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

Prepared by:
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Darul-Uloom Azaadville

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In the marginalia:

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

Prepared by:
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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‘îl 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‘îl. Whenever he went home, his father would play recordings of the famous Sheikh ˘Abd al-Bāsit ˘Abd al-Samad. Qāri Ismā‘îl 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‘îl’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 Ḥamīd who had just returned from studies in India. He studied by Moulana Ḥamīd 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, Qirā`āt and other subjects. It was obvious the Qāri Ismā`īl had a keen interest in Tajwīd and Qirā`āt. It was at the hands of Qāri Ahmad Allah Bahākalpūrī that he completed the seven and the ten Qirā`āt, the Shādh Qirā`āt, as well as the many books in the field such as Jamāl al-Qur`ān, Khulāsah al-Bayān, al-Muqaddimah al-Jazariyyah, the Shātibiyyah, the Nashr, amongst others. At this time Qirā`āt 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 Qirā`āt twice to his teacher. He was amongst the first group of students to study these Qirā`āt 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 Ḥamīd who had just returned from studies in India. He studied by Moulana Ḥamīd for 2 years before he also left for further studies at Dār al-ʿUlūm Dhabel in India around 1976.

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Qāri Ismāʿīl should also recite. Reluctantly he agreed to recite after much persistence from the organisers. Sheikh ʿAbd al- Bāsit arrived as Qāri Ismāʿīl was imitating his recitation of Sūrah al-Takwīr. Sheikh ʿAbd al-Bāsit was impressed with his recitation, hugged him afterwards and made much duʿā` for him.

Besides the sciences of the Qur`ān which kept Qāri Ismāʿīl busy, he also had a strong affiliation with tasawwuf, taking bayʿah (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 ʿAbd al-Rahmān Mia requested that Qāri Ismāʿīl become the Imam at one of the local mosques. However, he responded to the request of Moulana ʿAbd 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-ʿUlūm al-ʿArabiyyah 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 ʿAbd al-Rahmān Mia, in the Kerk Street Mosque, Johannesburg.
He started teaching hifdh, 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‘āt 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‘āt 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 ʿIshāʿ 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 Ismāʿīl 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, Qārī 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 ˇIshā` Prayer, Qārī 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, Qārī 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 Durra 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'an.

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 Naafi’ 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 Saaib 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'ezzin 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 Shibli 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 Hijaaaz.

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 Isma‘eel 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 awa 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’mash and he in turn from Abu Muhammad Yahyaa ibn Withaab and he in turn from Abu Shibl ‘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 tum 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 Baghdad.
Second Rawi:

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

-(Muntaqa)-

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-Baghdaadi Al-Warraq.
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-Baghdaadi.
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>(أ) نافع مدني</td>
<td>1</td>
</tr>
<tr>
<td>(ز) فنبل</td>
<td>(ه) بزي</td>
<td>(د) ابن كثير مكى</td>
<td>2</td>
</tr>
<tr>
<td>(ى) سوسي</td>
<td>(ط) دوري</td>
<td>(ج) أبو عمرو بصري</td>
<td>3</td>
</tr>
<tr>
<td>(م) ابن ذكوان</td>
<td>(ل) هشام</td>
<td>(ك) ابن عامر شامى</td>
<td>4</td>
</tr>
<tr>
<td>(ع) حفص</td>
<td>(ص) شعبه</td>
<td>(ن) عاصم</td>
<td>5</td>
</tr>
<tr>
<td>(ق) خلاد</td>
<td>(ض) خلف</td>
<td>(ف) حزمة</td>
<td>6</td>
</tr>
<tr>
<td>(ت) دوري</td>
<td>(س) ابن الحارث</td>
<td>(ر) كسامي</td>
<td>7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>رمز</th>
<th>نافع مدني</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>(أ)</td>
<td>عاصم</td>
<td>5</td>
</tr>
<tr>
<td>(ن)</td>
<td>حزمة</td>
<td>6</td>
</tr>
<tr>
<td>(ف)</td>
<td>كسامي</td>
<td>7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>رمز</th>
<th>أبو جعفر مدني</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>(أ)</td>
<td>ح께</td>
<td>9</td>
</tr>
<tr>
<td>(ح)</td>
<td>خلف</td>
<td>10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>رمز</th>
<th>إسحاق</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ض)</td>
<td>خلف</td>
<td>10</td>
</tr>
</tbody>
</table>
Ramz Harfi Murakkab is that symbol by which more than one Qaari is indicated, as follows:

<table>
<thead>
<tr>
<th>(ذ) شامى و كوفيين</th>
<th>(خ) علاوه نافع</th>
<th>نخذ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ش) اخوين يعني حمزة و كسائي</td>
<td>(ث) كوفيين</td>
<td>ظغش</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(غ) بصري و كوفيين</th>
</tr>
</thead>
</table>

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

<table>
<thead>
<tr>
<th>حمزة ۳ة کسائي حفص</th>
<th>صحبة</th>
<th>حمزة ۳ة کسائي شعبة</th>
<th>صحبة</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدين ، مکی بصري صکا</td>
<td>نافع و شامی عم</td>
<td>مکی و بصري حق</td>
<td></td>
</tr>
<tr>
<td>مکی ، بصري شامی نفر</td>
<td>مکی و بصري</td>
<td>نافع و حصن</td>
<td></td>
</tr>
</tbody>
</table>
| نافع و کوفيین | نافع و ابن كثير | حِرْمِی
باب الاستعاذة

In compliance to the ayah;

فَاِذَا قَرَأَ الْقُرْآَنَ فَاسْتَعِذْ

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;

اَعْوَذُ يَلِىَٕوۡنَ اَلۡسَيۡتَانِ الرِّجَيۡمِ

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 Kisaee 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 Infiataar 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 Kisaee 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. لديهم – 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. *عليهم انذرتهم*.

If after the *meemul jam’* in هم, there is a *saakin* letter and before the *haa* (ه) of *meemul jam’* there is a *yaa sakinah* or a *kasrah muttasilah*, e.g. *عليهم الذِّلَّةُ - عليّهم القِتَالُ - بهم الأَسْبَابُ*, then Abu ‘Amr Basri reads both the *haa* (ه) and *meem* with a *kasrah*,

i.e. *عليّهم الذِّلَّةُ - بهم الأَسْبَابُ* etc,

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

i.e. *عليّهم الذِّلَّةُ - عليّهم القِتَالُ - بهم الأَسْبَابُ* etc.

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

i.e. *عليّهم الذِّلَّةُ - عليّهم القِتَالُ - بهم 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. لدْيِهِمُ – إلَيْهِمُ – علَيْهِمُ these will always be read with *dhammah* of the *haa* (ه) whether making *waqf* or not.

In words such as:

هُمُ الفَسَقُونَ - وَمِنْهُمِ الَّذِينَ - أَنِ يُؤْتِيَهُمُ اللَّهُ عليكمُ الصِّيَامِ - وَأَنْتُمُ الَّذِينَ

there is no *ikhtilaaf* for any Qaari.

1 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 *mutaharrrik* 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*,

لَدْيِهِمُ - إلَيْهِمُ - أيديهُنَّ - علَيْهِمْ - علَيْهِمْ - بريهمُ 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. 2. 3. (A’raaf)
2. 3. 4. (A’raaf)
3. 4. 5. (Tawbah)
4. 5. 6. (Tawbah)
5. 6. 7. (Yunus)
6. 7. 8. (Taahaa)
7. 8. 9. (Noor)
8. 9. 10. (Ahzaab)
9. 10. 11. (Ankaboot)
10. 11. 12. (Saaffaat)
11. 12. 13-14. (Ghaafir)
12. 13-14. 15-16. (Ghaafir)

Note: The *yaa* in *يولههم* 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*, *يولهِم*.

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. *يرهيم الله* - *عليهم القتال* - *قبلتهم اللي - بهم الآسباب* 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 الادغام 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. مَّلِ كِ الرَّحِي مْ ﴿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 الإدغام 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 مَنَاسِ in Surah Baqarah and the second is مَا سَلَ 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. فيَّهُ هُدَى - أَعْلَمُ مَا

There is one exception i.e. فلا بَخَزْنَكْ كُفْرُه in Surah Luqmaan

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

1) The mudgham should not be mushaddad e.g. فَتَمَّ مِي قَاتُ

2) The mudgham should not be munawwan e.g. وَأَسِعَ عَلِيَّمَ

3) The mudgham should not be taa of khitaab e.g. اَفَاَن تَ تُكْرِ

4) The mudgham should not be taa of mutakallim e.g. كُن تُ تُرٰبًا

However, if because of hazf there is mithlain then two wujooh will be read at the following places;

However, in and وَيَقُومُ مَا لِن and there will only be idghaam because the yaa in this instance is of idhaafah.
In the same way, in كل كيدا there will only be *idghaam*.

Similarly, there will be *idghaam* of the *waaw* of that هو, the *haa* (ُه) of which is *madhoom*, e.g. هو ووالدین.

In نوديد يمومسی - باتی يوم, there will only be *idghaam*.

If the *haa* (ُه) of هو is *saakin* or besides *haa* (ُه) there is another *saakin* letter before the *waaw*, then *idghaam* will take place, e.g. من اللهو ومن التجارة - فهو وليهم - خذ应急预案 and so.

However, in والیبی پسن 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 اللیبی, initially the *yaa* is dropped, it becomes لاع، thereafter the *hamzah* is changed to a *yaa maksoorah* and this *yaa saakinah*, thus becoming الیبی. Therefore, due to the *yaa* and *sukoon* both being ‘aaridh, *idghaam* will not take place.
باب ادغام 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. خَلَقُكُمْ etc.

Therefore, there will be no *idghaam* in words such as مِي ثَاقَكُمْ – ما خَلْقُكُمْ – نَرْزُقُ كَ etc.

If after the *kaaf* there is a noon of jam’ *thaneeth* as in انْ طَلَّقَكُنَّ 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. وَ لَا نَصِي رٍ لَدَّ

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

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

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

1. The *idghaam* of the letter *hā* (ح) into ‘ayn will take place at only one place in the Qur’aan, viz. فمنَ زَخَرَحَ عَنَّ النَّارِ in Surah Aali ‘Imraan.

2. The *idghaam* of the letter *qāf* into *kaaf* will take place at 11 places in the Qur’aan, when before the *qāf* there is a *mutaharrik* letter, e.g. َّوَ خَلَقَ كُلْ, etc. However, if there is a *saakin* letter before the *qāf*, then *idghaam* will not take place, e.g. َوَفَوْقَ كُلْ etc.

3. The *idghaam* of the letter *kaaf* into *qāf* will take place at 32 places in the Qur’aan, when before the *kaaf* there is a *mutaharrik* letter, e.g. َوَنُقِّيَتْ لِكَ قَالَ etc. However, if there is a *saakin* letter before the *kaaf*, then *idghaam* will not take place, e.g. َلاَ يَخْرُجُ كَقُولُهُمْ – الآیَتُ قَالَ etc.

4. The *idghaam* of the letter *jeem* will take place into two letters; a) *sheen* and b) *tā* (ت) at two places in the Qur’aan:
   1} *أَخْرِجَ شَّطْـهَ* in Surah Fat’h and
   2} ذِئَ الْمَـعَارِجِ in Surah Ma’arij.
5. The *idghaam* of the letter *sheen* into *seen* will take place at only one place in the Qur’āan, i.e. إِلَيْ ذِی الْعَرْشِ سُبْبَلًا in Surah Bani Israeel.

6. The *idghaam* of the letter *dhaad* into *sheen* will take place at only one place in the Qur’āan, i.e. لِبَعْضَ شََّانِهِمْ 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’āan, i.e. وَ إِذَا النُّفُوْسُ رُوَّجَتْ in Surah Takweer without *khulf*,
   b) and into the letter *sheen* at only one place in Surah Maryam; i.e. وَ اشْتَعَلَ الرَّاسَ شَٰيِبًا with *khulf*.

8. The *idghaam* of the letter *daal* will take place into the following 10 letters at 43 places in the Qur’āan 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 صَرِّأَءَ– وَشَهِدَ شَاهِدَ– وَالْقَلَابَةْ ذِیْکَ– عَدَدَ سَبْنٍ– فِی الْمَسْجِدِ ذِیْکَ

دَارَدَ جَالُوْتَ– مِنْ بَعْدُ طَلِیْمَه– ثَرِیدَ زَیَتٍ– نَفْقَیدَ صَوَاعَ– يُرِیدُ ثَوَابَ– etc.

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

1} بَعْدُ ثَوَابِهِ in Surah Tawbah and 2} بَعْدُ ثُوْكِیْدِهَا in Surah Nahl.
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:

وَالْعَدِيدُ بَارِبَعَةَ شَهَدَاءَ - وَالْدُّرِّي دُرَّوَا - الصَّلِحَتْ سُئِذْخَلُهُمْ - الشُّوَكَةَ تَكُونُ مِائَةٌ - ظَالِمَةُ ظَالِمٍ - نَّجِيرًا صَبَحًا - النَّبِيرُ تُرْجِعُ إِلَى الصَّلِحَتْ تُمْ - ضَبَحَا المَلِكَةُ طَيِّبِي - جَلَّةٌ etc.

The *idghaam* of the *taa* (ت) will take place when the *mudgham* is not *taa* of *khitaab*. Therefore, in places such as قُدْ أَوْتِيْتَدُخَّلْتَ جَنَّتَكَ and قدْ أَوْتِيْتَدُخَّلْتَ 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. في‌الرُّكْوَةُ ثُمَّ تَوْلِيَتُمْ - صُبْحَا النَّهَارِ in Surah Baqarah
2. حُمِّلُوا التَّوْرٰیَةَ ثُمَّ - فَأَتْ ذَا الْقُرْبٰی in Surah Jumu’ah
3. وَأَتْ ذَا الْقُرْبٰی - فَأَتْ ذَا الْقُرْبٰی in Surah Bani Israeil
4. فَأَتْ ذَا الْقُرْبٰی - ثُمَّ تَوْلِيَتُمْ in Surah Room
5. وََلْتَ حُمَّلْتَ طَابِعًا - لَقَدْ جِئْتِ شَيّٰاً in Surah Nisaa
6. لَقَدْ جِئْتِ شَيّٰاً - فَاَقِمِ الصَّلَوَةَ طُرُقَ الفَتْنَةَ in Surah Maryam

In وَاَقِمِ الصَّلَوَةَ طُرُقَ الفَتْنَةَ, there is only *idghaam* for him.
10. The *idghaam* of the letter *zaal* (ذ) will take place into two letters:

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

> فَاتَّخَذَ سَّبِيْلَهُ فِي الْبَحْرِ عَجِبًا (1)
> وَاتَّخَذَ سَبِيْلَهُ فِي الْبَحْرِ سَرَبًا (2)

b) into *saad* at one place only i.e. *ما اتَّخَذَ صَاحِبَة وَ لا وَلَدًا* which is in Surah Jinn.

