

**A SIMPLIFIED STUDY OF THE
THREE VARIANT READINGS
VIA THE DURRAH**

**A Precursor, Diagrammatic
Representation, and Sequencing**



MUHAMMAD RIYAADH OBARAY

الْبُدُورُ الْمُضِيَّةُ

بِتَلْخِيصِ فَوَائِدِ الْأَيُّوبِيَّةِ

عَلَى

الدُّرَّةِ الْمُضِيَّةِ

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Moreover, the author endeavours for this publication to serve as a *ṣadaqat al-jāriyah* for all living and deceased Muslims. As such, all profits generated from the publication will be utilised to offset the expenses of underprivileged students or teachers of the Qurʾān, prioritising those within the Cape Town region and, subsequently, abroad.

Terms and conditions apply.



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مُقِرٌّ بِالَّذِي قَدْ كَانَ مِنِّي
وَعَفْوِكَ إِنَّ عَفْوَتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنْ
عَضَّضْتُ أَنَا مِثْلِي وَقَرَعْتُ سِئِّي
لَشَرِّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلَيْهِ لَا تُعَذِّبْنِي فَإِنِّي
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا
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System of Transliteration

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

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

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

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

Introduction

The work at hand finds its impetus in astute observations regarding the challenges certain students face in comprehending and assimilating the intricate nuances of the *Durrah* recensional Readings. While some students exhibit a proficient ability to follow and grasp poetic texts and their commentaries, it has been consistently observed that not all students possess the inherent aptitude to do so. Consequently, generating insightful mind maps, which are essential tools for enhancing understanding, presents a significant challenge for many. This situation may be further compounded and exacerbated by the common practise of citing all the *Durrah* Readings in unison, posing a formidable obstacle for some individuals to process and grasp this copious information effectively.

It is noteworthy that while numerous precursor texts via the English language are available for the *Shāṭibiyyah* recensional Readings, with a primary focus on the *uṣūl* [principles of recitation], there are scarce or virtually none existing for the comprehensive *Durrah* Readings, encompassing both its *uṣūl* [principles of recitation] and *farsh* [individual variants].

In response to this exigency, the present work endeavours to serve as a pedagogical solution, offering a systematic and meticulously crafted approach to address the aforementioned challenges. The focal objective is to aid students in their journey towards a comprehensive understanding of the *Durrah* Readings while remaining acutely aware that this work shall not substitute for the genuine study of the poem and its commentary.

In addition, the contents of this book are methodically organised into three distinct chapters, each addressing crucial aspects of the *Durrah* Readings. These aspects include the *uṣūl* [principles of recitation], diagrammatic representations of the *farsh* [individual variants], and the meticulous sequencing of the initial *juz*. The chapters are arranged in a manner that aims to enhance the readers' learning experience by promoting intuition and immersion.

Chapter One embodies a comprehensive overview of the seminal work, "*Fawā'id Al-Ayyūbiyyah*," authored by my esteemed teacher, Qāri' Muḥammad Salīm Gaibie. Within this chapter, the foundational *uṣūl* [principles of recitation] attributed to each

Eponym are individually expounded and elaborated upon. Readers are able to explore the unique stylistic approaches and interpretive nuances exhibited by each masterful Reader due to the distinct focus on individual Eponyms.

Chapter Two assumes an invaluable pedagogical role, offering readers a diagrammatical representation of the multifarious *farsh* [individual/word variants] within the *Durrah*. This visual mapping provides a comprehensive elucidation of the various renditions of different Eponyms, facilitating a thorough comprehension of the intricate textual variations and their potential implications.

Chapter Three encompasses a meticulous presentation of the sequencing of the initial *juz*, a quintessential component of the Eponyms. A noteworthy feature of this chapter lies in the judicious application of colour-coded annotations, seamlessly interweaving the *uṣūl* [principles of recitation] and *farsh* [individual variants] within each verse. This astute arrangement further aids in facile identification and comprehension, offering readers an enhanced and enriched learning experience. To improve clarity and facilitate further exploration, pertinent discussions pertaining to either the “Qirā’āt in the verse” or “The Farsh” have been thoughtfully incorporated into the sequence of select verses, allowing for contextual elaboration and clarification.

Furthermore, adhering to academic conventions, this work diligently integrates textual evidence and peripheral discussions through the use of footnotes, thereby ensuring a rigorous approach and upholding intellectual integrity.

In summation, this work stands as a comprehensive and erudite guide, seeking to empower students with the essential tools to navigate the complex realm of the *Durrah*. I hope that this pedagogical endeavour will cultivate a greater understanding and appreciation of the profound text of the *Durrah* and its commentary, thereby enhancing the intellectual pursuits of both students and scholars. However, as we embark on this scholarly odyssey, let it be reaffirmed that this work serves as an indispensable aid to navigating the complexities of the *Durrah* recensional Readings but shall never supplant the irreplaceable journey of actively engaging with the poem and its multifaceted commentary.

Lastly, I fervently implore Allah ﷻ to forgive my transgressions and accept my sincere endeavour. May it serve as a source of salvation for me in the Hereafter and as a perpetual charity for all Muslims, both those who are alive and those who have passed away.

تَرَكْتُ التَّوَمَّ رَيْي فِي الْيَايِ لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوَالِي
فَوَقَّفَنِي إِلَى تَخْصِيلِ عِلْمِ وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

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أَنْظُرُ بِعَيْنِ الرَّحْمَةِ يَا رَبِّ لِمَحْمَدٍ رِيَاضِ الْفِكْرِ بِالْأَنْوَارِ وَالْجِلَالِ
إِحْفَظْهُ وَاعْفِرْ لَهُ وَأَمَلْهُ رَحْمَةً وَأَسْكِنَهُ الْجَنَّةَ بِالثُّمُورِ وَالتَّعَمِّمِ

The Three Eponymous Readers and their Canonical Transmitters¹

Abū Ja‘far

The first of the Three Readers is Abū Ja‘far Yazīd ibn al-Qa‘qā‘, the client of Abū al-Ḥārith. His name was Jundub ibn Fayrūz, or Fayrūz. He was from amongst the Successors and of the most eminent teachers of Nāfi‘. Abū Ja‘far was taken to Umm Salamah ؓ, the wife of the Prophet ﷺ, while he was still very young. She wiped her hands over his head, and she prayed for him. Perhaps it was this prayer that resulted in Abū Ja‘far becoming one of the most outstanding teachers of the Qur’ān in Ḥijāz. He was the imām of the people of Madīnah regarding Qur’ānic recital and was therefore nicknamed “al-Qārī” – the Reader.

He read the Qur’ān to Abū Hurayrah ؓ and ‘Abd Allah ibn ‘Abbās ؓ. Some suggest that he read to Zayd ibn Thābit ؓ as well.

His students include Nāfi‘, Ibn Jammāz, Ibn Wardān, and his daughter, Maymūnah. He died in 130/747.

¹ The biographical information pertaining to the Three Eponymous Readers have been extracted from *Fawā'id al-Ayyūbiyyah* and have therefore not been cited.

Ibn Wardān

He is ʿĪsā ibn Wardān al-Madanī. His patronym is Abū al-Ḥārith. He was one of the leading teachers of the Qurʾān in Madīnah, an expert instructor and a very precise narrator.

He read to Abū Jaʿfar, Shaybah ibn Niṣāḥ, as well as Nāfiʿ. He was of the earlier and notable students of Nāfiʿ. al-Dānī regards him as one of the most outstanding students of Nāfiʿ, even though he shares Nāfiʿ’*s sanad* by reading to his teachers, Abū Jaʿfar and Shaybah. It is related that his teachers, Abū Jaʿfar and Shaybah, would teach him only ten verses at a time.

His students include Qālūn.

He died in 160/776.

Ibn Jammāz

He is Sulaymān ibn Muḥammad ibn Muslim ibn Jammāz al-Zuhrī al-Madanī. It is stated that his name is Sulaymān ibn Sālim ibn Jammāz. His patronym is Abū al-Rabīʿ.

He was an outstanding and accurate teacher of the Qurʾān, specifically teaching the Qirāʾāt of Abū Jaʿfar and Nāfiʿ.

He read to Abū Jaʿfar and Shaybah. Thereafter, he also read to Nāfiʿ.

He died after 170/786.

Ya‘qūb al-Ḥaḍramī

The second Reader is Ya‘qūb al-Ḥaḍramī. His full name is Ya‘qūb ibn Ishāq ibn Zayd ibn ‘Abd Allah ibn Abū Ishāq. His patronym was Abū Muḥammad, the imām and Qur’ānic instructor in Baṣrah.

His teachers include Abū al-Mundhir Sallām al-Ṭawīl, a student of Abū ‘Amr al-Baṣrī. Some maintain that Ya‘qūb read directly to Abū ‘Amr al-Baṣrī because, on the passing of Abū ‘Amr, Ya‘qūb was 37 years old. He also heard *qirā’at* from Ḥamzah and al-Kisā’ī. Ya‘qūb said: “I read to Sallām for one and a half years.” He further stated: “I read to Shihāb ibn Shurnafāh in five days; Shihāb read to Muslimah al-Muḥāribī in nine days, who in turn read to Abū al-Aswad al-Du‘alī, who read to ‘Ali ؑ.” His highest and closest link to the Prophet ﷺ is his recitation to Abū al-Ash-hab, to Abū Rajā’ al-Uṭāridī, to Abū Mūsā al-Ash‘ārī ؑ, to the Prophet ﷺ; this *sanad* has three links between himself and the Prophet ﷺ.

His students include Rawḥ, Ruways and Abū ‘Umar al-Dūrī, the transmitter of Abū ‘Amr al-Baṣrī.

He died in *Dhū al-Ḥijjah* in the year 205/821 at the age of 88 years. His father, as well as his grandfather, died at the age of 88.

Ruways

He is Muḥammad ibn al-Mutawakkil al-Lu'lu'ī al-Baṣrī. His patronym is Abū 'Abd Allah. He was better known as Ruways, an expert instructor of the Qur'ān, extremely precise in his teachings and well-known. He read to Ya'qūb al-Ḥaḍramī. al-Dānī regards him as one of the most precise students of Ya'qūb.

Ruways would teach the beginner with simple pronunciations like *taḥqīq* of the *hamzahs*, while the more adept and experienced reciter he would teach with more difficult pronunciations, like *tas-hīl*.

Abū Ḥātim says that Ruways read numerous *khatms* to Ya'qūb, and during his time, people were reading his *Qirā'ah*.

He died in Baṣrah in 238/852.

Rawḥ

He is Rawḥ ibn 'Abd al-Mu'min al-Hudhalī al-Baṣrī al-Naḥwī. His patronym is Abū al-Ḥasan. al-Ahwāzī gives his name as 'Abd al-Mu'min ibn Qurrah ibn Khālid al-Baṣrī. al-Dānī documents his name as Ibn 'Abd al-Mu'min ibn 'Abdah ibn Muslim. al-Dānī further states that he was a great teacher of the Qur'ān, reliable, trustworthy and renowned.

He read to Ya'qūb al-Ḥaḍramī and is one of his most outstanding students. He also read to many of the students of Abū 'Amr al-Baṣrī.

al-Bukhārī relates ḥadīth via Rawḥ in his *Ṣaḥīḥ*.

He died in 235/849.

Khalaf

The third Reader is Khalaf. He is Khalaf ibn Hishām ibn Tha‘lab ibn Hashīm ibn Tha‘lab ibn Dāwūd ibn Miqṣam ibn Ghālib. His name is also given as Khalaf ibn Hishām ibn Ṭālib ibn Ghurāb. He was better known as Khalaf al-Bazzār. He disliked that people called him al-Bazzār and would tell them to call him “al-Muqri” – teacher of the Qur’ān. His patronym is Abū Muḥammad. He was born in 150/767.

Khalaf transmits the *Qirā’āt* of all Seven Eponymous Readers: the *Qirā’ah* of Nafi‘ via al-Musayyibī, the *Qirā’ah* of Ibn ‘Āmir via Hishām, the *Qirā’ah* of Ibn Kathīr via Ibn ‘Aqīl, the *Qirā’ah* of Abū ‘Amr via Abū Zayd, the *Qirā’ah* of al-Kisā’ī directly from him, the *Qirā’ah* of ‘Āṣim via Yaḥyā ibn Ādam, and the *Qirā’ah* of Ḥamzah via Sulaym.

His teachers include Sulaym, to whom he read the Qur’ān many times. His students and Canonical transmitters are Ishāq ibn Ibrāhīm and Idrīs ibn ‘Abd al-Karīm.

Khalaf died in *Jamād al-Akhirah*, 229/844.

Ishāq

He is Ishāq ibn Ibrāhīm ibn ‘Uthmān ibn ‘Abd Allah al-Marwazī al-Baghdādī. His patronym is Abū Ya‘qūb. After his teacher’s demise, he read to Khalaf, took his place, and continued teaching the Reading of his teacher.

He died in 286/899.

Idrīs

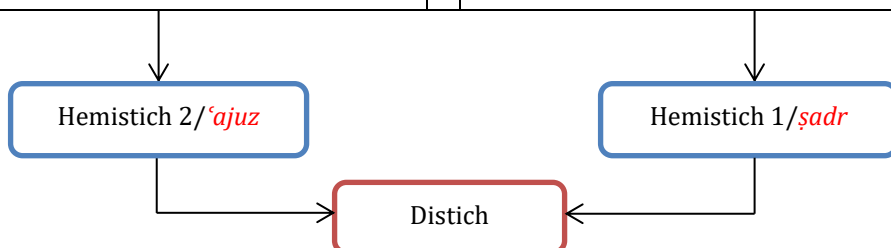
He is Idrīs ibn ‘Abd al-Karīm al-Ḥaddād al-Baghdādī. His patronym is Abū al-Ḥasan. He was one of the leading teachers of the Qur’an during his lifetime, highly accurate in what he taught, and was reliable and trustworthy. He read to Khalaf. He died in 292/905.

Analytical Summary of the Durrah

The complete title of the poem is: *al-Durrah al-Muḍiyyah fī al-Qirā'āt al-Thalāth al-Mutammimah li al-ʿAsharah*, and is written on the *baḥr* of:²

فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِيْلُنْ

ʿarūd	ḥashwu	ḍarb	ḥashwu	1
مَفَاعِيْلُنْ	فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ	مَفَاعِيْلُنْ	فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ	
ʿajuz		ṣadr		



This specific meter is recognised as *al-wazn al-ṭawīl* or simply *al-ṭawīl* [long].³ The length of each meter is determined by a standard number of *taʿīlahs* [feet] employed within it. In this instance, each half comprises four words, resulting in a length of four *taʿīlahs* per half or eight *taʿīlahs* per line. Additionally, each poem is structured with distichs [*abyāt*], where each distich is composed of two identical hemistichs [half a couplet/line]. In the Arabic tradition, the hemistichs are typically written side by side, with a space dividing them. The first hemistich is referred to as *ṣadr* [chest], and the second is known as *ʿajuz* [belly]. The last foot of the *ṣadr* is termed *ḍarb*, while the last foot of the *ʿajuz* is termed *ʿarūd*. Consequently, the remaining parts of the hemistich are known as *ḥashwu*.

² The word *baḥr*, together with its plural being *buhūr*, means sea. However, in classical Arabic poetry, it refers to the poetic meterage of a poem.

³ Classical Arabic poetry encompasses a total of sixteen established meters. It is credited to Khalīl ibn Aḥmad al-Farāhīdī for being the pioneer in discovering that all classical Arabic poetry adheres to one of fifteen meters. Additionally, credit is given to al-Akhfash al-Akbar for identifying the sixteenth meter. *Pegs, Cords, and Ghuls*: 7. *The Persian Meters*: 42. Moreover, it is noteworthy that the poem under consideration, the *Durrah*, adheres to the same poetic meter and style as the *Shātibiyyah*, as expounded in the scholarly work “*Variance in Arabic manuscripts*: 258.”

The *Durrah*, more commonly known as such, serves as a versification of the remaining Three Qirā'āt, encompassing the readings of Abū Ja'far, Ya'qūb, and Khalaf, beyond the scope of the *Shāṭibiyyah*. The poem comprises 241 distichs, which can be categorised as follows:⁴

- The first nine distichs serve as an introductory section to the poem.
- Distichs 10 – 61, a total of 52 distichs, are dedicated to discussing the *uṣūl* [principles of recitation].
- Distichs 62 – 234, totalling 173 distichs, elaborate on the *farsh* [individual/word variants].
- The last seven distichs serve as a conclusion to the poem.

In the context of the Ten Qirā'āt, each Eponymous Three Readers is associated with one of the Seven Readers. Abū Ja'far, the first Eponym, is linked with Nāfi'; Ya'qūb, the second, is linked to Abū 'Amr; and the third, Khalaf al-'Āshir, is linked to his foundational basis, Ḥamzah. However, certain commentators espouse the notion that Khalaf al-'Āshir's basis is Khalaf, who transmits from Ḥamzah. This perspective consequently omits any consideration of Khallād in the *Durrah*. In response to this, my teacher affirms that he views Ḥamzah as the actual basis for Khalaf al-'Āshir, as this is the method through which he grasped and studied the text from his teacher, Qārī' Ayyūb Iṣḥāq.

The most compelling evidence in support of this contention lies in certain print editions where distich seven explicitly designates Ḥamzah as his basis [وَتَاللَّهِمْ مَعَ حَمَزَةٍ قَدْ | وَفِي أَرْكَبٍ فَشَا أَلَا] ⁵. Additionally, in the chapter of *idghām ṣaghīr*, the author states [وَفِي أَرْكَبٍ مَعَنَا] of *Sūrah Hūd* (الْحُودِ), wherein both Khalaf al-'Āshir and Abū Ja'far read with *iṭḥ-hār*. In contrast, Khalaf, the transmitter, exclusively employs *iṭḥ-hār*. Had Khalaf, the transmitter, been the basis, there would have been no need to highlight this variation. On the other hand, Khallād reads with both *iṭḥ-hār* and *idghām*,

⁴ The holograph [manuscript] of al-Nuwayrī comprises 240 distichs instead of 241, given the absence of distich 238 in his copy. *Matn al-Durrah al-Muḍīyyah*: 44.

⁵ Ḥamzah serves as the foundational basis for Khalaf al-'Āshir, according to the perspectives of both 'Abd al-Fattāh al-Qāḍī and Īhāb Fikrī. This assertion finds support in *al-Īḍāh*: 40, as well as in *Taqrīb al-Durrah*: 11 and 269. Notably, among earlier scholars, Aḥmad ibn 'Abd al-Jawwād ibn 'Abd al-Laṭīf also establishes Ḥamzah as his foundational basis, a point evident in *al-Ghurrah al-Bahiyah*: 20.

further bolstering the argument that Ḥamzah serves as the foundational source, not merely Khalaf the transmitter.

Furthermore, the sigla employed for the Eponymous Three Readers correspond to those adopted by al-Shāṭibī for their respective foundational basis in the *Shāṭibiyyah*. Consequently, Ibn al-Jazarī adheres to al-Shāṭibī's precedent regarding the *abjad* sequence of the letters representing the various Readers and their Canonical transmitters.⁶

The sigla for the Eponymous Three Readers and their Canonical transmitters are as follows:

فَصْنُ			حُطِّي			أَبْج		
Ḥamzah	Khalaf	ف	Abū 'Amr	Ya'qūb	ح	Nāfi'	Abū Ja'far	أ
	Ishāq	ض		Ruways	ط		Ibn Wardān	ب
	Idris	ق		Rawḥ	ي		Ibn Jammāz	ج

Additionally, Ibn al-Jazarī, in the *Durrah*, meticulously highlights any differences between the Eponymous Readers and their respective basis; conversely, he omits such differences when they agree with their basis.

In the *Durrah*, differences between an Eponym, including both his Canonical transmitters and his basis, can manifest in three ways:

- 1) The Eponym, along with both his transmitters, may diverge from his basis. For instance, in *Sūrat al-Isrā'*, 2, both transmitters for Ya'qūb read [أَلَّا تَتَّخِذُوا مِنِّي] *alā tattiḥidū minnī* as *khiṭāb* [conjugated second person], whereas his basis, Abū 'Amr, reads [وَيَتَّخِذُوا خَاطِبًا حَلًا] *wayattiḥidū ḥaṭīb ḥalā* as *ghayb* [conjugated third person].⁷
- 2) The Eponym and both his Canonical transmitters may differ from one of the Canonical transmitters of his basis. For instance, in *Sūrat al-Anfāl*, 60, while

⁶ Ibn al-Jazarī similarly embraces the technical usages employed by al-Shāṭibī. These usages encompass the utilisation of the *wāw fāṣilah* when the pronunciation of the word is clear. Conversely, the omission of *the wāw fāṣilah* when its inclusion does not engender any ambiguities or uncertainties, and so forth.

⁷ Distich: 143.

Dūrī reads with *ikhtilās* [vowel reduction] of the *rāʾ*, Yaʿqūb aligns with Sūsī in reading with *iskān* of the *rāʾ*, as found in [أَرْزَانَا] and [أَرْزَانِي].

- 3) One of the Canonical transmitters from the Eponym may differ from both Canonical transmitters of his basis. For example, in *Sūrat al-Anfāl*, 60, Ruways reads [تُرْهَبُونَ], while Abū ʿAmr, via both his transmitters, reads [تُرْهَبُونَ].

In cases where Khalaf al-ʿĀshir’s reading differs from Ḥamzah’s, yet Ibn al-Jazarī remains silent on the matter in the *Durrah*, the student should understand that Khalaf al-ʿĀshir aligns with Khalaf the transmitter of Ḥamzah. For instance, in *Sūrat al-Aʿrāf* and *Sūrat al-Baqarah*, Khallād reads the word [بِضْطَةً] and [بِضْطًا], with both a *sīn* and a *ṣād*, while Khalaf the transmitter only reads it with a *ṣād*. Consequently, Khalaf al-ʿĀshir will also read with a *ṣād*, adhering to Khalaf, the Canonical transmitter for Ḥamzah.⁸

⁸ The afore-mentioned principles also extend to the occurrence of *idghām* involving the *dhāl* in [ذ]. Khalaf al-ʿĀshir implements *idghām* in the instances of [ذ] and [ذ], mirroring the practice of Khalaf the transmitter, whereas Khallād employs *idghām* in the context of [ذ، د، ص، ز، ت]. Conversely, when considering the *idghām* of the *bāʾ* *majzūmah*, the following cases arise:

- [أَوْ يَغْلِبُ فَسَوْفَ] – *Sūrat al-Nisāʾ*: 74.
- [وَإِنْ تَعَجَّبْتَ فَعَجَبٌ] – *Sūrat al-Raʿd*: 5.
- [قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ] – *Sūrat al-Isrāʾ*: 63.
- [قَالَ أَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ] – *Sūrah Ṭāhā*: 97.
- [وَمَنْ لَمْ يَنْتَبْ فَأُولَئِكَ] – *Surat al-Hujarāt*: 11.

Khalaf al-ʿĀshir consistently employs *iṭḥ-hār* in the afore-mentioned instances, paralleling the practice of Khalaf, the transmitter. Conversely, Khallād employs *idghām*, with an exception in the case of *Hujarāt*. Similarly, Khalaf al-ʿĀshir adheres to the reading pattern of Khalaf, the transmitter, employing *imālah* on both the *nūn* and the *hamzah*, as demonstrated in [نَأْتِي] and reads the word [نَأْتِيكَ] with *imālah*. In contrast, Khallād employs *imālah* on the *hamzah* in the former instance and retains the option of reading either *fathḥ* or *imālah* in the word [نَأْتِيكَ].

Basmalah bayna al-Sūratayn & Sūrat al-Fātiḥah

The matter concerning the *isti'ādhah*, encompassing its wording, audibility [loud or soft], and methods of joining, is not deliberated upon by Ibn al-Jazarī. This is due to the unanimous agreement among all Three Eponyms with their respective basis on the subject of *isti'ādhah*.

Consequently, the Eponymous Three Readers exhibit distinct approaches when joining one *Sūrah* with another. Specifically, Abū Ja'far and Ya'qūb offer various options in their readings:⁹

1) **Abū Ja'far and Ya'qūb:** They both opt for the affirmation [*ithbāt*] of the *basmalah*. As a result, they present the following three *awjuh* [options in recitation]:

- **Faṣl al-kul** – This involves separating the end of the *Sūrah* from the *basmalah*, and separating the *basmalah* from the beginning of the subsequent *Sūrah*. [*muqaddam fī al-adā'*]
- **Faṣl al-awwal waṣl al-thānī** – In this method, separating the end of the *Sūrah* from the *basmalah*, but joining the *basmalah* to the beginning of the *Sūrah*.
- **Waṣl al-kul** – This method entails joining the end of the *Sūrah* to the *basmalah*, and concurrently joining the *basmalah* to the beginning of the subsequent *Sūrah*.

Note: Practising *waṣl al-awwal faṣl al-thānī* is deemed impermissible due to the potential misinterpretation that it conveys, implying a connection of the *basmalah* to the preceding *Sūrah*.

2) **Ya'qūb:** Besides the three *awjuh*, he incorporates two more *awjuh*, thereby expanding his total to five possible readings. These additional *awjuh* are as follows:

- **Sakt** – without the *basmalah*. [*sakt is muqaddam over waṣl*]¹⁰

⁹ While Abū Ja'far agrees with the practise of Qālūn; he opposes the practise of Warsh, thereby disregarding the practise of *sakt* and *waṣl*. As for Ya'qūb and Khalaf, they agree with the practise of their basis.

¹⁰ When joining the last verse of *Sūrat al-Anfāl* to the first verse of *Sūrat al-Tawbah*, all the *qurrā'* only practise reading with *sakt* and *waṣl*, with the former being their *muqaddam fī al-adā'* [precedent variant in presentation].

➤ *Waṣl* – without the *basmalah*.

3) **Khalaf:** In contrast, adheres to practising a singular *wajh* [option in reading]:

➤ *Waṣl* – without the *basmalah*.

Note: Abū Ja‘far and Ya‘qūb do not regard the *basmalah* as a verse-terminal, whereas Khalaf considers it to be a verse-terminal.¹¹

Furthermore, Ya‘qūb and Khalaf diverge from their respective basis, opting to read the word as [مَلِكِ], with *ithbāt* of an *alif*. Conversely, Abū Ja‘far aligns with his basis, Nāfi‘, and reads it as [مَلِك], with *ḥahdf* of the *alif*.

Additionally, Khalaf deviates from his basis and consistently reads [الصَّراط] with a *ṣād*, regardless of whether it is *nakirah* [indefinite] or *ma‘rifah* [definite]. On the other hand, Ruways contradicts his basis, Abū ‘Amr, and reads it with a *sīn*, as in [السَّراط].

As for those not explicitly mentioned, such as Abū Ja‘far and Rawḥ, they conform to their respective basis, reading the word with a *ṣād*.

In the forthcoming sub-chapters, each Eponym’s remaining rules will be discussed individually.

¹¹ *Nāḥimat al-Zuhr*: distich 69. In the context of verse-terminals, Abū Ja‘far employs the verse-count of Madānī Awwal, whereas Ya‘qūb adheres to the Baṣrī verse-count. On the other hand, Khalaf aligns himself with the verse-count of ahl al-Kūfah. The Eponyms from Kūfah are ‘Āṣim, Ḥamzah, Kisā‘ī, Khalaf al-‘Āshir, and al-A‘mash. *The Verse-Terminals: a Commentary and Diagrammatic Representation of the Tas-hil by Īhāb Fikrī*: 18.

Principles of recitation for the Eponym Abū Ja‘far

The Madd – In the context of *madd* [prolongations] in recitation, Abū Ja‘far adopts distinct durations of *qaṣr* for *madd munfaṣil* [two morae] and *tawassuṭ* for *madd muttaṣil* [four morae]. It is noteworthy that *madd munfaṣil* is applicable in the following scenarios:

- When the letter of *madd* is followed by a *hamzat al-qaṭ‘* in two separate words, as exemplified by [بِمَا أَنْزَلَ].
- In *waṣl* mode, he reads with *hadhf* [affirmation] of an *alif* in the word [أَنَا] when a *hamzat al-qaṭ‘* succeeds it in a separate word. The *hamzat al-qaṭ‘* can be either *maftūḥah* or *maḍmūmah*, as illustrated by [أَنَا أَوْلُ] or [أَنَا أُحِي].

Note: Abū Ja‘far adopts the practise of *hadhf* [omission] of the *alif*, signifying *qaṣr*, when encountering the word [أَنَا], which is followed by a *hamzat al-qaṭ‘* that is *maksūrah*, as found in [إِنْ أَنَا إِلَّا نَذِيرٌ]¹², or when it is succeeded by any other letter apart from a *hamzat al-qaṭ‘*, as demonstrated in [وَأَنَا رَبُّكُمْ].

Note: Abū Ja‘far reads with *qaṣr* of the *madd badl*, as observed in [أُوتُوا، إِيمَانًا، ءَامَنُوا]¹³, and with *qaṣr* of the *lin* [diphthong], if it is followed by a *hamzah*, as observed in [سَيِّءِ]¹⁴, [سَوَّوَةٌ].

Sakt and Idrāj – Abū Ja‘far employs *idrāj* i.e. reads with *idghām* [assimilation] when reading the following four phrases in *waṣl* mode:

- [عَوَجًا * قَيِّمًا]¹⁵
- [مَرَقِدَنَا * هَدَا]¹⁶
- [مَنْ رَاقِي]¹⁷
- [بَلُّ رَانَ]¹⁸

¹² Abū Ja‘far aligns with Qālūn’s first *wajh* [option in recitation], incorporating *qaṣr* of *madd munfaṣil*. However, he deviates from Qālūn’s secondary *wajh* i.e. *tawassuṭ* of *madd munfaṣil*.

¹³ Abū Ja‘far concurs with Qālūn’s approach and aligns with Warsh’s first *wajh* [option in recitation], yet he diverges from Warsh’s subsequent two *awjuh* i.e. *tawassuṭ* and *ṭul* of the *madd badl*.

¹⁴ Abū Ja‘far adheres to the reading of Qālūn, with *qaṣr* of the *lin* [diphthong]. However, he diverges from Warsh, who reads with *tawassuṭ* and *ṭul* of the *lin*.

¹⁵ *Sūrat al-Kahf*: 1 and 2.

¹⁶ *Sūrah Yāsīn*: 52.

¹⁷ *Sūrat al-Qiyāmah*: 27.

In addition, Abū Ja‘far employs *sakt* [textual constraints] when reading the *ḥurūf al-muqaṭṭa‘āt*. Consequently, he reads [يَسُّ وَالْقُرْآنَ] and [نَّ وَالْقَلَمِ] with *iṭḥ-hār*, as *sakt* is applied to the *ḥurūf al-muqaṭṭa‘āt*.

Note: al-Ḥasan ibn al-Faḍl asserted that the utilisation of *waqf ikhtiyārī* [optional stop] between the letters [حَم] and [عَسَق], even though they are written *mafṣūlah* [disjointly], is impermissible. To support his stance, he referenced the *Nashr*, which posits that *waqf* can only be employed at the end of the *al-ḥurūf al-muqaṭṭa‘āt* [disjointed letters] because they are regarded as a single word, regardless of the disjointed form of [حَم عَسَق]. Nevertheless, he also stated that if *waqf* is indeed implemented between [حَم] and [عَسَق], the reciter must repeat the recitation. This is also the view of ‘Abd al-Raḥmān al-Khalījī. However, he further affirms that whoever applies *waqf* between them should repeat.¹⁹

Despite the afore-mentioned, both al-Ḥasan ibn al-Faḍl and ‘Abd al-Raḥmān al-Khalījī’s viewpoint on this matter is flawed, as the application of *waqf* between [حَم] and [عَسَق] is considered as being *waqf tān* due to it being a verse-terminal for both Kūfi and Ḥimṣī.²⁰

Conversely, it is necessary to recite all five letters before implementing *waqf* for the remaining *qurrā’*. The same principle applies to the application of *sakt* [textual constraints] between the *ḥuruf al-muqaṭṭa‘āt* of [حَم عَسَق] for Abū Ja‘far. Consequently, employing *sakt* between the letters [حَم] followed by *waqf*, and subsequently applying *sakt* between the remaining letters [عَسَق] is not only incorrect but also represents an inaccurate transmission and a discrepancy within the transmission for Abū Ja‘far. In light of this, Madanī perceives the initial verse-terminal as occurring at [الْعَزِيزُ الْحَكِيمُ]. Thus, *sakt* must be applied between each of the five letters. The reciter then has the choice of either applying *sakt* after the *qāf* or *waqf*, with the latter being deemed *waqf jā’iz* [permissible stop].

¹⁸ *Sūrat al-Muṭaffifīn*: 14.

¹⁹ *Ḥall al-Mushkilāt*: pg. 153 – 154.

²⁰ Notably, none of the Eponymous Fourteen Readers resorted to following the Ḥimṣī verse-terminals.

The Mīm al-Jam‘ – Abū Ja‘far adopts the practise of reading with *ṣilah* of the *mīm al-jam‘* [*mīm* suffixed, conjugated second and third person, masculine form] when it is followed by a *mutaḥarrik* letter, which aligns with Ibn Kathīr’s reading. This divergence from his basis becomes evident as Qālūn, in one of his *awjuh* [options in recitation], allows for the omission of *ṣilah*, thereby reading it with *iskān*, while Warsh only employs *ṣilah* before a *hamzat al-qaṭ‘* [disjunctive *hamzah*].

Furthermore, Abū Ja‘far enunciates and prolongs the *mīm al-jam‘* [*mīm* suffixed, conjugated second and third person, masculine form] for the duration of *qaṣr* [two morae] when it is succeeded by a *mutaḥarrik* [vocalised] letter, exemplified in instances such as [عَلَيْهِمْ] and [إِلَيْكُمْ]. However, if the *mīm al-jam‘* is followed by a *sākin* letter, he omits the *ṣilah*, as observed in [عَلَيْهِمُ الْبَابِ]. Likewise, in *waqf* mode, he employs reading with *iskān* [devocalisation] of the *mīm al-jam‘*.

Idghām Kabīr – *Idghām kabīr* is the major assimilation of two vocalised letters, resulting in their pronunciation as one *mushaddad* letter.

Abū Ja‘far reads the word [تَأْمَنَّا]²¹ with “pure” *idghām* [major assimilation of two identical vocalised consonants]. Furthermore, the term “pure” indicates that the word is read without *rawm* [vowel reduction/elision] or *ishmām* [applied assimilation with the devocalisation of the first consonant].

Idghām Ṣaghīr – *Idghām ṣaghīr* pertains to the assimilation of two letters, with the first letter being *sākin*. Its discourse can be categorised into two parts. The first part revolves around specific letters, namely the [ذ of إِذ], the [د of قَدْ], the feminine [ت], and the [ل of هَل and بَل]. The second part focuses on particular words or places where *idghām* occurs, such as in phrases like [وَمَنْ يَفْعَلْ ذَلِكَ] and [عُدْتُ].

Furthermore, the assimilation process involving the letter [ذ of إِذ] occurs into six letters, namely [ج، س، ص، د، ز، ت]. Similarly, the assimilation process of the letter [د of قَدْ] takes place into eight letters, specifically, [ص، ج، ز، ظ، ض، ذ، س، ش]. On the other

²¹ *Sūrah Yūsuf* (يوسف): 11.

hand, the assimilation process of the feminine [ت] takes place into six letters, denoted by [ظ، ز، ص، ث، س، ج].

Abū Ja‘far employs *iṭḥ-hār* in certain instances, specifically in the *dhal* of [ذ]، the *dāl* of [د] and the feminine *tā’*. In comparison to Warsh, he applies *iṭḥ-hār* of the *dāl* of [د] into the *tā’* and the *ḍād*, as well as the feminine *tā’* into the *ṭhā’*. However, he agrees with his basis when applying *iṭḥ-hār* of the *dhal* of [ذ] into its six letters, i.e. [ت، ج، س، د، ص، ز].

Moreover, Abū Ja‘far aligns with his basis by employing *iṭḥ-hār* of the *lām* of [ل] and [ل] when followed by their respective letters. He also agrees with his basis and applies *iṭḥ-hār* when a devocalised *bā’* meets a vocalised *fā’*, as exemplified in [أَوْ يَغْلِبُ فَسَوْفَ]، [وإن تَغْجَبَ فَعَجَبٌ]، among others.

Additionally, Abū Ja‘far employs *idghām ṣaghīr* [minor assimilation] in various instances. These include the assimilation of a devocalised *dhal* into a vocalised *tā’*, observed in:

- The devocalised *dhal* into a vocalised *tā’*, as in [اتَّخَذْتُمْ] and [عُدْتُ]²². Additionally, he reads with with *iṭḥ-hār* in [فَنَبَذْتُهَا].

Similarly, he applies *idghām ṣaghīr* when a devocalised *thā’* is followed by a vocalised *tā’*, as seen in:

- The devocalised *thā’* into a vocalised *tā’*, as in [لَيْتُتْ].

Additionally, he reads with *iṭḥ-hār* in [أُورِثْتُمُوهَا].

He reads with *iṭḥ-hār* in the following two places:

- A devocalised *thā’* into a vocalised *dhal*, as in [يَلْهَتْ ذَلِكَ]²³.
- A devocalised *bā’* into a vocalised *mīm*, as in [ازْكَبْ مَعَنَا]²⁴.

Nun Sākinah and Tanwīn – Abū Ja‘far practises *ikhfā’* of the *nūn sākinah* or the *tanwīn* when it is succeeded by a *ghayn* or a *khā’*, as exemplified in the phrases [قَوْلًا]

²² *Sūrah Ghāfir*: 27 and *Sūrat al-Dukhān*: 20.

²³ *Sūrat al-A‘rāf*: 176.

²⁴ *Sūrah Hūd* ﴿الْحٰكِمِ﴾: 42.

غَيْرًا] and [مِنْ خَوْفٍ].²⁵ Nevertheless, there are three specific instances where he makes an exception to this rule and reads with *ith-hār*:

- [يَكُنْ عَيْنًا]²⁶
- [وَالْمُنْحِنَةَ]²⁷
- [فَسَيُنْغِضُونَ]²⁸

The Hā' al-Kināyah – The *hā' al-kināyah* [*hā'* suffix of the third person masculine singular pronoun], also known as *hā' al-ḍamīr*, refers to the conjugated third person singular masculine pronoun [هُوَ]. It can be affixed to various linguistic elements such as verbs [يُؤَدِّهِ], nouns [أَهْلِهِ], or prepositions [عَلَيْهِ]. In English, it translates as “he,” “him,” or “it.” The discussions surrounding the *hā' al-kināyah* are threefold:

- 1) The question of whether *ṣilah* [lengthening] should be applied to it or not.
- 2) Whether it should be read with a *sukūn* [as a non-vocalised letter].
- 3) Its proper *ḥarakah* [vowelisation] if it is not in a *sākin* [quiescent/devocalised] state.

Ṣilah denotes the joining of a *wāw maddiyyah* or *yā' maddiyyah* to a *mīm al-jam'* or *hā' al-kināyah*, resulting in the elongation of sound during *waṣl* [continuation of recitation] and not during *waqf* [stopping point]. If *ṣilah* is not applied to the *hā' al-kināyah* or it is not read with a *sukūn*, the *ḥarakah* is pronounced without additional lengthening. This occurrence is termed *qaṣr* or *ikhtilās* [vowel reduction/elision] in this context.

The *hā' al-kināyah* can be found in four potential positions:

- 1) Preceded by a *mutaḥarrik* [vocalised/vowelised letter] and followed by a *sākin* [devocalised/devowelised letter], [لَهُ الْمَلِكُ، عَلَى عَبْدِهِ الْكِتَابُ].
- 2) Preceded by a *sākin* and followed by a *sākin*, [آتَيْنَاهُ الْإِنجِيلَ، فِيهِ الْقُرْآنُ].
- 3) Preceded by a *mutaḥarrik* and followed by a *mutaḥarrik*, [إِنَّهُ كَانَ بِهِ بَصِيرًا].

²⁵ Regarding the remaining four letters of the throat, Abū Ja'far employs *ith-hār*.

²⁶ *Sūrat al-Nisā'*: 135.

²⁷ *Sūrat al-Mā'idah*: 3.

²⁸ *Sūrat al-Isrā'*: 51.

- 4) Preceded by a *sākin* and followed by a *mutahārrik*, [*إِجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ*].

Among the *qurrā'*, none of them applies *ṣilah* in the first two positions, while they generally employ *ṣilah* in the third. In the fourth position, Ibn Kathīr typically employs the use of *ṣilah*.

In addition, both Canonical transmitters for Abū Ja'far read the following five words with *iskān* [devocalisation of the vowel] of the *hā' al-kināyah* [*hā'* suffix of the third person masculine singular pronoun]:

- [يُودُّهُ]²⁹
- [نُؤْتِيهِ]³⁰
- [نُؤَلِّهِ]³¹
- [وَنُضَلِّهِ]³²
- [فَالْقَاهُ]³³

As for the words [بِسِيْدِهِ]³⁴ and [يَأْتِيهِ]³⁵, Abū Ja'far reads them with *ṣilah* in *waṣl* mode.

Furthermore, the Canonical transmitters for Abū Ja'far differ in their reading of the words [وَيَتَّقِيهِ], [أَرْجِيهِ], [يَرْضُهُ], and [تُرْزَقَانِيهِ]:

- a) As for the word [وَيَتَّقِيهِ]³⁶:
- Ibn Wardān reads the word with *iskān* of the *hā' al-kināyah*.
 - Ibn Jammāz reads the word with *qaṣr* and *ṣilah* of the *hā' al-kināyah*.³⁷

²⁹ The word appears twice in the verse of *Sūrah Āli Imrān*: 75.

³⁰ *Sūrah Āli Imrān*: 145, and in *Sūrat al-Shūrā*: 20.

³¹ *Sūrat al-Nisā'*: 115.

³² *Sūrat al-Nisā'*: 115.

³³ *Sūrat al-Naml*: 28.

³⁴ *Sūrat al-Baqarah*: 237, *Sūrat al-Baqarah*: 249, *Sūrat al-Mu'minūn*: 88, *Sūrah Yāsīn*: 83.

³⁵ *Sūrah Tāhā*: 75.

³⁶ *Sūrat al-Nūr*: 52.

³⁷ *Tahbīr al-Taysīr*: 152. In another version of the *Durrah* holograph [manuscript], the beginning of this line is written as [وَيَتَّقِيهِ جُدْ حُنْ]. With this variation in the verse, there would be no difference in the reading for Ya'qūb, as he would still read it with *qaṣr*. However, Ibn Jammāz's reading would now have *qaṣr* instead of *ṣilah*, which was mentioned in the previous version. Some scholars have disallowed the *qaṣr* reading for Ibn Jammāz because it is not found in the *Tahbīr*. However, both readings - *ṣilah* and *qaṣr* - are considered permissible since either versions or copies are directly from Ibn al-Jazārī, the original author of both texts. There is no evidence of later additions

- b) As for the word [يَرَضُهُ]:³⁸
- Ibn Wardān reads the word with *qaṣr* and *ṣilah* of the *hā’ al-kināyah*.
 - Ibn Jammāz reads the word with *iskān* of the *hā’ al-kināyah*.
- c) As for the word [أَرْجِيهِ]:³⁹
- Ibn Wardān reads the word without *ṣilah* of the *hā’ al-kināyah*.
 - Ibn Jammāz reads the word with *ṣilah* of the *hā’ al-kināyah*.
- d) As the word [أُتْرَقَانِيهِ]:⁴⁰
- Ibn Wardān reads the word without *ṣilah* of the *hā’ al-kināyah*.
 - Ibn Jammāz reads the word with *ṣilah* of the *hā’ al-kināyah*.

Two Hamzahs in One Word – The term “two *hamzahs* in one word” denotes explicitly the occurrence of two *hamzat al-qaṭ‘is* that are both *mutaḥarrik*, appearing adjacently within a single word. The first *hamzah* in such cases is always a *hamzat al-istifhām* [the interrogative *hamzah*] and therefore remains *maftūḥah* [with a *fathḥah*]. However, the *hārah* [vowel] on the second *hamzah* will change depending on the word context, e.g., [أَنْزَلْنَا، إِذَا، أَنْزَلْنَا]. The *takhfif* [reduction] or *taghyīr* [change] of the *hārah* will always apply to the second *hamzah*.

It is essential to clarify that the term “two *hamzat al-qaṭ‘is*” excludes cases where a *hamzat al-qaṭ‘* appears alongside a *hamzat al-waṣl* within the same word, e.g., [أَطَّلَعَ الْعَيْبَ، الدَّكْرَيْنِ]. Additionally, when we refer to “both *mutaḥarrik*,” it means that both

made by other scholars. Additionally, al-Mutawallī grants allowance for both *qaṣr* and *ṣilah* [*al-wajhān ṣaḥīḥān*] in *al-Wujūh al-Musfīrah*. While upholding the perspective that Ibn Jammāz’s reading entails the constraint of *qaṣr*, both al-Qāḍī and ‘Abd al-Rāziq remain aligned. It is noteworthy that *qaṣr* is also affirmed by al-Zabīdī, who read directly to Ibn al-Jazarī, and this assertion is consistently reflected in the printed editions of Muḥammad al-Munayyir al-Samannūdī and Aḥmad ibn ‘And al-Jawwād ibn ‘Abd al-Laṭīf. Conversely, in contrast to these perspectives, al-Ḍabbā‘ posits that both the *qaṣr* and *ṣilah* approaches are allowed. *al-Īdāḥ* of al-Qāḍī: 73, *al-Budūr al-Zahīrah*: 2/621 – 622, *al-Īdāḥ of al-Zabīdī*: 119, *Bahjat al-Marḍīyah*: 18 – 19.

³⁸ *Sūrat al-Zumar*: 7.

³⁹ *Sūrat al-A‘rāf*: 111 and *Sūrat al-Shu‘arā’*: 36. The word in question does not find discourse within the context of the *Shātibīyah*, thereby rendering it distinctive and exclusive to the realm of the *Durrah*.

⁴⁰ *Sūrah Yūsuf* (يُوسُف): 37. The word in question does not find discourse within the context of the *Shātibīyah*, thereby rendering it distinctive and exclusive to the realm of the *Durrah*.

hamzahs are vocalised, excluding cases where the second *hamzah* is *sākinah* [unvocalised], e.g., [آدَمَ]. The phrase “alongside each other” serves to exclude examples like [أَنْبَأَهُمْ], where the two *hamzahs* are not directly adjacent to each other. Finally, the restriction “in one word” excludes instances like [جَاءَ أَمْرُنَا], where the two *hamzahs* appear in separate words.

Abū Ja‘far employs a distinct approach when encountering two *hamzat al-qaṭ‘īs* in a word. In this context, regardless of whether the second *hamzah* is *maftūḥah* [with a *fathah*], *maḍmūmah* [with a *ḍammah*], or *maksūrah* [with a *kasrah*], Abū Ja‘far reads with *tas-hīl* of the second *hamzah* and *idkhāl* of the first *hamzah*. This pattern is evident in the following examples:

- [ءَأَنْذَرْتَهُمْ]
- [أَأُزِنْتُمْ]
- [أَأِنَّكُمْ]

As for the phrase [أَأِنَّكَ لَأَنْتَ يُوسُفُ]⁴¹, Abū Ja‘far reads it as *ikhbār* [informative].

