أنيس العشبر

شرح طيبة النشر

ب كلم:
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Foreword

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

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

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

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

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

I thank my students who have endured almost two years of reading through this commentary and assisting with its editing: ʿAbd al-Raḥmān Davids, ʿAbd Allah Petersen, Ibrāhīm Darries, Iʿjāz Muqaddam, Kāshif Isaacs, Luqmān Ben, Muḥammad ʿAlawī Alexander, Muḥammad Craig, Munawwar Harneker, Zahīr Kamaldien and Zubayr Mohamed.
### System of Transliteration

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| 17 | َّأَو أَو  | 33 | “al” of the Arabic lām al-ta’rif is occasionally omitted to maintain flow of the English.

N.B. Arabic words are italicised except in 3 instances:
1- When possessing a current English usage.
2- When part of a heading or diagram.
3- When the proper names of humans.
Introduction

The essential difference between the 10 Qirāʾāt via the Ṭayyibah, known as the Major 10 Qirāʾāt (Qirāʾāt al-ʿAshr al-Kubrā) and the Minor 10 Qirāʾāt (Qirāʾāt al-ʿAshr al-Ṣughrā), via the Shāṭibiyyah and the Durrah, are the numerous ṭuruq in the former. It is therefore imperative for any student of the Ṭayyibah to understand how Ibn al-Jazari has layed out the ṭuruq in it.

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

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

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

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

I studied the usūl of this poem by my esteemed teacher, Qāri Ayyūb ibn Ibrāhīm Ishāq, who informed me that he in turn studied it by the master and expert, Qāri Anis Ahmad Khān, who studied it by the skilled Qāri Muḥibb al-Dīn ibn Ǧiyyā al-Dīn, from his father and teacher, Qāri Ǧiyyā al-Dīn, from the authority, Qāri ʿAbd al-Raḥmān al-Makkī.

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

(Alternate sanad) I read the entire poem — the usūl and the farsh — to Sheikh ʿAbd Allah ibn Šāliḥ ibn Muḥammad al-ʿUbayd. He read it to Sheikh Aḥmad Ḥasan Khan al-Ṭünkī, who read it to Sheikh Muḥammad Ḥabīb Allah ibn Ghulām Ḥaydar al-Afghānī, to ʿAbd al-Mālik ibn Sheikh Jīwān, to ʿAbd al-Raḥmān al-Makkī with his sanad mentioned previously.

(Alternate link) Sheikh al-ʿUbayd read the entire poem to Sheikh Aḥmad Aḥmad Muṣṭafā Abū Ḥasan, who read it to Sheikh Aḥmad ʿAbd al-ʿAzīz al-Zayyāt, who read it to ʿAbd al-Fattāḥ Hunaydī, to Muḥammad ibn Aḥmad al-Mutawallī, with his previously-mentioned sanad.

(Alternate link) Sheikh al-ʿUbayd also read the entire poem to Sheikh Ibrāhīm al-Samannūdī, who read it to Sheikh Ḥanāfi al-Saqquā, who read it to Sheikh Khalīl al-Janāyinī, to Sheikh al-Mutawallī [alternate link] Sheikh Ibrāhīm al-Samannūdī also read the poem to Sheikh ʿAbd al-ʿAzīz ʿAbd al-Jawwād, who read it to Ibrāhīm ibn al-


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

Al-Muqaddimah

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

**TEXT:**

قال محمد هو ابن الجزاري : يا ذا الجلال ارحمه واسره واعف.

**TRANSLATION:**

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

**TEXT:**

الحمد لله علی مآیسسه من نشر متقول حرروف العشرة

**TRANSLATION:**

All praise is due to Allah upon that which He has eased of the *Nashr*; transmitting the differences of the 10 (*Qirāʾāt*).

**COMMENTARY:**

Ibn al-Jazarī commences his book with the *basmalah* and *hamd*, in accordance with the Qurʾān and the Sunnah.

The author thanks Allah for making it easy for him to compile his magnum opus, *al-Nashr fī al-Qirāʾāt al-ʿAshr* (The Promulgation of the 10 *Qirāʾāt*). The *Ṭayyibat al-Nashr* (The Epitome of the *Nashr*) is based upon the *Nashr*. 
His *Nashr* and *Ṭayyibat al-Nashr* were both written in 799/1396; the former completed in the Islamic month of *Dhū al-Ḥijjah* and the latter in *Shaʿbān*.¹

**TEXT:**

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

**COMMENTARY:**

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

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**The Virtues of the Ambassadors of the Qurʾān**

**TEXT:**

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

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¹ He started writing the *Nashr* at the start of *Rabīʿ al-Awwal*, 799/1396 and completed it in *Dhū al-Ḥijjah* of the same year. The *Ṭayyibah* he completed in the month of *Shaʿbān* of the same year. See *al-Nashr*: 2/469; *Sharḥ*...
COMMENTARY:
The author relates that the honour of man is based upon the extent of what he has memorised, and beneficial knowledge that he holds. Likewise, the angels were ordered to bow to Adam out of honour for the knowledge which Allah had taught him.

TEXT:
لَدَّلَّ كَانَ حَامِلُوُ الْقُرْآنِ أَشْرَافُ الأَمَةِ أُولِيِّ الإِخْسَانِ

TRANSLATION:
Therefore the ambassadors of the Qurʾān are the noblest of the ummah, exerting good deeds.

COMMENTARY:
Allah’s knowledge is infinite. His speech – the Qurʾān – thus holds His infinite knowledge. ʿAlī alludes to this when he stated that “the scholars will never be filled by studying the Qurʾān” (وَلَا يُتَّلَقَّى عَلَيْهِمُ الْغَلَامَاءُ) i.e. they will never complete it’s study, and it’s amazing characteristics will never cease (وَلَا يَتَّقَضَّى عَجَابِيْهْ). As mankind grows and progresses intellectually, they will continue to extrapolate new information from the Qurʾān and acquire a deeper appreciation for the extraordinary features uncovered in the miraculous nature of the Qurʾān.

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

أشَرَافُ أمَتي حَمِيلُهُ الْقُرْآنِ

“The noblest from amongst my ummah are the ambassadors of the Qurʾān.”
The word “iḥsān” at the end of the line suggests that the memoriser of the Qurʾān compliments his memorisation of the Qurʾān with such deeds and actions which are in accordance with the Qurʾān.

The archangel, Jibrīl, describes iḥsān as being conscious of Allah:

وَمَا الإِحْسَانُ؟ أَنَّ تَعْتَنِيَ اللَّهُ كَأَنَّكَ تُرَاهُ، فَإِنَّ لَمْ تُكِنْ تُرَاهُ فَأَلَهُ تَرَاهُ

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

Thus, his/her actions are performed with the consciousness that Allah is always watching him/her i.e. in accordance with Allah’s laws – Sharīʿah – and the Qurʾān.

TEXT:

وَأَنَّهمُ فِي الْعَالَمِ أُهْلُ اللِّهُ

TRANSLATION:

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

COMMENTARY:

This first half of the line refers to a hadith of the Prophet:

إِنَّ اللَّهُ أُهْلِي وَنَّاسٍ مِّنَ النَّاسِ، قَالَ: مَنْ يَأْتِي رَسُولَ اللَّهِ مَنْ أُهْلِي اللَّهَ وَخَاصَّةً. اِلَّا نُؤلِئُهُمُ الْمَلَائِكَةُ، وَمَنْ نُؤلِئُهُمُ الْمَلَائِيكَةُ، وَمَنْ أُهْلِي اللَّهَ وَخَاصَّةً.

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

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

عَلَيْهِمْ الرَّحْمَةُ، وَخَصِّبَهُمُ السَّكِينَةُ، وَغَفَّرَهُمُ اللَّهُ فِي صُعُودِهِ.
A group does not gather in one of the houses of Allah to recite the Qurʾān and study it between themselves, except that tranquility descends upon that gathering, mercy engulfs them, the angels encompass them and Allah mentions them to those by Him.

TEXT:
وَقَالَ فِي الْقُرْآنِ عِنْهُمْ وَكَفَىٰ بِأَنْهُ أُوْرَثَهُ مَنْ أَصْطَفَى

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

COMMENTARY:
This line refers to a verse in the Qurʾān in which Allah states:

ْنَّمَ أُوْرَثَنَا الْذِّينَ أَصْطَفَيْنَا مِنْ عِبَادَنَا

Then We have selected from amongst Our slaves those who will inherit the Book (the Qurʾān). Sūrah Fāṭir: 32.

The word ‘اِضْطَفَى’ which appears in the verse, alludes to the high rank given to the ḥāfiṭḥ of the Qurʾān. Wherever Allah uses this word, it refers to the messengers of Allah – from amongst mankind and angels – or earlier prophets:

إِنَّ اللَّهَ اِضْطَفَى أَدَمَ وَنُوحًا وَآَلِ إِبْرَاهِيمَ وَآَلِ عُمَّارٍ عَلَى الْعُلَّمِينَ

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

َّۡاللَّهُ يُضْطَفِي مِنَ الْمُلْكِكَ وَسَلَّمَ لَّهُمَا وَمِنَ النَّاسِ

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

In this verse, Allah uses the word اِضْطَفَى in reference to those who have memorised the Qurʾān, indicating to their high rank, in line with His chosen messengers, prophets and angels; though obviously to a lesser degree.
When the author says “وَكَفْنِى”, he points out that Allah’s special selection of these individuals is sufficient testimony about their elevated status and noble station.

**TEXT:**

٩ وَهُوَ فِي الأَخْرَى شَافِعٌ مُشْفَعٌ فِيهِ وَقُولُهُ عَلَيْهِ يُسَمَّعُ

**TRANSLATION:**

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

**COMMENTARY:**

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

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

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

**TEXT:**

١٠ يُعْطَى بِهِ الْمَلَكَ مَعَ الْخَلَّدِ إِذَا تَوَجَّهَ تَاجَ الْكَرَامَةِ كَذَا

١١ يَقُرُّ وَيُرْقُفُ دُرَجَ الْجَنَّاتِ وَأَبْودُهُ مِنْهَا يُكَسَّيَانِ

**TRANSLATION:**

He will then be given dominion through it (the Qurʾān) with immortality, and likewise, he will be crowned with a crown of honour.
He will recite and rise in the ranks of Paradise. And his parents will be adorned with it (the crown of honour).

COMMENTARY:
The pronoun in مَنَّة refers to the crown of honour (تَاجُ الكرمَة).

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

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

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

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

The Virtues of Qur’ānic Study and its Recitation

TEXT:
فَلَیَحْرِقِ السَّعیدُ فِی تَحْصیلِه۸ وَلَا یَصْلِ قَقْطُ مِنْ تَرْتیبِه۸

TRANSLATION:
Thus, the fortunate should strive in achieving it (the Qurʾān) and should never tire of it’s recitation.

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

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

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

⁴ Sunan of Ibn Mājah: 1/42; hadīth 207.
The most virtuous act of worship is the recitation of the Qurʾān.

TEXT:

وَلِيَجْتَهَدُ فِيهِ وَفِي تَصْحِيحِهِ عَلَى الَّذِي نُقِيلَ مِنْ صَحِيحِهِ

TRANSLATION:

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

COMMENTARY:

One should exert oneself in reciting the Qurʾān, memorising it and studying it.

By stating “وَفِي تَصْحِيحِهِ”, the author encourages one to correct their recitation of the Qurʾān, as opposed to rendering it inaccurately. Proper recitation of the Qurʾān implies that one places effort in reciting it with Tajwīd, exactly as the Prophet recited it.

In the second half of the line, the author encourages the recitation of the Qurʾān according to all those transmissions which are sound, whether they are from amongst the Sabʿah (Seven) or ʿAsharah (10) Qirāʾāt; and not necessarily restricting recitation to one transmission alone.

Furthermore, the second half of the line implicitly infers that recitation of the Qurʾān based upon that which is sound is only possible and can only be gained from an expert. Essentially, this is how the Qurʾān has been – and always will be – transmitted; via individuals who are recognised for their expertise in accurate recitation based upon sound transmission.
In the next few lines the author outlines the criteria for distinguishing between those Qirāʾāt which are admissible (ṣahīḥ) and those which are not.

**The Criteria for the Admissibility of a Qirāʾah**

**TEXT:**

\[
\text{فَكُلُّ ما وَافِقَ وَجَهَةً نَحْوُهُ وَكَانَ لِلْرَّسُولِ اِحْتِيَالًا يَحْوَيِ}
\]

\[
\text{فَهَذِهِ الْمَلَائَةُ الْأَرْكَانُ وَصَحَّ إِسْتَنَادًا هُوَ الْقُرْآنَ}
\]

**TRANSLATION:**

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

And it’s oral transmission (isnād) is sound, then it is (of) the Qurʾān; these three are the criteria (for the admissibility of a Qurʾānic Reading).

**COMMENTARY:**

In these two lines, the author gives three criteria for the admissibility of a qirāʾah:

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

‘Arabiyyah

This criterion is essential to every qirāʾah since the Qurʾān was revealed in Arabic.

Two points to be cognizant of in this discussion:

The first is that on occasion, various qirāʾāt have been criticised by grammarians and linguists due to these qirāʾāt being of “lesser eloquence” or even “incorrect”. One should bear in mind that the basis of qirāʾāt is transmission, and not whether the transmission conforms to grammatical or linguistic constructs and precepts; especially if one considers that these constructs and precepts are extrapolated from the Qurʾān.
itself. In fact, if accuracy in the transmission is maintained, then inevitably, it will conform to ‘Arabiyyah, even if it is to a lesser degree of eloquence. If this is the case, then why have the criterion of ‘Arabiyyah in the first place?

This brings us to the second point; the actual reason for this criterion is because at times, transmitters err. The errors should then be attributed to the transmitter and not to the qirāʿah e.g. the transmission of Khārijah ibn Muṣʿab attributed to Nāfiʿ, مَـَائِـش with a hamzah instead of مَـَاٌِش with a yāʾ, since the word stems from عَيْش with a yāʾ. This attribution to Nāfiʿ is incorrect, as Ibn al-Jazari suggests.⁵

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

‘Uthmānic Orthography

Since the scripting of the ‘Uthmānic codices (maṣāḥif), there has been consensus that all qirāʿat should adhere to any one of the copies prepared by ‘Uthmān ﷺ. Thus, the Qirāʿah of Medina as وَبَوْصَ بَِِا اِجْصَاُِحُ according to the codex (muṣḥaf) sent to Medina, differed with جَنَابٍ نْأَيَيِ مِنْ تَحِنُّها الأَمْبَاز which appeared without the additional hamzah in the other maṣāḥif,⁶ or جَنَابٍ نْأَيَيِ مِنْ تَحِنُّها الأَمْبَاز which appeared without مِنْ in the Qirāʿah of Mecca according to their muṣḥaf, differed with جَنَابٍ نْأَيَيِ تَحْنِي تَخْفِي الأَمْبَاز which appeared without ‘Uthmānic orthography.⁷ are all included within the scope of the ‘Uthmānic orthography.

All qirāʿat which do not conform to the ‘Uthmānic orthography are considered as being shādhdh (extra-canonical) e.g. إِلَّهِنَا صَرَّاطًا مُسْتَقِيمٌ.

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⁵ See al-Nashr: 1/16.
⁶ Sūrat al-Baqarah: 132.
⁷ Sūrat al-Tawbah: 100.
Sound Transmission Chains

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

1) Restriction to asānīd in which complete renditions of recitation has taken place as opposed to partial recitation and ijāzah for the remaining of the Qurʾān, transmission of ḥurūf or via ijāzah without recitation at all.  
2) Establishment of the probity (ʿadālah) of the individuals in the sanad.
3) Verification of the meeting between teacher and student.
4) Authentication of the contemporaneousness (muʿāṣarah) between teacher and student.  

Tawātur

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

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8 Some would only read a book of qirāʿāt or the words in which there are difference of opinion (riwāyat al-ḥurūf). This is not considered the same as reading a khatm of the Qurʾān incorporating all these qirāʿāt. Abū ʿAmr al-Dānī, Ibn al-Jazarī and others would differentiate between these two types of sanads by using “ḥaddathanā/akhbaranā” for the former, and qirāʾah, tilāwah or adāʾ for the latter. See al-Nashr: 1/58.
9 Al-Nashr: 1/98.
10 Al-Nashr: 1/192.
11 Hüseyin Hansu shows that the term mutawātir originated as an epistemological concept in theology (kalām) in the 2nd/8th century and was used in that century and the subsequent century in legal methodology (uṣūl al-ḥiq). It was only introduced into ḥadīth criticism much later. It should be made clear that though mutawātir is shared by these sciences, in theology and legal methodology it refers to the epistemological value and certainty of a report, but in ḥadīth criticism it refers to a report that is well-known or widespread. Since the meaning of mutawātir is distinct in these varied sciences, applying it in a particular area holding the intended meaning of another will naturally cause complications; like hadith scholars have tried to apply the uṣūlī understanding of tawātur to hadith. In classical ḥadīth literature, khabar mutawātir refers to a well-known or widespread ḥadīth report while in theology it refers to the epistemological value. See Notes on the Term Mutawātir and its Reception in Ḥadīth Criticism by Hüseyin Hansu.

Similarly, in the field of qirāʿāt, the term mutawātir was introduced fairly late. Upon inspection of the earlier generations, one finds ijmāʿ (unanimous transmission) describing their transmission. Ismāʿīl ibn Ishāq al-Qaḍī (d. 22
Besides ‘Arabiyyah and conformity to Uthmānic orthography, Ibn al-Jazarī initially deemed tawātur as one of the three criteria in Munjid al-Muqri’īn. He later retracted the criterion of tawātur and replaced it with šīḥat al-sanad (authentic transmission) instead i.e. via āḥād transmission.\(^{12}\) Šīḥat al-sanad was opined by Abū al-ʿAbbās al-Mahdawī, Makki ibn Abī Ṭalib and others.

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

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\(^{12}\) Al-Nashr: 1/13.
Those who regard them as two distinct opinions give preponderance to tawātur simply because this is expressed by most experts before Ibn al-Jazarī as well as post Ibn al-Jazarī. They include Ibn al-Jazarī’s student, al-Nuwayrī, al-Ṣaḥāquṣī, al-Qaṣṭallānī, al-Bannā, Ṭāhir al-Jazā’īrī, ‘Abd al-Fattāḥ al-Qāḍī, Ayman Suwayd, amongst others. Ibn al-Jazarī’s view is therefore deemed as that which contradicts the majority.

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

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

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

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• Requesting a *fatwā* from the Chief Justice (*qāḍī al-qudāh*) during his time, Tāj al-Din al-Subkī.

• Literature of earlier scholars like Abū al-ʿAlāʾ al-Hamadhānī, al-Baghawī, Ibn al-Ṣalāḥ, amongst others, regarding the Three *Qirāʾāt*.

• He uses induction (*istiqrāʾ*) to show that all the differences found in the Three *Qirāʾāt* are found within the Seven *Qirāʾāt*, except in a few places.

• He lists a number of scholars in each generation from his era until that of the Three *Qurrāʾ* who have studied and taught the Three *Qirāʾāt*; establishing that it was well-known, wide-spread and unanimously accepted in each generation, fulfilling the criterion of *tawātur*.15

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TEXT:

وَهْيَ أَنَّهُ فِي السَّبْعَةِ

TRANSLATION:

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

COMMENTARY:

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

Therefore, when Ibn Miqsam (d. 354/965), a standing scholar of *qirāʾāt*, viewed that the Qurʾān may be read with any reading as long as it conformed with the ʿUthmānic

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15 Munjīd al-Muqrīʿīn wa Murshid al-Ṭālibīn: pg. 81.

Thus, the 10 *Qirāʾāt* are *mutawātir*. These 10 *Qirāʾāt* are specifically those that are detailed in the *Nashr* of Ibn al-Jazari, via his system of two *Rāwīs* (Transmitters) from each *Qirāʾah*, with four primary Transmitters (*Ṭuruq Așliyyah*) from each of the 20 *Rāwīs*, totalling 80 Primary Transmitters. Furthermore, there are secondary transmitters (*ṭuruq farʿīyyah*) who transmit from the *Ṭuruq Așliyyah*; they comprise the *Qirāʾāt* works that were sourced by Ibn al-Jazari in compiling his *Nashr*. 
script and agreed with the tenets of Islam, he was severely admonished. His opinion showed total disregard for the oral transmission since the reciter could fit any reading he wished into the text. This would obviously result in many readings which were never read or taught by the Companions, let alone by the Prophet.

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

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

In conclusion, if a qirāʾah agrees with ‘Arabiyyah and had an authentic chain, but lacks conformity with the orthography of ‘Uthmān, it becomes shādhdh. Similarly, if it agrees with ‘Arabiyyah and conforms with the orthography of ‘Uthmān, but lacks an authentic sanad, it also becomes shādhdh, and at times fabricated. This indicates that no reading comes into existence, or is born, due to deep reflection, contemplation or deliberation by an individual. All readings must stem from the Prophet.
As mentioned previously, while there is difference of opinion regarding the *tawātur* of the Three *Qirāʾāt* after the Seven, there is consensus that the Seven *Qirāʾāt* is *mutawātir*. At the end of the line, when Ibn al-Jazarī states “لَا ۙأَنَّهُ فِي الْشِّبَعَة”, he emphasizes that even if these afore-mentioned criteria are found lacking in the Seven *Qirāʾāt*, then it would be considered *shādhdh*.

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

**TEXT:**

ْمُيٍذىػٖىًًٌىٓيػٍٚٛىػٍٟػشًالصَّػٖىػًً

**TRANSLATION:**

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

**COMMENTARY:**

Ibn al-Jazarī advises that one follows the methodology and ways of the predecessors – the experts before us – with regards to those transmissions which are considered amongst the canonical, whether they are from amongst the Seven or the 10 *Qirāʾāt*, their *Riwayāt*, Ṭuruq and awjuh. In the same manner, adopt their ways with those
transmissions excluded from the canonical, or in which there is difference of opinion.  

The Seven Aḥruf

TEXT:

وأصل الاختلاف أن رَبّنا أنزله بسبعة مُهؤطة

TRANSLATION:

The origin of the differences (in the qirāʾāt) is because our Lord revealed it (the Qurʾān) in seven (aḥruf), easing (it’s recitation).

COMMENTARY:

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

The differences in the qirāʾāt stem from various ḫadīths of the Prophet ﷺ:

غلب عُمْرُ بِنِ الهَلْطَابِ قالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ نَصِبَ سُورَةَ الْقُرْآنِ فِي خِيَانَةِ رَسُولِ اللَّهٖ فَأَسْتَعْجَفْتُ لِقِرَائَتِهِ إِلَّا حَتَّى آتَى عَلَى خَزَفٍ كَبِيرٍ لَّمْ يُفِرْقِنِي رَسُولِ اللَّهٖ فَكَذَّبَتْ أَسْمَارَةٌ فِي الْسُّلْطَانِ فَقَصَبَتْ حَتَّى سَلَمَ قَلْبِهَا بِرِئَاسِهِ فَقَلْتُ: حِتَّى آتَى رَسُولُ اللَّهٖ عَلَى خَزَفٍ لَّمْ يُفِرْقِنِي فَقَلْتُ: إِيَّا تَّسَجَّعْهُ هَذَا يَقْرَأُ بِسُوْرَةِ الْقُرْآنِ عَلَى خَزَفٍ لَّمْ يُفِرْقِنِي فَقَلْتُ: دَرْسَتَ أَفْرَأْيَ بِهِ حُسْنً إِنَّ رَسُولَ اللَّهٖ ﴿فَنَشَرِّكُمْ بِجَاهِلِيَّةِ بَعْضًا لَا يُحْلِفُونَ﴾ ﴿بَشَرُوْيَ مَا نُحْلِفُونَ﴾ ﴿وَفِيْنَ وَتَنَفَّسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَفَّسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ ﴿وَفِيْنَ وَتَنَافَسُوْنَ﴾ 

١٦It is generally easy to discern which Qirāʾ āt and Riwāyāt are canonical. However, in addition to this, the student should also be aware of differences within the Ṭuruq. For example, when applying qasr in madd munfasil for ḥāfṣ, one would not make sakt before the hamzah since qasr in transmitted by Fil and sakt is transmitted by Abū Ṭāhir. Likewise, with the awjuh, the student should also be aware of the difference of opinion in ikhfaʿ shafawi (between applying ʾt-hār and ikhfaʿ). All these will impact on that which is canonical and recited – pedagogically and otherwise – and that which is not. Regarding all these differences, one should follow the example and practices of our preceding experts of Qirāʾ āt. Ibn al-Jazarī says: (We are merely followers [of our preceding experts], not innovators [in recitation]). See al-Nashr: 1/252.
It is reported on the authority of ʿUmar ibn al-Khaṭṭāb  who says: I heard Hishām ibn Ḥakīm reciting Sūrat al-Furqān during the lifetime of the Messenger of Allah ﷺ, so I listened attentively to his recitation. I found him reciting many readings which the Messenger of Allah ﷺ had not taught me. I was tempted to pounce upon him during ṣalāh but was patient until he made salām (terminated his ṣalāh). I grabbed him by his shawl and questioned him: Who taught you this Sūrah which I heard you reciting? He replied: The Messenger of Allah. (ʿUmar  then said): You have lied (since he ﷺ taught it to me in a manner different to what you have read. I then dragged him with me to the Messenger of Allah ﷺ and said: I heard this one reciting Sūrat al-Furqān with readings which you have not taught me. He ﷺ said: Leave him! Recite, O Hishām. He then recited in the same manner which I heard him recite. The Messenger of Allah ﷺ said: In this manner it was revealed. He ﷺ then said: Recite, O ʿUmar. I then recited in the manner that (he ﷺ) taught me. (Upon this) he ﷺ stated: In this manner it was revealed, for verily the Qurʾān was revealed (to be read) in seven aḥruf; recite whichever (of it) is easiest for you.

Ubayy ibn Kaʿb  said: “The Messenger of Allah ﷺ met Jibrīl at Aḥjār al-Mirāʾ and said: ‘I have been sent to an unlettered nation. From amongst them are the slave, the servant, the old man and old woman.’ Jibrīl then said: ‘Let them recite the Qurʾān in seven aḥruf.”

Ubayy ibn Kaʿb  said: “Jibrīl came to the Prophet ﷺ at the water hole of Banī Ghifār and said: ‘Allah most blessed and most sublime commands that you teach your
It is reported on the authority of Ubayy ibn Ka‘b who said: I was in the masjid when a man entered and performed ṣalāh, reciting (in such a manner) which I was not familiar with. Then another entered and recited (in a manner) contrary to the first. When we terminated our ṣalāh we all went to the Messenger of Allah and I said: This individual entered the masjid and recited a qirā‘ah (reading) which I was unfamiliar with. Another entered the masjid and recited (in a manner) contrary to his companion. The Messenger of Allah then instructed them to recite and (thereafter) praised them. I felt within myself a doubt (concerning this message of the Prophet) that I did not (even) feel in the time of ignorance. When the Messenger of Allah saw what had encompassed me (regarding the doubt in his message) he hit me on my chest. I started sweating and it was (as if) I was looking at Allah.

He then said to me: O Ubayy, it has been revealed to me: recite the Qur‘ān in one harf. I requested that he make it easy upon my nation. He returned to me a second time and instructed me: recite (the Qur‘ān) in two harfs. I again requested that he makes it easy for my nation. He returned a third time and ordered me: recite the Qur‘ān in seven ahruf.
The word “مُعَهِّدَنَا” (to make it easy) at the end of the verse indicates to the reason (struggle) and objective for the seven *ahruf* (ease). Contextualizing the hadiths of the seven *ahruf* i.e. looking at the time period in which this divine phenomenon was introduced, will allow one to understand it better.

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

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

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

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17 Most of what is written here is taken from *Tārikh al-Qurʾān* by Sheikh ʿAbd al-Ṣabūr Shāhīn. Therefore I will omit many of the references as they are provided there.

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

a) The two places mentioned in the hadith, the water hole of Banū Ghifār (أضنة بنى غفار) and Abjār al-Mirāʾ, are both in Medina.

b) In the incident with Ubayy Ibn Kaʿb a masjid is mentioned. The first masjid built, was in Medina.

c) The Companion mentioned in the hadith, Hishām ibn Ḥakīm ibn Ḥizām, only accepted Islam after the conquest of Mecca.
sit at the feet of a teacher to become adept in a new dialect. Furthermore, many of the slaves during that period were brought from beyond the borders of the Arabian peninsula, Arabic thus being foreign to them. The hadith indicate towards this when the Prophet ﷺ said:

“وَبَيِّنَتُ إِلَى أُمْهَةَ أَصِيبَينِ، مِنْهُمْ الْقَلَامَ وَالْفَخَادَمَ وَالْأَسْبَعِ الْفَاعِسِيَّ وَالْفَحْرَٰرَٰرَ.”

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

The solution to this problem was in the concession (زُخْضَة) of the seven aḥruf. The seven aḥruf facilitated the recitation of the Qurʾān so that each clan or tribe was allowed to recite in their innate dialect and usage of the Arabic language. This did not however mean that every individual could read how he wanted to. Every dialect and reading had to be sanctioned by the Prophet ﷺ, whether he read it himself or it was read to him and he authorised it. There are several references to this in Hadith: أُوْلَئِكَ رَسُولُ اللَّهُ – the messenger of Allah taught me this reading, أُوْلَئِكَ كَآ إِلَّا عَلَمَ – read as you have been taught.\(^19\)

In conclusion, the reason for the seven aḥruf was because the ummah was experiencing difficulty in the recitation of the Qurʾān due to their varying dialects. (The Qurʾān, up until that time, was only revealed in the dialect of the Quraysh).

After the Prophet’s ﷺ request to ease the burden upon his followers, the concession

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

Furthermore, certain lesser-eloquent dialects which utilised the application of ِلْخِسَاف (changing the ِهَا to an ‘ayn) e.g. reading َخُنْلِي جَيْبَنَ, or the application of ِالْيَسْتِنَةْ where a ُنُون and ُتَاء are substituted for certain letters, were no longer read e.g. َوَالْلَّهَ أَنْعُمَانَ, instead of أَنْعُمَانَ. َوَاللَّهَ أَنْعُمَانَ, instead of أَنْعُمَانَ.
of the seven *ahruf* was given by Allah, with the objective to alleviate this difficulty by allowing each person to recite according to their innate dialect.

TEXT:

وَقَيلَ فِي الْمُرَادِ مِنْهَا أُوْجُهْ ٌ كُونَهَا اِحْتِلَافٌ لِفْضَاءٍ أُوْجِهُ

TRANSLATION:

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

COMMENTARY:

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

Ibn al-Jazarī hints at one particular view in this line which he outlines in his *Nashr*.

After surveying all the *qirāʾāt* – the canonical, the extra-canonical, the weak and the disclaimed (*munkar*) – he concludes, via induction (*istiqrāʾ*), that there are seven varieties or categories of differences found in all these *qirāʾāt* beyond which no other type could be found i.e. whatever difference of *qirāʾah* there is, it must fall into one of these seven categories:


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

Abū al-Fadl al-Rāzī has a similar view to that of Ibn al-Jazarī and Ibn Qutaybah; the difference again being in the naming of the categories. He seems to fit the mentioned seven categories into six, and his seventh category is “differences in dialects” e.g. *ḥāf*, *imālah*, *idghām*, *ḥath-, ishmām* etc. ‘Abd al-ʿĀṭīm al-Zurqānī gives precedence to the opinion of al-Rāzī over that of Ibn al-Jazarī and Ibn Qutaybah because his induction is complete (*istiqrāʾ*).
1) Differences in the vowels (ḥarakāt) of a word in such a way that it does not alter the word’s meaning, nor it’s consonantal outline, orthographically e.g. بِمْحُزْلِ/بِمْحَزَلِ

2) Differences in the vowels (ḥarakāt) of a word in such a way that only the word’s meaning is altered (not its consonantal outline) e.g. فَذَوَل ى بٓذَمَ مِنْ ز تِّـَِ كََِمَاثٍ/فَذَوَل ى بٓذَمُ مِنْ ز تِّـَِ كََِمَاثٍ

3) Differences in the letters (ḥurūf) of a word in such a way that the meaning is altered, but not its consonantal outline e.g. ثَـخْوُوا/ثَـحْوُوا

4) The opposite of number three i.e. differences in the letters (ḥurūf) of a word in such a way that the consonantal outline is altered, but not its meaning e.g. قَالُوا إِلَى ذَٰكرِ اللَّهِ/قَالُوا إِلَى ذَٰكرِ اللَّهِ

5) Differences in the letters (ḥurūf) of a word in such a way that both the meaning is altered and the consonantal outline is altered e.g. فَاسْـَوْا اِلَرِنْصِ اللِ/فَامْضُوا اِلَرِنْصِ اللِ

6) Differences in the word order (taqdīm wa taʾkhīr) e.g. وَبَيْنُونَ /وَبَيْنُوْنَ

7) Differences with regards to the reduction or increase of letters or words e.g. وَوَصَبَ /وَبَوْصَ

The Qurrāʾ, their Transmitters and Ṭuruq

TEXT:

Q̱A̱M̱ا̱ ل̱ي̱ه̱ا̱ أ̱ي̱م̱م̱ة̱ ال̱ق̱ر̱آ̱ن̱ و̱م̱خ̱ر̱ر̱و̱ الت̱ح̱ق̱ي̱ق̱ و̱ال̱إ̱ث̱ق̱ان̱

TRANSLATION:
The authorities of the Qurʾān undertook it (the seven ahruf); they were guardians of execution and accuracy.

†ām) having considered a category for the varying dialectical pronunciations like fath, imālah etc. since it is so common in qirāʾāt that it should not have been excluded. Al-Zurqānī regards the induction of Ibn al-Jazari and Ibn Qutaybah as deficient (istiqrāʾ nāqiṣ). See Manāhil al-ʿIrfān: 1/132.
COMMENTARY:

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

To distinguish their particular ways of recitation, it was referred to as the ḥarf of Ubayy or the ḥarf of Zayd i.e. the qirā’ah (reading) of Ubayy or the qirā’ah of Zayd. It obviously did not mean that these readings were invented by these Companions due to their personal endeavours. This method of distinguishing the particular ways of reading by ascribing it to their teachers/individuals became a methodology passed on to the later generations, until it reached the 10 eponymous Readers. Thus, their Qirāʾāt would also be referred to as the Qirāʾah of ‘Aṣim etc.

Their personal preferences in recitation and teaching were also referred to as ikhtiyār.

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

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

TEXT:

وَمَنْ هُمُ الْعَشْرُ شُمُوسٌ ظَهَّرًا ضِيَآَوْهُمْ وَفِي الأَنْتَهَى انتَشَأْرًا

TRANSLATION:

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

COMMENTARY:

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

(ikhṭāra) his reading based on what he read to Hamzah and others. (See Kitāb al-Sabʿah: pg. 78). From amongst the 10 Qirāʾāt is the Reading of Khalaf, which is also referred to amongst disciples of qirāʾāt as Khalaf’s ikhtiyār (preferred selection). Ibn Muḥaysin’s Qirāʾah is one from amongst Four Shādhdh Qirāʾāt; Ibn Mujahid refers to his reading as his ikhtiyār. (See Kitāb al-Sabʿah: 65). Ibn al-Jazari himself refers to the 10 Qirāʾāt in the Nashr as his ikhtiyār (ikhṭarnā). See al-Masāʾil al-Tibrizīyyah: 114-115.
Ibn al-Jazari refers to them as “the 10 suns”, whose radiance i.e. their knowledge, spread between the populace throughout the Islamic lands.

TEXT:

حتى استماد نور كل بدر منهم وعنههم كل نجم دري

TRANSLATION:

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

COMMENTARY:

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

The following diagram depicts this discussion:

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Imam/Qari

    ↓

Rawi (Transmitter)

    ↓

Tariq (primary)

    ↓

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

A ṭarīq is differences attributed to one who narrates from the transmitter (rāwī). Like the transmitter, the ṭarīq may narrate directly from the rāwī or indirectly e.g. al-Muṭṭāwwi‘ī and al-Qaṭī‘ī narrate directly from Idrīs, the Transmitter of Khalaf al-ʿĀshir.
The Ṭuruq of Fil and Zarʿān transmit from Ḥafṣ via ‘Amr ibn al-Ṣabbāḥ while Abū Ṭāhir and al-Hāshimī narrate from Ḥafṣ via two intermediaries, al-Ushnānī and ‘Ubayd ibn al-Ṣabbāḥ.

![Diagram]

The Ṭuruq (plural of ṭariq) are divided into Ṭuruq ašliyyah (primary ṭuruq) and Ṭuruq farʿiyyah (secondary ṭuruq). More details regarding the Ṭuruq will be explained in line 35.

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

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\(^{24}\) These Ṭuruq – whether primary or secondary – offer guidance into the ways of recitation e.g. via the Ṭariq of Fil from Ḥafṣ, qasr in madd munfasil is common, or via the Ṭariq of al-Kāmil for Ḥafṣ, ghunnaḥ will be read when making idghām of the nūn sākinah or the tanwīn into the lām and the rāʾ. Similarly, via the Ṭariq of al-Ḍarīr from al-Kisāʾī, idghām of the nūn sākinah or the tanwīn into the yāʾ may be made without ghunnaḥ; or via the Ṭariq of Ibn al-Akhram from Ibn Dhakwān, sakt before the hamzah will be allowed whilst applying ghunnaḥ when making idghām into the lām and the rāʾ; or via the Ṭariq of al-Miṣḥāb, idghām kabīr is allowed for Yaʾqūb etc. Note that I have given examples of both primary and secondary Ṭuruq.
TEXT:

ْيػػٔ إ٘ىػػةـو نىػٍٜػػٝي رىاكًيىػػػػةفً كىٞىػةٞي

TRANSLATION:

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

COMMENTARY:

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

²⁵ In fact, limiting the qirāʾāt to 10 Imams is also a restriction since Abū ʿUbayd al-Qāsim ibn al-Sallām (d. 224/838) collected 25 eponymous readers in his compilation, while Ibn Jarīr al-Ṭabarī (d. 310/923) and Ismāʿīl ibn ʿĪsā al-Qāḍī (d. 282/895) respectively collected 20 eponymous readers in their compilations. This was before Ibn Mujāhid’s Kitāb al-Sabʿah became renowned and gave the impression that only the Seven Qirāʾāt were sound.

A quick comparison between Jāmiʿ al-Bayān and al-Taysīr of Abū ʿAmr al-Dānī (d. 444) shows that from Nāfiʿ there are four rāwīs in Jāmiʿ al-Bayān: Ismāʿīl ibn Jaʿfar, Isḥāq al-Musayyibī, Warsh and Qātaybah. Likewise, al-Kisāʾī has five rāwīs in Jāmiʿ al-Bayān: al-Dūrī, Layth, Nusayr, al-Shayzarī and Qutaybah. (See Jāmiʿ al-Bayān: 45,70) Al-Taysīr limits it to two rāwīs each for both Nāfiʿ and al-Kisāʾī.


For ʿĀṣim, al-Tadhkirah of Tāhir ibn Ghalbūn has three rāwīs (Shuʿbah, Ḥafṣ and al-Mufaddal) and Jāmiʿ al-Bayān lists four rāwīs (Shuʿbah, Ḥafṣ, al-Mufaddal and Ḥamād). (See al-Tadhkirah: 30-38; Jāmiʿ al-Bayān: 61-63).

Thus, the attribution of two Rāwīs to each Qāri/Imam is clearly a restriction. Abū al-Taṭyib Ibn Ghalbūn (d. 389/998) seems to be the first to limit it two Rāwīs for each of the Seven Qurāʾāt. They both suggest that their restriction was to ease the study of the Seven Qirāʾāt. (See al-Irshād of Abū al-Taṭyib: 24-25; al-Taysīr: 15) These two Rāwīs eventually became the canon selected by Ibn al-Jazarī and included in his Nashr.
The selection of the 10 Imams and their two Rāwīs are mentioned in the lines that follow.

TEXT:

فَتَافَعَ بِطَيْبَةٍ قَدْ حَظِيَّاً

Qālūn and Warsh transmit.

COMMENTARY:

The first Qārī is Nāfiʿ ibn ʿAbd al-Raḥmān ibn Abī Nuʿaym (d. 179). He was favoured by teaching in Medina for more than 70 years.

His two Rāwīs are ʿĪsā ibn Mīnā, better known as Qālūn (d. 220) and ʿUthmān ibn Saʿīd, better known as Warsh (d. 197).

By “زَوًََـــا”, Ibn al-Jazarī alludes that they transmit directly from Nāfiʿ.

TEXT:

وَأَيْنُ كَثِيرٌ مَكَّةٌ لَهُ بَلَدٌ

TRANSLATION:

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

COMMENTARY:

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

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

26 I will not give the biographies of the Imams and their Rāwīs as they are mentioned in my other works for those who want to read them. Presenting them here will unduly lengthen this commentary.
They did not read directly to Ibn Kathīr, as alluded to by ‘عَلَّمَ عَلَّمٍ ‘سَنَدْ عَلَّمٍ’.

TEXT:

وَتَنْقَلَ الْدُوْرِيَّ وَتَسْوِينَ مَنْهُ

TRANSLATION:

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

COMMENTARY:

The third Qārīʾ is Zabbān ibn al-ʿAlāʾ al-Māzinī (d. 154), better known as Abū ‘Amr al-Baṣrī.

His two Rāwīs are Abū ʿUmar al-Dūrī (d. 246) and Abū Shuʿayb Ṣāliḥ ibn Ziyād al-Sūsī (d. 261).

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

TEXT:

نَمَّ بَنُ عَامِرٍ الدَّمَشْقِيَ يَسْنَدُ عَنْهُ هِضَامٌ وَابْنُ ذِكْرَوَانٍ وَرَدُّ

TRANSLATION:

Then Ibn ʿĀmir al-Dimashqī; Hishām and Ibn Dhakwān transmit from him via sanad.

COMMENTARY:

The fourth Qārīʾ is ‘Abd Allah ibn ʿĀmir al-Yaḥṣubī al-Shāmī (d. 118).

His two Rāwīs are Hishām ibn ʿAmmār (d. 245) and ʿAbd Allah ibn Ahmad (d. 242), better known as Ibn Dhakwān.

They did not read directly to Ibn ʿĀmir al-Shāmī, but via intermediaries, as suggested by ‘يَسْنَدُ عَلَّمٍ’.
TEXT:

\[
\text{َّلٰتةً مَّنْ كَٰوِّٓة فَعَاصِمَ مَّفٰنةُ شَغَبَة وَحَفَّضَ قَائِمٌ}
\]

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

COMMENTARY:
Three of the Qurrāʾ are from Kufa. The first Qārīʾ from Kufa and his two Rāwīs are mentioned in this line.

The fifth Qārīʾ is ‘Āṣim ibn Abī al-Najūd (d. 127).

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

They both read directly to ‘Āṣim.

TEXT:

\[
\text{َّحّمْرَةُ عَنْهَ سُلِّيْمُ فَخَلَفْ مُنَهُ وَخَلَافَدُ كَلَّا هُمَا عَغْرَتُْ}
\]

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

COMMENTARY:
The second Qārīʾ from Kufa – and the sixth from the 10 Qurrāʾ – is Ḥamzah ibn Ḥabīb (d. 156).

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

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

COMMENTARY:
The third Qārīʾ from Kufa – and the seventh from the 10 Qurrāʾ – is ʿAlī ibn Ḥamzah al-Kisāʾī (d. 189).

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

They both read directly to al-Kisāʾī.

Then Abū Jaʿfar, the affable and learned scholar; from him passes ʿĪsā (ibn Wardān) and Ibn Jammāz.

COMMENTARY:
The eighth Qārīʾ is Abū Jaʿfar Yazīd ibn al-Qaʿqāʿ (d. 130) from Medina.

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

They both read directly to Abū Jaʿfar.
TRANSLATION:
The ninth of them (the Imams) is Ya’qūb al-Ḥaḍramī; Ruways and Rawḥ are linked to him.

COMMENTARY:
The ninth Qārīʾ is Ya’qūb ibn Ishāq al-Ḥaḍramī (d. 205).

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

They both read directly to Ya’qūb.

TEXT:

٦٨٤٨٥٥٨٦٨٦٨٧٨٦٩٨٧٨٧٨٦٨٨٦٩٨٧٨٧٨٦٨٨٦٨٧٨٧٨٦٩٨٧٨٧٨٦٨٨٦٨٧٨٦٨٩٨٧٨٧٨٦٨٨٦٨٧

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

COMMENTARY:
The tenth Qārīʾ is Khalaf al-Bazzār, previously mentioned as the Rāwī of Ḥamzah.

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

They both read directly to Khalaf.

The Ṭuruq

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

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

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

TEXT:

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

COMMENTARY:
What Ibn al-Jazarī means by “باشراتُ في الناسين وألا أرباع” is that from each Rāwī, he has chosen two initial Ṭuruq transmitting from a Rāwī, respectively. Subsequently, from each Ṭariq, two further Ṭuruq transmit. This may be seen in the following diagram:

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27 Refer to line 22.

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

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

Ibn al-Jazarī states in his Nashr:

وَاقْتَصَرَتْ عَنْ كُلِّ إِنْامٍ بِهِ وَعَنْ كُلِّ رَأْيٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ وَعَنْ كُلِّ طَرِيقٍ بِهِ

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

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28 Ishāq could also fall in this category.
them; and the branching [of the secondary Ṭuruq i.e. the books] happens from them.\(^{29}\)

Furthermore, Ibn al-Jazari’s selection is based on the following:

1) A *sanad* in which the student renders the recitation of the Qurʾān to his teacher, and not a transmission via *ijāzah* alone.\(^{30}\)

2) The transmitters in the *sanad* are reliable and trustworthy.

3) Affirmation that the transmitter was a contemporary to both his teachers and his students.

4) Verification that the transmitter actually met his teachers.\(^{31}\)

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

If a book was chosen as a source-text of the Nashr, it did not mean that everything in the book was included e.g. the Rawḍah of al-Ṭalamanḵi on the Seven Qirāʾāt. Ibn al-Jazarī only transmits the narration of Qālūn from this book and omits the narration of Warš as well as the remaining six qirāʾāt. In the same manner, in the Tabṣirah of Makkī ibn Abī Ṭālib, the Qirāʾah of ‘Āṣim, amongst others, is not transmitted. Similarly, the *riwāyah* of Abū Muḥammad al-Mufaḍḍal ibn Muḥammad al-Ḍabbī who transmits the narration of Ḥāṣ in *Ghāyat al-Ikhtisār* of Abū al-ʿAlā’ al-Hamadānī, or the Ṭarīq of Hubayrah for the narration of Ḥāṣ in the *Ghāyah* of Abū Bakr Ibn

\(^{29}\) *Al-Nashr*: 1/54, 190.

\(^{30}\) An authorization (*ijāzah*) from a sheikh may vary. At times the student recites the entire Qurʾān to a sheikh and receives *ijāzah*, or he may only recite a portion of the Qurʾān and receives *ijāzah*, or he receives *ijāzah* without reciting at all. Ibn al-Jazari restricts his selection of the Ṭuruq in which the entire Qurʾān is recited. Refer to my book *Ṣafahāt fī Isnād Rijāl al-Qirāʾāt* for more details concerning *sanads* and *ijāzāt*.

\(^{31}\) *Al-Nashr*: 1/98, 192-193.
Mihrān is not included amongst the selection of Ṭuruq, in spite of the books being selected as sources of the Nashr.

The following diagrams show all 20 Rāwīs and their four Ṭuruq.
Ibn Mujāhid (d. 324) mentioned is the author of the famous Kitāb al-Sabʿah. Al-Shaṭawī (d. 388) is Abū al-Faraj al-Shanabūdhī, the famous student of Ibn Shanabūdh (d. 328).

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

A. b Husayn Ibn Ḥabash Al-Shadhāʾī Al-Shanabūdhī (d. 388)
‘Abd Allah ibn Husayn is al-Sāmarrī, who previously appeared amongst the *Turuq* of Qunbul. Ibn Shanabūdh (d. 328) previously appeared as the student of Qunbul. Al-Shanabūdhī (d. 388) is al-Shatawī who appeared amongst the *Turuq* of Qunbul.

Al-Shadhāʾī (d. 373) previously appeared amongst the *Turuq* of al-Sūsī. Al-Ḥulwānī (d. 250) previously appeared amongst the *Turuq* of Qālūn.

Al-Naqqāsh (d. 351) appeared amongst the *Turuq* of al-Bazzī. Al-Muṭṭawwiʿī (d. 371) previously appeared amongst the *Turuq* of al-Dūrī Baṣrī and Warsh via al-ʿĀṣbahānī. Al-Ramlī mentioned here is al-Dājūnī who appeared amongst the *Turuq* of Hisḥam; his name is Abū Bakr Muḥammad ibn Aḥmad ibn ‘Umar al-Dājūnī/al-Ramlī (d. 324).
Ibn ‘Uthmān (d. 344) is Ibn Büyān who appeared amongst the Ṭuruq of Qālūn. Al-Muṭṭawwiʿī (d. 371) previously appeared amongst the Ṭuruq of Ibn Dhakwān, al-Dūrī Başrī and Warsh.
Al-Shadhāʾī previously appeared amongst the Ṭuruq of Hishām and al-Sūsī.
Hibat Allah ibn Ja’far (d. 350) appeared previously amongst the Ṭuruq of Warsh.

Al-Dūrī (d. 246) is the transmitter of Abū ʿAmr al-Baṣrī and al-Kisāʾī. Al-Azraq al-Jammāl previously appeared amongst the Ṭuruq of Hishām.

Abū al-Tayyib Ghulām ibn Shanabūdh (d.c. 350) is not the same Ibn Shanabūdh mentioned previously. Abū al-Ḥasan ibn Miqsam (d. 380) who appears here is not Abū Bakr ibn Miqsam who appears amongst the Ṭuruq of Khalaf (d. 354).
Al-Muʿaddal (d. after 320) appeared amongst the Ṭuruq of al-Dūrī Baṣrī. Ghulām ibn Shanabūdūh (d.c. 350) appeared previously amongst the Ṭuruq of Ruways. Ibn Ḥabshān is al-Jawharī (d. after 340) who appears amongst the Ṭuruq of Ruways.

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

In conclusion, with four primary Ṭuruq from each of the 20 Rāwīs – whether directly or indirectly – there are a total of 80 primary Ṭuruq selected by Ibn al-Jazarī.
In the second half of the line, Ibn al-Jazarī refers to the secondary Ṭuruq; they narrate from the transmitters via the primary Ṭuruq. They are the written sources upon which Ibn al-Jazarī based his Nashr e.g. the Ṣarīq of the Ṣhāṭibiyyah, the Ṣarīq of the Taysīr etc. The following diagram shows the Ṣarīq of the Ṣhāṭibiyyah – a secondary Ṣarīq – that transmits from the Rāwī via a primary Ṣarīq:

Likewise, in this diagram, al-Taysīr of Abū ‘Amr al-Dānī and al-Tadhkirah of Ṣāhir ibn Ghalbūn are also secondary Ṭuruq since they transmit from Ḥafṣ, the Rāwī, via al-Hāshimī, who is one of the four primary Ṭuruq.
The Secondary Ṭuruq selected by Ibn al-Jazari

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

1) *Al-Sab’ah* by Abū Bakr ibn Mujāhid (d. 323).
2) *Al-Ghāyah* by Abū Bakr ibn Mihrān (d. 381).
3) *Al-Irshād* by Abū al-Tayyib ‘Abd al-Mun‘im ibn Ghalbūn (d. 389).
4) *Al-Tadhkira* by Ṭāhir ibn Ghalbūn (d. 399).
5) *Al-Hādī* by Muḥammad ibn Sufyān al-Qayrawānī (d. 415).
6) *Al-Mujtabā* by al-Ṭarasūsī (d. 420).
7) *Al-Rawḍah* by Abū ‘Umar al-Ṭalamankī (d. 429).33
8) *Al-Tabsirah* by Makkī ibn Abī Tālib (d. 437).
10) *Al-Hidāyah* by Abū al-‘Abbās al-Mahdawī (d. 440).
11) *Al-Tāysīr* by Abū ‘Amr al-Dānī (d. 444).
12) *Al-Qāṣid* by Abū al-Qāsim al-Khazrajī (d. 446).
13) *Al-Wajīz* by Abū ‘Ali al-Ahwāzī (d. 446).
14) *Al-Tidhkār* by Ibn Shīṭā (d. 450).
15) *Al-Jāmi‘* by Ibn Fāris al-Khayyāṭ (d. 452).
16) *Al-Unwān* by Abū Ṭāhir Ismā‘īl ibn Khalaf al-Anṣārī (d. 455).
18) *Al-Kāmil* by Abū al-Qāsim al-Hudhalī (d. 465).
19) *Al-Kāfī* by Muhammad ibn Shurayḥ al-Ishbili (d. 476).

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

20) *Rawdat al-Huffāth* by al-Muʿaddil, also referred to as *Rawdat al-Muʿaddil* (d. after 477).

21) *Al-Talkhīs* by Abū Maʿshar al-Ṭabarī (d. 478).

22) *Al-Mustanīr* by Ibn Siwār (d. 496).

23) *Talkhīs al-ʾIbārāt* by Ibn Ballimah (d. 514).

24) *Al-Tajrīd* by Ibn al-Fah-hām al-Ṣiqilli (d. 516).


26) *Al-Irshād* by Abū al-ʿIzz al-Qalānī (d. 521).

27) *Kifāyat al-Kubrā* by Abū al-ʿIzz al-Qalānī (d. 521).

28) *Al-Miṭḥāb* by Ibn Khayrūn (d. 539).

29) *Al-Mūḍāb* by Ibn Khayrūn (d. 539).

30) *Kifāyat al-Sitt* by Sibṭ al-Khayyāt (d. 541).

31) *Al-Mubḥij* by Sibṭ al-Khayyāt (d. 541).


34) *Hīrz al-Amānī wā Wajh al-Tahānī*, more commonly known as *Al-Shāṭibiyah*,

by al-Qāsim ibn Fīrruh al-Shāṭibī (d. 590).

35) *Al-Iʿlān* by Abū al-Qāsim ʿAbd al-Rahmān al-Ṣafrāwī (d. 636).

If we consider that these 35 secondary ʾṬuruq transmit via the afore-mentioned four primary ʾṬuruq, then they amount to roughly one thousand ʾṬuruq, which Ibn al-Jazarī alludes to in the second half of the line when he states: "فَََْٓٓسَُُـا بَمْــفِظَؼصًِؼقٍ". 

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The Minor Letter Codes

TEXT:

جَعَلْتُ رَمَّاهُمْ عَلَى الْتَرْتِيبِ
من نَافِعٍ كِنَا إِلَى يَعْقُوبً
أَيْجَ ذَهَرُ خَطْيِ كَلِمَ نَصَعْ فَضْقَ
رَسَتْ تَحْذَ طَغْشَ عَلَى هِذَا النَّسَق

TRANSLATION:
I have placed their codes in sequence, from Nāfiʿ until Yaʿqūb:

COMMENTARY:
As Imam al-Shāṭibī used letter-codes in his Shāṭibliyyah, Ibn al-Jazarī utilised the same system of codes in this book. He starts by discussing the minor letter-codes, where each letter represents one Qāriʾ or one Rāwī. He presents codes for each of the aforementioned Qurrāʾ in sequence of their appearance in this poem, from Nāfiʿ until Yaʿqūb i.e. nine of the 10 Qurrāʾ, excluding Khalaf al-ʿĀshir. Subsequently, their codes are each of the letters from the combination أَيْجَ ذَهَرُ خَطْيِ كَلِمَ نَصَعْ فَضْقَ رَسَتْ تَحْذَ طَغْشَ; the first letter for the first Qāriʾ, Nāfiʿ; the second for his first Rāwī, Qālūn, the third for his second Rāwī, Warsh, and so forth. The letter codes for all nine are as follows:

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<td>Warsh</td>
<td>ج</td>
<td>Qālūn</td>
<td>ب</td>
<td>Nāfiʿ</td>
<td>أ</td>
<td>1</td>
</tr>
<tr>
<td>Qunbul</td>
<td>ر</td>
<td>Bazzī</td>
<td>ه</td>
<td>Ibn Kathīr</td>
<td>د</td>
<td>2</td>
</tr>
<tr>
<td>Sūsī</td>
<td>ي</td>
<td>Dūrī Baṣrī</td>
<td>ط</td>
<td>Abū ‘Amr Baṣrī</td>
<td>ح</td>
<td>3</td>
</tr>
<tr>
<td>Ibn Dhakwān</td>
<td>م</td>
<td>Hishām</td>
<td>ل</td>
<td>Ibn ‘Amir Shāmī</td>
<td>ل</td>
<td>4</td>
</tr>
<tr>
<td>Ḥafṣ</td>
<td>ع</td>
<td>Shuʿbah</td>
<td>ص</td>
<td>Āʿsim</td>
<td>ن</td>
<td>5</td>
</tr>
<tr>
<td>Khallād</td>
<td>ق</td>
<td>Khalaf</td>
<td>ض</td>
<td>Ḥamzah</td>
<td>ف</td>
<td>6</td>
</tr>
<tr>
<td>Dūrī ‘Ali</td>
<td>ت</td>
<td>Abū al-Ḥarīth</td>
<td>س</td>
<td>Al-Kisāʾī</td>
<td>ر</td>
<td>7</td>
</tr>
<tr>
<td>Ibn Jammāz</td>
<td>ذ</td>
<td>Ibn Wardān</td>
<td>خ</td>
<td>Abū Jaʿfar</td>
<td>ث</td>
<td>8</td>
</tr>
<tr>
<td>Rawḥ</td>
<td>ح</td>
<td>Ruways</td>
<td>غ</td>
<td>Yaʿqūb</td>
<td>ظ</td>
<td>9</td>
</tr>
</tbody>
</table>
The \textit{wāw} is a separator, and no code comes for Khalaf (al-ʿĀshir) because he is not isolated (from the other nine \textit{Qurrāʾ} in his differences).

**COMMENTARY:**

Ibn al-Jazārī used codes for nine \textit{Qurrāʾ} and their two \textit{Rāwīs}, a total of 27 codes or letters used to represent them. The only letter remaining of the Arabic alphabet is the \textit{wāw}, which he uses to separate two different matters of discussion to prevent confusion e.g. \ldots After mentioning that Yaʿqūb, Ḥamzah, al-Kisāʾī and Khalaf read in the first appearance and only Ḥamzah, al-Kisāʾī and Khalaf read like that in the second, the difference in the \textit{rājīḥ} is discussed; a \textit{wāw} separates the two discussions.

At times, the \textit{wāw} is omitted between two differences if no confusion is caused by its omission e.g. \ldots After explaining that ʿĀṣim, Yaʿqūb, al-Kisāʾī and Khalaf reads, immediately the differences in the \textit{ṣ̱ṟāṭ̱} is explained without a \textit{wāw} appearing between the two discussions.

Thereafter, Ibn al-Jazārī indicates that there is no code for Khalaf al-ʿĀshir or his two \textit{Rāwīs} because the differences attributed to Khalaf al-ʿĀshir and his \textit{Rāwīs} are not isolated from the remaining nine \textit{Qurrāʾ} i.e. all the differences of Khalaf al-ʿĀshir may be found within the remaining nine \textit{Qirāʾāt}.

\footnote{Line 478-479.}
Precept for Warsh in the Ṭayyibah

TEXT:

Wherever a code for Warsh comes, then it is for Azraq when related in the usūl.
And al-ʿAṣbahānī (will read) like Qālūn; and whenever I name “Warsh”, then both Ṭuruq (are intended).

COMMENTARY:

Previously, it was mentioned that Warsh has two major Ṭuruq, al-Azraq and al-ʿAṣbahānī. It was also mentioned that the code for Warsh is ح. These two lines explain that when the code for Warsh (ح) appears in the usūl, then it will only refer to al-Azraq. Al-ʿAṣbahānī will then agree with Qālūn e.g. إن حَزَفُ مِنَ الْهَرَّمِ طُوُلًا – يَحْذِرُ فِيْنَاء Al-Azraq from Warsh will read with ṭūl in madd muttāsil. Al-ʿAṣbahānī will read with tawassut, as Qālūn does. However, if the ح appears in the farsh, then it will refer to Warsh via both al-Azraq and al-ʿAṣbahānī e.g. لَامْ لِيَضْطَعْ خَرِكَةِ ... بِالْكَسْرِ نَحْجُو كَمْ يَنَا Warsh – via both al-Azraq and al-ʿAṣbahānī – Abū ʿAmr al-Baṣrī, Ibn ʿĀmir al-Shāmī and Ruways will read لَامْ لِيَضْطَعْ of Sūrat al-Ḥajj: 15, with a kasrah on the lām.

Furthermore, if Warsh is named explicitly (instead of his code appearing), then both Ṭuruq, al-Azraq and al-ʿAṣbahānī, are intended e.g. وَالَّذِينَ إِلَى الْأَخْرَى غَيْرِ حَزَفِ مِنْ – لِيُؤْرِي Warsh, via both al-Azraq and al-ʿAṣbahānī, will make naql.

In the next line, the author starts discussing the word-codes for the 10 Qurrā.

---

36 The chapter of madd and qaṣr. line 162.
37 Sūrat al-Ḥajj: 15. See line 792-793.
38 See line 229.
The Word-codes

TEXT:

فَمَدَّنِي مَذَامُ وَنَافِعُ

بُصْرِيُّهُمْ تَلَهُمْ وَالْيَاسِعُ

TRANSLATION:

So is (the word-code) for the eighth (Qāriʾ) and Nāfī. Their “Baṣrī” (البصري) is for their third (Qāriʾ) and the ninth.

COMMENTARY:

From here the word-codes are discussed; a word will represent a number of Qurrāʾ.

The first word-code is أمهِسي for the eighth Qāriʾ, Abū Jaʿfar, and Nāfī. They were both from Medina.

The next word-code is امحَصِْي for the third Qāriʾ, Abū ʿAmr al-Baṣrī, and the ninth Qāriʾ, Yaʿqūb. They were both from Basra.

TEXT:

(rotation)

وَخَلَفَ فِي الْكُوفَ وَالْرَّمَزُ كَفَى

وَهُمْ يَغْيِرُ عَاصِمِ لَهُمْ شَفَأ

TRANSLATION:

Khalaf is (included) in the Kufans and the code is نَفَغى; and they (the Kufans i.e. ʿĀṣīm, Ḥamzah, al-Kisāʾ and Khalaf), besides ʿĀṣīm, _SHADER_ is their (code).

COMMENTARY:

When Ibn al-Jazarī states وَخَلَفَ فِي الْكُوفَ he alludes that the differences found in the Qirāʾah of Khalaf al-ʿAshir does not extend beyond that which is transmitted by the other Kufans; ʿĀṣīm, Ḥamzah and al-Kisāʾī.

---

39 In this section only the word-codes will be underlined to prevent confusion.
The word-code for all the Kufans i.e. ‘Āṣim, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir, is ُنَفَغى.

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

TEXT:

They (Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir) and Ḥafṣ are صَـفَـا, then صَُْـدَـَْ is (them i.e. Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir) with Shuʿbah. Khalaf (al-ʿĀshir) and Shuʿbah...

...is ٔضُا. Ḥamzah and al-Bazzār (Khalaf al-ʿĀshir) is ٔضُا. Ḥamzah with their ‘Ali (al-Kisāʾī) comes as ِرْضَى.

COMMENTARY:
The word-codes mentioned are as follows:

 Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Ḥafṣ is صََْـة.
 Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Shuʿbah is صَُْـدَـَْ.
 Khalaf al-ʿĀshir and Shuʿbah is ٔضُا.
 Ḥamzah and Khalaf al-ʿĀshir (al-Bazzār) is ٔضُا.
 Ḥamzah and al-Kisāʾī is ِرْضَى.

TEXT:

And Khalaf (al-ʿĀshir) with al-Kisāʾī is زوَى. Then say: the eighth (Qāriʾ i.e. Abū Jaʿfar) with the ninth (Yaʿqūb) is ٔشُوى.
The Medinans (Nāfiʿ and Abū Jaʿfar) is مَـسَا and Basrans (Abū ʿAmr al-Baṣrī and Yaʿqūb) is حِـمَـا. The Medinans, the Meccan (Ibn Kathīr) and the Basrans are سَـمَـا.

The word-codes extracted from this line are:

The Medinans i.e. Nāfiʿ and Abū Jaʿfar, is مَـسَا.
The Basrans i.e. Abū ‘Amr al-Baṣrī and Yaʿqūb is حِـمَـا.
Nāfiʿ, Abū Jaʿfar (the Medinans), Ibn Kathīr (the Meccan), Abū ‘Amr al-Baṣrī and Yaʿqūb (the Basrans) is سَـمَـا.

The Meccan (Ibn Kathīr) and the Basrans (Abū ‘Amr al-Baṣrī and Yaʿqūb) are حَـقٍ. The Meccan and the Medinans (Nāfiʿ and Abū Jaʿfar) are حَـقُّ عَـمَـا. جَـمَّا is their Shāmī (Ibn ‘Āmir) and the Medinans.
Ibn Kathīr, Abū ‘Amr al-Baṣrī and Yaʿqūb (the two Basrans) is حَدْصُ.
Ibn Kathīr (the Meccan), Nāfī’ and Abū Jaʿfar (the two Medinans) is حَدْصُ.
Ibn ʿĀmir al-Shāmī, Nāfī’ and Abū Jaʿfar is حَدْصُ.

TEXT:

وَحَبُّ ثَالِثَ وَمَعْكَ كَنُرُ كُوفٍ وَمَسْامٍ وَيُجْيِي يَرْمِدُ

TRANSLATION:

is the third (Qāriʾ i.e. Abū ‘Amr al-Baṣrī) and the Meccan (Ibn Kathīr). is the Kufans (ʿĀṣim, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir) and Shāmī (Ibn ʿĀmir al-Shāmī). The code comes...

COMMENTARY:

The word-codes for:

Ibn Kathīr (the Meccan) and Abū ‘Amr al-Baṣrī, the third Qāriʾ, is حَدْصُ.
ʿĀṣim, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (the Kufans) and Ibn ʿĀmir al-Shāmī is حَدْصُ.

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

The Technical Usages of the Ṭayyibah

TEXT:

قَبْلُ وَبَعْدُ وَيُلْفَظُ أُغْنَى عَنْ قَيْدِهِ عِندَ أَطْبَاصِ الْمُعْتَمِت

TRANSLATION:

[The code comes] before or after (the difference). And the pronunciation (of the ikhtilāf) will relinquish any of it’s specifications when clarity of meaning (is found).
COMMENTARY:

After discussing all the codes, the author explains that these codes – letter-codes and word-codes – may appear before or after the place of *ikhtilāf*, i.e. a place in which the *Qurrā* differ. An example of a letter-code after and *ikhtilāf* is ... *فَوَزُ وَآدَمَ*  

40 An example of a word-code after is  

41 An example of a combination of both word-codes and letter-code after is  

42 An example of a letter-code before an *ikhtilāf* is  

43 An example of a word-code before is  

44 An example of a combination of both word-codes and letter-code before is  

Thereafter, the author explains that if the difference being explained is clear via its pronunciation, then no further elucidation will be given e.g.  

46 No further explanation is given regarding  and  because exactly as they are pronounced, those are the differences in them between the *Qurrā*.

---

40 Line 441. Ḥamzah (ُفز) will read  in Sūrat al-Baqarah, 36. Ibn Kathīr (ٌذ) will read  with  in Sūrat al-Baqarah: 37.
42 Line 112.
43 Line 560. Shu‘bāh and Ibn Kathīr will read  with a  on the  wherever is appears e.g.  
45 Line 529. Ibn Kathīr, Ḥamzah and al-Kisāʾī (ُرض) and Abū ‘Amr al-Brāṣrī will read  with , Abū Ja‘far and Ya‘qūb (ُلف) will read  in Sūrat al-Baqarah: 9.
The Use of the Opposites

TEXT:

وَأَكْتَفَيْ بِضَدَّهَا عَنْ صَدِيدَ كَالْحَذْفِ وَالْجَرْمِ وَقَمْرِ مَدَّ

TRANSLATION:

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

COMMENTARY:

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

The opposites are of two types:

1. مُع صِذ وَمٌُْـَكِس – general and applied reversibly
2. مُع صِذ وَكَيْْ مٌُْـَكِس – general and not applied reversibly

The author gives a few examples: the opposite of ḥadhf is ithbāṭ, of hamz (to read with a hamzah) is without hamz, of madd is qaṣr. These are included in the مُع صِذ وَمٌُْـَكِس category. Jazm is included in the مُع صِذ وَكَيْْ مٌُْـَكِس category; the opposite of jazm is raf, but the opposite of raf is naṣb, not jazm. (This will be explained further later).

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

TEXT:

(When) an unrestricted harakah (is mentioned) then a fathah (is intended), iskān (being it’s opposite). Likewise, fathah is (opposite)...
COMMENTARY:

When the author stipulates that certain Qurrāʾ/Ruwaṭ will read with tahrīk i.e. a harakah, then a fathah is intended. The opposite of tahrīk (a harakah) is iskān; those not mentioned will therefore read with iskān.

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

TEXT:

كَىٕػٜ ػ٠فً ػٗيىػة كىًٕػؾى ػٗذٍػعىػحي

TRANSLATION:

[Likewise, fatḥah is opposite] to the kasrah, and nasb is a brother to khaḍḍ, like nūn is to yāʾ and dammah is to fathah.

COMMENTARY:

The opposite of fathah is kasrah and the opposite of nasb is khaḍḍ. The opposite of the nūn of muḍāriʿ is the yāʾ of muḍāriʿ and the opposite of dammah is fathah.

They all fall in the مُع صِذ وَمٌُْـَكِس category i.e. they may be applied reversibly, except for dammah; its opposite is fathah, while the opposite of fathah is kasrah.

TEXT:

كَىٕػٜ ػ٠فً ػٗيىػة كىًٕػؾى ػٗذٍػعىػحي

TRANSLATION:

Like rafʿ is (the opposite) to nasb; apply (them) generally. And generalise rafʿ, tadhkīr and ghayb, ascertaining (their opposites).
COMMENTARY:
The opposite of *rafa* is *nasib*. However, the opposite of *nasib* is not *rafa*, but *khafid*.

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

Thereafter, Ibn al-Jazarī explains that *rafa*, *tadhkir* and *ghayb* will appear without detailing their pronunciations. This should be understood and their opposites applied e.g. *خالصة بهوم البقيامة* in Sūrat al-Aʿrāf: 32. No details or explanation is offered regarding the *rafa* on *خالصة*; it is understood that it should be read as it appears i.e. with *rafa*. The remaining *Qurrāʾ* will read the opposite of *rafa*, which is *nasib* i.e. *خالصة*. Another example is *فظَّومُوا امص اتِـؽَ*; Shuʿbah will read the fourth *ثْوَمُونَ* in Sūrat al-Aʿrāf: 38, in the third person (ghayb) i.e. *وَمُنْ لَا يَغْلُمُونَ*. Again, no details or explanation is given regarding the pronunciation; it simply appears as *يَغْلُمُونَا*, in the third person (ghayb). Applying the opposite, those not mentioned will read in the second person i.e. *تَغْلُمُونَا*.

TEXT:

54

**TRANSLATION:**

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

COMMENTARY:

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

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

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

Ibn al-Jazarī does not claim that the Ṭayyibah is superior to the Shāṭiḥiyyah (Ḥirz al-Amānī). Rather, the Ṭayyibah is accomplished and completed by the Shāṭiḥiyyah.

It (the Ṭayyibah) comprises what is in it (Ḥirz) with the Taysir and its equivalence, except for (added) clarity.
COMMENTARY:
The Ṭayyibah comprises of what is found in the Shāṭibiyyah and the Ṭaysīr. By وَضِـْـفِ ضِـْـَِ is meant that it holds as much as what is found in the Shāṭibiyyah and the Ṭaysīr i.e. equivalent to what is in them. However, the Ṭayyibah does hold added clarity, explanations and awjuh not found in them.

TEXT:

ضِـْـفِ ضِـْـَِ فَهُيْ بِـْـهِ طِـْـيَـْـَـْـَـِ فِي النَّـْــَـْـُـْـَـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْ~

TRANSLATION:
I collected it in the book, “Nashr al-ʿAshr”; so it is the fragrance (found) in al-Nashr.

COMMENTARY:
The author compiled al-Nashr fi al-Qirāʿāt al-ʿAshr, "The Dissemination of the Ten Qirāʿāt". He mentions in it:

وَمَنْ زَمَّ أَنْ هَذَا الْعَلَمُ فَذَّ الْحَمْمَاتُ. قَالَ أَنْ: حَسِبَ الْحَمْمَاتُ

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

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

Note that I will precede it (Qirāʾāt) with important instructions regarding it.

Before the author starts discussing the differences in Qirāʾāt, he presents vital information that is essential for any student who wishes to recite the Qurʾān correctly.

Like the discussion of the makhārij (articulation points) of the letters, how to recite the Dhikr (the Qurʾān) and waqf.

Some of the discussions essential for one who wishes to recite the Qurʾān correctly – before studying Qirāʾāt – are the knowledge of the makhārij, ṣifāt and waqf, amongst other applications.

The Makhārij of the Letters

The translation and brief commentary of most of the remaining lines of this chapter are taken from my book, al-Laʿāliʿ al-Naqīyyah. Refer to it for more details.
TRANSLATION:
The makhārij of the letters are 17 according to (the opinion) of him who has chosen it and tested (it).

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

TEXT:

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

COMMENTARY:
1] The first makhraj is the jawf. It literally means hollow, cavity or emptiness. The technical meaning is the empty space in the mouth and the throat. The three letters of madd are pronounced from it i.e. alif (referred to as the letter from the air), wāw sākinah preceded by a dāmmah (٣ُ) and yā’ sākinah preceded by a kasrah (٣ِ). The alif is always preceded by a fathah.

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

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

TEXT:
TRANSLATION:
And say: (From) the lowest part of the throat is the hamzah and hā‘; then, from its middle, is the ‘ayn and the ḥā’.

COMMENTARY:
2] The second makhraj is the lower throat. It is called the بَكْصى امْؼحَوْق because it is the furthest part of the throat from the opening of the mouth. It is simply referred to as the lower throat. From here the hamzah and the hā‘ are pronounced.

3] The third makhraj is the centre part of the throat, from which the ‘ayn and the ḥā‘ are pronounced.

TEXT:

۶۴

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

COMMENTARY:
4] It is called بَذْنى امْؼحَوْق because it is the closest part of the throat to the opening of the mouth. It is simply referred to as the upper throat. From here, the ghayn and the khā‘ are pronounced.

These six letters are known as the letters of the throat (حُصُوف امْؼحَوْق).

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

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

COMMENTARY:

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

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

The yā’ mentioned here is not the same yā’ as in line 62. This yā’ is yā’ ghayr maddiyyah or the unlengthened yā’, which comprises of yā’ mutahrīk and yā’ lin.

TEXT:

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

COMMENTARY:

8] The ḍād is pronounced when the sides of the tongue, the left or the right side, are touching all the upper molars. Since both sides of the tongue are mentioned, there are three ways of reading this letter:
i) From the left side of the mouth. This is considered the easiest way.

ii) From the right side of the mouth. This is more difficult than the first.

iii) From both sides of the mouth at the same time. This method is the most difficult.

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

TEXT:

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

COMMENTARY:

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

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

TEXT:

The tāʾ, the dāl and the tāʾ, from the tip of the tongue and the upper central incisors.
And the (letters of) ṣafīr are firmly placed. . .
COMMENTARY:

12] The täʾ, dāl and tāʾ are pronounced when the tip of the tongue touches the gumline of the upper central incisors.

The letters of safīr are discussed in the next line: the sād, sīn and zāy.

TEXT:

كتازةءيا

ٍٍٛىةٍٍٕى

TRANSLATION:

. . . From the tip of the tongue and above the lower central incisors. The ṭḥāʾ, the dhāl and the thāʾ; from the upper (central incisors) . . .

COMMENTARY:

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

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

TEXT:

ٍٍٛىةٍٍٕى

ٍٍٛىةٍٍٕى

ٍٍٛىةٍٍٕى

TRANSLATION:

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

COMMENTARY:

14] The tip of the tongue and the tips of the upper central incisors. The ṭḥāʾ, the dhāl and the thāʾ are pronounced from here.
The ſāʾ is pronounced from the inside of the bottom lip when it touches the tips of the upper central incisors.

TEXT:

لَلْشَفَاتِينَ الْوَلَوْاتَ بَأَسَ مِيمَّٰ وَعَنَّى مَحَرَّجَهَا الْخُيّشُومُ

TRANSLATION:

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

COMMENTARY:

16] The wāw, bāʾ and mīm exit from the lips.

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

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

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

In reality, ghunnah is a permanent attribute found in every nūn and mīm. The proof that it is a permanent attribute in these two letters is simply that if one closes one’s nostrils and tries to pronounce these letters, the sound will be distorted and results in these letters not being pronounced properly.⁴⁹ The ghunnah in the mushaddad e.g. إِنْ تَمَّ منْ تَعْمَّةٍ، إِنْ يَأْتِمْ يَنْعَمُ, or when they are in the condition of ikhfaʾ or idghām e.g. بِمَنْ هِـْمَةٍ، بِمِنْ هِّـْمَةٍ, is clearer than when the nūn or mīm are mutaḥarrakah e.g. ثُّنُورُ السَّماَواتِ.

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

**The Ṣifāt of the Letters**

**TEXT:**

صِفَاتُهَا جَهْرٌ وَرِكْوَةٌ مُّسْتَفِيلٌ مُّنَقْيَحَ مُصْمَّتَةٌ وَالضَّدُّ قُـلَّ

**TRANSLATION:**

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

**COMMENTARY:**

In this line the author mentions five attributes which have opposites in the following sequence: *jahr* (جهْرَ), *rikhwah* (رِكْوَةٌ), *istiðāf* (مُّسْتَفِيلٌ), *infitāḥ* (مٌُْـفَـذِؼحٌ) and *iðmāt* (مُصْمَّتَةٌ). Thereafter, he states that their opposites will be mentioned in this order of appearance i.e. the first attribute to appear in the next line would be the opposite of *jahr*, the second the opposite of *rikhwah*, and so on.

**TEXT:**

مَهْمُوسُهَا (فَحْحَةُ شَخْصُ سَكَكْ) شُديُتْا لَفْظُ (أَجْدَ قَطْ بَكَتْ)

**TRANSLATION:**

. . . those with *hams* (are in the combination) فَحْحَةُ شَخْصُ سَكَكْ, while those with *shiddah* are in the word: أَجْدَ قَطْ بَكَتْ.
COMMENTARY:
The first attribute mentioned in this line is *hams*, which is the opposite of the first attribute mentioned in the previous line, *jahr*.

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

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

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

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

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

TEXT:

And between *rikhwah* and *shiddah* are (the letters) مِؼنْ ـُـمَؼصْ. And the seven elevated (letters) are confined to دُط ضَلْطٍ كِغْ. 74

TRANSLATION:

And between *rikhwah* and *shiddah* are (the letters) مِؼنْ ـُـمَؼصْ. And the seven elevated (letters) are confined to دُط ضَلْطٍ كِغْ.

COMMENTARY:

*] In the first half of this line, the letters لَنَ عُمْرُ are discussed. They have an attribute which is in between *rikhwah* and *shiddah*. The name of this attribute is *tawassut* or
bayniyyah which literally means in between, middle, or centre. Its applied definition is that sound does not flow in these letters as in rikhwah, nor is it imprisoned as in shiddah.

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

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

5] In the second half of this line the letters خَصّ ضَغْط ٌ فَظَةٍ are discussed. They have the attribute of isti‘lā’ in them, which literally means to elevate. Therefore, Ibn al-Jazari refers to them as the seven elevated letters (وَسْعَ عَلَوِّ). This is opposite to the third attribute mentioned in the first line, istifāl. Its applied definition is the rising of the back portion of the tongue when pronouncing these letters. Due to the back portion of the tongue rising, these letters are read with tafkīm (a full/thick sound).

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

TEXT:

۵َ۷٧۵

TRANSLATION:
The ṣād, ḍād, ṭāʾ and ṭḥāʾ have īṭbāq while ٍ ضَغْط ٌ فَظَةٍ are the letters of idhlāq.

COMMENTARY:

7] In the first half of the line, the attribute of īṭbāq is mentioned, as well as its letters: ٍ ضَغْط ٌ فَظَةٍ ٍ ضَغْط ٌ فَظَةٍ. It is opposite to the fourth attribute mentioned in the first line, infīṭāḥ. It literally means lid or cover while its applied definition is the centre part of
the tongue embracing or encompassing the palate. All the letters of ṣṭbāq have isti‘lā’ in them. This encompassing of the palate creates a hollow or “tunnel effect” in the mouth which enhances the “full/thick” sound in these letters. The result is that these letters are read even more emphatically (full/thick). The qāf, ghayn and khāʾ will not be as emphatic since they only have isti‘lā’ in them (and not ṣṭbāq).

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

9] In the second half of the line the attribute of ḫdhlāq and its letters are discussed. This is the opposite of ḫsmāt mentioned in the first line. Literally, it means fluency and ease. It also bears the meaning of tip, point, edge and so on, since these letters are pronounced from the tip of the tongue (lām, nūn and rāʾ) and the lips (fāʾ, mīm and bāʾ). Technically, it is the ease and fluency with which these letters are pronounced. It is found in six letters which are in the combination فَصّمَتْ لَبَّ.

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

In reality the two attributes, ḫdhlāq and ḫsmāt have no effect on one’s recitation, unlike the previously-mentioned attributes, and are more to do with the linguistic aspect of
the Arabic language than recitation. Therefore, many authors do not include them in their books.

TEXT:

\[
\text{صَفِيرُهَا صَادٌ وَزَايٌ وَسَينُ}
\]

TRANSLATION:

Those with safir are sād, zāy and sin. Qalqalah is (in the letters) قُطْبٌ جُدِّ. And līn is (in) . . .

COMMENTARY:

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

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

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

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

77

The wāw and the yāʾ that have a sukūn, and a fathah before them both. And inhīrāf is correct . . .

COMMENTARY:

The letters of līn are explained at the beginning of this line: the wāw and the yāʾ, when they have a sukūn and are preceded by a fathah i.e. َيْ and ُو. The pronunciation of these letters is done with total ease and without any difficulty or exertion.

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

TEXT:

78

Fi lām wālār wā intikāriyyi jāʾil ُوَلِلْيَتْفَشْيِي ِالشَّينِ صَادًا اسْتَتِمْلُ

TRANSLATION:

. . . in the lām and the rāʾ, (while the rāʾ is also) made with takrīr, tafash-shī is (in) the shin; and the dād, apply istīṭālah (in it).

COMMENTARY:

The letters of inhīrāf are mentioned, the lām and the rāʾ. Thus, considering the inclination mentioned, it is said that the makhraj of the lām inclines towards the makhraj of the rāʾ and vice versa.

15] Thereafter, the attribute of takrīr is mentioned. It is also referred to as takrār, which means to repeat. Technically, it is the shuddering of the tongue since it
repeatedly “knocks” against the palate when pronouncing this letter. This attribute is found in the last letter which was mentioned, the ṛā’.

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

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

Varying Paces of Recitation

TEXT:

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

COMMENTARY:

Three paces of recitation are mentioned in this line:

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

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

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

50 Al-Nashr: 1/206.
This is generally practiced by those who make qaṣr in madd munfaṣil: Qālūn, Warsh via al-ʾAṣbahānī, Ibn Kathīr, Abū ʿAmr al-ʾBaṣrī, al-Walī from Ḥafṣ, some Ṭuruq of al-Ḥulwānī from Hishām, Abū Jaʿfar and Yaʿqūb.\textsuperscript{51}

3) Tadwīr – this is the medium pace of recitation, between taḥqīq and hadr. This is the practice of most who transmit moderation in madd munfaṣil, like Ibn ʿĀmir and al-Kisāʾī.

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

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

TEXT:


taḥqīq

TRANSLATION:

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

COMMENTARY:

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

1) A beautiful voice

The Prophet ﷺ said:

"Adorn the Qurʾān with your voices, for a good voice increases the Qurʾān in its beauty."\textsuperscript{53}

\textsuperscript{51} Al-Nashr: 1/207.
\textsuperscript{52} Al-Nashr: 1/209.
\textsuperscript{53} Al-Ḥākim: 1/575.
2) The melodies of the Arabs

The Prophet ﷺ said:

اِفْرَأَوا الْقُرْآنَ بَلْحُونَ الْغَزِّر.

“Recite the Qurʾān in the melodies of the Arabs.”

3) Tartīl

Allah says in the Qurʾān:

وَزَثِّلِ الْقُرْآنَ ثَغْصْثَِلً

“Recite the Qurʾān with tartīl (slow measured intonations).”

4) Tajwīd

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

5) In the Arabic language

The Qurʾān was revealed in Arabic:

إِنَّا جَعَلْنَاهُ فَرَايًا عَرَبِيًا.

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

**Tajwīd**

**TEXT:**

وَالْأَخْذُ بِالْتَّجُوبِ حَتَّىَ لَا رَمُّ مَنْ لَمْ يُهْجُوِّ الْقُرْآنَ آيَتُهُ

**TRANSLATION:**

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

**COMMENTARY:**

In the first half of the line the author states that the application of *Tajwīd* is *lāzīm* (necessary). What is meant by *lāzīm* here is *farḍ ʿayn*: incumbent upon every individual without exception.
In the second half of this line, he says that one who does not recite with *Tajwīd* (تَجْوِيدُ) is a sinner.

Every individual who makes *lahn jaliyy* (clear errors) or *lahn khafiyy* (hidden errors) should not be considered a sinner. Instead, it should be restricted to what Ibn al-Jazari mentions in his *Nashr*, dividing the reciters of the Qurʾān into three:
1) The one who is able to recite correctly and does so.
2) The one who strives to recite correctly but yet faul ters in his recitation.
3) The one who is able to recite correctly, yet does not due to his/her negligence. 54

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

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

**TEXT:**

لاَآَنَّهُ يَهِيُّ الْأَلْلَهُ أُنْزَلًا ُوُهَكَّدَا عَنْهُ إِلَيْيْتَنَا وَصَلًا

**TRANSLATION:**

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

---

54 *Al-Nashr*: 1/210-211.
COMMENTARY:

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

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

TEXT:

٤٥٠٨٣

TRANSLATION:

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

COMMENTARY:

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

55 *Abkām Qirāʿat al-Qurʾān*: 17-18; *Hidāyat al-Qārī*: 1/45.
TEXT:

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

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

On the other hand, an adept and expert reciter of the Qurʾān is one who recites with total ease (بَِنوُّعْـفِ فِؼي ميُّعْؼقِ ا). No strain, burden or difficulty is visible on him/her when he/she recites, as though the Qurʾān flows from his/her lips (مِؼنْقَـِْؼصِ مَـا حَكَـوُّـفِ). There are also no inaccuracies or haphazardness in their recitation (بِلَا تَعْشِفِ).

Correct Execution of the Letters

TEXT:

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

COMMENTARY:
The letters of *istiʿlāʾ* should be read with *tafkhīm*. In the same manner, due attention should be given that the letters of *istiʿlāʾ* are read with *tarqīq*.

From the letters of *istiʿlāʾ* that are always read with *tarqīq*, the *alif*, the *rāʾ* and the *lām* of الله are excluded, since they are at times also read with *tafkhīm*.
In the second half of this line, Ibn al-Jazarī mentions that care should be taken that the alif is not read with tafkhīm. The son of Ibn al-Jazarī, Abū Bakr, mentions that this statement of his father should not be taken in general, and should be restricted to the alif when it is preceded by an empty/flat letter (it will never be read with tafkhīm in this condition).\footnote{Hawāshi al-Muhimah: 183.}

TEXT:

\[
\text{كَهْمُرُ أَلْحَمْدُ أُعُودُ إِهِبِنَا} \quad \text{أَلْلَّهُ} \quad \text{لَآم} \quad \text{لِلَّهِ لَتَنَا}
\]

TRANSLATION:

Likewise, (apply tarqīq in) the hamzah of الله and إِهِبِنَا, أَعُودُ, أَلْحَمْدُ. Then (also apply tarqīq in) the lām of لَآم...

COMMENTARY:

If a hamzah appears at the beginning of a word then care should be taken that it is read with tarqīq e.g. إِهِبِنَا. Other examples presented by Ibn al-Jazarī in his Nashr are إِهِبِنَا and أَعُودُ. If the letter next to the hamzah is close to it (in makhraj) e.g. إِهِبِنَا and أَعُودُ, or it is a letter read with tafkhīm, e.g. أَلْلَّهُ, then extra caution should be taken that it be read with tarqīq. The tarqīq of the hamzah is not restricted to these words but should be applied generally throughout the Qur`ān. More examples are given by the author in the Nashr. Of the former: أَحَقُّ أَحَتَّ أَغْطِى, and of the latter: أَضْلَحُ أَضْلَحُ and أَضْلَحُ أَضْلَحُ.

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

TEXT:

\[
\text{وَلِيَتَلَّفَ وَعَلَى اللهْ وَلَا البَضُّ} \quad \text{وَلِيَتَلَّفَ حَمَايَة* وَمِنْ مَرْضٍ}
\]
TRANSLATION:
(And the lām in) وَلَا الْلَّهَ وَلَا مَلَائِكَتَهُ وَلَا مَلَّاَحَدَّ. (And apply tarqīq in) the mīm of مَخْضَصُّ وَلَا الْلَّهَ وَلَا مَلَائِكَتَهُ وَلَا مَلَّاَحَدَّ وَلَا الْلَّهَ وَلَا مَلَائِكَتَهُ.

COMMENTARY:
Care of its tarqīq should especially be taken when the lām comes near full/thick letters e.g. جَعْلَ اللَّهِ وَلَا الْلَّهَ وَلَا مَلَائِكَتَهُ. Other examples include: وَعَلِّيَاءُ اللهِ وَلَا مَلَائِكَةَ اللهِ وَلَا الْلَّهَ وَلَا مَلَائِكَتَهُ. In the same manner, tarqīq should be maintained in the mīm when it comes near letters of tafkhīm e.g. مَيْسِرٍ وَلَا الْلَّهَ وَلَا مَلَائِكَةَ اللهِ.

TEXT:
وَحَاءُ حَضْرَحُ أَحْضَرُ الْحَقُّ وَبَتِّهِ بَاتِلٍ وَبَتِّرُقٍ ٨٨

TRANSLATION:
(And apply tarqīq in) the bāʾ of بَأْ لِهِ بَاتِلٍ وَبَتِّرُقٍ and the hāʾ of حَضْرَحُ أَحْضَرُ الْحَقُّ.

COMMENTARY:
The bāʾ should also be read with tarqīq when it appears next to letters of tafkhīm e.g. بَأْ لِهِ بَاتِلٍ وَبَتِّرُقٍ. Ibn al-Jazarī also gives بَأْ لِهِ بَاتِلٍ and بَأْ لِهِ بَاتِلٍ as examples in his Nashr. It is clear that precaution is also needed when two tafkhīm letters appear next to the bāʾ e.g. بَأْ لِهِ بَاتِلٍ وَبَتِّرُقٍ. Due care should be taken of the tarqīq in the bāʾ; even if there is an alif between it and the letter of tafkhīm e.g. بَأْ لِهِ بَاتِلٍ وَبَتِّرُقٍ etc. Other examples include بَأْ لِهِ بَاتِلٍ. Other examples include بَأْ لِهِ بَاتِلٍ. The tarqīq in the bāʾ should also be maintained when it is followed by weak letters e.g. بَأْ لِهِ بَاتِلٍ. Other examples are بَأْ لِهِ بَاتِلٍ.
TEXT:

وَبَيْنَ الْإِذْبَاقَ مِنْ أَخْطَطَ مَعَ بَسْطَتْ وَالْخُلُفْ بَتْحُلْفَكُمْ وَقَعَ

TRANSLATION:

And clarify the *itbāq* of *ṭ* and *ṭ*. And in *ṭ*, a difference of opinion has occurred.

COMMENTARY:

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

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

*Idghām Tām* is when the first letter is completely incorporated into the second letter and nothing of it remains e.g. بِذِإِ غَلْطُنَمْ بَرُكُّبٍ مَعْتَا بِمْ يَنِ يُرَبُّ.