11. The *idghaam* of the letter *thaa* will take place into the following 5 letters:

{1} into *taa* (ت) at two places,

a} *حَي ثْ تُؤْمَرُونَ* in Surah Hijr and b} *الْحَدِي ثْ تُعْجِبُونَ* in Surah Najm

{2} into *seen* at four places,

a} *وَوَرِثْ سُلَيْمَانَ* in Surah Naml b} *حَي ثْ سَكَنْتُمْ* in Surah Talaaq

c} *الْحَدِي ثْ هُنَتَّسْتَدْرَجُوهُمْ* in Surah Qalam
d} *مِنَ الْأَجْدَاثْ سِرَارًا* in Surah Ma’aarij.

{3} into *zaal* at one place وَالْحَرْثٌ ذَلِكَ in Surah Aali ‘Imraan

{4} into *sheen* at five places;

a-b} *حَي ثْ شِيْتُمَا* in Surah Baqarah and Surah A’raaf

c-d} *حَي ثْ شَيْتُمْ* in Surah Baqarah and Surah A’raaf
d} *ذِئْ تَلْفُتْ شَعْبِي* in Surah Mursalaat.

{5} into *dhaad* at one place حَدِي ثْ صَنَّيْفٍ in Surah Zaariyaat.
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. لَيْبَغِرۡ لَكَ الَّهُ سَخَرَ َّا and etc.

If before a *raa madhmoon* or *raa maksoor* there is a *saakin* letter, then too *idghaam* will take place, e.g. َّلِئ يَغِفِرۡ لَكَ الَّهُ etc.

However, if before a *raa maftooh* there is a *saakin* letter, then *idghaam* will not take place, e.g. َّلاَّ يُكَلِّفۡنَ الَّهُ 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 جَعَلۡ رَبِّكَ سَبِيلَ رَبِّكَ etc.

If before a *laam madhmoon* or *laam maksoor*, there is a *saakin* letter, then too *idghaam* will take place, e.g. مَنْ يَفْوَلۡ إِلَى سَبِيلٍ رَبِّكَ etc.

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

An exception is the *laam magtooh* in the word قالَ، *idghaam* in this instance will take place, e.g. َّقَالَ رَبَّنَا َّقَالَ رَبَّنَا 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. َّيْبَنَ لِلنَّاسِ وَ أَذَّ نَأَذَّنَ رَبِّكَ 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. بَادَنَّ رَبْهُمْ — يَخَافُونَ رَبَّهُمْ — أَنَّى يَكُونُ لِئِ etc. with the exception of the noon of نـحـن، its idghaam will take place into laam at all 10 places in the Qur’aan, e.g. نـحـنَّ لَكَ – وَنـحـنَّ نَه 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. بِاِذْنِ رَبِّ هِمْ etc. Therefore, in اِبْرَهِيمَ بَنِيَهَ etc. there will be no ikhfaa due to the saakin before the meem.

16. The idghaam of the baa in the word يُعَذّبُ will take place into only the meem of من يَشَاءُ at 5 places in the Qur’aan, i.e. يُعَذّبُ مِن يَشَاءُ

1} Surah Aali ‘Imraab 2-3} two places in Surah Maaidah.
4} Surah ‘Ankaboor 5} Surah Fat’h.

Hence, in سَنَكْتُبُ 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. غَذَابُ النَّارِ (۱۹۱) رَبَّنَا - انَّ كِتْبَ الْأَبْرَارِ نَفَىٰ 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. نَخْنُ نَسْبُحُ etc. because when making the mudgham saakin, ijtima' 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 baa 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 وندركك، نسبحك كثيرا، and إنك كنت كثيرا in Surah Taahaa.

Idghaam will take place upon the noon in يس والقرءان and ن والقلم in Surah Taahaa and ن والقلم in Surah Naml.

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

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

Note: When starting from the word تتمارى تتمارى or تتفكروا تتفكروا, both taa (ت) will be recited.

Idghaam with khulf (variance)

Idghaam may take place upon the first baa in لذهب بسمعهم in Surah Baqarah.
Idghaam may take place upon the first baa in الكتب 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) وأنه هو in occurring four times in Surah Najm.

Hereunder are the places wherein Imaam Rawh makes idghaam:

Idghaam will take place upon the zaal of أخذت 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 أتمدون 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 س والقرآن and اليم والقلم.
The *haa dhameer* of *waahid muzakkar ghaaib* is referred to as *haa kinaayah*, e.g. ﴿بِهِ ﻋَنْهُ ﻋَنْهُ ﻋَنْهُ﴾ 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. ﴿مَنْهُ الْتَّهَارَ ﻟِآ إِلَى الْرَّسُولِ﴾ etc.

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

*فِي هَذَا إِجْرِهِ عَنْدَكَ ﺗَبْيِينْ ﻣَنْهُ وَالْمُؤْمِنُوُنَ﴾ 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. ﴿فِي هَذَى ﻗَيْبِهِ مُهَانَا﴾ etc. However, in ﴿فِي هَذَا إِجْرِهِ عَنْدَكَ ﺗَبْيِينْ ﻣَنْهُ وَالْمُؤْمِنُوُنَ﴾ which is in Surah Furqaan, Hafs joins him in making *silah*. In
 Arabs 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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<tr>
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| حشام | باسكان الهاء في الحالين | خَيْرًا يَّزَه - شَرًا يَّزَه (زلزال) | 
| ما بقي مثل حفص | مع الصلة | خَيْرًا يَّزَه - شَرًا يَّزَه | 

<p>| سوسى | بسكون الهاء | وَ مَنْ يَّاتِه مُؤْمِنًا (طه) |
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| قالون وجه ثاني، ورش مكي، دورى، شامى، كوفين | مع سبة الهاء | وَ مَنْ يَّاتِه مُؤْمِنًا |</p>
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المجتبي في القراءات السبع
المنتقي في القراءات الثلاث

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<th>و مَنْ يَّاتِه مُؤْمِنًا (طه)</th>
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<th>ببده عقدة – ببده فشربوا – ببده ملكوت</th>
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<tr>
<td>ابن وردان</td>
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<tr>
<td>ابن جماز ويعقوب وخلف</td>
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</table>
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. نوحيها. 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, e.g. بِمَا   اُن زِلَ - عَلَي هٰمُو ءَاَن ذَرْتَ هٰمْ - اَلنَّبِيِ یءُ - اَلنَّبِيئِی یُنَ - اَلنَّبِيئِی یَنَ - وَلاَ الْصَّلَا لَیْنَ - عَانْدَرْتُهْمَ 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.

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<tr>
<th>طول</th>
<th>مِدَّ متصل</th>
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<tbody>
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<td>مِدَّ متصل</td>
<td>جآءت</td>
<td>شامى ؛ عاصم ؛ كساني</td>
</tr>
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<td></td>
<td></td>
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<td>ورش - حمزة</td>
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</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 Laazim** is that madd in which the sukoon is laazim after harf madd, e.g. آٰل ـ ٰنَـ دَآبَّة etc. In all four types there will be only tool for all the Qurraa.

| طول | مَدِّ لازم - دَايْة | All Qurraa |

4. **Madd ‘Aaridh** is that madd in which after harf madd the sukoon is ‘aaridh, e.g. نَسْتَعِي نُّۡۛ﴾ etc.

2. **Madd Munfasil**:

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

b} For Khalaf, there is tawassut only.
there will be three *wujooh* in *madd ‘aardin* for all the Qurraa, viz. qasr- tawassut- tool.

| طول ، توسط ، قصر | All Qurraa |

5. *Madd Laazim* is that *madd* in which after the *harf leen* the *sukoon* is *laazim*, e.g. عَنْ in Surah Maryam and Surah Shooraa–ْكُهْبَعْصَ and حَمٓ ۚ﴿۱﴾. There are two *wujooh* for all the Qurraa but *tool* gets preference over *tawassut*.

| طول – توسط | كهبعص | All Qurraa |

6. *Leen ‘Aardin* is that *madd* in which after the *harf leen*, the *sukoon* is ‘*aardin*, e.g. وَ الصَّي فِ ۚ﴿۲﴾ and خَوْفٍ ۚ﴿۴﴾ etc. *Qasr* gets preference, then *tawassut*, then *tool*.

| طول ، خَوْفِ (۴) | All Qurraa |

7. *Leen Muttasil* is that *madd* in which after the *huroof leen*, the *hamzah* is *muttasil*, e.g. سَوْءة - شَئ٢ 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 **مؤيِّلا** 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 **سرواَتكم** and **سَّروَاتِ هما** 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. **إِيَمَانِكَمْ - أُوْثِئَوا - أَمَنَ** etc.
There will be *qasr* for all the Qurraa except Warsh, he reads with *thathleeth* 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*,

\[\text{باليهتنا - عابنتم - جاء الٌلوُط} \]

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

\[\text{من السَّمَآءِ إِيَةً - هُؤلاءٌ إِيَهَا} \]

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

\[\text{من أمنٍ - الامٍّان - الآخِرة} \]

From this rule of *thathleeth*, 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,

\[\text{الظَّمَانُ - مسْـُٔو لاً - الفَرَان} \]

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. *ذِّعاءَ - نُذَآءَ* etc.
3} If before the letter of madd the hamzah is wasli, e.g. اَيِّتِ وَ اِيْدَنَ لَّنِّي اَوْتِيَنِم اَيَذَن لِّى etc. There are two other words in which there will only be qasr, firstly, اِسْرَآئِیْلُ, يُوَاحَذَکُم and secondly, عَادَة الْوَلِیٰ.

In two words:
1} آل نَ which is at two places in Surah Yunus
2} عَادًا الْوَلِیٰ 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 آل نَ there will be 7 wujooh when reading waslan and 9 wujooh when making waqf.
In the second word عَادًا الْوَلِیٰ there will be ثَلَیثُ only.

The wujooh of Madd Badal and Leen Muttasil:

First Type: Madd Badal and Leen Muttasil appear together;
e.g. أَبَاوَهُمْ لَا يَعْقِلُونَ شِيْئًا (بقره ع 21)
In this type, six *wujoooh* are found i.e. the three *wujoooh* of *badal* into the two *wujoooh* 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 *wujoooh* are not permissible.

Example:

<table>
<thead>
<tr>
<th></th>
<th><em>leen</em> متصل</th>
<th><em>mad</em> بدل</th>
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<tr>
<td><strong>Permissible</strong></td>
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<td>قصر</td>
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<td>قصر</td>
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<td></td>
<td>طول</td>
<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. ﴿ءَ اَنْذَرْتَهُمْ﴾ etc.

2. The first is *maftooh* and the second is *maksoor*. e.g. ﴿آِيْنَا - آِيْدَا﴾

3. The first is *maftooh* and the second is *madhmoom*. e.g. ﴿اَئِذَا - اَئِنّا﴾

These are the only three words found in the third type. There is a fourth word ﴿ءَاُنُبِّئُرُئُكُم﴾، 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. ﴿ءَ اَنْ﴾

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 Qaalloon, 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 Qaalloon 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. 

أَئِنّا

There will be *tas-heel bi-laа khulf* of the second *hamzah* for *Hirmiyain* and *Basri*. *Hishaam* makes *tas-heel bil khulf* at only one place i.e. أَئِنَّكُم لَتَاْتُو نَ 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 أَئِمَّة 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-laа khulf*, with the exception of seven places in which there will be *idkhaal bi-laа khulf*.

They are as follows:

1} أَئِذَا مِتَ in *Surah Maryam*

2} أَئِنَّكُم لَتَاْتُو نَ and أَئِنَّكُم لَتَثَاقُوْنَ both in *Surah A’raaf*

4} أَئِنَّ لَنَا in *Surah Shu’araa*

5} أَئِف كَا أَلِهَة يَا أَبَنَ لَمْ نَمِن المُصَدِّيقِينَ and أَئِنَّكُم لَمِنِ الْمُصَدِّيقِينَ both in *Surah Saaffaat*

7} أَئِنَّكُم لَتَثَاقُوْنَ in *Surah Ha-Meem Sajdah*

In the last place i.e. أَئِنَّكُم لَتَثَاقُوْنَ 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 Koofiyeen 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. أَنْتُونَ لَكُمْ لَتَكُفْرُونَ 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. أَوْتَنَبَكُمْ

There will be *tas-heel bi-laa khulf* of the second *hamzah* for Hirmiyain and Basri. In أَلْقِيَ انْزِلَ in Surah Saad and in Surah Qamar, there will be *tas-heel bil khulf* for Hishaam, and in قُلْ أَوْتَنَبَكُمْ in 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 *ءَ أَلِفَى الْدُّكَرُ* 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 *wujooh*
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 *maftooh*. e.g. *ءَ أَنْذَرْتَهُمْ* etc.
2. The first is *maftooh* and the second is *maksoor*. e.g. *آبَنَا – أَبَنَا*
3. The first is *maftooh* and the second is *madhmoom*. e.g. أَوْنُبِّئُكُم – أَؤُنَبِّئُكُم.

These are the only three words found in the third type. There is a fourth word أَشْهَدُوا, 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. أَنْتُم, 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. أَنْتَا, 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 *madhmoom*, e.g. أَوْنُبِّئُكُم, 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 عَرَبِيٌّ 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 Hishaam i.e. اَعْجَمِيٌّ وَ عَرَبِيٌّ
5} *Tahqeeq* of the *hamzatain* for the remaining Qurraa

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

3} *Tahqeeq* of *hamzatain* for the Rawh and Khalaf
e) in Surah Qalam:
There will be *hamzatain* for Shaami, Shu’bah and Hamzah i.e. 
ءَ اَنَّ كَانَ ذَا مَالٍ وَ بَنِي نَ

1} *Tasheel* with *idkhaal* for Hishaam
2} *Tasheel 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.
ءَ اَن  يُؤ تَى اَحَدٌ

1} *Tasheel mahdh* for Makki
2} One *hamzah* for the remaining Qurraa

e) in Surah A’raaf:

1} *Tasheel* of the second *hamzah* for Naafi’, Bazzi, Basri and Shaami i.e. 
ءَ اٰمَن تُم  بِه

2} *Ibdaal* of the first *hamzah* to a *waaw*, and *tasheel* of the second 

3} *Tahqeeq* of the second *hamzah* for Shu’bah, Hamzah and Kisaace i.e. 
ءَ اٰمَن تُم  بِه

4} One *hamzah* for Hafs i.e. 

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 Kisaae 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 Kisaae i.e. ء آمنتم له

h) ء آمنتم in Surah Mulk:

1} *Tas-heel* of the second *hamzah* with *idkhaal* for Qaaloon, 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. ء آمنتم
There are two *wujooh* in the above three words for all the Qurraa:

1} *Ibdaal* e.g. آللّ-آللّ-آلئن
2} *Tas-heel* e.g. ء آلئن-ء آلله-ء آلذّكرين

*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. ء آلهتنا، ء آمنتم etc.