In addition, when encountering the phrases [أَأَنَّ كَانَ ذَا مَالٍ وَبَيْنَيْنِ]⁴² and [ءَأَذْهَبْتُمْ]⁴³, Abū Ja‘far reads them as *istifhām* i.e., *tas-hīl* with *idkhāl*.

Finally, the word [ءَأَمَنْتُمْ] appears in *Sūrahs Ṭāhā*, verse 71, *al-A‘rāf*, verse 123, and *al-Shu‘arā’*, verse 49, within the Qur’anic text:

- 1) *Sūrat al-A‘rāf*, verse 123:

﴿قَالَ فِرْعَوْنُ امْنُتُمْ بِهِ قَبْلَ أَنْ اذْنَ لَكُمْ^ع﴾

- 2) *Sūrah Ṭāhā*, verse 71:

﴿قَالَ امْنُتُمْ لَهُ قَبْلَ أَنْ اذْنَ لَكُمْ^ط﴾

- 3) *Sūrat al-Shu‘arā’*, verse 49:

﴿قَالَ امْنُتُمْ لَهُ قَبْلَ أَنْ اذْنَ لَكُمْ^ع﴾

⁴¹ *Sūrah Yūsuf*: 90.

⁴² *Sūrah Nūn*: 14.

⁴³ *Sūrat al-Aḥqāf*: 20.

Originally, the word [ءَأَمَّنْتُمْ] had three *hamzahs*, with the first two being *maftūḥah* and the third one being *sākinah* [devocalised]. However, all the *qurrā'* make *ibdāl* of the third *hamzah* by transforming it into an *alif*, reading it as [ءَأَمَّنْتُمْ].

Abū Ja'far takes a distinctive approach by reading *tas-hīl* of the second *hamzah* without *idkhāl* [including an *alif*], which is consistent with the practise of other Readers since none of them includes an *alif* due to the presence of three consecutive *alifs* in this word.

The Recurring Hamzat al-Istifhām – The recurring *hamzat al-istifhām* is encountered in one verse on certain occasions, and occasionally, it may recur across two consecutive verses.⁴⁴ Abū Ja'far's approach diverges from his basis as he reads all of the first occurrences of the *hamzat al-istifhām* [consecutive *hamzah* interrogatives] as *ikhbār* [informative: articulation of the second *hamzah* interrogative and dropping the first]. He, therefore, reads all second occurrences as *istifhām*. This takes place in the following nine places:

- 1) *Sūrat al-Ra'd*, verse 5:

﴿وَأِنْ تَعَجَّبَ فَعَجَبْ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنْآ لَفِي خَلْقٍ جَدِيدٍ ؕ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ؕ وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ ؕ وَأُولَئِكَ أَصْحَابُ النَّارِ ؕ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾﴾

- 2) *Sūrat al-Isrā'*, verses 49 and 98:

﴿وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْآ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾﴾
 ﴿ذَلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْآ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾﴾

- 3) *Sūrat al-Mu'minūn*, verse 82:

﴿قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنْآ لَمَبْعُوثُونَ ﴿٨٢﴾﴾

- 4) *Sūrat al-Naml*, verse 67:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا آبَاءُنَا إِنَّا لَمُخْرَجُونَ ﴿٦٧﴾﴾

⁴⁴ The student should keep in mind that in most cases, when the *qurrā'* read with *istifhām* in the first occurrence of a *hamzat al-istifhām*, they will recite as *ikhbār* in the second occurrence, and vice versa. Occasionally, they may read both occurrences as *istifhām*. However, they will never read both occurrences as *ikhbār*. Once this principle is comprehended, the discussion will become easier to understand.

5) *Sūrat al-ʿAnkabūt*, verses 28 and 29:

﴿وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَنَا تُؤَنُّونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْنُكُمْ لَمَّا تَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّبِيلَ ﴿٢٩﴾ وَتَأْتُونَ فِي نَادِيِكُمْ الْمُنْكَرَ طَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٠﴾﴾

6) *Sūrat al-Sajdah*, verse 10:

﴿وَ قَالُوا إِذَا صَلَّلْنَا فِي الْأَرْضِ إِذَا لَفِي خَلْقٍ جَدِيدٍ ﴿١٠﴾ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كَفِرُونَ ﴿١١﴾﴾

7) *Sūrat al-Şāffāt*, verse 53:

﴿إِذَا مِثْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا إِذَا لَمَدِيْتُونَ ﴿٥٣﴾﴾

8) *Sūrat al-Wāqīʿah*, verse 47:

﴿وَ كَانُوا يَقُولُونَ ﴿٤٧﴾ إِذَا مِثْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا إِذَا لَمَبْعُوثُونَ ﴿٤٨﴾﴾

9) *Sūrat al-Nāziʿāt*, verses 10 and 11:

﴿يَقُولُونَ ﴿١٠﴾ إِذَا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١١﴾ إِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١٢﴾﴾

As for its first occurrence in *Sūrat al-Şāffāt* and its occurrence in *Sūrat al-Wāqīʿah*, he reads them with *istifhām* of the first and *ikhbār* of the second.

1) *Sūrat al-Şāffāt*, verses 16:

﴿إِذَا مِثْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا إِذَا لَمَبْعُوثُونَ ﴿١٦﴾﴾

2) *Sūrat al-Wāqīʿah*, verse 47:

﴿وَ كَانُوا يَقُولُونَ ﴿٤٧﴾ إِذَا مِثْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا إِذَا لَمَبْعُوثُونَ ﴿٤٨﴾﴾

Two Hamzahs in Two Separate Words – In the context of two *hamzahs* appearing in two separate words, also known as *hamzat al-qaṭʿ*, a specific configuration is required. These *hamzahs*, referred to as *mutaḥarrik* [vowel movement], occur consecutively, with the first *hamzah* at the end of one word and the second *hamzah* at the beginning of the following word. It is essential to note that these two *hamzahs* are pronounced together solely in *waşl* mode.

The cases of two *hamzahs* appearing in two words can be categorised as follows:

- 1) [مُتَّفِقُ الْحَرَكَةِ] – When both *hamzahs* possess the same *ḥarakāt* [vowelisations], they may be both *maftūḥah* [pronounced with an open vowel, represented by *fathah*], both *maḍmūmah* [pronounced with a closed vowel, represented by *ḍammah*], or both *maksūrah* [pronounced with a shortened vowel, represented by *kasrah*]. Example:

- [جَاءَ أَحَدٌ، جَاءَ أَمْرُنَا]
- [أَوْلِيَاءُ أَوْلِيكَ]
- [مِنَ السَّمَاءِ إِنَّ]

- 2) [مُخْتَلِفُ الْحَرَكَةِ] – When the two *hamzahs* have different *ḥarakāt* [vowel movements], they fall into five subcategories:

- a) The first *hamzah* is *maftūḥah*, and the second is *maksūrah* [تَفِيءَ إِلَى].
- b) The first *hamzah* is *maftūḥah*, and the second is *maḍmūmah* [جَاءَ أُمَّةً].
- c) The first *hamzah* is *maḍmūmah*, and the second is *maftūḥah* [نَشَاءُ أَصْبَنًا].
- d) The first *hamzah* is *maksūrah*, and the second is *maftūḥah* [مِنَ السَّمَاءِ أَوْثِنَتَا].
- e) The first *hamzah* is *maḍmūmah*, and the second is *maksūrah* [يَنشَاءُ إِلَى].

It is worth noting that there are no instances in the Qur’ān where the first *hamzah* is *maksūrah* and the second is *maḍmūmah*.

Furthermore, Abū Ja’far reads with *tas-hīl* of the second *hamzah* if both *hamzahs* agree in their vowels.

As for when they disagree in vowels, Abū Ja’far’s approach does not diverge from his basis.

The Isolated Hamzah – When occurring without another *hamzah* adjacent to it, it is referred to as the “isolated *hamzah*.” This isolated *hamzah* can be further categorised into two types:

- The *hamzat al-sākinah*. It appears in the *fā’ kalimah*, the *‘ayn kalimah*, or the *lām kalimah*, as exemplified by words like [مُؤْمِنُونَ، الدُّبُّ، and إِقْرَأْ]. In this

particular chapter, the *takhfif* [reduction] of the *hamzah sākinah* can be via *ibdāl* or *ibdāl* with *idghām*.

- The *hamzat al-mutaḥarrrikah*. *Takhfif* of the *hamzah mutaḥarrrikah* involves the use of *ibdāl*, *ḥadhf*, *ibdāl* with *idghām*, and *tas-hīl*.

Abū Ja‘far generally reads with *ibdāl* of the *hamzah*, whether the *hamzah* assumes the *fā’*, ‘*ayn* or *lām kalimah*, with the exception of [أَنْبِئْتَهُمْ]⁴⁵ and [وَنَبِّئْتَهُمْ]⁴⁶.

- a) Abū Ja‘far reads the word [وَرِيًّا] with *ibdāl* of the *hamzah* into a *yā’* and subsequently reads with *idghām ṣaghīr* [minor assimilation of a devocalised *yā’* into a vocalised *yā’*], as in [وَرِيًّا].
- b) Abū Ja‘far reads the word [الرُّيَا] with *ibdāl* of the *hamzah* into a *wāw*, thereafter changing the *wāw* into a *yā’* and subsequently reading *idghām ṣaghīr* [minor assimilation of an devocalised *yā’* into a vocalised *yā’*], as in [الرُّيَا]. The same applies for Abū Ja‘far when reading all occurrences of the word, as in [لِلرُّيَا تَعْبُرُونَ]⁴⁷, [أَفْتُونِي فِي رُيِّي]⁴⁸ and [رُيَّاكَ]⁴⁹ of *Sūrah Yūsuf* [يُوسُفَ], 5 etc. are all included.⁵⁰

Furthermore, the Canonical transmitters for Abū Ja‘far exhibit differences in their readings of the word [يُؤَيِّدُ]:

- Ibn Jammāz reads the word with *ibdāl* of the *hamzah* into a *wāw*, resulting in [يُؤَيِّدُ]⁵¹.
- Ibn Wardān reads the word with *taḥqīq* of the *hamzah*.

Abū Ja‘far adopts *ibdāl* of the *hamzah* into a *wāw* in words such as [مُؤَجَّلًا], where the *hamzah maftūḥah* is the *fā’ kalimah* and is preceded by a *ḍammah*, as in [مُؤَجَّلًا]. This

⁴⁵ *Sūrat al-Baqarah*: 33.

⁴⁶ *Sūrat al-Hijr*: 51 and *Sūrat al-Qamar*: 28.

⁴⁷ *Sūrah Yūsuf* [يُوسُفَ]: 43.

⁴⁸ *Sūrah Yūsuf* [يُوسُفَ]: 43 and 100.

⁴⁹ *Sūrah Yūsuf* [يُوسُفَ]: 5.

⁵⁰ Through the explicit delineation of [الرُّيَا] along with all its other appearances, the scope excludes words such as [وَتُؤَيِّدُ] in *Sūrat al-Aḥzāb*, 51, and [وَتُؤَيِّدُ] in *Sūrat al-Ma‘ārij*, 13. These excluded instances are subjected to the exclusive practice of *ibdāl* and not the combined application of *ibdāl* with *idghām*.

⁵¹ *Sūrah Āl ‘Imrān*: 13.

application includes words like [يُؤَخَّرُهُمُ، وَالْمَوْلَّفَةَ، مُؤَدِّنٌ، يُؤَاخِذُ، يُؤَدِّه، يُؤَلِّفُ], but excludes words like [وَلَوْلَا، بِسْوَإِ، فَوَادَكَ] since the *hamzah maftūḥah*, although preceded by a *ḍammah*, is not the *fā’ al-kalimah*. For these words, Abū Ja‘far reads them with *taḥqīq* of the *hamzah*.

Abū Ja‘far employs *ibdāl* of the *hamzah* into a *yā’* when reading the following thirteen words during both *waṣl* and *waqf* mode:

- [فُرِيَ] ⁵²
- [أُسْتَهْزِي] ⁵³
- [نَاشِئَةً] ⁵⁴
- [رِئَاءَ النَّاسِ] ⁵⁵
- [لَتَسَوَّتْ لَهُمْ] ⁵⁶
- [لَيَبْطِئَنَّ] ⁵⁷
- [شَانِيئَكَ] ⁵⁸
- [خَاسِيَةً] ⁵⁹
- [مِلَّتْ] ⁶⁰
- [خَاطِئَةً] ⁶¹
- [بِالْخَاطِئَةِ] ⁶²
- The words [الْمَيْتَانِ، فَيْتَيْنِ، فَيْئَةً، مَائَتَيْنِ] wherever they appear in the Qur’ān.

In reading the word [مَوْطِئًا], Abū Ja‘far possesses the option of either reading the word with *ibdāl* of the *hamzah* or with *taḥqīq*. ⁶³

⁵² *Sūrat al-A‘rāf*: 204 and *Sūrat al-Inshiqāq*: 21.

⁵³ *Sūrat al-An‘ām*: 10, *Sūrat al-Ra‘d*: 32 and *Sūrat al-Anbiyā’*: 41.

⁵⁴ *Sūrat al-Muzzammil*: 6.

⁵⁵ *Sūrat al-Baqarah*: 264, *Sūrat al-Nisā’*: 38 and *Sūrat al-Anfāl*: 47.

⁵⁶ *Sūrat al-Naḥl*: 41 and *Sūrat al-‘Ankabūt*: 58.

⁵⁷ *Sūrat al-Nisā’*: 72.

⁵⁸ *Sūrat al-Kawthar*: 3.

⁵⁹ *Sūrat al-Mulk*: 4.

⁶⁰ *Sūrat al-Jinn*: 8.

⁶¹ *Sūrat al-‘Alaq*: 16.

⁶² *Sūrat al-Hāqqah*: 9.

⁶³ *Sūrat al-Tawbah*: 12.

Regarding words with a *hamzah maḍmūmah* which is preceded by a *kasrah*, Abū Ja‘far consistently employs *ḥadhf* of the *hamzah* while also adding a *ḍammah* on the preceding letter:

- The word [مُسْتَهْرُونَ] is read as [مُسْتَهْرُونَ].
- The word [أَنْبُونِي] is read as [أَنْبُونِي].⁶⁴
- The word [لِيَوَاطُوا] is read as [لِيَوَاطُوا].⁶⁵
- The word [قُلِ اسْتَهْرُوا] is read as [قُلِ اسْتَهْرُوا].⁶⁶
- The word [مُتَّكُونَ] is read as [مُتَّكُونَ].⁶⁷

Abū Ja‘far consistently employs *ḥadhf* of the *hamzah* in the following three words, wherein the *hamzah maḍmūmah* is preceded by a *fathḥah*, while the preceding letter retains its *fathḥah*:

- The word [وَلَا يَطُونَ] is read as [وَلَا يَطُونَ].⁶⁸
- The word [تَطُوهَا] is read as [تَطُوهَا].⁶⁹
- The word [أَنْ تَطُوهُمْ] is read as [أَنْ تَطُوهُمْ].⁷⁰

Furthermore, Abū Ja‘far employs *ḥadhf* of the *hamzah* in the word [مُتَّكًا], wherein the *hamzah maftūḥah* is preceded by a *fathḥah*, resulting in the reading [مُتَّكًا].⁷¹

In three specific words, regardless of whether they are in a definite or indefinite state, Abū Ja‘far reads with *ḥadhf* of the *hamzah* when it is *maksūrah* and preceded by a *kasrah*:

- [خَاطِبِينَ] and [الْخَاطِبِينَ].⁷²
- [مُتَّكِينَ].⁷³

⁶⁴ *Sūrat al-Baqarah*: 31.

⁶⁵ *Sūrat al-Tawbah*: 37.

⁶⁶ *Sūrat al-Tawbah*: 64.

⁶⁷ *Sūrah Yāsīn*: 56.

⁶⁸ *Sūrat al-Tawbah*: 120.

⁶⁹ *Sūrat al-Aḥzāb*: 27.

⁷⁰ *Sūrat al-Fath*: 25.

⁷¹ *Sūrah Yūsuf* الْيُوسُفِ: 31.

⁷² *Sūrah Yūsuf* الْيُوسُفِ: 29 and 97.

⁷³ *Sūrat al-Raḥmān*: 54 and 76.

➤ [المُسْتَهْرِزِينَ].⁷⁴

However, it is noteworthy that while Abū Ja‘far aligns with the reading of his basis when reading words like [الصَّابِثُونَ] and [الصَّابِثِينَ] with *ḥadhf* of the *hamzah*, he diverges from his basis in the case of words like [خَاسِئِينَ], where he opts to read with *taḥqīq* of the *hamzah*.

Moreover, the Canonical transmitters for Abū Ja‘far present divergent readings for the word [المُنْشِئُونَ].⁷⁵ While Ibn Wardān has the option to read the word with or without *ḥadhf* of the *hamzah*, Ibn Jammāz exclusively reads it with *ḥadhf* of the *hamzah*.

In contrast, Abū Ja‘far employs *idghām ṣaghīr* [minor assimilation] of the *hamzat al-mutaḥarrikah* [vocalised *hamzah*] when it is preceded by a *sākin* [unvocalised] letter:

- The word [جُرُءًا] is read as [جُرًا], with *idghām ṣaghīr* [minor assimilation of two identical consonants].⁷⁶
- The word [جُرُءٌ] is read as [جُرٌ], with *idghām ṣaghīr* [minor assimilation of two identical consonants].⁷⁷
- The word [كَهَيْئَةً] is read as [كَهَيَّْةً], with *idghām ṣaghīr* [minor assimilation of two identical consonants].⁷⁸
- The word [النَّسِيءُ] is read as [النَّسِيءِ], with *idghām ṣaghīr* [minor assimilation of two identical consonants].⁷⁹

Abū Ja‘far demonstrates specific reading patterns for five words, employing *tas-hīl* of the *hamzah* in each instance:

- The word [أَرَاءَيْتَ], and its variations, such as [أَرَاءَيْتَكَ], [أَرَاءَيْتُمْ], [أَرَاءَيْتُمُ], [أَفَرَاءَيْتَ].

⁷⁴ *Sūrat al-Hijr*: 95.

⁷⁵ *Sūrat al-Wāqī‘ah*: 72.

⁷⁶ *Sūrat al-Baqarah*: 260 and *Sūrat al-Zukhruf*: 15. The word [المُسْتَهْرِزِينَ] is singularly encountered within the Qur‘ān, specifically in *Sūrat al-Hijr*, 95. While the author presents it in the form of [المُسْتَهْرِزِينَ], it is noteworthy that this word does not appear as *nakirah* [indefinite state].

⁷⁷ *Sūrat al-Hijr*: 44.

⁷⁸ *Sūrah Āl ‘Imrān*: 49 and *Sūrat al-Mā‘idah*: 110.

⁷⁹ *Sūrat al-Tawbah*: 37.

- In all instances where the word [إِسْرَائِيلَ] appears in the Qur'an, Abū Ja'far reads with *taḥqīq* of the first *hamzah* and *tas-hīl* of the second *hamzah*. Due to a change taking place in the cause of the *madd* [*sabab al-madd*], both *qaṣr* and *madd* are read, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation].
- The word [وَكَايْنِ] is read as [وَكَايْنُ], with *idkhāl* of an *alif* following the *kāf* and *tas-hīl* of the *hamzah*, both *qaṣr* and *madd* are read, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation].⁸⁰
- The word [اللَّاءِ] is read without a *yā'* following the *hamzah* while applying *tas-hīl* in the *hamzah*, with both *qaṣr* and *madd* are read, with the latter being his *muqaddam fī al-adā'* [precedent variant in presentation].⁸¹
- The word [هَأَنْتُمْ] is read with *qaṣr* [2 morae] of the *hā' al-tanbīh* and with *tas-hīl* of the *hamzah*.⁸²

Additionally, Abū Ja'far reads the word [لِئَلَّا]⁸³ with *taḥqīq* of the *hamzah*, and all variations of the word [الَّتِي] with *ibdāl* of the *hamzah*, such as [التَّيِّبِينَ, التَّمُوءَةَ, نَبِيًّا, نَبِيًّا], [الْأَنْبِيَاءِ, الْأَنْبِيَاءِ, التَّيِّبُونَ].

Naql – Abū Ja'far generally does not read with *naql* [*hamzah* lenition] except for the words [الآنَ], [مِلْءُ] and [رُدْءًا].

- a) The word [الآنَ]⁸⁴ presents a difference in reading among the Canonical transmitters:

⁸⁰ Despite Abū Ja'far agreeing with the reading of his basis, Ibn Kathīr, by reading with *ithbāt* of an *alif* following the *kāf*; he opposes his basis when reading with *tas-hīl* of the *hamzah*. The word appears in seven places in the Qur'an: *Sūrah Āl 'Imrān*: 146, *Sūrah Yūsuf* ﷻ: 105, *Sūrat al-Hajj*: 45, 48, *Sūrat al-Ankabūt*: 60, *Sūrah Muḥammad* ﷺ, 13 and *Sūrat al-Ṭalāq*: 8.

⁸¹ While he agrees with the reading of Warsh, the Canonical transmitter for the Epynom Nāfi; he differs with Qālūn who reads with *taḥqīq* of the *hamzah*. The word appears in *Sūrat al-Aḥzāb*: 4, *Sūrat al-Mujādalah*: 3 and *Sūrat al-Ṭalāq*: 4.

⁸² The word appears in four places in the Qur'an: *Sūrah Āl 'Imrān*: 66 and 119, *Sūrat al-Nisā'*: 109 and in *Sūrah Muḥammad* ﷺ: 38.

⁸³ *Sūrat al-Baqarah*: 150, *Sūrat al-Nisā'*: 165 and *Sūrat al-Ḥadīd*: 29. While Abū Ja'far opposes the practise of his basis, Warsh; he agrees with the reading of Qālūn.

⁸⁴ *Sūrat al-Baqarah*: 71 and 187, *Sūrat al-Nisā'*: 18, *Sūrat al-Anfāl*: 66, *Sūrah Yūnus* ﷻ: 51 and 91, *Sūrah Yūsuf* ﷻ: 51 and *Sūrat al-Jinn*: 9.

- Ibn Wardān reads the word with *naql*.
 - Ibn Jammāz reads the word without *naql*.
- b) As for [مِلْءٌ], the Canonical transmitters differ in their reading:
- Ibn Wardān reads the word with *naql* during *waqf* and *waṣl* mode, as in [مِلْءُ الْأَرْضِ]. Additionally, he has the option of applying *waqf* with *iskān*, *rawm* or *ishmām* when stopping on the *lām*.
 - Ibn Jammāz reads the word without *naql*.
- c) In the case of [رُدَّةً], Abū Ja‘far reads it with *naql* and applies *ibdāl* of the *tanwīn* into an *alif* during *waqf* and *waṣl* mode.

Fath and Imālah – Abū Ja‘far does not read any words with the pronounciative technique of *imālah*. As for the word [مُجْرِنَهَا], he reads it with a *ḍammah* on the *mīm*, and *fath* of the *rā’*, as in [مُجْرِنَهَا].

The Rā’ and the Lām – Abū Ja‘far does not read with *tarqīq* [depharyngealisation] of the *rā’*, as observed in words like [كَثِيرًا، خَيْرًا]. Likewise, he does not read with *taghlīṭh* [pharyngealisation] of the *lām*, as seen in words like [الطَّلَاق، الصَّلَاة].

Waqf mode according to Rasm (Orthography of the ‘Uthmānic script) – In *waqf* mode, according to the orthography of the ‘Uthmānic script [*rasm*], Abū Ja‘far adopts different reading practises for specific words. For instance, when encountering the word [يَا أَبَتِ], he reads it with a *hā’*, as in [يَا أَبَهُ].⁸⁵

When the *yā’ mutakallim* is *mushaddad*, as seen in words like [مَا خَلَقْتُ يَدَيَّ، أَلَّا تَعْلَمُوا عَلَيَّ]، [بِمُضْرِحِي، يُبَدِّلُ الْقَوْلُ لَدَيَّ]، Abū Ja‘far agrees with the reading of his basis and applies *waqf* on these words without the *hā’ al-sakt*. The same approach applies when he reads the following words in *waqf* mode:

- Words of lamentation, such as [يَا حَسْرَتِي، يَا أَسْفَى].
- The adverb [نَمَّ].

⁸⁵ *Sūrah Yūsuf* [الْيُوسُف]: 4 and 100, *Sūrah Maryam*: 42, 43, 44 and in verse 45, *Sūrat al-Qaṣaṣ*: 26 and *Sūrat al-Ṣāffāt*: 102.

Moreover, Abū Ja‘far does not read any of the following words with a *hā’ al-sakt* in *waqf* mode, for example [فَهُوَ، فَهِيَ]، [أَنْ تَنْكِحُوهُنَّ، لَا تَخْرُجُوهُنَّ]، and so forth.

However, in nine specific places where the *hā’ al-sakt* is written in the Qur’ān, Abū Ja‘far agrees with his basis and reads with *ithbāt* of a *hā’ al-sakt* during both *waṣl* and *waqf* modes:

- 1) [عَنِّي سُلْطَنِيَهْ خُدُوهُ] – *Sūrat al-Hāqqah*, verses 29 – 30.
- 2) [عَنِّي مَالِيَهْ هَلَكْ] – *Sūrat al-Hāqqah*, verses 28 – 29.
- 3) [مَا هِيَهْ نَارٌ حَامِيَهْ] – *Sūrat al-Qārī‘ah*, verses 10 – 11.
- 4) [اقْرَأُوا كِتَابِيَهْ إِنِّي ظَنَنْتُ] – *Sūrat al-Hāqqah*, verses 19 – 20.
- 5) [لَمْ أُوْتِ كِتَابِيَهْ وَلَمْ أَدْرِ] – *Sūrat al-Hāqqah*, verses 25 – 26.
- 6) [أَنِّي مُلْقِي حِسَابِيَهْ فَهَوْ فِي] – *Sūrat al-Hāqqah*, verses 20 – 21.
- 7) [وَلَمْ أَدْرِ مَا حِسَابِيَهْ يَلِيْتَهَا] – *Sūrat al-Hāqqah*, verses 26 – 27.
- 8) [لَمْ يَتَسَتَّهْ وَانْظُرْ] – *Sūrat al-Baqarah*, verse 259.
- 9) [فِيهِدُهُمْ اقْتَدِهْ قَلَّا أَسْأَلْكُمْ] – *Sūrat al-An‘ām*, verse 90.

In *waqf* mode, when encountering the phrase [أَيًّا مَا تَدْعُوا]⁸⁶ Abū Ja‘far concurs with the reading of his basis. Although this precept is explicitly mentioned in texts, Ibn al-Jazarī permits *waqf* on either one of the two readings for all Ten Eponymous Readers in *waqf* mode since they are written separately.

Furthermore, in *waqf* mode, Abū Ja‘far aligns to the reading of his basis and observes *waqf* on the following 11 words without the *yā’*. These words appear in the following 17 places:

- 1) [وَمَنْ يُؤْتِ الْحِكْمَةَ] – *Sūrat al-Baqarah*, verse 269.
- 2) [وَسَوْفَ يُؤْتِ اللَّهُ] – *Sūrat al-Nisā’*, verse 146.
- 3) [وَإِخْسَانِ الْيَوْمِ] – *Sūrat al-Mā‘idah*, verse 3.
- 4) [يَقْضُ الْحَقَّ] – *Sūrat al-An‘ām*, verse 57.
- 5) [نُنَجِّ الْمُؤْمِنِينَ] – *Sūrah Yūnus* ﷺ, verse 103.
- 6) [وَإِذِ التَّمَلُّ] – *Sūrat al-Naml*, 1 verse 8.
- 7) [بِالْوَادِ الْمُقَدَّسِ] – *Sūrah Tāhā*, verse 12.

⁸⁶ *Sūrat al-Isrā’*: 110.

- 8) بِالْوَادِ الْمُقَدَّسِ] – *Sūrat al-Nāzi‘āt*, verse 16.
- 9) [الْوَادِ الْأَيْمَنِ] – *Sūrat al-Qaṣaṣ*, verse 30.
- 10) [لِهَادِ الَّذِينَ] – *Sūrat al-Hajj*, verse 54.
- 11) [بِهَيْدِ الْعُمِيِّ] – *Sūrat al-Rūm*, verse 53.
- 12) [يُرْدِنِ الرَّحْمَنِ] – *Sūrah Yāsīn*, verse 23.
- 13) [صَالِ الْجَحِيمِ] – *Sūrat al-Ṣāffāt*, verse 163.
- 14) [يُنَادِ الْمُنَادِ] – *Sūrah Qāf*, verse 41.
- 15) [تُغْنِي الثُّدُرُ] – *Sūrat al-Qamar*, verse 5.
- 16) [الْجَوَارِ الْمُنشَآتُ] – *Sūrat al-Raḥmān*, verse 24.
- 17) [الْجَوَارِ الْكُنَّسِ] – *Sūrat al-Takwīr*, verse 16.

When encountering the word [مَالٍ] in *waqf* mode, Ibn al-Jazarī allows the option of *waqf* on either one of the two readings for all Ten Eponymous Readers, considering that they are written separately. The word [مَالٍ] appears in four places:

- 1) [فَمَالٍ هُوَ لَا] – *Sūrat al-Nisā’*, verse 78.
- 2) [مَالٍ هَذَا الْكِتَابِ] – *Sūrat al-Kahf*, verse 49.
- 3) [مَالٍ هَذَا الرَّسُولِ] – *Sūrat al-Furqān*, verse 7.
- 4) [فَمَالِ الَّذِينَ كَفَرُوا] – *Sūrat al-Ma‘ārij*, verse 36.

Regarding the phrases [وَيُكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ] and [وَيُكَانَهُ لَا يُفِيحُ الْكَافِرُونَ], Abū Ja‘far observes *waqf* on the *nūn* of [وَيُكَانَ], and on the *hā’* of [وَيُكَانَهُ].⁸⁷

The Yā’āt al-Idāfah – The *yā’āt al-idāfah*, represented by the *yā’ mutakallim*, can manifest on a noun, verb, or particle. A *kāf*, *hā’*, or any other pronoun may replace the *yā’ mutakallim*, which does not form an integral part of the original word, and thus, it does not fall on any of the root letters [the *fā’*, *‘ayn*, or *lām kalimah*]. Examples include [سَتَجِدْكَ، سَتَجِدُهُ، سَتَجِدُنِي، ذِكْرَكَ، ذِكْرُهُ، ذِكْرِي، إِنَّكَ، إِنَّهُ، إِنِّي]. The differences among the *qurrā’* regarding the *yā’ al-idāfah* concern whether it should be read as *maftūḥah* [vocalised with a *fathah*] or *sākinah* [unvocalised with a *sukūn*]. These differences occur in 212 instances of *yā’*, which may be categorised as follows:⁸⁸

⁸⁷ *Sūrat al-Qaṣaṣ*, 82.

⁸⁸ This is in accordance with the categories and count presented within the *Shātibiyah*.

- 1) The *yā'* *al-iḍāfah* is followed by a *hamzat al-qaṭ'*, which is *maftūḥah*. This is found in 99 places.⁸⁹
- 2) The *yā'* *al-iḍāfah* is followed by *hamzat al-qaṭ'*, which is *maksūrah*. They total 52.⁹⁰
- 3) The *yā'* is followed by *hamzat al-qaṭ'*, which is *maḍmūmah*. They amount to 10.
- 4) The *yā'* is followed by *hamzat al-waṣl*, which is *lām al-ta'rif*. They amount to 14.
- 5) The *yā'* is followed by *hamzat al-waṣl*, which is not *lām al-ta'rif*. They amount to 7.
- 6) The *yā'* which is not followed by a *hamzah*. This type amounts to 30.

Abū Ja'far aligns with the reading of his basis Qālūn in all six categories of *the yā'āt al-iḍāfah* as mentioned in the *Shāṭibiyyah*. Nevertheless, he deviates from Qālūn in three instances:

- [وَلِي دِينَ] – *Sūrat al-Kāfirūn*, verse 6.

Abū Ja'far differs from Nāfi' and reads it with *iskān* of the *yā'*, as in [وَلِي دِينَ]; whereas Nāfi' reads it with a *fatḥ* thereof, as in [وَلِي دِينَ].

- [وَيَبْنَ إِخْوِي إِنَّ] – *Sūrah Yūsuf* عليه السلام, verse 100.
- [وَلَكِنَّ رُجِعْتُ إِلَى رَبِّي إِنَّ] – *Sūrah Fuṣṣilat*, verse 50.

Abū Ja'far reads the above two places with a *fatḥah*, differing from Qālūn and agreeing with Warsh in the second instance; he differs from Qālūn in the third instance in one of his options.

The Yā'āt al-Zawā'id – The *yā'āt al-zawā'id*, referred to as the additional *yā's*, are those *yā's* that are not visibly written in the *muṣḥaf* [the written text of the Qur'an]

⁸⁹ In general, Nāfi', Ibn Kathīr, and Abū 'Amr employ a *maftūḥah* reading pattern for this particular category of *yā's*, although there are exceptions.

⁹⁰ Nāfi' and Abū 'Amr adopt the *maftūḥah* reading for *yā's* in this category, albeit with occasional exceptions.

but are read by the *qurrā'*. They are termed “*zawā'id*” because they are added in recitation, even though they are not explicitly written in the script.⁹¹

The difference among the *qurrā'* concerning the *yā'āt al-zawā'id* pertains to whether to recite them or not, specifically whether to affirm [*ithbāt*] or omit [*ḥadhf*] them during *waṣl* and *waqf* mode, either during *waṣl* only, *waqf* only, or both modes.⁹²

There are five distinctions between the *yā'āt al-zawā'id* and *yā'āt al-iḍāfah*:

- 1) The *yā'āt al-zawā'id* appear in nouns e.g. [الْحَبَّارِ، الدَّاعِ] and in verbs e.g. [يَوْمَ يَأْتِ، وَاللَّيْلِ إِذَا يَسِرْ] but they do not appear in particles. On the other hand, the *yā'āt al-iḍāfah* are found in nouns, verbs, and particles.
- 2) The *yā'āt al-zawā'id* are not written in the *muṣḥaf*, while the *yā'āt al-iḍāfah* are.
- 3) The differences among the *qurrā'* regarding the *yā'āt al-zawā'id* concern whether to recite them or not, whereas the differences concerning the *yā'āt al-iḍāfah* pertain to whether to recite them as *sākinah* [unvocalised] or as *maftūḥah* [vocalised with a *fathah*].⁹³
- 4) The *yā'āt al-zawā'id* can be classified as *aṣliyyah* [primary] or *zā'idah* [additional], as will be clarified later. In contrast, the *yā'āt al-iḍāfah* are always *zā'idah* [not part of the root letters].
- 5) The differences related to the *yā'āt al-zawā'id* are observed during *waṣl* and *waqf* mode, whereas for the *yā'āt al-iḍāfah*, they are applied only in *waṣl* mode.⁹⁴

⁹¹ In the majority of cases they are not written in the *muṣḥaf*, nevertheless, there are two specific instances where there is a consensus that they are written:

- [يُعْبِدِي الَّذِينَ آمَنُوا] – *Sūrat al-'Ankabūt*, verse, 56.
- [يُعْبِدِي الَّذِينَ أَسْرَفُوا] – *Sūrat al-Zumar*, verse, 53.

However, a difference of opinion arises between the various *maṣāḥif* concerning its inclusion or exclusion, specifically in *Sūrat al-Zukhruf*: [يُعْبِدُ لَا خَوْفٌ]. *al-Nashr*: 2/180.

⁹² In accordance with this delineation, the 11 words enumerated in distichs 50 – 51 for Ya'qūb also qualify as instances of *yā'āt al-zawā'id* in a technical sense. Nonetheless, al-Ḍabbā' asserts the adherence to the conventional practise of our predecessors, wherein these words are distinguished from this particular section. *al-Iḍā'ah*: 56.

⁹³ This is in most cases, occasionally, there arises a discourse regarding whether or not they are read as *maftūḥah* e.g. [يُعْبِدُ لَا خَوْفٌ].

⁹⁴ Notably, al-Ḍabbā' highlights this particular difference. *al-Iḍā'ah*: 56.

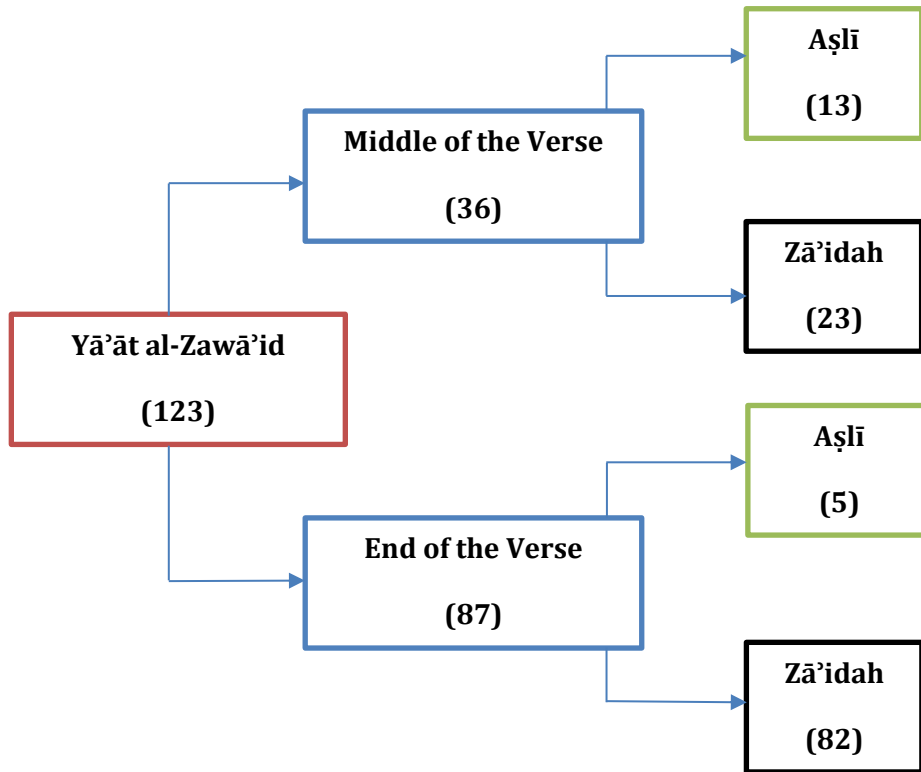
The total number of *yā'āt al-zawā'id* is 123.⁹⁵ They are categorised into two groups:

- 1) Those appearing in the middle of a verse [وَسَطُ الْآيِ].
- 2) Those that appear at the end of a verse [رَأْسُ الْآيِ].

Additionally, they are further divided into those that are *aṣḥī* [primary] and those which are *zā'idah* [additional]. *Aṣḥī* implies that they are part of the original word [part of the *lām kalimah* of the word], while *zā'idah* is additional to the primary letters of the word.

⁹⁵ Ibn al-Jazarī meticulously enumerates the occurrences of *yā'āt al-zawā'id*, which amount to 121, with the exception of *فَلَا تُسْأَلُنِي عَنْ شَيْءٍ* in *Sūrat al-Kahf*, 70, due to the explicit presence of the *yā'* in the written text of the *maṣāḥif*. This particular instance is thus excluded from the count of *yā' al-zawā'id*. Conversely, if this specific occurrence is taken into consideration, the total tally rises to 122. *al-Nashr*. 2/182.

The *yā'āt* that occur in the middle of verses amount to 36⁹⁶ in total, with 13 classified as *aṣlī* and 23 as *zā'idah*.⁹⁷ On the other hand, 87 *yā'āt*⁹⁸ appear at the end of verses, comprising five *aṣlī* and 82 *zā'idah*.⁹⁹



⁹⁶ Ibn al-Jazarī's count stands at 35. *al-Nashr*: 2/180.

⁹⁷ Ibn al-Jazarī undertakes a comprehensive enumeration of the *zā'idah* instances occurring within the middle of verses, yielding a sum of 22. al-Dabbā', however, introduces the inclusion of *يُرْدُنَ الرَّحْمَنُ* in *Sūrat Yāsīn*. As a result of this addition, the total count within this particular *zā'idah* category becomes 23, thereby diverging from the original 22. Thus, the cumulative summation stands at 36 as opposed to 35, according to the meticulous tabulation of Ibn al-Jazarī. And Allah knows best. *al-Nashr*: 2/180 – 181. *al-Iḍā'ah*: 55.

⁹⁸ Ibn al-Jazarī's count stands at 86. *al-Nashr*: 2/180.

⁹⁹ Notwithstanding Ibn Jazarī's comprehensive cataloging of 81 *yā'āt* within the category of verse-terminals, a notable exception is observed in the case of *فَبَشِّرْ عِبَادِ* in *Sūrat al-Zumar*, 17. Notably, he designates this particular instance as belonging to the *zawā'id* category rather than categorising it within the ambit of verse-terminals. *al-Nashr*: 2/180 – 181.

Abu Ja'far affirms [*ithbāt*] the presence of the *yā'* in *wasl* mode. The instances of such *yā'* occurrences in the Qur'ān are as follows:

No.	Sūrah	Verse	Place	Verse Placement	Aşliyyah/ Zā'idah	Qāri'
1	al-Baqarah	186	الدَّاعِ إِذَا	Middle	Aşli	أ
2	al-Baqarah	186	إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي	Middle	Zā'idah	أ
3	al-Baqarah	197	وَاتَّقُونَ يَا أُولِي	Middle	Zā'idah	أ
4	Āl 'Imrān	20	وَمَنِ اتَّبَعَنِي وَقُلِّ	Middle	Zā'idah	أ
5	Āl 'Imrān	175	وَحَافُونَ إِنَّ	Middle	Zā'idah	أ
6	al-Mā'idah	44	وَاحْسِنُوا وَلَا تَمْسُرُوا	Middle	Zā'idah	أ
7	al-An'ām	80	وَقَدْ هَدَانِ	Middle	Zā'idah	أ
8	al-A'rāf	195	نَمَّ كِيدُونَ	Middle	Zā'idah	أ
9	Hūd	46	فَلَا تَسْأَلِنِ مَا	Middle	Zā'idah	أ
10	Hūd	78	وَلَا تُخْزُونَ فِي صِينِي	Middle	Zā'idah	أ
11	Hūd	105	يَوْمَ يَأْتِ لَا تَكَلَّمُ	Middle	Aşli	أ
12	Yūsuf	12	يَرْتَعُ وَيَلْعَبُ	Middle	Aşli	--
13	Yūsuf	66	حَتَّى تُؤْتُونَ مَوْتِقًا	Middle	Zā'idah	أ
14	Yūsuf	90	مَنْ يَسْتَقِ وَيَصِيرُ	Middle	Aşli	--
15	Ibrāhīm	22	بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ	Middle	Zā'idah	أ
16	Ibrāhīm	40	رَبَّنَا وَتَقَبَّلْ دُعَاءِ	End	Zā'idah	أ
17	al-Isrā'	62	لَيْنَ أَخْرَجْتَنِ إِلَى	Middle	Zā'idah	أ

18	al-Isrā'	97	فَهُوَ الْمُهْتَدِ	Middle	Aṣḥlī	أ
19	al-Kahf	17	فَهُوَ الْمُهْتَدِ	Middle	Aṣḥlī	أ
20	al-Kahf	24	عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي	Middle	Zā'idah	أ
21	al-Kahf	39	إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ	Middle	Zā'idah	أ
22	al-Kahf	40	أَنْ يُؤْتِيَنِّي خَيْرًا	Middle	Zā'idah	أ
23	al-Kahf	64	كُنَّا نَبِيعَ فَارْتَدَّا	Middle	Aṣḥlī	أ
24	al-Kahf	66	أَنْ تُعَلِّمَنِي مِمَّا	Middle	Zā'idah	أ
25	Ṭāhā	93	أَلَّا تَتَّبِعُنَّ أَفْعَصِيَّتْ	Middle	Zā'idah	أ
26	al-Ḥajj	25	فِيهِ وَالْبَادِ	Middle	Aṣḥlī	أ
27	al-Naml	36	أَتَمِدُّونَ بِمَالٍ	Middle	Zā'idah	أ
28	Yāsīn ¹⁰⁰	23	يُرِدُّنَ الرَّحْمٰنِ	Middle	Zā'idah	أ
29	Ghāfir	15	لِيُنذِرَ يَوْمَ التَّلَاقِ	End	Aṣḥlī	ب
30	Ghāfir	32	أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ	End	Aṣḥlī	ب
31	Ghāfir	38	يَقُومُ اتَّبِعُونِ أَهْدِيكُمْ	Middle	Zā'idah	أ
32	al-Shūrā	32	آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ	Middle	Aṣḥlī	أ
33	al-Zukhruf	61	وَأَتَّبِعُونَ هَذَا	Middle	Zā'idah	أ

¹⁰⁰ A noticeable aspect is that al-Ḍabbā' incorporates this particular yā' among those instances that occur within the midst of a verse, thereby classifying it as a zā'idah. Conversely, Ibn Jazarī overlooks its inclusion in his enumeration of totals within each respective category in his work *al-Nashr*, although he does make reference to it at the end of *Sūrah Yāsīn*. *al-Nashr*: 2/180 – 181. *al-Iḍā'ah*: 55. However, al-Ḍabbā' appends the instance of *Sūrat al-Zumar*, 68, to this category, even though there exists a disparity of opinion concerning its presence within the *maṣāḥif*. According to al-Dānī, the *maṣāḥif* from Madīnah and Shām exhibit its script with a yā', while those from 'Irāq exclude the yā'. *Safīr al-'Ālamīn*: 1/296.

34	Qāf	45	مَنْ يَخَافُ وَعَبِيدِ	End	Zā'idah	أ
35	al-Qamar	6	يَذُغُ الدَّاعِ إِلَى	Middle	Aṣli	أ
108	al-Qamar	8	مُهْطِعِينَ إِلَى الدَّاعِ	Middle	Aṣli	أ
36	al-Fajr	4	وَالْيَلِ إِذَا يَسِرِ	End	Aṣli	أ
37	al-Fajr	15	فَيَقُولُ رَبِّي أَكْرَمَنِ	End	Zā'idah	أ
38	al-Fajr	16	فَيَقُولُ رَبِّي أَهَانَنِ	End	Zā'idah	أ

Principles of recitation for the Eponym Ya‘qūb

The Madd – In the context of *madd* [prolongations] in recitation, Ya‘qūb adopts distinct durations of *qaṣr* for *madd munfaṣil* [two morae] and *tawassuṭ* for *madd muttaṣil* [four morae]. It is noteworthy that *madd munfaṣil* is applicable in the following scenarios:

- When the letter of *madd* is followed by a *hamzat al-qaṭ‘* in two separate words, as exemplified by [بِمَا أُنزِلَ].
- In *waṣl* mode, he reads with *ḥadhf* [affirmation] of an *alif* in the word [أَنَا] when a *hamzat al-qaṭ‘* succeeds it in a separate word. The *hamzat al-qaṭ‘* can be either *maftūḥah* or *maḍmūmah*, as illustrated by [أَنَا أَوْلُ] or [أَنَا أُحِي].

Note: Ya‘qūb reads with *qaṣr* of the *madd badl*, as observed in [أَوْثُوا، إِسْمَانًا، آمَنُوا] and with *qaṣr* of the *līn* if it is followed by a *hamzah*, as demonstrated in [سَوَّوْةً، شَيْءًا].