*Idghām Nāqīṣ* is when an attribute of the first letter remains after the incorporation has taken place e.g. بِذِإِ غَلْطُنَمْ بَرُكُّبٍ مَعْتَا بِمْ يَنِ يُرَبُّ. In the first two examples, the *ghunnah* remains after the assimilation, and in the latter two examples, *itbāq* stays behind. This is what Ibn al-Jazarī alludes to when he states: وَبَيْنَ الْإِذْبَاقَ مِنْ أَخْطَطَ مَعَ بَسْطَتْ (and clarify the *itbāq* in *ṭ* and *ṭ*). The *idghām* of *ṭ* into *ṭ* takes place in four places:

1. – *Sūrat al-Naml*, 22
2. – *Sūrat al-Mā’idah*, 28
3. – *Sūrah Yūsuf*, 80
4. – *Sūrat al-Zumar*, 56

Note that when making *idghām* in the above words, no *qalqalah* is made on the *ṭ*. 
The reason (sabab) for idghām in the above words is strong since the ط and the ت are mutajānisayn. However, due to the ط being such a strong letter, it is not completely assimilated into the ت as the itbāq of the ط remains. On the other hand, since the ت is weaker than the ط, idghām of the ت into the ط is always tām e.g. إِذْ هَمَتْ وَقَالَتْ صَلِيْلَةٌ. طَلَأْتْ قْان.

In the second half of the line, the author says that in كَمْ بَمْ نََْوَلْ of Sūrat al-Mursalāt: 20, there is difference of opinion. The difference of opinion is regarding whether the idghām of the ق into the ك is tām or nāqiṣ. If it is tām, the ق is completely assimilated into the ك, and if it is nāqiṣ, then the istiʿlāʾ of the ق will remain after idghām takes place.

The Nūn Mushaddadah, the Mīm Mushaddadah and Mīm Sākinah

TEXT:

وَأَظُهِّرِ الْغُنْثَةِ مِنْ نُونٍ وَمِنْ مِيمٍ إِذَا مَا شُدِّدَ أَوْ أُخْفِيَنُ

TRANSLATION:

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

COMMENTARY:

In this line, the reciter is told to clarify the ghunnah in the nūn and the mīm when they are mushaddad e.g. مَمَّ مِّنَ اللَّهِ مَمَّ مِّنَ نُونِ وَمِمَّ مِّنَ مِيمِ. At the end of this line, the author starts discussing the rules of mīm sākinah: ikhfāʾ. It literally means to conceal. Technically, it is to read without a tashdīd, in a condition between ith-hār and idghām, while clarifying the ghunnah. When exactly it occurs, is discussed in the next line.
TEXT:

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

COMMENTARY:

From this line it is understood that if the *mīm sākinah* is followed by a *bāʾ*, then according to the preferred opinion of the *qurrāʾ*, *ikhfāʿ* will be made of the *mīm sākinah* while making the *ghunnah* clear e.g.

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

TEXT:

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

COMMENTARY:

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

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

57 *Al-Nashr*:1/222.
Due to the *mīm* being so close to the *fāʾ* in *makhrāj*, and sharing the same *makhrāj* with the *wāw*, the application of *īṭḥ-hār* tends to be incomplete, thus rendering the *mīm* to be somewhat hidden, instead of clear. Extra care should therefore be taken that *īṭḥ-hār* be made properly when *mīm sākinah* is followed by a *fāʾ* or a *wāw*.

**Idghām**

**TEXT:**

\begin{align*}
\text{وَأَوَّلَيْ مَيْنُ وَجَنَّسْ إِنَّ سَكُنُنَّ أَدْعِمُ كَفَّلُ رُبُّ وَبَلٌ لاَّ وَأَيْسَنَّ}
\end{align*}

**TRANSLATION:**

If the first of two *mithlayn* or *mutajānisayn* letters has a *sukūn*, then make *idghām*, like in *كُـلْزَةِّ* and *تَـلْلَََ*.

And make clear (make *īṭḥ-hār*)...

**COMMENTARY:**

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

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

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

The example *فَنَّ رُبُّ* is *mutajānisayn* according to Farrāʾ.

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

The places of *īṭḥ-hār* are mentioned in the next line.
TEXT:

سبَحَةُ قَاضِمُ عَنْهُمْ قَالُوا وَهُمْ
في يَوْمِ لَا تُرِيُّ قَلْعُبَ قُلْ نَعْمَ

TRANSLATION:

... in, and قُلْ نَعْمَ, لَا تُرِيُّ قَلْعُبَ قُلْ قَالُوا وَهُمْ, قَلاً عَنْهُمْ سَبَحَةُ.

COMMENTARY:

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

1) In mutajānisayn and mutaqāribayn, the first letter should not be a letter from the throat e.g. أَقَفُّ عَلَيْنَا أَبْيَعَهُ مَأْنِهُ, لَا تُرِيُّ قَلْعُبَ قُلْ قَلاً عَنْهُمْ سَبَحَةُ.

2) If the first letter is a letter of madd e.g. قَالُوا وَهُمْ. Though some may deem the two wāws or the two yāʾs as mithlayn, they are not, according to the given definition. Therefore, idghām will not take place.

3) In general, idghām does not take place in the lām of the verb e.g. قُلْنَا قُلْتُمْ فَقَالَهُمُ فَقَالَهُمْ. Some may compare the lām of the verb to the lām al-taʿrīf, where idghām is made of the lām into the nūn and the tāʾ e.g. ﴿وَالَّذِينَ ﺃَلْمَامِ ﺃَلْمَامُ﴾.

Waqf

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

From this definition, it is understood that waqf cannot be made in the middle of a word e.g. the ﴿الْحَمْدُ﴾ of ﴿بَيْتُكَ تَعْبِدُهُ﴾ or the ﴿الْحَمْدُ﴾ of ﴿يَبْنِيَّ﴾. This definition also infers that if one stops for a longer time than is usually needed to renew one’s breath, then it is also not considered as waqf e.g. one stops for five or ten minutes between his stops. Similarly, if one stops without intention of continuing, then it is not considered as waqf, but will actually be qatʿ.
Ibtidā’ literally means to start or begin. Technically, it is the start of one’s recitation, whether it is after waqf or after qaṭʿ. If it is after qaṭʿ, then the rules of istiʿādhah and basmalah will apply.

**TEXT:**

وَيَغْدُ مَا حَمِسْنَ أَنْ تَجْوَدَا

**TRANSLATION:**

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

**COMMENTARY:**

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

**TEXT:**

قَالَ الْفَظُّ إِنَّ تَمَّ وَلَا تَعْلَقُّا تَامَّ وَكَافِ إِنَّ يُعْتَّقُ عَلَّقًا

**TRANSLATION:**

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

**COMMENTARY:**

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

If what follows the place of waqf has no link to what is before it, then this is waqf tām e.g. إِنَّ اللَّهَ عَلَى كُلِّهِمْ أَتَتْحُونَ إِنَّ الَّذِينَ كَفَرُوا... رَوَأَ الْمُتَّلَبَانَ.
In all these examples, what follows the place of *waqf* has no link to what is before it, in meaning or grammar i.e. it is not linked to what is before it in meaning, nor grammar.

If what follows the place of *waqf* is linked to what is before it in meaning (*مَفْغ*), then this is *waqf* *kāfī* e.g. Пـِ وَمِم ا زَسَكٌَْْ اهُْ... In these examples, what follows the place of *waqf* is linked to what is before it in meaning only, and not in grammar.

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

**TEXT:**

قَفْ وَأَبْتَبِدِئْ ْوَإِنْ بِلْقَفْظٍ يَحَسُّنْ ْقَفِّصُ وَلَا تَبْدَأْ يَسْوَى ال آي يُسَسْ

**TRANSLATION:**

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

**COMMENTARY:**

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

If what follows the place of *waqf* is linked to what is before it in grammar (*بِلْقَفْظ*), and the meaning that is given is sound, then this is *waqf* *hasan* e.g. *آْخِذْ لَهْ زَبِبْ* *آْخِذْ لَهْ* وَمِمَا رَفَتْهُمْ... In all these examples, what follows the place of *waqf* is linked to what is before it in grammar.

It should be held in mind that if they are linked in grammar, they will automatically be linked in meaning.
The ruling regarding *waqf hasan* is that the reciter needs to repeat from before the place of *waqf* and will not be allowed to continue recitation from what follows. However, if *waqf hasan* is at the end of a verse, then it will be allowed to continue recitation from what follows.

**TEXT:**

وَعِيْرُ مَاتِمًا قَبِيحٌ وَلَهُ يُوقَفُ مُضْطَرًا َوَيَبْدِئَ قَبْلَهُ

**TRANSLATION:**

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

**COMMENTARY:**

In the previous *waqfs* – *tām*, *kāfī* and *hasan* – the meanings were sound. In this line, the author explains that *waqf* which is made in such a place where a complete meaning is not understood, or it distorts the intended meaning. This is known as *waqf qabīḥ* e.g. *

إنّ هذا أجله نتنبأ وما خلقنا السماء والأرض وما بنينا* 

*لتين شكرتم لأريدكم* 

*أنتم أصحاب النار* 

*الذين يحولون الغزير* 

*إن لله لا يبدي إن لله لا يستحقون* 

*وتنعرون* 

*وتنعرون* 

In these examples, the meaning is either not understood, or it is distorted. It is linked to what is before it in meaning and in grammar, the same as *waqf hasan*. The difference is that the meaning expressed is not good. Therefore, Ibn al-Jazarī says that this type of *waqf* is only done if one is forced to do so due to lack of breath, sneezing, forgetting what comes next, and so on. This is what he alludes to when he states: *

مَضْطَرًا* 

Thus, *waqf qabīḥ* is only done when it is *waqf iḍṭirārī* i.e. a forced stop.

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

In this line, the ruling for *waqf qabīḥ* is also given: to repeat from before the place of *waqf*. It is not allowed that the reciter continues from what follows during *waqf qabīḥ*. 
This is what the author means when he states: *ibtida’* will be made from what is before it.

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

1) *Tām* – *ibtida’* is *tām* after *waqf tām*
2) *Kāfī* – *ibtida’* is *kāfī* after *waqf kāfī*
3) *Ḥasan*
4) *Qabīḥ*

In the last two, the *waqf* may be *ḥasan* and *ibtida’* from what follows *qabīḥ* e.g. بَنْ ثُؤْمُ – لَنْ شَكَرَكُمْ لَأَزِيدَنَّكُمْ - لَنْ شَكَرَكُمُ وَمَائِئِاْ نَفَصْتَُ. Or *waqf* may be *qabīḥ* and *ibtida’* from what follows *ḥasan* e.g. مَئِِْ صَكَصْتَُْ لََِسًِسَى كمُْ.

TEXT:

وَلَيْسَ فِي الْقُرْآنِ مَنْ وَقَفَّ وَحَبَّ وَلَا حَرَامٍ عِبْرَ مَالَهُ سَبِيبٌ

TRANSLATION:

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

COMMENTARY:

In this line, the author explains that there is no *waqf* in the Qurʾān that is compulsory according to *sharīʿah* – that is, if it is not made, the reciter will be considered a sinner. Similarly, there is no *waqf* in the Qurʾān which is unlawful by *sharīʿah*, which if made, an individual will be a sinner.
However, certain reasons may result in that *waqf* being unlawful – such as one who understands the meaning and purposely, or in jest, stops on a place to distort the meaning e.g. إِنِّي كُفِرْتُ وَمَا مِنْ إِلَهٍ and so on.

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

**TEXT:**

وَفِيهِمَا رُعَايَةُ الرَّسَمِ اسْتَنْدَرَطُ وَالْقَطْعِ كَالْوَقُفِ وَبِالآيَ شُرُطٍ

**TRANSLATION:**

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

**COMMENTARY:**

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

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

**TEXT:**

والسَّكَتَةُ مِنْ دُونِ تَنْفِسَةٍ وَخُشُوْضٍ بِذِي اِيْتَصَالٍ وَأَيْتَصَالٍ حَيْثُ نَصَّ

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

COMMENTARY:

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

Sakt may be made in one word e.g. ﻣَنْ أَمْنَ ﴿١٠٣﴾ or in two words e.g. ﴿١٠٣﴾, بَلْ رَأَى ﻣَنْ زَانٍ wherever it is corroborated.

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

TEXT:

والآن جَينُ الْأَخْدُ في المَرَادِ وَاللهُ حَسْبِي وَهُوَ اعْتِمَادِي

TRANSLATION:

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

COMMENTARY:

After completing his introduction, the actual intent of penning this work starts: discussing the differences of the 10 Qirāʿāt according to the previously-mentioned Transmitters and Ṭuruq.
The Istiʿādhah

Istiʿādhah means to seek refuge and protection in Allah from the cursed Satan. In this chapter, it particularly refers to seeking refuge and protection in Allah from Satan when engaging the recitation of the Qurʾān.

TEXT:

وَقَلْ أُعُودُ إِنْ أُرْدَتْ تَفْرُقًا َّنَقْرًا َّاَلْحَفْيِ جَهَرًا لِّجَمِيعِ الْقُرْآن

TRANSLATION:

Say “أَعُودُ” when you (intend) reciting, as in (Sūrat) al-Naḥl – loudly – for all the Qurrāʾ.

COMMENTARY:

Three matters are discussed in this line:

1) The wording of the istiʿādhah.
2) Where the istiʿādhah should be made.
3) Whether it should be made loudly or softly.

The Wording of the Istiʿādhah

Ibn al-Jazarī suggests that the advised wording for the istiʿādhah is that which comes in the verse of Sūrat al-Naḥl:

فَإِذَا قَرَأَتِ الْقُرْآنَ فَاسْتَجِيبْ بِالْلَّهِ مِنَ الشَّيْطَانِ الرَّجّالِ

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

Upon closer inspection of the verse, one finds that the word فَاسْتَجِيبْ is used, suggesting that when making istiʿādhah, one should use the wording which stems from the tenth scale i.e. فَاسْتَجِيبْ بِالْلَّهِ. 58 To clarify this misconception, Ibn al-Jazarī states in the line that

58 Some have attributed فَاسْتَجِيبْ to Ḥamzah, which is incorrect. See Al-Nashr: 1/246.
“أَعُوذُ” should be used, and not “أَسْتَعْبِدُ”. The reason is that in the verse, Allah is giving an instruction to seek refuge, therefore the س and ت appear in the wording from the tenth scale. The peculiarity of the tenth scale is that it denotes the seeking of something; in this case, seeking refuge (طْلَبُ أَعُوذُ). Other similar words which come from the tenth scale are بِاِسْمَّاءْ لَهُ، which means the seeking of goodness (طْلَبُ الْبَحْرِ) and بِاِسْمَّاءْ لَهُ، which is the seeking of forgiveness (طْلَبُ الْمُغْفِرَة). Thus, while Allah gives the instruction to seek refuge in this verse of Sūrat al-Nahl, Allah practically expresses the wording to be used in many other verses of the Qurʾān e.g. كُلْ بَؾُورُ جِصَةِّ امي اشِ and كُلْ بَؾُورُ كِضَةِّ امْفَوَقِ. This wording is also found in a hadith:

إِذَا تَشَهَّدْ أَحَدُكُمْ فَلَيْنِسْ أَعُوذُ بِاللهِ مِنْ أَزِيْكُنَّ، يَنْقُولُ: اللَّهُمَّ إِنِيَ أَعُوذُ بِكَ…

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

The preferred wording is therefore: أَعُوذُ بِاللهِ مِنْ السَّيِّئِانِ الرَّجِمِ. The discussion regarding the wording is continued in the next line.

Where should the Isti‘ādhah be made?

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


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

where إِذَا قُمْتُ إِلَى الْصَّلَاةُ means when one intends to stand for Prayer (إِذَا أُرِيَتُ لِلْقَوْمِ إِلَى الْصَّلَاةِ). Furthermore, there is agreement of the Qurrā’ that istiʿādhah be made before one begins recitation of the Qurʾān.  

Should Istiʿādhah be Made Loudly or Softly? 
It is preferred that the istiʿādhah be made loudly for all the Qurrā’. While this is preferred, other opinions will be discussed in verse 105.

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

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

TEXT:

وَإِنْ تَغْيِّرْ أَوْ تُزَادْ لَفْظًا فَلَا تَعْدِ الَّذِي قَدْ صَحِّحَ مِنْهَا نَقِيلًا

TRANSLATION:

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

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

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62 Refer to the chapter of istiʿādhah in Thamarāt Ayyūb al-Qārī ‘alā Uṣūl Hirz al-Amānī. 
63 Al-Nashr: 1/254.
adhere to those wordings which have been soundly transmitted.⁶⁴ In the *Nashr*, Ibn al-Jazari mentions a few variations of the *istiʿādhah*.⁶⁵ At times, these variations are general for all the *Qurāʾ* e.g. in *Jāmiʿ al-Bayān*,⁶⁶ Abū ‘Amr al-Dānī relates ُأَغْوَذُ يَا بَالِهِ السَّيِّمِ الْعَلَمِ مِنَ السَّيِّمِ الْزِّحِمَ as the general practice for all the *Qurāʾ* i.e. al-Ḥaramayn (Nāfiʿ, Abū Jaʿfar and Ibn Kathīr), al-Shām (Ibn ʿĀmir al-Shāmī) and al-ʿIrāqayn (the Baṣrīs and the Kūfīs); while in the *Talkhīṣ*,⁶⁷ Abū Maʿshar al-Ṭabarī relates ُأَغْوَذُ يَا بَالِهِ الْعَـَْلَمِ مِنَ السَّيِّمِ الْزِّحِمَ only for Qunbul.⁶⁸

At the same time, all the variations appearing in the books are not necessarily sound e.g. in the *Kāmil*, Abū al-Qāsim al-Hudhalī relates ُأَغْوَذُ يَا بَالِهِ الْقَادِرِ مِنَ السَّيِّمِ الْزِّحِمَ and ُأَغْوَذُ يَا بَالِهِ الْقَوِيِّ مِنَ السَّيِّمِ الْعَلَمِ, which are both not sound transmissions.⁶⁹

It should be kept in mind that in spite of all the variances related in the books, the preferred wording of the *istiʿādhah* is ُأَغْوَذُ يَا بَالِهِ مِنَ السَّيِّمِ الْزِّحِمَ according to all the *Qurāʾ*, as mentioned in the first line of this chapter.

**TEXT:**

وَقِيلُ ُيُبْخَفِي ُخَمْرَةً ُحْيَثُ ُتَلَا وَقِيلُ ُلَا ُفَاتِحَةً ُوَعْلَمًا

**TRANSLATION:**

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

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⁶⁴ Imam al-Shāṭibī mentions changing the wording of the *istiʿādhah* unrestrictedly: (إنَّ تَزَّدَ لِيَّنَ لَيْتْ يَقْلُتْ مَجِلَّةً) (if you increase the wording to glorify your Lord, then you will not be amongst those who are ignorant). However, restricting it to that which is soundly transmitted is advised by Ibn al-Jazari. See *al-Nashr*: 1/251-252.

⁶⁵ *Al-Nashr*: Vol. 1/246.

⁶⁶ *Jāmiʿ al-Bayān*: 145.

⁶⁷ *Al-Talkhīṣ*: 133.

⁶⁸ Note that in both these variances in the wording of the *istiʿādhah*, there are additions in glorifying Allah i.e. السَّيِّمِ الْعَلَمِ and السَّيِّمِ الْزِّحِمَ. In the same manner, the only sound transmission regarding the *istiʿādhah* in which omission of the wording takes place is ُأَغْوَذُ يَا بَالِهِ مِنَ السَّيِّمِ الْزِّحِمَ. See *al-Nashr*: 1/251.

⁶⁹ *Al-Nashr*: 1/248-249.
COMMENTARY:

In line 103, it was mentioned that the *istiʿādhah* be made loudly for all the *Qurrāʾ*. In this line, two other opinions are mentioned for Ḥamzah:

1) Ḥamzah would conceal the *istiʿādhah* i.e. recite it softly, throughout the Qurʾān, whether by Sūrat al-Fātihah or elsewhere.

2) Ḥamzah would conceal the *istiʿādhah* throughout the Qurʾān except by Sūrat al-Fātihah, where he would then recite it loudly.

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

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

TEXT:

وَقُفِّفْ لَهُمْ عَلَيْهِ أَوْ صَلِّ، وَأَسْتَحْبَبِ وَقَالُ وَقَالَ بَعْضُهُمْ يَحْبِبَ

TRANSLATION:

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

COMMENTARY:

Two matters are discussed in this verse:

1) The stopping and the joining of the *istiʿādhah*.

2) The ruling regarding the *istiʿādhah*.

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70 Even though Ibn al-Jazari only mentions this opinion for Ḥamzah here, it is also attributed to Nāfiʿ. See al-Nashr: 1/252. Perhaps this is what Imam al-Shāṭibī alludes to when he states: بِإِخْبَارَةِ فَضْلُ أَبَا وَاَلْمَانِ. This opinion is related for Ḥamzah by Abū al-ʿAbbās al-Mahdawi in his book *Sharḥ al-Hidāyah*: 1/8.
Stopping and Joining of the Istiʿādhah

All the Qurrāʾ allow one to either stop on the istiʿādhah, or join it to what follows, whether it is the basmalah or not.

If it is not the basmalah, then one should note whether it is followed by a mīm or not; if followed by a mīm, ighām kabīr will be made by those who transmit it e.g. ﷲ ﷲ ﷲ ﷲ. Care should also be taken not to join the istiʿādhah directly to the name of Allah e.g. ﷲ ﷲ ﷲ ﷲ, His qualities e.g. ﷲ ﷲ ﷲ ﷲ, or pronouns referring to Allah e.g. ﷲ ﷲ ﷲ ﷲ etc.

The Ruling Regarding the Istiʿādhah

Some are of the opinion that making the istiʿādhah is compulsory because it is mentioned as an imperative command in the verse of Sūrat al-Nahl. However, the view of the majority, as suggested by Ibn al-Jazarī, is that it is desirable and not compulsory. There are ahādith in which the Prophet ﷺ started recitation of the Qurʾān without reciting the istiʿādhah. If it was compulsory, then surely the Prophet ﷺ would have recited the istiʿādhah.

71 This discussion is not mentioned in the Shāṭibiyyah.
72 Hidāyat al-Qārī: 2/562; Al-Nashr: 1/266.
73 This discussion is not mentioned in the Shāṭibiyyah.
74 An example of this is the ḥadīth musalsal of Sūrat al-Kawthar. See Mukhtārāt min al-Musalsalāt by M. Saleem Gaibie.
The Basmalah

The discussions surrounding the basmalah revolve around:

1) Reading the basmalah between two surahs i.e. when joining two surahs in one breath.  
2) Reading the basmalah when beginning recitation at the start of a surah.  
3) Reading the basmalah when beginning recitation in the middle of a surah.

Ibn al-Jazari discusses them in this order.

Ziyādāt al-Ṭayyibah:

Basmalah between two surahs would be an additional wajh for Abū ʿAmr al-Baṣrī, Ibn ʿĀmir al-Shāmī and Yaʿqūb. This is if one considers that there are codes in the verse of the Shāṭibiyyah:

\[
\text{لا نش كالا نسب وجه ذكرنه } * \text{ وفيها خلاف بينة واضع الطفل}
\]

The Shāṭibiyyah therefore mentions sakt and waṣl for Abū ʿAmr and Ibn ʿĀmir, and reading the basmalah would be additional.

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

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

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

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

76 This is understood from the previous verse of the Shāṭibiyyah:
Khalaf al-ʿĀshir makes *sakt* via the Ṭayyibah, whereas via the *Durrah* he only had *waṣl*.

**TEXT:**

بَسْمَةُ بَيْنَ السُّورَتَيْنِ يَبُّ نَصْفٌ  دَمَّ نَقُ رَجَأ وَصَلَ فِيْها وَعَنْ حَلْفٍ

**TRANSLATION:**

(Read) the *basmalah* between two *sūrahs* for Qālūn, ʿĀṣim, Ibn Kathīr, Abū Jaʿfar, and Kisāʾī. Make *waṣl* (between two *sūrahs*) for Ḥamzah. And for Khalaf (al-ʿĀshir)...

**COMMENTARY:**

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

Qālūn, ʿĀṣim, Ibn Kathīr, Abū Jaʿfar, and Kisāʾī will read the *basmalah* between two *sūrahs*.

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

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

**TEXT:**

قَاسِكْتُ وَصَلَ َوَالْحُلْفُ كَمْ ِجَالَ وَاخْتَيِرَ لِلسَّمَاكِ ِفيَ وَبَلَ َوَلَا

**TRANSLATION:**

[And for Khalaf (al-ʿĀshir)], *sakt* and *waṣl* (is related). There is difference for Ibn Ṭāmī al-Shāmī (كَمْ), Abū ʿAmr al-Baṣrī, Yaʿqūb (جَالَ) and Warsh (جَالَ). Those who make *sakt* (between two *sūrahs*) choose in (*sūrahs*) *وَبَلَ َوَلَا* and...
Ibn ‘Āmir al-Shāmī (كَمُّ), Abū ‘Amr al- Баṣrī, Ya’qūb (جَحْمَا) and Warsh (خَلَ) have difference of opinion between two surahs: reading the basmalah, making wasl, as well as sakt.

The code (خَلَ) only refers to Warsh via al-Aṣrī. Warsh via al-ʿĀshīrī will agree with Qālūn i.e. read the basmalah between two surahs. This has been explained by the author in lines 39 and 40.

In the second half of the line, the practice of the Qurrāʾ by the two surahs that start with وَبَُْلُ and the two surahs that start with لََ is discussed. It continues into the next line.

TEXT:

بَسْمَالَةٌ، وَالسَّكْتُ عَمَّن وَصَلَا وَفِي ابْتِدَاءِ السُّورَةِ كُلٌّ بَسْمَالَةٌ

TRANSLATION:

[Those who make sakt (between two surahs) choose in (surahs) وَبَُْلُ and لََ] to read the basmalah; and sakt (between these surahs) from those who relate wasl. At the start of the surah, all (the Qurrāʾ) read the basmalah...

COMMENTARY:

Those who apply sakt between two surahs — Warsh, Abū ‘Amr al- Başrī, Ibn ‘Āmir al- Shāmī, Ya’qūb and Khalaf al-ʿĀshīr — will read the basmalah when joining the surahs that start with وَبَُْلُ and لََ to the surahs immediately before them.

Those who apply wasl between two surahs — Warsh, Abū ‘Amr al- Başrī, Ibn ‘Āmir al- Shāmī, Hamzah, Ya’qūb and Khalaf al-ʿĀshīr — will make sakt between these surahs.

The reason for this distinction between these specific surahs is due to the bad impression it might cause when joining it to what is before it e.g. وَاذْذُلِّ حٌَ تِ لََ, وَاذْذُلِّ حٌَ تِ لََ. Therefore, those who consider this distinction,
like ‘Abd al-Mun‘im Ibn Ghalbūn, al-Mahdawī in al-Hidāyah, Makkī in al-Tabṣīrah, amongst others, will read the basmalah between these sūrahs for those who make sakt, and make sakt between these sūrahs for those making wasl. Most do not consider this distinction and apply by these sūrahs whatever is being applied by the other sūrahs.  

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

TEXT:

سوئ بِرَاءَةٍ فَلَا وَلَّوْ وَصُلْ وَوَسُطَّا خَيْرٌ وَفِيهَا يُحَتِّمُ

TRANSLATION:

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

COMMENTARY:

All the Qurrā’ will not read the basmalah at the beginning of Sūrah Barā‘ah, even if joining Sūrah Barā‘ah to any sūrah before it, like Sūrat al-Anfāl, Sūrat al-Aʿrāf or Sūrat al-Fāṭiḥah etc.  

77 Al-Nashr: 1/262.  
78 Al-Ṣafāqusī argues that if this distinction is considered by these four sūrahs, then there are many other places where they are found as well e.g. (Sūrat al-Baqarah: 255-256, Sūrat al-Mursalat: 44-45). Additionally, if this distinction is considered, then one would not join the basmalah to the start of these sūrahs as well i.e. See Ghayth al-Naf‘: 608.  
79 If one joins the end of Sūrah Barā‘ah to the start of Sūrah Barā‘ah, or if one joins a sūrah which follows Sūrah Barā‘ah in the sequence of the mushaf to the start of Sūrah Barā‘ah, then waqf should be made. See al-Hādī of Sheikh Muḥaysin: 1/125; Hidāyat al-Qārī: 1/570.
In the second half of the line, the author starts discussing the reading of the *basmalah* when beginning recitation in the middle of a *sūrah*: all the *Qurrāʾ* give the reciter an option of reading the *basmalah* or not reading it. If the *basmalah* is being read, then care should be taken that it is not joined to the name of Shayṭān e.g. ﷲṣُطَّان ﷲ، or a pronoun referring to Shayṭān e.g. ﷲعَنْهُ ﷲ. At the end of the line, Ibn al-Jazarī suggests that the *basmalah* is allowed to be read in the middle of Sūrah Barāʾah, even though it was not permitted at the beginning of Sūrah Barāʾah. There are three considerations with regards to the *basmalah* in the middle of Sūrah Barāʾah:

1) Those who do not read the *basmalah* in the middle of any *sūrah* besides Sūrah Barāʾah will certainly not recite it in the middle of Sūrah Barāʾah.

2) Those who generally read the *basmalah* in the middle of any *sūrah* will allow it in the middle of Sūrah Barāʾah.81

3) Those who deem that the practice regarding the *basmalah* in the middle of the *sūrah* will follow what is applied at the beginning of the *sūrah*. Thus, since there is no *basmalah* at the beginning of Sūrah Barāʾah, it will not be read in the middle either.

TEXT:

وَإِذْ وَقَدْ نُصِبْتُهَا يَا أَخِي السَّوْرُ فَلَا تَقِفْ وَغْيِرَةُ لَا يُحِتِّجُ

TRANSLATION:

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

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80 Al-Nashr: 1/266.

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

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

1) Faṣl al-Jamīʿ – stopping at the end of the first sūrah, reading the basmalah and stopping at the end of it, then reciting the second sūrah with a new breath.

2) Faṣl al-Awwal Waṣl al-Thānī – stopping at the end of the first sūrah, and then joining the basmalah to the second sūrah in one breath.

3) Waṣl al-Jamīʿ – joining the first sūrah to the basmalah and then the basmalah to the second sūrah; all in one breath.
Sūrah Umm al-Qurʿān

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

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Qunbul reads صَِِاظ – however it appears – with a ʿsin. Via the Ṭayyibah, a ʿsād may also be read for Qunbul, however it appears e.g. الصَّرَاطَ صَِِاظ صَِِاظَمَ etc.

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

1) Isthmām in the first الصَّرَاطَ (in Sūrat al-Fātiḥah), as in the Shāṭibiyyah.
2) Isthmām in the second صَِِاظ صَِِاظَمَ in Sūrat al-Fātiḥah. (Isthmām will only be made in the second place – صَِِاظ in Sūrat al-Fātiḥah – if isthmām is made in the first صَّرَاطَ).
3) Isthmām is made throughout the Qurʾān, but only in those places where it appears with a lām al-taʿrīf.
4) No isthmām is made for Khallad throughout the Qurʾān.

Via the Durrah, Ruways has isthmām in the chapter of “أَصْدَقَ” i.e. every ʿsād appearing after a ʿdāl e.g. فَأَصْدَقَ تَصِيدِبْنَ أَصْدَقَ etc. Via the Ṭayyibah, a ʿsād may also be read i.e. without isthmām. However, in صَِِاظْسَغْ of Sūrat al-Qaṣṣaṣ and صَِِاظْسَغْ of Sūrat al-Nūr only isthmām is allowed by Ruways i.e. no option in these two places.

Via the Durrah, Ruways reads the hāʾ with a ḍammah in the following:

1) وَبَلَأٌ ثَوْبَهُ أَمْلُ – Sūrat al-Ḥijr: 3.
2) بَغْفُوهُ اللَّهُ – Sūrat al-Nūr: 32.
Via the Tayyibah, Ruways has an option of reading the hā’ with a dammah as well as with a kasrah.82

TEXT:

ماَلِكَكَ تَلَّا ظَلَّ مَرْأَى، السَّرَاطَ مَعُ السَّرَاطَ زَنْ حُلْفَا حْلَفًا كَيْفَ وَقَعً

TRANSLATION:


COMMENTARY:

‘Āṣim, Ya‘qūb, al-Kisāʾī and Khalaf al-ʿĀshir (زَوَى) مَامِـمِ. The remaining Qurrāʾ i.e. Nāfiʿ, Ibn Kathīr, Abū ʿAmr al-Baṣrī, Ibn ʿĀmir al-Shāmī, Ḥamzah and Abū Jaʿfar will read مَامِـمِ.

In الصَّرَاطَ and السَّرَاطَ, wherever they appear in the Qurʾān – maʿrifah or nakirah (definite or indefinite) – Qunbul will read it with a sīn, with an option of a sād as well (زَنْ حُلْفَا). Ruways will read it with a sīn only; no other option.

By كيف وقع (however they appear), the author alludes to the various ways in which it may appear e.g. الصَّرَاطَ, السَّرَاطَ، السَّرَاطَ etc.

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

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

COMMENTARY:

In 仪表's and 仪表, wherever they appear in the Qurʾān, Khalaf (from Ḥamzah) will read it with ishmām of the ṣād with that of a zāy.

Khallād has four different readings mentioned in this line:

1) Ishmām in the first 仪表 only (الأول 仪表).
2) Ishmām in the first and second appearances (وÔئÔ ВедьÔ والثاني).
3) Ishmām in only those places where it appears with lām al-taʿrīf (وÔئÔ الÔئÔ taÔ tecÔ) i.e. the lām.
4) No ishmām wherever it appears (الÔئÔ الخÔئÔ); in all these places he has another option i.e. no ishmām).

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

TEXT:

And the chapter of “أصدق شقًا والخلف غبار” is read as a zāy for Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir; with an option (in the chapter of “أصدق”) for Ruways. In يُصدُر، يُصدُر,Ruways, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (read it as a zāy). In 仪表, Khalaf (from Ḥamzah reads it as a zāy).
COMMENTARY:
The chapter of ‘بَظْسَقُ’ refers to those words in which the sād comes after a dāl. This is in seven words that come in 12 places:

1) بَظْسَقُ – in two places: Sūrat al-Nisā’: 87, 122.
2) َثَعْسًِقَ – in two places: Sūrah Yūnus: 37; Sūrah Yūsuf: 111.
4) ِفَاظْسَغْ – in Sūrat al-Ḥijr: 94.
5) – Sūrat al-Anfāl: 35.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْمَيْتِ إِلَّا مِكَّةَ وَتَّضِيَّةٍ فَدُوْفَوا الْعَذَابَ يِمَمْ كُنْتُمُ تُكَفُّرُونَ


وَلَمَا وَرَدْ مَآءَ مَدْنِينَ وَجَدْ عَلَيْهِ أَمَّةً مِّنَ الْمَيْتِ يَسْقُونَ وَوَجَدْ مِن دُوْرِهِمْ اًمْرَأَتَيْنِ تُذَوَّذَنَّ قَالَ مَا حَطَّبُكُمْ كَأَنَّتَ نَذِقَّتْهُمُّ حَتَّى يُصِدَّرُ الْرَّعَاءَ أَوْ بُنُونَ شَيْءً كَبِيرًّ.


وَعَلَى اللَّهِ قَصْدُ السَّبِيعِ وَمِنْهَا جَأْيَرٌ وَلَوْ شَأْتَ لَهَدِيْكُمْ أَجْمَعِينَ

Համզա, al-Kisâ'ī and Khalaf al-ʿĀshir (شقا) make ishmām in all these words.

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

The remaining Qurrāʾ will read these words without ishmām.

In خضيرون of Sūrat al-Ṭūr: 37, Khalaf (from Ḥamzah) will read with ishmām.

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

TEXT:

قَالَهُمَا الْخَلَفُ رَكَىٰ عَنْ مَلِيَّ
TRANSLATION:
Khallād has an option in it (i.e. مُعََْعِصُونَ), as well as مُعََْعِصٍ; and with a sīn in these two (words) for Hishām, and difference of opinion for Qunbul, Ḥafṣ and Ibn Dhakwān (in these two words).

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

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

Hishām reads with a sīn in both مُعََْعِصُونَ and مُعََْعِصٍ (وَالتَّسِينُ بِهِ) مُعََْعِصُونَ.

Qunbul, Ḥafṣ and Ibn Dhakwān have an option in these two words: reading it with a sīn as well as with a ṣād (وَفِيما أَلْفُ رَكَّانٍ عَنْ مَّيْلِيْ).

The remaining Qurrāʾ will read with a ṣād in these two words.

TEXT:

(TEXT)

116

TRANSLATION:
Yaʿqūb and Ḥamzah read لَدَيْهِمْ إِلَيْهِمُ وَلَدَيْهِمْ with a dammah by the kasrah of the hā'.

COMMENTARY:
Ḥamzah and Yaʿqūb read لَدَيْهِمْ إِلَيْهِمُ and لَدَيْهِمْ إِلَيْهِمُ with a dammah on the hā’ during wasl and waqf wherever they appear in the Qurʾān i.e. لَدَيْهِمْ إِلَيْهِمُ and لَدَيْهِمْ إِلَيْهِمُ. The remaining Qurrāʾ will read with a kasrah on the hā’, as indicated in the line i.e. لَدَيْهِمْ إِلَيْهِمُ. 121
Some additional places where Yaʿqūb reads with a ḍammah on the ʰāʾ are explained in the next line.

TEXT:

وَبَعْدٌ يَأْصَلِّسْكَنْتُ لَا مُفْرَدًا ظاهرًا وَأَنَ تُرَّلُ كُيْحَرُهُمْ عَجِدًا

TRANSLATION:

And Yaʿqūb (will read a ḍammah on the ʰāʾ) after a yāʾ which has been made sākin, except when it is singular. And if the yāʾ is removed, as in ُبُخَرُهُمْ, then Ruways (will read a ḍammah on the ʰāʾ).

COMMENTARY:

Yaʿqūb will read a ʰāʾ with a ḍammah when it comes after a yāʾ sākinah, except when it is singular e.g. ُلَٰٰدِّيِّهِ ُرَلِّئَهِ ُعَلِّيِّهِ. Thus, when it is dual or plural, masculine or feminine, Yaʿqūb will read the ʰāʾ with a ḍammah e.g. ُرَزَاذِّيِّهِ ُعَلِّيِّهِ, ُعَلِّيِّهِ, ُعَلِّيِّهِ ُعَلِّيِّهِ ُعَلِّيِّهِ. And if it is plural, ُضِقِاَيِّهِm etc.

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

1) – Sūrat al-Aʿrāf: 38.
2) – Sūrat al-Aʿrāf: 169.
3) – Sūrat al-Aʿrāf: 203.
4) – Sūrat al-Tawbah: 14.
5) – Sūrat al-Tawbah: 70.
6) – Sūrah Yūnus: 39.
7) – Sūrat al-Hijr: 3.
8) – Sūrah Ẓāha: 133.
9) – Sūrat al-Nūr: 32.

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

This discussion continues in the next line.

**TEXT:**

وَخُلُفَ يَلُهُمْ قِئُمَّ وَبَغَنُهمْ عَنْهُ وَلَا يَضْمُّ مَنْ يَوْلُهُمْ

**TRANSLATION:**

And he (Ruways) has an option in يَلُهُمْ and does not read with a *dammah* in يَوْلُهُمْ.

**COMMENTARY:**

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

1) – Sūrat al-Ḥijr: 3.
2) – Sūrat al-Nūr: 32.
3) – Sūrah Ghāfir: 7.
4) – Sūrah Ghāfir: 9.

The remaining *Qurrāʾ* will read with a *kasrah* on the *hāʾ* in all these words.
of Sūrat al-Anfāl: 16, is an exception to this rule. Here, Ruways will not read with a ḍammah, but with a kasrah on the hāʾ, as the remaining Qurrāʾ do.

TEXT:

وَمَنْ ًُوَمِِِّمْ

TRANSLATION:

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

COMMENTARY:

Ibn al-Jazarī starts discussing the mīm al-jamʿ in this line. The mīm al-jamʿ will appear before a sākin or a mutaḥarrik. If it is a mutaḥarrik, then it will either be a pronoun or another letter. If it is a pronoun, then all the Qurrāʾ will make šilah in it e.g. ذَذَوْخُمُوٍُ، بَهُوْزِمُكُـمُوَُا.

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

TEXT:

وَقَبَّلَ هُمْ َمَّالَ َالْقُطِعِ وَرْشَ، وَأَكْسَرُوا قَبْلَ السُّكُونِ بَعْدَ كَسْرِ ْحَرْزُوا

TRANSLATION:

Warsh (will make šilah) before a hamz al-quist. And read (the mīm al-jamʿ) with a kasrah when it is before a sukūn and appears after a kasrah for Abū ‘Amr al-Baṣrī...
COMMENTARY:
If the ميم الممجم before a هامزت القاطع, then Warsh will make سيلح e.g. ءبهم مك لكم إذا، أَعَلِمُ أَمَّة، أَنْذَرُهُم.

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

Thereafter, the ميم الممجم before a سكين is discussed. In this case, the differences between the قراء is only in the ميم الممجم that comes after a حاء i.e. in خم, when the حاء is preceded by a kasrah or a ياء سكينة. 84 Here, they differ regarding the هاراك to be read on the ميم. 85

Abū ‘Amr al-Baṣrī will read the ميم with a kasrah e.g. علیهم الَّذين بِهِم الأسباب during واصل. The condition “during واصل” is mentioned at the start of the next line.

TEXT:
وَصَلَا، وَبَاقِيُهُمْ بِضَمْ، وَضَفَا مَعَ مِيم الْهَاءِ، وَأَتَبَعُ عُضْرَفَا

TRANSLATION:
[And read (the ميم الممجم) with a kasrah when it is before a سكين and appears after a kasrah for Abū ‘Amr al-Baṣrī] during واصل and the remaining (القراء) with a دامم on the ميم). Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir, along with (a دامم on) the ميم (will read a دامم on) the حاء. And Yaʿqūb will follow (regarding the ميم, whatever precedes it i.e. whatever is the هاراك of the حاء before it).

COMMENTARY:
The remaining قراء will read with a دامم on the ميم during واصل in this case e.g. علیهم الَّذين بِهِم الأسباب, except for Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir who will

84 “After a kasrah” is explicitly mentioned in the line (تَـْسَ نَسْروعٍ), but not after a ياء سكينة.
85 This implies that the قراء will not have any differences regarding the هاراك of the ميم الممجم when it follows a تاء or a كاف i.e. in خم and كلم.
read the mīm as well as the hā’ before it with a dammah during waṣl e.g. بِيَّنَهُمَّ الْأشبَابْ عَلَيْهِمُ الْقَتَالَ.

Ya’qūb will read a kasrah on the mīm when the hā’ before it has a kasrah, and with a dammah on the mīm if the hā’ before it has a dammah e.g. بِيَّنَهُمَّ اللَّهُ عَلَيْهِمُ الْقَتَالَ. وَأَنْسَغ طَرَفًا "This is what is meant by ‘غَصَفْا وَبَثْدِـؽْ".

During waqf, all the Qurrā’ will read the hā’ with a kasrah and the mīm as sākin, excluding Ḥamzah in ِءَمَّهُمْ، إِلَيْهِمْ، عَلَيْهِمْ، and Ya’qūb in those previously-mentioned words where هُمْ is preceded by a yā’ sākinah e.g. أَيِّبِهِمْ وَضَيِّصْهُمْ وَبَحَشَّهُمْ وَعَشَّهُمْ فيَّهُمْ etc. Here, Ḥamzah and Ya’qūb will both read the hā’ with a dammah and the mīm as sākin.
Idghām Kabīr

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

**Ziyādāt al-Ṭayyibah:**

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

In *[Wَاملٓإِؼيْ ًَـئِـسْنَ](Sūrat al-Ṭalāq: 4)*, the *Shāṭibiyyah* relates *iṭḥ-hār* for al-Bazzī and Abū ‘Amr al-Baṣrī. Via the *Ṭayyibah* there is an option of reading *iṭḥ-hār* or *idghām*.

*Idghām* for Ruways specifically, may be divided into:

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

This may be subdivided into:

1.1. *Idghām* in which there is consensus.

1.2. Those places in which *idghām* is preponderant.

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

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

1) فَلَبَوْسَاةَتَـِْـٌَؼُِمْ of *Sūrat al-Muʾminūn*: 101.
2) لَمْ نُشْتَكُروا نَا بِصَاحِبِكَمْ مِنْ جَاهِمْ of *Sūrah Saba*: 46.
3) كَنَّنَا نَسَبِينَ كَيْرًا of *Sūrah Ṭāhā*: 33.
4) وَذُكَّرَ كَيْرًا of *Sūrah Ṭāhā*: 34.
5) إِنَّ كَثَّرْنَا بِكَ بِعَيْنَاءٍ of *Sūrah Ṭāhā*: 35.

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

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

1) لَدَعَبَ بِعَيْنَاءٍ of *Sūrat al-Baqarah*: 20.
2) فَلَمْ نُشْتَكُروا نَا بِصَاحِبِكَمْ مِنْ جَاهِمْ of *Sūrah al-Naml*: 37.
3) وَاللَّهُ جَعَلَ لَكُمْ مِن أَخْسَكْ أَوْزَاجًا of *Sūrat al-Naḥl*: 72.
Those places in which *ith-bār* is preponderant.

In this category, one only finds the word َّـَ ﻃَـَّ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّـَ ﻰَّ~
1.4. Those places in which both *idghām* and *ith-hār* are allowed equally
*i.e.* no preponderance is given to either.

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


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

Yaʿqūb will make *idghām kabīr* in all those places where Abū ʿAmr al-BAṣrī makes *idghām*, whether they are in *mithlayn*, *mutajānisayn* or *mutaqāribayn*. 92

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90 Numbers 1, 2, 5 and 6 are mentioned in the *Durrah*.
91 This *idghām* is related for both Ruways and Rawḥ i.e. the entire Yaʿqūb.
92 In بَحَِْا of Sūrat al-Nisāʾ: 81, Yaʿqūb will only have *ith-hār*. See line 149 of the *Ṭayyibah* and line 17 of the *Durrah*. 
The Shāṭibiyyah does not allow rawm and ishmām if both the mudgham and the mudgham fīh is a bāʾ or a mīm e.g. َعُِْةُ جِصَحَْخِيَا. The Ṭayyibah adds the fāʾ as well i.e. it does not allow rawm and ishmām if both the mudgham and the mudgham fīh is a fāʾ e.g. َصُفُ فِ.

**TEXT:**

إِذَا أَلْتَقَّى حَطَّا مَحَارَّكَانَ مِثْلَانِ جَنُسَانِ مُقَارِبَانِ

**TRANSLATION:**

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

**COMMENTARY:**

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

Two letters may come together in the following ways:

1) In script and pronunciation (دَعًّا وَمَفْؼًا) e.g. َعُِْةُ جِصَحَْخِيَا.

2) In script but not in pronunciation (دَعًّا لََ مَفْؼًا) e.g. إِنَّهُ هَوَ. 

3) In pronunciation but not in script (مفؼًا لََ دَعًّا) e.g. أَنَا تَتَدَرَ. 

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

مُحَارَّكَانَ indicates that idghām kabīr is being discussed in this chapter.

The reasons for idghām are mithlayn, mutajānisayn and mutaqāribayn. Mithlayn are two letters which agree in makhraj and ṣifāt, or two letters which are identical in their
essence (ذَا) and in their name (اسمًا). Mutajānisayn are two letters which agree in makhraj but not in sīfât. Mutaqāribayn are of three types: two letters which are close in makhraj and sīfât e.g. قُدْ زَبِ، or close in makhraj but not in sīfât e.g. الرَّأْسُ شَيْبًا، or close in sīfât but not in makhraj e.g. السَّذَذَ.

TEXT:

أَدْعِمُ جَلِّفَ الدُّورِ وَالسُّؤُسُي مَعَاً لَكِنْ يُؤْمِنُ الْهَمْزُ وَالْمَدَّ امْتَعَا

TRANSLATION:

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

COMMENTARY:

If all the previously-mentioned prerequisites and reasons are fulfilled, then both al-Dūrī from Abū ʿAmr al-BAṣrī and al-Sūṣī will make idghām.

Via the Ṭayyibah, both al-Dūrī and al-Sūṣī have an option of making qaṣr or tawassut in madd munfaṣil. Additionally, they both also allow the option of making ibdāl in the hamzah mufradah (the isolated hamzah) which is sākin e.g. يَبْثَ بْنَهُ، or reading without ibdāl i.e. as a hamzah muqaqqaqah. In the second half of the line, the author explains that if idghām kabīr is made for either al-Dūrī or al-Sūṣī, it will not be made while reading tahqīq in the hamzah mufradah, and with tawassut in madd munfaṣil. Thus, if one is making idghām kabīr for al-Dūrī or al-Sūṣī, it will only be allowed with qaṣr in madd munfaṣil and with ibdāl in the hamzah mufradah.⁴⁴

⁹³ The second definition is considered more comprehensive and includes examples like فِٔمَٔ وَسُفِ. See Abkām Qirāʿat al-Qurʾān: 124; Hidāyat al-Qārī: 1/217; al-ʿAmīd fī ʿIlm al-Tajwīd: 65; Sharḥ Ṭayyibat al-Nashr of al-Nuwayrī: 1/324.
⁹⁴ See the chapter of madd and qaṣr, line 164 and the chapter of the hamzah mufradah, line 203.
TEXT:

فِكِيْلَةَ مَثْلِيّ مَنَايِبْكُمْ وَمَا سَلَّكَكُمْ وَكُلُّ مَتْيِنٍ عَمَّا

TRANSLATION:

So if in one word, there are two mithl̄ayn letters, (idghām will take place in) مَنَايِبْكُمْ and, (idghām) will be general in two words.

COMMENTARY:

If mithl̄ayn appears in one word, then there are only two places in which idghām will take place for Abū ʿAmr al-Baṣrī,95 and.

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

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

TEXT:

مَا لَمْ يَنْتَوَّنَ أَوْ يُبْنِنَ تَا مُضْمَّرَ وَلَا مُسْتَدَّا وَفِي الْجَزْمِ الأَنْظُرِ

TRANSLATION:

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

COMMENTARY:

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

In the first category, there are three:

95 In the Four Shādhldh Qirāʾāt, there are other places where idghām kabīr will be made of mithl̄ayn appearing in one word e.g. the two hāʾs in حِدَاُُُِم, the two nūns in تِـبَؾُِْـٌِـيَا, the two kāfs in ثِشِْنِـكُـم etc. for al-Muṭṭawwī.
1) The first letter should not have a *tanwin* (مَا لَمْ يَنْوَنَ). e.g. قَـفُوزٌ ز حِح.

2) The first letter should not be the pronoun *tāʾ* (كُنْ تَا مُضْصر), this will include the first person *tāʾ al-mutakallim* (كتِبُ ثَرَايَا) e.g. أَفْلَتْ نَكْرَة, and the second person *tāʾ al-khitāb* (وَلَا مَضْدَدَا) e.g. فَّقَمَ بِمِيْتِ رَيْلِكَ.

3) The first letter should not be *mushaddad* (وَلَمْ يَمْدَدَ). e.g. فَذَـم  مِِلَاثُ زَتَِِّ

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

**TEXT:**

فلَنِ تَمَّاَئْنَا فَقِيَهُ حُلْف فَإِنَّ تَقَارِبَةٌ فَقِيَهُ ضَعُفُ

**TRANSLATION:**

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

**COMMENTARY:**

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

1) *Mithlayn* or *mutajānisayn* e.g. 

وَلَاتُ طَلَائِفَةٌ: ثَوَّابُكَ كَذَا، بِمِنْكَ وَمِنْ يَشْتَفِعُ غَبْر

Here both *ith-hār* and *idghām* will be allowed.

2) *Mutaqāribayn* e.g. 

وَلَمْ يَؤْتِ شَعْعٌ

This is the only example. Only *ith-hār* will be made here since most relate *ith-hār* with a minority allowing *idghām*.

**TEXT:**

والْحُلْفُ فِي وَأَوْهُمُ الْمُضْمُومُ هَـا وَأَلَّا لَوْطٌ جَنَتْ شَيْتَا كَافُ هـا

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96 As for وَمَنْ يَمْلُصْتَغْيَمَ and وَمَنْ يَمْلُصْتَغْيَمَ, it will be mentioned in line 134.

TRANSLATION:
And there is difference of opinion in the \(\text{wāw}\) of \(\text{ُُوَ}\) whose \(\text{hā’}\) has a \(\text{dammah}\), and (an option of \(\text{idghām}\) and \(\text{ith-hār}\)) in \(\text{جِلْبُ شَيْئًا}\) and \(\text{يَوْطِيَة}\) in (that Sūrah which starts with) “\(\text{kāf-hā’}\”).

COMMENTARY:
Those who apply \(\text{idghām kabīr}\) for Abū ‘Amr al-Baṣrī have difference of opinion in the \(\text{wāw}\) of \(\text{ُُوَ}\) which is preceded by a \(\text{hā’ madmūmah}\); most apply \(\text{idghām}\) while some argue that \(\text{ith-hār}\) should be made. 98 This occurs in 13 places:

- Sūrat al-Baqarah: 249.
- Sūrat al-An‘ām: 106.
- Sūrat al-A‘rāf: 27.
- Sūrah Yūnus: 107.
- Sūrat al-Nāḥl: 76.
- Sūrat al-Ṭāhā: 98.
- Sūrat al-Nāḥl: 42.
- Sūrat al-Qāṣar: 39.
- Sūrat al-Taghābun: 13.

Words in which the \(\text{wāw}\) is not preceded by a \(\text{hā’ madmūmah}\) are therefore excluded e.g. \(\text{ذُشِ امْـَفْوَ وَبْمُص}\), \(\text{مِنَ انو ِْوِ وَمِنَ امخِّجَازَت}\). Similarly, those places where the \(\text{wāw}\) is preceded by a \(\text{hā’ sākinah}\) are also excluded \(\text{وَُْوَ وَاكِؽٌ تِؼِِم}\). 99 The latter three

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98 Refer to the explanation of line 129 of the \(\text{Shāṭibiyah}\) in \(\text{Thamarāt Ayyūb al-Qārī ‘alā Uṣūl Ḥirz al-Amānī}\) for the details regarding their differences.

This difference of opinion is in theory. Practically, only \(\text{idghām}\) is read for those who make \(\text{idghām kabīr}\).

99 These are the only three examples: \(\text{وَُْوَ وَاكِؽٌ تِؼِِم}\) of Sūrat al-An‘ām: 127, \(\text{وُْوَ وَاكِؽٌ تِؼِِم}\) of Sūrat al-Nāḥl: 63 and \(\text{وُْوَ وَاكِؽٌ تِؼِِم}\) of Sūrat al-Shūrā: 22.
examples are read with a sukūn on the hā’ in the Qirā’ah of Abū ‘Amr al- Baṣrī and therefore excluded from this discussion as well. In all these examples, only idghām will be made.

There is also difference of opinion in آل لُؤظ which appears in four places: Sūrat al-Ḥijr: 59, 61; Sūrat al-Naml: 56 and Sūrat al-Qamar: 34. ¹⁰⁰

They also have difference of opinion in بٓلَمُؽوظٍ which appears in four places: Sūrah al-Ḥijr: 59, 61; Sūrah al-Naml: 56 and Sūrah al-Qamar: 34.

¹⁰⁰ This difference of opinion is in theory. Practically, only idghām is read for those who make idghām kabīr. Refer to the explanation of lines 126-128 in Thamarāt Ayyūb al-Qārī for the details pertaining to this difference of opinion.

¹⁰¹ Refer to the explanation of line 148 in Thamarāt Ayyūb al-Qārī for the details pertaining to this difference of opinion.

¹⁰² Refer to the explanation of line 131 in Thamarāt Ayyūb al-Qārī for the details pertaining to this difference of opinion.
In the second half of the line, 16 letters that are found in the mnemonic will be made *idghām* of i.e. these letters will become the mudgham. The letters into which *idghām* will take place – the *mudgham fīh* – is explained from the next line.

TEXT:

[And the (letters in the) word (ضسنْرِشْتَحَّجَتَكَّ بَذَلْ فَّمُّمَّ)] will be made *idghām* into (their) *mutajānis* or *mutaqārib* (letters), detailed (as follows): so the *rāʾ* into the *lām* and it (the *lām*) into the *rāʾ*; but not...

COMMENTARY:

The 16 letters that are found in the mnemonic will be made *idghām* into the letters following them if they can be established as *mutajānisayn* or *mutaqāribayn*. In what follows, the author discusses the details pertaining to the *idghām* of each one of these letters individually.

The first letter is the *rāʾ*: *idghām* of it will be made into *lām* e.g. ُُن  بَظَِْصُ مَـكمُ

The second letter is the *lām*: *idghām* of it will be made into the *rāʾ* e.g. إِنَّ رَسُلُ ﴿لِّكم﴾

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103 Refer to line 122 in *Thamarāt Ayyūb al-Qārī* for more detail. Note that *idghām* will not take place in قَوْمُُِم of Sūrah Yāsīn: 76, because the *kāf* is preceded by a *sākin*, preventing *idghām*. Refer to lines 135-136 of the *Ṭayyibah* for more clarity regarding this.
The prerequisites for *idghām* of the *rāʾ* and *lām* to take place are mentioned in the next line.

**TEXT:**

إِنَّ فُتِيحًا عَنْ سَاكِنٍ لَا قَالَ تُمُّمُ لَآ عَنْ سُكَّوْنِ فِيهِما الْتُّوْنَ أَدْغُمُ

**TRANSLATION:**

(But not) if they (the *rāʾ* and the *lām*) are given a *fāṭḥah* and come after a *sākin* letter, excluding (the word) *قَالَ*. Then *idghām* of the *nūn* will be made into the two of them (the *rāʾ* and the *lām*), but not (when the *nūn* comes) after a *sukūn*.

**COMMENTARY:**

If the *rāʾ* or the *lām* are *maftūḥah* and come after a *sākin*, then *idghām* will not take place e.g. *فَعْصُوا رَسُولَ رَبِّكَ وَالْحَمْرَاءَ لِيْبَرُكُوهَا*. Thus, when the *rāʾ* or the *lām* are *maksūrah* or *madmūmah* and come after a *sākin*, then *idghām* will still take place e.g. *وَأَتَى النَّعْرُ أَمْضَى إِلَّا سَبِيلُ رَبِّكَ يَبْنُونَ رَبِّكَ وَالْحَمْرَاءَ لَآيَاتٌ لَا يَكْفِإِ اللَّهُ*.

The exception to this is *قَالَ* i.e. even though the *lām* *maftūḥah* comes after a *sākin* in *قَالَ*, *idghām* of it will still be made into a *rāʾ* e.g. *قَالَ رَكَمُ.

The third letter is the *nūn*: *idghām* of the *nūn* will take place into the *rāʾ* and the *lām* e.g. *عِمَّ لِلَّهِينَ يَتَّذَنَ رَكَمُ*. However, if the *nūn* comes after a *sukūn*, then *idghām* will not take place e.g. *مَا يَكُوْنُ لَيْ بِخَافُونَ رَبِّهِمْ وَسَلِيمَيْنَ أَلَّلَهُمْ*.

**TEXT:**

وَخَنْ أَدْغُمُ صَادِ بِعَضْضٍ شَانُ نَصُصُ سِيْنُ النَّفْوِ الْبَرَّاءِ بِالْحَلَفِ يُخْصُصُ

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104 Similarly, if it is *maftūḥah* and comes after a *mutaharrik*, *idghām* will still take place e.g. *بَنُوا عَنْهُ لَيْ بُخَافُونَ رَبِّكَ*.
TRANSLATION:
Make *idghām* of (the *nūn* of) *نَحْنُ,* the *ḍād* of *تَـْؼغِ صَانِ,* (the *idghām* of the *ḍād*) being documented, the *sīn* of *امـٌُّـفُوشِ* and *امص بْشُ* with an option (of *iṭḥ-hār* in the latter); restricting (*idghām* of the *sīn* to these two places).

COMMENTARY:
In the previous line, the *idghām* of *nūn* is prevented if it comes after a *sukūn.* However, the *nūn* of *نَحْنُ* is an exception to this rule i.e. if a *lām* appears after *نَحْنُ,* *idghām* will be made, in spite of the *nūn* coming after a *sukūn* e.g. َوَمَا نَحْنُ لَهُ مُسْلِمُونَ َنَحْنُ لَكَمَا يُؤْمِينَ.

The fourth letter is the *ḍād:* it will only be made *idghām* into the *shīn* in *مِـحَـْغِ صَبْهِؼِِم* of Sūrat al-Nūr: 62.

By “َنَحْنُ,” Ibn al-Jazarī alludes to this particular *idghām* being documented by Abū ‘Amr al-Dānī. Though it is related by others, al-Dānī has documented it. ¹⁰⁵

The fifth letter is *sīn:* *idghām* will take place in two places; into the *zāy* of *وَإِذَا الْثَّمُوشُ* زَوُّت in Sūrat al-Takwīr: 7, and the *shīn* of *الْرَأْسَ شَيْبًا* in Sūrah Maryam ﷺ: 4.

By “بالْخَلْيَف,” the author indicates that *idghām* in Sūrah Maryam ﷺ is with an option of *iṭḥ-hār* as well.

َيُحَص at the end of the line shows that the *idghām* of the *sīn* is specific to these two places. Thus, in other words like َلا يُظْلَمُ اللَّاَمْ شَيْبًا only *iṭḥ-hār* is allowed.

TEXT:

١٣٢

¹⁰⁵ *Al-Nashr:* 1/293.
TRANSLATION:
Along with (idghām of) the shīn of ʿāsh, the dāl (will be made idghām) into 10 (letters): (سنن ذا صين تُرِى شيد ثُق طِنْ تَذ صَف جنا).

COMMENTARY:
The sixth letter is the shīn: idghām of the shīn of ʿāsh particularly will take place into the sīn of سَخِِلً i.e. in رِي امْـَصْصِ سَدِـَلً of Sūrat al-Isrā: 42.

The seventh letter is the dāl: idghām of it will be made into 10 letters found in the mnemonic (سنن ذا صين تُرِى شيد ثُق طِنْ تَذ صَف جنا) e.g. فِ الَِْظْفَاذِ سََِاتِـَوُُِم, وَامْلَلَٓئِس رَمِـمَ, مِـنْ تَـْسِ ضََ اء, فِ امْمَسَاخِس ثِوْـمَ, وَصَِِسَ صَاُِسٌ, ٍُصًِسُ زَوَاةَ, ٍُصًِسُ ػُوْمًا نِوْـَامَمِيَْ, هَـفْلِسُ ظُوَاغَ امْـمَلَِِ, وَكَذَلَ ذَاوُذُ خَامُوثَ.

The prerequisites for this idghām are mentioned in the next line.

TEXT:
إِلاَّ يَقْتَحْ عَنْ سُكُونٍ عَيْرُ تَٕا وَالْبَاءَ فِي ِالْعُشْرِ وَفِي ِالْقَا تَٕتَا

TRANSLATION:
[The dāl (will be made idghām) into 10 (letters): (سنن ذا صين تُرِى شيد ثُق طِنْ تَذ صَف جنا)]

Except when it has a fathah and is after a sukūn, excluding the tāʾ. The tāʾ (will be made idghām) into the 10 (letters) and into the tāʾ, which is affirmed.

COMMENTARY:
In this line, the prerequisites for idghām of the dāl into its 10 letters are mentioned: the dāl must not have a fathah as well as not coming after a sukūn e.g. بُعَدْ بُعَدْ ذَلُكْ بُعَدْ ضَرَّاءً طَلِيمه etc. This is what the author means when he says "إِلاَّ يَقْتَحْ عَنْ سُكُونٍ".
However, if a tā’ follows the dāl maftūḥah which comes after a sākin, then *idghām* will be made; there are only two places where this occurs: in Sūrat al-Tawbah: 117 and in Sūrat al-Nahl: 92. This is what is meant by “عَفّرَنَا”.

In the second half of the line, the author starts discussing the eighth letter, the tā’. The *idghām* of the tā’ will take place into the 10 letters of the dāl (سَيَا رَا ضِقْ حَصَى صِسْ زِقْ ػُحًا سِذْ ظِفْ احَ) as well as the ṭāʾ; 11 letters in total. However, the *idghām* of the tā’ into a tā’ – one of the 10 letters of the dāl – is *idghām mithlayn*, and currently the discussion is regarding *mutaqāribayn*. Therefore, *idghām* of the tā’ will actually be into 10 letters, and not 11, as seems apparent from the line. Examples include وَ مَمْؤْثَ سَـَةً and and تَـْسَ ثَوْنَِِا of Sūrah Maryam  maryam, both *ith-hār* and *idghām* will be allowed. Refer to line 127.

In the next line, some places in which there are difference of opinion between allowing *ith-hār* and *idghām* are mentioned.

**TEXT:**

والحَلْنُف في الركَّة والقُورَة حلّ وَلَصَّأَتٌ آتٍ وَلَصَّأَتُ الحَسَّس الأوَّل

**TRANSLATION:**

Difference (between *ith-hār* and *idghām*) has occurred in (تَّهَّر، التَّهَّر)  and (ثَّأَر) of Sūrah Maryam  , both *ith-hār* and *idghām* will be allowed. Refer to line 127.

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106 While Ḥafs reads كَذَ ثَغْثُفُ with a yā’, the Baṣrīs – Abū ‘Amr al-Baṣrī and Ya’qūb – will read it with a tā’.

107 Though *idghām* of the tā’ takes place into the sīn, in ولمْ يَلَتْ سَعْنَةٌ there is difference of opinion because of jazm, as mentioned in line 126. I only read with *ith-hār* to Qāri Ayyūb, as well as to Sheik al-ʿUbayd.

108 Though *idghām* of the tā’ takes place into the shīn, in لمْ يَلَتْ شَنَّة فَرْعَا of Sūrah Maryam  , both *ith-hār* and *idghām* will be allowed. Refer to line 127.
COMMENTARY:

In this line, the author mentions five places in which there is an option between *iṭḥ-hār* and *idghām*:

1) Sūrat al-Baqarah: 83. This is what is referred to by “الْإِثْرَة” in the line.
2) Sūrat al-Jumu‘ah: 5. This is what is referred to by “الْإِثْرَة” in the line.
3) وُلَّدَتْ طَالِبَةٌ أُحُزِّرَى أَمْ يُصَلَّوْا فَلِيُّصَلُّوا مَعْكَ “ in the line refers to this place.
4) وَفُعَّوَّوا مَـَمَ ب دْصَى مَمْ ًُعَوُّ وَمْخَبْثِ ظَائِفَةٌ “ in the line refers to this place and the place in Sūrat al-Rūm.
5) حَلَّلُصْبَ امْفَـئَاثِ رَا “ in the line refers to this place.

The reason for an option between *iṭḥ-hār* and *idghām* in the last three is due to the *jazm* which was discussed in line 126.

The end of the line mentions the ninth letter, the *thāʾ:* *idghām* of it will take place into the first five letters of the *dāl,* e.g. "وَوَزِجَ سُوََْمَانُ ذَاوُوذَ، وَامْحَصْجَ رَلََِ..."

TEXT:

وَلَكَفَ في الْقَافَ وَهِيَ فيَهَا وَإِنَّ فِيهِنَّ عَنِ الْحَرَّ رَجَلم يَنَهْلُ فِي طَلْقُكَنَّ وَلَحَّا رَخَّرَحَ فِي

TRANSLATION:

(The *idghām* of) the *kāf* into the *qāf,* and it (the *qāf*) into it (the *kāf*). If in one word, then a *mīm* of plurality should be present. And it is certainly stipulated in them (in the *idghām* of the *qāf,* the *kāf* and when they’re in one word, that they should come) after a *mutaharrik.* In this there is an option. (Idghām of) the *ḥāʾ* of *زَخْرَحَْل* is complete.
COMMENTARY:

The tenth and the eleventh letters are discussed in this line: the qāf and the kāf, provided that they come after a mutaharrik (وَشُْظَنْ فِِؼِِن مُحَؼص كٍ ) e.g. وَهُلَسِّشُ لَََ كَالَ. If they come after a sākin, then idghām will not take place e.g. وَفَوْقَ كُِّ.

Idghām of the qāf into the kāf will also take place if they are in one word, provided that the kāf is followed by a mīm al-jamʿ (وَامْرُـ فِؼي ) e.g. ذَوَلَـكُـم، زَسَكَـكُـمْ،َـكُـمهاَـثْنَيْفِقُ نََْفَ،ًُيْفِقُ نََْفَ.

If the kāf is not followed by a mīm al-jamʿ e.g. ُمَ، ذَوَلمَ، or the qāf comes after a sākin e.g. مَِثَاكَـكمُ، then idghām will not take place.

In of Sūrat al-Tahrīm: 5, there is an option of idghām and ith-hār (وَالْحَلْفِ فِي طَلْفَ كَنْ). The twelfth letter is the ḥāʾ: idghām of it is restricted to فَمَنْ سُحْزِخَ ؾَنِ امي ازِ (بِمِنْ سُحْزِخَ ؾَنِ امي ازِ) e.g. لََ حٌَُاخَ ؿَوََْكمُ.

TEXT:

والدَالُ في سبيل وَصَادِ الجِيِمُ صَخْ من ذِي المَعَارِج وَشَطَّةُ رَجَحُ

TRANSLATION:

The dhāl (is made idghām) into the sīn and the sād. (Idghām of) the jīm of ذي المَعَارِج is correct and preponderant in شَطَّةُ.

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109 These are all examples of it appearing in the past tense (māḍī) and present/future tenses (muḍāriʿ). See Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah: 1/677.
COMMENTARY:
The thirteenth letter is the dhāl; idghām of it will take place into two letters: the sīn and the ṣād. There are two examples of the former: فَاث ؼزَشَ سَدِـَلَُ and وَاث ؼزَشَ سَدِـَلَُ of Sūrat al-Kahf: 61, 63, and one example of the ṣād: مَا اث ؼزَشَ ظَاحِدَةً of Sūrat al-Jinn: 3.

The fourteenth letter is the jīm; its idghām occurring in two places: رِي امْـَـََْمِ * ثَـْصُحُ of Sūrat al-Maʿārij: 2-3 and بَدْصَحَ صَعْبٍَُ of Sūrat al-Fatḥ: 29.

By “رَجَخ” at the end of the line, the author indicates that both idghām and iht-hār is allowed in Sūrat al-Fatḥ, though idghām is preferred.

TEXT:

(138) 138

TRANSLATION:
(Idghām of) the bāʾ into the mīm only (occurs) in ُنْـَـشِّةَ مَثَلً. If idghām is made, the letter, with the sīfah (characteristic of the letter), is annulled.

COMMENTARY:
The fifteenth letter is the bāʾ; idghām of it will only take place in the bāʾ of ُنْـَـشِّةَ مَثَلً that follows it. This is in five places: Sūrah Āl ʿImrān: 129, Sūrat al-Māʾidah: 18, 40, Sūrat al-ʿAnkabūt: 21 and Sūrat al-Fatḥ: 14. Thus, examples like بَنْ ًَضَِْةَ مَثَلً and سَيَكْذُةُ مَا كَامُوا are excluded.

Note that وًَُـَـشِّةُ مَنْ of Sūrat al-Baqarah: 284, is excluded because Abū ‘Amr al-Baṣrī reads the bāʾ of ُنْـَـشِّةَ مَثَلً with a jazm i.e. ُنْـَـشِّةْ. This idghām would therefore be idghām ṣaghlīr, and excluded from our discussion.
In the second half of the line, the author explains the manner of making *idghām* of the letters discussed in this chapter: the first letter, with its *ṣīfāt*, will be annulled because of its assimilation into the second letter.\(^{110}\)

TEXT:

\[
\text{وَالْيَمِيمُ عِندَ الْبَاء عَنْ مُحَرَّكَ} \quad \text{حَقَّى} \quad \text{وَآْشِمَمُنَّ وَرْمُمُ أَوْ آْتَرُكَ}
\]

TRANSLATION:

*ikhfāʾ* of the *mīm* will be made by the *bāʾ* (when) after a *mutaḥarrik*. And be certain to apply *ishmām* or apply *rawm*, or leave (them i.e. *ishmām* and *rawm*).

COMMENTARY:

The sixteenth letter is the *mīm*: *ikhfāʾ* of it will be made by the *bāʾ* if it comes after a *mutaḥarrik* e.g. *بَؿْوَـمَ بَِمض انِصٍِنَ*، *ؿَو ـمَ بَِمْلَلمَِ*.

*ikhfāʾ* is made with ghunnah after making the *mīm* *sākin*. Some refer to this as *idghām*.\(^{111}\) Thus, if it comes after a *sākin* e.g. *إِنْرَاهِمُ يَنِئَيْهِ* then *ikhfāʾ* will not be made. Ibn al-Jazarī does not mention making the *mīm* *sākin* because it appears in the chapter of *idghām kabīr*; therefore, as the *mudgham* is made *sākin* before making *idghām*, the *mīm* will be made *sākin* before making *ikhfāʾ*.

In this line, the explanation of the 16 letters of *idghām* is completed. Now miscellaneous matters pertaining to *idghām kabīr* are discussed.

The first matter discussed is *rawm* and *ishmām*. Due to the *sukūn* during *idghām kabīr* being circumstantial, *rawm* and *ishmām* will also be allowed, same as in *waqf*. *Rawm* will be made on the *ḥarakah* of the *mudgham*. Technically, *iṭḥ-hār* will be made whilst applying *rawm*. *Ishmām* is made whilst making the *idghām*.

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\(^{110}\) *Idghām kabīr* will always be a complete assimilation of the first letter into the second with no *ṣīfāh* of the first letter remaining. However, in *idghām sağihr*, one finds that the *idghām* is at times *nāqīṣ* (deficient) i.e. a *ṣīfāh* of the first letter remains e.g. *فَغْص ظْذُّـم* etc.

(And be certain to apply *ishmām* or *rawm*) except by the *bāʾ* and *mīm* with the two of them (i.e. the *bāʾ* or the *mīm*); and according to some, except the *fāʾ*. A *muʿtal* (letter i.e. *alif*, *wāw* or *yāʾ*) being *sākin*...

**COMMENTARY:**

*Rawm* and *ishmām* will not be allowed if both the *mudgham* and the *mudgham fīh* is a *bāʾ* or a *mīm* e.g. اَخَذُ وَضَعٍ وَلَا أَخْذُ وَضَعٍ ةُعَضُّ وَلَا. The reason for *rawm* and *ishmām* not being allowed on the *mīm* or the *bāʾ* is because they are both from the lips, and making *rawm* or *ishmām* with *idghām* will be difficult due to them being labial letters i.e. while assimilating one labial letter into another labial letter, one furthermore needs to round the lips to execute the *ishmām*. Due to this arduousness, some scholars have also included the *fāʾ* i.e. *rawm* and *ishmām* will not be allowed in the *fāʾ* as well e.g. ثَـْصِفُ فِ.

Thereafter, Ibn al-Jazarī discusses a *muʿtal* letter i.e. an *alif*, *wāw* or *yāʾ* – whether they appear as *madd* letters or *lin* letters – coming before the *mudgham*. This continues into the next line.

---


It should be remembered that when making *rawm*, *idghām* will not really be made as the *ḥarakah* will be read partially. Therefore, in spite of Imam al-Shātībī and Ibn al-Jazarī not allowing *rawm* on *bāʾ* and *mīm*, scholars like ‘Ali al-Dabbāʾ suggest that they are allowed since *idghām* does not really take place due to the *ḥarakāt* being read partially. (See *Irshād al-Murīd*: 49, *al-Tahrīr al-Mardiyyah*: 23). However, when making *ishmām*, *idghām* will me made.

It should also be noted that the *ishmām* during *idghām* and *ishmām* during *waqf* are different in that the *ishmām* during *waqf* takes place after the letter is read with a *sukūn* and the *ishmām* during *idghām* is made while the reciter applies *idghām*. (See *al-Budūr al-Zāhirah*: 78).
TEXT:

[146

TRANSLATION:

[A muʿtal (letter i.e. alif, wāw or yā’) being sākin] before (the mudghām), be certain to lengthen or shorten it; and a proper (letter before a mudghām), few make its idghām because of the difficulty, and ikhfāʾ is stronger.

COMMENTARY:

If an alif, wāw or yā’ comes before the mudghām, then tawassut, ṭūl (امْـسُذَنْ) and qaṣr ُىػٍٔ (وَاكْعُؼصٍُْ) will be allowed during idghām. Before idghām can be applied, the mudghām has to be made sākin. Its sukūn is therefore circumstantial, same as in waqf. Thus, qaṣr, tawassut and ṭūl will be allowed during idghām if the mudghām is preceded by a letter of madd or lin e.g. صَِْصُ زَمَضَانَ, نََْنُ لَُ. If the mudghām is preceded by a proper letter i.e. any other letter besides a letter of madd or a letter of lin, then idghām is arduous because of two proper sākin letters coming together. In this case, ikhfāʾ i.e. rawm is allowed by the latter scholars (mutaʾakh-khirīn) while the earlier scholars (mutaqaddimin) make idghām e.g. شَهرُ. حَنُّ أَهُ رَضِيَانَ

TEXT:

وَاقَقَ فِي إِذْعَامِ صَفَّاً رَجْصَرًا ذُكرًا وَذَرَّوَا فِي دُ وَذْكَرًا الآخِرِئَ

113 Consistency should be kept between the madd before idghām and the madd during waqf as the sabab (reason for madd) in both cases are the same: the circumstancial sukūn. See Fahṣ al-Raḥmānī with editing of Sheikh ʿAbd al-Rāziq ’Ali Ibrāhīm Mūsā: 68; Ḥall al-Mushkilāt: 22.

114Sharḥ Ṭayyibat al-Nasḥ of al-Nuwayrī: 1/351.
TRANSLATION:
Ḥamzah agrees (with Abū 'Amr al-Baṣrī) in making *idghām* in (والضافت) ضَفًا and (والداليايت) ْدِرْوَا. And [Khallād with an option (of *ith-hār*) agrees (with making *idghām*)] in the second (قالَلِلْيَتاتِ) ْدَكْرَا.

COMMENTARY:
Henceforth, all those who agree with Abū 'Amr al-Baṣrī regarding *idghām* in specific places are mentioned.

In this line, four places are mentioned in which Ḥamzah will make *idghām*:

1) – Sūrat al-Ṣāffāt: 1. This is what is referred to by ‘ظَـفًّـا’.
2) – Sūrat al-Ṣāffāt: 2. This is what is referred to by ‘رَخْزًا’.
3) – Sūrat al-Ṣāffāt: 3. This is what is referred to by ‘لَذِرْوَا’.
4) – Sūrat al-Dhāriyāt: 1. This is what is referred to by ‘وَرَزْوًا’.

When Ibn al-Jazarī states ‘وَافَغَ فِي إِذْقَامِ’ i.e. that Ḥamzah will agree with Abū 'Amr al-Baṣrī regarding *idghām*, he alludes that the agreement is only in the *idghām* itself. He will not allow *rawm* and *ishmām* to be made like Abū 'Amr al-Baṣrī would. Additionally, Ḥamzah regards the *madd* in these places to be *madd lāzim*, as in ذَبٓت ـة and ظَبٓم ة, allowing *idghām* to be made with *ṭūl* only; unlike Abū 'Amr al-Baṣrī who regards it as *madd ʿārid*.

Thereafter, Khallād will make *idghām* – with an option of *ith-hār* – in (قالَلِلْيَتاتِ) ْدَكْرَا of Sūrat al-Mursalāt: 5. This is referred to as “وَذَدْكُرَا الْآخَرِين” (the second ْدَكْرَا) to distinguish it from the first one mentioned in Sūrat al-Ṣāffāt: 3, earlier in the line. The code for Khallād comes in the next line.
TEXT:

كَفَّْلَْيَِّلِ يِلْلِهِّ وَبَا وَالْصَّاحِبِ

TRANSLATION:

Khallād with an option (of *ith-hār*) agrees (with making *idghām*) in *قَالَالْمُغَيِّرَات* (*ضِيْحَا*). Yaʿqūb (makes *idghām*) in the *bāʾ* of (ْرَبَّكْ تَتَفَرَّأَيْ) and in (الْصَّاحِبِ (بَلْ جَنِبَ). Ruways (makes *idghām*) in (فَلَ أَنْتَبَى (بَنِينَهُمْ).

COMMENTARY:

At the end of the previous line, *فَامْمُوْلَِِاثِ رِنْصً* of Sūrat al-Mursalāt: 5, was mentioned. At the start of this line, *فَامْمُلِيَْاثِ ظُحْحً* of Sūrat al-ʿĀdiyyat: 3, is cited. In both these places, Khallād will have *idghām* with *khulf* (*ذُوْـفٍ كَ ؼصَا*), i.e., *idghām* with an option of *ith-hār*.

Subsequently, two places of *idghām* for Yaʿqūb are given:

1) 

of Sūrat al-Nisāʾ: 36. The *bāʾ* into the *bāʾ*.

2) 

of Sūrat al-Najm: 55. The first *tāʾ* into the second *tāʾ* in (ْرَبَّكْ تَتَفَرَّأَيْ). *Idghām* will only take place if joined to *رَبَّكْ تَتَفَرَّأَيْ* before it. If one starts from (ْرَبَّكْ تَتَفَرَّأَيْ), then only *ith-hār* will be allowed.

There is consensus that *idghām* will take place in these two places for Yaʿqūb.

Thereafter, five places in which there is consensus that *idghām* will take for Ruways are mentioned:

1) 


The other four places come in the next line.
TRANSLATION:

[Ruways (makes *idghām* in) زُـمَ ثَـذَـفَـكَـوْا and the two thereafter. Give preponderance (to *idghām*) in (لَذَََُةَ) لَذَََُةَ...]

COMMENTARY:
The remaining four places in which there is consensus regarding *idghām* for Ruways continues in this line:

2) مَا تِعَاحِدِكمُْ مِنْ حٌِ ةٍ صُواـفَـذَـثَمٌْ of Sūrah Sabaʾ: 46. *Idghām* of the two *tāʾ*’s will take place in when joining it to the word before it. If starting from ثَـذَـفَـكَـوْا then only *īṭḥ-hār* will be allowed.

3) وكِدَلَ مَُِمْ تِاِكََْ وُس َحِّحَمَ نَثِيًْ of Sūrah Ṭāhā: 33. ”*mushākān* كَِْمَا تُذَكَرْكُوا” in the verse refers to this place.

4) وَهَشْنُصَكَ نَثِيًْ of Sūrah Ṭāhā: 34.

5) اِه مَ نُيْتَ تِيَا تَعِيًْ of Sūrah Ṭāhā: 35.

By “كَلَِ تَـْسُ” (the two thereafter), the last two places above are intended.

Thereafter, the *idghām* mentioned for Ruways may be divided into three categories:

1) Those places in which *idghām* is preponderant.

2) Those places in which *īṭḥ-hār* is preponderant.

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

Those places in which *idghām* is preponderant for Ruways

The author alludes to this by his statement, “لَا يَُـضَحَخ” (give preponderance). In this category, there are four words which appear in 12 places:

1) لَذَََُةَ (لَذَََُةَ) لَذَََُةَ of Sūrah al-Baqarah: 20.

2) وَقَبْلا (وَقَبْلا) فَأَنَا رَبِّكُمْ جَعَلْنِي لَى فَيْلِكُمْ بَيْنَهَا of Sūrah al-Naml: 37.

The remaining 10 places are mentioned in the next line.
TEXT:

جَعَلَ نَحْرَلَ أَنَّهُ اللَّهُ مَعَ عَلَى الْوَرُّشٍ مَعَ لِضْطَتَعًا

TRANSLATION:

[Give preponderance (to idghām) in] حلّ (لكم) of (Sūrah) Nahl, and of (Sūrat) al-Najm, both of them. And difference of opinion in the first two (places with وَبَهَ of Sūrat al-Najm), along with وَلْتَضْعَ (على غنيني).

COMMENTARY:

The word جَعَلَ which comes in eight places of Sūrat al-Nahl:

1. وَللهِ جَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ أَصَمَّمَ أَنَّهُ – Sūrat al-Nahl: 72.
2. وَجَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – Sūrat al-Nahl: 72.
3. وَجَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ الأضْرَابِ وَالْأَفْدَةِ – Sūrat al-Nahl: 78.
5. وَجَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – Sūrat al-Nahl: 80.
7. وَجَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – Sūrat al-Nahl: 81.
8. وَللهِ جَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ – Sūrat al-Nahl: 81.
12. وَللهِ جَعَلَ لَكَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – Sūrat al-Najm: 49.

The last two places of Sūrat al-Najm are referred to by “إِنَّهُ اللَّهُ مَعَا”.

Those places in which idghām and ʾiṯḥ-hār are allowed equally for Ruways

The author refers to this category with “وَخَلَفَ” (difference of opinion). They are 14 in total:

1. وَللهِ جَعَلَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – Sūrat al-Najm: 43.
2. وَللهِ جَعَلَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – Sūrat al-Najm: 44.
3. وَللهِ جَعَلَ عَلَى الْوَرُّشِ مَعَ وَبَهَ – سُرَاحُ تَحَة: 39.
Another four places are mentioned in the following line.

TEXT:

مُبَدَّل الْكِهْفِ وَبَيْنَا الْكِتَابِاءِ يَأَيُّدُ يَلَّالْحَقَّ وَإِنْ عَدَدًا (146)

TRANSLATION:

[And difference of opinion in] the kāf in (Sūrat) al-Kahf, the bā’ of (al-)kīthā (الكتاب) and (العذاب) (بالمعفرة) (147).

COMMENTARY:

Four places are mentioned for Ruways in this line:

4) – Sūrat al-Kahf: 27.
5) – Sūrat al-Baqarah: 79.
6) – Sūrat al-Baqarah: 176.
7) – Sūrat al-Baqarah: 175.

The remaining seven places for Ruways are mentioned in this line:

8) – Sūrat al-Rūm: 55.
10) – Sūrat al-Naml: 60.
Since بَىْزَلَ مَكمُْ is mentioned unrestrictedly, it will include both Sūrat al-Naml and Sūrat al-Zumar.

13) مَُِمْ مِنْ جَََج َ مَِِاذٌ وَمِ فَوْكِِِمْ قَوَاصٍ – Sūrat al-Aʿrāf: 41.
14) حَـَلَ مَكمُْ مِنْ بَهْفُسِكمُْ بَسْوَاخً – Sūrat al-Shūrā: 11. The restriction of حَـَلَ to Sūrat al-Shūrā comes at the start of the next line.

The 14 places of idghām without any preponderance for Ruways end in this line.

TEXT:

شُورَى وَعَنْهُ الْبَعْضِ فِيهَا أَسْجَلَا وَقِبْلَ عَنْ يُقْسَبُ مَا لَا بِنَّ الْعَلَا

TRANSLATION:

[And ( kế) of (Sūrah) Shūrā. Some relate (idghām) from him (Ruways) in it (in بَعْض) unrestrictedly. And (idghām) is related from Yaʿqūb in all that Ibn al-ʿAlāʾ (makes idghām in).]

COMMENTARY:

Sūrat al-Shūrā (شورى) at the start of the line refers to the placing of بَعْض (كَـ) which comes in Sūrat al-Shūrā.

Those places in which ʾiṭḥ-hār is preponderant for Ruways

Subsequently, those places in which ʾiṭḥ-hār is preponderant are mentioned: بَعْض (كَـ) wherever it comes in the Qurʾān; besides the previously mentioned eight places of Sūrat al-Nahḍ and the place in Sūrat al-Shūrā. They are referred to in the line by وَعَنْهُ الْبَعْضِ فِيهَا أَسْجَلَا “and total 17:

1) – Sūrat al-Baqarah: 22.
2) – Sūrat al-Anʿām: 97.
3) – Sūrah Yūnus: 67.
4) – Sūrah Ṭāhā: 53.
The 17 places in which *ith-hār* is preponderant ends here.

In the second half of the line, the author mentions that Yaʿqūb will make *idghām* in all the places that Abū ʿAmr al-Baṣrī makes *idghām* in, whether they are *mithlān*, *mutajānisayn* or *mutaqāribayn*. This is related for Yaʿqūb by Abū al-Karam al-Mubārak in his book, *al-Miṣbāḥ*.

**TEXT:**

بيت جَرَفُ قَادِمَيْنِ لَطَفٌ وَفِي نُيْدُوْنِ قَضَّطُهُ عَلِيْفٌ

**TRANSLATION:**

(In), Abū ʿAmr al-Baṣrī and Ḥamzah (make *idghām*), (in) Hishām (makes *idghām*) and in (أُتْمَانِيُّ،) Ḥamzah and Yaʿqūb (make *idghām*).
COMMENTARY:

Three places are mentioned in this line in which the Qurrā’ have differences regarding *idghām*.

The first is تَـَ تَ ظَبٓئِـفَـةً of Sūrat al-Nisāʾ: 81. Abū ‘Amr al-Baṣrī and Ḥamzah will make *idghām* of the *tāʾ* into the *ṭāʾ*.

Note that *idghām* here for Abū ‘Amr al-Baṣrī differs from all the other places mentioned for him in this chapter because there is concensus that *idghām* must be made here, whether one makes *iṭḥ̱-hār* in the remaining places of this chapter, recites with *qaṣr* or *madd* in *madd munfāṣil*, *ibdāl* or *taḫqīq* in the *hamzah mufradah*.

The second place mentioned is بَثَـِسَاهِـنِ of Sūrat al-Aḥqāf: 17. Hishām will make *idghām* of the first *nūn* into the second, requiring *ṭūl* to be made in it.

The third place is بَثُمِسُّوىَنِ تِمَالٍ of Sūrat al-Naml: 36. Ḥamzah and Yaʿqūb will make *idghām* of the first *nūn* into the second *nūn*, requiring *ṭūl* to be made.¹¹⁵

The remaining Qurrā’ not mentioned will read with *iṭḥ̱-hār* in all three places.

TEXT:

\[
\text{مَكَـٌِّؼيْ (all make *idghām*) besides (Ibn Kathīr) al-Makki. (In) مَكَـٌِّؼيْ (all make *idghām*) besides (Ibn Kathīr) al-Makki. (In) تَأْمَّنَا تَأْمَّنَا} \\
\text{(In) تَأْمَّنَا تَأْمَّنَا} \text{apply *ishmām* and *rawm* for all of them (the Qurrā’), while Abū Ja'far makes completed (*idghām*)}. \\
\text{مَكَـٌِّؼيْ (all make *idghām*).} \]

TRANSLATION:

(In) مَكَـٌِّؼيْ besides (Ibn Kathīr) al-Makki. (In) مَكَـٌِّؼيْ apply *ishmām* and *rawm* for all of them (the Qurrā’), while Abū Ja'far makes completed (*idghām*).

COMMENTARY:

Two final places in which the Qurrā’ have differences are mentioned in this line.

¹¹⁵ The differences regarding the *yāʾ al-zāʾidah* will be mentioned in its chapter.
In Sūrat al-Kahf: 95, all the Qurrā’, excluding Ibn Kathīr will make *idghām*. Ibn Kathīr will read the two *nūns* with *iṭḥ-hār* i.e. مَكَّنِنِيْ.

In Sūrah Yūsuf: 11, all the Qurrā’ – besides Abū Ja‘far – will have two ways of reading: *ishmām* whilst making *idghām kabīr*, or *rawm* of the *dammah* on the first *mīm* i.e. ثَبْمَـٌُـيَا. In the case of *rawm*, the word is read with *iṭḥ-hār*.

Abū Ja‘far will have complete *idghām* (بَِمْـمَؼحْؼغِ) with no *rawm* or *ishmām*. 
Hā’ al-Kināyah

The hā’ al-kināyah refers to the third person singular masculine pronoun (هو). It may be attached to a verb e.g. أُولُده وَ، a noun e.g. أَهْلُه or a preposition e.g. عَلَيْه. In English, it translates as “he”, “him” or “it”. It is also referred to as hā’ al-ḍâmīr (pronoun) and does not form part of the root letters of the word.

The discussions revolving the hā’ al-kināyah are three:

1) Whether silah should be made in it or not. At times, this is referred to as ishbā‘ or madd in this chapter.
2) Whether it should be read with a sukūn.
3) It’s ḥarakah (if it is not sākin).

Silah literally means to join. Technically, it is the joining of a wāw maddiyyah or yā’ maddiyyah to a mīm al-jam‘ or hā’ al-kināyah i.e. lengthening the sound in their respective pronounciations. Silah is only applied during wasl and not during waqf.

Reading without silah – if one is not reading with iskān – is referred to as qaṣr in this chapter.116

The hā’ al-kināyah is found in one of four possible positions:

1) It is preceded by a mutaharrīk and followed by a sākin e.g. على عَبْدِ اللّهِ السُّلَّمَانُ

2) It is preceded by a sākin and followed by a sākin e.g. فِيَّ الْقُرْآنِ الْكُلُّ الْكُلْ

In both of the above cases no silah is made by any of the Qurrā’.