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

**a)** ء أغجيِّي وَ غربيِّي 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)** آذ هب تُم طيبٰتِكُم in Surah Ahqaaf:

There will be *hamzatain* for Abu Ja’far and Ya’qoob i.e. ء آذ هب تُم.

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

c) *An kan* دَا مَالٍ وَ بَنِيَّن in Surah Qalam:
There will be *hamzatain* for Abu Ja’far and Ya’qoob i.e. ءَ أَن 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) *An yuw*ّثَى أَحَدَ in Surah Aali-‘Imraan:
There will be one *hamzah* for all the Qurraa i.e. أَنَّ يُؤْتُى أَحَدَ

e) *Qal فَرَعَونَ أَمَنَّتُم بِه* in Surah A’raaf:

1} *Tas-heel* of the second *hamzah* for Abu Ja’far i.e. ءَ أَمَنَّتُم بِه

2} One *hamzah* for Ruwais i.e. أَمَنَّتُم بِه

3} *Tahqeeq of the second hamzah* for Rawh and Khalaf i.e. ءَ أَمَنَّتُم بِه

f) *Qal آمنتم له* in Surah Taahaa:

1} *Tas-heel* of the second *hamzah* for Abu Ja’far i.e. ءَ أَمنَّتم لَه

2} One *hamzah* for Ruwais i.e. أَمنَّتم لَه

3} *Tahqeeq of the second hamzah* for Rawh and Khalaf i.e. ءَ أَمنَّتم لَه

g) *Qal آمنتم له* in Surah Shu’araa:
1} *Tas-heel* with *idkhaal* for Abu Ja’far i.e. ُعَ آمنتم له

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

3} *Tahqeeq* of the second *hamzah* for Rawh and Khalaf i.e. ُعَ آمنتم له

**h)** ُعَ 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)** ُعَ آلنن - ُعَ آللّٰهُ - ُعَ آلذّكرين

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

1} *Ibdaal* e.g. ُعَ آلذّكرين - ُعَ آللّٰهُ - ُعَ آلئن

2} *Tas-heel* e.g. ُعَ آلذّكرين - ُعَ آللّٰهُ - ُعَ 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. ُعَ آلهتنا - ُعَ آمنتم etc.

**j)** ُعَ آلئمة 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
باب الهمزتين من كلمتين

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 *maftoooh* e.g. جاءَ أمرنا

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

c} *Madhmoomatain* - Both are *madhmoom* e.g. أولياءً أولئك

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

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

But in *بالسُوءِ إلا*، 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. *(بالسُّوَا الاَّلَٰهُ)*. (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 اَمرُنَا من السماءِ اِنَّ اولياءٌ أولنك)*

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 امْرُنَا)*

In *maksooratain*, the second *hamzah* will be changed to a *yaa maddah*, e.g. *(من السماءِ يُنْكَنَّتم)*

In *madhoomatain*, the second *hamzah* will be changed to a *waaw maddah*, e.g. *(اولياءٌ وَلَنَّك)*.

**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 ينَكِنْتَنِم اَمْرُنَا)* and *مَرَّهُمْ etc.*

And at two places;

i.e. *هؤلاءِ اِن كنتم* in Surah Baqarah and *على البغاءِ ان 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 *maftoooh* and the second *maksoor*, e.g. شهدة إذ.
2} The first is *maftoooh* and the second *madhoom*, e.g. جاءَ أمة.

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

3} The first is *madhoom* and the second *maftoooh*, e.g. السفهاء إلا انهم.
4} The first is *maksoor* and the second *maftoooh*, e.g. من الماء أو مما.

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. السفهاء ولا انهم.

In number 4, the *ibdaal* will be to a *yaa* because of the *kasrah* before second *hamzah*, e.g. من الماء يَوْ مما.

5} The first is *madhoom* 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 وَلِىَ.

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 أَمْرَنَا
   b) *Maksooratain* - Both are *maksoor* e.g. *مِنَ السَّمَاءِ إِن كنْتُمْ
   c) *Madhmoomatain* - Both are *madhmoom* e.g. *أوْلِياءُ أَوْلِياءَ أَوْلِياءَ

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 أَمَرَنَا مِنَ السَّمَاءِ إِنْ كنْتُمْ

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. *شهِدَاءَ إِذَّ

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2} The first is *maftooh* and the second *madhmoom*, e.g. جاء أمّة.

**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 *madhmoom* and the second *maftooh*, e.g. السفهاء إلا أنهم.

4} The first is *maksoor* and the second *maftooh*, e.g. من الماء أو ممًا.

**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 *madhmoom* and the second *maksoor*, e.g. يشاء 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. يشاء ولى.

The remaining Qurraa will read *tahqeeq* of the *hamzatain* in all five types.
المجتبى في القراءات السبع
المنتقى في القراءات الثلاث

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<td>ب - ع - ح</td>
<td>ب - ع - ح</td>
<td>ب - ع - ح</td>
</tr>
<tr>
<td>تحقيق الهمزتين</td>
<td>ل - ن - ع - ف - ر - (ي) - (ف)</td>
<td>ل - ن - ع - ف - ر - (ي) - (ف)</td>
<td>ل - ن - ع - ف - ر - (ي) - (ف)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>عُو*</th>
<th>عُو*</th>
<th>عُو*</th>
<th>عُو*</th>
</tr>
</thead>
<tbody>
<tr>
<td>تسهيل الثانية</td>
<td>ع - د - ح - (أ) - (ط)</td>
<td>ع - د - ح - (أ) - (ط)</td>
<td>ع - د - ح - (أ) - (ط)</td>
</tr>
<tr>
<td>إبادال الثانية</td>
<td>ع - د - ح - (أ) - (ط)</td>
<td>ع - د - ح - (أ) - (ط)</td>
<td>ع - د - ح - (أ) - (ط)</td>
</tr>
<tr>
<td>تحقيق الهمزتين</td>
<td>ل - ن - ع - ف - ر - (ي) - (ف)</td>
<td>ل - ن - ع - ف - ر - (ي) - (ف)</td>
<td>ل - ن - ع - ف - ر - (ي) - (ف)</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 ʿillah 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. يَاخُذَ ُياَكَلَ، لقَأَهَ َنَآَ اِیتَ، and ibdaal to a waaw before a dhammah, e.g. المُومنونَ، يوثرونَ، يوتوُنَ، and ibdaal to yaa before a kasrah, e.g. الَذى اؤیتمنَ، السموت ایتُونى.

**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. السموت ایتونى – لقَأَه َنَا ایتَ.

b) That hamzah saakinah which appears after a meem in ism faa’il or ism maf’ool, e.g. مَآکولَ – المُومنونَ 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، تَالمونَ – يُومنونَ، تَلمونَ، يوتوُنَ، يوثرونَ، يُوقول – المُومنونَ etc.

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

1) وَتَؤوى in Surah Ahzaab and الَّتى تؤوى in Surah Ma’arij

2) و مأواهم – مأواكم – و مأواه – المأوی etc.
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 *maftoooh*
2} The *hamzah* should be *faa kalimah*
3} The *hamzah* should appear after a *dhammah*,

   e.g. 

   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 تئُزهم* etc. because the *hamzah* is *madhoom*.

Similarly, there will be no *ibdaal* of the *hamzah* in words like *فؤاد* 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 تأتُن ما تأخر* 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*, *راَس* باَس, *ائِن kalimah*, e.g. *الجَنَّت*, *فِاذأرْغَتم* etc. or *laam kalimah*, e.g. *بَنْر* 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} 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 مرن يَّشَراِ in Surah An’aam and فان يَّشَراِ لله in Surah An’aam and also in Surah An’aam and الله في يَّشَراِ in Surah Shooraa in the two words listed last the rule will apply only *waqfan*.  
4} in Surah Baqarah  
5} in Surah Kahf  
6} in Surah Hajj  

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} in Surah Kahf  
2} in Surah Baqarah  
3} which is found at four places i.e. نَبِّئْنِيْلْنا in Surah Yusuf, نَبِّئْنِيبنَّتْنا in Surah Hijr, and نَبِّئْنِيبنَّهُمْ in Surah Hijr and Surah Qamar.  
4} ارجِئْه in Surah A’raaf and Surah Shu’araa
اقرأ 5 at three places (two places in Surah ‘Alaq and one place in Surah Bani Israeel)

e) 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. رِئَيَا 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 أَوْصِد which is mahmoozul faa. Whereas, according to the other Qurraa the root-word is أَوْصِد which is mithaal waaw.

If *ibdaal* were made, it would than imply that according to Abu ‘Amr too, the root-word is أَوْصِد whereas according to him that is not the case. Therefore, *ibdaal* is not made.

In the same way, the *ibdaal* of the word بَارَئُكُم is also exempted. The word بَارَئُكُم 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. ذَنبِ بَئِر.

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

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

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

1) *Tahqeeq* of hamzah for Doori i.e. لا يَلَتَكُم

2) *Ibdaal bil alif* for Soosi i.e. لا يَلَتَكُم

3) *Hazf* of hamzah and alif for the remaining Qurraa i.e. لا يَلَتَكُم

e) In the word لَنَلَكُم, there will be *ibdaal* for only Warsh of the hamzah to a yaa maftoohah i.e. لِيَلاً
f) In the word النسرين، there will be *ibdaal* with *idghaam* for Warsh only i.e. النسيٰن.

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, شيت to شيت, etc.

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

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 فؤاد and بسأوال 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>| فنة | فنتان | فنتين | فنتكم | مانة | مانتين |</p>
<table>
<thead>
<tr>
<th>رناء</th>
<th>لبطنن</th>
<th>استهزئ</th>
<th>قرى</th>
<th>لبونوهم</th>
<th>خاسنا</th>
</tr>
</thead>
<tbody>
<tr>
<td>بالخاطئة</td>
<td>خاطئة</td>
<td>ملئت</td>
<td>ناشئة</td>
<td>شانك</td>
<td>موطننا</td>
</tr>
</tbody>
</table>

**Note:** The ی in the word موطننا 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>المستهزعون</th>
<th>يستهزعون</th>
<th>تستهزعون</th>
<th>أنبونو</th>
<th>والصابون</th>
</tr>
</thead>
<tbody>
<tr>
<td>نبونو</td>
<td>ليطنوا</td>
<td>يطفنوا</td>
<td>يضاهنون</td>
<td>فمانون</td>
</tr>
<tr>
<td>متكئون</td>
<td>تتنبونه</td>
<td>أتنبون</td>
<td>ويستنبونك</td>
<td>استهرعوا</td>
</tr>
<tr>
<td>لياطئوا</td>
<td>يتككون</td>
<td>الخاطئون</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>والصابن</th>
<th>المستهزئن</th>
<th>الخاطئن</th>
<th>متكئن</th>
</tr>
</thead>
<tbody>
<tr>
<td>خاطئن</td>
<td></td>
<td></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*:

| بطنون | 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.

**h)** The *hamzah* in the words *إسرائيل*، *وكائن*، and *الٰئي* 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 *الٰئي*، 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. *جزْءً*.

Similarly, the *hamzah* in the words *النساء*، *كهيئه* and will be changed to a *yaa*, after which *idghaam* will take place.

The *waaw* in the words *هزوا* and *كَفْوَا* will be changed to a *hamzah* wherever they occur, i.e. *هُزَوا* and *كَفْوَا* 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 الى الساكن قبلها

If before a hamzah qat’ee, there appears a saheeh saakin letter, or a letter of een, 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 آل 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 - خلو 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 - خلو الى - الإنسان - كبيرة الأ أ - كفوا أحد - الأرض etc.

**Note:** There should not be any confusion that mawsool words such as الأرض etc. is construed as one, because آل 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 Áëë appears twice in Surah Yunus. In it there will be naql for Qaaloon also, together with Warsh i.e. آلان. For Warsh, the naql will be read because of the rule, and for Qaaloon because of riwaayah.

This word originally is ء آلن; 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. آلان.
2} Tas-heel i.e. ء آلن.

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

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

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

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

<table>
<thead>
<tr>
<th>قصر ـ توسط ـ طول</th>
<th>ابدال مع الطول</th>
<th>آلئن</th>
<th>3-1</th>
</tr>
</thead>
<tbody>
<tr>
<td></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

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) *wujooh* for Qaaloon, as is for Warsh.

For Khalaf, in the word **آلن** 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 يُّصدّقنى which is in Surah Qasas, there will be *naql* for Imaam Naafi’, i.e. for both Qaaloon and Warsh i.e. رِدًا يُصَدَّقنى.

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. الأَوْلَى 2} *tahqeeq*, i.e. الأَوْلَى.

It should be noted that for Qaaloon and Basri, the preferred manner is to read *ibtidaa bil-asl*, i.e. آلَأُولى, 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. أَلَأُولى and أَلُؤْلى.

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

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

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

<table>
<thead>
<tr>
<th>قالون</th>
<th>نقل مع الادغام مع همزة ساكنة</th>
<th>عادًا أُولى</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
And when initiating the reading from this word the following wujooh will be read:

<table>
<thead>
<tr>
<th>Wujooh</th>
<th>فُجَّرَةً</th>
<th>فُجَّرَةً</th>
<th>فُجَّرَةً</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>قالون</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>2</td>
</tr>
<tr>
<td>ورش</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>3</td>
</tr>
<tr>
<td>بصري</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>4</td>
</tr>
<tr>
<td>غير مذكورين</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>الوُبْيِ</td>
<td>5</td>
</tr>
</tbody>
</table>

**Note:** It will be permissible to read the *hamzah wasli* at the beginning of a *mawsool* word when making *naqil*, e.g. ﻗَدْ آتِيْتُـهُ ﻋَلَى ﺔِﻨَـﺬَرٌ، 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. ﺔِﻨَـﺬَرٌ ﻗَدْ آتِيْتُـهُ ﻋَلَى ﺔِﻨَـﺬَرٌ

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

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Imaam Abu Ja’far will make *naql* upon the *hamzah* in رَدْءا, i.e. رَدْءا 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 عَادَا الأوَّلِي in Surah An-Najm. *Idghaam* will take place upon the *tanween*, giving the *laam* a *shaddah*.

However, when starting from الأَوَّلِي, there are three options:

1) الأَوَّلِي
2) الأَوَّلِي
3) لولى

*Naql* will also take place upon the *hamzah* in مِن اْجْل which occurs in Surah Aali-‘Imraan.

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

Ibn Wirdaan will make *naql* in the word الْلَّدِّين wherever it occurs and in the word ءَآلَّنْن which occurs twice in Surah Yunus.

**Note:** *Naql* will take place in ءَآلَّنْن 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*
المجتبى في القراءات السبع
المنتقى في القراءات الثلاث

<table>
<thead>
<tr>
<th>قصر</th>
<th>ابدال مع الطول</th>
<th>آلئن</th>
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و ваَقَفَانَ there will be nine (9) wujooh:

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<tr>
<th>قصر – توسط – طول</th>
<th>ابدال مع الطول</th>
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<td>قصر – توسط – طول</td>
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<tr>
<td>قصر</td>
<td>ابدال مع القصر</td>
<td>آلئن</td>
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<td>9-7</td>
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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 فسلوا, etc.
According to Abul Fath Faaris, in both,

\textbf{a}\} \textit{Mawsool}, e.g. الارض.