Sakt and Idrāj – Ya‘qūb employs *idrāj* [assimilation] and reads with *idghām* [assimilation] when reading the following four phrases in *waṣl* mode:

- [عَوَجًا * قِيَمًا]¹⁰¹
- [مَرْقَدِنَا * هَنَدًا]¹⁰²
- [مَنْ رَاقِيًا]¹⁰³
- [بَلُّ رَانَ]¹⁰⁴

The Mīm al-Jam‘ – Ya‘qūb reads with *iskān* [devocalisation] of the *mīm al-jam‘* [mīm suffixed, conjugated second and third person, masculine form]. However, in cases where the *mīm al-jam‘* appears before a *sākin* letter, Ya‘qūb adopts a specific pronunciation pattern. The *ḥarakah* [vowel] on the *mīm* assumes the same *ḥarakah* as the preceding *hā’*. The *sākin* letter following the *mīm al-jam‘* can either be *lām al-ta‘rīf*, as in examples like [عَلَيْهِمُ الْقِتَالُ، يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ، بِهِمُ الْأَسْبَابُ] or *hamzat al-waṣl* [conjunctive *hamzah*], as in examples like [إِلَيْهِمْ أَنْتَيْنِ، مِنْ دُونِهِمْ أَمْرَاتَيْنِ].

¹⁰¹ *Sūrat al-Kahf*: 1 and 2. In *waṣl* mode, Ya‘qūb reads with *ikhfā’*.

¹⁰² *Sūrah Yāsīn*: 52.

¹⁰³ *Sūrat al-Qiyāmah*: 27.

¹⁰⁴ *Sūrat al-Muṭaffifīn*: 14.

Whether it is *lām al-tā'rif* or *hamzat al-waṣl*, if the *hā'* comes after a *yā' sākinah*, Ya'qūb pronounces both the *hā'* and the *mīm* with a *ḍammah*, following the same practise as Ḥamzah and Kisā'ī. Conversely, if the *hā'* comes after a *kasrah*, Ya'qūb reads both the *hā'* and the *mīm* with a *kasrah*, aligning with the practise of his basis, Abū 'Amr al-Baṣrī.¹⁰⁵

When the pronoun *hā'*, whether masculine or feminine, dual or plural (هُنَّ، هُمْ، هُمَا)، follows a *yā' sākinah* – whether *yā' maddiyyah* or *yā' līn* – Ya'qūb vocalises the *hā'* with a *ḍammah*. For instance, words such as [عَلَيْهِمْ، إِلَيْهِمْ، لَدَيْهِمْ، فِيهِمْ، وَبُرُكِيهِمْ، مِنْتَيْهِمْ، عَلَيْهِنَّ،]، [إِلَيْهِنَّ، فِيهِنَّ، أَيْدِيهِنَّ، عَلَيْهِنَّ، فِيهِنَّ، إِلَيْهِنَّ] fall under this category, with the following exceptions:

- When the *hā'* is not preceded by a *yā'*, as exemplified in [رَبِّهِمْ، وَيَمْدُتُهُمْ، بِهِنَّ،] [أَبْصَارِهِنَّ، مِنْهُنَّ، لَهُمَا، بِهِمَا، سَوَاءَاتِهِمَا].
- When the *hā'* is preceded by a *yā'* that is *mutaḥarrik* [vowelised] rather than *sākin* [unvowelised], as found in [مِنْ حُلِيِّهِمْ].
- When the pronoun appears in a singular form, as observed in [عَلَيْهِ، إِلَيْهِ، لَدَيْهِ].

In instances where the *yā' sākinah* preceding the pronoun is omitted due to a *fi'l amr* [imperative command] or *majzūm* [apocoptation], Ruways maintains the practise of reading the *hā'* with a *ḍammah*. This pattern occurs in 15 occurrences across 10 different *sūrahs*.¹⁰⁶

- 1) [فَقَاتِيهِمْ عَدَابًا] – *Sūrat al-A'rāf*, verse 38.
- 2) [وَإِنْ يَأْتِيهِمْ عَرَضٌ] – *Sūrat al-A'rāf*, verse 169.
- 3) [وَإِذَا لَمْ تَأْتِيهِمْ] – *Sūrat al-A'rāf*, verse 203.
- 4) [وَيُخْرِجُهُمْ وَيَنْصُرْكُمْ] – *Sūrat al-Tawbah*, verse 14.
- 5) [أَلَمْ يَأْتِيهِمْ نَبَأٌ] – *Sūrat al-Tawbah*, verse 70.
- 6) [وَلَمَّا يَأْتِيهِمْ تَأْوِيلُهُ] – *Sūrah Yūnus* ﷺ, verse 39.

¹⁰⁵ In cases where the *hā'* does not follow a *yā' sākinah*, all the *qurra'* uniformly employ reading a *ḍammah* on the *mīm* and without *ṣilah*, as illustrated in [فَجَعَلْنَاهُمْ الْأَسْفَلِينَ].

¹⁰⁶ This listing is documented in the editorial compilation conducted by 'Abd al-Rāziq 'Ali Mūsā within the commentary of al-Zabidī, as referenced in *al-Īḍāḥ*: 110.

- 7) [وَيُلِيهِمُ الْأَمَلُ] – *Sūrat al-Hijr*, verse 3.
- 8) [أَوْلَمْ تَأْتِيهِمْ بَيِّنَةٌ] – *Sūrah Ṭāhā*, verse 133.
- 9) [يُغْنِيهِمُ اللَّهُ] – *Sūrat al-Nūr*, verse 32.
- 10) [أَوْلَمْ يَكْفِيهِمْ] – *Sūrat al-ʿAnkabūt*, verse 51.
- 11) [رَبَّنَا آتِنَا إِيَّاهُمْ] – *Sūrat al-Aḥzāb*, verse 68.
- 12) [فَاسْتَفْتِيهِمْ أَهْمٌ] – *Sūrat al-Ṣāffāt*, verse 11.
- 13) [فَاسْتَفْتِيهِمْ أَلْرَبِّكَ] – *Sūrat al-Ṣāffāt*, verse 149.
- 14) [وَقِهِمْ عَذَابَ الْجَحِيمِ] – *Sūrah Ghāfir*, verse 7.
- 15) [وَقِهِمُ السَّيِّئَاتِ] – *Sūrah Ghāfir*, verse 9.

Despite the omission of the *yā' sākinah* in the afore-mentioned words, which initially were [فَأَتَيْنَهُمْ، يَأْتِيهِمْ، تَأْتِيهِمْ], and so forth, Ruways maintains reading the *hā'* with a *ḍammah*, adhering to the afore-mentioned principle that the pronoun *hā'* is vocalised with a *ḍammah* when it follows a *yā' sākinah*.

However, it is essential to note that the phrase [وَمَنْ يُؤَلِّمُ] in *Sūrat al-Anfāl* is an exception to this rule. In this particular case, Ruways reads it with a *kasrah*, following the practise of the remaining *qurrā'*.

Idghām Kabīr – Ya'qūb reads the word [تَأْمَنَّا] with *idghām kabīr* [major assimilation of two identical vocalised consonants]. Additionally, while reading this word, he reads with *rawm* [vowel reduction/elision] or *ishmām* [assimilation with the devocalisation of the first consonant]. Moreover, Ya'qūb employs *idghām kabīr* [major assimilation] in the following three scenarios as well:

- **Ya'qūb:** a vocalised *bā'* into a vocalised *bā'*, as in [وَالصَّاحِبِ بِالْجَنبِ]¹⁰⁷.
- **Ya'qūb:** a vocalised *nūn* into a vocalised *nūn*, as in [أَتَمِدُّونَ]¹⁰⁸.
- **Ya'qūb:** a vocalised *tā'* into a vocalised *tā'*, places [رَبِّكَ تَتَمَارَى]¹⁰⁹.

¹⁰⁷ *Sūrat al-Nisā'*: 36.

¹⁰⁸ *Sūrat al-Nam'*: 36

¹⁰⁹ *Sūrat al-Najm*: 55.

Furthermore, Ruways, without employing *khulf* [with a difference in options], observes the application of *idghām kabīr* [major assimilation of two identical vocalised consonants] in the following four places:

- **Ruways without *khulf*:** a vocalised *kāf* into a vocalised *kāf*, in the following three places, [نُسَبِّحَكَ كَثِيرًا] ¹¹⁰, [وَنَذْكُرَكَ كَثِيرًا] ¹¹¹ and [إِنَّكَ كُنْتَ] ¹¹².
- **Ruways without *khulf*:** a vocalised *bā'* into a vocalised *bā'*, as exemplified in [فَلَا أُنْسَابَ بَيْنَهُمْ] ¹¹³.
- **Ruways without *khulf*:** a vocalised *tā'* into a vocalised *tā'*, as found in [ثُمَّ] ¹¹⁴ [تَتَفَكَّرُوا].

Likewise, Ruways, employing *khulf* [with a difference in options], reads the word [جَعَلَ] in *Sūrat al-Naḥl* with *idghām kabīr* [major assimilation of two identical vocalised consonants, specifically, a vocalised *lām* into a vocalised *lām*] and with *iṭḥ-hār*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]. This assimilation occurs in eight instances across the following four verses:

- [جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ] – verse 72.
- [وَجَعَلَ لَكُمْ مِنْ أَنْزَالِكُمْ] – verse 72.
- [وَجَعَلَ لَكُمْ السَّمْعَ] – verse 78.
- [جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ] – verse 80.
- [وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ] – verse 80.
- [جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا] – verse 81.
- [وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا] – verse 81.
- [وَجَعَلَ لَكُمْ سَرَابِيلًا] – verse 81.

Similarly, Ruways, employing *khulf* [with a difference in options], reads the phrase [وَأَنَّهُ هُوَ] in *Sūrat al-Najm* with *idghām kabīr* [major assimilation of two identical vocalised consonants – a vocalised *hā'* into a vocalised *hā'*] and with *iṭḥ-hār*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]. The phrase appears four times in the *sūrah*:

¹¹⁰ *Sūrah Ṭāhā*: 33.

¹¹¹ *Sūrah Ṭāhā*: 34.

¹¹² *Sūrah Ṭāhā*: 35.

¹¹³ *Sūrat al-Mu'minūn*: 101.

¹¹⁴ *Sūrat al-Mu'minūn*: 101. In *ibtidā'* mode, he reads it with *iṭḥ-hār*.

- [وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى] – verse 43.
- [وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا] – verse 44.
- [وَأَنَّهُ هُوَ أَعْنَى وَأَقْنَى] – verse 48.
- [وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى] – verse 49.

In addition, Ruways, employing *khulf* [with a difference in options], reads the following phrases with *idghām kabīr* [major assimilation of two identical vocalised consonants – a vocalised *bā'* into a vocalised *bā'*], and with *ith-hār*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation]:

- [لَذَهَبَ بِسَمْعِهِمْ] – verse 20.
- [يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ] – verse 79.
- [ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ] – verse 176.

Lastly, and in the same manner, Ruways, employing *khulf* [with a difference in options], reads the phrase [لَا قَيْلَ لَهُمْ] with *idghām kabīr* [major assimilation of two identical vocalised consonants – a vocalised *lām* into a vocalised *lām*], and with *ith-hār*, with the former being his *muqaddam fī al-adā'* [precedent variant in presentation].¹¹⁵

Idghām Ṣaghīr – The discussions concerning the *idghām ṣaghīr* have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Ya'qūb.

It is noteworthy that Ya'qūb diverges from the reading of his basis when it comes to the [ذ of ذِ], the [د of قَدْ], and the feminine [ت]. He thus reads all of them with *ith-hār*.

Furthermore, *ith-hār* of the [ل of هَلْ and بَلْ] is realised through eight letters, namely, [س، ط، ن، ت، ث، ظ، ز، د]. Ya'qūb consistently employs *ith-hār* of the [ل of هَلْ and بَلْ] when it is followed by the word [تَرَى], as found in:

- [هَلْ تَرَى مِنْ فُطُورًا] – *Sūrat al-Mulk*: 79.
- [فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ] – *Sūrat al-Hāqqah*: 8.

¹¹⁵ *Sūrat al-Naml*: 37.

Iṭh-hār of the *bā'* is evident when it encounters a *fā'*. In the Qurʾān, the *bā'* *majzumah* experiences this phenomenon in five instances:

- [أَوْ يَغْلِبُ فَسَوْفَ] – *Sūrat al-Nisā'*: 74
- [وَإِنْ تَعَجَبْتَ فَعَجَبٌ] – *Sūrat al-Ra'd*: 5.
- [قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ] – *Sūrat al-Isrā'*: 63.
- [قَالَ أَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ] – *Sūrah Ṭāhā*: 97.
- [وَمَنْ لَمْ يَتَّبِعْ فَأُولَئِكَ] – *Surat al-Hujarāt*: 11.

Similarly, Ya'qūb reads the words [فَنَبَذْنَاهَا]¹¹⁶ and [عُدْتُ]¹¹⁷, with *iṭh-hār*.

Ya'qūb consistently employs the phenomenon of *iṭh-hār*, as exemplified in instances such as [اغْفِرْ لِي], whereby the *majzūmah* form of *rā'* does not transition into *lām*, as observed in the likes of [وَاصِرٌ لِحُكْمٍ, يَغْفِرُ لَكُمْ]. This approach diverges from his basis, Abū 'Amr. While Dūrī demonstrates *idghām* with the option of adopting *iṭh-hār*, Sūsī solely employs *idghām*.

Likewise, Ya'qūb diverges from his basis and employs the practise of *iṭh-hār* when reading both occurrences of the phrase [مَنْ يُرِدْ ثَوَابَ]¹¹⁸.

Regarding the words [لَيْسَتْ] and [لَيْسَتْ], whether singular or plural, and the word [عُدْتُ], as well as the word [أَوْرَثْتُمُوهَا]¹¹⁹, Ya'qūb actively reads them with *iṭh-hār*.

In addition, Ruways employs *idghām ṣaghīr* [minor assimilation of a devocalised *dhal* into a vocalised *tā'*] when reading the word [أَخَذْتُ], in all its forms, whether singular or plural, as in [وَأَخَذْتُهَا, اتَّخَذْتُ, أَخَذْتُمْ, اتَّخَذْتُمْ]. Conversely, Rawḥ employs *iṭh-hār*.

In *wasl* mode, Yaqūb employs *idghām* when reading the phrases [يَسُّ وَالْقُرْآنِ] and [ن وَالْقَلَمِ]. Conversely, he reads the phrase [كَهَيْعَصَ * ذِكْرًا], in *wasl* mode, with *iṭh-hār* of the *ṣād*.

¹¹⁶ *Sūrah Ṭāhā*: 96.

¹¹⁷ *Sūrah Ghāfir*: 27 and *Sūrat al-Dukhān*: 20.

¹¹⁸ *Sūrah Āl Imrān*: 176.

¹¹⁹ *Sūrat al-A'rāf*: 43 and *Sūrat al-Zukhruf*: 72.

Furthermore, Ya‘qūb actively employs *idghām ṣaghīr* [minor assimilation] in the following two instances:

- Assimilating a devocalised *thā’* into a vocalised *dhal*, as exemplified by [يَلْهَثُ] [ذَلِكَ].¹²⁰
- Assimilating a devocalised *bā’* into a vocalised *mīm*, as observed in [اَرْكَبُ] [مَعَنَا].¹²¹

The Hā’ al-Kināyah – Both Canonical transmitters for Ya‘qūb read the following seven words without *ṣilah* of the *hā’ al-kināyah* [*hā’* suffix, conjugated in the form of a third person, masculine singular pronoun]:

- [يُودِّهِ]¹²²
- [نُوتِيهِ]¹²³
- [نُؤِلِّهِ]¹²⁴
- [وَنُضِلِّهِ]¹²⁵
- [وَيَتَّفِقِيهِ]¹²⁶
- [فَأَلْفِقِيهِ]¹²⁷
- [يَرِضُّهُ]¹²⁸
- [فِيهِ مُهَانًا]¹²⁹

¹²⁰ *Sūrat al-A‘rāf*: 176.

¹²¹ *Sūrah Hūd* ﴿هُود﴾: 42.

¹²² The word appears twice in the verse of *Sūrah Āl ‘Imrān*: 75.

¹²³ *Sūrah Āl ‘Imrān*: 145, and in *Sūrat al-Shūrā*: 20.

¹²⁴ *Sūrat al-Nisā*: 115.

¹²⁵ *Sūrat al-Nisā*: 115.

¹²⁶ *Sūrat al-Nūr*: 52.

¹²⁷ *Sūrat al-Nam*: 28.

¹²⁸ *Sūrat al-Zumar*: 7.

¹²⁹ *Sūrat al-Furqān*: 69.

Furthermore, the Canonical transmitters for Ya‘qūb exhibit variations in their reading of the words [يَأْتِيهِ] and [يَبِيدِهِ]:

- a) Regarding the word [يَأْتِيهِ]¹³⁰
 - Ruways reads the word without *ṣilah* of the *hā’ al-kināyah*.
 - Rawḥ reads the word with *ṣilah* of the *hā’ al-kināyah*.
- b) Concerning the word [يَبِيدِهِ]¹³¹
 - Ruways reads the word without *ṣilah* of the *hā’ al-kināyah*.
 - Rawḥ reads the word with *ṣilah* of the *hā’ al-kināyah*.

In addition, while Ya‘qūb reads the phrases [وَمَا أُنْسِنِيهِ]¹³² and [عَلَيْهِ اللَّهُ]¹³³, with *khafḍ* of the *hā’ al-kināyah*; he reads the word [أَرْجِيئُهُ]¹³⁴, with *ithbāt* [affirmation] and *iskān* [devocalisation] of a *hamzah* following the *jīm*, and without *ṣilah* of the *hā’ al-kināyah*.

Two Hamzahs in One Word – Ya‘qūb’s approach diverges from his basis as he omits reading an *alif*, i.e., *idkhāl*. However, his Canonical transmitters differ in their readings of the second *hamzah*, depending on whether the second *hamzah* is *maftūḥah* as in, [ءَأَنْذَرْتَهُمْ], *maḍmūmah*, as in [أَوْبَيْتَكُمْ], or *maksūrah*, as in [إِأَنْتُمْ].

- Ruways: *tas-hīl* of the second *hamzah* + without *idkhāl* of the first *hamzah*.
- Rawḥ: *taḥqīq* of both *hamzahs* + without *idkhāl* of the first *hamzah*.

Additionally, the Canonical transmitters for Ya‘qūb differ in their reading of the following word [ءَأَمَنْتُمْ لَهُ]¹³⁵ and [ءَأَمَنْتُمْ بِهِ].¹³⁶ Ruways deviates from his basis and reads it as *ikhbār* [predicated] by dropping the *hamzat al-istifhām* thus rendering it similar to the reading of Ḥafṣ, as in [أَمَنْتُمْ]. Conversely, Rawḥ reads it as *istifhām*, with *taḥqīq* of both *hamzahs*.

¹³⁰ *Sūrah Ṭāhā*: 75.

¹³¹ *Sūrat al-Baqarah*: 237, *Sūrat al-Baqarah*: 249, *Sūrat al-Mu‘minūn*: 88, *Sūrah Yāsīn*: 83.

¹³² *Sūrat al-Kahf*: 63.

¹³³ *Sūrah Fath*: 10.

¹³⁴ *Sūrat al-A‘rāf*: 111 and *Sūrat al-Shu‘arā’*: 36.

¹³⁵ *Sūrat al-A‘rāf*: 123 and *Sūrah Ṭāhā*: 71.

¹³⁶ *Sūrat al-Shu‘arā’*, 49.

Regarding the word [أَيَّمَةً], Ruways actively reads it by employing *tas-hīl* of the second *hamzah* + without *idkhāl* of the first *hamzah*.

Likewise, Ya'qūb, in his reading of the phrase [بِهِ السَّحْرُ], adopts a reading akin to the one found in Ḥafṣ, with *ḥadhf* of the *hamzat al-istifhām*.

Furthermore, Ya'qūb reads the following phrases as *istifhām*:

- [أَأَنْتُمْ لَتَأْتُونَ الرَّجَالَ] ¹³⁷
- [أَأَنْ لَتَأ] ¹³⁸
- [أَأَنْتَ لَأَنْتَ يُوسُفُ] ¹³⁹
- [أَأَذْهَبْتُمْ] ¹⁴⁰
- [أَأَنْ كَانَ ذَا مَالٍ وَيَدِينًا] ¹⁴¹

However, his Canonical transmitters present variations in their readings. Ruways reads them with *tas-hīl* of the second *hamzah* + without *idkhāl* of the first *hamzah*, whereas Rawḥ reads them with *taḥqīq* of both *hamzahs* + without *idkhāl* of the first *hamzah*.

The Recurring Hamzat al-Istifhām – Ya'qūb reads all of the first occurrences of the *hamzat al-istifhām* [consecutive *hamzah* interrogatives] as *istifhām*. Consequently, he reads all second occurrences as *ikhbār* [informative: articulation of the second *hamzah* interrogative and dropping the first]. This practise is observed in the following nine places:

1) *Sūrat al-Ra'd*, verse 5:

﴿وَإِنْ تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ **إِذَا** كُنَّا تُرَابًا **إِنَّا** لَفِي خَلْقٍ جَدِيدٍ ^د أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ^ع وَأُولَئِكَ الْأَعْلَلُ
فِي **أَعْنَاقِهِمْ** ^ع وَأُولَئِكَ أَصْحَابُ النَّارِ ^ع هُمْ فِيهَا خَالِدُونَ ﴿٣﴾

2) *Sūrat al-Isrā'*, verses 49 and 98:

¹³⁷ *Sūrat al-A'rāf*: 81.

¹³⁸ *Sūrat al-A'rāf*: 113. Nāfi', Ibn Kathīr, Ḥafṣ, and Abū Ja'far, perceive the phrase as *ikhbār*, employing a single *hamzah*, exemplified by [أَأَنْ لَتَأ]. Conversely, the remaining *qurra'* interpret it as *istifhām*.

¹³⁹ *Sūrah Yūsuf* (الْيُوسُفُ): 90.

¹⁴⁰ *Sūrat al-Aḥqāf*: 113.

¹⁴¹ *Sūrah Nūn*: 14.

﴿وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾^(١٦)

﴿ذَلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾^(١٧)

3) *Sūrat al-Mu'minūn*, verse 82:

﴿قَالُوا إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ﴾^(١٨)

4) *Sūrat al-Sajdah*, verse 10:

﴿وَقَالُوا إِذَا صَلَّلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ^ط بَلْ هُمْ بِلِقَائِي رَبِّهِمْ كَفِرُونَ﴾^(١٩)

5) *Sūrat al-Ṣāffāt*, verses 16 and 53:

﴿إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ﴾^(٢٠)

﴿إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَدِينُونَ﴾^(٢١)

6) *Sūrat al-Wāqī'ah*, verse 47:

﴿وَكَانُوا يَقُولُونَ^ل إِيذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ﴾^(٢٢)

7) *Sūrat al-Nāzi'āt*, verses 10 and 11:

﴿يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ^ط إِذَا كُنَّا عِظَامًا نَّحِرَةً﴾^(٢٣)

In *Sūrat al-Naml* and *Sūrat al-Ankabūt*, Ya'qūb actively reads the occurrences of the *hamzat al-istifhām* with *ikhbār* of the first *hamzah* [informative: articulating the first *hamzah* interrogative and dropping the second *hamzah*] and *istifhām* of the second *hamzah* [interrogative: maintaining both *hamzahs*].

1) *Sūrat al-Naml*, verse 67:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا إِنَّا لَمُحْرَجُونَ﴾^(٢٤)

2) *Sūrat al-Ankabūt*, verses 28 and 29:

﴿وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لِنَأْتُونَ الْفَاحِشَةَ^ط مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ﴾^(٢٥) **إِنِّكُمْ** لِنَأْتُونَ الرِّجَالَ وَ
تَقَطُّعُونَ السَّبِيلَ^ل وَتَأْتُونَ فِي نَادِيِكُمُ الْمُنْكَرَ^ط فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ﴾^(٢٦)

Two Hamzahs in Two Separate Words – The discussions concerning the two *hamzahs* appearing in two separate words have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Ya‘qūb.

Notably, the Canonical transmitters for Ya‘qūb differ in their reading when two *hamzahs* appear in two separate words. Ruways actively reads it by employing *tas-hīl* of the second *hamzah* if both *hamzahs* agree in their *ḥarakāt* [vowelisations]. On the other hand, when they disagree in their *ḥarakāt*, Ruways adheres to his basis, that is:

- He reads with *tas-hīl* in numbers one and two,
- He employs *ibdāl* into a *wāw* in number three,
- He reads with *ibdāl* into a *yā’* in number four, and
- He employs both *tas-hīl* as well as *ibdāl* into a *wāw* in number five.

Rawḥ, however, actively reads with *taḥqīq* of both *hamzahs*, regardless of whether they agree in their *ḥarakāt* [vowelisations] or not.

The Isolated Hamzah – Ya‘qūb reads with *taḥqīq* of the *hamzat al-sākinah*, whether the *hamzah* appears in the *fā’*, *‘ayn* or *lām kalimah*. In this regard, he aligns with the Reading of Dūrī but contradicts the Reading of Sūsī.¹⁴²

Additionally, Ya‘qūb reads the words [كُفُوا]¹⁴³, [هُزُوا], [زَكَرِيَاءَ], [ثُرَجِيءُ]¹⁴⁴, [مُرَجُّونَ]¹⁴⁵, and [يَسْتَلْتَكُمُ]¹⁴⁶, with a *hamzah*; whereas he reads [اللَّاءِ]¹⁴⁷, with *ḥadhf* of the *yā’*, [يَضْنَهُونَ]¹⁴⁸, with *isqāṭ* of the *hamzah*, and [يَا جُوجَ وَمَا جُوجَ]¹⁴⁹, with *ibdāl* of the *hamzah*.

Naql – Ya‘qūb generally does not employ *naql* [*hamzah* lenition] except for when reading the phrase [عَادَا الْأَوْلَى]; which he reads as [عَادَا الْأَوْلَى]. However, when stopping on the word [عَادَا] and reading from the word [الْأَوْلَى] in *ibtidā’* mode, Ya‘qūb adheres to

¹⁴² Ya‘qūb employs the technique of *ibdāl* for the phrases [يَا جُوجَ وَمَا جُوجَ] found in *Sūrat al-Kahf*: 94 and *Sūrat al-Anbiyā’*: 96. The absence of these instances in the current discourse may be attributed to their inclusion within the *farsh* [individual variants] of the *Shāṭibiyah* by al-Shāṭibī. Moreover, Ya‘qūb’s alignment with his foundational basis is evident in his concurrence. Reference to distich 852 further elucidates this aspect.

¹⁴³ *Sūrat al-Ikhlāṣ*: 4.

¹⁴⁴ *Sūrat al-Aḥzāb*: 51.

¹⁴⁵ *Sūrat al-Tawbah*: 106.

¹⁴⁶ *Sūrat al-Hujurat*: 14.

¹⁴⁷ *Sūrat al-Aḥzāb*: 4, *Sūrat al-Mujādalah*: 2, and *Sūrat al-Ṭalāq*: 4.

¹⁴⁸ *Sūrat al-Tawbah*: 110.

¹⁴⁹ *Sūrat al-Kahf*: 94, and *Sūrat al-Anbiyā’*: 96.

the reading of his basis, Abū ‘Amr, with the first reading being his *muqaddam fī al-adā’* [precedent variant in presentation]:

Awjuh		
Ya‘qūb	1	<i>Fath</i> of the <i>hamzat al-waṣl</i> + <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>wāw sākinah</i> [الْوَلَى] [<i>muqaddam fī al-adā’</i>]
	2	Without a <i>hamzat al-waṣl</i> + with <i>naql</i> of the <i>dāmmah</i> to the <i>lām</i> + <i>wāw sākinah</i> [لُؤَلَى]
	3	The original form of the word + <i>wāw sākinah</i> [الْأُولَى]

In addition, Ruways reads the phrase [مِنْ إِسْتَبْرَقٍ], with *naql* [*hamzah* lenition], pronouncing it as [مِنْ اسْتَبْرَقٍ]; whereas Rawḥ reads it without employing *naql*.

Fath and Imālah – The Canonical transmitters for Ya‘qūb actively read the first occurrence of the word [أَعْلَى] in *Sūrat al-Isrā’*, verse 72, and the word [كَافِرِينَ], in *Sūrat al-Naml*, verse 43, with the pronounciative technique of *imālah*. However, concerning the latter word, Ruways consistently reads it with *imālah*, wherever it appears, regardless of whether it appears in a definitive or indefinite state, whereas Rawḥ reads it with *fath*. On the other hand, Rawḥ reads the phrase [يَسُّ وَالْقُرْآنَ] with *imālah* of the *yā’*.

Note: Ya‘qūb does not read the word [مُجْرِيهَا] with *imālah* of the *dhawāt al-rā’*; instead, he reads it as [مُجْرِيهَا], pronouncing a *dammah* on the *mīm* and *fath* of the *rā’*.

Waqf mode according to Rasm (Orthography of the ‘Uthmānic script) – In *waqf* mode, Ya‘qūb reads the word [يَا أَبَتِ] with a *hā’*, as in [يَا أَبَهُ].¹⁵⁰

In addition, there are four instances in which Ya‘qūb reads certain words with a *hā’ al-sakt* in *waqf* mode. The first instance occurs when stopping on the interrogatory *mā* [*mā istifhāmiyyah* – مَا], where the *alif* is dropped due to a preposition being attached to it. This occurs in five words, one of which is explicitly mentioned as [لِمَ], while the

¹⁵⁰ *Sūrah Yūsuf* [يُوسُف]: 4 and 100, *Sūrah Maryam*: 42, 43, 44 and in verse 45, *Sūrat al-Qaṣaṣ*: 26 and *Sūrat al-Ṣāffāt*: 102.

others are referred to as [وَسَائِرُهَا] – its remaining words. al-Shāṭibī presents these five words to Bazzī in his *Shāṭibiyyah*.¹⁵¹

Ya‘qūb, in concurrence with Bazzī, reads the following five words using a *hā’ al-sakt* in *waqf* mode:

- [لِمَ تَقُولُونَ]
- [فِيمَ أَنْتَ مِنْ ذِكْرَاهَا]
- [فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ]
- [عَمَّ يَتَسَاءَلُونَ]
- [بِمَ يَرْجِعُ الْمُرْسَلُونَ]

Although Ibn al-Jazarī indicates that Ya‘qūb may have a choice to read with or without a *hā’ al-sakt*, like al-Bazzī’s reading via the *Shāṭibiyyah*, some commentaries, such as *al-Ghurrat al-Bahiyyah*, mention that this choice also applies to Ya‘qūb. However, it is clarified that Ya‘qūb does not have a choice and only stops with a *hā’ al-sakt* on these words since the *Tahbīr* does not mention any option for Bazzī, nor does the *Taysīr*.

The second instance where Ya‘qūb reads with a *hā’ al-sakt* in *waqf* mode, is when encountering the conjugated third person singular pronoun – masculine or feminine – such as [هُوَ] and [هِيَ], whether attached to a *wāw*, *fā’* or *lām*, as seen in examples like [فَلَمَّا جَاوَزَهُ هُوَ يُبَيِّنُ لَنَا مَا هِيَ، وَهُوَ الْعَمُورُ، وَهِيَ تَجْرِي بِهِمْ، فَهُوَ وَلِيُّهُمْ، فَهِيَ كَالْحِجَارَةِ، لَهَا الْعَيْ، لَهَا الْحَيَوَانُ].

The third instance where Ya‘qūb reads with a *hā’ al-sakt* in *waqf* mode, is when encountering the *nūn mushaddadah* after the *hā’* of a conjugated third person feminine plural pronoun, regardless of whether it is attached to a verb, as in [عَلِمْتُمُوهُنَّ]، [لَهُنَّ]، [أَبْصَارُهُنَّ، نِسَاءَهُنَّ، يُبَيِّنُهُنَّ]، or a noun, as in [لَهُنَّ]، [فِيهِنَّ]، [إِيهِنَّ]، [عَلَيْهِنَّ]، [مِنْهُنَّ]. However, the *nūn mushaddadah* not found in a pronoun is excluded [وَلَا يَحْزَنَنَّ]، as are those succeeding a *kāf* or *tā’*، as in [إِنْ كُنْتُمْ مِنْكُمْ].

It is mentioned that there is a difference of opinion regarding the phrase [مِنْ كَيْدِكُنَّ] in *Sūrah Yūsuf* الطلحة. ¹⁵² al-Khalījī ¹⁵³ and al-Qāḍī ¹⁵⁴ opine that the *hā’ al-sakt* should not be

¹⁵¹ Consequently, the incorporation of applying *waqf* without a *hā’ al-sakt* for Bazzī signifies an additional reading of the *Shāṭibiyyah* beyond the scope of the *Taysīr* of al-Dānī. *Taysīr*: 55. *Tahbīr al-Taysīr*: 78.

read, while others, like Muḥammad Ibrāhīm¹⁵⁵, allow stopping with *hā' al-sakt* on [مِنْ كَيْدِكِنَّ], since al-Mutawallī presents it as an example in *al-Wujūh al-Musfirrah*.¹⁵⁶ Conversely, Ḥāb Fikrī and ‘Abd al-Rāziq ‘Ali Mūsā permit both ways of stopping – with and without a *hā' al-sakt*. They argue that since the *Durrah* was written 24 years after the *Ṭayyibah*¹⁵⁷, and the *Tahbīr* is considered the source text for the *Durrah*¹⁵⁸, the practise of most experts [with a *hā' al-sakt* in *waqf* mode] should be followed. Still, other practises [without a *hā' al-sakt* in *waqf* mode] are also valid.

The fourth instance is the *yā' mutakallim* that is *mushaddadah*, such as [أَلَّا تَعْلَمُوا عَيَّيَّ مَا يُبْذَرُ الْفُؤُلُ لَدَيَّ، خَلَقْتُ بِيَدَيَّ]. In these cases, Ya‘qūb also reads them with a *hā' al-sakt* in *waqf* mode.

Likewise, Ruways reads the following phrases/words with a *hā' al-sakt* in *waqf* mode:

- Words of lamentation, as in [يَا حَسْرَتِي، يَا أَسْفَى]. It is important to note that when reading these words in *waqf* mode, one should read them with *ṭūl*, as the *alif* is succeeded by a *hā' al-sakt*, which invariably carries a *sukūn*.
- The adverb [تَمَّ].

In light of the above, it is evident that in *wasl* mode, Ruways omits the *hā' al-sakt* while reading these words. In contrast, Rawḥ agrees with the reading of his basis in these instances.

Moreover, within the Qur‘ān, there are seven distinct words, occurring in nine instances, where the *hā' al-sakt* is inscribed. Notably, variations among the Eponymous Ten Readers concerning these words only emerge in *wasl* mode, while in *waqf* mode they unanimously read the *hā' al-sakt*. It is observed that Ya‘qūb

¹⁵² Given that the word appears twice within the verse, its restriction is thereby confined exclusively to its occurrence following the word [مِنْ].

¹⁵³ *Hall al-Mushkilāt*: 70.

¹⁵⁴ *al-Īdāh*: 149, *al-Budūr al-Zāhirah*: 1/425.

¹⁵⁵ He is the author of *Farīdat al-Dahr*.

¹⁵⁶ *al-Naḥat al-Miskiyyah*: 131.

¹⁵⁷ The *Ṭayyibah* was composed in 799 A.H., whereas the *Durrah* was composed in 823 A.H.

¹⁵⁸ *Taqrib al-Durrah*: 38.

consistently omits the *hā'* *al-sakt* in all nine instances in alignment with the *waṣl* mode:

- 1) [عَنِّي سُلْطَانِيَهُ خُدُوهُ] – *Sūrat al-Hāqqah*, verses 29 – 30.
- 2) [عَنِّي مَالِيَهُ هَلْكَ] – *Sūrat al-Hāqqah*, verses 28 – 29.
- 3) [مَا هِيَ نَارٌ حَامِيَةٌ] – *Sūrat al-Qāri'ah*, verses 10 – 11.
- 4) [اَفْرءُوا كِتَابِيَهٗ اِنِّي ظَنَنْتُ] – *Sūrat al-Hāqqah*, verses 19 – 20.
- 5) [لَمْ اُوتُ كِتَابِيَهٗ وَلَمْ اَدْرِ] – *Sūrat al-Hāqqah*, verses 25 – 26.
- 6) [اَنِّي مُلِقٍ حِسَابِيَهٗ فَهَوِي] – *Sūrat al-Hāqqah*, verses 20 – 21.
- 7) [وَلَمْ اَدْرِ مَا حِسَابِيَهٗ يَلِيْتَهَا] – *Sūrat al-Hāqqah*, verses 26 – 27.
- 8) [لَمْ يَتَسَنَّهٗ وَاَنْظُرًا] – *Sūrat al-Baqarah*, verse 259.
- 9) [فِيْهِدِيْهُمْ اِقْتَدِهٖ فُلًا اَسْأَلُكُمْ] – *Sūrat al-An'ām*, verse 90.

Additionally, when reading the phrase [اَيَّا مَّا تَدْعُوْا]¹⁵⁹ in *waqf* mode, Ruways stops on [اَيَّا].

Furthermore, when a *yā'* is omitted from writing due to the convergence of two non-vocalised consonants [*ijtimā' al-sākinayn*], except for a *tanwīn*, as exemplified by words like [وَالِ فَمَا لَهُ مِنْ هَادٍ] and [وَالِ], Ya'qūb audibly articulates that *yā'* in *waqf* mode.

In *waqf* mode, Ya'qūb reads the *yā'* in following 11 words which are found in the following 17 places:

- 1) [وَمَنْ يُؤْتِ الْحِكْمَةَ] – *Sūrat al-Baqarah*, verse 269.
- 2) [وَسَوْفَ يُؤْتِ اللّٰهُ] – *Sūrat al-Nisā'*, verse 146.
- 3) [وَأَخْشَوْنَ اللّٰهَ] – *Sūrat al-Mā'idah*, verse 3.
- 4) [يَفُصِّحُ الْحَقَّ] – *Sūrat al-An'ām*, verse 57.
- 5) [اُنۡجِ الْمُؤْمِنِيْنَ] – *Sūrah Yūnus* ﷺ, verse 103.
- 6) [وَادِ التَّمَلُّ] – *Sūrat al-Naml*, 1 verse 8.
- 7) [بِالْوَادِ الْمُقَدَّسِ] – *Sūrah Ṭāhā*, verse 12.
- 8) [بِالْوَادِ الْمُقَدَّسِ] – *Sūrat al-Nāzi'āt*, verse 16.
- 9) [الْوَادِ الْاَيْمَنِ] – *Sūrat al-Qaṣaṣ*, verse 30.

¹⁵⁹ *Sūrat al-Isrā'*: 110.

- 10) [لَهَادِ الَّذِينَ] – *Sūrat al-Ḥajj*, verse 54.
- 11) [بِهَذَا الْعَمِيِّ] – *Sūrat al-Rūm*, verse 53.
- 12) [يُرِيدِنِ الرَّحْمَنُ] – *Sūrah Yāsīn*, verse 23.
- 13) [صَالِ الْجَحِيمِ] – *Sūrat al-Ṣāffāt*, verse 163.
- 14) [يُنَادِ الْمُنَادِ] – *Sūrah Qāf*, verse 41.
- 15) [تُغْنِي التُّدْرُ] – *Sūrat al-Qamar*, verse 5.
- 16) [الْجَوَارِ الْمُنشآت] – *Sūrat al-Raḥmān*, verse 24.
- 17) [الْجَوَارِ الْكُنسِ] – *Sūrat al-Takwīr*, verse 16.¹⁶⁰

Regarding the word [مَالِ] in *waqf* mode, Ya‘qūb stops on the *lām*. However, Ibn al-Jazarī attributes the *waqf* to either one of the two letters for the Eponymous Ten Readers, as they are written separately.¹⁶¹ The word [مَالِ] appears in four places:

- 1) *Sūrat al-Nisā’*, 78 – فَمَالِ هُوَ لَاءِ.
- 2) *Sūrat al-Kahf*, 49 – مَالِ هَذَا الْكِتَابِ.
- 3) *Sūrat al-Furqān*, 7 – مَالِ هَذَا الرَّسُولِ.
- 4) *Sūrat al-Ma‘ārij*, 36 – فَمَالِ الَّذِينَ كَفَرُوا.

As for reading the words [وَيُكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ] and [وَيُكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ] in *waqf* mode, Ya‘qūb stops on the *nūn* of [وَيُكَانَ] and on the *hā’* of [وَيُكَانَهُ].¹⁶²

The Yā’āt al-Idāfah – The discussions concerning the *yā’āt al-idāfāt* have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Ya‘qūb.

Ya‘qūb generally reads the *yā’āt al-idāfah* in all six categories with *iskān*, with a few exceptions:

- When the *yā’ al-idāfah* is succeeded by a *lām al-ta’rīf*, a total of 14 instances arise, wherein the *yā’ al-idāfah* is pronounced with *fathḥ* in *wasl* mode. Nonetheless, two cases where vocation occurs have been omitted from consideration in which he reads the *yā’ idāfah* with *iskān*:

¹⁶⁰ *Taḥbīr al-Taysīr*: 78, *al-Nashr*: 2/138.

¹⁶¹ *al-Nashr*: 2/146 – 147.

¹⁶² *Sūrat al-Qaṣaṣ*, 82.

Ya'qūb affirms [*ithbāt*] the presence of the *yā'* in both *waṣl* and *waqf* modes. The instances of such *yā'* occurrences in the Qur'ān are as follows:

No.	Sūrah	Verse	Place	Verse Placement	Aṣliyyah/ Zā'idah	Qāri'
1	al-Baqarah	40	فَارْهَبُونِ	End	Zā'idah	ح
2	al-Baqarah	41	فَاتَّقُونِ	End	Zā'idah	ح
3	al-Baqarah	152	وَلَا تَكْفُرُونِ	End	Zā'idah	ح
4	al-Baqarah	186	الدَّاعِ إِذَا	Middle	Aṣli	ح
5	al-Baqarah	186	إِذَا دَعَا فَلْيَسْتَجِيبُوا لِي	Middle	Zā'idah	ح
6	al-Baqarah	197	وَاتَّقُونِ يَا أُولِي	Middle	Zā'idah	ح
7	Āl 'Imrān	20	وَمَنْ أَتَّبَعِنِ وَقُلْ	Middle	Zā'idah	ح
8	Āl 'Imrān	50	وَأَطِيعُونِ	End	Zā'idah	ح
9	Āl 'Imrān	175	وَحَافُونَ إِنَّ	Middle	Zā'idah	ح
10	al-Mā'idah	44	وَاحْسُونَ وَلَا تَشْتَرُوا	Middle	Zā'idah	ح
11	al-An'ām	80	وَقَدْ هَدَانِ	Middle	Zā'idah	ح
12	al-A'rāf	195	نَمَّ كِيدُونِ	Middle	Zā'idah	ح
13	al-A'rāf	195	فَلَا تُنظِرُونِ	End	Zā'idah	ح
14	Yūnus	71	تُنظِرُونِ	End	Zā'idah	ح
15	Hūd	46	فَلَا تَسْأَلْنِي مَا	Middle	Zā'idah	ح
16	Hūd	55	تُنظِرُونِ	End	Zā'idah	ح
17	Hūd	78	وَلَا تُخْزُونِ فِي صُنْفِي	Middle	Zā'idah	ح
18	Hūd	105	يَوْمَ يَأْتِ لَا تَكَلَّمُ	Middle	Aṣli	ح
19	Yūsuf ¹⁷⁰	12	يَرْتَعُ وَيَلْعَبُ	Middle	Aṣli	--
20	Yūsuf	45	فَأَرْسَلُونِ	End	Zā'idah	ح
21	Yūsuf	60	وَلَا تَفْرُبُونِ	End	Zā'idah	ح
22	Yūsuf	66	حَتَّى تَوْتُونَ مَوْثِقًا	Middle	Zā'idah	ح
23	Yūsuf	90	مَنْ يَسْتَقِ وَيَصْبِرْ	Middle	Aṣli	--

¹⁷⁰ The word *يَرْتَعُ* is not taken into consideration for Ya'qūb due to his reading with *iskān* [devocalisation] of the *'ayn*. Consequently, one might similarly disregard *فَيَسْرُ عِبَادِ *الَّذِينَ* within *Sūrat al-Zumar*. Notably, although Ya'qūb articulates it with the *ithbāt* [retention/affirmation] of the *yā'* in the context of *waqf* mode, he employs *hadhf* [elision/omission] of the *yā'* in *waṣl* mode. This occurs because the *yā'* is omitted due to *ijtmā' al-sākinayn* [the convergence of two non-vocalised consonants].

