correspond to the *harakah* before it, the *hamzah* will be written in the form of the *harakah* before it, e.g. 

\[\text{ملَا} – \text{يستهَزَأ} – \text{يستهَزَا} – \text{لسبا} \] etc.

We have discussed very briefly here the rules of the *hamzah*, there are many other rules, which are discussed in detail in various kitaabs on this subject.

**Note:** That *hamzah muttadiah* which becomes *mutawassitah bi-zawaaid* because of a letter before it, will be read with two *wujooj* i.e. *tahqeeq* and *takhfeef*.

The letters by which the *hamzah* becomes *mutawassitah bi-zawaaid* are ten (10) which are as follows:

1} The *haa* (ه) of *tanbeeh* e.g. 

\[\text{هاتنَم} – \text{هؤلاء} \] etc.

2} The *yaa* of *nidaa* e.g. 

\[\text{يآدم} – \text{ياَيّها} \] etc.

3} The *laam* e.g. 

\[\text{لأخراهم} – \text{ولابوئيه} – \text{لأنتم} \] etc.
4} The *baa* e.g. لِيَامَمَ – بَآخِرِین etc.
5} The *hamzah* e.g. عَ اَنْكَ – عَ اَلْقَيَ – عَ اَنذَرَتْهُم etc.
6} The *seen* e.g. سَآَصِرْفُ – سَآوِريِکم etc.
7} The *kaaf* e.g. كَانْهُنَ – كَانَهُم etc.
8} The *faa* e.g. فَآمنْوا – فَآنْتُم – فَآتوُهْنَ etc.
9} The *waaw* e.g. وَ اِنْتُمْ – وَ اَنْتُم etc.

**Note:** In all of the above cases, together with *tas-heel* there will be *tahqeeq*, i.e. two *wujoooh*.

However, if the *hamzah* is *maftoooh* preceded by a letter with a *kasrah*, then *ibdaal* to a *yaa maftoohah* will take place, e.g. بِاَنْرَه etc. will be read بِيَنَّه and the second *wajh* will be *tahqeeq*.

10} The *laam ta’reef* e.g. الارض – الآخَرَة etc. In this instance two *wujoooh* will be read a) *naql* b) *saktah*.

The third *wajh* i.e. ‘*adam* of *saktah* is not read.

**Note:** The *hamzah mutatatarrifah* in which *takhfeef* is made, in it *rawm* and *ishmaam* is also permissible, whether the *takhfeef* be *naql* or *ibdaal* with *idghaam*, under condition that *ibdaal* of the *hamzah* is not made to a letter of *madd*.

The rule is, that if before the *hamzah mutatatarrifah* in which *takhfeef* is made, the *saakin* is not an *alif*, then in this case *rawm* and *ishmaam* will be permissible.

This is found in a few ways:
1. When the harakah of the hamzah is transferred (naql) to the saakin before it, rawm and ishmaam will be permissible in the harakah of which naql has been made, e.g. دِفْءٌ will be read دِفٌ, سُرْءٌ will be read سَرٌ, شَرْءٌ will be read شَرٌ; in all of the above examples, there will be rawm and ishmaam.

2. When ibdaal of the hamzah is made to a harf ‘illah, corresponding to the harakah before it, and idghaa of the first letter is made into the second. In this instance too, there will be rawm and ishmaam, e.g.ٌّ بَرَرِيْءَ will be read بَرَري, ُّ النّسِرىْءَ will be read النَّسِرَي, ٌّ قَرْوءَ will be read قَرْوَي, سَروُءَ will be read سَروٍّ, etc.

3. When the hamzah mutaharrikah because of takhfeef rasmi is changed to a waaw or yaa, in this instance too rawm and ishmaam will be permissible, e.g. مَنْ نَبَايَ will be read مِنْ نَبَايِ and الضَّعَفاَوُ will be read الضَّعَفاَوِ etc.

4. When, according to the madhab of Akhfash the hamzah mutaharrikah is changed to a waaw or yaa i.e. hamzah madhmoomah which is preceded by a letter with a kasrah will be changed initially to a yaa maksoorah and then made saakin due to waqf, and the hamzah maksoorah which is preceded by a letter with a dhammah will also be initially changed to a waaw and then made...
saakin due to waqf. In the above instance too, rawm and ishmaam will be permissible, e.g. يبْدِئُ and لُوْلُوٍ will be read بْدُئُ and لُولُوٍ etc.

Note: Rawm and ishmaam will not be permissible in that hamzah mutatarrifah which has been changed to a letter of madd, because rawm and ishmaam is not possible in the letter of madd. The rule in this case is that if before a hamzah mutaharrikah there is either a mutaharrik letter or an alif, then rawm and ishmaam is not permissible in the hamzah which is now changed to a letter of madd.

This takes place in two types:

a) Before the hamzah mukhaffafah there is a mutaharrik letter, e.g. the word المَلاَُ will be read المَلاَ and اقرأ أقرأا. Hence, rawm and ishmaam will not be read.

b) Before the hamzah mukhaffafah there is an alif, e.g. the word يَشَراءُ will be read يَشَرا and مرن السَّرمَاء will be read مرن السَّرمَا. Hence, rawm and ishmaam will not be read.

When making tas-heel, then only rawm will take place, and ishmaam in this instance will not be permissible, because in ishmaam, iskaan is necessary.

Some common rules are discussed below:

1. In مستهزعون etc. three (3) wujooh are read:
المجتبى في القراءات السبع

المنتقى في القراءات الثلاث

1. tas-heel  b} ibdaal i.e. مستهزؤون
   c} hazf i.e. مستهزيون.
   The hazf here is takhfeef rasmi.

2. In عذاب اليم etc. too, three (3) wujooh will be read:
   a} naql i.e. عذاب اليم
   b} saktah c} tahqeeq i.e. ‘adam of saktah.

3. In الأرض etc. there will be only two (2) wujooh:
   a} naql i.e. الأرض b} saktah
   The third wajh, i.e. ‘adam of saktah will not be read.

4. In شيء etc. there will be only two (2) wujooh:
   a} naql i.e. شيء b} ibdaal with idghaam i.e. شيء
   In both of the above instances there will be rawm and ishmaam
   according to the harakah, hence, in hamzah madhmoomah there
   will be 6 wujooh and in hamzah maksoorah there will be 4
   wujooh.

5. شئًا – There will be two (2) wujooh:
   a) naql i.e. شيء b) ibdaal with idgaam i.e. شيء.
   Note: In numbers 4 & 5 above there will be no saktah during waqf.

6. In جاء etc. In takhfeef qiyaasi, there will be ibdaal with
   tathleeth in the alif i.e. tool–tawassut -qasr, and in takhfeef
   rasmi, there will be hazf of the hamzah, in this instance there
   will be qasr only.
   Thus a total of 4 wujooh.
7. In من السماء – السفهاء etc. - In takhfeef qiyaasi, there will be ibdaal with tathleeth in the alif i.e. tool–tawassut -qasr, and also tas-heel with tool and qasr for Imaam Hamzah, and tathleeth together with tawassut and qasr for Hisaam, which makes it a total of 5 wujooh each.

When reading with iskaan, ibdaal bil alif will be necessary, and when reading with rawm, tas-heel will be necessary. In takhfeef rasmi, there will be hazf of the hamzah and qasr only.

8. In شركوؤا – شفعؤا – ما نشؤوا etc. – In the afore mentioned words because the hamzah is written in the form of a waaw, therefore 12 wujooh in total will be permissible. There are 5 wujooh in takhfeef qiyaasi similar to السفهاء, and in takhfeef rasmi there will be 7 wujooh, i.e. ibdaal of the hamzah to a waaw and read with waqf bil iskaan with tathleeth and waqf bil ishmaam with tathleeth and waqf bir rawm with qasr.

When making rawm there won’t be tawassut or tool.

9. من تلقؤاي – و من أئمئ etc. - In these words the hamzah is written in the form of a yaa therefore 9 wujooh in total is permissible. In takhfeef qiyaasi, there will be 5 wujooh similar to من السماء, and in takhfeef rasmi, there will be 4 wujooh, i.e. ibdaal of the hamzah to a yaa and read with;

waqf bil iskaan with tathleeth and waqf bir rawm with qasr.
Note: In من آنا ي there is naql–saktah-tahqeeq (’adam of saktah) also, therefore there will be 27 wujooh in total, all of which are permissible.

10. In خائفين – نساكم etc.– When making waqf according to takhfeef qiyaasi the tas-heel of the hamzah madhmoomah will be according to waaw, and in the hamzah maksoorah the tas-heel will be according to yaa. Takhfeef rasmi separately is not permissible, because in this instance tas-heel encompasses both takhfeef qiyaasi and takhfeef rasmi.

In tasheel kal-waaw, the rasm of the waaw is taken into consideration, and in tas-heel kal-yaa, the rasm of the yaa is taken into consideration.

11. In بآره etc. – The hamzah is mutawassitah bi-zawaaaid, and also, the hamzah is maftooh preceded by a letter with a kasrah, therefore, ibdaal will take place in takhfeef qiyaasi of the hamzah to a yaa maftoohah i.e. بآره بآمره will be read بآره بآمره. The second wajh will be tahqeeq.

In this instance too, takhfeef rasmi is not permissible.

12. In أُنزل – أَنَا etc.- The hamzah here too, is mutawassitah bi-zawaaaid, hence, there will be takhfeef bil khulf. In the hamzah maksoorah, the tas-heel will be according to yaa and in the
hamzah madhmoomah, the *tas-heel* will be according to *waaw*. The second *wajh* is *tahqeeq*.

In both of the above examples, *takhfeef rasmi* separately is not permissible, *tas-heel* itself encompasses both *takhfeef qiyaasi* and *takhfeef rasmi*, in *tas-heel kal-waaw*, the *rasm* of the *waaw* is taken into consideration, and in *tas-heel kal-yaa* the *rasm* of the *yaa* is taken into consideration.

13. In *لاََ اذْبَحَنَّه* etc. – There will be *takhfeef bil khulf*, i.e. a) *tas-heel* b) *tahqeeq*. In this case *takhfeef rasmi* is not permissible.

14. In this word there will be only *tas-heel*, because the *hamzah* is *mutawassitah bi-nafsi*.

15. In the word *الهُردَى ائْتِنَرا*, there will be only *ibdaal bil alif*. Because the *ibdaal* of this *alif* is from a *hamzah*, therefore, Imaam Hamzah does not make *imaalah* nor does Warsh make *taqleel*.

**Note:** There will be no *imaalah* or *taqleel* in the *alif* of which *ibdaal* has been made from a *hamzah*.

16. In *كَفَّوَا – هَزُوَا* etc. There will be two (2) *wujooj* i.e.

a) in *takhfeef qiyaasi* there will be *naql*, e.g. *كَفَا – هِزَّاء*

b) in *takhfeef rasmi* there will be *ibdaal bil waaw*, e.g. *كَفْوَا – هُزَوَا*.

17. In *و ابناءِنرا* etc. – Together with *mutawassitah bi-nafsih*, there is *mutawassitah bi-zawaaid*. Therefore, 4 *wujooj* will be read:
1-2} tahqeeq in the first and *tas-heel* in the second with *madd* and *qasr*.

3-4} *tas-heel* in the first together with *tas-hee* in the second with *madd* and *qasr*. Any one *wajh* could be read.

**Note:** In *hamzah mutawassitah bi-zawaaid*, there is no *takhfeef rasmi*, besides one word i.e. *لَنَّا* in which the *hamzah* is *maftooh* and preceded by a letter with a *kasrah*, in this case there will be *ibdaal* of the *hamzah* to a *yaa maftoohah* i.e. *لِنِّيَّا*, which also coincides with *takhfeef qiyaasi*. The second *wajh* will be *tahqeeq*. 
The rule of the zaal of اذ

Amongst the Qurraa some read the zaal of اذ with izhaar and others with idghaam.

This happens at 47 places in the Qur’aan before the following 6 letters, viz. taa (ت) – daal - jeem – zaay – seen – saad


1} There will be izhaar of the zaal of اذ before all 6 letters for Naafi’ – Ibn Katheer – ‘Aasim.
2} Before jeem, there will be izhaar of the zaal for Khallaad and Kisaatee, and in the remaining 5 letters there will be idghaam for them.
3} For Khalaf there will be idghaam of the zaal into taa (ت) and daal, and before the remaining 4 letters there will be izhaar.
4} For Ibn Zakwaan there will be idghaam in only daal. In the remaining 5 letters there will be izhaar.
5} For Abu ‘Amr Basri and Hishaam there will be idghaam of the zaal into all six letters.
The rule of the *daal* of *قد*

Regarding the *daal* of *قد* too, some Qurraa read it with *izhaar* and others with *idghaam*.

This takes place at 98 places in the Qur’aan before the following 8 letters viz. ظاء – ضاد – صاد – شين – سين – زاء – ذال – جيم.


1} There will be *izhaar* of the *daal* of *قد* before all 8 letters for Qaalooneh – Ibn Katheer – ‘Aasim.

2} For Warsh there will be *idghaam* of the *daal* into *dhaad* and *zaa* (ظ) (two letters), and before the remaining 6 letters there will be *izhaar*.

3} For Hishaam there will be *izhaar* of the *daal* before the letter *zaa* (ظ) at only one place i.e. لَقَدْ ظَلْمَكَ in Surah Saad, besides this one place, there will be *idghaam* of the *daal*, into the remaining 8 letters.

4} For Ibn Zakwaan there will be *idghaam* of the *daal* into 4 letters viz. زَايَ – زَالَ – دَهَادَ – زَهَائَ (ظ), however in وْ لَقَدْ زَيْتَنَا there is *khulf*, although *izhaar* is preferred. And before the remaining 4 letters viz. جِمَ – سِينَ – شِينَ – سَايَ there will be *izhaar* of the *daal*.

5} For Abu ‘Amr Basri – Hamzah – Kisaaee there will be *idghaam* of the *daal* into all of the above 8 letters.
The rule of the *taa* (ت) of *taaneeth*

Regarding the *taa* (ت) of *taaneeth* too, some Qurraa read with *izhaar* while others make *idghaam*. This takes place at 26 places in the Qur’aan before the following 6 letters,


Examples:

انزلت سورة - كانت ظالمة - خبت زدناهم - وجبت جنوبها - كذبت ثمود

 chores their

1} There will be *izhaar* of the *taa* (ت) of *taaneeth* before all 6 letters for Qaaloon – Ibn Katheer – ‘Aasim

2} For Warsh there will be *idghaam* of the *taa* (ت) of *taaneeth* into only *zhaa* (ظ), and before the remaining 5 letters there will be *izhaar*.

3} For Ibn ‘Amr there will be *izhaar* before 3 letters viz. *jeem – zaay – seen*, and there will be *idghaam* of the *taa* (ت) into 3 letters *saad – thaa – zhaa* (ظ). However, regarding the *saad* which is found in Surah Nisaa, i.e. *حصرت صدورهم* there will be *idghaam* for both Hishaam and Ibn Zakwaan, and in لهردّمت صرواح in Surah Hajj, there will be *izhaar* for Hishaam and *idghaam* for Ibn Zakwaan, and in وجبت جنوبها in Surah Hajj there will be *izhaar* only for Ibn Zakwaan, as is for Hishaam.

3} For Abu Amr– Hamzah – Kisaae there will be *idghaam* of the *taa* (ت) into all 6 letters.
The rules of the *laam* of هل and بل

The *izhaar* and *idghaam* of the *laam* of هل and بل before the 8 letters is also *mukhtalaf feeh* amongst the Qurraa. This takes place at 34 places in the Qur’aan. The letters are:

\[ taa (ت) \rightarrow thaa (ث) \rightarrow zaay \rightarrow seen \rightarrow dhaad \rightarrow taa (ط) \rightarrow zhaa (ظ) \rightarrow noon . \]

Examples:


But for the *laam* of هل there are only 3 letters viz. *taa (ت)* – *thaa (ث)* – *noon* and for the *laam* of بل there are 7 letters, all besides the *thaa (ث)*. Hence, for هل the letter *thaa (ث)* is confined. And for بل five letters are confined viz. *zaay* – *seen* – *dhaad* – *taa (ط)* – *zhaa (ظ)* and the letters *taa (ت)* and *noon* are common in both هل and بل.