3) It is preceded by a mutaharrīk and followed by a mutaharrīk e.g. إِنَّهُ كَانَ يَصِبُّ إِلَى صِرَاطٍ مُّسَتَّقِيمٍ

Here, all the Qurrā’ will have silah.

4) It is preceded by a sākin and followed by a mutaharrīk e.g. اِلْجِبَاحِ وَهَدَا، فِيَّ هَذَا إِلَى صِرَاطٍ مُّسَتَّقِيمٍ

In this case, the Qurrā’ have difference of opinion.

116 Thus, qaṣr appearing in this chapter should not be confused with the technical meaning of qaṣr which comes in the chapter of madd.
Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Ibn Dhakwān has šilah while via the Durrah, Abū Jaʿfar has ʾiskān in the following:

1) ًُؤَذٍِّ اِمََْمَ – twice in Sūrah Āl ʿImrān: 75.
2) وَفُضِلْهُ جَهَّلَمْ – Sūrat al-Nisāʾ: 115.
4) َنُؤُؤْلُهُ ما َتُؤْنَىَ – Sūrat al-Nisāʾ: 115.

Via the Ṭayyibah, qaṣr is additional for Ibn Dhakwān and Abū Jaʿfar to what they relate via the Shāṭibiyyah and Durrah.

In ًََـذ ـلِـَْ فَـب ومٓ of Sūrat al-Nūr: 52, Ibn Dhakwān via the Shāṭibiyyah and Ibn Jammāz via the Durrah have šilah. Via the Ṭayyibah, qaṣr is additional for Ibn Dhakwān and Ibn Jammāz. Via the Durrah, Ibn Wardān has ʾiskān, and via the Ṭayyibah, šilah is additional for him.

In ًَؼصْضََُ مَـكُـم of Sūrat al-Zumar: 7, Ibn Jammāz has ʾiskān via the Durrah. Via the Ṭayyibah, šilah is additional for him. Ibn Dhakwān via the Shāṭibiyyah and Ibn Wardān via the Durrah, both have šilah. Via the Ṭayyibah, qaṣr is additional for both. Shuʿbah via the Shāṭibiyyah has qaṣr, and via the Ṭayyibah, ʾiskān is additional.

In all the previously-mentioned words, as well as ًَؼصْضََُ مَـكُـم of Sūrat al-Naml: 28, Hishām has ʾiskān which is additional via the Ṭayyibah. Via the Shāṭibiyyah, Hishām has two options – qaṣr and šilah – in all the previously-mentioned places, excluding ًَؼصْضََُ مَـكُـم in which he only has qaṣr.

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118 Only qaṣr is read for Hishām in ًَؼصْضََُ مَـكُـم via the Shāṭibiyyah, in spite of the apparent text of the Shāṭibiyyah allowing ʾiskān as well. See line 164 of the Shāṭibiyyah.
The place of Sūrat al-Balad: 7, is not mentioned in the Shāṭibiyyah, meaning that all Seven Qurrāʾ will have šilah in it since it comes between two harakāt. Via the Tayyibah, iskān of the hāʾ is additional for Hishām. This place is not mentioned in the Durrah as well, meaning that all Three Qurrāʾ will have šilah in it. Via the Tayyibah, qaṣr is additional for Ibn Wardān and Yaʿqūb.

The places of Sūrat al-Zalzalah: 7, 8, is not mentioned in the Durrāh, implying that all Three Qurrāʾ will have šilah in it. Via the Tayyibah, qaṣr and iskān are additional for Ibn Wardān; he will therefore have three ways of reading: šilah, qaṣr and iskān. Via the Tayyibah, qaṣr is also additional for Yaʿqūb.

In of Sūrat al-Aʿrāf: 111 and Sūrat al-Shuʿarāʾ: 36, Shuʿbah, via the Shāṭibiyyah, will read with iskān of the hāʾ and without a hamzah. Via the Tayyibah, he will read with a hamzah while applying qaṣr on the dammah of the hāʾ. Via the Durrah, Ibn Wardān has qaṣr and without a hamzah i.e. ḍamme. Via the Tayyibah, šilah will be additional.

In of Sūrah 75, al-Sūsī, via the Shāṭibiyyah, has iskān and Ruways, via the Durrah, has qaṣr. Via the Tayyibah, šilah is additional for both al-Sūsī and Ruways. Via the Durrah, Ibn Wardān has šilah, and via the Tayyibah, qaṣr is additional for him.

The word of Sūrah Yūsuf: 37, is not mentioned in the Shāṭibiyyah. Thus, all the Seven Qurrāʾ will have šilah here. Via the Tayyibah, qaṣr is additional for Qālūn. Via the Durrah, Ibn Wardān has qaṣr here, and via the Tayyibah, he has šilah.

Thus, via the Tayyibah, Hishām will have three options – qaṣr, šilah and iskān – in all these places, except in which he will have two options: qaṣr and iskān.
The word تِـَِ of Sūrat al-Anʿām: 46, does not come in the Shāṭibiyyah, nor the Durrah, since it is related for al-Aṣbahānī from Warsh who does not appear in any of the two texts.

Ibn al-Jazarī mentions گَوَََِْ الله of Sūrat al-Fath: 10 and وما أَنْسَانِهِ إِلَّا السَّبِطَنُ of Sūrat al-Kahf: 63, for Hafṣ in this chapter while Imam al-Shāṭibī presents it in the farsh of Sūrat al-Kahf in his Shāṭibiyyah.

TEXT:
صلَّ هَا الصَّمَيْر عَنْ سُكَوْنٍ قَبْل مَّا حَرَّلَهُ دَنٍّ، فِيهِ مَهَأْانًا عَنْ دَمَا

TRANSLATION:
Join (apply șilah in) the hāʾ al-ḍamīr after a sukūn and before a (letter with a) ġarakah for Ibn Kathīr. (Apply șilah) in فيه مِهَاانَا for Hafṣ and Ibn Kathīr.

COMMENTARY:
If the hāʾ al-ḍamīr/ hāʾ al-kināyah comes after a sākin and is followed by a mutaharrīk, then Ibn Kathīr will read it with șilah.

The remaining Qurraʾ will read it without șilah.

There are places which are exempted from the general rules defined previously. They are elucidated in what follows in this chapter.

In ِفِيه مِهَاانَا of Sūrat al-Furqān: 69, both Hafṣ and Ibn Kathīr have șilah.

The remaining Qurraʾ will read without șilah.

TEXT:
سُكْنُ يُؤَهِّه تُصُلْيَهُ نُؤُتِهُ نُوَٰل — صِفْ لِي كَذَا خَلَفْهُمَا فِيَاهُ حَـَلْل
TRANSLATION:
(Make) *iskān* in *نُؤْتَهُ يَوْدَئُهُ* for Shuʿbah (without another option), Hishām and Abū Jaʿfar – both with another option –, Ḥamzah and Abū ʿAmr al-Бāṣrī (both without another option).

COMMENTARY:
Initially, four words which come in seven places are discussed:

1) *بَمْلِـَْ* – twice in Sūrah Āl ʿImrān: 75.
4) *هُؼوَمِّـَ مَا ثَوَل* – Sūrat al-Nisāʾ: 115.

In these four words, Shuʿbah (فْظِ), Ḥamzah (ٌَـاٍُفِ) and Abū ʿAmr al-Бāṣrī (حَلَٰن) without another option; Hishām and Abu Jaʿfar with another option (لْحَ ذُوْفُُِمَـاَزًٌَـا مِ ؼي) will read with a *sukūn* on the *hāʾ al-kināyah* (*سَكِّؼنْ*).

The second option of Hishām and Abū Jaʿfar will be explained later.

TEXT:

TEXT:

TRANSLATION:
They, and Ḥafṣ (have *iskān* in) *الْقَٰهْ* Make *qašr* in them (in *الْقَٰهْ* and all the previously-mentioned words) for Ibn ʿĀmir al-Shāmī with another option, Yaʿqūb, Qālūn and Abū Jaʿfar. (Make *qašr*) in *وَنْتَقْتَهْ* for Yaʿqūb...

COMMENTARY:
(they) in the line, refers to Shuʿbah (صِف)، Ḥamzah (فِنَاة) and Abū ʿAmr al-Бāṣrī (حَلَٰن), all without another option; Hishām and Abu Jaʿfar with another option (لْحَ ذُوْفُُِمَـاَزًٌَـا مِ ؼي). These afore-mentioned *Qurrāʾ* and *Ruwāt*, along with Ḥafṣ (وْمُ وَنْتَقْتَهْ), will read *فَالْقَٰهْ* of Sūrat al-Naml: 28, with a *sukūn*.  

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Ibn ‘Āmir al-Shāmī with another option (زُوْفٌ ﻦَ ﻦِمْ ﺑَ ﻥَ) and Abū Ja‘far (يَ)، Qālūn (دًؼى ﻩُ،) Ya‘qūb (كَمْ ﺣَلْفَ ﻦَ) in his second option will read with qaṣr (اًفِصْرَﻩَ) as well as the four words mentioned in the previous line.

Qaṣr was the last instruction mentioned in this line for these five words (اًفِصْرَﻩَ). The remaining Qurrā’ – Warsh, Ibn Kathīr, (Hishām and Ibn Dhakwān in their second option), Ḥafṣ, al-Kisā‘ī, Khalaf al-‘Āshir – will read the opposite of qaṣr, which is maddl ishba‘ (silah) in these five words.

To summarise the readings of the 10 Qurrā’ in these five words:

- Qālūn and Ya‘qūb will read with qaṣr (without silah).
- Warsh, Ibn Kathīr, Ḥafṣ, al-Kisā‘ī, Khalaf al-‘Āshir will read with silah.
- Abū ‘Amr al-Baṣrī, Shu‘bah and Ḥamzah will read with iskān.
- Hishām will have three options: iskān, qaṣr and silah.
- Ibn Dhakwān has two options: qaṣr and silah.
- Abū Ja‘far has two options: iskān and qaṣr.

At the end of the line, the author starts discussing the differences in وَنبَتْنِتْيَةَ فَأْوَلِيْكُه of Sūrat al-Nūr: 52.

TEXT:

[Make qaṣr in وَنبَتْنِتْيَةَ for Ya‘qūb] Qālūn and Ḥafṣ; and (qaṣr) with another option for (both) Ibn ‘Āmir al-Shāmī and Ibn Jammāz. Make iskān (in it i.e. وَنبَتْنِتْيَةَ) for Ibn Wardān, Hishām and Khallād – all three with another option –, Shu‘bah and Abū ‘Amr al-Baṣrī (without another option).
COMMENTARY:
The differences in ﺻِﺪْم from the previous line, Qālūn (١٠١) and Ḥafṣ (١٠٣) – all without another option –, Ibn ʿĀmir al-Shāmī (١٠٣) and Ibn Jammāz (١٠٣) – both with another option – will read with qaṣr, it being attached to the last instruction given i.e. ﺳَفْرِهِ. Ḥafṣ’s reading will be explained further at the start of the next line.

Ibn Wardān (١٠٣), Hishām (١٠٤) and Khallād (١٠٤) – with another option –, Shu‘bah (١٠٢), Abū ʿAmr al-BAṣrī (١٠٤) – without another option –, will read with iskān.

The remaining Qurrāʾ besides Ḥafṣ i.e. Warsh, Ibn Kathīr, Hishām in his third option, Ibn Dhakwān in his second option, Khalaf, Khallād in his second option, al-Kisāʾī, Ibn Wardān in his second option, and Khalaf al-ʿĀshir will read with ṣilah, which is the only remaining option since iskān and qaṣr have already been mentioned.

Ḥafṣ’s reading comes at the start of the next line.

TEXT:
(155)

TRANSLATION:
(Make iskān) the qāf for Ḥafṣ. (Make iskān) of ḥāʾ for al-Sūsī (without another option), and with another option for Hishām, Shu‘bah, Ibn Jammāz and al-Dūrī al-Baṣrī. Make qaṣr (in ḥāʾ) for Ḥamzah, Yaʿqūb, Hishām, ʿĀṣim and Nāfī‘.

119 Note that ١٠٣ appears with a kasrah on the qāf. Those who read with qaṣr, ṣilah or iskān of the hā’ will maintain the kasrah on the qāf. Qaṣr and ṣilah will therefore be made with a kasrah on the hā’ since it is preceded by a kasrah. Ḥafṣ is the only one who reads the qāf as sākin, as will be explained later.
COMMENTARY:

Ḥafṣ will read the qāf of وَقَمَتْهُ with a sukūn. Previously, it was mentioned that Ḥafṣ makes qaṣr in the hāʾ; this will be done with a kasrah since the qāf originally bears a kasrah.

In conclusion, the following variations are found in وَقَمَتْهُ:

- Qālūn and Yaʿqūb – without another option –, Hishām, Ibn Dhakwān and Ibn Jammāz – all with another option – will read with qaṣr.
- Ḥafṣ will read with qaṣr of the kasrah of the hāʾ, but with the qāf as sākin.
- Abū ‘Amr al-BAṣrī and Shuʿbah – both without another option –, Hishām in his second option, Khallād and Ibn Wardān – with another option – will read with iskān.

The next difference discussed is وَّأَقَضَى of Sūrat al-Zumar: 7. Al-Sūsī (في) – without another option –, Hishām, (لَّا), Shuʿbah (ضَنَّ) and Dūrī al-BAṣrī (طُوَى) – all four with another option (وَالْخَلَفَ) – will read it with iskān since it is attached to the last instruction given i.e. وَسَكِيَّة.

Ḥamzah (في), Yaʿqūb (طُوَى), Hishām in his second option (لَّدَى), ‘Aṣim [including the second option for Shuʿbah] (لَّيْل), and Nāfiʿ (لََ) will read with qaṣr (لاقْصُ).
TRANSLATION:
And another option (along with qaṣr) for Ibn Wardān and Ibn Dhakwān. (Make qaṣr) with another option in بَنْمَّ (بَحَسٌ) for Qālūn, Ibn Wardān and Ruways. Al-Sūsī has a sukūn with another option (in بَنْمَّ). (In) أنَّمِ يَزَهُّ (بَحَسٌ)....

COMMENTARY:
Ibn Wardān (شَذُّ) and Ibn Dhakwān (ؼزْ) will have qaṣr in اقتُرِ (بَحَسٌ) لِكَمْ, being attached to the last instruction, with another option (بَنْمَّ).

The remaining Qurrāʾ: Ibn Kathīr, Dūrī al-Baṣrī in his second option, Hishām in his third option, Ibn Dhakwān in his second option, al-Kisāʾī, Ibn Jammāz and Ibn Wardān in their second option and Khalaf al-ʿĀshir will have madd i.e. silah; the opposite of qaṣr.

The next word discussed is بَنْمَّ of Sūrah Ṭāhā: 75. Qālūn (زَرْهُ) and Ruways (رْقِ) — all with another option — read with qaṣr because this was the last instruction given (بَحَسٌ).

Al-Sūsī (يَ) — with another option — will read with a sukūn (لاَخَلَفْ). The remaining Qurrāʾ: Qālūn’s second option, Warsh, Ibn Kathīr, Dūrī al-Baṣrī, al-Sūsī in his second option, Ibn ʿĀmir al-Shāmī, ʿĀṣim, Ḥamzah, al-Kisāʾī, Ibn Wardān in his second option, Ibn Jammāz, Ruways in his second option, Rawḥ, and Khalaf al-ʿĀshir will have silah.

The next word mentioned in this line is الَّذِي أَخَذَ أَنَّمِ يَزَهُ of Sūrat al-Balad: 7. Its discussion continues into the next line.

TEXT:
لاَيِّ الَّذِي أَخَذَ أَنَّمِ يَزَهُ
TRANSLATION:

[(In) (أًن) أَمْ يُزَهُ) Hishām (reads with a sukūn) with another option. (In Sūrah) Zulzilat, Ibn Wardān with another option and Hishām (without another option, read with a sukūn). Make qaṣr with another option in the two sūrahs (Sūrat al-Balad and Sūrat al-Zalzalah) for Ibn Wardān and Yaʿqūb.

COMMENTARY:

Hishām with another option (بَحَسٌ بَنْ مَمْ ًَؼصٍَ) reads بَنْ (إِبِ اللَّهُ) with a sukūn, which was the last instruction given (سُكُونُ).

The following word discussed is حَيْبَاءُ مِمْ ًَؼصٍَ and حَيْبَاءُ مِمْ ًَؼصٍَ of Sūrat al-Zalzalah: 7, 8. Ibn Wardān with another option (مَا ذَ لَ) and Hishām (لِِمَا) without another option will read both places in Sūrat al-Zalzalah with a sukūn because it was the last instruction given.

In both sūrahs i.e. Sūrat al-Balad and Sūrat al-Zalzalah, Yaʿqūb (ظَلَما) – both with another option (خِلَافُ الشُّورَتْينَ) – will read with qaṣr (وَاكْصُْ).

The remaining Qurrāʾ will read the opposite of qaṣr i.e. with silah in both sūrahs. This will also be the second option of Hishām in Sūrat al-Balad, the second option for Yaʿqūb in Sūrat al-Zalzalah, as well as Ibn Wardān’s other option in both sūrahs.

TEXT:

١٢٠ Note that Ibn Wardān will have qaṣr and silah in both sūrahs. This is understood from تِغَيْبٍ غَيْبٍ، تَزَاوَارْقَانِه اخْتِلَافٍ، يُنْ خَدْىٌ عَلَيْهِ اللهُ أَنْسَانِيَهِ عِفَفٍ (In Sūrah) Zulzilat, Ibn Wardān with another option (read with a sukūn).
TRANSLATION:
(Make qasr in)  for Ruways; and (make qasr) with another option in for Qālūn and Ibn Wardān. (In)  for Aṣṣāniyyah  Hafṣ (reads)...

COMMENTARY:
Ruways  will read with qasr wherever it comes: of Sūrat al-Baqrā: 237, of Sūrat al-Baqarah: 249, of Sūrat al-Mu'minīn: 88 and of Sūrah Yāsīn: 83. Qāṣr is understood for Ruways since it is the last instruction given in the previous line (وَاكْصُْ). The remaining Qurrā’ will read the opposite of qasr i.e. madd (ṣilah).

In of Sūrah Yūsuf: 37, Qālūn  and Ibn Wardān  will read with qasr with another option (اِخْلَفُ). Their second option is madd i.e.  – the opposite of qasr –, which will also be read by the remaining Qurrā’.

At the end of the line, the author discusses two places,  of Sūrat al-Fath: 10 and of Sūrat al-Kahf: 63, for Hafṣ. How he reads is explained in the next line.

TEXT:

[159]

[166]
COMMENTARY:

Ḥafṣ will read with a dammah on the ġāʾ instead of a kasrah i.e. وَمَا آَسَانِيْهِ غَلَبَهُ الَّهُ إِلَّا الْشَّيْطَانُ

The remaining Qurrāʾ will read with a kasrah, as is usually done when the ġāʾ al-kināyah is preceded by a kasrah or a yāʾ sākinah.

In لَُِِْوِـَِ امْـكُثُوا of Sūrah Ṭāhā: 10 and Sūrat al-Qāṣaṣ: 29, Ḥamzah will read the ġāʾ with a dammah instead of the kasrah (بَضْمْ كَسْرٍ) i.e. لَُِِْوِـَُ امْـكُثُوا.

The remaining Qurrāʾ will read with a kasrah, as is usually done when the ġāʾ al-kināyah is preceded by a kasrah or a yāʾ sākinah.

In تِـَِ اهْغغُغصْ of Sūrat al-Anʿām: 46, al-ʿAshbahānī from Warsh will read the ġāʾ with a dammah instead of a kasrah (بَضْمْ كَسْرٍ) i.e. تِـَُ اهْغغُغصْ.

The remaining Qurrāʾ – including Warsh via al-Azraq – will read with a kasrah.

TEXT:

160

وَهَّمْ أَرْجَحْهُ كَسْسًا حَقَّاً وَهَّهَا فَاقْضِرْ جَمَالًا يَنْ مِلْ وَخُلْفَ حَدّٗ لَهَا

TRANSLATION:

A hamzah (is read) in Ibn ʿĀmir al-Shāmī, Ibn Kathīr, Abū ʿAmr al-Baṣrī and Yaʿqūb. And the ġāʾ (of أَرْجَحْهُ), so make qasr (in it) for Abū ʿAmr al-Baṣrī, Yaʿqūb, Qālūn and Ibn Dhakwān (without another option) and with another option (besides the previously-mentioned qasr) for Ibn Wardān and Hishām.

COMMENTARY:

The last word discussed in this chapter is أَرْجَحْهُ أَخَاء in Sūrat al-Aʿrāf: 111 and Sūrat al-Shuʿarāʾ: 36. Four things should be considered here: (1) those who read the word with
a hamzah or without a hamzah, (2) those who make qaṣr and madd, (3) the harakah of the hāʾ and (4) those who read it with a sukūn.

Ibn ‘Āmir (ﻚReadStream), Ibn Kathīr, Abū ‘Amr al-Baṣrī and Yaʿqūb (حَـجَّ) will read with a hamzah i.e. بَزْحِئْـَ. Those not mentioned will read without a hamzah.

Abū ‘Amr, Yaʿqūb (حًِا), Qālūn (نْ) and Ibn Dhakwān (ـلْ) – all without another option –, Ibn Wardān (حًِا) and Hishām (َِـا) – both with another option – will read with qaṣr (وَذُوْـفٌ).

The discussion continues in the next line.

TEXT:

واَسَكِنَنِ فَـرْيَ لَ ِوَضَـمُّ الْكَسْرِ لِيَ وَعَنْ عَنْ شُعْبَةَ كَبْصَرْ عَنْفُلٍ

TRANSLATION:

Be sure to make iskān (of the hāʾ) for Ḥamzah and ‘Āsim; read a dammah of the kasrah (on the hāʾ) for Hishām, Ibn Kathīr, Abū ‘Amr al-Baṣrī and Yaʿqūb. And from Shu’bāh transmit what is (transmitted) for (Abū ‘Amr) al-Baṣrī.

COMMENTARY:

Ḥamzah (فَزِ) and ‘Āsim (نْ) will read with iskān (وَأَسْكِنَّ) The remaining Qurrāʾ who are not mentioned amongst those who make qaṣr and iskān i.e. Warsh, Ibn Kathīr, Hishām in his second option, al-Kisāʾī, Ibn Wardān in his second option, Ibn Jammāz and Khalaf al-‘Āshir, will read with silah.

Now the ḥarakah on the hāʾ is discussed: Hishām (لِيِ), Ibn Kathīr, Abū ‘Amr al-Baṣrī and Yaʿqūb (حَـجَّ) will read the hāʾ with a dammah (وَضَـمُّ الْكَسْرِ). Those not mentioned will read with a kasrah. Finally, the author relates that Shu’bāh – in another option – will read like the Baṣrīs.
Considering all these differences mentioned, six varying readings are extracted from these two lines; three with a *hamzah* and three without a *hamzah*:

1) بَزْخَِِ – Qālūn, Ibn Wardān in an option: without a *hamzah*, with *qaṣr* and a *kasrah* of the *hā*.

2) بَزْخَِٖ – Warsh, al-Kisāʾī, Khalaf al-ʿĀshir, Ibn Jammāz and Ibn Wardān in an option: without a *hamzah*, with *ṣilah* and a *kasrah* of the *hā*.

3) بَزْحِـئْـَٗ – Ibn Kathīr and Hishām in an option: with a *hamzah*, with *ṣilah* and a *dammah* of the *hā*.

4) بَزْحِـئْـَُ – Abū ʿAmr al-Ḍāʾīrī, Yaʿqūb, Hishām in his second option and Shuʿbah in an option: with a *hamzah*, without *ṣilah* and a *dammah* of the *hā*.

5) بَزْحِـئْـَِ – Ibn Dhakwān: with a *hamzah*, without *ṣilah* and a *kasrah* of the *hā*.

6) بَزْخَِْ – Ḥamzah, Shuʿbah in his second option and Ḥafṣ (ʿAṣim): with a *sukūn* of the *hā*.
Madd

*Madd* is to lengthen the sound in the letters of *madd* beyond its essential duration. *Qaṣr* is shortening the sound to its essential duration i.e. without this innate *lengthening*, the letter of *madd* will not be able to be recited.

**Ziyādāt al-Ṭayyibah:**

Via the *Shāṭibiyyah*, Ḥafṣ and Hishām has *tawassuṭ* in *madd munfaṣil*. Via the *Ṭayyibah* they will both make *qāṣr* as well.

Al-Sūsī, via the *Shāṭibiyyah*, and Yaʿqūb via the *Durrah*, have *qāṣr* in *madd munfaṣil*. Via the *Ṭayyibah*, they will both make *tawassuṭ* as well.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *tawassuṭ* in *madd munfaṣil*. Via the *Ṭayyibah*, he will make *ṭūl*. Note that if making *ṭūl* in *madd munfaṣil*, then *ṭūl* must be made in *madd muttaṣil* as well; there is no transmission that makes *ṭūl* in *madd munfaṣil* without making *ṭūl* in *madd muttaṣil*.

The *Shāṭibiyyah* only allows *ṭūl* for Warsh and Ḥamzah in *madd muttaṣil*. The *Ṭayyibah* allows *ṭūl* in *madd muttaṣil* for all the *Qurrā*, including Warsh, Ḥamzah, Ibn Dhakwān and all the remaining *Qurrā* as well.

The durations in Madd Muttaṣil and Madd Munfaṣil

Generally, via the *Shāṭibiyyah* and the *Durrah*, there are two views regarding the durations for *madd muttaṣil* and *munfaṣil*.121 The first view has two durations:

1) *Ṭūl* (six ḥarakāt) – Warsh via al-Azraq and Ḥamzah apply this in *madd muttaṣil* and *madd munfaṣil*.

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121 *Al-Budūr al-Zāhirah*: 1/35.
2) **Tawassut** (four ḥarakāt) — in madd muttaṣiḥ and madd munfaṣiḥ for the remaining Qurrā’ who do not apply qaṣr in madd munfaṣiḥ, as well as an option for Qālūn and Dūrī al-巴斯ī.

This is the preference of Imam al-Shāṭibī and Ibn al-Jazarī. ⁱ²²

The second view has four varying durations:

1) **Ṭūl** (six ḥarakāt) — Warsh and Ḥamzah read this in madd muttaṣiḥ and madd munfaṣiḥ.

2) **Fuwayq al-Tawassut** (five ḥarakāt) — in both madd muttaṣiḥ and madd munfaṣiḥ for ʿĀṣīm.

3) **Tawassut** (four ḥarakāt) — in both madd muttaṣiḥ and madd munfaṣiḥ for Ibn ʿĀmir al-Shāmī, al-Kisāʾī and Khalaf al-Āshīr.

4) **Fuwayq al-Qaṣr** (three ḥarakāt) — in both muttaṣiḥ and munfaṣiḥ for Qālūn, Warsh via al-Asbahanī, Dūrī al-巴斯ī and Yaʿqūb (all allowing qaṣr in madd munfaṣiḥ as well); and only in madd muttaṣiḥ for Qālūn, Warsh via al-Asbahanī, Ibn Kathīr, Abū ʿAmr al-巴斯ī, Abū Jaʿfar and Yaʿqūb.

This is mentioned in the *Taysīr*, *al-Tadhkirah* and the *Talkhīṣ* of Ibn Ballīmah. ⁱ²³

Via the Ṭayyibah, a third and fourth view is related: ṭūl in madd muttaṣiḥ for all the Qurrā’. When applying ṭūl in madd muttaṣiḥ, one may apply tawassut in madd munfaṣiḥ — as practiced by Imam al-Shāṭibī — or apply the four varying durations, as recorded in the *Taysīr*. ⁱ²⁴

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ⁱ²² *Al-Nashr*: 1/333.

ⁱ²³ Ibn al-Jazarī suggests that these variations are extremely close one to the other, where a slight lengthening of the sound would extend it from one duration; four ḥarakāt for example, into the five ḥarakāt duration. These exact durations cannot be executed with complete precision consistently. However, what is somewhat clear in these variations is the duration of qaṣr — which is short —, ṭūl — that is not exaggerated —, and tawassut which is inbetween these two durations. This is perhaps why he prefers the first view of two durations, even though he acknowledges that he read according to the view of four variations to many of his teachers. *Al-Nashr*: 1/334.

The Ṭayyibah relates madd al-ṭāṭḥīm (the madd of glorification). This is made in لََ إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّa, to emphasise that there is no other deity besides Allah e.g. لََ إِلَّا إِلَّa, etc. The length of this madd is tawassuṭ – four harakāt – and is only transmitted for those applying qaṣr in madd munfāṣil. Thus, if reciting for any of those who apply qaṣr in madd munfāṣil, one has a choice of either making qaṣr in لََ إِلَّa, or reading with madd al-ṭāṭḥīm.

Via the Shāṭibiyyah, Warsh via al-Azraq only had qaṣr in madd badl if there was a hamzat al-waṣl (connective hamzah) at the start of a word e.g. أَوْلِی الْذَّنَبِ بِذَلِکُمَا فَأَمَنَّکُمْ. Via the Ṭayyibah, tawassuṭ and ṭūl are also allowed for al-Azraq.

Via the Shāṭibiyyah, Warsh via al-Azraq only had qaṣr in the word إِسْرَائِیل. Via the Ṭayyibah, tawassuṭ and ṭūl are also allowed for al-Azraq in إِسْرَائِیل.

In the “ʿayn” which comes at the start of Sūrahs Maryam and Shūrā, tawassuṭ and ṭūl is related via the Shāṭibiyyah and the Durrāḥ. The Ṭayyibah allows qaṣr in the “ʿayn” in addition to tawassuṭ and ṭūl.

In madd līn followed by a hamzah e.g. كِهْنَةَ، السَّوْءِ، شَيْءَ, etc, Azraq from Warsh has tawassuṭ and ṭūl via the Shāṭibiyyah. Via the Ṭayyibah, qaṣr is related in them, except in شَيْءَ, in which only tawassuṭ and ṭūl is allowed. Thus, qaṣr, tawassuṭ and ṭūl is allowed in كِهْنَةَ، السَّوْءِ, but only tawassuṭ and ṭūl allowed in شَيْءَ. Al-Aṣbahānī from Warsh, will read exactly like Qālūn via the Ṭayyibah: qaṣr or tawassuṭ in madd munfāṣil, tawassuṭ or ṭūl in madd muttaṣil, qaṣr in madd badl and līn after a hamzah etc.

Via the Shāṭibiyyah, Khalaf – without another option – and Khallād with another option – has sakt on شَيْءَ during waṣl. Via the Ṭayyibah, madd to the duration of tawassuṭ is allowed on شَيْءَ instead of the sakt.
Via the Ṭayyibah, Hamzah has madd al-tabri’ah (the madd of absolute negation). This takes place in that “lā” which negates an entire genus (lā al-nāfiyah li al-jins). Similar to madd al-ta’thīm, the reason for this madd is metaphorical, and accentuates the negation of something e.g. (there is absolutely no doubt), (we have absolutely no knowledge regarding it), (there is absolutely no might except by Allah). The duration of this madd is tawassut.

TEXT:

١٦٢
إن حرف ماد فقيل همز طولًا  جذب فذ ممز خلفًا وعَنٌ باقي المْلَا

TRANSLATION:

If a letter of madd (comes) before a hamzah, lengthen it for Warsh (via al-Azraq), Ḥamzah (both without another option) and Ibn Dhakwān with an option; and for the remaining Qurrā’...

COMMENTARY:

The author’s initial discussion is regarding madd muttaṣīl. Subsequently, he discusses madd munfaṣīl. In this line, he forwards the first of three opinions regarding the practice in madd muttaṣīl: Warsh via al-Azraq and Ḥamzah (جَذْبٌ فِذّ) – without another option – and Ibn Dhakwān, with another option (وَمِّمَّ خَلْفَا), have ūl in madd muttaṣīl. The duration of ũl is six harakāt.¹²⁵ The duration for the remaining Qurrā’ (وَعَنْ باقي المْلَا) is mentioned in the next line.

TEXT:

١٦٣
وسطًا، وقيل ذوههم يَلُ ثُمَّ كُلٌ روَى فُتَابِئهم، أو أَشْيَعُ مَا أَنصَلُ

¹²⁵ The various books of Qira’āt will also refer to this duration as five alif, four and a half alif or four alif. See al-Nashr. 1/325.
TRANSLATION:
[And for the remaining Qurrā’] apply tawassut. It is said that lower than them (i.e. lower than those who make ṭūl) is ʿĀṣim, then Ibn ʿĀmir al-Shāmī, al-Kisāʾī and Khalaf al-ʿĀshir, subsequently the remaining (Qurrā’). Or lengthen that (madd) which is joined...

COMMENTARY:
The remaining Qurrā’ – excluding Warsh via al-Azraq, Ḥamzah and Ibn Dhakwān, in an option, – have tawassut in madd muttaṣil. The duration of tawassut is four ḥarakāt. 126

This opinion of two variations above the duration of qaṣr in madd was adopted by the likes of Imam al-Shāṭibī and is the preference of Ibn al-Jazarī himself.

Subsequently, the author mentions the second practice regarding madd muttaṣil; this view has variation in it and has four levels:

1) Ṭūl for Warsh via al-Azraq, Ḥamzah and Ibn Dhakwān in an option. 127

2) Five ḥarakāt – referred to as lower than ṭūl (ذُونَُْمْ) in the text – for ʿĀṣim (ـلْهَ). 128

126 The various books of Qirāʾāt will also refer to this duration as three alifs. Abū al-Qāsim al-Hudhalī refers to it as two and a half alifs. See al-Nashr: 1/323.

127 The various books of Qirāʾāt will also refer to this duration as five alifs, four alifs or four and a half alifs. See al-Nashr: 1/325.

Even though the length of ṭūl is expressed differently in the various books of Qirāʾāt, the same length is intended by all of them; the difference being in their method of counting. Those who relate five alifs, count each alif after the initial letter. According to those who proffer four alifs, they only count the alif after the intial lengthening of qaṣr i.e. after the first alif, because the definition of madd is “that which is lengthened beyond its essential duration”. According to those who count four and a half alifs, they count the four alifs beyond the initial alif, and the harakah after the letter whose sound is being extended, as half an alif. Thus, all the intended durations are the same; the student should try to grasp the method of counting adopted by the author of each book. For more clarity, refer to my book, Aysar al-Aqwāl Sharḥ Tuhfat al-ʿAṭfāl.

128 The various books of Qirāʾāt will also refer to this duration as four alifs or three and a half alifs. Abū al-Qāsim al-Hudhalī refers to it as three alifs. See al-Nashr: 1/324.
3) Four harakāt for Ibn ‘Āmir al-Shāmī (ـلْنَ) – this includes Ibn Dhakwān in his second opinion – al-Kisā’i and Khalaf al-‘Āshir (زَوَى).

4) Three harakāt for the remaining Qurrā’ (فَدَايِهِمْ) i.e. Qālūn, Warsh via al-ʿAšbahānī, Ibn Kathīr, Abū ‘Amr al-Baṣrī, Abū Ja’far and Ya’qūb.

Thereafter, Ibn al-Jazarī gives the third practice for madd muttaṣil: ṭūl for all 10 Qurrā’. Those who make ṭūl is mentioned at the start of the next line.

TEXT:

(Or lengthen that madd which is joined) for all (the Qurrā’) according to some. Qaṣr of the (madd) munfaṣil is made by Qālūn, Hishām, Abū ‘Amr al-Baṣrī, Ya’qūb and Ḥafṣ, all with another option, and Ibn Kathīr and Abū Ja’far (without another option).

COMMENTARY:

The third opinion regarding madd muttaṣil is that ṭūl is made in it by all 10 Qurrā’. Considering these three opinions regarding madd muttaṣil, it seems that the text gives preference to the first one since it is mentioned first; before the other two opinions. Additionally, the second opinion is related using the word “قِيلاً” (it is said) and the

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129 The various books of Qirāʿāt will also refer to this duration as three alif. Abū al-Qāsim al-Hudhalī refers to it as two and a half alif. See al-Nashr: 1/323.

130 The various books of Qirāʿāt will also refer to this duration as two alif. Abū al-Qāsim al-Hudhalī refers to it as one and a half alif. See al-Nashr: 1/322.

131 When applying ṭūl in madd muttaṣil, one may apply tawassut in madd munfaṣil – as practiced by Imam al-Shāṭibī – or apply the four varying durations.
third by “غَنَب فِي” (transmitted by some), suggesting that they are subordinate to the first opinion.132

Thereafter, *madd munfaṣil* is discussed. Qālūn (يُنَبُ), Hishām (يِبُ), Abū ‘Amr al-Baṣrī and Ya’qūb (يِبُ), as well as Ḥafṣ (يُنَي) will make *qaṣr* in *madd munfaṣil* (وقَدَّرَ الْحَمْضُ الْمُحْقَصُ), all with an option of *madd* (فِيْلِيْنَهُمْ), while Ibn Kathīr (ذَاوُع) and Abū Jaʿfar (ذِيْل) make *qaṣr* without another option.

The remaining *Qurrāʾ* – including the second option for those who have a choice in *qaṣr* – will read according to the variations mentioned previously in the first two opinions for *madd muttaṣil*.

Thus, according to the first opinion, Warsh via al-Azraq, Ibn al-Dhakwān in his first option and Ḥamzah have *ṭūl* in *madd munfaṣil* while Qālūn (in an option), Warsh via al-ʿAṣbāhānī (in an option), Abū ‘Amr al-Baṣrī (in an option), Ibn ‘Āmir al-Shāmī (Ibn Dhakwān and Hishām, both in their second option133), ʿĀṣim (Ḥafṣ in his second option), al-Kisāʿī, Yaʿqūb and Khalaf al-ʿĀshir have *tawassut*.

According to the second opinion, Qālūn, Warsh via al-ʿAṣbāhānī, Abū ‘Amr al-Baṣrī and Yaʿqūb – all with an option of *qaṣr* – have *fuwayq al-qaṣr* in *madd munfaṣil*; Ibn Dhakwān in his first option, Hishām in his second option, al-Kisāʿī and Khalaf al-ʿĀshir have *tawassut*; ʿĀṣim has *fuwayq al-tawassut*; Warsh via al-Azraq, Ibn Dhakwān in his second option and Ḥamzah have *ṭūl*.

It is understood that al-ʿAṣbāhānī joins Qālūn in his applications in *madd munfaṣil*: *qaṣr*, *tawassut* (according to the first opinion) and *fuwayq al-qaṣr* (according to the second opinion).

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132 Ibn al-Jazarī mentions in the *Nashr* that the first opinion is what he inclines towards (أَبْيَلَ إِلَيْهِ) and relies upon (أَغْلَى عَلَيْهِ). See *al-Nashr*: 1/333.

133 The first option for Ibn Dhakwān being *ṭūl* and the first option for Hishām being *qaṣr*. 

176
TEXT:

And some relate *madd* for glorification from those who make *qaṣr*. And al-Azraq, if a letter of *madd* comes after a *hamzah*...

COMMENTARY:

In the first half of this line *madd al-taʿṭḥīm* (the *madd* of glorification) is discussed. It is related for all those who apply *qaṣr* in *madd munfaṣil* and is made in لََ اِم، to emphasise that there is no other deity besides Allah e.g. لََ اِل َ اِلَ  الل، لََ اِل َ اِلَ بَهْتَ سُحْحَام، etc. It is known that the literal reasons for *madd* are the *hamzah* and the *sukūn*. In this case, the reason for the *madd* is metaphorical: to emphasise that there is no other deity besides Allah. Its duration is *tawassuṭ*.

In the second half of the line, *madd badal* is discussed; when the *hamzah* appears before the letter of *madd* e.g. إِي اِمْحِزِ وَ بَهْتَ ْمَ، بَوْمِ وَ ب ومٓ. Al-Azraq from Warsh has differences here which are mentioned in the following line.

TEXT:

... Apply *madd* for him, *qaṣr* and *tawassuṭ*, as in َرَأَي، َأَمْسَتْنَا إِي َمَ، َأَمْسَتْنَا إِي وَُْوَدَّنُ، َآَمْسَتْنَا إِي وَُْوَدَّنُ، َآَمْسَتْنَا إِي وَُْوَدَّنُ and َآَمْسَتْنَا إِي وَُْوَدَّنُ.
COMMENTARY:

Al-Azraq from Warsh has qāṣr, tawassṭ and ṭūl in madd badal. The examples given are هَـبَى, كَامُوِْٓنَ, ب وثُوا, كُلْ اِي وَزَتِّؼي, ءَا مَـٌْـذُـمْ, ُِزُؤًا مَوْجَئًا. Qāṣr, tawassṭ and ṭūl is allowed even though tas-hīl or naqī takes place in the hamzah.

TEXT:

لا عَنْ مَـنْوِّٓنَ وَلَا السَـاكنِ صَـخُّ بِكِلْمَةٍ أو هَـمْرُ وَصِلٌ فِي الأَصْحُ

TRANSLATION:

Not when it is due to a tanwīn (during waqf), nor a proper sākin in one word; nor (in) a connective hamzah according to the more sound view.

COMMENTARY:

In this line, the exceptions for al-Azraq in madd badal are given. Three precepts which are exceptions for al-Azraq are mentioned in this line: the first two are agreed upon while in the third there is difference of opinion. The first exception is that the badal (substitution) should not be due to a tanwīn (لا عَنْ مَـنْوِّٓنَ) during waqf e.g. بنَانَ مَنْوِّٓنَ هَرْؤا.

The second exception is that the hamzah should not come after a sahih sākin (a proper sākin) in one word (وَلَا السَـاكنِ صَـخُّ بِكِلْمَةٍ) e.g. بَنَاها مَنْوِّٓنَ مَلِجَّأ. By stipulating a proper sākin (اِداقُوُْا), a hamzah after a letter of madd or a letter of līn is excluded e.g. المَوْجَئُ وَقَاتِوا. Likewise, the stipulation that they should be in one word (بِكِلْمَةٍ) will exclude the hamzah preceded by a proper sākin in the previous word e.g. اِداقُوُْا،ٌْـنَ،وَقَاتِوا.

The third precept which is an exception is a connective hamzah (حَمْرُ وَصِلٌ) when starting e.g. أوُْنِّمَ أَمَامَةٍ يَأْتِنَ بِي رَأَبَتِ بَيْرُتَن. according to the more sound view (في الأَصْحُ).

135 This exception is not mentioned in the Shāṭibiyah.

136 Note that in these last two examples the lām of the lām al-taʿrīf is considered as being separate from the word that it is attached to, even though they are written together.
By stating “في الأصح” (according to the more sound view), the author alludes to difference of opinion in this case. For this reason, the author separates this from the previous two exceptions with “أو”.

The exceptions for al-Azraq continue in the next line.

**TEXT:**

وَامْتَنَعُ يُؤَاخِذُ وَبَعَادًا الأَوَّلِيَّ خُلْفَ وَآلَان وَإِسْرَائِيْلَ

**TRANSLATION:**

Prevent (*madd*) in وَامْتَنَعُ يُؤَاخِذُ, and in وَبَعَادًا الأَوَّلِيَّ there is difference of opinion, (as well as difference of opinion in) إِسْرَائِيْلَ.

**COMMENTARY:**

In this line, four words are mentioned as exceptions for al-Azraq: in the first word, everyone agrees that *madd* will not be made while in the remaining three words there is difference of opinion.

The first word from amongst the exceptions is وَامْتَنَعُ, no matter how it appears e.g. لَوْ. By stating "وَامْتَنَعُ" (it is prevented), the author indicates that in this word there is agreement that it is included amongst the exceptions. No difference of opinion exists in it.

The next word exempted from *madd* – in which there is difference of opinion – is وَبَعَادًا الأَوَّلِيَّ of Sūrat al-Najm: 50; some do not allow *madd* here for al-Azraq while others do. By restricting it to Sūrat al-Najm, other places like فَوِوـَِ الِٓدِصَتُ are excluded.

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137 This is contrary to Imam al-Shāṭibī’s statement “وَتَضُّمُّ وَبَعَادًا الَّذِيْنِ”, which gives the impression that difference of opinion exists in this word. See line 174 of the *Shāṭibiyyah*. 

179
The following word exempted is \( \text{بٓلِٓنَ} \) which comes twice in Sūrah Yūnus ٤٥٨: 51, 91. There is difference of opinion in this word. Thus, some will allow \textit{madd} in it while others will not.

The final word amongst those exempted – in which there is difference of opinion – is \( \\text{اِسِائَِل} \) wherever it comes; some will make \textit{madd} in it while others will only allow \textit{qaṣr}.

\textbf{TEXT:}

\[ \text{وَحَرَفْيَ اللَّيْنَ قُبْيلَ هَمْرَةَ عَنْهُ امْدُدَنَ وَوَسَّطَنَ وَسَلَّمَة} \]

\textbf{TRANSLATION:}

If the two letters of \textit{lin} come before a \textit{hamzah} in one word, certainly make \textit{madd} or \textit{tawassut} in it for him (Warsh via al-Azraq).

\textbf{COMMENTARY:}

In this line, the letters of \textit{lin} before a \textit{hamzah} is discussed for Warsh via al-Azraq e.g. \\
(\text{ضَْء}، \text{nَغَََِْئَةِ}، \text{sَوْؤَتَ}، \text{امسَوْءَ}، \text{امْـسُذَنْ}، \text{وَوَسِّؼعَؼنْ}) etc. Warsh via al-Azraq (\text{عَنْهُ}) will have \textit{madd} in it i.e. \textit{tūl}, and \textit{tawassut}.

By having the clause “\( \text{بِكَلِمَة} \)” (in one word), letters of \textit{lin} followed by a \textit{hamzah} in a different word are excluded e.g. \( \text{ذَوَوْا اِلَ}，\text{اتْـنَْ بٓذَمَ} \). In these words Warsh will have \textit{naql}, which will be explained later.

\textbf{TEXT:}

\[ \\لا مَوْيِلَا مَوْؤَودَةَ، وَالْبَعْضُ قَدْ قَصَّرَ سَوْءَاتْ، وَبَعْضُ حَصَّ مَدُ \]

\textbf{TRANSLATION:}

[Certainly make \textit{madd} or \textit{tawassut} in it] except in \( \\مَوْؤَودَةَ مَوْيِلَا \) and \( \\سَوْءَاتٍ \). Some make \textit{qaṣr} in \( \\مَوْيِلَا \). And some specify \textit{madd} in...
COMMENTARY:

In the previous line, it was explained that Warsh via al-Azraq will have tawassut and ṭūl in the letters of līn when followed by a hamzah in the same word. In the start of this line, two exceptions are mentioned: مَوْئِـلً in Sūrat al-Kahf: 58 and امـمَوْءُوذَتُ in Sūrat al-Takwīr: 8. He will read with qaṣr in these two words.

The next matter discussed is the letter of līn سَوْءَاثٍ, which refers to سَوْءَاثِؼِِمَـا that comes in four places: Sūrat al-Aʿrāf: 20, 22, 27, Sūrah Ṭāhā: 121 and سَوْءَاحِكمُ in Sūrat al-Aʿrāf: 26. In this word, there is difference of opinion: some (وَامْحَـْغُ) allow only qaṣr (كَصَ) to be made in سَوْءَاثٍ. In another copy of the Ṭayyibah, it reads: “وَمَنْ ًَـمُسْ كَصَ سَوْءَاثٍ” (whoever makes madd i.e. ṭūl – in the letters of līn – will apply qaṣr in سَوْءَاثٍ). The last matter discussed in this line is madd in شَيِء. This discussion continues into the next line.

TEXT:

شَيِءٌ لَهُ مَعَ حَمْرَةٍ، وَالْبَعْضُ مَدْ لِحَمْرَةٍ فِي نَفْسٍ لَا كَلَّا مَرْدُ

138 Note that in the madd badal of the سَوْءَاثٍ Warsh via al-Azraq will have tathlīth: qaṣr, tawassut and ṭūl.

139 The Shāṭibiyyah also indicates towards difference of opinion existing in سَوْءَاثٍ. Due to this, some, like al-Jaʿbarī, have suggested that if the three ways i.e. qaṣr, tawassut and ṭūl in the letter of līn of سَوْءَاثٍ is multiplied by the three ways allowed in the madd badal of the word, there are nine possible ways of reciting this word. See Kanz al-Maʿānī: 2/566. However, Ibn al-Jazarī mentions in al-Nashr that all those who apply ṭūl in the līn relate سَوْءَاثٍ as an exception i.e. only qaṣr will be made in it according to them, and all those who apply tawassut in the līn, relate tawassut in the madd badal. Thus, only four ways are allowed in this word for Warsh via al-Azraq: qaṣr in the līn with tathlīth in the madd badal, and tawassut in the līn with tawassut in the madd badal. See al-Nashr: 1/347.

140 Sharḥ Tayyibat al-Nashr of al-Nuwayrī: 1/394.
(And some specify madd in) for him (Warsh via al-Azraq); with (madd in) for Ḥamzah. And some make madd for Ḥamzah in the “lā” of negation, like in لَا مْرَدُّ (لَهُ).

COMMENTARY:
Some specify madd (mās) in صَبِيءٍ, صَبِيءٌ and صَـِْئً for Warsh via al-Azraq (لَهُ). Thus, madd will be made in صَبِيءٍ while qaṣr is applied in other words in which the letters of līn appear e.g. السوء, السوء, سوءةٌ, كِينةٌ etc.

Some also transmit madd in صَبِيءٍ for Ḥamzah. The duration of the madd in صَبِيءٍ for Ḥamzah would be tawassut.

Thereafter, madd al-tabrī’ah – the madd of absolute negation – is discussed for Ḥamzah. This takes place in that “lā” which negates an entire genus (لَا al-nāfiyah li al-jins). Similar to madd al-ta’ṭḥīm, the reason for this madd is metaphorical, and accentuates the negation of something e.g. لَا زَبَبُ فِيهِ (there is absolutely no doubt), لَا قُوَّةُ إِلَّا بِاللَّهِ (there is absolutely no might except by Allah). The example that Ibn al-Jazarī gives at the end of the line is لَا مَصَذِ لَُ (a day that absolutely none can avert) of Sūrat al-Rūm: 43 and and Sūrat al-Shūrā: 47. This madd appears in 43 places in the Qurʾān. The duration of this madd is tawassut.

141 Note that madd in صَبِيءٍ will only be made if sakt is being applied on the sākin before a hamzah. Al-Nashr: 1/347-348.

TEXT:

واصل المَدَةِ لَسَاجِكَ لَزُمٌَّ وَتَخْوَعُ عَيْنٍ قَالَتُ لَهُمُّ

COMMENTARY:

Madd lāzim is discussed in this line. All the Qurrāʾ will make ṭūl (وَبَصْـدِـؽِ امْـمَـس) in madd lāzim due to the sukūn being permanent (مِـسَـانِؼنٍ مَؼؼؼزِمْ).

In the second half of the line, the ʿayn which comes at the start of Sūrah Maryam (نٓؼِـِـِـٓـِـٓـِـٓـِـٓـِـٓ) and Sūrat al-Shūrā is discussed i.e. حَمْ * عَمَقَ كَهَنَغَض. This is what is meant by قَالَتُ لَهُمُّ “(then three ways), qaṣr, tawassut and ṭul is intended. Thus, qaṣr, tawassut and ṭul are allowed in it for all the Qurrāʾ”.

TEXT:

كِسَاكِّكَ الْوَقَفِ، وَفِي الْلِّيْمَ يَقَلُ طُولُ، وَأَقْوَى الْسَبَّبِيْنِ يَسْتَقَّلُ

TRANSLATION:

As (in) the sākin of waqf. In the līn, a few apply ṭūl. Ascertain the stronger of the two asbāb.


Al-Nashr: 1/348.
COMMENTARY:

As qaṣr, tawassuṭ and tūl are allowed in the ʿayn, it is also allowed on the circumstancial sukūn during waqf e.g. خُلْف فَرْيَةَ تَكْبِيْرَانَ مَسْتَعِينَ تَعْلُومَون.

While all three ways are allowed in the letters of līn during waqf, most allow qaṣr and tawassuṭ, while a few allow tūl. This is what is meant by “وَفِئِ الْلَّيْيْنِ يَتَلُّونَ” (in the līn, a few apply tūl).144

The final matter discussed in this line is asbāb (reasons/causes) for madd: if two varying asbāb for madd appear together, then the strongest sabab should be ascertained and practiced upon. The asbāb of madd are of two types: laftīḥ (literal) and maʿnawī (metaphorical). Sabab laftīḥ is either the hamzah or the sukūn, while sabab maʿnawī is to emphasise the negation of something. Sabab laftīḥ is stronger than sabab maʿnawī. Thus, if these two asbāb come together, then the sabab laftīḥ will be given precedence over the sabab maʿnawī. In فَلَا إِذَا غَلَبَهُ، sabab laftīḥ causes madd munfaṣil, while sabab maʿnawī causes madd al-tabriʿah for Ḥamzah. In madd munfaṣil Ḥamzah has tūl, while in madd al-tabriʿah he has tawassuṭ. In this example he will apply tūl, practicing upon the sabab of madd munfaṣil – the separated hamzah – which is stronger than the sabab of madd al-tabriʿah which is to emphasise the negation.

Regarding the laftīḥ asbāb, the sukūn is of two types, a sukūn lāzim (permanent sukūn) and a sukūn ʿārid (temporary sukūn). The sukūn lāzim is stronger than the temporary sukūn since it remains during waqf and waṣl while the latter is circumstancial, only occurring during waqf.

144 Ibn al-Jazarī explains that all three ways in the letter of līn during waqf – madd līn ʿārid – will only be allowed for those who make tūl in the letters of madd during waqf. Those who make qaṣr in the letters of madd during waqf will only allow qaṣr in the letters of līn during waqf, and those who make tawassuṭ in the former will allow qaṣr and tawassuṭ in the latter. Therefore, he relates that those who make tūl in the letters of līn during waqf are few. Al-Nashr: 1/350.
Likewise, the *hamzah* either follows the letter of *madd*, joined in the same word, or it is separated, appearing at the start of the next word. The former is clearly stronger than the latter since it is in the same word as the letter of *madd*. If the *hamzah* appears before the letter of *madd*, then it is weaker than the above two since its *sabab* appears before the letter of *madd* and not after it.

The *sukūn lāzim* is stronger than the joined *hamzah* in the same word because though there is agreement that both *madds* should be longer than *madd ṭabīʿī*, in *madd lāzim* there is consensus that the length should be ṭūl while in *madd muttaṣil* there is difference of opinion regarding its length. Additionally, in *madd muttaṣil*, *takhfīf* could take place in its *sabab* e.g. المَفُّ in the Qirā’ah of Ḥamzah and Hishām.

In the same manner, a circumstantial *sukūn* is stronger than a separated *hamzah* since the circumstantial *sukūn* is based on the permanent *sukūn*, which is stronger than a joined *hamzah*, as well as the *sukūn* appearing in the same word as the letter of *madd*, unlike the separated *hamzah*.

*Madd badal* has the weakest *sabab* since in all the afore-mentioned *madds*, the *sabab* comes after the letter of *madd* while in *madd badl* it comes before the letter of *madd*. Additionally, the letter of *madd* is actually a substitution for a *hamzah*, آمَنَ originally being آمَنَ etc.  

145 If two *asbāb* appear together in one pronunciation, then practice will be made upon the stronger of the two *asbāb*:

- in this example *madd lāzim* and *madd badal* appear together. One would practice upon the *madd lāzim*, making ṭūl, since the *sukūn lāzim* is stronger than the *hamzah* before the letter of *madd*.
- in this example *madd badal* and *madd muttaṣil* appear together. One would practice upon *madd muttaṣil*, since the *sabab* of muttaṣil is stronger than *badal*.
- *madd badal* and *madd munfaṣil* appear together. Practice is made upon munfaṣil, since its *sabab* is stronger than *madd badal*.
- *madd badal* and *madd ārid* appear together. Practice is made upon *madd ārid*, allowing qasr, tawassut and ṭūl, and not upon the *madd badal*.  

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TEXT:

وَالْمَدَّ أَوَّلًا إِن تَعْيِنَ السَّبَبُ وَبَقَى الأَقْتُ أَوْ فَاقْصُرْ أَحْبَبَ

TRANSLATION:

Madd is preferred if the sabab changes and the remnants (of the sabab) remains, or else qaṣr is preferred.

COMMENTARY:

If any change occurs in the sabab of the madd – the hamzah – due to tas-hil, ibdāl or ḥadhf, then the sabab of madd is weakened. Due to this, one may make madd, practicing upon the original state i.e. the hamzah causing the madd, or qaṣr may also be allowed since the sabab for making madd – the hamzah – has been weakened.

In this line, Ibn al-Jazarī explains that if any remnants of the sabab remain, like during tas-hil, then madd will be preferred. If no remnants of the sabab of madd remain – due to ibdāl or ḥadhf – then qaṣr is preferred. Thus, madd is preferred over qaṣr for Qālūn since he makes tas-hil in the first hamzah, while qaṣr is preferred over madd for Abū ʿAmr al-ʿBaṣrī since he makes ḥadhf. Similarly, when stopping on the sabab for Ḥamzah or Hishām, qaṣr is given precedence during ibdāl, while madd is given precedence when making tas-hil with rawm.
Two Hamzahs in One Word

Two hamzahs in one word specifically refer to two disjunctive hamzahs (hamzat al-qat‘īs) that are both mutaharrīk, appearing alongside each other in one word. The first hamzah is always a hamzat al-istifḥām (the interrogative hamzah) and therefore remains maftūḥah, while the hārakah on the second hamzah will change e.g. ﺪَأَنْذَرَتَهُ ﱡﱢ، ﱢأَنْذَرَتَهُ ٰٓإِذَا. The takhfīf taghyīr will always be in the second hamzah.

With the clause “two hamzat al-qat‘īs”, we exclude a hamzat al-qat‘ and hamzat al-waṣl appearing alongside each other e.g. ﺗَالْذِكْرَيْنِ ﻟَأَطْلَعَ ﺍَﻟْثَـِيْبَ. With the clause “that are both mutaḥarrīk”, we exclude those words in which the second hamzah is sākinah e.g. ﺍَنْفَلَمَ ﺍَنْفَلَمُ ﺍَمَدُّ. The clause “alongside each other” will exclude examples like ﱡبَهْـشَزْثَؼُِم. By “in one word” words like ﺪَخْبَـبَمْ ﺪَخْبَـبَمَ are excluded since the two hamzahs appear in two different words.

Ziyādāt al-Ṭayyibah:

When the second hamzah is maftūḥah, Hishām has two ways via the Shāṭibiyyah: tas-hīl with idkhāl and tahqīq with idkhāl. Via the Ṭayyibah, Hishām also has tahqīq without idkhāl.

Via the Shāṭibiyyah, Ibn Dhakwān has tahqīq in ﺪَأَتْسَجَدُ ﺪَأَتْسَجَدَ ﺪَأَتْسَجَدُ طِيْبَ طِيْبَ طِيْبَ of Sūrat al-Isrā’: 61. Via the Ṭayyibah, he also has tas-hīl.

Qunbul, via the Shāṭibiyyah, and Ruways via the Durrah, read ﺪَأَغْـجِمَ as istifḥām whilst applying tas-hīl in the second hamzah. Via the Ṭayyibah, ikhbār is also allowed for both of them.

Via the Shāṭibiyyah, Hishām reads ﺪَأَغْـجِمَ as ikhbār i.e. ﺪَأَغْـجِمَ. Via the Ṭayyibah, Hishām reads it as istifḥām as well. He will make tas-hīl in the second hamzah whilst applying both idkhāl as well as without idkhāl here. Thus, via the Ṭayyibah, two
additional ways are allowed for Hishām here: *tas-hil* with *idkhāl* and *tas-hil* without *idkhāl*.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *tas-hil* without *idkhāl* in أَعْتَجَمَي. Via the *Ṭayyibah*, Ibn Dhakwān has *tas-hil* with *idkhāl* as well.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *tas-hil* without *idkhāl* in أَنْ كَانَ ذَا مَالٍ وَتَنٌَِـيَْ of *Sūrat al-Qalam*: 14. Via the *Ṭayyibah*, Ibn Dhakwān has *tas-hil* with *idkhāl* as well.

When the second hamzah is *maksūrah*, Hishām has two ways via the *Shāṭibiyyah*: *tahqīq* with *idkhāl* and *tahqīq* without *idkhāl* except in seven places in which he only has *idkhāl* (with *tahqīq*):

1) In *Sūrah Maryam*, 66

2) *Sūrat al-A’rāf*, 81

3) *Sūrat al-A’rāf*, 113

4) *Sūrat al-Shū‘arā‘*, 41

5) *Sūrat al-Ṣāffāt*, 52

6) *Sūrat al-Ṣāffāt*, 86

7) *Sūrat al-Fussilat*, 9

In *Sūrat al-Fussilat*, Hishām will have two ways of reading: *tas-hil* with *idkhāl* and *tahqīq* with *idkhāl*.

Via the *Ṭayyibah*, Hishām has no *idkhāl* in these seven places as well. In *Sūrat al-Fussilat*, Hishām will only allow *idkhāl* when making *tas-hil* i.e. when making *tas-hil* here, reading without *idkhāl* will not be allowed.

Via the *Durrah*, Ruways has *tas-hil* in أَنْ تَكُونُ لَتَشْهُدُونَ of *Sūrat al-An‘ām*: 19. Via the *Ṭayyibah*, he also has *tahqīq*. 

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When the second hamzah is madhumah, via the Shāṭibiyyah, Qālūn has tas-hil with idkhāl. Via the Ṭayyibah, he also has tas-hil without idkhāl.¹⁴⁶

Warsh via al-ʻAṣbahānī will have tas-hil without idkhāl whether the second hamzah is maftūḥah, maksūrah or madhumah. In the first type i.e. when the second hamzah is maftūḥah, he agrees with al-Azraq in his option of tas-hil without idkhāl, but differs in al-Azraq’s option of ibdāl. In the remaining two types, al-ʻAṣbahānī agrees with al-Azraq.

Warsh via al-ʻAṣbahānī reads as ikhbār – as Ḥafṣ reads it – in the three places where ءَامَـٌْـذُـم appears: Sūrat al-Aʿrāf: 123 (قَالَ فِصْؾَوْنُ بٓمٌَْـذُـم تَِٖ), Sūrah Ṭāhā: 71 (قَالَ بٓمٌَْـذُـم مَـَٗ) and Sūrat al-Shuʿarāʾ: 49 (قَالَ بٓمٌَْـذُـم مَـَٗ). Warsh via al-Azraq would read it as istifhām whilst applying tas-hil in the second hamzah.

From the above three places, Qunbul, via the Shāṭibiyyah, reads the same like Ḥafṣ in Sūrah Ṭāhā: 71. Via the Ṭayyibah, Qunbul will read it as istifhām whilst applying tas-hil in the second hamzah. During wasl in Sūrat al-Aʿrāf: 123, Qunbul, via the Shāṭibiyyah, will make ibdāl of the first hamzah into a wāw and read the second hamzah with tas-hil i.e. كَالَ فِصْؾَوْنُ بٓمٌَْـذُـم تَِٖ. Via the Ṭayyibah, he will make taḥqīq of the second hamzah as well (whilst still making ibdāl of the first hamzah into a wāw).

However, when starting from بٓمٌَْـذُـم, then the first hamzah will be read with taḥqīq whilst making tas-hil in the second hamzah.

Via the Shāṭibiyyah, Hishām will read these three places as istifhām whilst applying tas-hil in the second hamzah. Via the Ṭayyibah, taḥqīq is also allowed for Hishām.

¹⁴⁶ When the second hamzah is madhumah – which is in three places in the Qurʾān – then the Shāṭibiyyah and the Ṭayyibah will agree for Hishām, having three ways: taḥqīq with idkhāl, taḥqīq without idkhāl and tas-hil with idkhāl; except in كُلْ بَؤُهَـٌٖ of Sūrah Al ʻImrān: 15, in which Hishām will have two ways: taḥqīq with idkhāl and taḥqīq without idkhāl.
During ṭawṣil in Sūrat al-Mulk: 15-16, Qunbul, via the ẓāfībiyyah, will change the first hamzah into a wāw and make tas-hil in the second hamzah i.e. َوَامْنِم. Via the Ṭayyibah, he will make taḥqīq of the second hamzah as well (whilst still making ibdāl of the first hamzah into a wāw). However, when starting from َوَامْنِم, then the first hamzah will be read with taḥqīq whilst making tas-hil in the second hamzah.

Via the ẓāfībiyyah and the Durrah, Nāfīʿ, Ibn Kathīr, Abū ʿAmr al-Baṣrī, and Ruways have tas-hil in the word ِمٌِْـذُـم, which comes in five places: Sūrat al-Tawbah: 12, Sūrat al-Anbiyāʾ: 73, Sūrat al-Qaṣaṣ: 5, 41 and Sūrat al-Sajdah: 24. Via the Durrah, Abū Jaʿfar has tas-hil with idkhāl in ِمٌِْـذُـم. Via the Ṭayyibah, they all have ibdāl into a yāʾ as well i.e. ِمٌِْـذُـم. Note that idkhāl will not take place when making ibdāl here.

Warsh via al-Aṣbahānī will have tas-hil with idkhāl in Sūrat al-Sajdah and the second place in Sūrat al-Qaṣaṣ. In the remaining three places, he agrees with al-Azraq, having both tas-hil without idkhāl and ibdāl into a yāʾ.

TEXT:

١٧٥

TO AYEHMA SÈHWAL GHITI JIRM ĤALILA. "WELLA FEE DI ALFATHEH LIWÁW, ABDELL JALAL.

TRANSLATION:

Make tas-hil in the second of the two hamzahs for Ruways, Nāfīʿ, Ibn Kathīr, Abū Jaʿfar and Abū ʿAmr al-Baṣrī. Hishām has an option when it (the second hamzah) has a fatḥah. Make ibdāl for Warsh (via al-Azraq)...

COMMENTARY:

Ruways (مَطْحَانَ), Nāfīʿ, Ibn Kathīr, Abū Jaʿfar (مَطْحَانَ) and Abū ʿAmr al-Baṣrī (خَلَأ) will make tas-hil in the second hamzah (١٧٥), whether maftūḥah, maḍmūmah or maksūrah. This will include Warsh via al-Azraq.
If the second hamzah is *maftūḥah* (ذَيِّ النَّحْجِ), then Hishām (أَبُوَّى) has an option in making *tas-hīl* (وُخُلْفَ). His other option is *tahqīq*.

Warsh via al-Azraq (ْجَلَأ) will make *ibdāl* in the second *hamzah* (أَنْبِلْنِ) when it is *maftūḥah*. This discussion continues in the next line which mentions an option in making *ibdāl*.

TEXT:

خَلْفًا، وَقُلْتُ الْمَلَكَ أَنْ يُؤُنَّى أَحَدُ، يُحْبَسُ، أَنْ كَانَ رَوَى إِعْلَامَ حَبْرٍ حَبْرٍ ۚ

[Make *ibdāl* for Warsh (via al-Azraq)] with another option. (All the *Qurrāʾ*) besides Ibn Kathīr, predicate (read as *ikhbār*) بَنْ ًُؤْثَؼى بَحَسٍ ( .) (In) بَنْ نَـانَ، Al-Kisāʾī, Khalaf al-ʿĀshir, Nāfiʿ, Ibn Kathīr, Abū ‘Amr al-Baṣrī and Ḥafṣ (read as *ikhbār*).

COMMENTARY:

Warsh via al-Azraq has an option of making *ibdāl* (خَلْفًا). His other option is *tas-hīl* which is understood from the beginning of line 175.

The remaining *Qurrāʾ* – Ibn Dhakwān, ‘Āṣim, Ḥamzah, al-Kisāʾī, Rawḥ, Khalaf al-ʿĀshir – will read with *tahqīq*.

In Sūrah Āl ‘Imrān: 73, all the *Qurrāʾ* besides Ibn Kathīr al-Makkī (َوَكَيُْْ المَمِّ) will read it as predicated (i.e. as *ikhbār*). بنْ ًُؤْثَؼى بَحَسٍ.

Ibn Kathīr will read it as interrogative (as *istīfām*) i.e. أَنْ يُؤُنَّى أَحَدُ، making *tas-hīl* in the second *hamzah*, as explained for him previously.
Al-Kisāʾī, Khalaf al-ʿAshir (الزَوَى)، Nāfiʿ (نَفَى) and Ḥafṣ (عَنْ) will read 

The remaining Qurrāʾ – Ibn ʿĀmir al-Shāmī, Shuʿbah, Ḥamzah, Abū Jaʿfar and Yaʿqūb – will read it as interrogative (istifhām) i.e. َمْلاَيْلَ وَتَـٌِـٌرَْ. This discussion continues into the next line.

**TEXT:**

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**TRANSLATION:**

Tahqīq is made by Rawḥ, Ḥamzah and Shuʿbah. (In) بَؾْؼجَـمِؼي of “Ḥāmīm” (Sajdah), Rawḥ, Shuʿbah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (make taḥqīq). Qunbul, Hishām...

**COMMENTARY:**

From those who read it as istifhām in Sūrat al-Qalam, Rawḥ (شَبَهِ) Ḥamzah (فِي) and Shuʿbah (ضِنَا) will read with taḥqīq of both hamzahs (وَحُلِّلَـتْ).

Thus, the remaining Qurrāʾ – Ruways, Abū Jaʿfar and Ibn ʿĀmir al-Shāmī – will read with tas-hīl.

In حَـمٓ of Sūrah Ḥāmīm Sajdah (خَمِ), Rawḥ (شَبَهِ), Shuʿbah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (ضِنَا) will read with taḥqīq of the second hamzah i.e. دُأَغْجَيِمِيَ (وَحُلِّلَـتْ). This application being joined to the previous instruction of reading with taḥqīq. They therefore read it as istifhām.
Qunbul (ذْسِ), Hishām (ـمِمُ), and Ruways (طْقُ), whose code comes in the next line, read it as *ikhbār* (أُعْجُمِيِّمَلِْخُلْفُهُمْ) i.e. *أُعْجُمِيِّمَلِْخُلْفُهُمْ* (خُلْفُهُمْ) i.e. *أُعْجُمِيِّمَلِْخُلْفُهُمْ*.

**TEXT:**

(ذْسِمُمِمُ, Ruways) have an option (in reading with *ikhbār*). (In) بَرَُْحْذُـم ظَـِِّـحَاثِـكُـم, Nāfiʿ, Abū ʿAmr al-Baṣrī, ‘Āṣim, Ḥamzah, al-Kisāʾī, and Khalaf al-ʿĀshir (read as *ikhbār*). Ibn Kathīr and Abū Jaʿfar (read بَءِهِمْلََِهْتَلُْمُهْ). Ibn Kathīr and Abū Jaʿfar (read بَءِهِمْلََِهْتَلُْمُهْ) as *ikhbār*.

**COMMENTARY:**

Qunbul (ذْسِ), Hishām (ـمِمُ), and Ruways (طْقُ), read it as *ikhbār* (أُعْجُمِيِّمَلِْخُلْفُهُمْ) i.e. *أُعْجُمِيِّمَلِْخُلْفُهُمْ* (خُلْفُهُمْ) i.e. *أُعْجُمِيِّمَلِْخُلْفُهُمْ*.

The implied opposite is that the remaining *Qurrāʾ* will read with *istifhām* (the opposite of *ikhbār*), as well as with *tas-hīl* (the opposite of *taḥqīq*). They are Nāfiʿ, al-Bazzī, Abū ʿAmr al-Baṣrī, Ibn Dhakwān and Ḥafṣ. This will also be the second option for Qunbul, Hishām and Ruways.

In بَرَُْحْذُـم ظَـِِّـحَاثِـكُـم of Sūrat al-Aḥqāf: 20, Nāfiʿ (ذْسِمُمُ), Abū ʿAmr al-Baṣrī (حُزُّ, ‘Āṣim, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir كَتَأَلُْمُهْ) read it as *ikhbār*, being attached to the previous instruction (أُعْجُمِيِّمَلِْخُلْفُهُمْ). The remaining *Qurrāʾ* – Ibn Kathīr, Ibn ʿĀmir al-Shāmī, Abū Jaʿfar, and Yaʿqūb – will read it as *istifhām* whilst conforming to their previously mentioned applications of *tas-hīl* and *taḥqīq*.

Ibn Kathīr (ذْسِمُمُ) and Abū Jaʿfar (ذْسِمُمُ) will read أُعْجُمِيِّمَلِْخُلْفُهُمْ of Sūrah Yūsuf بَءِهِمْلََِهْتَلُْمُهْ: 90, as *ikhbār*, being attached to the previous instruction. The remaining *Qurrāʾ* will read it as *istifhām* while conforming to their stipulated applications.
TEXT:

وَأَيْدًا مَامَتُ بِحَلَفٍ مَيَتَنَّ إِنَّا لْمُغْرَمُونَ غَيْرُ شُغْبَتَا

TRANSLATION:

(In) Ibn Dhakwān has an option (in reading with ikhbār). (In) إِنَّا لْمُغْرَمُونَ (all the Qurrāʾ) besides Shu’bah (read as ikhbār).

COMMENTARY:

In Sūrah Maryam 53: 66, Ibn Dhakwān (will read as ikhbār, being attached to the last instruction) with an option of istifhām (بِالْحَلَفِ). The remaining Qurrāʾ will read it as istifhām, which will also be the second option for Ibn Dhakwān.

In Sūrat al-Wāqiʿah 66, all the Qurrāʾ besides Shu’bah (عِيْنُ شُغْبِيَّةٌ), will read it as ikhbār. Shu’bah will read it as istifhām.

TEXT:

أَيَّنَكُمْ لِأَعْرَافِ غَيْنَ مَدَا أَيْنَ اِنْكُمْ لَعَظَانٌ الرَجُالَ

TRANSLATION:

(In) of (Sūrat) al-Aʿrāf, Ḥafṣ, Nāfiʿ and Abū Jaʿfar (read as ikhbār). (In) أَيْنَ لَنَا إِنْكُمْ in it (Sūrat al-Aʿrāf) Ibn Kathār, Nāfiʿ, Abū Jaʿfar and Ḥafṣ (read as ikhbār). Qunbul has an option...

COMMENTARY:

In Sūrat al-Aʿrāf: 81, Ḥafṣ (عِيْنُ), Nāfiʿ and Abū Jaʿfar (مَدَا) read it as ikhbār.

The remaining Qurrāʾ will read it as istifhām while adhering to their mentioned applications.
In Sūrat al-Aʿrāf (بَئِؼن مَـيَا بَحْصًا نَٰمُرُـوْـفُ تِ كَالَ فِصْؾَوْنُ بٓمٌَْـذُـم تَِٖ) Ibn Kathīr, Nāfiʿ, Abū Jaʿfar (حِؼصْمٌ حِؼصْمٌ) and Hafṣ (عُلًا) will read it as *ikhbār*. The remaining Qurrāʾ will read it as *istifhām*.

At the end of the line, it is mentioned that Qunbul has an option between *ikhbār* and *istifhām* (وَالَّلَجِ泽 ـلَجِ). The place he has an option in is mentioned in the next line.

TEXT:

آَمِنتَمُو ظِلْهُ وَفِهِيِ فِضاَئنَش عَذْن حَطْجَةٍ رُؤْنَيِنِ النَٰصَبِيِنِيِ أَخْيَرْنُ

TRANSLATION:

Qunbul has an option (between *ikhbār* and *istifhām*) of (Sūrah) Ṭāhā; and be sure to make *ikhbār* in (all) three (occurrences) for Hafṣ, Ruways and al-Aṣbahānī.

COMMENTARY:

In Sūrah Ṭāhā: 71, Qunbul has an option between *ikhbār* and *istifhām* (وَفِهِيِ فِضاَئنَش عَذْن) (أَخْيَرْنُ). He will also read according to his afore-mentioned application of *tas-hil* in the second *hamzah*.

Hafṣ, Ruways and Warsh via al-Aṣbahānī read as *ikhbār* (أَخْيَرْنُ) in the three places where *ءَامَـٌْـذُـم* appear (وَفِهِيِ فِضاَئنَش عَذْن), Sūrat al-Aʿrāf: 123 (قَالَ فَرَغْوَنَ آَمِنتَمُو), Sūrah Ṭāhā: 71 (قَالَ آَمِنتَمُو), and Sūrat al-Shuʿarāʾ: 49 (قَالَ آَمِنتَمُو). The remaining Qurrāʾ will read as *istifhām* in all three places, except for Qunbul who has an option in Sūrah Ṭāhā.

TEXT:
TRANSLATION:

Apply *taḥqīq* for Hishām with an option, Ḥamzah, al-Kisāʿi, Khalaf al-ʿĀshir, Shuʿbah and Rawḥ (all without another option) (in all) three (places). (In Sūrat al-Zukhruf: 58, Rawḥ, ʿĀṣim, Ḥamzah, al-Kisāʿi and Khalaf al-ʿĀshir have *taḥqīq*.

COMMENTARY:

Hishām – with an option – (بِإِلَيِّ الْخُلْفِ), Ḥamzah, al-Kisāʿi, Khalaf al-ʿĀshir (شَشَّاَّ), Shuʿbah (صِفْ) and Rawḥ read with *taḥqīq* in all three places (وَحَلِّقَ الْثَّلَاثُ).

The remaining *Qurraʾ* – Qālūn, Warsh via al-Aẓraq, al-Bazzī, Abū ‘Amr al-Bāṣrī, Ibn Dhakwān, Hishām in his second option, and Abū Jaʿfar – will read with *tas-hil* in all three places; bearing in mind the afore-mentioned option for Qunbul.

The remaining *Qurraʾ* – Nāfiʿ, Ibn Kathīr, Abū ‘Amr al-Bāṣrī, Ibn ʿĀmir al-Shāmī, Abū Jaʿfar and Ruways will read with *tas-hil* in the second *hamzah*.

TEXT:

َوَالْمُلْكَ وَالأَعْرَافَ الأولَى أَبْدِلًا فِي الْوُصُولِ وَأَوَّلَ وَرَنْحَانِ سَهَّلًا

TRANSLATION:

(In Sūrat) al-Mulk and (Sūrat) al-Aʿrāf make *ibdāl* of the first (*hamzah*) into a wāw during *waṣl* for Qunbul and apply *tas-hil* (as an option) in the second (*hamzah*).

COMMENTARY:

In Sūrat al-Mulk (وَلَأَيْنَاءُ النُّشُورِ ظَلِّمَانِ يُؤْصِنُونَ 16-15: وَالْمُلْكَ) and in the previously-mentioned Sūrat al-Aʿrāf (قَالُ فَزَعَّنَ آمَنُونَ يَهُ 123: وَالأَعْرَافَ) Qunbul (أَبْدِلًا) will make *ibdāl* (أَبْدِلًا) in
the first *hamzah* (الأولى) into a *wāw* (وَاوًا) during *waṣl* (في الوصل), and *tas-hīl* (نثِّلًا) in the second *hamzah* (وثنًا). Making *tas-hīl* in the second *hamzah* is an option; his other option being *taḥqīq* in the second *hamzah*, as will be explained in the next line. Note that this is only during *waṣl*; when starting, the first *hamzah* will be read with *taḥqīq*.

The remaining *Qurrāʾ* will read without *ibdāl* into a *wāw*.

**TEXT:**

\[
\text{(بَخُلْفَيْهِ، أَيْنَ} \text{الآنَةَم} \text{اِحْتَلَفْي} \text{غَوُنْ، أَيْنَ فَضَلْتَ} \text{حَلْفَ لَظْفَ}
\]

**TRANSLATION:**

With his (Qunbul’s) option (of *tas-hīl* in the second *hamzah*). (In) *Sūrat* al-Anʿām, Ruways has difference of opinion (in making *tas-hīl* and *taḥqīq*). (In) *Sūrah* Fuṣṣilāt, Hishām has an option (of both *tas-hīl* and *taḥqīq*).

**COMMENTARY:**

Qunbul has an option of making *tas-hīl* in the second *hamzah*, his other option being *taḥqīq*.

In *Sūrat* al-Anʿām: 19, there is difference of opinion (between *hamzah*) for Ruways (*غَوُنْ*), reading with both *tas-hīl* and *taḥqīq* of the second *hamzah*.

In *Sūrah* Fuṣṣilāt: 9, Hishām (ِبْصَلَتْ) has an option of both *tas-hīl* and *taḥqīq* (ِخَلَفْ) in the second *hamzah*.

**TEXT:**

\[
\text{أَسْجِدُ الْخَلَافُ مِنْهُ، وَأَخْبَأْرَا} \text{بِتْحَوَاءٍ أَيْنَا} \text{أَيْنَا} \text{كُرْر أَ}
\]

**TRANSLATION:**

(In) *Ibn* Dhakwān has difference of opinion (between *tas-hīl* and *taḥqīq*). And (read) with *ikhbār* in the likes of *ءَائِشَا* and *ِبْصَلَتْ* when they are repeated.
COMMENTARY:
In *Basa* مِمَنْ ذَوَلْتَ ظَِيًا of Sūrat al-Isrā': 61, Ibn Dhakwān (يَّصِر) has difference of opinion (الاختلاف), applying both *tas-hil* and *taḥqīq*.

Thereafter, those places in which the *istifhām* is repeated in close succession are discussed. It is referred to as “كُسِّرْ” (they i.e. the *istifhām* is repeated). There are 22 differences that come in 11 places, in nine sūrahs.147

1) Sūrat al-Ra’d: 5.
2) Sūrat al-Isrā’: 49.
3) Sūrat al-Isrā’: 98.
4) Sūrat al-Mu’minūn: 82.
7) Sūrat al-Sajdah: 10
10) Sūrat al-Wāqi‘ah: 47.

147 *Al-Nashr*: 1/372.
Generally, between the *Qurrā‘*, they will read as *ikhbār* in the first occurrence i.e. the first of the two differences, and *istifhām* in the second; *istifhām* in the first occurrence and *ikhbār* in the second; or *istifhām* in both. They will not read with *ikhbār* in both places. All the *Qurrā‘* will also apply their previously-mentioned principles of *tas-hil* and *taḥqīq*.

This discussion continues in the next line.

TEXT:

(And read with *ikhbār*) its first occurrence for Abū Ja‘far and Ibn ‘Amir al-Shāmī. Al-Kisā‘ī, Nāfi‘ and Ya‘qūb (read *ikhbār*) in the second occurrence. (Read *ikhbār*) in (Sūrat) al-Naml, while adding a *nūn*...

COMMENTARY:

Ibn al-Jazarī first outlines general practices for the *Qurrā‘* in the *istifhām* which is repeated.

Generally, in these places, Abū Ja‘far (窟) and Ibn ‘Amir al-Shāmī (窟) read with *ikhbār* in the first occurrence (窟) in the 11 places. They will therefore read with *istifhām* in the second occurrence. Thus, in the given example in the previous line of the poem, Abū Ja‘far and Ibn ‘Amir al-Shāmī would read إذا in the first and in the second.
Al-Kisâ’î (ذِزِ) and Nâfi‘ (إِذ) and Ya‘qûb (وَأَحْيَا) will read with *ikhbâr* in the second occurrence in the 11 places. They will therefore read with *ikhbâr* in the second occurrence. Thus, in the given example, they will read أَوَّلًا in the first occurrence and أَوَّلًا in the second.

Those *Qurrâ’* not mentioned will read with *istilhâm* in both occurrences. As mentioned before, none will read as *ikhbâr* in both.

In what follows, those *Qurrâ’* who differ with their above-mentioned general practices are discussed.

Being attached to the previous instruction i.e. *ikhbâr* in the second (الذٍ) and *istilhâm* in the first, the codes in the start of the next line – al-Kisâ’î and Ibn ‘Amir al-Shâmî – will contradict their afore-mentioned practices and read like this in Sûrat al-Naml, while adding an additional *nūn* to وَأَوَّلًا i.e. ﷺ.

**TEXT:**

[Read *ikhbâr* in Sûrat al-Naml, while adding a *nūn*] for al-Kisâ’î and Ibn ‘Amir al-Shâmî. And (read *ikhbâr* in) its (Sûrat al-Naml’s) first occurrence for Nâfi‘ and Abû Ja‘far. (Read *ikhbâr* in the first occurrence in the Sûrah with) “al-Sâhirah” for Abû Ja‘far; (read *ikhbâr* in) its (the Sûrah with “al-Sâhirah”) second occurrence for Ya‘qûb, Nâfi‘, al-Kisâ’î and Ibn ‘Amir.

**COMMENTARY:**

Al-Kisâ’î (وذَرْ) and Ibn ‘Amir al-Shâmî (كُسْ) will read with *istilhâm* in the first occurrence and *ikhbâr* in the second while adding a *nūn* to وَأَوَّلًا.
Nāfiʿ and Abū Jaʿfar (بئ) will read the first occurrence of Sūrat al-Naml as *ikhbār* (أُبُرَ). Thus, they will read إذا and أَنْتَ.

The remaining *Qurrāʾ* will read as *istīfāḥm* in both occurrences in Sūrat al-Naml.

The next place discussed is in Sūrat al-Nāziʿāt, which is alluded to by *وَامس اُِغصٍَْ* which comes in verse 14 of the sūrah: *فَاِرَا هُْ بَِمس اُِصَتِ*.

Attached to the previous instruction (وَب ولَََُ), Abū Jaʿfar (بئا) will read the first occurrence as *ikhbār* i.e. *نَاِمَمَحْـُوزُونَ فِ امْحَافِصَتِ*.

Yaʿqūb (ـدًؼى), Nāfiʿ (رْاِ)، al-Kisāʾī (مْزُ) and Ibn ʿĀmir (صٍَْ) will read the second occurrence in Sūrat al-Nāziʿāt as *ikhbār* i.e. إذا كَأَا حتَامًا بََحِرَةَ.

The remaining *Qurrāʾ* will read as *istīfāḥm* in both places of Sūrat al-Nāziʿāt.

TEXT:

وَأَوَلَ الْأُوْلِي مِنْ ذِئْبِيْگَ كَـوْنَ,

كَانُيَّةُ مَعَ وَقَعَتْ رَدًّ إِذْ تَوَقَّعَ

TRANSLATION:

Ibn ʿĀmir al-Shāmī (will read *ikhbār* in) the first difference in the first place of (Sūrah) Dhibḥ; al-Kisāʾī, Nāfiʿ, Abū Jaʿfar and Yaʿqūb (will read *ikhbār*) in its (the first place of Sūrah Dhibḥ’s) second (difference) as well as (the second difference of Sūrah) Wāqiʿah.

COMMENTARY:

“وَأَوَلَ” refers to the first difference while “الْأُوْلِي” refers to the first place of Sūrat al-Ṣāffāt, bearing in mind that there are two places found in Sūrat al-Ṣāffāt.

Ibn ʿAmīr reads the first difference in the first place of Sūrat al-Dhibḥ i.e. Sūrat al-Ṣāffāt: 16, as *ikhbār*. He will read as *istīfāḥm* in the second i.e. إذا مَّتَا وَكَأَا حتَامًا وَحَطَّامًا أَنْتَ.
“ثََهِـَِـَُ” (its second) refers to the second difference in the first place of Sūrat al-Ṣaffāt.

Al-Kisāʾī (ذْزُ), Naṣīr (ذْٔ), Abū Jaʿfar and Yaʿqūb (ذْزِى) will read the second difference (ثََهِـَِـَُ) in the first place of Sūrat al-Ṣaffāt: 16 (الْأوْلَى مَسْذَفْٔ،) as well as the second difference in Sūrat al-Wāqiʿah: 47 (ثََهِـَِـَُ), as ikhbār.

TEXT:

والْكُلُّ أُولَىٌا وَثَانَىٌا العَنْكَبَا مُسْتَفْهُمْ، الأَوْلَى صَحِيْبَةَ حَبَا

TRANSLATION:

All the Qurrāʾ will read the first difference (of Sūrat al-Wāqiʿah) and the second (difference) of (Sūrat) al-ʿAnkabūt as istifhām. (In) the first difference (of Sūrat al-ʿAnkabūt) Shuʿbah, Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Abū ʿAmr al-Baṣrī (will read as istifhām).

COMMENTARY:

All the Qurrāʾ (والْكُلُّ) will read the first difference of Sūrat al-Wāqiʿah (ثََهِـَِـَُ) i.e. أُوْلَىٌا, as well as the second difference of Sūrat al-ʿAnkabūt (ثََهِـَِـَُ) i.e. ثَانَيٌا العَنْكَبَا, as istifhām (مُسْتَفْهُمْ). Thus, in these two places there is consensus amongst the Qurrāʾ.

Shuʿbah, Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir (صَحِيْبَةٌ) and Abū ʿAmr al-Baṣrī (حَبَا) will read the first difference in Sūrat al-ʿAnkabūt (ثََهِـَِـَُ) as istifhām, being attached to the last instruction given (مُسْتَفْهُمْ).

The remaining Qurrāʾ will read with ikhbār here.

TEXT:

والْمُسْذَفْٔ قَبْلَ الْفَتْشَ وَالْكُسَرٌ حَجْرٌ يَنْ يَثْقَ لَهُ الحَلْفٌ وَقَبْلَ الضَّمْٔ قِبْرٌ
TRANSLATION:

*Madd* (al-ḥajz i.e. *idkhāl*) is made by Abū ʿAmr al- Баṣrī, Qālūn, Abū Jaʿfar (without another option) and by Hishām with another option before a (*hamzah* with a) *fatḥah* or a *kasrah*; and by Abū Jaʿfar before a (*hamzah* with a) *ḍammah*.

COMMENTARY:

Once the author has completed his discussions regarding the differences in *tas-hīl*, *taḥqīq* and the recurring *istifḥām*, he starts discussing those who will make *idkhāl* (insertion) i.e. the insertion of an *alif* between the two *hamzahs*. This *alif* is called *alif al-faṣl* – the *alif* of separation – because it separates the two *hamzahs*. The word “وَامْـسُ” in this chapter refers to *idkhāl* and is called *madd al-ḥajz* (the *madd* of separation) because the *madd* – the *alif* – separates the two *hamzahs*. Its agreed-upon duration is one *alif*, whether *tas-hīl* or *taḥqīq* is being made.

It was previously mentioned that the first *hamzah* is always *maftūḥah* in this chapter because it is *hamzat al-istifḥām*. If it appears before a *hamzah maftūḥah* (e.g. جَغصْحَحَ, جَغصْحَحَ, جَغصْحَحَ, جَغصْحَحَ), *alif* – (وَامْكَسَِّْ) (e.g. بَءِرَا, بَءِرَا), Abū Jaʿfar (يَّقُ) – all without another option – and Hishām (لَهُ) – with another option (امْوَامْـسُ) – will make *idkhāl*.

The remaining *Qurrāʾ* will read without *idkhāl*, all of them maintaining their previously-mentioned principles of *tas-hīl* and *taḥqīq*.

Considering *idkhāl* before a *hamzah maftūḥah* or *maksūrah*, along with those who make *tas-hīl* and *taḥqīq*, one may extract four different readings:

1) *Tas-hīl* with *idkhāl* – Abū ‘Amr al-Баṣrī, Qālūn, Abū Jaʿfar and an option for Hishām in his first option.

3) *Tahqīq* with *idkhāl* – Hishām in his second option before a *fathah* and one of his two options before a *kasrah*.

4) *Tahqīq* without *idkhāl* – the remaining *Qurrāʾ*, including Hishām in his third option before a *fathah*, and his second option before a *kasrah*.

If it is before a *hamzah maḍmūmah* (وَكَدْلَامض مِّ) e.g. بَؤُردِّئُكمُ, بَءُهْزِلَ, بَءُمْلِعَيْنَ, then Abū Jaʿfar (عصْزَ) will make *idkhāl* without another option. These are the only three examples of this in the Qurʾān.

This discussion continues in the next line.

**TEXT:**

ْىظيهٍػجىػحو

**TRANSLATION:**

(Before a *hamzah* with a *dammah*) Abū ʿAmr al-ʾBaṣrī, Qālūn and Hishām all have an option (in making *idkhāl*); and (the reading) from him (Hishām) in the first (of the three places with a *hamzah maḍmūmah*) is like Shuʿbah, and besides this (besides the first place i.e. the second and third place) make *madd* (*al-ḥajz* i.e. *idkhāl*) and *tas-hīl* (for Hishām).