24	Yūsuf	94	أَنْ تُفَنِّدُونِ	End	Zā'idah	ح
25	al-Ra'd	9	الْكَبِيرِ الْمُتَعَالِ	End	Aṣḷī	ح
26	al-Ra'd	30	مَتَابِ	End	Zā'idah	ح
27	al-Ra'd	32	عِقَابِ	End	Zā'idah	ح
28	al-Ra'd	36	مَابِ	End	Zā'idah	ح
29	Ibrāhīm	14	وَحَافٍ وَعَبِيدِ	End	Zā'idah	ح
30	Ibrāhīm	22	بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ	Middle	Zā'idah	ح
31	Ibrāhīm	40	رَبَّنَا وَتَقَبَّلْ دُعَاءِ	End	Zā'idah	ح
32	al-Ḥijr	68	فَلَا تَفْضَحُونِ	End	Zā'idah	ح
33	al-Ḥijr	69	وَلَا تُخْرُونِ	End	Zā'idah	ح
34	al-Naḥl	2	فَاتَّقُونِ	End	Zā'idah	ح
35	al-Naḥl	51	فَارْهَبُونِ	End	Zā'idah	ح
36	al-Isrā'	62	لَئِنْ أَخَّرْتَنِ إِلَى	Middle	Zā'idah	ح
37	al-Isrā'	97	فَهُوَ الْمُهْتَدِ	Middle	Aṣḷī	ح
38	al-Kahf	17	فَهُوَ الْمُهْتَدِ	Middle	Aṣḷī	ح
39	al-Kahf	24	عَلَى أَنْ يَهْدِيَنِي رَبِّي	Middle	Zā'idah	ح
40	al-Kahf	39	إِنْ تَرِنِ أَنَا أَقَلُّ مِنْكَ	Middle	Zā'idah	ح
41	al-Kahf	40	أَنْ يُؤْتِيَنِي خَيْرًا	Middle	Zā'idah	ح
42	al-Kahf	64	كُنَّا نَبِغُ فَارْتَدَّا	Middle	Aṣḷī	ح
43	al-Kahf	66	أَنْ نُعَلِّمَ مِنَّا	Middle	Zā'idah	ح
44	Ṭahā	93	أَلَّا تَتَّبِعُنَّ أَفْعَصَيْتَ	Middle	Zā'idah	ح
45	al-Anbiyā'	25	فَاعْبُدُونِ	End	Zā'idah	ح
46	al-Anbiyā'	37	فَلَا تَسْتَعْجِلُونِ	End	Zā'idah	ح
47	al-Anbiyā'	92	فَاعْبُدُونِ	End	Zā'idah	ح
48	al-Ḥajj	25	فِيهِ وَالْبَادِ	Middle	Aṣḷī	ح
49	al-Ḥajj	44	فَكَيْفَ كَانَ نَكِيرِ	End	Zā'idah	ح
50	al-Mu'minūn	26	بِمَا كَذَّبُونِ	End	Zā'idah	ح
51	al-Mu'minūn	39	بِمَا كَذَّبُونِ	End	Zā'idah	ح
52	al-Mu'minūn	52	فَاتَّقُونِ	End	Zā'idah	ح
53	al-Mu'minūn	98	أَنْ يَخْضُرُونَ	End	Zā'idah	ح
54	al-Mu'minūn	99	رَبِّ ارْجِعُونِ	End	Zā'idah	ح
55	al-Mu'minūn	108	وَلَا تُكَلِّمُونِ	End	Zā'idah	ح

56	al-Shu‘arā’	12	يُكَذِّبُونَ	End	Zā’idah	ح
57	al-Shu‘arā’	14	يَقْتُلُونَ	End	Zā’idah	ح
58	al-Shu‘arā’	62	سَيَهْدِينِ	End	Zā’idah	ح
59	al-Shu‘arā’	78	يَهْدِينِ	End	Zā’idah	ح
60	al-Shu‘arā’	79	يَسْقِينِ	End	Zā’idah	ح
61	al-Shu‘arā’	80	يَشْفِينِ	End	Zā’idah	ح
62	al-Shu‘arā’	81	ثُمَّ يُخَيِّبِنِ	End	Zā’idah	ح
63	al-Shu‘arā’	108	وَأَطِيعُونَ	End	Zā’idah	ح
64	al-Shu‘arā’	110	وَأَطِيعُونَ	End	Zā’idah	ح
65	al-Shu‘arā’	117	كَذَّبُونَ	End	Zā’idah	ح
66	al-Shu‘arā’	126	وَأَطِيعُونَ	End	Zā’idah	ح
67	al-Shu‘arā’	131	وَأَطِيعُونَ	End	Zā’idah	ح
68	al-Shu‘arā’	144	وَأَطِيعُونَ	End	Zā’idah	ح
69	al-Shu‘arā’	150	وَأَطِيعُونَ	End	Zā’idah	ح
70	al-Shu‘arā’	163	وَأَطِيعُونَ	End	Zā’idah	ح
71	al-Shu‘arā’	179	وَأَطِيعُونَ	End	Zā’idah	ح
72	al-Naml	32	تَشْهَدُونَ	End	Zā’idah	ح
73	al-Naml	36	أَتَمِدُّونَ بِيَمَالٍ	Middle	Zā’idah	ح
74	al-Naml	36	فَمَا آتَانِي اللَّهُ خَيْرٍ	Middle	Zā’idah	ح (وقفاً) ط(وصلاً)
75	al-Qaṣaṣ	33	يَقْتُلُونَ	End	Zā’idah	ح
76	al-Qaṣaṣ	34	أَخَافُ أَنْ يُكَذِّبُونَ	End	Zā’idah	ح
77	al-‘Ankabūt	56	فَاعْبُدُونِ	End	Zā’idah	ح
78	Saba’	13	وَجِفَانٍ كَالْجَوَابِ	Middle	Aṣḥlī	ح
79	Saba’	45	فَكَيْفَ كَانَ نَكِيرِ	End	Zā’idah	ح
80	Fāṭir	26	فَكَيْفَ كَانَ نَكِيرِ	End	Zā’idah	ح
81	Yāsīn	23	يُرْدِنِ الرَّحْمَنِ	Middle	Zā’idah	ح
82	Yāsīn	23	وَلَا يَنْفَعُونَ	End	Zā’idah	ح
83	Yāsīn	25	فَاسْمِعُونَ	End	Zā’idah	ح
84	al-Şāffāt	56	إِنْ كِدْتَ لِتَرُدِّينِ	End	Zā’idah	ح
85	al-Şāffāt	99	سَيَهْدِينِ	End	Zā’idah	ح

86	Şād	8	عَدَابِ	End	Zā'idah	ح
87	Şād	14	عِقَابِ	End	Zā'idah	ح
88	al-Zumar	16	يُعْبَادِي	Middle	Zā'idah	ط
89	al-Zumar	16	فَاتَّقُونِ	End	Zā'idah	ح
90	al-Zumar	17	فَبَشِّرْ عِبَادِ * الَّذِينَ	End	Zā'idah	ح
91	Ghāfir	5	عِقَابِ	End	Zā'idah	ح
92	Ghāfir	15	لِيُنذِرَ يَوْمَ التَّلَاقِ	End	Aşli	ح
93	Ghāfir	32	أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ	End	Aşli	ح
94	Ghāfir	38	يَقَوْمِ اتَّبِعُونِ أَهْدِكُمْ	Middle	Zā'idah	ح
95	al-Shūrā	32	آيَاتِهِ الْحَوَارِ فِي الْبَحْرِ	Middle	Aşli	ح
96	al-Zukhruf	27	سَيِّهِدِينَ	End	Zā'idah	ح
97	al-Zukhruf	61	وَاتَّبِعُونِ هَذَا	Middle	Zā'idah	ح
98	al-Zukhruf	63	وَأَطِيعُونِ	End	Zā'idah	ح
99	al-Dukhān	20	أَنْ تَرْجُمُونَ	End	Zā'idah	ح
100	al-Dukhān	21	فَاعْتَرِلُونِ	End	Zā'idah	ح
101	Qāf	14	فَحَقَّ وَعِيدِ	End	Zā'idah	ح
102	Qāf	41	يُنَادِ الْمُنَادِ	Middle	Aşli	ح
103	Qāf	45	مَنْ يَخَافُ وَعِيدِ	End	Zā'idah	ح
104	al-Dhāriyāt	56	لِيُعْبَدُونَ	End	Zā'idah	ح
105	al-Dhāriyāt	57	يُطْعَمُونَ	End	Zā'idah	ح
106	al-Dhāriyāt	59	يَسْتَعْجِلُونَ	End	Zā'idah	ح
107	al-Qamar	6	يَذُغُ النَّاعِ إِلَى	Middle	Aşli	ح
108	al-Qamar	8	مُهْطِعِينَ إِلَى النَّاعِ	Middle	Aşli	ح
109	al-Qamar	16	وَنُذِرِ	End	Zā'idah	ح
110	al-Qamar	18	وَنُذِرِ	End	Zā'idah	ح
111	al-Qamar	21	وَنُذِرِ	End	Zā'idah	ح
112	al-Qamar	30	وَنُذِرِ	End	Zā'idah	ح
113	al-Qamar	37	وَنُذِرِ	End	Zā'idah	ح
114	al-Qamar	39	وَنُذِرِ	End	Zā'idah	ح
115	al-Mulk	17	فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ	End	Zā'idah	ح
116	al-Mulk	18	فَكَيْفَ كَانَ نَكِيرِ	End	Zā'idah	ح

117	Nūḥ	3	وَأَطِيعُوا	End	Zā'idah	ح
118	al-Mursalāt	39	فَكِيدُوا	End	Zā'idah	ح
119	al-Fajr	4	وَالْبَيْلِ إِذَا يَسِرِ	End	Aṣli	ح
120	al-Fajr	9	جَابُوا الصَّخْرَ بِالْوَادِ	End	Aṣli	ح
121	al-Fajr	15	فَيَقُولُ رَبِّي أَكْرَمَن	End	Zā'idah	ح
122	al-Fajr	16	فَيَقُولُ رَبِّي أَهَانَنِ	End	Zā'idah	ح
123	al-Kāfirūn	6	دِينِ	End	Zā'idah	ح

Principles of recitation for the Eponym Khalaf

The Madd – In the context of *madd* [prolongations] in recitation, Khalaf adopts the distinct duration of *tawassuṭ* [four morae] for both *madd munfaṣil* and *madd muttaṣil*. It is noteworthy that *madd munfaṣil* is applicable in the following scenarios:

- When the letter of *madd* is followed by a *hamzat al-qaṭʿ* in two separate words, as exemplified by [بِمَا أَنْزَلَ].
- In *waṣl* mode, he reads with *ḥadhf* [affirmation] of an *alif* in the word [أَنَا] when a *hamzat al-qaṭʿ* succeeds it in a separate word. The *hamzat al-qaṭʿ* can be either *maftūḥah* or *maḍmūmah*, as illustrated by [أَنَا أَوْلَى] or [أَنَا أُخِي].

Note: Khalaf reads with *qaṣr* of the *madd badl*, as observed in [أَوْثُوا، إِيمَانًا، آمَنُوا] and with *qaṣr* of the *līn* if a *hamzah* follows it, as demonstrated in [سَوَّوْةً، شَيْءًا].

Sakt and Idrāj – Khalaf employs *idrāj* [assimilation] and reads with *idghām* [assimilation] when reading the following four phrases in *waṣl* mode:

- [عَوَجًا * قَبِيًّا]¹⁷¹
- [مَرْقِدَنَا * هَدَا]¹⁷²
- [مَنْ رَاقِيًا]¹⁷³
- [بَلْ رَانَ]¹⁷⁴

The Mīm al-Jamʿ – In *waṣl* mode, Khalaf's approach diverges from his basis as he generally reads with *khafḍ* of the *hā'* and *iskān* [devocalisation] of the *mīm al-jamʿ* [*mīm* suffixed, conjugated second and third person, masculine form] when it followed by a *mutaḥarrik* [vocalised] letter, as demonstrated in:

- [أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ]
- [وَمَا أَنْزَلَ إِلَيْهِمْ خُشْعِينَ]
- [وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ]

¹⁷¹ *Sūrat al-Kahf*: 1 and 2. In *waṣl* mode, Khalaf reads with *ikhfāʿ*.

¹⁷² *Sūrah Yāsīn*: 52.

¹⁷³ *Sūrat al-Qiyāmah*: 27.

¹⁷⁴ *Sūrat al-Muṭaffifīn*: 14.

Conversely, if it is followed by a *sākin* [devocalised] letter, Khalaf reads with *ḍammah* on both the *hā'* and the *mīm al-jam'*, as observed in:

- [عَلَيْهِمُ الْقِتَالِ]
- [إِلَيْهِمُ اثْنَيْنِ]
- [عَلَيْهِمُ الرَّجْزُ]

In *waqf* mode, Khalaf's approach also deviates from his basis, and he reads with *khafḍ* of the *hā'*, as found in [عَلَيْهِمْ، لَدَيْهِمْ، إِيَّاهُمْ].

Idghām Kabīr – Khalaf, while reading the word [تَأَمَّنَا], demonstrates the application of *idghām kabīr* [major assimilation of two identical vocalised consonants]. Furthermore, in the same context, he exhibits the implementation of *rawm* [vowel reduction/elision] or *ishmām* [assimilation with the devocalisation of the first consonant]. Additionally, Khalaf diverges from his basis and employs *iṭḥ-hār* in the following scenarios:

- **Khalaf:** the devocalisation of two identical vocalised consonants, i.e. the *nūn*'s, as in [أَتَمِدُّونَ].¹⁷⁵
- **Khalaf:** the devocalisation of two unidentical vocalised consonants, i.e. the *tā'* and the *ṣād*, as in [وَالصَّافَّاتِ صَفًّا].¹⁷⁶
- **Khalaf:** the devocalisation of two unidentical vocalised consonants, i.e. the *tā'* and the *zāy*, as in [فَالرَّاجِرَاتِ رَجْرًا].¹⁷⁷
- **Khalaf:** the devocalisation of two unidentical vocalised consonants, i.e. the *tā'* and the *dhāl*, as in [فَالنَّالِيَاتِ ذِكْرًا].¹⁷⁸
- **Khalaf:** the devocalisation of two unidentical vocalised consonants, i.e. the *tā'* and the *dhāl*, as in [وَالذَّارِيَاتِ ذُرْوًا].¹⁷⁹

¹⁷⁵ *Sūrat al-Naml*: 36

¹⁷⁶ *Sūrat al-Ṣāffāt*: 1.

¹⁷⁷ *Sūrat al-Ṣāffāt*: 2.

¹⁷⁸ *Sūrat al-Dhāriyāt*: 1.

¹⁷⁹ *Sūrat al-ʿAdiyāt*: 3. In addition, numerous commentators assert that the inclusion of [فَالْمُعِيرَاتِ صُبْحًا] was deemed unnecessary, since Khalaf al-ʿĀshir aligns with Khalaf the transmitter in effecting *iṭḥ-hār* therein; otherwise, [فَالْمُنْقَبَاتِ ذِكْرًا] from *Sūrat al-Mursalāt* would also have been cited. As elucidated in line eight, in the absence of any specific indication pertaining to Khalaf al-ʿĀshir, he would concur with Khalaf the Canonical transmitter. The most plausible rationale for its mention resides in preserving the poetic composition's rhyme and meter.

- **Khalaf:** the devocalisation of two unidentical vocalised consonants, i.e. the *tā'* and the *ṣād*, as in [فَالْمُعِيرَاتِ صُبْحًا].¹⁸⁰
- **Khalaf:** the devocalisation of two unidentical vocalised consonants, i.e. the *tā'* and the *tā'*, [بَيَّتَ طَائِفَةً].¹⁸¹

Idghām Ṣaghīr – The discussions concerning the *idghām ṣaghīr* have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Khalaf.

Khalaf diverges from his basis when it comes to the feminine *tā'* and applies *ith-hār* by the letter [ث], as exemplified in the phrase [كَتَبَتْ تُمُودٌ]. However, he aligns with the reading of his basis concerning the remaining five letters involved in assimilating the feminine *tā'*. In the absence of specific instructions for Khalaf concerning the letters [ذ] of [ذ] and [د] of [د], he aligns with his basis by implementing *idghām* of the [ذ] into the letter [ث] and the *idghām* of the [د] into all eight of its associated letters.

Furthermore, *ith-hār* of the [ل] of [هَلْ] and [بَلْ] is realised through eight letters, namely, [س, ض, ن, ط, ت, ث, ظ, ز]. Khalaf consistently employs *ith-hār* of the [ل] of [هَلْ] and [بَلْ] across all its associated letters. However, while eight letters are cited, only the [ث] and [ن] appear to follow [هَلْ] and [بَلْ].

In *waṣl* mode, Khalaf employs *idghām* when reading the phrases [يَسُّ وَالْقُرْآنِ], [نَّ كَهَيْتِصَّ * ذِكْرُ] and [وَالْقَلَمِ].

Similarly, Khalaf reads the words [فَنَبَذْتَهُمَا]¹⁸² and [عُدْتُ]¹⁸³, with *idghām*.

Likewise, Khalaf employs the practise of *idghām* when reading both occurrences of the phrase [مَنْ يُرِدْ ثَوَابَ].¹⁸⁴

Regarding the words [لَيْتَ] and [لَيْتَ], whether singular or plural, and the word [عُدْتُ], as well as the word [أَوْرَثْتُمُوهَا]¹⁸⁵, Khalaf actively reads them with *ith-hār*.

¹⁸⁰ *Sūrat al-Najm*: 55.

¹⁸¹ *Sūrat al-Nisā'*: 81.

¹⁸² *Sūrah Tāhā*: 96.

¹⁸³ *Sūrah Ghāfir*: 27 and *Sūrat al-Dukhān*: 20.

¹⁸⁴ *Sūrah Āl Imrān*: 176.

In addition, Khalaf employs *idghām ṣaghīr* [minor assimilation of a devocalised *dhal* into a vocalised *tā'*] when reading the word [أَخَذْتُ], in all its forms, whether singular or plural, as in [وَأَخَذْتُهَا، أَتَّخَذْتُ، أَخَذْتُمْ، أَتَّخَذْتُمْ].

Furthermore, Khalaf actively employs *iṭḥ-hār* in the following:

- The devocalisation of two unidentical vocalised consonants, i.e. the *bā'* and the *mīm*, as found in [ارْكَبْ مَعَنَا].¹⁸⁶

The Hā' al-Kināyah – Khalaf reads the following nine words with *ṣilah* of the *hā' al-kināyah* [*hā'* suffix, conjugated in the form of a third person, masculine singular pronoun]:

- [يُودِّهِ]¹⁸⁷
- [نُؤْتِيهِ]¹⁸⁸
- [نُؤَلِّهِ]¹⁸⁹
- [وَنُضَلِّهِ]¹⁹⁰
- [فَأَلْقِيهِ]¹⁹¹
- [يُرِضُّهُ]¹⁹²
- [وَيَتَّقِيهِ]¹⁹³
- [يَأْتِيهِ]¹⁹⁴
- [يَسِيدُهُ]¹⁹⁵
- [أَرْجِيهِ]¹⁹⁶
- [تُرَزِّقَانِيهِ]¹⁹⁷

¹⁸⁵ *Sūrat al-A'raf*: 43 and *Sūrat al-Zukhruf*: 72.

¹⁸⁶ *Sūrah Hūd* ﴿الْحُود﴾: 42.

¹⁸⁷ The word appears twice in the verse of *Sūrah Āl 'Imrān*: 75.

¹⁸⁸ *Sūrah Āl 'Imrān*: 145, and in *Sūrat al-Shūrā*: 20.

¹⁸⁹ *Sūrat al-Nisā'*: 115.

¹⁹⁰ *Sūrat al-Nisā'*: 115.

¹⁹¹ *Sūrat al-Naml*: 28.

¹⁹² *Sūrat al-Zumar*: 7.

¹⁹³ *Sūrat al-Nūr*: 52.

¹⁹⁴ *Sūrah Tāhā*: 75.

¹⁹⁵ *Sūrat al-Baqarah*: 237, *Sūrat al-Baqarah*: 249, *Sūrat al-Mu'minūn*: 88, *Sūrah Yāsīn*: 83.

¹⁹⁶ *Sūrat al-A'raf*: 111 and *Sūrat al-Shu'arā'*: 36.

¹⁹⁷ *Sūrah Yūsuf* ﴿يُوسُف﴾: 37.

In addition, Khalaf reads the phrase as [أَهْلِيهِ امْكُثُوا]¹⁹⁸, with *khafḍ* of the *hāʾ al-kināyah*, thereby contradicting his basis who reads it with a *ḍammah*, as observed in [أَهْلِيَهُ امْكُثُوا].

Furthermore, Khalaf reads the phrase [فِيهِ مَهَانًا]¹⁹⁹, without *ṣilah* of the *hāʾ al-kināyah*.

Two Hamzahs in One Word – Khalaf’s approach does not diverge from the reading of his basis, whether the second *hamzah* is *maftūḥah* as in, [ءَأَنْذَرْتَهُمْ], *maḍmūmah*, as in [أَأَنْذَرْتَهُمْ], or *maksūrah*, as in [أَأَنْذَرْتَهُمْ]. In all cases, he renders both *hamzahs* with meticulous enunciation of *taḥqīq*. The same is observed for Khalaf in [ءَأَمَّنْتُمْ لَهُ]²⁰⁰ and [ءَأَمَّنْتُمْ بِهِ]²⁰¹, he thus reads it as *istifhām*, with *taḥqīq* of both *hamzahs*.

However, regarding the phrase [إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ]²⁰², while Khalaf actively reads it as *ikhbār*, opposing the reading of basis; he agrees with the reading of his basis in [أَذْهَبْتُمْ]²⁰³, by reading it as *ikhbār*.

Likewise, Khalaf, in his reading of the phrase [بِهِ السَّحْرُ]²⁰⁴, adopts a reading akin to the one found in Ḥafṣ, with *ḥadhf* of the *hamzat al-istifhām*.

The Recurring Hamzat al-Istifhām – Khalaf’s approach does not diverge from the reading of his basis, he reads both occurrences of the *hamzah* interrogatives as *istifhām*, with *taḥqīq* of both *hamzahs*. This practise is observed in the following 13 places:

- 1) *Sūrat al-Raʿd*, verse 5:

﴿وَإِنْ تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنْآ لَفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَعْلَىٰ
فِي آعْنَاقِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾﴾

¹⁹⁸ *Sūrah Ṭāhā*: 10, and *Sūrat al-Qaṣaṣ*: 29. The phrase in question finds its reference in distich 871 in the *farsh* of *Sūrah Ṭāhā* in the *Shāṭibiyyah*. However, Ibn al-Jazarī highlights its presence within the chapter pertaining to the *hāʾ al-kināyah* in the *Durrah*.

¹⁹⁹ *Sūrat al-Furqān*: 69.

²⁰⁰ *Sūrat al-Aʿrāf*: 123 and *Sūrah Ṭāhā*: 71.

²⁰¹ *Sūrat al-Shuʿarāʾ*, 49.

²⁰² *Sūrat al-Aʿrāf*: 81.

²⁰³ *Sūrat al-Aḥqāf*: 113.

²⁰⁴ *Sūrah Yūnus* (الْيُونُس): 81.

2) *Sūrat al-Isrā'*, verses 49 and 98:

﴿ وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴾ ﴿٤٩﴾
﴿ ذَلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴾ ﴿٩٨﴾

3) *Sūrat al-Mu'minūn*, verse 82:

﴿ قَالَوا إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴾ ﴿٨٢﴾

4) *Sūrat al-Naml*, verse 67:

﴿ وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا إِنَّا لَمُحْرَجُونَ ﴾ ﴿٦٧﴾

5) *Sūrat al-Ankabūt*, verses 28 and 29:

﴿ وَلَوْ طَإِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴾ ﴿٢٨﴾ ﴿ إِنِّي كُنْتُ مِنَ النَّاسِ الَّذِينَ لَا يَتَذَكَّرُونَ لِقَوْلِ اللَّهِ وَإِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ مَنَاقِبَ لَهُم يَحْسَبُونَ أَنَّهَا مُبْرَأَةٌ ۗ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ ذَكِيمٌ ﴾ ﴿٢٩﴾
﴿ تَقَطَّعُوا السَّبِيلَ ۗ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴾ ﴿٣٠﴾

6) *Sūrat al-Sajdah*, verse 10:

﴿ وَقَالُوا إِذَا صَلَّلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَائِ رَبِّهِمْ كَافِرُونَ ﴾ ﴿١٠﴾

7) *Sūrat al-Şaffāt*, verses 16 and 53:

﴿ إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴾ ﴿١٦﴾
﴿ إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَدِينُونَ ﴾ ﴿٥٣﴾

8) *Sūrat al-Wāqī'ah*, verse 47:

﴿ وَكَانُوا يَقُولُونَ ۗ أَيُّذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴾ ﴿٤٧﴾

9) *Sūrat al-Nāzi'āt*, verses 10 and 11:

﴿ يَقُولُونَ ۗ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۗ إِذَا كُنَّا عِظَامًا نَّخْرَةً ﴾ ﴿١٠﴾

Two Hamzahs in Two Separate Words – The discussions concerning two *hamzahs* in separate words have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Khalaf.

Khalaf's approach does not diverge from the reading of his basis; he reads with *taḥqīq* of both *hamzahs*.

The Isolated Hamzah – Khalaf's approach remains consistent with the reading of his basis throughout this entire chapter. Nonetheless, an exception arises in the word [الدُّنْب], where he employs reading with *ibdāl* of the *hamzah*.

Naql – Khalaf generally does not employ *naql* [*hamzah* lenition] except for when reading the words [فَسَّل] and [وَسَّل], wherever they appear. Example:

- [فَسَّلُوا أَهْلًا]
- [فَسَّلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ]
- [وَسَّلِ الْقَرْيَةَ]
- [وَسَّلُوا اللَّهَ مِنْ فَضْلِهِ]

In addition, Khalaf does not employ *takhfif* of the *hamzah* in *waqf* mode, as Ḥamzah does, but instead, he articulates it with *taḥqīq*. Likewise, he deviates from his basis and refrains from employing *sakt* before a *hamzah*, as observed in examples such as [شَيْءٍ قَدِيرٍ، وَبِالْآخِرَةِ هُمْ، مَنْ آمَنَ]²⁰⁵, and so forth.

Fath and Imālah – Khalaf's approach diverges from the reading of his basis, and adopts *fath* in specific instances. Notably, he reads with *fath* in [الْقَهَّارِ] occurring in two places:

- [وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ]
- [لِلَّهِ الْوَاحِدِ الْقَهَّارِ]

Additionally, he reads with *fath* in and the word [الْبَوَّارِ], in *Sūrah Ibrāhīm*, verse 28, and [ضِعَافًا], in *Sūrat al-Nisā'*, verse 9. In contrast, Ḥamzah employs *taqlīl* in [الْقَهَّارِ], [الْبَوَّارِ], and employs *imālah* in [ضِعَافًا], with Khallād having the option of *fath* or *taqlīl*.

Moreover, Khalaf al-ʿĀshir employs *imālah* in three of the ten trilateral past tense verbs that Ḥamzah also employs *imālah* in, namely [جَاءَ], [رَانَ] and [شَاءَ]. For the remaining seven words, he reads them with *fath*. He also reads with *imālah* in words

²⁰⁵ My teacher reported that he read without *sakt* for Khalaf al-ʿĀshir when transmitting via the *Durrah* to his teacher, Qārī' Ayyūb. Conversely, when transmitting via the *Tayyibah*, he read with *sakt* for Idrīs, the Canonical transmitter of Khalaf al-ʿĀshir.

similar to [الأَبْرَارِ] found in *Sūrah Āl ‘Imrān*, verses 193 and 198, and *Sūrat al-Muṭaffifīn*, verse 18. This includes all those *alifs* positioned between two *rā*’s, with the second *rā*’ being *majrūr*, regardless of whether they are *ma‘rifah* [definite] or *nakirah* [indefinite], for example, [الأَشْرَارِ] in *Sūrah Ṣād*, and [فَرَارِ] in *Sūrah Ibrāhīm*, verse 26, etc. Ḥamzah, on the other hand, employs *taqlīl* in all these words.

Furthermore, Khalaf reads with the pronunciative technique of *imālah* in [الرَّؤْيَا] only when it is *ma‘rifah* due to *lām al-ta‘rīf* being attached to it. Thus, in [رُءْيَاكَ] and [رُءْيَايَ], he does not employ *imālah*. Ḥamzah, on the contrary, reads with *fath* in all these words.

In the case of [التَّوْرَةَ], Khalaf diverges from his basis and reads with *imālah*, whereas Ḥamzah reads it with *taqlīl*. Additionally, apart from the afore-mentioned instances, Khalaf reads with *imālah* in all those words wherein his basis also employs *imālah*, such as [اشْتَرَى، الأَعْلَى، بَلَى، الأَنْثَى، الفَتَى] and so forth.

Note: Khalaf reads the word [مَجْرَهَا] with the pronunciative technique of *imālah* of the *dhawāt al-rā*’.

Waqf mode according to Rasm (Orthography of the ‘Uthmānic script) – In the Qur’ān, there are seven distinct words, occurring in nine instances, where the *hā’ al-sakt* is inscribed. Notably, variations among the Eponymous Ten Readers concerning these words only emerge in *waṣl* mode, while in *waqf* mode they unanimously read the *hā’ al-sakt*:

- 1) [عَنِّي سُلْطَنِيهِ خُدُوهُ] – *Sūrat al-Hāqqah*, verses 29 – 30.
- 2) [عَنِّي مَالِيَهُ هَلَكًا] – *Sūrat al-Hāqqah*, verses 28 – 29.
- 3) [مَا هِيَ نَارٌ حَامِيَةٌ] – *Sūrat al-Qāri‘ah*, verses 10 – 11.
- 4) [أَقْرَأُوا كِتَابِيَهُ إِنِّي ظَنَنْتُ] – *Sūrat al-Hāqqah*, verses 19 – 20.
- 5) [لَمْ أَدْرِ مَا كِتَابِيَهُ وَلَمْ أَدْرِ] – *Sūrat al-Hāqqah*, verses 25 – 26.
- 6) [أَنْتِي مُلْكٌ حِسَابِيَهُ فَهُوَ فِي] – *Sūrat al-Hāqqah*, verses 20 – 21.
- 7) [وَلَمْ أَدْرِ مَا حِسَابِيَهُ يَلَيَّتْهَا] – *Sūrat al-Hāqqah*, verses 26 – 27.
- 8) [لَمْ يَتَسَنَّهْ وَأَنْظُرْ] – *Sūrat al-Baqarah*, verse 259.
- 9) [فِيهِدُهُمْ أَقْتِدَهُ فَلَا أَسْأَلُكُمْ] – *Sūrat al-An‘ām*, verse 90.

Khalaf firmly maintains *ithbāt* of the *hā'* *al-sakt* in both *waṣl* and *waqf* mode in the first three instances. In contrast, Ḥamzah employs *hadhf* in these three instances. However, in the remaining six cases, he concurs with the reading his basis. For example, in [كِتَابِيَّة] and [حِسَابِيَّة], Khalaf maintains *ithbāt* in *waṣl* mode, whereas in the last two instances, he employs *hadhf* in *waṣl* mode.

Additionally, when reading the phrase [أَيَّا مَا تَدْعُوا]²⁰⁶ in *waqf* mode, Khalaf stops on [مَا]. Despite the presence of this rule in textual sources, Ibn al-Jazarī permits *waqf* on either one of the two words [in which the rule applies] for all Ten Eponyms, as these words are written separately.

As for reading the words [مَالٍ] and [وَيْكَأَنَّ] and on the *hā'* of [وَيْكَأَنَّهُ], in *waqf* mode, Khalaf's approach does not diverge from the reading of his basis.

The Yā'āt al-Idāfah – The discussions concerning the *yā'* *al-idāfāt* have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Khalaf.

In [إِنَّ قَوْمِي اتَّخَذُوا], Khalaf reads the *yā'* with *fathḥ* in *waṣl* mode. As for *waqf* mode, he reads it with *iskān*.

Khalaf generally reads the *yā'* *al-idāfah*, followed by a *lām al-ta'rif*, with *fathḥ* in the following, namely:

- 1) [عَهْدِي الظَّالِمِينَ] – *Sūrat al-Baqarah*, verse 124.
- 2) [رَبِّي الَّذِي يُحْيِي وَيُمِيتُ] – *Sūrat al-Baqarah*, verse 258.
- 3) [حَرَمَ رَبِّي الْمَوَاحِشَ] – *Sūrat al-A'raf*, verse 33.
- 4) [سَأَصْرَفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ] – *Sūrat al-A'raf*, verse 146.
- 5) [قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا] – *Sūrah Ibrāhīm*, verse 31.
- 6) [ءَأَتَانِي الْكِتَابَ] – *Sūrah Maryam*, verse 30.
- 7) [مَسَّنِيَ الضُّرَّ] – *Sūrat al-Anbiyā'*, verse 83.
- 8) [عِبَادِيَ الصَّالِحُونَ] – *Sūrat al-Anbiyā'*, verse 105.

²⁰⁶ *Sūrat al-Isrā'*: 110.

- 9) [يُعْبِدِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي] – *Sūrat al-ʿAnkabūt*, verse 56.
 10) [عِبَادِي الشُّكُور] – *Sūrah Sabaʿ*, verse 13.
 11) [مَسْنِي الشَّيْطَان] – *Sūrah Ṣād*, verse 41.
 12) [إِنْ أَرَادَنِي اللَّهُ بِضُرٍّ] – *Sūrat al-Zumar*, verse 38.
 13) [يُعْبِدِي الَّذِينَ أَسْرَفُوا] – *Sūrat al-Zumar*, verse 53.
 14) [إِنْ أَهْلَكَنِي اللَّهُ] – *Sūrat al-Mulk*, verse 28.

Nonetheless, in *Sūrat al-ʿAnkabūt* and the second place in *Sūrat al-Zumar*, verse 53, where it functions as a *nidāʿ* (vocation) as in, [يُعْبِدِي], Khalaf deviates from his basis and reads these two instances without *fath* of the *yāʿ al-iḍāfah*. This distinction is captured by the term [لَا التَّدَا] (except the vocation). Hence, Khalaf differs from his basis in twelve places and aligns with him in these two specific instances:

- a) [يُعْبِدِي الَّذِينَ آمَنُوا]²⁰⁷
 b) [يُعْبِدِي الَّذِينَ أَسْرَفُوا]²⁰⁸

As a synopsis, Khalaf's pronunciation of the three categories involving *yāʿ al-iḍāfāt* is as follows:

- In the first category, where a *hamzat al-qaṭʿ* follows the *yāʿ*, he reads with *iskān*.
- In the second category, where the *yāʿ* is followed by a *hamzat al-waṣl* not functioning as a *lām al-taʿrīf*, he also reads it with *iskān*.
- In the third category, where a *lām al-taʿrīf* follows the *yāʿ*, he reads the *yāʿ* with a *fath*, except in [يُعْبِدِي الَّذِينَ] of *Sūrat al-ʿAnkabūt* and the second occurrence in *Sūrat al-Zumar*, verse 53. In these two instances, he omits the *fathah* on the *yāʿ*.

Additionally, in the category where the *yāʿ* is not followed by a *hamzah* (consisting of 30 places), he pronounces [مَحْيَاي] with *fath* and omits the *yāʿ* in [يُعْبِدِ لَا حَوْفٌ]. As for the remaining 28 places, he employs the *iskān* pronunciation.

²⁰⁷ *Sūrat al-ʿAnkabūt*: 56.

²⁰⁸ *Sūrat al-Zumar*: 53.

The Yāʾāt al-Zawāʾid – The discussions concerning the *yāʾāt al-zawāʾid* have been previously addressed; thus, the present discourse solely focuses on the rules pertaining to Khalaf.

Khalaf's general practise is that he reads with *ḥahdf* of the *yāʾ*. However, his approach diverges from the reading of his basis in the following two instances:

- رَبَّيْنَا وَتَقَبَّلْ دُعَاءِ²⁰⁹
- أَتَمِدُّونَ بِمَالٍ²¹⁰

He reads the afore-mention cases with *ḥahdf* of the *yāʾ*.

In conclusion, completing the *uṣūl* [principles of recitation] for the Three Eponymous Readers has been achieved solely through Allah's divine will and assistance. The elucidation of these rules is presented with remarkable clarity, akin to the brilliance of clear pearls.

Synoptic Overview: The above-concluding statement underscores the significance of divine guidance and assistance in developing and completing the *uṣūl* [principles of recitation] pertaining to the Three Eponymous Readers. It emphasises that the elucidation and establishment of these essential rules were made possible only through Allah's divine will and support. This perspective aligns with the belief that the Qurʾān is a divine revelation, and its recitation demands divine intervention for its accurate transmission, understanding, and application.

The analogy of “**clear pearls**” beautifully captures the principles of lucidity and brilliance. Like luminous pearls, the elucidated rules possess clarity and precision, serving as a foundation for an articulate and accurate transmission of the variant Readings. The comparison also conveys the value and importance of these principles, indicating that they are precious and to be treasured for their role in preserving the authentic and accurate Readings of the sacred Qurʾān.

Furthermore, the simile “**lucid as clear pearls**” poetically captures the refined and transparent nature of the explanations provided for these recitation principles. Like

²⁰⁹ *Sūrah Ibrāhīm* ﴿البراهيم﴾: 40.

²¹⁰ *Sūrat al-Naml*: 36.

radiant pearls that possess a unique lustre, the elucidation of the *uṣūl* is characterised by its clarity, precision, and brilliance, ensuring that scholars and students can comprehend and appreciate it.

In summation, this synoptic overview serves as a reminder of the sacredness and importance of the Qur’ān’s recitation, and it emphasises the need for seeking Allah’s assistance in understanding and applying the *uṣūl* correctly. By likening the core text [the *Durrah*] to “clear pearls,” it conveys the preciousness and beauty of these principles, encouraging their diligent study and faithful transmission to preserve the integrity and magnificence of the Qur’anic Readings.

[While the commentary of my teacher was completed on 7 April 2017 – 9 *Rajab* 1438 A.H. – before the *Jumu’ah* Prayer, this precursor was completed on 9 July 2023 – 20 *Dhul Hijjah* 1444 A.H.]

The Individual Variants of the Durrah

Sūrat al-Baqarah

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
-- ²¹¹		حُرُوفَ النَّهَجِيِّ أَفْصِلْ بِسَكْتٍ كَمَا أَلْفَ أَلَا	Sakt	No sakt	No sakt
9	61	يَخْدَعُونَ أَعْلَمَ حِجِّي	يَخْدَعُونَ	يَخْدَعُونَ	يَخْدَعُونَ
--		وَأَشِمِّمَا طِلَا بِقَيْلٍ وَمَا مَعَهُ	No Ishmām	Ishmām ²¹² / No Ishmām	No Ishmām
--		وَيُرْجِعُ كَيْفَ جَا إِذَا كَانَ لِلْآخِرَى فَسَمَّ	تُرْجِعُ	تُرْجِعُ	تُرْجِعُ
Hūd 123		حَلَا، وَالْأَمْرُ خُلِّي أَثَلُ وَاعْكِسْ أَوَّلَ الْقَصِّ	يُرْجِعُ الْأَمْرُ	يُرْجِعُ الْأَمْرُ	يُرْجِعُ الْأَمْرُ
Qaşaş 39	63 - 64		لَا يُرْجِعُونَ	لَا يُرْجِعُونَ	لَا يُرْجِعُونَ
--			Iskān	Mutaḥarrrik	Mutaḥarrrik
Baqarah 282		هُوَ وَهِيَ يُبَلِّ هُوَ تَمَّ هُوَ اسْكِنَا أَدُ، وَحَمَلًا فَحَرَكْ	Iskān	Mutaḥarrrik	Mutaḥarrrik
Qaşaş 61			Iskān	Mutaḥarrrik	Mutaḥarrrik
--	65	وَأَيْنَ اضْمُمْ مَلَائِكَةَ اسْجُدُوا ²¹³	مَلَائِكَةُ اسْجُدُوا	مَلَائِكَةُ اسْجُدُوا	مَلَائِكَةُ اسْجُدُوا
36		أَزَلَّ فَشَا	فَأَزَلَّهُمَا	فَأَزَلَّهُمَا	فَأَزَلَّهُمَا

²¹¹ The notation [--] is utilised to signify instances where a word is recurrent in the Qur'an.

²¹² In the case of Ruways, the word is read with *ishmām* [vowel reduction].

²¹³ The deliberation pertains to the phrase مَلَائِكَةُ اسْجُدُوا appearing in the following five places: *Sūrat al-Baqarah*: 34, *Sūrat al-A'rāf*: 11, *Sūrat al-Isrā'*: 61, *Sūrat al-Kahf*: 50 and *Sūrah Tāhā*: 116.

--		لَاخَوْفَ بِالْفَتْحِ حَوْلًا	لَا خَوْفٌ	لَا خَوْفٌ	لَا خَوْفٌ
--	66	وَعَدْنَا اِنَّ ²¹⁴	وَعَدْنَا	وَعَدْنَا	وَأَعَدْنَا
54		بَارِيءٌ بَابٌ يَأْمُرُ أَيْمَةً	Complete ḥarakah	Complete ḥarakah	Complete ḥarakah
--		حَمٌ			
85	66	أُسْرَى فِدَا	أُسْرَى	أُسْرَى	أُسْرَى
--		خُفَّ الْأَمَانِي مُسْجَلًا أَلَا	الْأَمَانِي	الْأَمَانِي	الْأَمَانِي
83	67	أَلَا يَعْبُدُوا خَاطِبٌ	تَعْبُدُونَ	تَعْبُدُونَ	تَعْبُدُونَ
96		خَاطِبٌ - يَعْمَلُونَ قُلْ حَوَى	يَعْمَلُونَ	تَعْمَلُونَ	يَعْمَلُونَ
85		خَاطِبٌ - يَعْمَلُونَ قُلْ - قَبْلَهُ أَصْلٌ ، وَبِالْقَيْبِ فُقْ حَلَا	تَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ
83	68	وَقُلْ حَسَنًا - حَوَى	حُسَنًا	حَسَنًا	حَسَنًا
85		مَعَهُ تَقْدُورٌ - حَوَى	تَقْدُورُهُمْ	تَقْدُورُهُمْ	تَقْدُورُهُمْ
106		وَنُنْسِيهَا - حَوَى	نُنْسِيهَا	نُنْسِيهَا	نُنْسِيهَا
119		وَتَسْأَلُ حَوَى ، وَالضَّمُّ وَالرَّفْعُ أَصْلًا	تُسْأَلُ	تَسْأَلُ	تُسْأَلُ

²¹⁴ The deliberation pertains to the word وَعَدْنَا appearing in the following three places: *Sūrat al-Baqarah*: 51, *Sūrat al-A'raf*: 142 and *Sūrah Tāhā*: 80.

125		وَكَسَرَ اتَّخَذُوا	اتَّخَذُوا	اتَّخَذُوا	اتَّخَذُوا
--	69	سَكَّنَ ارْتَا وَأَرْنَ حُرْ	أَرِنَا، أَرِنِي	أَرِنَا، أَرِنِي	أَرِنَا، أَرِنِي
140		خِطَابَ يَقُولُونَ طِبْ	يَقُولُونَ	يَقُولُونَ / تَقُولُونَ ²¹⁵	تَقُولُونَ
149	69	خِطَابَ - وَقَبْلَ وَمِنْ حَلَا، وَقَبْلَ يَبِي إِذْ،	تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ
143		غِبَ فَتَى	تَعْمَلُونَ	تَعْمَلُونَ / يَعْمَلُونَ ²¹⁶	يَعْمَلُونَ
165	70	وَيَرَى ائْتَلْ، حَاطِبًا حُرْ	وَلَوْ يَرَى	وَلَوْ تَرَى	وَلَوْ يَرَى
		وَأَنَّ أَكْسِرَ مَعًا حَائِزَ الْعَلَا	إِنَّ	إِنَّ	أَنَّ
158		وَأَوَّلَ يَطْوَعُ حَلَا	وَمَنْ تَطْوَعُ	وَمَنْ يَطْوَعُ	وَمَنْ يَطْوَعُ
--	71 - 72	الْمَيْتَةَ اشْدَدْنَ وَمَيْتَهُ وَمَيْتًا أَدْ، وَالْأَنْعَامُ حَلَلًا، وَفِي حُجْرَاتِ حُلْ، وَفِي الْمَيْتِ حُرْ	الْمَيْتَةَ مَيْتَةً مَيْتًا الْمَيْتِ	الْمَيْتَةَ مَيْتَةً مَيْتًا الْمَيْتِ	الْمَيْتَةَ مَيْتَةً مَيْتًا الْمَيْتِ
--	72 - 73	وَأَوْوَلَ السَّاكِنِينَ اضْمَمُ فَتَى، وَيَقْبَلُ حَلَا بِكَسْرٍ، اضْطَرَّ فَاكْسِرُهُ آمِنًا	فَمَنْ اضْطَرَّ اضْطَرَّ	فَمَنْ اضْطَرَّ اضْطَرَّ	فَمَنْ اضْطَرَّ اضْطَرَّ
177	73 - 74	وَرَفْعَكَ لَيْسَ الْبِرِّ فَوْزُ	لَيْسَ الْبِرُّ	لَيْسَ الْبِرُّ	لَيْسَ الْبِرُّ
177 & 189		وَتَقْلًا وَلَكِنْ وَيَعْدُ انْصَبَ أَلَا	وَلَكِنَّ الْبِرَّ	وَلَكِنَّ الْبِرَّ	وَلَكِنَّ الْبِرَّ

²¹⁵ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (يَقُولُونَ).

²¹⁶ This is according to the reading of Rawh. Conversely, in Ruways' reading, it is articulated as (يَعْمَلُونَ).

185		أَشَدُّ لِتَكْمِلُوا - جَمًّا	وَلِتَكْمِلُوا	وَلِتَكْمَلُوا	وَلِتَكْمِلُوا
182		أَشَدُّ - كَمُوصٍ جَمًّا	مُوصٍ	مُوصٍ	مُوصٍ
--		وَالْعُسْرَ وَالْيُسْرَ أَثْقَلًا	العُسْرُ، اليُسْرُ	لعُسْرُ، اليُسْرُ	لعُسْرُ، اليُسْرُ
--		أَثْقَلًا وَالْأَذْنَ وَسُحْقًا الْأَكْلِ إِذْ	لِأَذْنٍ، سُحْقًا، الْأَكْلِ	الْأَذْنَ، سُحْقًا، الْأَكْلِ	الْأَذْنَ، سُحْقًا، الْأَكْلِ
--		أَثْقَلًا - أَكَلَهَا الرُّعْبُ ، وَخَطَوَاتِ سَحْتِ شُغْلِ رُحْمًا حَوَى الْعَلَا	أَكَلَهَا، الرُّعْبُ، خَطَوَاتِ، سَحْتِ، شُغْلِ رُحْمًا	أَكَلَهَا، الرُّعْبُ، خَطَوَاتِ، سَحْتِ، شُغْلِ رُحْمًا	أَكَلَهَا، شُغْلِ، الرُّعْبُ، خَطَوَاتِ، سَحْتِ، رُحْمًا
--	75 - 76	أَثْقَلًا - وَنُذْرًا وَنُكْرًا رُسُلْنَا خُشْبَ سُبُلْنَا جَمًّا	نُكْرًا، نُذْرًا، خُشْبَ، رُسُلْنَا، سُبُلْنَا	نُذْرًا، نُكْرًا، رُسُلْنَا، خُشْبَ، سُبُلْنَا	نُذْرًا، نُكْرًا، خُشْبَ، رُسُلْنَا، سُبُلْنَا
Murslät 6		أَثْقَلًا - عُدْرًا أَوْ يَا	عُدْرًا	عُدْرًا / عُدْرًا ²¹⁷	عُدْرًا
Tawbah 99		قُرْبَةً سَكَنَ الْمَلَا	قُرْبَةً	قُرْبَةً	قُرْبَةً
--		بُيُوتِ اضْمُمْمَا - انْقَلَا	بُيُوتِ	بُيُوتِ	بُيُوتِ
197	77	وَارْفَعِ رَفْتٌ وَفُسُوقٌ مَعَ جِدَالٍ - انْقَلَا	فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ	فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ	فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ
210		وَحَنَفُضٌ فِي الْمَلَائِكَةِ انْقَلَا	الْمَلَائِكَةِ	الْمَلَائِكَةِ	الْمَلَائِكَةِ

²¹⁷ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as {عُدْرًا}.

--		لِيَحْكَمَ جَبَلٌ حَيْثُ جَا - اَعْلَمَ	لِيَحْكَمَ	لِيَحْكَمَ	لِيَحْكَمَ
214	78	وَيَقُولُ فَأَنْصِبِ اَعْلَمَ	يَقُولُ	يَقُولُ	يَقُولُ
219		كَثِيرٌ اَلْبَا فِدَا	كَثِيرٌ	كَثِيرٌ	كَثِيرٌ
219		وَأَنْصِبُوا حَلَا قُلِ الْعَفْوُ	قُلِ الْعَفْوُ	قُلِ الْعَفْوُ	قُلِ الْعَفْوُ
229		وَأَضْمُ أَنْ يَخَافَا حَلَا أَبِ	أَنْ يَخَافَا	أَنْ يَخَافَا	أَنْ يَخَافَا
233 & 282	78 - 80	وَأَقْرَأُ نُصَارَ كَذَا وَلَا يُضَارَ بِخِيفٍ مَعَ سُكُونٍ وَقَدْرُهُ فَحَرَكٌ إِذَا	نُضَارٌ، يُضَارُ	يُضَارُ نُضَارٌ،	نُضَارٌ، يُضَارُ
236			قَدْرُهُ	قَدْرُهُ	قَدْرُهُ
240		وَأَرْقُ وَصِيَّةَ حُطِّ فَلَا يُضَاعِفُهُ أَنْصِبِ حُرْ،	وَصِيَّةٌ	وَصِيَّةٌ	وَصِيَّةٌ
--	81	وَسَدَّدَهُ كَيْفَ جَا إِذَا حُمَ	فَيَضَعْفُهُ	فَيَضَعْفُهُ	فَيَضَعْفُهُ
--		وَيَبْضُطُ بَصْطَةَ الْخَلْقِ يُعْتَلَا	يَبْضُطُ، بَصْطَةٌ	يَبْضُطُ، / يَبْضُطُ، بَسْطَةٌ بَصْطَةٌ ²¹⁸	يَبْضُطُ، بَسْطَةٌ
--	82	عَسَيْتُ افْتَحِ اذْ	عَسَيْتُمْ	عَسَيْتُمْ	عَسَيْتُمْ
249		عَرَفَهُ يَضْمُ دِفَاعِ حُرْ	عَرَفَهُ	عُرْفَهُ	عُرْفَهُ
--		دِفَاعِ حُرْ	دَفَعُ اللّهِ	دَفَعُ اللّهِ	دَفَعُ اللّهِ

²¹⁸ This is according to the reading of Rawh. Conversely, in Ruways' reading, it is articulated as (يَبْضُطُ، بَسْطَةٌ).