\textbf{b}\} \textit{Mafsool}, e.g. قد افلح, and the words شيء و شیئا, there will be \textit{saktah} for Khalaf when reading \textit{waslan}, and for Khallaad there will be `\textit{adam} of \textit{saktah}.

And according to Abul Hasan Taahir ibn Ghalboon and others, there will be \textit{saktah} in \textit{mawsool} only and شيء و شیئا for both Khalaf and Khallaad, and in \textit{mafsool} there will be `\textit{adam} of \textit{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-la\-a khulf} for Khalaf in \textit{mawsool} and شيء و شیئا.  

\textbf{b}\} And in \textit{mafsool} there will be \textit{saktah bi\-l khulf}.

And for Khallaad in,

\textbf{a}\} \textit{Mawsool} and شيء و شیئا there will be \textit{saktah bi\-l khulf}.

\textbf{b}\} And in \textit{mafsool} there will only be `\textit{adam} of \textit{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},

i.e. 1} \textit{naql} 2} \textit{saktah} 3} `\textit{adam of \textit{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:

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A. When reading *jam’ harfi* for Khalaf, there will be one *wajh* when reading *wasl* in *mawsool*, i.e. *saktah*.

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

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

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

B. For Khallaad in *jam’ harfi*, there will be two *wujooh* 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 *saktaḥ*.

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

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

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**Note**: If, when making *waqf*, there appears a *hamzah qat’ee* after *meem* of *jam’,* there will be only two *wujooh* for Khalaf:

1} *saktaḥ* and 2} ‘*adam* of *saktaḥ*, *naql* will not take place e.g.  **ذَلَّكُمْ اصْرِئ.**

For Khallaaad, there will be only one *wajh* i.e. ‘*adam* of *saktaḥ*. 
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 فماررالؤن 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* *hajeqeeq*; e.g. يؤمنون etc

2) *Mutawassitah hukmi* in which the *hamzah* is *mutawassitah* because of a *dhameer* or *mansoob munawwan*, e.g. نساءكم، بناءetc. This type is also known as *mutawassitah bi-nafsih*.

3) *Mutawassitah bi-zawaaid* in which the *hamzah mubtadiah* is *mutawassitah* because of a letter or word before it, e.g. لقاءنا انت - بامره - من آمن etc.

B) *Hamzah mutatarrifah* is that *hamzah* which is found at the end of a word, e.g. جاء - شاء 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) **Qa’a’idah of Ibetaal**– 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*:

\[
\text{مَامُونَ - مَأْوَلُ - إِطْمَانُتُمْ - فَادَارُ عَتْمُ }
\]

Examples of *hamzah mutawassitah bi-zawaaid*:

\[
\text{قَالَ ائْتِنَا - الْهُدَى ائْتِنَا - فَاثْوَا - فَأْوَا }
\]

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

\[
\text{إِقْرَاَ - إِمْ لُمْ يَنَبَا - حُيِّيَ - نَبِيََ }
\]

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

\[
\text{قَالَ ائْتُنِى - أَنْشَاُ - قَالَ الْمَلَأُ }
\]

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*:

\[
\text{يَجْئَرُوْن - يَسْاَمُوْن - يَجْنُوْن - يَسْمَأُوْن }
\]

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

\[
\text{دِفْءُ - الدَّهْءُ - المَزْءُ - مَلَءُ }
\]

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

\[
\text{السَّوُآى - سُنْتُ }
\]

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

\[
\text{سُؤَء - سِيَء - جَيِء }
\]
Examples of *hamzah mutawassitah* preceded by a *leen*:

- شَيْيَنَا – كُحْيَنَةَ – مُؤْبَلًا – سَوْأَتَهُمَا etc.

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

- السَّوْءُ – شَيْيَةً etc.

**Note:** Together with *naql*, some Qurraa 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 سَيِّئٌ will be read سَيِّئَةً and سَوَءٌ will be read سَوَءَ 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. دعاءً – جآؤا – نساءكم – خائفين etc.

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

  e.g. من السمآءِ – الضعفاوَا – السفهآئُ 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) wujoooh 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) *Qa’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. خطِيْئَرةٌ will be read خطيَّرةْ and هَنِيْئًرا will be read هنيَّا and مِرِيْئًا will be read مريَّا etc.

Examples of *hamzah mutatarrifah* preceded by a *yaa* or *waaw* which is *maddah zaaidah*: i.e. النسِريْءُ will be read النسرىّ and بِرِيْءٌ will be read برىّ and قُرْؤَة 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 *maftoooh* letter the *hamzah* will have all three *harakaat*. Examples of *mutawassitah bi-nafsih*: 

\[\text{رَغَّفَت} \quad \text{يَسَن} \quad \text{سَأَلَّتُهُم} \]

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

1. a) *ولا يطئون* in Surah Tawbah
2. b) *تطئوها* in Surah Ahzaab
3. c) *تطئوهم* in Surah Fath

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

\[
\begin{align*}
\text{a} & \quad \text{و لَا يَطَوْنَ} \\
\text{b} & \quad \text{تطَوْهَا} \\
\text{c} & \quad \text{تَطَوْهُم}
\end{align*}
\]

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

Examples of *mutawassitah bi-zaaidah*:

\[\text{فَأَوارِئ \quad وَ أُوتيَنا \quad فَامَا \quad وَ آنَه} \quad \text{وَ آفَامَان} \quad \text{كَانَهُنَّ} \]

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

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

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

 السيَّاتِكم، مِائَهٰ، فِئَةٌ etc.

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

Examples of mutawassitah bi-nafsih: نَارَنِكم etc.

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

i.e. خاطئين خاطئين

Examples of mutawassitah bi-zaaidah: لإيلاف – لبامام – باحسن 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 wujooh: a} tas-heel b} ibdaal.

Examples of mutawassitah bi-nafsih: سَنْقَرِئُك، اُنْبِئُكم etc.

But if the hamzah is mahzoorfur rasm and after it there is a waaw, e.g. لَيْطِفُوا – مستهزؤوْن etc.

There will be three (3) wujooh,

a} tas-heel

b} ibdaal to a yaa i.e. لَيْطَفِيْوَا – مستهزؤوْن etc.
c) to make *hazf* of the *hamzah* and read the letter before it with a *dhammah*, e.g. ليطفُوا – مِتَّهِزُونَ etc.

Examples of *mutawassitah bi-zaaidah*: لأُؤُلُوْها – لأُؤُلُوْها etc.

In this type there will be three (3) *wujooh*,
a) *tahqeeq*  b) *tas-heel*  c) *ibdaal* to a *yaay*

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

   e.g. مَوْجَلا  يَوَيْدُ will be read مَوْجَلا  يَوَيْدُ will be read مَوْجَلا  يَوَيْدُ

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. سَيْلَوْا, when making *ibdaal*, will be read سَيْلَوْا.

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

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

In *hazf*, بِرْؤُوْسَكَم will be read بِرْؤُوْسَكَم.

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

**Note:** In the word رُؤْيَا* after making ابدال it could be read both with *idghaam* and *izhaar*. And this applies to تُئْوِيْرَهِ and تُئْوِيْرَهِ as well, but in رُؤْيَا after *ibdaal* there will be no *idghaam*. 
Note: In the words نبْنَّهُم – انبِنْهم 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*: ﺟَنَّ - ﺎَوْ ﺑَنَوْ - ﺟَنَّ etc.

Examples of *hamzah mutatarrifah*: ﻲِهَيْنِ - ﻲِهَيْنِ - ﻲِهَيْنِ ﻟَنَا 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. ﺍَذْرَفْ - ﺍَذْرَفْ - ﺍَذْرَفْ ﻣُصْرَف 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*,

i.e. َ ﺍَذْرَفْ - َ ﺍَذْرَفْ - َ ﺍَذْرَفْ 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 mutatarrifah*:

- مِلْءُ in مِلْء الارض
- السوءُ – الشاءُ
- النسيء

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

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

5. **Rule:** If after a *hamzah maftoohah* there is an *alif*, or after a *hamzah madhmoonah* 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 – رَءوسكم – شَنَائ 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 *maftooh* letter the *hamzah* will be written in the form of an *alif*, e.g. سَّأَلَ, 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 *madhmoon* letter, it will be written in the form of a *waaw*, e.g. بِسَؤال – مُؤجَّلا etc. and if before the *hamzah madhmoon* there is a *maksoor* letter or before a *hamzah maksoor* there is a *madhmoon* letter, in both these cases the *hamzah* will be written in the form of a *yaa*, e.g. سنقرُك – سنقرّك etc. and if
before a hamzah madhmoon there is a maftooh letter, then the hamzah will be written in the form of a waaw, e.g. یکْلَوُکْم – یذَرْوُکْم etc.

7. **Rule:** When the hamzah mutatarrifah is mutaharrik and before it there is a mutaharrik 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. للكل امْرئٍ – مَلْجَا‌ۛ 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. مَلَا – يُسْتَهْزَا – يُسْتَهْزَا 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 mubtadiah which becomes mutawassitah bi-zawaaid because of a letter before it, will be read with two wujooh 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. هاتَنْتم – هُؤلاء etc.

2} The yaa of nidaa e.g. يآدم – يآئَاه etc.

3} The laam e.g. لآ‌خْراهُم – و لآثْوِبْه – لآتَم etc.
4} The *baa* e.g. لِيَامَم – بآخرين etc.

5} The *hamzah* e.g. عَ أَنْتِك – أَنْتُهُم etc.

6} The *seen* e.g. سَأَصْرَفْتُ – سَأْوَرِيكم etc.

7} The *kaaf* e.g. كَأَنْهَنَّ – كَأَنْهُم etc.

8} The *faa* e.g. فَأَنتَمْ – فَأَتْوهُنَّ etc.

9} The *waaw* e.g. وَ أَنْتُمْ – وَ أَتْوهُم 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 *maftooh* preceded by a letter with a *kasrah*, then *ibdaal* to a *yaa maftoohah* will take place, e.g. بِأَنَّهُ etc. will be read بِيَنَّه and the second *wajh* will be *tahqeeq*.

10} The *laam ta’reef* e.g. الأَرْض - الأَخْرَة 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 mutatarrifah* 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 mutatarrifah* 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, المَررْؤُ will be read المَررُ, سُروْؤٌ will be read سُروٌ; 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. البررِئْءٌ will be read بَرْرِي, النّسِرىْءُ will be read النّسِرى, سروْءٍ will be read سَروٍّ, شَرَءٍ ٍ will be read شَريٌّ 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. من نبائِي الضعفاءً will be read من نبائِي and the ضعفاءً will be read من نبائِي 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, \textit{rawm} and \textit{ishmaam} will be permissible, e.g. يبديؤ will be read 
لؤؤؤ and لؤؤؤؤ will be read لؤؤؤؤ etc.  

\textbf{Note:} \textit{Rawm} and \textit{ishmaam} will not be permissible in that \textit{hamzah mutatarrifah} which has been changed to a letter of \textit{madd}, because \textit{rawm} and \textit{ishmaam} is not possible in the letter of \textit{madd}. 

The rule in this case is that if before a \textit{hamzah mutaharrikah} there is either a \textit{mutaharrik} letter or an \textit{alif}, then \textit{rawm} and \textit{ishmaam} is not permissible in the \textit{hamzah} which is now changed to a letter of \textit{madd}. 

This takes place in two types:

\begin{enumerate}
\item[a)] before the \textit{hamzah mukhaffafah} there is a \textit{mutaharrik} letter, 
  e.g. the word الملاؤ will be read الملا and اقرأ أقرأ will be read اقرأ أقرأ, 
  Hence, \textit{rawm} and \textit{ishmaam} will not be read.

\item[b)] before the \textit{hamzah mukhaffafah} there is an \textit{alif}, e.g. the word 
  يشأ and يشأ will be read من السَّماء and من السَّماء, 
  Hence, \textit{rawm} and \textit{ishmaam} will not be read. 
  When making \textit{tas-heel}, then only \textit{rawm} will take place, and \textit{ishmaam} in this instance will not be permissible, because in \textit{ishmaam}, \textit{iskaan} is necessary.
\end{enumerate}

\textbf{Some common rules are discussed below:}

1. In مستهزعون etc. three (3) \textit{wujoo} are read:
a) tas-heel  b) ibdaal i.e. مستهزيون  c) hazf i.e. مستهزون.

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 maddoomah there will be 6 wujooh and in hamzah maksoorah there will be 4 wujooh.

5. شيءًا – There will be two (2) wujooh:
   a) naql i.e. شيءًا
   b) ibdaal with idgaam i.e. شيءًا

   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 *Hishaam*, 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 *شركوُا–شفعُوا–ما تشوُوُا* 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 *السرفهاءُ*, 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. In *و من أتلقَائ–و من آتائ* 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 مرن آنرا there is naql–saktah-tahqeeq (‘adam of saktah) also, therefore there will be 27 wujooh in total, all of which are permissible.

10. In نساؤكم – نساكم etc.– When making waqf according to tawkifeef qiyaaasi 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. Tawkifeef rasmi separately is not permissible, because in this instance tas-heel encompasses both tawkifeef qiyaaasi and tawkifeef 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 بِراَمرِه – بِاَنّره etc. – The hamzah is mutawassitah bi-zawaaid, and also, the hamzah is maftoooh preceded by a letter with a kasraa, therefore, ibdaal will take place in tawkifeef qiyaaasi of the hamzah to a yaa maftoooh i.e. بِأَمَرِه بِبَإْمَرِه بِبِأَمَرِه بِبَإْمَرِه بِبَإْمَرِه will be read بِأَمَرِه بِبَإْمَرِه بِبِأَمَرِه بِبَأُمِرِه بِبِأَمِرِه. The second wajh will be tahqeeq.

In this instance too, tawkifeef rasmi is not permissible.

12. In أَؤْنِزْل – أَنْنَا etc.- The hamzah here too, is mutawassitah bi-zawaaid, hence, there will be tawkifeef 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 tahlqeeq.

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

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

15. In the word الهُرَى 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 immaalah or taqleleel in the alif of which ibdaal has been made from a hamzah.

16. In كَفْؤَا – هُزَا etc. There will be two (2) wujooh i.e. a) in takhfeef qiyaasi there will be naqil, e.g. كَفَا – هُزَا b) in takhfeef rasmi there will be ibdaal bil waaw, e.g. كُفْوَا – هُزْوَا.