1} For Naafi’–Ibn Katheer – Ibn Zakwaan –‘Aasim there will be *izhaar* of both هل and بل before all eight letters.

2} For Kisaae e there will be *idghaam* of both the *laam* in all eight letters.

3} For Hamzah there will be *idghaam* of the *laam* into 3 letters viz. *taa (ت)* – *thaa (ث)* – *seen* and before the remaining 5 letters there will be *izhaar*. However, for Khallaad in بل طبع الله which is in Surah Nisaa, there will be *idghaam bil khulf*. 
4} For Hishaam there will be izhaar before noon and dhaad, and specifically the taa (ت) which is in Surah Ra’d, there will be izhaar. In the remaining letters there will be idghaam.

5} For Abu ‘Amr Basri in هل ترى من فطور which is in Surah Mulk and فهل ترى in Surah Haaqqah there will be idghaam, and before the remaining letters there will be izhaar.

The rule of the zaal of اذ

1} There will be idghaam of the zaal of اذ before all 6 letters for Abu Ja’far.

2} There will be izhaar of the zaal of اذ before all 6 letters for Ya’qoob.

3} For Khalaf there will be idghaam of the zaal into taa (ت) and daal, and before the remaining 4 letters there will be izhaar.

The rule of the daal of قد

1} There will be izhaar of the daal of قد before all 8 letters for Abu Ja’far and Ya’qoob.

2} There will be idghaam of the daal of قد before all 8 letters for Khalaf.

The rule of the taa (ت) of taaneeth
The Qurraa are unanimous in the *idghaam* of the following letters.

a) The *idghaam* of the zaal of اذَّ into itself and into the letter zhaa (ظ), e.g. اذَّ ظَّلَموا – اذَّ ذَّهب.

b) The *idghaam* of the daal of قرداَ into itself and into the letter taa (ت), e.g. قَدْ دَّخَلُوا – قَدْ تَّبَيّنَ.

1} There will be *izhaar* of the taa (ت) of *taaneeth* before all 6 letters for Abu Ja’far and Ya’qoob.

2} For Khalaf there will be *izhaar* of the taa (ت) of *taaneeth* before theaa (ث), and in the remaining 5 letters there will be *idghaam*.

**The rules of the laam of هل and بل**

1} For Abu Ja’far, Ya’qoob and Khalaf there will be *izhaar* of both هل and بل before all eight letters.
c) The *idghaam* of the *taa* (ت) of *taaneeth* into itself and into the letters *daal* and *taa* (ط)، e.g. *إِنَّكَ ذَٰلِكَ ذُوٌ أَمْلٍ وَقَلْتَ رَبِّ إِنَّكَ أَنتَ الْقَدّارُ الْوَلِيُّ الْعَلِيمُ*.

d) The *idghaam* of the *laam* of *هرل* and *برل* into itself and into the letter *raa*, e.g. *

**Note:** This rule will apply to the *laam* of *قل* as well, e.g. *

باب الادغام المختلف فيه

1. Abu ‘Amr Basri - Khallaad - Kisaee makes *idghaam* of *baa majzoom* into *faa* in the following five (5) places i.e.

   1} *يَغْلِبْ فَّسوف* in Surah Nisaa
   2} *تعجبْ فَّعجبٍ* in Surah Ra’d
   3} *قَال اذْهبْ فَّمن* in Surah Bani Israel
   4} *فاذْهبْ فَانّ* in Surah TaaHaa
   5} *يتبْ فَأولنْك* in Surah Hujuraat

   In all 5 places the *baa* will be changed to a *faa*, and then the *idghaam* of the first *faa* will take place into the second *faa*.

   For Khallaad in the last place there will be *idghaam bil khulf*

   The remaining Qurraa read with *izhaar*.

2. Abul Haarith makes *idghaam* of *laam majzoom* into *zaal* at 6 places in the Qur’aan, e.g. *وَ مِن يَفْعَلِ ذَٰلِكَ* etc.

   The remaining Qurraa read with *izhaar*.

3. Kisaee makes *idghaam* of *faa majzoom* into *yaa* at only one place in the Qur’aan, i.e. *

   انْ نَشَأْ نَخْسَفْ بِهِم* in Surah Sabaa.
The remaining Qurraa read with *izhaar*.

4. Abu ‘Amr Basri - Hamzah - Kisaee make *idghaam* of the *zaal* into *taa* *(ت)* at three places in the Qur’aan, i.e. *غذتُ بربي* at two (2) places in Surah Mumin and Surah Dukhaan, and one place *فقدبَنها* in Surah TaaHa.
   The remaining Qurraa read with *izhaar*.

5. Hishaam - Abu ‘Amr Basri – Hamzah - Kisaee make *idghaam* of the *thaa* *(ث)* into *taa* *(ت)* at two places, i.e. *اورثْتُموهَا* in Surah A’raaf and Surah Zukhruf.
   The remaining Qurraa read with *izhaar*.

6. Abu ‘Amr Basri makes *idghaam* of *raa majzoom* into *laam* at 53 places in the Qur’aan e.g. *يغفرُلَّكم* – *و أصبِر لحكم* etc. However for Doori there will be *khulf*, i.e. *izhaar* and *idghaam*.
   The remaining Qurraa read with *اظهار*.

7. Qaaloone – Ibn Katheer – Abu ‘Amr Basri – Hafs – Hamzah read *ن والقلِمان* and the remaining Qurraa i.e. Warsh – Shaami – Shu’bah – Kisaee read with *idghaam* at both places, but for Warsh in *ن و القلْمان* there is *khulf*, i.e. *idghaam* and *izhaar*.
   **Note:** When making *idghaam* at the above two places, there will be *tool* because of *madd laazim*
8. Naafi’ – Ibn Katheer – ‘Aasim read with izhaar at كهربع ذكر in Surah Maryam i.e. the daal of the saad will be read with izhaar before the zaal of ذكر.
The remaining Qurraa, i.e. Abu ‘Amr Basri – Shaami – Hamzah – Kisaaeel read with idghaam.

9. Naafi’ – Ibn Katheer– ‘Aasim read و من يرد تواب with izhaar, i.e. the daal of يرد before the thaa (ث) of تواب.
The remaining Qurraa, i.e. Abu ‘Amr Basri – Shaami - Hamza – Kisaaeel read with idghaam.

10. Naafi’– Ibn Katheer– ‘Aasim read لبشتُم and لبشتُم which appear at 13 places with izhaar, i.e. the thaa (ث) before the taa (ت) is read with izhaar.
The remaining Qurraa, i.e. Abu ‘Amr Basri – Shaami - Hamza – Kisaaeel read with idghaam.

11. Hamzah reads طسم with izhaar, i.e. the noon of seen before the first meem of ميم. Hence, according to Imaam Hamzah, this will be harfi mukhaffaf.
The remaining Qurraa read with idghaam with ghunnah.

The remaining Qurraa read with idghaam.

13. Qaaloone– Bazzi – Khallaad read يا بنى اركب معنا with izhaar bil khulf.
Warsh – Ibn ‘Aamir Shaami – Khalaf read with *izhaar bi-laa khulf*.

The remaining Qurraa, i.e. Basri – Qunbul – ‘Aasim – Kisaee read with *idghaam*.

14. Ibn Katheer - Warsh – Hishaam read *يلهث ذلك* with *izhaar*, and for Qaaloon there will be *izhaar bil khulf*.

The remaining Qurraa read with *idghaam*.

15. Warsh–Ibn Katheer read *يَعذب من يشاء* with *izhaar*.

Qaaloon – Abu ‘Amr Basri - Hamzah – Kisaee read with *idghaam*.

There will be *izhaar* only for Ibn ‘Aamir Shaami and ‘Aasim, because they read the *baa* in *يَعذب* with *raf’*.

1. Abu Ja’far – Ya’qoob - Khalaf read with *izhaar* of *baa* *majzoom* before *faa*.

2. Abu Ja’far makes *idghaam* of the *zaal* into *taa* (ت) which occurs in two (2) places: in Surah Mumin and Surah Dukhaan, and makes *izhaar in فنبَذْتُّها* in Surah TaaHaa.

Khalaf makes *idghaam* of the *zaal* into *taa* (ت) which occurs in two (2) places: in Surah Mumin and Surah Dukhaan, and in *فنبَذْتُّها* in Surah TaaHaa.

Ya’qoob reads with *izhaar* in all the above places.
3. Abu Ja’far reads ين والقلم يس و القرآن and the remaining Qurraa i.e. Ya’qoob – Khalaf read with idghaam at both places.

**Note:** When making idghaam at the above two places, there will be tool because of madd laazim

4. Abu Ja’far–Ya’qoob read with izhaar at سورة مرین كهريعص ذكر in i.e. the daal of the saad will be read with izhaar before the zaal of ذكر.

**Note:** Abu Ja’far will read with saktah.

Khalaf reads with idghaam.

5. Abu Ja’far reads ْبَتْرَب وْبَتْرَبَم with izhaar i.e. the daal of ثواب before the thaa (ث) of ثواب.

The remaining Qurraa, i.e. Ya’qoob– Khalaf read with idghaam.

6. Ya’qoob– Khalaf read لبْتْمَ لبْتْمُ which appear at 13 places with izhaar, i.e. the thaa (ث) before the taa (ت) is read with izhaar.

Abu Ja’far reads with idghaam.

7. Abu Ja’far– Rawh– Khalaf read واتخذت و اخذتم اتخاذتم with idghaam.

Ruwais reads with idghaam.

8. Abu Ja’far– Khalaf read يا بنى اركب معنا with izhaar.

Ya’qoob reads with idghaam.
9. Ya’qoob – Khalaf read يلهث ذلك with *idghaam*, and for Abu Ja’far there will be *izhaar bil khulf*.

10. Abu Ja’far–Ya’qoob read يعذب من يشاء with *izhaar*. Khalaf reads with *idghaam*.
باب احكام النون الساكنة و التنوين

Noon saakin and tanween have four rules,

a) izhaar  b) idghaam  c) qalb  d) ikhfaa.

1} If after noon saakin and tanween there appears any of the huroof halqi, there will be izhaar.

2} If after noon saakin and tanween any of the letters of يرملرون appear, idghaam will take place on condition that the mudgham and mudgham feeh are in separate words, hence in دنيرا–نصروان–بنيان–صنوان–دنيا قنوان there will be no idghaam.

Idghaam is of two types, a) idghaam bi-ghunnah b) idghaam bi-laa ghunnah.

In the letters of ينمو there will be idghaam bi-ghunnah.

But for Khalaf there will be idghaam bi-laa ghunnah in the yaa and waaw specifically.

In laam and raa, there will be idghaam bi-laa ghunnah for all the Qurraa.

3} If after noon saakin and tanween there appears a yaa, the noon saakin and tanween will be changed to a meem and read with ikhfaa. This rule is known as qalb or iqlaab.

Izhaar is not permissible.
Besides the *huroof halqiyyah* and *یرملون* and *baa*, if any other letter appears, *ikhfaa* will take place\(^1\).

If after *noon saakin* and *tanween* there appears *khaa* and *ghain*, then for Imaam Abu Ja’far there will be *ikhfaa*. However, in three places there will be *izhaar*: 

\[
\text{فسنغضون و المنخنقة إن يكن غنيا}
\]

In the remaining letters of *huroof halqi*, there will be *izhaar* for Abu Ja’far.

The remaining Qurraa recite all the letters of *huroof halqi* with *izhaar*. 

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\(^1\) Arabic text: المبتئي في القراءات السبع

المتبئ في القراءات الثلاث

4}
The *alif* preceded by a *fathah* will be pronounced with the opening of the mouth, which is called *fath*, and *imaalah* means to lean the *fathah* towards the *kasrah* and the *alif* towards the *yaa*.

*Imaalah* is of two types: a) *imaalah kubraa*, b) *imaalah sughraraa*.

1. *Imaalah kubraa* will be when the *fathah* leans closer towards the *kasrah*, and the *alif* leans closer towards the *yaa*.

   **Note:** *Imaalah kubraa* is known also as: *idtijaa’ – imaalah mahdhah – imaalah katheerah – imaalah qawiyyah*

2. *Imaalah sughraraa* will be when the *fathah* does not lean closer towards the *kasrah*, nor does the *alif* lean closer towards the *yaa*. *(i.e. it will be pronounced between fath and imaalah kubraa)*

   **Note:** *Imaalah sughraraa* is known also as: *taqleel – bain bain – imaalah qaleelah – imaalah dha’eefah – binal lafzain*

**Note:** When *imaalah* is mentioned generally, then *imaalah kubraa* is referred to.

**Note:** For *imaalah* to take place, besides the *sabab*, there has to be *thuboot of naql* and *thuboot of riwaayah* also.

*Asbaab* for *imaalah* are as follows:
1. The *kasrah* should be either before the letter in which *imaalah* is made or after, e.g. كَلَا – الزَّبِبَا – النَّارِ – الناس etc.

2. The *kasrah* is found in certain conditions, e.g. طَيِّبٌ – طَبَ – طِبْرَتَم in شِئْتم – زَادَ – شَنَّتم etc.

3. The *alif* which has been transformed from a *yaa*. e.g. يغشى – يغشى – يخشى etc.

4. That *alif* which is similar to the *alif* which has been transformed from a *yaa*, e.g. the *alifs* of *taaneeth* – تقوى – طوي – اساري – نصارى – احدى etc.

5. That *alif* which is similar to the above *alif* and is *mulhaq*, e.g. يحيى – عيسى – موسى etc.

6. That *imaalah* which is made because of the *imaalah* of another letter, i.e. the letter is either before or after the letter in which *imaalah* is made, e.g. in تراءا, the *imaalah* of the first *alif* is because of the *imaalah* of the second *alif*; this *imaalah* is read only for Imaam Hamzah. And in the *noon* of نَا and the *raa* of رَاء, *imaalah* is made because of the *imaalah* of the *alif*.

   Hence, this *imaalah* is known as *imaalah li-ajlil imaalah*.

7. The *alif* which is written in the form of a *yaa* even though the word is *waaw*, e.g. شديد القوى – ضخم etc.
The Qurraa are divided into two categories regarding *imaalah* and *fath*.

a) *Mumeel*: those who make *imaalah*.

b) *Ghair mumeel*: those who do not make *imaalah*.

In this category, it is only Ibn Katheer who does not make *imaalah* anywhere in the Qur’aan.

The *mumeel* are of two groups,


b) *Mukthir*: those whose common rule is to make either *imaalah* or *taqleel* or both viz. Warsh–Abu ‘Amr Basri – Hamzah –Kisaaee.

**The rules of *imaalah* for Akhawain koofiyain**

**Rule 1.** In the *alifaat mutatarrifah* of *zawaatul yaa*, there will be *imaalah* for Hamzah and Kisaaee, whether the *zawaatul yaa* be an *ism* or *fi’l*, e.g. اشتري – اجتبي – مثويكم – الزنی – ماویکم – الهوى – الهدی etc.

**Rule 2.** In *alifaat of taaneeth* too there will be *imaalah* for Hamzah and Kisaaee. e.g. حوايا – فرادی – يتامی – سیما – طویب – نقوی etc. The words عیسی – یحیی – موسی are also included.
Note: Alifaat of taaneeth is that extra alif which occurs on the fourth letter or more, and which indicates to a mu-annath haqeeqi or majaazi. It is found in any of the following 5 scales ٤٥٠ – ٤٥٠ – ٤٥٠ or ٤٥٠ – ٤٥٠ – ٤٥٠

Rule 3. Those alifaat mutatarrifah which are written in the form of a yaa, whether it be a yaa-ee or waawee word, or whether it be an ism or fi’l, there will be imaalah for Hamzah and Kisaaee, e.g. متى – والعلي – القوي و ياسفي – الضحى – يا حسنتي – يا ويلتي – عسي – برنى etc and that which is istifhaamiyyah.