259		وَأَعْلَمُ فُزْ	قَالَ أَعْلَمُ	قَالَ أَعْلَمُ	قَالَ أَعْلَمُ
260		وَأَكْسِرُ فَضْرُهِنَّ طِبَّ أَلَا	فَضْرُهِنَّ	فَضْرُهِنَّ / فَضْرُهِنَّ ²¹⁹	فَضْرُهِنَّ
--	83	نِعِمَّا حَزْرَ اسْكِنِ أَدْ	فَنِعِمَّا	فَنِعِمَّا	فَنِعِمَّا
280	83	وَمَيْسِرَةَ افْتَحَا كَيْحَسَبُ أَدْ،	مَيْسِرَةَ	مَيْسِرَةَ	مَيْسِرَةَ
--		كَيْحَسَبُ أَدْ وَأَكْسِرُهُ فُقُ	يَحْسَبُ	يَحْسِبُ	يَحْسِبُ
279		فُقُ فَأَذْنُوا وَلَا	فَأَذْنُوا	فَأَذْنُوا	فَأَذْنُوا
282	84 - 85	وَبِالْمُنْجِ أَنْ تُذَكِّرَ بِنَصْبٍ فَصَاحَةٌ	أَنْ - فَتُذَكِّرُ	أَنْ - فَتُذَكِّرُ	أَنْ - فَتُذَكِّرُ
283		رِهَانُ حِمَى	فَرِهَنْ	فَرِهَنْ	فَرِهَنْ
284		يَغْفِرُ يُعَذِّبُ حَمَى الْعَلَا - بَرْفِج	يَغْفِرُ	يَغْفِرُ	يَغْفِرُ
--		نُفَرِّقُ يَاءُ تَرْفَعُ مَنْ نَشَاءُ يُوسَفُ نَسَلُكُهُ نُعَلِّمُهُ حَلَا	نُفَرِّقُ ، يُعَلِّمُهُ ، تَرْفَعُ ، نَشَاءُ ، نَسَلُكُهُ	يُفَرِّقُ ، يُعَلِّمُهُ ، يَرْفَعُ ، يَشَاءُ ، يَسَلُكُهُ	نُفَرِّقُ ، نُعَلِّمُهُ ، تَرْفَعُ ، نَشَاءُ ، يَسَلُكُهُ

□

²¹⁹ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as |فَضْرُهِنَّ|.

Sūrah Āl ‘Imrān

Verse	Distich	Abyāt al-Durrah	Abū Ja‘far	Ya‘qūb	Khalaf
13	86 - 87	يَرُونَ خِطَابًا حَزْ	تَرُونَ	تَرُونَ	يَرُونَ
21		وَفَزَّ يَفْتُلُونَ	يَفْتُلُونَ	يَفْتُلُونَ	يَفْتُلُونَ
28		تَقِيَّةً - حُم	نُقَّةً	تَقِيَّةً	نُقَّةً
36		مَعَ وَضَعَتْ حُم	وَضَعَتْ	وَضَعَتْ	وَضَعَتْ
39		وَأَنَّ افْتَحًا فَلَا يُبَشِّرُ كُلًّا فِذْ	أَنَّ اللَّهَ	أَنَّ اللَّهَ	أَنَّ اللَّهَ
			يُبَشِّرُكَ	يُبَشِّرُكَ	يُبَشِّرُكَ
--		فَلِ الطَّائِرِ أَتْلُ ، طَائِرًا حَزْ	الطَّائِرِ	الطَّائِرِ	الطَّائِرِ
			طَائِرًا	طَائِرًا	طَائِرًا
57		نُوفِي يَا طَوِي	فَنُوفِيهِمْ	فَنُوفِيهِمْ ²²⁰ / فَنُوفِيهِمْ	فَنُوفِيهِمْ
81		اِفْتَحَ لِمَا فَلَا	لَمَّا آتَيْتُكُمْ	لَمَّا آتَيْتُكُمْ	لَمَّا آتَيْتُكُمْ
80	وَيَأْمُرُكُمْ فَا نَصَبَ - حُم	يَأْمُرُكُمْ	يَأْمُرُكُمْ	يَأْمُرُكُمْ	
83	88	وَقُلْ يَرْجِعُونَ حُم	إِلَيْهِ تُرْجَعُونَ	إِلَيْهِ يَرْجِعُونَ	إِلَيْهِ تُرْجَعُونَ
97		وَحَجُّ أَسِيرِنَ أَلَا	حَجُّ الْبَيْتِ	حَجُّ الْبَيْتِ	حَجُّ الْبَيْتِ

²²⁰ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (فَنُوفِيهِمْ).

120		وَأَقْرَأُ يَضْرُكُمُ إِلَّا	يَضْرُكُمُ	يَضْرُكُمُ	يَضْرُكُمُ	
146		وَقَتَلَ - اضْمُمْ - إِلَّا	قَتَلَ	قَتَلَ	قَتَلَ	
--		مِثُّ اضْمُمْ جَمِيعًا إِلَّا	مُتَّمٌ ، مُتَّنَا ، مِثُّ	مُتَّمٌ ، مُتَّنَا ، مِثُّ	مُتَّمٌ ، مِتَّنَا ، مِثُّ	
161		يُعَلِّلُ جَهْلَ حَمِيٍّ	أَنْ يُعَلَّلَ	أَنْ يُعَلَّلَ	أَنْ يُعَلَّلَ	
178	89 - 90	وَالْعَيْبُ يَحْسِبُ فَضْلًا	وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا	وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا	وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا	
180		بِكُفْرٍ وَبِجَلِيلٍ	وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ	وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ	وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ	
188		الْآخِرَ اعْكُسْ بِفَتْحٍ بَا كَذِي قَرَجٍ - حَلَا	لَا يَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ	لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ	لَا يَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ	لَا يَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ
			فَلَا تَحْسِبَنَّاهُمْ	فَلَا تَحْسِبَنَّاهُمْ	فَلَا تَحْسِبَنَّاهُمْ	فَلَا تَحْسِبَنَّاهُمْ
--		وَأَشَدُّ يَمِيزُ مَعًا حَلَا	يَمِيزُ الْحَقِيبَتِ	يَمِيزُ الْحَقِيبَتِ	يَمِيزُ الْحَقِيبَتِ	
13 & 176	91	وَيَحْزُنُ فَافْتَحْ ضَمَّ كَلًّا - أَحْفَلًا ،	وَلَا يَحْزُنُكَ	وَلَا يَحْزُنُكَ	وَلَا يَحْزُنُكَ	
Ambiya' 103		سِوَى الَّذِي لَدَى الْأَنْبِيَاءِ فَالْضَمُّ وَالْكَسْرُ أَحْفَلًا	لَا يَحْزِنُهُمُ الْفَرْعُ	لَا يَحْزِنُهُمُ الْفَرْعُ	لَا يَحْزِنُهُمُ الْفَرْعُ	
181	92 - 93	سَنَكُتُبُ مَعَ مَا بَعْدُ كَالْبَصْرِ فُرٌّ	سَنَكُتُبُ - قَتَلَهُمْ - نَقُولُ	سَنَكُتُبُ - قَتَلَهُمْ - نَقُولُ	سَنَكُتُبُ - قَتَلَهُمْ - نَقُولُ	

187		يُبَيِّنُ يَكْتُمُو خَاطِبٌ حَنَا	لَثْبِينَتُهُ	لَثْبِينَتُهُ	لَثْبِينَتُهُ
			تَكْتُمُونَهُ	تَكْتُمُونَهُ	تَكْتُمُونَهُ
--		حَقَّقُوا طَلَا يَعْرَنَكَ يَحْطِمُ نَذْهَبُ أَوْ نُرَيْنَكَ يَسْتَحْفَنُ	يَعْرَنَكَ ، يَحْطِمَنَّكُمْ ، نَذْهَبَنَّ ، نُرَيْنَكَ ، يَسْتَحْفَنَكَ	²²¹ يَعْرَنَكَ ، يَحْطِمَنَّكُمْ ، نَذْهَبَنَّ ، نُرَيْنَكَ ، يَسْتَحْفَنَكَ / يَعْرَنَكَ ، يَحْطِمَنَّكُمْ ، نَذْهَبَنَّ ، نُرَيْنَكَ ، يَسْتَحْفَنَكَ	يَعْرَنَكَ ، يَحْطِمَنَّكُمْ ، نَذْهَبَنَّ ، نُرَيْنَكَ ، يَسْتَحْفَنَكَ
--		لَكِنِ الذَّمَّ مَعَا أَلَا	لَكِنِ الَّذِينَ	اتَّقُوا لَكِنِ الَّذِينَ	اتَّقُوا لَكِنِ الَّذِينَ

²²¹ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as | يَعْرَنَكَ ، يَحْطِمَنَّكُمْ ، نَذْهَبَنَّ ، نُرَيْنَكَ ، يَسْتَحْفَنَكَ .

Sūrat al-Nisā'

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
1	94	وَالْأَرْحَامَ فَانصَبَ - فُق	وَالْأَرْحَامَ	وَالْأَرْحَامَ	وَالْأَرْحَامَ
--		أُمَّ كَلَّا كَحَفِصٍ فُق	فَلِأَمِّهِ الثُّلُثُ	فَلِأَمِّهِ الثُّلُثُ	فَلِأَمِّهِ الثُّلُثُ
3		فَوَاحِدَةً - أَدُ	فَوَاحِدَةً أَوْ	فَوَاحِدَةً أَوْ	فَوَاحِدَةً أَوْ
5		مَعَهُ قَيْسًا - أَدُ	قَيْسًا وَارزُقُوهُمْ	قَيْسًا وَارزُقُوهُمْ	قَيْسًا وَارزُقُوهُمْ
24		وَجَهْلًا أَحَلَّ - أَدُ	وَأَحَلَّ لَكُمْ	وَأَحَلَّ لَكُمْ	وَأَحَلَّ لَكُمْ
34	95 - 96	وَنَصَبَ اللَّهُ وَاللَّاتِ أَدُ	حَفِظَ اللَّهُ * وَالَّتِي	حَفِظَ اللَّهُ * وَالَّتِي	حَفِظَ اللَّهُ * وَالَّتِي
73		يَكُنْ فَانْتَبْ - طِبْ	كَأَنَّ نَمَّ يَكُنْ بَيْنَكُمْ	²²² كَأَنَّ نَمَّ تَكُنْ بَيْنَكُمْ / كَأَنَّ نَمَّ يَكُنْ بَيْنَكُمْ	كَأَنَّ نَمَّ يَكُنْ بَيْنَكُمْ
--		وَأَشِيمُ بَابَ أَصْدُقْ طِبْ	No ishmām	Ishmām ²²³ /No ishmām	Ishmām
49		وَلَا يُظْلَمُونَ أَدُ يَا ²²⁴	وَلَا يُظْلَمُونَ فَتِيلاً	²²⁵ وَلَا يُظْلَمُونَ فَتِيلاً / وَلَا تُظْلَمُونَ فَتِيلاً	وَلَا يُظْلَمُونَ فَتِيلاً

²²² This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as كَأَنَّ نَمَّ يَكُنْ بَيْنَكُمْ.

²²³ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated without *ishmām*.

²²⁴ In *wasl* mode, the readings of Abū Ja'far and Khalaf exhibit *raf* of the *tanwīn*. In contrast, Ya'qūb opts for *khaṭf*. Additionally, in the *ibtidā'* mode, when reading the word (أَنْظُرُ), all Ten Eponymous Readers unanimously agree upon reading it with a *dammah* on the *hamzah*, as in (أَنْظُرًا).

²²⁵ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (وَلَا تُظْلَمُونَ فَتِيلاً).

90		وَحَزَّ حَصْرَتْ فَتَوَوِنِ انْصَبَ	حَصْرَتْ صُدُورُهُمْ	حَصْرَةً صُدُورُهُمْ	حَصْرَتْ صُدُورُهُمْ	
94		وَأُخْرَى مُؤْمِنًا فَتَحُهُ بَلَا	لَسْتَ مُؤْمِنًا / ²²⁶ لَسْتَ مُؤْمِنًا	لَسْتَ مُؤْمِنًا	لَسْتَ مُؤْمِنًا	
95	97 - 98	وَعَبِيرُ انْصَبًا فُرْ	عَبِيرُ أُولَى الصَّرِيرِ	عَبِيرُ أُولَى الصَّرِيرِ	عَبِيرُ أُولَى الصَّرِيرِ	
74		نُونٌ يُؤْتِيهِ حُطْ	فَسَوْفَ نُؤْتِيهِ أَجْرًا	فَسَوْفَ نُؤْتِيهِ أَجْرًا	فَسَوْفَ يُؤْتِيهِ أَجْرًا	
124		وَيَدْخُلُونَ سَمَّ طِبِّ ، جَهْلٌ - وَكَأَفَ الْآ ، وَيَدْخُلُونَ وَقَاطِرٌ - سَمَّ حُم	يَدْخُلُونَ الْجَنَّةَ	يَدْخُلُونَ الْجَنَّةَ / ²²⁷ يَدْخُلُونَ الْجَنَّةَ	يَدْخُلُونَ الْجَنَّةَ	يَدْخُلُونَ الْجَنَّةَ
Fātir 33			يَدْخُلُونَهَا يُجَلَّوْنَ	يَدْخُلُونَهَا يُجَلَّوْنَ	يَدْخُلُونَهَا يُجَلَّوْنَ	يَدْخُلُونَهَا يُجَلَّوْنَ
136			نَزَّلَ - أَنْزَلَ	نَزَّلَ - أَنْزَلَ	نَزَّلَ - أَنْزَلَ	نَزَّلَ - أَنْزَلَ
140			نَزَّلَ وَيَلْوِيهِ سَمَّ حُم	وَقَدْ نَزَّلَ عَلَيْكُمْ	وَقَدْ نَزَّلَ عَلَيْكُمْ	وَقَدْ نَزَّلَ عَلَيْكُمْ
135			وَتَلُّوْا فِدَا	وَإِنْ تَلُّوْا	وَإِنْ تَلُّوْا	وَإِنْ تَلُّوْا
154			تَعُدُّوا ائِلَّ سَكَّنَ مُتَقَلًّا	لَا تَعُدُّوا	لَا تَعُدُّوا	لَا تَعُدُّوا

²²⁶ This is according to the reading of Ibn Wardān. Conversely, in Ibn Jammāz's reading, it is articulated as لَسْتَ مُؤْمِنًا.

²²⁷ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as يَدْخُلُونَ الْجَنَّةَ.

Sūrat al-Mā'idah

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
2 & 8	99	وَشَنَانٌ سَكَّنَ أَوْفٍ	شَنَانٌ قَوْمٌ	شَنَانٌ قَوْمٌ	شَنَانٌ قَوْمٌ
2		إِنَّ صَدُّ فَأَقْتَنَحًا - حَلَا	أَنْ صَدُّوكُمْ	أَنْ صَدُّوكُمْ	أَنْ صَدُّوكُمْ
6		وَأَرْجُلِكُمْ فَأَنْصِبُ حَلَا الحُقْفُضُ أَعْمِلَا	أَرْجُلِكُمْ	أَرْجُلِكُمْ	أَرْجُلِكُمْ
32	100	مِنْ أَجْلِ اكْسِرَ انْقُلْ أُدْ	مِنْ أَجْلِ ذَلِكَ ²²⁸	مِنْ أَجْلِ ذَلِكَ	مِنْ أَجْلِ ذَلِكَ
13		وَقَلْسِيَّةٌ عَبْدٌ وَطَاغُوتٌ وَلِيْحِكُمْ كَشُعْبَةٌ فُصَلَا	قَلْسِيَّةٌ	قَلْسِيَّةٌ	قَلْسِيَّةٌ
60			عَبْدَ الطَّغُوتِ	عَبْدَ الطَّغُوتِ	عَبْدَ الطَّغُوتِ
47			وَلِيْحِكُمْ	وَلِيْحِكُمْ	وَلِيْحِكُمْ
45	101 - 102	وَرَفَعَ الجُرُوحَ اعْلَمْ، الجُرُوحَ - وَبِالتَّصْبِ - حَوْلَا	الجُرُوحُ	الجُرُوحُ	الجُرُوحُ
95		وَبِالتَّصْبِ مَعَ جَزَاءٍ تَوْنٌ وَمِثْلُ ارْفَعِ - حَوْلَا	فَجَزَاءٌ مِثْلٍ	فَجَزَاءٌ مِثْلٌ	فَجَزَاءٌ مِثْلٌ
67		رِسَالَاتٍ حَوْلَا	رِسَالَتِهِ	رِسَالَتِهِ	رِسَالَتِهِ

²²⁸ In *wasl* mode, the reading of Abū Ja'far exhibits *naql* [hamzah lenition]. However, in the *ibtidā'* mode, when reading the word [إِجْلٍ], he reads it with *khaḍf* of the *hamzah*, as in [إِجْلٍ].

107		وَبِالتَّصْبِي - حَوْلًا مَعَ الأَوْلِيَيْنِ	عَلَيْهِمُ الأَوْلِيَيْنِ	عَلَيْهِمُ الأَوْلِيَيْنِ	عَلَيْهِمُ الأَوْلِيَيْنِ
--		اضْمُمُ عُيُوبِ عُيُونِ مَعَ جُيُوبِ شُيُوخًا فِئْدُ	عُيُوبِ ، عُيُونِ ، جُيُوبِ ، شُيُوخًا	عُيُوبِ ، عُيُونِ ، جُيُوبِ ، شُيُوخًا	عُيُوبِ ، عُيُونِ ، جُيُوبِ ، شُيُوخًا
119		وَيَوْمَ ارْفَعِ المَلَا	يَوْمُ	يَوْمُ	يَوْمُ

Sūrat al-An‘ām

Verse	Distich	Abyāt al-Durrah	Abū Ja‘far	Ya‘qūb	Khalaf
16	103 - 104	وَيُضْرَفُ فَسَي - حَوَى	يُضْرَفُ	يَضْرَفُ	يَضْرَفُ
--		نَحْشُرُ أَيَا نَقُولُ مَعَ سَبًّا - حَوَى	نَحْشُرُ ، نَقُولُ	يَحْشُرُ ، يَقُولُ	نَحْشُرُ ، نَقُولُ
23		لَمْ يَكُنْ - حَوَى	تَكُنْ ، فِئْتَنَّهُمْ	يَكُنْ ، فِئْتَنَّهُمْ	تَكُنْ ، فِئْتَنَّهُمْ
27		وَأَنْصِبُ نُكَذِّبُ وَالْوَلَا - حَوَى ، ازْفَعُ يَكُنْ أَنْتَ فِدَا	نُكَذِّبُ ، وَنَكُونُ	نُكَذِّبُ ، وَنَكُونُ	نُكَذِّبُ ، وَنَكُونُ
--		عَقِلُوا وَتَحْتَ حَاطِبُ كِيَّاسِينَ الْقَصَصُ يُوسُفَ حَلَا	أَفَلَا تَعْقِلُونَ	أَفَلَا تَعْقِلُونَ	أَفَلَا تَعْقِلُونَ / ²²⁹ أَفَلَا يَعْقِلُونَ
44	105	فَتَحْنَا وَتَحْتُ اشدُّ أَلَا طِبُّ ، وَالْأَنْبِيَاءَ مَعَ أَقْتَرَبْتَ حُرِّ إِذْ	فَتَحْنَا عَلَيْهِمْ	فَتَحْنَا عَلَيْهِمْ / ²³⁰ فَتَحْنَا عَلَيْهِمْ	فَتَحْنَا عَلَيْهِمْ
Ambiyā' 96			فُتِحَتْ	فُتِحَتْ	فُتِحَتْ
Qamar 11			فَتَحْنَا	فَتَحْنَا	فَتَحْنَا

²²⁹ The discourse pertains to the word تَعْقِلُونَ found in five different *suwar*, namely, *al-An‘ām*: 32, *al-A‘rāf*: 169, *Yūsuf*: 109, *al-Qaṣaṣ*: 60, and *Yāsīn*: 68. While Khalaf aligns with the reading of Abū Ja‘far and Ya‘qūb in the initial four occurrences, a divergence arises in *Sūrat al-Qaṣaṣ*. In this case, he reads it as تَعْقِلُونَ, incorporating a *tā’ al-khiṭāb*.

²³⁰ This is according to the reading of Ruways. Conversely, in Rawḥ’s reading, it is articulated as فَتَحْنَا عَلَيْهِمْ.

33		وَيُكْذِبُ أَصْلًا	يُكْذِّبُونَكَ	يُكْذَّبُونَكَ	يُكْذَّبُونَكَ
54		وَحُرْفَتِحَ إِنَّهُ مَعَ فَإِنَّهُ	أَنَّهُ - فَإِنَّهُ	أَنَّهُ - فَإِنَّهُ	إِنَّهُ - فَإِنَّهُ
61	106 - 107	وَفَائِزٌ تَوَقَّعْتَهُ وَاسْتَهْوَتْهُ	تَوَقَّعْتَهُ رُسُلَنَا	تَوَقَّعْتَهُ رُسُلَنَا	تَوَقَّعْتَهُ رُسُلَنَا
71			كَالَّذِي اسْتَهْوَتْهُ	كَالَّذِي اسْتَهْوَتْهُ	كَالَّذِي اسْتَهْوَتْهُ
--		يُنَجِّي فَمَقَلًا بِثَانٍ أَتَى، وَالْحَيْفَ فِي الْكُلِّ حُز، وَتَحْتَ صَادٍ يُرَى	يُنَجِّبِكُمْ ²³¹	يُنَجِّبِكُمْ /يُنَجِّبِكُمْ ²³²	يُنَجِّبِكُمْ ²³³
74		وَالرَّفْعَ آزَرَ حُصَلَا	آزَرَ	آزَرَ	آزَرَ
--	108	هَذَا دَرَجَتِ الثُّورُنُ - حُلَى	دَرَجَتِ	دَرَجَتِ	دَرَجَتِ
91		يَجْعَلُ وَبَعْدَ خَاطِبًا - حُلَى	تَجْعَلُونَهُ، تُبَدُونَهَا، تُخْفُونَ	تَجْعَلُونَهُ، تُبَدُونَهَا، تُخْفُونَ	تَجْعَلُونَهُ، تُبَدُونَهَا، تُخْفُونَ
105		دَرَسَتْ - حُلَى	دَرَسَتْ	دَرَسَتْ	دَرَسَتْ

²³¹ As a general practise, Abū Ja'far consistently employs *tathqīl* when reading the word (يُنَجِّبِكُمْ), except in the case of verse 63 in *Sūrat al-An'ām* and verse 10 in *Sūrat al-Ṣaff*, where he opts for reading them with *takhfīf*, as exhibited in (يُنَجِّبِكُمْ).

²³² In a general context, Abū Ja'far consistently employs *tathqīl* when reading the word (يُنَجِّبِكُمْ). However, this particular anomaly is in accordance with Rawḥ's reading, precisely observed in *Sūrat al-Zumar*, verse 61, where he reads with *takhfīf*.

²³³ Khalaf consistently adheres to the practise of reading the word *tathqīl*, yet he diverges from this norm in the both occurrences of the word within *Sūrat al-Ankabūt*, namely, verses 32 and 33, as well as in verse 10 of *Sūrat al-Ṣaff*, where he reads them with *takhfīf*.

108		وَاضْمُمْ عَدُوًّا حَلَى	عَدُوًّا	عَدُوًّا	عَدُوًّا
98	109	وَطِبَّ مُسْتَقَرًّا أَفْتَحَ	مُسْتَقَرًّا	مُسْتَقَرًّا / مُسْتَقَرًّا ²³⁴	مُسْتَقَرًّا
109		وَكَسَّرَ أَنَّهُا وَيُؤْمِنُوا فِدْ	أَنَّهُا - لَا يُؤْمِنُونَ	إِنَّهَا - لَا يُؤْمِنُونَ	إِنَّهَا - لَا يُؤْمِنُونَ
119		وَحَبَّرَ سَمَّ حَرَمٍ فُضَّلَا	فَضَّلَ حَرَمَ	فَضَّلَ حَرَمَ	فَضَّلَ حَرَمَ
115	110 - 111	وَحَزُرَ كَلِمَتٌ	وَتَمَّتْ كَلِمَتٌ	وَتَمَّتْ كَلِمَتٌ	وَتَمَّتْ كَلِمَتٌ
127		وَالْيَاءُ نَحْشُرُهُمْ بَدْ	نَحْشُرُهُمْ	يَحْشُرُهُمْ ²³⁵ نَحْشُرُهُمْ	نَحْشُرُهُمْ
139		يَكُونُ يَكُنْ أَنْتُ وَمَيْتَةٌ أَحْجَلًا يَرْفَعُ مَعَا	تَكُنْ - مَيْتَةٌ	يَكُنْ - مَيْتَةٌ	يَكُنْ - مَيْتَةٌ
145		عَنْهُ، وَذَكَرَ يَكُونُ فَزْ	تَكُونُ - مَيْتَةٌ	يَكُونُ - مَيْتَةٌ	يَكُونُ - مَيْتَةٌ
153		وَحِيفٌ وَأَنْ حِفْظٌ	وَأَنَّ هَدَا	وَأَنَّ هَدَا	وَأَنَّ هَدَا
159		وَقُلْ فَرَّقُوا فَلَا	فَرَّقُوا	فَرَّقُوا	فَرَّقُوا
160		112	وَعَشْرُ فَنَوْنٍ وَارْفَعِ امْتَالِهَا حُلًّا	عَشْرُ امْتَالِهَا	عَشْرُ امْتَالِهَا
Saba' 37	وَارْفَعِ - كَذَا الضَّعِيفِ وَأَنْصِبْ قَبْلَهُ نَوْنًا طَلِي		جَزَاءَ الضَّعِيفِ	جَزَاءَ الضَّعِيفِ ²³⁶ جَزَاءَ الضَّعِيفِ	جَزَاءَ الضَّعِيفِ

²³⁴ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (مُسْتَقَرًّا).

²³⁵ This is according to the reading of Rawh. Conversely, in Ruways' reading, it is articulated as (نَحْشُرُهُمْ).

²³⁶ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (جَزَاءَ الضَّعِيفِ).

Sūrat al-A'rāf & Sūrat al-Anfāl

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
25	113	هَذَا تُخْرِجُوا سَيِّ حَمِي	تُخْرِجُونَ	تُخْرِجُونَ ²³⁷	تُخْرِجُونَ
32		نَضَبُ خَالِصَةٍ أَتَى	خَالِصَةً	خَالِصَةً	خَالِصَةً
40		تُفْتَحُ اشْدُدْ مَعَ أُبَلِّغُكُمْ حَلَا	تُفْتَحُ	تُفْتَحُ	يُفْتَحُ
62 & 68			أُبَلِّغُكُمْ	أُبَلِّغُكُمْ	أُبَلِّغُكُمْ
--	114	حَلَا - يُعْشِي لَه	يُعْشِي	يُعْشِي	يُعْشِي
44		أَنَّ لَعْنَةَ أَتْلُ كَحَمْرَةٍ	أَنَّ لَعْنَةَ	أَنَّ لَعْنَةَ	أَنَّ لَعْنَةَ
58		وَلَا يُخْرِجُ اضْمُمْ وَأَكْسِرِ الْخُلْفَ بِجَلَا	لَا يُخْرِجُ / لَا يُخْرِجُ ²³⁸	لَا يُخْرِجُ	لَا يُخْرِجُ

²³⁷ In the distich, Ibn al-Jazarī uses word هَذَا with a specific focus, restricting himself to the change present in the word (تُخْرِجُونَ) in verse 25. This restriction arises from the recurrence of the word in *Sūrat al-Rūm*: 19, in *Sūrat al-Zukhruf*: 11, and *Sūrat al-Jāthiyah*: 35. Notably, in all three instances, Ya'qūb aligns with his foundational reading, employing the passive voice, as in (تُخْرِجُونَ). Furthermore, the word (سَيِّ) in the distich alludes to reading the word in an active state. Regarding the subsequent occurrence of the word (تُخْرِجُونَ) in *Sūrat al-Rūm*: 25, its appearance in *Sūrat al-Hashr*: 12, and in *Sūrat al-Ma'arij*: 43, all the *qurra'* unanimously opt for enunciating it in the active voice, as in (تُخْرِجُونَ).

²³⁸ This is according to the reading of Ibn Wardān with *khulf* [antithetical reading]. Conversely, in both Canonical transmitters, Ibn Wardān and Ibn Jammāz's reading, it is articulated as (لَا يُخْرِجُ), with this reading being Ibn Wardān's *muqaddam fī al-adā'* [precedent variant in presentation]. Notably, this second *wajh* [option in reading], constituting one of the four *infirādāt* [peculiar readings] of Ibn Wardān, remains exclusively associated with al-Shatawī's transmission. It traces from Ibn Hārūn to al-Faḍl ibn Shādhān, onward to Ibn Wardān, and eventually to Ya'qūb. This particular *wajh* is regarded as *ṣahīh* [authentic]. Despite Ibn al-Jazarī's inclusion of this reading in the *Durrah*, he chose not to incorporate it within the *Ṭayyibah*. *al-Īdāh* of al-Qāḍī: 143; *al-Īdāh* of al-Zabīdī: 243; *al-Bahjat al-Saniyyah*: 285; *Taqrīb al-Nashr*: 78; *Ḥall al-Mushkilāt*: 118; and *al-Nafaḥat al-Miskiyah*: 99.

59, 65, 73 & 85	115	وَحَفْضٌ إِلَيْهِ عَيْرُهُ - أَلَا	إِلَيْهِ عَيْرُهُ	إِلَيْهِ عَيْرُهُ	إِلَيْهِ عَيْرُهُ
58		نَكِدًا أَلَا افْتَحَنُ	نَكِدًا	نَكِدًا	نَكِدًا
141		أَلَا - يَفْتَلُونَ - أَشَدُّ	يَفْتَلُونَ	يَفْتَلُونَ	يَفْتَلُونَ
--		أَلَا - مَعَ يَتَّبِعُ أَشَدُّ	يَتَّبِعُكُمْ - يَتَّبِعُهُمْ	يَتَّبِعُكُمْ - يَتَّبِعُهُمْ	يَتَّبِعُكُمْ - يَتَّبِعُهُمْ
105		أَلَا - وَقُلْ عَلَيَّ لَهُ	عَلَيَّ	عَلَيَّ	عَلَيَّ
144	116 - 117	وَرِسَالَتِي يَحُلُّ	بِرِسَالَتِي	بِرِسَالَتِي ²³⁹ بِرِسَالَتِي	بِرِسَالَتِي
148		وَاضْمٌ حُلِيِّ فِدْ، وَحَزْرٌ حَلِيهِمْ	حَلِيهِمْ	حَلِيهِمْ	حَلِيهِمْ
161		تُغْفَرُ حَاطِبَاتٌ حَمَلًا كَوْشٌ	تُغْفَرُ - حَاطِبَاتِكُمْ	تُغْفَرُ - حَاطِبَاتِكُمْ	تُغْفَرُ - حَاطِبَاتِكُمْ
172 & 173		يَقُولُوا حَاطِبِينَ حَمٌ	أَنْ تَقُولُوا - أَوْ تَقُولُوا	أَنْ تَقُولُوا - أَوْ تَقُولُوا	أَنْ تَقُولُوا - أَوْ تَقُولُوا
--		وَيَلْحَدُونَ اضْمٌ أَكْبَرُ كَحَا فِدْ	يُلْحَدُونَ	يُلْحَدُونَ	يُلْحَدُونَ ²⁴⁰
--		ضَمٌّ طَا يَبِطِشُ اسْجِلًا	يَبِطِشُ ، يَبِطِشُونَ ، تَبِطِشُ	يَبِطِشُ ، يَبِطِشُونَ ، تَبِطِشُ	يَبِطِشُ ، يَبِطِشُونَ ، تَبِطِشُ
--		وَقَصْرًا أَنَا مَعَ كَسْرِ اعْلَمُ	Qaşr	Qaşr	Qaşr
9	118 - 120	وَمُرْدِفِي أَفْتَحًا - حَلَا	مُرْدِفِينَ	مُرْدِفِينَ	مُرْدِفِينَ
18		مُوَهِّنٌ - حَلَا	مُوَهِّنٌ كَيْدٌ	مُوَهِّنٌ كَيْدٌ	مُوَهِّنٌ كَيْدٌ

²³⁹ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (بِرِسَالَتِي).

²⁴⁰ The word (يُلْحَدُونَ) is also evident in *Sūrat al-Naḥk*: verse 103. In this case, Khalaf aligns with the reading of his basis and enunciates it as (يَلْحَدُونَ).

11		وَأَقْرَأُ يَعْشِي أَنْصِبِ الْوَلَا - حَلَا	يُعْشِيكُمْ التَّعَاسَ	يُعْشِيكُمْ التَّعَاسَ	يُعْشِيكُمْ التَّعَاسَ
39		يَعْمَلُوا حَاطِبٌ طَرَى	يَعْلَمُونَ	تَعْمَلُونَ / يَعْلَمُونَ ²⁴¹	يَعْلَمُونَ
42		حَيَّ أَظْهَرَ فَقَى حُرَى	حَيَّ	حَيَّ	حَيَّ
59		وَجَسَبٌ أَدُ وَحَاطِبٌ فَاعْتَلَى	يَجَسَبَنَّ	تَحْسِبَنَّ	تَحْسِبَنَّ
60		وَفِي تُرْهِبُوا اشْدُدُّ طِبْ	تُرْهِبُونَ	تُرْهِبُونَ / تُرْهِبُونَ ²⁴²	تُرْهِبُونَ
66		وَضَعْفًا فَحَرَكَ امْدِدِ اهْمِزْ بِلَا نُونٍ - آلا	ضَعْفَاءَ	ضَعْفًا	ضَعْفًا
67 & 70		أُسْرَى مَعَا آلا	أُسْرَى	أُسْرَى	أُسْرَى
67	121	يَكُونُ فَانْتِ إِذْ	أَنْ تَكُونَ لَهُ	أَنْ تَكُونَ لَهُ	أَنْ يَكُونَ لَهُ
--		وَلَايَةَ ذِي افْتَحَنَ فِتَا	وَلَايَتِهِمْ	وَلَايَتِهِمْ	وَلَايَتِهِمْ

□

²⁴¹ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (يَعْمَلُونَ).

²⁴² This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (تُرْهِبُونَ).

Sūrat al-Tawbah, Sūrah Yūnus and Sūrah Hūd

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
19	122 - 123	وَقُلْ عَمْرَةَ مَعَهَا سِقَاةَ الْخِلَافِ بْنِ	سِقَاةَ الْحَاجِّ وَ ²⁴³ عَمْرَةَ/ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ	سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ	سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ
30		عَزِيرٌ فَنَوْنٌ حُرٌّ	عَزِيرٌ	عَزِيرٌ	عَزِيرٌ
--		وَعَيْنٌ عَشْرًا لَا فَسَكَّنَ جَمِيعًا وَأَمَدِدِ أَتْنَا	أَتْنَا عَشْرًا، أَحَدَ عَشْرًا، تِسْعَةَ عَشْرَ	أَتْنَا عَشْرًا، أَحَدَ عَشْرًا، تِسْعَةَ عَشْرَ	أَتْنَا عَشْرًا، أَحَدَ عَشْرًا، تِسْعَةَ عَشْرَ
57		حُظٌ - وَخَفَّ اسْكِنِ مَعَ الْفَتْحِ مَدَّخَلًا	مَدَّخَلًا	مَدَّخَلًا	مَدَّخَلًا
37		يَضِلُّ حُظٌ بِضَمٍّ	يَضِلُّ	يَضِلُّ	يَضِلُّ
40	124	وَكَلِمَةٌ فَأَنْصَبُ ثَانِيًا - حُرٌّ	كَلِمَةٌ	كَلِمَةٌ	كَلِمَةٌ
58 & 79 & Hujurāt 11		ضَمَّ مِيمٌ يَلْمِزُ الْكَلَّ حُرٌّ	يَلْمِزُكَ، يَلْمِزُونَ، تَلْمِزُوا	يَلْمِزُكَ، يَلْمِزُونَ، تَلْمِزُوا	يَلْمِزُكَ، يَلْمِزُونَ، تَلْمِزُوا
61		وَالرَّفْعُ فِي رَحْمَةٍ فَلَا	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ

²⁴³ This first *wajh* [option in reading], constituting one of the four *infirādāt* [peculiar readings] of Ibn Wardān, remains exclusively associated with al-Shaṭāwī's transmission. It traces from Ibn Hārūn to al-Faḍl ibn Shādhān, onward to Ibn Wardān, and eventually to Ya'qūb. This particular *wajh* is regarded as *ṣaḥīḥ* [authentic]. Conversely, in both Canonical transmitters, Ibn Wardān and Ibn Jammāz's reading, it is articulated as سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ, with the former being Ibn Wardān's *muqaddam fi al-adā'* [precedent variant in presentation].

90		وَفِي الْمُعَذِّرُونَ الْخِيفُ - حُزْ	المُعَذِّرُونَ	المُعَذِّرُونَ	المُعَذِّرُونَ
--	125 - 127	وَالسُّوءِ فَافْتَحًا - حُزْ	السُّوءِ	السُّوءِ	السُّوءِ
100		وَالْأَنْصَارِ فَارْقِعْ حُزْ	الْأَنْصَارِ	الْأَنْصَارِ	الْأَنْصَارِ
109		وَأَسَسَ وَالْوَالِئَاتِ فَسَمَّ انْصِبِ اتُّلْ	أَسَسَ	أَسَسَ	أَسَسَ
			بُنَيْنَهُ	بُنَيْنَهُ	بُنَيْنَهُ
110		افْتَحْ تُقَطِّعْ إِذْ حَمَى ، افْتَحْ تُقَطِّعْ إِذْ حَمَى وَبِالضَّمِّ فُزْ	تَقَطِّعْ	تَقَطِّعْ	تَقَطِّعْ
	125 - 127	إِلَّا أَنْ الْخِيفُ قُلْ إِلَى - حُزْ	إِلَّا	إِلَى	إِلَّا
126		يَرُونَ خِطَابًا حُزْ ، وَبِالْعَبِّ فِدْ	يَرُونَ	تَرُونَ	يَرُونَ
117		يَزِيغُ أَنْتَ فَشَا	تَزِيغُ	تَزِيغُ	تَزِيغُ
Yūnus 4		افْتَحْ إِنَّهُ يَبْدُوا الْحَجَلَى	أَنَّهُ	إِنَّهُ	إِنَّهُ
11	128	وَقُلْ لَقَضَى كَالشَّامِ حُمْ	لَقَضَى إِلَيْهِمْ أَجْلُهُمْ	لَقَضَى إِلَيْهِمْ أَجْلُهُمْ	لَقَضَى إِلَيْهِمْ أَجْلُهُمْ

21		يَمْكُرُونَ	تَمْكُرُونَ	تَمْكُرُونَ / يَمْكُرُونَ ²⁴⁴	تَمْكُرُونَ
22		وَيَنْشُرْكُمْ أَد	يَنْشُرْكُمْ	يُسِيرْكُمْ	يُسِيرْكُمْ
27		قِطْعًا اسْكِنِ حُلًى حَلَا	قِطْعًا	قِطْعًا	قِطْعًا
35		يَهْدِي سَكُونُ الْهَاءِ إِذْ ، كَسْرُهَا حَوَى	لَا يَهْدِي	لَا يَهْدِي	لَا يَهْدِي
58	129 - 131	وَقَلْبِفْرَحُوا خَاطِبُ طَلًّا يَجْمَعُوا طَلًّا ، وَقَلْبِفْرَحُوا خَاطِبُ - يَجْمَعُوا - إِذَا	فَلْيَفْرَحُوا	فَلْيَفْرَحُوا / فَلْتَفْرَحُوا ²⁴⁵	فَلْيَفْرَحُوا
			تَجْمَعُونَ	يَجْمَعُونَ / تَجْمَعُونَ ²⁴⁶	يَجْمَعُونَ
61	129 - 131	أَصْغَرَ أَرْفَعِ حَقٌّ - كَأَكْبَرَ	وَلَا أَصْغَرَ - وَلَا أَكْبَرَ	وَلَا أَصْغَرَ - وَلَا أَكْبَرَ	وَلَا أَصْغَرَ - وَلَا أَكْبَرَ
71	129 - 131	أَرْفَعِ حَقٌّ مَعَ شُرَكَاءِكُمْ	شُرَكَاءِكُمْ	شُرَكَاءِكُمْ	شُرَكَاءِكُمْ
		وَوَضَّلْ قَا جَمْعُوا افْتَحْ طَوَى	قَا جَمْعُوا	قَا جَمْعُوا / قَا جَمْعُوا ²⁴⁷	قَا جَمْعُوا
81		اسْأَلَاءَ السَّحْرِ أَمْ ، أَخْبِرْ حُلًى	ءَ السَّحْرِ	بِهِ السَّحْرِ	بِهِ السَّحْرِ

²⁴⁴ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (تَمْكُرُونَ).

²⁴⁵ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (فَلْيَفْرَحُوا).

²⁴⁶ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (يَجْمَعُونَ).

²⁴⁷ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (قَا جَمْعُوا).

Hūd 25		وَأَفْتَحْ أَنْتَ فَاقِ إِيَّيْ لَكُمْ	أَنْتَ لَكُمْ	أَنْتَ لَكُمْ	أَنْتَ لَكُمْ
27		إِبْدَالُ بَادِيٍّ حَمَلًا	بَادِي	بَادِي	بَادِي
46		عَمِلَ غَيْرَ حَبْرٍ كَالْكِسَائِي	عَمَلٌ غَيْرٌ	عَمِلَ غَيْرٌ	عَمَلٌ غَيْرٌ
--		وَتَوَنُّوا تَمُودَ فِدَاً ، وَتَوَنُّوا تَمُودَ فِدَاً وَأَثْرَكَ حَمِي	تَمُودًا	تَمُودًا	تَمُودًا
--	132 - 133	سَلِمٌ فَانْقَلَا سَلَامٌ	سَلِمٌ	سَلِمٌ	سَلِمٌ
71		وَيَعْقُوبَ ارْقَعْنَ فُزْ	يَعْقُوبٌ	يَعْقُوبٌ	يَعْقُوبٌ
81		وَنَضُبٌ حَافِظِ امْرَأَتِكَ	امْرَأَتِكَ	امْرَأَتِكَ	امْرَأَتِكَ
109		إِنْ كَلَّا أَنْتَ مُتَقَلًّا	وَإِنَّ	وَإِنَّ	وَإِنَّ
--	134 - 135	مُتَقَلًّا وَلَمَّا مَعَ الطَّارِقِ أَنِّي ، وَخِفْتُ الْكَلِّ فُكُّ	لَمَّا / لَمَّا ²⁴⁸	لَمَّا	لَمَّا
112		زُلْفًا أَلَا بِيضٌ	زُلْفًا	زُلْفًا	زُلْفًا

²⁴⁸ This exception, with *tathqil* of the both the *lām* and the *mīm*, is in accordance with the reading of Ibn Jammāz, and it is evident in both *Sūrah Yāsīn*, 32 and in *Sūrat al-Zumar*, verse 61. Conversely, Ibn Wardān reads them with *tathqil* of the *lām* and *takhfif* of the *mīm*.

114		وَحَفَّفَ وَأَكْسِرَنُ بِقِيَّةٍ جَنَى	بِقِيَّةٍ / بِقِيَّةٍ ²⁴⁹	بِقِيَّةٍ	بِقِيَّةٍ
--		وَمَا يَعْمَلُوا خَاطِبٍ مَعَ التَّمَلِّ حُفْلًا	تَعْمَلُونَ	تَعْمَلُونَ	يَعْمَلُونَ

²⁴⁹ This is according to the reading of Ibn Jammāz. Conversely, in Ibn Wardān's reading, it is articulated as (بِقِيَّةٍ).

Sūrah Yūsuf and Sūrat al-Ra'd

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
--		وَيَا أَبَتِ افْتَحْ أَدْ	يَا أَبَتِ	يَا أَبَتِ	يَا أَبَتِ
10		وَتَرْتَعْ وَبَعْدُ يَا - حِمَى	يَرْتَعْ وَ يَلْعَبْ	يَرْتَعْ وَ يَلْعَبْ	يَرْتَعْ وَ يَلْعَبْ
31 & 51		وَحَاشَا بِحَذْفِ - حِمَى	حَشْ	حَشْ	حَشْ
33		وَأَفْتِحِ السَّجْنَ أَوْلَا - حِمَى	السَّجْنُ	السَّجْنُ	السَّجْنُ
110	136 - 137	كُذِّبُوا ائْتِ الْحَيْفُ	كُذِّبُوا	كُذِّبُوا	كُذِّبُوا
		نَجَّى حَامِدٌ	فَنُنَجِّي	فَنُنَجِّي	فَنُنَجِّي
R'ad 4		وَيُسْقَى - حَلَا	تُسْقَى	يُسْقَى	تُسْقَى
42		مَعَ الْكُفَّارِ - اِضْمَنْ حَلَا	الْكَافِرُ	الْكَفَّارُ	الْكَفَّارُ
33		صَدَّ اِضْمَنْ حَلَا	وَصَدُّوا ، وَصَدَّ	وَصَدُّوا ، وَصَدَّ	وَصَدُّوا ، وَصَدَّ

□

Sūrah Ibrāhīm, Sūrat al-Ḥijr, Sūrat al-Naḥl and Sūrat al-Isrā'

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
2	138 - 139	وَطَبُّ رَفْعِ اللَّهِ ابْتِدَاءً - وَأَخْفِضِ افْتِحَهُ مُؤَصَّلًا	اللَّهُ	اللَّهُ / اللَّهُ ²⁵⁰	اللَّهُ
'Abas 25		وَطَبُّ - ابْتِدَاءً كَذَا أَكْسِرْنَ نَ أَنَا صَبَبْنَا افْتِحَهُ مُؤَصَّلًا ²⁵¹	إِنَّا	إِنَّا	أَنَا
Luqmān 6		يَضِلُّ اضْمَنَّ لُقْمَانَ حُرٌّ	لِيَضِلَّ	لِيَضِلَّ	لِيَضِلَّ
30		يَضِلُّ اضْمَنَّ - عَيْرَهَا يَدٌ	لِيَضِلَّ	لِيَضِلَّ / لِيَضِلَّ ²⁵²	لِيَضِلَّ
Ḥajj 9					
Zumar 8					
22		وَفُزُّ مَضْرِحِيَّ افْتِحَ	بِمَضْرِحِيَّ	بِمَضْرِحِيَّ	بِمَضْرِحِيَّ
Ḥijr 41	140 - 141	عَلِيَّ كَذَا حَلَا	عَلَيَّ	عَلِيَّ	عَلَيَّ
--		وَيَقْنِطُ كَسْرُ التَّوْنِ فُزٌّ	يَقْنِطُ	يَقْنِطُ	يَقْنِطُ
54		وَتُبَشَّرُونَ فَا فُتِحَ أَبَا	تُبَشَّرُونَ	تُبَشَّرُونَ	تُبَشَّرُونَ
Naḥl 2		يُنزِلُ وَمَا بَعْدُ يُجْتَلَى كَمَا الْقَدِيرِ	يُنزِلُ الْمَلَائِكَةَ	يُنزِلُ الْمَلَائِكَةَ / تَنْزِلُ الْمَلَائِكَةَ ²⁵³	يُنزِلُ الْمَلَائِكَةَ

²⁵⁰ This is according to the reading of Ruways in *ibtidā'* mode. As for wasl mode, Ruways reads it as (اللَّهُ). Conversely, in Rawḥ's reading, it is articulated as (اللَّهُ).