17. In و ابناِنا etc. – Together with mutawassitah bi-nafsih, there is mutawassitah bi-zawaaid. Therefore, 4 wujooh 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. لنَّا in which the *hamzah* is *maftoooh* and preceded by a letter with a *kasrah*, in this case there will be *ibdaal* of the *hamzah* to a *yaa maftoooh* i.e. لنَّيَا, which also coincides with *takhfeef qiyaasi*. The second *wajh* will be *tahqeeq*. 
باب الإظهار و الإدغام

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

Examples: اذ تبرأ - اذ جعلنا - اذ دخلوا - اذ زين - اذ سمعتموه - اذ تبرأ

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 Kisaaee, 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. Examples: 

قد شغفها – لقد سمع – و لقد زينّا – و لقد ذرأنا – لقد جاءكم

لقد ظلمك – و لقد صرفنا – فقد ضلَ etc.

1) There will be *izhaar* of the *daal* of *قد* before all 8 letters for Qaaloon – 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. لقد ظلمك 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.* zaay – zaal – dhaad – zhaa (ظ), however in و لقد زينّا there is *khulf,* although *izhaar* is preferred. And before the remaining 4 letters *viz.* jeem – seen – sheen – saad 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 شمود حصرت صدورهم etc.

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* (ث) – *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 *لهذمَت صوامع* 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:

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

Examples:

- ضلموا - بل طبع - بل سولت - بل تأتيهم - بل زين - هل ندلكم - هل ثوب - هل تعلم بل نحن - بل ظننتم - بل الله etc.

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 Kisaaeee 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*. 
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*.

For Abu ‘Amr Basri in *هرل تررى من قطور* which is in Surah Mulk and *فهرل تررى* in Surah Haaqqah there will be *idghaam*, and before the remaining letters there will be *izhaar*.

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**The rule of the *zaal* of اذ**

1} There will be *izhaar* of the *zaal* of اذ before all 6 letters for Abu Ja’far and Ya’qoob.

2} 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***

1} There will be *izhaar* of the *taa* (ت) of *taaneeth* before all 6 letters for Abu Ja’far and Ya’qoob.
The Qurraa are unanimous in the *idghaam* of the following letters.

a) The *idghaam* of the *zaal* of اذِّ into itself and into the letter *zhaa* (ظَ), e.g. اذَّ ظَلُموا – اذَّ ذَهَبَ.

b) The *idghaam* of the *daal* of قَرْد into itself and into the letter *taa* (ت), e.g. قَدْ دَخَلُوا – قَدْ تَبَيّنَ.

c) The *idghaam* of the *taa* (ت) of *taaneeth* into itself and into the letters *daal* and *taa* (ط), e.g. فَما رَبَحَتْ تِّجارتهم اثْقِلْتُ دَعَوا اللهُ – قَالَتْ طَائِفَةُ.

2} For Khalaf there will be *izhaar* of the *taa* (ت) of *taaneeth* before *thaa* (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.
d) The idghaam of the laam of هل and بل into itself and into the letter raa, e.g. هلّ رايتم - بل ربكم - بل لا تكرمون - فهلّ لّذا.

Note: This rule will apply to the laam of قل as well, e.g. قل ربى - قل لّذن اجتمعت etc.

باب الإدغام المختلف فيه

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

   1} يغلبْ فّسوف in Surah Nisaa
   2} تعجبْ فّعجبٌ in Surah Ra’d
   3} قال اذْهبْ فّمن in Surah Bani Israeel
   4} فاذْهبْ فَأَنَّ in Surah TaaHaa
   5} يتَبْ فَأَولنَك 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. و من يفعل ذلک etc.

   The remaining Qurraa read with izhaar.

3. Kisaaee makes idghaam of faa majzoom into yaa at only one place in the Qur’aan, i.e. ان نُشَا نُخْسِفُ بّهِم 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. عَذْتُ بِرَبِّي at two (2) places in Surah Mumin and Surah Dukhaan, and one place فَنْبَذْتُها in Surah TaaHaa.

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. اورَتْنُمُوهَا 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. يَغِفِّرْلَّكُم – وَأَصِبَّ لُحْكَم etc. However for Doori there will be *khulf*, i.e. *izhaar* and *idghaam*.

The remaining Qurraa read with *اظهار*.

7. Qaaloon – Ibn Katheer– Abu ‘Amr Basri – Hafs – Hamzah read يس و القرآن ن والقلم and the remaining Qurraa i.e. Warsh – Shaami – Shu’bah – Kisaee read with *idghaam* at both places, but for Warsh in ن و القلم 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 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 – Kisaee read with *idghaam*.

9. Naafi’ – Ibn Katheer – ‘Aasim read و من يرد ثواب with *izhaar*, i.e. the *daal* of *يرد* before the *thaa* (ث) of ثواب.

The remaining Qurraa, i.e. Abu ‘Amr Basri – Shaami - Hamza – Kisaee read with *idghaam*.

10. Naafi’ – Ibn Katheer – ‘Aasim read لبشت 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 – Kisaee 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*.

12. Ibn Katheer – Hafs read واتخذت – و اخذتم with *izhaar*.

The remaining Qurraa read with *idghaam*.

13. Qaaloon – 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 – Kisaae read with *idghaam*.

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

The remaining Qurraa read with *idghaam*.

15. Warsh–Ibn Katheer read يعذب 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 *يعذب* 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) in غُنْتُ بَرَبِي which occurs in two (2) places: in Surah Mumin and Surah Dukhaan, and makes *izhaar* in فنبذَتْهَا in Surah TaaHaa.

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

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

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

4. Abu Ja’far–Ya’qoob read with *izhaar* at سورة مريم *KEHREICH ZAHR* 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 *idghaaam*.

5. Abu Ja’far reads برذ ثواب with *izhaar* i.e. the *daal* of *يررد* before the *thaa* (*ثَّ) of *ثواب*.

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

6. Ya’qoob– Khalaf read لبثررت and لبثررتُم which appear at 13 places with *izhaar*, i.e. the *thaa* (*ثَّ) before the *taa* (*تَّ) is read with *izhaar*.

   Abu Ja’far reads with *idghaaam*.


   Ruwais reads with *idghaaam*.

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

   Ya’qoob reads with *idghaaam*.
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*.
Bab Ahkam Al-Nun Al-Saakinaa Wa Al-Tanween

Noon saakin and tanween have four rules,
   a) izhaar b) idghaaam 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 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 Qurraaa.

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 *يرملرون* 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*:

\[
\text{فيشينغضون– والمنخنقة – إن يكن غنيا.}
\]

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*.
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 sughraa*.

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 kateerah –imaalah qawiyyah*

2. **Imaalah sughraa** 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 sughraa* is known also as: *taqleel – bain bain – imaalah qaleelah– imaalah dha’eeefah -bainal 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 – الزَّبوا – النار – الناس etc.

2. The *kasrah* is found in certain conditions, e.g. طَّبِيَّة – طَبَّة – زَدَّت – شَتَّم in etc.

3. The *alif* which has been transformed from a *yaa*. e.g. يُغْشَى – يُعْمَى – يُخْشَى etc.

4. That *alif* which is similar to the *alif* which has been transformed from a *yaa*, e.g. the *alifs* of *taaneeth* – تَقْوَى – طَوْبَى – إِسْرَى – نِصَارَى – إِحْدَى etc.

5. That *alif* which is similar to the above *alif* and is *mulhaq*, e.g. يِحْبِي – عِيْسَى – مُوسَى 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. تَرَاءِا, 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 نَانَا 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 *waawi*, e.g. ضَخَى – ضَخَى 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.

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### The rules of *imaalah* for *Akhawain kooﬁiyain*

**Rule 1.** In the *alifaat mutatarriﬁah* of *zawaatul yaa*, there will be *imaalah* for Hamzah and Kisaaee, whether the *zawaatul yaa* be an *ism* or *fi‘l*, e.g.  


etc.

**Rule 2.** In *alifaat* of *taaneeth* too there will be *imaalah* for Hamzah and Kisaaee. e.g.  


The words عیسی – يحيي – 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 فَعَلَى – فَعَلَى – فَعَلَى or فُعَالَى – فُعَالَى

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 - و العلی - القوى و ياسفی - الضحی - يا حسرتی - يا وبلتی - عسی - بلى etc and that اَنَّی which is istifhaamiyyah.

However, from this rule five words are exempted, viz. حتی - الی - الى - ما زکی - علی - 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 شرئته appear, e.g. فائئی - اَنَّی لک - اَنَّی يكون - اَنَّی شئتتم اَنَّی هذا - تؤفكون and also if in place of انّى is used، ايرن - كيرف - مترى, the meaning will remain the same. From this it is understood that words such as انّا ناتی 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. يتزکی - بدعی - يرضی - نجینا - استعلی - زکیها 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 أَفُعُلْ as well, e.g. اربي – إدني أفعل. There will be *imaalah* also, e.g. ارفع – فوقا. ارفع 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 وأحيا in which there is a *waaw ma’toofah*, and that الربوا – كلاهما – طغا – اقصا – الأقصا there will be *imaalah* even though they are written with an *alif*, except for الربوا, it is written with a *waaw*.

In the words يحيى – ولا يحيى – يحيى and that و احيا وأحيا in which there is a *waaw ma’toofah*, and that الربوا – كلاهما – طغا – اقصا – الأقصا 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 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*.

In all of the above words, *Akhawain* make *imaalah*. And in the word انسةُ انسةُ, there is *imaalah* for Hishaam as well.

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**The *imaalah* of Ya’qoob**

In the first أعمى of و من كان في هذه أعمى فهو في الآخرة أعمى أعمى in Surah Bani Israaeel, there is *imaalah* for Ya’qoob.

In the words الكفرين and الكفرين, there is *imaalah* for Ruwais. In the word الكفرين in Surah Naml, i.e. من قوم كفرين, there is *imaalah* for Rawh also.

In the *yaa* of يس, there is *imaalah* for Rawh.
The rules of *imaalah* for Khalaf Al-‘Aashir

**Rule 1.** In the *alifaat mutatatarrifah* of *zawaatul yaa*, there will be *imaalah* for Khalaf, whether the *zawaatul yaa* be an *ism* or *fi’l*, e.g. اشتري – اجتبى – مثويكم – الزنى – ماويكم – الهوى – الهدى etc.

**Rule 2.** In *alifaat* of *taaneeth* too there will be *imaalah* for Khalaf. e.g. حاوية – فرادي – يتامي – سيمة – طوبى – تقوى etc. The words عيسى – يحيى – موسى 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 فعلي – فعلى – فعلى or فعالى – فعالى

**Rule 3.** Those *alifaat mutatatarrifah* 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. عسى – متى – بلى – و العلي – القوى و ياسفى – الضحى – ياحسرتى – ياويلتى etc and that انى which is *istifhaamiyyah*.

However, from this rule five words are exempted, viz. حتى – لدى – الى – ما زى – على – انى ، there will be no *imaalah* for any of the Qurra.

*Note:* انى will be recognised as *istifhaamiyyah* when, after it any of the five letters of *شرلته* appear, e.g. فاتى – انى لك – انى يكون – انى شنتم – كيف – ابن انى 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 *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. يتركي – يدعى – يرضي
نجزنا – استعلي – 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 – ادني
علي – ازكي etc.

**Note:** In the following words;
الربوا – كلاهما – طغا – اقصا – الاقصا 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* in which there is a *waaw ma’tooфah*, and *و لو ان الله هداني* in Surah Hud, *و لو ان الله هداني* in Surah Zumar, *منهم تقيَّة* in Surah Aali-‘Imraan, *ةَنْسُهُ* 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 *اِنا آتيك* 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. *alif* is between two *raas* (*baynar raa-ain*), Khalaf makes *imaalah*, e.g. الاشرار – القرار – الاابرار.

**Note:** In the word تراءا which is in Surah Shu’araa, there will be *imaalah* in the *alif* after the *raa* 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 نئرا 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 كوكباً 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. رءا القمر – رءا 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 – خطاياكم.

b) In the same way there will be imaalah for Kisaayee in the words مرضائي – الرؤيا – مرضائي – الرؤيا.


Note: Imaalah will take place upon the raa in the المر and the lemma.

Imaalah will take place upon the yaa in كهبعص.

Imaalah will take place upon the taa (ط) and haa (ه) in طه.

Imaalah will take place upon the taa (ط) in طسم and 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’l*, e.g. اء-اشرى-سكارى-اشرى-نصارى-ذكرى-بشرى etc.

**Note:** The word يا بشرى in Surah Yusuf will be read with three *wujooh*; i.e. ١} *fath* ٢} *imaalah* ٣} *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 ظه and كهبعص.

**Rule 2.** There will be only *taqleel* for Abu ‘Amr Basri in that *zawaatul yaa* which is on the scale of فَعلي-فَعلي-فَعلي.

**Note:** There are 20 words on the scale of فَعلي in the Qur’aan, viz. سقُى-حسني-أولى-عزي-وثقي-قصوى-وسطى-قبرى-دنيا-اني-موسى عقبى-زلفى-سقيا-رعي-ملوى-سوآى-طوبى-رويا-عليا.

And 11 words are on the scale of *fَعلى* viz. مرضى-قتلى-قوى-موسى-يحى-طغوى-دعوى-شَتى-صرعى-نجوى-سلى.

And 4 words are on the scale of *fَعلى* viz. عيسي-ضيى-سما-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:


**Note:** Doori Basri makes *taqleel* in the following four words: *يا ويلتى– ىا حسرتى– ىا أسفاى– انى استفهاميه*

However, in *انى* 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 اربكم 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. اجتبي - طوبى - مثويكم - ماويكم - الهوى - الهدى - دنيا - موسى - تزكي - استلعي - سيفا - 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. سئيها - 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’āl* in which Imaam Hamzah makes *imaalah* are also exempted from the rule of *taqleel* for Warsh, which are as follows: 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 حاء 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;

e.g. وَااتّكِمُ (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.
المجتبى في القراءات السبع
المنتقى في القراءات الثلاث

<table>
<thead>
<tr>
<th>wujooh</th>
<th>بدل مقدم - واتَّنِكم - يائي مؤخر</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>فتح - قصر</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>تقليل - توسط</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>فتح - طويل</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>تقليل - طويل</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Impermissible</td>
<td>تقليل - قصر</td>
<td>غير جائز</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>فتح - توسط</td>
<td>جائز</td>
<td>6</td>
</tr>
</tbody>
</table>

**Second Type:** *Yaa-ee* and *badal* appear together;

e.g. فَتَلَقِّي ادَّمُ (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.