However, from this rule five words are exempted, viz. حتى – لدى – الى – ما زكى – على – برنى, there will be no imaalah for any of the Qurra.

Note: انّى will be recognised as istifhaamiyyah when, after it any of the five letters of شريته appear, e.g. فانى – انى لك – انى يكون – انى شنتمان – انى هذا – تؤفكون, and also if in place of انّى, كيف – ابن انى – متى or is used, the meaning will remain the same. From this it is understood that words such as انّا ناتى انّا ناتى is not included.

Rule 4 There will be imaalah in the alifaat mutatarrifah for Akhawain in those words which are in excess of three letters, even though the word is waawi, because when in excess of three letters the word then becomes zawaatul yaa, e.g. يتزكي – بدعي – يرضى – نجينا – استعلي – زگیها etc.
There will be *imaalah* in those words as well which are written in the form of a *yaa* and are on the scale of أَفْعَلُ as well, e.g. اْرَبَى – اْدْنِى – اْذْکَى – اَعَلَى – اْرَبُى – اْذَاكَى – اْذَاکَى etc.

*Note*: In the following words; أَرْبَى كَلاَهُمْ – اْتَغَى اْقَصَا – اْقَصَا اْلَّاقْصَا too, there will be *imaalah* even though they are written with an *alif*, except for أَرْبَى كَلاَهُمْ, it is written with a *waaw*.

*Note*: In the words وَ اْحِيَا وَ لا يَحِيِّى – يَحْيَى – أَحْيَا اَلِيْمَايَا and that there is a *waaw ma’toofah*, and that أَتَانِى وَ لَوْ آنَ اللهُ هَدَانِى in Surah Hud, and اَنْسَهُ مِنْهُمْ تَقِيَةَ in Surah Aali-‘Imraan, and اَنْسَهُ in Surah Ahzaab. In all of the above words, *Akhwain* make *imaalah*. And in the word اَنْسَهُ, there is *imaalah* for Hishaam as well.

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**The *imaalah* of Ya’qoob**

In the first أُمَانَى of ومن كَانَ في هَذِه أُمَى فَهُوَ في الأُخْرَى أُمَى أُمَى in Surah Bani Israaeel, there is *imaalah* for Ya’qoob.

In the words الكَفَرِينَ and الكَفَرِينَ, there is *imaalah* for Ruwais. In the word من قُومٍ كَفَرِينَ in Surah Naml, i.e. من قُومٍ كَفَرِينَ, there is *imaalah* for Rawh also.

In the *yaa* of يَسُ, there is *imaalah* for Rawh.
The rules of *imaalah* for Khalaf Al-‘Aashir

**Rule 1.** In the *alifaat mutatarrifah* of *zawaatul yaa*, there will be *imaalah* for Khalaf, whether the *zawaatul yaa* be an *ism* or *fi’l*, e.g. 

اِشَتَرَى – اِجْتَبَى – مَتْوِيْكَمْ – الزَّنِى – مَوَىْكَمْ – الْهَوى – الْهَدى etc.

**Rule 2.** In *alifaat* of *taaneeth* too there will be *imaalah* for Khalaf. e.g. 

حَوَائِي – فِرَاءِدَي – يِتَامِي – سِيْما – طَوْبَي – تَقْوَي etc. 
The words عَيْسِي – يِحْيِي – موْسِي are also included.

**Note:** *Alifaat* of *taaneeth* is that extra *alif* which occurs on the fourth letter or more, and which indicates to a *mu-annath haqeeqi* or *majaazi*. It is found in any of the following 5 scales 

فُعَّلِي – فْعَلِي – فَعَلِي or 

فَعَّالِي – فَعَالِي

**Rule 3.** Those *alifaat mutatarrifah* which are written in the form of a *yaa*, whether it be a *yaa-ee* or *waawee* word, or whether it be an *ism* or *fi’l*, there will be *imaalah* for Khalaf, e.g. 

عَسِي – متْى – بَلْ – وَ العَلَى – القَوْى و يِسَافِى – الضَّحَى – يِحَسْرَتِى – يَاوِلْتِى etc and that which is *istifhaamiyyah*.

However, from this rule five words are exempted, viz. حَتي – لَدَى – الْى – مَا زَكَى – عَلَى – اِتْيى, there will be no *imaalah* for any of the Qurra.

**Note:** اَتْى will be recognised as *istifhaamiyyah* when, after it any of the five letters of شَلِيْتِه appear, e.g. فَائِتْى – اَتْى لَك – اَتْى يِكْوَن – اَتْى شَنَم، اَتْى اِنْ تَفْكُوْن, اَتْى اِنْ كَيْف – اَيْن اَتْى or is used,
the meaning will remain the same. From this it is understood that words such as انّا ناتى is not included.

**Rule 4** There will be *imaalah* in the *alifaat mutatarrifah* for *Akhwain* in those words which are in excess of three letters, even though the word is *waawi*, because when in excess of three letters the word then becomes *zawaatul yaa*, e.g. يتركي – يدعى – يرضى نجينا – استعلى – زكيها etc.

There will be *imaalah* in those words as well which are written in the form of a *yaa* and are on the scale of *افعل* as well, e.g. اربي – أدنى أفعَل اعلى – ازكي – etc.

**Note:** In the following words;

الربوا - كلاهما - طغا - اقصا - الأقصا too, there will be *imaalah* even though they are written with an *alif*, except for *الربوا*, it is written with a *waaw*.

**Note:** In the words و احيا and that و لا يحيى - يحيى - لا يحيى - يحيى - في which there is a *waaw ma’toofah*, and و لو ان الله هدانى in Surah Hud, و لو ان الله هدانى in Surah Zumar, منهم تقية, منهم تقية in Surah Aali-'Imraan, المزجى in Surah, انسةُ in Surah Ahzaab. In all of the above words, Khalaf makes *imaalah*.

Khalaf makes *imaalah* in the *alif* of the following three (3) words:

ران - شاء - جاء .

**Note:** In which is in Surah Naml, there is *imaalah* for Khalaf.
Rule 5 That *raa mutatarrifah* which has a *kasrah*, before which there is an *alif* preceded by a *raa*, i.e. i.e the *alif* is between two *raas* (*baynar raa-ain*), Khalaf makes *imaalah*, e.g. الاشرار – القرار – الاشرار.

**Note:** In the word ترراءا which is in Surah Shu’araa, there will be *imaalah* in the *alif* after the راء only, for Khalaf when reading waslan, and there will be *imaalah* in both the *alif* when making *waqf*, i.e. the *alif* which appears after the *raa* and the *hamzah*.

**Note:** In و ننا بجانبه in Surah Bani Israaeel and Fussilat, there will be *imaalah* in both the *noon* and *hamzah* for Khalaf.

**Note:** If after رءا there is a *mutaharrik* letter, whether it be an *ism zaahir* or *dhameer* e.g. اذا رءاه – اذا رءاك – رءا كوكبًا etc, there will be *imaalah* for Khalaf in both, the *raa* and the *hamzah*.

**Note:** If after the *alif* of رءا there is a *saakimm* letter, e.g. رَءَا القمر – رَءَا الشمس, there will be *imaalah* for Khalaf in the *raa* only and not in the *hamzah* too. However, *waqfan* the same rule will apply as above, i.e. *imaalah* in both letters.

**Note:** In the following words, Khalaf does not make *imaalah*:

That which has no *waaw* before it, e.g. و من احياها – فاحيا به – احياكم etc.
a) The word خطايا in every form, e.g. خطاياكم – خطاياهم – خطاياكنا.

b) In the same way there will be imaalah for Kisaaee in the words مرضاىى – الرؤيا – مرضات – روياى.

Note: Imaalah will take place upon the raa in المر

Imaalah will take place upon the yaa in كهفص.

Imaalah will take place upon the taa (ط) and haa (ه) in طه.

Imaalah will take place upon the taa (ط) in طس.

Imaalah will take place upon the yaa in بس.

Imaalah will take place upon the haa (ح) in حم.
The rules of *imaalah* and *taqleel* for Abu ‘Amr Basri

**Rule 1.** In the *alifaat mutatarrifah* of *zawaatur raa*, there will be *imaalah* for Abu ‘Amr Basri, it may be on any scale, and whether it be an *ism* or *fi’il*, e.g. ارى – اشرى – سكري – اسرى – نصاري – ذكري – بشرى etc.

*Note:* The word *ياء بشرى* in Surah Yusuf will be read with three *wujooh*; i.e. 1) fath 2) *imaalah* 3) *taqleel*.

*Note:* In the same way Basri makes *imaalah* in the following words, i.e. the first *اعمى* in Surah Bani Israeel, and in the *haa* (ه) of both طه and كهيفص.

**Rule 2.** There will be only *taqleel* for Abu ‘Amr Basri in that *zawaatul yaa* which is on the scale of فَعَّلَى – فَعَّلَى – فَعَّلَى


And 4 words are on the scale of *فَعَّلَى* viz. عيسي – ضيزي – سيما – احدى.

**Rule 3.** In the *alifaat mutatarrifah* of *zawaatul yaa* which are found in *ru-oosul ayaat* i.e. at the end of the *ayaat* of the eleven Surahs,
Basri makes only *taqleel*, whether the *zawaatul yaa* is on the 5 scales discussed above or not.

Yes, in *zawaatur raa*, even in this instance there will be only *imaalah* as is the rule for Basri.

**Note:** The *zawaatul yaa* which are found in *ru-oosul ayaat*, are to be found in the following 11 Surahs:

- الاعلى
- عبس
- النازعات
- القيامة
- المعارض
- النجم
- طه
- الطلق
- الشمس
- اليل
- الضحى

**Note:** Doori Basri makes *taqleel* in the following four words: 

يا ويلتى – يا حسرتى – ياسفى – انّى استفهاميه

However, in *انّى* the *taqleel* will be *bil khulf*.

And that *الناس* which is *majroor*, the *imaalah* will be for only Doori Basri.

**Note:** If after *zawaatur raa* there is a *saakin* letter, then Soosi makes *imaalah bil khulf* (when continuing), e.g. و ترى الأرض, and if after *zawaatur raa*, the name of *الله* appears then (when continuing) he reads with three *wujooh*, e.g. نرى الله: 

a} *fath*  

b} *imaalah* with *taghleez*  

c} *imaalah* with *tarqeeq*.
The rules of *fath* and *taqleel* for Warsh

**Rule 1.** In *zawaatur raa* there will be *taqleel bi-laa khulf* for Warsh, i.e. one *wajh* only, e.g. *سكارى – ذكرى – نصارى – بشرى* etc. except the word *لو ارتكهم* in Surah Anfaal, in it there will be *taqleel bil khulf* for Warsh.

**Rule 2.** In *zawaatul yaa* there will be *taqleel bil khulf* for Warsh, though *fath* is *awlaa*. e.g. *اجبتى - طوبى - مثويكم - ماويكم - الهوى - الهدا - الهوى - الهدى - دنيا - موسى - يتزكى - استعلی - سیما - حوايا يرضى* etc. However when *zawaatul yaa* is found at *ru-oosul aay* in the eleven surahs, then Warsh reads with *taqleel bi-laa khulf*, except those *zawaatul yaa* after which there is *haa* (ه), then Warsh will make *taqleel bil khulf*, e.g. *سویها – بنيها – ضحيها – تليها – طحيها – دحيها* etc. But in the word *ذكرىها*, there will be *taqleel* only.

**Note:** In which ever word of *zawaatul yaa* or *zawaatur raa*, there is *taqleel* or *imaalah* for Akhawain and Basri, there will be *taqleel* for Warsh. There are some words, which are exempt from this rule, which are as follows:

Similarly, those ten *af’aal* in which Imaam Hamzah makes *imaalah* are also exempted from the rule of *taqleel* for Warsh, which are as follows:

\[\text{ران - زاغ - ضاق - حاق - خاب - طاب - خاف - زاد - شاء - جاء}\]

**Note:** There is only one place in the Qur’aan in which ورش makes اماله i.e. the *هاء* in طه.

**The wujooh of yaa-ee, badal and leen**

**Note:** When *badal* and (zawaatul) yaa-ee or *badal* and *leen* or *badal*, yaa-ee and *leen* appear together, then many *wujooh* occur.

A

In which two, two forms are found, of which there are six types:

**First Type:** *Badal* and yaa-ee appear together;

\[\text{وَاٰتٰىكُم} \quad (ابراهيم آية 34)\]

In this type, six *wujooh* are found that is; the three *wujooh* of *badal* multiplied into the two *wujooh* of yaa-ee i.e. *fath* and *taqleel*. From which four *wujooh* are permissible, which are:

1) *qasr* in *badal* with *fath* in yaa-ee, then
2) *tawassut* in *badal* with *taqleel* in yaa-ee, then
3,4) *tool* in *badal* with *fath* and *taqleel* in yaa-ee.

The remaining two *wujooh* are not permissible.
### Second Type: Yaa-ee and badal appear together;

**e.g.** 

فَتَلَقّٰی اَدَمْ (بقره آية 37)

In this type too, six *wujooh* are found i.e. the two *wujooh* of *yaa-ee* into the three *wujooh* of *badal*, from which four are permissible, which are:

1,2) *fath* in *yaa-ee* with *qasr* and *tool* in *badal*
3,4) *taqleel* in *yaa-ee* with *tawassut* and *tool* in *badal*

The remaining two *wujooh* are not permissible.
### Third Type: Madd badal and Leen Muttassil appear together;

*Example:* أَبَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا (سورة البقرة آية 170)

<table>
<thead>
<tr>
<th>wujooh</th>
<th>أَبَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>لِينْ بَدْل</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>قِصْرَ تَوْطُس</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>قِصْرَ تَوْطُس</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>طُوْلَ تَوْطُس</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>طُوْلَ تَوْسُط</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>طُوْلَ تَوْسُط</td>
<td></td>
<td>6</td>
</tr>
</tbody>
</table>

### Fourth Type: Leen muttasil and maddul badal appear together;

*Example:* أَفْلَمْ يَايَسِ الَّذِينَ أُمِنُوْا (رعد آية 31)

In this type too, six wujooh are found i.e. tawassut and tool in leen with the three wujooh of badal, from which four are permissible, which are:

1-3) *tawassut* in leen with all three wujooh in badal
4) *tool* in leen with *tool* in badal.

The remaining two wujooh are not permissible.
Example:

<table>
<thead>
<tr>
<th>افلام يائين الذين امنوا</th>
<th>مد بدل</th>
<th>لين متصل</th>
<th>wujooh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permissible</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>قصر</td>
<td>توسط</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>توسط</td>
<td>توسط</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>طول</td>
<td>توسط</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>طول</td>
<td>طول</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Not permissible</td>
<td>قصر</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>توسط</td>
<td>طول</td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

**Fifth Type:** *Leen* and *yaa-ee* appear together;

If: َبِالْوَالِدَيْنِ َإِحْسَانًا وَبِذِی الْقُرْبَیْ (نساء آية 36)

In this type four *wujooh* are found and all four are permissible, which are: 1-4) *tawassut* and *tool* in *leen* with *fath* and *taqleel* in *yaa-ee*.

<table>
<thead>
<tr>
<th>wujooh</th>
<th>شَي ئًا وَّ بِالْوَالِدَيْنِ إِحْسَانًا وَبِذِی الْقُرْبَیْ</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>يائي</td>
<td>لين</td>
<td>1</td>
</tr>
<tr>
<td>فتح</td>
<td>توسط</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>تقليل</td>
<td>توسط</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>فتح</td>
<td>طول</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>تقليل</td>
<td>طول</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
Sixth Type: *Yaa*-*ee* and *leen* *muttasil* appear together;

\[\text{وَعَسَى أن تُحبِّو اَنى (بقره آية 216)}\]

In this type too there are four *wujooh* and all four are permissible, which are: 1-4) *fath* and *taqleel* in *yaa*-*ee* with *tawassut* and *tool* in *leen*

<table>
<thead>
<tr>
<th><em>wujooh</em></th>
<th><em>وَعَسَى أن تُحبِّو اَنى</em></th>
<th><em>wujooh</em></th>
<th><em>no</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>لين</td>
<td>يائي</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>فتح</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>تقليل</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>طول</td>
<td>فتح</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>طول</td>
<td>تقليل</td>
<td></td>
</tr>
</tbody>
</table>

B

In which three, three forms are found, of which there are six types.