**COMMENTARY:**

Abū ʿAmr al-ʾBaṣrī (خَزَ), Qālūn (پی) and Hishām (نُذَ), all have an option (وَالْخَلَفُ) in making *idkhāl* before a *hamzah maḍmūmah* (وَقُرْقَالَالْصَّمَمَ). Their second option is without *idkhāl*, which is also the reading of the remaining *Qurrāʾ*.

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148 Al-Azraq’s other option will be *ibdāl.*
In the first of the three places in which the *hamzah madhmūmah* appears (أسأل) i.e. بَو لََ of Sūrah Āl ‘Imrān: 15, Hishām (كُشِّنِيُّه) will read like Shu’bah (كُشِّنِيُّه) i.e. *tahqīq* without *idkhāl*; bearing in mind that he also has *tahqīq* with *idkhāl* as understood from the beginning of the line. In the remaining two places (وَؾَـٌْـَُ) i.e. بَءُهْؼزِلَ of Sūrah Sād: 8, and بَءُمْلِؼيَ of Sūrat al-Qamar: 25, Hishām will additionally make *idkhāl* (Appearance) and *tas-hīl* (Appearance). Conclusively, Hishām will have an option between *tahqīq* with *idkhāl* and *tahqīq* without *idkhāl* in these three places; and additionally, *tas-hīl* with *idkhāl* in the second two places:

1) *Tahqīq* without *idkhāl* in all three places.

2) *Tahqīq* with *idkhāl* in all three places.

3) *Tas-hīl* with *idkhāl* in the second two places i.e. excluding the first place of Sūrah Āl ‘Imrān.

Considering this, there are four readings before a *hamzah madhmūmah*:

1) *Tas-hīl* with *idkhāl* – Abū Ja‘far (without an option) and one of the two options for Abū ‘Amr al-Baṣrī and Qālūn. (Hishām in an option in the second two places).

2) *Tas-hīl* without *idkhāl* – Ibn Kathīr, Warsh, Ruways (all without another option), Abū ‘Amr al-Baṣrī and Qālūn, both in their second option.

3) *Tahqīq* with *idkhāl* – Hishām in his second option in all three places.

4) *Tahqīq* without *idkhāl* – the remaining *Qurrā’* and Hishām in his third option in all three places.

TEXT:

وَهَمْرَ وَصَلِ مِنْ ۡكَٰلِلْ ۤاُذۡنَ أَبَدًا لِكَلِّ ۚ أَوُ قَسَهَلِّ وَقَفْصَرُنَّ

TRANSLATION:

Make *ibdāl* for all the *Qurrā’*; or *tas-hīl* with *qaṣr*, (in) a *hamzat al-waṣl* (after *hamzat al-istīfām*), like in (كُمْ)
COMMENTARY:
Previously, the *hamzat al-qatʿ* was discussed. The author now starts discussing the *hamzat al-waṣl*.

If *hamzat al-waṣl* comes after *hamzat al-istifāhm*, like in بٓللُ بَرِنَ مَكمُ of Sūrah Yūnus : 59, then all the *Qurrāʾ* (مِـكُـلٍّ) will make *ibdāl* – which is made with *madd* – or *tas-hil* with *qaṣr* (فَسِّهَّلَ وَاقْضَرَ). This also takes place in the words آلَذَّكُرَينَ and آلَآنَ; each of these three words appearing twice in the Qurʾān.

TEXT:

ٌَـا زَ and Abū ʿAmr al-Baṣrī (ؼزْحُ) will make *ibdāl* or *tas-hil* in مَا حِئْـذُـم تَِِ بٓمسِّحْصُ of Sūrah Yūnus : 81.

The remaining *Qurrāʾ* will read it with a *hamzat al-waṣl*.

In its three places – Sūrat al-Aʿrāf: 123, Sūrah Ṭāhā: 71 and Sūrat al-Shuʿarāʾ: 49 – and its likes i.e. الَّلَّهُنَا of Sūrat al-Zukhruf: 58, *badal* i.e. substituting the second *hamzah* for an *alif* (وَامْـحَسَلْ) or making *idkhāl* (وَامْفَعْلُ) will be incorrect (دَغعَلْ).

These words comprise of three *hamzahs* at its start i.e. الَّلَّهُنَا. All agree that *ibdāl* will take place in the third *hamzah*. So while Warsh via al-Azraq would have *ibdāl* in رَفِّتْ هَمُكَُْمُ, in the above four words he will not make *ibdāl* in the second *hamzah*. Similarly, none of the *Qurrāʾ* will make *idkhāl* here.
TEXT:

أَيْتَمَّةٌ سَهْلٌ أَوَّلِيْنِ حَظَّ غَنْتَا

جَرَّمٌ وَسُكْدٌ لَّاَخُ بَالمُغْلِفِ فِيَتَا

TRANSLATION:

(In) Áëtámë make taš-hīl or ibdāl for Abū ‘Amr al-Baṣrī, Ruways, Ibn Kathīr, Nāfī’ and Abū Ja’far. And (apply) madd (al-ḥajz i.e. idkhāl) for Hishām with another option and for Abū Ja’far (without another option).

COMMENTARY:

The author discusses the differences in the word بَئِم ة which comes in five places: Sūrat al-Tawbah: 12, Sūrat al-Anbiyā’: 73, Sūrat al-Qaṣṣ: 5, 41 and Sūrat al-Sajdah: 24.

Abū ‘Amr al-Baṣrī (بَئِم ة), Ruways (بَئِم ة), Ibn Kathīr, Nāfī’ and Abū Ja’far (جَرَّمٌ) will make taš-hīl (سَِِّلْ) or ibdāl (اتْـسِلْ) in it.

The remaining Qurrāʿ – Ibn ‘Āmir al-Shāmī, the Kūfīs and Rawḥ – will read with taḥqīq here.

Hishām with an option (لََ خَ) and Abū Ja’far (بَئِم ة) without another option will read with idkhāl (بَسْمُ). Hishām’s other option is taḥqīq without idkhāl.

However, Abū Ja’far will only make idkhāl while applying taš-hīl, which is mentioned at the start of the next line.

TEXT:

مُسَهَّلًا، وَالآضِبْهَانِي بِالْقَصَصٍ

في اللَّيْلِ وَالسَّجْدَةُ مَعَهُ المَدُّ نَصْ.

TRANSLATION:

[Apply idkhāl without another option for Abū Ja’far] while making taš-hīl, and al-Aṣbahānī’s practice is madd (al-ḥajz i.e. idkhāl), along with him (Abū Ja’far) in the second (place) in (Sūrat) al-Qaṣṣ and in (Sūrat) al-Sajdah.
COMMENTARY:

At the start of this line, it clarifies that Abū Ja‘far will only make idkhāl while applying tas-hil. Thus, Abū Ja‘far will have two ways of reading: ibdāl into a yā’ and tas-hil with idkhāl.

Warsh via al-Āṣbahānī (والأس拜نان) will have idkhāl (الخض) in two of these five places: the second place in Sūrat al-Qaṣaṣ: 41 (بالقصص في الآخر) and in Sūrat al-Sajdah (والسجدة). In the remaining three places, he will read like al-Azraq: making tas-hil without idkhāl.

Concisely, there are five readings of بَئِم ة:

1) Tas-hil without idkhāl – Abū ‘Amr al-Baṣrī, Ruways, Ibn Kathīr and Nāfi’.
2) Ibdāl into a yā’ (without idkhāl)¹⁴⁹ – Abū ‘Amr al-Baṣrī, Ruways, Ibn Kathīr, Nāfi’ and Abū Ja‘far.
3) Tas-hil with idkhāl – Abū Ja‘far and Warsh via al-Āṣbahānī in two of the five places: the second place on Sūrat al-Qaṣaṣ and in Sūrat al-Sajdah.
4) Taḥqīq with idkhāl – Hishām in one option.
5) Taḥqīq without idkhāl – Hishām in his second option and the remaining Qurrā’.

TEXT:

أن كان أَخْلَفَ مَلياً وَالْكُلُ مُبْدِلٌ كَآسِئ أُوْتِيُهَا

TRANSLATION:

(In and أَخْلَفَ and أَخْلَفَ and أَخْلَفَ Ibn Dhakwān has an option (between idkhāl and without idkhāl). And all the Qurrā’ make ibdāl in the likes of and أوْتِيُهَا.

¹⁴⁹ None of the Qurrā’ allow idkhāl while making ibdāl into a yā’. See al-Nashr: 1/381.
COMMENTARY:

In the second half of the line, a general rule is mentioned for all the Qurrā: if two hamzahs come next to each other at the start of a word and the second hamzah is sākinah, then ibdāl will be made into a letter of madd which agrees with the harakah before it e.g. ﴿ءَامَنَ ﴾, ﴿ءَاذَمَ ﴾, ﴿ءَاسَ ﴾, ﴿ب وثِؼيَ ﴾, ﴿ب ورًِـيَا ﴾, ﴿اًِـمَا ﴾, ﴿اِ ﴾, ﴿اِّم ﴾.
Two Hamzahs in Two Different Words

Two hamzahs in two words refer to two hamzat al-qaṭ'ī's that are both mutaharrik, appearing alongside each other in two different words. This necessitates that the first hamzah comes at the end of one word while the second comes at the start of the following word. Note that the only way they will be read together is during wasl. Thus, when stopping on the first word and starting from the hamzah of the second word, all the Qurrāʾ will have taḥqīq.

The two hamzahs in two words differ from the two hamzahs in one word in that in the latter, the first hamzah is always maftūḥah. Furthermore, with regards to two hamzahs appearing in one word, the tas-hil is always made in the second hamzah; whereas if two hamzahs appear in two words, the tas-hil may take place in the first or the second hamzah.

Two hamzahs coming together in two different words are of two types:

1) مُتَقَنِّئُ الْحَرَّاكَةً – the two hamzahs agree in their ḥarakāt.
2) مُخْتَلِفُ الْحَرَّاكَةِ – the two hamzahs differ in their ḥarakāt.

If the two hamzahs agree in ḥarakāt then they are either both maftūḥah e.g. جَاجَةُ أَمْرًا, جَاجَاءَ أَمْرًا, or both maḍmūmah e.g. مَنَ الشَّفَاءِ إِنْ, مَنَ السَّفَاءِ إِنْ.

If two hamzahs differ in their ḥarakāt, then they are of five types:

1) The first hamzah is maftūḥah and the second maksūrah e.g. مِنَ الشَّفَاءِ إِنْ.
2) The first hamzah is maftūḥah and the second is maḍmūmah e.g. جَاجَاءَ أَمْرًا.
3) The first hamzah is maḍmūmah and the second is maftūḥah e.g. مَنَ الشَّفَاءِ إِنْ.
4) The first hamzah is maksūrah and the second is maftūḥah e.g. مِنَ الشَّفَاءِ إِنْ.
5) The first hamzah is maḍmūmah and the second maksūrah e.g. مِنَ الشَّفَاءِ إِنْ.

There are no places in the Qurʾān where the first hamzah is maksūrah and the second is maḍmūmah.
Ziyādāt al-Ṭayyibah:

When both hamzahs agree in ḥarakāt, then via the Shāṭibiyyah, Qunbul has two options: tas-hīl in the second hamzah or ibdāl of the second hamzah into a letter of madd. Via the Ṭayyibah, isqāt (dropping) of the first hamzah is additional for Qunbul.

When both hamzahs agree in ḥarakāt, then Ruways has tas-hīl of the second hamzah via the Durrah. Via the Ṭayyibah, isqāt of the first hamzah is additional for Ruways.

Warsh via al-Aṣbahānī will not have ibdāl – like al-Azraq would have – when the two hamzahs agree in their ḥarakāt e.g. جَيَّا أَخْد. He will only have tas-hīl.

TEXT:

Drop the first (hamzah) when in agreement for Qunbul and Ruways – both with another option – and Abū ʿAmr al-Baṣrī. And with a fathah (in both hamzahs), drop the first hamzah for Qālūn and al-Bazzī.

COMMENTARY:

The author first discusses the two hamzahs which agree in their ḥarakāt (فِي اتفاقٍ). Qunbul (نْسِ) and Ruways (سَا) will drop the first hamzah (الَُومَؼى بَسْلَؼطَ) – whether they are both maftūḥah, maksūrah or maḍmūmah – with another option (ذُوْفُُِمَا), while Abū ʿAmr al-Baṣrī (غْرُ) will drop the first hamzah without another option.

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150 Dropping the first hamzah is the practice of the majority. Others, like Abū al-Ṭayyib ibn Ghalbūn, based on what he relates from Ibn al-Faḥḥām, views that the second hamzah is dropped; not the first. If it is the first hamzah, then it would be madd munfaṣil, and if it is the second hamzah, then it would be of madd muttaṣil.
If both hamzahs are maftūḥah (وَتِفَذْحٍ), then Qālūn (بَسْلَؼطَ) and al-Bazzī (تِ) will also drop the first hamzah (أشْفَطَةٌ).

Two hamzahs being maksūrah or maḍmūmah are discussed in the next line for Qālūn and al-Bazzī.

TEXT:

They both (Qālūn and al-Bazzī) apply tas-hīl in (the case of both hamzahs having) a kasrah or ḍammah, and (apply tas-hīl) in (الَِذْقَـامُ) though idghām is preferred.

COMMENTARY:

When the two hamzahs are maksūrah (فِي الكَسْرِ) or maḍmūmah (فِي الْضَّمِّ), then Qālūn and al-Bazzī will make tas-hīl (وَسَِ لَ) in the first hamzah; in the case of the former, between a hamzah and a yāʾ; and in the latter, between a hamzah and a wāw.

In بُسَِ لَ of Sūrah Yūsuf: 53, tas-hīl will be made for Qālūn and al-Bazzī based on the rule mentioned previously for him. Similarly, in أَرَاذُ of Sūrat al-Ahzāb: 50, as well as أَرَاذُ of Sūra al-Ahzāb: 53, tas-hīl will be made for Qālūn, based on the rule mentioned previously for them. However, at the end of the line, the author indicates that making ibdāl and idghām is preferred (الاذْعَامِ اضْطَفَفي), instead of tas-hīl.\footnote{The places in Sūrat al-Ahzāb are particularly for Qālūn because he will read البِيَّةَ with a hamzah, causing two hamzahs to come together during wasl.}
TEXT:

ワセール・アル＝アズラクとアブ＝ジャーファーは、tas-hîlを第二段階で適用

 перевод

Ruways, Qunbul, Warsh (via al-Azraq and al-Aṣbahānī) and Abū Jaʿfar apply tas-hîl in the second (hamzah). And it is said ibdāl (in the second hamzah)....

COMMENTARY:

If two hamzahs agree, then Ruways and Qunbul will make tas-hîl in the second hamzah (وَسَِ ـلَ دْغغصَىالِْ). This is their second option since isqāṭ of the first hamzah is related for them in line 197.

Warsh – via al-Azraq and al-Aṣbahānī – as well as Abū Jaʿfar (وَزَـامِغُنٌ) will also make tas-hîl in the second hamzah (وَسَِ ـلَ دْغغصَىالِْ).

At the end of the line, the author relates ibdāl in the second hamzah i.e. changing the second hamzah into a letter of madd. Those who transmit ibdāl are mentioned in the next line.

TEXT:

مَدِدًََا رَكَا جِوْدًا، وَعَنْهُ هُوْلَا إِنْ وَالِيَّعا إِنْ كَسْرَ يَباَو أَبِيدًا

 перевод

[And it is said ibdāl (in the second hamzah)] into a letter of madd for Qunbul and Warsh via al-Azraq. And from him (Warsh via al-Azraq), ibdāl is made into a yâʾ with a kasra in ُ(آلْعا إِنْ (أَرَدْن) هُوْلَا إِنْ َعْلَ) (الَٰعا إِنْ (أَرَدْن).

COMMENTARY:

Ibdāl will be made into a letter of madd by Qunbul (رَكَا) and Warsh via al-Azraq (جِوْدًا). This is the third option for Qunbul – isqāṭ of the first hamzah mentioned in line 197 for him and tas-hîl of the second hamzah mentioned in line 199 for him –
and the second option for Warsh via al-Azraq; the first option being tas-hil of the second hamzah mentioned in line 199.

In Sūrat al-Baqarah: 31 and Sūrat al-Nūr: 33, Warsh via al-Azraq (وَؾَـٌْـَُ) will change the second hamzah into a yāʾ maksūrah (كَشَرَ يِنَاءً أَبْدَلاً).

TEXT:

When they (the two hamzahs) differ (in ḥarakāt), be sure to apply tas-hil in the second (hamzah) for Nāfiʿ, Ibn Kathīr, Abū Jaʿfar, Abū ‘Amr al-Baṣrī and Ruways. And in the likes of...

COMMENTARY:

Henceforth, the author starts discussing two hamzahs which differ in ḥarakāt (وعْئَنَد الْاَخْتِلَافَ الْأُخْرَىَ سَهَّلَنَ). Nāfiʿ, Ibn Kathīr, Abū Jaʿfar (جزْمَ), Abū ‘Amr al-Baṣrī (خَمْسَ) and Ruways (خَمْسَ) will make tas-hil in the second hamzah (الَّاَخْرَىَ سَهَّلَنَ).

At the end of the line, the likes of i.e. when the first hamzah is madīmūmah and the second maksūrah, are discussed. It continues into the next line.

152 After ibdāl is made for Warsh and Qunbul, and there is a sākin thereafter, then ṭūl will be applied e.g. جَقَلَ أَمَرْتُ. If there is a mutabarrak after ibdāl, then qasr will be applied e.g. جَقَلَ أَمَرْتُ. If after ibdāl, there is an alif – which only comes in two places in the Qurʾān: جَلَّ بَيِّنَ الْأَخْرَىَ and جَلَّ بَيِّنَ فِصْرَانَ of Sūrat al-Hijr: 61 and جَلَّ بَيِّنَ فِصْرَانَ of Sūrat al-Qamar: 41 – then subsequent to the ibdāl of the second hamzah taking place into an alif, there is another alif. Thus, two alifs appear after each other, which is unfeasible. Therefore, some only allow tas-hil to take place in these two places; tathlīth will also be allowed during the tas-hil. Those who allow ibdāl in these two places will either drop the second alif or maintain it; if it is dropped then only qasr will be made, and if it is maintained, then ṭūl will be made. Tawassuṭ will not be allowed with ibdāl in these two examples. In conclusion, five ways are allowed in these two places: tas-hil with tathlīth, ibdāl with qasr and ibdāl with ṭūl.
TEXT:

ٌىجً ظمٍةٌٕٕم ٌىٍٕٕمٌةٌٕٕم ظمٍةٌٕٕم ٌىٍٕٕمٌةٌٕٕم ٌىٍٕٕمٌةٌٕٕم ٌىٍٕٕمٌةٌٕٕم

TRANSLATION:

Then (ibdāl into) a wāw, or (tas-hīl) like a yāʾ. And in the likes of (مِن) السَّمَّاء أو (ثَّنَيّة) and يشَّاء أَنْتَ فِي الابْتِذَال وَعَعَوْا then ibdāl is preserved.

COMMENTARY:

When the first hamzah is madmūmah and the second maksūrah, then two ways are allowed: ibdāl will be made into a wāw (فادْامْمَاوُ) or tas-hīl between a hamzah and a yāʾ (كَمْـَِـا).

When the first hamzah is maksūrah and followed by a hamzah maftūḥah e.g. من السَّمَّاء أو فَعْلُ ثَّنَيّة then ibdāl will take place (فَدِـالَِتْـسَالِ ظَٖاشَٖٖطَٖشَٖوْا); changing the hamzah to a yāʾ in the former and into a wāw in the latter.

In the last two — out of the five — types i.e. a hamzah maftūḥah followed by hamzah maksūrah e.g. جَهَاةٌ شُهِّنْيَا إِذْ أَئِم, or the first hamzah is madmūmah and followed by a hamzah maftūḥah e.g. خَبْنُ بَنْتُ, then ibdāl will be made; between a hamzah and a yāʾ in the former and between a hamzah and a wāw in the latter.

All the remaining Qurrāʾ not mentioned — Ibn ʿĀmir al-Shāmī, ʿĀsim, Ḥamzah, al-Kisāʾī, Rawḥ and Khalaf al-ʿĀshīr — will read both hamzahs in this entire chapter with tahqīq.
The Isolated Hamzah

The isolated hamzah is that hamzah which is not found next to another hamzah. It is divided into two types: the hamzah sākinah and the hamzah mutaḥarrikah. The hamzah sākinah is either the fāʾ kalimah, the ‘ayn kalimah or the lām kalimah e.g. مُؤْمٌُِونَ, الذِّئْةُ, اِكْصَبْ. In this chapter, takhfif in the hamzah sākinah is via ibdāl or ibdāl with idghām. Takhfif in the hamzah mutaḥarrikah is via ibdāl, ḥadīf, ibdāl with idghām and tas-hil.

Ziyādāt al-Ṭayyibah:

Via the Ṭayyibah, Qālūn has ibdāl in وَامْمُؤْثَفِكَةَ بَُْوَى and وَامْمُؤْثَفِكََث. Via the Shāṭibiyyah, he had tahqīq.

Warsh via al-ʾAṣbahānī makes ibdāl of the hamzah sākinah, whether it’s the fāʾ kalimah, the ‘ayn kalimah or the lām kalimah. He has five exceptions in nouns and five exceptions in verbs. The five nouns are: كُلُّهَا (will include كَصَبْث, كَصَبْنٍََُ etc.) of Sūrah Maryam ۚ. The five verbs are: حِئْت (will include حِئْثُ, بَهْـدِـئْؼُِم etc.), ثُؤْوًَِِ of Sūrah al-Tawbah, and that which stems from كَصَبْث (will include كَصَبْنٍََُ etc.). Al-ʾAṣbahānī will read these words with tahqīq.

Al-ʾAṣbahānī will agree with al-Azraq in making ibdāl in the hamzah maftūḥah after a dammah, except in مُؤَرِّنٌ; he will read it with tahqīq. Al-ʾAṣbahānī will differ with al-Azraq in that he makes ibdāl in حَوْأَاد, however it appears. Al-ʾAṣbahānī will also make ibdāl in حَلَّلَةَ, خَايَسِتَا, نَاشَةَةَ, حَلَّتُ (will include حَلَّتِيَّةٍ, حَلَّتِيَّةٍ, حَلَّيْبَةٍ etc.) of Sūrat al-Tawbah, reading it with tahqīq while al-Azraq has ibdāl.
Al-ʻAshbahānī will make *ibdāl* in ʻayn without another option when it comes with a *fāʾ* i.e. ʻayn ʻadadī, and he has an option of *ibdāl* or *tabqīq* when it appears without a *fāʾ* e.g. َُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ
Via the *Shāṭibiyyah*, Dūrī al-Baṣrī had *taḥqīq* in the *hamzah sākinah*. Via the *Ṭayyibah*, he has *ibdāl* in all those *hamzahs* that al-Sūsī commonly makes *ibdāl* in.

Via the *Shāṭibiyyah*, al-Sūsī had *ibdāl* in the *hamzah sākinahs*. Via the *Ṭayyibah*, he has *taḥqīq* as well.

Abū Jaʿfar has *iṭḥ-hār* in *الْيََِّيِْْ* in Sūrat al-Nisāʾ, in *تَغصِيٓءٌ* and *تَغصًِٓـئُونَ* via the Durrah. Via the *Ṭayyibah*, he has *idghām* in these four words.

Abū Jaʿfar has *idghām* in كلِّهِمْ سَاَكِينٍ أَبْدِلْ جَيْدًا خَلْفٍ، سِوَى ذِي الجَزْمِ وَالْأَمْرِ كَذَا of Sūrah Āl ʿImrān and Sūrat al-Māʾīdah via the Durrah. Via the *Ṭayyibah*, he has *iṭḥ-hār* here.

Via the Durrah, Abū Jaʿfar had *ibdāl* in نَغََِْئَةِ امع ـيِْْ of Sūrah Yūsuf ﷺ. Via the *Ṭayyibah*, he has *taḥqīq* as well.

Via the Durrah, Ibn Wardān had *taḥqīq* in ٍ٘ػرً. Via the *Ṭayyibah*, *ibdāl* is also allowed for him i.e. ٍ٘ػرًُٖ.

**TEXT:**

وَكِلَّ هَمْمَ سَاَكِينٍ أَبْدِلْ جَيْدًا خَلْفٍ، سِوَى ذِي الجَزْمِ وَالْأَمْرِ كَذَا

**TRANSLATION:**

Make *ibdāl* of every *hamzah sākinah* for Abū ‘Amr al-Baṣrī, with another option, except (in) the *jazm* (apocopation) and *amr* (imperative command). Likewise, (do not make *ibdāl* in)...

**COMMENTARY:**

The author starts discussing the *hamzah sākinah*.

Abū ‘Amr al-Baṣrī (جمهّد) (أَبْدِلْ) will make *ibdāl* (أَبْدِلْ) in every *hamzah sākinah* (وَكِلَّ هَمْمَ سَاَكِينٍ) with an option of no *ibdāl* as well (خَلْفٍ), whether the *hamzah* is
placed as the first radical letter of a trilateral word (fā’ kalimah), the second radical letter (ʿayn kalimah) or the third radical letter (lām kalimah).

In what follows, some exceptions are mentioned. The first exception is that the sukūn should not be because of jazm (سِوَى رِي). This takes place in six words:

1) of Sūrat al-Baqarah: 106.
2) – it comes in three places:
   i. in Sūrah Āl ʿImrān: 120 and Sūrat al-Tawbah: 50.
3) – in 10 places:
   ii. in Sūrat al-Anʿām: 50. (Both places in this verse).
   iii. in Sūrat al-Isrāʾ: 54.
   v. of Sūrat al-Shūrā: 33.
4) – in three places:
   i. in Sūrat al-Shuʿarāʾ: 129.
   ii. in Sūrah Sabaʾ: 9.
   iii. in Sūrah Yāsīn: 43.
5) of Sūrat al-Kahf: 16.
6) of Sūrat al-Najm: 36.

The second exception is that sukūn should not be due to an amr (والأمر). This comes in 11 places:

1) of Sūrat al-Baqarah: 33.
2) of Sūrah Yūsuf: 36.
3) of Sūrat al-Ḥijr: 49.
More exceptions are mentioned in the next line.

TEXT:

موصدةٍ نُّؤَوَي وُؤُوُي وُؤُوَوَي وُؤُوَي ُؤُوَوِي وُؤُوَوِي وُؤُوَوِي

ترجمةً:
[Likewise, (do not make ibdāl in)] مُؤْظَسَتٍ، زِئْـًَا وَثُؤْوِي، And in the fāʾ (kalimah) of the verb, al-Azraq follows (Abū ʿAmr in making ibdāl), except (in) الإبْوَاء "الْإِبْوَاء" (and its derivatives).

COMMENTARY:

Abū ʿAmr al-Baṣrī will not make ibdāl in مُؤْصَدَةٍ نُّؤَوَي وُؤُوُي and its derivatives. And in the fāʾ (kalimah) of a word (وَمِـفَا فِـْلٍ) e.g. وُؤُوَوِي، وُؤُوَوِي، وُؤُوَوِي، etc.

Warsh via al-Azraq (الْإِبْوَاء افْتَقَّى) will follow Abū ʿAmr al-Baṣrī in making ibdāl, but only if the hamzah is the fāʾ kalimah of a word (وَلْنَّعُوَوَيْ) (وَلْنَّعُوَوَيْ) etc. 154

A hamzah sākinah on the fāʾ kalimah may be identified by the following:

1) It comes after a hamzat al-wasl e.g. ثُمَّ أَلْحَوَوَيْ.
Excluded from this precept for al-Azraq is making *ibdāl* in the derivatives of "الًَِؼوَاءِ" e.g. *فُؤَوَا إِلَى مَأَوَنَكُم مُأَوَنُهُم, مُأَوَنُهُم, مُأَوَنُهُم, مُأَوَنُهُم, مُأَوَنُهُم*.

**TEXT:**

وَالْأَصْبَهَانِي مُطلَقًا لَا كُاسٌ وَلُؤْلُؤَةٌ وَالْرُأسٌ رَئِيْا بَاتِنِ

**TRANSLATION:**

And (Warsh via) al-Aṣbahānī (will make *ibdāl*) unrestrictedly, except (in) *نَـــاشُ, مُؤْمُؤًا, امصَبْش*.

**COMMENTARY:**

Warsh via al-Aṣbahānī will make *ibdāl* unrestrictedly (وَالْأَصْبَهَانِي مُطلَقًا) i.e. whether the hamzah falls on the fāʾ kalimah, ʿayn kalimah or lām kalimah. However, there are five nouns mentioned in this line which are exceptions i.e. he will not make *ibdāl* in them:

1) *كَْش* wherever it appears (لََ نَـــاشُ)
2) *مُؤْمُؤًا* wherever it appears (وَمُؤْمُؤًا)
3) *امصَبْش* wherever it appears (وَاممُؤْمُؤًا)
4) *وَزِئْـًَا* of Sūrah Maryam ﷺ: 74 (زِئْـًِـا)
5) *تَبْش*، *امحَبْش* and *امحَبْسَ* بٓء, wherever they appear (بَاتِنِ)

Additional exceptions are mentioned for al-Aṣbahānī in the next line.

**TEXT:**

kses وَمَا يَجْيِحُ مِنْ نَبَاتٍ لَّهَيْنَ وَجِنَتْ وَكَذَا قَرَأْتَ
TRANSLATION:
(Al-Aṣbahānī will also exclude) and that which comes from حَمْيَنَ, from قَرَأَث, and likewise, from ْفَبْوُوا. ْفَبْوُوا

COMMENTARY:
In this line, five verbs are mentioned in which al-Aṣbahānī will not make ibdāl:

1) وَثُؤْوِي and وَثُؤْوًَِِ (ثُؼؤْوِي)
2) Derivatives of هَـح بْ (وَمَا ُِِِّْـيَح بْ) e.g. هَدَـبْثُ كَُُا, وَبَهْحِئْؼُِم, وَهَـدِّـئْؼُِم, بَمْ مَمْ ًُـيَح بْ
3) وََُِِّؼئْ and وًَُؼَِِِّؼئْ (َُـِِّؼئْ)
4) Derivatives of حِئْتُ (وَحِـئْـتُ) e.g. حِئْخُمُونََ, حِئْيَاكَُ
5) Derivatives of كَصَبْثُ (وَنَـكَُُا) e.g. اِكْصَبْ, كَصَبْنٍََُ

Al-Aṣbahānī will make ibdāl in all words besides these exceptions e.g. فَأَوَى إِلَنَّ, وَشُكُّ كَبْس, etc.

TEXT:
وَالكُلُ ثُقٌ مَع خَلْفٍ تَبَسَّمَا وَلَن يُبَّنِلْ أَنْيَّتَهُمْ وَتَبَسَّمُهُمْ إِذَن

TRANSLATION:
And (in) all (the previously-mentioned hamzah sākinahs) Abū Jaʿfar (has ibdāl without another option), with an option in (ثُوْـفِ هَحِّئٌَْـا). he will then never make ibdāl in ْفَبْوُوا and ْفَبْوُوا

COMMENTARY:
By “وَالكُلٌ” (in all), all the previously-mentioned hamzah sākinahs – including the exceptions for Abū ʿAmr and al-Aṣbahānī – are intended. Abū Jaʿfar (ثُقٌ) will make ibdāl in all of them.

In Surah Yūsuf, Abū Jaʿfar has an option of making ibdāl or not (ْفَبْوُوا).

TEXT:

وَقَافَقَ فِي مُؤْتَفِقٍ بِالْخَلْفِ بِـّيَرُ، الْـسِّبُ جَانِيِهِ الْرَّوِيَ اللْوُلْوَصْرُ

TRANSLATION:

Qālūn agrees (with those who apply *ibdāl*) in مُؤْثَفِمِتْمِبم with an option (of *taḥqīq* as well). In Warsh via al-Azraq, al-Kisāʾī and Khalaf al-ʿĀshir (will make *ibdāl*). In اللْوُلْوَصْرِ, Shuʿbah (will make *ibdāl*).

COMMENTARY:

From this line the author starts mentioning all those places in which other Qurrāʾ will agree in making *ibdāl* in certain select words. They are seven words altogether, mentioned in the next two lines.

مُؤْثَفِمِتْمِبم refers لْوُلْوَصْرِ of Sūrat al-Najm: 53 and لْوُلْوَصْرِ of Sūrat al-Tawbah: 53. In this word, Qālūn (يَـرُ) will have *ibdāl* with an option of reading without *ibdāl* as well (بِالْخَلْفِ).

In which comes three times in Sūrah Yūsuf لْوُلْوَصْرِ: 13, 14 and 17, Warsh via al-Azraq (يَـرُ) and Khalaf al-ʿĀshir (يَـرُ) will make *ibdāl*.

In اللْوُلْوَصْرِ, Shuʿbah (صُرُ) will make *ibdāl* in the first hamzah i.e. the hamzah sākinah of this word.

TEXT:

وَبَيْسَ بِـّيَرِ ـجُدُ، ـرَوِيَـاُمُقَادَعُمـُمْ كَـلَّا تْنِيَ، رَيْضًا يَـهُ قَاَوَمُمْ

Note that Warsh via al-ʿAṣbahānī will have *ibdāl* in اللْوُلْوَصْرِ based on the rules explained for him before.
TRANSLATION:
In تِئْـسَ and تِئْؼصٍ, Warsh via al-Azraq (will make ibdāl). In زُؤًَْـا, then apply idghām – in all of them – for Abū Ja’far; and in زِئْـًَا, Qālūn, Abū Ja’far and Ibn Dhakwān (have the same i.e. ibdāl followed by idghām).

COMMENTARY:
In تِئْـسَ – wherever it appears – and تِئْؼصٍ of Sūrat al-Ḥajj: 45, Warsh via al-Azraq (ـسْ حُ) will make ibdāl.

By ‘َنُـل (all), is meant wherever it may appear, whether ma’rifah or nakirah.

In زُؤًَْـا, wherever it appears – whether ma’rifah or nakirah (ـسْ حُ) – Abū Ja’far (ٌَـا زَ) will make ibdāl. Subsequent to the ibdāl, the wāw will be changed into a yā’, and idghām made of the changed yā’ into the yā’ following it. This is alluded to by ‘فَاذَجِم’ in the line. Thus, one would read one yā’ mushaddadah i.e. ٛرِّثْث.

In بَزَـازًـا وَزِئْـًَا of Sūrah Maryam ٔ : 74, Qālūn (يِه), Abū Ja’far (ٌَـا زَ) and Ibn Dhakwān (ٌَـا زَ) will make ibdāl into a yā’ sākinah, thereafter idghām of the changed yā’ into the yā’ following it. It will therefore be read as one yā’ mushaddadah i.e. ٛرِّثْث.

The remaining Qurrā’ will read these words with a hamzah.

TEXT:

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156 Thus, Warsh via al-Azraq will have ibdāl in تِئْـسَ and تِئْؼصٍ, in spite of them not being the fā’ al-kalimah.
157 This is different to the ibdāl made by Abū ‘Amr al-Baṣrī and Warsh via al-Asbahānī in this word, because they have ibdāl without the changing of the wāw into a yā’ (qalb) and without the idghām. Note that in وَثُؤْؤًٍِ وَثُؤْوَ عَنْ فَرَّةٍ جَمْعُ مَلِكَةٍ دَرْكَى, Abū Ja’far will only have ibdāl without qalb and idghām.
TRANSLATION:

(In) مُؤْظَـسَتٌ, Ḥafṣ, Ḥamzah, Khalaf al-ʿĀshir, Abū ‘Amr al-邝ri and Yaʿqūb (will read) with a hamzah. (In) ضْرَّ, Ibn Kathīr (will read with a hamzah). (In) مَأْجَوْجُ یَأْجَوْجُ and ʿĀṣim (will read with a hamzah).

COMMENTARY:

In مُؤْظَـسَتٌ of Sūrat al-Balad and Sūrat al-Humazah, Ḥafṣ, Ḥamzah and Khalaf al-ʿĀshir, Abū ‘Amr al-邝ri and Yaʿqūb will read with a hamzah. The remaining Qurrāʾ will read with ibdāl here.

In ضْرَّ of Sūrat al-Najm: 22, Ibn Kathīr al-Makkī (ذَنى) will read with a hamzah. The remaining Qurrāʾ will read with ibdāl i.e. ضْرَّ.

ʿĀṣim (نَمَا) will read مَأْجَوْجُ یَأْجَوْجُ and مَأْجَوْجُ of Sūrat al-Kahf: 94 and Sūrat al-Anbiyāʾ: 96, with a hamzah. The remaining Qurrāʾ will read with ibdāl.

TEXT:

وَالْقَاءَ مِنْ تَحْوَيْ يُؤْدِدْ أَبَدَلُوا َجَدُ ثَيِّقَ، يُؤْدَدْ خَلْفَ جَدَّ، وَيُبْدِدْ

TRANSLATION:

Make ibdāl of the fāʾ(الkalimah) for Warsh via al-Azraq and Abū Jaʿfar in the likes of ِيَؤْدَدُ, Ibn Wardān has an option (of making ibdāl). And ibdāl will be made...

COMMENTARY:

Once the author has ended his discussions regarding the hamzah sākinah, in this line he starts discussing the hamzah mutaḥarrikah.
By “وَامْفَاءَ”, the author refers to that hamzah which is the \( \text{fā’ al-kalimah} \) of the word. Thus, that hamzah which is the ‘ayn al-kalimah e.g. فَوَاءً or the lām al-kalimah e.g. كَفْوَا is excluded.

Warsh via al-Azraq (حُـسْ) and Abū Ja’far (قْزِؼ) make \( \text{ibdāl} \) (تْـسِمُؼوا) of the \( \text{fā’ (al-kalimah)} \) in the likes of (مِـئَـل) i.e. a hamzah maftūḥah is changed into a wāw maftūḥah since it is preceded by a dammah. The clause “in the likes of”, will include يُؤَنَدُ بِخَذْحُ، 
المُؤَلْقَةُ، مُؤَذَنَ، مُؤَجَلَ، يُؤَلَفَ.

In ًُؼؤًَِّـسُ تِيَصٍِِْ of Sūrah Āl ‘Imrān: 13, Ibn Wardān (حُـسْ) has an option of making \( \text{ibdāl} \) and without \( \text{ibdāl} \) (ذُوْـفُ). At the end of the line, the author says that \( \text{ibdāl} \) will be made. Those who make \( \text{ibdāl} \) are mentioned in the next line.

TEXT:
[And \( \text{ibdāl} \) will be made] by al-Āṣbahānī (in all these previously-mentioned words), along with فُؼؤَاذْحُ، except (in) مُؤَذَنَ. And al-Azraq (will make \( \text{ibdāl} \)) in ًُملا. ٘يػػػػػػؤىذ

COMMENTARY:
Warsh via al-Āṣbahānī will make \( \text{ibdāl} \) (وًَُـحْسَلُ) in all these previously-mentioned words i.e. the hamzah maftūḥah which is the \( \text{fā’ al-kalimah} \) followed by a dammah.
In addition to this, al-Aṣbahānī will also make *ibdāl* wherever it appears. However, al-Aṣbahānī will not make *ibdāl* in مُـئَـل (الْمُـئَـلِ) مُـئَـلَ مُـئَـلَ in Sūrat al-ʿAʿrāf: 44 and Sūrat Yūsuf 70, in spite of it being the *fāʿ* al-*kalimah*.

Al-Azraq will make *ibdāl* in مِـئَـل of Sūrat al-Baqarah: 150, Sūrat al-Nisāʾ: 165 and Sūrat al-Hadīd: 29. This is a *hamzah maftūḥa* preceded by a *kasrah*; *ibdāl* will therefore be made into a yāʾ *maftūḥa*.

TEXT:

![Image](image-url)

TRANSLATION:

Abū Jaʿfar will make *ibdāl* in nine words: 1) صَاهِـئَمَ of Sūrat al-Kawthar: 3. 2) كُـئَـلَ of Sūrat al-ʿAʿrāf: 204 and Sūrat al-Inshiqāq: 21. 3) مَيُحَوِّئَـٌ ؼُِم (هُـدَـوِّئَـٌ ؼُِم) of Sūrat al-Nāḥl: 41 and Sūrat al-ʿAnkabūt: 58. 4) اسْذُـئَـاَُْْ (اسَـذُـئَـاَُْْ) of Sūrat al-Anʿām: 10, Sūrat al-Raʿḍ: 32 and Sūrat al-Anbiyāʾ : 41. 5) مِائَةَ and its derivatives i.e. مِائَـذَـيِْْ (تَـاةُ مِائَـَْ مِائَـَْ) wherever they come. 6) فِـئَةٌ and its derivatives i.e. فَـئَـخَيِْْ (تَـاةُ مِائَـَْ فِـئَـَْ) wherever they come. 7) ذَاظِئَةٍ and its derivatives i.e. الخَاظِئَةِ (تَـاةُ مِائَـَْ فِـئَـَْ وَذَاظِـئَـَْ). (الْمُـئَـلِ مُـئَـلَ مُـئَـلَ)

COMMENTARY:

Abū Jaʿfar (الْمُـئَـلِ مُـئَـلَ مُـئَـلَ) will make *ibdāl* in nine words:

1) صَاهِـئَمَ of Sūrat al-Kawthar: 3.
3) مَيُحَوِّئَـٌ ؼُِم (هُـدَـوِّئَـٌ ؼُِم) of Sūrat al-Nāḥl: 41 and Sūrat al-ʿAnkabūt: 58.
5) مِائَةَ and its derivatives i.e. مِائَـذَـيِْْ (تَـاةُ مِائَـَْ مِائَـَْ) wherever they come.
6) فِـئَةٌ and its derivatives i.e. فَـئَـخَيِْْ (تَـاةُ مِائَـَْ فِـئَـَْ) wherever they come.
7) ذَاظِئَةٍ and its derivatives i.e. الخَاظِئَةِ (تَـاةُ مِائَـَْ فِـئَـَْ وَذَاظِـئَـَْ).

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158 It comes as مُـئَـلَ مُـئَـلَ in Sūrah Hūd 120 and Sūrat al-Furqān: 32, as مُـئَـلَ مُـئَـلَ in Sūrat al-Isrāʾ: 36, as مُـئَـلَ مُـئَـلَ in Sūrat al-Qaṣaṣ: 10 and مُـئَـلَ مُـئَـلَ in Sūrat al-Najm: 11. It is the *ʿayn al-*kalimah*, stemming from فَذَ.
In these nine words there is no difference of opinion that Abū Jaʿfar will make *ibdāl* of the *hamzah maftūḥah* into a *yāʾ maftūḥah* due to the *kasrah* before it.

In مَوْظِئًا of Sūrat al-Tawbah: 120, Abū Jaʿfar will have *ibdāl* with an option of reading without *ibdāl* as well (وَخِلاَفُ مَوْظِئَا).

And him in the second part of the line refers to Abū Jaʿfar.

Warsh via al-ʿAṣbahānī and Abū Jaʿfar both relate *ibdāl* in مُوِـئَتْ and هَـاصِـئََْ. He (al-ʿAṣbahānī) adds (*ibdāl*) without an option (فَـدِـبَيْ) with a *fāʾ*, and with an option (تِـبَيْ) (without a *fāʾ*).

**TEXT:**

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**TRANSLATION:**

[Al-ʿAṣbahānī and Abū Jaʿfar both relate *ibdāl* in] *مُلِيِّ وَنَاشِيَةَ*، وَرَأَدُ قَبَائِيُّ بَلْغَا بَلا خَلْفَ فَوَجَفْهُ يَأَيُّ*.

**COMMENTARY:**

The second word in which both al-ʿAṣbahānī and Abū Jaʿfar have *ibdāl* in is مُلِيِّ of Sūrat al-Jinn: 8 (مُلِّي), and the third word in which they have *ibdāl* in is نَاشِيَةَ (نَاشِيَةَ).

Additionally, al-ʿAṣbahānī will have *ibdāl* without another option in قَبَائِيُّ when it comes with a *fāʾ* (فَبَائِيُّ بَلا خَلْفَ). However, if it appears
without a fā’, then al-Aṣbahānī will have an option between making *ibdāl* and reading without *ibdāl* as well (e.g. وَذُوْـفُـَُ تِـبَيْ تِبٍَِّكمُُ امْمَفْذُونَ).

The remaining *Qurrāʾ* will read without *ibdāl* in all these words.

**TEXT:**

And from him (al-Aṣbahānī) apply *tas-hil* (in) وَذُوْـفُـَُ تِـبَيْ تِبٍَِّكمُُ امْمَفْذُونَ, the second *hamzah* of وَذُوْـفُـَُ تِـبَيْ تِبٍَِّكمُُ امْمَفْذُونَ and وَذُوْـفُـَُ تِـبَيْ تِبٍَِّكمُُ امْمَفْذُونَ in (Sūrat) al-Qaṣṣ, and رَأَيْتُهُمُ رَآَهَا بِالْفَصَصْ تَآَذَانَ الْأَعْرَافِ بَعْدَ اَحْيَيْتُهَا (Sūrat) al-Naml – specify (these places) – (in) رَأَيْتُهُمُ تَعْجِبُ رَآَيْتُهُمُ تَعْجِبُ of (Sūrah) Yusuf, نَأَذْنَ of (Sūrat) al-A'raf, and (in the one) thereafter there is difference of opinion.

**COMMENTARY:**

After mentioning *ibdāl*, the author now starts discussing *tas-hil*. 

وَذُوْـفُـَُ تِـبَيْ تِبٍَِّكمُُ امْمَفْذُونَ in the verse refers to al-Aṣbahānī. He will have *tas-hil* in the following words:

1. اَطْمَّانُ

   This comes in two places: اَطْمَّانُ نِعْمَتَها of Sūrah Yūnus: 7 and اَطْمَّانُ نِعْمَتَها of Sūrat al-Ḥajj: 11.

2. وكَانَ – however it comes as: mukhaffahah or mushaddadah e.g. كَأَنَا كَأَنَا كَأَنَا كَأَنَا كَأَنَا كَأَنَا كَأَنَا كَأَنَا ِبَكَأَنَا etc.

3. أَخْرَىْ فَأَنَّ تَـشْـحِـلُ فِي الْثَّانِيِّ الْحَاـمِذْ of: أُفَاطِمُ، أُفَاطِمُ etc.

4. فَأَمَّنَ – *tas-hil* in the second *hamzah* of: أُفَاطِمُ، أُفَاطِمُ etc.
5) – *tas-hil* in the second *hamzah*.

This comes in Sūrat al-A'rāf: 14, Sūrah Hūd: 119, Sūrat al-Sajdah: 13 and Sūrah Ṣād: 85.

6) – *tas-hil* of the second *hamzah* of:

- *Affātha* of Sūrat al-Isrā': 40.\(^{159}\)

7) – *Rāʾizām* of Sūrah Yūsuf: 4


10) – *Fālāma Rāʾitā* of Sūrat al-Naml: 40.

By “خَض” in the verse, the author specifies these places particularly.

11) – *Rāʾitām tafjīb*.

This comes in Sūrat al-Munāfiqūn: 4 i.e. By adding “تَفْجِيِب” other places like *Rāʾitām ḥasibām* of Sūrat al-Insān: 19, are excluded.


14) – *Biiḍ al-ḥablām* of Sūrah Ibrāhīm: 167. In this place there is difference of opinion for al-Ḥṣabānī: some make *tas-hil* while others make *tahqīq*.

\(^{159}\)This will exclude *Wāṣaṭa kām* of Sūrat al-Zukhruf: 16.
TEXT:

وَلِلْبَرِ يَضَخُلُفْ لَأَغْنَتْ، وَفِي كَالِئْنَ وَإِسْرَائِيلَ ذَيْبُتْ، وَأحْذِفٌ

TRANSLATION:

Al-Bazzī (makes *tas-hīl*) with an option (in) *لَأَغْنَتْ*. And in *إِسْرَائِيلَ* Abū Jaʿfar has *tas-hīl*. And make *hadhf*...

COMMENTARY:

In *لَأَغْنَتْ* of Sūrat al-Baqarah: 220, al-Bazzī makes *tas-hīl* with an option of taḥqīq as well (بالْحُلَفِ).

In wherever it comes١٦٠, as well as *إِسْرَائِيلَ* Abū Jaʿfar has *tas-hīl*.

The remaining Qurrāʾ will read these words with taḥqīq.

At the end of the line, the author starts discussing *hadhf*: dropping the hamzah.

TEXT:

كُمْتَكُنَّ أَتَسْتَهْزِؤُوا يُطْلُعُوا ِذَٰلِكَ صَابُّونَ صَابِينَ مَدَّا، مُتْكَوَنِينَ ِذَٰلِكَ

TRANSLATION:

[And make *hadhf* in the likes of *لَأَغْنَتْ* and *سَدَمُوا* for Abū Jaʿfar. Nāfiʿ and Abū Jaʿfar (have *hadhf*) in the الضابِئينُ theضابِئينُ and Ibn Wardān (has *hadhf* in) مُتْشُؤُونَ.

COMMENTARY:

In the likes of and *لَأَغْنَتْ* – when the *hamzah madmūmah* is preceded by a *kasrah* – Abū Jaʿfar (لَمْتَذَٰلِكَ) will have *hadhf* i.e. *أَتَسْتَهْزِؤُوا* will be read as مُتْكَوَنِينَ.

will be read as لِيُطَفُّوا and لِيُطَفُّوا will be read as لِيُطَفُّوا. By adding the “ك” (the likes of) “مَتْكُون” at the start of the line, the author includes other examples where the hamzah is madmūmah and preceded by a kasrah e.g. فَمَاكُونَ، مَسْتَهْرُونَ، and will be read as مِـَُعْفُوا.

By adding the “ك” (the likes of) to مُذ كُونَ at the start of the line, the author includes other examples where the hamzah is madmūmah and preceded by a kasrah e.g. مَسْذَؼِْزِءُونَ، بَهْـحِئُوهِغِئِـيَْ and فَمَامِئُونَ will be read as مُسْذَؼِْزُونَ، بَهْـحُوهِغِئِـيَْ and فَمَامُونَ etc.

In لِبَمِاطِئِـيَْ of Sūrat al-Mā’idah: 69 (ضاتِغونَ) and لِبَمِاطِئِـيَْ of Sūrat al-Baqarah: 62 and Sūrat al-Hajj: 17 (ضاتِنَ), Nāfī’ and Abū Ja’far (مندا) will have ḥadhīf.

In لِبَمِاطِئِـيَْ of Sūrat al-Wāqi‘ah: 72 (مَشْنُونَ), Ibn Wardān (بَذَّ) has ḥadhīf with an option of reading without ḥadhīf. The option is mentioned at the start of the next line (خلفا). TEXT:

خُلفًا، وُمُتْكِينَ مُسْتَهْرِينَ قَلْلَ وُمُتْكِا تَطُوْيِظَوْخَاطِيْنَ وَلَ

TRANSLATION:

[Ibn Wardān (has ḥadhīf in) مَشْنُونَ] with another option. Abū Ja’far (has ḥadhīf in) مَشْنُونَ يَظُنُونَ تَظُنُونَ مَتْكُا، مُسْتَهْرُونَ مَتْكِيْنَ and follow (his Reading).

COMMENTARY:

Ibn Wardān has a choice of making ḥadhīf in مَشْنُونَ. Ibn Jammāz has no choice i.e. he will only have ḥadhīf here.

In a hamzah maksūrah preceded by a kasrah, Abū Ja’far (قلَّ) will have ḥadhīf in two words: مُسْتَهْرِينَ وَمُتْكِيْنَ and the مَسْتَهْرِينَ مَتْكِيْنَ i.e. he will read it as مُسْتَهْرُونَ and مَتْكُا، مُسْتَهْرُونَ مَتْكِيْنَ.161

The remaining Qurrā’ will read this category with tahqīq.

In لِبَمِاطِئِيَْ of Sūrah Yūsuf: 31 (وُمُتْكِا، مُسْتَهْرُونَ مَتْكِيْنَ), Abū Ja’far will have ḥadhīf.

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161 قال اللَّهُ مَسْتَهْرِينَ وَمُتْكِيْنَ and الخاطِيْنَ will also fall under this category. It is mentioned at the end of this line.
In Sūrat al-Fath: 25 and Sūrat al-Aḥzāb: 27 (تَفْطُرُهُم), as well as Sūrat al-Tawbah: 120 (تَفْطُرُهُم), Abū Jaʿfar will have hadhf.

Abū Jaʿfar will also have hadhf in Sūrah Yūsuf: 91, of Sūrah Yūsuf: 97 and Sūrat al-Qaṣāṣ: 8, as well as of Sūrah Yūsuf: 29 (غَطِّيَهَا).

There are two interpretations regarding “وَلَ” at the end of the line. The first is that after the author mentions غَطِّيَهَا without a lām al-taʿrīf, he therefore placed “وَلَ” at the end of the line to indicate that hadhf will take place when it appears with a lām al-taʿrīf as well i.e. غَطِّيَهَا.162 The other interpretation is that it is an imperative command from وَلَ (follow him), suggesting that one follows this Reading of Abū Jaʿfar.

TEXT:

222 أَرْيِتَ كُلَّا زَمٍّ وَسَهْلَهَا مَدَا هَٰوَ إِنْتُمْ حَارَاءٌ مَدَا أَبِيلٌ جَدَا

TRANSLATION:

Al-Kisāʾī (has hadhf in) أَرْيِتَ, all of them; Nāfiʿ and Abū Jaʿfar make tas-hīl in them, while Abū ʿAmr al-Baṣrī, Nāfiʿ and Abū Jaʿfar (have tas-hīl in) غَطِّيَهَا; make ibdāl for Warsh via al-Azraq...

COMMENTARY:

أَرْيِتَ refers to أَرْيِتِكُمْ. In all of these al-Kisāʾī (زَمٍّ) will have hadhf of the hamzah.

Nāfiʿ and Abū Jaʿfar (مَدَا) will have tas-hīl in these words (وَسَهَّلَهَا).

162 See al-Nuwayrī’s commentary on the Ṭayyibah: 1: 459.
In َُا بَهْـذُـم of Sūrah Āl ‘Imrān: 66, 119, Sūrat al-Nisā’: 109 and Sūrah Muḥammad ﷺ: 38, Abū ‘Amr al-Baṣrī (حَارَ), Nāfiʿ and Abū Jaʿfar (مَدَا) will have tas-hil.

At the end of the line, it relates *ibdāl* for Warsh via al-Azraq. This discussion continues into the next line.

**TEXT:**

[بالخلَّيف فيهما وَيَخْذَفُ الْآلَفِ وَرِشْشَ وَقُتَّنْبَلْ وَعَنْهُمَا أَخْتَلِفَ

**TRANSLATION:**

[Make *ibdāl* for Warsh via al-Azraq] with an option in both of them (بَزَءًَْتَ and َُا بَهْـذُـم); Warsh – via both al-Azraq and al-Aṣbahānī – and Qunbul drop the *alif* (بَِمْزُوْـفِ) of َُا بَهْـذُـم with another option (related) from both of them.

**COMMENTARY:**

Warsh via al-Azraq will have *ibdāl* in these two words (فِيهِمَا) i.e. َُا بَهْـذُـم and its derivatives and َُا بَهْـذُـم, with another option (بَِمْزُوْـفِ). His second option is tas-hil, since Warsh is included in the word-code مَـسَا mentioned twice in the previous line.

Warsh via both al-Azraq and al-Aṣbahānī, as well as Qunbul, drop the *alif* (بَِمْزُوْـفِ) of َُا بَهْـذُـم with another option of reading the *alif* for both of them (وَيَخْذَفُ الْآلَفِ) i.e. for Warsh and Qunbul.

A synopsis of the differences for the Qurrāʾ in َُا بَهْـذُـم is as follows:

- Qālūn, Abū ‘Amr al-Baṣrī and Abū Ja’far have *ithbāt* of the *alif* after the *hā*, followed by a *hamzah musahhalah*. This will be *madd munfāṣil*, they will all make *qāsr* with an option of *madd* for Qālūn and Abū ‘Amr al-Baṣrī. In َُا بَهْـذُـم, they will have three different readings:
  - *Qāsr* in the *hā* of َُا بَهْـذُـم with *qāsr* in the *hā* of َُا بَهْـذُـم.
ii. *Madd* in the *حَوَّلَهُ* with *madd* in the *حَوَّلَهُ*.

iii. *Qaṣr* in the *حَوَّلَهُ* with *madd* in the *حَوَّلَهُ*.

- **Al-Azraq** will have four ways of reading:
  
i. Dropping the *alif* after the *حَأْنَمُ* with *tas-hīl* in the *حَمْزَة* of *حَأْنَمُ*, on the scale of *فَاؿَوْذُمُ*.
  
  ii. Dropping the *alif* after the *حَأْنَمُ* with *ibdāl* of the *حَمْزَة* of *حَأْنَمُ* into an *alif*. The *alif* is followed by a *nūn sākinah*, as in *ءَبَهْشَزْثَؼُِمَ*; it will be read with *ṭūl*.
  
  iii. Reading the *alif* after the *حَأْنَمُ* with *tas-hīl* in the *حَمْزَة* of *حَأْنَمُ* – same as Qālūn – with *ṭūl*.
  
  iv. Reading the *alif* after the *حَأْنَمُ* with *tas-hīl* in the *حَمْزَة* of *حَأْنَمُ* – same as Qālūn – with *qaṣr*.

- **Al-ʿĀshbahānī** will have three ways of reading:
  
i. Dropping the *alif* after the *حَأْنَمُ* with *tas-hīl* in the *حَمْزَة* of *حَأْنَمُ*, same like al-Azraq.
  
  ii. Reading the *alif* after the *حَأْنَمُ* with *tas-hīl* in the *حَمْزَة* of *حَأْنَمُ* – same as Qālūn – with *ṭūl*.
  
  iii. Reading the *alif* after the *حَأْنَمُ* with *tas-hīl* in the *حَمْزَة* of *حَأْنَمُ* – same as Qālūn – with *qaṣr*.

- **Abū Jaʿfar** only has one way of reading:
  
i. Reading the *alif* with *tas-hīl* in the *حَمْزَة*, and with *qaṣr*.

- **Al-Bazzī** only has one way of reading:
  
i. Reading the *alif* with a *hamzah muḥaqqaqah* following it; on the scale of *فَاؿَوْذُمُ*, with *qaṣr*.

- **Qunbul** has two ways:
  
i. Same like al-Bazzī.
  
  ii. Same like al-Azraq’s first way, on the scale of *فَاؿَوْذُمُ*, except that he reads the *حَمْزَة* with *taḥqīq*.
The remaining *Qurrā‘* – Ibn ‘Amir, ‘Āṣim, Ḥamzah, al-Kisā‘, Ya’qūb and Khalaf al-‘Ashir – will read the *alif* followed by a *hamzah muḥaqqaqah*, with their variations in the length of the *madd muṇfaṣil*.

**TEXT:**

وَحَذَفْ يَا اللَّذِينَ سُخَى، وَسَهَّلُوا غَيْرُ طَبِيبٍ يَهْ زَكَّا، وَأَلْبَدَلُ

**TRANSLATION:**

Nāfī‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya’qūb will drop the *yā‘* of the اللَّذِينَ. They (Nāfī‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya’qūb) will (also) make *tas-hīl*, except for Ya’qūb, Qālūn and Qunbul. Make *ibdāl* (of the *hamzah*)...

**COMMENTARY:**


Nāfī‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya’qūb (ناَْ) will drop the *yā‘* after the *hamzah* i.e. اللَّذِينَ.

Nāfī‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Abū Ja‘far and Ya’qūb (ناَْ) will also have *tas-hīl* of the *hamzah* (وسَّهَّلُوا), except for for Ya’qūb, Qālūn and Qunbul (غَيْرُ طَبِيبٍ يَهْ زَكَّا). Ya’qūb, Qālūn and Qunbul will read with *taḥqīq*.

The remaining *Qurrā‘* – Ibn ‘Āmir al-Shāmī, ‘Āṣim, al-Kisā‘, Ḥamzah and Khalaf al-‘Ashir – will make *ithbāt* of the *yā‘* after the *hamzah* and read the *hamzah* with *taḥqīq*.

At the end of the line, *ibdāl* in this word is discussed. It continues into the next line.
TEXT:

سَكَنَتْ اَلْيَاء حَلْفُ ِهِ، ْحَسَبَ ْوُبَابْ ْنِيَّاَسَ اَلْيَلَبُّ اِبْدَلُ حَلْفُ ِهِ

TRANSLATION:

[Make ibdāl (of the hamzah)] into a yāʾ sākinah, with an option (of ibdāl) for al-Bazzī and Abū ‘Amr al-Baṣrī. (In) the derivatives of يَّبَتْْ، change (the placing of the hamzah, then) make ibdāl for al-Bazzī, with another option.

COMMENTARY:

At the end of the previous line, ibdāl was mentioned (وَامْـدَـسَلُ). In this line, added clarity is given: ibdāl of the hamzah will take place into a yāʾ sākinah (سَانٌَِـةَ امََْا).

Al-Bazzī (هاديه) and Abū ‘Amr al-Baṣrī (خصب) have an option of making ibdāl (خلف هاديه خصب). Al-Bazzī and Abū ‘Amr al-Baṣrī’s other option was mentioned in the previous line: they drop the yāʾ after the hamzah whilst applying tas-hil in the hamzah.

A synopsis of the readings in this word would be as follows:

- Dropping the yāʾ after the hamzah and reading the hamzah with taḥqīq – Qālūn, Qunbul and Ya’qūb i.e. الْأَلِيِّ.
- Dropping the yāʾ after the hamzah with tas-hil of the hamzah – Warsh via both al-Azraq and al-Ăṣbahānī, Abū Ja’far, one of the ways of both al-Bazzī and Abū ‘Amr al-Baṣrī. Bear in mind that if tas-hil is made, madd and qaṣr will be allowed in الْأَلِيِّ.١٦٣
- Dropping the yāʾ after the hamzah, whilst making ibdāl of the hamzah into a yāʾ sākinah – al-Bazzī and Abū ‘Amr al-Baṣrī in their second option i.e. الْأَلِيِّ.

١٦٣ All those who make tas-hil of the hamzah during waṣl, will allow ibdāl of the hamzah into a yāʾ sākinah during waqf. The reason for this is that it is not possible to stop on a hamzah musahhalah as sākinah (except if rawm is made). Therefore, they allow ibdāl during waqf, whilst applying tūl. See al-Nashr: 1: 408.
Bear in mind that if *ibdāl* is made, the *alif* will be followed by a *yā’ sākinah*, requiring *ṭūl* to be made.

- Reading the *yā’* after the *hamzah*, whilst reading the *hamzah* with *taḥqīq* – the remaining *Qurrā*: Ibn ‘Āmir al-Shāmī, ‘Āṣim, al-Kisā‘ī, Ḥamzah and Khalaf al-‘Āshir i.e. ❖

(the derivatives of *ṣāni‘as*) in the second half of the line, refers to *استمتُّسوا* of Sūrah Yūsuf: 80, *ثََْئَسُوا* of Sūrah Yūsuf: 87, *لاَ يِنْيُسْ* of Sūrah Yūsuf: 87, *أَفْلَمْ يِنْيُسْ* of Sūrat al-Ra‘d: 31. In all of these words, al-Bazzī with another option (ََُْئَـةَ) will change (ََُِـَٓئًا) the place of the *hamzah* i.e. he will place the *hamzah* before the *yā’*. Subsequently, he will change (ََُِـَٓئًا) the *hamzah* into an *alif* i.e. *إِنَّاِ يِنْيُسْ* and *إِنَّاِ يِنْيُسْ* and *إِنَّاِ يِنْيُسْ* and *إِنَّاِ يِنْيُسْ*. His second option will be like the remaining *Qurrā*:

**TEXT:**

هَيْتَةً أُدْعَمَ مَعَ بَري مْوَرِي هْنِي
خَلْفَ قَبِ يُسْ، النَّسِيَةُ تَمْرِي جَنِي

**TRANSLATION:**

Make *idghām* (in) *هَيْتَةً أُدْعَمَ مَعَ بَري مْوَرِي هْنِي* and *خَلْفَ قَبِ يُسْ* for Abū Ja‘far, with another option. (In) *الَّسِيِّمَهُ* Abū Ja‘far and Warsh via al-Azraq will have *idghām*.

**COMMENTARY:**

Initially, four words are mentioned for Abū Ja‘far:

2. wherever they appear (ََُِـَٓئًا).
3. of Sūrat al-Nisā‘: 4 (ََُِـَٓئًا).
4. of Sūrat al-Nisā‘: 4 (ََُِـَٓئًا).

In these four words Abū Ja‘far, with another option (ََُِـَٓئًا), has *ibdāl*, and subsequently, will make *idghām* of the *yā’* *mubdalah* into the other *yā’* (ََُِـَٓئًا) i.e. ❖
His other option is like the remaining Qurrā‘ i.e. with a hamzah.

In Sūrat al-Tawbah: 37, Abū Ja‘far (بَنُو سِيَذَتْ) and Warsh via al-Azraq (سِيَذَتْ) will have *ibdāl* of the *hamzah* into a *yā‘* and *idghām* of the two *yā’s*; as one *yā‘* *mushaddadah* i.e. تَدَّيْ. The remaining Qurrā‘ – including Warsh via al-Āṣbahānī – will read with a *hamzah*.

TEXT:

(Make *idghām* in) جُزْءًا تَدَّيْا، وَأَهْيَرْ يُضَاهُون يَتَدُّيْ بَوَالْبَنِيَّةَ وَالْبَنِيَّةَ الْهُدَى

TRANSLATION:

(Make *idghām* in) جُزْءًا تَدَّيْا for Abū Ja‘far. Read a *hamzah* (in) يَتَدَّيْ for ‘Āṣim, and (read a *hamzah* in) the derivatives of يَتَدَّيْ and for Nāfi‘.

COMMENTARY:

In Sūrat al-Baqarah: 260, جُزْءًا مُتَضَمَّمَةً of Sūrat al-Ḥijr: 44 and جُزْءًا of Sūrat al-Zukhruf: 15, Abū Ja‘far (بَنُو سِيَذَتْ) changes the *hamzah* into a *zāy*, then makes *idghām* of the one *zāy* into the other i.e. جُزْءًا.

In Sūrat al-Tawbah: 30 (يَتَدَّيْا) will read it with a *hamzah* يَتَدَّيْا (وُهَامَرْ); the *hā‘* will be *maksūrah*, followed by a *hamzah* maḏmūmah before the *wāw*. The remaining Qurrā‘ will read without a *hamzah* i.e. يَتَدَّيْا.

-refers to theُنِّوُةَ theُنِّوُةَ theُنِّوُةَ، as well as theُنِّوُةَ. Nāfi‘ (بَوَالْبَنِيَّةَ) will read it with a *hamzah* i.e. يَتَدَّيْا. The remaining Qurrā‘ will read it without a *hamzah*. 

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164 See *al-Hādī*: 1: 234 for this explanation. Other more complex interpretations regarding the changes in this word are given in other commentaries.
TEXT:

ْىصىة، إٍبىًيَّػحً ادٍػٔيً٘ ػزٍثىػةدًمىظيٍٗؽًيىةءىزًفٍ، ميرٍصى٠فىديرٍصًػ٢ظىَغيٍٗ228

TRANSLATION:

(Read a hamzah in) ضََِبٓءً for Qunbul, (with a hamzah in) مُصْحَونَ and (with a hamzah in) حُصْحِؼي for Ibn Kathîr al-Makkî, Abû ‘Amr al-Baṣrî, Ya‘qûb, Shu‘bah and Ibn ‘Amir al-Shâmi, (with a hamzah in) نَفِي for Nâfî and Ibn Dhawkân and (with a hamzah in) نادٍي for Abû ‘Amr al-Baṣrî.

COMMENTARY:

In ضََِبٓءً (ضََِاءَ) of Sûrah Yûnus  5, Sûrat al-Anbiyâ’  48 and Sûrat al-Qaṣâṣ: 71, Qunbul (ذَن) will read with a hamzah i.e. ضََِبٓءً. The remaining Qurrâ’ will read with a yâ.

Ibn Kathîr al-Makkî, Abû ‘Amr al-Baṣrî, Ya‘qûb (حَغِقِّ), Shu’bah (حَمِّ) and Ibn ‘Amir al-Shâmi (كِمِّ) will read مُصْحَونَ of Sûrat al-Tawbah: 106 and حُصْحِؼي of Sûrat al-Aḥzâb: 51 with a hamzah i.e. مُصْحَـئُونَ، ثُؼصْحِؼئُ. The remaining Qurrâ’ will read it without a hamzah.

Nâfî (إٍلِّ) and Ibn Dhawkân (إٍلِّ) will read البَذِيَ امص بْيِ of Sûrat al-Bayyinah: 6 and 7 with a hamzah i.e. البَذِئَ امص بْيِ. The remaining Qurrâ’ will read without a hamzah.

In بَذِيَ امص بْيِ of Sûrah Hûd  27, Abû ‘Amr al-Baṣrî (نادٍي) will read with a hamzah i.e. بَذِئَ امص بْيِ. The remaining Qurrâ’ will read without a hamzah.
Naql – Transference of the Ḥarakah to the to Sākin before it and other Matters

Ziyādāt al-Ṭayyibah:
In wherever it comes e.g. , Ibn Wardān had naql via the Durrah. Via the Tayyibah, taḥqīq is also allowed for him.165

In , Ibn Wardān has naql via the Durrah. Via the Tayyibah, he also has taḥqīq.

In , Warsh via Al-ʾAshbahānī will have both taḥqīq and naql.

In of Sūrah Āl ʿImrān, Ibn Wardān has naql via the Durrah. Via the Tayyibah, he also has taḥqīq.

TEXT:

وَأَنْتُمْ إِلَى الآخِرِ ْعِيْبَ حَرَفًَ مَّدُّ ْلَوْرَشِ َّلَا َّهَا كِتَابِيَةُ أَسْـَ 229

TRANSLATION:
Transfer (the harakah of the hamzah) to the (sākin letter) at the end (of the word before it) for Warsh, but not in the letter of madd, except (in) the hāʾ of , which is (the) preferred (opinion).

COMMENTARY:
Warsh – via both Al-Azraq and Al-ʾAshbahānī – will transfer the harakah of the hamzat al-qatʿ (وَأَنْتُمْ إِلَى آخِرِ حَرَفًَ مَّدُّ ْلَوْرَشِ َّلَا َّهَا كِتَابِيَةُ أَسْـَ) to the sākin letter before it, at the end of the word preceding it (الآخِرِ). The sākin letter will be given the harakah of that hamzah and the hamzah dropped. This will take place in the case of a tanwīn e.g. نَآَرَ ْخَ حُنْيَةٌ أَخْصِئَةً ْمَتَّاعٌ إِلَى ْجَهَبَ.

165 In the two places of Sūrah Yūnus where it appears as istilḥām, Ibn Wardān only has naql.
An exception to the rule of *naql* is that the *sākin* should not be a letter of *madd* (e.g. *غَرُّ حَزَفَ مَذَََ). In one place, there is difference of opinion as to whether *naql* will be made or not: of Sūrat al-Hāqqah: 20 (إِلَّا هَا كُتُبَهُ). A group makes *naql*, maintaining consistency with the rule of *naql* i.e. *naql* should be made when the *hamzat al-qāṭʿ* is preceded by a *sākin* letter. In this case, the *hamzat al-qāṭʿ* is preceded by the *hāʾ al-sakt* which is *sākin*. The majority prefers not making *naql* here because the primary state of the *hāʾ al-sakt* is that it is *sākin*, and should therefore remain *sākin*. Ibn al-Jazari gives preference to not making *naql* here when he states “أَسْتَ” i.e. this view is preferred.

**TEXT:**

وَافَقَ مِنْ إِسْتَبْرَقَيْ غَرُّ، وَاحْتَلِفَ فِي الآنَ جُدُّ، وَيُؤْدِّي مَّهَ حَطَّف

**TRANSLATION:**

Ruways agrees (with Warsh in making *naql* in) مِغْنَتَْ إِسْتَبْرَقَيْ غَرُّ، وَاحْتَلِفَ فِي الآنَ جُدُّ، وَيُؤْدِّي مَّهَ حَطَّف

**COMMENTARY:**

In مِغْنَتَ of Sūrat al-Raḥmān: 54, Ruways agrees with Warsh (وَافَقَ في الآن) in making *naql*.

In wherever it comes مِغْنَتَ (في الآن) e.g. قَالَوْا الْغَنَّ, Ibn Wardān (خُدُّ) has an option of making *naql* and reading without *naql* (واَخْلَفَ).  

166 Another exception for *naql* would be when the *hamzat al-qāṭʿ* is preceded by a *mīm al-jamʿ* e.g. مَّوَلَِّنَمِ أمْيُونَ. In this case Warsh will make *silah*, as mentioned before.
In Sūrah Yūnus (38: 51, 91), Qālūn (خمف) and Ibn Wardān (بھ) will agree with Warsh and make *naqâl* here, without another option i.e. they will only have *naqâl* here.

**TEXT:**

وَعَادَا الأُولِى فَعَادَا لُوْلِئي مَدَّا حَمَا مُدْمَعًا مَنْقُولًا

**TRANSLATION:**

And ḥati is then (read as) ُعَادًا لُوْلِئي by Nāfiʿ, Abū Jaʿfar, Abū ʿAmr al-Baṣrī and Yaʿqūb, making *idghām* and *naqâl* (in it).

**COMMENTARY:**

In Sūrat al-Najm: 50 (عَادَا لُوْلِئي), Nāfiʿ, Abū Jaʿfar (عَادَا لُوْلِئي), Abū ʿAmr al-Baṣrī and Yaʿqūb (عَادَا لُوْلِئي) will make *naqâl* (مَنْقُولًا) of the *hamzah* in the *lām* and drop the *hamzah* i.e. لُوْلِئي. Thereafter, they will make *idghām* of the *tanwīn* of عَادَا لُوْلِئي into the *lām madmūmah* (مَدْمَعًا), reading it as ُعَادَا لُوْلِئي (عَادَا لُوْلِئي).

The remaining *Qurrāʾ* – Ibn Kathir al-Makki, Ibn ‘Āmir al-Shāmī and the Kūfīs – will read the *nūn* of the *tanwīn* with a *kasra*, the *lām* as *sākinah* and the *hamzah* as *muḥaqqaq* without any *naqâl*.

**TEXT:**

وَخَلُفُ هَمَّزُ الْوَازِ فِي التَّقْلِبِ بَسْمُ وَابْدًا لَيْغَيِّرُ وَرْضَنَ بِالْأَضْلِ أَتَمْ

**TRANSLATION:**

Qālūn has a choice of (reading) a *hamzah* (in place of) the *wāw* (sākinah of the *lām* لُوْلِئي) during *naqâl*. Start (for all) besides Warsh as (one would start) in the *hamzah* of the *lām al-taʿrīf*, which is most complete.
COMMENTARY:
Qālūn (قُلُون) has a choice (وَذُوْفُ) of reading the wāw sākinah of لُوْلَ (لُوْلَ) with a hamzah sākinah (هَُْؼزِ) when making naql (في النقل) i.e. لُوْلَ. The implied opposite is that when reading without naql for Qālūn, then one will not read with a hamzah in the place of the wāw.

In the second half of the line, the author discusses how to start from لُوْلَ (وَاتْـسَا) if waqf is made on لُوْلَ for those besides Warsh (زِذْءًا) i.e. Qālūn, Abū Ja‘far, Abū ‘Amr al-Baṣrī and Ya‘qūb who make naql and idghām; and likewise, for those who do not make naql and idghām. They will start as one would primarily start from a lām al-ta’rif (بالأسْلِ) i.e. reading the hamzah of the lām al-ta’rif, followed by the lām as sākinah and thereafter a hamzah maḍmūmah; as لُوْلَ.

TEXT:
واَنْقُلْ مَدَا ۡرَدَآ وَذِبَتُ ٱلْبِدْنَل

TRANSLATION:
Start with the hamzat al-wasl during naql, which is most correct. Nāfi‘ and Abū Ja‘far make naql in (نِدْقَتَ) while Abū Ja‘far makes ibdāl (of the tanwīn into and alif).

COMMENTARY:
Those who make naql (في النقل) – Nāfi‘, Abū Ja‘far, Abū ‘Amr al-Baṣrī and Ya‘qūb – also start with the hamzat al-wasl (يُهْنِرُ ٱلْوُضَّلِ) after transferring the dammah of the hamzah to the lām and dropping the hamzah i.e. لُوْلَ.

Though it is not mentioned here, one may also start from the lām itself after transferring the dammah of the hamzah to the lām and dropping the hamzah i.e. لُوْلَ.
To summarise, all those – besides Warsh – who make *naqīl* have three ways of reading:

1) Starting from the temporary *hamzah* of the *lām al-taʿrīf*, followed by the *lām* as *sākinah* and thereafter a *hamzah madmūmah* i.e. َلُولَنَ.

2) Also starting with the *hamzat al-waṣl*, but after transferring the *ḍammah* of the *hamzah* to the *lām* and dropping the *hamzah* i.e. َلُولَنَ.

3) Starting from the *lām*, after transferring the *ḍammah* of the *hamzah* to the *lām* and dropping the *hamzah* i.e. َلُولَنَ.

Warsh would only have the second two ways mentioned here.

Considering that Qālūn has the option of reading with a *hamzah* when making *naqīl*, he will have five ways of starting: َلُولَنَ، َلُولَنَ، َلُولَنَ، َلُولَنَ، َلُولَنَ.

Those who do not make *naqīl* will only read according to number one above.

In the second half of the line,زِذْءًا ًُؼعَسِّكـٌِؼي of Sūrat al-Qaṣṣ: 53 (زِذًا). Nāfīʿ and Abū Jaʿfar will make *naqīl* here (مَـسًا وَاهْـلُـلْ. ) Additionally, Abū Jaʿfar (وَظَٰئِسْتَ) makes *ibdāl* (زِذَا ًُؼعَسِّكـٌِؼي) of the *tanwīn* into an *alif* during *waqf* and *waṣl* i.e. َرِدًا يُضَدَقُنِي. Nāfīʿ will therefore read it asزِذَا ًُؼعَسِّكـٌِؼي.

TEXT:

وُهَلُاءُ ُضَقُنِيَ مِعَ عِيْسَيْ اِخْتِلَفَ وَسَّطَ الْرَوْٰيَ دَمَّ كَيْفَ ٌجَا ٌفَرَان ُدِفُّ

TRANSLATION:

Al-Aṣbahānī with ʿĪsā (Ibn Wardān) have an option (in making *naqīl*) in زِذَا ًُؼعَسِّكـٌِؼي. Al-Kisāʾī, Khalaf al-ʿĀshir and Ibn Kathīr (make *naqīl*) in اِسْبَلْ and Ibn Kathīr in اِسْبَلْ. However they come.
COMMENTARY:

In سورة آل عمران 91 (QM) of Sūrah Āl ʿImrān: 91, Warsh via al-Aṣbahānī (الاصبّاني) and Ibn Wardān (عنصى) have an option (اختلاف) in making naql or reading without naql. Thus, there are four ways of reading ملء الأرض:

1) **Naql** in both ملء as well as in الأرض – this is one of the two ways for al-Aṣbahānī.

2) **Naql** in الأرض only – this is for Warsh via al-Azraq and the second way for al-Aṣbahānī.

3) **Naql** in ملء only – this is one of the two ways for Ibn Wardān.

4) No **naql** in both ملء as well as in الأرض – this is the second way for Ibn Wardān, as well as for the rest of the Qurrā’.

Al-Kisāʾī, Khalaf al-ʿĀshir (زوى) and Ibn Kathīr (ذم) will make naql in the word إسأل (سؤال) however it comes (كيف جاء), whether with a wāw e.g. وسألوا or with a fāʾ e.g. فسألوا.

Ibn Kathīr (ذف) reads the word فَسْئَلَ (كيف جاء) في القرآن however it comes with naql e.g. فَسْئَلَ فَاتَّبعَ القرآن.

The remaining Qurrāʾ will read without naql here.
Sakt before a Hamzah and other Matters

Ziyādāt al-Ṭayyibah:

Hamzah has nine varying transmissions regarding sakt:

1) Sakt on “اَلْ” and “ضَْء” only. This is mentioned in the Shāṭibiyyah.
2) Sakt on “اَلْ” with tawassuṭ in “ضَْء”.
3) Sakt on “اَلْ”, “ضَْء” and sākin mafṣūl. The Shāṭibiyyah relates this for Khalaf. Via the Ṭayyibah, it is related for Khallād as well.
4) Sakt on “اَلْ” and mafṣūl with tawassuṭ “ضَْء”.
5) Sakt on “اَلْ”, “ضَْء”, mafṣūl as well as mawsūl.
6) Sakt on all of the above as well as on madd munfāsil.
7) Sakt on all of the above as well as on madd muttaṣil.
8) No sakt for Khallād. This is related for Khallād in the Shāṭibiyyah.
9) No sakt for Ḥamzah.

Via the Ṭayyibah, Ibn Dhakwān, Ḥafṣ and Idrīs from Khalaf al-ʿĀshir also have sakt. The transmissions regarding sakt for them are of three variations:

1) Sakt on “اَلْ”, “ضَْء” and mafṣūl.
2) Sakt on “اَلْ”, “ضَْء”, mafṣūl as well as mawsūl.
3) No sakt. This is related for Ibn Dhakwān and Ḥafṣ via the Shāṭibiyyah and for Idrīs via the Durrah.

Via the Shāṭibiyyah, sakt is related for Ḥafṣ in عَوْجَا * فِيَّْ مَزْقُبًا * هَذَا of Sūrah Yāsīn, عِنْحَحَا * كَِِّـمًا of Sūrat al-Kahf, مَنْ زَاقٍ * رَآٞ٣ اً مُنْ of Sūrat al-Qiyāmah and تَلْ زَانَ of Sūrat al-Muṭaffīfīn. Via the Ṭayyibah, no sakt is also allowed.

TEXT:

والسَّكَّة عَن حَمْرَةٍ فِي شَیْءٍ وَأَلْ وَأَلْ، وَالْبَعْضُ مَعْهُمَا لَهُ فِي مَا اتِصَلَّ

167 Refer to line 171 in the chapter on madd and qaṣr.
TRANSLATION:

*Sakt* (is related) from Ḥamzah in “‘شيء’” and “‘الْ’”. Some (relate *sakt*) for him in that (*sākin*) which is separated along with them both (along with “‘شيء’” and “‘الْ’”). Some (relate *sakt*) unrestrictedly; it is (also) said: after (the letter of) madd; or (that no *sakt*) is consistent from Khallād.

It is (also) said: no (*sakt* is related) from Ḥamzah. A choice (is related) from Idrīs – unrestrictedly and restricted – but not in the (letter of) madd.

COMMENTARY:

In these lines there are seven different transmissions for Ḥamzah:

1) *Sakt* on “‘الْ’” and ‘شيء’ e.g. (وَلاَّ عَنْ حَمَرَةٍ، وَالْخَلْفُ عَنْ إِدْرِيسِ عَيْنِ السَّدَد أَطْلِيقُ وَأَخْصَصُ).’

2) *Sakt* on “‘الْ’”, ‘شيء’ and that *hamzah mutaḥarrikah* which is preceded by a *sākin* in a different word, referred to as *sākin munfaṣil* or *mašūl* (وَامْحَـْغُ امَـُِْمَ مَـَُ افِيمَ لْ اهْفَؼعَ) e.g. (كُلْ بَوِةٍ، ذَوَوْا اِلَ) refers to ‘شيء’ and *لهِ ‘شيء’* refers to Hamzah mentioned before it.

3) *Sakt* on “‘الْ’”, *sākin munfaṣil* and *sākin muttaṣil* in one word (وَامْحَـْغُ امَـُِْمَ مَـَُ افِيمَ لْ اهْفَؼعَ) e.g. (كُصْءَانٍ، ػَمْبٓن، مَسَْئَا، امـمَصْءِ، ذِفْءٌ) *Sakt* on all of the above, as well as after a letter of madd (وَكِِـلَ سَ تَـْ سْ مَْ).”

4) *Sakt* on all of the above as well as on *madd munfaṣil* e.g. (وَكِِـلَ سَ تَـْ سْ مَْ).”

5) *Sakt* on all of the above as well as on *madd muttaṣil* e.g. (وَكِِـلَ سَ تَـْ سْ مَْ).”

6) No *sakt* for Khallād (أَوْ لَيْسُ عَنْ خَلَادِ الشَّكْتَ اطْلِيقُ).”

7) No *sakt* for Ḥamzah i.e. for both Khalaf and Khallād (وَقِيلَ وَلَا عَنْ حَمَرَةٍ).”

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168 Considering that Hamzah also has *tawassut* in ‘شيء’ when applying *sakt* on “‘الْ’”, as well as *tawassut* in ‘شيء’ when applying *sakt* on “‘الْ’” and *sākin mašūl*, one may count nine different transmissions regarding *sakt* for him.
Thereafter, Ibn al-Jazarī discusses *sakt* for the other *Qurrā*. Idrīs from Khalaf al-‘Āshīr (غُنَ إِذْيسُ) has an option of reading with *sakt* or not (َوَالْخَلَفْ), not allowing *sakt* on *madd muttaṣil* or *madd munfaṣil* (عَنْ المَلَدْ). Idrīs has three varying transmissions of *sakt*:

1) *Sakt* on “َاَلْ” and a sākin in a different word.
2) *Sakt* on “َاَلْ”, sākin munfaṣil and sākin muttaṣil.
3) No *sakt*.

It is said: (sakt is related for) Ḥafṣ and Ibn Dhakwān, and in the opening letters, like َوَامْزُوْـفُ, for Abū Ja’far.

**COMMENTARY:**

*Sakt* is also transmitted for Ḥafṣ (َوَنْئَنُ ذِكْوَانُ) and Ibn Dhakwān in the same manner it is transmitted for Idrīs:

1) *Sakt* on “َاَلْ”, “َاَلْ” and a sākin in a different word.
2) *Sakt* on “َاَلْ”, “َاَلْ”, sākin munfaṣil and sākin muttaṣil.
3) No *sakt*.

*Sakt* is not transmitted on *madd* for Ḥafṣ or Ibn Dhakwān.

Abū Ja’far (َرَّافى) has *sakt* on the letters – the *ḥurūf muqatṭa‘at* – at the start of the *sūrahs* (وَفِ ُِغجَـاامْفَؼوَاثِؼحِ) e.g. َوَفِ ُِغجَـاامْفَؼوَاثِؼحِ.
TRANSLATION:
An option (of sakt) comes for Ḥafṣ in the two alifs of مَصْكَسِنََ and ُخ جا, in تلْ زَانَ and مْنْ زَاقٍ.

COMMENTARY:
Ḥafṣ (لَخَنْص) has an option of sakt (لاخِنْص) in four places:

1) The alif of مَصْكَسِنََ of Sūrah Yāsīn: 52.
4) The nūn of مْنْ زَاقٍ of Sūrat al-Qiyāmah: 27.
Waqf for Ḥamzah and Hishām on a hamzah

A skeletal diagram of the types of hamzahs discussed under this chapter is as follows:

As the chapter and discussions unfold regarding the hamzah, this skeletal diagram will be elaborated upon. The reader should consult these diagrams for easy conceptualization of the discussions, else it may seem as if these discussions are unstructured and haphazard.

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, tahqīq will be made in the following

1) Hamzah maftūḥah preceded by a ḍammah e.g. ًُوسُفُ بًَُّؼَِا
2) Hamzah maftūḥah preceded by a kasrah e.g. فَِِِءَايَثٍ
3) Hamzah maftūḥah preceded by a fāṭhah e.g. أَفْطَفِعُ أنْ
4) Hamzah maksūrah preceded by a ḍammah e.g. يَْْيَعَقَ إِتراهمِ
5) Hamzah maksūrah preceded by a kasrah e.g. مِنْ بَعُدَ إِتراهمِ
6) Hamzah maksūrah preceded by a fāṭhah e.g. غَرِّ إِخْرَاجٍ
7) Hamzah madānūmah preceded by a ḍammah e.g. لَلَحَنَةُ أَزَقْنَهُ
8) Hamzah madānūmah preceded by a kasrah e.g. عَلَيْهِ أَمْ خِ
9) Hamzah madānūmah preceded by a fāṭhah e.g. كَانَ أَمْ خِ

169 These are all referred to as hamzah mutawassīṭah bi kalimah (a hamzah which becomes central due to a word added).
Via the Tayyibah, ibdāl into a wāw will also be allowed in تَوْسُف أَيْنَهَا and into a yāʾ in غَيْبَاتَ and tas-hil bayn bayn in the remaining seven types. Al-Akhfash will additionally have ibdāl into a wāw in يَرْفَع إِثْرَاهُ and ibdāl into a yāʾ in أَنْثَى.

Via the Shāṭibiyyah, only tahqīq will be made in the likes of بِنْتَ أُرْزُلْ Via the Tayyibah, three additional awjuh will be allowed:

1) Tas-hil with madd.
2) Tas-hil with qaṣr.
3) Sakt on the letter of madd.

Via the Shāṭibiyyah, only tahqīq will be made in the likes of وَأَمرَةٌ إِلَى بِيَّ أَنْفُسُكَ قَالَوْا عَامِنًا للهّ, and and Note that in the first two examples, the letter of madd is part of the word (asliyyah) while in the latter two examples it is not (i.e. it is zāʾidah). Via the Tayyibah, three additional awjuh are allowed:

1) Naql i.e. بِهِ(يَّ)خَذًا وَأَمْرَةٌ(وَ)لِّي اللَّه فَيَنْفُسْكَ قَالَوْاَنَا
2) Idghām (after making ibdāl of the hamzah into a letter of madd and) i.e. بِهِ(يَّ)خَذًا وَأَمْرَةٌ(وَ)لِّي اللَّه فَيَنْفُسْكَ قَالَوْاَنَا
3) Sakt on the letter of madd.

Via the Shāṭibiyyah, Hishām has tas-hil in the hamzah mutaṭarrifah. Via the Tayyibah, he will also have tahqīq.

TEXT:

إِذَا أَعْتَمَدَتَ الْوَقَفَ حَقَّفَ هُمْرَةٌ تَوْسُعُتْ أَوْ طَرَفُّا لِّحَمْرَةٍ

TRANSLATION:

If you intend to make waqf, then make takhfīf of the hamzah – whether it is mutawassiṣṭah or mutaṭarrifah – for Ḥamzah.
COMMENTARY:

The word “خفف” (make takhfīf) refers to all the types of takhfīf: ibdāl, tas-hil bayn bayn, naql, hadhf and idghām.

If the hamzah is mutawassīṭah (in the middle of a word) e.g. يؤمنون يُنْثرون or mutataṭarribiḥ (at the end of a word) e.g. نَحَّٰئَها, then Ḥamzah will make takhfīf in that hamzah.

TEXT:

فَإِنْ يُسَكِّنْ يَالْدِي قَبْلَ أُبْدِيلْ وَإِنْ يُحَمَّلْ عَنْ سُكُونٍ فَأنْقُلْ

TRANSLATION:

If it (the hamz) is given a sukūn, then make ibdāl (in it) in accordance with that (ḥarakāh) before it. And if it (the hamz) is given a harakah (whether mutawassīṭah or mutataṭarribiḥ), (and it comes) after a sūkūn, then make naql.

COMMENTARY:

The author first discusses the hamzah sākinah which is preceded by a mutaharrīk, then the hamzah mutaharrīkah which is preceded by a sākin. Subsequently, he discusses the hamzah mutaharrīkah which is preceded by another mutaharrīk.

If the hamzah is sākinah (فَإِنْ يُسَكِّنْ) – and preceded by a mutaharrīk – then ibdāl will be made into a letter of madd (ایل) in accordance with the harakah before it (فالَّدِي قَبْلَ). Thus, if there is a fāṭḥah before the hamzah sākinah e.g. يُؤْمِنُونَ, ibdāl will take place into an alif; if there is a kasrah before the hamzah sākinah e.g. يُنْثَرُونَ, ibdāl will take place into a yā', and if there is a dammah before the hamzah sākinah e.g. يُؤْمِنُونَ, then ibdāl will take place into a wāw.

This type of hamzah – sākinah preceded by a mutaharrīk – is either mutawassīṭah (central) or mutataṭarribiḥ (concluding). Mutawassīṭah includes three types:
1) Intrinsically central (مَذْوَسِّعَة بَيْنَهُ) e.g. يَؤُمِّنُونَ بِئِرَةً ثَبْثُونَ, تَئُّونَ, ًُؤْمٌُِونَ.
2) Central due to a letter (مَذْوَسِّعَة بِحَزْف) e.g. فَأَوْا. قالوا أنْجَنا، الَّذِي أؤثُمنَ، الْهُدِيَ أَنْجَنا.
3) Central due to a word (مَذْوَسِّعَة بِكَلْمَة) e.g. ثَبْثُونَ.