<table>
<thead>
<tr>
<th>wujooh</th>
<th>فتلقى آدم</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>يائي</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>فتح - قصير</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>طويل - فتح</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>توسط - تقليل</td>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>
Third Type: *Madd badal* and *Leen Muttassil* appear together;

*أَبَأُوهُمْ لَا يَعْقِلُونَ شَيْئًا* (سورة البقرة آية 170)

<table>
<thead>
<tr>
<th>wujooh</th>
<th>Aba'ohem la yuqiloon shyine</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>اٰبَآؤُهَمْ لَا يَعْقِلُونَ شَيَٰهَا</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bdel</td>
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<td>طول</td>
<td>طول</td>
<td>3</td>
</tr>
<tr>
<td>Impermissible</td>
<td>طول</td>
<td>قصر</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>توسط</td>
<td>6</td>
</tr>
</tbody>
</table>

Fourth Type: *Leen muttasil* and *maddul badal* appear together;

*أَفْلَمْ يَاي ـ سِ الَّذِي نَ اٰمَنُو اَيْ سِ (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.
المجييي في القراءات السبع

المنتقى في القراءات الثلاث

Example:

<table>
<thead>
<tr>
<th>اقلم يائن الذين امنوا</th>
<th>مد بدل</th>
<th>لين متصل</th>
<th>wujooh</th>
</tr>
</thead>
<tbody>
<tr>
<td>قصر</td>
<td></td>
<td>توسط</td>
<td>1</td>
</tr>
<tr>
<td>توسط</td>
<td></td>
<td>توسط</td>
<td>2</td>
</tr>
<tr>
<td>طول</td>
<td></td>
<td>توسط</td>
<td>3</td>
</tr>
<tr>
<td>طول</td>
<td></td>
<td>طول</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>غير جائز</th>
</tr>
</thead>
<tbody>
<tr>
<td>طويل</td>
</tr>
<tr>
<td>توسط</td>
</tr>
</tbody>
</table>

Fifth Type: *Leen* and *yaa-ee* appear together;

'e.g. (نساء آية 36) شَي ئًا وَّ بِالْوَالِدَي نِ  اِحْسَانًا وَّبِذِی الْقُرْبٰی

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 بِالْوَالِدَي نِ  اِحْسَانًا وَّبِذِی الْقُرْبٰی</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></td>
<td>فتح</td>
<td>توسط</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>تقليل</td>
<td>توسط</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>فتح</td>
<td>طول</td>
<td>4</td>
</tr>
</tbody>
</table>
Sixth Type: Yaa-ee and lean muttasil appear together;

\[ \text{وَعَسْتُ أَنْ تُحِبُّوْا شَيْئًا (بقره آية 216)} \]

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 lean

<table>
<thead>
<tr>
<th>wujooh</th>
<th>وَعَسْتُ أَنْ تُحِبُّوْا شَيْئًا</th>
<th>wujooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>لين</td>
<td>يائي</td>
<td>1</td>
</tr>
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<td></td>
<td>توسط</td>
<td>فتح</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>تقليل</td>
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</tr>
<tr>
<td></td>
<td>طويل</td>
<td>فتح</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>طويل</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 lean appear together;

\[ \text{وَاتَبَتُنَّم اخْذُوْنَ قَتْنَارًا فَلا تَأْخُذُوْا مِنْهُ شَيْئًا (نساء آية 20)} \]

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 lean, from which six are permissible, which are:

1) qasr in badal and fath in yaa-ee with tawassut in lean
2) tawassut in badal and taqleel in yaa-ee with tawassut in lean
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><em>wujooh</em></th>
<th>وَاتَيْتُمْ آخَنَاقَ الْقَطْرَةَ فَلاَ تَأخَذُواْ مِنْهُ شَيْئًا</th>
<th><em>wujooh</em></th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>لَينَ</td>
<td>يَآيَ</td>
<td>بَدَلُ</td>
</tr>
<tr>
<td></td>
<td>قَصَرُ</td>
<td>فَتحٌ</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>قَصَرُ</td>
<td>تَقلِيل</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>طَولُ</td>
<td>فَتحٌ</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>طَولُ</td>
<td>تَقلِيل</td>
<td>5</td>
</tr>
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<td></td>
<td>طَولُ</td>
<td>طَولُ</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>قَصَرُ</td>
<td>قَصَرُ</td>
<td>7</td>
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<tr>
<td></td>
<td>تَقلِيل</td>
<td>فَتحٌ</td>
<td>8</td>
</tr>
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<td>طَولُ</td>
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<td>طَولُ</td>
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<tr>
<td></td>
<td>قَصَرُ</td>
<td>فَتحٌ</td>
<td>12</td>
</tr>
</tbody>
</table>

**Second Type:** *Badal, leen* and *yaa-ee* appear together;

*فَماَ أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَوَةِ الدُّنْيَا (شورى آية 36)*
In this type too twelve \textit{wujooh} are found, i.e. the three \textit{wujooh} of \textit{badal} into the two \textit{wujooh} of \textit{leen} into the two \textit{wujooh} of yaa-\textit{ee}, from which six are permissible, which are:

1) \textit{qasr} in \textit{badal} with \textit{tawassut} in \textit{leen} with \textit{fath} in yaa-\textit{ee}

2) \textit{tawassut} in \textit{badal} with \textit{tawassut} in \textit{leen} with \textit{taqleel} in yaa-\textit{ee}

3-6) \textit{tool} in \textit{badal} with \textit{tawassut} and \textit{tool} in \textit{leen} with \textit{fath} and \textit{taqleel} in yaa-\textit{ee}.

The remaining six \textit{wujooh} are not permissible.

<table>
<thead>
<tr>
<th>\textit{wujooh}</th>
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<tr>
<td>\textit{fath}</td>
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<td>توسط</td>
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<td>\textit{tawassut}</td>
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<td>\textit{taqleel}</td>
<td>قصر</td>
<td>توسط</td>
<td>طويل</td>
</tr>
<tr>
<td>\textit{tool}</td>
<td>طويل</td>
<td>طويل</td>
<td>طويل</td>
</tr>
<tr>
<td>\textit{tool}</td>
<td>طويل</td>
<td>توسط</td>
<td>طويل</td>
</tr>
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<td>\textit{fath}</td>
<td>قصر</td>
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<td>طويل</td>
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<table>
<thead>
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<tbody>
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</table>

<table>
<thead>
<tr>
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<th>طويل</th>
</tr>
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</tr>
<tr>
<td>\textit{fath}</td>
<td>توسط</td>
<td>طويل</td>
<td>قصر</td>
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<td>طويل</td>
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<td>طويل</td>
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<td>\textit{fath}</td>
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<tr>
<td>8</td>
<td></td>
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<tr>
<td>9</td>
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<tr>
<td>10</td>
<td></td>
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<tr>
<td>11</td>
<td></td>
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<tr>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>
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;  
\[\text{انَّ كَنَّا أَمْتَنُهُمْ (انفال آية 41)}\]  

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>من شئين</th>
<th>أَلْنَمَا غَنْمِتْمُمْ</th>
<th>بدل</th>
<th>يائي</th>
<th>لين</th>
<th>توسط</th>
<th>تطويل</th>
<th>توسط</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>قصر</td>
<td>فتح</td>
<td><em>ندل</em></td>
<td><em>نداي</em></td>
<td>توسط</td>
<td>توطِئ</td>
<td>تطول</td>
<td>تطول</td>
</tr>
<tr>
<td></td>
<td>طول</td>
<td>فتح</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>تطويل</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><em>wujooh</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>no</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
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<tr>
<td>3</td>
</tr>
</tbody>
</table>
Fifth Type: *Yaa-ee,leen* and *badal* appear together;

e.g. *فَمَا   اَغْنٰی بِاٰيٰتِ (احقاف آية 26)*

In this type too, twelve *wujoo* are found, i.e. two *wujoo* of *yaa-ee* into two *wujoo* of *leen*, these four *wujoo* into the three *wujoo* of *badal* which gives you a total of twelve *wujoo* 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 *wujoooh* are as follows:

<table>
<thead>
<tr>
<th>wujoooh</th>
<th>permissible</th>
<th>impermissible</th>
<th>wujoooh</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>بدل</td>
<td>فتح</td>
<td>بديل</td>
<td>فتح</td>
</tr>
<tr>
<td></td>
<td>قصر</td>
<td>توسط</td>
<td>قصر</td>
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<td>طول</td>
<td>توطس</td>
<td>طول</td>
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<td></td>
<td>طول</td>
<td>فتح</td>
<td>طول</td>
<td>توطس</td>
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<tr>
<td></td>
<td>تقليل</td>
<td>توطس</td>
<td>تقليل</td>
<td>توطس</td>
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<td>طول</td>
<td>تقليل</td>
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<td>تقليل</td>
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<tr>
<td></td>
<td>فتح</td>
<td>توطس</td>
<td>فتح</td>
<td>توطس</td>
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<td>فتح</td>
<td>طول</td>
<td>فتح</td>
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<td>طول</td>
<td>توطس</td>
<td>طول</td>
<td>توطس</td>
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<tr>
<td></td>
<td>قصر</td>
<td>تقليل</td>
<td>قصر</td>
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<td>طول</td>
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<td></td>
<td>توطس</td>
<td>تقليل</td>
<td>توطس</td>
<td>تقليل</td>
</tr>
</tbody>
</table>

**Sixth Type:** *Yaa-ee, badal* and *leen* appear together;

e.g. بِضَآرَهُمُ شَنِينَا (المجادله آية 10) إنَّمَا النَّجُوُى upto
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 أَنْبَأْنَاهُمْ شَيْئًا وَضَآَرًا</th>
<th>wujooh</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>لاين</td>
<td>بلد</td>
</tr>
<tr>
<td></td>
<td>توسط</td>
<td>طول</td>
</tr>
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<td>توسط</td>
<td>طول</td>
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<td>طول</td>
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<td>توسط</td>
<td>تقليل</td>
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<td>توسط</td>
<td>تقليل</td>
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<td></td>
<td>طول</td>
<td>تقليل</td>
</tr>
</tbody>
</table>

| Impermissible | توسط | توسط | فتح |
| | طول | قصر | فتح |

<table>
<thead>
<tr>
<th>no</th>
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</thead>
<tbody>
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<tr>
<td>7</td>
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<tr>
<td>8</td>
</tr>
</tbody>
</table>
Rule 1. That *raa mutatarrifah* which has a *kasrah*, before which there is an *alif*, Abu ‘Amr Basri and Door Kisaee make *imaalah*, and Warsh makes *taqleel*, e.g. 


and in two words i.e. 

- الحمار – 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. 

الإشارار – القرار – الأبرار.

Note: Similarly, Hamzah also makes *taqleel* in the following two words, i.e. 

البوار – القهر.
Note: And in the word جُرِّفٍ هَار which is in Surah Tawbah, together with Basri and Kisaee there is *imaalah* for Qaalloon– Ibn Zakwaan *bil khulf* and Shu’bah. *Taqleel* for Warsh is apparent.

**Rule 3.** In the words الكفررين and الكفررين, there is *imaalah* for Abu ‘Amr Basri and Doori ‘Ali, and *taqleel* for Warsh.

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المتفرقات

Note: In الامى و لكن اللّه رمى which is in Surah Anfaal, and both the *عيمنَا سؤى* in Surah Bani Israael, and مكانً سروًى which is in Surah TaaHaa, when making *waqf*, and إن يتررك سردًى which is in Surah Qiyaamah, also when making *waqf*, in all of the above words there will be *imaalah* for Shu’bah as well.

Note: In the word 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 in Surah Bani Israaeel and Fussilat, there will be *imaalah* in both the *noon* and the *hamzah* for Khalaf and Kisaee, and Khallaad makes *imaalah* in the *hamzah* only, at both places.

In Surah Bani Israaeel specifically, there will be *imaalah* in the *hamzah* only for Shu’bah. For Warsh there will be *taqleel bil khulf* in the *hamzah* only at both places.

Note: In the words أدرك and أدرن 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 *رَاها* – إذا *رَآك* – *رََا الكَوْقِبَا* 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. *رَءَا* - *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 *رَا* there is a *saakin* letter, e.g. رَّءَا الشمس – رََا القَمْرَ, 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. 

و – فاحيا به – احياكم

from احياها etc.

**b)** The word *خطايا* in every form, e.g. 

خطاياها – خطاياهم – خطاياكم.

**c)** In the same way there will be *imaalah* for Kisaae in the words 


**Note:** Besides the words مرضاتي – مرضات above, Warsh makes *taqleel* in the remaining words.

Abu ‘Amr Basri makes *taqleel* in those words which are on the scale of 

فَعْلرى، فُعْلرى، فِعْلوى، فُظُل، فَظُلْى, فُظُلْى وفَظُلْى, and also in those words which are found at the end of ayats of the eleven surahs. e.g. 

رؤياي – الرويا – دحها – تلبها – طحها – اذا سجى
There are certain words in which Doori makes *imaalah* and not Abul Haarith. They are as follows:

- مشكوة – الجوار انصارى – جبارين – و الجبار – نسارع – سارعوا يسارعون
- فأوارى – يوارى

In the last two, i.e. فأوارى – 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 – محيآى – و الجبار – مثواى – هداى, and in the word رؤايك there is *taqleel* for Warsh *bil khulf* and for Abu ‘Amr Basri *bilaa khulf*. 
Makhtasat Hamzah


**Note:** In انرا ءاتيك ضعافًا 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 Kisaaee, 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 فزادهم الله 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*.

Makhtasat Hisham

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:

- عمران 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 المحراب 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 ربنا – 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 – طغا الماء – عيسى ابن مريم etc.
باب مذهب الكسائي في إمالة هاء التانيث في الوقف

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,

فجأت زينب لذود شمس
ف ج ت ت ز ي ن ب ل ذ و د ش م س
ليلة - حبة - جنة - خشية - اعزة - ميّة - ثلة - بهجة - خليفة
خمسة - رحمة - بلدة - 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 - الملفكرة - و 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. عبيرة - وجهة

c) If before the letters of *اكهر* there appears a *fathah* or *dhammah*, then *imaalah* will not take place, e.g. التهلكة - امرأة - 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. سورة – فترة – براءة – سفاهة – شوكة – نشأة – سوءة.

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. بعوضة – خصاصة – صاخة

سبعة – نطيحة – حافة – 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 *madhmoom* 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*:

- فالمديرات – فاقره – الآخرة etc.

Examples of the *raa* preceded by a *yaa saakinah muttasilah*:

- نذيرًا خبيرًا – الخبير – فالمغيرات – الخيرات etc.

However, in the word *حيرران* 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. برسكم – لرسول – برسول – باذن 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 – قدرًا 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. وفرزا – فطرت الله – قطرًا – اسرأ – مصرأ – اصرهم.

However, if the letter khaa is found between the kasrah and the raa, then the raa will be read muraqqqaq for Warsh,

e.g. إخراجا – الى الاخراج – إخراجهم.

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 اعراضه in Surah An’aam.

b} الصراط – صراط – صراط in Surah Kahf and الفراق wherever they are found in the Qur’aan.

c} فراق in Surah Kahf and الفراق in Surah Qiyaamah.

d} والاشراق 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 تار 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} عِمْرَان, b} اِبْراهِيم, c} اِسْرَائِيل, and the fourth word, d} اِرَمَ in Surah Fajr in which the raa maftooohah appears after a kasrah.