**First Type:** *Badal, yaa*-*ee* and *leen* appear together;

\[\text{وَأَتَيْنِ اِخْتَذِهُنَّ قِطَارًا فَلا تَأخْذُوا مِنْهُ شِيئًا (نساء آية 20)}\]

In this type twelve *wujooh* are found, i.e. the three *wujooh* of *badal* into the two *wujooh* of *yaa*-*ee* into the two *wujooh* of *leen*, from which six are permissible, which are:

1) *qasr* in *badal* and *fath* in *yaa*-*ee* with *tawassut* in *leen*
2) *tawassut* in *badal* and *taqleel* in *yaa*-*ee* with *tawassut* in *leen*
3-6) tool in badal with fath and taqleel in yaa-ee with tawassut and tool in leen.

The remaining six wujooh are not permissible.

<table>
<thead>
<tr>
<th>wujooh</th>
<th>وَأَنْتَيْمُ إِخْنَسِهِنَّ قَنْطَرًا فَلاَ تَأْخَذُوَّا مِنْهُ شَيْئًا</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>لِين</td>
<td>يائى</td>
<td>بدل</td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>فتح</td>
<td>قصر</td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>تقليل</td>
<td>تقليل</td>
</tr>
<tr>
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<td>توسط</td>
<td>فتح</td>
<td>طول</td>
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<td>تقليل</td>
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<td>فتح</td>
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<td>تقليل</td>
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<td>توسط</td>
<td>تقليل</td>
<td>قصر</td>
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<td>توسط</td>
<td>فتح</td>
<td>قصر</td>
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<td>طول</td>
<td>تقليل</td>
<td>قصر</td>
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<td>طول</td>
<td>فتح</td>
<td>قصر</td>
</tr>
<tr>
<td></td>
<td>طول</td>
<td>تقليل</td>
<td>قصر</td>
</tr>
</tbody>
</table>

Second Type: Badal, leen and yaa-ee appear together;

e.g. فَمَا أَوْيَتَمَّ بِمِنْ شَيْئٍ فَمَتَاعُ الْحَيَوَةِ الدُّنْيَا (شورى آية 36)
In this type too twelve *wujooh* are found, i.e. the three *wujooh* of *badal* into the two *wujooh* of *leen* into the two *wujooh* of *yaa-ee*, from which six are permissible, which are:

1) *qasr* in *badal* with *tawassut* in *leen* with *fath* in *yaa-ee*
2) *tawassut* in *badal* with *tawassut* in *leen* with *taqleel* in *yaa-ee*
3-6) *tool* in *badal* with *tawassut* and *tool* in *leen* with *fath* and *taqleel* in *yaa-ee*.

The remaining six *wujooh* are not permissible.

<table>
<thead>
<tr>
<th><em>wujooh</em></th>
<th><em>yani</em></th>
<th><em>leen</em></th>
<th><em>bdel</em></th>
<th><em>wujooh</em></th>
<th><em>no</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>permissible</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>قصر</td>
<td>توسط</td>
<td>توسط</td>
<td>قصر</td>
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<td>تقليل</td>
<td>توسط</td>
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<tr>
<td>فتح</td>
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<td>تقليل</td>
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<tr>
<td>فتح</td>
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<td>تقليل</td>
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<td>طويل</td>
<td>طويل</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>impermissible</strong></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>قصر</td>
<td>توسط</td>
<td>تقليل</td>
<td>طويل</td>
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<tr>
<td>تقليل</td>
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<tr>
<td>فتح</td>
<td>طويل</td>
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<tr>
<td>تقليل</td>
<td>طويل</td>
<td>طويل</td>
<td>طويل</td>
<td></td>
<td></td>
</tr>
<tr>
<td>فتح</td>
<td>طويل</td>
<td>طويل</td>
<td>طويل</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Impermissible*
Third Type: *Leen, badal* and *yaa-ee* appear together, this third type is not found in the Qur'aan, therefore, it is not discussed.

Fourth Type: *Leen, yaa-ee* and *badal* appear together;

\[
\text{وَاعْلَمُو اَنَّمَا غَنِمْتُم مِّن شَيءٍ}
\]
\[
\text{انَّ كَنْتُمْ أَمَنَّتُمُ (انفال آية 41) upto}
\]

In this type too, twelve *wujooh* are found, i.e. two *wujooh* of *leen* into two *wujooh* of *yaa-ee* into the three *wujooh* of *badal* from which six are permissible, which are:

1-4) *tawassut* in *leen* with *fath* in *yaa-ee* and *qasr* and *tool* in *badal* with *taqleel* in *yaa-ee* and *tawassut* and *tool* in *badal*

5,6) *tool* in *leen* with *fath* and *taqleel* in *yaa-ee* with *tool* in *badal*.

The remaining six *wujooh* are not permissible.

The *wujooh* are as follows:

<table>
<thead>
<tr>
<th><em>wujooh</em></th>
<th><em>انّ كنّتُمّ أمنّتُمَّ (انفال آية 41)</em> up to</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td></td>
</tr>
<tr>
<td></td>
<td>بدل</td>
</tr>
<tr>
<td>قصر</td>
<td>فتح</td>
</tr>
<tr>
<td>طول</td>
<td>فتح</td>
</tr>
<tr>
<td>توسط</td>
<td>تقليل</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>
**Fifth Type:** *Yaa-ee,leen and badal* appear together;

*e.g.* ِبَأَيْتَ اللهِ (٣٦٤٨ أفْيَتِ آية١٦٦*)

In this type too, twelve *wujooh* are found, i.e. two *wujooh* of *yaa-ee* into two *wujooh* of *leen*, these four *wujooh* into the three *wujooh* of *badal* which gives you a total of twelve *wujooh* from which six are permissible:
1-3) *fath* in *yaa-ee* and *tawassut* in *leen* with *qasr* and *tool* in *badal* and *tool* in *leen* and *badal*

4-6) *taqleel* in *yaa-ee* and *tawassut* in *leen* with *tasassut* and *tool* in *badal* with *tool* in *leen* and *badal*

The *wujooh* are as follows:

<table>
<thead>
<tr>
<th><em>wujooh</em></th>
<th>permissible</th>
<th>Impermissible</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَمَا   اَغْنٰی uptime ِْبِاٰيَتِ اللٰه</td>
<td>بدل</td>
<td>لين</td>
</tr>
<tr>
<td>1</td>
<td>قشر</td>
<td>توسط</td>
</tr>
<tr>
<td>2</td>
<td>طول</td>
<td>توسط</td>
</tr>
<tr>
<td>3</td>
<td>طول</td>
<td>طول</td>
</tr>
<tr>
<td>4</td>
<td>طول</td>
<td>توسط</td>
</tr>
<tr>
<td>5</td>
<td>طول</td>
<td>توسط</td>
</tr>
<tr>
<td>6</td>
<td>طول</td>
<td>طول</td>
</tr>
<tr>
<td>7</td>
<td>فتح</td>
<td>توسط</td>
</tr>
<tr>
<td>8</td>
<td>اصل</td>
<td>فتح</td>
</tr>
<tr>
<td>9</td>
<td>فتح</td>
<td>توسط</td>
</tr>
<tr>
<td>10</td>
<td>تقليل</td>
<td>تقليل</td>
</tr>
<tr>
<td>11</td>
<td>تقليل</td>
<td>تقليل</td>
</tr>
<tr>
<td>12</td>
<td>تقليل</td>
<td>تقليل</td>
</tr>
</tbody>
</table>

**Sixth Type:** *Yaa-ee*, *badal* and *leen* appear together;

*بِضَآَرَّهُمْ شَنيِّنَا (المجادله آية 10)* اِنَّا النَّجَوُى
In this type too, twelve wujooh are found, i.e. two wujooh of yaa-ee into the three wujooh of badal into the two wujooh of leen which gives you a total of twelve wujooh from which six are permissible:

1-3) fath in yaa-ee with qasr in badal and tawassut in leen together with tool in badal and tawassut and tool in leen

4-6) taqleel in yaa-ee with tawassut in badal and leen together with tool in badal and tawassut and tool in leen

The wujooh are as follows:

<table>
<thead>
<tr>
<th>wujooh</th>
<th>إِنَّمَا الْنَّجْوٰئُبينًا upto بضَارَّهُمْ شَيِّئًا</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>len</td>
<td>badl</td>
<td>yani</td>
</tr>
<tr>
<td></td>
<td>fath</td>
<td>toosat</td>
<td>qasr</td>
</tr>
<tr>
<td></td>
<td>fath</td>
<td>toosat</td>
<td>fath</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>tawassut</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>tawassut</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>tawassut</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>tawassut</td>
</tr>
<tr>
<td>Imperrmissible</td>
<td></td>
<td></td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>fath</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>fath</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>fath</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>fath</td>
</tr>
<tr>
<td></td>
<td>toosat</td>
<td>toosat</td>
<td>fath</td>
</tr>
</tbody>
</table>
Rule 1. That *raa mutatarrifah* which has a *kasrah*, before which there is an *alif*, Abu ‘Amr Basri and Dooris Kisaee make *imaalah*, and Warsh makes *taqleel*, e.g. 

- النار - القهار - البار - إبصارهم - آثارهم
- بدينار - الحمار - حمارك - بقرطار

and in two words i.e. 

- البار - حمارك

there is *imaalah bil khulf* for Ibn Zakwaan as well.

Rule 2. However, if before the above mentioned *alif* there is another *raa*, i.e. the *alif* is between two *raas* (*bainar raa-ain*), there will be *imaalah* for Basri and Kisaee, and *taqleel* for Warsh and Hamzah, e.g. 

- الأشرار - القرار - الابرار

Note: Similarly, Hamzah also makes *taqleel* in the following two words, i.e. 

- البار - القهار
Note: And in the word جُرْفِ هَار which is in Surah Tawbah, together with Basri and Kisaee there is *imaalah* for Qaaloon– Ibn Zakwaan *bil khulf* and Shu’baha. *Taqleel* for Warsh is apparent.

**Rule 3.** In the words کفررين and الكفررين, there is *imaalah* for Abu ‘Amr Basri and Door ‘Ali, and *taqleel* for Warsh.

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**مَتَفْقِّرَات**

Note: In اعمى و لكن الله رمى which is in Surah Anfaal, and both the اعمى in Surah Bani Israeel, and مكانا سوى which is in Surah TaaHaa, when making *waqf*, and ان يترك سدَّى which is in Surah Qiyaamah, also when making *waqf*, in all of the above words there will be *imaalah* for Shu’baha as well.

Note: In مجرها which is in Surah Hud, there is *imaalah* for Hafs too.

Note: In the word تراءا which is in Surah Shu’araa, there will be *imaalah* in the *alif* after the *raa* only for Hamzah when reading *waslan*, and there will be *imaalah* in both the *alif* when making *waqf* i.e. the *alif* which appears after the *raa* and *hamzah*. Kisaee makes *imaalah* when making *waqf* only in the second *alif* i.e. the *alif* after the *hamzah*. 
Note: In the words ادرك ادرك كرم and ادرك كرم together with Basri and Akhawain, there is *imaalah* for Shu’bah and Ibn Zakwaan *bi-khulfin ‘anh*, and Warsh reads with *taqleel*.

Note: If after *raa* there is a *mutaharrik* letter, whether it be an *ism zaahir* or *dhameer* e.g. إذا رءاها – إذا رءاك – رءا كوكبا etc, there will be *imaalah* for Ibn Zakwaan–Shu’bah and Akhawain in both the *raa* and the *hamzah*.

However, if after the *hamzah* there is a *dhameer*, e.g. رءاها - رآك then Ibn Zakwaan makes *imaalah bil khulf*.

Abu ‘Amr Basri makes *imaalah* in the *hamzah* only.

For Warsh there will be *taqleel* in both letters.

Note: However, if after the *alif* of رءا there is a *saakin* letter, e.g. رءا الشمس – رءا القمر, there will be *imaalah* for Shu’bah and Hamzah in the *raa* only and not in the *hamzah* too. However, *waqfan* the same rule will apply as above.
In the following words, the *imaalah* will be specific with Kisaae, i.e. Hamzah does not make *imaalah* in these words.

a) That which has no *waaw* before it, e.g. ٤٥ – ٱ فِاحِیا ۡبِهِ – ۡاِحِیاکَمۡمۡ, etc.

b) The word *خطاها* in every form, e.g. ۡخَطِيَّاکِمۡمۡ – ۡخَطِيَّاکُمۡ.

c) In the same way there will be *imaalah* for Kisaee in the words ۡرُوۡيَايۡتُمۡ – ۡرُوۡيَايۡتَ مَرۡضَاتَتُهُمۡ – ۡرُوۡيَايۡتِيَ مَرۡضَاتَتِیَ.


**Note:** Besides the words ۡمَرۡضَاتَتُعۡتَانِیۡاَنُّهُۡ – ۡمَرۡضَاتَتُۡ مَرۡضَاتَتِیَ above, Warsh makes *taqleel* in the remaining words.

Abu ‘Amr Basri makes *taqleel* in those words which are on the scale of ۡفَ عَلٰیَلَا, ۡفَ عَلٰیَلِیَاَنُّهُۡ, ۡفَ عَلٰیَلَاَنُّهُۡ, ۡفَ عَلٰیَلِیَاَنُّهُۡ and also in those words which are found at the end of ayats of the eleven surahs. e.g. ۡرُوۡيَايۡاَنُّهُۡ – ۡدَحۡیَمۡبَعۡتُمۡ – ۡدَحۡیَمۡبَعۡتَ هَا, ۡدَحۡیَمۡبَعۡتِیَ هَا – ۡدَحۡیَمۡبَعَتِیَ هَا – ۡدَحۡیَمۡبَعۡتِیَ اِذَا سَجِیَ.
There are certain words in which Doori makes *imaalah* and not Abul Haarith. They are as follows:

- مشكورة – الجوام انصارى – جبارين – و الجبار – نسارع – سارعوا يسارعون
- فئوارى – يوارى

In the last two, i.e. فئوارى – يوارى there is *khulf* (from Tayyibah) but *fath* is read (only from Shaatibiyyah).

From the above, Warsh makes *taqleel bil khulf* in the following words، جبارين – محيى – و الجبار – مثواى – هدى، and in the word رؤياك there is *taqleel* for Warsh *bil khulf* and for Abu ‘Amr Basri *bilaa khulf*. 
Makkahat Hamza


**Note:** In انرا ءا تيرك which is in Surah Naml and ضعافًا in Surah Nisaa, there is *imaalah bi-laa khulf* for Haamzah, but in ضعافًا the *imaalah* will be with *khulf* for Khallaad.

**Note:** In بل ران there is *imaalah* for Shu’bah and Kisaee, together with Hamzah.

**Note:** In the same way in the words جاء and شاء, there is *imaalah* for Ibn Zakwaan together with Hamzah, and in the first زاد which is فزاداتم للہ in Surah Baqarah, there is *imaalah bi-laa khulf* for Ibn Zakwaan, and in the remaining زاد which amounts to 15 in the Qur’aan, Ibn Zakwaan makes *imaalah bil khulf*.

Makkahat Hishaam

There will be *imaalah* for Hishaam only, in the following four (4) words, which are: مشارب in Surah Yaaseen, آئية in Surah Ghaashiyah, عابدون in Surah Kaafiroon.
Ibn Zakwaan makes *imaalah bil khulf* in the following words:

- عـْـرَمَان in Surah Aali-'Imraan and Surah Tahreem,
- المحراب in Surah Aali-'Imraan –Surah Maryam and Surah Saad,
- اكراههنّ in Surah Noor,
- و الاكرام in Surah Rahmaan.