²⁵¹ In both *waṣl* and *ibtidā'* modes, Abū Ja'far and Rawḥ employ *khaḥḥ* for the *hamzah* when reading the word. Conversely, Ruways adopts a *fath* for the *hamzah* in *waṣl* mode, and *khaḥḥ* in *ibtidā'* mode. In contrast, Khalaf opts for *fath* in both *waṣl* and *ibtidā'* modes.

²⁵² This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (لِيَضِلَّ).

7		شِقِّ افْتَحْ - ائُلْ	بِسَقِّ	بِشِقِّ	بِشِقِّ
27		افْتَحْ تُشَاقُونَ نُؤْتُهُ ائُلْ	نُشَاقُونَ	نُشَاقُونَ	نُشَاقُونَ
20		يَدْعُونَ حِفْظُ	تَدْعُونَ	يَدْعُونَ	تَدْعُونَ
62		مُفْرَطُونَ اشْدِدِ الْعَلَا	مُفْرَطُونَ	مُفْرَطُونَ	مُفْرَطُونَ
--		وَتُسْقِيكُمْ افْتَحْ حُمُ ، وَأَنْتَ إِذَا	تَسْقِيكُمْ	نَسْقِيكُمْ	نُسْقِيكُمْ
71		وَيَجْحَدُونَ فَخَاطِبُ طِبْ	يَجْحَدُونَ	يَجْحَدُونَ/ تَجْحَدُونَ ²⁵⁴	يَجْحَدُونَ
79		فَخَاطِبُ - كَذَاكَ يَرَوُا حَلَى	يَرَوُا	تَرَوُا	تَرَوُا
101	142 - 144	وَيُنزِلُ عَنْهُ اشْدُدْ	يُنزِلُ	يُنزِلُ	يُنزِلُ
96		لِيَجْزِيَنَّهُ نُؤْنُ اذْ	وَلتَجْزِيَنَّ	وَلْيَجْزِيَنَّ	وَلْيَجْزِيَنَّ
Isrā' 2		وَيَتَّخِذُوا خَاطِبُ حَلَا	تَتَّخِذُوا	تَتَّخِذُوا	تَتَّخِذُوا
13		خُجْرُ الْجَلَا حَوَى الْيَا ، وَصَمَّ افْتَحْ أَلَا ، افْتَحْ وَصَمَّ حُطْ	يُخْرِجُ	يُخْرِجُ	خُجْرُ

²⁵³ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (يُنزِلُ الْمَلَائِكَةَ).

²⁵⁴ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (يَجْحَدُونَ).

16		وَحَزْمٌ مَدَّ أَمْرَنَا	أَمْرَنَا	أَمْرَنَا	أَمْرَنَا
13		يُلَقَّاهُ أُوصِلًا	يُلَقَّهْهُ	يَلْقَهُهُ	يَلْقَهُهُ
--		وَأُفٍّ افْتَحَنَ حَقًّا	أُفٍّ	أُفٍّ	أُفٍّ
31		وَقُلْ خَطَأًا أَنَّى	خَطَأًا	خِطَاءًا	خِطَاءًا
68 - 69		وَتَحْسِيفٌ نُعِيدُ أَلْيَا وَتُرْسِيلٌ حَمَلًا	يُحْسِيفُ ، يُرْسِلُ ، يُعِيدُكُمْ ، فَيُرْسِلُ	يُحْسِيفُ ، يُرْسِلُ ، يُعِيدُكُمْ ، فَيُرْسِلُ	يُحْسِيفُ ، يُرْسِلُ ، يُعِيدُكُمْ ، فَيُرْسِلُ
69	145 - 147	وَيُعْرِقُ يَمًّا ، أَنْتَ أَثْلُ طَمِي ، وَشَدِّ دِدِ الْخُلْفِ بَيْنِ	فَتُعْرِقُكُمْ ²⁵⁵ فَتُعْرِقُكُمْ	فَيُعْرِقُكُمْ ²⁵⁶ فَتُعْرِقُكُمْ	فَيُعْرِقُكُمْ
--		وَالرَّيْحُ بِالْجَمْعِ أُصْلًا كَصَادَ سَبَأَ وَالْأَنْبِيَا	الرَّيْحُ	الرَّيْحُ	الرَّيْحُ
--		نَاءٌ أَدْ مَعًا	نَاءٌ	نَائِي	نَائِي
76		خِلَافَكَ - حَمَلًا	خَالَفَكَ	خَالَفَكَ	خَالَفَكَ

²⁵⁵ This is according to the reading of Ibn Wardān. Conversely, in Ibn Jammāz's and Ibn Wardān's second *wajh*, it is articulated as is read as {فَتُعْرِقُكُمْ}.

²⁵⁶ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as {فَتُعْرِقُكُمْ}.

90		مَعَ تَفْجُرْ لَنَا الْخَيْفَ حَمَلًا	تَفْجُرْ	تَفْجُرْ	تَفْجُرْ
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Sūrat al-Kahf

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
17	148 - 149	وَتَزَوَّرُ حَزْرٌ	تَزَاوَرُ	تَزَوَّرُ	تَزَاوَرُ
19		وَأَكْسِرُ يَوْزِي - طَوَى	يَوْرِقُكُمْ	يَوْرِقُكُمْ ²⁵⁷ يَوْرِقُكُمْ	يَوْرِقُكُمْ
42		كُنْمِرُهُ بِضَمِّي طَوَى ، فَتَحَا أَنْلَ يَا	بِشْمِرِهِ	بِشْمِرِهِ ²⁵⁸ / بِشْمِرِهِ	بِشْمِرِهِ
34		نُمرٌ اذ حَلَا	نَمْرٌ	نَمْرٌ	نُمرٌ
38		وَمَدَّكَ لَكِنَّا أَلَا طَبْ	لَكِنَّا	لَكِنَّا ²⁵⁹	لَكِنَّا
47		نُسَيْرُ الْجِبَالِ كَحَفِصٍ - حُلَلَا	نُسَيْرُ الْجِبَالِ	نُسَيْرُ الْجِبَالِ	نُسَيْرُ الْجِبَالِ
44		الْحَقُّ بِالْحَفِصِ حُلَلَا	الْحَقُّ	الْحَقُّ	الْحَقُّ
51	150- 152	وَكُنْتُ افْتَحَ - أَدُ	كُنْتُ	كُنْتُ	كُنْتُ
		اشْهَدْنَا - أَدُ	أَشْهَدْنَاهُمْ	أَشْهَدْتُهُمْ	أَشْهَدْتُهُمْ
86		وَحَامِيَةٍ - أَدُ	حَامِيَةٍ	حَمِيَةٍ	حَامِيَةٍ
55		وَصَمَمْتِي قُبَلًا أَدُ	قُبَلًا	قَبَلًا	قُبَلًا
52		يَا نَقُولُ فَكَمَلَا	يَقُولُ	يَقُولُ	يَقُولُ

²⁵⁷ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (يَوْرِقُكُمْ).

²⁵⁸ This is according to the reading of Rawh. Conversely, in Ruways' reading, it is articulated as (بِشْمِرِهِ).

²⁵⁹ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (لَكِنَّا).

74		رَكِيَّةٌ يَسْمُؤُا	رَاكِيَّةٌ	رَكِيَّةٌ ²⁶⁰ / رَاكِيَّةٌ	رَكِيَّةٌ
--		كُلُّ يَبْدِلَ خِفِّ حُطِّ	يُبَدِّلُهُمَا ، يُبَدِّلُهُ ، يُبَدِّلَتَا	يُبَدِّلُهُمَا ، يُبَدِّلُهُ ، يُبَدِّلَتَا	يُبَدِّلُهُمَا ، يُبَدِّلُهُ ، يُبَدِّلَتَا
88		جَزَاءٌ كَحَفِصٍ - حَوْلًا	جَزَاءٌ	جَزَاءٌ	جَزَاءٌ
93 - 94		صَمُّ سَدَّيْنِ حَوْلًا	السُّدَّيْنِ	السُّدَّيْنِ	السُّدَّيْنِ
Yāsīn 9		صَمُّ سَدَّيْنِ حَوْلًا - كَسَدًا هُنَا	سُدًّا	سُدًّا	سُدًّا
96		آتُونِ بِالْمَدِّ فَآخِرُ	آتُونِي	آتُونِي	آتُونِي
97		وَعَنْهُ فَمَا اسْطَاعُوا يُخَفِّفُ فَأَقْبَلَا	اسْطَاعُوا	اسْطَاعُوا	اسْطَاعُوا

²⁶⁰ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as رَاكِيَّةٌ.

Sūrat Maryam until Sūrat al-Furqān

Verse	Distich	Abyāt al-Durrah	Abū Ja‘far	Ya‘qūb	Khalaf
6	153 - 155	يَرِثُ رَفْعَ حُزْ	يَرِثُنِي وَيَرِثُ	يَرِثُنِي وَيَرِثُ	يَرِثُنِي وَيَرِثُ
--		وَأَضْمُ عَتِيًّا وَبَابَهُ - فِدْ	عُطِيًّا ، بُكِيًّا ، صُلِيًّا ، جُنِيًّا ،	عُطِيًّا ، بُكِيًّا ، صُلِيًّا ، جُنِيًّا ،	عُطِيًّا ، بُكِيًّا ، صُلِيًّا ، جُنِيًّا ،
9		خَلَقْتُكَ فِدْ	خَلَقْتُكَ	خَلَقْتُكَ	خَلَقْتُكَ
19		وَالْهَمْزُ فِي لِأَهَبُ أَلَا	لِأَهَبُ لَكَ	لِيَبَ لَكَ	لِأَهَبُ لَكَ
23		وَنَسِيًّا بِكَسْرِ فُزْ	نَسِيًّا	نَسِيًّا	نَسِيًّا
24		وَمَنْ تَحْتَهَا أَكْسِرِ أَخْفِضًا بَعْلُ	مِنْ تَحْتِهَا	مِنْ تَحْتِهَا ²⁶¹	مِنْ تَحْتِهَا
25		تَسَاقَطَ فَذَكَرَ حُلِي حَلَا ، وَشَدَّدَ فَتِي	تَسَاقَطَ	يَسَاقَطَ	تَسَاقَطَ
34		قَوْلُ انْصِبًا حُزْ	قَوْلُ	قَوْلُ	قَوْلُ
36		وَأَنَّ فَأَكْسِرَنَّ يَجْلُ	وَأَنَّ	وَأَنَّ ²⁶²	وَأَنَّ
63		نُورِثُ شُدَّ طِبْ	نُورِثُ	نُورِثُ ²⁶³	نُورِثُ
67	شُدَّ - يَذْكُرُ اغْتَلَى	يَذْكُرُ	يَذْكُرُ	يَذْكُرُ	
--	156 - 158	وَفَزْ وَلَدًا لَا نُوحَ فَأَفْتَحْ	وَلَدًا	وَلَدًا	وَلَدًا

²⁶¹ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (مَنْ تَحْتَهَا).

²⁶² This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (وَأَنَّ).

²⁶³ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (نُورِثُ).

90		يَكَادُ أَنْ نِيثَ - آدَ	تَكَادُ	تَكَادُ	تَكَادُ
Tahā 12		أَيُّ أَنَا افْتَحَ آدَ ، أَيُّ أَنَا - وَالكَسْرَ حُطَّ وَلَا	أَنِّي	إِنِّي	إِنِّي
13		أَنَا اخْتَرْتُ فِذَ	أَنَا اخْتَرْتُكَ	أَنَا اخْتَرْتُكَ	أَنَا اخْتَرْتُكَ
39		لِثُصَنَعَ وَاجْزَمْنَ - أَسَى	وَلِثُصَنَعَ	وَلِثُصَنَعَ	وَلِثُصَنَعَ
58		وَاجْزَمْنَ - كُنْخِلْفُهُ أَسَى	لَا تُخْلِفُهُ	لَا تُخْلِفُهُ	لَا تُخْلِفُهُ
	156 - 158	اضْمَمُ سَوَى حُمُ	سَوَى	سَوَى	سَوَى
61		وَطَوَّلَا فَيَسَحَتَ صُمَّ أَكْسِرُ	فَيَسَحَتَكُمْ	فَيَسَحَتَكُمْ / فَيَسَحَتَكُمْ ²⁶⁴	فَيَسَحَتَكُمْ
64		وَبِالْقَطْعِ أَجْمَعُوا - حُرُ	فَأَجْمَعُوا	فَأَجْمَعُوا	فَأَجْمَعُوا
63		وَهَدَانِ حُرُ	إِنَّ هَدَانِ	إِنَّ هَدَانِ	إِنَّ هَدَانِ
66		أَنْتَ يُخَيَّلُ يُجْتَلَى	يُخَيَّلُ	يُخَيَّلُ / ²⁶⁵ يُخَيَّلُ	يُخَيَّلُ
77		وَفُرَّ لَا تَخْلَفُ اِرْفَعُ	تَخْلَفُ	تَخْلَفُ	تَخْلَفُ
	159 - 161				
84		وَإِثْرِي أَكْسِرَ اسْكِنَنَّ - طَمَا	أَثْرِي	إِثْرِي / ²⁶⁶ أَثْرِي	أَثْرِي

²⁶⁴ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (فَيَسَحَتَكُمْ).

²⁶⁵ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (يُخَيَّلُ).

²⁶⁶ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (أَثْرِي).

87		كَذَا اِضْمَمُ حَمَلْنَا وَأكْسِرِ اشْدُدْ طَمَا	حَمَلْنَا	حَمَلْنَا ²⁶⁷ / حَمَلْنَا	حَمَلْنَا
97		لِئُحْرِقَ سَكَّنَ حَفَّيْفِ اعْلَمَهُ وَاَفْتَحَا وَضَمَّ بَدَا	لَتُحْرِقَنَّ ²⁶⁸ / لِنُحْرِقَنَّ	لِنُحْرِقَنَّ	لِنُحْرِقَنَّ
102		نَنْفَعُ بِنَا حُلُّ مُجَهَّلَا	يُنْفَعُ	يُنْفَعُ	يُنْفَعُ
114	159 - 161	وَيُقْضَى بِنُونِ سَمِّ وَأَنْصَبَ كَوْحِيَهُ لِيَعْقُوبِيَهُمْ	يُقْضَى إِلَيْكَ وَحِيَهُ	تَقْضِي إِلَيْكَ وَحِيَهُ	يُقْضَى إِلَيْكَ وَحِيَهُ
119		وَأَفْتَحَ وَأَنَّكَ لَا انْجَلَى	وَأَنَّكَ	وَأَنَّكَ	وَأَنَّكَ
131	162 - 164	وَزَهْرَةٌ فُتِحَ أَلْهَا حَلَّى	زَهْرَةٌ	زَهْرَةٌ	زَهْرَةٌ
133		يَأْتِيهِمْ بَدَا	يَأْتِيهِمْ ²⁶⁹ / تَأْتِيهِمْ	تَأْتِيهِمْ	يَأْتِيهِمْ
Ambiyā' 80		وَطَبُ نُونٍ يُحْصِنُ ، أَنَّا أَدُ	لِيُحْصِنَكُمْ	لِيُحْصِنَكُمْ ²⁷⁰ / يُحْصِنَكُمْ	لِيُحْصِنَكُمْ
87		وَجُهَلَا مَعَ الْبَاءِ نَقْدِرُ حُزْ	نَقْدِرُ	يُقْدِرُ	نَقْدِرُ
95		حَرَامٌ فَسَا	حَرَامٌ	حَرَامٌ	حَرَامٌ

²⁶⁷ This is according to the reading of Ruways. Conversely, in Rawḥ reading, it is articulated as (حَمَلْنَا).

²⁶⁸ This is according to the reading of Ibn Wardān. Conversely, in Ibn Jammāz's reading, it is articulated as it as (لِنُحْرِقَنَّ).

²⁶⁹ This is according to the reading of Ibn Wardān. Conversely, in Ibn Jammāz's reading, it is articulated as reads it as (تَأْتِيهِمْ).

²⁷⁰ This is according to the reading of Ruways. Conversely, in Ruways' reading, it is articulated as (لِيُحْصِنَكُمْ).

104		وَأَنْ نَبْنَا جَهْلًا نَطْوِي السَّمَاءَ اَرْفَعِ الْعُلَا	نُطْوِي السَّمَاءَ	نَطْوِي السَّمَاءَ	نَطْوِي السَّمَاءَ
112		وَيَا رَبِّ ضُمَّ - أَنَّى	رَبُّ	رَبِّ	رَبِّ
Hajj 5		اهْمِزْ مَعَا رَبَّاتٍ أَنَّى	وَرَبَّاتٍ	وَرَبَّتْ	وَرَبَّتْ
15		لِيَقْطَعُ لِيَقْضُوا	ثُمَّ لِيَقْطَعُ	ثُمَّ لِيَقْطَعُ ²⁷¹ / ثُمَّ لِيَقْطَعُ	ثُمَّ لِيَقْطَعُ
29		أَسْكِنُوا اللَّامَ يَا أَوْلَا	ثُمَّ لِيَقْضُوا	ثُمَّ لِيَقْضُوا ²⁷² / ثُمَّ لِيَقْضُوا	ثُمَّ لِيَقْضُوا
23		وَلَوْلُو أَنْصَبِ ذِي - حُلَلَا	لَوْلُوا	لَوْلُوا	لَوْلُو
37		وَأَنْتَ يِنَالٍ فِيهِمَا - حُلَلَا	يِنَالٌ ، يِنَالُهُ	تِنَالٌ ، تِنَالُهُ	يِنَالٌ ، يِنَالُهُ
-		وَمُعْجِرِينَ بِالْمَدِّ حُلَلَا	مُعْجِرِينَ	مُعْجِرِينَ	مُعْجِرِينَ
73		وَيَدْعُونَ الْآخَرَى - حَمَى	تَدْعُونَ	يَدْعُونَ	تَدْعُونَ
Mu'minūn 20	165 - 167	فَتَحُّ سَيْنَا حَمَى	سَيْنَاءَ	سَيْنَاءَ	سَيْنَاءَ
		وَتُنْبِتُ افْتَحِ بِضَمِّ يَحُلُّ	تُنْبِتُ	تُنْبِتُ ²⁷³ / تُنْبِتُ	تُنْبِتُ
36		هَيْهَاتَ أَذْ كِلَا فَلَيْتَا اَكْسِرَنَّ	هَيْهَاتَ هَيْهَاتَ	هَيْهَاتَ هَيْهَاتَ	هَيْهَاتَ هَيْهَاتَ
67		وَالْفَتْحُ وَالضَّمُّ تَهْجُرُونَ - أَهْلٌ	تَهْجُرُونَ	تَهْجُرُونَ	تَهْجُرُونَ

²⁷¹ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (ثُمَّ لِيَقْطَعُ).

²⁷² This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (ثُمَّ لِيَقْضُوا).

²⁷³ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (تُنْبِتُ).

44		تَنْوِينُ تَنْرَا أَهْلٌ ، وَحُلَى يَلَا	تَنْرَا	تَنْرَا	تَنْرَا
111	168 - 169	وَأَنَّهُمْ افْتَحَ فِئْدٌ	أَنَّهُمْ	أَنَّهُمْ	أَنَّهُمْ
112 & 114		وَقَالَ مَعَا فَيِّ	قَالَ	قَالَ	قَالَ
Nūr 1		حَلَا وَحَقَّفَ فَرَضْنَا	وَفَرَضْنَاهَا	وَفَرَضْنَاهَا	وَفَرَضْنَاهَا
7	168 - 169	حَلَا أَنْ مَعَا وَارْفِعِ الْوَلَا ، اشدُّهُمَا بَعْدُ أَنْصِبِينَ غَضِبَ افْتَحَنَ	أَنْ لَعَنَتَ اللَّهُ	أَنْ لَعَنَتَ اللَّهُ	أَنْ لَعَنَتَ اللَّهُ
9		نَ صَادًا وَبَعْدُ الْحَقْفُضُ فِي اللَّهِ أَوْصَلَا	أَنْ غَضِبَ اللَّهُ	أَنْ غَضِبَ اللَّهُ	أَنْ غَضِبَ اللَّهُ
22	170 - 171	وَلَا يَتَّأَلَّ اعْلَمَ	وَلَا يَتَّأَلَّ	وَلَا يَأْتَلِ	وَلَا يَأْتَلِ
11		وَكَبْرُهُ ضَمَّ حُطَّ	كَبْرُهُ	كَبْرُهُ	كَبْرُهُ
31		وَعَيْرِ أَنْصِبِ أَدُ	عَيْرِ	عَيْرِ	عَيْرِ
35		دَرِيٍّ اضمُّمُ مُتَقَلَّا حَمِيٍّ فِئْدٌ	دَرِيٍّ	دَرِيٍّ	دَرِيٍّ
		تَوَقَّدَ - أَدُ	تَوَقَّدَ	تَوَقَّدَ	تَوَقَّدَ
43		يَذْهَبُ اضمُّمُ بِكْسِرِ أَدُ	يَذْهَبُ	يَذْهَبُ	يَذْهَبُ
57		وَيَحْسِبُ حَاطِبٌ فُقُ	لَا تَحْسِبَنَّ	لَا تَحْسِبَنَّ	لَا تَحْسِبَنَّ
55		وَحَقٌّ لِيُبْدَلَا	وَلِيُبْدَلَتْهُمْ	وَلِيُبْدَلَتْهُمْ	وَلِيُبْدَلَتْهُمْ

Sūrat al-Furqān until Sūrat al-Rūm

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf	
17	172 - 174	وَحَشُرُ يَا حُرَادُ	يَحْشُرُهُمْ	يَحْشُرُهُمْ	حَشُرُهُمْ	
18		وَجَهْلٌ نَتَّخِذُ أَلْ	أَنْ نَتَّخِذَ	أَنْ نَتَّخِذَ	أَنْ نَتَّخِذَ	
--		أَشَدُّ دَشْفُقُ - حَلَا	دَشْفُقُ	دَشْفُقُ	دَشْفُقُ	
74		بَجَعٌ ذُرِّيَّةِ حَلَا	ذُرِّيَّتِنَا	ذُرِّيَّتِنَا	ذُرِّيَّتِنَا	
60		وَيَأْمُرُ حَاطِبٌ فِدْ	تَأْمُرُنَا	تَأْمُرُنَا	تَأْمُرُنَا	
Shu'arā' 13		172 - 174	يَضِيقُ وَعَظْفَهُ أَنْصِبِينَ - حَلَا	يَضِيقُ	يَضِيقُ	يَضِيقُ
				يَنْطَلِقُ	يَنْطَلِقُ	يَنْطَلِقُ
111		وَأَتَّبَعَكَ حَلَا	وَأَتَّبَعَكَ	وَأَتَّبَعَكَ	وَأَتَّبَعَكَ	
137		حَلَقٌ أَوْصِلَا	حَلَقٌ	حَلَقٌ	حَلَقٌ	
193		نَزَلَ شُدَّ بَعْدَ أَنْصَبِ حُرْ	نَزَلَ بِهِ الرُّوحَ الْأَمِينُ	نَزَلَ بِهِ الرُّوحَ الْأَمِينُ	نَزَلَ بِهِ الرُّوحَ الْأَمِينُ	
--		وَنَوْنٌ سَبَّأٌ - حُرْ	سَبَّأٌ	سَبَّأٌ	سَبَّأٌ	
Naml 7		وَنَوْنٌ شِهَابٍ - حُرْ	بِشِهَابٍ	بِشِهَابٍ	بِشِهَابٍ	
22	مَكَتَ افْتَعِ يَا	فَمَكَتَ	فَمَكَتَ / ²⁷⁴ فَمَكَتَ	فَمَكَتَ		

²⁷⁴ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as فَمَكَتَ.

25		وَإِذْ طَابَ قَوْلُ آلَا	آلَا	آلَا ²⁷⁵ / آلَا	آلَا
51	175 - 176	وَإِنَّا وَإِنَّ افْتَحَ حَلَا	إِنَّا	آنَا	آنَا
82			إِنَّ	آنَ	آنَ
62		وَطَرَى خِطَابُ يَدَّكَرُونَ	تَدَّكَرُونَ	تَدَّكَرُونَ ²⁷⁶ / يَدَّكَرُونَ	تَدَّكَرُونَ
66		أَدْرَكَ آلَا	بَلْ أَدْرَكَ	بَلْ أَدْرَكَ	بَلِ أَدَارَكَ
--		هَادٍ وَالْوَلَا فَنَّى	بِهَدِي الْعُمِي	بِهَدِي الْعُمِي	بِهَدِي الْعُمِي
Qasas 23		يُصِدِّرَ افْتَحَ صُمَّ أَدْ، وَاصْمِمِ اكْسِرْنَ حَلَا	يَصْدُرَ	يُصِدِّرَ	يُصِدِّرَ
34		وَيُصَدِّقُ فِيهِ	يُصَدِّقُنِي	يُصَدِّقُنِي	يُصَدِّقُنِي
32		فَدَانِكَ يُعْتَلَى	فَدَانِكَ	فَدَانِكَ ²⁷⁷ / فَدَانِكَ	فَدَانِكَ
57		وَيُجْبِي قَانَتْ طِبْ	تُجْبِي	تُجْبِي ²⁷⁸ / يُجْبِي	يُجْبِي
82		177 - 178	وَسَمَّ حُسْفٍ - حَافِظُ	لِحُسْفٍ	لِحُسْفٍ
--	وَنَشَاءُ حَافِظُ		النَّشَاءُ	النَّشَاءُ	النَّشَاءُ

²⁷⁵ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as [آلَا].

²⁷⁶ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as [يَدَّكَرُونَ].

²⁷⁷ This is according to the reading of Rawh. Conversely, in Ruways' reading, it is articulated as [فَدَانِكَ].

²⁷⁸ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as [يُجْبِي].

‘Ankabūt 25		وَأَنْصِبْ مَوَدَّةَ بُحْتَلَىٰ ، وَلَوْ أَنَّهُ وَأَنْصِبْ بَيْنَكُمْ فِي فَصَاحَةٍ	مَوَدَّةَ بَيْنَكُمْ	مَوَدَّةَ بَيْنَكُمْ ²⁷⁹ / مَوَدَّةَ بَيْنَكُمْ	مَوَدَّةَ بَيْنَكُمْ
55		وَمَعَ وَيَقُولُ التُّورُ - انْقَلَا	تَقُولُ	تَقُولُ	يَقُولُ
66		وَلْ كَسْرُهُ انْقَلَا	وَلِيَتَمَتَّعُوا	وَلِيَتَمَتَّعُوا	وَلِيَتَمَتَّعُوا

²⁷⁹ This is according to the reading of Rawḥ. Conversely, in Ruways’ reading, it is articulated as (مَوَدَّةَ بَيْنَكُمْ).

Sūrat al-Rūm until Sūrat al-Sajdah

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
11	179 - 181	وَطَبٌ يَرْجِعُوا خَاطِبٌ	تُرْجَعُونَ	تُرْجَعُونَ ²⁸⁰ يُرْجَعُونَ	تُرْجَعُونَ
39		لِئْتَرُبُوا وَصَمَّ حُرٌّ	لِئْتَرُبُوا	لِئْتَرُبُوا	لِئْتَرِبُوا
41		يُذِيقَهُمْ نُورٌ يَبْعِي	لِيُذِيقَهُمْ	لِيُذِيقَهُمْ ²⁸¹ لِيُذِيقَهُمْ	لِيُذِيقَهُمْ
48		كِسْفًا انْقِلَا	كِسْفًا	كِسْفًا	كِسْفًا
54		وَضَعْفًا بِضَمٍّ - فُرٌّ	ضُعْفٍ ، ضُعْفًا	ضُعْفٍ ، ضُعْفًا	ضُعْفٍ ، ضُعْفًا
Luqmān 2		رَحْمَةً نَصَبُ فُرٌّ	رَحْمَةً	رَحْمَةً	رَحْمَةً
6		نَصَبٌ - وَيَتَّخِذُ حُرٌّ	وَيَتَّخِذُهَا	وَيَتَّخِذُهَا	وَيَتَّخِذُهَا
18		تُصَعِّرُ إِذْ حَمَى	وَلَا تُصَعِّرُ	وَلَا تُصَعِّرُ	وَلَا تُصَعِّرُ
20		نِعْمَةً حَلَا	نِعْمَةً	نِعْمَةً	نِعْمَةً
Sajdah 7		وَإِذْ خَلَقَهُ الْإِنْسَانَ	خَلَقَهُ	خَلَقَهُ	خَلَقَهُ
17		أُخْفِي - وَفَتَحَهُ مَعَ لِمَا فَصَلُ	أُخْفِي	أُخْفِي	أُخْفِي
24		وَفَتَحَهُ مَعَ لِمَا فَصَلُ	لَمَّا	لَمَّا ²⁸² / لَمَّا	لَمَّا

²⁸⁰ This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (يُرْجَعُونَ).

²⁸¹ This is according to the reading of Rawh. Conversely, in Ruways' reading, it is articulated as (لِيُذِيقَهُمْ).

²⁸² This is according to the reading of Ruways. Conversely, in Rawh's reading, it is articulated as (لَمَّا).

Sūrat al-Aḥzāb Sūrah Saba' and Sūrah Fāṭir

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
2 & 9		مَعًا يَعْمَلُوا خَاطِبَ حَلَى	تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ
--		وَالظُّنُونُ قَفٍ مَعُ اِخْتِيهِ مَدًّا فُقُ ²⁸³	الظُّنُونَا ، الرَّسُولَا ، السَّيْبِلَا	الظُّنُونَا ، الرَّسُولَا ، السَّيْبِلَا	الظُّنُونَا ، الرَّسُولَا ، السَّيْبِلَا
20		وَيَسْأَلُوا طَلَى	يَسْأَلُونَ	يَسْأَلُونَ / ²⁸⁴ يَسْأَلُونَ	يَسْأَلُونَ
67	182 - 186	وَسَادَاتِنَا اِجْمَعُ بَيْتَاتِ حَوَى	سَدَدَتْنَا	سَادَاتِنَا	سَدَدَتْنَا
Fāṭir 40			بَيَّنَّتِ	بَيَّنَّتِ	بَيَّنَّتِ
Saba' 3		وَعَالِمٍ قُلُ فِينَا وَارْفَعِ طَمَا	عَلِمِ الْعُغَيْبِ	عَلِمِ الْعُغَيْبِ / ²⁸⁵ عَلِمِ الْعُغَيْبِ	عَلِمِ الْعُغَيْبِ
--		وَارْفَعِ - وَكَذَا حَلَى أَلِيمِ	أَلِيمِ	أَلِيمِ	أَلِيمِ
14		وَمِنْ سَاتِهِ حَمَى الْهَمَزِ فَاتِحَا	مِنْ سَاتِهِ	مِنْ سَاتِهِ	مِنْ سَاتِهِ

²⁸³ The discourse pertains to reading of these words in both *wasl* and *waqf* modes. Abū Ja'far consistently employs *ithbāt* in both modes, while Ya'qūb consistently employs *ḥadhf* in both modes. In contrast, Khalaf opts to read with *ḥadhf* in the *wasl* mode and with *ithbāt* in the *waqf* mode.

²⁸⁴ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (يَسْأَلُونَ).

²⁸⁵ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (عَالِمِ الْعُغَيْبِ).

14		تَبَيَّنَتِ الصَّمَانَ وَالكُسْرُ طَوَلًا	تَبَيَّنَتِ	تَبَيَّنَتِ ²⁸⁶ / تَبَيَّنَتِ	تَبَيَّنَتِ
Qital 22		الصَّمَانَ وَالكُسْرُ طَوَلًا كَذَا إِنْ تَوَلَّيْتُمْ	تَوَلَّيْتُمْ	تَوَلَّيْتُمْ ²⁸⁷ / تَوَلَّيْتُمْ	تَوَلَّيْتُمْ
15		وَفُقِ مَسْكِنِ اكْسِرْنَ	مَسْكِنِهِمْ	مَسْكِنِهِمْ	مَسْكِنِهِمْ
17		تُجَازِي اكْسِرْنَ بِالثُّونِ بَعْدَ انْصَبْنَ حَلَا	يُجَازِي إِلَّا الْكُفُورُ	تُجَازِي إِلَّا الْكُفُورُ	تُجَازِي إِلَّا الْكُفُورُ
Fāṭir 36		اكْسِرْنَ بِالثُّونِ - كَذَلِكَ تُجَازِي كُلَّ - حِمِّي	تُجَازِي كُلَّ كُفُورٍ	تُجَازِي كُلَّ كُفُورٍ	تُجَازِي كُلَّ كُفُورٍ
19		بَاعَدَ رَبُّنَا افْتَحَ اذْفَعُ - حِمِّي	رَبَّنَا بَعُدْ	رَبَّنَا بَعُدْ	رَبَّنَا بَعُدْ
23	182 - 186	أُذِنَ - يُسَمِّي حِمِّي كَلَا	أُذِنَ	أُذِنَ	أُذِنَ
		فُزَّعَ يُسَمِّي حِمِّي كَلَا	فُزَّعَ	فُزَّعَ	فُزَّعَ
37		وَفِي الْعُرْفَةِ اجْمَعُ فُزَّعُ	الْعُرْفَتِ	الْعُرْفَتِ	الْعُرْفَتِ
52	187 - 188	تَنَاطُشُ وَأَوْحُمُ	التَّنَاطُشُ	التَّنَاطُشُ	التَّنَاطُشُ
Fāṭir 3		وَعَايِرُ اخْفِضْنَ - أَلَا	عَايِرُ	عَايِرُ	عَايِرُ

²⁸⁶ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (تَبَيَّنَتِ).

²⁸⁷ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (تَوَلَّيْتُمْ).

8		تَذْهَبُ فَضَمَّ اكْسِرْنَ أَلَا لَهُ نَفْسُكَ أَنْصَبُ	فَلَا تُذْهَبُ نَفْسُكَ	فَلَا تَذْهَبُ نَفْسُكَ	فَلَا تَذْهَبُ نَفْسُكَ
11	187 - 188	يُنْقِصُ افْتَحَ وَضَمَّ حُزُ	يُنْقِصُ	يَنْقُصُ	يُنْقِصُ
43		وَفِي السَّيِّءِ اكْسِرُ هَمْزُهُ فُتَبَجَّلَا	السَّيِّئِ	السَّيِّئِ	السَّيِّئِ

Sūrat al-Yāsīn and Sūrat al-Şāffāt

Verse	Distich	Abyāt al-Durrah	Abū Ja‘far	Ya‘qūb	Khalaf
19		أَيْنُ فَافْتَحَنْ حَمْفُ ذُكْرْتُمْ - الْعَلَا	ءَاانُ ذُكْرْتُمْ	أَنْنُ ذُكْرْتُمْ / أَيْنُ ذُكْرْتُمْ	أَيْنُ ذُكْرْتُمْ
			ذُكْرْتُمْ	ذُكْرْتُمْ	ذُكْرْتُمْ
29 & 53		وَصِيحَةً وَوَاحِدَةً كَانَتْ مَعًا فَارْفَعِ الْعَلَا	صِيحَةً وَوَاحِدَةً	صِيحَةً وَوَاحِدَةً	صِيحَةً وَوَاحِدَةً
39		وَنَصَبُ الْقَمَرِ إِذْ طَابَ	الْقَمَرِ	الْقَمَرِ ²⁸⁸ / الْقَمَرِ	الْقَمَرِ
41	189 - 192	ذُرِّيَّةَ اجْمَعَنْ حَمِي	ذُرِّيَّتَيْهِمْ	ذُرِّيَّتَيْهِمْ	ذُرِّيَّتَيْهِمْ
49		يَخْضَمُونَ اسْكِنِ أَلَا ، اَكْسِرْ فَنِي حَلَا وَشَدَّدُ فَسَا	يَخْضَمُونَ	يَخْضَمُونَ	يَخْضَمُونَ
--		وَأَفْضُرْ أَبَا فَاكِهَيْنَ فَاكِهَوُ	فَاكِهُونَ - فَاكِهَيْنَ	فَاكِهُونَ - فَاكِهَيْنَ	فَاكِهُونَ - فَاكِهَيْنَ
62		ضَمَّ بَا جُبَلًا حَلَا ، الَلَامَ تَقْلًا يَهُنُ	جِبَلًا	جِبَلًا ²⁸⁹ / جِبَلًا	جِبَلًا
68		نَنكُسِ افْتَحِ ضَمَّ حَمْفُ فِدَا	نَنكُسُهُ	نَنكُسُهُ	نَنكُسُهُ

²⁸⁸ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as [الْقَمَرُ].

²⁸⁹ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as [جِبَلًا].

--		لِيُنذِرَ حَاطِبٌ - حَوْلًا	لِيُنذِرَ	لِيُنذِرَ	لِيُنذِرَ
Aḥqāf 33		يَقْدِرُ الْحَقِيفُ حَوْلَ	يَقْدِرُ	يَقْدِرُ	يَقْدِرُ
81		يَقْدِرُ - وَطَابَ هُنَا	يَقْدِرُ	يَقْدِرُ ²⁹⁰ / يَقْدِرُ	يَقْدِرُ
Şaffāt 6		وَاحْدِفْ لِيَتَوَيْنَ زِينَةَ فِتَا	بِرِيبَةِ الْكَوَاكِبِ	بِرِيبَةِ الْكَوَاكِبِ	بِرِيبَةِ الْكَوَاكِبِ
--		وَاسْكِنِ أَوْ أُوْدُ	أَوْ	أَوْ	أَوْ
25		وَكَالْبُرِّ أَوْصِلَا تَنَاصَرُوا اشْدُدْ	لَا تَنَاصِرُونَ	لَا تَنَاصِرُونَ	لَا تَنَاصِرُونَ
Layl 14		وَكَالْبُرِّ - اشْدُدْ تَا تَلْظِي طَوِي	نَارًا تَلْظِي	نَارًا تَلْظِي ²⁹¹ / نَارًا تَلْظِي	نَارًا تَلْظِي
94	193 - 195	يَرِفُونَ فَانْتَحِ فَنِي	يَرِفُونَ	يَرِفُونَ	يَرِفُونَ
126		وَاللَّهُ رَبُّ أَنْصَبِنَ حَلَا	اللَّهُ رَبُّكُمْ وَرَبُّ	اللَّهُ رَبُّكُمْ وَرَبُّ	اللَّهُ رَبُّكُمْ وَرَبُّ
130		وَالْيَاسِينَ كَالْبَصْرِ أُوْدُ وَكَالْمَدِينِي حَلَا	إِلْ يَاسِينَ	إِلْ يَاسِينَ	إِلْ يَاسِينَ
153		وَصَلِّ اصْطَفَى أَصْلُهُ اعْتَلَى	لَكَادِبُونَ * اصْطَفَى	لَكَادِبُونَ * اصْطَفَى	لَكَادِبُونَ * اصْطَفَى

²⁹⁰ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (يَقْدِرُ).

²⁹¹ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (نَارًا تَلْظِي).

Sūrah Šād until Sūrah Fuṣṣilat

Verse	Distich	Abyāt al-Durrah	Abū Ja‘far	Ya‘qūb	Khalaf
29		لِيَدَّبَّرُوا خَاطِبٌ وَقَا خَفَّ أَلَا	لِيَدَّبَّرُوا	لِيَدَّبَّرُوا	لِيَدَّبَّرُوا
41		نُصِبِ صَا دَهْ اِضْمُمُ أَلَا ، نُصِبِ - وَافْتَحَهُ وَالثَّوْنُ حَمَلًا	بِنُصِبٍ	بِنُصِبٍ	بِنُصِبٍ
--		وَحَزُّ يُوعَدُو خَاطِبٌ	تُوعَدُونَ	تُوعَدُونَ	تُوعَدُونَ
70		وَأُدْ كَسِرَ أَمَّا	إِنَّمَا	أَمَّا	أَمَّا
Zumar 9	196 - 199	أَمَّنْ شَدَّدِ اعْلَمْ فِذْ	أَمَّنْ	أَمَّنْ	أَمَّنْ
36		عِبَادَهُ أَوْصَلَا	عِبْدَهُ	عِبْدَهُ	عِبْدَهُ
56		وَقُلْ حَسْرَتَايَ اعْلَمْ ، وَقَنَعُ جَنِّي ، وَسَكَّكِنِ الْخُلْفِ بِنِ	يُحْسِرَتَايَ ²⁹² / يُحْسِرَتَايَ	يُحْسِرَتَايَ	يُحْسِرَتَايَ
Ghāfir 20		يَدْعُوا تُلْ	يَدْعُونَ	يَدْعُونَ	يَدْعُونَ
26		أَوْ أَنْ - حُمُ	وَأَنْ يُظْهَرَ الْفَسَادَ	أَوْ أَنْ يُظْهَرَ الْفَسَادَ	أَوْ أَنْ يُظْهَرَ الْفَسَادَ

²⁹² This is according to the reading of Ibn Jammāz; Conversely, Ibn Wardān reads both *awjuh*.

35	وَقَلْبٍ لَا تَنْوِنُهُ - حُم	قَلْبٍ	قَلْبٍ	قَلْبٍ
46	وَأَقْطَعِ ادْخُلُوا حُم	Hamzah al-qat'	Hamzah al-qat'	Hamzah al-qat'
60	سَيَدْخُلُونَ جَهْلٌ أَلَا طِب	سَيَدْخُلُونَ	سَيَدْخُلُونَ ²⁹³ / سَيَدْخُلُونَ	سَيَدْخُلُونَ
52	أَنْتَنُ بِنَفْعِ الْعَلَا	لَا تَنْفَعُ	لَا تَنْفَعُ	لَا يَنْفَعُ

²⁹³ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (سَيَدْخُلُونَ).

Sūrah Fuṣṣilat until Sūrah Aḥqāf

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
10		سَوَاءٌ - أَخْفِضْ حُزْرُ	سَوَاءٌ	سَوَاءٍ	سَوَاءٌ
16		وَنَحْسَاتٍ كَسِرُ حَاتِلُ	نَحْسَاتٍ	نَحْسَاتٍ	نَحْسَاتٍ
19		وَنَحْشُرُ أَعْدَايَا أَيْ ائِلُ وَأَرْفَعُ مَجْهَلَا ، وَبِالتَّوْنِ سَيِّ حُمُ	يُنْحَشِرُ أَعْدَاءُ	نَحْشُرُ أَعْدَاءَ	يُنْحَشِرُ أَعْدَاءَ
Shūrā 23	200 - 201	يُبَشِّرُ فِي حِمِّي	يُبَشِّرُ	يُبَشِّرُ	يُبَشِّرُ
51		وَيُرْسِلُ يُوجِي أَنْصِبُ أَلَا	يُرْسِلُ - فَيُوجِي	يُرْسِلُ - فَيُوجِي	يُرْسِلُ - فَيُوجِي
Zukhruf 19		عِنْدَ حَوْلَا	عِنْدَ	عِنْدَ	عِنْدَ
24		وَجِئْنَاكُمْ - إِذَا	جِئْنَاكُمْ	جِئْتُكُمْ	جِئْتُكُمْ
33		سَقَفًا كَبَصْرٍ إِذَا ، وَحُزْرُ كَحَفِصِ	سَقَفًا	سَقَفًا	سَقَفًا
36	202 - 204	نُقَيِّضُ يَا - حَلِي	نُقَيِّضُ	يُقَيِّضُ	نُقَيِّضُ
53		وَأَسْوَرَةٌ حَلِي	أَسْوَرَةٌ	أَسْوَرَةٌ	أَسْوَرَةٌ
56		وَفِي سُلْفًا فَتَحَانِ - فُقُ	سَلْفًا	سَلْفًا	سَلْفًا

57		صَمَّ يَصِدُّ فُقٍ	يَصِدُّونَ	يَصِدُّونَ	يَصِدُّونَ
--		وَيَلْقُوا كَسَالَ الطُّورِ بِالْفَتْحِ أَصْلًا	يَلْقُوا	يُلْقُوا	يُلْقُوا
85		وَطَبَّ يَرْجِعُونَ	تُرْجِعُونَ	يَرْجِعُونَ ²⁹⁴ / تَرْجِعُونَ	يُرْجِعُونَ
88		التَّصَبُّ فِي قَبِيلِهِ فَشَا	وَقَبِيلَهُ	وَقَبِيلَهُ	وَقَبِيلَهُ
Dukhān 45	202 - 204	وَتَغْلِي فَذَكَرَ ظُلَّ	تَغْلِي	يَغْلِي ²⁹⁵ / تَغْلِي	تَغْلِي
47		وَصَمَّ اعْتَبَلُوا حَلَا ، وَبِالْكَسْرِ إِذْ	فَاعْتَبَلُوهُ	فَاعْتَبَلُوهُ	فَاعْتَبَلُوهُ
Jāthiyah 4 & 5		آيَاتِ اكْسِرَ مَعَا حِمَى وَبِالرَّفْعِ فَوْرٌ	آيَاتُ	آيَاتٍ	آيَاتٍ
6		خَاطِبًا يُؤْمِنُوا طَلَى	يُؤْمِنُونَ	تُؤْمِنُونَ ²⁹⁶ / يُؤْمِنُونَ	تُؤْمِنُونَ
14	205 - 206	لِتَجْزِي بِمَا جَهْلُ أَلَا	لِيَجْزِي	لِيَجْزِي	لِتَجْزِي
28		كُلُّ تَانِيًا بِنَصْبٍ حَوَى	كُلُّ	كُلِّ	كُلُّ
32		وَالسَّاعَةَ الرَّفْعُ فَصَلَا	وَالسَّاعَةَ	وَالسَّاعَةَ	وَالسَّاعَةَ

²⁹⁴ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (تُرْجِعُونَ).

²⁹⁵ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (تَغْلِي).

²⁹⁶ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (يُؤْمِنُونَ).