5. Those words which are on the scale of فعلًا, 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} ذِكْرًا at all places.
b} سِتْرًا in Surah Kahf.
c} اِمْرًا in Surah Kahf.
d} وِزْرًا in Surah TaaHaa.
e} حِجْرًا at two places in Surah Furqaan.
f} وَصِهْرًا in Surah Furqaan.

**Note:** If any one of the above words are found collectively with *madd badal* e.g. آبَاءكم أو اشْتَد ذِكْرًا in Surah Baqarah, then 5 *wujooj* will be read for Warsh,

1-2} *Qasr* in *badal* with both *tafkheem* and *tarqeeq* in the word ذِكْرًا

3-4} *Tool* in *badal* with both *tafkheem* and *tarqeeq* in the word ذِكْرًا

5} and with *tawassut* in *badal* there will be only *tafkheem* in ذِكْرًا.

**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 بِشَرِرٍ 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. فِرْعون - بشركم - فرعون 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. الذِى ارْتَّى - اَمْ ارْتابوا 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. مقتدرُ - خيْرٌ - القاهرُ

Examples of *imaalah*: الدار - النار etc.

**Note:** And in the words مصر - عين القطر and مصر - عين القطر there will be *khulf* when making *waqf*, but in مصر, *tafkheem* will get preference, and in عين 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 *tarqeeq*.

Similarly, if before the *raa madhnoomah* there is a *kasrah* or *yaa saakinah*, or before the *raa mawqoofah madhnoomah* there is a *saakin* letter preceded by a *kasrah*, in each of the above cases the *raa* will be read with *tarqeeq* for Warsh when reading with *rawm*, e.g. سَحْرٌ - ذِكْرٌ - يَوْم عسِيْرٌ - تستكثُرُ etc.
باب اللَّامات

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 mukhaffaf or mushaddad, and whether the laam itself is mukhaffaf or mushaddad, mutawassitah or mutatarrifah,

e.g. مَطَلَعٍ - إِصْلَاحًا الطَّلَاق مَعَطَلَةٍ - أَصْلَاحْكَم - يُصَلَّى - صَلَّى - صَلَّوْهُ - الصُّلُوةُ وَمَطَلَّقاتٌ. طَلَّلَنا بَطَلَ - ظَلَّنا - يُظْلُمونَ - أَذَا أَظْلَمَ 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 يصَّالحا - فَصَالا - 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. ظَلَّ - فَلَمَّا فَصَلَ - بَطَلَ - ان يوُصِّل 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 صَلّى in Surah Qiyaamah
2) فصَلّى in Surah A’laa
3) اذا صَلّى 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 madhmoon or maksoor or even saakin, the laam will be read muraqqaq,

   e.g. صَلْصَال – لأَصِلَبَنَّكم – يَصِلُونَ etc.

Similarly, if the three letters i.e. saad – taa (ط)–zhaa are not maftooh or are not saakin, then too the laam will be read muraqqaq,

   e.g. فِي ظَلِلَ – الظُّلَّة – فَصَلَتْ etc.

Note: If before the laam there is dhaad, then too the laam will be read with tarqeeq, e.g. و الضَّلَالَا – ضَلِّلْنَا 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) *wujooj* will be read i.e. *tafkheem* and *tarqeeq*, e.g. و سيرى الله – نرى الله. (A total of 3 *wujooj* will be read for Soosi).

The *wujooj* 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

Iskaan 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 harkaat, 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,

   e.g. *الله* – *عليه* – *فيه* – *بِه* – و *شرَوْهُ* – *فعلوه* – *ربُه* 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 – منهُ – عنهُ – و هداهُ – اجتباهم – لن تُخلفهُ* 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):

In all of the above words, Ibn Katheer– Abu ‘Amr Basri and Kisaaee make waqf with a haa,
The remaining Qurraa make \( \textit{waqf} \) with a \( \textit{taa} \) (ت) according to \textit{rasm}.

b) Those words of \textit{taa taaneeth} in which there is \textit{ikhtilaaf} as regards to \textit{mufrad} and \textit{jam’} among the Qurraa, will always be written with a long \( \textit{taa} \) (ت). The rule regarding this \( \textit{taa} \) (ت) is that those Qurraa who read with \textit{jam’} make \( \textit{waqf} \) with a long \( \textit{taa} \) (ت). And from amongst those who read \textit{mufrad}, Ibn Katheer Makki– Basri and Kisaee make \( \textit{waqf} \) with a \( \textit{haa} \) (ه). Such words are 7 which are found at 12 places in the Qur’aan.

1} The word \( \textit{kalmat} \) which is found at 4 places, i.e. in Surah An’aam – Surah Yunus at two places and Surah Mumin

2} \( \textit{AAyt} \) at two places i.e. Surah Yusuf (for Makki) and Surah ‘Ankaboot (for Makki and Kisaee)

3} \( \textit{gibaat} \) at two places, both in Surah Yusuf

4} \( \textit{algharfat} \) in Surah Sabaa

5} \( \textit{biyant} \) in Surah Faatir (for Makki and Basri)

6} \( \textit{thumar} \) in Surah HaaMeem Sajdah

7} \( \textit{jamalat} \) in Surah Mursalaat (for Kisaee only)

c) In the words \( \textit{afraayitm} \) (للات) \textit{maraasat} wherever it is found in the Qur’aan, \( \textit{walaat} \) (لوات) when in Surah Naml, \( \textit{zaaat} \) (ذات) in Surah Saad, there is \( \textit{waqf} \) with \( \textit{haa} \) (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 يثبت 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 كائن there will be waqf with a yaa for Basri, and the remaining Qurraa make waqf with a noon.

f) In the words ويكان ويكانه, 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 \textit{waqf} on the \\textit{ma} for Basri and Kisaee, but for Kisaee there is \textit{khulf}. The remaining Qurraa will make \textit{waqf} on the \textit{laam}.

h) In the following three places:
   1} \textit{ايُّه الساحر} in Surah Zukhruf
   2} \textit{ايُّه المؤمنون} in Surah Noor
   3} \textit{ايُّه الثقلان} in Surah Rahmaan,
   there will be \textit{waqf} with a \textit{alif}, i.e. \textit{ايُّها} for Basri and Kisaee. The remaining Qurraa will make \textit{waqf} on the \textit{haa} (ه) according to the \textit{rasm}.
   When reading \textit{waslan}, the \textit{haa} (ه) will be read with a \textit{dhammah} for Shaami because of the \textit{dhammah} before it i.e. \textit{ايُّرهُ}. The remaining Qurraa will read the \textit{haa} (ه) with a \textit{fathah} as is \textit{asl}.
   i) In the word \textit{ايًّا مَّا تدعوا} in Surah Bani Israaeel \textit{waqf} with \textit{alif} is permissible for Hamzah and Kisaee.
   The remaining Qurraa will make \textit{waqf} on ما.

j) In the word \textit{على واد النمل} in Surah Naml, Kisaee makes \textit{waqf} with \textit{ithbaat} of the \textit{yaa} i.e. وادئ. The remaining Qurraa read with \textit{hazf} of the \textit{yaa}. 
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. ْفَيْمَ ْعَمَّ ْبَمَ ْمِمَ ْلَمَ ْقَلِمَ etc. will be read, ْفَلِرمَ ْلِرمَ ْفِرِمَ ْ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. ْبَقِيَتْ ْقَرَتْ ْفَطَرَتْ ْلِعَنَتْ ْمُعَصِيَتْ ْسَنَتْ ْإِمَرَاتْ ْرَحْمَتْ ْنُعَمَتْ ْجَنْتْ ْكَلِمَتْ ْشَجَرَتْ ْابْنَتْ

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) *الغرفت* in Surah Sabaa
c) In the word يَبَتِ there is *waqf* with *haa* (ه) for Abu Ja’far and Ya’qoob, and for Khalaf there will be *waqf* with a *taa* (ت).

d) In the word كَأَيْن there will be *waqf* with a *yaa* for Ya’qoob, and the remaining Qurraa make *waqf* with a *noon*.

e) In the following three places:

1} اِيُّه الساحر in Surah Zukhruf

2} اِيُّه المؤمنون in Surah Noor

3} اِيُّه الثقلان in Surah Rahmaan,

there will be *waqf* with an *alif* i.e. اِيُّها for Ya’qoob.

The remaining Qurraa will make *waqf* on the *haa* (ه) according to the *rasm*.

f) In the word اَيَا مَا تدعوا in Surah Bani Israaeel *waqf* with *alif* is permissible for Ruwais. The remaining Qurraa will make *waqf* on مَا.

g) In the word عَلَى وَاد النمل in Surah Naml, Ya’qoob makes *waqf* with *ithbaat* of the *yaa* i.e. وَادَنَ. The remaining Qurraa read with *hazf* of the *yaa*.
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. قَبْلَ الْخَيْرَةِ – بمَهَّةَ – فِيَّمَهَ – لَمَّا – قِّلَمَهْ. etc. will be read, *فَلِمَ* – *لِمَ* – *فَيْمَ* – *مِمَّ* – *بِمَ* – *عَمَّ* – *فَبِمَ* etc.

i) When stopping upon the word *فَثَمَ*, Ya’qoob adds a *haa saktah*, i.e. stops with *haa* (ه).

j) When stopping upon the pronouns *هو*, *هي*, and *هن*, 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. *هَوَهُ*, *هَيُهُ*, and *هَنُهُ*.

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. *بِمُصْرِخِيْهِ*, etc.

l) In the word *نَذَهْبَن* in Surah Zukhruf, Ruwais makes *waqf* with *alif*, i.e. *نَذَهْبَنِاَمَّا*.

m) In the following words of sorrow, *يَا بَيْ أَسَفَىَِّيَا وَيَلْتَى* and *يَا حِسَرَتَيْنَ*, Ruwais makes *waqf* with *haa* (ه) preceded by *madd laazim*, i.e. *يَا بِيَاَسَفَآهَاَ وَيَلْتَآهَا* and *يَا حِسَرَتَاَهَاَِّيَاَسَفَآهَاَِّيَاَ وَيَلْتَآهَا*.
باب مذاهبهم في ياءات الإضافة

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. انى – لبلى – سبيلى 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. انى أعلم, 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. يدى إليك, etc. of which there are fifty two (52) in the Qur’aan.

3) That yaa idhaafah after which there is a hamzah qat’ee madhoomah e.g. انى أريد, 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. ربي الذي, etc. of which there are fourteen (14) in the Qur’aan.
5) That *yaa idhaafah* after which there is a *hamzah wasli bi-laa laam ta’reef* e.g. إِنَّى اصْطَفِيتِك, etc. of which there are seven (7) in the Qur’aan.

6) That *yaa idhaafah* after which there is any other of the *huroof tahajji* e.g. بِيتِيَ اللَّطَآئِفِين, 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:

a) *First type:*

That *yaa idhaafah* after which there is a *hamzah qat’ee maftoohah* e.g. إِنَّى أَعْلَم

In this category from the 99 types, there are 64 places in which Hirmiyain and Basri unanimously read the *yaa idhaafah* with a *fathah*. In 25 places, there is *ikhtilaaf* amongst them.

In 10 places, there are other Qurraa who together with them, read the *yaa idhaafah* with a *fathah*.

In conclusion, there are 35 places in which together with Hirmiyain, Basri and others, there is *ikhtilaaf*, which is discussed below:

اِدْعُونِى أَسْتَجِب – ذَرُونِى أَقْتِل  ¹-² both of which are in Surah Ghaafir
فَاذْكُروُنِى أَذْكُرُكُم ³ in Surah Baqarah
In the above three, there will be *fathah* on the *yaa* for Ibn Katheer only.

In Surah Naml and Surah Ahqaaaf there will be *fathah* on the *yaa* for Warsh and Bazzi

In Surah Naml

In Surah Yusuf, there will be *fathah* on the *yaa* for Naafi’ only.

*لَيْ أَبِيَ - أَنْيَ أَحْمَلَ - أَنْيَ أَرَانِى* all three in Surah Yusuf

*ضِيْفَىَ أَلْيَسُِ أَنْيَ* in Surah Hud

*وَيِسْرِلِىَ أَمَرَى* in Surah TaaHaa

*دُونِىَ أَلْيَسُِ أَنْيَ* in Surah Kahf

*أَجِلَ أَنْيَ آيَة* in Surah Aali-‘Imraan and Surah Maryam in all 8 of the above there will be *fathah* on the *yaa* for Naafi’ and Basri.

*و لَكُنْيَ أَرِيكَم* in Surah Hud and Surah Ahqaaaf

*تَحْتَىَ أَفْلَا* in Surah Zukhruf

*وَأَنْيَ أَرِيكَم* in Surah Hud in the above 4 there will be *fathah* on the *yaa* for Naafi’, Bazzi and Abu ‘Amr Basri

*فَطْرَنِىَ أَفْلَا* in Surah Hud, the *yaa* will be read with a *fathah* for Naafi’ and Bazzi

*لَيَحْزَنْنِىَ أَن* in Surah Yusuf

*اَتْعَانَنِىَ أَن* in Surah Ahqaaaf

*لَمْ حَشْرَنِىَ أَعْمَى* in Surah TaaHaa
The following ten (10) places are those in which, together with Hirmiyain and Basri, there is *ikhtilaaf* for other Qurraa as well:

1. *ارهطىَ اَعزّ* in Surah Hud, together with Hirmiyain and Basri, Ibn Zakwaan also reads the *yaa* with a *fathah*

2. *مالىَ اَدعوكم* in Surah Mumin together with Hirmiyain and Basri, Hishaam also reads the *yaa* with a *fathah*.

3. *لعلِّى اَرجع* in Surah Yusuf

4. *لعلِّى آتيكم* in Surah TaaHaa

5. *لعلِّى آعمل* in Surah Muminoon

6. *لعلِّى اطّلع – لعلِّى آتيكم* both in Surah Qasas

7. *لعلِّى ابلغ* 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. *معنى ابداً* in Surah Tawbah

9. *و من معىَ أو رحماً* 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) اَرَنِ ْاَنظِرُ in Surah A’raaf
2) لاَوْلَا تفَنَّىْاَلَا in Surah Tawbah
3) وَاتَّبعْنِىْ اَهْدَكَ in Surah Maryam
4) وَتَرْحَمْنِئ ْاَكْنُ in Surah Hud

b) Second type:

That *yaa idhaafah* after which there is a *hamzah qat’ee maksoorah*, e.g. ىِدَىْ اِليكَ.

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) بِنَاتِىَ اِن كنتم in Surah Hijr
2-3) اَنْصَارِىَ اِلَىِ اَلْلَّهِ in Surah Aali-‘Imraan and Surah Saff

4) بِعِبَادِىَ اِنْکُم in Surah Shu’araa
5) لِعَنْتِىَ اِلَى in Surah Saad

6) سِتْجِنِىَ اِنْ in Surah Kahf –Surah Qasas and Surah Saaffaat, in all of the above 8 only Naafi’ reads the *yaa* with a *fathah*

9) اخِوَتِىَ اِنْ in Surah Yusuf, the *yaa* will be read with a *fathah* for Warsh only

10) بِدِىِ اَلْيَكَ in Surah Maaidah, the *yaa* will be read with a *fathah* for Naafi’ –Basri and Hafs.
11} 

in Surah Mujaadalah, the yaa will be read with a fathah for Naafi’ and Shaami.