However, that ـْـمِراحِ which is *majroor* the *imaalah* will be *bi-laa khulf* and this is at two places, one in Surah Aali-'Imraan and the second in Surah Maryam.

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**Note:** If because of *waqf* or *idghaam* the kasrah becomes *saakin* then too *imaalah* will be read, e.g. الناس ـْـنَا – الناس etc. because the changing of the kasrah to a *saakin* is ‘aaridhi (temporary).

**Note:** And if because of *ijtimaa’* of *saakinain* the *alif* falls off at the end of the word, then *imaalah* will not be read, e.g. موسى الكتاب – طَـْـغَا الـْـماء – عيـٰـسى ابن مريم etc.
In the *haa taaneeth* when making *waqf* there are two versions for *Kisaaee*,

1) The first version is that if before the *haa taaneeth* there appears any of the following fifteen (15) letters, then *imaalah* will be read,

- فجفت زينب لذود شمس
  - e.g. خليفة – بهجة – ثلثة – ميتة – العزة – خليفة
  - خمسة – رحمة – عيشة – قوة – لذة

a) In the same way, if the letters *اكهرر* appear and before any one of them there is a *kasrah* or a *yaa saakinah*, then too *imaalah* will be read in the *taa taaneeth* when making *waqf*

- e.g. الَخرة – كثيرة – آلهة – المثقفة – الوَالِدة – المؤتفكرة - الايكرة – فئرة – مائرة

b) Similarly, if before the letters of *اكهرر* there is a *saakin* letter, before which there is a *kasrah*, then too *imaalah* will be read in the *ة*

- e.g. عبرة – وجهة

c) If before the letters of *اكهرر* there appears a *fathah* or *dhammeh*, then *imaalah* will not take place, e.g. التهلكة – امرأة – التهلكة – امرأة

d) In the same manner, if before the *taa taaneeth* there is no *yaa saakinah*, then too *imaalah* will not take place, e.g. 

e) And if before the *taa taaneeth* there appear any of the following letters,

*خص ضغط قظ حع*

then *imaalah* will not take place e.g. *صاخة – خصاصة – بوعضة – بوعضة – نطيحة – حاقة – موعظة – بسطة – صبغة* etc.

2) The second version is that if before the *taa taaneeth* there appears any letter besides an *alif* then *imaalah* will take place. That means if before the *taa taaneeth* there appears an *alif* then *imaalah* will not take place.

Examples of the *taa taaneeth* preceded by an *alif*: *الزكوة – الصلوة* etc.
باب الراءات

When the *raa* is *maftooh* or *madhmoon* and before it there is a *kasrah muttasilah laazimah*, or if before the *raa* there is a *yaa saakinah muttasilah*, or between the *kasrah muttasilah* and *raa* there is a *saakin* letter, in all of the above cases, the *raa* will be read with *tarqeeq* for *Warsh*.

Examples of the *raa* preceded by a *kasrah muttasilah*:

فالمديبات – فاقره – الاخرة etc.

Examples of the *raa* preceded by a *yaa saakinah muttasilah*:

ندزارا خبيرًا – الخبير – فالمغيرات – الخيرات etc.

However, in the word *خيران* there will be *tarqeeq bil khulf* for *Warsh*.

Examples of the *saakin* letter between the *kasrah* and the *raa*:


Hence, if before the *raa* the *kasrah* is not *muttasilah laazimah*, the *raa* will then not be read *muraqqaq*,

*e.g.* بروسكم – لرسول – برسول – بذن ربيهم – بحمد ربيهم etc.

Similarly, if before the *raa* the *yaa saakinah* is not *muttasilah*, then too the *raa* will not be read *muraqqaq*,

*e.g.* مقنعى رؤسهم – في ريب – الخيرة etc.

Similarly, if the *saakin* letter is not between a *kasrah* and the *raa*, then too the *raa* will not be read *muraqqaq*, *e.g.* يسرًا – قدرا etc.
Note: By saakin bainal kasr is referred to a kasrah muttasilah, hence, if the kasrah is munfasilah, then Warsh too will read the raa with tafkheem, e.g. و قالت امرأة - و ان امرأة - ابوك امرأة سوء etc.

Note: If the saakin letter between the kasrah and the raa is any other letter besides khaa from the letters of musta’liyah, then too Warsh will read the raa with tafkheem,

e.g. و فَرَّا - فطْرَت الله - قطر - اصْرَرَا - مصرَا - اصرهم.

However, if the letter khaa is found between the kasrah and the raa, then the raa will be read muraqqaq for Warsh,

e.g. إخراجا - الى الاخرج - اخراجهم.

From the above rules of tarqeeq, there are certain words that are exempted:

1. When before the raa there will either be a saakin letter or not and after the raa there is any three of musta’liyah letters viz. dhaad–taa (ط)–qaaf.

These are found in 4 words in the Qur’aan:

a} اعراضهم in Surah Nisaa and ان اعراضهم in Surah An’aam.

b} صراط – صراط صراط wherever they are found in the Qur’aan.

c} فراق in Surah Kahf and الفراق in Surah Qiyaamah.

d} الاشرراق والانشرراق in Surah Saad, in this 4th word there will be khulf, but tafkheem gets preference. (From Shaatibiyyah, there will be only tafkheem, not khulf.)
2. When between the kasrah and the raa the saakin letter is any three of musta’liyah letters viz. saad— taa (ط)–qaaf

These too are found in 4 words:
a) مصرًا in Surah Baqarah and at 4 places.
b) اصرًا in Surah Baqarah and اصرهم in Surah A’raaf.
c) فطرت in Surah Room.
d) وقرًا in Surah Zaariyaat.

3. When after the kasrah, two raas are found.

There are 4 words in the Qur’aan:
a) ضِرَارًا in Surah Baqarah and Tawbah.
b) مِدْرَاراً in Surah An’aam, Surah Hud and Surah Nooh.
c) فِررَارًا in Surah Kahf, Surah Ahzaab and Surah Nooh, and الفِررَارُ in Surah Ahzaab.
d) اِسْرَارًا in Surah Nooh.

4. After the kasrah and saakin letter the raa appears in ‘ajami words. This is found in 3 words: a) عِمْران, b) اِبْراهِيم, c) اِسْرَائِیل, and the fourth word, d) اِرَمُ in Surah Fajr in which the raa maftooohah appears after a kasrah.

5. Those words which are on the scale of فعلاً, i.e. the raa should have a tanween, and there should be no tashdeed nor a musta’liyah letter in the word.
In the above instance, there will be *khulf* for Warsh but *tafkheem* gets preference.

There are 6 such words in the Qur’aan:

a) 

b) *ستْرًا* in Surah Kahf.

c) *امْرًا* in Surah Kahf.

d) *وِزْرًا* in Surah TaaHaa.

e) *حِجْرًا* at two places in Surah Furqaan.

f) *و صِهْرًا* in Surah Furqaan.

**Note:** If any one of the above words are found collectively with *madd badal* e.g. آبَاءكم أو أشْتَدْ ذِكْررًا in Surah Baqarah, then 5 *wujooh* will be read for Warsh,

1-2) *Qasr* in *badal* with both *tafkheem* and *tarqeeq* in the word ذِكْررًا

3-4) *Tool* in *badal* with both *tafkheem* and *tarqeeq* in the word ذِكْررًا

5) and with *tawassut* in *badal* there will be only *tafkheem* in ذِكْررًا.

**Note:** If there is a *tashdeed* on the *raa*, it will be read with *tarqeeq* for Warsh, e.g. سِرًّا.

However, if there is a letter of *musta’liyah* then the *raa* will be read with *tafkheem*, e.g. قِطْرًا etc.

**Note:** In the word بِشَررَرٍ in Surah Mursalaat, Warsh reads the first *raa* with *tarqeeq* because of the *tarqeeq* of the second *raa*, both *waslan* and *waqfan*. 
The following are a few rules in which all the Qurraa are unanimous.

**Rule 1.** When the *raa* *saakinah* appears after a *kasrah laazimah muttasilah*, the *raa* will be read *muraqqaq*, e.g. فَرِّخُوا – فَرِّخْوَنَ ﺑﺸَرْككم etc.

**Rule 2.** When the *raa* appears after a *kasrah ‘aaridhah*, the *raa* will be read with *tafkheem*, e.g. اِرْكب معنا – اَمْ ارْتابوا etc.

**Rule 3.** When the *raa* appears after a *kasrah munfasilah*, the *raa* will be read with *tafkheem*, e.g. أم ارتابوا – الذُّى ارْتَضى etc.

**Rule 4.** When before the *raa* there is a *kasrah* and after the *raa* there is any letter from the letters of *musta’liyah*, the *raa* will always be read with *tafkheem*, whether the *raa* be *mutaharrikah* or *saakinah*, e.g. ارصادا – فرقة – قرطاس – مرصاد – فراق – صراط etc. but in *فرق* there is *khulf*.

**Rule 5.** When before the *raa mawqoofah* there is a *kasrah* or *yaa saakinah*, or there is a *saakin* letter preceded by a *kasrah*, or an *alif* in which *imaalah* or *taqleel* takes place, then in all of the above conditions when making *waqf bil iskaan* or *waqf bil ishmaam*, the *raa* unanimously will be read *muraqqaq*, e.g. مقتدرٍ – خيير – الفاهر etc.

**Examples of *imaalah***: الدار – النار etc.

**Note:** And in the words مصر و عن العين القطر there will be *khulf* when making *waqf*, but in مصر عن العين القطر, *tafkheem* will get preference, and in مصر عن العين القطر, *tarqeeq* gets preference.
Note: When making *waqf bir rawm*, the condition of the *raa* is determined by the *harakah* that is on it. Hence, if the *raa* is *maksoarah muraammah*, it will read with *targheeq*.

Similarly, if before the *raa madhmoomah* there is a *kasrah* or *yaa saakinah*, or before the *raa mawqoofah madhmoomah* there is a *saakin* letter preceded by a *kasrah*, in each of the above cases the *raa* will be read with *targheeq* for Warsh when reading with *rawm*, e.g. سَخَّرَ – ذَكَرَ – يَوْم عِسْيَر – تَسْتَكثِرَ etc.
باب الْلَّاْمَات

Warsh reads the laam with tafkheem when it has a fathah, and before it any one of three letters appear, viz. saad – taa (ط) – zhaa on condition that these three letters too have a fathah or are saakin, whether the three letters are mukhaaffaf or mushaddad, and whether the laam itself is mukhaaffaf or mushaddad, mutawassitah or mutatarrifah,

e.g. مَطَلْعُ - إِصْلَاحَا الطَّلاَق مَعْطَلْةٌ - أَصَلَا بِكُمْ - يَصَلْبُهُ - صَلِّي - صَلِّ إلى - الصَّلْوَة

ولمطلبات: ظَلْلُنا بِظَلَمٍ - ظَلَّمْنا - يَظْلَمونَ - وَاذا أَظْلَمْ etc.

**Note:** If between the laam and the letter before it, there is an alif, then Warsh reads the laam with tafkheem bil khulf,

e.g. ان يصآلحا - فصَالا - طَال etc.

In the same manner when making waqf on the laam maftoohah, then too there will be khulf for Warsh but tafkheem gets preference,

e.g. ظُلْنَا - فَلَمَا فَصَّلْنَا - بَطُّلْ - ان يَوْصِلْ etc.

Similarly, if after the laam maftoohah there is an alif muqallalah, there will be khulf for Warsh, i.e. with fath there will be tafkheem of the laam, and with taqleel there will be tarqeeq. However, when the laam and zawaatul yaa is found in ru-oosul aay, there will be only
tarqeeq for Warsh, because in zawaatul yaa there is only taqleel for Warsh. This is found at three places in the Qur’aan:

1} ولا صَلَى in Surah Qiyaamah
2} فصَلِّى in Surah A’laa
3} اذا صَلَى in Surah ‘Alaq

**Note:** Taqleel is a type of imaalah, and imaalah and tafkheem are opposites to one another, therefore taqleel and tafkheem cannot be read together. The Qaari should read fath with tafkheem and taqleel with tarqeeq. Reading any other manner is not permissible.

**Note:** And if the laam is not maftooh, but rather it is madhmoom or maksoor or even saakin, the laam will be read muraqqaq,

- صَلُّصَالٍ – لأَصِلُبْتُكُم – يَصِلُّون etc.

Similarly, if the three letters i.e. saad – taa (ط)–zhaa are not maftoooh or are not saakin, then too the laam will be read muraqqaq,

- فِي ظَلَّلِ – الظُّلَّة – فَصَلِّت etc.

**Note:** If before the laam there is dhaad, then too the laam will be read with tarqeeq, e.g. و الَّلالة etc.

**Note:** If before the two laam of الله there appears a fathah or dhammah, both the laam will be read with tafkheem for all the Qurraa. And if before the two laam there is a kasrah then both the laam will be read with tarqeeq.
Note: If there is *imaalah* before the two *laam* of الله as is in the Qiraa’ah of Soosi, then two (2) *wujoooh* will be read i.e. *tafkheem* and *tarqeeq*, e.g. و سیرى الله – نرى اللہ. (A total of 3 *wujoooh* will be read for Soosi).

The *wujoooh* regarding *imaalah* for Soosi has been discussed previously.
Waqf means to pause temporarily, taking in a new breath, and then to continue with the recitation.

There are three types of waqf:

a) iskaan  
b) ishmaam  
c) rawm

Itkaan is original when making waqf, because in waqf rest is intended, and for resting sukoon is most convenient. Secondly, sukoon is the easiest of the harakaat, therefore, it is preferred for waqf.

Although waqf bil ishmaam and waqf bir rawm is contrary to the original way of making waqf, yet many Qurraa have accepted and preferred them, because through waqf bil ishmaam and waqf bir rawm the reader and listener will know the harakaat of the last letter on which waqf has been made.

Hence, from amongst the Qurraa, the above two types are narrated by Abu ‘Amr Basri and Koofiyeen.

These two types i.e. waqf bil ishmaam and waqf bir rawm have not been sanctioned by the remaining Qurraa, yet they have been preferred by the ‘Ulamaa of Qira’at for them as well.
1. *Waqf bil iskaan* is to make *waqf* on the last letter, making it a *saakin* in such a manner that no part (section) of a *harakah* is read at all. This *waqf* is possible on all three *harakaat*.

2. *Waqf bil ishmaam* is to make *waqf* on the last letter, making it a *saakin*, and immediately thereafter to indicate by the lips towards the *dhammah* and *raf*’. This *waqf* is possible only on a letter, which is *madhmoom* or *marfoo’*.

3. *Waqf bir rawm* is to make *waqf* on the last letter, reading only one third (⅓) of the *harakah* so softly that only those close by, can listen to it. This *waqf* is possible on a letter which is *madhmoom* or *marfoo’, maksoor* or *majroor*.

*Note*: *Ishmaam* and *rawm* is not possible on a *harakah* ‘aaridhah, nor on a *harakah* of which *naql* has been made, nor on a *meem* of *jam*’ or haa taaneeth.

As regards the *haa dhameer*, there is difference of opinion among the Qurraa, some are of the opinion that it is permissible, whereas the view of others is, that it is not permitted. Some Qurraa have maintained that if before the *haa dhameer* there is a *dhammah* or *waaw saakinah*, or a *kasrah* or *yaa maddah*, then *ishmaam* and *rawm* will not be permitted,

\[\text{e.g. } \text{ربُّه – فعلوهُ – و شَرُوْهَ – فيه – عَليه – عليه – رَبَّه} \text{ etc.}\]
And if before the *haa dhameer* there is a *fathah* or an *alif* or any other *saakin* letter, then *ishmaam* and *rawm* will be permitted,
e.g. "لن تُخلَفهُ" – "اجتباهُ" – "هداهُ" – "منهُ" – "عنها" – "عنهُ" etc.
This view is the more accepted and preferred one.
When making *waqf*, it is imperative that the ‘Uthmaani *rasmul khatt* be adhered to.