*Mutaṭarrifah* includes two types:

1) Concluding with a permanent *sukūn* e.g. ثَبْثُونَ. There is no example of a this type being preceded by a *dammah*.
2) Concluding with a temporary *sukūn* e.g. يَأْثُمِنَ. ثَبْثُونَ during *waqf*).

In all of these, *ibdāl* will be made into a letter of *madd* in accordance with the *ḥarakah* before it.

Diagrammatically, our discussion thus far will look as follows:

![Diagram](image)

After discussing the *hamzah sākinah*, the author proceeds to discuss the *hamzah mutaḥarrakah*.

If the *hamzah* is *mutaḥarrakah* (وَأَنَّ نَحْرًاُ) – *mutawassītah* or *mutaṭarrifah* – coming after a *sākin* (عَنْ شَكْوَنَ), then make *naql* in it (فَالْنَّاِلِلْ: حَبَّةً). شَيْءٍ يَخْلُدَ لَهُ مَسْؤُولًا.

The *sukūn* in the clause “عَنْ شَكْوَنَ” could refer to all types of *sukūns*: an *alif*, a *wāw zāʼidah*, *yā’ zāʼidah*, *wāw asliyyah*, *yā’ asliyyah* or a *ṣāhih sākin*. Due to the *alif*, *wāw zāʼidah* and *yā’ zāʼidah* particularly being mentioned in line 242 and 243, all the other
types of sukūns are intended here. Thus, in all besides the alif, the wāw zāʾidah and yāʾ zāʾidah, naqṣ will be made, as it may be seen in the examples above.

TEXT:

إلاَّ مَوْسُوَّطًا أَنْى ە بَعْدَ أَلْفٍ ۗ سَهَّلَ، وَمَنْلَهُ فَاَبْدُلْ فِي الْطَّرَفَ

TRANSLATION:

Except when it (the hamzah mutaḥarrikah) is mutawasiṭah and comes after an alif, then make tas-hil. Likewise, when it (the hamzah mutaḥarrikah) is mutatarrifah, then make ibdāl in it.

COMMENTARY:

If the hamzah mutaḥarrikah is mutawasiṭah (مَوْسُوَّطًا) and comes after an alif (أَنْى ە بَعْدَ أَلْفٍ), then make tas-hil in it (سَهَّلَ) e.g. (سَهَّلَ) أَلْفٍ

Likewise (ومَلْهُ), if the hamzah mutaḥarrikah is mutatarrifah (في الْطَّرَفَ) and comes after an alif, then make ibdāl in it (فَبَتْـسِلْ) e.g. (فَبَتْـسِلْ) أَلْفٍ

TEXT:

وَإِلَّا ۗ وَأَلْيًا إِنْ يُنْزَاذَا أَذَّهْمًا ۗ وَالْبَعْضُ فِي اَلْأَصْلِي أَيْضًا أَذَّعْمًا

TRANSLATION:

The wāw and the yāʾ, when they are zāʾidah, then make idghām. And some also make idghām in the asli.

Examples of hamzah mutaḥarrikah which is mutatarrifah and preceded by a saḥīḥ sākin are seven; four in which the hamzah is madmūmah: دَفْعًا of Sūrat al-Nahl: 5, دَفْعًا of Sūrah Al ‘Imrān: 91 of Sūrat Al-Naba': 40, دَفْعًا of Sūrat al-Ḥijr: 44, two in which the hamzah is maksūrah: دَفْعًا of Sūrat al-Baqarah: 102, لَؤْنُ أَلْفٍ لَؤْنُ أَلْفٍ دِرْكَجَهُ of Sūrat al-Anfāl: 24, and one place in which the hamzah is maftūḥah: دَفْعًا al-Naml: 25.
COMMENTARY:

If the hamzah muḥarrikah – whether mutawassitah or mutaṭarrīfah – comes after a wāw zāʾidah or yāʾ zāʾidah (وَامْحَـْغُ, and أَلْوَامُ وَالْيَبِيَّةُ إِنْ شَرَاكُ). then make idghām (بَذْقِـمَا) e.g. كُصُوٓءٍ. An example that is exclusive to the Qirāʾah of Ħamzah is ذُزِّيٓءٌ of Sūrat al-Nūr: 35.

According to some (وَامْحَـْغُ), if the wāw or yāʾ is not zāʾidah i.e. it essentially is part of the word, being aṣli, (فِي الأصليِّ) e.g. سُوٓءٍ, and then they will also allow idghām (بَذْقِـمَا). This will apply whether the wāw aṣliyyah or yāʾ aṣliyyah are mutawassitah e.g. سَوْءَاتَكِمْ, سَوْءَاتَهُمَا, or mutaṭarrīfah e.g. مَثَلُ امس وْءِ. 178

Note that in line 241, naql was mentioned in these types of words; the additional application grasped from this line is idghām in the case of wāw aṣliyyah and yāʾ aṣliyyah.

Conclusively, in the wāw aṣliyyah and the yāʾ aṣliyyah there are two applications:

1) Naql without idghām, as understood from line 241.
2) Idghām (after ibdāl), as grasped from this line.

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171 This is the only example of wāw zāʾidah as mutaṭarrīfah.
172 These are the only two examples of yāʾ zāʾidah as mutaṭarrīfah.
173 These latter three examples are the only examples of yāʾ zāʾidah as mutawassitah. There are no examples of wāw zāʾidah as mutawassitah.

Note that idghām will only take place after ibdāl of the hamzah into the wāw or yāʾ before it; idghām therefore takes place of the one wāw or yāʾ into the other.

174 This is the only example of yāʾ aṣliyyah as a letter of madd being mutawassitah.
175 These are the only two examples of yāʾ aṣliyyah as a letter of lin being mutawassitah.
176 These are the only examples of wāw aṣliyyah as a letter of lin being mutawassitah.
177 Note that the first two examples here are letters of madd while the latter two are examples of letters of lin.
A diagrammatic representation of what has been covered regarding the *hamzah* thus far is as follows:

After discussing the *hamzah mutaḥarrikah* preceded by a *sākin*, in the next line, the *hamzah mutaḥarrikah* preceded by a *mutaharrik* is discussed.

**TEXT:**

\[\text{وَبِعَدَ كَسْرَةَ وَضَضْمُ أَبْدِلًا} \quad \text{إِنَّ فُصِّحَتْ بِيَا حَوَاءَ وَوَاوَ مُسْجِلًا} \]

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TRANSLATION:
If the hamzah has a fatha (and comes) after a kasrah or a dammah, then make ibdāl (of it) into a yāʾ or a wāw, unrestrictedly.

COMMENTARY:
The author here starts discussing the hamzah mutawassīṭah bi nafṣīḥī (the hamzah which is intrinsically central) which is mutaḥarrikah, and preceded by another mutaḥarrīk.

The hamzah mutaḥarrikah may have any of the three harakāt, and be preceded by any of the three harakāt. Three multiplied by three, results in nine possible variations. Two of these nine are discussed in this line: the hamzah with a fatha (la ʾnaṣṣaṣṭaṭ ʾnaṣṣaṣṭaṭ), coming after i.e. preceded by, a kasrah or a dammah (e.g. ʾnaṣṣaṣṭaṭ ʾnaṣṣaṣṭaṭ), unrestrictedly) ibdāl will take place (2 bātisal) of the former into two a yāʾ (i.e. ʾnaṣṣaṣṭaṭ ʾnaṣṣaṣṭaṭ, ʾnaṣṣaṣṭaṭ ʾnaṣṣaṣṭaṭ) and the latter two into a wāw (i.e. ʾnaṣṣaṣṭaṭ ʾnaṣṣaṣṭaṭ, ʾnaṣṣaṣṭaṭ ʾnaṣṣaṣṭaṭ).

The remaining seven of the nine variations are mentioned in the next line.

TEXT:
waʿiṣṣur ḥadā ʾbīn ʾbīn, waʾnaqil yāʾa ʾkatūfīna wawoʾna ʾkasīl
TRANSLATION:
And besides this (these two variations), make (tas-hīl) bayn bayn. (Ibdāl) is also transmitted into a yāʾ (in the likes of) waw and into a wāw in the likes ofṣīl.

COMMENTARY:
Besides these two variations mentioned in the previous line (waʿiṣṣur ḥadā) i.e. in the remaining seven variations, tas-hīl will be made (ṣīl) according to Sibaway:

1) Hamzah maftūḥah, preceded by a fathah e.g. ʿṣīl.
2) Hamzah maksūrah, preceded by a maḍmūmah e.g. ʿṣīl.
3) *Hamzah maksūrah*, preceded by a *maksūrah* e.g. بََٰرَكُمُ

4) *Hamzah maksūrah*, preceded by a *maftūḥah* e.g. تُمَطَتْنِئُ.

5) *Hamzah madmūmah*, preceded by a *madmūmah* e.g. بْٰرَٰقُوْسُكُمُ

6) *Hamzah madmūmah*, preceded by a *maksūrah* e.g. يُبْنَشْهُروْنَوْ

7) *Hamzah madmūmah*, preceded by a *maftūḥah* e.g. زَٰقوْفَ

In two of these seven variations, *ibdāl* is transmitted (ٰٰنَيْلُ) i.e. the *hamzah madmūmah* preceded by a *maksūrah* into a *yāʾ* (يَّاَّ), in accordance with the *kasrah* before it; and in the likes of سُئِلَ i.e. the *hamzah maksūrah* preceded by a *madmūmah* into a *wāw* (وَوَاوٌ), in accordance with the *dammah* before it. This is the view of al-Akhfash.
TEXT:

والْهَمْرُ الْأَوَّلِ إِذَا مَا اتَّصَلَّاً
وَأَوْ يَنْفَسُ كَسَّعَوْا إِلَى قُلُّ إِنْ رَجَعُ
لا مَيْمَ جَمْعٍ، وَيَغْيِرُ ذَاكَ صَخْحُ

TRANSLATION:

The first hamzah (i.e. at the start of a word) if it is connected (to what precedes it) in script, then from the majority tas-hil is related. And if it is disconnected (in script), like فَاسْـَوْا اِلَ and كُلْ اِنْ, then (tas-hil) is preponderant, except by the mīm al-jam‘. And besides this, (tas-hil) is (also) sound.

COMMENTARY:

In these two verses the author starts discussing hamzah which becomes mutawassiṭah due to a letter, letters or a word being added to it. Essentially, the hamzah comes at the start of a word (والْهَمْرُ الْأَوَّلِ), but is shifted into an “in-between position” in a word due to circumstances. This is referred to as hamzah mutawassiṭah bi ghayrihī (the central hamzah due to another i.e. due to another letter, letters or word being added). This is of two categories:

1) The hamzah and what precedes it are connected in script (إِذَا مَا اتَّصَلَّا). This category is also commonly referred to as hamzah mutawassiṭah bi zawāʾid (the central hamzah due to an addition).

2) The hamzah and what precedes it are separated in script (أَوْ يَنْفَسُ). In the first line – line 246 – the first category is discussed. These letters – due to their connection in script – makes the hamzah become mutawassiṭah, and are gathered in the combination هِمْرَةَ لْكُتِبْ أُوْقَا ء; 10 letters in total. These 10 letters may also be divided into two:

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179 Because it essentially appears at the start of a word, it may be deduced that this hamzah will be mutaharrik.
180 This combination gathers the hāʾ al-tanbih, the yāʾ al-nidāʾ, the lām al-jārrah, the lām al-taʿkid, the kāf al-tashbih, the sīn used to denote the future, the bāʾ al-jārrah, the lām al-taʿrif, the wāw and the fāʾ of ‘āṭf and the hamzat al-istifḥām.
1) Those in which the hamzah is preceded by a sākin.

2) Those in which the hamzah is preceded by a mutaḥarrik.

In the first type is the yāʾ al-nidā e.g. ًئَاذَمُهُ, ًبًَُّؼَِا, ًب ولِِ الَِْمْـحَاهِ, the hāʾ al-tanbih e.g. ُبَهْـذُـم, ُؤُلَِٓءِ, and the lām al-taʾrīf e.g. َِْزْط,ِوْسَان, the hāʾ al-tanbih e.g. ُبَهْـذُـم, ُؤُلَِٓءِ, and the lām al-taʾrīf e.g. َِْزْط,ِوْسَان.

The second type will be the remaining letters from the combination ُُهَُؤَا ْلَوَِظَفَاءِ. The hamzah itself may assume any of the three ḥarakāt, while the letter before it will either have a fathah or a kasrah. Thus, there are six variations one might find:

1) Hamzah maftūḥah preceded by a kasrah e.g. َولَأُنَوَهُ بِأَيْضَارِهِم .

2) Hamzah maftūḥah preceded by a fathah e.g. ُسَأَصَرْفُ بِأَيْضَارِهِم كَذَا لَأَنْشُمُهُم.

3) Hamzah maksūrah preceded by a kasrah e.g. ِإِلِيَافْ لِمُبَيَّانِهِمِ. ًأَمَّا فَلَأَنَشُمُهُم .

4) Hamzah maksūrah preceded by a fathah e.g. ُبَهْشَزْثَؼُِم , ُكََه َُءَبَهْشَزْثَؼُِم , ُسَبَصِِْفُ.

5) Hamzah maḍmūmah preceded by a kasrah e.g. َمَـدِـاِمِِِم .

6) Hamzah maḍmūmah preceded by a fathah e.g. َقَأْرَيِ وَأَوْجِي .

The ruling of the majority (فَـَؼنْ جَُُِْوزُِِـمْ) regarding all these categories is that tas-hīl be made (كَـسْسُؼِِّـلَ). Tas-hīl is used in the literal sense i.e. takhfiʿ (ease), and will include ibdāl and naql since in examples like َتِبَتْعَازِهِ and َوَلَِِتَوًََِْ, ibdāl will be made, while in the lām al-taʾrīf, naql will be made. In all the remaining types besides these two mentioned, tas-hīl bayn bayn will be made.

While this is the practice of the majority, as suggested by the author, others also allow tahqīq to be made in all these examples.

181 According to al-Akhfash, ibdāl will be made in these examples.

182 Note that tahqīq in the lām al-taʾrīf will only be allowed with sakt. See al-Nashr: 1/427, 486; Ithāf Fudalāʾ al-Bashar: 168. However, there is a minority who allow it, considering that one of the allowed ways transmitted for Hamzah is no sakt at all. See al-Rawḍ al-Naḍīr: 283; Faridat al-Dahr: 2/22. See also Ghunyat al-Talabah bi Sharḥ al-Tayyibah: 2/1016-1019.
In the second line – line 247 – what precedes the hamzah is not connected to it in script (بَوْيَفَعِلْ). Two examples are given of this: قُلْ إنْ كُنْتمْ فَآسِعْوا إِلَّا غَدِّ حَتَّى آدَمَ خَلَّلَ إِلَّا. Similar examples would include غَدَّ أَلِيمَ مِنْ آمِنَ فَقُدْ أَفْلَحَ إِنْيَ آدَمَ خَلَّلَ إِلَّا.

One notes that in all these examples, the hamzah becomes mutawassīṭah – in pronunciation – due to a letter or a word being added. Also, one gauges that before the hamzah, there is a sākin, whether it is a saḥīḥ sākin or a letter of ṭīn, as grasped from the given examples of Ibn al-Jazarī in the text.

The preponderent application (زَحَحْ) regarding this category is tas-hīl over taḥqīq, as understood from the previous line. Again, the literal meaning of tas-hīl is intended and refers to naqīl specifically.

The mīm al-jamʿ is excluded from this application though (لا يم جمع) عَلَیْكُمْ أَنْفَسُكُمْ. Naqīl will not be made here.

At the start of line 247, the author mentions the hamzah preceded by a sākin, whether it is a saḥīḥ sākin or a letter of ṭīn. When he states “وَتَلَّٰغصِرَاكَ” (and besides this), he specifically refers to when the sākin before the hamzah is not a letter of ṭīn, nor a saḥīḥ sākin i.e. it is a letter of madd e.g. في أنفسكم قالوا عالتا بينما أنزل, or when before the hamzah there is a mutaḥarrīk. If the hamzah – which may have any of the three ḥarakāt – is preceded by a mutaḥarrīk, which may also have any of the three ḥarakāt, then there are nine variations:

1) Hamzah maftūḥah preceded by a ṭammah e.g. يُوْسَفُ أَلِيْهَا.
2) Hamzah maftūḥah preceded by a kasrah e.g. فِيهَا عَيَا۳اتِ.
3) Hamzah maftūḥah preceded by a fathah e.g. أَفْتَضَعُونَ أَنْ.
4) Hamzah maksūrah preceded by a ṭammah e.g. يَزَفْقَ إِبْرَاهِيمُ.
5) Hamzah maksūrah preceded by a kasrah e.g. مِنْ يَغَدُّ إِكْرَاهِهِنَّ.
6) Hamzah maksūrah preceded by a fathah e.g. غَيْبُ إِخْرَاجِ.
7) Hamzah maḏmūmah preceded by a ṭammah e.g. الحَجَّةُ أَلْفَثَ.
8) *Hamzah madmūmah* preceded by a kasrah e.g. عَلَّٰيَهُ أَمْهُ.

9) *Hamzah madmūmah* preceded by a fathah e.g. كَانَ أَمْهُ.

The ruling pertaining to all of these is that *tas-hīl* is also sound in them (صَحِحْ) i.e. *tas-hīl* is sound in transmission and reading (صَحِحْ رَوَايَةً وَقُرْأَةً). Bearing in mind that the literal meaning of *tas-hīl* is intended, *tas-hīl bayn bayn* will be made in بِنَا أَنْزِّلْ, while *naql* as well as *idghām* will be allowed in فِ بَهْفُسِكُمُ. In the nine variations of the *hamzah mutaharrikah* preceded by another ḥarakah the same rules applied in the *hamzah mutassiṭah bi nafsiḥ* explained in lines 244 and 245 will be used: *ibdāl* into a wāw in ًُوسُفُ بًَُّؼَِا, and *ibdāl* into a yāʾ in فَِِِ ءَايَثٍ. In the remaining seven types.

183 Be cognizant of the differences between the applications according to the view of Sibawayh and that of al-Akhfash: al-Akhfash will have *ibdāl* into a wāw in ٍَصْفَؽُ اِجْصَاُِحُ and *ibdāl* into a yāʾ in ِْأَبَا تِفِ.
The following is a diagrammatical representation of *hamzah mutawassīṭah bi ghayrihī* when preceded by a sākin:
The following is a diagrammatical representation of *hamzah mutawassītah bi ghayrihī* when preceded by a *mutahārrik*:

![Diagram](image-url)
Here the discussion regarding *takhfīf qiyāsī* (also referred to as *takhfīf iṣṭilāḥi*) terminates. From the next line, *takhfīf rasmī* – *takhfīf* in consideration of the script – is discussed.

**TEXT:**

وَعَنْهُ تَسَهْيَلُ ۚ كَحْلُ ٱلْمُصْحَفِ فَتَحَوُّ مُنْثِسُونَ مَعَ ٱلْضَّمَّ أَخْدِف

**TRANSLATION:**

From him (Hamzah) *tas-hīl* is made (in accordance) to the script of the *muṣḥaf*, so the likes of *مُنْثِسُونَ* (will be read) with a *dammah*; and drop (the *hamzah* in it).

**COMMENTARY:**

*Takhfīf* is of two types:

1) *Takhfīf qiyāsī* – those types of *takhfīf* which are in accordance with rules laid down by Arabic linguists, including *ibdāl*, *naqīl*, *tas-hīl bayn bayn*, and *ḥadhf*.

2) *Takhfīf rasmī* – those types of *takhfīf* which are in accordance with the *rasm* (script) of ʿUthmān, including *ibdāl* and *ḥadhf*.

Thusfar, *takhfīf qiyāsī* has been explained based upon the various precepts mentioned. In this line, *takhfīf rasmī* is addressed. He (وَعَنْهُ) i.e. Ḥamzah, would consider the script of the *muṣḥaf* (َكَحْلُ ٱلْمُصْحَفِ) when making *tas-hīl* of the *hamzah*. This means that *tas-hīl* i.e. *takhfīf* would be in harmony with the script. In what follows, examples of *takhfīf rasmī* are given: the likes of *مُنْثِسُونَ* of Sūrat al-Wāqiʿah: 72. This will be read with a *dammah* (مَعَ ٱلْضَّمَّ), whilst dropping the *hamzah* (اَخْدِف* (i.e. *مُنْثِسُونَ*).

By stating “" (the likes of), all similar examples are included e.g. *مُنْثِسُونَ* لِتُمَسَّطُوا بِتَسْقُطُونَ أَلْيَامُهُمْ. Bear in mind that previously, *tas-hīl bayn bayn* was established in these words according to the view of Sibawayh, as well as *ibdāl* according to the view of al-Akhfash (refer to line 244 and 245). *Tas-hīl* and *ibdāl* will be *takhfīf qiyāsī*.
while ḥadhf would be takhff rasmī since these words are written without the hamzah in the ʿUthmānic script.

Some more examples of takhff rasmī are presented in the next line.

TEXT:

\[ \text{لاِّيِّ فَ التَّشَّاُ، مَعَ وَأَوُ كُفَّا} \]

TRANSLATION:

(Takhff rasmī will take place in) The alif of اللَّنَّسَةُ, with the wāw of نُـفُوًا and كُفَّا and the ضَعْفَا.

COMMENTARY:

Amongst the examples in which takhff rasmī takes place is the alif in اللَّنَّسَةُ (وَأَلِيِّ فَ التَّشَّاُ) of Sūrat al-ʿAnkabūt: 20, Sūrat al-Najm: 47 and Sūrat al-Wāqi‘ah: 62. According to the rules previously discussed (refer to line 241), naql will be made here and the hamzah dropped i.e. اللَّنَّسَةُ. Because the script has this word written with an alif, one could stop whilst reciting the alif as well i.e. اللَّنَّسَةُ.184

Likewise, in the wāw of نُـفُوًا and كُفَّا, wherever they appear, bearing in mind that Ḥamzah reads them with a sukūn on the fāʾ and the zāy, as well as a hamzah at the end i.e. كُفَّا and حَزُوًا. According to the previously-mentioned rules of takhff qiyāsī, naql will take place, stopping as كُفَّا and حَزُوًا. Since these words are written with a wāw, it would also be allowed to stop on it as حَزُوًا and حَزُوًا.184

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184 The hamzah’s harakah is given to the shin before and ibdāl is made of the hamzah sākinah into an alif i.e. اللَّنَّسَةُ. See Sharḥ al-Tayyibah of Abū Bakr ibn al-Jazari: 104.
Similarly, the \textit{wāw} of \\({\text{ًَــْحَؤُا تـکمُ}}\) (\textit{wَدَـدَؼؤُا}) of 
\textit{Sūrat al-Furqān}: 77, \textit{takhfīf qiyāsī} would apply: \textit{ibdāl} during \textit{waqf} according to the rules mentioned before. Due to it being written with a \textit{wāw}, \textit{waqf} will be made with \textit{wā} being read as \textit{sākin} i.e. \\({\text{ًَــْحَوْ}}\).

The same will apply to the \textit{wāw} in \\({\text{امحَوٓؼؤُا}}\) (\textit{امْمُصْسَوِيَْ}) of \textit{Sūrat al-Ṣāffāt}: 106, \textit{Sūrat al-Dukhān}: 33 and \\({\text{امضُّـَـفَبٓؤُا}}\) (\textit{امضُّـَـفَـا}) of \\textit{Sūrah Ibrāhīm} : 21 and \textit{Sūrah Ghāfir}: 47. \textit{Waqf} on these two words have the well-known “\textit{khamsat al-qiyās}” (the five rational options).

\textit{Takhfīf rasmī}, one may stop on the \textit{wāw} as well.

\hrulefill

\textbf{TEXT:}

\textit{وَيَّاءَ مَن آنَا نَبَا الْوَرْيَا وَتَدْعَمُ مَعَ تَوَؤُوُي وَقَيْيِلَ رُؤُيَا}

\textit{TRANSLATION:}

(Takhfīf rasmī will take place in) The \textit{yā’} of \textit{جَبِّيَةَ بَلْيَيٓ (الْمُرْسِلِينَ)} will be made (in) \textit{idghām} \textit{wَرْيَا}, \textit{وَوْرْيَا}, and it is said \textit{رُؤُيَا} (as well).

\textit{185} This term is well-known amongst disciples of \textit{Qirāʾāt} to refer to the five rational options during \textit{waqf}:

1) \textit{Ibdāl} with \textit{qaṣr}.
2) \textit{Ibdāl} with \textit{tawassut}.
3) \textit{Ibdāl} with \textit{ṭūl}.
4) \textit{Tas-hīl} with \textit{rawm} whilst applying \textit{madd}.
5) \textit{Tas-hīl} with \textit{rawm} whilst applying \textit{qaṣr}.

\textit{186} If one stops on the \textit{wāw}, it will result in seven additional ways of stopping i.e. in addition to the \textit{khamsat al-qiyās}:

1) \textit{Waqf} with \textit{iskān} on \textit{wā} whilst making \textit{qaṣr}.
2) \textit{Waqf} with \textit{iskān} on \textit{wā} whilst making \textit{tawassut}.
3) \textit{Waqf} with \textit{iskān} on \textit{wā} whilst making \textit{ṭūl}.
4) \textit{Waqf} with \textit{ishmām} on the \textit{wā} whilst making \textit{qaṣr}.
5) \textit{Waqf} with \textit{ishmām} on the \textit{wā} whilst making \textit{tawassut}.
6) \textit{Waqf} with \textit{ishmām} on the \textit{wā} whilst making \textit{ṭūl}.
7) \textit{Waqf} with \textit{rawm} on the \textit{dammah} of the \textit{wā} (this is only applied with \textit{tas-hīl}) whilst making \textit{qaṣr}.

In total, there are 12 ways of stopping on these words.
COMMENTARY:

As the script is considered with the alif and the wāw, it is considered with the yā’ as well. The author presents some of examples with a yā’:

ءَاهَـبٓئِ امَّلِ(وًََــاءَمِؼؼنْبٓهَـا)
of Sūrah Ṭāhā: 130. The usual “khamsat al-qiyyās” will be applied based upon the takhfif qiyyāsī. Considering the rasm, waqf will be made with iskān of the yā’ whilst applying qasr, tawassut or tāl. Additionally, tas-hīl with rawm whilst applying qasr will also be allowed. In total, there are nine ways of stopping here.

Another word written with a yā’ is مُصْسَوِيَْامْـحَائِمِنْ(الْهَـدَـا)
of Sūrat al-An‘ām: 34. According to takhfif qiyyāsī, ibdāl will be made into an alif. Tas-hīl with rawm will also be allowed. Considering the script, waqf will also be allowed making iskān of the yā’. Additionally, rawm on the kasrah of the yā’ may also be made. Thus, there is a total of four ways of stopping on this word.

In وَزِئْـًِـا(وَزًِا)
of Sūrah Maryam ﯽ: 74, takhfif will be made via ibdāl (refer to line 241). Considering the rasm, idghām will also be allowed since its scripted with a yā’ (ندعُم): the hamzah is changed into a yā’, and subsequently idghām of the changed yā’ is made into the other yā’.

In along with وَثُؤْوًَِِ(مَـؽْثُؼؼؤْوِي), ibdāl is made. Considering the script is with a wāw, ibdāl is made of the hamzah into a wāw and idghām is made of the changed wāw into the other wāw.

In and estimated by (نَقِيلْزَنَيًا) ibdāl is made. Considering the script, the hamzah is changed into a wāw due to it being preceded by a dammah. The wāw is subsequently changed into a yā’ because of the yā’ after it. Thereafter, idghām is made of the
changed yā’ into the other. By stating “قَالُ” (it is said), the author alludes that most would read without idghām i.e. with ibdāl only.\(^{187}\)

These are in no way an exhaustive and comprehensive list of words written with an alif, wāw and yā’. They are some examples from which one should make an analogy on other similar words. The author continues the discussion of takhfīf rasmī in the next line.

**TEXT:**

\(\text{وَتَـِْغنَتَـِْغنَت} \) bayn bayn is made (between the hamzah and the letter of madd which agrees with the harakah on it) if it agrees (with the script), and leave that which is anomalous. Read a kasrah on the hā’ in the likes of ; (this) has (also) been related.

**TRANSLATION:**

**(Tas-hil)** bayn bayn is made (between the hamzah and the letter of madd which agrees with the harakah on it) if it agrees (with the script), and leave that which is anomalous. Read a kasrah on the hā’ in the likes of ; (this) has (also) been related.

**COMMENTARY:**

*Tas-hil* (وَتَـِْغنَتَـِْغنَت) will be made between the hamzah and the letter of madd which agrees with the harakah on it, if it agrees with the script (ٌٍْٝٞٔٔ) i.e. *tas-hil* will be made between a hamzah and an alif if an alif is written e.g. وَأَرْسَلَ, between a hamzah and a yā’ if a a yā’ is written e.g. خَابِبْنَّ, and between a hamzah and a wāw if a wāw is written e.g. شَُكَوُكَُ. Similarly, *takhfīf* will be made reading a complete alif, wāw or yā’, as mentioned by Ibn al-Jazarī in the examples mentioned in the previous lines.

However, this consideration for the script should not be adopted unrestrictedly: allowing waqf on an alif wherever it is written with an alif e.g. كَأْكَبْثْ, كَأْكَبْثْ; allowing waqf on a yā’ wherever it is written with a yā’ e.g. خَلَيْلِ، خَلَيْلِ; and waqf on a wāw wherever it is written with a wāw e.g. كَكُكُوكُ، كَكُكُوكُ. All of these should

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\(^{187}\) See al-Nashr. 1/472.
The fundamental rule here is that *waqf* is only allowed adopting these various applications of *tas-hīl*, *ibdāl*, *hadhf* and so forth, if it is established via transmission (ارواية) and recitation (قراءة).

In the likes of (خكي) of Sūrat al-Baqarah: 33, it is related (وأثصُكْ ما شهدُ) that during *waqf* the *ḥāʾ* be read with a kasrah (وَانْسََُِّْا) i.e. *bُهْدِـِْـم*.) While this is related by some, others will maintain the *dammah* on the *ḥāʾ* i.e. *بَهْـدِـِْـم*). This will also apply to *بَهْـدِـِْـم* of Sūrat al-Ḥijr: 51 and Sūrat al-Qamar: 28.

**TEXT:**

َوَثْصُكْ مَا شَدَدُ

**TRANSLATION:**

Be sure to apply *ishmām* and apply *rawm*, except in that which *ibdāl* takes place into a letter of *madd*. That (*hamz which is*) at the end, apply *tas-hīl* in it with *rawm* (if it comes) after a *mutaḥarris*, and likewise, after an *alif*. And like him (Ḥāmzah), Hishām has an option in the (*hamzah*) *mutaṭarrifah*.

**COMMENTARY:**

Since this chapter deals with *waqf*, some additional rules pertaining to *waqf* are mentioned in these last two lines: *rawm* (وَرَمْ) and *ishmām* (وَأَثصُکْ) will also be allowed, except when *ibdāl* takes place into a letter of *madd* (يَغْيِرُ الْمُبَنِّدَ) i.e. *rawm* and *ishmām* will not be allowed in places like *ئَُوْحِيْهَ* and *إِفْرَا* إِفْرَا. It should be clear that the *hamzah* *mutaṭarrifah* is specifically being discussed since *rawm* and *ishmām* will not take place if it is *mubtadiʿah* or *mutawassiṭah*. *Rawm* and *ishmām* will therefore be allowed in the following cases:

- During *naql* – *ئَُوْحِيْهَ* they will all become: *ئَُوْحِيْهَ*.

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188 Refer to Taqrib al-Nashr: 45.
• If the wāw or yā’ is read during waqf when takhřīf rasmi is being made – غَنَّاءً، غَنَّاءً – they will be read as غَنَّاءً and غَنَّاءً.

• During ibdāl and idghām – جَصِيٓءٌ، سُوٓءٌ، ضَْءٍ; they will become: جَصِيٓءٌ، سُوٓءٌ، ضَْءٍ.

Rawm will also be allowed whilst making tas-hīl (تِؼؼؼصَوْمٍ سَؼِِّـلِ) if the hamzah is mutaṭṭarrīfah (بَـْـسَرْـمٍ سَـهْـلِ) if the hamzah comes after another mutaṭṭarrīfah (بَـْـسَرْـمٍ سَـهْـلِ) e.g. منْ مَبٓءٍ, وَضَاءُ. Hishām – with another option – (ذُوْـفُذُِضَـامٍ) will read exactly like Ḥammāz (وُمِثْوَـَُ). Hishām’s second option would be to read without any takhřīf in the hamzah mutaṭṭarrīfah, like the remaining Qurra’.
Idghām Ṣaghīr

*Idghām Ṣaghīr* refers to the assimilation of two letters, in which the first letter is *sākin*.

It’s discussion may be divided into two: the first revolving around the َذ of اِرْ, the feminine َت of ل, and the َال of َُلْ. The second is specific words or places in which the Qurrā’ have differences regarding *idghām* and *ṭḥ-hār* e.g. َعَدَّتُ بَعْضُكُمْ يَفاعِلُ ذَٰلِكَ etc.

The section on the َذ of إِذْ

**Ziyādat al-Ṭayyibah:**

Via the *Shāṭibiyyah*, Ibn Dhakwān has *idghām* of the َذ of إِذْ into the َذ. Via the *Ṭayyibah*, he has *ṭḥ-hār* as well.

**TEXT:**

إِذْ فِي (الصَّفَيْر) وَ(إِذْ) أَذْخَمْ حَلَّةٌ لَيْ، وَبِغيْرِ الجَيْمِ قَضَى رَبَّنَا

**TRANSLATION:**

Abū ʿAmr al-⊿Baṣrī and Hishām will make *idghām* of (the dhal of) إِذْ into (the letters of) َصَفَيْر and (the combination) َجَدْ. Khallād and al-⊿Kisāʾī (will make *idghām* into these letters), excluding the ُجِمِّ.

**COMMENTARY:**

The *idghām* (إِذْ فِي) of the َذ of إِذْ (إِذْ فِي) إِذْ (أَذْخَمْ) will take place into six letters: the three letters of َصَفَيْر i.e. the َص, the َس and the َذ, along with the three letters in the combination َذَذَوْوا وَ(إِذْ) أَذْخَمْ حَلَّةٌ لَيْ، وَبِغيْرِ الجَيْمِ قَضَى رَبَّنَا e.g. إِذْ دَخَلَوا إِذْ جَاهَمُ إِذْ ثَبََّتْ إِذْ ثَبََّتْ إِذْ خَاءَهُ إِذْ ذَذَوْوا.

Abū ʿAmr al-⊿Baṣrī and Hishām (إِذْ فِي) will make *idghām* in all six letters (إِذْ فِي).

Khallād (َخَاءَهُ) and al-⊿Kisāʾī (َخَاءَهُ) will make *idghām* in five of the six letters, excluding the ُجِمِّ. 
TEXT:

Ibn Dhakwān has an option (of idghām and iht-hār) in the dāl. Ḥamzah and Khalaf al-ʿĀshir surely apply idghām in the dāl and the tā’.

COMMENTARY:

Ibn Dhakwān (عِِـةٌ مُ) has an option (وَامْزُوْـفُ) of making idghām into the ذ (فِؼي) of these six letters. He will have iht-hār in the remaining five letters.

Ḥamzah and Khalaf al-ʿĀshir (وقَقُ) will make idghām (قَدُ وُصِّلَ الإِذْعَامُ) into the ذ and the ث (فِؼيذَالٍ وَثَـا), and iht-hār by the remaining four letters.

The remaining Qurrāʾ – Nāfiʿ, Ibn Kathīr al-Makkī, ʿĀṣim, Abū Jaʿfar and Yaʿqūb – will have iht-hār by these six letters.

The section on the د ofِ قَدُ

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Hishām has iht-hār in دُقَدُ طَلْمَكَ of Sūrah Ṣād: 24. Via the Tayyibah, idghām is also allowed.

TEXT:

The remaining Qurrāʾ – Nāfiʿ, Ibn Kathīr al-Makkī, ʿĀṣim, Abū Jaʿfar and Yaʿqūb – will have iht-hār by these six letters.

The section on the د ofِ قَدُ

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Hishām has iht-hār in دُقَدُ طَلْمَكَ of Sūrah Ṣād: 24. Via the Tayyibah, idghām is also allowed.

TEXT:

Make idghām of (the dāl of) قَدُ into the jīm, (the letters of) safīr, the dhāl, the dād, the shīn and the ṭhā’ with dots.
COMMENTARY:

The *idghām* (اذُّم) of the letters of *ṣafīr* (واَضمَّاء) – the ض and the *ḍād* (واَضَّاء) – will take place into eight letters: the ح (بَِمْجِِـمِ), the *ṭḥāʾ* (وَامـش الِ), the *ṭā* (وَامضِِّؼنِ) and the ع (وَامؼؼّـا) – all three of them i.e. the *ṭḥāʾ*, the *ṭā* and the ع with dots (تنعَجْم). Some view that *ثَيْـَجِمْ* (with dots) only refers to the ع. Examples are مَلَسْ خَاءَكَُ, مَلَسْ صََِفٌَْا, كَسْ سََِؽَ, مَلَسْ سٍَ نَ, مَلَسْ رَزَبْنََ, كَسْ ضَوُّوا, كَسْ صَلَفََِا, فَلَوَمَمَ.

TEXT:

الْحَكْمُ شَقَّا لَفْظًا، وَحَلْفُ ُظْلَمَكَ ۖ لِيَ، وَوَرُشُ الْقَلَّاءَ وَالْصَّادَ ۖ ۑ مُلَكَ

TRANSLATION:

Abū ‘Amr al-Baṣrī, Hamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Hishām (have *idghām* in all eight letters). Hishām has (*idghām* with) an option in مَلَسْ ػَوَمَمَ. Warsh owns *idghām* into the *ṯāʾ* and the *dād*.

COMMENTARY:

Abū ‘Amr al-Baṣrī (الْحَكْمُ), Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir (شَفَا (لِنَظَا) and Hishām (لِنَظَا) will make *idghām* into all eight letters.

However, Hishām (لِيَ) has *idghām* with an option of *iṯ-hār* (وَخَلْفُ) in لِنَظَا of Sūrah Sād: 24 (ظْلَمَكَ).

Warsh (وَوَرُشُ) – via both al-Azraq and al-ʿAṣbahānī – owns (ظْلَمَكَ) *idghām* into the ط (الْقَلَّاء) (الْصَّادَ) ض (وَالْصَّادَ) ض (ظْلَمَكَ) and the ط (الْقَلَّاء) ض (وَالْصَّادَ) ض (ظْلَمَكَ). In the remaining six letters, Warsh will read with *iṯ-hār*.

TEXT:

وَالْصَّادُ وَالْقَلَّاءُ الْدَالُ فِيهَا وَأَقْفَا مَاضٍ، وَحَلْفُهُ يَرَى وَنُقَصَّا

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TRANSLATION:
Ibn Dhakwān agrees (in making idghām in) the ḍād, the ṭḥāʾ, the dhāl, and his option (of idghām and iṭḥ-hār) in the zāy is relied upon.

COMMENTARY:
Ibn Dhakwān (ـاطٍ مَ) without another option will make idghām into the ط (وَامض ـاذُ،) the ع (وَامؼ ـا) and the ر (امـش الُ.) Ibn Dhakwān makes idghām with another option (وَذُوْـَُ) into the س (تِؼؼزَايٍ.) In the remaining four letters he will read with iṭḥ-hār.

The remaining Qurrā’ – Qālūn, Ibn Kathīr, ‘Āṣim, Abū Jaʿfar and Yaʿqūb – will read with iṭḥ-hār in all eight letters.

The section on the feminine tā’ which is sākinah (ت)

Ziyādāt al-Ṭayyibah:
Via the Shāṭibiyyah, Hishām has iṭḥ-hār in لِيَدْمَتْ صَوَامَعُ of Sūrat al-Hajj: 40. Via the Ṭayyibah, idghām is also allowed.

Via the Shāṭibiyyah, Hishām has iṭḥ-hār in three letters; the sīn, the jīm and the zāy (سَجْزَ.) Via the Ṭayyibah, he also has idghām.

Via the Shāṭibiyyah, Ibn Dhakwān has iṭḥ-hār in أَبْنَتْ سَنَابِلْ of Sūrat al-Baqarah: 261. Via the Ṭayyibah, he also has idghām.

Via the Shāṭibiyyah, Ibn Dhakwān has idghām into the thāʾ e.g. كُبْبُتْ ضَمْؤُدْ. Via the Ṭayyibah, he also has iṭḥ-hār.

Warsh via al-Aṣbahānī has iṭḥ-hār of the tāʾ by the thāʾ e.g. كَانَتْ طَالَخَةُ. Warsh via al-Azraq has idghām here.
TEXT:

٘ىمى

translation:

Make idghām of the feminine tāʿ into the jīm, the thāʾ, the thāʾ, along with the letters of ṣāfīr for Ḥāmzah, al-Kisāʾī and Abū ‘Amr al-Baṣrī. And Warsh via al-Azraq...

COMMENTARY:

The idghām of the feminine tāʿ which is sākinah will take place into six letters: the ج (jīm), the ع (ṭḥāʾ), the ج (ṭḥāʾ), the letters of ṣafīr (ṣāfīr); the ص, the س and the ض. e.g. حَضِجَتْ خُوُوْذُهُ, كَهَتْ ػَامِـمَةً, نَش تَتْ زَمُوْذُ, مَؼُِسِّمَتْ ظَوَامِؽُ, بَهْ حَدَتْ سِذْنََهُ.

Ḥamzah, al-Kisāʾī (رضي) and Abū ‘Amr al-Baṣrī (خْر) make idghām in all six letters.

Warsh via al-Azraq (وجنا) will make idghām into the ط only. The letter ط is mentioned at the start of the next line.

TEXT:

٘ىمى

TRANSLATION:

Warsh via al-Azraq (make idghām) into the thāʾ. (Khalaf) Bazzār (al-ʿĀshir makes idghām into all six letters), excluding the thāʾ. Ibn ‘Āmir al-Shāmī (makes idghām) into the sād and the thāʾ. Hishām has an option (between idghām and ith-hār) in the (three letters of) جَمَحَر.

COMMENTARY:

Warsh via al-Azraq (وجنا) will make idghām into the ط only. In the remaining five letters he will make ith-hār.
Khalaf al-ʿĀshir (وَتَعَز ازٌ) will make *idghām* in five of the six letters, excluding the َث (بعَنْثَة).

Ibn ʿĀmir al-Shāmī (وَلَا) will make *idghām* into the ص (بِلْلَّا) and the رَثَّ (بِلْلَّا).

Hishām (ٌَـا) has *idghām* with an option of *iṭḥ-hār* (لَلْوَامِثْ) in the ض and the ع (وَلَا) and the رَثَّ (بِلْلَّا).

**TEXT:**

كِهْدَّمَتْ، وَالَّا إِنَّا، وَالِخْلَفِ مِلْ، مَعَ أَنْبَتْتَ، لَا وَجَبَتْ وَإِنْ نُقِلْ

**TRANSLATION:**

Likewise, (Hishām has an option of *idghām* and *iṭḥ-hār* in لَلْوَامِثِ (ضوْامِغْ); Hishām (has *idghām* into) the ث. Ibn Dhakwān has an option (between *idghām* and *iṭḥ-hār*) in the ث; with (an option in أَنْبَتْتَ (سَنَابِلْ) and no (difference of opinion is found in) وَجَبَتْ جَنُوبَةَ (for Ibn Dhakwān), even though it is related.

**COMMENTARY:**

Likewise, Hishām (ٌَـا) will also have *idghām* with an option of *iṭḥ-hār* in لَلْوَامِثِ (ضوْامِغ) of Sūrat al-Hajj: 40. Previously, it was mentioned that Ibn Dhakwān – including Hishām – will have *idghām* into the ص. However, in this one place, Hishām will have an option between *idghām* and *iṭḥ-hār*.

Hishām (ٌَـا) will have *idghām* into the َث (بِلْلَّا) without another option.

Ibn Dhakwān (ٌَـا) will have *idghām* with an option of *iṭḥ-hār* (وَالِخْلَفِ) in the َث; as well as (فْعِنْ) a choice between *idghām* and *iṭḥ-hār* in أَنْبَتْتَ سَنَابِلْ of Sūrat al-Baqarah: 261.
Though an option of *idghām* and *ith-hār* is related (ْزَانْ نَقِّلَ) for Ibn Dhakwān in جَنُوْنِهَا جُنْوِنِهَا of Sūrat al-Ḥajj: 36, there is no difference of opinion in making *ith-hār* here for him.  

The remaining Qurrā’ – Qālūn, Warsh via al-ʿAshbahānī, Ibn Kathīr al-Makkī, ‘Āṣim, Abū Ja’far and Ya’qūb – will have *ith-hār* by all six letters.

### The section on the ل of هَلْ and بلَّ

**Ziyādāt al-Ṭayyibah:**

Via the *Shāṭibiyyah*, Hishām will have *idghām* into all the letters of بلَّ, except for the nūn and the ḍād. Via the *Ṭayyibah*, *ith-hār* is also allowed for Hishām into these six letters.

Via the *Shāṭibiyyah*, Hishām has *ith-hār* in بلَّ تَلْظَحَؽَاللُّ of Sūrat al-Raʿd: 16. Via the *Ṭayyibah*, *idghām* is also allowed.

Via the *Shāṭibiyyah*, Khalaf from Ḥamzah has *ith-hār* in بلَّ طَلَعَاللُّ of Sūrat al-Nisāʾ: 155. Via the *Ṭayyibah*, *idghām* is also allowed.

**TEXT:**

وَبَلْ وَجَلٌ فِي تَرْمِيْنَ السَّيِّنَ الْدُّجُّمُ وَرَأَايْ طَا ظَلا النُّونَ وَالضَّادُ رُيْسُمَ

**TRANSLATION:**

*Idghām* is made of (the lām of) بلَّ and بلَّ into the tāʿ; the thāʾ; the sīn; the zāy; the tāʾ; the thāʾ; the nūn and the ḍād for al-Kisāʾī.
COMMENTARY:
The *idghām* (ذِّقَـامُ) of the لَلْ (ذِّقَـامُ) and *idghām* (ذِّقَـامُ) will take place into eight letters: the (ذِّقَـامُ) and the (ذِّقَـامُ) and the (ذِّقَـامُ) and the (ذِّقَـامُ) and the (ذِّقَـامُ) and the (ذِّقَـامُ) and the (ذِّقَـامُ). It seems that all eight letters appear after both لَلْ and تَلْ, but this is not the case. Only the ث (ذِّقَـامُ) and the ن (ذِّقَـامُ) will come after both لَلْ and تَلْ e.g. لَلْ حَصٌّ, تَلْ ثَبْحِيهِْم. The ج (ذِّقَـامُ) will only come after the لَلْ e.g. لَلْ زُوِّةَ امْكُف ازُ. The remaining five letters ع, س, ش, ظ, and ط will only appear after تَلْ e.g. تَلْ ػَيًَْتُ, تَلْ سٍُِّنَ, تَلْ سَو مَتْ مَكمُ, تَلْ ظَحَؽَ اللُ, تَلْ ضَوُّوا.

Al-Kisāʾī will make *idghām* into all eight letters (ذِّقَـامُ).

TEXT:

السَّيَنُ مَعْ تَأْ وَنَأْ فِيْدُ وَذِلَّتَفْ بِاللَّهَ عَنّهُ، هُنَّ تَرَى الْدَعْعَامُ حَفَـ ف

TRANSLATION:

Hadzah (has *idghām* into) the سَيْن along with the تَأ and the ثَأ; and an option (of *idghām* or *iṭḥ-hār* is related) from him (Hadzah) in the تَأ. Abū ‘Amr al-Baṣrī has *idghām* in لَلْ ثَرَى.

COMMENTARY:

Hadzah (ذِّقَـامُ) will make *idghām* into the سَيْن, the تَأ, and the ثَأ. Hadzah (ذِّقَـامُ) will have an option between *idghām* or *iṭḥ-hār* in the ط (ذِّقَـامُ).

In لَلْ ثَرَى (ذِّقَـامُ) of Sūrat al-Mulk: 3 and Sūrat al-Ḥāqqah: 8, Abū ‘Amr al-Baṣrī (ذِّقَـامُ) will have *idghām* (ذِّقَـامُ).

TEXT:

وَعَنُّ هِسَامَ عَيْبًا (ذِّقَـامُ) يُذِّقَـامُ عَنْ جَلِّيْمَ لَا حَرَفٍ رَٰغِيٍّ فِي الأَلْثَمْ
TRANSLATION:

*Idghām* (is related) from most for Hishām (into the six letters) excluding the *nūn* and the *ḍād*, except for (the place of) Sūrat al-Ra’d in the stronger opinion.

COMMENTARY:

According to most (٦ِِِِّٞٔ،) Hishām (ُِضَـامٍ وَؾَؼنْ) will make *idghām* (ًُـس قَـمْ) into six of the eight letters, excluding the ن and the ض (عِئْرِّ (٧ِٔٔ،)). Others will make *iṭḥ-hār* for Hishām by these six letters. All agree that Hishām will have *iṭḥ-hār* by the ن and the ض. Thus, by these six letters – excluding the ن and the ض – Hishām will have an option of *idghām* or *iṭḥ-hār*, *idghām* being the view of the majority.

However, in بَمْ َُلْ جَس ْخَوِي امؼُّوُمَاثُ وَاميُّوزُ Sūrat al-Ra’d: 16, most (٦ِِِِّٞٔ،) exclude Sūrat al-Ra’d (لََحَؼصْفُ زَؾْـسٍ،) making *iṭḥ-hār* for Hishām here. This is the stronger opinion (فِؼي ثَـمْ الَِْ). Thus, Hishām will have an option of *idghām* or *iṭḥ-hār* here, *idghām* being the stronger opinion.

The Letters that are Close in Makhārij

In this chapter, 17 words or places are mentioned in which the Qurra‘ have difference of opinion regarding *idghām* and *iṭḥ-hār*.

**Ziyādāt al-Ṭayyibah:**

Via the *Shāṭibiyyah*, Hishām has *iṭḥ-hār* of the *bā‘ majzūmah* when followed by a *fā‘*. Via the *Ṭayyibah*, *idghām* is also allowed for Hishām.

Via the *Shāṭibiyyah*, Khallād has *idghām* of the *bā‘ majzūmah* when followed by a *fā‘*. Via the *Ṭayyibah*, *iṭḥ-hār* is also allowed for Khallād. However, in ٌۙٓۗٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔٔٔٔٔٔٔٔٔٔٔ‌ٔٔٔ‌ٔ‌ٔٔٔ‌ٔ‌ٔ‌.
Via the Shāṭibiyyah, al-Bazzī and Ḥafṣ have ḫār in both نَّ وَالْقُرآن and ḫār. Via the Ṭayyībah, they will also have idghām.

Ibn Dhakwān and Shuʿbah have idghām in both نَّ وَالْقُرآن and ḫār via the Shāṭibiyyah. Via the Ṭayyībah, they will also have ḫār.

In and its derivatives, Ruways has ḫār via the Durrah. Via the Ṭayyībah, idghām is also allowed for Ruways.

In of Sūrat al-Baqarah: 284, Nāfīʿ, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ḥamzah, al-Kisāʾī and Khalaf al-‘Āshir read the bāʾ with a jazm i.e. ﯿ٧. Qālün and Ḥamzah have idghām via the Shāṭibiyyah. Via the Ṭayyībah, they also have ḫār.

Though Imam al-Shāṭibī mentions both ḫār and idghām for Ibn Kathīr al-Makkī, the practice is to read with ḫār for him only. Thus, idghām will be additional for him via the Ṭayyībah.

In of Sūrat al-Aʿrāf: 176, Warsh, Hishām and Ibn Kathīr al-Makkī have ḫār via the Shāṭibiyyah. Similarly, Abū Jaʿfar has ḫār via the Durrah. Via the Ṭayyībah, idghām is also allowed for them.

‘Āṣim has idghām in ﯿ٧ via the Shāṭibiyyah. Via the Ṭayyībah, ḫār is also allowed for him.

In of Sūrah Hūd : 42, Qunbul and ‘Āṣim have idghām via the Shāṭibiyyah. Via the Ṭayyībah, idghām is also allowed for them.

TRANSLATION:

Idghām of the bāʾ of the jazm (will take place) into the fāʾ for Hishām and Khallād – with an option for both of them – al-Kisāʾī and Abū ‘Amr al-Baṣrī. (In ٌَضَبٓءُ Abū ‘Amr al-Baṣrī, al-Kisāʾī and Khalaf al-ʿĀshir have idghām) while Hamzah, Ibn Kathīr al-Makkī and Qālūn have an option (of idghām or iṭḥ-hār). (Idghām of) the rāʾ (majzūmah) into the lām (is made by) al-Dūrī from Abū ‘Amr – with an option – and for al-Sūsī (without an option). Abū al-Ḥārith (has idghām in) يُفْعَلُ (ذُلَّ). Abū al-Ḥārith (has idghām in) يُفْعَلُ (ذُلَّ).

COMMENTARY:

The first difference is the bāʾ majzūmah when followed by a fāʾ. The bāʾ majzumah is followed by a fāʾ in five places:

1) Sūrat al-Nisāʾ: 74.
2) Sūrat al-Raʾd: 5.
3) Sūrat al-Isrāʾ: 63.
4) Sūrah Ṭāhā: 97.
5) Surat al-Ḥujuṭurāt: 11.

Both Hishām (ٌَضَبٓءُ) and Khallād (ٌَضَبٓءُ) will make idghām of the bāʾ majzūmah (إِذْكَامُ bََءِ) into the fāʾ (في الْقَا) with an option of iṭḥ-hār as well. Al-Kisāʾī (ٌَضَبٓءُ) and Abū ‘Amr al-Baṣrī (ٌَضَبٓءُ) will make idghām only.

The remaining Qurāʾ – Nāfiʿ, Ibn Kathīr al-Makkī, Ibn Dhakwān, ‘Āṣim, Khalaf from Hamzah, Khalaf al-ʿĀshir, Abū Jaʿfar and Yaʿqūb – will have iṭḥ-hār.

The second place discussed in of Sūrat al-Baqarah: 284. Ibn ‘Āmir al-Shāmī, ‘Āṣim, Abū Jaʿfar and Yaʿqūb recite the bāʾ with a dammah while the
remaining Qurrā’ – Nafi‘, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ḥamzah, al-Kisā‘ī and Khalaf al-‘Āṣir – will read the bā‘ with a jazm i.e. ٌُـَـشِّةْ. The latter group is intended here since this is the chapter of idghām ṣaghīr which requires the first letter to be sākin.

Abū ‘Amr al-Baṣrī (خَلَا), al-Kisā‘ī and Khalaf al-‘Āṣir (نَوْزَا) will make idghām here without another option, while Ḥamzah (بِي), Ibn Kathīr al-Makkī (ذَوَا), and Qālūn (غِنْ) will make idghām with an option of ith-hār (ٌَوُخْلُفَ). The remaining Qurrā’ from amongst those who read with a jazm – who is only Warsh via both al-Azraq and al-Aṣbahānī – will read with ith-hār.

The third place of difference is the rā‘ majzūmah (بِهِ) into the lām (فِى). Al-Dūrī from Abū ‘Amr al-Baṣrī will have idghām with an option of ith-hār (ٌَوُخْلُفَ) while al-Sūsī will only have idghām (ٌَوُخْلُفَ). The remaining Qurrā’ will all read with ith-hār here.

The fourth place of difference is the lām majzūmah of ًَفْـَلْ when followed by a dhāl i.e. ٌَفْـَلْ رَ، wherever they appear. Abū al-Ḥārith (سَرَا) will make idghām here.

TEXT:

Al-Kisā‘ī (has idghām) in (مَـَيَا), Abū ‘Amr al-Baṣrī and Ya‘qūb (have idghām without another option) while Ibn Kathīr al-Makkī, Qālūn, ‘Āṣim and Khallād have an option (between idghām or ith-hār). (In) Hishām has an option (of idghām or ith-hār while) Ḥamzah, al-Kisā‘ī, Khalaf al-‘Āṣir, Abū ‘Amr al-Baṣrī and Abū Ja‘far (have idghām only). (In)
al-Kisāʿī, Khalaf al-ʿĀshir, Ibn ʿĀmir al-Shāmī and Abū ʿAmr al-Ǧaʿfar (have idghām). (In) Abū ʿAmr al-Ǧaʿfar and Hishām (have idghām)...

COMMENTARY:
The fifth place is ُّدُّبَتُ (ُّدُّبَتُ) of Sūrah Sabaʿ: 9. Al-Kisāʿī will make idghām in it (ُّدُّبَتُ) while the remaining Qurrāʾ will have ʾiṯḥ-hār. 192

The sixth place is ُّدُّبَتُ (ُّدُّبَتُ) of Sūrah Hūd: 42. Al-Kisāʿī (ُّدُّبَتُ), Abū ʿAmr al-Ǧaʿfar and Yaʿqūb (ُّدُّبَتُ) will have idghām without another option while Ibn Kathīr al-Makkī (ُّدُّبَتُ), Qālūn (ُّدُّبَتُ), ʿĀṣim (ُّدُّبَتُ) and Khallād (ُّدُّبَتُ) will have idghām with an option of ʾiṯḥ-hār as well (ُّدُّبَتُ).

The remaining Qurrāʾ – Warsh via both al-ʿAẓraq and al-ʿAṣbahānī, Ibn ʿĀmir al-Shāmī, Khalaf from Ḥamzah, Khalaf al-ʿĀshir and Abū Jaʿfar – have ʾiṯḥ-hār.

The seventh place is ُّدُّبَتُ (ُّدُّبَتُ) of Sūrah Ghāfir: 27 and Sūrat al-Dukhān: 20. Hishām (ُّدُّبَتُ) will make idghām with an option of ʾiṯḥ-hār (ُّدُّبَتُ) while Ḥamzah, al-Kisāʿī, Khalaf al-ʿĀshir (ُّدُّبَتُ), Abū ʿAmr al-Ǧaʿfar (ُّدُّبَتُ) and Abū Jaʿfar (ُّدُّبَتُ) only have idghām.


The eighth place is ُّدُّبَتُ (ُّدُّبَتُ) at the start of Sūrah Maryam and the ninth place is ُّدُّبَتُ (ُّدُّبَتُ) which comes twice in Sūrah Āl ʿImrān: 145. In both of these places, Ḥamzah, al-Kisāʿī, Khalaf al-ʿĀshir (ُّدُّبَتُ), Ibn ʿĀmir al-Shāmī (ُّدُّبَتُ) and Abū ʿAmr al-Ǧaʿfar (ُّدُّبَتُ) will make idghām.

The remaining Qurrāʾ – Nāfiʿ, Ibn Kathīr al-Makkī, ʿĀṣim, Abū Jaʿfar and Yaʿqūb – will have ʾiṯḥ-hār.

192 Al-Kisāʿī reads this with a yāʾ i.e. ُّدُّبَتُ.
The tenth place is of Sūrah Ṭāhā: 96. Abū ‘Amr al-Baṣrī (الخ) and Hishām (اللغ) will make *idghām* here. This discussion continues in the next line.

**TEXT:**

\[
\text{خَلْفُ شَفَّا، أوَّلَمْوُ رَضْسَيْ لَمَّا} \\
\text{خَرْزٌ مَئَلْ خَلْفِ، وَلَيْسَ كَيْفَ َجَا} \\
\text{خَّضُ مَئَلْ لَيْوَا، وَالخَلْفُ مِثْلَ إِذْ هَوْنَلْ}
\]

**TRANSLATION:**

[In **خَرْزٌ مَئَلْ خَلْفِ**, Abū ‘Amr al-Baṣrī and Hishām have *idghām* with an option (of *iṭḥ-hār* while) Hamzah, al-Kisāʾī and Khalaf al-ʿĀshir (have *idghām* only). (In **خَلْفُ شَفَّا**، Ḥamzah, al-Kisāʾī, Hishām, Abū ‘Amr al-Baṣrī (have *idghām* without an option) while Ibn Dhakwān has an option (between *idghām* or *iṭḥ-hār*). (In **خَّضُ مَئَلْ لَيْوَا**, however it comes, Abū ‘Amr al-Baṣrī, Ibn ‘Amir al-Shāmi, Abū Jaʿfar, Ḥamzah and al-Kisāʾī (have *idghām*). (In **خَلْفُ مِثْلَ إِذْ هَوْنَلْ**، Al-Kisāʾī, Khalaf al-ʿĀshir, Yaʿqūb and Hishām (have *idghām* without an option), while Ibn Dhakwān, ‘Aṣim, Nāfiʿ and al-Bazzī have an option (of *idghām* or *iṭḥ-hār*).]

**COMMENTARY:**

Abū ‘Amr al-Baṣrī (الخ) and Hishām (اللغ) will make *idghām* in **خَرْزٌ مَئَلْ خَلْفِ** with an option of *iṭḥ-hār* while Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir (**خَلْفُ شَفَّا**، *iṭḥ-hār* only) will have *idghām* and *iṭḥ-hār*.


The eleventh place is of Sūrat al-ʿAʿrāf: 43 and Sūrat al-Zukhruf: 72. Ḥamzah, al-Kisāʾī (رَضْسَيْ)، Hishām (لِجا)، Abū ‘Amr al-Baṣrī (خَرْزٌ، *iṭḥ-hār*) – all without an option – will make *idghām* while Ibn Dhakwān has an option between *idghām* and *iṭḥ-hār*.

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The remaining Qurrā’ – Nāfi‘, Ibn Kathīr al-Makkī, ‘Āṣim, Abū Ja‘far, Ya’qūb and Khalaf al-‘Āshir – will have *ith-hār* here.

The twelfth place is مَحِثْتُ, however it comes (وَمَحِثْتُ نَِْـ نَِ~خَا) i.e. مَحِثْتَ and مَحِثْتُ. Abū ‘Amr al-Baṣrī (~ُحُ), Ibn ‘Āmir al-Shāmī (~مْنَ), Abū Ja‘far (ثُنَّا), Ḥamzah and al-Kisāʾī (ضُىـ) will make *idghām* here.

The remaining Qurrā’ – Nāfi‘, Ibn Kathīr al-Makkī, ‘Āṣim, Ya’qūb and Khalaf al-‘Āshir – will make *ith-hār* here.

The thirteenth place is مَعْجَثتُ وَامْلُصْان (~مْنٌَ،) Al-Kisāʾī, Khalaf al-‘Āshir (~ثُوْـوُ،) Ya’qūb (~ضٌَْ،) and Hishām (~ْتُوْـوُ،) will have *idghām* without an option, while Ibn Dhakwān (~ْثُ،) ‘Āṣim (~ْثُ،) and al-Bazzī (~غُوْـفُ،) will have *idghām* with an option of *ith-hār* (~وُامْزُوْـفُ،) as well.

The remaining Qurrā’ – Qunbul, Abū ‘Amr al-Baṣrī, Ḥamzah and Abū Ja‘far – will read with *ith-hār*.

**TEXT:**

\[\text{كَنُونَ لَا قَالَوْنَ، بَلْهَذَهُ أَظْهَرَ جَرَّمُ لَهُمْ تَسَالُ خَلَأُهُمْ وَرَزُي} \]

**TRANSLATION:**

Likewise, (the same differences apply in Sūrah) Nūn, except for Qālūn (who has *ith-hār*). Make *ith-hār* inـوْ (ذِلَّ) for Nāfi‘, Ibn Kathīr al-Makkī, Abū Ja‘far, Hishām and ‘Āṣim; their option (between *idghām* and *ith-hār*) is well-known.

**COMMENTARY:**

The fourteenth place is (~كُنُونَ لَا قَالَوْنَ، بَلْهَذَهُ أَظْهَرَ جَرَّمُ لَهُمْ تَسَالُ خَلَأُهُمْ وَرَزُي). The differences regarding it are the same as in (~كُنُونَ لَا قَالَوْنَ، بَلْهَذَهُ أَظْهَرَ جَرَّمُ لَهُمْ تَسَالُ خَلَأُهُمْ وَرَزُي) except for Qālūn (~لا قَالَوْنَ،) who will have *ith-hār*. Thus, Al-Kisāʾī, Khalaf al-‘Āshir, Ya’qūb and Hishām will have *idghām* without an option, while Ibn Dhakwān, ‘Āṣim, Warsh and al-Bazzī will have *idghām* with an option of *ith-hār* as well.
The remaining Qurrā’ – Qunbul, Abū ‘Amr al-Baʿrī, Ḥamzah and Abū Jaʿfar – including Qālūn, will read with `ith-hār.

The fifteenth place is ًَوَِْرْ ر لََِ (ًَوْؼَِـرْ) of Sūrat al-Aʿrāf: 176. Nāfiʿ, Ibn Kathīr al-Makkī, Abū Jaʿfar (جَمَٔر), Hishām (نَٔل) and ‘Āṣim (فَٔظَٔهم) make `ith-hār here (فَٔظَٔهم); all with an option of idghām (جَلاَفْهِم). By “وَرِي” (apparent), the author alludes to how well-known this difference is as a refutation against those who question its legitimacy. 193

The remaining Qurrā’ – Abū ‘Amr al-Baʿrī, Ibn Dhakwān, Ḥamzah, al-Kisāʾī, Yaʿqūb and Khalaf al-ʿĀshir – will all make idghām here.

TEXT:

文本

And in َذَشْثُ and َثَذَشْثُ, Ḥaṣ and Ibn Kathīr al-Makkī (have `ith-hār) while Ruways has an option (of idghām or `ith-hār). In َذَشْثُ َوَزِي, Ḥamzah and Abū Jaʿfar (have `ith-hār).

COMMENTARY:

The sixteenth place is the word َذَشْثُ and َثَذَشْثُ (وَفِٔدِْىذَشْثُ َوَثَذَشْثُ) in all its forms, whether singular or plural e.g. َذَشْثُ (وحَذَشْثُ َوَذَشْثُ) Hafs (عَٔجَن) and Ibn Kathīr al-Makkī (ذَرْى) will have `ith-hār in them, while Ruways (غَثْ) has `ith-hār with an option of idghām as well (وَالْجَلْفُ).

The remaining Qurrā’ will read with idghām.

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The seventeenth and the final place is طُّمُمُ (طُّمُمُ) at the start of Sūrat al-Shuʿarā’ and Sūrat al-Qaṣṣ. Ḥamzah (هَمَزَّ) will make *ith-har* of the *nūn* here. Abū Jaʿfar (أَبُو جَعْفَر) will also make *ith-hār* here because he has *sakt* on the *ḥurūf muqattā’at*.\(^{194}\)

The remaining Qurrā’ will read with *idghām*.

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\(^{194}\) Refer to line 238 in the chapter of *sakt*.\[290\]
The Rules of the Nūn Sākinah and the Tanwīn

Ziyādāt al-Ṭayyibah:

Via the Durrah, Abū Jaʿfar has ḥār in بَلْ يَكُنْ غَيْبًا of Sūrat al-Māʾidah: 3, and the nūn sākinah of Sūrat al-Isrāʾ: 51 and إنْ يَكُنْ غَيْبًا of Sūrat al-Nisāʾ: 135. Via the Ṭayyibah, ikhfāʾ is also allowed for Abū Jaʿfar in these places.

Via the Shāṭibiyyah, idghām of the nūn sākinah or the tanwīn into the lām or the rāʾ is made without ghunnah. Via the Ṭayyibah, idghām with ghunnah into the lām and the rāʾ is transmitted by Nāfiʿ, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Ḥafṣ, Abū Jaʿfar and Yaʿqūb.

Via the Shāṭibiyyah, al-Dūrī ‘Alī makes idghām of the nūn sākinah or the tanwīn into the yāʾ with ghunnah e.g. خَيْبَرَةً مَنْ يَتَلُّوْ. Via the Ṭayyibah, he will also make idghām into the yāʾ without ghunnah.

TEXT:

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اآظَهَرْهُمَا عَنْدَ حُرُوفِ الحُلْقِ عَنْ كُلِّهِ وَفِي عُيْنِينِ وَخَمَا أَخْفَقُى تِمَّانِ

TRANSLATION:

Make ḥār of them both (the nūn sākinah and the tanwīn) by the letters of the throat for all (the Qurrāʾ); and by the ghayn and the khāʾ Abū Jaʿfar makes ikhfāʾ.

COMMENTARY:

The first rule discussed is ḥār. ḥār of the nūn sākinah and the tanwīn (أَظَهِرُهُمَا) will be made by all the Qurrāʾ (عَنْ كُلِّهِ) when it meets the letters of the throat (عَنْدَ حُرُوفِ الحُلْقِ).

Abū Jaʿfar (نَرْئَل) will make ikhfāʾ (أَخْفَقُى) of the nūn sākinah and the tanwīn by the ghayn and the khāʾ (وَفِي عُيْنِينِ وَخَمَا) e.g.
By the remaining four letters of the throat, Abū Jaʿfar will also have *ith-hār*.

**TEXT:**

لا مَنْحَنْيَّك يُغْيِضَ يُحَسَّنْ بَعْضُ أَبَى وَأَفْلَهُمَا مَعْ عَنْتَةٍ مِمَّا بِنَا

**TRANSLATION:**

[By the *ghayn* and the *khāʾ* Abū Jaʿfar makes *ikhfāʾ* except by *fāsin ûzoun* and *manhāq* and (ِنَنَ) َّيْكَِّنَ (ُغِيْبَةَ), where some deny it. Make *qalb* of them both (the *nūn sākinah* and the *tanwīn*) with ghunnah into a *mīm* by the *bāʾ.*

**COMMENTARY:**

Abū Jaʿfar will make *ikhfāʾ* when the *nūn sākinah* or the *tanwīn* is followed by a *ghayn* or a *khāʾ*. In this line, three exceptions are mentioned for him: *وَالْمَنْحَنْيَّةَ (لا مَنْحَنْيَّةَ)* of Sūrat al-Māʾidah: 3, *فَسَّرُنَ (فَسَّرُنَ)* in Sūrat al-Isrāʾ: 51 and *اِنْ ً ـكُنْ قَـيِِـًّا (اِنْ ً ـكُنْ قَـيِِـًّا)* of Sūrat al-Nisāʾ: 135. Though the *nūn sākinah* is followed by a *ghayn* or a *khāʾ* in these examples, some have prevented (*غَيْبَةٍ أَنْ) *ikhfāʾ* in these three places. While some prevent *ikhfāʾ* in these three places, others have permitted it. Thus, in these three places, both *ikhfāʾ* and *ith-hār* will be allowed for Abū Jaʿfar.

The second rule mentioned is *qalb*. The *nūn sākinah* and the *tanwīn* will be changed (*وَاكْوِدْغُِمَـا* into a *mīm* (*مِِـمًـا*) when it meets a *bāʾ* (*بِنَا*), whilst applying ghunnah (*مَـؽْقُـٌـةٍ*). This will be made by all the Qurrāʾ.

**TEXT:**

وَإِذْمَمْ بِلَا عُنْتَة فِي لَامْ وَرَأ

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195 Ibn al-Jazari mentions that the *ghunnah* should be clarified, as opposed to Imam al-Shāṭibī who does not explicitly mention it.
TRANSLATION:

Make *idghām* without *ghunnah* into the *lām* and the *rāʾ*; and it (*ghunnah*) is also deemed (applicable for all) besides (for) Shu’bah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir.

COMMENTARY:

The third rule is *idghām*. *Idghām* will occur without *ghunnah* (*وَاذَّْغِْتِلَى قُي ةِْ*) into the *lām* and the *rāʾ* (*فِغِّي لََمٍ وَزَا*) i.e. when the *nūn sākinah* or the *tanwīn* is followed by a *lām* or a *rāʾ*.

*Ghunnah* is also applicable (*بًَْؼضًـا ثُؼصَى*) during *idghām* into the *lām* or the *rāʾ* for all the Qurrāʾ, excluding Shu’bah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (*إِذْغِْتِلَى قُي ةِْ*). Thus, *idghām* with *ghunnah* into the *lām* and the *rāʾ* is related by Nāfiʿ, Ibn Kathīr al-Makkī, Abū ʿAmr al-Baṣrī, Ibn ʿĀmir al-Shāmī, Ḥafṣ, Abū Jaʿfar and Yaʿqūb.

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196 Note that the *hamzah* of *أَيْضًا شْرَنَيْنَ* in this verse is not a code. Additionally, those who have suggested that the wording should be *جُوُوْنَا نَرْنَيْنَ* (with the *jīm* being a code); this is not the wording of Ibn al-Jazari when he compiled the *Ṭayyibah*. *جُوُوْنَا نَرْنَيْنَ* was actually one of the responses of the Qurrāʾ from Tanta to Sheikh al-Mutawalli when he authored *al-Burḥān al-ʿAṣdaq fi Manʿ al-Ghunnah li al-Azraq* i.e. if Ibn al-Jazari wanted to exclude the *ghunnah* for al-Azraq, he could have easily have said “*جُوُوْنَا نَرْنَيْنَ*” and still maintained the metre and rhyme of the poem.

197 In spite of the apparent text of the *Ṭayyibah* allowing *ghunnah* during *idghām* for al-Azraq, Sheikh al-Mutawalli and those who adhere to his opinion prevent *ghunnah* for al-Azraq, following the view of Sheikh al-Izmī in *Baḍāʾ al-Burḥān*. Others allow *ghunnah* for al-Azraq, and this seems to have been the practice of the fraternity of reciters until Sheikh ‘Alī al-Manṣūrī who was the first to restrict it to certain circumstances. Subsequently, Yūsuf Afandi Zadah and al-Izmī prevented it completely for al-Azraq. With Sheikh al-Mutawalli’s influence – as the Sheikh al-Qurrāʾ – amongst the fraternity of reciters in Egypt, some adopted his opinion while others, like the Qurrāʾ from Tanta, maintained their recitation of *ghunnah* for al-Azraq since this is how they received it from their teachers. Of the contemporary Qurʾānic teachers who adhere to Sheikh al-Mutawalli’s opinion are Sheikh ‘Ali al-Dabbā, Sheikh ‘Amir al-Sayyid ‘Uthmān, Sheikh Ḥamd ‘Abd al-ʿAzīz al-Zayyāt and Sheikh Ibrāhīm al-Samannūdī. Amongst those who apply *ghunnah* for al-Azraq amongst the contemporaries are Sheikh Muhammad ‘Abd al-Rahmān al-Khalijī and Sheikh Muhammad ‘Abd al-Ḥamīd al-İskandarī. Coincidentally, at the start of Sheikh al-Mutawalli’s book, *al-Burḥān al-ʿAṣdaq fi Manʿ al-Ghunnah li al-Azraq*, he explicitly states that he read the entire Qurʾān applying *ghunnah* for al-Azraq. I read with *ghunnah* for al-Azraq to Qārī Ayyūb Isḥāq.
Though Ibn al-Jazarī does not mention it here, in his *Nashr* he has restricted this application to wherever the *nūn* is written (مَطَعٍ) e.g. أنَّ لا مَلْحَأَ أَنَّ لَا أَقْوَلُ. Thus, in the first two examples, *ghunnah* may be applied during *idghām*, but not in the latter two examples. This is the preference of Ibn al-Jazarī as well as the preference of Abū ‘Amr al-Dānī. 199 This is also how I read to my teacher, Qārī Ayyūb Ishāq.

**TEXT:**

وَالْكِلُّ فِي يُنْمُو بِهَا، وَضِقُّ حَٰذَفٍ فِي الْوَاوَ وَالْلَّيْلِ، وَتَّرْزَى فِي الْيَّةِ اِلْخَلْفَ

**TRANSLATION:**

All (the Qurrāʾ) have *idghām* in يُنْمُو with it (*ghunnah*); and Khalaf from Hamzah omits (the *ghunnah*) in the *wāw* and the *yaʿ* while al-Dūrī ‘Alī has an option (of *ghunnah* or without *ghunnah*) in the *yaʿ*.

**COMMENTARY:**

All the Qurrāʾ (وَالْكِلُّ) read with *ghunnah* (َيْ) when the *nūn* sākinah or the *tanwin* is followed by the any one of the letters from the combination *يُنْمُو*.

Khalaf from Ḥamzah (وضِقُّ) omits the *ghunnah* (َخَذَف) when the *nūn* sākinah or the *tanwin* is followed by a *wāw* or a *yaʿ* (في الْوَاوَ وَالْلَّيْلِ).

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198 If one is reciting for al-Sūṣi or Abū ‘Amr al-Baṣrī with *ghunnah* in the *lām* and the *rāʿ* whilst applying *idghām kabīr*, then it seems logical that the *ghunnah* be made in places like تأْمِنُ لِلْحَيْبَةِ مَرْحَبَةً مَّيْلَ لِلْحَيْبَةِ لَّوْنَ إِلَّا. However, Ibn al-Jazarī explicitly states that he read without *ghunnah* in these places for Abū ‘Amr al-Baṣrī. Thus, *ghunnah* will not be made for Abū ‘Amr al-Baṣrī when applying *idghām kabīr*, but could be made when reading with *ith-hār* for Abū ‘Amr al-Baṣrī i.e. *ghunnah* will be made without *idghām kabīr*. See al-Nashr: 2/29. Sheikh al-Mutawalli and those who follow his school allow *ghunnah* with *idghām kabīr* for Abū ‘Amr al-Baṣrī. See al-Rawḍ al-Naḍir: 198-200.

199 Al-Nashr: 2/28-29. Sheikh al-Mutawalli permits *idghām* with *ghunnah* even though the *nūn* is not written. See al-Rawḍ al-Naḍir: 195-197. This seems to be Sheikh al-Mutawalli’s later opinion, since in his book *al-Qawl al-Asdaq fi Bayān ma Khālaf fī al-ʾAṣbahānī al-Azraq*, he inclines to the preference of Ibn al-Jazarī i.e. when the *nūn* is *maqtūʿ*. See *al-Qawl al-Asdaq* 24. And Allah knows best.
Al-Dūrī ‘Ali has an option of omitting the ghunnah— or reading it—in the yā’ (في اليّا) only i.e. and not in the wāw.

TEXT:
وَأَظْهَرُوا لَدَيْهِمَا يِكْلَمَةً فِي الْبَوَايِقِيّيْ أَخْفَيْيْنِ بِغْنَةٍ

TRANSLATION:
They (the Qurrāʾ) have ith-hār by the two of them (the wāw and the yā’) when (they come) in one word; and certainly make ikhfā’ with ghunnah by the remaining letters.

COMMENTARY:
All the Qurrā’ will make ith-hār (لَدَيْهِمَا) by the wāw and the yā’ (وَأَظْهَرُوا) when they come in one word (تِـلُـٌـةِ) after the nūn sākinah.

The fourth rule is ikhfā’ (بِغْنَةٍ), made with ghunnah (بِغْنَةٍ) when the nūn sākinah or the tanwīn is followed by any one of the remaining letters (وَفِي الْبَوَايِقِيّيْ).
The Chapter on Fatḥ, Imālah and Taqlīl

Fatḥ literally means to open. Technically, it is the pronunciation of an alif by appropriately opening the mouth so that there is no inclination (imālah) in the sound of the alif, nor any exaggerated velarization (tafkīm) in it.200

Imālah literally means to incline. Technically, it is the inclination of the alif towards the yāʾ and the inclination of the fatḥah towards the kasrah.201

If the inclination is more towards the kasrah, then it is known as imālah kubrāh (major inclination) and if the inclination is less towards the kasrah, then it is known as imālah ṣughrā (minor inclination). Imālah ṣughrā is also called taqlīl and bayn al-lafṭḥayn.

The 10 Qurrā’ have different practices regarding fatḥ and imālah:

- Those who do not have imālah – Ibn Kathīr and Abū Jaʿfar.
- Those who have a lot of imālah – Warsh via al-Azraq (mostly taqlīl), Abū ‘Amr al-BAṣrī (balanced between imālah kubrā and taqlīl), Ḥamzah, al-Kisāʾī and Khalaf al-‘Aṣhir.

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Qālūn has imālah in جُرْفِ حَارٍ of Sūrat al-Tawbah: 109. Via the Ṭayyibah, fath will also be allowed for him.

The word ثُوْرَاة is the only word in which Warsh via al-Āṣbahānī will have imālah kubrā in.

Via the *Shāṭībiyyah*, al-Dūrī Baṣrī has *fath* in *وَامْجَازِ رِي امْلُصْبِ* of Sūrat al-Nisāʾ: 36. Via the *Ṭayyibah*, he has *imālah* as well.

Via the *Shāṭībiyyah*, al-Dūrī Baṣrī has *imālah* in the *الُِهْـََا* whenever it comes in the Qurʾān. Via the *Ṭayyibah*, he has *fath* as well.

Via the *Shāṭībiyyah*, al-Dūrī Baṣrī has *taqlīl* in *الُِهْـََا* wherever it comes. Via the *Ṭayyibah*, he will additionally have *fath* as well as *imālah* *kubrā*.

Via the *Shāṭībiyyah*, al-Dūrī Baṣrī has *taqlīl* in *ًَـلَِْجْصَازِ*, *ًَـلَِْثَؼى*, *ًَـلَِْوَذَؼى*, and *بَه ؼى* wherever they come. Via the *Ṭayyibah*, he will also have *fath*.

Via the *Shāṭībiyyah*, al-Dūrī Baṣrī has *fath* in *تَلَ*, *ؾَطَ* and *مَتََّ* wherever they come. Via the *Ṭayyibah*, he will also have *taqlīl*.

Via the *Shāṭībiyyah*, Abū ʿAmr al-Baṣrī has *taqlīl* of the alif al-*taʾnīth* which comes on the scale of *فَـْلَ*, however it comes i.e. with a *fathah* e.g. *هَؼجْوَى*, with a *dammah* e.g. *جلْىَنَِ مُوسَ* or with a *kasrah* e.g. *سِِـمَا*, *ؿُِْطَ*. He will also have *taqlīl* of the verse-ends of the 11 famous *sūrahs*. Via the *Ṭayyibah*, he will also have *fath* in all these places.

(This will exclude *dhawāt al-rāʾ* in which Abū ʿAmr al-Baṣrī will only have *imālah* *kubrā* via both the *Shāṭībiyyah* and the *Ṭayyibah*).

Via the *Shāṭībiyyah*, Hishām has *imālah* in *مَضَازِةُ* of Sūrah Yāsīn: 73, while Ibn Dhakwān has *fath*. Via the *Ṭayyibah*, Hishām will also have *fath*, while Ibn Dhakwān will also have *imālah*. Thus, via the *Ṭayyibah*, Ibn ʿĀmir al-Shāmī has both *imālah* and *fath* in *مَضَازِةُ*. 
Via the *Shāṭibiyyah*, Hishām has *fāth* in the *hamzah* and the *rāʾ* of *زَبَى* when followed by a *mutaḥarrīk* e.g. *زَءَا نَوْنَحَا*, *زَءَا بًَْسًَِغُِم*, *سَاذَ*, *صَبٓءَ* and *خَبٓءَ*. Via the *Ṭayyibah*, he will have *imālah* in both the *hamzah* and the *rāʾ* of *زَبَى* when followed by a *mutaḥarrīk*, as well as *imālah* in *اِهَىَُ* of Sūrat al-Ḥzāb: 53, *تَيِسُونَ* and *تَيِسٌ* of Sūrat al-Kāfirūn. Via the *Ṭayyibah*, he will also have *fāth* in these words.

Via the *Shāṭibiyyah*, Ibn Dhakwān has *fāth* in:

- Those *alif* which come after a *rāʾ* in verbs e.g. *اِصْذَؼصَى*, *ثَؼصَى*, *ًُـفْـذَؼصَى*, or in nouns e.g. *يْجَبَرُْيَ بَمْصَى*.
- Those *alif* which precede the *rāʾ* maksūrah *mutaṭarrīfah* e.g. *تَأْرِ،ِالْذَّارِ*.
- If the *rāʾ* is repeated with an *alif* between them (and the second *rāʾ* with a *kasrah*) e.g. *مِنُ الْأَشْرَارِ،ِ دَازُ الدَّوارِ،ِ قَوْارِ،ِ الأَشْرَارِ*.
- *كَفِصٍِنَ*, however it comes.
- *مُزْحَى* of Sūrah Yūsuf: 88.
- *ًَوْلَىَُ مًَْضُوزًا* of Sūrat al-Isrāʾ: 13. ²⁰²

Via the *Ṭayyibah*, he has *imālah* in these places as well.

Via the *Shāṭibiyyah*, Ibn ʿĀmir al-Shāmī has *fāth* in *خَابَ*, wherever it comes. Via the *Ṭayyibah*, he will also have *imālah*.

Via the *Shāṭibiyyah*, Shuʿbah has *fāth* in:

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²⁰² Ibn ʿĀmir al-Shāmī will read this as *بَخِلْتُةَ مَخْسُوْرَا*, as opposed to *بَخِلْتُةَ مَخْسُوْرَا*, as Ḥafṣ would read it.
• تَلَ wherever it comes.

• يَ ثُشَْى of Sūrah Yūsuf ﷺ: 19.

• The nūn of وَهَا of Sūrat al-Isrā: 83. He makes imālah in the hamzah of وَهَا via both the Shāṭibiyyah and the Ţayyibah.

Via the Ţayyibah, Shu‘bah additionally has imālah in the above places.

Via the Shāṭibiyyah, Shu‘bah has imālah in:

• زَمَا of Sūrat al-Anfāl: 17.

• سُسًى of Sūrah Ṭāhā: 58.

• سُسًى of Sūrat al-Qiyāmah: 36.

• بَذْزَا and its derivatives, wherever they come. This will exclude وَلَا أذَاكَُ of Sūrah Yūnus ﷺ: 16, in which he will only have imālah.

• In the hamzah and the rā’ of زَبَا when not followed by a mutaharrik, whether a pronoun or not e.g. زَبَا أذَاكَُ. This will exclude زَبَاكَُ ذَٰنَفَصُوا of Sūrat al-Anʿām: 76, in which he will only have imālah.

Via the Ţayyibah, Shu‘bah additionally has fath in the above places.

If the rā’ is repeated with an alif between them (and the second rā’ with a kasrah) e.g. زَبَا نوْنَحَا, زَبَاكَُ ذَٰنَفَصُوا, then Khalaf and Khallād will have taqlīl via the Shāṭibiyyah. Via the Ţayyibah, Khalaf will additionally have imālah kubrā, while Khallād will add fath as well as imālah. Thus, if the rā’ is repeated:

• Khalaf has two ways – imālah (via the Ţayyibah) and taqlīl (via the Shāṭibiyyah).

• Khallād has three ways – imālah, fath (both via the Ţayyibah) and taqlīl (via the Shāṭibiyyah).
Via the *Shāṭibiyyah*, Hamzah has *taqlīl* in قَهَّار wherever it appears and البَوْار of Sūrah Ibrāhīm ﷺ: 28. Via the *Ṭayyibah*, he will also have *fāṭh*.

Via the *Shāṭibiyyah*, Ḥamzah has *taqlīl* in كَغِ ازِ wherever it appears and امحَوَازِ of Sūrah Ibrāhīm ﷺ: 28. Via the *Ṭayyibah*, he will also have *imālah kubrā*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *fāṭh* in فَب وَازِيَ of Sūrah al-Kahf: 22. Via the *Ṭayyibah*, he will additionally have *imālah*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *imālah* in إذ هما في أُفَارٍ of Sūrah al-Tawbah: 40. Via the *Ṭayyibah*, he will additionally have *fāṭh*.

Via the *Shāṭibiyyah*, al-Dūrī ‘Alī has *imālah* in البَوْارِ of Sūrah al-Ḥashr: 24. Via the *Ṭayyibah*, he will additionally have *fāṭh*.

Al-Dūrī ‘Alī will also have an option of *imālah* in the ‘āyn kalimah of كَسَائِنَ بَتَائِتَ of Sūrah al-Tawbah: 54 and التَضَارِيِّ of Sūrah al-Baqarah: 85 and فَعَالٍ of Sūrah al-Nisā’: 43 i.e. these words come on the scale of فَعَالٍ, thus referring to the *imālah* of the alif after the tā’ of بَتَائِتَ since the alif following the mīm will have *imālah* because it is with a yā’. The reason for this *imālah* is because of the *imālah* that takes place in the lām kalimah, *imālah* takes place in the ‘āyn kalimah as well. Thus, if *imālah* does not take place in the lām kalimah of this word due to *jītīma’ al-sākinayn* e.g. التَضَارِيِّ الْمُضَحِّي بِبَتَائِتَ البَوْارِ, then no *imālah* will take place in the ‘āyn. The option of *imālah* in the ‘āyn kalimah is via the *Ṭayyibah* only. Via the *Shāṭibiyyah*, only *fāṭh* will be allowed in the ‘āyn kalimah.

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203 In line 329 of the *Shāṭibiyyah*, Imam al-Shāṭibī relates both *fāṭh* and *imālah* for al-Dūrī ‘Ali in قَوْارِيِّ فَوْارِيِّ and البَوْارِ. However, *imālah* is related from Abū ‘Uthmān al-Darīr while the *Shāṭibiyyah’s sanad* is via Ja’far al-Nasībi. See Ghayth al-Nafṣ: 194. Refer to the commentary of line 35 of the *Ṭayyibah* to gauge these ṭuruq from al-Kisā‘ī.
Via the Durrah, Idrīs has *fath* in زُؤْيَكَ and زُؤْيَيَ of Sūrah Yūsuf ۅۤۜ١۰۰: 4, 5, 100 i.e. when it comes without “الَّ” . Via the Ṭayyibah, he additionally has *imālah*. Isḥāq will only have *fath* here. If it comes with “الَّ” i.e. زُؤْيَيَ, then via both the Durrah and the Ṭayyibah, *imālah* will be made.

**The Hurūf al-Muqatṭa‘āt**

*Imālah*, *taqlīl* and *fath* in the *hurūf al-muqatṭa‘āt* will only take place in five letters found in the combination حٌََّ ظَِْؼصٌ i.e. the ظ، the ی، the ت، the ظ، and the ر.

Via the Shāṭibiyyah, Qālūn has *fath* in the ظ and the ی at the start of Sūrah Maryam ۤۤۜ۲۰۴. Via the Ṭayyibah, he will also have *taqlīl*.

Via the Shāṭibiyyah, Warsh via al-Azraq has *taqlīl* in the ظ and the ی at the start of Sūrah Maryam ۤۤۜ۲۰۴. Via the Ṭayyibah, he will also have *fath*. Warsh via al-ʿAshbahānī will only have *fath* in the ظ and the ی.

Via the Shāṭibiyyah, Warsh via al-Azraq has *imālah kubrā* in the ظ of يسٓ. Via the Ṭayyibah, he will also have *taqlīl*. Warsh via al-ʿAshbahānī will only have *fath* here.

Via the Shāṭibiyyah, Nāfṣ has *fath* in the ی of يسٓ. Via the Ṭayyibah, he will also have *taqlīl*.

Via the Shāṭibiyyah, Hishām has *imālah* in the ی of Sūrah Maryam ۤۤۜ۲۰۴. Via the Ṭayyibah, he will also have *fath*.

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204 Though Imam al-Shāṭibī mentions *taqlīl* for Qālūn in the ظ and the ی (line 741), it is not read. See Ghayth al-Naf: 381.
Via the Shāṭibiyyah, Abū ‘Amr al-Baṣrī has *fath* in the *yāʾ* at the start of Sūrah Maryam. Via the Ṭayyibah, he will also have *imālah kubrā*.

Via the Shāṭibiyyah, Abū ‘Amr al-Baṣrī has *taqlīl* in the *ḥāʾ* of حم in the seven places that it comes. Via the Ṭayyibah, he will also have *fath*.

Via the Shāṭibiyyah, Ḥamzah has *imālah* in the *yāʾ* of يِنَتِ. Via the Ṭayyibah, he will also have *taqlīl*.

**TEXT:**

أَمَلْ دُوَات الْيَاء فِي الْكُلْ شَقَّا وَتَنُّ الْآسَمَا إِن تُرَدْ أَنْ تَعْرَفَا

**TRANSLATION:**

Apply *imālah* in all *dhawāt al-yāʾ* for Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir. Dualise the nouns if you intend to identify (them).

**COMMENTARY:**

Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir (شَفَا) have *imālah* (أَمْل) in *dhawāt al-yāʾ* (دُوَات الْيَاء), whether verbs, nouns or particles (في الكُلِّي). 206

In the second half of the line, the author offers a way of identifying *dhawāt al-yāʾ* in nouns (اسْمَا). If one intends to recognise (إن تُرَدْ أن تَعْرَفَا) *dhawāt al-yāʾ* in nouns, then place the noun in its dual form (وَتَنُّ الْآسَمَا).