12} 

و امَّىَ إِلهَيْنِ 

in Surah Maaidah

13} 

ان اجري إلاّ 

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

22} 

آبائي إبراهيم 

in Surah Yusuf

23} 

duanaًا إلاّ فرارًا 

in Surah Nooh, the yaa at both places will be read with a fathah for Hirmiyain– Basri –Shaami

24} 

و حزيني إلى الله 

in Surah Yusuf

25} 

وما توفيقني إلاّ بالله 

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} 

رداً يصدقنيَّ إنِّى 

in Surah Qasas

2-4} 

وانظُرنىَّ إلى 

in Surah A’raaf, Surah Hijr and Surah Saad

5} 

واخترتنىَّ إلى 

in Surah Munaafiqoon

6} 

ذَرَيتنىَّ إِنَّى تبت 

in Surah Ahqaf

7} 

و بدعوننىَّ إليه 

in Surah Yusuf

8-9} 

تدعوننىَّ إليه – تدعوننىَّ إلى النار 

both in Surah Mumin
c) **Third type:**

That *yaa idhaafah* after which there is a *hamzah qat’ee madhoomah*, e.g. اَنّى 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} اَنِّى أُعْيَذُهَا in Surah Aali-‘Imraan
2} فَأَيْنَى أُعْذَبُهُ – اَنِّى أُرِيدُ both in Surah Maaidah
3} اَنِّى أُمْرُتُ in Surah An’aam
4} عَذَابِي أَصِيبُ in Surah A’raaf
5} اَنِّى أُشَهَّدُ in Surah Hud
6} اَنِّى أُوْفُ in Surah Yusuf
7} اَنِّى أُلْقِى in Surah Naml
8} اَنِّى أُرِيدُ in Surah Qasas
9} اَنِّى اُمْرُتُ in Surah Zumar

**Note:** اَنِّى أُعْيَذُهَا in Surah Baqarah and اَتُونِى أَفْرَغُ 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. رَبِّي الَّذِي.
From the fourteen (14) places there are 9 places in which only Hamzah reads the *yaa idhaafah* with *sukoon*.

They are as follows.

1. *ربِّى الَّذى* in Surah Baqarah
2. *ربِّى الْفواحش* in Surah A’raaf
3. *آتانِى الكتاب* in Surah Maryam
4. *عبادِى الصَّالحون – مستنى الضُّرْر* both in Surah Anbiyaa
5. *عبادِى الشَّكور* in Surah Saba
6. *مستنى الشِّيطن* in Surah Saad
7. *ارادنى الله بضر* in Surah Zumar
8. *ان اهلكنى الله* in Surah Mulk

In the remaining five (5) places together with Hamzah other Qurraa also read the *yaa idhaafah* with a *sukoon*.

They are as follows:

1. *عهدِى الظالمين* in Surah Baqarah, together with Hamzah, Hafs also reads the *yaa* with *sukoon*.
2. *آياتِى الذين يتكبرون* in Surah A’raaf, together with Hamzah, Shaami also reads the *yaa* with *sukoon*.
3. *قل لعبادِى الّذين آمنوا* in Surah Ibraheem together with Hamzah, Shaami and Kisaaee also read the *yaa* with *sukoon*.
4. *عبادِى الذين أمنوا* in Surah ‘Ankaboot and *يعبادِى الذين اسرفوا* in Surah Zumar together, with Hamzah, Basri and Kisaaee also read the *yaa* with a *sukoon* at both places.
The remaining Qurraa will read all fourteen (14) *yaa idhaafahs* with a *fathah*.

**e) Fifth type:**

That *yaa idhaafah* after which there is a *hamzah wasli* without *laam ta’reef*, e.g. "اتَّبِصْفَيْتَ".

In all seven (7) types, the *ikhtilaafaat* of the Qurraa are as follows:

1. "انِّىَ اصْطُفِيتَ" in Surah A’raaf
2. "اِخِيَ اشْدُد" in Surah TaaHaa, in both these places Makki and Basri read the *yaa* with a *fathah*.
3. "ذَكْرِى اذْهَبَ" both in Surah TaaHaa, Hirmiyain and Basri read the *yaa* with a *fathah*.
4. "يا ليتَنِى اتَّخَذَت" in Surah Furqaan, only Basri reads the *yaa* with a *fathah*.
5. "انَ قومِى اتَّخَذْوَا" in Surah Furqaan, Naafi’–Basri and Bazzi read the *yaa* with a *fathah*.
6. "من بعدِى اسْمَه" in Surah Saff, Hirmiyain–Basri and Shu’bah read the *yaa* with a *fathah*.

**f) Sixth type:**

That *yaa idhaafah* after which there is any other letter of the *huroof tahajji*, e.g. "بيتِى للطَّآئفين".
In all thirty (30) places, there is *ikhtilaaf* among the Qurraa in regards to reading the *yaa idhaafah* with a *fatihah* and *sukoon*, which are as follows:

1- مِحْيَآйَ in Surah An’aam, all the Qurraa besides Qaaloon read the *yaa* with a *fatihah*, i.e. Qaaloon reads the *yaa* with a *sukoon*, hence, there will be *madd laazim* e.g. مَحْيَآيْ and for Warsh there will be *fatihah bil khulf*, i.e. مِحْيَآيَ and مِحْيَآيْ, and also there will be *taqleel bil khulf* for Warsh as well.

2- لِله وجهىَ in Surah Aali-Imraan and وجهى للَّذى in Surah An’aam, in both these places Naafi’ – Shaami and Hafs read the *yaa* with a *fatihah*.

3- بِيتي مؤمنًا in Surah Nooh, the *yaa* will be read with a *fatihah* for Hishaam and Hafs.

4- بِيتي للطّائفين in Surah Baqarah and Surah Hajj, the *yaa* will be read with a *fatihah* for Naafi’, Hishaam and Hafs.

5- ورائني و كانت شركانى قالوا in Surah HaaMeem Sajdah and ورائني و كانت in Surah Maryam, at both places the *yaa* will be read with a *fatihah* for Ibn Katheer only.

6- و لى دين in Surah Kaafiroon, the *yaa* will be read with a *fatihah* for Naafi’ – Hishaam – Hafs and Bazzi *bil khulf*.

7- و مماتى لله in Surah An’aam, the *yaa* will be read with a *fatihah* 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 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 Kisaee, the *yaa* will be made *hazf* of. The remaining Qurraa i.e. Naafi’ – Basri and Shaami read the *yaa* with a *sukoon*.
و لِىَ فيها }{29} in Surah TaHaa, the yaa will be read with a fathah for Warsh and Hafs.

و ما لِى لا اعبد }{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 maftoonah e.g. انّىْ أعلم

Abu Ja’far reads with a fathah except in nine (9) places:

1) فاذكروني أذكركم (Baqarah) 2) أرني أنظر (A’raaf)
2) ولانتفتي آلا (Tawbah) 3) وترحمني أكن (Hud)
3) أوزعني أن (Naml, Ahqaaf) 4) فاتبعني أهديك (Maryam)
4) ذروني أقتل (Ghaafir) 5) ادعوني أستجب (Ghaafir)

The remaining Qurra recite with sukoon.

2) That yaa idhaafah after which there is a hamzah qat’ee maksoorah e.g. يدئ إليك

Abu Ja’far reads with a fathah except in nine (9) places:

1) انظرني إلى (A’raaf) 2) فانظرني إلى (Hijr, Saad)
2) يدقوني إليه (Yusuf) 3) يصدقني إني (Qasas)
3) تدعوني إليه (Ghaafir) 4) ذريتي إني (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. ًأريد

Abu Ja’far reads with a *fathah* except in two (2) places:

1) *ءاتوني أفرغ* (Baqarah)  
2) *اًرهظي أوف* (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. ًالذى

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 ًابو عبادي الذين (‘Ankaboot and Zumar); Rawh also recites ًقل لعبادى الذين (Ibraaheem) with a *fathah*.

5) That *yaa idhaafah* after which there is a *hamzah wasli bi-laa laam ta’reef* e.g. ًأني اصطفيتكم

Abu Ja’far reads with a *sukoon* except in four (4) places:

1) *(TaaHaa)* نفسي اذهب
2) *(TaaHaa)* ذكري اذهب
3) *(Furqaan)* قومي اتخذوا
4) *(Saff)* بعدي اسمه

Ya’qoob reads with *sukoon* except in ًباعدي اسمه (Saff), and Rawh also recites ًقومي اتخذوا (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. بِيَتِي لِلْطَّائِفِين

Abu Ja’far reads with a sukoon except in six (6) places:

1) بِيَتِي لِلْطَّائِفِين (Baqarah, Hajj)
2) وَجَهِي لِلْطَّائِفِين (2-1) (Aali-'Imraan)
3) وَجَهِي للذِّي (An’aam)
4) وَمَاتِي للذِّي (An’aam)
5) لِلله وَمَاتِي (An’aam)
6) لِلله وَمَا لِي (Yaaseen)

Ya’qoob and Khalaf read with a sukoon except in وَمَاتِي وَمَاتِي (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. المنادِ – يسرِ – يوم ياتِ etc.

b) Yaa zaaidah will always be found after laam kalimah,
   e.g. دعاء – 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 Kisaee, there will be ithbaat in wasl only, except for Hamzah in the word اتمدون بمالٍ, there will be
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 بالذي في سورة فجر
2. إلى الداعِ بالذي في سورة قمر
3. آياته الجوارِ بالذي في سورة شورا
4. المنادِ من مكان بالذي في سورة قاف
5-7. تعالى ممنا – عسى إن يهدين – إن يؤمنين خيرًا بالذي في سورة كاهف
8. لنن اخترتن إلى بالذي في سورة بنى إسرائيل
9. الا تتبعن أفعالهم بالذي في سورة تآهاء

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.

10. ما كنَا نبغِ بالذي في سورة كاهف
11. يوم يأتِ لا تكلم بالذي في سورة هود, in both the places Naafi’ – Basri and Kisaabee read with ithbaat in wasl only.

Ibn Katheer reads with ithbaat in haalain, and the remaining Qurraa read with hazf in haalain.

12. وتقبل دعاء بالذي في سورة إبراهيم, Warsh – Basri and Hamzah read with ithbaat in wasl only. Bazzi reads with ithbaat in haalain.

The remaining Qurraa read with hazf in haalain.
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 bil khulf*, but *hazf* will be *awlaa*. The remaining Qurraa read with *hazf* in *haalain*. 
in Surah Naml, there will be *ithbaat* in *wasl* with *fathah* of the *yaa* 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 *yaa zaaidah* for Hafs.

in Surah Saba and *والعاكف فيه و الباب* in Surah Hajj, there will be *ithbaat* in *wasl* for Warsh and Basri only.

For Ibn Katheer there will be *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

in Surah Bani Israael and Surah Kahf, there will be *ithbaat* in *wasl* for Naafi’ and Basri alone.

The remaining Qurraa read with *hazf* in *haalain*.

in Surah Aali-‘Imraan, there will be *ithbaat* in *wasl* for Naafi’ and Basri only.

The remaining Qurraa read with *hazf* in *haalain*.

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 *tareeq*, 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} 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} in Surah Hud, there will be *ithbaat* in *wasl* for Warsh and Basri only. The remaining Qurraa read with *hazf* in *haalain*.

29-34} in Surah Ibraaheem, there will be *ithbaat* in *haalain* for Basri.

The remaining Qurraa read with *hazf* in *haalain*.

35} in Surah Yusuf, there will be *ithbaat* in *haalain* for Qunbul alone. The remaining Qurraa read with *hazf* in *haalain*.

36} in Surah Ra’d, there will be *ithbaat* in *haalain* for Ibn Katheer. The remaining Qurraa read with *hazf* in *haalain*.

37-38} 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*.

*دعوا الداع إذا دعان* 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 all of the above 19 places there will be *ithbaat* in *wasl* for Warsh only.

The remaining Qurraa read with *hazf* in *haalain*.

*فبشّرر عبرادىَ الرذين* in Surah Zumar, there is *ithbaat* in *wasl* for Soosi alone with *fathah* of the *yaa* i.e. *عبادَ الذِين* عبادِ الذُنُوْن, and when making *waqf* there will be two *wujohh*; a) *iskaan* of the *yaa* and *ithbaat* i.e. *عبادِ الذِين* b) *hazf* of the *yaa* and *iskaan* i.e. *عبادِ الذِين*, 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 *haalain*.

61) واتبعون هذا في سورة زخرف for Basri alone there is *ithbaat* in *wasl*.

The remaining Qurraa read with *hazf* in *haalain*.

62) يرتع و يلعرب في سورة يوسف, 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 *haalain*. (Via the Shaatibiyyah, *ithbaat* in *wasl* and *hazf* in *waqf* only is read.)

The remaining Qurraa read with *hazf* in *haalain*.

63) فلا تسنلني عن شيء في سورة كهف 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 *haalain* via the Shaatibiyyah.)

For the remaining Qurraa there will be *hazf* in *haalain*.

In ان يهديني سواء السبيل in Surah Qasas, there is *ithbaat* in *haalain* for all the Qurraa.
Note: The words "ان يهديني سواء السبيل فلا تسنلني 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*:

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</table>
المجبوب في القراءات السبع

المتنقى في القراءات الثلاث

Note: The *yaa* in the words يَرَدن اللَّهُ الَّذِينَ أَتَتْنَ and يَرَدن (number 25, 28, and 29) will be recited with *fathah*.

Note: The *yaa* in the words يَعْبَد, يَرَدن, الَّذِينَ أَتَتْنَ (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. الداع (Baqarah, Qamar)
5. دعان (Al-Baqarah)
6. واتقون (Baqarah)
7. اتبعن (Aali-‘Imraan)
8. واطيعون (Aali-‘Imraan, Shu’araa, Zukhruf, Nooh)
9. وخافون (Aali-‘Imraan)
10. واخشون (Maaidah)
11. هدس (An’aam)
12. كيدون (A’raaf)
13. فلا تسئلن (A’raaf, Yunus, Hud)
14. تنظرون (A’raaf, Yunus, Hud)
المجتبي في القراءات السبع
المنتقى في القراءات الثلاث

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<td>أهانن (Fajr)</td>
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<tr>
<td>دين (Kaafiroon)</td>
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</tbody>
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Note: In سورة Zamar, only Ruwais reads the yaa with ithbaat in haalain.

Note: In سورة Naml, Rawh reads the yaa with ithbaat only in waqf.
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 لا 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 مَعْبَدَة 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’ān. Upon completing his memorization in 2008, he pursued his passion for Qur’ān 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’ān 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