It is narrated and sanctioned by Naafi’, Abu ‘Amr Basri and Koofiyyeen. Although it is not sanctioned by the remaining Qurraa, yet it has been preferred by the ‘Ulamaaof Qira’at for them as well. It is famous and an accepted fact, that to make *waqf* according to the *rasmul khatt* of the Qur’aan, is necessary. From this the status and importance of *rasmul khatt* is determined.

Therefore, the four Imaams of *fiqh* are unanimous that to adhere to the *rasmul khatt* is necessary.

However, since some Qurraa make *waqf* contrary to the *rasmul khatt*, therefore, it is necessary to mention and outline those words, so that the reader does not make *waqf* according to *rasmul khatt* for them, which would then be contrary to their Qira’at.

Those words, on which the Qurraa have made *waqf* contrary to the *rasm*, are as follows:

a) The *haa taaneeth* which is written with a long *taa* (ت):
   - بقيت - قرت - قطرت - لعنت - معصيت - سنت - امرأت - رحمت - نعمت
   - جنت - كلمت - شجرت - ابنت.

In all of the above words, Ibn Katheer– Abu ‘Amr Basri and Kisaaee make *waqf* with a *haa,*
The remaining Qurraa make waqf with a taa (ت) according to rasm.

b) Those words of taa taaneeth in which there is ikhtilaaf as regards to mufrad and jam’ among the Qurraa, will always be written with a long taa (ت). The rule regarding this taa (ت) is that those Qurraa who read with jam’ make waqf with a long taa (ت). And from amongst those who read mufrad, Ibn Katheer Makki– Basri and Kisaee make waqf with a haa (ه). Such words are 7 which are found at 12 places in the Qur’aan.

1} The word كلمت which is found at 4 places, i.e. in Surah An’aam – Surah Yunus at two places and Surah Mumin

2} آيَتٌ at two places i.e. Surah Yusuf (for Makki) and Surah ‘Ankaboot (for Makki and Kisaee)

3} غيابت at two places, both in Surah Yusuf

4} الغرفات in Surah Sabaa

5} بينت in Surah Faatir (for Makki and Basri)

6} نمرت in Surah HaaMeem Sajdah

7} جمالت in Surah Mursalaat (for Kisaee only)

c) In the words افرايتُمُ اللَّاتِ مرضات wherever it is found in the Qur’aan, وَلَاتْ حَينَ in Surah Naml, وَلَاتِ بِهِجَةُ in Surah Saad, there is waqf with haa (ه) for Kisaee, and in
the word هيهات which appears twice in Surah Muminoon together with Kisaaee, Bazzi also makes $waqf$ with $haa (ه)$. The remaining Qurraa make $waqf$ with a $taa (ت)$ according to $rasm$.

d) In the word يابت there is $waqf$ with $haa (ه)$ for Makki and Shaami, and for the remaining Qurraa there will be $waqf$ with a $taa (ت)$.

e) In the word كأين there will be $waqf$ with a $yaa$ for Basri, and the remaining Qurraa make $waqf$ with a $noon$.

f) In the words ويكانت ويكان, there is $waqf$ with a $yaa$ for Kisaaee, and $waqf$ with a $kaaf$ for Basri, and the remaining Qurraa will make $waqf$ according to $rasm$ similar to Hafs.

Note: The fact here is that Basri and Kisaaee too, make $waqf$ on the last letter according to $rasm$, as the others.

g) In the following words:

1) فمال هؤلاء in Surah Nisaa
2) مال هذا الكتاب in Surah Kahf
3) مال هذا الرسول in Surah Furqaan
4) فمال الذين كفروا in Surah Ma’aarij
it is permissible to make *waqf* on the `ma` for Basri and Kisaee, but for Kisaee there is *khulf*.
The remaining Qurraa will make *waqf* on the *laam*.

h) In the following three places:
1) *إِيَّهُ الساحر* in Surah Zukhruf
2) *إِيَّهُ المؤمنون* in Surah Noor
3) *إِيَّهُ الثقلان* in Surah Rahmaan,
there will be *waqf* with a *alif*, i.e. *إِيَّهَا* for Basri and Kisaee.
The remaining Qurraa will make *waqf* on the *haa* (هم) according to the *rasm*.

When reading *waslan*, the *haa* (هم) will be read with a *dhammah* for Shaami because of the *dhammah* before it i.e. *إِيَْرَهُ*. The remaining Qurraa will read the *haa* (هم) with a *fathah* as is *asl*.

i) In the word *أَيُّا مَّا تدعوا* in Surah Bani Israaeel *waqf* with *alif* is permissible for Hamzah and Kisaee.
The remaining Qurraa will make *waqf* on *ما*.

j) In the word *عَلَى وَاد النمل* in Surah Naml, Kisaee makes *waqf* with *ithbaat* of the *yaa* i.e. *وَادِئُ*.
The remaining Qurraa read with *hazf* of the *yaa*.  

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Those words from which the alif has been deleted after the meem because of harf jarr, Bazzi bil khulf adds a haa saktah at the end to protect the fathah, e.g. فَمِمْ - عَمَّ - بِمْ - مِمْ - فِمْ - لَمْ - قَلِمْ etc. will be read, فَلِرمَ – لِرمَ – فَريمَ – مِرمَّ – بِرمَ – عَرمَّ – فَربِمَ etc.

Those words, on which the Qurraa have made waqf contrary to the rasm, are as follows:

a) The haa taaneeth which is written with a long taa (ت):

   e.g. بقية – قربت – فرحت – لعنت – معصيت – سنت – امرأت – رحمت – نعمت
   جنت – كلمت – شجرت – ابنت

In all of the above words, Ya’qoob makes waqf with a haa, The remaining Qurraa make waqf with a taa (ت) according to rasm.

b) Those words of taa taaneeth in which there is ikhtilaaf as regards to mufrad and jam’ among the Qurraa, will always be written with a long taa (ت). The rule regarding this taa (ت) is that those Qurraa who read with jam’ make waqf with a long taa (ت). And from amongst those who read mufrad, Ya’qoob makes waqf with a haa (ه). They are as follows:

   1} The word كلمت which is found at 4 places i.e. in Surah An’aam – Surah Yunus at two places and Surah Mumin
   2} غيابت at two places, both in Surah Yusuf
   3} الغرفات in Surah Sabaa
المجبوب في القراءات السبع

المنتقي في القراءات الثلاث

ثمرتٍ in Surah HaMeem Sajdah

c) In the word يأبِتِ there is *waqf* with *hāa* (ـه) for Abu Ja’far and Ya’qoob, and for Khalaf there will be *waqf* with a *tāa* (ت).

d) In the word كَأَيْن there will be *waqf* with a *yāa* for Ya’qoob, and the remaining Qurraa make *waqf* with a *noon*.

e) In the following three places:
   1} أيُّهُ الساحر in Surah Zukhruf
   2} أيُّهُ المؤمنون in Surah Noor
   3} أيُّهُ الثقلان in Surah Rahmaan,
there will be *waqf* with an *alif* i.e. *إيّها* for Ya’qoob. The remaining Qurraa will make *waqf* on the *hāa* (ـه) according to the *rasm*.

f) In the word أيًّا مَا تدعوا in Surah Bani Israeeel *waqf* with *alif* is permissible for Ruwais. The remaining Qurraa will make *waqf* on ما.

g) In the word على واد النمل in Surah Naml, Ya’qoob makes *waqf* with *ithbaat* of the *yāa* i.e. وادئ. The remaining Qurraa read with *hazf* of the *yāa*. 
h) Those words from which the *alif* has been deleted after the *meem* because of *harf jarr*, Ya’qoob adds a *haa saktah* at the end to protect the *fathah*, e.g.  
\[
\text{فِيْمَ} – \text{عَمَهْ} – \text{فَيْمَ} – \text{لَمْ} – \text{قُلْمُ}
\]
etc. will be read.

i) When stopping upon the word  
\[
\text{فَلِمَ}
\]
Ya’qoob adds a *haa saktah*, i.e. stops with *haa* (ه).

j) When stopping upon the pronouns  
\[
\text{هو} , \text{هي} , \text{هن}
\]
y, Ya’qoob adds a *haa saktah*, i.e. stops with *haa* (ه) at the end of the word, regardless of whether it is prefixed or not, i.e.  
\[
\text{هيه} , \text{هيه} , \text{هنه}
\]

k) When stopping upon a word concluding with a *yaa mushaddad*, Ya’qoob adds a *haa saktah*, i.e. stops with a *haa* (ه) at the end of the word, e.g.  
\[
\text{بمصرفخه} , \text{ليه}
\]

l) In the word  
\[
\text{نَذِهِنِ}
\]
in Surah Zukhruf, Ruwais makes *waqf* with *alif*, i.e.  
\[
\text{نَذِهِنُ}
\]

m) In the following words of sorrow,  
\[
\text{يا} \text{ أَسْفَي} , \text{يا وَلِتَي} , \text{يا حَسْرَتَي}
\]
Ruwais makes *waqf* with *haa* (ه) preceded by *madd laazim*, i.e.  
\[
\text{يا أَسْفَأ} , \text{يا وَلْتَاه}
\]
Bab mazahibhum fi yaa'at al-`adda

Yaa idhaafah is that yaa mutakallim which is in excess of the maaddah of the word i.e. it is not laam kalimah.

This is found in ism, fi‘l or harf, e.g. `an`a – liblouni – `asbi`li etc.

The ikhtilaaf among the Qurraa in the yaa idhaafah, is in regard to reading the yaa with a fathah or sukoon. This according to the count of ‘Allaamah Shaatibi is two hundred and twelve (212), which is divided into six categories as follows:

1) That yaa idhaafah after which there is a hamzah qat’ee maftoohah e.g. `an`a`um, etc. of which there are ninety nine (99) in the Qur’aan.

2) That yaa idhaafah after which there is a hamzah qat’ee maksoorah e.g. `ydid`’ilik, etc. of which there are fifty two (52) in the Qur’aan.

3) That yaa idhaafah after which there is a hamzah qat’ee madhmoomah e.g. `an`u`rird, etc. of which there are ten (10) in the Qur’aan.

4) That yaa idhaafah after which there is a hamzah wasli ma’a laam ta’reef e.g. `rbi`al-dhii, etc. of which there are fourteen (14) in the Qur’aan.
5) That \textit{yaa idhaafah} after which there is a \textit{hamzah wasli bi-laa laam ta’reef} e.g. \\
الآن إصّفتيك, etc. of which there are seven (7) in the Qur’aan.

6) That \textit{yaa idhaafah} after which there is any other of the \\
\textit{huroof tahajji} e.g. بيتى للطّآئفين, etc. of which there are thirty (30) in the Qur’aan.

Each one of the above 6 types are now discussed in detail as follows:

\textbf{a) First type:}

That \textit{yaa idhaafah} after which there is a \textit{hamzah qat’ee maftoohah} e.g. أْنْ أَعْلَم

In this category from the 99 types, there are 64 places in which Hirmiyain and Basri unanimously read the \textit{yaa idhaafah} with a \\
\textit{fathah}. In 25 places, there is \textit{ikhtilaaf} amongst them.

In 10 places, there are other Qurraa who together with them, read the \textit{yaa idhaafah} with a \textit{fathah}.

In conclusion, there are 35 places in which together with Hirmiyain, Basri and others, there is \textit{ikhtilaaf}, which is \\
discussed below:

1-2) ذرونى أستجب – أدعوني أستجب, both of which are in Surah Ghaafir
3) فاذكرى أذكركم, in Surah Baqarah
In the above three, there will be *fathah* on the *yaa* for Ibn Katheer only.

اوزعنِىَ اَن اشكر in Surah Naml and Surah Ahqaaf there will be *fathah* on the *yaa* for Warsh and Bazzi

ليبَنِىَ أشْكر in Surah Naml

سبيَلَى أدعو الى الله in Surah Yusuf, there will be *fathah* on the *yaa* for Naafi’ only.

لىَ أبِى – انى أحمل – انى آرانى all three in Surah Yusuf

ضيِفِى أليس in Surah Hud

ويسَلِى أمرى in Surah TaaHaa

دونِىَ أولياء in Surah Kahf

اجعل أبى آية in Surah Aali-‘Imraan and Surah Maryam in all 8

و لكتَى آريكم in Surah Hud and Surah Ahqaaf

تحتى أفلا in Surah Zukhruf

وأتى أركم in Surah Hud in the above 4 there will be *fathah* on the *yaa* for Naafi’, Bazzi and Abu ‘Amr Basri

فطرنِىَ أف in Surah Hud, the *yaa* will be read with a *fathah* for Naafi’ and Bazzi

ليحزننىَ انى in Surah Yusuf

اتعدانىَ أنى in Surah Ahqaaf

لم حشرتنىَ اعمى in Surah TaaHaa
24 in Surah Zumar, in the above 4 the *yaa* will be read with a *fathah* for Naafi’ and Ibn Katheer

25 in Surah Qasas, the *yaa* will be read with a *fathah* for Naafi’ and Abu ‘Amr Basri, and for Ibn Katheer Makki there will be *fathah bil khulf*

In all of the above 25 places the *ikhtilaaf* is for Hirmiyain and Basri. The following ten (10) places are those in which, together with Hirmiyain and Basri, there is *ikhtilaaf* for other Qurraa as well:

1) *أرِهَطَىَ أَعَزَّ* in Surah Hud, together with Hirmiyain and Basri, Ibn Zakwaan also reads the *yaa* with a *fathah*

2) *مَالَىَ اَدْعُوْكَمْ* in Surah Mumin together with Hirmiyain and Basri, Hishaam also reads the *yaa* with a *fathah*.

3) *لَعْلَىَ اَرْجَعَ* in Surah Yusuf

4) *لَعْلَىَ اَتْيِكَمْ* in Surah TaaHaa

5) *لَعْلَىَ اَعْمَلْ* in Surah Muminoon

6) *لَعْلَىَ اَطْلَعْ – لَعْلَىَ اَتْيِكَمْ* both in Surah Qasas

7) *لَعْلَىَ اَتْبَغْ* in Surah Mumin, in all of the above 6 places together with Hirmiyain and Basri, Ibn ‘Aamir Shaami also reads the *yaa* with a *fathah*.

8) *مَعِىَ اَبَدًا* in Surah Tawbah

9) *وَ مِنَ مَعِىَ أَوْ رَحْمَانًا* in Surah Mulk together with Hirmiyain and Basri, Shaami and Hafs also read the *yaa* with a *fathah*

The remaining Qurraa read all the *yaa idhaafahs* with a *sukoon*.
Note: There are 4 yaa idhaafahs in this type, in which all the Qurraa read the yaa with a sukoon,

viz. 1} ارنىْ اَنظر in Surah A’raaf
2} و لا تفتنِّىْ اَ in Surah Tawbah
3} و اتّبعنىْ أهدك in Surah Maryam
4} و ترحمنىْ اكن in Surah Hud

b) Second type:

That yaa idhaafah after which there is a hamzah qat’ee maksoorah, e.g. يدىْ اليك.

From the 52 types, there are 27 places in which Naafi’ and Basri unanimously read the yaa idhaafah with a fathah.

In 25 there is ikhtilaaf among the Qurraa, which are as follows:

1} بتاتىَ ان كنتم in Surah Hijr
2} انصارىَ الى الله in Surah Aali-‘Imraan and Surah Saff
3} بعبادىَ انكم in Surah Shu’araa
4} لعنتىَ الى in Surah Saad
5} ستجنىَ ان in Surah Kahf –Surah Qasas and Surah Saaffaat, in all of the above 8 only Naafi’ reads the yaa with a fathah
6} اخوتيَ ان in Surah Yusuf, the yaa will be read with a fathah for Warsh only
7} بدى الى in Surah Maaidah, the yaa will be read with a fathah for Naafi’ –Basri and Hafs.
in Surah Mujaadalah, the *yaa* will be read with a *fathah* for Naafi’ and Shaami.

in Surah Maaidah

in Surah Yunus one place, in Surah Hud two places, in Surah Shu’araa five (5) places, and in Surah Saba one place. In all of the above 10 places the *yaa* will be read with a *fathah* for Basri – Naafi’ – Shaami and Hafs

in Surah Yusuf

in Surah Nooh, the *yaa* at both places will be read with a *fathah* for Hirmiyain– Basri –Shaami

in Surah Yusuf

in Surah Hud, the *yaa* at both places will be read with a *fathah* for Naafi’ – Basri –Shaami

The remaining Qurraa read all the *yaa idhaafahs* with a *sukoon*.