Sūrat al-Aḥqāf until Sūrah Raḥmān

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
15		وَحَزْ فَصْلُهُ	فِصْلُهُ	فَصْلُهُ	فِصْلُهُ
		وَحَزْ - كُرْهَا	كُرْهَا	كُرْهَا	كُرْهَا
25		وَحَزْ - تَرَى وَالْوَلَا كَعَاصِمِ	لَا تَرَى إِلَّا مَسَكِينَهُمْ	لَا يَرَى إِلَّا مَسَكِينَهُمْ	لَا يَرَى إِلَّا مَسَكِينَهُمْ
Muḥammad 22		تَقَطَّعُوا - حُلَّا	تَقَطَّعُوا	تَقَطَّعُوا	تَقَطَّعُوا
25		أُمْلِي اسْكِنِ الْيَاءَ حُلَّا	وَأَمْلِي لَهُمْ	وَأُمْلِي لَهُمْ	وَأَمْلِي لَهُمْ
31		اسْكِنِ - وَتَبَلُّو كَذَا طِبْ	تَبَلُّوْا	تَبَلُّوْا / ²⁹⁷ تَبَلُّوْا	تَبَلُّوْا
Fath 9	207 - 209	يُؤْمِنُوا وَالْقَلَاتِ خَاطِبًا حَزْ	لِئُؤْمِنُوا	لِئُؤْمِنُوا	لِئُؤْمِنُوا
			، تُؤَقِّرُوهُ ، تُعْزِرُوهُ ، تُسَبِّحُوهُ	، تُؤَقِّرُوهُ ، تُعْزِرُوهُ ، تُسَبِّحُوهُ	، تُؤَقِّرُوهُ ، تُعْزِرُوهُ ، تُسَبِّحُوهُ
10		سَيُؤْتِيهِ بِنُورٍ نَبِيٍّ وَلَا	فَسَيُؤْتِيهِ	فَسَيُؤْتِيهِ ²⁹⁸ / فَسَيُؤْتِيهِ	فَسَيُؤْتِيهِ
24		وَحُطَّ يَعْمَلُوا خَاطِبُ	تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ
Hujurat 1		وَفَتَحَا تَقَدَّمُوا حَوَى	تَقَدَّمُوا	تَقَدَّمُوا	تَقَدَّمُوا
6		حُجْرَاتِ الْفَتْحِ فِي الْحَيْمِ أَعْمَلَا	الْحُجْرَاتِ	الْحُجْرَاتِ	الْحُجْرَاتِ

²⁹⁷ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (تَبَلُّوْا).

²⁹⁸ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (فَسَيُؤْتِيهِ).

10	210 - 212	وَإِخْوَتِكُمْ حِرْزٌ	أَخْوَيْكُمْ	إِخْوَتِكُمْ	أَخْوَيْكُمْ
Qāf 30		وَتُونَ يَقُولُ أَدْ	نَقُولُ	نَقُولُ	نَقُولُ
Dhāriyāt 46		وَقَوْمٍ أَنْصَبًا حِفْظًا	قَوْمَ	قَوْمَ	قَوْمَ
Ṭūr 21		وَوَاتَّبَعْتَ حَلًا وَبَعْدُ ارْقَعْنِ	وَاتَّبَعْتَهُمْ ذُرِّيَّتَهُمْ	وَاتَّبَعْتَهُمْ ذُرِّيَّتَهُمْ	وَاتَّبَعْتَهُمْ ذُرِّيَّتَهُمْ
Ghāshiyah 22		وَالصَّادُ فِي بِمَصِيطِرٍ	ص	ص	without ishmām
Ṭūr 37		مَعَ الْجَمْعِ فِدْ	ص	ص	ص
Najm 11	210 - 212	وَالْحَبْرُ كَذَّبَ ثَقَلًا	كَذَّبَ	كَذَّبَ	كَذَّبَ
19		ثَقَلًا كَمَا اللَّاتُ طُلْ	اللَّاتُ	اللَّاتُ / ²⁹⁹ اللَّاتُ	اللَّاتُ
12		تَمْرُونَهُ حُمَ	أَفْتَمْرُونَهُ	أَفْتَمْرُونَهُ	أَفْتَمْرُونَهُ
Qamar 3		وَمُسْتَقِرٌّ رَّ اخْفِضْ إِذَا	مُسْتَقِرٌّ	مُسْتَقِرٌّ	مُسْتَقِرٌّ
26		سَتَعْلَمُوا الْغَيْبُ فُضْلًا	سَيَعْلَمُونَ	سَيَعْلَمُونَ	سَيَعْلَمُونَ

²⁹⁹ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (اللَّاتُ).

Sūrat Sūrat Raḥmān until sūrat al-Imtiḥān

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
24	213 - 215	فَشَا الْمُنْشَاتَ افْتَحَ	الْمُنْشَاتَ	الْمُنْشَاتَ	الْمُنْشَاتَ
35		نُحَاسَ طَوَى	نُحَاسَ	نُحَاسَ ³⁰⁰ / نُحَاسِ	نُحَاسَ
Wāqī'ah 22		وَحُورٌ عَيْنٌ فَشَا، وَاحْفِضْ أَلَا	وَحُورٍ عَيْنٍ	وَحُورٍ عَيْنٍ	وَحُورٍ عَيْنٍ
55		شُرْبَ فَضْلًا يَفْتَحُ	شُرْبَ الْهَيْمِ	شُرْبَ الْهَيْمِ	شُرْبَ الْهَيْمِ
89		فَرَوْحَ اضْمُمْ طَوَى	فَرَوْحَ	فَرَوْحَ ³⁰¹ / فَرَوْحُ	فَرَوْحَ
Ḥadīd 8		وَحِمَى أُخِذَ وَيَعُدُّ كَحَفِصِ	أَخَذَ مَيْثَلَكُمْ	أَخَذَ مَيْثَلَكُمْ	أَخَذَ مَيْثَلَكُمْ
13		أَنْظُرُوا اضْمُمْ وَصِلُ فَلَا	آمَنُوا أَنْظُرُونَا	آمَنُوا أَنْظُرُونَا	آمَنُوا أَنْظُرُونَا
15		وَيُؤْخَذُ أَنْتَ إِذْ حَمَى	تُؤْخَذُ	تُؤْخَذُ	يُؤْخَذُ
16		نَزَلَ أَشَدُّ إِذْ	نَزَلَ	نَزَلَ	نَزَلَ
		وَحَاطِبٌ يَكُونُوا طِبُ	لَا يَكُونُوا	لَا تَكُونُوا ³⁰² / لَا يَكُونُوا	لَا يَكُونُوا
23	وَأَتَاكُمْ حَلَا	ءَاتَاكُمْ	ءَاتَاكُمْ	ءَاتَاكُمْ	
Mujādalah 2 & 3	216 - 217	وَيَظَاهَرُوا كَالسَّامِ - إِذْ	يَظَاهَرُونَ	يَظَاهَرُونَ	يَظَاهَرُونَ

³⁰⁰ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as نُحَاسِ.

³⁰¹ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as فَرَوْحُ.

³⁰² This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as لَا يَكُونُوا.

Mujādalah 7		أَنْتَ مَعًا يَكُونُ - أذ	تَكُونُ - تَكُونُ	يَكُونُ - يَكُونُ	يَكُونُ - يَكُونُ
Ḥashr 7		دَوْلَةً أذ رَفَعُ	دَوْلَةً	دَوْلَةً	دَوْلَةً
Mujādalah 7		رَفَعُ وَأَكْثَرَ حُصَلَا	أَكْثَرَ	أَكْثَرَ	أَكْثَرَ
8		وَفُرِّبْتَنَّا جَوْ، يَنْتَجُو	وَيَنْتَجُونَ	وَيَنْتَجُونَ ³⁰³ / وَيَنْتَجُونَ	وَيَنْتَجُونَ
9		مَعَ تَنْتَجُو طَوَى	فَلَا تَنْتَجُوا	فَلَا تَنْتَجُوا ³⁰⁴ / تَنْتَجُوا ۱۱	فَلَا تَنْتَجُوا
Ḥashr 2	216 - 217	يُخْرِبُوا حَقْفَهُ - حَلَا	يُخْرِبُونَ	يُخْرِبُونَ	يُخْرِبُونَ
14		مَعَ جُدْرِ حَلَا	جُدْرِ	جُدْرِ	جُدْرِ

³⁰³ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (وَيَنْتَجُونَ).

³⁰⁴ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (فَلَا تَنْتَجُوا).

Sūrat al-Imtiḥān until Sūrat al-Jinn

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
3		وَيُفْصَلُ - حَاوٍ كَحَفْصِهِمْ	يُفْصَلُ	يَفْصِلُ	يُفْصَلُ
Saff 14		مَعَ أَنْصَارِ حَاوٍ كَحَفْصِهِمْ	أَنْصَارًا	أَنْصَارَ	أَنْصَارَ
Munāfiqun 5		لَوَوَا يُقْلُ اذْ، وَالْحَيْفُ يَسْرِي	لَوَوَا	لَوَوَا / ³⁰⁵	لَوَوَا
10		أَكُنْ حَلَا	وَأَكُنْ	وَأَكُنْ	وَأَكُنْ
Taghābun 9		وَيَجْمَعُكُمْ نُورٌ حَمِي	يَجْمَعُكُمْ	تَجْمَعُكُمْ	يَجْمَعُكُمْ
Ṭalāq 6		وَجِدْ كَسْرِيَا	وَجِدْكُمْ	وَجِدْكُمْ ³⁰⁶ / وَجِدْكُمْ	وَجِدْكُمْ
Mulk 3	218 - 220	تَفَاوَتْ فِدْ	تَفَاوَتْ	تَفَاوَتْ	تَفَاوَتْ
27		تَدْعُونَ فِي تَدْعُوا حُلِي	تَدْعُونَ	تَدْعُونَ	تَدْعُونَ
Hāqqah 41		وَحُطُّ يُؤْمِنُونَ يَدَّكُرُونَ	تُؤْمِنُونَ	يُؤْمِنُونَ	تُؤْمِنُونَ
42			تَدَّكُرُونَ	يَدَّكُرُونَ	تَدَّكُرُونَ
Ma'ārij 10		يَسْأَلُ اِضْمَمًا أَلَا	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ
33		وَشَهَادَاتٍ - حُمَلَا	شَهَادَتِهِمْ	شَهَادَاتِهِمْ	شَهَادَتِهِمْ
Nūḥ 25		خَطَبَاتٍ حُمَلَا	خَطَبَاتِهِمْ	خَطَبَاتِهِمْ	خَطَبَاتِهِمْ

³⁰⁵ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (لَوَوَا).

³⁰⁶ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (وَجِدْكُمْ).

Sūrat al-Jinn until Sūrat al-Mursalāt

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
--		وَأَنَّهُ تَعَالَىٰ كَانَ لَمَّا اِفْتَحَا أَبٌ	وَأَنَّهُ	وَأَنَّهُ	وَأَنَّهُ
5		تَقُولُ تَقُولُ حُزٌ	تَقُولُ	تَقُولُ	تَقُولُ
20		وَقُلْ إِنَّمَا أَلَا ، وَقَالَ فَقَى	قُلْ إِنَّمَا	قَالَ إِنَّمَا	قَالَ إِنَّمَا
28		يَعْلَمُ فَضْمَ طَرَى	لِيَعْلَمَ	لِيَعْلَمَ ³⁰⁷ / لِيَعْلَمَ	لِيَعْلَمَ
Muzzammil 6	221 - 224	وَحَا مَ وَطَأً	وَطَأًا	وَطَأًا	وَطَأًا
9		وَرَبُّ اخْفِضْ حَوَى	رَبُّ	رَبِّ	رَبِّ
Muddaththir 5		الرَّجَزَ إِذْ حَلَا فَضْمَ	وَالرَّجَزَ	وَالرَّجَزَ	وَالرَّجَزَ
33		وَإِذَا دَبَّرَ - أُذٌ	إِذَا دَبَّرَ	إِذَا دَبَّرَ	إِذَا دَبَّرَ
56		وَيَذْكُرُونَ أُذٌ	يَذْكُرُونَ	يَذْكُرُونَ	يَذْكُرُونَ

³⁰⁷ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (لِيَعْلَمَ).

Qiyāmah 37		يُمْنَى خُلَى	تُمْنَى	يُمْنَى	تُمْنَى
Insān 4		وَسَلَايَلَا لَدَى الْوَقْفِ فَأَقْصُرْ ظُلًّا ³⁰⁸	سَلَايَلَا – سَلَايَلَا	سَلَايَلَا / سَلَايَلَا ³⁰⁹	سَلَايَلَا
15		قَوَارِيرًا أَوْ لَا فَتَنُونَ فَقَى ، وَالْقَصْرِ فِي الْوَقْفِ طِبًّا ³¹⁰	قَوَارِيرًا	قَوَارِيرًا / قَوَارِيرًا ³¹¹	قَوَارِيرًا
21	225	وَعَالِيَهُمْ أَنْصَبُ فُزًّا	عَلِيَهُمْ	عَلِيَهُمْ	عَلِيَهُمْ
		وَإِسْتَبْرَقُ اخْفِضًا أَلَا	خُضْرٌ وَإِسْتَبْرَقِي	خُضْرٌ وَإِسْتَبْرَقِي	خُضْرٌ وَإِسْتَبْرَقِي
30		وَيَنْشَاءُونَ الْخِطَابُ جَمِيًّا وَلَا	نَشَاءُونَ	نَشَاءُونَ	نَشَاءُونَ

³⁰⁸ The discourse centers on reading the word in both *wasl* and *waqf* modes. Abū Ja'far adopts the use of *tanwīn* [nūnation] in *wasl* mode, while employing *ithbāt* [affirmation] of an *alif* in *waqf* mode. Conversely, Ya'qūb and Khalaf employ the technique of *hadhf* of the *alif* in *wasl* mode, and Khalaf extends this by combining *hadhf* of the *alif* with *iskān* of the *lām* in *waqf* mode. As for the Canonical transmitters for Ya'qūb, they differ when reading the word in *waqf* mode. Ruways opts for *hadhf* of the *alif* and *iskān* of the *lām*, whereas Rawḥ opts to uphold *ithbāt* of the *alif*.

³⁰⁹ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as [سَلَايَلَا].

³¹⁰ The subject of discussion pertains to reading the word in both *wasl* and *waqf* modes. Abū Ja'far employs *tanwīn* [nūnation] for both instances of the word in *wasl* mode, while opting for *ithbāt* [affirmation] of an *alif* in *waqf* mode. Within *wasl* mode, Khalaf reads with *tanwīn* in the first occurrence of the word, yet without it in the second. When transitioning to *waqf* mode, he employs *ithbāt* of an *alif* for the initial occurrence of the word, while opting for *hadhf* in its subsequent occurrence.

Conversely, divergences emerge among the Canonical transmitters for Ya'qūb. Ruways reads without *tanwīn* in both instances of the word within *wasl* mode, whereas, in *waqf* mode, he employs *hadhf* of the *alif* and *iskān* of the *rā'* for each occurrence of the word. On the other hand, Rawḥ aligns with Ruways' approach for *wasl* mode, but for *waqf* mode, he reads with *ithbāt*, on the first occurrence and with *hadhf* on the second.

³¹¹ This is according to the reading of Ruways; Conversely, in Rawḥ's reading, it is articulated as [قَوَارِيرًا].

Sūrat al-Mursalāt until Sūrat al-Ghāshiyah

Verse	Distich	Abyāt al-Durrah	Abū Ja'far	Ya'qūb	Khalaf
11	226 - 227	وَحَزُّ أَفْتَتِ هَمَزًا	وَقَتَّتْ	أَفْتَتِ	أَفْتَتِ
33		وَضَمَّ جَمَلَتُ - طَلَى	جَمَلَتُ	جَمَلَتُ ³¹² / جَمَلَتُ	جَمَلَتُ
30		اَفْتَحْ اَنْطَلِقُوا طَلَى بِثَانٍ	اَنْطَلِقُوا	اَنْطَلِقُوا ³¹³ / اَنْطَلِقُوا	اَنْطَلِقُوا
Naba' 23		وَقَصْرٌ لَا يَبِينُ يَدٌ، وَمُدَّدٌ فُقُ	لَسْبِينٌ	لَسْبِينٌ ³¹⁴ / لَسْبِينٌ	لَسْبِينٌ
37		رَبُّ وَالرَّحْمَنِ بِالْحَفِضِ حُمَلًا	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ
Nāzī'āt 18	228 - 230	تَرَكَّى حَلَا اَشْدُّ	تَرَكَّى	تَرَكَّى	تَرَكَّى
11		نَخِرَةٌ طَبْ	نَخِرَةٌ	نَخِرَةٌ ³¹⁵ / نَخِرَةٌ	نَخِرَةٌ
45		وَنُونٌ مُنْذِرٌ - أَلَا	مُنْذِرٌ	مُنْذِرٌ	مُنْذِرٌ

³¹² This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (جَمَلَتُ).

³¹³ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (اَنْطَلِقُوا).

³¹⁴ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (لَسْبِينٌ).

³¹⁵ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (نَخِرَةٌ).

Takwīr 9		فُتِلَّتْ سَدَّدَ أَلَا	فُتِلَّتْ	فُتِلَّتْ	فُتِلَّتْ
12		سُعَّرَتْ طَلَا	سُعَّرَتْ	سُعَّرَتْ ³¹⁶ / سُعِرَتْ	سُعِرَتْ
10		وَحَزُّ دُنْشَرَتْ حَفَفَ	دُنْشَرَتْ	دُنْشَرَتْ	دُنْشَرَتْ
24		وَصَادُ طَنِينِ يَا	بِصَنِينِ	بِصَنِينِ ³¹⁷ / بِطَنِينِ	بِصَنِينِ
Infiṭār 9		تُكَذَّبُ عَيْبَا أَدُ	يُكَذَّبُونَ	تُكَذَّبُونَ	تُكَذَّبُونَ
Muṭaffifin 25		وَتَعْرِفُ جَهْلًا وَنَضْرَةً حَزُّ أَدُ	تُعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ التَّعِيمِ	تُعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ التَّعِيمِ	تُعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ التَّعِيمِ
Inshiqāq 12		وَأَتْلُ يَصَلِي كَحَفْصِ	يَصَلِي	يَصَلِي	يَصَلِي
Burūj 22		وَأَتْلُ - وَآخِرِ الْبُرُوجِ كَحَفْصِ	مَحْفُوظِ	مَحْفُوظِ	مَحْفُوظِ
A'lā 16	228 - 230	يُؤْتِرُونَ حَاطِبًا حَلَى	تُؤْتِرُونَ	تُؤْتِرُونَ	تُؤْتِرُونَ

³¹⁶ This is according to the reading of Ruways. Conversely, in Rawḥ's reading, it is articulated as (سُعِرَتْ).

³¹⁷ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as (بِطَنِينِ).

Sūrat al-Ghāshiyah until the end of the Qur’ān

Verse	Distich	Abyāt al-Durrah	Abū Ja’far	Ya’qūb	Khalaf
11		وَيُسْمَعُ مَعَ مَا بَعْدُ كَالْكُوفِ يَا أُخِي	لَا تَسْمَعُ فِيهَا لِأَغِيَّةً	لَا تَسْمَعُ فِيهَا لِأَغِيَّةً ³¹⁸ / لَا يُسْمَعُ فِيهَا لِأَغِيَّةً	لَا تَسْمَعُ فِيهَا لِأَغِيَّةً
25		وَأَيَّابُهُمْ شَدَّدَ - أَعْمِلَا	إَيَّابُهُمْ	إَيَّابُهُمْ	إَيَّابُهُمْ
Fajr 16		شَدَّدَ فَقَدَّرَ أَعْمِلَا	فَقَدَّرَ	فَقَدَّرَ	فَقَدَّرَ
18		تَخْضُونَ فَا مُدُّ إِذُ	وَلَا تَخْضُونَ	وَلَا يَخْضُونَ	وَلَا تَخْضُونَ
25	231 - 234	يُعَدِّبُ يُؤْتِقُ افْتَحَا - حَلَّى	لَا يُعَدِّبُ	لَا يُعَدِّبُ	لَا يُعَدِّبُ
26			وَلَا يُؤْتِقُ	وَلَا يُؤْتِقُ	وَلَا يُؤْتِقُ
Balad 13		فَكَ إِيظَامٌ كَحَفِصِ حَلَّى	فَكَ رَقَبَةٍ أَوْ إِيظَامٌ	فَكَ رَقَبَةٍ أَوْ إِيظَامٌ	فَكَ رَقَبَةٍ أَوْ إِيظَامٌ
6		وَقُلْ لُبْدًا - شَدَّدُ أَدُ	لُبْدًا	لُبْدًا	لُبْدًا
Bayyinah 6 & 7		مَعَهُ الْبَرِيَّةِ شَدَّدُ أَدُ	الْبَرِيَّةِ	الْبَرِيَّةِ	الْبَرِيَّةِ

³¹⁸ This is according to the reading of Rawḥ. Conversely, in Ruways’ reading, it is articulated as لَا يُسْمَعُ فِيهَا لِأَغِيَّةً.

Qadr 5		وَمَظْلَعٍ فَكَاسِرٌ فُرُزٌ	مَظْلَعِ الْفَجْرِ	مَظْلَعِ الْفَجْرِ	مَظْلَعِ الْفَجْرِ
Humazah 2		وَجَمَعَ تَقْلًا أَلَا يَعْلُ	جَمَعَ	جَمَعَ ³¹⁹ / جَمَعَ	جَمَعَ
Quraysh 1		لِيَأْلَفِ أَتْلُ مَعَهُ إِلَافِهِمْ	لِيَأْلَفِ - إِلَافِهِمْ	لِيَأْلَفِ - إِيْلَافِهِمْ	لِيَأْلَفِ - إِيْلَافِهِمْ
Aḥad 4		وَكُفُّوا سَكُونُ الْقَاءِ حِصْنٌ	كُفُّوا	كُفُّوا	كُفُّوا

³¹⁹ This is according to the reading of Rawḥ. Conversely, in Ruways' reading, it is articulated as [جَمَعَ].

Sequencing the First Chapter

Sūrat al-Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- A consensus [*ijmā'*] exists among the *qurrā'* that the *basmalah* should be recited at the commencement of a *sūrah*, regardless of whether it follows *waqf* or a *complete stop qaf'*, except for the case of *Sūrat al-Tawbah*.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

الرَّحْمَنِ الرَّحِيمِ

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

مَلِكِ يَوْمِ الدِّينِ

Qirā'āt in the verse

Abū Ja'far employs *ḥadhf* of the *alif*, as exemplified in [مَلِكِ]. In contrast, Ya'qūb and Khalaf opt for *ithbāt*, as demonstrated by [مَلِكِ].³²⁰

The Sequence

- **Ibn Wardān** – he reads with *ḥadhf* of the *alif*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *ithbāt* of the *alif*. Joining him in this reading is Rawḥ and Khalaf.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

³²⁰ **Textual evidence:** Ibn al-Jazarī states in distich 10:

[وَمَالِكِ حُزْفًا]

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Qirā'āt in the verse

Abū Ja'far, Rawḥ, and Khalaf consistently read the word with a *ṣād*, evidenced in the form (الصِّرَاطِ); In contrast, Ruways deviates from this pattern and reads it with a *sīn*, resulting in (السِّرَاطِ).

The Sequence

- **Ibn Wardān** – he reads the word with a *ṣād*. Joining him in this reading is Ibn Jammāz, Rawḥ and Khalaf.
- **Ruways** – he reads the word with a *sīn*.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Qirā'āt in the verse

Abū Ja'far employs a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'*; as for Ya'qūb, he opts for a *ḍammah* on the *hā'* and employs *iskān* of the *mīm al-jam'*. Conversely, Khalaf employs a *kasrah* on the *hā'* and also reads with *iskān* for the *mīm al-jam'*.³²¹

The Sequence

- **Ibn Wardān** – he reads with a *ṣād* + a *kasrah* on the *hā'* and with *iskān* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz and Khalaf.
- **Rawḥ** – he reads with a *ṣād* + a *ḍammah* on the *hā'* with *iskān* of the *mīm al-jam'*.
- **Ruways** – he reads with a *sīn* + a *ḍammah* on the *hā'* with *iskān* of the *mīm al-jam'*.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Sequence

- **Ibn Wardān** – he reads with a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.

³²¹ **Textual evidence:** Ibn al-Jazarī states in distichs 10 – 11:

وَالصِّرَاطَ فِيهِ اسْتَجْلَا
وَبِالسَّيْنِ طَبَّ وَأَكْسِرَ عَلَيْهِمْ إِلَيْهِمْ *** لَدَيْهِمْ فَتَى وَالضَّمُّ فِيهِ الْهَاءُ خَلَّلَا

- **Ishāq** – he reads with a *kasrah* on the *hā'* and *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

Basmalah bayna al-Sūratayn

The Sequence

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢٠﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اَلَمْ ﴿١﴾

- **Ibn Wardān** – he reads with a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'* + *sakt* between the *ḥūrūf al-muqaṭṭ'āt* + *faṣl al-kul*. Joining him in this reading is Ibn Jammāz.
- **Ibn Wardān** – he reads with a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'* + *sakt* between the *ḥūrūf al-muqaṭṭ'āt* + *faṣl al-awwal waṣl al-thānī*. Joining him in this reading is Ibn Jammāz.
- **Ibn Wardān** – he reads with a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'* + *sakt* between the *ḥūrūf al-muqaṭṭ'āt* + *waṣl al-kul*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-kul*. Joining him in this reading is Rawḥ.
- **Ruways** – he reads with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-awwal waṣl al-thānī*. Joining him in this reading is Rawḥ.
- **Ruways** – he reads with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl al-kul*. Joining him in this reading is Rawḥ.
- **Ruways** – he reads with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *sakt* without the *basmalah*. Joining him in this reading is Rawḥ.
- **Ruways** – he reads with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* without the *basmalah*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with a *kasrah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* without the *basmalah*. Joining him in this reading is Idrīs.

Alternate Sequence

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ * غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢٠﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

اَلَمْ ﴿١﴾

- **Ibn Wardān** – he reads with a *ṣād* + a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'* + *sakt* between the *ḥūrūf al-muqaṭṭ'āt* + *faṣl al-kul*. Joining him in this reading is Ibn Jammāz.
- **Ibn Wardān** – he reads with a *ṣād* + a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'* + *sakt* between the *ḥūrūf al-muqaṭṭ'āt* + *faṣl al-awwal waṣl al-thānī*. Joining him in this reading is Ibn Jammāz.
- **Ibn Wardān** – he reads with a *ṣād* + a *kasrah* on the *hā'* and *ṣilah* of the *mīm al-jam'* + *sakt* between the *ḥūrūf al-muqaṭṭ'āt* + *waṣl al-kul*. Joining him in this reading is Ibn Jammāz.

- **Rawḥ** – he reads with a *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-kul*.
- **Rawḥ** – he reads with a *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-awwal waṣl al-thānī*.
- **Rawḥ** – he reads with a *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl al-kul*.
- **Rawḥ** – he reads with a *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *sakt* without the *basmalah*.
- **Rawḥ** – he reads with a *ṣād* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* without the *basmalah*.
- **Iṣḥāq** – he reads with a *ṣād* + a *kasrah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* without the *basmalah*. Joining him in this reading is Idrīs.
- **Ruways** – he reads with a *sīn* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-kul*.
- **Ruways** – he reads with a *sīn* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *faṣl al-awwal waṣl al-thānī*.
- **Ruways** – he reads with a *sīn* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl al-kul*.
- **Ruways** – he reads with a *sīn* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *sakt* without the *basmalah*.
- **Ruways** – he reads with a *sīn* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'* + *waṣl* without the *basmalah*.

Sūrat al-Baqarah

ذَلِكَ الْكِتَابُ لَا رَيْبَ شَيْءٌ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢٠٦﴾

The Sequence

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya‘qūb and Khalaf.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٠٧﴾

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ and Khalaf.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ﴿٢٠٨﴾

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *taḥqīq* of the *hamzah* + with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢٠٩﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ and Khalaf.

Alternate Sequence

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ وَالْآخِرَةَ هُمْ يُؤْفِقُونَ ﴿٥٦﴾

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٧﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥٨﴾

Qirā'āt in the verse

When two *hamzahs* appear in one word, and they are both *maftūḥah*, the *qurrā'* have the following three readings:

- 1) **Abū Ja'far** – he reads with *tas-hīl* of the second *hamzah* + *taḥqīq* with *idkhāl* of the first *hamzah*.
- 2) **Ruways** – he reads with *tas-hīl* of the second *hamzah* + *taḥqīq* without *idkhāl* of the first *hamzah*.
- 3) **Rawḥ** – they read with *taḥqīq* of both *hamzahs* without *idkhāl*. Joining him in this reading is Khalaf.

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of the *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *tas-hīl* of the second *hamzah* + *taḥqīq* with *idkhāl* of the first *hamzah* + *ibdāl* of the last *hamzah*. Joining him in this reading is Ibn Jammāz.

- **Ruways** – he reads with *tawassuṭ* of the *madd muttaṣil* + *dāmmah* on the *hā'* + *iskān* of the *mīm al-jam'* + *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah* without *idkhāl* + *taḥqīq* of the last *hamzah*.
- **Rawḥ** – he reads with *tawassuṭ* of the *madd muttaṣil* + *dāmmah* on the *hā'* + *iskān* of the *mīm al-jam'* + *taḥqīq* of both *hamzahs* without *idkhāl* + *taḥqīq* of the last *hamzah*.
- **Khalaf** – he reads with *tawassuṭ* of the *madd muttaṣil* + *kasrah* on the *hā'* + *iskān* of the *mīm al-jam'* + *taḥqīq* of both *hamzahs* without *idkhāl* + *taḥqīq* of the last *hamzah*.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ؕ

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ؕ

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا^ع

The Sequence

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya‘qūb and Khalaf.

وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ^ط

The Farsh

Abū Ja‘far and Ya‘qūb diverge from the foundational reading of their basis and instead read the word with *fath* on the *yā’ al-ghayb*, *iskān* on the *khā’*, and *fath* on the *dāl*, exemplified by [يَخْدَعُونَ], in contrast to reading it as [يُخَدِّعُونَ]. In the case of Khalaf, the remaining *qāri’*, he also reads the word as [يَخْدَعُونَ].³²²

The Sequence

- **Ibn Wardān** – he reads with *fath* on the *yā’ al-ghayb*, *iskān* on the *khā’*, and *fath* on the *dāl* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam’*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* on the *yā’ al-ghayb*, *iskān* on the *khā’*, and *fath* on the *dāl* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam’*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *fath* on the *yā’ al-ghayb*, *iskān* on the *khā’*, and *fath* on the *dāl* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam’*. Joining him in this reading is Idrīs.

فِي قُلُوبِهِمْ مَرَضٌ لَا فَرَادَهُمُ اللَّهُ مَرَضًا^ع وَلَهُمْ عَذَابٌ أَلِيمٌ^ل بِمَا كَانُوا يَكْذِبُونَ^ط

Qirā’āt in the verse

Abū Ja‘far and Ya‘qūb enunciate the word with a *dammah* on the *yā’*, *fath* of the *kāf* with *khafḍ* and *tathqīl* of the *dhāl*, as in [يُكْذِبُونَ]. Conversely, Khalaf’s reading features *fath* of the *yā’*, *iskān* of the *kāf* with *khafḍ* and *takhfīf* of the *dhāl*, as found in [يَكْذِبُونَ].

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam’* + a *dammah* on the *yā’*, *fath* of the *kāf* with *khafḍ* and *tathqīl* of the *dhāl*. Joining him in this reading is Ibn Jammāz.

³²² **Textual evidence:** Ibn al-Jazarī states in distich 62:

[يَخْدَعُونَ اعْلَمَ حِجَى]

- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + a *dammah* on the *yā‘*, *fath* of the *kāf* with *khafḍ* and *tathqīl* of the *dhāl*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads *iskān* of the *mīm al-jam‘* + *fath* of the *yā‘*, *iskān* of the *kāf* with *khafḍ* and *takhfif* of the *dhāl*. Joining him in this reading is Idrīs.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٧﴾

The Farsh

Ruways reads the word employing *ishmām* of the *qāf*. However, Rawḥ, as well as the remaining *qurrā‘*, namely Abū Ja‘far and Khalaf, they read the word without the inclusion of *ishmām*.³²³

The Sequence

- **Ibn Wardān** – he reads without *ishmām* of the *qāf* + *ṣilah* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Rawḥ** – he reads with without *ishmām* of the *qāf* + *iskān* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil*.
- **Ishāq** – he reads with without *ishmām* of the *qāf* + *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.
- **Ruways** – he reads with *ishmām* of the *qāf* + *iskān* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil*.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٧﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of the *madd munfaṣil* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Rawḥ** – he reads with *qaṣr* of the *madd munfaṣil* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of the *madd munfaṣil* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Idrīs.

³²³ **Textual evidence:** Ibn al-Jazarī states in distichs 62 – 63:

(وَأَشِيمًا طَلًا)
(يَقِيلُ وَمَا مَعَهُ)

وَ إِذَا قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ط

The Sequence

- **Ibn Wardān** – he reads without *ishmām* of the *qāf* + *ṣilah* of the *mīm al-jam‘* + *qaṣr* of the *madd munfaṣil* + *ibdāl* of the *hamzah* + *qaṣr* of the *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Rawḥ** – he reads without *ishmām* of the *qāf* + *iskān* of the *mīm al-jam‘* + *qaṣr* of the *madd munfaṣil* + *taḥqīq* of the *hamzah* + *qaṣr* of the *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil*.
- **Ishāq** – he reads without *ishmām* of the *qāf* + *iskān* of the *mīm al-jam‘* + *tawassuṭ* of the *madd munfaṣil* + *taḥqīq* of the *hamzah* + *tawassuṭ* of the *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.
- **Ruways** – he reads with *ishmām* of the *qāf* + *iskān* of the *mīm al-jam‘* + *qaṣr* of the *madd munfaṣil* + *taḥqīq* of the *hamzah* + *qaṣr* of the *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil*.

أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٧﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of the *madd munfaṣil* + *ṣilah* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of the *madd munfaṣil* + *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of the *madd munfaṣil* + *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۗ

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَإِذَا حَلُّوا إِلَى شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْرَءُونَ ﴿١٧﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of the *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *qaṣr* of the *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of the *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

اللَّهُ يَسْتَهْرِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd munfaṣil* + *fath* of the *dhawāt al-yāʾ*. Joining him in this reading is Ibn Jammāz and Yaʿqūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd muttaṣil* + *imālah* of the *dhawāt al-yāʾ*. Joining him in this reading is Idrīs.

فَمَا رِيحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٩﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – they read with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

مَثَلُهُمْ كَمَثَلِ الذِّي اسْتَوْقَدَ نَارًا ۚ

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٤﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۚ

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz, Yaʿqūb and Khalaf.

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حُدْرًا مُمُوتٌ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *kāf*. Joining him in this reading is Ibn Jammāz, Rawḥ and Khalaf.
- **Ruways** – he reads with *imālah* of the *kāf*.

يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ ط

The Sequence

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Yaʿqūb and Khalaf.

كَلَّمَآ أَصْبَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ط

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + a *ḍammah* on the *hāʾ* with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + a *kasrah* on the *hāʾ* with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ط

The Sequence

- **Ibn Wardān** – he reads with *fath* and *tawassuṭ* of *madd muttaṣil* + *iṭḥ-hār* of the *bā's* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Rawḥ** – he reads with *fath* and *tawassuṭ* of *madd muttaṣil* + *iṭḥ-hār* of the *bā's* + *iskān* of the *mīm al-jam'*.
- **Ruways** – he reads with *fath* and *tawassuṭ* of *madd muttaṣil* + *idghām* of the *bā's* + *iskān* of the *mīm al-jam'*.
- **Ishāq** – he reads with *imālah* and *tawassuṭ* of *madd muttaṣil* + *iṭḥ-hār* of the *bā's* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

The Sequence

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of the *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of the *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of the *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

فَلَا تَجْعَلُوا لِلَّهِ أَدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٧﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۖ

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ

لِلْكَافِرِينَ ﴿١٧﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *kāf*. Joining him in this reading is Rawḥ and Khalaf.
- **Ruways** – he reads with *imālah* of the *kāf*.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا ط

The Sequence

- **Ibn Wardān** – Joining him in this reading is Yaʿqūb and Khalaf.

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٧٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of the *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *qaṣr* of the *madd munfaṣil*. + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of the *madd munfaṣil*. + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

❖ إِنَّ اللَّهَ لَا يَسْتَحْيِي

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ط

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ^ع وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا يُضِلُّ بِهِ كَثِيرًا^ل وَيَهْدِي بِهِ كَثِيرًا^ط وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ^ص وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ^ب أَنْ يُوصَلَ وَيُفْسِدُونَ

فِي الْأَرْضِ^ط

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٦٧﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz, Ya‘qūb and Khalaf.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ٤

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٦﴾

The Farsh

Abū Jaʿfar and Khalaf read the word in an active state, exemplified by [تُرْجَعُونَ]. Conversely, Yaʿqūb reads it in a passive state, evident in [تُرْجَعُونَ].³²⁴

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + active state. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + passive state. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jamʿ* + active state. Joining him in this reading is Idris.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ٥

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

³²⁴ **Textual evidence:** Ibn al-Jazarī states in distich 63:

أَوْ يَرْجِعُ كَيْفَ جَا *** إِذَا كَانَ لِلْأُخْرَى فَسَمَّ حُلَّى خَلَا

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ط

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* and *fath* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *fath* of the *dhawāt al-yāʾ*. Joining him in this reading is Ibn Jammāz and Yaʿqūb.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *imālah* of the *dhawāt al-yāʾ*. Joining him in this reading is Idrīs.

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٢٥﴾

The Farsh

Yaʿqūb contradicts his foundational basis and enunciates the word with a *ḍammah* on the *hāʾ*, as demonstrated by [وَهُوَ], in contrast to reading it with *iskān* of the *hāʾ*, as demonstrated by [وَهُوْ]. However, the remaining *qurrāʾ*, Abū Jaʿfar and Khalaf, exhibit divergence in their reading of the word. Abū Jaʿfar reads it as [وَهُوْ], whereas Khalaf reads it as [وَهُوْ].³²⁵

Sequence

- **Ibn Wardān** – he reads with *iskān* of the *hāʾ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *hāʾ*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ط

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz, Yaʿqūb and Khalaf.

³²⁵ **Textual evidence:** Ibn al-Jazarī states in distich 64 – 65:

إِيْلَ هُوَ ثُمَّ هُوَ اسْكِنَا أَدْ وَحَمَلَا
[فَحَرَكُ]

قَالُوا أَنْتَجَعُلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۚ

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *munfaṣil* + *tawassuṭ* of *muttaṣil*. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *tawassuṭ* of *munfaṣil* + *tawassuṭ* of *muttaṣil*. Joining him in this reading is Idrīs.

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنَّيَأَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٢٦﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *yā’ al-iḍāfah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *yā’ al-iḍāfah* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *yā’ al-iḍāfah* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ۖ فَقَالَ أَقْبِلُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٣١﴾

Qirā’āt in the verse

When two *hamzahs* that share identical *ḥarakāt* [vowel markings] appear in two separate words, the *qurra’* present the following distinct readings:³²⁶

- 1) Abū Ja’far and Ruways diverge from the reading pattern established by their respective basis and read with *tas-hil* of the second *hamzah* and *taḥqīq* of the first *hamzah*.
- 2) Rawḥ opposes his foundational basis, whereas Khalaf maintains consonance with his. Consequently, they both read with *taḥqīq* of both *hamzahs*.

³²⁶ **Textual evidence:** Ibn al-Jazarī states in distich 27:

وَحَالَ اتَّفَاقِي سَهْلِي الْقَانِ إِذْ طَرَا *** وَحَقَّقْتُهُمَا كَالِاخْتِلَافِ يَعْيَى وَلَا

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil* + *ibdāl* of the *hamzah* + *tawassuṭ* of *madd muttaṣil* + *qaṣr* of the *hāʾ al-tanbīh* and *tawassuṭ* of the *madd muttaṣil* with *tas-hīl* of the second *hamzah* and *taḥqīq* of the first *hamzah* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd muttaṣil* + *qaṣr* of the *hāʾ al-tanbīh* and *tawassuṭ* of the *madd muttaṣil* with *tas-hīl* of the second *hamzah* and *taḥqīq* of the first *hamzah* + *iskān* of the *mīm al-jamʿ*.
- **Rawḥ** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd muttaṣil* + *qaṣr* of the *hāʾ al-tanbīh* and *tawassuṭ* of the *madd muttaṣil* with *taḥqīq* of both *hamzahs* + *iskān* of the *mīm al-jamʿ*.
- **Ishāq** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd muttaṣil* + *tawassuṭ* of the *hāʾ al-tanbīh* and *tawassuṭ* of the *madd muttaṣil* with *taḥqīq* of both *hamzahs* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Yaʿqūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

قَالَ يَا دُمْرُ أَنْبِيئُهُمْ بِأَسْمَاءِهِمْ ؕ

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ^٧ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي^٨ أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ^٩

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٧﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *fath* of the *yā' al-iḍāfah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *iskān* of the *yā' al-iḍāfah* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *iskān* of the *yā' al-iḍāfah* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ^ط

The Farsh

Abū Ja'far diverges from his foundational basis by employing *raf'* of the *tā'* in the phrase, as illustrated in [مَلَائِكَةُ اسْجُدُوا]; as opposed to reading it with *jarr* of the *tā'*, as found in [مَلَائِكَةَ] (اسْجُدُوا). In contrast, the remaining *qurrā'*, namely Ya'qūb and Khalaf, both adhere to reading the phrase as [مَلَائِكَةَ اسْجُدُوا].³²⁷

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *raf'* of the *tā'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *jarr* of the *tā'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd muttaṣil* + *jarr* of the *tā'* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

³²⁷ **Textual evidence:** Ibn al-Jazarī states in distich 65:

وَأَيُّنَ اضْمُمَ مَلَائِكَةَ اسْجُدُوا

أَبِي وَاسْتَكْبَرْتُ وَكَانَ مِنَ الْكٰفِرِينَ ﴿٣٦﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *fath* of the *kāf*. Joining him in this reading is Ibn Jammāz and Rawḥ.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + *imālah* of the *kāf*.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *fath* of the *kāf*. Joining him in this reading is Idrīs.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٧﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *taḥqīq* of the *hamzah*. Joining him in this reading is Idrīs.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٨﴾

The Farsh

Khalaf Khalaf diverges from his foundational recitation by employing *ḥadhaf* of the *alif* in the, as in [فَأَزَلَّ], as opposed to reading it with *ithbāt*, as in [فَأَزَلَّ]. In contrast, the remaining *qurrā'*, namely Abū Ja'far and Ya'qūb, both adhere to reading it as [فَأَزَلَّ].³²⁸

Sequence

- **Ibn Wardān** – he reads with *ḥadhaf* of the *alif* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.

³²⁸ **Textual evidence:** Ibn al-Jazarī states in distich 65:

[أَزَلَّ فَسَأَ]

- **Ruways** – he reads with *ḥadhf* of the *alif* + *iskān* of the *mīm al-jam'*: Joining him in this reading is Rawḥ and Khalaf.

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٤﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* and *fath* of the *dhawāt al-yā'*: Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of the *dhawāt al-yā'*: Joining him in this reading is Idrīs.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿٢٥﴾

The Farsh

Ya'qūb diverges from his foundational basis by reading the word with *naṣb* of the *fā'*, exemplified by [لَا خَوْفٌ], as opposed to reading it with *raf'* of the *fā'*, as illustrated by [لَا خَوْفٌ]. Conversely, the remaining *qurrā'*, namely Abū Ja'far and Khalaf, consistently adhere to reading it as [لَا خَوْفٌ].³²⁹

Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam'* + *raf'* of the *fā'* + a *kasrah* on the *hā'* with *ṣilah* of the *mīm al-jam'*: Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'* + + *naṣb* of the *fā'* + a *ḍammah* on the *hā'* with *iskān* of the *mīm al-jam'*: Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'* + *raf'* of the *fā'* + a *kasrah* on the *hā'* with *iskān* of the *mīm al-jam'*: Joining him in this reading is Idrīs.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz and Ya'qūb.

³²⁹ **Textual evidence:** Ibn al-Jazarī states in distich 65:

لَا خَوْفٌ بِالْفَتْحِ حَوْلًا

- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

هُم فِيهَا خَلِدُونَ ﴿٣٤﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

يٰٓيٰٓاَيُّهَا اِسْرَآءِيْلُ اذْكُرْ وَاَنْعَمْتَ اَلَّتِيْ اَنْعَمْتُ عَلَيَّكُمْ وَاَوْفُواْ بِعَهْدِيْ اَوْفِ بِعَهْدِكُمْ وَاِيَّاىِٔا
فَارْهَبُوْنَ ﴿٣٤﴾

Qirāʾāt in the verse

Abū Jaʿfar demonstrates an active application of *tas-hīl* on the *hamzah* when enunciating the word (اِسْرَآءِيْلًا), complementing this by incorporating both *qaṣr* and *madd*, with the latter being his *muqaddam fī al-adāʾ* [precedent variant in presentation]. Conversely, Yaʿqūb and Khalaf adhere to their reading characterised by *taḥqīq* of the *hamzah*.³³⁰

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tas-hīl* of the *hamzah* with *tawassuṭ* of the *madd* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ* + *ḥadhf* of the *yāʾ al-zawāʾid*. Joining him in this reading is Ibn Jammāz. [*muqaddam fī al-adāʾ*]
- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tas-hīl* of the *hamzah* with *qaṣr* of the *madd* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ* + *ḥadhf* of the *yāʾ al-zawāʾid*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ* + *ithbāt* of the *yāʾ al-zawāʾid*. Joining him in this reading is Rawḥ.

³³⁰ **Textual evidence:** Ibn al-Jazarī states in distich 33 – 34:

اَوْسَهَلًا
الرَّأَيْتَ وَاِسْرَآءِيْلَ كَيْفَ مَدَّ اُدَّ

- **Ishāq** – he reads with *tawassuṭ of madd munfaṣil + tawassuṭ of madd muttaṣil + tawassuṭ of madd munfaṣil + iskān of the mīm al-jamʿ + tawassuṭ of madd munfaṣil + iskān of the mīm al-jamʿ + ḥadhf of the yāʾ al-zawāʿid*. Joining him in this reading is Idrīs.

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۗ

The Sequence

- **Ibn Wardān** – he reads with *qaṣr of madd munfaṣil + ṣilah of the mīm al-jamʿ + qaṣr of madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr of madd munfaṣil + iskān of the mīm al-jamʿ + qaṣr of madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ of madd munfaṣil + iskān of the mīm al-jamʿ + tawassuṭ of madd munfaṣil*. Joining him in this reading is Idrīs.

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۗ وَإِيَّاي فَاتَّقُونِ ﴿٢١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ḥadhf of the yāʾ al-zawāʿid*. Joining him in this reading is Ibn Jammāz and Khalaf.
- **Ruways** – he reads with *ithbāt of the yāʾ al-zawāʿid*. Joining him in this reading is Rawḥ.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢١٧﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

وَارْكَعُوا مَعَ الرُّكُعِينَ ﴿٢١٨﴾

The Sequence

- **Ibn Wardān** – he reads *ṣilah of the mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān of the mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

❖ أَتَأْمُرُونَ النَّاسَ

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ ﴿٢٠٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٢٠٧﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٢٠٨﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

يَبْنَئِ إِسْرَءِيلَ إِذْ كُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٩﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr of madd munfaṣil* + *tas-hīl* of the *hamzah* with *tawassuṭ* of the *madd* + *qaṣr of madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz. [*muqaddam fi al-adā'*]
- **Ibn Wardān** – he reads with *qaṣr of madd munfaṣil* + *tas-hīl* of the *hamzah* with *qaṣr* of the *madd* + *qaṣr of madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr of madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *qaṣr of madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا

هُم يُنصَرُونَ ﴿٦٨﴾

Qirā'āt in the verse

Abū Ja'far and Khalaf enunciate the word utilising a *yā' al-tadhkīr*, exemplified by [يُقْبَلُ]. Conversely, Ya'qūb employs a *tā' al-ta'nīth*, demonstrated by [تُقْبَلُ].