**TEXT:**

وَرَّدَ فِعْلَهَا إِلَيْكَ كَأَلْفَتْيٍ هَذِهِ الْهُوَى اشْتَرَأَ مَعَ اسْتَعْلَمَيْ أَتَىٰ

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205 Imam al-Shāṭibi relates *imālah* for al-Sūsī (line 739), however, it is not read. See Ghayth al-Naf′: 381; al-Nashr: 2/69.

206 Those words in which the *yāʾ* forms part of the original word and ends with the pronunciation of an *alif*, whether the *yāʾ* is written or not e.g. ٌسٓ.
And return its (dhawāt al-yā') verb to oneself (if you wish to indentify it), like اِمََتََّ، اِمَُوَى، اِسْذَؼصَى، اِسْخَـْلَ، and بَتىَ.

If one wishes to indentify dhawāt al-yā' in a verb, then return its verb (وَزُذ فِـْـوَؼَِا) – the verb of the dhawāt al-yā’ – to oneself i.e. to the first person (mutakallim).

Subsequently, the author presents three examples of nouns and three examples of verbs. اِمفَتََّ، اِمُُسَى، and اِمَِوَى are nouns. In their dual form they are اِمفَـذَـََانِ، اِمُُسَيَنِ and اِمَِوَيَنِ. اِصْذَؼصَى، اِسْخَـْلَ، and بَتىَ are examples of verbs. In the first person they become اِصْذَؼصًَْتُ، اِسْخَتُ، and بَثَُْتُ. This indicates that these words are primarily with a yā'.

Examples of nouns which are with a wāw instead of a yā' are ضَـَْتُ and ضَـَْتُ which become ضَفَوَا، بَتَؼوَانِ in their dual form. Examples of verbs which are with a wāw are ذَـْـا، and هَـْمَا which become ذَـْـا، هَـْمَا when in the first person.

And however (words appear on the scale of) فَـْـوَغى or فُـْـامَغى – with a ḍammah or a fathah – and those (words where) their script is with a yā'.

Words with the alif al-ta’nīth appear on the scale of فَـْـوَغى, whether with a

The alif al-ta’nīth is an additional alif (i.e. it is not primarily part of the word) which occurs on the fourth letter or more, and indicates towards that which is feminine, whether literally or figuratively e.g. الشَـْكَبَِّ، الشَـْكَبَِّا. Imam al-Shāṭibi explains how to recognise them:

...
fatḥah, dammah or kasrah (e.g. ٰٟٕٞٔ, ٌّْٕٓ, ُْٕٓ, ًْٕٓ), or on the scale of ٰٟٕٞٔ, whether its with a dammah or a fatḥah (e.g. ٰٟٕٞٔ, ْٕٓ, ْٓحُٕٔ).

Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have imālah in all those words, whether nouns or verbs, that end with an alif which is written with a yāʾ (وَفُـَـامَؼى ْٓٔ ُْٓٔ ْٓخْحَٔ). Examples of these follow in the next line.

TEXT:

ْىعىسٍّىدىٔ َّٛٔ ىأ ؼيعى ػٔ لىتىثىٔ ٘ىتىثىٔ ٖىّٔ ٖىّٔ ٖىّٔ ٖىّٔ ٖىّٔ

TRANSLATION:

Like (in) حَسََّْثَؼى، بَه ؼى، ضُ ٽغى، مَذَؼى and تَوَٽغى, excluding لََِى، سَنَؼى، ئَوَٽغى، حَذ ؼى and اِمَٽغى.

COMMENTARY:

Examples of words written with a yāʾ given by the author are: ْىعىسٍّىدىٔ َّٛٔ Liben and Liben.

Five exemptions are mentioned i.e. though they are written with a yāʾ, imālah will not be made in them: لََِى، سَنَؼى، ئَوَٽغى، حَذ ؼى and اِمَٽغى.

TEXT:

ٖىّٔ ٖىّٔ ٖىّٔ ٖىّٔ ٖىّٔ

TRANSLATION:

They (Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir) make imālah in ْىعىسٍّىدىٔ َّٛٔ, and (ٮٔٔٔٔ ْٓٔ ُْٓٔ ْٓخْحَٔ). Similarly, (they will make imālah) in (those words) increased from the basic triliteral verbs, like (in).
COMMENTARY:

Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have *imālah* (مَلَل) in the following words:  

- Sūrat al-Najm: 5
- Sūrah Tāhā: 4
- Sūrat al-ʿAlaq: 23

They will also have *imālah* in those words which are derived from the basic trilateral verbs i.e. *thulāthī mujarrad* (مِنْ زُلَزِغى) – even though with a wāw – but are written with a yāʾ when they appear in their increased form i.e. *mazīd* (مَزًِسَا) e.g. 

- Sūrah al-Ṭāhā: 3
- Sūrah al-ʿAlaq: 3
- Sūrah al-Maʿārij: 4

TEXT:

μέγε τούριον στὸν ἐν αὐτῷ μὲν ἐδραίωσεν ἑκάστῳ τὴν ἐκκλησίαν ἐν χητίαν ἀγαθὸν μὲν τὸν ἐν τῷ τοῦ ὁ国外 τῶν ἀνθρώπων.

TRANSLATION:


COMMENTARY:

Hamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have *imālah* on the verse-ends (μέγε τούριον στὸν ἐν αὐτῷ μὲν ἐδραίωσεν ἑκάστῳ τὴν ἐκκλησίαν ἐν χητίαν ἀγαθὸν μὲν τὸν ἐν τῷ τοῦ ὁ国外 τῶν ἀνθρώπων.) of 11 sūrahs: Sūrat al-Najm (τὸν τοῦ), Sūrah Tāhā (τὸ ἐν ὁ国外 τῷ), Sūrat al-ʿAlaq (τὸν τοῦ), Sūrat al-Qiyāmah (τῆς ἐκκλησίας τοῦ), Sūrat al-Layl (τῆς ἐκκλησίας τοῦ), Sūrat al-Ḍuḥā (τῆς ἐκκλησίας τοῦ), Sūrat al-Shams (τῆς ἐκκλησίας τοῦ), Sūrat al-Maʿārij (τῆς ἐκκλησίας τοῦ), Sūrah ‘Abasa (τῆς ἐκκλησίας τοῦ), Sūrat al-Nāzīʿāt (τῆς ἐκκλησίας τοῦ) and Sūrah al-Aʿlā (τῆς ἐκκλησίας τοῦ).}

208 It is well known that *imālah* will not be made at each and every verse-end of these 11 sūrahs because at some of them *imālah* would not even be possible e.g. ἐν Sūrah Tāhā, ἐν Sūrah al-ʿAlaq, ἐν Sūrat al-Maʿārij, ἐν ἐν Sūrah Tāhā etc. Thus, *imālah* will only be made in these sūrahs at those verse-ends which will allow for *imālah* to be made. Note that in Sūrat al-Aʿlā, Sūrat al-Shams and Sūrat al-Layl, *imālah* is possible at every single verse-end.
Thereafter, the author mentions those words in which only al-Kisāʾī (وَغَيْلُ) will have *imālah* in i.e. excluding Ḥamzah and Khalaf al-ʿĀshir.

Al-Kisāʾī will have *imālah* wherever it comes, but not when attached to a *wāw* (بِلَاءٍ وَاوٍ) e.g. أَخِيَّتَا (ةَحَْ)ُهَا حَدَاَّضَوْتُها. However, when it comes with a *wāw*, which is only in one place in the Qurʾān — آمَاتَ وَأَخِيَّتَا of Sūrat al-Najm: 44 — then Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir will all have *imālah* in it.

At the end of the line, specific words that have *imālah* for al-Kisāʾī continues (وَغَيْلُ) .

**TEXT:**

مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ نََْفَ ثُلَّا ثُثَنَايَاٰهَ مَنْ عَضَانَيٰيَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ

**TRANSLATION:**

[Al-Kisāʾī will have *imālah* in] مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ نََْفَ ثُلَّا ثُثَنَايَاٰهَ مَنْ عَضَانَيٰيَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ然而 it comes not (the one) of Sūrah Hūd and not (the one) of Sūrah Anʿām in which he will not have *imālah*. He will also have *imālah* in مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ مَنْ عَضَانَيٰيَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ however it comes.

**COMMENTARY:**

Al-Kisāʾī will have *imālah* in مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ مَنْ عَضَانَيٰيَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ of Sūrat al-Jāthiyah: 21. This will exclude مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ مَنْ عَضَانَيٰيَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ of Sūrat al-An`ām in which he will not have *imālah*. He will also have *imālah* in مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ مَنْ عَضَانَيٰيَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ of Sūrat al-Shams, the different forms of حَطَايَاٰ تَثَلَّا حَطَايَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ and حَطَايَاٰ تَثَلَّا حَطَايَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ of Sūrat al-Nāziʿāt: 30, حَطَايَاٰ تَثَلَّا حَطَايَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ of Sūra ʿImrān: 30, حَطَايَاٰ تَثَلَّا حَطَايَاٰ مَثَأْتِيَاٰيَاٰ جَوَّدُ وَقَٰدُ هَدَانَيٰيَاٰ of Sūrat al-Shams: 6.

footnote: مَحْيَاهُمُ تَثَلَّا حَطَايَاٰ وَذَا حَطَايَاٰ will specifically be mentioned in line 288.
In the second line above, more words which only al-Kisāʾī will have *imālah* in are mentioned: (سَمَّى) وَأَلْلَهُ إِذَا تَسَعَّنَتْ فَُّلَة of Sūrat al-Ḍuḥā: 2 and (وَأَلْسَنَانِهَا) أَلْسَانَةُ of Sūrat al-Kahf: 63. This will exclude فَُّلَة of Sūrah Yūsuf: 42.\(^{210}\)

He will also have *imālah* in (مَنْ غَضَانِي) وَمَنْ غَضَانِي of Sūrah Ibrāhīm: 36. This will exclude وَغَضَانِي آذَمَ of Sūrah Ṭāhā: 121.\(^{211}\)

He will furthermore have *imālah* in (عَلَّلَانِ) of Sūrah Maryam: 30 and وَعَلَّلَانِي مَنْ زَمَهُ of Sūrah Hūd: 63 (لا هود).\(^{212}\)

The last word mentioned at the end of these two lines is (وْفِثَ ذَنَانِ) وَفِثَ ذَنَانِ of Sūrat al-Anʿām: 80. With the stipulation of “وْفِثَ ذَنَانِ” of Sūrat al-Anʿām: 161, and (وْفِثَ ذَنَانِ) of Sūrah al-Nahl: 121 and (وْفِثَ ذَنَانِ) of Sūrat al-Zumar: 57 are excluded.\(^{213}\)

Two additional words are mentioned for al-Kisāʾī in the next line.

**TEXT:**

أُوصِانُ رُؤْبَانِي لَهُ، الْرُؤْبَانِي رَؤْبَانِي رُؤْبَانِ نُمْ هُدَايَ مَنْ هُدَايَ مَنْ هُدَايَ مَنْ هُدَايَ

**TRANSLATION:**

[Al-Kisāʾī has *imālah* in] (وْفِثَ ذَنَانِ) and (وْفِثَ ذَنَانِ) Al-Kisāʾī and Khalaf al-ʿĀshir (have *imālah* in) while al-Dūrī ʿAlī (has *imālah* in) مَنْ هُدَايَ مَنْ هُدَايَ مَنْ هُدَايَ مَنْ هُدَايَ (لا هود).

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\(^{210}\) In فَُّلَة of Sūrah Yūsuf, Hamzah and Khalaf al-ʿĀshir will also have *imālah*.

\(^{211}\) In وَغَضَانِي آذَمَ and وَغَضَانِي آذَمَ of Sūrah Ṭāhā, Hamzah and Khalaf al-ʿĀshir will also have *imālah*.

\(^{212}\) In وَغَضَانِي آذَمَ and وَغَضَانِي آذَمَ of Sūrah Hūd, Hamzah and Khalaf al-ʿĀshir will also have *imālah*.

\(^{213}\) In وَغَضَانِي آذَمَ and وَغَضَانِي آذَمَ of Sūrah al-Nahl and وَغَضَانِي آذَمَ of Sūrat al-Zumar, Hamzah and Khalaf al-ʿĀshir will also have *imālah*.
COMMENTARY:

Al-Kisāʾī (الله) will also have *imālah* in (زُؤًَْـاتِ) of Sūrah Maryam 31. This will exclude (زُؤًَْـاتِ) of Sūrah al-Baqarah: 132.

He will also have *imālah* in (زُؤًَْـاتِ) of Sūrah Yusuf 43, 100. This will exclude (زُؤًَْـاتِ) which is mentioned immediately hereafter.

Al-Kisāʾī and Khalaf al-ʿĀshir (زَوَى) have *imālah* in (امؼصُّؤًَْـا) of Sūrah Yūsuf 43, Sūrat al-Ṣāffāt: 105, Sūrat al-Fath: 27 and Sūrat al-Isrā: 60 during *waqf*. Hamzah will not have *imālah* here.

Hereafter, all those words in which al-Dūrī ʿAlī (زَوَى) specifically has *imālah*, are mentioned. They include: (زُؤًَْـاتِ) of Sūrah Yūsuf 5, (مَـؽْ) of Sūrat al-Baqarah: 38 and Sūrat Ṭāhā: 128, as well as (مَثْوَايَ) of Sūrah Yūsuf 23.

By stating (مَثْوَايَ), of Sūrah Yūsuf 21 and (مَثْوَاكَُ) of Sūrat al-Anʿām are excluded.215

TEXT:

جَّوَارَ مَعَ مُحَرَّكَمْ مَخَيَّأُهُمْ

TRANSLATION:

[Al-Dūrī ʿAlī has *imālah* in] with, along with and (مَخَيَّأُهُمْ).

COMMENTARY:

Al-Dūrī ʿAlī will also have *imālah* in (مَخَيَّأُهُمْ) of Sūrat al-Anʿām: 162 (مَخَيَّأُهُمْ) of Sūrah Fuṣṣilat: 5 which comes in seven places: Sūrat al-Baqarah: 19, Sūrah al-Jāthiyah: 285.

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214 In *imālah* of Sūrat al-Baqarah, Hamzah and Khalaf al-ʿĀshir will also have *imālah*.

215 In *imālah* of Sūrah Yūsuf and (مَثْوَايَ), Hamzah, al-Kisāʾī and Khalaf al-ʿĀshir will also have *imālah*.

216 This excludes (مَخَيَّأُهُمْ) of Sūrat al-Jāthiyah that was mentioned in line 285.
Sūrat al-An‘ām: 25, Sūrat al-Isrā‘: 46, Sūrat al-Kahf: 11, 57, Sūrah Fuṣṣilat: 44 and Sūrah Nūḥ: 7. He will also have *imālah* in (جَوْارُ) in Sūrat al-Shūrā: 32, Sūrat al-Raḥmān: 24 and Sūrat al-Takwīr: 16. Furthermore, he will have *imālah* of (طَفْعَانِ) in both places in Sūrat al-Baqarah: 54 and (بََزِئِ) wherever it appears.

TEXT:

مشُكْاَة جَبَارِين مَعْ أَنْصَارِي وَبَاب سَارِعْوُا وَخُلُفُ الْبَارِي

TRANSLATION:

[Al-Dūrī ‘Alī has *imālah* in] جَبَارِينَ كَمشْكَةَ، with the derivatives of سَارِعْوُا and an option (between *imālah* and *fath* in) البَارِيَ.

COMMENTARY:

Al-Dūrī ‘Alī will also have *imālah* in (مششكة) of Sūrat al-Nūr: 35, of Sūrat al-Mā’idah: 22 and Sūrat al-Shu‘arā‘: 130, of Sūrah Āl ʿImrān: 22 and Sūrat al-Ṣaff: 22, as well as the derivatives of (سَارِعْوُا) and (بََزِئِ) i.e. of Sūrah Āl ʿImrān: 33, of Sūrat al-Mu‘minūn: 56 and *سَارِعْوُا* wherever it comes.²¹⁷

Thereafter, a few words are mentioned in which al-Dūrī ‘Alī has an option between *imālah* and *fath*. The first word appears at the end of this line: البَارِيَ of Sūrat al-Ḥashr: (وَخُلُفُ البَارِيَ) 24.

TEXT:

تمّارِ مَعْ أُوْارِ مَعْ يُوْارِ مَعْ عَيْنٍ يَتَآَسَى عَنْهُ الْإِثْبَاعَ وَقَعْ

TRANSLATION:
[Al-Dūrī ‘Ali has an option between *imālah* and *fath* in] (َفَلاَّ تَفَارِيقَةَ مِنْهُمْ) and (ْيَوُازِيَةَ) from him (in) the ‘ayn (kalimah) of (يَبَاطِسْنَتْ) (due to the) recurring (ْيَوُازِيَةَ) taking place.

COMMENTARY:
In of Sūrat al-Kahf: 22, and of Sūrat al-Mā’idah and (ْعَازِيَةَ) of Sūrat al-Mā’idah: 31 and Sūrat al-A’rāf: 26, al-Dūrī ‘Ali will have an option between *imālah* and *fath*.

Al-Dūrī ‘Ali will also have an option of *imālah* in the ‘ayn kalimah of (ْيَبَاطِسْنَتْ) (يَبَاطِسْنَتْ) comes on the scale of (فَعَلَانَ) thus referring to the *imālah* of the *alif* after tā’ since the *alif* following the *mīm* will have *imālah* because it is with a yā’.

Ibn al-Jazarī explains the reason for this *imālah* when he states (الْإِتْنَابَةَ وَفِعْلَةٍ) (recurring *imālah* taking place): *imālah* takes place because of *imālah* i.e. due to the *imālah* in the *lām kalimah*, *imālah* takes place in the ‘ayn kalimah as well.

Thus, if *imālah* does not take place in the *lām kalimah* of this word due to *ijtimā‘ al-sākinayn* e.g. (ْيَبَاطِسْنَتْ), then no *imālah* will take place in the ‘ayn as well.

In the next line, four additional words are given which follows this rule.

TEXT:
ْيَبَاطِسْنَتْ كُسْنَلَى وَْمِنْ التَّصَصَّرِئْ كُسْنَلَى أُسَارِئْ وُْمِنْ السُّكَارَئْ

TRANSLATION:
[Al-Dūrī ‘Ali has *imālah* in the ‘ayn] of كُسْنَلَى, and of أُسَارِئْ, likewise (in) كُسْنَلَى and السُّكَارَئْ.
COMMENTARY:

Al-Dūrī ‘Alī will also have *imālah* in the *‘ayn* of Sūrat al-Tawbah: 54, wherever it comes, of Sūrat al-Baqarah: 85 and of Sūrat al-Nisā’: 43.

As mentioned before, if *imālah* does not take place in the *lām kalimah* of these words e.g. *عَازَى*، then *imālah* will not take place in the *‘ayn kalimah* as well.

TEXT:

وَافَقْ فِي أَعْمَى كَلَا الإِسْرَائِيَّةِ صَدَةٌ وَأُوْلَا جَماً وَفِي سُوَى سُدَّى

TRANSLATION:

Those who agree (with Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir in making *imālah*) are Shuʿbah (in) the both (places of Sūrat) al-Isrā’, Abū ‘Amr al-Baṣrī and Yaʿqūb (make *imālah* in) the first place (only). And (*imālah*) in *سُوَى* and (in) *سُدَّى*.

COMMENTARY:

From this verse onwards, the author starts mentioning those Qurrāʾ who agree (وَافَقَ) with Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (شَفَا) in making *imālah*.

Shuʿbah (ضِدَا) will make *imālah* of the *أَعْمَى* (ضِدَا) of Sūrat al-Isrā’ (الْإِسْرَائِيَّةِ): 72.

Abū ‘Amr al-Baṣrī and Yaʿqūb (جَماً) will make *imālah* in the first one only (وَأُوْلَا).

With the restriction to Sūrat al-Isrā’ (يَوْمُ الْقِيَامَةِ أَعْمَى) and those (الْإِسْرَائِيَّةِ) of Sūrah Ṭāhā: 124, 125 are excluded.

*Imālah* will also be made in *سُوَى* (سُوَى) of Sūrah Ṭāhā: 58 and of Sūrat al-Qiyāmah: 36. Those who make *imālah* in these two words, amongst others, are mentioned in the next line.
TEXT:

Shu’bah with an option (makes *imālah* in) and Ibn Dhakwān has an option (between *imālah* and *fath* in).

COMMENTARY:

Shu’bah (ضَنْ) — with an option — will make *imālah* in in سُوًى (سُوًى) of Sūrah Ṭāhā and سُسًى (سُسَ) of Sūrat al-Qiyāmah. He will also make *imālah* with an option of *fath* in زَمَى (زَمَى) of Sūrat al-Anfāl: 17, and تَلَ (تَلَ) wherever it comes.

Ibn Dhakwān (ذ ؼعِـفْ مُ) will have *imālah* with an option (مُزْح) of Sūrah Yūsuf الْيَسْرَا (الْيَسْرَا) 88: 218 (بَتىَ بَمْصُ اللِ) of Sūrat al-Isrā’: 13 and أَنَّى أَمْرُ الْلَّهِ (أَنَّى أَمْرُ الْلَّهِ) of Sūrat al-Nahľ: 1.

TEXT:

ٗى مٍ الخيٍٖ٠ًٛػًٝ، كىذًيًٟٙىة ٘ى حَٖىأ لًالٍ شٍػرىا غً ػًً ٢ مٍ حَٖى ػًه، وَفِيهَا ضِفْم

TRANSLATION:

Hishām – with an option – (has *imālah* in) إِنَّهُ لِي خَلَفْ، نَأْيَ الْيَسْرَا صِفْ مَعْ خَلَفِ نُونِهِ، وَفِيهَا ضِفْم

COMMENTARY:

Hishām (ظُ) with an option (ذُوْـفٌ) will have *imālah* in إِنَّهُ (إِنَّهُ) of Sūrat al-Ahzāb: 53.

Shu’bah (صَفْ) will have *imālah* in the hamzah of (تَلَ) 83 (تَلَ) of Sūrat al-Isrā’: 83 (تَلَ) without an option. He will have an option of *imālah* in the nūn (مَفزِْ) مَفزِْ نُون). Thus,

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218 Ibn ‘Amir al-Shāmī will read this as بَتىَ بَمْصُ اللِ, as opposed to بَتىَ بَمْصُ اللِ, as Ḥafṣ would read it.
Shu’bah will have two ways of reading: *imālah* in the *hamzah* alone, or *imālah* in both the *hamzah* and the *nūn*.

This will only apply to Sūrat al-Isrā’ (الَِّ الصَّحَّة) and not to Sūrah Fuṣṣilat.

In both, Sūrat al-Isrā’ and Sūrah Fuṣṣilat: 51 (ِِمَا غَوَّرِمَا وَفِِ), Khalaf from Ḥamzah (ضِفُهُمَا) will make *imālah* in the *nūn* as well as the *hamzah*. Others who join Khalaf from Ḥamzah are mentioned in the next line.

**TEXT:**

\[\text{خَيُّهَ، وَفِيمَا بَعْدَ رَاٰءُ حُضُتْ مَلَّا خُلْفُ، وَمَعْجِرَتْ عَدُّهُ، وَأَدْرَى أَوْلَى} 295\]

**TRANSLATION:**

Al-Kisāʾī and Khalaf al-ʿĀshir (will also have *imālah* in the *nūn* as well as the *hamzah* in both sūrahs). In those (*alifas*) after a *rāʾ*, Abū ʿAmr al-Baṣrī (without an option) and Ibn Dhakwān with an option will have *imālah*. Ḥafṣ has *imālah* in *مَجْصَى*. In the first... (continued in next line)

**COMMENTARY:**

In both, Sūrat al-Isrā’ and Sūrah Fuṣṣilat (ورَفْهُمَا), Khalaf from Ḥamzah (ضِفُهُمَا), al-Kisāʾī and Khalaf al-ʿĀshir (ضِفُهُمَا) will make *imālah* in the *nūn* as well as the *hamzah*.

As for Khallād, he will only make *imālah* in the *hamzah*.

In those *alifas* that come after a *rāʾ* (ورَفْهُمَا بَعْدَ رَاٰءُ), in verbs e.g. *يُفْمَرْتَِهَا بَثْرَءٍ عَشْمَرَئََِِ, or in nouns e.g. *ثُشَْى*, Abū ʿAmr al-Baṣrī without an option (حُضُتْ) and Ibn Dhakwān with an option (بَثْرَءٍ خُلْفُ) will have *imālah kubrā*.

Ḥafṣ (غَدُّ) will make *imālah* in *مَجْرِئَتْ عَدُّهُ* of Sūrah Hūd (٤١: 41).
At the end of this line, the first 
(وَذْزَى أُوْلَ) أذْزى which comes in the Qur'an is discussed. It continues into the next line.

TEXT:
صل وَسِوَاها مَعَ يَا بُشْرَى اخْتَلَفُ وَافْتَحَ وَقَّلَلَهَا وَأَضْجَعَهَا اخْتَلَفُ

TRANSLATION:
[In the first ] Shu‘bah (has imālah without an option) and besides it (the first بَذْزَى), along with يَ ثُشَْى, he has (imālah with) an option. Make fath, (make) taqlīl of it (يا بُشْرَى) or idjāʿ of it (يا بُشْرَى) for Abū ‘Amr al-Baṣrī.

COMMENTARY:
Shu‘bah (صل) will have imālah without an option in the first بَذْزَى which comes in the Qur’an, Sūrah Yūnus س: 16. In all other places where بَذْزَى comes – besides the first place (وَسِوَاها) – along with يَ ثُشَْى of Sūrah Yūsuf س: 19, Shu‘bah will have imālah with an option of fath (اختلف).

In يَ ثُشَْى of Sūrah Yūsuf س, Abū ‘Amr al-Baṣrī اختلف (اختلف) will have three ways of reading: fath (وَقَّلَلَهَا), taqlīl (وَقَّلَلَهَا) and imālah kubrā (وَقَّلَلَهَا).}

TEXT:
وَقَّلَلَهَا الْمَرَّ وَرُضِعَ الَّذِي جَفْنَ حَيْثً) عَيِّنَ ذِي الْسَّرَّ اخْتَلَفُ

TRANSLATION:
Warsh via al-Azraq has taqlīl in (dhawāt) al-rā’ and the verse-ends; and (in) those (verse-ends which end) with a ha’ – excluding (the verse-ends) with a rā’ – he has an option (between taqlīl and fath).
COMMENTARY:
Warsh via al-Azraq (溥志) will make taqlīl in dhawāt al-rāʾ (الرَا)²¹⁹, as well as the verse-ends (ورُوس الآي) of the 11 sūrahs mentioned previously without an option.²²⁰

However, those verse-ends of the 11 sūrahs should not end with the pronoun “ها” (وَزُءُوشَيِ الْهَا). If it does end with a hāʾ, then Warsh via al-Azraq will have taqlīl with an option of fath (/>.)

If the verse ends with a rāʾ e.g., دَكَرْنِئا, then Warsh via al-Azraq will only have taqlīl i.e. without an option.

TEXT:

وَمَوْ بَزَانَُِم

TRANSLATION:

With (an option of taqlīl or fath for Warsh via al-Azraq in) dhawāt al-yāʾ, with (an option) related (in) بَزَانَؼُِـمْ. Abū ʿAmr al-ʿArāʾ (has taqlīl) of فُـْلَـلَ however it comes – however it comes – along with (taqlīl in) the verse-ends.

COMMENTARY:
Warsh via al-Azraq will also have taqlīl with an option of fath in dhawāt al-yāʾ (مع أرَاكِهِمْ وُزُدْ), excluding the previously-mentioned dhawāt al-yāʾ which comes at the verse-ends; in which he only has taqlīl. The dhawāt al-yāʾ for Warsh via al-Azraq would include all the afore-mentioned places in which ʿHamzah, al-Kisāʾī and Khalaf al-ʿĀshir have imālah in.²²¹

Warsh via al-Azraq will also have taqlīl with an option of fath in مَـؽْرَاثِ غي, مَـؽْرَاثِ, مِضْكََتٍ, and منصَى. See al-Nashr: 2/50. In these words Warsh will not have taqlīl.

²¹⁹ Those alifas which are written with a yāʾ and come after a rāʾ; whether a verb e.g. دَكَرْنِئا or a noun e.g. دُكَرْنِئا.
²²⁰ Refer to lines 283-284.
²²¹ Ibn al-Jazarī does not mention it here, but in the Nashr three words are excluded: مَصْضَاثِغب, مِضْكََتٍ and كَلَُُِـمَا. See al-Nashr: 2/50. In these words Warsh will not have taqlīl.
Abū ‘Amr al-Baṣrī will have taqlīl of the alif al-taʾnīth which comes on the scale of، however it comes، with a dammah e.g.، or with a kasrah e.g.، He will also have taqlīl of the verse-ends (مع زغوس الآي) in the previously-mentioned sūrahs.

TEXT:

خُلْفَ سِوَى ذِى الْرَا، وأَنَى وُيَلْتَى يَا حَسَرَى الخُلْفِ حُظْوَى قِيْلَ مَتَى

TRANSLATION:

[Abū ‘Amr al-Baṣrī has taqlīl of and the verse-ends of the 11 sūrahs] with an option (of fath in them as well), except (in) dhawāt al-rā’. Al-Dūrī Baṣrī (has taqlīl with an option of fath in) يَخَسَرْتَى يِبْنُيَلْتَى، (an option) is also related.

COMMENTARY:

Abū ‘Amr al-Baṣrī will have taqlīl in all those words on the scale of، and the verse-ends of the 11 sūrahs with an option of fath as well، except in dhawāt al-rā’، in which Abū ‘Amr al-Baṣrī will only have taqlīl.

Thereafter, seven words are mentioned in which Al-Dūrī Baṣrī (will have taqlīl with an option) is also related. Four are mentioned in this line: يَخَسَرْتَى يِبْنُيَلْتَى، (an option) and is also related.

The remaining three are mentioned in the next line.

TEXT:

بَلَى عَسَى وَأَسَقَى عَنْهُ نَقِيلَ وَعَنْ جَمَاعَةِ لَهُ ذَنِيًا أَمَّلُ

TRANSLATION:

(Taqlīl with an option of fath) in يَبْنُيَلْتَى and are related from him (al-Dūrī Baṣrī); and from many, apply imālah (kubrā) in ذَنِيًا for him (al-Dūrī Baṣrī).
COMMENTARY:
The remaining three words related in which al-Dūrī Baṣrī (عَلَهُ النَّبِيُّ) will have taqlīl with an option are: تَلَ and ًـبَسَفَى.

While Ibn al-Jazarī attributes these differences only to al-Dūrī Baṣrī in the Tayyibah, in the Nashr he relates it for the entire Abū ‘Amr al-Baṣrī: for both al-Dūrī Baṣrī as well as al-Sūsī. 222

In the word ذُهْـَِـا, many (وَّنَحْجَعَةَ) transmit imālah kubrah (أَنْمُلْ) for al-Dūrī Baṣrī (نَّهَ). Thus, in the word ذُهْـَِـا, al-Dūrī Baṣrī will have three ways of reading: (1) taqlīl and (2) fath because it comes on the scale of فُـْلَ, as explained in the two verses before this; then he will also have (3) imālah kubrā as mentioned in this line.

TEXT:

301

TRANSLATION:
In the two letters of زَبَا, Ibn Dhakwān, Shu’bah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (have imālah kubrā in both letters without an option) while Hishām has a choice (between imālah in both letters, or fath in both letters). And besides the first place (where زَبَا appears), Shu’bah has a choice (between imālah in both letters with an option of fath). Abū ‘Amr al-Baṣrī (has imālah in) the hamzah (only).

COMMENTARY:
In the two letters of زَبَا i.e. the hamzah and the rā’, when not followed by a sākin e.g. زَءَا نَوْنَحًا, زَءَا بًَْسًَِؼُِم, زَءَاٍُ, then Ibn Dhakwān (نْمِ), Shu’bah, Ḥamzah, al-Kisāʾī and Khalaf al-ʿĀshir (ضَحَصَعَة) have imālah kubrā in both letters without an option, while Hishām (نَّهَ) has imālah in both letters with an option of fath in both letters (اَخُْلَفَ). 222

222 Al-Nashr: 2/53-54.
Besides the first place where زَبَى comes (زَا كَوْكِباً) i.e. of Sūrat al-An‘ām: 76, Shu‘bah (صاحب) will have imālah kubrā in both letters with an option of fath (الْخَلْفَ). In the first place – in Sūrat al-An‘ām: 76 – Shu‘bah will only have imālah in both letters i.e. without an option.

Abū ‘Amr al-Baṣrī (صاحب) will have imālah in the hamzah only (وَامَِْمْزَ) i.e. with no imālah on the rā’.

The remaining Qurrā’ will read with fath.

TEXT:

وَدُوْ الصَّمِيمِ فِيهِ أَوْ هَمْرُ وَرَا حُلْفٌ مَّنْى قَلِلْهُمَا كَـلاً جَرِئٍ

TRANSLATION:

And with a pronoun, Ibn Dhakwān has an option (between imālah and fath) in it (the hamzah alone) or (an option between imālah and fath in) the hamz and the rā’. Apply taqlīl in both (the hamz and the rā’) for Warsh via al-Azraq in all (of زَبَى however it comes: with or without a pronoun).

COMMENTARY:

If زَبَى comes with a pronoun223 رَأَى then Ibn Dhakwān (صاحب) has imālah in only the hamzah (فِيهَ), or imālah in both the hamzah and the rā’ (وَرَا) (أَوْ هَمْرُ وَرَا), or an option (خُلْفَ) of making fath in both the hamzah and the rā’. Thus, Ibn Dhakwān will have three readings:

1) Imālah in the hamzah only.
2) Imālah in both the rā’ and the hamzah.
3) Fath in both the rā’ and the hamzah.

Warsh via al-Azraq (٤٥٩) will make taqlīl in both the hamzah and the rā’ (قَلْبَهُما) of رَبَّى whether it comes with a pronoun or without a pronoun (كَلَا).

In conclusion, when رَبَّى is not followed by a sākin or a pronoun, then there are four different readings:

1) *Imālah* in both the rā’ and the hamzah – Ibn Dhakwān, Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir, Shuʿbah (without an option in the first place and with an option in the remaining places) and Hishām (in one of his two options).

2) *Taqlīl* in both the rā’ and the hamzah – Warsh via al-Azraq.

3) *Fatḥ* in the rā’ and *imālah kubrā* in the hamzah – Abū ʿAmr al-ʿBaṣrī.

4) *Fatḥ* in both the rā’ and the hamzah – Qālūn, Warsh via al-ʿAṣbahānī, Ibn Kathīr, Hishām (in his second option), Shuʿbah in one of his options (excluding the first place in which he only has *imālah*) Ḥafṣ, Abū Jaʿfar and Yaʿqūb.

TEXT:

وَقَبِلَ سَاَكِيْنٍ أَصْلٍ لِلْرَّا ضَسْمًا في، وَقَغْيِرَهُ الجَيِينُ وَقَمَّا

TRANSLATION:

And (رَبَّى) before a sākin, make *imālah* of the rā’ (only) for Shuʿbah, Khalaf al-ʿĀshir and Ḥamzah. And during *waqf*, all (the Qurra’ stop) like (they would stop) elsewhere (i.e. when it is not followed by a sākin or a pronoun).
COMMENTARY:

If زَبَى comes before a sākin (ـوَكَدْـلَ سَانِؼنٍ) e.g. زَءَا الذَٰٔنَ وَمُوا، زَءَا الذَٰٔنَ بَشَْنُوا، زَءَا امْمُجْصِمُونَ، زَءَا امْمُؤْمٌُِونَ, then Shuʿbah, Khalaf al-ʿĀshir (ضفْا) and Ḥamzah (فِي) will make imālah (بَمِـلْ نِوؼص ا) in the rā’ only during waṣl.

However, during waqf (وَكَـفَـا), then all the Qurrāʾ (الجَمِـِـؽُ) will stop like they would stop elsewhere (وَنَلَـِْؼصٍِِ) i.e. stop like when it is not followed by a sākin or a pronoun.

TEXT:

والألقات قَبْلَ كَسْرِ رًا طُرْفَ

كَالدَار نِآرِ حُرُ تَفْرُ مِنَهُ الْخَتَّلْفُ

TRANSLATION:

Abū ʿAmr al-Baṣrī, al-Dūrī ʿAlī (both without an option) and Ibn Dhakwān with an option (make imālah kubrā in) the alifs before the kasrah of a rā’ at the end (of a word), like ثُالِثَ and ﻋِنَارَ.

COMMENTARY:

From this line, those alifs which precede the rā’ maksūrah mutaṭarrifah are discussed (وَكَدْـلَ امْلَازِ). Abū ʿAmr al-Baṣrī (حُذُرَ حُذُرَ), al-Dūrī ʿAlī (حُذُرَ حُذُرَ) – both without an option – and Ibn Dhakwān with an option (يِبنَهُ الْخَتَّلْفُ), will make imālah kubrā in them.

TEXT:

ُخِلَفَ غَـاَرُ ِنِمَ، وَالجَـاَرُ ِنِلًا

طَبْ خِلَّفَ، هَارِ صَفِ خَلَّفَ ِنِمَ ِنَلًا

TRANSLATION:

Al-Dūrī ʿAli has an option (of imālah or fath in) ﻋِنَارَ. Al-Dūrī ʿAli (without an option) and al-Dūrī Baṣrī with an option (have imālah in) ﻋِنَارَ. Shuʿbah, Abū ʿAmr al-Baṣrī, al-Kisāʾī, Qālūn and Ibn Dhakwān (have imālah in) ﻋِنَارَ.
COMMENTARY:
In Sūrat al-Tawbah: 55, al-Dūrī ‘Ali (يَلُمَّ) has *imālah* with an option of *fath* وَخُلَفَ.

In Sūrat al-Nisāʾ: 36, al-Dūrī ‘Ali (يَلُمَّ) without an option and al-Dūrī Baṣrī (يَلُمَّ) with an option have *imālah*.

In Sūrat al-Tawbah: 109, Shuʿbah (يَلُمَّ), Abū ʿAmr al-Baṣrī (يَلُمَّ), al-Kisāʾī (يَلُمَّ), Qālūn (يَلُمَّ) and Ibn Dhakwān (يَلُمَّ) have *imālah*.

TEXT:

306

خُلَفُهُما، وَإِنَّ تَكْرُرُ حُظَرْوَىََّ الْخَلَفُ مِنْ قَوْفِىٖ، وَتَكْلِيَلُ جَوَّال

TRANSLATION:

The two them (Qālūn and Ibn Dhakwān) have an option (of *imālah* in *هَارِّ*). And if it (the *rāʾ*) is repeated Abū ‘Amr al-Baṣrī, al-Kisāʾī and Khalaf al-ʿĀshir (have *imālah* without an option) while Ibn Dhakwān and Ḥamzah have an option (of *imālah* or *fath*). Warsh via al-Azraq has *taqlīl*.

COMMENTARY:
Qālūn and Ibn Dhakwān have an option of *imālah* (خُلَفُهُما) in *هَارِّ*. Thus, Shuʿbah, Abū ‘Amr al-Baṣrī and al-Kisāʾī have *imālah* without an option in it, while Qālūn and Ibn Dhakwān allow *fath* as well.

If the *rāʾ* is repeated (وَإِنَّ تَكْرُرُ حُظَرْوَىََّ) with an *alif* between them (and the second *rāʾ* with a *kasrah*) e.g. من الأَمْشَارِ، دَازُ الْمُذْرَارَ حَوَّالَةَ الأَمْشَارِ. then Abū ‘Amr al-Baṣrī (حُظَرْوَىََّ), al-Kisāʾī and Khalaf al-ʿĀshir (يَلُمَّ) have *imālah* without an option while Ibn Dhakwān (يَلُمَّ) and Ḥamzah (يَلُمَّ) have *imālah* with an option (وَخُلَفَ). The second option for Ibn Dhakwān is *fath*. The second option for Ḥamzah is mentioned in the next line.
Warsh via al-Azraq (Warsh via al-Azraq) has taqlīl.

TEXT:

臵(Warsh via al-Azraq has taqlīl] of this chapter (the alifs before the rāʾ maksūrah mutaṭarrifah); (in) حَد ازٍِنَ and وَامؼجَازِ (Warsh via al-Azraq) has an option (of taqlīl or fath). If the rāʾ is repeated, (then) Khallād, with an option, and Khalaf (without an option) agree (with Warsh via al-Azraq in making taqlīl).

COMMENTARY:

Warsh via al-Azraq has taqlīl without an option in all the previously-mentioned alifs before the rāʾ maksūrah mutaṭarrifah, whether the rāʾ is repeated or not (للباب).

In حَد ازٍِنَ (حَد ـازًِؼنَ) of Sūrat al-Māʾidah: 22 and Sūrat al-Shuʿarāʾ: 130, as well as وَامؼجَازِ (Warsh via al-Azraq has taqlīl with an option (اختَلَفَا).

If the rāʾ is repeated (امخ كْصًِؼصِ وَافَقَ), then Khallād with an option of fath (قَسَ خَلْفَ) and Khalaf without an option (ضَفَا) agree with Warsh via al-Azraq (وَافَقَ) in making taqlīl.

Considering that imālah was mentioned for Ḥamzah in the line before this, the following may be extracted:

• Khalaf has two ways — imālah and taqlīl.
• Khallād has three ways — imālah, taqlīl and fath.
TRANSLATION:
Ḥamzah has an option (between taqlīl or fath in) حَامْزَةٌ (فَّهُ وَجُلْفُ) Warsh via al-Azraq (has taqlīl without an option in) كَفِصٍِنَّ while Ḥamza and Qālūn have an option (of taqlīl in) ثَوْزَاتِ. 

COMMENTARY:
Ḥamzah (فَضِلُ) has taqlīl with an option of fath (فَّهُ وَجُلْفُ) wherever it appears and إمَّحَوَازِ (كَفِصٍِنَّ) of Sūrah Ibrāhīm ﷺ: 28.

Warsh via al-Azraq (فَضِلُ) has taqlīl in كَفِصٍِنَّ wherever it comes. Ḥamzah (فَضِلُ) and Qālūn (بَجِلُ) have taqlīl with an option (وَجُلْفُ) in ثَوْزَاتِ. The second option for Ḥamzah is imālah kubrā; this will be mentioned in line 321. The second option of Qālūn is fath.

TEXT:
وكَيْفَ كَافِرِينَ جَاهِدُ وَأُمَلَّ بُتّ جُرَّ مِنَّا خُلْفَ عَالِمٍ وَرُوْحُ فُلْ

TRANSLATION:
And however كَافِرِينَ (comes), Warsh via al-Azraq (has taqlīl in it). And make imālah (وَكَيْفَ كَافِرِينَ) for Al-Dūrī ‘Alī, Abū ‘Amr al-Baṣrī (both without an option) and Ibn Dhakwān with an option. And say: Rawh...

COMMENTARY:
Warsh via al-Azraq (جَاهِدُ) has taqlīl in كَافِرِينَ however it comes (وَكَيْفَ كَافِرِينَ); whether it is with lām al-taʿrīf or not, as mansūb or majrūr.

Al-Dūrī ‘Ali (بُتّ), Abū ‘Amr al-Baṣrī (بُتّ) – both without an option – Ibn Dhakwān with an option (وَكَيْفَ كَافِرِينَ) and Ruways (غَلْلَا) without an option have imālah (وَأُمَلَّ) in كَافِرِينَ.
At the end of the line, Rawḥ is mentioned as having *imālah*. This discussion continues into the next line.

**TEXT:**

فًخىػةٌـىػةـبىؽىػةؽىظىػةؽىزىاغىلى

**TRANSLATION:**

[And say: Rawḥ] is with them (in making *imālah* of كَفِصٍِنَ) in (Sūrat) al-Naml. Ḥamzah (has *imālah*) in حَافٍ، ضَاقٍ، خَافٍ and رَاغٍ, not...

**COMMENTARY:**

Rawḥ – like al-Dūrī ‘Alī, Abū ‘Amr al-Baṣrī, Ibn Dhakwān and Ruways (مَـْمْـَهِمْ) – will have *imālah* in اِه ؼَِا كَهَتْ مِنْ كَوْمٍ كَفِصٍِنَ of Sūrat al-Naml: 43 (یَبُشَلِی). Ḥamzah (فَضٍِلَا) has *imālah* in the alif which appears as the ‘āyn kalimah in 10 trilateral past tense verbs (وَامِثْثَـلَزَِغْعِی); five are mentioned in this line: خَافٍ، ضَاقٍ، طَابٍ، خَافٍ and رَاغٍ.

In these five, Ḥamzah exclusively makes *imālah*, whereas in the remaining five, others besides Hamzah will also have *imālah*.

At the end of the line, an exception is mentioned (۶). This continues into the next line.

**TEXT:**

۲۲۴ This includes فَوَم ا سَاقُوا of Sūrat al-Ṣaff: 5.
TRANSLATION:
[And رَاَّغُتْ رَاَّغُتْ not رَاَّغُتْ. Ibn ʿĀmir al-Shāmī with another option and Ḥamzah (without an option have imālah in) خَابَ and رَاَّغُتْ. Hishām with an option, Ḥamzah, Khalaf al-ʿĀshir and Ibn Dhakwān (all without another option have imālah in) جَاءَ شاءَ and خَابَ.]

COMMENTARY:
Ḥamzah will not have imālah (لا) in رَاَّغُتْ of Sūrat al-Ahzāb: 10 and Sūrah Ṣād: 63.

Ibn ʿĀmir al-Shāmī with another option (ذُوْفٌ كََْ) and Ḥamzah (ٌَا فِ) without an option will have imālah in سَاذَ and ذَاةَ.

Hishām with an option (ذُوْفُـَُ مِ ؼي), Ḥamzah, Khalaf al-ʿĀshir (فَـذًؼى) and Ibn Dhakwān (ـيَا مُ) – all without another option – will have imālah in صَاءَ and خَاءَ.

Nine words have been mentioned thus far. The tenth word is زَانَ and comes in line 315.

TEXT:

٣١٢٣١٤٢٣

٣١٣١٤٢٣

TRANSLATION:

He (Ibn Dhakwān) has an option (in making imālah in) الحوائِبَينَ إِكْرَاهَهنَّ وَالْخَوَارِيِّينَ عُمِّرًا وَالْبَحْرَابَ عَيْبًا مَا يُجَرَ فَهَوَٰٓ وَأُولَٰىٰ رَآَذَ لاَ خَلْفٌ أَسْتَفْتَرٌ

COMMENTARY:

Ibn Dhakwān with an option (وَخُلْفَةُ) in making imālah in (الْكَرْبَمْ) إِكْرَاهُهنَّ (الْكَرْبَمْ) لِلْشَّاَرِيْينَ (الْكَرْبَمْ) لِلْشَّاَرِيْينَ when it is not majrūr; so (in) this and (in) the first رَاَّغُتْ (in the Qurʾān) no option (in making imālah) occurs.

Ibn Dhakwān with an option (وَخُلْفَةُ) in making imālah in (الْكَرْبَمْ) إِكْرَاهُهنَّ (الْكَرْبَمْ) لِلْشَّاَرِيْينَ (الْكَرْبَمْ) لِلْشَّاَرِيْينَ of Sūrat al-Rahmān: 27, 78; Sūrat al-Nāḥl: 66; Sūrat al-Ṣaffāt: 46; Sūrat al-Qītāl: 5; Sūrat al-Nūr: 33; Sūrat al-Māʾīdah: 11 and Sūrat al-Ṣaff:
of Sūrah Āl ‘Imrān: 33, 35 and Sūrat al-Taḥrīm: 12, and which is not majrūr (غَيْرۡ مَا مَّجَرَ) of Sūrah Āl ‘Imrān: 37 and Sūrah Ṣād: 21.

However, when majrūr (ما مَّجَرَ) is in, as in Sūrah Āl ‘Imrān: 39 and Sūrah Maryam هـ: 11, as well as in the first زِيَاء in the Qurʾān – of Sūrat al-Baqarah: 10 – Ibn Dhakwān has no option (لا خُلْفُ أَسْتَفْعَرٌ) i.e. he will only make imālah.

TEXT:

iever (كَمْ خُلْفٌ عَيْنٍ آيِنَّةٌ مَعَ غَابِيِّدٍ غَابِيِّدٍ الأَحْدُ الْحَدٍ الْقِبَّةُ)

TRANSLATION:

Ibn ‘Āmir al-Shāmī has an option (of imālah in) مَشَارِبٌ. Hishām (has imālah in) عَيْنٍ مَشَارِبٌ غَابِيِّدٍ غَابِيِّدٍ، with ـًوَبًٌعًٌغًٌةً of (Sūrat) al-Jaḥd.

COMMENTARY:

Ibn ‘Āmir al-Shāmī with an option (كَمْ خُلْفٌ) has imālah in مَشَارِبٌ of Sūrah Yāsīn: 73.

Hishām (لَيْنَةً) has imālah in عَيْنٍ غَانِيةٍ of Sūrat al-Ghāshiyah: 5. This will exclude عَيْنٍ غَانِيةٍ عَيْنٍ غَانِيةٍ غَانِيٌّ عَلَىٌهِمْ عَلِيَّةٌ of Sūrat al-Insān: 15. Hishām also has imālah of غَابِيِّدٍ غَابِيِّدٍ and غَابِيِّدٍ غَابِيِّدٍ of Sūrat al-Jaḥd (الْجَخْدِ) i.e. Sūrat al-Kāfirūn. By restricting it to Sūrat al-Jaḥd, غَابِيِّدٍ غَابِيِّدٍ of Sūrat al-Baqarah: 138 is excluded.

TEXT:

خُلْفٌ تَرَايِّدُ الْرَا فَتْنِيَ إِلَى النَّاسِ يُجَرُّ طَيِّبٌ خُلْفٌ رَأَيْنَ يُّصَعَ قَبْعَرُ

TRANSLATION:

(Hishām has imālah in غَابِيِّدٍ غَابِيِّدٍ غَابِيِّدٍ غَانِيٌّ عَلِيَّةٌ and غَابِيِّدٍ غَانِيٌّ عَلِيَّةٌ) with an option (of fath). Hamzah and Khalaf al-ʿĀshir (have imālah in) the ُرَآءُ of (الْجَخْدِ). Al-Dūrī Başrī with an option (has imālah in) منَّا when it is majrūr. Al-Kisāʾī, Shuʿbah, Khalaf al-ʿĀshir and Ḥamzah have imālah in بَآَرَ.
COMMENTARY:

Hishām has *imālah* in عابِدَّ غانِيَةٍ and with an option of *fath* (خَلَفَ).

Ḥamzah and Khalaf al-ʿĀshir (قهَى) have *imālah* in the *rāʾ* of ترَأَى الْجَمَعَانِ of Sūrat al-Shuʿārāʾ: 61 during *waṣl*. When stopping, they will have *imālah* in the *rāʾ* as well as the *hamzah* following it.

Al-Dūrī Baṣrī with an option (طَيِّبٍ خَلَفًا) has *imālah* in اللَّانِ when it is *majrūr* (النَّاسِ يَجَّزى).

Al-Kisāʾī (ذَزُ), Shuʿbah, Khalaf al-ʿĀshir (ضَفَا) and Ḥamzah (فَخَرٍ) have *imālah* in زَانَ of Sūrat al-Muṭaffifīn: 14.

TEXT:

ْوَفِي ضِعَافَا قَامَ بِالْخَلَفِ ضَمَرُ أَتَيْكَ فِي النَّمُلِ فَتَيَى وَالْخَلْفُ قَرُرُ

TRANSLATION:

In ضعافاً, Khallād (has *imālah*) with an option and Khalaf (has *imālah* without an option); (in) دَاتِكَ in (Sūrat) al-Naml, Ḥamzah and Khalaf al-ʿĀshir (have *imālah* without an option) while Khallād (has *imālah*) with an option.

COMMENTARY:

Khallād with an option (قَامَ بِالْخَلَفِ) and Khalaf without an option (ضَمَرُ) make *imālah* in ضعافاً of Sūrat al-Nisāʾ: 9.

Ḥamzah, Khalaf al-ʿĀshir (قهَى) – with Khallād having an option (وَالْخَلْفِ قَرُرُ) – make *imālah* in عاتِكَ of Sūrat al-Naml: 39. 316
TEXT:

وَرَأَى َلَُفَوْاتِى أُمْلُ صْحَبَةُ كَفَّ حَلًَّا، وَهُمَا كَافَّ رَعَى حَافِظٌ صَفَّ

TRANSLATION:

Shu’bah, Hamzah, al-Kisā’i, Khalaf al-‘Ashir, Ibn ‘Amir al-Shāmī and Abū ‘Amr al-Baṣrī (have imālah in) the rā’ of the “openers” (of the sūrahs). Al-Kisā’i, Abū ‘Amr al-Baṣrī and Shu’bah (have imālah in) the hā’ of “Kāf” (hā-yā-‘ayn-ṣād i.e. Sūrah Maryām ﯽ).

COMMENTARY:

The author starts discussing those who make imālah in the ḥurūf al-muqattāt, referred to as the opening of the sūrahs (الْفِوَاتِى) since the sūrahs start with them.

Shu’bah, Ḥamzah, al-Kisā’i, Khalaf al-‘Ashir (حَصْبَةُ كَفَّ), Ibn ‘Amir al-Shāmī (كَفَّ) and Abū ‘Amr al-Baṣrī (حَلَّ) have imālah in the rā’ of Sūrah Ṭāhā. Shu’bah, Ḥamzah, al-Kisā’i, Khalaf al-‘Ashir and Ibn ʿĀmir al-Shāmī (have imālah in) the hā’ of Sūrah Maryām ﯽ (وَهَا كَافُ) i.e. in the hā’ of Sūrah Maryām ﯽ.

TEXT:

يَا عَيْنَ صْحَبَةُ كَفَّ حَلَّ فَ خَلَّ فَ قَلْ

TRANSLATION:

And below (i.e. after Sūrah Maryam ﯽ), Shu’bah, Ḥamzah, al-Kisā’i, Khalaf al-‘Ashir (all without an option), Warsh via al-Azraq with an option, and Abū ‘Amr al-Baṣrī (without an option have imālah in the hā’ of Sūrah Tāhā). Shu’bah, Ḥamzah, al-Kisā’i, Khalaf al-‘Ashir and Ibn ʿĀmir al-Shāmī (have imālah in) the yā’ of (Kāf-hā-yā) ‘ayn (ṣād); a few relate an option (of imālah in the yā’ of Sūrah Maryam ﯽ)...
COMMENTARY:

وَتََْـتُ refers to the sūrah “below” i.e. after Sūrah Maryām ﷺ; Sūrah Ṭāhā.

Shu‘bah, Ḥamzah, al-Kisā‘ī, Khalaf al-‘Āshir (صُحْبَةُ) – all without an option – Warsh via al-Azraq with an option (حَلَفُ) and Abū ‘Amr al-Baṣrī (حَلَفُ) without an option will have imālah in the hā’ of Sūrah Ṭāhā. The other option of Warsh via al-Azraq is taqlīl, which will be mentioned in line 321.

قَلْنَ refers to the ‘ayn at the start of Sūrah Maryām ﷺ.

Shu‘bah, Ḥamzah, al-Kisā‘ī, Khalaf al-‘Āshir (صُحْبَةُ) and Ibn ‘Āmir al-Shāmī (كُمسا) have imālah in the yā’ of ‘يَا غَيْبَ’. In the ḥāʾ, Ibn Dhakwān, Shu‘bah, Ḥamzah, al-Kisā‘ī and Khalaf al-‘Āshir…

At the end of the line, the author mentions that few (قَلْنَ) relate the option (حَلَفُ) of imālah in the yā’ of Sūrah Maryam ﷺ. This discussion continues into the next line.

TEXT:

صف، حا مَّنِ صَحِبَةٍ، يَسَ صَفَا

TRANSLATION:

[A few relate an option of imālah in the yā’ of Sūrah Maryam ﷺ] for the third imam, but not for Hishām. (In) the ṭā’, Ḥamzah, al-Kisā‘ī, Khalaf al-‘Āshir and Shu‘bah (have imālah). In the ḥā’, Ibn Dhakwān, Shu‘bah, Ḥamzah, al-Kisā‘ī and Khalaf al-‘Āshir (have imālah). In “Yāsīn”, Shu‘bah and Khalaf al-‘Āshir...
COMMENTARY:

There are few (قلن) that relate the option of *imālah* in the *yāʾ* of Sūrah Maryam for the third imam (ثامرة) i.e. Abū ‘Amr al-Baṣrī. Thus, most transmit *fath* for Abū ‘Amr al-Baṣrī here.

But not for Hishām (لا غنه لما) i.e. many transmit *imālah* in the *yāʾ* of Sūrah Maryam for him. Others also transmit *fath* for him here.

Ḥāmzah, al-Kisāʾī, Khalaf al-ʿĀshir (رضه) and Shuʿbah (رضي) have *imālah* in the *ṭāʾ* (صفيه) of ضم. And حياء, حمزة, كيسى and شعبة have *imālah* in the *ḥāʾ* (صحية) of ضم.

Ibn Dhakwān (رضي), Shuʿbah, Ḥāmzah, al-Kisāʾī and Khalaf al-ʿĀshir (رضي) have *imālah* in the *ḥāʾ* (خَمْ) of ضم.

At the end of the line, *imālah* in ضس*is discussed. It continues into the next line.

TEXT:

[In “Yāsīn”, Shuʿbah, Khalaf al-ʿĀshir] al-Kisāʾī, Rawḥ and Ḥāmzah (have *imālah* in “Yāsīn”). Ḥāmzah and Nāfiʿ, both with an option (have *taqlīl* in “Yāsīn”). (In the) *rāʾ*, Warsh via al-Azraq (has *taqlīl*). Nāfiʿ (has *taqlīl*) with an option (in) the *ḥāʾ* and the *yāʾ*(at the start of Sūrah Maryam).

COMMENTARY:

Shuʿbah, Khalaf al-ʿĀshir (رضى), al-Kisāʾī (رضي), Rawḥ (رضي) and Ḥāmzah (رضي) have *imālah* in the *yāʾ* of ضس.
The discussion regarding \textit{imālah kubrā} in the \textit{ḥurūf al-muqāṭṭaʿāt} ends here. Henceforth, those who have \textit{taqālīl} are mentioned.

\textit{Ḥamzah} (ﻕ ﮔ) and \textit{Nāfī’} (أسف) have \textit{taqālīl} in the \textit{yā’} of ﯽ. The other option for \textit{Ḥamzah} is mentioned at the start of this line i.e. \textit{imālah kubrā}. The other option for \textit{Nāfī’} – Qālūn and Warsh via both al-Azraq and al-Āshbahānī – is \textit{fāth}.

In the \textit{rā’} of ﺕ and ﺝ, Warsh via al-Azraq (ﻕ ﯽ) has \textit{taqālīl}.

\textit{Nāfī’} (زواد) has \textit{taqālīl} with an option (اختلف) in the \textit{ḥāʾ} and the \textit{yā’} at the start of Sūrah Maryam (ا). This should not be confused with the \textit{ḥāʾ} of ﯽ – which is mentioned immediately hereafter – and the \textit{yā’} of ﯽ which has already been mentioned.

\textbf{TEXT:}

\begin{align*}
\text{وَتَّمَتْ هَا حَيْبْ، حَا حَلَّ حُلْفَ جَالَّ} & \quad \text{تَمْوِرَةَ مَنْ شَفَّا حَكِيمًا مَيَّالًا}
\end{align*}

\textbf{TRANSLATION:}

And below (i.e. after Sūrah Maryam (ا)), Warsh via al-Azraq (has \textit{taqālīl}) in the \textit{ḥā’}. Abū ‘Amr al-Baṣrī has an option and Warsh via al-Azraq (without an option have \textit{taqālīl} in) the \textit{ḥā’} (of the \textit{ḥurūf muqāṭṭaʿāt}). (In) Ibn Dhakwān, Ḥamzah, al-Kisāʾī, Khalaf al-‘Ashir and Abū ‘Amr al-Baṣrī make \textit{imālah}.

\textbf{COMMENTARY:}

The \textit{ḥā’} which comes “below” (وَتَّمَتْ) i.e. in Sūrah Ṭāhā, Warsh via al-Azraq has \textit{taqālīl} with an option. His other option is \textit{imālah kubrā}, which was mentioned in line 318.
Abū ‘Amr al-Baṣrī with an option (حَـا) and Warsh without an option (حَـا) have taqlīl in the ُحِلاَ (ُحِلاَ) of the ُحَرُّفُ ُالْمُقْتَثْثَةَاتَ. The second option for Abū ‘Amr al-Baṣrī here is fath.

Here the discussion regarding imālah and taqlīl in the ُحَرُّفُ ُالْمُقْتَثْثَةَاتَ ends. Those not mentioned — Ibn Kathīr, Hafs, Abū Ja’far and Ruways — will have fath. The author subsequently mentions miscellaneous words in which the Qurrā’ have differences regarding imālah in them.

Ibn Dhakwān, Hamzah, al-Kisā‘ī, Khalaf al-‘Āshir (شَـفَا) and Abū ‘Amr al-Baṣrī (حَـيْمْا) have imālah kubrā (مَـَ لَ) in ُثَوْزَات wherever it comes in the Qurʾān. Those who have taqlīl in ُثَوْزَات have already been mentioned in line 308.

TEXT:

وُعِيرُهَا لِلأَصْبَحَانِي لَمْ يُسْمَلَ وَخَلَفُ إِذْرِيَّهِ يَرْوُيْهَا لَا يَأْتَيْ

TRANSLATION:

Besides it (besides ُثَوْزَات, Warsh via) al-‘Āshbahānī does not have imālah. Idrīs has an option (of imālah) in رُؤُيَات when (it is) not with “آن”.

COMMENTARY:

Besides ُثَوْزَات (وُعِيرُهَا (للأَصْبَحَانِي) ُثَوْزَات), Warsh via al-‘Āshbahānī generally does not make imālah.226 Thus, al-‘Āshbahānī has imālah kubrā without an option in ُثَوْزَات wherever it comes.

\(^{225}\) Hamzah has two ways of reading ُثَوْزَات: taqlīl (understood from line 308) and imālah kubrā from this line.

Nāfi‘ has three ways of reading ُثَوْزَات: Qālūn has taqlīl and fath, Warsh via al-Azraq has taqlīl and Warsh via al-‘Āshbahānī has imālah kubrā.

\(^{226}\) Bear in mind that line 308 relates taqlīl for al-‘Āshbahānī in the ُحَـا of كُيَّيْتَضُفُ and the ُيَـا of يِبْنِ.
Idrīs with an option (وَخَلَفَ إِذْيَسْ) has *imālah* with an option of *fath* in (زُؤْيَكَ) and of Sūrah Yūsuf (4, 5, 100); without “آن” i.e. not *imālah* wherever it comes. Isḥāq will have *fath* when it comes without “آن”. However, when it comes with “آن”, both Idrīs and Isḥāq will only have *imālah*. Refer to line 287.

This line terminates the discussion of all the words in which the Qurāʾ have *imālah*. From the next line, the author discusses some matters pertaining to *imālah*.

**TEXT:**

وَلَيْسَ إِذْعَامُ وَوَقَفُ إِنْ سَكَنْ يَمْنُعُ مَا يَمَالُ لِلْكَسْرِ وَعَنْ

**TRANSLATION:**

*Idghām* (الإِذْعَامُ) and *waqf* with a *sukūn* will not prevent *imālah* taking place due to a *kasrah*. And from...

**COMMENTARY:**

*Idghām* kabīr (إذْعَامُ) and *waqf* with a *sukūn* (وَوَقَفُ إِنْ سَكَنْ) will not prevent *imālah* – whether sughrā or kubrā – taking place due to a *kasrah* (مَا يَمَالُ لِلْكَسْرِ) e.g. [And from] al-Sūsī there is difference of opinion: some (relate that) *taqwil* be made. And there is no difference of opinion raised in a word with a *tanwīn*. In fact, before a

**TEXT:**

سُبْسِبٌ خَلَفَ وَلَبَغْصَ فَعْنَلا وَمَا يَذِي التَّعْوِينَ خَلَفَ يَعْتَلَا

**TRANSLATION:**

[And from] al-Sūsī there is difference of opinion: some (relate that) *taqwil* be made. And there is no difference of opinion raised in a word with a *tanwīn*. In fact, before a
sākin, stop based on the principles layed down (for them). Al-Sūsī has an option (of imālah in) the likes of الفَرْقِيُّ التَّيِّ during waṣl.

COMMENTARY:
From al-Sūsī (وُعَنْ شَوَيْر) there is difference of opinion: some will make imālah, while others will make fatḥ during idghām kabīr and waqf with a sukūn. A few relate taqlīl (وللغَضِّ قُبْلَاء) for him as well. Thus, there are three ways for al-Sūsī:

1) Imālah kubrā
2) Fatḥ
3) Taqlīl

In the second half of the line the author explains that when stopping on a word with a tanwīn e.g. فَرْقِيُّ ظَاهِرَةِ، فَرْقِيُّ لِلْمُسْتَقِيم، there will be no difference of opinion between the Qurrā’ in stopping according to their various applications (بِمَا أُصِلَ ْقُرْفِ) i.e. those who apply fatḥ will have fatḥ, those apply taqlīl will have taqlīl, and those who apply imālah will have imālah.²²⁷

Likewise, if a word of imālah comes before a sākin (جَوْرَتْ الكِتَابِ) e.g. مُوسَٰ امْكِذَاةَ، حَرْقُيُّ رَأِيٌ، then waqf will be made on the word of imālah according to the applications of the Qurrā’. However, al-Sūsī (عِفّْ) has an option (وَذُوْفُ) in the likes of حَرْقُيُّ التَّيِّ before a sākin – during waṣl i.e. he will have an option of making imālah or fatḥ e.g. حَمِيزَتُ اللَّهٕ، تَرَى اللَّهٕ حَمِيزَتُ اللَّهٕ.

TEXT:

٤٠٠ ٢٢٧ This is contrary to what Imam al-Shāṭibī mentions in line 337 of his Shāṭibiyah. Imam al-Jazari relates in his Nashr that none of the Qurrā’ practice upon this; rather, it is a view amongst grammarians. See al-Nashr: 2/75.
TRANSLATION:
It is related from him (from al-Sūsī, that *imālah* be made) before a *sākin* (in) the two letters of زَبَى (imālah in only) the *rāʾ* (of زَبَى), and besides this (i.e. besides when it is before a *sākin*) and (in) the *hamz* of زَبَى.

COMMENTARY:
It is related (وَكِِـلَ) that al-Sūsī (ؾٌَْـَُ) has *imālah* of both the *rāʾ* and the *hamzah* of زَبَى (:before a *sākin*) e.g. زَءَى امْلَ مَصَ، زَبَى امض مْسَ.

Similarly, *imālah* in the *rāʾ* (وَزَا) is related for him when it is not before a *sākin* e.g. زَبَى نَوْنَحًا.

They also relate *imālah* in the *hamzah* of زَبَى (مَـؽَُْـمْؼزِهَـبَى) for al-Sūsī.

However, Ibn al-Jazarī has refuted all these applications mentioned in this last line for al-Sūsī in his *Nashr*.

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228 Imam al-Shāṭībi suggests this for al-Sūsī in line 648 of his *Shāṭibiyyah*. However, Imam al-Jazarī has refuted this as an application via the *Shāṭibiyyah*, the *Taysīr* or via the *ṭuruq* of the *Nashr*. See *al-Nashr*: 2/47.

229 Imam al-Shāṭībi suggests this for al-Sūsī in line 648 of his *Shāṭibiyyah*. However, Imam al-Jazarī has refuted this as an application via the *Shāṭibiyyah*, the *Taysīr* or via the *ṭuruq* of the *Nashr*. See *al-Nashr*: 2/45.

230 Imam al-Shāṭībi suggests this for al-Sūsī in line 312 of his *Shāṭibiyyah*. However, Imam al-Jazarī relates that there is concensus amongst of the *ṭuruq* of al-Sūsī that fath will be made for him here. See *al-Nashr*: 2/44.

231 Likewise, Imam al-Jazarī also refutes *imālah* of the *hamzah* of زَبَى when followed by a *sākin* for Shu‘bah, even though Imam al-Shāṭībi mentions a choice for Shu‘bah in his *Shāṭibiyyah* (line 648). See *al-Nashr*: 2/46-47.
Imālah of the Hāʾ al-Taʾnīth and what is before it during Waqf

The hāʾ al-taʾnīth is that hāʾ which comes at the end of a noun; read as a tāʾ during wasl and as a hāʾ during waqf e.g. رَنَحَتْ of Sūrah Āl ‘Imrān: 8, يَعْمَتْ etc.

The majority are of the opinion that imālah takes place in the letter before the hāʾ al-taʾnīth only, whereas others like al-Dānī, Abū al-ʿAbbās al-Mahdawī and al-Shāṭibī, argue that imālah takes place in the letter before the hāʾ al-taʾnīth as well as in the hāʾ al-taʾnīth. Ibn al-Jazarī regards this disparity between scholars as being a difference of expression in that imālah technically means the inclination of the fathah towards a kasrah and an alif to a yāʾ. While all, including al-Dānī, would agree that this does not take place in the hāʾ al-taʾnīth (in spite of al-Dānī and others holding this view). In addition to this, the majority will also concede that the imālah of the letter before the hāʾ will weaken the pronunciation of the hāʾ somewhat (in spite of them arguing that imālah only takes place in the letter before the hāʾ al-taʾnīth).

Ziyādāt al-Ṭayyibah:
Via the Shāṭibiyyah, two practices are mentioned for al-Kisāʾī. The one is that imālah is made before the hāʾ al-taʾnīth when it is preceded by any letter, except for the alif. The second practice is more intricate and divides the letters into three categories:

1) Those in which there is agreement that imālah will be made – this is found in the combination فَجَثَتْ سًَْـيَةُ مِـشَوْذِ َِْسٍ.

2) Those in which there is agreement that no imālah will be made – this is found in the seven letters of istiʿlāʾ – خُصُّ ضَغْطُ قَطْأَ – and the three letters of حَاغٍ.

3) Those in which imālah takes place in certain circumstances and in other circumstances it will not: the four letters of بَنَِْص when they come after a kasrah or yāʾ sākinah, then imālah will take place, or else fath will be made.

The Ṭayyibah also holds these two practices.

Additionally, the Ṭayyibah includes “بِ” – the hamzah and the ḥāʾ – with the 10 letters in which ḳimālah is prevented, irrespective of whether they are preceded by a kasrah or yāʾ sākinah e.g. فَأَكِئَتْ، خَطُيَّةٌ، فَقَمَتْ or not. Thus, only faṭḥ is allowed when the ḥāʾ al-taʾnīth is preceded by a hamzah or a ḥāʾ via this view in the Ṭayyibah.

In فِعْصَثَ of Surat al-Rūm: 30, the Shāṭibiyyah only has ḳimālah. Via the Ṭayyibah, faṭḥ will also be allowed.

All the practices that are mentioned for al-Kisāʾī above are also related for Ḥamzah via the Ṭayyibah.

TEXT:

لا بعد الإسْتِغْلَال وَحَاجَعٍ لَّيْلَيٍّ وَهُمَّاءَ ثَانِيَتِهِ وَقَبْلُ مَيِّلٍ

TRANSLATION:

Make ḳimālah for ʿAlī (al-Kisāʾī) in the ḥāʾ al-taʾnīth and what is before it, not when (the ḥāʾ al-taʾnīth comes) after (the letters of) istiʿlāʾ or the (letters of) خَاجَع.

COMMENTARY:

Al-Kisāʾī (الكِسَّائي) will make ḳimālah (مَيِّل) in the ḥāʾ al-taʾnīth (ثَانِيَتِهِ) and what is before it (وَقَبْلُ) during waqf.

However, he will not make ḳimālah when the ḥāʾ al-taʾnīth follows 10 letters: the seven letters of istiʿlāʾ – خَاجَع and the three letters of حَاغٍ e.g. حَاغٍ، ضَلْطٍ، كِغْ، حِع، نََكَةُ، مَوْؾِغَةٌ، وَامي عَِحَةُ, املَازِؿَةُ.

The letters appearing before the ḥāʾ al-taʾnīth may be divided into three categories:

233 There is no example of where the ḥāʾ is preceded by a yāʾ sākinah.
1) Those in which there is agreement that *imālah* will be made – this is found in the combination فَجَثَتْ زَنَّبٍ لِْلْنَّوْدِ شَمَّانُ.

2) Those in which there is agreement that no *imālah* will be made – this is seven letters of *istiʿlāʾ* – خُضْ ضَغْطُ قَطْا – and the three letters of خَاعِ.

3) Those in which *imālah* takes place in certain circumstances and in other circumstances, it will not: the four letters of بَنَِْص, when they come after a kasrah or yāʾ sākinah then *imālah* will take place, or else *fath* will be made.

The first two categories are outlined in this verse. The third category is mentioned next.

TEXT:

(ʿAlī will not make *imālah* in the letters of) بَنَِْص, except (when they come) after a yāʾ with a sukūn or a kasrah. When a sākin separates (the letters of أَكْهَر and the kasrah)...

COMMENTARY:

Al-Kisāʾī will also not have *imālah* in the letters of أَكْهَر (وَبَنَِْؼصٍ) i.e. the hamzah, the kāf, the hāʾ and the rāʾ, with two conditions:

1) They should not come after a yāʾ sākinah (لا ُ ;ِنَّوءَسکُٰٰنَٰ) (e.g. كَبْيَةَ, أَطَنْجَةَ،أَطَنْجَةَ،أَطَنْجَةَ،أَطَنْجَةَ) بَنَِْص

2) They should not come after a kasrah (عَنْ ُ كَٰسَرَةَ) (e.g. لَٰلَٰٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَٰلَ庚

Thus, if the letters of أَكْهَر come after a yāʾ sākinah or a kasrah, al-Kisāʾī will have *imālah* in it. However, if أَكْهَر comes after a fathah, alif or wāw sākinah e.g. بِثَرَانَةَ،رَأْرَايَةَ،قُلْنَةَ،الجِّرَاءَةَ،حَسَّةَ،سَفَّا،الشَّوْكَةَ،مُكَّةَ, then al-Kisāʾī will have *fath*.

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234 The letters of أَكْهَر will not come after a *dammah*. 338
Thereafter, the author discusses when a sākin letter separates them (وَسَـانِؼنٌ إن فَضْلًا) i.e. it comes between the letters of أُكاَرُ and the kasrah. This continues in the next line.

**TEXT:**

(If another letter separates the letters of أُكاَرُ and the kasrah) it does not prevent (imālah). In فِعْصَثَ there is a choice (of imālah and fāth). And some (consider the letters) ُؤُد (to be) like the 10 (previously-mentioned letters); or imālah is made (before all the letters) except (in) the alif.

**COMMENTARY:**

If another letter separates the letters of أُكاَرُ and the kasrah, then it will not prevent imālah from taking place e.g. جَعْبِة. However, in فِعْصَثَ of Sūrat al-Rūm: 30, there is difference of opinion: both imālah and fāth are allowed here.

Some (وَالَبُضُعُ) consider the hamzah and the hāʾ (أُؤُد) to be like the 10 letters mentioned in the first line – خَحَّص ضَغْط فَظْئ – i.e. no imālah will take place in them, irrespective of whether they are preceded by a kasrah, yāʾ sākinah or not.

*Imālah* (نِمْلَ) is also related for al-Kisāʾī if any of the letters come before the hāʾ al-taʾnīth, except for the alif (أَوْ غَيْرَ الْأَلْفِ). The instruction for imālah comes at the start of the next line (نِمْلَ).
TRANSLATION:

[Imālah is made (before all the letters) except (in) the alif]; what is preferred is what was mentioned previously. And some relate for Ḥamzah exactly like him (al-Kisāʾī).

COMMENTARY:

Two basic practices have been outlined:

1) Imālah made in فَجَثَتْ سًَْـيَةُ مِـشَوْذِ َِْسٍ and بَنَِْص when preceded by a kasrah or yāʾ sākiṅah, while no imālah is made in دُط  ضَلْطٍ كِغْ and حَاغٍ. Some have added the hamzah and the hāʾ (أُه) to this category.

2) Imālah made in all the letters besides the alif.

In this line, Ibn al-Jazarī gives preference (وَالمُرْـذَـازُ) to the first practice (مَـا ثَـلَـس مَـا).²³⁵

In the second half of the line, it is mentioned that some (وَامْحَـْغُ) relate from Ḥamzah (وَالتَّغَضُّ (عَنْ حَمَّةٍ) the exact differences mentioned here for al-Kisāʾī (بَنْـِهْ).
Their Practices regarding the Rāʾāt

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Warsh via al-Azraq has tarqīq in the following:

1) رِنْصَكَ of Sūrat al-Sharḥ: 4.
2) ب دْصَى وِسْزَ wherever it comes and وِسْزَكَ of Sūrat al-Sharḥ: 2.
3) جذَرَكَ of Sūrat al-Nisāʾ: 71, 102.
4) مرَّة of Sūrat al-Kahf: 22.
6) تَتْنَٰصِفانَ of Sūrat al-Raḥmān: 35.
7) لَسَاجِرانَ of Sūrah Tāhā: 63.
8) طَلْوَهَا نَبْطَي of Sūrat al-Baqarah: 125.
9) وَعَشِرُونَكَ of Sūrat al-Tawbah: 24. It is restricted to Sūrat al-Tawbah to exclude عَشِيرُتِهُم of Sūrat al-Mujādalāh.
10) سَِِاؿًا of Sūrah Qāf: 44.
11) ذِرَاغِيَهِ of Sūrat al-Kahf: 18.
12) ذِرَاغِيَهِ of Sūrat al-Ḥāqqah: 32.
13) فَغَلَّ إِجْزَامِي of Sūrah Hūd: 35.
14) كِبَرَةَ of Sūrat al-Nūr: 11.
15) أَعْبَرَة where it comes.
16) يُشَرِّص of Sūrat al-Mursalāt: 32.
17) حَصْرُت ضِمْوُرْهُم of Sūrat al-Nisāʾ: 90.

Via the Ṭayyibah, taḥkīm will also be allowed in these words for al-Azraq.

Via the Shāṭibiyyah, Warsh via al-Azraq has taḥkīm in إِفْيَا إِلَى الله إِفْيَا إِلَى الله of Sūrat al-Fajr: 7 and بِالْعَفَايِي of Sūrah Sad: 18. Via the Ṭayyibah, tarqīq will also be allowed in these two words.
Generally, in the rā’ maftūḥah munawwanah, Warsh via al-Azraq has difference of opinion, whether the rā’ is preceded by a kasrah in the same word, e.g. صَانِصًا, دَضًَِا, ظَاتِؼصًا, نََصًِِا, سَامِصًا, ػَاُِصًا; whether the rā’ munawwanah and the kasrah are separated by another letter e.g. صَانِصًا, دَضًَِا, ظَاتِؼصًا, نََصًِِا, سَامِصًا, ػَاُِصًا; where the rā’ is preceded by a yā’ līn e.g. كَسٍِصًا, نَثِـِؼصًا, نَدِـِؼصًا, etc. He has three practices:

1) **Tarqīq** of the rā’ during wasl and waqf.
2) **Tafkhīm** of the rā’ during wasl and waqf.
3) **Tafkhīm** of the rā’ during wasl, but not during waqf.

The first is related via the Shāṭibiyyah. The Tayyibah additionally has numbers two and three.

Via the Shāṭibiyyah, whatever Warsh via al-Azraq applies to the rā’ maftūḥah – its prerequisites and its differences – will apply to the rā’ madmūmah in reading it with tarqīq. Thus, if the rā’ madmūmah is preceded by a kasrah in the same word, it will be read with tarqīq e.g. المُس زِّؼصُ, المُس زِّؼصُ. Likewise, it will be read with tarqīq when it is preceded by a yā’ sākinah in the same word e.g. كَفِغَرْ، كَفِغَرْ; when it is munawwan preceded by a kasrah in the same word e.g. كَفِغَرْ، كَفِغَرْ; when it is munawwan preceded by a yā’ sākinah in the same word e.g. كَفِغَرْ، كَفِغَرْ; when the rā’ and the kasrah are separated by another letter e.g. كَسٍِصًا, كَسٍِصًا, حَصًِؼصٌ. Via the Tayyibah, the rā’ madmūmah may also be read with tafkhīm.

Via the Tayyibah, those who relate tarqīq in the rā’ madmūmah have difference of opinion in Sūrah Ghāfir: 56 and of Sūrat al-Anfāl: 65. Though they apply tarqīq in the rā’ madmūmah, they will read it with tafkhīm in these two words. Others will read these two words with tarqīq, generally applying tarqīq in all the rā’ s that are madmūmah.
TEXT:

وَالرَّاء عَنْ سُكُن يَاء رَقَقٍ أَوْ كَسْرَةٍ مِّنْ كُلَّ مَّا أَشْرَأْتُ

TRANSLATION:

Apply *tarqīq* (in) the *rāʾ* (*maftūḥah*) after the *sukūn* of a *yāʾ* or a *kasrah* (when) in one word for al-Azraq.

COMMENTARY:

The *rāʾ* being referred to in this line – “وَالرَّاء” – is the *rāʾ maftūḥah* since the *rāʾ maḍmūmah* and *maksūrah* are discussed later in this chapter.

If the *rāʾ maftūḥah* (وَالرَّاء) comes after a *yāʾ sākinah* (ْعَنْ سُكُن يَاء) or a *kasrah* (أَوْ كَسْرَة) (منْ كُلَّ مَّا) in one word, then it will be read with *tarqīq* (زَكِّيَّق) by Warsh via al-Azraq (ليُغْفِر لَكَ اللَّهُ). Examples like َفِيْ ِّبيِّ لَمَّا بِرَشُؤُلِيْ بِّيِّ نَصَّبُ اسْتَفْنَعُ َبِرَشُؤُلِيْ بِّيِّ وَلَمْ يَزَرْ السَّاَكِنَ فَضْلًا عَيْرَ طَأَ وَالصَّادُ وَالقَافِ عَلَٰى مَا أَشْرَأْتُ are excluded since the *yāʾ sākinah* and the *kasrah* before the *rāʾ* are in different words.

The remaining Qurrāʾ – including al-Aṣbahānī – will read it with *tafkīh*.

TEXT:

وَلَمْ يَرَ السَّاَكِنَ فَضْلًا عَيْرَ طَأَ وَالصَّادُ وَالقَافِ عَلَٰى مَا أَشْرَأْتُ

TRANSLATION:

He (al-Azraq) does not deem the *sākin* (between the *kasrah* and the *rāʾ*) to prevent (*tarqīq* of the *rāʾ*), except the *ṭāʾ*, the *ṣād* and the *qāf*, based on what he (previously) stipulated.
COMMENTARY:

A sākin letter between the kasrah and the rā’ would not prevent tarqīq of the rā’ (وَمَـمْٰؼصَ اِنْصَاٍََٗ, اِحْصَامٰي,  ����دْٰصَتً اِنْصَاٍَ, اِحْصَامٰي,  ����دْٰصَتً اِنْصَاٍَ, اِحْصَامٰي). However, the sākin letter should not be a ta’, a sād or a qāf (قَِْؼصَ ظَا وَامع ـاذِ وَامْلَـافِ). If it is one of these three letters, then the rā’ will be read with tafkhīm e.g. فِعْصَثَ اللِ, اِصَِْهُ, كِعْصًا, اِصًِْا, مِصَْ, مِصًْا, وِكْصًا.

By (based on what he – al-Azraq – previously stipulated) the kasrah should be in the same word.

In what follows, some exceptions are mentioned.

TEXT:

وَرَقَقٰنِ بِسَـرْٰ لِلَا َكَـثَرٰرَ وَالْعَجْيَيِيِ فَحُمٰمُ مَعَ اٍالمُكْرَر

TRANSLATION:

Certainly apply tarqīq in (بِسَـرْٰكَـثَرٰر) for most. Apply tafkhīm (in) foreign words, along with (tafkhīm in those words) where it (the rā’) is repeated.

COMMENTARY:

In of Sūrat al-Mursalāt: 32 most (بِسَـرْٰكَـثَرٰر) have tarqīq of the first rā’ (وَرَقَقٰنِ ٰسَـرْٰ لِلَا كَـثَرٰر). Others relate tafkhīm in it for al-Azraq.

Foreign words (وَالْعَجْيَيِيِ) will be read with tafkhīm (فَحُمٰم) by al-Azraq e.g. إِسْرَأْيَل إِبْتَرَاهِم.

236 Only four of the seven letters of istīlā’ will come as a separator (fāṣil) between the rā’ and the kasrah: the ta’, the sād, the qāf and the khā’.
237 During waqf on بِسَـرْٰكَـثَرٰر those who have tarqīq will read the second rā’ with tarqīq as well, and those who relate tafkhīm will read the second rā’ with tafkhīm.
Similarly, the rāʾ will also be read with *tafkhīm* in those words in which the rāʾ is repeated (e.g., إِسْرَائِلًا, مُنْزَرًا) in the Qurʾān. These are the only examples of this in the Qurʾān.

**TEXT:**

وَخُلُفَ حِيْزَانًا وَذَكْرَانَ إِرْمُ

**TRANSLATION:**

(Tafkhīm in) the likes of سِذْغصًا, excluding ظِِْغصًا in (the opinion of) most. There is an option (of tafkhīm or tarqīq in) إِرْمُ, ذَكْرَانَ, حِيْزَانًا...

**COMMENTARY:**

This line initially discusses six words that are *munawwan* and have a letter separating the rāʾ and the kasrah: سِذْغصًا of Sūrat al-Baqarah: 200, ظِِْغصًا of Sūrat al-Kahf: 71, حِيْزَانًا of Sūrat al-Kahf: 90, ظِِْغصًا of Sūrah Ṭāhā: 100, حِيْزَانًا of Sūrat al-Furqān: 22 and ظِِْغصًا of Sūrat al-Furqān: 54.

The author refers to these six words when he states “وَخُلُفَ حِيْزَانًا”, the likes of سِذْغصًا.

Most (في الأَلْف) have tafkhīm in these words, excluding حِيْزَانًا (في الأَلْف) in which they will have tarqīq. Others relate tafkhīm in all six words while tarqīq in all six words is also related. The *Shāṭibiyah* allows both tafkhīm and tarqīq in these words.

From the second half of the line, 17 words are mentioned in which Warsh via al-Azraq has an option of tafkhīm and tarqīq (وَخُلُفَ). Three are mentioned in rest of this line:

1) حِيْزَانًا of Sūrat al-Anʿām: 71.
2) ذَكْرَانَ of Sūrat al-Sharḥ: 4.

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In spite of the rāʾ *maftūhah* being separated from the kasrah by a letter which is not a tāʾ, a sād or a qāf, it will still be read with tafkhīm because these words are foreign.
of Sūrat al-Fajr: 7.

The others are mentioned in the verses that follow.

TEXT:

ٓزَزَرَوازَرَكَمُمَزَرَأَوازَتَرَرَآ ومَمَعَذَرَاعِيَّهَقَفُّلَذَرَاعِا ٓعَشِيَّرَةَالْيَوْمِةَمَعَسَرَاعَا

TRANSLATION:

(An option of *tafkhīm* and *tarqīq* in)

ٓطَلَبُْزَزَسَاَسَاَ نِلَْزَزَزَرَأَ وَإِذَاَزَرَكَمُ ٓورُزَزَكَأَ ْعَشِيَّرَةَ ٓوَقَلَْلَلَلِ إِذَاَزَرَكَمُ ٓورُزَزَكَأَ ٓوَقَلَْلَلَلِ.

COMMENTARY:

5) [وزَزَرَأَ] of Sūrat al-Kahf: 22.
8) [وزَزَرَأَ] of Sūrat al-Rahmān: 35.
9) [وزَزَرَأَ] of Sūrah Tāhā: 63.
10) [وزَزَرَأَ] of Sūrat al-Baqarah: 125.
11) [وزَزَرَأَ] of Sūrat al-Tawbah: 24. It is restricted to Sūrat al-

Tawbah to exclude [وزَزَرَأَ] of Sūrat al-Mujādalah in which only *tarqīq* is

allowed.
12) [وزَزَرَأَ] of Sūrah Qāf: 44.

The remaining three are mentioned in the next line.
(An option of tafkhīm and tarqīq in) tajallī, لْبَعْرَةٍ وْجَلْ. Most (relate), tafkhīm (in) that (rāʾ maftūḥah) which has a tanwīn for him (al-Azraq) during wasl.

**COMMENTARY:**

15) فَـَلَّ اِحْصَامِ، (اِحْصَامِ) فَُّلْلِّي إِجْزَامِي of Sūrah Hūd ﷺ : 35.
16) نِـدْؼصٍَُ of Sūrat al-Nūr: 11.
17) مَـِـدْؼصَتً where it comes.

Thereafter, Ibn al-Jazarī mentions that most (rāʾ) relate tafkhīm of that rāʾ maftūḥah which has a tanwīn for al-Azraq during waṣl. Thus, during waqf, the rāʾ will be read with tarqīq.

Examples of this are presented in the next line.

**TEXT:**

كُشَاءِرُا خَيْرُا خَيْرُا خَيْرُا وَحَجَّرَتْ كُذُّاذَةٍ بَغْضٍ ذَكْرَا

**TRANSLATION:**

Like خَيْرُا خَيْرُا خَيْرُا خَيْرُا, likewise, some mention (these same differences for al-Azraq) in خَيْرُا (تانَوِنَ). Consider also: خَيْرُا, خَيْرُا خَيْرُا خَيْرُا خَيْرُا

**COMMENTARY:**

Most relate tafkhīm of that rāʾ maftūḥah which has a tanwīn for al-Azraq during wasl only. Examples of this would be those words in which the rāʾ maftūḥah munawwanah is preceded by a kasrah in the same word, as alluded to by Ibn al-Jazarī via َشَأْكَرا ِخَيْرُا ِخَيْرُا ِخَيْرُا ِخَيْرُا. Consider also: َشَأْكَرا ِخَيْرُا ِخَيْرُا ِخَيْرُا ِخَيْرُا ِخَيْرُا.
While this is the opinion of many, some relate *tarqīq* in all these words during *wasl* and *waqf*, while others relate *tafkhīm* in them during *wasl* and *waqf*.

Likewise, some have also mentioned (ْرَنْصَا) these same differences for al-Azraq in (ْرَنْصَا) of Sūrat al-Nisā: 90; it will be read with *tafkhīm* during *wasl* and with *tarqīq* during *waqf*. However, most read it with *tarqīq* during *waqf* and *wasl*.

TEXT:

كَذَالِكَ ذَاتُ الْضَّمْ رَقْقٌ فِي الأَصْحَاحِ وَالْحَلَفُ فِي كِبْرٍ وَعْشُرُونَ وَضِّحٌ

TRANSLATION:

Likewise (these differences mentioned for al-Azraq in the *rā’ maftūḥah* will apply) in that (*rā’*) with a *dammah*: apply *tarqīq* (in the *rā’ madmūmah*) in (that opinion which is) most sound. The option (between *tafkhīm* or *tarqīq*) in *kibra* and *ʿushūrūn* is clear.

COMMENTARY:

After discussing the *rā’ maftūḥah*, the author now starts with the *rā’ madmūmah*.

According to that which is more sound (في الأصح), all that is applied to the *rā’ maftūḥah* – its prerequisites and its differences – (كذالك) will apply to the *rā’ madmūmah* in reading it with *tarqīq* (رقق). Thus, if the *rā’ madmūmah* is preceded by
a *kasrah* in the same word, it will be read with *tarqīq* e.g. ذَاسُِِونَ، كَفِصُونَ،ًَيْذَؼصُِونَ، المُس زِّؼصُ،ًَلْفِصُ،ًَلْسِزُ،امس احِصُ،امسَّ َبٓئِؼصُ. Likewise, it will be read with *tarqīq* when it is preceded by a *yāʾ sākinah* in the same word e.g. قَِْؼصٍُُ،سِِؼصُوا،نَحِِؼصُهُ،بَسَاظِِؼصُ; when it is munawwan preceded by a *kasrah* in the same word e.g. خَرِيزُ، خَيْمِزُ، خَيْمِزُ، خُيِمُزُ، when the *rāʾ* and the *kasrah* are separated by another letter e.g. البِّکُرَ، سِصِّحرُ، بِکَّرُ، عَشْرَونَ، ذَکَّرُ،

Others would read this *rāʾ* with *tafkhīm*.