**Note**: There are 9 *yaa idhaafahs* in this type in which all the Qurraa read the *yaa* with a *sukoon*, viz.

1-3 in Surah Qasas

2-4-5 in Surah A’raaf, Surah Hijr and Surah Saad

5 in Surah Munaafiqoon

6 in Surah Ahqaaf

7 in Surah Yusuf

8-9 both in Surah Mumin
c) **Third type:**

That *yaa idhaafah* after which there is a *hamzah qat’ee madhmoomah*, e.g. اِنّى أُريد.

In all ten (10) types the *yaa* will be read with a *fathah* for Naafi’ only.

The remaining Qurraa will read all ten with a *sukoon*. They are as follows:

1} انِّىَ أُعيذها in Surah Aali-‘Imraan
2} فاثى اعذبه – اني أريد {3-2 in Surah Maaidah
3} اني أمرت in Surah An’aam
4} عذابى أصيب {5 in Surah A’raaf
5} انِّىَ أُهشى in Surah Hud
6} انِّى أوف {7 in Surah Yusuf
7} انِّى ألقى {8 in Surah Naml
8} انِّى أريد {9 in Surah Qasas
9} اني أمد {10 in Surah Zumar

**Note:** بعدهَ أوف in Surah Baqarah and أتونى أفرَغ in Surah Kahf, both the *yaa* will be read with *sukoon* for all the Qurraa.

d) **Fourth Type:**

That *yaa idhaafah* after which there is a *hamzah wasli* with *laam ta’reef*, e.g. ربى الذى. 
From the fourteen (14) places there are 9 places in which only Hamzah reads the \textit{yaa idhaafah} with \textit{sukoon}.

They are as follows.

1} {ربّى الْأَذى in Surah Baqarah

2} {ربّى الْفواحش in Surah A’raaf

3} {آتانِى الكتاب in Surah Maryam

4} {4-5} {مسّنِى الْرُّبّ عِبادِى الصَّالحون - مستنى الضَّرُّ in both Surah Anbiyaa

6} {عبادِى الشَّكور in Surah Saba

7} {مسيتى الشَّيطن in Surah Saad

8} {ارادَنى الله بضَّر in Surah Zumar

9} {ان اهلكنى الله in Surah Mulk

In the remaining five (5) places together with Hamzah other Qurraa also read the \textit{yaa idhaafah} with a \textit{sukooon}.

They are as follows:

1} {عهدِى الظالمين in Surah Baqarah, together with Hamzah, Hafs also reads the \textit{yaa} with \textit{sukoon}.

2} {2} {آياتِى الذين يتكبرون in Surah A’raaf, together with Hamzah, Shaami also reads the \textit{yaa} with \textit{sukoon}.

3} {3} {قل لعبادِى الّذين آمنوا in Surah Ibraaheem together with Hamzah, Shaami and Kisaatee also read the \textit{yaa} with \textit{sukoon}.

4} {5-4} {يعبادِى الّذين أسرفوا in Surah ‘Ankaboot and \textit{يعبادي الذين أطمنوا} in Surah Zumar together, with Hamzah, Basri and Kisaatee also read the \textit{yaa} with a \textit{sukoon} at both places
The remaining Qurraa will read all fourteen (14) yaa idhaaafahs with a fathah.

**e) Fifth type:**
That yaa idhaaafah after which there is a hamzah wasli without laam ta’reef, e.g. انَّى اصْطفيتك.
In all seven (7) types, the ikhtilaafaat of the Qurraa are as follows:

<table>
<thead>
<tr>
<th>Type</th>
<th>Yaa Idhaaafah</th>
<th>Surah</th>
<th>Reading Example</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>انِّىَ اصْطفيتك</td>
<td>A’raaf</td>
<td>انِّىَ اصْطفيتك</td>
<td>Makki and Basri read the yaa with a fathah.</td>
</tr>
<tr>
<td>2</td>
<td>اخِىَ اشدُد</td>
<td>TaaHaa</td>
<td>اخِىَ اشدُد</td>
<td>Both Makki and Basri read the yaa with a fathah.</td>
</tr>
<tr>
<td>3</td>
<td>لنفسىَ اذْهب</td>
<td>TaaHaa</td>
<td>ذكرىَ اذْهبا</td>
<td>Hirmiyain and Basri read the yaa with a fathah.</td>
</tr>
<tr>
<td>4</td>
<td>يا ليتنِىَ اتَّخذت</td>
<td>Furqaan</td>
<td>يا ليتنِىَ اتَّخذت</td>
<td>Only Basri reads the yaa with a fathah.</td>
</tr>
<tr>
<td>5</td>
<td>انَ قومِىَ اتَّخذوا</td>
<td>Furqaan</td>
<td>انَ قومِىَ اتَّخذوا</td>
<td>Naafi’ and Bazzi read the yaa with a fathah.</td>
</tr>
<tr>
<td>6</td>
<td>من بعدِىَ اسْمه</td>
<td>Saff</td>
<td>من بعدِىَ اسْمه</td>
<td>Hirmiyain, Basri and Shu’bah read the yaa with a fathah.</td>
</tr>
</tbody>
</table>

**f) Sixth type:**
That yaa idhaaafah after which there is any other letter of the huroof tahajji, e.g. بيتى للطَّائفين.
In all thirty (30) places, there is *ikhtilaaf* among the Qurraa in regards to reading the *yaa idhaafah* with a *fathah* and *sukoon*, which are as follows:

1. In Surah An’aam, all the Qurraa besides Qaaloon read the *yaa* with a *fathah*, i.e. Qaaloon reads the *yaa* with a *sukoon*, hence, there will be *madd laazim* e.g. مَحْيَآىْ and for Warsh there will be *fathah bil khulf*, i.e. مَحْيَآىْ, and also there will be *taqleel bil khulf* for Warsh as well.

2. ـ 3. *وجهىَ للَّذى* in Surah Aali-'Imraan and *وجهىَ للَّذى* in Surah An’aam, in both these places Naafi’ – Shaami and Hafs read the *yaa* with a *fathah*.

4. بيتى مؤمنًا in Surah Nooh, the *yaa* will be read with a *fathah* for Hishaam and Hafs.

5. بيتِى للطّائفين in Surah Baqarah and Surah Hajj, the *yaa* will be read with a *fathah* for Naafi’, Hishaam and Hafs.

6. و وَرائى و كانت in Surah HaaMeem Sajdah and *شركائِى قالوا* in Surah Maryam, at both places the *yaa* will be read with a *fathah* for Ibn Katheer only.

7. و لِىَ دين in Surah Kaafiroon, the *yaa* will be read with a *fathah* for Naafi’ – Hishaam – Hafs and Bazzi *bil khulf*.

8. و مماتِىَ in Surah An’aam, the *yaa* will be read with a *fathah* for Naafi’ only.
In Surah An’aam and ‘Ankaboot at both places the *yaa* will be read with a *fathah* for Shaami only.

In Surah Naml, the *yaa* will be read with a *fathah* for Hishaam - Makki – ‘Aasim and Kisaee.

In Surah Ibraheem, both in Surah Saad, in all three places the *yaa* is read with a *fathah* for Hafs.

Which comes at eight (8) places i.e.

a) In Surah A’raaf, b) in Surah Tawbah, c-e) at three places in Surah Kahf, f) in Surah Anbiyaa, g) in Surah Shu’araa, h) in Surah Qasas, in all of the above 8 places only Hafs reads the *yaa* with a *fathah*.

The second in Surah Shu’araa is read with a *fathah* for Warsh and Hafs.

In Surah Baqarah and in Surah Dukhaan, at both places the *yaa* will be read with a *fathah* for Warsh only.

In Surah Zukhruf, the *yaa* will be read with a *fathah* for Shu’bah only. And for Makki – Hafs – Hamzah and Kisaae, the *yaa* will be made *hazf* of. The remaining Qurraa i.e. Naafi’ – Basri and Shaami read the *yaa* with a *sukoon*. 
29 in Surah TaaHaa, the yaa will be read with a fathah for Warsh and Hafs.

30 in Surah Yaaseen, the yaa will be read with a sukoon for Hamzah, and the remaining Qurraa read it with a fathah.

1) That yaa idhaafah after which there is a hamzah qat’ee maftooah e.g. اَنَّى إِعْلَم

Abu Ja’far reads with a fathah except in nine (9) places:

1) فاذكرني أذكركم (Baqarah) 2) أرني أنظر (A’raaf)
2) ولاتفتنى ألا (Tawbah) 3) آركي أن (Hud)
3) فأعذبني أهدك (Naml, Ahqaaf) 4) أوزعني أن (Ghaafir)
4) ذروني أقتل (Ghaafir) 5) فاتبعني أهدك (Maryam)
5) إذريني أستجب (Ghaafir)

The remaining Qurra recite with sukoon.

2) That yaa idhaafah after which there is a hamzah qat’ee maksoorah e.g. يدِّي إِلَيْك

Abu Ja’far reads with a fathah except in nine (9) places:

1) انظرني إلى (A’raaf) 2) فانظرني إلى (Hijr, Saad)
2) يدعوني إليه (Yusuf) 3) يصدقني إني (Qasas)
3) تدعوني إليه (Ghaafir) 4) يد عنني إليه (Ahqaaf)
4) أخرتني إلى (Munaafiqoon)

The remaining Qurra recite with sukoon.
3) That *yaa idhaafah* after which there is a *hamzah qat’ee madhmoomah* e.g. 
أَتَى أَرِيد
Abu Ja’far reads with a *fathah* except in two (2) places:
(1) (Baqarah)  
(2) (Kahf)
The remaining Qurra recite with *sukoon*.

4) That *yaa idhaafah* after which there is a *hamzah wasli ma’a laam ta’reef* e.g. 
رَبّى الذَّى
Abu Ja’far reads with a *fathah*.
Ya’qoob and Khalaf recite with a *sukoon* except in a few places:
Ya’qoob and Khalaf recite with a *fathah* in (‘Ankaboot and Zumar); Rawh also recites (Ibraaheem) with a *fathah*.

5) That *yaa idhaafah* after which there is a *hamzah wasli bi-laa laam ta’reef* e.g. 
أَنِّي اصْطَفِيتِك
Abu Ja’far reads with a *sukoon* except in four (4) places:
(1) (TaaHaa)  
(2) (TaaHaa)  
(3) (Furqaan)  
(4) (Saff)
Ya’qoob reads with *sukoon* except in (Saff), and Rawh also recites (Furqaan) with a *fathah*.
Khalaf reads with a *sukoon*.

6) That *yaa idhaafah* after which there is any other of the *huroof tahajji* e.g. *بيتى للطائفين*.

Abu Ja’far reads with a *sukoon* except in six (6) places:

1) *(بيتى للطائفين)* *(Baqarah, Hajj)*

2) *(وجهى للذى)* *(Aali-Imraan)*

3) *(وجهى للذى)* *(An’aam)*

4) *(وجهى للذى)* *(An’aam)*

5) *(لله وما لي)* *(An’aam)*

6) *(لله وجهاى وماماتى)* *(Yaaseen)*

Ya’qoob and Khalaf read with a *sukoon* except in *(ومحباى ومماتى)* *(An’aam)*.
Yaa zaaidah is that yaa in which there is ikhtilaaf among the Qurraa in regards to hazf and ithbaat.

Yaa zaaidah is of two types: a) asliyyah and b) zaaidah.

a) Yaa asliyyah will always be laam kalimah, in both ism and fi’l, e.g. المنداد - يسر - يوم يات - الداع etc.

b) Yaa zaaidah will always be found after laam kalimah, e.g. و ان تعلّمن - عباد - دعاء etc.

The ikhtilaaf in the yaa zaaidah according to the count of ‘Allaamah Shaatibi is sixty two (62).

This is found in four (4) types.

1) Ithbaat of the yaa in haalain i.e. during waqf and when reading waslan

2) Hazf of the yaa in haalain

3) Ithbaat in wasl and hazf in waqf

4) Hazf in wasl and ithbaat in waqf

From amongst the Qurraa Sab’ah, it is Ibn Katheer bi-laa khilaaf and Hishaam bil khulf who read with ithbaat in haalain.

For Naafi’ –Hamzah - Basri and Kisaae, there will be ithbaat in wasl only, except for Hamzah in the word اتمدودن بمال.
ithbaat in haalain, and the remaining Qurraa read with hazf in haalain.

Below is discussed in detail the ikhtilaafaat among the Qurraa as regards the yaa zaaidah.

1) اذا يسرِ in Surah Fajr
2) الى الداعِ in Surah Qamar
3) آياته الجوارِ in Surah Shooraa
4) المنادِ من مكان in Surah Qaaf
5) تعْلَمُنَّا - عَسِى ان يهدين - ان يوتيين خيرًا in Surah Kahf
6) لَنْن اخترت الى in Surah Bani Israaeel
7) الا تتَّبعنْ افعصيت in Surah TaaHaa

In all of the above, Naafi’ and Abu ‘Amr Basri read with ithbaat in wasl only, and Makki reads with ithbaat in haalain.

The remaining Qurraa read with hazf in haalain.

8) ما كنَّا نبغِ in Surah Kahf
9) يروم يراتِ لا تكلرم in Surah Hud, in both the places Naafi’ – Basri and Kisaaee read with ithbaat in wasl only.
10) ما فِي مَكَّةِ in Surah Ibraaheem, Warsh – Basri and Hamzah read with ithbaat in wasl only. Bazzi reads with ithbaat in haalain.

The remaining Qurraa read with hazf in haalain.
13} in Surah Mumin, Qaaloon and Basri read with *ithbaat* in *wasl* only, and Ibn Katheer reads with *ithbaat* in *haalain*. The remaining Qurraa read with *hazf* in *haalain*.

14} in Surah Kahf, there will be *ithbaat* in *wasl* for Qaaloon and Basri only, and for Ibn Katheer there will be *ithbaat* in *haalain*. The remaining Qurraa read with *hazf* in *haalain*.

15} in Surah Naml, for Naafi’ and Basri only, there will be *ithbaat* in *wasl*. For Ibn Katheer and Hamzah, there will be *ithbaat* in *haalain*. The remaining Qurraa read with *hazf* in *haalain*.

16} in Surah Qamar, there will be *ithbaat* in *wasl* for Warsh and Basri alone. For Bazzi there will be *ithbaat* in *haalain*. The remaining Qurraa read with *hazf* in *haalain*.

17} in Surah Fajr, there will be *ithbaat* in *wasl* for Warsh only. For Bazzi there will be *ithbaat* in *haalain*, and for Qunbul there will be *ithbaat* in *wasl*, and in *waqf* there will be *khulf*, but *ithbaat* is more correct and also according to the *tareeq*. The remaining Qurraa read with *hazf* in *haalain*.

18-19} both in Surah Fajr, there will be *ithbaat* in *wasl* for Naafi’ alone. For Bazzi there will be *ithbaat* in *haalain*. For Basri there will be *ithbaat* in *wasl bi* *khulf*, but *hazf* will be *awlaa*. The remaining Qurraa read with *hazf* in *haalain*. 
in Surah Naml, there will be *ithbaat* in *wasl* with *fatḥah* of the *yāa* for Naafi’ – Basri and Hafs. When making *waqf* for the above Qurraa it will be permissible either to make *ithbaat* or *hazf*. However, for Warsh there will only be *hazf* when making *waqf*. The remaining Qurraa read with *hazf* in *haalain*.

**Note:** This is the only *yāa zaaidah* for Hafs.

in Surah Saba and *wālaq fahi wa albayd* in Surah Hajj, there will be *ithbaat* in *wasl* for Warsh and Basri only. For Ibn Katheer there will be *ithbaat* in *haaalain*. The remaining Qurraa read with *hazf* in *haalain*.

*البَيْنَ الْمُتَبَكِرَةُ*  {21-22} in Surah Bani Israaeel and Surah Kahf, there will be *ithbaat* in *wasl* for Naafi’ and Basri alone.

The remaining Qurraa read with *hazf* in *haalain*.

*فَهُوَ الْمَهْتَدُ*  {23-24} in Surah Aali-‘Imraan, there will be *ithbaat* in *wasl* for Naafi’ and Basri only. The remaining Qurraa read with *hazf* in *haalain*.

*وَمَنْ أَنْتَبِعُنَّ*  {25} in Surah A’raaf, there will be *ithbaat* in *wasl* for Basri. For Hishaam there will be *khulf*.

**Note:** The fact here is that for Hishaam there will be *ithbaat* only.

And the *khulf* which is mentioned by ‘Allaamah Shaatibi is not correct according to his *taareeq*, and there will only be *ithbaat* in *haalain* for Hishaam as is discussed in Ghaythun-Naf’. The remaining Qurraa read with *hazf* in *haalain*. 
27) حَتَّى تُؤُتْنِ مَوْثَقًا in Surah Yusuf, there will be *ithbaat* in *haalain* for Ibn Katheer. For Basri there will be *ithbaat* in *wasl*.

The remaining Qurraa read with *hazf* in *haalain*.

28) فَلا تَسْتَنَال َنِ in Surah Hud, there will be *ithbaat* in *wasl* for Warsh and Basri only.

The remaining Qurraa read with *hazf* in *haalain*.

29-34) لَا تِخْزُونِ فَرِى ضَرِيفٍ in Surah Hud, *waathqoon yaawli al-‘alab* in Surah An’aam, َوَ قَد هُدَا نٍ وَلا احْفَاَفٍ in Surah Baqarah, َوَخَافُونَ انٍ َوَلَا اخْضُونٍ in Surah Maaidah, َوَخَافُونَ انٍ َوَلَا اخْضُونٍ in all of the above there will be *ithbaat* in *wasl* for Basri.

The remaining Qurraa read with *hazf* in *haalain*.

35) مَن يَتَقَّ وَ يُصْبِر in Surah Yusuf, there will be *ithbaat* in *haalain* for Qunbul alone.

The remaining Qurraa read with *hazf* in *haalain*.

36) الزَّكَّارِيَّةَ in Surah Ra’d, there will be *ithbaat* in *haalain* for Ibn Katheer.

The remaining Qurraa read with *hazf* in *haalain*.

37-38) لِينَذِرُ يَوْمَ ائِتِمَامٍ in Surah Mumin in both these places, there will be *ithbaat* in *wasl* for Naafi’, but for Qaaloon there is *hazf* in *haalain* also, which is in accordance to the *tareeq*.

From the above it is ascertained that for Qaaloon there is *khulf* when
reading waslan. But in reality there is only hazf in haalain for Qaaloon.

For Ibn Katheer there will be ithbaat in haalain.

The remaining Qurraa read with hazf in haalain.

both in Surah Baqarah, there will be ithbaat in wasl for Warsh and Basri only. For Qaaloon there is khulf when reading waslan, i.e. he reads with hazf and ithbaat, but hazf is more famous for him, and waqfan for him there will be only hazf.

The remaining Qurraa read with hazf in haalain.

in Surah Mulk, and when making waqf there will be two wujooh; a} iskaan of the yaa and ithbaat i.e. عبادی الہین, this second wajh is the
preferred one and accordance to the *tareeq*. (Via the Shaatibiyyah, only *ithbaat* is read.)

The remaining Qurraa read with *hazf* in *haalan*.

61) واتبعون هذا in Surah Zukhruf for Basri alone there is *ithbaat* in *wasl*.

The remaining Qurraa read with *hazf* in *haalan*.

62) يرتع و يلعب in Surah Yusuf, there is *ithbaat bil khulf* for Qunbul alone i.e. in both *wasl* and *waqf* there is *ithbaat* and *hazf*. But according to his *tareeq* from Ibn Mujaahid, there will be only *hazf* in *haalan*. (Via the Shaatibiyyah, *ithbaat* in *wasl* and *hazf* in *waqf* only is read.)

The remaining Qurraa read with *hazf* in *haalan*.

 فلا تسئنی عن شيء in Surah Kahf for Ibn Zakwaan alone, there is *ithbaat bil khulf* i.e. in both *wasl* and *waqf*, there is *ithbaat* and *hazf*. However, according to his *tareeq* too there will be *ithbaat* only.

(We recited with *khulf* in *haalan* via the Shaatibiyyah.)

For the remaining Qurraa there will be *hazf* in *haalan*.

In *ان يهديني سواء السبيل* in Surah Qasas, there is *ithbaat* in *haalan* for all the Qurraa.
Note: The words ان يهدئي سواء السبيل فلا تسلني عن شيء and فلا تسئلن عن شيء are not included in this باب, therefore they have not been counted.

There are thirty-nine (39) places where Ibn Wirdaan reads this yaa with ithbaat in wasl:

1. الداع (Baqarah, Qamar) 2. دعآن (Baqarah)
3. واتقون يقول (Baqarah) 4. اتبعن وقل (Aali-‘Imraan)
5. واحفون (Aali-‘Imraan) 6. واخشون (Maaidah)
7. وفد هدىن (An’aam) 8. كيدون (A’raaf)
9. فلا تسئلن (Hud) 10. ولا تخزون (Hud)
11. يتأت (Hud) 12. توتون (Yusuf)
13. أشركمون (Ibraaheem) 14. دعاء (Ibraaheem)
15. أخترن (Bani Israaeel) 16. المهتد (Bani Israaeel, Kahf)
17. يهدين (Kahf) 18. ترن (Kahf)
19. يوتيون (Kahf) 20. نبغ (Kahf)
21. تعلمن (Kahf) 22. الا تتبعن (TaaHaa)
23. الباد (Hajj) 24. أتمدونن (Naml)
25. عائتون الله (Naml) 26. يردن (Yaaseen)
27. التلاق (Mumin) 28. التند (Mumin)
29. اتبعون (Mumin) 30. الجوار (Shooraa)
31. واتبعون (Zukhruf) 32. يعبد (Zukhruf)
33. إكرمن (Fajr) 34. يسر (Fajr)
35. أكرمن (Fajr) 36. أهانن (Fajr)
37. واتبعون (Zukhruf) 38. المند (Qaaf)
39. أهانن (Fajr)
Note: The *yaa* in the words **ءاتن الله، الا تتبعن** (number 25, 28, and 29) will be recited with *fathah*.

Note: The *yaa* in the words **يعباد، يردن، الا تتبعن** (number 25, 29, and 35) will be recited with *ithbaat* in *haalain*.

Ibn Jammaaz is the same as Ibn Wirdaan except in **التلاق** and **التناد** (number 30 and 31). Ibn Wirdaan reads **التلاق** and **التناد** with *hazf*, i.e. without a *yaa*.

There are one hundred and seventeen (117) places where Ya’qoob reads this *yaa* with *ithbaat* in *haalain*:

1. **فارهبون** (Baqarah, Nahl)
2. **فاتقون** (Baqarah, Nahl, Zumar, Muminoon)
3. **ولا تكفرون** (Baqarah)
4. **وداع** (Baqarah, Qamar)
5. **واتقون** (Baqarah)
6. **هدين** (An’aam)
7. **وخشون** (Aali-‘Imraan)
8. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
9. **دعان** (Al-Baqarah)
10. **اتبعن** (Aali-‘Imraan)
11. **وخشون** (Aali-‘Imraan)
12. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
13. **هدين** (An’aam)
14. **كسون** (A’raaf)
15. **فلا تسكنن** (A’raaf, Yunus, Hud)
16. **وأخفون** (Aali-‘Imraan)
17. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
18. **هدين** (An’aam)
19. **كسون** (A’raaf)
20. **فلا تسكنن** (A’raaf, Yunus, Hud)
21. **وأخفون** (Aali-‘Imraan)
22. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
23. **هدين** (An’aam)
24. **كسون** (A’raaf)
25. **فلا تسكنن** (A’raaf, Yunus, Hud)
26. **وأخفون** (Aali-‘Imraan)
27. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
28. **هدين** (An’aam)
29. **كسون** (A’raaf)
30. **فلا تسكنن** (A’raaf, Yunus, Hud)
31. **وأخفون** (Aali-‘Imraan)
32. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
33. **هدين** (An’aam)
34. **كسون** (A’raaf)
35. **فلا تسكنن** (A’raaf, Yunus, Hud)
36. **وأخفون** (Aali-‘Imraan)
37. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
38. **هدين** (An’aam)
39. **كسون** (A’raaf)
40. **فلا تسكنن** (A’raaf, Yunus, Hud)
41. **وأخفون** (Aali-‘Imraan)
42. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
43. **هدين** (An’aam)
44. **كسون** (A’raaf)
45. **فلا تسكنن** (A’raaf, Yunus, Hud)
46. **وأخفون** (Aali-‘Imraan)
47. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
48. **هدين** (An’aam)
49. **كسون** (A’raaf)
50. **فلا تسكنن** (A’raaf, Yunus, Hud)
51. **وأخفون** (Aali-‘Imraan)
52. **وأطيعون** (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
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Note: In (يَا عِبَادُ الْمَلَكُ) in Surah Zamar, only Ruwais reads the yaa with *ithbaat* in haalain.

Note: In (ءِنَاثُ في الْمَلَكُ) in Surah Naml, Rawh reads the yaa with *ithbaat* only in waqf.
باب التكبير

(This chapter is an annex to Al-Mujtaba.)

When completing a *khatam* of the Qur’aan, *takbeer* has been narrated from Imaam Ibn Katheer, with *khulf* for Imaam Qunbul. Via the Shaatibiyyah, it is only from Surah Dhuhaa to Surah Naas.

**Ruling:** It is sunnah to recite it when completing a *khatam*, be it in salaah or out of salaah. However, it is not part of the Qur’aan. Thus, it was left out from the manuscripts of the Qur’aan, including the Makki manuscript. Accordingly, leaving out the *takbeer* when reciting for Ibn Katheer will not result in deficiency in the *riwaayah*.

**Wordings:** There are three forms in which the *takbeer* may be recited:

1. الله أكبر
2. لا إله إلا الله والله أكبر
3. لا إله إلا الله والله أكبر ولله الحمد

**Note:** From the *tareeq* of Shaatibiyyah, only the first one, i.e. *takbeer* only, has been narrated. However, the practice of the Qurraa since the early days has been on reciting all three.
Note: When reciting with the second and third form, it is necessary to join the phrases together, i.e. the *tahleel* and the *takbeer* or the *tahleel*, *takbeer* and *tahmeed*. It is also necessary to maintain the sequence in them. Hence, *takbeer* cannot be recited before the *tahleel*. Likewise, the *tahmeed* cannot be recited before the *tahleel* or the *takbeer*. It is also incorrect to suffice on the *takbeer* and *tahmeed* without reciting the *tahleel* before them.

Note: When reciting the *tahleel*, one may stretch the ل for the duration of *qasr* or *tawassut*. However, *qasr* is according to the *tareeq*.

Note: The normal rules of Arabic and Tajweed will apply when joining the word الله with what is before it, e.g. the word فارغب will be given a *kasrah* when joined to the *takbeer*.

**Where:** Takbeer will be read from Surah Dhuhaa to Naas. However, there are two views as to whether it is to be recited before the surahs are after:

1. *Takbeer* will start from the beginning of Surah Dhuhaa and finish at the beginning of Surah Naas.
2. *Takbeer* will start from the end of Surah Dhuhaa and finish at the end of Surah Naas.
Hence, when both views are put together, there are seven permissible *wajhs*:

1. *Wasl* of *takbeer* with *basmalah*, *qat’* of *basmalah* from the beginning of the next surah
2. *Wasl* of *takbeer* with *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
3. *Wasl* of the end of the previous surah with *takbeer*, *qat’* between *takbeer* and *basmalah*, *qat’* between *basmalah* and the beginning of the next surah
4. *Wasl* of the end of the previous surah with *takbeer*, *qat’* between *takbeer* and *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
5. *Qat’* between the previous surah and *takbeer*, *qat’* between *takbeer* and *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
6. *Wasl* of the previous surah with *takbeer*, *wasl* of *takbeer* with *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
7. *Qat’* between the previous surah and *takbeer*, *qat’* between *takbeer* and *basmalah*, *qat’* between *basmalah* and the beginning of the next surah
The first two are considering the first view, i.e. *takbeer* is recited before the surahs. The second two are considering the second views, i.e. *takbeer* is recited after the surah. The remaining three may be for either of the views.

**Note:** Between Surah Lail and Surah Dhuhaa, the third and fourth *wajhs* are not permissible.

**Note:** Between Surah Naas and Surah Faatihah, the first and second *wajhs* are not permissible.
This booklet has been translated from Ihyaaul Ma’aani, which is written by Qaari Zaheeruddeen of Azamgarh, India, with slight variations, in order to simplify the qawaa’id for those students intending to study the science of Qira’at.

Any constructive criticism and input is most welcome.

I dedicate this book to my Ustaadh, Qaari Ahmedullah Bhagalpuri who is the head ustaadh of Qira'at in Dhabel, Gujarat, India.

May Allaah عز وجل accept this humble effort.

(Qaari) Ismail Essack
Azaadville
14 May 2007 – 25 Rabee’ul Aakhir 1428
Third Edition

This footnote on Qaari Ismail’s work has been compiled in order to simplify the qawaa’id for those intending to study the Thalaathah alongside with the Sab’ah.

Any constructive criticism and input is most welcome.

I dedicate this book to my teachers and students.

May Allaah عز وجل accept this humble effort.

(Qaari) Muajul I. Chowdhury
Astoria, New York, USA
14 May 2019 – 9 Ramadhaan 1440
Brief Biography of Qaari Muajul I. Chowdhury
(This has been added upon the command of an esteemed teacher.)

Mufti Muajul Islam Chowdhury's initial Islamic education started in his home-state of New York at the Astoria Islamic Center with the memorization of the Qur’aan. Upon completing his memorization in 2008, he pursued his passion for Qur’aan recitation by studying the various modes of recitation (Qiraa'ah). He is authorized in the Ten Greater Readings (‘Asharah Kubraa) as well as the Four Non-Canonical Readings (Shaadh). Mufti Muajul Islam's desire for continued education of the Qur’aan and the broader Islamic sciences led him to Madrasah Arabia Islamia in Azaadville, South Africa, where he enrolled in the ‘Aalimiyyah program (BA). There he received authorization in Hadith and other disciplines from many erudite scholars such as ‘Allamah Fadhlur Rahman A’zami (may Allaah preserve him).

Upon graduation from the rigorous seven-year course in 2017, he enrolled in a course (MA) at the Darul Iftaa Mahmudiyyah (Durban, South Africa) to specialize in the field of issuing legal verdicts (iftaa) under Mufti Ebrahim Desai (may Allaah protect him). There he also completed qadhaa (judicial) training and served as jury at the Darul Qadhaa of the Jamiatul Ulama KZN. He also received a diploma in Islamic Finance and Economics from the Darul Iftaa. While in South Africa, Mufti Muajul Islam also trained to be a chaplain and a counsellor.

Mufti Muajul Islam has received many notable awards including the US President's Award for Educational Excellence.

Mufti Muajul Islam returned to New York in 2019, and he currently serves in various capacities at Masjid al-Ikhlas in Astoria. He is a member of the AskImam team, DarulFiqh team and the American Fiqh Academy.
تمّت بالخير
بعون الله