In the second half of the verse, two words are mentioned in which difference of opinion is related according to those who transmit *tarqīq* in the *rāʾ madmūmah* (وامْزُوْفُ: نِدْؼصٌ م ا هُْ تِـحَامِلََِِ) of Sūrah Ghāfir: 56 and (وَؾِضْؼصُونَ)ٌُْفَعِصٌ of Sūrat al-Anfāl: 65. Though they apply *tarqīq* in the *rāʾ madmūmah*, they will read these two words with *tafkhīm*. Others will read these two words with *tarqīq*, generally applying *tarqīq* in all the *rāʾ*’s that are *madmūmah*.

**TEXT:**

وَإِنْ يَكُنْ سَاكِنَةَ عَنْ كَسْرٍ رَقَقَتْهَا يَا صَاجَ كُلُّ مُقْرِيٌَ وَحَيْتَ جَاءَ بِعْدَ حَرْفٍ أَسْيَغْلا فَخَّمَ، وَفِي ذِيَ الْكَسْرِ حُلْفٌ إِلَّا

**TRANSLATION:**

If (the *rāʾ*) *sākinah* comes after a *kasrah*, then every teacher applies *tarqīq* in it (the *rāʾ*), o my companion. Wherever a letter of *isti′lāʾ* comes after the *rāʾ sākinah*, then apply *tafkhīm* (in it). And in (the letter of *isti′lāʾ* that) has a *kasrah*, there is an option, except...

**COMMENTARY:**

From this verse, the author starts discussing the *rāʾ sākinah*.
If the rā’ sākinah (وَإِنْ تَكُنْ سَاكِنَةَ) comes after a kasrah (وَنَكُنْ كَسْرًا) – there is no difference of opinion here – agree that the rā’ will be read with tarqiq (يَّدُرْ مَّدْرَةً بِسَرْحِ فَرْعَوْنَ). Wawṣīl (أُحْبَرُ فِي نَذَرِهِ بِسَرْحَةٍ فَرْعَوْنَ) (زَفْقَةٍ).

In the second line, an exception to the rule is mentioned. Wherever a letter of istiʿlā’ (وَحَيْتُ جَاء بِغْرَفِ أَشْتَغَلَا) comes after the rā’ sākinah (وَإِنْ تَكُنْ سَاكِنَةَ), then it will be read with tafkhīm (فَرِّمْ) e.g. of Sūrat al-An’ām: 7, فِصْقٍ of Sūrat al-An’ām: 122, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Tawbah: 107, مِصْظَاذًا of Sūrat al-An’ām: 122, فِصْقَةٍ of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18, فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Maʿārij: 5, كِصْظَاشٍ of Sūrah Luqmān: 18.

The student of Ibn al-Jazarī, Sheikh al-Nuwayrī, stipulates that the letter of istiʿlā’ should be in the same word as the rā’ sākinah (وَإِنْ تَكُنْ سَاكِنَةَ) and there should not be an alif separating the rā’ sākinah and the letter of istiʿlā’.

The second stipulation of al-Nuwayrī is specific to the narration of Warsh via al-Azraq when the rā’ is maftūḥah; it will exclude فَاظْدِغَصْ ظَدْغَصًا of Sūrat al-Kahf: 78, ﺑَأَلْفِي ﻣَيْشِيَّيَّ وَإِلْشَرَقِيَّ of Sūrah Nūḥ: 1, according to all the Qirāʾāt.

However, if the letter of istiʿlā’ after the rā’ sākinah – or following an alif after the rā’ maftūḥah – has a kasrah (وَنَكُنْ كَسْرًا), then there is an option of tafkhīm or tarqiq in the rā’. This is only found in فَرِّمْ of Sūrat al-Shuʿarā’: 63 and الإِلْشَرَقِيَّ of Sūrah Shād: 18.

At the end of the line, one exception is hinted at. It continues into the next line.

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240 Specific to the narration of Warsh via al-Azraq, if the rā’ maftūḥah or maḍmūmah is followed by a letter of istiʿlā’ in a separate word, then the rā’ will still be read with tarqiq e.g. البَأَلْفِي ﻣَيْشِيَّيَّ and الإِلْشَرَقِيَّ of Sūrah Yāsīn: 6, البَأَلْفِي ﻣَيْشِيَّيَّ and الإِلْشَرَقِيَّ of Sūrat al-Zukhruf: 5, ﻟَيْخَدُرْ فَوْمًا of Sūrah Yāsīn: 6, البَأَلْفِي ﻣَيْشِيَّيَّ and الإِلْشَرَقِيَّ of Sūrat al-Muddath-thir: 1-2.
TEXT:

[Except in] جَرَاطِ، وَالصُّوَابَ أَنْ يَفْخَمَا عَنْ كُلِّ الْمُرَّةِ وَتَنْحُو مَرَّيًا.

TRANSLATION:

It is correct from all (the Qurrāʾ) that tafkhīm be made (in) the māʾ and the likes of مَرَّيًا.

COMMENTARY:

If the letter of istiʿlāʾ following the رāʾ has a kasrah, then one has an option between reading it with tafkhīm or tarqīq for Warsh via al-Azraq. However, the word إِلَّا (صِرَاطٍ صِرَاطِ) is an exception to this: though the tāʾ has a kasrah, it will only be read with tafkhīm wherever it appears in the Qurʾān.

Thereafter, a matter in which all the Qurrāʾ – including Warsh via al-Azraq – agree upon is mentioned. It is correct (فيَّلاَّ) according to all the Qurrāʾ (عَنْ كُلِّ) that tafkhīm be made (بَنْ َةٍ) in the māʾ of Sūrat al-Baqarah: 102 and Sūrat al-Anfāl: 24, as well as the likes of مَصْيَ (عَنْ كُلِّ) مَرَّيًا wherever it comes. By stating )وَهَغَحْوُ مَصَّيَّة (the likes of Maryam), other words in which the rāʾ sākinah is followed by a yāʾ sākinah or مَصَّيَّة the practice of all is to read these words with tafkhīm.

TEXT:

وَبَعْدَ گُنْرِ عَرْضٍ أَوْ مُتفَقَةٍ فَخُمًا، وَإِنَّ تَرْمُ مُفْتَيْلًا مَا تَصِّلُ

TRANSLATION:

[If the rāʾ sākinah] comes after a circumstantial kasrah, or (the rāʾ sākinah comes after a kasrah in) a separate (word), then apply tafkhīm (in the rāʾ). If you apply rawm (on the rāʾ during waqf), then (the rāʾ will be recited) as you would during waṣl.
COMMENTARY:

If the rāʾ sākinah comes after a circumstantial kasrah (وَتَـْـسَنَصٍ), whether it’s a temporary hamzah e.g., or whether it’s due to two sākin letters coming together e.g., the rāʾ will be read with tafkhīm (فَرِّـمْ).

Similarly, if the rāʾ sākinah comes after a kasrah which is in a separate word (بَوْمٌُْفَؼعِـلْ) e.g., then the rāʾ will be read with tafkhīm (فَرِّـمْ).

If rawm is being made on the rāʾ during waqf (نِْوَاـثَؼصُمْ), then the rāʾ will be recited as it is during waṣl (فَمِثْـلَمَـاـثَؼعِـلْ). So in words like جَبَرْيَاَوَالْنُجْرَيْ, and all the Qurāʾ will read the rāʾ with tarqīq when applying rawm. In words like جَبَرْيَأَوَحَبَثْرَيْ, all besides Warsh via al-Azraq will have tafkhīm in the rāʾ, considering al-Azraq’s previously-mentioned applications.

TEXT:

وَرَقَّيْيَ الرَّأَيْنُ تُـمَـلَْ، أَوْ تَحْـسَيْرِ وَفْيِ سَكُونِ الْوَقْفِ فَحْمُ وَانْصَرِ مَا أَيْنَ تَحْـسَيْرُ مِنْ بَعْدِ يَا سَاِكْيَةْ أَوْ كَسْرُ أَوْ تَرْقَيْقُ أَوْ إِمَآلَةٍ

TRANSLATION:

Apply tarqīq in the rāʾ if you are making imālah, or if the rāʾ has a kasrah. And in (the rāʾ) with a sukūn during waqf, apply tafkhīm; and support (this view), except when it comes after a yāʾ sākinah, or a kasrah, or tarqīq (of the rāʾ) or imālah.

COMMENTARY:

If imālah is being made in the rāʾ (إِنْ تُـمَـلَْ) then it should be read with tarqīq (أَمَّرْيَ بَشْرَيْ بَكْرَيْ وَزِرْقَيْ الْنَّأَيْ) e.g.

Thereafter, the rāʾ maksūrah is discussed (أَوْ عَكْسُرَا) (بَرَقْيَ) (وَزِرْقَيْ الْنَّأَيْ) by all the Qurāʾ e.g.
If the rā’ is read with a sukūn during waqf (وءَىٰنَىٰ أَودَّةَىْرَفَّىْفَىٰ), then generally it will be read with tafkhīm (فَرِّمْ), except when it comes after a yā’ sākinah (أَوْ كُسْرَ) e.g. لَسَّدَُصَ, or comes after a kasrah (وَامْحَمِِؼصَ) e.g. نُفِغصَ, or after a rā’ muraqqaqah i.e. كََزُغصُ, or after a kasrah (بَوْنَسْغصٍ) e.g. حَمِِغصَ, or after an ā’ār (مُوزُ) e.g. وِبَِلَِْسَْْازِ. Thus, during waqf, the rā’ will be full in مَلَمَصُ, مِخ كََزُغصُ, مَسْزِ, دُسٍَّْ, الِْهْغَِازُ, الِ مُوزُ.

Abū Bakr ibn al-Jazarī, explains that by his father stating "وَالطَّمْحَب" (assist this view), he refutes the opinion that when stopping on a rā’ maksūrah, one can only stop with tarqīq. 242

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241 Though Ibn al-Jazarī encourages the practice of tafkhīm in general, there are specific places where he has given other preferences e.g. مَلَصَْ مَسْزِ of Sūrah Saba’: 12, مَلَصَْ مَسْزِ of Sūrah Yusuf: 99, مَلَصَْ مَسْزِ of Sūrat al-Fajr: 4.

242 Sharḥ Tayyibat al-Nashr of Abū Bakr ibn al-Jazarī: 139.
The Lāmāt

Ziyādāt al-Ṭayyibah:

According to the Shāṭibiyyah, Warsh via al-Azraq will have *taghlīṭḥ* of the *lām maftūḥah* when it is preceded by a *ṭāʾ maftūḥah*, *ṭāʾ sākinah* or *ṭḥāʾ sākinah* e.g. َلَقُ, َهْعَوَقَ, َعَلَ, َلمََ, َل مْوَؽِ امْفَجْصِ, َلمََ. Via the Ṭayyibah, *tarqīq* of the *lām* is also allowed in these *lāms* for Warsh via al-Azraq.²⁴³

According to the Shāṭibiyyah, Warsh via al-Azraq has *tarqīq* in the first *lām* of َظَوْعَالٍ in Sūrat al-Ḥijr: 26, 28, 33 and Sūrat al-Raḥmān: 14. Via the Ṭayyibah, he will also have *taghlīṭḥ* of the *lām*.

Warsh via al-ʾAṣbahānī will read like Qālūn in all these *lāms*.

**TEXT:**

وَأَرْزُقُ لِفَنْحِ لَامِ غَلَّظًا بَعْدُ سَكُونٍ صَادًا أو طَاءًا وُطَنًا

**TRANSLATION:**

Al-Azraq makes *taghlīṭḥ* of the *lām* with a *fathah* (when it) comes after the *sukūn* of a *ṣād*, *ṭāʾ* or *ṭḥāʾ*.

**COMMENTARY:**

Warsh via al-Azraq (وَأَرْزُقُ لِفَنْحِ لَامِ غَلَّظًا بَعْدُ سَكُونٍ صَادًا أو طَاءًا وُطَنًا) with have *taghlīṭḥ* (غَلَّظًا) of the *lām* with a *fathah* (لِفَنْحِ لَامِ) when it comes after a *ṣād*, *ṭāʾ* or *ṭḥāʾ* (ضَادًا أو طَاءًا وُطَنًا) that have a *sukūn* (بَعْدُ سَكُونٍ) e.g. بَعْدُ سَكُونٍ.*

**TEXT:**

أُوْ فَتْجِهَا، وَإِنْ يُحَلُّ فِيهَا أَلِفَ أوْ إِنْ يُسْلِمْ مَعَ سَاْكِنٍ الْوَقْفِ اِخْتَلِفْ

²⁴³ The Shāṭibiyyah and the Ṭayyibah agree regarding their rules pertaining to the *lām maftūḥah* when it is preceded by a *ṣād maftūḥah* or *ṣād sākinah.*
TRANSLATION:
Or when it’s (the sād, tā’ or ṭhā’) fathah. There is an option (between taghlīṭḥ or tarqīq) if there is an alif in it (between the lām maftūḥah and the sād, tā’ or ṭhā’), or imālah is made, (or an option in the lām) with is sākin because of waqf.

COMMENTARY:
Warsh via al-Azraq will also have taghlīṭḥ of the lām maftūḥah when the sād, tā’ or ṭhā’ before it has a fathah (e.g. بَوْفَذْحَِِا,ٞع وَو تَظَوَحَ,مُفَع لً ظَل,مُـَع لٍَظَوَحًا,ةع لَقُ,وَاهْعَوَقَ,بَظ وَؽَوَتَعَل,مُـَع لٍَظَوَحًا,ةع لَقُ,وَاهْعَوَقَ,بَظ وَؽَوَتَعَل,مُـَع لٍَظَوَحًا,ةع لَقُ,وَاهْعَوَقَ,بَظ وَؽَوَتَعَل,مُـَع لٍَظَوَحًا,ةع لَقُ,وَاهْعَوَقَ,بَظ وَؽَوَتَعَل,مُـَع لٍَظَوَحًا,ةع لَقُ,وَاهْعَوَقَ,بَظ وَؽَوَتَعَل,مُـَع لٍَظَوَحًا,ةع لَقُ,وَاهْعَوَقَ,بَظ وَؽَوَتَعَل,مُـَع لٍَظَوَحًا). There is an option between taghlīṭḥ and tarqīq (ادْذُوِفْ) if an alif (بَمِفْ) is placed (وَإنْ) between the lām maftūḥah and one of these three letters e.g. تُّظَالِحا, فِعَالًَ, ظَالَ,بَفَعَالَ, فَعَالَ. There is also an option between taghlīṭḥ and tarqīq (ادْذُوِفْ) if the lām maftūḥah is read as sākin due to waqf (بَوْاِنْ) e.g. تُّظَالِحا, فِعَالًَ, ظَالَ,بَفَعَالَ, فَعَالَ.

TEXT:
وَقِيلَ عَنْدَ الْظَّاءٍ وَالْبَاٰلَةٍ وَالْأَصْحُ تَفْخِيمُهَا وَالْعَكْسُ فِي الْآيَةِ رَجَعُ

TRANSLATION:
(An option between taghlīṭḥ or tarqīq) is (also) related by the tā’ and the ṭhā’; the more sound (opinion) is its (the lām’s) tafkhīm. The opposite (i.e. tarqīq) is preponderant in the verse-ends.
COMMENTARY:

An option of taghlīṭḥ and tarqīq is also related by the ṭā’ and the ṭḥā’ (وَقِيلَ عَنْدَ النَّاسِ وَالْطَّائِرَاتِ) the more sound opinion is tafkhīm of the lām maftūḥah (تَفْخِيْمَهَا) by the ṭā’ and ṭḥā’:

The opposite (وَكِيلَ امْعِ اءِ وَامْعِ ا) i.e. tarqīq, is preponderant (زَحَغِحْ) by the verse-ends (فِي الْآيَاتِ) e.g. وَلَا صَلِّ of Sūrat al-Qiyāmah: 31, فَعَلْ of Sūrat al-ʿAlāʾ: 15, رَا ظَلِّ of Sūrat al-ʿAlaq: 10. Note that in these three places only tarqīq with taqlīl will be allowed.

TEXT:

كُلَّا ْصُلُصَّالِي، وَسُدُّ عَيْبُ مَا دَكَرْتُ، وَأَسْمَ الَّهُ كُلُّ فَحْمَا

TRANSLATION:

Likewise (tarqīq is preferred) in صلُصَّالِ. All (views) besides what I mentioned, are anomalous. And the name of Allah, all apply tafkhīm (in it)...

COMMENTARY:

Likewise (كُلَّا، tarqīq will also be preferred in the first lām of صلُصَّالِ in Sūrat al-Ḥijr: 26, 28, 33 and Sūrat al-Raḥmān: 14.

All other views besides what Ibn al-Jazarī has mentioned here (عَيْبُ مَا دَكَرْتُ) should be considered as anomalous (وَشَدَّ).244

All the Qurrā’ (كُلَّا) will have tafkhīm (فَحْمَا) of the lām in the name of Allah (وَأَسْمَ الَّهِ) when followed by a fatḥah or a ḍammah. This continues into the next line.

244 For example, the author of al-Кāfī, Ibn Shurayḥ, relates taghlīṭḥ of the lām madmūmah after a ṣād or a thā’ e.g. مَظْلُومًا فَصْلٌ.
TEXT:

[All apply tafkhīm in it] after a fathah or a ḍammah. And there is an option (of tafkhīm or tarqīq) after (a letter) in which imālah takes place; no (option) is described after (a letter of) tarqīq.

COMMENTARY:

All the Qurrāʾ will have tafkhīm of the lām in the name of Allah when followed by a fathah or a ḍammah (e.g. رَسُولِ الله، اللَّه). The implied opposite is that after a kasrah it will be read with tarqīq e.g. بَِللِّ.

If the lām of Allah comes after a letter in which imālah takes place (بَِللِّ)، then there is an option between tafkhīm and tarqīq of the lām (واختُلِفَ). This is found in the narration of al-Sūsī: هَمَصَى اللَّهُ of Sūrat al-Baqarah: 55 and وَسََِهُمْ اللُّ of Sūrat al-Tawbah: 94.

There is no difference of opinion (لا) ascribed to when it comes after a rā’ muraqqaqah (مُـصَّقَقٍ) in the narration of Warsh via al-Azraq e.g. وَلَذَِنْصُ. The lām here will be read with tafkhīm in spite of the rā’ muraqqaqah before it.\(^{245}\)

\(^{245}\) This is particularly mentioned due to some who have a tendency of reading the rā’ muraqqaqah with imālah instead. See al-Nashr. 2/117.
Waqf upon the Last Letter

This chapter discusses the various ways of stopping based upon the harakah on the last letter.

TEXT:

وتَأْصِلٌ فِي الْوَقْفِ السُّكُونُ، وَلَهُمُ فِي الرَفْعِ وَالضَّمْ اسْمَيْتُهُ وَرَمُ

TRANSLATION:

The primary (way) in waqf is (with) a sukūn. Certainly apply ishmām and rawm in the rafʿ and dammah for them (the Qurrāʾ).

COMMENTARY:

From amongst the ways of making waqf, the primary manner (وَالَِظْلُ فِمَّي امْوَكْفِ) is with a sukūn (المَكْفٍ). Since ibtidāʾ is only possible with a harakah, the primary manner of waqf – which is the opposite of ibtidāʾ – is with a sukūn i.e. removing the harakah (iskān).

In rafʿ (nominative case) and dammah (Fi al-ra ṭu ṭū ṭumām) the Qurrāʾ also have ishmām (AMAM) and rawm (Wām) e.g. وَزَتُّمَ الَِْنْصَمُ، وَسْخَـِيُْ، دَِْؼصٌ.

The difference between rafʿ and dammah is that the former indicates towards that which is declinable (muʿrab) while the latter indicates to that which is indeclinable (mabnī).

TEXT:

وَامْتَعْهُمَا فِي الْتَضْبٍ وَالْفَتْحِ، بَلْ فِي الجُرْ وَالْكُشْرِ يُزّارُ مُسْجِلًا

TRANSLATION:

Prevent both of them (rawm and ishmām) in the naṣb and fathah, but in the jarr and the kasrah, rawm is made generally.
COMMENTARY:

Rawm and ishmām are not allowed on a fathah and on a naṣb (وَامْفَذْحِ وَامْفَذْحِ) e.g. خَيْبَرُ، العَالِمِينَ، خَلَقُ.

The difference between naṣb (accusative case) and fathah is that the former indicates towards that which is declinable (muʿrab) while the latter indicates to that which is indeclinable (mabnī).

Rawm is allowed on a kasrah and jarr (وَامِّسْكَسْفِ وَامْمُسْكَفِ) e.g. بَِمْلَلمَِ، إِمَحِحِ، ضَْءٍ.

The difference between jarr (genitive case) and kasrah is that the former indicates towards that which is declinable (muʿrab) while the latter indicates to that which is indeclinable (mabnī).

TEXT:

وَالْرَّوُمُ الْآتِيَانُ يَبَعِضُ الحَرَكَةُ إِسْمَامُهُمُ إِشْمَارَةٌ لَّا حَرَكَةٌ

TRANSLATION:

Rawm is bring a part of the harakah; their ishmām is an indication with not harakah.

COMMENTARY:

This line defines rawm and ishmām.

Rawm means to read the harakah partially (وَالْرَّوُمُ الْآتِيَانُ يَبَعِضُ الحَرَكَةُ). Due to it being read partially, its sound is weakened or lowered due to the shortening of its timing; those close by are able to hear it.247

246 Ikhtilās shares this definition. However, ikhtilās differs from rawm in the following:

1) Ikhtilās is allowed on all three harakāt e.g. بَِمْلَلمَِ، إِمَحِحِ، ضَْءٍ.
2) Ikhtilās is not restricted to waqf.
3) In ikhtilās, most of the harakah remains (two-thirds of the harakah remains) while in rawm most of the harakah is lost (one-third of the harakah is maintained).
Ishmām is an indication to a ḍammah (إِثْمَاحًا) soon after reciting the sukūn; there is no harakah read when applying ishmām (لا حَرْكَة).

TEXT:

وَعَنْ أَيُّهُ عَمْرُو وَكُفُوفُ وَزَزَا نَصْصًا، وَلَكِلّ أَخْتِيَارٍ أُسِبِبْدًا

TRANSLATION:

Transmissions are related (regarding rawm and ishmām) from Abū ‘Amr and the Kufis; and (rawm and ishmām) is a chosen practice linked to all the Qurrā’.

COMMENTARY:

There are transmissions (نصّا) relating both rawm and ishmām (وَزَزَا) stemming from Abū ‘Amr al-Baṣrī (وَكُفُوف) and the Kufis (وَزَزَا).

However, in spite of no transmission from the other Qurrā’, it is a chosen practice (وَلَكِلّ) linked (أُسِبِبْدًا) to all the Qurrā’.

TEXT:

وَخُلُفْ هَـا الْضَـيْمِيَرَ، وَامْتَغَعَ، فِي الْأَكْثَرِ مِنْ بَعْدِ يَةِ أَوْ وَاوُ أَوْ كَسْرٍ وَضْمُ

TRANSLATION:

(There is) difference of the ha’ al-damīr (regarding rawm and ishmām): prevent (them both); and in the preferred (opinion, it is allowed) after a ya’, or a wāw, or a kasrah or ḍammah.

All these can only be acquired from an expert. See Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah: 2/1386.
247 Sharḥ Ṭayyibat al-Nashr of al-Nuwayrī: 2/47.
COMMENTARY:

In the *hāʾ-ḥāʾ* (ha al-ḍamir) there is difference of opinion (وَذُوْفُ) between the Qurraʾ as to whether rawm and ishmām is applied on it: some allow it unrestrictedly, while others do not allow it at all, and a third opinion allows it in certain circumstances.

By “وَامٌَْـؽْ”, Ibn al-Jazarī alludes to the opinion which does not allow rawm and ishmām on the *hāʾ-ḥāʾ*.

The preferred opinion (فِؼي تََْ الَِْ) is: it is not allowed if the *hāʾ-ḥāʾ* comes after a *yāʾ* sākinah (مِنْتَـْسًَِ~ا), a wāw sākinah (أَوْوَأَوَ), a kasrah (أَوْكَنْشََرِ) or a dammah (وُضُْم) e.g. فيْهُ أَمْرًا بِهِ وَلَا يَضْؤُوْ وَخَذْوَأَ لَيْلَهُ.

The implied opposite is that if it comes after an *alif, fatha*, or another sākin letter before it, then it will be allowed e.g. لَدَنَّهُ عَنَّهُ مِنْ تَْلَخَلْخَةَ إِجْنِبَةَ.

TEXT:

وَهَُُهُ كَلَُُّمَـا وَمِمْمُ الْجُمَـعِ مَعْ عَارِضَ تَْحَرِيْكَِ كِلاْهُمْا اِمْتَنَعُ

TRANSLATION:

Both of them (rawm and ishmām) are prevented (in) the feminine *hāʾ*, the *mīm al-jamʿ*, along with the circumstantial *harakah*.

COMMENTARY:

Both rawm and ishmām (كِلاْهُمَا) are not permitted (إِمْتَنَعُ) on the following:

1) The *hāʾ-ḥāʾ* i.e. that feminie *tāʾ* which is read as a *hāʾ* during *waqf* e.g. 

2) The *mīm al-jamʿ* e.g. 

3) A circumstancial *harakah* (مَِْنَغْ عَارِضَ تَْحَرِيْكَِ إِنْ) (the latter two examples are when *naqṣ* is applied).
Waqf based upon the Written Script

The written script here refers to the script that ʿUthmān  utilised when compiling the various maṣāḥif. This is referred to as the script of ʿUthmān  or the rasm of ʿUthmān .

Considering the script, waqf is of two types: that which is agreed upon and that in which there is differences. This chapter is dedicated to the latter.

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Qunbul stops on ٓهِنِّیَاتُ of Sūrat al-Muʾminūn: 36 with a tāʾ. Via the Ṭayyibah, he also stops on it with a ḥāʾ.

Via the Durrah, Yaʿqūb stops with a hāʾ al-sakt on the yāʾ mutakallim which is mushaddad e.g. حَلَّفَ بِذِنَّٰئِگُ ٱلْوَلُّ أَلْمَيِّ ۦِبِفَضْرِ عَيْنِ دَوَحَى إِلَىٰ يَتَعَلَّوْا عَلَيْنِ. Via the Ṭayyibah, he also stops without the hāʾ al-sakt.

Via the Durrah, Yaʿqūb stops with a hāʾ al-sakt on the nūn mushaddadah of the third person feminine plural pronoun i.e. حَلَّفَهُنَا بَلَىٰ هُنَّ. Via the Ṭayyibah, he also stops without the hāʾ al-sakt.

Via the Durrah, Ruways stops with a hāʾ al-sakt on ٓبِسَفَى of Sūrat al-Māʾidah: 31, ٓبِسَفَى of Sūrat al-Zumar: 56, of Sūrah Yūsuf : 84 and ٓبِسَفَى wherever it comes. Via the Ṭayyibah, he also stops without the hāʾ al-sakt.

Via the Durrah, Yaʿqūb stops without a hāʾ al-sakt on the unbroken masculine plural noun (jamʿ mudhakkar sālim) e.g. ٱلْمُلْظِّفُونَ ٱلْمُتَّقِينَ ۚوَلَا ٱلْمُتَّقِينَ ٱلْمُؤْفِينَ ٱلْعَلَّامِينَ. Via the Ṭayyibah, he also stops with the hāʾ al-sakt.
Via the *Shāṭibiyyah*, Ibn Dhakwān reads of Sūrat al-Anʿām: 90 with *ṣilah* in the *kasrah* on the *hā*. Via the *Ṭayyibah*, Ibn Dhakwān reads with a *kasrah* on the *hā* without any *ṣilah* i.e. with *ikhtilās*.

Via the *Shāṭibiyyah*, al-Kisāʾī stops with *ithbāt* of the *yāʾ* in ٍؤٍادَ التَّفٍِي of Sūrat al-Naml.

Via the *Ṭayyibah*, he will also have *ḥadhf* of the *yāʾ* in ٍؤٍادَ.

Via the *Shāṭibiyyah*, Ḥamzah and al-Kisāʾī stop with *ithbāt* of the *yāʾ* in ٍؤٍادَ العْغِي of Sūrat al-Rūm: 53. Via the *Ṭayyibah*, they will also have *ḥadhf* of the *yāʾ* in ٍؤٍادَ.

**TEXT:**

لاًٍثٌِاَي اَكْذُـسٍِْ بِـآًْتَـبِبَاعَـا مُا رُـسَـمْ قُـفْـف ٍلِكْـلِ لِـلْـبَـعَـا مُعُـعَامِ تُـبُـوبَـتَا اَتْـبَـعَـالاَـا فِي الْـكَـلِِمْ

**TRANSLATION:**

Stop for all (the Qurrāʾ) by following that which was scripted: (considering) the omissions, the additions and the joined (compounds) in the words.

**COMMENTARY:**

All the Qurrāʾ (لِكْـلِ) will make *waqf* (بِـآًْتَـبِبَاعَـا مُا رُـسَـمْ) i.e. considering the *rasm* (بِـآًْتَـبِبَاعَـا مُا رُـسَـمْ), considering the omissions (حَشْفًـا) e.g. كَنَ تَِِ تَعِيًْا, the additions (زُحُوثًـا) e.g. مَا َََُِْ, the joined compounds (اثِّؼعَـالَوَـا) e.g. بَِثِّـدَـاغِ، or the cut compounds e.g. فِؼؼي امْكَـلمِْ of the words (في الكِّلِِمْ).

**TEXT:**

لكِنْ حُروُقُ عَنْهُمُو فِيهَا اِخْتَـبِبْ فٌَقِفْـف ٍكَـهَا أُنْتَثَّي كَـيْـبٍـبَتْ تَّأَـهَ ٍفٌَقِفْـف

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248 In line 653 of the *Shāṭibiyyah*, an option of *kasrah* without *ṣilah* (*ikhtilās*) as well as *madd* (*ṣilah*) is related for Ibn Dhakwān. However, only *ṣilah* is allowed via the *Shāṭibiyyah*. See Ghayth al-Nafʿ: 216; al-Nashr: 2/142.
TRANSLATION:
However, there are places in which differences are related in them, like the feminine hā’ written as a tā‘; so stop...

COMMENTARY:
Though the Qurrā’ are unanimous in making waqf according to the rasm, there are specific words (حُصوفٌ) in which they have difference of opinion (عَنْبَيْنَاءِ اَخْتَلَفَ). Henceforth, the author starts discussing the first category: ibdāl. It is further subdivided into two:
  i. That which may be applied consistently.
  ii. That which is applied in specific words.

Ibn al-Jazarī starts discussing the first type.

From the places in which the Qurrā’ have differences, is the feminine hā’ (كُهاء أَنْثى), which is written as a flat/open (نُذِـدَـتْ ثَـاءً) e.g. زَحَْت in its seven places, هِـمَت in its 11 places.

At the end of the line, the author mentions how one should stop on these words. The discussion continues into the next line.

TEXT:
كىإ ػػلََّ تى٘ىرٍؽىػةتى كىلى تىىرىصَّػػٍٝ ثًةٍٕػٟىػة رىصىػة ظىػػَ ، كىذىاتى بىٍٟػضىػٍٝ 359

TRANSLATION:
[So stop] with a hā’ for al-Kisā’ī, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya’qūb. Al-Kisā’ī (stops with a hā’ on) and 249 ـَّا حَـقَـبِّ وَذَّاتٍ بِهْـجَـةٌ وَالـَّاـت مَرْضَـسَـات وَلَّاـت يِـجَـبَـةٌ ـاـثَـثَـعَـصْضَـاثَ وَلَّاـتٍ بِهْـجَـةٌ. ـاـثَـثَـعَـصْضَـاثَ وَلَّاـتٍ بِهْـجَـةٌ.

249 These are the 13 words written with a flat/open tā‘that the author mentions in his famous Muqaddimah.
COMMENTARY:
In all those words written with an open tāʾ (فِيَّفَ)، waqf will be made (فَـلِفْ) – whether it is waqf ikhtibārī or idṭirārī – with a hāʾ (زُحَا) by al-Kisāʾī (زُحَا) and Yaʿqūb (زُحَا). Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Yaʿqūb (زُحَا).251

The remaining Qurrāʾ – Nāfiʿ, Ibn ‘Āmir al-Shāmī, ‘Āṣim, Ḥamzah, Abū Jaʿfar and Khalaf al-‘Āshir – will make waqf with a tāʾ.252

Thereafter, the second type under the category of ibdāl is discussed: specific words in which there is difference of opinion:

1) وَرَاثَتَمْبَلِلَّيْكُمُ of Sūrat al-Naml: 60. This will exclude رَاثَتَمْبَلِلَّيْكُمُ of Sūrat al-Anfāl: 1, amongst other places, in which all will stop with a tāʾ.

2) البَفَصَءَمْمُ امل ثَ of Sūrat al-Najm: 19.


4) وَلَثَ حِيَّ of Sūrah Ṣād: 3.

Al-Kisāʾī (زُحَا) will stop on all these four words with a hāʾ.

The remaining Qurrāʾ will stop with a tāʾ.

TEXT:

360

250 Note that imālah will take place for al-Kisāʾī based upon the principles mentioned for him previously.

251 This will include حَصَِثْ ظُسُوزُهُ of Sūrat al-Nisāʾ: 90 for Yaʿqūb which he reads as حَصَِتً ظُسُوزُهُ.

252 Bear in mind that these rules mentioned here will also apply to those words in which the Qurrāʾ have differences regarding whether they are read as singular or plural e.g. كََِمَتُ زَتِّمَ of Sūrat al-Anʿām, ضِمَّ لاَيِث أَمِّذَمَ and قَـِحَتِ امْجُةِّ of Sūrah Yūsuf . These words are all written with a flat/open tāʾ, as mentioned in the Muqaddimah.
TRANSLATION:
Al-Bazzī (without an option), Qunbul with an option, and al-Kisāʾī (without an option stop on) (with a hāʾ). (In) Ibn Kathīr, Ibn ʿĀmir al-Shāmī, Abū Jaʿfar and Yaʿqūb (stop with a hāʾ). (In)

COMMENTARY:
Al-Bazzī without an option (لَعَفُ), Qunbul with an option (لَعَفُ) and al-Kisāʾī without an option (إِضَ) stop on هِئَيْتَ of Sūrat al-Muʾminūn: 36 – both of them – with a hāʾ.
The remaining Qurāʾ will stop on it with a tāʾ.

The remaining Qurāʾ will stop on it with a tāʾ.

Thereafter, the author starts discussing the hāʾ al-sakt. It may be divided into two types:
i. Those places in which it may be applied consistently.
ii. Specific words in which it is applied.

There are five instances where it is applied consistently. The first instance is in five words; the mā istifhāmiyyah (the interrogatory “mā”) in which alif is dropped due to a preposition (letter of jarr). Four of them are mentioned in this line: عَمَّهُ, هِئَيْتَ and هِئَيْتَ.
TEXT:

مَّهَة أَحَلَّفْ هَبْ ظِنَّ، وَهُوَ ظِنَّ، وَفِي مُسَهَّدَ إِسْمُ خَلَفَة

TRANSLATION:

[In مَّهَة and يُّهَبْ, al-Bazzî and Ya’qūb have an option (of stopping with a هَا’ or without it). Ya’qūb (stops with a هَا’ on) هُوَ هُوَ. (In) mushaddad words, he (Ya’qūb) has an option (in stopping with a هَا’ or not).

COMMENTARY:

The fifth word is يُّهَبْ. Al-Bazzî (هَبْ) and Ya’qūb (ظِنَّ) stop on these five words wherever they appear by adding a هَا’, with an option of not adding the هَا’ as well.

The second instance is in هُوَ هُوَ wherever they come. Ya’qūb without an option (ظِنَّ) will stop on it by adding a هَا’ al-sakt i.e. هُوَ هُوَ.

Thereafter, the third and the fourth instances are mentioned: certain words that are mushaddad (مُسَهَّدَ إِسْمُ) in which Ya’qūb will stop with a هَا’ al-sakt with an option.

TEXT:

خَوَى إِلَيْ هُنَّ، وَالْبَعْضُ نَقَلَ يَنْحُو عَالِيِّينَ مُوْقُونٓ وَقَلْ

TRANSLATION:

[In mushaddad words, Ya’qūb has an option in stopping with a هَا’ or not] The likes of إِلَيْ هُنَّ and إِلَيْ هُنَّ. Some transmit – and they are few – (stopping with a هَا’ in) the likes of المَوْقُوْنٓ and المَوْقُوْنٓ.

COMMENTARY:

The third instance is the يَأْ mutakallim which is mushaddad (مُسَهَّدَ إِسْمُ) e.g. تَعْلَوْ إِلَيْهِ (تَعْلَوْ إِلَيْهِ).
The fourth instance is the *nūn mushaddadah* of the third person feminine plural pronoun (ُُؼؼن) e.g. ُُؼؼن, عُبَهَنَ, ُُهَنَ.  *

The fifth instance that is transmitted by some (وَأَبَغْضَ نَقَلُ) – though they are few (وَقَلُ) – is the unbroken masculine plural noun (*jamʿ mudhakkar sālim*) e.g. ُُؼِنْعُمْنُهُمْ، ُُغُمْنُهُمْ، ُُغُمْتُهُمْ، ُُغُمْتُهُمْ، ُُغُمْتُهُمْ، ُُغُمْتُهُمْ.  *

In all of these Yaʿqūb, with an option, will stop with *hāʾ al-sakt*.

**TEXT:**

ْوَُبِلَتْٰنِ ْوَحْسَرْتُقِ ْوَأَسَقْٰئِ ْوَتَمْ ْعَٰرَ خُلْقَا، ْوَوُضَّلَا خُذُقَا

**TRANSLATION:**

Ruways with an option (stops with a *hāʾ* on) ُُبِلَتْٰنِ، ُُحْسَرْتُقِ، ُُأَسَقْٰئِ. And during *wašl*, drop (the *hāʾ*)...

**COMMENTARY:**

After discussing these five instances where *hāʾ al-sakt* will be applied, specific words are mentioned in which it will be made.

Ruways with an option (غُرَ خُلْقَا) will stop with *hāʾ al-sakt* in ُُبِلَتْٰنِ of Sūrat al-Māʾidah: 31, ُُحْسَرْتُقِ of Sūrat al-Zumar: 56, ُُأَسَقْٰئِ of Sūrah Yūsuf ُُبِلَتْٰنِ, ُُحْسَرْتُقِ, ُُأَسَقْٰئِ wherever it comes.

Thereafter, seven words are mentioned in which the Qurrāʾ have differences regarding the *hāʾ al-sakt*. All agree that the *hāʾ al-sakt* is read during *waqf*. Their differences are during *wašl*. Those who drop the *hāʾ al-sakt* during *wašl* (وَوُضَّلَا خُذُقَا) are mentioned. It continues into the next line.
TEXT:

سُلَطَانِيَةَ وَمَالِيَةَ وَمَاهِيَةَ
في ظاهره، كتابيه حسابية

TRANSLATION:
[And during waṣl, drop (the hāʾ) in] سُلَطَانِيَةَ وَمَالِيَةَ وَمَاهِيَةَ for Ḥamzah and Yaʿqūb.
(In) مَامَيَةَ and حسابية... (In) مَامَيَةَ and كتابية

COMMENTARY:
Ḩamzah (قة) and Yaʿqūb (ظاهر) drop the hāʾ al-sakt during waṣl in سُلَطَانِيَةَ of Sūrat al-Ḥāqqah: 29, مَامَيَةَ of Sūrat al-Ḥāqqah: 28 and مَامَيَةَ of Sūrat al-Qāriʿah: 10.

Thereafter, حسابية of Sūrat al-Ḥāqqah: 19, 25 and حسابية of Sūrat al-Ḥāqqah: 20, 26 are discussed. It continues into the next line.

TEXT:

ظَنَّم، أقْتَدَةُ مَفَاصِبًا، وَيَتَسَسُّ عَنْهُمْ وَكَسْرُهُمْ أقْتَدَةُ كِسَس أَشْيَانٍ

TRANSLATION:
[In وَنَاحِيهَة and كتابية] Yaʿqūb (drops the hāʾ during waṣl). (In) أقْتَدَةُ، Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Yaʿqūb (drop the hāʾ). (In) أقْتَدَةُ (لَم) يَتَسَسُّهُم، they (Ḩamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Yaʿqūb also drop the hāʾ). And أقْتَدَةُ، it is read with a kasrah by Ibn ʿĀmir al-Shāmī. Apply ishbāʿ (in it)... (In) أقْتَدَةُ

COMMENTARY:
Yaʿqūb (ظَنَّم) drops the hāʾ al-sakt during waṣl in كتابية in both places, as well as حسابية in both places.

Ḩamzah, al-Kisāʾī, Khalaf al-ʿĀshir (وشاب) and Yaʿqūb (وشاب) will drop the hāʾ al-sakt during waṣl in أقْتَدَةُ of Sūrat al-Anʿām: 90.
They (عَنْهُ) i.e. Ḥamzah, al-Kisāʾī, Khalaf al-ʾĀshir and Yaʿqūb will also drop the ḥāʾ al-sākt during wasl in 259 of Sūrat al-Baqarah.

Ibn ʿĀmir al-Shāmī – both Hishām and Ibn Dhakwān – read افْتَدِىة with a kasrah (وَكَشْرَهَا). This continues into the next line.

TEXT:

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TRANSITION:

[Apply ishbāʿ in افْتَدِىة] for Ibn Dhakwān with another option. Ruways, Ḥamzah and al-Kisāʾī (stop on) ًّ بَي of مَا ًّ مَا; and for all (the Qurrāʾ stopping) as it is scripted is better.

COMMENTARY:

Ibn ʿĀmir al-Shāmī reads افْتَدِىة with a kasrah. Ibn Dhakwān with an option ًّ بَي (بًّ م ا) makes ishbāʿ(اُشْيَعَنْ) i.e. silah, in the kasrah of the ḥāʾ. Ibn Dhakwān’s other option is like Hishām: kasrah on the ḥāʾ without any silah i.e. with ikhtilās.

Here, the seven specific words regarding the differences of ḥāʾ al-sākt between the Qurraʾ ends.

In ًّ بَي of Sūrat al-Isrāʾ: 110, Ruways (غَفَّلْ), Ḥamzah and al-Kisāʾī (فَرْصُي) will stop on ًّ بَي (أَبَا بَيْيَا مَا). The implied opposite is that the remaining Qurrāʾ would stop on the مَا. However, considering that these two words are written separately, waqf on either of the two i.e. on ًّ بَي or on مَا would be correct for all the Qurrāʾ. This is what Ibn al-Jazari mentions thereafter when he relates that out of consideration for the rasm (كَلْمَة الْرَّسْم) this – stopping on either of the two words – is better (أَجْلَ) for all the Qurrāʾ (وَعَنْ كُلِّ).
TEXT:

Like-wise, (it is better to stop considering the rasm in) and it is related that Abū ‘Amr al-Baṣrī (stops) on the kāf and al-Kisāʾī (stops) on the yaʾ.

COMMENTARY:

In the same manner that it is better for all the Qurrāʾ to stop considering the rasm before this, likewise (wāqf is better on) of Sūrat al-Qāṣaṣ: 82 for all the Qurrāʾ. However, it is related (that wāqf be made on) only for Abū ‘Amr al-Baṣrī and al-Kisāʾī.

TEXT:

(In) of (Sūrahs) “Saʿala”, al-Kahf, Furqān and al-Nisāʾ (wāqf should also be in consideration of the rasm); it is related that (wāqf be made on) only for Abū ‘Amr al-Baṣrī and al-Kisāʾī.

COMMENTARY:

This line discusses “wāqf” which comes in four places: فَمَالِ الذِّينَ كَفَرُوا of Sūrat al-Maʿārij: 36 مَالِ هِذَا الْبَشْرُ (الْكِفْيَة) of Sūrat al-Kahf: 49 مَالِ هِذَا الْبَشْرُ (الْكِفْيَة) and فَمَالِ هؤُلَآؤْ الْقَوْمُ (فَرْقَانِ) of Sūrat al-Furqān: 7 مَالِ هِذَا الْبَشْرُ (الْكِفْيَة) of Sūrat al-Nisāʾ: 78 (وَكِِـلَ). Wāqf here would also be better considering the rasm for all the Qurrāʾ i.e. either on مَا or مَال. However, wāqf is related (only on the) for Abū ‘Amr al-Baṣrī (wَيْ) and al-Kisāʾī (يَسْا).
Ibn ‘Āmir al-Shāmī (reads) the hāʾ of أَيْهَةُ التَّقَلَانَ (in Sūrat) al-Raḥmān, (Sūrah) Nūr and (Sūrat) al-Zukhruf with a dammah (during wasl). Al-Kisāʾī, Abū ‘Amr al-Baṣrī and Yaʿqūb stop (on it) with an alif.

**COMMENTARY:**
Ibn ‘Āmir al-Shāmī (كَمْ) reads the hāʾ in أَيْهَةُ التَّقَلَانَ in Sūrat al-Raḥmān: 31, أَيْهَةُ التَّقَلَانَ. Abū ‘Amr al-Baṣrī and Yaʿqūb (سَيِّمْ) (in Sūrat) Nūr: 31 and أَيْهَةُ التَّقَلَانَ. Abū ‘Amr al-Baṣrī and Yaʿqūb with an alif (during wasl) i.e. أَيْهَةُ التَّقَلَانَ. The remaining Qurrāʾ, including Ibn ‘Āmir al-Shāmī, will stop on it with a sukūn on the hāʾ i.e. أَيْهَةُ التَّقَلَانَ.

(Waqf on) وَكَََِّن (is) with a nūn (for all the Qurrāʾ) while Abū ‘Amr al-Baṣrī and Yaʿqūb (سَيِّمْ) (stop) with a yāʾ. Yaʿqūb (stops with a yāʾ on those words in which) the yāʾ is dropped (in the rasm) due to a sākin (following it).

**COMMENTARY:**
On سَيِّمْ, wherever it comes, Abū ‘Amr al-Baṣrī and Yaʿqūb (سَيِّمْ) (stop with a yāʾ i.e. سَيِّمْ, while the remaining Qurrāʾ will stop on the nūn سَيِّمْ.)
Yaʿqūb (يَاكُوبُ) will stop with a yaʾ (يا) on those words in which the yaʾ is dropped in the rasm due to a sākin following it (إِنْ تُخْذَفُ بِسَاكِنٍ). They total 11 words which come in 17 places. They are mentioned in the following lines.

TEXT:

سَلَالُ الجَوْارِ الخَشْشُونَ نُتلِجُ هَادِ

TRANSLATION:

(These words are) الخَشْشُونَ, والجُوَارِ صَالَ الْوَادَ وَ يُؤُتُ يَقُضُ نُغْمَ الْوَادَ وَ يُؤُتُ يَقُضُ نُغْمَ الْوَادَ هَادُ.

COMMENTARY:

Yaʿqūb will stop with a yaʾ on 11 words that come in 17 places. 10 words are mentioned in this line:

1) ًُؼصِذْنِ امْحْـم – Sūrah Yāsīn: 23.
2) وَمَنْ ًُؼؤْثِ امْحِكَُْةَ – Sūrat al-Baqarah: 269.
   ii. وَسَوْفَ ًُؼؤْثِ اللُ – Sūrat al-Nisāʾ: 146.
3) ًَلْغِ امْحَق – Sūrat al-Anʿām: 57.
4) ثُلْنِ امْمُلَس شِ – Sūrah Ṭāhā: 12.
   ii. َس شِ امْمُلِ – Sūrat al-Nāziʿāt: 16.
   iii. وَاذِ امي مْلِ – Sūrat al-Naml: 18.
   iv. امْمُلِ الًَِْْمَنِ – Sūrat al-Qaṣṣ: 30.
5) ظَالِ امْجَحِحِ – Sūrat al-Ṣāffāt: 163.
6) وَادْضَوْنِ امْـَِؼوْمَ – Sūrat al-Māʾidah: 3.
7) هُيْجِ امْمُؤْمٌِِيَْ – Sūrah Yūnus: 103.

253 Yaʿqūb reads this word as ًُؼصِذْنِ, with a kasrah on the tāʾ.
254 Yaʿqūb reads this word as ًَلْغِ, and not ًَـلُطُّ امْحَق as found in the conventional narration of Ḥāfṣ.
The eleventh word for Yaʿqūb is mentioned at the end of the next line.

**TEXT:**

وَافَقَ وَادَ التَّمْلِيْ هَادَ الدِّرُومُ رُمَّ تُهَدٌ يَهَدَ فَمُّورَ، يُنَادِ قَافَ ذُمَّ

**TRANSLATION:**

Al-Kisāʾī agrees (with Yaʿqūb in stopping with a ʿay in) and of (Sūrat al-Rūm). Ḥamzah (agrees with Yaʿqūb) in the same Sūrah of it (the same surah). Ibn Kathīr (agrees with Yaʿqūb in) of (Sūrah) Qāf.

**COMMENTARY:**

Al-Kisāʾī (مْزُ) agrees (وَافَقَ) with Yaʿqūb – in stopping with a ʿay in and of Sūrat al-Rūm (هَادَ الدِّرُومُ). Ḥamzah (قُورُ) agrees with Yaʿqūb in the same Sūrah (سُهاَ) of Sūrat al-Rūm. Ibn Kathīr al-Makkī (ذُمَّ) agrees with Yaʿqūb in of Sūrah Qāf: 41 (قَافُ).

Since the place in Sūrah Qāf was not mentioned in the previous line for Yaʿqūb, this would be the eleventh word in which he stops with a ʿay, because only 10 were mentioned in the previous line.

**TEXT:**

بَالَايَا لِمُسْكَ مَعَ وَالِي وَاقٍ ٍّ
TRANSLATION:

COMMENTARY:
The three Qurrā’ mentioned in the last verse – al-Kisāʾī, Ḥamzah and Ibn Kathīr al-Makkī – have an option in stopping with a yāʾ in these words (بَخُِوْفِغِِـمْ). Thereafter, four words which come in 10 places are mentioned for Ibn Kathīr al-Makkī. Ibn Kathīr al-Makkī (يُمِحْبَرِ) stops (يَِّقَفَ) with a yāʾ’ in (بِهَا) of Sūrat al-Ra’d: 7, 33, Sūrat al-Zumar: 23, 36 and Sūrah Ghāfir: 33; بَاقِي of Sūrat al-Nahl: 96; وَالٍ of Sūrat al-Ra’d: 11; and وَاقِ of Sūrat al-Ra’d: 34, 37 and Sūrah Ghāfir: 31.
Their practices Regarding Yāʾāt al-Iḍāfah

The differences that the Qurra’ have concerning the yāʾ al-iḍāfah are whether it should be read as maftūḥah or sākinah.

Their differences are found in 212 yāʾs and divided into six categories:

1) The yāʾ al-iḍāfah is followed by a hamzat al-qaṭ', which is maftūḥah. This is found in 99 places.
2) The yāʾ al-iḍāfah followed by hamzat al-qaṭ', which is maksūrah. They total 52.
3) The yāʾ followed by hamzat al-qaṭ', which is maḍmūmah. They amount to 10.
4) The yāʾ followed by hamzat al-waṣl, which is lām al-taʿrīf. They are 14.
5) The yāʾ followed by hamzat al-waṣl, which is not lām al-taʿrīf. They count 7.
6) The yāʾ which is not followed by a hamzah. This type amounts to 30.

Ziyādāt al-Ṭayībah:

Warsh via al-ʿAṣbahānī has iskān in the following:

1) وَلِِ فِِؼَِا مَئَازِةُ ب دْصَى of Sūrah Ṭāhā: 18.
2) اِدْوَثِؼي اِن of Sūrah Yūsuf ﷲ: 100.
3) بَوْسِؾْـٌِؼي بَنْبَصْكُصَ of Sūra t al-Naml: 51 and بَوْسِؾْـٌِؼي بَنْ of Sūrat al-Alqāf: 15.
4) وَمَحََْاي of Sūrat al-Anʿām: 162.

He contradicts Warsh via al-Azraq in these places.

Warsh via al-ʿAṣbahānī will contradict Nāfi’ – both Qālūn and Warsh via al-Azraq – in reading ذَرُوْنِي أَفْتَلُ of Sūrah Ghafir: 26 with a fāṭḥah.
Via the Shāṭibiyyah, al-Bazzī has ḥān and Qunbul reads with a fāṭḥah in سٰرَتِ الْقَابِضٰشٰ: 78. Via the Ṭayyibah, al-Bazzī will also have a fāṭḥah while Qunbul will additionally read with ḥān. 

Via the Shāṭibiyyah, Hishām reads with a fāṭḥah in وَمَا لِي بَذْسُونُـمْ of Sūrah Yāsīn: 22. Via the Ṭayyibah, he also has ḥān.

Via the Shāṭibiyyah, Hishām reads with a fāṭḥah in مَالِِ لََ بَزَى امُِْسُُْسَ of Sūrat al-Naml: 20. Via the Ṭayyibah, he also has ḥān. Via the Durrah, Ibn Wardān has ḥān here and via the Ṭayyibah, he will also read with a fāṭḥah.

Via the Shāṭibiyyah, Hishām has ḥān in وَلِِ هَـْجَةٌ وَاحِسَتٌ of Sūrah Ṣād: 23 and ḥān in مَا مِؼي بَذْسُونُـم of Sūrah Hūd: 92. Via the Ṭayyibah, he will also read with a fāṭḥah in both these places.

Via the Shāṭibiyyah, Ibn Dhakwān has ḥān in مَا لمِي بَذْسُونُـم of Sūrat al-Ghāfir: 41. Via the Ṭayyibah, he will also read with a fāṭḥah.

Via the Durrah, Abū Jaʿfar reads with a fāṭḥah in بَهِّؼي ب وفِ امْـكَِْلَ of Sūrah Yūsuf: 59. Via the Ṭayyibah, he will also have ḥān.

Via the Durrah, Ruways adds a yāʾ sākinah inً ــِحَاذِ لََ دَوْفٌ of Sūrat al-Zukhruf: 68. Via the Ṭayyibah, he also reads the yāʾ with a fāṭḥah.

TEXT:

ليّسَت بِلَامِ الْفِعْلِ ِبَا المُضَافِ بَلْ هِيْ في الْوُضْعُ ِكَهَا وَكَافِ

In line 339 of the Shāṭibiyyah, Imam al-Shāṭibī relates a general option (khulf) for both transmitters of Ibn Kathīr i.e. al-Bazzī and Qunbul. However, Ibn al-Jazari explains that a fāṭḥah for al-Bazzī and a sukūn for Qunbul is not from the ṭariq of the Shāṭibiyyah. See al-Nashr: 2/165. See also Hall al-Mushkilāt: 79, Kanz al-Maʿānī: 159.
TRANSLATION:
The *yaʿ al-mudāf* is not the *lām* (*kalimah*) of the verb, but in its placing is like the *ḥāʾ* and the *kāf*.

COMMENTARY:
The *yaʿ al-idāfah* (يا المضاف) does not form part of the original word i.e. it does not fall on any of the root-letters; not the *fāʾ*, *ʿayn* or *lām kalimah* of the verb (ليلم النِّغِيل). Rather, the *yaʿ al-idāfah* may assume the same position as a *ḥāʾ*, a *kāf* (كafa) or any other pronoun e.g. استجدتي بذكرك بِيكل بِإِي لإني، ستتجد كثبذا.

TEXT:

(In) 99 (places the *yaʿ al-idāfah* if followed by a) a *hamzah* with a *fatḥah*. Al-ʿAshbānī and (Ibn Kathīr) Makkī read *ذُرُونِ الاصْبِهانِ مْعَ مْکْيَ فْتَحَْ* with a fatḥah.

COMMENTARY:
The first category is discussed in this line: the *yaʿ al-idāfah* that is followed by a *hamzat al-qāṭ* which is *maftūḥah* (بَعْسُوُنْ ْفْتَح). They total 99 (بَعْسُوُنْ ْفْتَح). In the lines that follow, 24 places are mentioned in which the Qurrāʾ have differences.

Warsh via Al-ʿAshbānī (الضِّبَانِ) and Ibn Kathīr al-Makkī (مْکْيَ) read the following place with a *fatḥah* (ذُرُونِ أَفْتَحْ) of Sūrah Ghāfir: 26 (ذُرُونِ). The remaining Qurrāʾ will read this place with *iskān*.
TEXT:

لاجِعلٍ لِي ضَنِئِنِن ذُوِني في ذِنِئِن لِي وَلِني

يوُسْفُ إِنَّى أَوْلَاهَا حَلَّل

مَّدًا، وَهُمُ وَالْبَرَّ لَكِنْنِى أَرَى

تحتِي مَعْ إِنَّى أَرَاكُمْ وَدَرَكَ

TRANSLATION:

Abū ‘Amr al-Bāṣrī, Nāfī and Abū Ja’far (read) (يَاذَنَ) أبي ذَنِئِن لِي ذُوِني ضَنِئِنِن لِيّ لاجِعلٍ (أَميّ) of Sūrah Yūsuf ، the first two places where it comes in it (Sūrah Yūsuf with a fathāh). They (Abū ‘Amr al-Bāṣrī, Nāfī and Abū Ja’far), and al-Bazzī (read) (مَّدًا) مِنْ ذُوّنِهِ )أَميّ) along with (обильَانًا لَكِنَّكُ أَرَى) (with a fathāh). And Ibn Kathīr al-Makkī...

COMMENTARY:

Abū ‘Amr al-Bāṣrī (حَلَّلَ) Nāfī’ and Abū Ja’far (مَّدًا) read the following with a fathāh:

1) (وَاجْـَلْ مِّغى) of Sūrah Āl ʿImrān: 41 (وَاجْـَلْ لِيّ).

2) (وَاجْـَلْ مِّغى) of Sūrah Maryam : 10 (وَاجْـَلْ لِيّ).

3) (ضَنِئِنِن) ضَنِئِنِنِنُّ إِنَّى غَلِيّ (مِنْ ذُوِني) of Sūrah Hūd : 78 (ضَنِئِنِنِنُّ).

4) (دُوِنِ) دُوِنِيّ إِنَّى غَلِيّ (مِنْ ذُوِني) of Sūrat al-Kahf: 102 (ذُوِنيّ).

5) (دُوِنِ) (بَمْصِي) بَمْصِي أَمُرِي (مِنْ ذُوِني) of Sūrah Ṭāhā: 26 (وَلِيّ).

6) (وَلِيّ يُوْسِفُ) (بَمْصِي) بَمْصِي أَغَرَصُ (مِنْ ذُوِني) of Sūrah Yūsuf : 80 (ويَبَأَنَّ خَبَّ بَيَّ).

7) (وَلِيّ يُوْسِفُ) لِيّ إِنَّى أَرَانَي أَصْرُ (مِنْ ذُوِني) of Sūrah Yūsuf : 36 (إِنَّى أَوْلَاهَا). The pronoun here refers to Sūrah Yūsuf i.e. the first two places where it appears in the surah.

8) (إِنَّى أَوْلَاهَا) (إِنَّى أَرَانَي أَخَمَلُ (مِنْ ذُوِني) of Sūrah Yūsuf : 36 (إِنَّى أَوْلَاهَا).

The remaining Qurrāʾ will read these places with iskān.

Abū ‘Amr al-Bāṣrī, Nāfī’ and Abū Ja’far (وَهُمُ) (وَلِيّ) and al-Bazzī (وَلِيّ) will read the following places with a fathāh:

9) (وَلِيّ أَرَانَي أَخَمَلُ) (مِنْ ذُوِني) of Sūrah Hūd : 29 (لِكِنَّكُ أَرَكُمْ).
The remaining Qurrā’ – including Qunbul – read with *iskān*.

At the end of the second line, Ibn Kathīr al-Makkī is mentioned. This continues into the next line.

TEXT:

378 أَذْعَوْنِيَ وَاذْكُرْنَيِ، نُمَ الْمَدْنِيَ تَذْكَرْنِيَ وَالْسَكُّ فِلَ حَشَرَتْنِيَ وَيَحْزُنِيْ

TRANSLATION:

[And Ibn Kathīr al-Makkī reads] فَاذْكُرْنِيَ أَذْعَوْنِيَ أَشْتَجَبَ لَكُمْ (with a fāthah). Nāfi‘, Abū Ja‘far and (Ibn Kathīr) al-Makkī (read) لِيَحْزُنِيَ حَشَرَتْنِيَ (with a fāthah).

COMMENTARY:

Ibn Kathīr al-Makkī will read the following places with a *fāthah*:

14) of Sūrah Ghāfir: 60 (اذْعَوْنِيَ).
15) of Sūrat al-Baqarah: 152 (وَاذْكُرْنِيَ أَذْكُرْنِ).

The remaining Qurrā’ will read these two places with *iskān*.

Nāfi‘, Abū Ja‘far (نَمَ الْمَدْنِيَ) and Ibn Kathīr (وَاذْكُرْنِيَ) will read the following places with a *fāthah*:

16) of Sūrah Tāhā: 125 (حَشَرَتْنِيَ أَذْعَنِ).
17) of Sūrah Yusuf (وَيَحْزُنِيْ) 13 (لِيَحْزُنِيْ أَنْ تَذْهَبُوا).

It continues in the next line.
TEXT:

مَعْ تَأْمُرُونِي تَعْمَدَانِينَ، وَمَعْ لِيِلْبَلْوُونِي سِبِيلِي، وَأَتِلْ وَقَبْ هَذَا

TRANSLATION:

Along with (a fatha in) تَأْمُرُونِي and لِيِلْبَلْوُونِي. Nāfiʿ and Abū Jaʿfar (read) تَأْمُرُونِي and لِيِلْبَلْوُوْنِي (with a fatha). Nāfiʿ, Abū Jaʿfar and al-Bazzī (read)...

COMMENTARY:

١٨) بَثْمُصُوهِّغِي of Sūrat al-Zumar: 64 (مَـمَـعْ تَأْمُرُونِي).
١٩) بَـثْـمُغِغِي of Sūrat al-Aḥqāf: 17 (تَمَـعْدَانِينَ).

The remaining Qurrāʾ will read these four places with iskān.

Nāfiʿ and Abū Jaʿfar (وَمَعْ) will read the following places with a fatha:

٢٠) بَثْمُصُوهِغِي of Sūrat al-Naml: 40 (لِيِلْبَلْوُوْنِي).
٢١) بَثْمُغِغِي of Sūrah Yūsuf: 108 (سْبِيلي).

The remaining Qurrāʾ will read these two places with iskān.

At the end of the line, Nāfiʿ (وَتَمَـعْدَانِينَ) Abū Jaʿfar (پَقْ) and al-Bazzī (ہَذَا) are mentioned. The discussion continues into the next line.

TEXT:

فَطَرْنِي، وَقَبْحُ أُورُغْنِي ہَرَأْلا ہَوْیْنَ، وَبَابِي الْبَابِ حَرَمِمَ حَسَّسَلَا

TRANSLATION:

COMMENTARY:

Nāfiʿ, Abū Jaʿfar and al-Bazzī will read the following place with a fatḥah:

\[\text{فَعَصَهِؼيَ بَفَلَ} \]

of Sūrah Hūd (فَطَرَنيُ ْبُقَا) 51.

Warsh via al-Azraq (جَحَلَ) and al-Bazzī (جَوْنَي) will read the following places with a fatḥah (وَفَقَنُغَ):

\[\text{بَوْسِؾْـٌِؼي بَنْ بَصْكُصَ} \]

of Sūrat al-Naml: 51 (أُرْغَنَي) 23.

\[\text{بَوْسِؾْـٌِؼي بَنْ بَصْكُصَ} \]

of Sūrat al-Aḥqāf: 15 (أُرْغَنَي) 24.

All the remaining yāʾāt which fall under this category (وَبََكِؼيامِدَـاةِ) i.e. followed by a hamzat al-qāt which is mafṭūḥah – 75 yāʾāt – Nāfiʿ, Ibn Kathīr al-Makkī, Abū Jaʿfar (جَحَلَ) and Abū ‘Amr al-Baṣrī (جَحَلَ) will read with a fatḥah.

Hereafter, the author mentions those Qurrāʾ who agree with Nāfiʿ, Ibn Kathīr al-Makkī, Abū Jaʿfar and Abū ‘Amr al-Baṣrī in reading certain yāʾāt of this category with a fatḥah.

TEXT:

واَقَّـًٕنِمٕيُ ْمِّحَٕغِ ٓكَّشَُٕٕ، ْمَٕإ لَٕذُٕٙنِ ْمٕنِ ٕالْحَۡلَٕيِ، لَٕعَّٕلِٕيِ ٕكَّرُٕمَٕا

TRANSLATION:

Ḥaʃ and Ibn ‘Āmir al-Shāmī agree (with them i.e. agree with Nāfiʿ, Ibn Kathīr al-Makkī, Abū Jaʿfar and Abū ‘Amr al-Baṣrī) in مُحِيَٕغِ لِٕيِٕ لَٕذُٕٙنِ ْمٕنِ ٕالْحَۡلَٕيِ، لَٕعَّٕلِٕيِ ٕكَّرُٕمَٕا. Ibn ‘Āmir al-Shāmī (reads) مُحِيَٕغِ لِٕيِٕ لَٕذُٕٙنِ ْمٕنِ ٕالْحَۡلَٕيِ، لَٕعَّٕلِٕيِ ٕكَّرُٕمَٕا (with a fatḥah).
COMMENTARY:

Those who agree with Nāfiʿ, Ibn Kathīr al-Makkī, Abū Jaʿfar and Abū ʿAmr al-Baṣrī in reading certain yāʾāt in this category with a fathah are mentioned. They total 10 places:

1) of Sūrat al-Tawbah: 83 (مَـِيَ بَتَسً) – Ḥafṣ (غَلِي) and Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read it with a fathah.

2) of Sūrat al-Mulk: 28 (مَـِيَ بَوْ زَحَِيَا) – Ḥafṣ (غَلِي) and Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read it with a fathah.

3) of Sūrat al-Ghāfir: 41 (مَا مِؼي بَذْؾُونُـم) – Hishām without an option (لِِ) and Ibn Dhakwān with an option (مِ نَ) will read with a fathah.

4) of Sūrah Yusuf (مَا بَذْؾُونُـم) – Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read the yāʾ with a fathah.

5) of Sūrah Tāḥā: 10 (مَا مِؼي بَذْؾُونُـم) – Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read the yāʾ with a fathah.

6) of Sūrat al-Muʾminūn: 100 (مَا مِؼي بَذْؾُونُـم) – Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read the yāʾ with a fathah.

7) of Sūrat al-Qaṣaṣ: 29 (مَا مِؼي بَذْؾُونُـم) – Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read the yāʾ with a fathah.

8) of Sūrat al-Qaṣaṣ: 38 (مَا مِؼي بَذْؾُونُـم) – Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read the yāʾ with a fathah.

9) of Sūrah Ghāfir: 36 (مَا مِؼي بَذْؾُونُـم) – Ibn ʿĀmir al-Shāmī (كُرَمَأ) will read the yāʾ with a fathah.

The tenth place is mentioned in the next line.

TEXT:

ٍٖػًٟػٗي
تىصىػَّٓػٜىػة
رىٍٞفً٢ى
٘ى
ٍٚ
ًٕ
ػ٢
الْيٍٖ
ًي
،
نًٍٜ
دًم
دي
كِّٛىػة
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Bear in mind that Nāfiʿ, Ibn Kathīr al-Makkī, Abū Jaʿfar and Abū ʿAmr al-Baṣrī will read the yāʾ with a fathah in these 10 places.
TRANSLATION:
Ibn Dhakwān (without an option) and Hishām with an option (read أَغْرُعْ) (with a fatḥah). Ibn Kathīr al-Makkī with another option (reads أَلْدُعَيْيُ (أَوْلُمْ) (with a fatḥah).
And from all of them (all the Qurrā’), iskān is made.

COMMENTARY:

10) أَزْكِ وَأَغْرُعْ of Sūrah Hūd : 92 (أَزْكِ) – Ibn Dhakwān without an option (نَمَ) and Hishām with an option (لِبِي الحَلَف) will read with a fatḥah.

Ibn Kathīr al-Makkī will read a fatḥah with an option of iskān (عَلَيْيَ) in لَمْوَا حَلَفَ (نَمَيْسِي بَوَمَمْ) of Sūrat al-Qaṣṣ: 78 (عَلَيْيَ).

The reading of a fatḥah for Ibn Kathīr was previously discussed in line 380 when Ibn al-Jazarī stated "وَبَّأَنُّ النَّبَّاب جَهَمْ حَخَلَاء". The reason for mentioning it again here is to highlight the option of iskān for him.

In this category – the yāʾ al-iḍāfah followed by a hamzat al-qat‘ which is mafṭūḥah – there are four places in which all the Qurrā’ agree that they will be read with iskān (وَجَسَرَ وَةَمََّوِّلَمْ). These places are mentioned in the next line.

TEXT:

تَرْكَمْبَيْنِ تَفْتَمْبَيْنِ أَثَبْعُبْبَيْنِ أَرْنِي وَأَنْدَنَانِ مَعْ كَمْبَسْيِنِ مَعْ كَسْرِ عَبْيَيْنِ

TRANSLATION:
[All the Qurrā’ make iskān in 52 (yāʾāt) are regarded with a kasrah.}
COMMENTARY:

All the Qurrā’ will read with *iskān* in the following four places:

1) 

2) 

3) 

4) 

In the second half of the line, the second category is discussed: 52 *yā’āt al-idāfahs* (yā’āt al-iḍāfahs) followed by *hamzat al-qat‘* which is *maksūrah*.

TEXT:

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TRANSLATION:

Then, Nafi‘ and Abū Ja‘far read with a *fathah* (in) *fata‘* in both places.

COMMENTARY:

In this category, the Qurrā’ have differences in 10 places: eight are mentioned in this line.

Nafi‘ and Abū Ja‘far (fata‘) read the following with a *fathah*:

1) 

2) 

3) 

4) 

5) 

While the Qurrā’ agree in these four, they are not included within the 99 *yā’āt al-idāfahs* counted in this category. See *al-Nashr*: 2/166-167.
6) of Sūrat al-Ḥijr: 71 (بَحْثِي إِنَّ).  
7) of Sūrah Āl ʿImrān: 52 (أَنْصَارِي مَعَا).  
8) of Sūrat al-Ṣaff: 14 (أَنْصَارِي مَعَا).

The remaining Qurrāʾ will read these places with iskān.

TEXT:

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TRANSLATION:

Abū Jaʿfar and Warsh via al-Azraq (read) (إِنْدِوَثِي) (with a fāṭḥah). Nāfiʿ, Abū Jaʿfar and Ibn ʿĀmir al-Shāmī (read) (وَرْسُّلِي) (with a fāṭḥah). Nāfiʿ, Abū Jaʿfar and Abū ʿAmr al-Baṣrī (read) the remaining (yāʾāt) of this category (with a fāṭḥah).

COMMENTARY:

Abū Jaʿfar (إِنْدِوَثِي) and Warsh via al-Azraq (with a fāṭḥah) will read the following with a fāṭḥah:

9) of Sūrah Yūsuf (وَوَاحُوَتْيِي) 100 (بَحْثِي) إِنَّ.

Nāfiʿ, Abū Jaʿfar and Ibn ʿĀmir al-Shāmī (وَرْسُّلِي) will read the following with a fāṭḥah:

10) (وَرْسُّلِي) إِنُّ اللَّهِ (بَحْثِي) 21.

In the remaining yāʾāt of this category (إِنْدِوَثِي) 42 yāʾāt – Nāfiʿ (إِنْدِوَثِي) (وَرْسُّلِي) and Abū ʿAmr al-Baṣrī (بَحْثِي) will read with a fāṭḥah.

TEXT:

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TRANSLATION:

Ibn ʿĀmir al-Shāmī agrees (with Nāfiʿ, Abū Jaʿfar and Abū ʿAmr al-Baṣrī) in (reading a fāṭḥah in) (وَرْسُّلِي) (إِنْدِوَثِي) (بَحْثِي) Ibn ʿĀmir al-Shāmī and Ḥafṣ (agree in) (إِنْدِوَثِي) (وَرْسُّلِي) and (إِنْدِوَثِي) (بَحْثِي) (إِنْدِوَثِي) (وَرْسُّلِي) and (إِنْدِوَثِي) (بَحْثِي) (إِنْدِوَثِي) (وَرْسُّلِي) (إِنْدِوَثِي) (إِنْدِوَثِي)
COMMENTARY:

From here, the author starts mentioning those who agree (وَافَقَ) with Nāfiʿ, Abū Jaʿfar and Abū ‘Amr al-Baṣrī in reading the yāʿāt of this category with a fathah. They are 15 in total:

1) لَبَحْصِي اِلَ اللِ of Sūrah Yusuf ﷺ: 86 (خُزْيِنِي) – Ibn ‘Āmir al-Shāmī (كَشْلَا) reads it with a fathah.

2) لَبَحْصِي اِلَ اللِ of Sūrah Hūd ﷺ: 88 (وَنُوتِفِيَوْنِي) – Ibn ‘Āmir al-Shāmī (كَشْلَا) reads it with a fathah.

3) لَبَحْصِي اِلَ اللِ of Sūrat al-Māʾidah: 28 (وَثَوْفِِلِغَي) – Hafṣ (أَمْيِإِلِغَي) reads it with a fathah.

4) لَبَحْصِي اِلَ اللِ of Sūrat al-Māʾidah: 116 (أَمْيِإِلِغَي) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

5) لَبَحْصِي اِلَ اللِ of Sūrah Yūnus ﷺ: 72 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

6) لَبَحْصِي اِلَ اللِ of Sūrah Hūd ﷺ: 29 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

7) لَبَحْصِي اِلَ اللِ of Sūrah Hūd ﷺ: 51 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

8) لَبَحْصِي اِلَ اللِ of Sūrat al-Shuʿarāʾ: 51 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

9) لَبَحْصِي اِلَ اللِ of Sūrat al-Shuʿarāʾ: 109 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

10) لَبَحْصِي اِلَ اللِ of Sūrat al-Shuʿarāʾ: 127 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

11) لَبَحْصِي اِلَ اللِ of Sūrat al-Shuʿarāʾ: 145 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.

12) لَبَحْصِي اِلَ اللِ of Sūrat al-Shuʿarāʾ: 164 (وَأَذْرَيِإِلَإ) – Ibn ‘Āmir al-Shāmī (كَشْم) and Hafṣ (أَمْيِإِلِغَي) read it with a fathah.
The remaining two are mentioned in the next line.

TEXT:

Ibn Kathīr al-Makkī and Ibn ‘Āmir al-Shāmī (agree in reading) (with a fathah). Qālūn with another option (reads (with a fathah). And all (the Qurrāʾ) make iskān...

COMMENTARY:

of Sūrah Nūḥ: 6 – Ibn Kathīr al-Makkī (ذُـا) and Ibn ‘Āmir al-Shāmī (کِس) read it with a fathah.

of Sūrah Yūsuf: 38 – Ibn Kathīr al-Makkī (ذُـا) and Ibn ‘Āmir al-Shāmī (کِس) read it with a fathah.

Qālūn reads with a fathah, along with an option of iskān (وَبَجِ ْ ْ ْ) in of Sūrah Fuṣṣilat: 50.

The reading of a fathah for Qālūn was previously discussed in line 385 when Ibn al-Jazarī stated ’وَبَجِ ْ ْ ْ’ The reason for mentioning it again here is to highlight the option of iskān for him.

At the end of the line those places in which all the Qurrāʾ agree in reading with iskān are mentioned (وَوَكَلْ أَسْكَنَا). This discussion continues into the next line.
TEXT:

\[\text{ذَرْيَتِيَ يَذُعُونَي بَتَذُغُونَي} \text{ٌَأَنَظَرْنِ مَعْ بَعْدِ رَدَّا أُخَرْتُيَنِي}\]

TRANSLATION:

[And all (the Qurrā’) make iskān in [ذَرْيوهِذى، ًَسْىوَـٌِهَذى، ثَسْىوَـٌِهَذى، بَهْهِغصْهِهَذى] along with (that which is) after رَدَّا and أُخَرْتُيَنِي.]

COMMENTARY:

The Qurrā’ agree in reading with iskān in nine places:

1) of Sūrat al-Abqāf: 15 (ذَرْيَتِيَ).
2) of Sūrah Yūsuf: 33 (يَذُعُونَي).
3) of Sūrah Ghāfir: 43 (تَذُغُونَي).
4) of Sūrah Ghāfir: 41 (تَذُغُونَي).
5) of Sūrat al-Aʿrāf: 14 (ذَرْيَتِيَ).
6) of Sūrat al-Hijr: 36 (ذَرْيَتِيَ).
7) of Sūrah Ṣād: 79 (ذَرْيَتِيَ).
8) of Sūrat al-Qaṣaṣ: 34 (ذَرْيَتُ ثَبَتُ).
9) of Sūrat al-Munāfiqūn: 10 (ذَرْيَتِيَ).

TEXT:

\[\text{وَعَنِدْ ضَمْ الْهَمْزَ عَشْرُ فَأَفْتَحَنُ} \text{مَدَّا، وَأَنَّى أُوفِ بِالْخِلْفِ يَمَسُّنُ}\]

TRANSLATION:

The (yā’) by the hamzah with a ḍammah is 10. So certainly read (all 10 places) with a fatḥah for Nāfi‘ and Abū Ja’far. (In أُخَرْتُيَنِي (ذَرْيَتِيَ) Abū Ja’far (reads with a fatḥah) with another option.

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259 These nine places are not included within the 52 yā’āt al-idāfahs counted in this category. They are merely mentioned for clarification.
COMMENTARY:

In this line, the third category is discussed: that yāʾ followed by hamzat al-qāṭʿ which is madmūmah (وَعَدَ ضَمَّ الْحَمْزَ). There are 10 places in which the Qurrāʾ have differences (عَشَرْ). Ibn al-Jazārī does not mention these 10 places here, but does so in his Nashr.²⁶⁰

Nāfīʿ and Abū Jaʿfar (فَاطَخْ) will read these 10 places with a fāṭhah (فَاطَخْ).

From these 10 places, Abū Jaʿfar has an option of reading with a fāṭhah and with iskān (بَزْتَــؽْ) of Sūrah Yūsuf ۹۹: ۵۹ (وَبَهِّبَغ١). From these 10 places, Abū Jaʿfar has an option of reading with a fāṭhah and with iskān (سَكَـيَتْ) in بَهِّبَغ١ of Sūrah Yūsuf ۹۹: ۵۹.

TEXT:

All the Qurrāʾ (رَحَطَم١) will read yāʾāt (زَمَّ) by the lām al-تاʿrīf are 14.

COMMENTARY:

All the Qurrāʾ (سَكَـيَتْ) of Sūrat al-Kahf: ۹۶ (بَغِيِه١) and of Sūrat al-Baqarah: ۴۰ (بَغِيِه١) of Sūrat al-Naml: ۲۹, of Sūrah al-Zumar: ۱۱. See al-Nashr: ۲/۱۶۹.

TEXT:

.Range. al-dhī ḥarrām rāmī, māṣṣunī
.Aʿrāḍīnī, ʿu바dān al-ʾanbīyā, sābā
.fār-flā ʿu바dādī ʾsākRA ḍā bedā

TRANSLATION:

Hāmzah (reads), the second two places where māṣṣunī comes, ḥarrām rāmī al-dhī al-dhī (the second two places where māṣṣunī comes), along with ʿu바dādī, ʿa바dīnī, ʿalādkīnī of (Sūrat) al-Anbiyāʾ and of (Sūrah) Sabaʾ (with a sukūn). (In Rawḥ, Hāmzah, al-Kisāʾī and Ibn ʿĀmir al-Shāmī (read with a sukūn).

COMMENTARY:

Hāmzah (فَا) reads the following places with iskān (سَكَـيَتْ):

1) ḥarrām rāmī al-dhī al-dhī yihjī waʿayyit (Rawḥ). (زَتِّؼي الذ ِي ًُؼحِِْؼي وًَُمَِتُ)

2) ḥarrām rāmī al-dhī al-dhī al-fawājīn (Rawḥ). (حَص مَ زَتِّؼي امْفَوَاحِشَ)

3) māṣṣunī al-ʾanbīyāʾ (Rawḥ). (ُّ ُّ ضَ مَس ـٌِؼي ام)

4) māṣṣunī al-sātān (Rawḥ). (مَس ـٌِؼي امْـكِـدَغصُ)

The clause ‘بَلََدَغصَانِ’ restricts māṣṣunī to the second or last two places and excludes māṣṣunī of Sūrat al-Aʿrāf: 188 and māṣṣunī al-ʾanbīyāʾ of Sūrat al-Hijr: 54 before it.

5) māṣṣunī al-ʾanbīyāʾ (Rawḥ). (زَتِّؼي الذ ِي ًُؼحِِْؼي وًَُمَِتُ)

6) māṣṣunī al-ʾanbīyāʾ (Rawḥ). (حَص مَ زَتِّؼي امْفَوَاحِشَ)

7) māṣṣunī al-ʾanbīyāʾ (Rawḥ). (ُّ ُّ ضَ مَس ـٌِؼي ام)

8) māṣṣunī al-ʾanbīyāʾ (Rawḥ). (مَس ـٌِؼي امْـكِـدَغصُ)

The remaining Qurrāʾ will read these nine places with a fatha.

The remaining Qurrāʾ will read this with a fatha.
TEXT:

ٌىةذٍذىطٍظي

TRANSLATION:

Abū ‘Amr al-Ḫaṣṣār, Yaʿqūb, Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir (read عًعاًى) in a proclamation (with iskān). Ḥafṣ and Ḥamzah (read ُعُِدٌى (الظلالين) with iskān). Certainly read with iskān (ةلأاتي (الٍ٠ىغٍ) for Ḥamzah and Ibn ʿĀmir al-Šāmī.

COMMENTARY:

By “وَفِي النَّدَا جَا تَفَصَّلَ، ُعُبُّدي عَسَيْنَ فَوُّرُ، وَآيَاتٍ إِسْكِكَٰنٍ فِي كُسَأٍ” Ibn al-Jazarī refers to عًعاًى which comes after a proclamation i.e. which comes after یَا: 11) of Sūrat al-ʿAnkabūt: 56 (وَفِي النَّدَا) – Abū ‘Amr al-Ḫaṣṣār, Yaʿqūb (حَمِيَ،) Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir (شَخُّا) will read it with iskān. 12) of Sūrat al-Zumar: 53 (وَفِي النَّدَا) – Abū ‘Amr al-Ḫaṣṣār, Yaʿqūb (حَمِيَ،) Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir (شَخُّا) will read it with iskān.

The remaining Qurrāʾ will read these two places with a fāthah. 13) of Sūrat al-Baqarah: 124 (فَوُّرُ) – Ḥafṣ (عَسَيْنَ) and Ḥamzah (ةلأاتي) will read it with iskān.

The remaining Qurrāʾ will read it with a fāthah. 14) of Sūrat al-Aʿrāf: 146 (ةلأاتي) – Ḥamzah (عَسَيْنَ) and Ibn ‘Āmir al-Šāmī (كُسَأٍ) (ةسَكَٰن) read it with iskān. 261

The remaining Qurrāʾ will read it with a fāthah.

TEXT:

261 The son of Ibn al-Jazarī, Abū Bakr, writes in his commentary that the instruction “إِسْكِكَٰن” is not required but merely for added clarity. See Sharḥ ´ayyīḥat al-Nashr: 154.

392
TRANSLATION:
(The yāʾāt) by the hamzat al-wasl are seven. (Read) مََْذَـٌِؼي with a fatḥah for Abū ‘Amr al-Baṣrī, Nāfī’, Abū Ja’far, Abū ‘Amr al-Baṣrī, Rawḥ and al-Bazzī (read) قُوْمِي with a fatḥah.

COMMENTARY:
The fifth category of yāʾ al-idāfah is discussed in this line: that yāʾ followed by hamzat al-wasl which is not lām al-tāʾīf (وَؾِيْسَ هَُْزِ امْوَظْلِ). They count seven (سَدْـؽٌ). Abū ‘Amr al-Baṣrī (حَ) reads ٌِؼي اث ؼزَشُوا of Sūrat al-Furqān: 27 with a fatḥah (فَافْذَحْ). Nāfī’, Abū Ja’far (مَسًا), Abū ‘Amr al-Baṣrī (حُ), Rawḥ (شُ) and al-Bazzī (كَوْمِي) read اث ؼزَشُوا of Sūrat al-Furqān: 30 (قُوْمِي) with a fatḥah.

TEXT:
إِلَيْ أَخِي حَبْنِي، وَبَعْدَي صِفْ سَٰمًا دُمَا دُمَا

TRANSLATION:

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262 This category does not have a general principle that may be applied consistently, like the general principle in the first category is that Nāfī’, Ibn Kathīr al-Makkī, Abū Ja’far, and Abū ‘Amr al-Baṣrī will read with a fatḥah; the general principle in the second category is that Nāfī’, Abū Ja’far and Abū ‘Amr al-Baṣrī will read with a fatḥah; and the general principle in the third category is that Nāfī’ and Abū Ja’far will read with a fatḥah.

263 This category will only total six in the Qirāʾah of Ibn ‘Āmir al-Shāmī and one of the options of Ibn Wardān (via the Ṭayyibah) who read أُحِي أُحِي with a hamzat al-qat`.
COMMENTARY:


Abū ‘Amr al-Baṣrī (خَافِظَ), Nāfiʿ, Abū Ja’far (بَخِ) and Ibn Kathīr al-Makkī (ذَنَا) (ذَكْرِي) (ذَكْرِي) (ذَكْرِي) (ذَكْرِي) read ُلَي بِٓد حَدْٓغصٌ (عَلِي اضْطَفْيِئْنَكَ) of Surah Tāhā: 42-43 and ُلَي بِٓد حَدْٓغصٌ (عَلِي اضْطَفْيِئْنَكَ) of Surah Tāhā: 41-42 with a fathah.

In this category – yāʾ followed by hamzat al-waḍl which is not lām al-taʿrīf – there is no yāʾ in which there is consensus on it being read with a fathah or with iskān.264

TEXT:

وَفِي ثَلَاثِينِ بَلَا هَمْزَ فَتَّحَ بِيَتِي سَوَى نُوحٍ مَّدَا لَذُ عَدَّ وَلَحُّ

TRANSLATION:

In 30 (yāʾāt) there is no hamzah (after it). Nāfiʿ, Abū Ja’far, Hishām and Ḥafṣ (read) ُلَي بِٓد حَدْٓغصٌ – except the one in (Surah) Nūḥ (سََأَي) – (with a) fathah. And Hishām...

COMMENTARY:

The sixth category of yāʾ al-īḍāfah – that yāʾ which is not followed by a hamzah (بَلَا هَمْزَ) – is discussed in this line. The Qurrāʾ differ regarding 30 places (وَفِي ثَلَاثِينِ) in this category.

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264 Al-Nashr: 2/171. However, one notices that Abū ‘Amr al-Baṣrī reads all seven yāʾāt in this category with a fathah.
[1-2] Nāfiʿ, Abū Jaʿfar (عَمَدًا), Hishām (لَانَ) and Hafṣ (غَفَر) read ُبِنْتِي لِلْقَانِيۡنِ (لَلَدُّ) of Sūrat al-Baqarah: 125 and Sūrat al-Ḥajj: 26 – excluding ُبِنْتِي مُؤْمِنًا (بَنِي) of Sūrah Nūḥ ﷺ: 28 (بَنِي نُوح) – with a fathah (فَتَحَ). The remaining Qurrāʾ will read these two places with iskān.

The end of the line mentions Hishām. The discussion continues into the next line.

**TEXT:**

عَوْنَ يَا لِيَ دَيْن٣٥ هَبَّ خَلْفًا عَلَى إِذْ لَآ ذَٰلِكَ لِيَ فِي الْتَّمْلِي رَدَّ نَوْى٢٩ دَل٢

**TRANSLATION:**

[Hishām] and Hāfṣ (read a fathah in ُبِنْتِي) of it (Sūrah Nūḥ ﷺ). Al-Bazzī with an option, Hāfṣ, Nāfiʿ and Hishām (read) ُبِنْتِي مُؤْمِنًا (بَنِي) (with a fathah). (In) مَالِلِi of (Sūrat) al-Naml, Al-Kisāʾi, ʿĀṣim, Ibn Kathīr al-Makkī...

**COMMENTARY:**

[3] Hishām (بَنِي) and Hāfṣ (بَنِي) ُبِنْتِي مُؤْمِنًا (بَنِي Nūḥ ﷺ: 28) with a fathah. The pronoun in ُبِنْتِي refers to Sūrah Nūḥ ﷺ mentioned in the line before.

The remaining Qurrāʾ will read it with iskān.

[4] Al-Bazzī with an option ُبِنْتِي ُلْهَبَّ خَلْفًا (بَنِي), Hāfṣ (بَنِي), Nāfiʿ (بَنِي) and Hishām (بَنِي) ُلْهَبَّ خَلْفًا of Sūrat al-Kāfirūn: 6, with a fathah.

The remaining Qurrāʾ will read it with iskān.

[5] Thereafter, ُبِنْتِي مُؤْمِنًا (بَنِي) of Sūrat al-Naml: 20 is discussed. It continues into the next line.
TEXT:

وَاحِلْتُ فَخُذْ لِمَا مَعِيَّ، مَا كَانَ لِي عَدُّ مَنْ مَعِيَّ مِنْ مَعْهَ وَرَسَّهُ قَانُقَلِ

TRANSLATION:


The remaining Qurrā – including Ibn Wardān and Hishām in their second option – will read it with iskān.

[6-13] Ḥafṣ (reads مَعِيَّ مَعِيَّ مَعِيَّ بَزنَي إِسْرَائِيْلَ with a fatḥah in eight places:

1. مَعِيَّ عَنْصُوُتُ of Sūrat al-ʾAʿrāf: 105.
2. مَعِيَّ غَرُؤُا of Sūrat al-Tawbah: 83.
3. مَعِيَّ ضَبْرُأُ of Sūrat al-Kahf: 67.
4. مَعِيَّ ضَبْرُأُ of Sūrat al-Kahf: 72.
5. مَعِيَّ ضَبْرُأُ of Sūrat al-Kahf: 75.
7. إِنْ مَعِيَّ رَزِيَّ of Sūrat al-Shuʿarāʾ: 62.
8. مَعِيَّ رَذِعُ of Sūrat al-Qaṣaṣ: 34.

The remaining Qurrā’ will read them with iskān.
[14-15] Ḥafṣ (غذ) also reads ُ (ما كان لي) and ُ (ما كان لي علمك) of Sūrah Ibrāhīm: 22 and ُ (ما كان لي) of Sūrah Ṣād: 69 with a fatha. The clause “ما كان لي” will refer to both these places.

The remaining Qurrāʾ will read these two places with iskān.

[16] Ḥafṣ (غذ), along with Warsh – via both al-Azraq and al-Āshbahānī – (معة ورش), read ُ of Sūrat al-Shaʿrāʾ: 118 (من معي من) with a fatha. The added ُ in “من معي وذكر” of Sūrat al-Anbiyāʾ, that was previously mentioned specifically for Ḥafṣ.

The remaining Qurrāʾ will read them with iskān.

TEXT:

٣٨٩

ترجمة:

٣٨٩

COMMENTARY:

[17-18] Ḥafṣ (غذ), Nāfiʿ, Abū Jaʿfar and Ibn ‘Āmir al-Shāmī (غذ) of Sūrah Āl ʿImrān: 20 and ُ of Sūrat al-Anʿām: 79 with a fatha. Both these places are intended by “وَجَِْؼي”.

The remaining Qurrāʾ will read these two places with iskān.

[19] Warsh via al-Azraq (غذ) and Ḥafṣ (غذ) of Sūrah Tāhā: 18 (ولي فيها متارب أخرين) with a fatha.
The remaining Qurra’ – including Warsh via al-Asbabani – will read it with iskān.

[20-21] Ibn Kathir al-Makki (ءُؤُنَا) reads أَفْلَوْا (ءُؤُنَا) of Sūrah Fuṣṣilat: 47 (ءُؤُنَا) and of Sūrah Maryam (ءُؤُنَا) 5 with a fāṭhah.

The remaining Qurra’ will read it with iskān.

TEXT:

[22-23] Ibn ʿĀmir al-Shāmī (ءُؤُنَا) reads أَرْضَى صِرَاطٍ كَمْ مَمَاتِي إِذْ يَنْتَى لَيْ نُعِجْةَ لَآَذْ يُضْلِفُ ِعِيْيَتَا (ءُؤُنَا) of Sūrat al-ʿAnkabūt: 56 (ءُؤُنَا) and and وَبَن ُ شَا صَِِاظِي مُس ْخَلِـِـمًـا (ءُؤُنَا) of Sūrat al-Anʿām: 153 (ءُؤُنَا) with a fāṭhah. Nāfiʿ and Abū Jaʿfar (ءُؤُنَا) read وَمَمَاتِِ للِ (ءُؤُنَا) of Sūrat al-Anʿām: 162 with a fāṭhah. Hishām, with an option, and Ḥafṣ (ءُؤُنَا) without an option, read (ءُؤُنَا) of Sūrah Ṣād: 23 (ءُؤُنَا) with a fāṭhah. The remaining Qurra’ will read it with iskān.

[24] Nāfiʿ (ءُؤُنَا) and Abū Jaʿfar (ءُؤُنَا) read of Sūrat al-Anʿām: 162 with a fāṭhah. The remaining Qurra’ will read it with iskān.

[25] Hishām with an option (ءُؤُنَا) and Ḥafṣ without an option (ءُؤُنَا) read وَلِيُعْجَةَ (ءُؤُنَا) of Sūrah Ṣād: 23 (ءُؤُنَا) with a fāṭhah. The remaining Qurra’ will read it with iskān.
TRANSLATION:
Warsh via both al-Azraq and al-Aṣbahānī (reads وَمَا لِِ )مَـَو ُِم and Shuʿbah (without an option, read with a fathah).

COMMENTARY:
[26-27] Warsh via both al-Azraq and al-Aṣbahānī (reads وَمَا لِِ )مَـَو ُِم of Sūrat al-Baqarah: 186 (وَمَا لِِ )مَـَو ُِم and Shuʿbah (without an option, read with a fathah).

The remaining Qurrāʾ will read these two places with iskān.


TEXT:
\[\text{402}\]

TRANSLATION:
Dropping (the yāʾ is related) for Ḥafṣ, Rawḥ, Ibn Kathīr al-Makkī, Ḥamzah, al-Kīsāʿī and Khalaf al-ʿĀshir (in وَامْحَشْفُ )لََ بَؾْحُسُ الذ ِي فَعَصَنِّ of (Sūrah) Yāsīn for Hishām, with an option, Yaʿqūb, (Ḥamzah and Khalaf al-ʿĀshir).

COMMENTARY:
Ḥafṣ, Rawḥ, Ibn Kathīr al-Makkī, Ḥamzah, al-Kīsāʿī and Khalaf al-ʿĀshir will drop the yāʾ (وَامْحَشْفُ )لََ بَؾْحُسُ الذ ِي فَعَصَنِّ (i.e. يَا عُبَادَ اللَّهِ).
The remaining Qurrā’ – Nāfi‘, Abū ‘Amr al-Baṣrī, Ibn ‘Āmir al-Shāmī, Abū Ja‘far and Ruways in his second option – will read the yā’ with iskān i.e. 

[29] Hishām with an option, Ya‘qūb (ظلّل،) ʿAbd al-ʿĀshir (بُش) and Khalaf al-ʿĀshir (فَذًؼى) read of Sūrah Yāsīn: 22 with iskān (ساسكِّغنْ). The code for ʿAbd al-ʿĀshir comes at the start of the next line.

The remaining Qurrā’ with read it with a fatḥah.

TEXT:

قَتْنِى، وَحَبَيْاَيِ يَهُ يَبْسُ ِجْنَحْ خُلْفَ، وَبَعْدَ ْسَاكِنِ كُلُ ْفَتْحُ

TRANSLATION:

[Hamzah and Khalaf al-ʿĀshir.] Qālūn, Abū Ja‘far and Warsh via al-Azraq, with an option, (read) وَمَحََْاي (with iskān). All (the Qurrā’ read yā’ al-idāfah) after a sākin with a fatḥah.

COMMENTARY:


The remaining Qurrā’ will read it with a fatḥah.

If the yā’ al-idāfah comes after a sākin (وَتَـْسَ سَـانِغنٍ) e.g. ِي يَ، وَزُؤْيَيَ، or the likes of ِئَِلَِ ِلََِي، then all the Qurrā’ (كُلُ) will read it with a fatḥah.

265 The only exception to this is مَضْرُح جَيِّ of Sūrah Ibrāhīm ﷺ: 22; Hamzah will read the yā’ with a kasrah i.e. مَضْرُح جَيِّ. See line 713 of the Tayyibah, al-Nashr: 2/298-299.
Their practices Regarding the Additional Yāʿāt

Yāʿāt al-zawāʾid refer to those yāʾs which are not written in the mushaf but are read by the Qurrā’. Hence, they are called the yāʿāt al-zawāʾid (the additional yāʾs) because they are added in recitation based on transmission, though they are not written.

The difference that the Qurrāʾ have regarding them is whether to read them or not i.e. make ḭadhf or ḥadhf of them; either during waṣl and waqf, during wasl only or during waqf only.

The total number of yāʿāt al-zawāʾid is 123. They are divided into two categories, those appearing in the middle of a verse (وسط الآي) and those that appear at the end of a verse (رأس الآي). Those which appear in the middle of verses total 37. The number of yāʾs which appear at the end of verses are 86.

Ziyādāt al-Ṭayyibah:

Via the Shāṭibiyyah, Qālūn has ḥadhf of the yāʾ in بَوْمَ امخ لَقِ of Sūrah Ghāfir: 15 and بَوْمَ امذ ـيَاذِ of Sūrah Ghāfir: 32. Via the Ṭayyibah, he also has ḥadhf during wasl (and ḥhadhf during waqf) in these two places.

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266 The difference between the yāʿāt al-zawāʾid and yāʿāt al-idāfah are five:

1) The yāʿāt al-zawāʾid comes in nouns e.g. من جوهر التمثيل but do not come in particles. The yāʿāt al-idāfah will come in particles as well.

2) The yāʿāt al-zawāʾid are not written in the mushaf while the yāʿāt al-idāfah are.

3) The differences that the qurrāʾ have regarding the yāʿāt al-zawāʾid are whether they should be read or not, while the differences that they have regarding the yāʿāt al-idāfah are whether they should be read as sākinah or as maftūḥah.

4) The yāʿāt al-zawāʾid are askiyah or zaʿidaḥ — as will be made clear later — while the yāʿāt al-idāfah are always zaʿidaḥ (not part of the root-letters).

5) The differences applied to the yāʿāt al-zawāʾid are during wasl and waqf whereas in the yāʿāt al-idāfah it is applied during wasl only.

267 In line 435 of the Shāṭibiyyah, Imam al-Shāṭibī relates an option of ḥadhf for Qālūn. However, Ibn al-Jazārī relates that ḥadhf is not via any of the turaq of the Shāṭibiyyah or the Taysir. See al-Nashr: 2/190-191; Ghayth al-Naf: 510.
In this entire chapter, al-ʿAshbahānī will agree with al-Azraq regarding all the *yāʾāt*. However, he differs with al-Azraq in two places:


In these two places al-ʿAshbahānī will agree with Qālūn, having *ithbāt* of the *yāʾ* during *waṣl* only and not during *waqf*. Al-Azraq will have *ḥadhf* of the *yāʾ* in these two places during *waṣl* and *waqf*.

Qunbul has differences in the following:

1. *وَثَلَـح لْ ذُؿَبٓءِ* of Sūrah Ibrāhīm ﷺ: 40 – via the Shāṭibiyyah, he has *ḥadhf* of the *yāʾ* during *waṣl* and *waqf*. Via the Ṭayyibah, he will also have *ithbāt* during *waṣl* and *waqf*.
2. *مَنْ ًَـذ ؼقِ وًََؼعْبَِّْ* of Sūrah Yūsuf ﷺ: 90 – via the Shāṭibiyyah, he has *ithbāt* of the *yāʾ* during *waṣl* and *waqf*. Via the Ṭayyibah, he will also have *ḥadhf* during *waṣl* and *waqf*.
3. *وَهَـوْـَةْ هَعصْثَـؽِ* of Sūrah Yūsuf ﷺ: 12 – via the Shāṭibiyyah, he has *ḥadhf* of the *yāʾ* during *waṣl* and *waqf*. Via the Ṭayyibah, he will also have *ithbāt* during *waṣl* and *waqf*.
4. *فَمَا ءَاتََنِ* of Sūrat al-Naml: 36 – via the Shāṭibiyyah, he has *ḥadhf* of the *yāʾ* during *waqf*. Via the Ṭayyibah, he will also have *ithbāt* during *waqf*. During *waṣl*, *ḥadhf* is made via both the Shāṭibiyyah and the Ṭayyibah.

Via the Shāṭibiyyah, al-Ṣūsī has *ḥadhf* of the *yāʾ* during *waṣl* and *waqf* in *فَخَشِّْ ؾِحَاذِ* of Sūrat al-Zumar: 17-18. Via the Ṭayyibah, al-Ṣūsī additionally

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268 Ibn Kathīr al-Makkī reads *ثَعَصَنِ* with a *nūn* i.e. *هَعصْثَـؽِ*.
269 In line 441 of the Shāṭibiyyah, Imam al-Shāṭibī relates an option of *ithbāt* and *ḥadhf* for Qunbul. However, Ibn al-Jazarī relates that *ithbāt* is not via the *ṭarīq* of the Shāṭibiyyah or the Taysīr. See al-Nashr: 2/187; Ghayth al-Nafʿ: 319-320.
reads the \( \text{yā'} \) with a \( \text{fatḥah} \) during \( \text{wāṣl} \); and during \( \text{wāqf} \), he will also read the \( \text{yā'} \) as \( \text{sākinah} \).

Via the \textit{Shāṭibiyyah}, Hishām has \( \text{ithbāt} \) of the \( \text{yā'} \) during \( \text{wāṣl} \) and \( \text{wāqf} \) in \( \text{فَلَنُسُونِزُم} \) of Sūrat al-A'rāf: 195. Via the \textit{Tayyibah}, he will also have \( \text{ḥadhf} \) during \( \text{wāṣl} \) and \( \text{wāqf} \).

Via the \textit{Durrah}, Ruways has \( \text{ithbāt} \) of the \( \text{yā'} \) of \( \text{ًٖ١١} \) during \( \text{wāṣl} \) and \( \text{wāqf} \) in \( \text{فَاثـلُونِ} \) of Sūrat al-Zumar: 16. Via the \textit{Tayyibah}, Ruways also has \( \text{ḥadhf} \) of the \( \text{yā'} \) during \( \text{wāṣl} \) and \( \text{wāqf} \).

TEXT:

\( \text{وَهُوَ} \ \text{الَّيْهِ} \ \text{زَادَوْا} \ \text{عَلَى} \ \text{مَا} \ \text{رُسُمًا} \ \text{تَثْبُتُ} \ \text{فِي} \ \text{الْحَالِيَنِ} \ \text{لِي} \ \text{ظَلَّ} \ \text{دَمًا} \)

TRANSLATION:

These \( \text{yā'}\)s are added (in recitation) to the \textit{rasm}. Hishām, Yaʿqūb and Ibn Kathīr al-Makkī (read the \( \text{yā'} \)) in both conditions (\( \text{wāṣl} \) and \( \text{wāqf} \)).

COMMENTARY:

These \( \text{yā'}\)s are added \( \text{(وَهُوَ)} \) (\( \text{زَادَوْا} \)) \( \text{عَلَى} \) \( \text{مَا} \) \( \text{رُسُمًا} \) \( \text{تَثْبُتُ} \) \( \text{فِي} \) \( \text{الْحَالِيَنِ} \) \( \text{لِي} \) \( \text{ظَلَّ} \) \( \text{دَمًا} \).

The author starts by mentioning the general practice of Hishām \( \text{(لِي)} \), Yaʿqūb \( \text{ظَلَّ} \) \( \text{زَادَوْا} \) \( \text{عَلَى} \) \( \text{مَا} \) \( \text{رُسُمًا} \), and Ibn Kathīr al-Makkī \( \text{(دَمًا) تَثْبُتُ} \) \( \text{فِي} \) \( \text{الْحَالِيَنِ} \). They will read the \( \text{yā'}\) during both \( \text{wāṣl} \) and \( \text{wāqf} \).

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\text{270 In line 339 of the \textit{Shāṭibiyyah}, Imam al-Shāṭibī relates reading the \( \text{yā'} \) as \text{maftūḥah} during \( \text{wāṣl} \) and as \text{sākin} during \( \text{wāqf} \) for al-Sūsī. However, Ibn al-Jazarī relates that \text{ḥadhf} during \( \text{wāṣl} \) and \( \text{wāqf} \) is what should be restricted to via the \textit{tariq} of the \textit{Taysīr}, and therefore, the \textit{Shāṭibiyyah}. See \textit{al-Nashr}: 2/189-190.}

\text{271 In line 431-432 of the \textit{Shāṭibiyyah}, Imam al-Shāṭibī relates an option of \text{ithbāt} and \text{ḥadhf} for Hishām. However, Ibn al-Jazarī relates that \text{ithbāt} during \( \text{wāṣl} \) and \( \text{wāqf} \) is what should be restricted to via the \textit{tariq} of the \textit{Taysīr}, and therefore, the \textit{Shāṭibiyyah}. See \textit{al-Nashr}: 2/184-185; \textit{Ghayth al-Nafṣ}: 259-260.}
Thus, wherever their codes appear in this chapter, making *ithbāt* of the *yā’* during *waṣl* and *waqf* is intended.

**TEXT:**

وَأَوَّلَ النَّمْلِ فِتْنًا، وَتَتَّبَعُ فِضَّلًا رضَانَ حفظٌ مَّدَدًا، وصالَةُ

**TRANSLATION:**

Ḥamzah (makes *ithbāt* of the *yā’* in) the first place of (Sūrat) al-Naml. Ḥamzah, al-Kisāʾī, Abū ‘Amr al-Baṣrī, Nāfīʿ and Abū Jaʿfar have *ithbāt* (of the *yā’*) during *waṣl* (only). And (the *yāʾāt* total) come as 100...

**COMMENTARY:**

Ḥamzah (ٓيِّ) also reads the *yāʾ* of بَثُمِسُّوىَنِّ تِمَالٍ of Sūrat al-Naml: 36 (وَأَوَّلَ النَّمْلِ) during *waṣl* and *waqf*.

Since the first place in Sūrat al-Naml is specified (وَبَو لَامـٌـمْـلِ) the second place is excluded i.e. فَمَا ءَاتََنِے اللُّ. Thereafter, the general practice for Ḥamzah, al-Kisāʾī (رضي الله عنه), Abū ‘Amr al-Baṣrī (حفظ الله نعيده), Nāfīʿ and Abū Jaʿfar (نَبَّاءُ): they will read the *yāʾ* during *waṣl* only, not during *waqf*.

Thus, wherever their codes appear in this chapter, making *ithbāt* of the *yāʾ* during *waṣl* only is intended.

The remaining Qurrāʾ – Ibn Dhakhwān, ‘Āṣim and Khalaf al-ʿĀshir – will have ḥadhf i.e. they will not read the *yāʾ* during *waṣl* and *waqf*. Thus, wherever their codes appear in this chapter, it refers to this general practice of theirs.

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272 Bear in mind that Hamzah and Yaʿqūb make *idghām* of the two *nuns* here i.e. بَثُمِسُّوىَنِّ، as mentioned in line 149 of this poem.

273 Al-Nuwayrī mentions in his commentary that occasionally they differ from this practice of theirs. See *Sharḥ Ṭayyibat al-Nashr* 2/110.
At the end of the line, the total number of ṣāṭ al-zawāʾid is mentioned. It continues into the next verse.

**TEXT:**

إِحْدَئٍ وَعَشَرُوْنَ أَنَتَ، نُعْلِمُمُنْ يُسَرِي إِلَى الْدَّاعٍ الْجُوْارِ يَهُدِيْنَ

**TRANSLATION:**

[And the yāʾat total] come as 121. Nāfiʿ, Abū Jaʿfar, Ibn Kathīr al-Makkī, Abū ‘Amr al-Bāṣrī and Yaʿqūb (apply their afore-mentioned practices in) al-ğawar إلى الدَّاع يَبَسَّر يَعْلَمُمُن َكُهْفُ السَّمَّادَيْن يَبَتْيَيْنَ تَمْيَعْنَ أَحْرُّهُمُ الْإِسْرَاسَمَا وَفَيْ تَرْنُ

**COMMENTARY:**

There is a total of 121 (ومائة إِحْدَئٍ وَعَشَرُوْنَ) yāʾat al-zawāʾid in which the Qurrāʾ have differences. 274

Nāfiʿ, Abū Jaʿfar, Ibn Kathīr al-Makkī, Abū ‘Amr al-Bāṣrī and Yaʿqūb (سَيْبًا) will apply their aforementioned practices in the following: 275

1) (تَعْلِمُونَ) of Ṣūrat al-Kahf: 66 (يَبَسَّر يَعْلَمُمُن).  
2) (يَبَسَّر) of Ṣūrat al-Fajr: 4-5  
3) (إِلَى الْدَّاع) of Ṣūrat al-Qamar: 8 (يَمُؤُومُ يَدْعَ الْدَّاعَ وَأَحْيَبُ دَعْوَةِ الْدَّاعَ).  

With the addition of “إِلَى” other places like  

(الْجُوْارِ فِي الْبَحْرِ) of Ṣūrat al-Shūrā: 32 (الْجُوْار).  

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274 This is the general number given by Ibn al-Jazārī here and in the Nashr. However, if one counts them individually as mentioned in the Nashr, they amount to 123. Refer to the notes of Sheikah Maryam Mīkhlaṣī prepared on the yāʾat al-zawāʾid.

275 Nāfiʿ, Abū Jaʿfar and Abū ‘Amr al-Bāṣrī will read the yāʾ during waṣl in these places while Ibn Kathīr al-Makkī and Yaʿqūb will read it during waṣl and waqf.
“امْجَوَازِ” does not refer to الجَوْازَات of Sūrat al-Rahmān: 24 nor to the السُّكَّةَات of Sūrat al-Takwīr: 16, because it is not possible to add a یَاء to these two during وَسْل due to the السَّكِين after it. 276

The restriction to Sūrat al-Kahf will exclude the سُكَّةَات of Sūrat al-Qaṣas; here it is written with a یَاء.

The restriction to Sūrat al-Isrā’ excludes the سُكَّةَات which is written as well as read with a یَاء.

The remaining Qurra’ will not read the یَاء during وَسْل and وَقْف in these places.

At the end of the line إنْ ذَنَّ أَنَا of Sūrat al-Kahf: 39 is mentioned. This continues into the next verse.

**TEXT:**

وَأَتَبَعُونَ أَهْدُ بَيْ حَصِّ نُمَّا

**TRANSLATION:**

[In] and [بَعُونَ أَهْدُ بَيْ حَصِّ نُمَّا] Qālūn, Ibn Kathīr, Abū ‘Amr al-Baṣrī, Ya’qūb and Abū Ja’far (read according to their afore-mentioned practices). Al-Kisā’ī, Nāfiʿ, Abū Ja’far, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya’qūb (read according to their afore-mentioned practices in) بَعُونَ أَهْدُ بَيْ حَصِّ نُمَّا of (Sūrah) Hūd and نَمَّا of (Sūrat) al-Kahf.

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276 The practice of Ya’qūb during وَقْف that comes in الجَوْازَات of Sūrat al-Rahmān: 24 and السُّكَّةَات of Sūrat al-Takwīr: 16, has been explained in line 370-371.

277 Abū Ja’far will read the یَاء as مَفْتَعَة during وَسْل, as will be explained in line 417-418 of this chapter.
COMMENTARY:

Qālūn (بِي), Ibn Kathīr, Abū ‘Amr al-Baṣrī, Ya‘qūb (حَقّ) and Abū Ja‘far (تَمَا) will read according to their practices in:

10) إِنْ تَرَنَّ أَنَا of Sūrat al-Kahf: 39.
11) وَاثْقُونَ أُهْدَمْ of Sūrah Ghāfir: 38.

With the clause “أَهْدِ” which restricts it to Sūrah Ghāfir, other places like واثَقْوَيْنَ وَيَحْيَىَنَّ اللَّهَ of Sūrah Āl ʿImrān: 31 and واثَقْوَيْنَ of Sūrat al-Zukhruf: 61 are excluded.

The remaining Qurrāʾ will not read the yāʾ during wasl and waqf in these two places.

Al-Kisāʾī (مْ), Nāfiʿ, Abū Jaʿfar, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Yaʿqūb (شَيْ) will read according to their principles.

12) وَاثَقْوَيْنَ هُوَدَ of Sūrah Hūd: 105.

With the restriction to Sūrah Hūd, other places like ثُؤْبِي بِالسَّمَسَسِ of Sūrat al-Baqarah: 258 and يَبْنُي بَعْضِ عَبْدَاتِ رَبِّكَ of Sūrat al-Anʿām: 158 are excluded.

13) مَا نُـي ا هَـدْـفِ فَازْثَس ا of Sūrat al-Kahf: 64.

With the restriction to Sūrat al-Kahf, يَبْنُي ما تَفْيَي of Sūrah Yūsuf: 65 is excluded.

The remaining Qurrāʾ will not read the yāʾ during wasl and waqf in these two places.

TEXT:

٤٠٩

يُوسُفُ زَنْ خَلْفَاهَا وَيَرَنُّعُ يَتَقُيِّي

TRANSLATION:

(In) Abū Jaʿfar, Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Yaʿqūb (read according to their principles). Qunbul, with an option, (read the yāʾ during wasl and waqf in) of (Sūrah) Yūsuf. (In) تَسَلَّنَ, Abū Jaʿfar...

278 أَهْدِ of Sūrat al-Zukhruf: 61 will be discussed in line 413.
COMMENTARY:

of Sūrah Yūsuf : 66 – Abū Ja'far (بَنُوُّ), Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī and Ya'qūb (حَفَّ) will read according to their principles.

The remaining Qurrā’ will read with ḥadhf during waṣl and waqf.

Qunbul with an option (بَنُوُّ) will read the yā’ during waṣl and waqf in:

15) of Sūrah Yūsuf : 12 (وَبَنَّ).

16) of Sūrah Yūsuf : 90 (بَنَّ).

The clause “وَبَنَّ” applies to both (بَنَّ) and (بَنَّ).

The remaining Qurrā’ will read with ḥadhf during waṣl and waqf.

At the end of the line of Sūrah Hūd (وَبَنَّ) is mentioned. It goes into the next line.

TEXT:


text

TRANSLATION:

[In بَنَّ, Abū Ja'far] Abū 'Amr al-Baṣrī, Ya’qūb and Warsh (read according to their principles). Abū Ja'far, Abū 'Amr al-Baṣrī, Ya’qūb, Warsh (all without an option), and with an option for Qālūn, (read according to their principles in) (بَنَّ) (بَنَّ) Abū ‘Amr al-Baṣrī...

---

279 Ibn Kathīr al-Makkī reads بَنَّ with a نَٰٰ. بَنَّ
COMMENTARY:

فَلَ جَسْبَمْ ما لَيْسَ لَكَ بِهِ عَلَمُ

17 of Sūrah Hūd ۱۸۶ (وَتَسَلَّلْ) – Abū Jaʿfar (بَيْنِيَ). Abū ‘Amr al-BAṣrī, Yaʿqūb (جَبْحَا) and Warsh (جَنْحَا) read according to their principles.

There is no need to restrict ‘وَجَسَـبَمْ’ to Sūrah Hūd because فَلَ جَسْبَمْ of Sūrat al-Kahf: 70 is written with a yāʾ. This is further mentioned in verse 424.

The remaining Qurrāʾ will read with hadhf during wasl and waqf.

أجْبِبَ دَخْوَةَ الْدَّعَاعَ إِذَا ذَغَانَ فَلَيْسَتِهِمَا يَلِي (18-19) of Sūrat al-Baqarah: 186 – Abū Jaʿfar, Abū ‘Amr al-BAṣrī, Yaʿqūb, Warsh (هُمْ)، all without an option, and Qālūn with an option (فَخِلْفُ قَلْفُهُمْ)، read according to their principles.

The remaining Qurrāʾ will read with hadhf during wasl and waqf in both.

At the end of the line ‘وَامْحَاذِ’ (وَأَمْحَاذِ) of Sūrat al-Qamar: 6 (وَيُدْعَ الْدَّعَاعِ) is mentioned. It continues into the next line.

TEXT:

وَقَدْ جَبَّا سَمَّا، وَكَأَلْجَوَابَ جَبَّا

411 412

وُهُدْ جُدُتْ تَوَيَّا، وَالْبَادِ تَبَيَّنَ حَقَّ جَنْحَا، وَالْمُهْتَدِي لاَ أُوْلَىِ وَاَتَبَعَنَّ


280 Both al-Azraq and al-Asbahānī are intended here – as well as in this entire chapter of yāʿūt al-zawāʿid – as will be clarified in line 423-424.
according to their principles in)  kalejwab  Hamzah, Nāfiʿ, Ibn Kathīr al-Makkī, Abū ʿAmr al-Baṣrī, Abū Jaʿfar and Yaʿqūb (all read according to their afore-mentioned principles). (The yāʿāt al-zawāʿid) come (in)...

COMMENTARY:

20) of Sūrat al-Qamar: 6 ({$\text{وُيَدْعُ}\text{ ُهُمَّ}}$) – Abū ʿAmr al-Baṣrī ({$\text{خُمَّ}}$), al-Bazzī ({$\text{جُمَّ}}$), Warsh ({$\text{جُمَّ}}$), Abū Jaʿfar and Yaʿqūb ({$\text{مَسَّ}}$) read according to their principles.

The remaining Qurrāʾ will read with hadhf during waṣl and waqf.

21) of Sūrat al-Ḥajj: 25 ({$\text{وُامْذَّ}}$) – Abū Jaʿfar ({$\text{زِّ}}$), Ibn Kathīr al-Makkī, Abū ʿAmr al-Baṣrī, Yaʿqūb ({$\text{حُجَّ}}$) and Warsh ({$\text{مَتَّ}}$) will read according to their principles.

The remaining Qurrāʾ will read with hadhf during waṣl and waqf.

22-23) of Sūrat al-Isrāʾ: 97 and Sūrat al-Kahf: 17 ({$\text{وُامْمُغِدِّ}}$) – Abū ʿAmr al-Baṣrī, Yaʿqūb ({$\text{زِّ}}$), Nāfīʿ and Abū Jaʿfar ({$\text{مَسَّ}}$) will read according to their principles.

With the stipulation “{$\text{لاَ أَوْلَهُ}}$”, the first place, ُهُمَّ of Sūrat al-Aʿrāf: 178, is excluded and the second two places of Sūrat al-Isrāʾ and Sūrat al-Kahf are stipulated.

The remaining Qurrāʾ will read with hadhf during waṣl and waqf.

24) of Sūrah Āl ʿImrān: 20 ({$\text{وَمَمَّ}}$) – Abū ʿAmr al-Baṣrī, Yaʿqūb ({$\text{زِّ}}$), Nāfīʿ and Abū Jaʿfar ({$\text{مَسَّ}}$) will read according to their principles.

The additional “{$\text{وَقَّمَ}}$” – which comes at the start of the second line – specifies this place in Sūrah Āl ʿImrān and excludes ُهُمَّ of Sūrah Yūsuf 5: 108.
The remaining Qurrā’ will read with ḥadhf during wasl and waqf.

٢٥) فَانٍ كَمْجَوَاةِ وَكُسُوزٍ حَفَْقٍ (حَفَقُ) – Warsh (حَفَقُ), Ibn Kathīr al-Makkī, Abū ‘Amr al-Baṣrī and Ya’qūb (حَفَقُ) will read according to their principles.

The remaining Qurrā’ will read with ḥadhf during wasl and waqf.

٢٦) سُّوهَغِنِ تِمَالٍ بَثُمِ حَمْزَةِ (سَـمَّا) – Hamzah (سَـمَّا), Nāfiʿ, Ibn Kathīr al-Makki, Abū ‘Amr al-Baṣrī, Abū Jaʿfar and Ya’qūb (سَـمَّا) will all read according to their principles, except for Ḥamzah who will read the yāʾ during wasl and waqf as mentioned in line 405.٢٨١

The remaining Qurrā’ will read with ḥadhf during wasl and waqf.

Text:

٢٨١ As mentioned before, Ḥamzah and Ya’qūb make idghām of the two nuns here i.e. لَا وَخَاءَ مِنْ يَءَاثِ امز وَائِس: (سَـمَّا).
COMMENTARY:
Abū Ja’far, Ya’qūb (عَلَّمُهُمْ) and Abū ‘Amr al-Bāṣrī (عَلَّمُهُمْ) will apply their principles in:

27) \( \text{وَلَا} \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah Hūd ﷺ: 78.

With “\( \text{يَ} \)” added, this place in Sūrah Hūd ﷺ is specified and excludes \( \text{وَلَا} \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah al-Hijr: 69.

28) \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah al-Baqarah: 150 in which the \( \text{يَ} \) is written.

With “\( \text{يَ} \)” added, this place in Sūrah al-Mā’idah: 64 is specified and excludes \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah al-Baqarah: 150 in which the \( \text{يَ} \) is written.

29) \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah al-Zukhruf: 61.

Sūrat al-Zukhruf is specified and excludes \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah Āl ʿImrān: 31 and \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah Ṭāhā: 90 in which all agree that the \( \text{يَ} \) is written and read.

It will also exclude \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah Ghāfir that was previously discussed in line 408.

The remaining Qurrāʾ will read with ḥadhf during waṣl and waqf in these places.

They – Abū Ja’far, Ya’qūb and Abū ‘Amr al-Bāṣrī (عَلَّمُهُمْ) will read according to their principles in:

31) \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah Āl ʿImrān: 175.

32) \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah Ibrāhīm ﷺ: 22.

33) \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrat al-Anʿām: 80.

With “\( \text{قَدَ} \)” this specific place in Sūrah al-Anʿām is intended and excludes other places like \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrah al-Zumar: 57 and \( \text{كَامُوا} \text{بَوَمَمْ} \) of Sūrat al-Anʿām: 161.
The remaining Qurrāʾ will read with hadhf during wasl and waqf in these three places.

Thereafter, the verse of Sūrat al-Aʿrāf: 195 is discussed. It continues into the next line.

TEXT:

خُلُفَ جَمَّا ثَبَتْتَ عِبَادَ فَاتَقُو خُلُفَ َنَِسُونِ فَلَ بَشَرٍ عِبَادَ افْتُخِ َيَقْوَا

TRANSLATION:

[In نَِسُونِ of Sūrat al-Aʿrāf, Hishām with an option, Abū ‘Amr al-Baṣrī, Yaʿqūb and Abū Jaʿfar (read according to their principles). Ruways with an option (has ithbāt of the yāʾ in) فَاث ـلُونِ... In فَخَشِّْ حَاذِ اذىذىازىحى، al-Sūsī reads with a fatḥah (on the yāʾ)...]

COMMENTARY:

زُـم  نَِسُونِ فَلَ of Sūrat al-Aʿrāf: 195 – Hishām with an option (كَيْدُونِ الرَغَافِ), Abū ‘Amr al-Baṣrī, Yaʿqūb (جَجَا) and Abū Jaʿfar (ثَبَتْتَ) will read according to their principles.

The restriction to Sūrat al-Aʿrāf will exclude فَاث ـلُونِ of Sūrah Hūd: 55 and فَاث ـلُونِ of Sūrat al-Mursalāt: 39. In the former, all agree that it is written with a yāʾ and the latter only holds a difference for Yaʿqūb, as will be explained in line 418.

The remaining Qurrāʾ will read with hadhf during wasl and waqf here.

ًـِحَاذِ فَاث ـلُونِ of Sūrat al-Zumar: 16 – Ruways has an option (عِبَادَ فَاتَقُو) i.e. he will have ithbāt of the yāʾ during wasl and waqf, as well as hadhf of the yāʾ during wasl and waqf.\(^{282}\)

\(^{282}\) Bear in mind that the discussion here is on the word عِبَادَ, which comes in the middle of the verse. The differences regarding فَاتَقُو are discussed in line 418.
Thereafter, of Sūrat al-Zumar: 18-17 is discussed. It continues into the next line.

TEXT:

ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ

TRANSLATION:

[In 

فَخَشِّْ ؾِحَاذِ, al-Sūsī reads with a fatḥah on the yā' with an option (of ḥadhhf of the yā'), and during waqf, al-Sūsī (reads the yā' as sākinah) with an option (of ḥadhhf of the yā'); Ya'qūb (reads the yā' in it). (In) فَمَا ءَاتََنِ اللُ, Nāfiʿ, Abū Jaʿfar, Ruways read with a fatḥah...]

COMMENTARY:

36) فَخَشِّْ ؾِحَاذِ * الذ ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ of Sūrat al-Zumar: 18-17 – al-Sūsī (ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ) reads it with a fatḥah during wasl, with an option of ḥadhhf as well (ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ). During waqf, al-Sūsī (ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ) will read the yā’ as sākinah as well as ḥadhhf of it (ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ). Ya’qūb (ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ) reads it during waqf and drops it during wasl due to ijtimāʿ al-sākinayn (two sākin letters meeting).

The remaining Qurrā’, excluding Ya’qūb, have ḥadhhf during wasl and waqf.

Thereafter, of Sūrat al-Naml: 36 (آتَّانِ) is discussed. It continues into the next line.

TEXT:

۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶ۥ
Baṣrī, Qālūn and Qunbul – all with an option – (with ʾithbāt). (In) ُبُرَذْن, and likewise ُثَخَذْن, read with a fathah...

**COMMENTARY:**

of Sūrat al-Naml: 36 (آنَا نَقُولُ لِلَّهِ) – Nāfīʿ, Abū Jaʿfar, Ruways (عِنْ), Abū ‘Amr al-Baṣrī (خَنْس) and Ḥafṣ (غَذْن) read the ʾyāʾ with a fathah during wasl (واَفْقَيْنَا). The remaining Qurrāʾ – Ibn Kathīr al-Makkī, Ibn ʿĀmir al-Shāmī, Shuʿbah, Ḥamzah, al-Kisāʾī, Khalaf al-ʿĀshir and Rawḥ – will drop it during wasl due to ijtimāʿ al-sākinayn.

During waqf (وَقَفَتْ), Yaʿqūb without an option (ثَخَذْن) and Ḥafṣ (غَذْن), Abū ‘Amr al-Baṣrī (خَنْس), Qālūn (قَنْس) and Qunbul – all with an option (وَوَلْفَتْ) – have ʾithbāt. Their second option is ḥadhf.


Thereafter, (يَدْرُنُ الرَّحْمَنَ)تنْبِعَنَ أَفْضَقَتْ أَمْرِي of Sūrah Yāsīn: 23 (يَدْرُنُ) and (يَدْرُنُ الرَّحْمَنَ) تنْبِعَنَ أَفْضَقَتْ أَمْرِي of Sūrah Ṭāhā: 93. It continues into the next line.

**TEXT:**

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**TRANSLATION:**

[(In) ُبُرَذْن, and likewise (in) ُثَخَذْن, read with a fathah] (during wasl for) Abū Jaʿfar and stop (for Abū Jaʿfar with ʾithbāt). And (in) all the ends of the verses, Yaʾqūb (has ʾithbāt of the ʾyāʾ during wasl and waqf). (In) ِبَلْوَاد, Ibn Kathīr al-Makkī and Warsh agree (with Yaʾqūb). And Qunbul...
COMMENTARY:

of Sūrah Yāsīn: 23 – Abū Ja’far reads it with a fatīhah during wasl (وقف) (افْتِحَ). He will stop on it making itthbāt of a yā’ sākinah.

The remaining Qurra’ have hadhīf in it.

The same will apply to 93 (كذا تَتَبَغَّنَ) i.e. Abū Ja’far reads it with a fatīhah during wasl (افتِحَ). He will stop on it making itthbāt of a yā’ sākinah.

Line 407 explained that Abū Ja’far will read the yā’ in تَتَبَغَّنَ. In this line, it explains that the yā’ will be maftūḥah.

Henceforth, the author starts discussing those yā’āt which come at the end of the verses (زُوشِيِ). They total 86. Of the 38 places that was discussed, نِ of Sūrat al-Fajr is at the end of a verse. Thus, 85 places remain. They are discussed from here.

At all the verse-ends (وَنُـلُّ), Ya’qūb (يِ) has itthbāt of the yā’ during wasl and waqf. Those yā’āt which are exclusively for Ya’qūb are 59:

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<td>فَازَُْحُونِ</td>
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<td>41</td>
<td>فَاث ـلُونِ</td>
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<td>41</td>
<td>Al-Baqarah</td>
<td>152</td>
<td>وَلَا تَكْفُرُونَ</td>
</tr>
</tbody>
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283 Note that in the last three examples: فَخَشِّـْ ؾِحَاذِ * الذ ٍِنَ ٌَس ْخَمِـُونَ امْلَوْلَ, the yā’ comes before a sākin. Thus, if itthbāt of a yā’ sākinah is made, it will be dropped due to Ḱijtimāʿ al-sākinayn.

Bear in mind that Ya’qūb will stop with a yā’ in إنْ يُرِدُنَ الزَّحَنَ as explained in lines 370-371.

284 There is difference of opinion as to whether فَخَشِّـْ ؾِحَاذِ of Sūrat al-Zumar: 17-18 is a verse-end or not: according to the first Madani count and the Makkīs, it is not the end of a verse, while according to the second Madani count, the Kūfis and Baṣrīs, it is counted as a verse-end. See al-Tās-hīl fi ʿAdd Ay al-Tanzīl: verse 54.
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<td>Al-Kāfirūn</td>
<td>6   دِينٍ</td>
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In what follows, those who agree (وَافَغَ) with Ya’qūb are mentioned. They are 26 places in total:

\[
\text{of Sūrat al-Fajr: 9 (بَِمْغْوَاذِ) – Ibn Kathīr al-Makki (ذَّنَا) and Warsh (حُدْدِ) will read according to their principles: Ibn Kathīr making }\text{ itthbāt during } waṣl \text{ and } waqf \text{ and Warsh making } itthbāt \text{ during } waṣl \text{ only.}
\]

The remaining Qurrāʾ have ḥadhf during waṣl and waqf.

At the end of the line, Qunbul (وَزْحَلَ) is mentioned. It continues into the next line.

TEXT:

[And Qunbul] has an option during waqf. Ḥamzah, Warsh, Abū Jaʿfar, Abū ‘Amr al-Baṣrī (all without an option), Qunbul with an option and al-Bazzī (without an option, read according to their principles). (In) الألفاظ, along with...

COMMENTARY:

Qunbul (وَزْحَلَ) has an option during waqf (بَِمْغْوَاذِ) on يَبَِلْوَاذِ, allowing both itthbāt and ḥadhf.

The remaining Qurrāʾ have ḥadhf during waṣl and waqf.
At the end of the line of Sūrah Ghāfir: 15 (القلي) is discussed. It continues into the next line.

**TEXT:**

**TRANSLATION:**

[In the language, along with Ibn Wardān, Ibn Kathīr al-Makkī and Warsh (read according to their principles). It is said that an option is related for Qālūn (in these two places). Ibn Kathīr al-Makkī (has ithbāt during waṣl and wasl in).] (In) وعید (والمنتقع) ًَوْمَ امخ لَقِ of Sūrah Ghāfir: 15 (امخ لَقِ) and ًَوْمَ امذ ـيَاذِ of Sūrah Ghāfir: 32 (مَؽْ ثَيَاذِ) – Ibn Wardān (خُذْ), Ibn Kathīr al-Makkī (ذَمْ) and Warsh (ذَمْ) read according to their principles: Ibn Wardān and Warsh have ithbāt during wasl only while Ibn Kathīr has ithbāt during wasl and waṣl. An option of ithbāt during wasl is also related (وَقِيلُ الْخُذْ) for Qālūn (بِّنْ) in these two places.

**COMMENTARY:**

The remaining Qurrā’ have hadhf during wasl and waṣl.

The remaining Qurrā’ have hadhf during wasl and waṣl.

Thereafter, 19 places are mentioned for Warsh:

- of Sūrah Ibrāhīm (البعوضة) 14 (وَعِيد) (103).
- of Sūrah Qāf: 14 (وَعِيد) (104).
- of Sūrah Qāf: 45 (وَعِيد) (105).
TEXT:

In [In Warsh (has ithbāt of the yā’ during wasl only). (In Al-Bazzī, Nāfiʿ, Abū Jaʿfar (all without an option) and Abū ‘Amr al-Baṣrī with an option (read according to their principles).

COMMENTARY:

Warsh has ithbāt of the yā’ during wasl only in these 19 places.

The remaining Qurrāʾ have ḥadhf during wasl and waqf.

Thereafter, two places in Sūrat al-Fajr are mentioned:
TEXT:

وَّذَّذَّ ذَهَّبَتْ عَنْ فَِّئْٓا لِّيَّمَا ذُكِّرْ َوَالْإِضْهَآَةِيْ َكَالَآْزِرْقِيْ اسْتَقْرُ

TRANSLATION:

All besides what is mentioned here for Qunbul is anomalous. And al-Aṣbahānī (his transmission) is firmly placed like that of al-Azraq (in this chapter).

COMMENTARY:

All besides what is mentioned here (غَيْرِ مَا ذُكِّرْ) for Qunbul should be considered as anomalous (وَّذَّذَّ ذَهَّبَتْ عَنْ فَِّئْٓا). 285

In this chapter, Warsh via al-Aṣbahānī (والإضهائيين) will be like Warsh via al-Azraq (كالآزرق). In line 39, Ibn al-Jazarī explained that wherever the code ج comes in the uṣūl, it will refer to Warsh via al-Azraq and al-Aṣbahānī will read like Qālūn. However, in this chapter، ج will refer to both al-Azraq as well as al-Aṣbahānī.

TEXT:

مَعَ تَسَلَّلٍ إِنِّيِّ بِغَوٍّ، وَتَبَتْ هَكَلُ فِي الكُلْفِ وَحَلَفُ الْحَذِيقَ مِيَتْ

285 Differences mentioned specifically for Qunbul in this poem were: فَما عَالَانِي - في line 409; كَذَٰلِكَ يُقَٰدِعُ وَتَضَرِّعُ مَرْتِعَ وَتَلْعَبُ, بَعْدَ الْكَذِّبِ - in line 417; وَتَفْتَلُّ ذَهَّلٍ - in line 418 and, أَلْوَادُ - in line 419.
TRANSLATION:
With (him i.e. al-Asbahānī differing with al-Azraq in) تَّنَوْنَ and تَّنَوْنَ. Make ithbāt (for all in the Qurrā’ in) تَّسْلَلَنَّي in (Sūrat) al-Kahf, while the option of dropping (the yā’) for Ibn Dhakwān (is also related).

COMMENTARY:
While al-Asbahānī agrees with al-Azraq in all the yā’āt in this chapter, he differs with al-Azraq in two places:

1) إن تَّنَوْنَ أنَا of Sūrat al-Kahf: 39 (مَـؽْ تَّنَوْنِ).  
2) يَّقُومُ تَّنَوْنَ أَهْدَكَمُ of Sūrah Ghāfir: 38 (انْثَبْغُونِ).

In these two places al-Asbahānī will agree with Qālūn, having ithbāt of the yā’ during wasl.

In فَلَ جَسْبَمْـٌِؼي ؾَنْ ضَْءٍ of Sūrat al-Kahf: 70 (جَسْبَمْنِ فِ امكَِْفِ), the yā’ is read during wasl and waqf for all the Qurrā’ as it is written in the maṣāḥif. However, there is an option of dropping the yā’ during wasl and waqf (وَذُوْفُ الْخُدْفِ) for Ibn Dhakwān (يِثْثِ).  

This yā’ is written in the mushaf and therefore not counted amongst the yā’āt al-zawā’id. It is mentioned here since the discussion involves the yā’āt.
Individual Renditions of the Qirāʾāt and Combining them

This chapter discusses the entire rendition of the Qurʾān – a *khatm* – by either reciting each *riwāyah/Qirāʾah* individually (*ifrādan*) or by combining them (*jamʿ*).

**TEXT:**

وَقَدْ جَرَى مِنْ عَادَةِ الأُئِمَةِ إِفْرَادُ كُلِّ قَارِئٍ مَّمْشَةً

**TRANSLATION:**

Of the practices of our leading Qurʾānic teachers, is a singular rendition of every Qāriʾ in a *khatm*.

**COMMENTARY:**

It was the practice of the earlier Qurʾānic teachers to complete a *khatm* for each *riwāyah*, independently. They would not combine one transmission with that of another.

Abū al-Ḥasan ʿAlī al-Ḥusrī al-Qayrawānī read the Seven *Qirāʾāt* to his teacher, Abū Bakr al-Qaṣrī, reciting 90 *khatms*; each time he completed one *khatm* in a transmission, he would start another transmission until he completed it in a period of 10 years.

Abū Ḥafṣ al-Kattānī, who was a famous student of Ibn Mujāhid, read to him for many years and did not go beyond the *Qirāʾah* of Ṭānim. Al-Kattānī relates that he asked Ibn Mujāhid to start teaching him another *Qirāʾah*, but Ibn Mujāhid refused.

Abū al-Fatḥ Faraj ibn ʿUmar al-Wāsīṭī, one of the teachers of Ibn Siwār, read numerous *khatms* of various *riwāyāt* and *Qirāʾāt* over a period of many years, never combining one transmission with that of another.

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286 Al-Nashr: 2/194.
This was the practice until the end of the fourth hijrī century and the start of fifth hijrī century; the period of Abū ‘Amr al-Dānī, al-Ahwāzī, al-Hudhalī, Ibn Shīṭā, and others.

TEXT:

 hånti yuḥḥalā l-jumūl al-māṣir ʿawāqīr ʿawāqīr bīl-ʿalāshir ʿawāqīr ʿawāqīr ʿawāqīr

TRANSLATION:

Until they were capable to combine multiple (transmissions) in the 10 Qirāʾāt, or in more (than the 10 Qirāʾāt) or in the Seven (Qirāʾāt).

COMMENTARY:

Once a student was proficient in reading various transmissions individually, the master would permit him to combine various Qirāʾāt.

Al-Kamāl ‘Alī ibn Shujāʿ read a khatm to Imam al-Shāṭibī for al-Bazzi, thereafter a khatm for Qunbul, then combined them both – the entire Ibn Kathīr – in an independent khatm. In this manner he continued reading until he completed 19 khatms from the Sabʿah. Only the transmission of Abū al-Ḥārith remained, then only Imam al-Shāṭibī permitted him to combine all Seven.

Likewise, al-Taqī al-Ṣāʾigh only permitted one to combine the Sabʿah once he had read 21 individual khatms for each transmission amongst the Sabʿah, then subsequently combining both transmitters of each Reader (Qāriʾ). The same would apply if one wanted to read the ‘Asharah to al-Taqī al-Ṣāʾigh. In this manner, Ibn al-Jundi, Ibn al-Ṣāʾigh, Ibn al-Baghdādi, and other students of al-Taqī al-Ṣāʾigh, completed 20 individual khatms by him before being permitted to combine Qirāʾāt.

Ibn al-Jazārī’s teacher, ‘Abd al-Wahhāb al-Qarawī read the Seven Qirāʾāt via al-ʾIlān in 40 individual khatms to his teacher, Ahmad ibn Muḥammad al-Qūṣī.

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287 Al-Jami’ bi al-Qirāʾāt al-Mutawāṭirah: 156.
Those teachers who were lenient, would allow a student to complete a khatm for each of the Qurāʾ among the Sabʿah, except for Nāfīʿ and Ḥamzah, in which they would separate Qālūn, Warsh, Khalaf and Khallād; thus rendering nine individual khatms. Only hereafter, would they be allowed to combine various Qirāʾāt.

Once competency was gained, permission would be given to combine various Qirāʾāt. Ibn al-Jazarī relates that after completing a khatm in the Qirāʾāh of Abū ʿAmr al-Baṣrī with both his transmitters, and subsequently the Qirāʾāh of Ḥamzah with both his transmitters to his teacher, Ibn al-Sallār, he requested permission to combine multiple Qirāʾāt, but Ibn al-Sallār refused. Permission to combine Qirāʾāt was only granted once the student gained competency, like Abū al-ʿIzz al-Qalānisī, who read all 50 Qirāʾāt of the Kamīl to Abū al-Qāsim al-Hudhalī in one khatm. Similarly, al-Kamāl Ibn Fāris combined 12 Qirāʾāt to Abū al-Yumn Zayd al-Kindī in one khatm.288

TEXT:

Our combining (of the Qirāʾāt) that we have chosen is via the ‘waqf method’, others besides us have taken to (combining Qirāʾāt) via the ‘harf method’.

COMMENTARY:

Ibn al-Jazarī mentions two systems of combining Qirāʾāt in this verse:

1) Al-jamʿ bi al-waqf (the waqf method) – the reciter starts with the narration he has chosen until reaching an appropriate place to stop. He will then start at the place he began and recite for the next narration or reading in sequence if it is not already included in the first narration or reading, continuing in this same manner until he has exhausted all the differences in the portion read and continue on to the next portion.

288 Al-Nashr: 2/196.
This is the methodology of those from Levant. It requires more rigorous focus, stronger aptitude in recollection (of the ways of recitation) and demands more time. This is what Ibn al-Jazari generally adopted when reading to his teachers from Egypt and Sham.289

2) *Al-jamʿ bi al-ḥarf*290 (the ḥarf method) – the reciter starts with the Riwāyah he has chosen291 and upon reaching a word which has any differences, he will repeat all the differences found in that word according to the sequence of the Transmitters and Readers until he has exhausted all the differences. It does not matter whether the difference read is in the *uṣūl* or in the *farsh*. If *waqf* is allowed on that particular word being read, the reciter may stop upon completion of all the differences. If *waqf* is not allowed on the word, he will exhaust all the differences and continue until reaching a place where *waqf* is suitable. This takes place if the difference is restricted to one word. However, if the difference is connected to two words e.g. *madd munfaṣil, ṣilah, sakt* etc., the reciter will join the two words to complete the differences and seek a proper place to stop at. In this manner he will continue his recitation.

This is the practice of those from Egypt. Though it allows ease in facilitating that all the *awjuh* are read, at times, the lustre of recitation is lost.292 This is likely due to intermittent joining of varying words to each other which results in unintended meanings occurring. Therefore, some prerequisites for combining *Qirāʿāt* are given, like consideration for *waqf* and *ibtidāʾ*. Ibn al-Jazari mentions this in the next line.

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289 *Al-Nashr*: 2/201.
290 This is also referred to as أَمْجَمْعُ أَمْحَصْفِ or أَمْجَمْع امْكِْمِغي.
291 Generally, one starts with Qālūn since Imam Shāṭībi has placed Qālūn first. However, other practices do exist where Warsh is placed first due the differences peculiar to his narration. It is also mentioned that the expert need not start with any fixed narrator but will begin with the narration following the last which he had ended with in the previous verse. Check *Laṭāʾif al-Ishārāt*: 1/339-400.
292 *Al-Nashr*: 2/201.
TEXT:

(Combining of the *Qirāʾāt* with its prerequisite: so observe *waqf* and *ibtidāʾ*, do not mix (the *Qirāʾāt* incorrectly) and strive for excellence in recitation.

COMMENTARY:

This line mentions four conditions for one intending to combine *Qirāʾāt*:

1) Consider *waqf*.
2) Consider *ibtidāʾ*.
3) Not mixing the *Qirāʾāt* incorrectly.
4) Application of the all the rules of *Tajwīd*.

Thus, in *لََ اِم ـََ اِلَ  اللُ ٍىَحُ ٍىَحُ ٍىَحُ ٍىَحُ* or *وَمَا مِنْ اِم ـٍَ اِلَ  اللُ ٍىَحُ ٍىَحُ ٍىَحُ ٍىَحُ*, one would never stop on the *Qirāʾāt* to complete the various *Qirāʾāt*. Similarly, in *وَمَا أَرْسَلَاللهُ إِلَّا مَعَبِرًا وَذِيًا or وَمَا أَرْسَلَاللهُ إِلَّا كَافِقًا بِاللَّاقين أَرْسَلَاللهُ* when combining various *Qirāʾāt*.

Likewise, in *بُيْخُجْنِي الْرَّسُولُ إِلَىِّكُمْ أَنْ تَؤْمَنُوا بِالله وَتَيَكَّمُوا* or *وَمَا بَزْسَوْـيَاكَ اِلَ َكٓفَـةً نِوي اشِ* or *وَمَا بَزْسَوْـيَاكَ اِلَ مُخَشًِّا وَهَـشٍِصًا*, one would never stop on *بَزْسَوْـيَاكَ* when combining various *Qirāʾāt*.

Similarly, one would never start of *وَإِيَّاكُم* in *كَامُوا اِن  اللَ ُُوَ امْمَس َِحُ* or *كَامُوا اِن  اللَ ثََمِرُ زَوَّة*. 

*Tarkīb* (ولا يُرْكِبُ) refers to the mixing or muddling of various *riwāyāt* or *ṭuruq*. In the arena of transmission (روایة), the mixing of *riwāyāt* is not allowed because it results in deceit of transmission. 

If it is done by those knowledgeable, then it is considered an impediment in them (عيب). If the *Qirāʾāt* are linked – one to the other – e.g. *فَذَوَلّى ءَاذَمَ مِنْ زَتَِِّ كََِمَاثٌ* and *فَذَوَلّى ءَاذَمَ مِنْ زَتَِِّ كََِمَاثٌ* , then it is completely prohibited.

Finally, the rules of *Tajwīd* must be adhered to whenever reciting the Qurʾān, this includes when one is combining multiple *Qirāʾāt*.

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293 This may be allowed for laity in the arena of recitation (عَلَى سَبِيلِ الْقِرَاءَةِ وَالْاِعْلَوْةِ).
294 *Al-Nashr*: 1/19.
The expert is one who when he stops, he starts from the way (of recitation) upon which he stopped.

From this line, one gauges that a set sequence (tartīb) is not a prerequisite. Though experts like Abū al-Ḥasan ʿAlī ibn ʿUmar al-Qayjāṭī stipulated that sequencing should be maintained, Ibn al-Jazarī suggests in this verse that an expert is not restricted to any particular sequence. He relates that he met experts who did not restrict themselves to a fixed sequence, but due to their proficiency and training would combine based on the interrelationship between riwāyāt (ثَيَاسُة). For example, if they started with qaṣr, then they would follow it with ālwaq al-qaṣr, then tawassut until the level of tūk or if they started with fāṭh, they would follow it with those who have taqīl, then by those who have imālah kubrā; or if they started with naqīl, they would follow it with tawsīq, then with sakt. These various combinations is what he applied when reading to his teacher, Abū al-Maʿālī Ibn al-Labbān.

Therefore, Ibn al-Jazarī suggests in this line that an expert, when stopping on any particular riwāyah, he is able to start recitation with the very wajh he stopped with e.g. if he stops with sakt on غاذب أليم for Ḥamzah, he will start with sakt in the next verse when reading إذا قيل لهُم لا تكسُمُوا في الأَرْضِ.
TRANSLATION:
Joining the closest (difference), then the closest (thereafter); with brevity, comprehensiveness and sequencing.

COMMENTARY:
Ibn al-Jazarî continues explaining the manner of combining Qirāʾāt in this line: one would join the closest difference to the place of waqf, the closest thereafter until all the Qirāʾāt have been read e.g. وَبِيَسِمُونَ الْضَّلَّةَ وَمَا رَزَقْتُمُ بِيَسِمُونَ، one would first read the ṣilah since it is closest to the place of waqf before reading the taglith of the lām for Warsh via al-Azraq.

With brevity (مُرْذَعِؼصًا) implies that one seeks the shortest way to complete the Qirāʾāt i.e. by omitting additional words not required when combining the Qirāʾāt. For instance, in the previous example given, when stopping on وَبِيَسِمُونَ الْضَّلَّةَ – or from the start of the verse – to complete the ṣilah which is the next difference required to be read.

Whatever method is adopted in combining the Qirāʾāt, the comprehensive completion (مُسْذَؼوْؾِـدًـا) of all the awjuh is required.

Likewise, whichever sequencing is adopted, it should be maintained when combining the Qirāʾāt, whether it is by starting for Qālūn first, or those who make qaṣr, or those who make fath, and so forth.296

TEXT:
وَلِيَلُدُمْ الْوَقَارَ وَالْسَلْدَبْا عِنْدَ الْشُّيِّبَخَةِ إِنْ يُرُدُّ أَنْ يُنْجِبَا

TRANSLATION:
Enjoin respect and etiquette by the teachers if he intends to excel.

296 Al-Nashr: 2/205.
COMMENTARY:

Many books have been written regarding the etiquette required for students, and this is not the place to recount all of them. We take a few lessons from the life of my teacher’s teacher, Qārī Anīs Aḥmad Khan .

Maintaining a Good Relationship with One’s Teachers

Qārī Anīs Aḥmad  asserted that only through maintaining a good relationship with one’s teacher and sincerely loving the teacher, would the true blessings of instruction be acquired by the student.²⁹⁷ Qārī Anīs  himself, had intense love and respect for his teachers. By mere mention of their names, he would become emotional. He would often mention their exemplary traits.

After having completed the Sabʿah Qirāʾāt in Deoband by Qārī Ḥifṭṭ al-Raḥmān, he further pursued the study of Qirāʾāt in Lucknow, yet still maintained correspondence with his teacher, Qārī Ḥifṭṭ al-Raḥmān, via letters.

Punctuality

He was extremely punctual with his daily lessons by his teacher, Qārī Muḥibb al-Dīn. He spent five years maintaining this punctuality, studying Qirāʾāt under various Qurʾānic experts in Lucknow: Qārī Muḥammad Sabiq al-Lucknawī, Qārī ‘Abd al-Hādī Sikandar al-Makkī and Qārī Muḥibb al-Dīn.

TEXT:

²⁹⁷ Al-Qaṣṭallānī also mentions this when he relates that depending upon the level of appraisal and honour one has of his/her teacher, this is the amount of benefit he/she will derive from their teachers’ knowledge. See Latāʾīf al-Ishārāt: 653.

It is therefore necessary to deem one’s teachers competent in their areas of instruction.
TRANSLATION:
After completion of the *uṣūl*, we embark on the *farsh*, and to Allah alone we implore.

COMMENTARY:
The *uṣūl* are those differences between the Qurāʾ that have consistent precepts which govern them. The *farsh* are those differences between the Qurāʾ which are not governed by set precepts and cannot be applied consistently.

In this line, the author has completed all the differences in the *uṣūl* for the Qurāʾ and hereafter embarks on explaining the differences in the *farsh* for them. Conclusively, he beseeches Allah for divine enablement.

[This commentary on the *uṣūl* of the Tayyibah was completed on the 29th night of Ramadān 1441/22 May 2020, only through the mercy and will of Allah ﷻ.

May Allah accept it and may it be a means of my salvation in the Hereafter. I beseech Allah to forgive my many sins, have mercy upon me, my family, my teachers and students. I implore Allah to enter us all into Jannah without reckoning.

These are difficult and trying times; may Allah protect all our centres and institutions dedicated to Islamic pedagogy, grant strength and steadfastness to those who have devoted their lives to the service of His Din.]
The Chapter on the Takbîr

Some authors, like al-Hudhalî and al-Qaṣṭallânî, have placed the chapter of takbîr i.e. to say “Allah Akbar”, at the start of their books, while others like al-Ṣafāqusî have placed it at the end of their works.

Ibn al-Jazarî discusses the reason and origin of the takbîr in his Nashr.298 Ḥâfiṭḥ Abû al-ʿAlâ’ al-Hamadhânî relates with his sanad to Aḥmad ibn Farah, who transmits from al-Bazzî that the origin of the takbîr is that revelation ceased from the Prophet ﷺ for a while. The polytheists remarked that Muḥammad’s lord had deserted him. Subsequently, Sūrat al-Ḍuḥâ was revealed. The Prophet ﷺ then said: “Allah Akbar” (upon its revelation) and he was instructed to say the takbîr when he reached al-Ḍuḥâ and at the end of every sūrah. Ibn al-Jazarî states thereafter that this is the view of the majority of experts, like Abû al-Ḥasan ibn Ghalbûn, Abû ʿAmr al-Danî and Abû al-Ḥasan al-Sakhâwî, amongst others from the earlier and later scholars. They explained that the Prophet ﷺ made takbîr out of thanks to Allah for refuting the polytheists. Others say he made takbîr in affirmation of his mission and in refutation against the polytheists. It is also said that he made takbîr out of joy and happiness that revelation descended.

The placing of the takbîr is before the basmalah i.e. it will be recited before the basmalah. Thus, takbîr can only be made when reciting the basmalah as well. Like the istiʿādhah, the takbîr is not considered as part of the Qurʾân.

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298 Al-Nashr: 2/406.
Ziyādāt al-Ţayyibah:

Via the Shāṭibiyyah, the takbīr is primarily transmitted from al-Bazzī. Essentially, the wording of the takbīr for al-Bazzī is “اَللُ بَنْـدَؼصُ”. The Shāṭibiyyah also allows the tahlīl i.e. لََ اِمـََ اِلَ اللُ for al-Bazzī, even though it is via the ṭarīq of Ibn al-Ḥubāb. This is what Abū ʿAmr al-Dānī read to Abū al-Faṭḥ Fāris ibn Aḥmad. No tahmīd is mentioned in the Shāṭibiyyah for al-Bazzī. Via the Ţayyibah, the tahmīd is also transmitted for al-Bazzī.

The Shāṭibiyyah also allows the takbīr for Qunbul. However, no tahlīl and no tahmīd is allowed for him. Via the Ţayyibah, the tahlīl is also transmitted for Qunbul. Via the Ţayyibah, a minority transmit the tahmīd for Qunbul as well.

Via the Shāṭibiyyah, the takbīr is transmitted for both al-Bazzī and Qunbul from the start of Sūrat al-Ḍuḥa or from the end of Sūrat al-Ḍuḥā. Via the Ţayyibah, the takbīr is also transmitted for them from the start of Sūrah Inshirāḥ.

Via the Ţayyibah, the takbīr – without the tahlīl and tahmīd – is also transmitted for al-Sūsī from the start of Sūrah Inshirāḥ.

Via the Ţayyibah, takbīr khāṣṣ – without the tahlīl and the tahmīd – is transmitted for all 10 of the Qurrā’. Takbīr khāṣṣ (a specific takbīr) is that takbīr which is specifically made by the sūrah of the khatm (suwar al-khatm). The suwar al-khatm refer to those sūrah from Sūrat al-Ḍuḥa until Sūrat al-Nās.

Via the Ţayyibah, takbīr ām – without the tahlīl and the tahmīd – is transmitted for all 10 of the Qurrā’ at the start of every sūrah.

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299 The ṭarīq of the Shāṭibiyyah goes through Abū Rabīʿah, and not Ibn al-Ḥubāb. See line 35 for details on the ṭuruq.
300 See line 1132-1133 of the Shāṭibiyyah; al-Taysīr: 184-185.
301 Al-Nashr 2/431.
302 See line 1128 of the Shāṭibiyyah. See also Shīlah al-Ṣudūr: 887; al-Nashr 2/421.
303 This will obviously exclude Sūrat al-Tawbah because takbīr is made before the basmalah, and at the start of Sūrat al-Tawbah, no basmalah is read.
The practice of the *takbīr* by the *khatm* is sound from the Makkīs and the people of knowledge.

Initially, the ruling of the *takbīr* is given i.e. that it is a *sunnah* stemming from the Prophet ﷺ, as may be seen at the start of this chapter.

Thereafter, the author indicates, generally, as to where the *takbīr* should be made: when ending a *khatm* (الْخَمْطَ). Subsequently, it is mentioned from whom the *takbīr* is transmitted: from the Makkīs and those who possess knowledge (أَهْلُ الْعِلْمِ). The learned – أَهْلُ الْعِلْمِ – is a general reference to scholars of Fiqh, Tafsīr, Ḥadīth and Qirāʾāt, the likes of Imam al-Shāfiʿī, Sufyān ibn ʿUyaynah, Mujāhid and Ibn Jurayj.

In all circumstances and during ṣalāḥ (the *takbīr* is transmitted) in continuity from reliable experts.

The *takbīr* is related in all circumstances out of ṣalāḥ (في كُلِّ خَالِلٍ) e.g. when one is reciting alone, in a gathering, in a circle of learning, in the class situation with a teacher, and so forth. Likewise, it is practised in ṣalāḥ as well (وَلَدَى الصَّلَاةَ).
Al-Ḥasan ibn Muḥammad ibn ‘Ubayd Allāh al-Makkī relates that he was leading the people in Tarāwīḥ Prayer in the Ḥaram of Mecca during the month of Ramaḍān. When it came to the night of the khatm, he made takbīr from the end of Sūrat al-Ḍuḥā until the end of the Qurʾān in ṣalāh. When he terminated the ṣalāh, he saw Imam al-Shāfīʿī had prayed behind him. Imam al-Shāfīʿī then said to him: “You have done well, you have obtained the Sunnah.”

The second part of the line alludes to an unbroken transmission of the takbīr from reliable experts. With our asānīd mentioned at the start of this book to Imam Ibn al-Jazarī who said: ‘Umar ibn al-Ḥasan informed us, from Abū al-Ḥasan ‘Alī ibn Ahmad, from ‘Umar ibn Muḥammad, from ‘Abd al-Rahmān ibn Muḥammad, from Aḥmad ibn Muḥammad, from Abū Ṭāhir al-Mukhlīṣ that Yahyā ibn Muḥammad ibn Šāʾid related to them from Aḥmad ibn Abī Bazzah – al-Bazzī – who said:

“I heard Ibn Sulaymān saying: I read to Ismāʿīl ibn ‘Abd Allāh ibn Quṣṭāṭīn, then, when I reached ﴿وَامضُّحَؼى﴾, he said to me: ‘Make takbīr until the end, for I read to ‘Abd Allāh ibn Kathīr and when I reached ﴿وَالضَّحَنى﴾, he said to me: make takbīr until the end; and he informed him that he read to Mujāhid who instructed him with this, and Mujāhid informed him that he read to Ibn ‘Abbās who instructed him with this, and Ibn ‘Abbās informed him that he read to Ubayy ibn Kaʿb who instructed him with this, and Ubayy informed him that the Prophet instructed him to do this.’”

Ibn al-Jazarī relates in his Nashr that the practice of takbīr is transmitted by trustworthy imams; it is so widespread and well-known, maintaining its continuity, that it has reached the stature of tawātur.

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304 He was the student of Ibn Kathīr al-Makkī, and would lead the people in ṣalāh in the Ḥaram of Mecca. Al-Bazzī was his student. See Ghāyat al-Nihāyah: 1/232.

305 Fath al-Wasīd: 2/392.

306 Al-Nashr: 2/410.
From the start of (Sūrah) Inshirāḥ, or from (Sūrat) al-Ḍuḥā – its start or its end – (the takbīr) has been authenticated.

COMMENTARY:
In this line, Ibn al-Jazarī discusses where specifically takbīr is related. Three places are mentioned:

1) The start of Sūrah Inshirāḥ (من أول انشرح) – Abū al-ʿAlāʾ al-Hamadhānī, amongst others, relate takbīr here.

2) The end of Sūrat al-Ḍuḥā (أو من السحح من آخر) – Abū ʿAmr al-Dānī, al-Hudhali, amongst others, relate takbīr here.


Takbīr made in these places is referred to as takbīr khāṣṣ (a specific takbīr) i.e. takbīr is specifically made by the suwar al-khatm.

The differences as to where the takbīr should commence from is based on the narration mentioned at the beginning of this chapter, when Jibril ﷺ recited Sūrah al-Ḍuḥā to the Prophet ﷺ. Does one regard the takbīr of the Prophet ﷺ to be at the start of his own recitation or the ending of Jibril’s recitation? In the case of the former, the takbīr would be made at the start of the sūrah, and in the case of the latter, it would be made at the end of the sūrah.
TRANSLATION:

In this manner until (Sūrat) al-Nās. And if you wish, read “لا إلَّا إلَّا الله” before (the takbīr); and according to some, (read) “ولله الخُمْضُ” after (the takbīr and the tahlīl).

COMMENTARY:

Where the takbīr ends is mentioned in the initial part of this line: until the end of Sūrat al-Nās. “هُكَّدَا” in the line actually means “إلى النَّاس” i.e. until Sūrat al-Nās. “هُكَّدَا” means in the same manner that one commenced the takbīr i.e. if one commenced the takbīr from the start of Sūrat al-Ḍuḥā or Sūrah Inshirāḥ, then one would continue making it at the start of every sūrah thereafter until the start of Sūrat al-Nās. Similarly, if one commenced the takbīr from the end of Sūrat al-Ḍuḥā, one would continue making it at the end of every sūrah until the end of Sūrat al-Nās. 307

Thereafter, Ibn al-Jazari discusses the wording of the takbīr. Essentially, its wording is “الله أَكْبَر”; this is what is transmitted for al-Bazzī via the ṭarīq of Abū Rabīʿ āh, 308 as well as what is transmitted for Qunbul.

One may also recite the tahlīl – “لا إلَّا إلَّا الله” – before the takbīr i.e. “لا إلَّا إلَّا الله ولله الخُمْضُ”. 309 This is generally transmitted from al-Bazzī via the ṭarīq of Ibn al-Ḥubāb. Others also transmit the tahlīl from Qunbul.

Some also add “ولله الخُمْضُ” after the takbīr. This is transmitted by some ṭuruq from Ibn al-Ḥubāb, from al-Bazzī. 310


308 Refer to line 35 for the details pertaining to the ṭuruq of al-Bazzī.

309 Madd al-Taʿṭīm would also be allowed when reciting the tahlīl according to those who transmit madd al-Taʿṭīm. See al-Nashr: 2/439.

310 Note that those who transmit tahmīd do not transmit it from the start of Sūrat al-Ḍuḥā. See al-Nashr: 2/437.
What is important to note is the sequence explained between the takbīr, the tahlīl and the taḥmīd: the tahlīl comes before the takbīr and the taḥmīd comes after the takbīr i.e. لَا إِلَهَ إِلَّا الله وَاللَّهُ أَكْبَرُ وَلَّهُ الحمد. Additionally, it is important to know that there is no transmission which allows the taḥmīd without the tahlīl i.e. it is not allowed to make taḥmīd except if one is making the tahlīl as well. Also, one is not allowed to separate these, one from the other i.e. separate the tahlīl from the takbīr, or the takbīr from the taḥmīd; all transmissions require that they be recited together in one breath.  

TEXT:

١٠٠٤

Translation: All (these varying transmissions) are transmitted for al-Bazzī; and (transmitted) from Qunbul without the hamd. And for al-Sūsī, (the takbīr) is (also) transmitted.

Commentary: All these variations (وَالْكُلُّ لِلْبَـَـَـََّـَ بَـَّـَـَـََّـَ) mentioned in the previous line are transmitted for al-Bazzī:  

1) Takbīr alone.  
2) Takbīr with tahlīl.  
3) Takbīr with tahlīl as well as taḥmīd.

It is transmitted for Qunbul as well, however taḥmīd for Qunbul is not widespread (من دون حمده). Thus, two ways are more commonly transmitted for Qunbul:  

1) Takbīr alone.  
2) Takbīr with tahlīl.

A minority, like Abū al-Karam al-Mubārak, relates the taḥmīd for Qunbul as well.  

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311 Al-Nashr: 2/436-437.  
312 This is what is suggested by Imam al-Shāṭibī when he states: وَغَنِ فِنَّنِ يَخْبِّئُ بَيْنَ مَا بَيْنَ. See line 1133.  
313 Al-Nashr: 2/431.
Abū ‘Amr al-Dānī relates that the takbīr alone, or takbīr with tahlīl, are both sound and good (صَََِّحَان حَِِّسَان); this is for al-Bazzī as well as Qunbul.\footnote{\textit{Al-Nashr}: 2/431; \textit{Jāmi‘ al-Bayān}: 798.}

The takbīr is transmitted for al-Sūsī as well; this is without the tahlīl and without the taḥmīd. This discussion for al-Sūsī continues into the next line.

\textbf{TEXT:}

كَّؿي كُي  يىصٍػػػذى٠ًم

\textbf{TRANSLATION:}

His (al-Sūsī’s) takbīr is from (Sūrah) Inshirāḥ. It (the takbīr) is (also) related from all of them (all 10 of the Qurrāʾ); at the start (of every sūrah) consistently.

\textbf{COMMENTARY:}

Abū al-‘Alā’ al-Hamadhānī transmits the takbīr for al-Sūsī via all his narrations from him. The takbīr for al-Sūsī will commence at the start of Sūrah Inshirāḥ.\footnote{\textit{Ghāyat al-Ikhtīṣār}: 2/719.}

\textit{Takbīr khāṣṣ} – without the tahlīl and the taḥmīd – is also transmitted for all 10 of the Qurrāʾ (وَزُوِي ٿَنْ كَُِِِّمْ) by Abū al-Karam al-Mubārak, Abū al-‘Alā’ al-Hamadhānī and Abū al-Qāsim al-Hudhalī from the end of Sūrat al-Ḍuḥā or the start of Sūrah Inshirāḥ.\footnote{\textit{Al-Nashr}: 2/410; \textit{Sharḥ Ṭayyibat al-Nashr} of al-Nuwayrī: 2/637-638.}

Note that none of the Qurrāʾ besides Ibn Kathīr al-Makkī will make takbīr from the start of Sūrat al-Ḍuḥā.
Likewise, al-Hamadhānī and al-Hudhalī also transmit takbīr – without the tahlīl and the taḥmīd – for all 10 the Qurrā’ at the start of every sūrah.\(^{317}\) This is referred to as takbīr ʿām (a general takbīr) i.e. it is generally made at the start of every sūrah.

When making takbīr for al-Sūsī, or any of the Qurrā’ who allow sakt and wasl between two sūrahs – including Ḥamzah –, takbīr will only be made when reading the basmalah.\(^{318}\)

Note that the tahlīl and the taḥmīd are only allowed by the suwar al-khatm.\(^{319}\)

TEXT:
\[
\text{كَلَّا، وَعَسَى أَنْ تَصُلُّ}
\]

TRANSLATION:
Prevent stopping on “الْمَجِيْعَة” when you join (the takbīr) to everything; besides this, allow whatever (ways) are possible.

COMMENTARY:
In this line, the author discusses the different ways of joining the takbīr to the basmalah and the sūrah. By the sūrahs of the khatm (suwar al-khatm) i.e. from Sūrat al-Ḍuḥā, there are eight possible ways of joining. Ibn al-Jazarī highlights the one way which is not allowed i.e. joining the end of the first sūrah to the takbīr, subsequently joining the takbīr to the basmalah and stopping at the end of the basmalah; on 

\(^{317}\) This will obviously exclude Sūrat al-Tawbah because takbīr is made before the basmalah, and at the start of Sūrat al-Tawbah, no basmalah is read.

\(^{318}\) Al-Nashr: 2/437, 439-440.

\(^{319}\) Thus, if tahlīl and taḥmīd are made for any of the 10 Qurrā’ besides al-Bazzī or Qunbul, it would be permitted. However, what is essentially transmitted is the takbīr alone, without the tahlīl and the taḥmīd.
Besides this, all the remaining seven ways are allowed and may be divided into three categories:

1) Considering that the *takbīr* is connected to the end of the *sūrah*. There are two ways in this category:
   i. Joining the *takbīr* to the end of the first *sūrah* and stopping on it. Then stopping at the end of the *basmalah*, separating the *basmalah* from the start of the next *sūrah*.
   ii. Joining the *takbīr* to the end of the first *sūrah* and stopping on it. Then joining the *basmalah* to the start of the next *sūrah*.

2) Considering that the *takbīr* is connected to the start of the *sūrah*. There are two ways in this category:
   iii. Stopping at the end of the first *sūrah*. Then joining the *takbīr* to the *basmalah*, and separating the *basmalah* from the next *sūrah*.
   iv. Stopping at the end of the first *sūrah*. Then joining the *takbīr* to the *basmalah*, and joining the *basmalah* to the next *sūrah*.

3) Where the *takbīr* holds the possibility of being connected to either the start, or the end of a *sūrah*. There are three ways in this category:
   v. Separating all i.e. stopping at the end of the first *sūrah*, then stopping on the *takbīr*, on the *basmalah*, and subsequently reciting the next *sūrah*.

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320 If one makes *qaṭ‘* at the end of a *sūrah* whilst applying this *takbīr* i.e. considering that it is connected to the end of the *sūrah*, then after reciting the last verse of the *sūrah*, one would join it with the *takbīr*, and thereafter terminate recitation. When one commences recitation thereafter again i.e. after *qaṭ‘*, one would start without the *takbīr*. If one reads the *sajdah* at end of Sūrat al-ʿAlaq, then one would first join the *takbīr* to the last verse of the *sūrah*, then subsequently make *takbīr* to perform the *sajdah*. Thereafter, one would not make *takbīr* when starting Sūrat al-Qadr.

321 If one makes *qaṭ‘* at the end of a *sūrah* whilst applying this *takbīr* i.e. considering that it is connected to the start of the *sūrah*, then after reciting the last verse of the *sūrah*, one would not read the *takbīr*, and terminate recitation after reciting the last verse of the *sūrah*. When one commences recitation thereafter again i.e. after *qaṭ‘*, one would start with the *takbīr*. If one reads the *sajdah* at end of Sūrat al-ʿAlaq, then after reciting the last verse, one would first make *takbīr* to perform the *sajdah*. After performing the *sajdah*, one would make *takbīr* when starting Sūrat al-Qadr.
vi. Joining all in one breath i.e. joining the end of the first sûrah to the takbīr, then joining the takbīr to the basmalah, and subsequently joining the basmalah to the next sûrah.

vii. Stopping at the end of the first sûrah, reading the takbīr and stopping on it. Then joining the basmalah to the next sûrah.

The following is a diagram of these ways:

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<th></th>
<th>1st Sûrah</th>
<th>Takbīr</th>
<th>Basmalah</th>
<th>2nd Sûrah</th>
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</thead>
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<td>8</td>
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</tbody>
</table>

Takbīr is connected to the End of the Sûrah
Takbīr is connected to the Start of the Sûrah
Takbīr is connected to either: the Start or End of the Sûrah
Not Allowed

Between Sûrat al-Layl and Sûrat al-Ḍuḥā — as well as between any of the other sûrahs besides the suwar al-khatm — there are five ways of joining; the first two ways will not be allowed since the takbīr is not considered as part of the ending of these sûrahs. The five ways allowed are as follows:

<table>
<thead>
<tr>
<th></th>
<th>1st Sûrah</th>
<th>Takbīr</th>
<th>Basmalah</th>
<th>2nd Sûrah</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stop</td>
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<td>5</td>
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</tbody>
</table>

Not Allowed
Between Sūrat al-Нās and Sūrat al-Фātihah, five ways are allowed, excluding the two ways which consider the *takbīr* to be at the start of Sūrat al-Фātihah:

<table>
<thead>
<tr>
<th></th>
<th>Sūrat al-Нās</th>
<th><em>Takbīr</em></th>
<th>Basmalah</th>
<th>Sūrat al-Фātihah</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Join</td>
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</table>

Note that these variations in the *takbīr* are differences which are permitted and not differences which are compulsory. Thus, choosing one of these variations between the *sūrahs* are sufficient, as one would normally do when joining any two *sūrahs* when not reading the *takbīr*. These are not differences which would result in the transmission being deficient if not read.

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322 The teacher of Abū ‘Amr al-Дānī, Abū al-Фāṭḥ Fāris ibn Aḥmad, relates that it is not compulsory for one to make *takbīr* when ending the khātām. If one does it, it will be good since it is a pracice of the Prophet ﷺ, the Companions and the Successors ﷺ; if one does not make *takbīr*, there will be no reproach upon him. See al-Nashr: 2/411.

323 Ibn al-Jazarī relates that some of his expert teachers would instruct that a different *wjāh* be chosen between each *sūrah*. In this manner, one would read all the variations. Some teachers would let their students read all the *wjāh* in the first place of its appearance only. The objective is to grasp the knowledge of all the variations allowed. The practices of teachers in implanting this knowledge into their students may differ. Al-Nashr: 1/268, 2/436.

324 Thus, if one chooses not to make *takbīr* at all, this would also be permitted.
If one is starting recitation and intends applying the *takbīr* at the start of the *sūrah*, eight ways are allowed:

<table>
<thead>
<tr>
<th></th>
<th><strong>Istiʿādhah</strong></th>
<th><strong>Takbīr</strong></th>
<th><strong>Basmalah</strong></th>
<th><strong>Start of the Sūrah</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stop</td>
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<td>8</td>
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</tbody>
</table>

If one adds to these eight ways, the four ways that are generally allowed when starting recitation, there would be 12 ways in total.

Al-Ṣafāqṣī, Sulṭān al-Mazzāḥi and Muhammad al-Baqarī have prevented joining the *istiʿādhah* to the *takbīr* – whether its being read with the *tahlīl* and the *taḥmīd*, or without it – and then stopping on it. They argue that the *takbīr* is transmitted as either connected to the start of the *sūrah* or to the ending of the *sūrah*, and the *istiʿādhah* is neither part of the start or the ending of a *sūrah*. The answer given to their logical question to prevent this manner of joining is that all allow the *istiʿādhah* to be joined to the *basmalah* without any reproach. If it is allowed to join the *istiʿādhah* – which is not Qurʾān – to the *basmalah* – which is Qurʾān –, then there should be no problem in joining it to the *takbīr* which is also not part of the Qurʾān. Essentially, one would be joining two independent utterances – both not part of the Qurʾān – to each other. See *Hidāyat al-Qārī*: 2/604-605.
Etiquette when Completing a Khatm

TEXT:
إًفٍطًبٍخىظىلًَّكىارتًة لنذىْىرىقلٍ

TRANSLATION:
Then recite (Sūrat) al-Ḥamd and the five (verses of) al-Baqarah if you wish, reaching (the end of a khatm) and embarking (on another khatm), as it (this practice) is mentioned (by the Prophet ﷺ).

COMMENTARY:
From this line, the author discusses additional etiquette observed by reciters when completing their khatm of the Qurʾān.

One of them is mentioned in a ḥadīth of the Prophet ﷺ:

غَنَى ابْنَ عُثْمَانَ ﷺ، قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ قَالَ: أَيُّ الْعَمَلِ أَحْبَبَ إِلَى اللَّهِ؟ قَالَ: «الْحَالُ الْمَرْتَحَلُّ»

‘Ibn ‘Abbās ﷺ reports that a man asked the Messenger of Allah ﷺ: “What deed is most beloved by Allah?” He then replied: “al-hāl al-murtaḥil”.

When questioned about what was meant by “al-hāl al-murtaḥil”, the Prophet ﷺ explained that it was that person who upon completing his khatm of the Qurʾān, he/she immediately starts the next.326

When starting the new khatm, the practice of Ibn Kathīr al-Makkī was to read Sūrat al-Fāṭiḥah and the first five verses of Sūrat al-Baqarah.

‘Abd Allah ibn Kathīr transmits from Dirbās, the client of Ibn ‘Abbās, and from Mujāhid, from Ibn ‘Abbās, from Ubyy ibn Ka‘b, from the Prophet; Ubyy ibn Ka‘b read to the Prophet, and upon reading Sūrat al-Nās, he would start reading Sūrat al-Hamd and Sūrat al-Baqarah until "الْفِلْحُونَ". Thereafter he would make the duʿā upon completion of a khatm before separating and departing.

Ibn al-Jazarī relates in his Nashr that this was not only the practice in the Qirā’ah of Ibn Kathīr, but for all the Qirā’āt throughout the Islamic centres, to the extent that one would not find an individual completing a khatm, except that they would immediately commence the next khatm by reciting Sūrat al-Fātihah and the first five verses of Sūrat al-Baqarah.

By stating “إِنْ شَهِدتُ” (if you wish), he alludes that this practice is not compulsory.

TEXT:

دعوّة مَنْ يَخْتَمُ مُسْتَجَابَة

TRANSLATION:

Supplicate (Allah) whilst you are certain of acceptance; the prayer of one who makes a khatm is certainly answered.

COMMENTARY:

Ibn al-Jazarī alludes to a ḥadith of the Prophet related by al-Tirmidhī:

أَدْعُوا اللَّهَ وَأَنْثَمَ مُوقَفُونَ بالإجابة.

Call upon Allah, convinced that (He) will answer (your call/prayer).
The second half of the line alludes to the ḥadīth:

من حَتَمَ الْقُرآن فَلَّأ ذَهَبَ مُسْتَجَابةٌ.

Whoever makes a khatm of the Qurʾān, his prayer will be answered.\(^{330}\)

Al-Qaṣṭallānī and al-Ṣaḥāqūsī\(^{331}\) mention that those who complete their khatms vary:

• Those who embark on repentance (istighfār) before duʿā.

• Those who gather together upon the khatm and made duʿā collectively.

• Those who immediately start on another khatm without any duʿā at the end of the khatm.

• Those who feed others – or the needy – upon completion.

Al-Qaṣṭallānī advises that one combine all of these: make istighfār, duʿā, immediately start the next khatm and feed others.\(^{332}\)

**TEXT:**

وَلَيُعْمَلَ نِقْصُ الأَيْنِي إِلَى الْسَمَاءِ وَلْيُبْقَى بِآذَابِ الدِّيَاءِ مَعَ الصَّلَاوَةِ قَبْلَهُ وَبَعْدُ

**TRANSLATION:**

And due attention should be given to the etiquette of prayer, and let the hands be raised to the heavens, then let the face be wiped with them; render praises along with salutations (upon the Prophet ﷺ) before and after (the prayer).

**COMMENTARY:**

When supplicating Allah, one should adhere to the etiquette of supplication. Ibn al-Jazarī mentions some of them in these two lines:

\(^{330}\) *Al-Nashr*: 2/455; *al-Mu'jam al-Kabīr* of al-Ṭabarānī: hadīth 647.

\(^{331}\) Ghayth al-Nafī: 669.

\(^{332}\) *Laṭāʾif al-Ishārāt*: 4450.
• Raising ones hands when making *du‘ā*.
• Starting the *du‘ā* with the praises of Allah and salutations upon the Prophet ﷺ.
• Wiping the hands over the face after the *du‘ā*.

Ibn ʿAbbās ﷺ relates:

إذا سألتم الله قاسالوة يطلعون أكبكم، ولا تسألوا بطلورها، وامسخوا يهبا وجوهكم.

If you ask from Allah, then ask Him (by raising) the insides of your palms, not the backs of them; then wipe your palms over your faces.  

Also related is:

إذا ضل أخذكم فليري بِتخُمَد الله، والفتاء عليه، ونُضِل على النبِي ﷺ، ثم يدعوا ما شاء.

If one of you prays, then be sure to start with the praise of Allah, glorify Him, send salutations upon the Prophet ﷺ, then pray for what you wish.

There are many other reports that Ibn al-Jazarī mentions at the end of his *Nashr* to substantiate these practices.

Additional etiquette that he mentions when supplicating Allah are:

• Sincerity when making *du‘ā*.
• Refraining from eating food which is prohibited.
• Being in the state of *wuḍū*.
• Facing the *qiblah* when supplicating.
• Displaying humility when supplicating Allah.  

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334 The *Sunan* of Abū Dāwūd: 4/280. It also has سُبْحَانَهُ ﷺ (and glorify their Lord) in place of إِخْبَرُوهُمُ ﷺ (and praise Allah). See Ghunyat al-Talabah bi Sharḥ al-Tayyibah: 5/3571.
335 *Al-Nashr*: 2/457-459.
Conclusion of the Poem

TEXT:
ٍٍٍٕ ىَّػحن شىهًيدىةن ميٟىذَّثىٍٝ 

TRANSLATION:
Here the poem of the Ṭayyibah concludes: one thousand verses, felicitous and refined.

COMMENTARY:
The author concludes his poem with the next few lines; they comprise approximately one thousand lines (شَعِيدَةٌ). He describes the poem as felicitous (سَـَِسَتً) and refined (مَُِش تََْ). Felicitous in that it is easy for its student to memorise and comprehend, allowing him/her to grasp the knowledge of Qirāʿāt effortlessly. It is also refined in that it contains the essence of what should be read in the Nashr.

TEXT:
بَمْفِِ ةً

TRANSLATION:
(Completed) in Turkey, (the month of) Shaʿbān, in the middle of the year 799 (A.H).

COMMENTARY:
Ibn al-Jazarī compiled the Ṭayyibah when he was in Bursa, Turkey. He started writing the Nashr at the start of Rabīʿ al-Awwal, 799/1396 and completed it in Dhū al-Ḥijjah of the same year; completing it in a period of approximately nine months. The Ṭayyibah he completed in the month of Shaʿbān of the same year, at the age of 48.

336 Bursa is a large city in northwest Turkey, lying in the foothills of roughly 2,500m-high Mount Uludağ near the Sea of Marmara.

TEXT:

وَقَدْ أَجَرْتُهَا لِكُلِّ مُقَرِّرٍ
كَذَا أَجَرْتُ كُلًا مَّنِ فِي عَضْرَي

TRANSLATION:

I grant authorization of it (the Ṭayyibah) to every muqriʾ (teacher of the Qurʾān), likewise, I grant authorization to everyone in my time.

COMMENTARY:

One of the ways of carrying over (taḥammul) knowledge from a master is via ijāzah (authorization from the teacher), especially for those who had to travel far and were not able to spend lengthy periods reading or listening to the master.

Ijāzah is of various types. Some of them are:

1) Ijāzah to a specific person in something specific – the student receives ijāzah for a specific text e.g. the Muqaddimah al-Jazariyyah, the Shāṭibiyyah etc.

2) Ijāzah to a specific person in something general – the student receives ijāzah to transmit all the mentor’s transmissions i.e. transmit all the master’s transmissions in books of Tajwīd, Qirāʾāt, Ḥadīth, Fiqh, Tafsir etc.

3) Ijāzah in something specific to a general group – ijāzah to the entire population of South Africa in the Ṣaḥīḥ of Imam al-Bukhārī.

4) Ijāzah in something general to a general group – ijāzah to everyone who is alive during the lifetime of the master for all his transmissions e.g. Ibn Ḥajar al-Haytamī (d. 909-974) transmits from al-Suyūṭī (849-911) even though the former was approximately three years old when the latter passed away, and they never met; al-Suyūṭī gave ijāzah to all who lived in his lifetime for all his transmissions.

338 See Tadrīb al-Rāwī: 447.
339 See the Thabat of Ibn Ḥajar al-Haytamī: 91.
In this line, Ibn al-Jazarī uses these various types of *ijāzah*. He first grants authorization specifically to every *muqriʾ* (مُكِّ مُلْصِي) – teacher of the Qurʾān – to read and teach what the *Ṭayyibah* comprises (أَجْزَائُهَا). The pronoun in *بَحَزْثُ* refers to the *Ṭayyibah*. In the second half of the line, he grants a general authorization (*ijāzah ʿāmmah*) to every scholar who lives during his lifetime to transmit on his behalf. He does not specify what exactly he grants them *ijāzah* in. Al-Nuwayrī suggests that it is most likely *ijāzah ʿāmmah* for all his transmissions to accommodate for the many who were not able to meet him and yearned to transmit from him.  

Technically, a *muqriʾ* is one who transmits *Qirāʾāt* after having has grasped its meticulous articulation from an expert.  

**TEXT:**

(各异ِن)بَحَزْثُ مُكِّ مُلْصِيَ…

**TEXT:**

(I grant authorisation) in transmission (from me) with its required prerequisites; this is stated by Muḥammad Ibn al-Jazarī.

**COMMENTARY:**

The required prerequisite alluded to in this line is competency in whatever one transmits (أَهْلِيَة).

Thereafter, the author emphasizes this authorization in that it is not merely what he has written, but what he articulates as well (وَقَالَهُ), impressing his name to this authorization.

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341 *Latāʾif al-Ishārāt*: 1/357.
TEXT:
فَظَلَّهُ مِنْ جُوْهَةِ الْغَفْرَانُ

TRANSLATION:
May The Most Merciful have mercy upon him through His grace, and his conviction of forgiveness through His kindness.

COMMENTARY:
As the author started his poem seeking the mercy and forgiveness of Allah (قال مَعَنِيَّ اللهُ، فَأَنْتَ إِلَى الْجَزَاءِ لَعَفِينَ), he ends his poem supplicating Allah’s mercy and forgiveness.

In the second half of the line the author positively aspires for forgiveness from Allah, as all are advised to do, when Allah states in a sacred hadith:

أَنَا عَلَى طَنَّ عَبْدِي، فَأَيْلَّهُ بِي حُبُّ،

I am (to my slave) what he thinks of me, so let him think good/positive thoughts of me.⁶⁴²

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⁶⁴² There are many variations of this particular hadith in the different commentaries and books of hadith as well. See Ghunyat al-Ṭalabah bi Sharḥ al-Ṭayyibah for some of them and their sources.
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