The Sequence

- **Ibn Wardān** – he reads with a *yā' al-tadhkīr* + *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ishāq** – he reads with a *yā' al-tadhkīr* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.
- **Ruways** – he reads with a *tā' al-ta'nīth* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.

وَأَدْنَجَيْنُكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ and Khalaf.

وَأَذْفَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنُكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٦٩﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَفِي ذٰلِكُمْ بَلَاٰءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٦٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ*: Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ*: Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥٦﴾

The Farsh

Abū Jaʿfar diverges from his foundational basis and reads the word with *ḥadhf* of the *alif*, as in (وَإِذْ وَعَدْنَا), as opposed to reading it with *ithbāt* of the *alif*, as found in (وَإِعْدْنَا). As for the remaining *qurrāʾ*, Yaʿqūb and Khalaf, they exhibit differences in their reading. While Yaʿqūb enunciates it as (وَإِعْدْنَا), Khalaf opts for (وَإِعْدْنَا).³³¹

Qirāʾāt in the verse

Abū Jaʿfar, Rawḥ and Khalaf consistently adhere to employing *idghām* when reading the word (اتَّخَذْتُمْ).³³² In contrast, Ruways enunciates it with *iṭḥ-hār*, as evidenced by (اتَّخَذْتُمْ).

Sequence

- **Ibn Wardān** – he reads with *ḥadhf* of the *alif* + *fath* and *qaṣr* of the *dhawāt al-yāʾ* + *idghām* of the *dhāl* into the *tāʾ* + *ṣilah* of the *mīm al-jamʿ*: Joining him in this reading is Ibn Jammāz.
- **Rawḥ** – he reads with *ḥadhf* of the *alif* + *fath* and *qaṣr* of the *dhawāt al-yāʾ* + *idghām* of the *dhāl* into the *tāʾ* + *iskān* of the *mīm al-jamʿ*.
- **Ruways** – he reads with *ḥadhf* of the *alif* + *fath* and *qaṣr* of the *dhawāt al-yāʾ* + *iṭḥ-hār* of the *dhāl* and the *tāʾ* + *iskān* of the *mīm al-jamʿ*.
- **Ishāq** – he reads with *ithbāt* of the *alif* + *imālah* and *tawassuṭ* of the *dhawāt al-yāʾ* + *idghām* of the *dhāl* into the *tāʾ* + *iskān* of the *mīm al-jamʿ*: Joining him in this reading is Idrīs.

³³¹ **Textual evidence:** Ibn al-Jazarī states in distich 66:

(وَإِعْدْنَا أَقْلًا)

³³² **Textual evidence:** Ibn al-Jazarī states in distich 40:

(أَخَذْتُ ظُلًّا)

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٨﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فْتَوْبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ط

The Farsh

Yaʿqūb diverges from his basis and enunciates the word with a distinct and uninterrupted *ḥarakah* on the *hamzah*, in contrast to the manner involving *ikhtilās*. Conversely, the remaining *qurrāʿ*, namely, Abū Jaʿfar and Khalaf, both opt for reading the word with a complete *ḥarakah*.³³³

The Sequence

- **Ibn Wardān** – he reads with *fatḥ* of the *dhawāt al-yāʿ* + *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + complete *ḥarakah* on the *hamzah* + *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fatḥ* of the *dhawāt al-yāʿ* + *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + complete *ḥarakah* on the *hamzah* + *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.

³³³ **Textual evidence:** Ibn al-Jazarī states in distich 66:

[بَارِيٌّ بَابٌ يُأْمَرُ أَنْتُمْ حُم]

- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd munfaṣil* + complete *ḥarakah* on the *hamzah* + *iskān* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Idrīs.

ذِكْرُكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ ط فَتَابَ عَلَيْكُمْ ط إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + complete *ḥarakah* on the *hamzah* + *ṣilah* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + complete *ḥarakah* on the *hamzah* + *iskān* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + complete *ḥarakah* on the *hamzah* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٢٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *fath* of the *dhawāt al-yā'* + *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *fath* of the *dhawāt al-yā'* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + *imālah* of the *dhawāt al-yā'* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَوَظَّلْنَا عَلَيْكُمُ الْعِمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَ وَالسَّلْوَٰى ط

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā*’. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā*’. Joining him in this reading is Idrīs.

كُلُّوٓا مِّنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ط وَمَا ظَلَمُوْنَا وَلٰكِن كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٣٨﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Idrīs.

وَإِذْ قُلْنَا ادْخُلُوا هٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَّغْفِرْ لَكُمْ خَطِيئَتِكُمْ ط وَسَنَرِيْدُ الْمُحْسِنِيْنَ ﴿٣٩﴾

Qirā’āt in the verse

In addition to reading the word [نَغْفِرْ لَكُمْ] with a *nūn*, for both Ya‘qūb and Khalaf; the former employs the practise of *iṭḥ-hār*, whereby the *majzūmah* form of *rā*’ does not transition or assimilate into the *lām*. Conversely, Abū Ja‘far opts for reading the word with a *yā’ al-ghayb*, as in [يُغْفِرْ لَكُمْ].³³⁴

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam‘* + a *dāmmah* on the *yā’ al-ghayb* and *fath* of the *fā’* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.

³³⁴ **Textual evidence:** Ibn al-Jazarī states in distichs 38 – 39:

[وَأَظْهَرَ]
[تَبَدَّتْ وَكَأَغْفِرْ لِي بُرْدَ صَادٍ حَوْلًا]

- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jamʿ* + a *fatḥah* on the *nūn* and *khafḍ* of the *fāʾ* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَرْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُقُونَ ﴿٥٩﴾

The Sequence

- **Ibn Wardān** – he reads *ikhfāʾ* with *ghunnah* + *ṣilah* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads *iṭḥ-hār* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذَا سْتَسْقَىٰ مُوسَىٰ

وَإِذَا سْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ^ط
 قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ ۗ^ط

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ
 بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ۗ^ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *fath* of the *dhawāt al-yā'* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *fath* of the *dhawāt al-yā'* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + *imālah* of the *dhawāt al-yā'* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

قَالَ أَتَسْتَبَدُّونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ^ط إهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ^ط

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ط

Qirā'āt in the verse

When reading the phrase عَلَيْهِمُ الذِّلَّةُ in *wasl* mode, the *qurrā'* present the following readings:

- 1) **Abū Ja'far:** *khafḍ* of the *hā'* and a *ḍammah* on the *mīm*.
- 2) **Ya'qūb and Khalaf:** a *ḍammah* on both the *hā'* and the *mīm*.

However, when reading the word عَلَيْهِمُ in *waqf* mode, the *qurrā'* present the following readings:

- 1) **Abū Ja'far and Khalaf:** *khafḍ* of the *hā'* and *iskān* of the *mīm*.
- 2) **Ya'qūb:** a *ḍammah* on the *hā'* and *iskān* of the *mīm*.

The Sequence

- **Ibn Wardān** – he reads with *khafḍ* of the *hā'* and a *ḍammah* on the *mīm* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *ḍammah* on both the *hā'* and the *mīm* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ and Khalaf.

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ الْحَقِّ ط ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿٦٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيَّانَ مِنْ أَمْنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-rā'* + *ḥadhf* of the *hamzah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-rā'* + *ithbāt* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-rā'* + *ithbāt* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

The Sequence

- **Ibn Wardān** – he reads with *raf'* of the *fā'* + *khaḍḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ishāq** – he reads with *raf'* of the *fā'* + *khaḍḍ* of the *hā'* and *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.
- **Ruways** – he reads with *naṣb* of the *fā'* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٣﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.
-

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿١٣٧﴾ وَلَقَدْ
 عَلِمْتُمْ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٣٨﴾ فَجَعَلْنَاهَا نَكَالًا
 لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٣٩﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *ikhfāʿ* with *ghunnah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *iṭḥ-hār*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۗ

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yāʿ* + *qasr* of *madd munfaṣil* + *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yāʿ* + *qasr* of *madd munfaṣil* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yāʿ* + *tawassuṭ* of *madd munfaṣil* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

قَالُوا اتَّخَذْنَا هُزُؤًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٤٠﴾

The Sequence

- **Ibn Wardān** – he reads with *qasr* of *madd munfaṣil* + a *ḍammah* on the *zāy* with *taḥqīq* of a *hamzah*. Joining him in this reading is Ibn Jammāz and Yaʿqūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *zāy* with *taḥqīq* of a *hamzah*. Joining him in this reading is Idrīs.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ط

The Sequence

- **Ibn Wardān** – applies *waqf* without a *hā' al-sakt*. Joining him in this reading is Ibn Jammāz and Khalaf.
- **Ruways** – he applies *waqf* with a *hā' al-sakt*. Joining him in this reading is Rawḥ

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ ط عَوَانٌ بَيْنَ ذَلِكَ ط فَافْعَلُوا مَا تُؤْمَرُونَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tahqīq* of the *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ط قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ لا فَاقِحٌ لَوْنُهَا تَسْرٌ

التُّظْرِيْنَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ لا إِنَّ الْبَقْرَ تَشْبَهُ عَلَيْنَا ط وَإِنَّا إِن شَاءَ اللهُ لَمُهْتَدُونَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* and *fath* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* and *imālah* of *madd muttaṣil*. Joining him in this reading is Idrīs.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةً لَا شِيبَةَ فِيهَا ط قَالُوا
 أَلَنْ جِئْتِ بِالْحَقِّ ط فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٥٤﴾

The Sequence

- **Ibn Wardān** – he reads with *naql* of the first *hamzah* + *qaṣr* of the *madd badl* + *ibdāl* of the second *hamzah*.
- **Ibn Jammāz** – he reads with *taḥqīq* of the first *hamzah* + *qaṣr* of the *madd badl* + *ibdāl* of the second *hamzah*.
- **Ruways** – he reads with *taḥqīq* of the first *hamzah* + *qaṣr* of the *madd badl* + *taḥqīq* of the second *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْهُم فِيهَا ط وَاللَّهُ مُخْرِجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ ﴿٥٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ط كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى لا وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٦﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – reads with *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he with *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *iskān* of the *hā’*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *khafḍ* of the *hā’*. Joining him in this reading is Rawḥ and Khalaf.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ط وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ط وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢٠﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ikhfā’* with *ghunnah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *iṭh-hār*. Joining him in this reading is Rawḥ and Khalaf.

❁ افْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ

افْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ ﴿٤٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۗ وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idris.

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٤﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّ
هُمَّ إِلَّا يَظُنُّونَ ﴿٤٥﴾

The Farsh

Abū Ja‘far diverges from his foundational basis and reads the word as [الْأَمَانِي], with *takhfif* of the *yā’*, in contrast to the approach of reading it as [الْأَمَانِي], with a *tathqil* of the *yā’*. As for the remaining *qurrā’*, namely Ya‘qūb and Khalaf, they read it with *tathqil*.³³⁵

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil* + *takhfif* of the *yā’* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil* + *tathqil* of the *yā’* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd munfaṣil* + *tathqil* of the *yā’* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Idrīs.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَتْ رُؤْيَا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ
لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٤٥﴾

The Farsh

Ruways, employing *khulf* [with a difference in options], reads the phrase [الْكِتَابَ بِأَيْدِيهِمْ], with *idghām kabīr* [major assimilation of two identical vocalised consonants – a vocalised *bā’* into a vocalised *bā’*], and with *iṭḥ-hār*, with the former being his *muqaddam fī al-adā’* [precedent variant in presentation]. On the other hand, the remaining *qurrā’*, namely Rawḥ, Abū Ja‘far, and Khalaf, uniformly enunciate the phrase with *iṭḥ-hār*.³³⁶

The Sequence

- **Ibn Wardān** – he reads with *iṭḥ-hār* of the *bā’s* + *khafḍ* of the *hā’* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.

³³⁵ **Textual evidence:** Ibn al-Jazarī states in distich 66:

[حُفَّ الْأَمَانِي مُسَجَّلًا أَلَا]

³³⁶ **Textual evidence:** Ibn al-Jazarī states in distichs 14 – 15:

[وَبِالصَّاحِبِ ادْعَمَ حُطَّ وَأَنْسَابَ طَبَّ نُسَبَ *** سَبَّحَكَ نَذْرَكَ إِنَّكَ جَعَلَ خُلْفَ ذَا وَلَا
مَعَ ذَهَبَ *** كِتَابَ بِأَيْدِيهِمْ]

- **Ruways** – he reads with *idghām* of the *bā's* + a *ḍammah* on the *hā'* + *iskān* of the *mīm al-jam'*.
- **Ruways** – he reads with *iṭḥ-hār* of the *bā's* + a *ḍammah* on the *hā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iṭḥ-hār* of the *bā's* + *khaḍf* of the *hā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۗ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٣﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *idghām* of the *dhāl* into the *tā'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ruways.
- **Rawḥ** – he reads with *qaṣr* of *madd munfaṣil* + *iṭḥ-hār* of the *dhāl* and the *tā'* + *qaṣr* of *madd munfaṣil*.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *idghām* of the *dhāl* into the *tā'* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٨٤﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *ithbāt* of an *alif* following the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + *hadhf* of the *alif* following the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *hadhf* of the *alif* following the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٨٥﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ

The Farsh

Khalaf, in deliberate contrast to his foundational basis, adopts a variation by articulating the word in the form of a conjugated second person, exemplified by *تَعْبُدُونَ*, where the presence of a *tā' al-khiṭāb* is evident. This diverges from his basis who reads it as *يَعْبُدُونَ*, which is characterised by a conjugated third person and accompanied by a *yā' al-ghayb*.³³⁷ On the other hand, the remaining *qurrā'*, Abū Ja'far and Ya'qūb read it with a *tā' al-khiṭāb*.

Similarly, Ya'qūb diverges from his established basis by reading the word as *حَسَّنَا*, characterized by a *fathah* on both the *ḥā'* and *sīn*. This stands in contrast to his basis, who reads it as *حُسْنًا*, featuring a *ḍammah* on the *ḥā'* and a *sukūn* on the *sīn*.³³⁸ As for the remaining *qurrā'*, Abū Ja'far and Khalaf, they differ in their reading. Abū Ja'far opts for reading it as *حُسْنًا*, whereas Khalaf favours reading it as *حَسَّنَا*.

Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tas-hīl* of the *hamzah* with *tawassuṭ* of the *madd* + a *tā' al-khiṭāb* + *fath* of the *dhawāt al-yā'* + a *ḍammah* on the *ḥā'* and *iskān* of the *sīn*. Joining him in this reading is Ibn Jammāz.
- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tas-hīl* of the *hamzah* with *qaṣr* of *madd* + a *tā' al-khiṭāb* + *fath* of the *dhawāt al-yā'* + a *ḍammah* on the *ḥā'* and *iskān* of the *sīn*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + a *tā' al-khiṭāb* + *fath* of the *dhawāt al-yā'* + *fath* of both the *ḥā'* and the *sīn*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + a *tā' al-khiṭāb* + *imālah* of the *dhawāt al-yā'* + *fath* of both the *ḥā'* and the *sīn*. Joining him in this reading is Idrīs.

³³⁷ **Textual evidence:** Ibn al-Jazarī states in distich 67:

أَلَا يَعْْبُدُونَ خَاطِبُ

³³⁸ **Textual evidence:** Ibn al-Jazarī states in distich 68:

أَقُولُ حَسَنًا - حَوَى

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ ﴿١٧٢﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*: Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*: Joining him in this reading is Rawḥ and Khalaf.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَسْهَوْنَ ﴿١٧٢﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *fath* of the *yā'* + *ṣilah* of the *mīm al-jam'*: Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *fath* of the *yā'* + *iskān* of the *mīm al-jam'*: Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *imālah* of the *yā'* + *iskān* of the *mīm al-jam'*: Joining him in this reading is Idrīs.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرَجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ
وَالْعُدْوَانِ ط

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *fath* of the *yā'* + *tathqīl* of the *ṭhā'* + *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'*: Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *fath* of the *yā'* + *tathqīl* of the *ṭhā'* + a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'*: Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *imālah* of the *yā'* + *takhfīf* of the *ṭhā'* + *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'*: Joining him in this reading is Idrīs.

وَإِنِّيَأْتُوَكُمْ أُسْرَى تَفْدُوهُمْ وَهُوَ مُحَرَّرٌ عَلَيْكُمْ إِحْرَاجُهُمْ ۗ أَفَتَوْمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضِ

The Farsh

Ya‘qūb diverges from his established basis by reading the word as {تَفْدُوهُمْ}. This entails reading the word with a *ḍammah* on the *tā’*, *fath* of the *fā’*, and *ithbāt* of an *alif* immediately following the *fā’*. This contrasts with his basis, who enunciates it as {تَفْدُوهُمْ}, with *fath* of the *tā’*, *iskān* of the *fā’*, and the use of *ḥadhf* of the *alif*.³³⁹ In contrast, the remaining *qurrā’*, Abū Ja‘far and Khalaf, differ in their reading. Abū Ja‘far opts for reading it as {تَفْدُوهُمْ}, whereas Khalaf favours reading it as {تَفْدُوهُمْ}.

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam‘* + *fath* of the *dhawāt al-rā’* + a *ḍammah* on the *tā’*, *iskān* of the *fā’* with *ithbāt* of an *alif* + *ṣilah* of the *mīm al-jam‘* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam‘* + *fath* of the *dhawāt al-rā’* + a *ḍammah* on the *tā’*, *iskān* of the *fā’* with *ithbāt* of an *alif* + *iskān* of the *mīm al-jam‘* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam‘* + *imālah* of the *dhawāt al-rā’* + *fath* of the *tā’*, *iskān* of the *fā’* with *ḥadhf* of the *alif* + *iskān* of the *mīm al-jam‘* + *taḥqīq* of the *hamzah*. Joining him in this reading is Idrīs.

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٥٧﴾

The Farsh

Abū Ja‘far diverges from his foundational basis and reads word as reads the word as a conjugated second person, as exemplified in {تَعْمَلُونَ}, incorporating a *tā’ al-khiṭāb*. This contrasts with the approach of his basis who reads it in the guise of a third person, as in {يَعْمَلُونَ}, with a *yā’ al-ghayb*.³⁴⁰

³³⁹ **Textual evidence:** Ibn al-Jazarī states in distich 68:

{وَقُلْ حَسَنًا مَعَهُ تَفَادُوْ - حَوَى}

³⁴⁰ **Textual evidence:** Ibn al-Jazarī states in distich 67:

{حَاطِبٌ - يَعْمَلُونَ قُلْ - قَبْلَهُ أَصْلٌ}

Furthermore, Ya'qūb and Khalaf dissent from their foundational basis and opt to articulate the word in the configuration of a conjugated third person, typified by **يَعْمَلُونَ**], with a *yā' al-ghayb*. This diverges from their basis who enunciates it in the form of a second person, denoted by **تَعْمَلُونَ**], with a *tā' al-khiṭāb*.³⁴¹

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *fath* of the *yā'* + *qaṣr* of *madd munfaṣil* + a *tā' al-khiṭāb*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *fath* of the *yā'* + *qaṣr* of *madd munfaṣil* + a *yā' al-ghayb*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *imālah* of the *yā'* + *tawassuṭ* of *madd munfaṣil* + a *yā' al-ghayb*. Joining him in this reading is Idrīs.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٦٧﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *fath* of the *yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *fath* of the *yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd muttaṣil* + *imālah* of the *yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ط

The Sequence

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

³⁴¹ **Textual evidence:** Ibn al-Jazarī states in distich 67:

يَعْمَلُونَ قُلْ – قَبْلَهُ وَيَالْعَيْبِ فُقْ حَلَا

أَفْكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ ﴿١٤٦﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ* + *fath* of the *dhawāt al-yāʾ* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *fath* of the *dhawāt al-yāʾ* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *imālah* of the *dhawāt al-yāʾ* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۗ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ ۖ فَفَلِيلًا مَّا يُؤْمِنُونَ ﴿١٤٧﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۗ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ﴿١٤٨﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿١٩﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ* + *fath* of the *kāf*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *imālah* of the *kāf*.
- **Rawḥ** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *fath* of the *kāf*.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *fath* of the *kāf*. Joining him in this reading is Idrīs.

بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعْبًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *tathqīl* of the *zāy* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tahqīq* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *takhfif* of the *zāy* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tahqīq* of the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *takhfif* of the *zāy* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

فَبَأْتَوْا بِبَعْضٍ عَلَى غَضَبٍ ط وَاللَّكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٢٠﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *fath* of the *kāf*. Joining him in this read is Ibn Jammāz, Rawḥ and Khalaf.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *imālah* of the *kāf*.

وَإِذَا قِيلَ لَهُمْ اٰمِنُوْا بِمَاۤ اَنْزَلَ اللّٰهُ قَالُوْا نُوْمِنُۢ بِمَاۤ اُنزِلَ عَلَيْنَا وَنَكْفُرُوْنَ بِمَاۤ وَّرَاۤءَهُۥ ۗ وَهُوَ الْحَقُّ
 مُصَدِّقًاۤ لِّمَاۤ مَعَهُمْ ۗ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *ibdāl* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *hāʾ*. Joining him in this reading is Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jamʿ* + *qaṣr* of *madd munfaṣil* + *taḥqīq* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + a *ḍammah* on the *hāʾ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jamʿ* + *tawassuṭ* of *madd munfaṣil* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + a *ḍammah* on the *hāʾ*. Joining him in this reading is Idrīs.

قُلْ فَلِمَ تَقْتُلُوْنَ اَنْبِيَاءَ اللّٰهِ مِنْ قَبْلُۙ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٣١﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassūt* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassūt* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *taḥqīq* of the *hamzah*. Joining him in this read is Rawḥ and Khalaf.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٣٤﴾

Abū Jafar and Ya‘qūb enunciate the phrase employing *iṭh-hār* of the *dāl* and the *jīm*, as evidenced by *وَلَقَدْ جَاءَكُمْ*. In contrast, Khalaf opts for *idghām*, assimilating the *dāl* into the *jīm*, as demonstrated by *وَلَقَدْ جَاءَكُمْ*. While Abū Jafar and Khalaf maintain alignment with the readings of their respective basis, it is noteworthy that Ya‘qūb diverges from his basis, Abū ‘Amr.³⁴²

The Sequence

- **Ibn Wardān** – he reads with *iṭh-hār* of the *dāl* and the *jīm* + *tawassuṭ* and *fath* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam‘* + *fath* of the *dhawāt al-yā’* + *idghām* of the *dhāl* into the *tā’* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iṭh-hār* of the *dāl* and the *jīm* + *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jam‘* + *fath* of the *dhawāt al-yā’* + *iṭh-hār* of the *dhāl* and the *tā’* + *iskān* of the *mīm al-jam‘*.
- **Rawḥ** – he reads with *iṭh-hār* of the *dāl* and the *jīm* + *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jam‘* + *fath* of the *dhawāt al-yā’* + *idghām* of the *dhāl* into the *tā’* + *iskān* of the *mīm al-jam‘*.
- **Ishāq** – he reads with *idghām* of the *dāl* into the *jīm* + *tawassuṭ* and *imālah* of *madd muttaṣil* + *iskān* of the *mīm al-jam‘* + *imālah* of the *dhawāt al-yā’* + *idghām* of the *dhāl* into the *tā’* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Idrīs.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ط خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمُوا ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam‘*. Joining him in this reading is Idrīs.

³⁴² **Textual evidence:** Ibn al-Jazarī states in distich 38:

وَأَظْهَرَ إِذْ مَعَ قَدْ وَتَاءٍ مُؤَنَّتْ *** أَلَا حُرْنَا

قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۗ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٣٤﴾

The Farsh

Ya'qūb contradicts the reading of his foundational basis and enunciates the subsequent six words with a complete *ḥarakah*, in contrast to reading them with *ikhtilās*: [بَارِئِكُمْ، يَأْمُرُكُمْ، يَأْمُرُهُمْ، تَأْمُرُهُمْ،]³⁴³ اَيْنَصْرُكُمْ، يُشْعِرُكُمْ

Qirā'āt in the verse

Abū Jafar employs *khafḍ* of the *hā'* and attributes a *ḍammah* to the *mīm al-jam'* when reading the phrase, exemplified as [قُلُوبِهِمُ الْعِجْلَ]. In contrast, Ya'qūb employs *khafḍ* for both the *hā'* and the *mīm al-jam'*, resulting in [قُلُوبِهِمُ الْعِجْلَ]. Conversely, Khalaf adopts a *ḍammah* for both the *hā'* and the *mīm al-jam'*, resulting in his reading of [قُلُوبِهِمُ الْعِجْلَ].

The Sequence

- **Ibn Wardān** – he reads with *khafḍ* of the *hā'* and a *ḍammah* on the *mīm al-jam'* + *ṣilah* of the *mīm al-jam'* + *ibdāl* of the *hamzah* + *ṣilah* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *khafḍ* of both the *hā'* and the *mīm al-jam'* + *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with a *ḍammah* on the *hā'* and the *mīm al-jam'* + *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Idrīs.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

³⁴³ **Textual evidence:** Ibn al-Jazarī states in distich 66:

[بَارِئٌ بَابٌ يَأْمُرُكُمْ حُم]

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٦﴾

The Sequence

- **Ibn Wardān** – he reads with *khafḍ* of the *hā'* and *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *ḍammah* on the *hā'* and *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *khafḍ* of the *hā'* and *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَلتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَبِوَةٍ ۗ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُرَّحٍ حَرِيحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾

The Farsh

Ya'qūb's approach diverges from the basis and renders the word in the form of a conjugated second person, represented as *تَعْمَلُونَ*, wherein a *tā'* *al-khiṭāb* is employed. This contrasts with the practise of his basis, who reads it as a conjugated third person, exemplified as *يَعْمَلُونَ*, with the application of a *yā'* *al-ghayb*. Conversely, Abū Ja'far and Khalaf, the remaining *qurrā'*, read it with a *yā'* *al-ghayb*, as demonstrated by *يَعْمَلُونَ*.³⁴⁴

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *yā'* *al-ghayb*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *tā'* *al-khiṭāb*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam'* + *yā'* *al-ghayb*. Joining him in this reading is Idrīs.

³⁴⁴ **Textual evidence:** Ibn al-Jazarī states in distich 67:

[خَاطِبٌ – يَعْمَلُونَ قُلْ حَوَى]

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ



Qirā'āt in the verse

Abū Ja'far and Ya'qūb distinctly articulate the word with a *kasrah* on the *jīm*, accompanied by the *iskān* of the *bā'* and another *kasrah* on the *rā'*. They do so without introducing a subsequent *hamzah* after the *rā'*, thus exemplified as [جَبْرِيْلَ]. Conversely, the remaining *qāri'*, Khalaf, renders it differently, enunciating the *jīm* with *fath* and employing *khaḍ* on the *rā'*. In his reading, a *hamzah maksūrah* succeeds the *rā'*, followed by a *yā' sākinah*, as denoted by [جَبْرِيْلَ].

The Sequence

- **Ibn Wardān** – he reads with a *kasrah* on the *jīm*, *iskān* of the *bā'*, a *kasrah* on the *rā'*; without a *hamzah* following the *rā'* + *fath* of the *dhawāt al-rā'* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *kasrah* on the *jīm*, *iskān* of the *bā'*, a *kasrah* on the *rā'*; without a *hamzah* following the *rā'* + *fath* of the *dhawāt al-rā'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *fath* of the *jīm* and *khaḍ* of the *rā'*, a *hamzah maksūrah* following the *rā'* + *imālah* of the *dhawāt al-rā'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Idrīs.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٦١﴾

Qirā'āt in the verse

Abū Ja'far's reading of the word includes a *hamzah maksūrah*, devoid of a subsequent *yā' sākinah* after the *alif*, as evidenced by [مِيكَالَ]. Conversely, Ya'qūb's reading eschews both a *hamzah maksūrah* and the *yā' sākinah*, as illustrated by [مِيكَالَ]. On the other hand, Khalaf's approach entails a *hamzah maksūrah* accompanied by a *yā' sākinah*, resulting in the enunciation [مِيكَائِلَ].

The Sequence

- **Ibn Wardān** – he reads with a *kasrah* on the *jīm*, *iskān* of the *bā'*, a *kasrah* on the *rā'*; without a *hamzah* following the *rā'* + with a *hamzah maksūrah* without a *yā' sākinah* following the *alif*, + *fath* of the *kāf*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *kasrah* on the *jīm*, *iskān* of the *bā'*, a *kasrah* on the *rā'*; without a *hamzah* following the *rā'* + without a *hamzah maksūrah* and the *yā' sākinah* + *imālah* of the *kāf*.

- **Rawḥ** – he reads with a *kasrah* on the *jīm*, *iskān* of the *bā'*, a *kasrah* on the *rā'*; without a *hamzah* following the *rā'* + without a *hamzah maksūrah* and the *yā' sākinah* + *fath* of the *kāf*.
- **Ishāq** – he reads with *fath* of the *jīm* and *khaḍf* of the *rā'*, a *hamzah maksūrah* following the *rā'* + with a *hamzah maksūrah* and a *yā' sākinah* + *fath* of the *kāf*. Joining him in this reading is Idrīs.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١١﴾

The Sequence

- **Ibn Wardān** – he reads with *qasr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۗ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ لِيَكْتَسِبَ اللَّهُ رِزَاءً

ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* and *fath* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السِّحْرَ ۖ وَمَا أَنزَلَ عَلَى الْمَلَائِكَةِ بَيِّنَاتٍ هَازُوتَ وَمَا زُوتَ ط

Qirā'āt in the verse

Abū Ja'far and Ya'qūb employ *tathqīl* along with *fath* on the first *nūn*, accompanied by *naṣb* of the second *nūn*, exemplified by *وَلَٰكِنَّ الشَّيْطَانَ*. In contrast, Khalaf's rendition adopts *takhfīf*, coupled with *khaḍf* on the first *nūn*, while opting for *raf'* of the second *nūn*, as demonstrated by *وَلَٰكِنِ* | الشَّيْطَانُ.

The Sequence

- **Ibn Wardān** – he reads with *tathqīl* and *fath* of the first *nūn*; and *naṣb* of the second *nūn* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *takhfīf* and *khaḍf* of the first *nūn*; and *raf'* of the second *nūn* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَمَا يُعَلِّمَنَّ مِنْ أَحَدٍ حَتَّىٰ يَقُولَ إِنَّمَا دَخَنُ فِتْنَةٌ فَلَا تَكْفُرْ ط فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ ط

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ط وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿١٦٢﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-rā'* + *ikhfā'* with *ghunnah* + *ibdāl* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-rā'* + *iṭḥ-hār* + *taḥqīq* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-rā'* + *iṭḥ-hār* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿١٦٣﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٦٤﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *fath* of the *kāf*. Joining him in this reading is Ibn Jammāz and Rawḥ.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *imālah* of the *kāf*.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *fath* of the *kāf*. Joining him in this reading is Idrīs.

مَا يَوْمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ط وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ط وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٦٥﴾

The Sequence

- **Ibn Wardān** – he reads with *tathqil* of the *zāy* + *ṣilah* of the *mīm al-jam‘* + *ikhfā’* with *ghunnah* + *ṣilah* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ishāq** – he reads with *tathqil* of the *zāy* + *iskān* of the *mīm al-jam‘* + *iṭh-hār* + *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.
- **Ruways** – he reads with *takhfif* of the *zāy* + *iskān* of the *mīm al-jam‘* + *iṭh-hār* + *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ.

❁ مَا نَنْسَخُ مِنْ آيَةٍ

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣٥﴾

The Farsh

Ya‘qūb diverges from his foundational basis and articulates the word as (نُنْسِهَا), employing a *ḍammah* on the first *nūn*, a *sukūn* on the second *nūn*, a *kasrah* on the *sīn*, and *isqāṭ* of the *hamzah*, as opposed to the reading of his basis who reads it as (نَنْسَأُهَا). In contrast, both Abū Ja‘far and Khalaf adhere to the reading of their basis, rendering the word as (نُنْسِهَا).³⁴⁵

Sequence

- **Ibn Wardān** – he reads with a *ḍammah* on the first *nūn*, a *sukūn* on the second *nūn*, a *kasrah* on the *sīn*, and *isqāṭ* of the *hamzah* + *ibdāl* of the *hamzah* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *ḍammah* on the first *nūn*, a *sukūn* on the second *nūn*, a *kasrah* on the *sīn*, and *isqāṭ* of the *hamzah* + *taḥqīq* of the *hamzah* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with a *ḍammah* on the first *nūn*, a *sukūn* on the second *nūn*, a *kasrah* on the *sīn*, and *isqāṭ* of the *hamzah* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُوْنِ اللَّهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٣٤﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ and Khalaf.

³⁴⁵ **Textual evidence:** Ibn al-Jazarī states in distich 68:

أَوْقَلَ حَسَنًا مَّعَهُ تُفَادُوْ وَنُنْسِهَا - حَوَىٰ

أَمْ تَرِيدُونَ أَنْ نَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلْنَا مُوسَىٰ مِنْ قَبْلُ ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *fath* of the *dhawāt al-yā’*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *fath* of the *dhawāt al-yā’*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam‘* + *imālah* of the *dhawāt al-yā’*. Joining him in this reading is Idrīs.

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢٨﴾

The Sequence

- **Ibn Wardān** – he reads with *iṭh-hār* of the *dāl* and the *ḍād* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *idghām* of the *dāl* into the *ḍād* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ؕ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ؕ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٩﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ and Khalaf.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۖ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٣٠﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *ikhfā’*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *iṭh-hār*. Joining him in this reading is Rawḥ and Khalaf.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا ۚ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ

صَادِقِينَ ﴿١١٣﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-rā'* + *takhfif* of the *yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-rā'* + *tathqīl* of the *yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-rā'* + *tathqīl* of the *yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

بَلَىٰ ۗ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *iskān* of the *hā'* + *raf'* of the *kha'* + a *kasrah* on the *hā'* with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + a *ḍammah* on the *hā'* + *naṣb* of the *kha'* + a *ḍammah* on the *hā'* with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + a *ḍammah* on the *hā'* + *raf'* of the *kha'* + a *kasah* on the *hā'* with *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيَّةُ عَلَىٰ شَيْءٍ ۗ وَقَالَتِ النَّصْرِيَّةُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۗ وَهُمْ يَتْلُونَ
الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ

يَخْتَلِفُونَ ﴿١١٣﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-rā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-rā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-rā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَّكَ مَسْجِدَ اللَّهِ أَنْ يُدْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ
يَدْخُلُوهَا إِلَّا خَافِينَ ۗ لَّهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٣﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *tawssuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jam'* + *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'* + *qaṣr* of *madd munfaṣil* + *tawssuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'* + *tawssuṭ* of *madd munfaṣil* + *tawssuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jam'* + *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٤﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ
سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قٰنِئُوْنَ ﴿١١٥﴾

The Sequence

- **Ibn Wardān** – Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

بَدِيْعِ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُوْنُ ﴿١١٤﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* and *fath* of the *dhawāt al-yā'*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawssuṭ* and *imālah* of the *dhawāt al-yā'*. Joining him in this reading is Idrīs.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِلُنَا آيَةً ۗ كَذٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۗ
تَشٰبَهَتْ قُلُوْبُهُمْ ۗ قَدْ بَيَّنَّا الْآيٰتِ لِقَوْمٍ يُوقِنُوْنَ ﴿١١٥﴾

The Sequence

- **Ibn Wardān** – he reads with *ibdāl* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.

- **Ruways** – he reads with *taḥqīq* of the *hamzah* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٦﴾

The Farsh

Abū Jaʿfar and Yaʿqūb diverge from the reading of their basis. In the case of Yaʿqūb, the word is articulated as [تَسْأَلُ], featuring *fath* of the *tāʾ* and a *jazm* of the *lām*, as opposed to reading it as [تُسْأَلُ], characterised by a *ḍammah* on the *tāʾ* and *rafʿ* of the *lām*. On the other hand, Abū Jaʿfar diverges by pronouncing it as [تُسْأَلُ] as opposed to reading it as [تَسْأَلُ]. In contrast, Khalaf aligns with the reading of his foundational basis, enunciating the word as [تُسْأَلُ].³⁴⁶

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + a *ḍammah* on the *tāʾ* and *rafʿ* of the *lām*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *fath* of the *tāʾ* and a *jazm* of the *lām*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + a *ḍammah* on the *tāʾ* and *rafʿ* of the *lām*. Joining him in this reading is Idrīs.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ ط

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-rāʾ* + *ṣilah* of the *mīm al-jamʿ* + *fath* of the *dhawāt al-yāʾ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-rāʾ* + *iskān* of the *mīm al-jamʿ* + *fath* of the *dhawāt al-yāʾ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-rāʾ* + *iskān* of the *mīm al-jamʿ* + *imālah* of the *dhawāt al-rāʾ*. Joining him in this reading is Idrīs.

³⁴⁶ **Textual evidence:** Ibn al-Jazarī states in distich 68:

[وَتَسْأَلُ حَوَىٰ وَالضَّمَّ وَالرَّفْعَ أَصْلًا]

وَلِينَ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٧٢﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ṣilah* of the *mīm al-jamʿ* + *tawassuṭ* and *fath* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* and *fath* of *madd muttaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd muttaṣil* + *iskān* of the *mīm al-jamʿ* + *tawassuṭ* and *imālah* of *madd muttaṣil*. Joining him in this reading is Idrīs.

الَّذِينَ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٧٢﴾



The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil* + *ibdāl* of the *hamzah* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tawassuṭ* of *madd muttaṣil* + *taḥqīq* of the *hamzah* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ and Khalaf.

يَبْنِي إِسْرَاءِيلَ إِذْ كُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ۗ وَإِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٧٣﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tas-hīl* of the *hamzah* with *tawassuṭ* of the *madd* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz. [*muqaddam fī al-adāʾ*]
- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *tas-hīl* of the *hamzah* with *qaṣr* of the *madd* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jamʿ*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *tawassuṭ* of *madd muttaṣil* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jamʿ*. Joining him in this reading is Idrīs.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ



The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ and Khalaf.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ط

Sequence

- **Ibn Wardān** – he reads with *qaṣr* and *fath* of the *dhawāt al-yā'*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawassuṭ* and *imālah* of the *dhawāt al-yā'*. Joining him in this reading is Idrīs.

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ط قَالَ وَمِنْ ذُرِّيَّتِي ط قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٣﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *yā'* *al-iḍāfah*. Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا ط وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ط

The Farsh

Abū Ja'far presents a divergence from his established foundational basis by enunciating the word as *وَاتَّخِذُوا*, featuring a *kasrah* on the *khā'*. This contrasts with the reading of his basis, who reads it with a *fathah* on the *khā'*, as evidenced in ³⁴⁷*وَاتَّخِذُوا*.

The Sequence

- **Ibn Wardān** – he reads with a *kasrah* on the *khā'*. Joining him in this reading is Ibn Jammāz, Ya'qūb and Khalaf.

³⁴⁷ **Textual evidence:** Ibn al-Jazarī states in distich 69:

[وَكَسْرُ اتَّخِذُوا]

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ الشُّجُودِ ﴿١٢٥﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *fath* of the *yā’ al-iḍāfah* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *yā’ al-iḍāfah* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *yā’ al-iḍāfah* + *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Idrīs.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۗ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam’* + *qaṣr* of *madd munfaṣil* + *ibdāl* of the *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam’* + *qaṣr* of *madd munfaṣil* + *taḥqīq* of the *hamzah*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *iskān* of the *mīm al-jam’* + *tawassuṭ* of *madd munfaṣil* + *taḥqīq* of the *hamzah*. Joining him in this reading is Idrīs.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ۗ رَبَّنَا تَقَبَّلْ مِنَّا ۗ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

The Sequence

- **Ibn Wardān** – he reads with a *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya’qūb.
- **Ishāq** – he reads with a *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ دُرَيْتِنَا أُمَّةً مُسْلِمَةً لَكَ ۗ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَابُ الرَّحِيمُ ﴿٣٧٨﴾

The Farsh

Ya‘qūb diverges from his foundational basis by reading the word with *iskān* of the *rā’*, exemplified in (أَرِنَا). This contrasts the approach of his basis, who reads it with *ikhtilās* of the *rā’*. Conversely, the remaining *qurrā’*, namely Abū Ja‘far and Khalaf, they opt for reading with *khaḥḥ* of the *rā’*.³⁴⁸

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *khaḥḥ* of the *rā’* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *rā’* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *khaḥḥ* of the *rā’* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿٣٧٩﴾

The Sequence

- **Ibn Wardān** – he reads with *khaḥḥ* of the first, third and last *hā’* + *ṣilah* of the *mīm al-jam’*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *ḍammah* on the first, third and last *hā’* + *iskān* of the *mīm al-jam’*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *khaḥḥ* of the first, third and last *hā’* + *iskān* of the *mīm al-jam’*. Joining him in this reading is Idrīs.

³⁴⁸ **Textual evidence:** Ibn al-Jazarī states in distich 69:

اسْكَنْ اِرْنَا وَأَزِن حُرْنَا

وَمَنْ يَرَّغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ الْأَمَّنِ سَفَهَ نَفْسَهُ ۖ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ وَإِنَّهُ فِي الْآخِرَةِ لَمُنَّ

الصُّلِحِينَ ﴿١٣٢﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'*. Joining him in this reading is Idrīs.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٣﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz and Ya'qūb.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ

The Sequence

- **Ibn Wardān** – he reads with a *hamzat al-maftūḥah* and *takhfīf* of the *ṣād* + *fath* of the *dhawāt al-yā'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *ḥadhf* of the *hamzah* and *tathqīl* of the *ṣād* + *fath* of the *dhawāt al-yā'* + *qaṣr* of *madd munfaṣil*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *ḥadhf* of the *hamzah* and *tathqīl* of the *ṣād* + *imālah* of the *dhawāt al-yā'* + *tawassuṭ* of *madd munfaṣil*. Joining him in this reading is Idrīs.

يُبَيِّنُ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٤﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنِّي بَعْدِي ط

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil* + *tas-hīl* of the second *hamzah*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil* + *tas-hīl* of the second *hamzah*.
- **Rawḥ** – he reads with *iskān* of the *mīm al-jam‘* + *tawassuṭ* of *madd muttaṣil* + *taḥqīq* of the second *hamzah*. Joining him in this reading is Khalaf.

قَالُوا نَعْبُدُ إِلَهَكَ وَالِاهَ أَبَايَكَ إِبراهيمَ وَاسْمِعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا ؕ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

The Sequence

- **Ibn Wardān** – he reads with *tawassuṭ* of *madd muttaṣil*. Joining him in this reading is Ibn Jammāz, Ya‘qūb and Khalaf.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ؕ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ؕ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٧﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam‘*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam‘*. Joining him in this reading is Rawḥ and Khalaf.

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرًا تَهْتَدُوا ؕ قُلْ بَلْ مِلَّةَ إِبراهيمَ حَنِيفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٨﴾

The Sequence

- **Ibn Wardān** – he reads with *fath* of the *dhawāt al-rā’*. Joining him in this reading is Ibn Jammāz and Ya‘qūb.
- **Ishāq** – he reads with *imālah* of the *dhawāt al-rā’*. Joining him in this reading is Idrīs.

قَوْلُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *fath* of the *dhawāt al-yā'* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *fath* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *imālah* of the *dhawāt al-yā'* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ وَنَحْنُ لَهُ عِبِيدُونَ ﴿١٣٨﴾

The Sequence

- **Ibn Wardān** – he reads with *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'* + *iskān* of the *hā'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'* + a *ḍammah* on the *hā'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'* + a *ḍammah* on the *hā'*. Joining him in this reading is Idrīs.

قُلْ أَتَحَا جُونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۗ وَلِنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۗ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

The Sequence

- **Ibn Wardān** – he reads with *iskān* of the *hā'* + *qaṣr* of *madd munfaṣil* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with a *ḍammah* on the *hā'* + *qaṣr* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Rawḥ.
- **Ishāq** – he reads with a *ḍammah* on the *hā'* + *tawassuṭ* of *madd munfaṣil* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Idrīs.

أَمْرٌ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصْرَى ط

The Farsh

Ruways diverges from his basis and enunciates the word with a *tā' al-khiṭāb*, as demonstrated in, as in *أَمْرٌ تَقُولُونَ*, as opposed to reading it with a *yā' al-ghayb*, as in *أَمْرٌ يَقُولُونَ*. As for the remaining *qurrā'*, Rawḥ, Abū Ja'far and Khalaf, they exhibit divergent readings of the word. Abū Ja'far and Rawḥ opt for reading it with a *yā' al-ghayb*, whereas Khalaf reads it with a *tā' khiṭāb*.³⁴⁹

The Sequence

- **Ibn Wardān** – he reads with a *yā' al-ghayb* + *fath* of the *dhawāt al-rā'*. Joining him in this reading is Ibn Jammāz and Rawḥ.
- **Ruways** – he reads with a *tā' al-khiṭāb* + *fath* of the *dhawāt al-rā'*.
- **Ishāq** – he reads with a *tā' al-khiṭāb* + *imālah* of the *dhawāt al-rā'*. Joining him in this reading is Idrīs.

قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْرَ اللَّهِ ط

The Sequence

- **Ibn Wardān** – he reads with *tas-hīl* of the second *hamzah* + *taḥqīq* with *idkhāl* of the first *hamzah* + *ṣilah* of the *mīm al-jam'*. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *tas-hīl* of the second *hamzah* + *taḥqīq* of the first *hamzah* without *idkhāl* + *iskān* of the *mīm al-jam'*.
- **Rawḥ** – he reads with *taḥqīq* of both *hamzahs* without *idkhāl* + *iskān* of the *mīm al-jam'*. Joining him in this reading is Khalaf.

³⁴⁹ **Textual evidence:** Ibn al-Jazarī states in distich 69:

{خَطَابٌ - وَقِيلَ وَمِنْ حَلَا}

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ ط وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ء وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

The Sequence

- **Ibn Wardān** – he reads with *ṣilah* of the *mīm al-jam*‘. Joining him in this reading is Ibn Jammāz.
- **Ruways** – he reads with *iskān* of the *mīm al-jam*‘. Joining him in this reading is Rawḥ and Khalaf.

إجازة الكتاب

الحمد لله رب العالمين ، وأصلي وأسلم على صفوة الأنبياء والمرسلين ، سيّد القراء وإمام المجوّدين ،

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أما بعد : فيقول العبد الفقير إلى الهادي ، المحتاج إلى رحمة الباري

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فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة :

فقد دَرَسَ / دَرَسَتْ الكتاب :

الْبُدُورُ الْمُنِيَّةُ بِتَلْخِيصِ فَوَائِدِ الْأَيُّوبِيَّةِ عَلَى دُرَّةِ الْمُنِيَّةِ -- فَأَجْرَتْهُ / فَأَجْرَتْهَا بِالْكِتَابِ.

التوقيع :

قَدْ خُصَّتِ الْأُمَّةُ بِالْإِسْنَادِ وَهِيَ مِنَ الزَّيْنِ بِإِلَّا تَزَكَاةٍ

إِلَيْهِمْ سِرًّا جَمِيلًا شَامِلًا
مُصَلِّيًا عَلَى الَّذِي هُوَ دَانَا
وَالِهِ وَصَلِّ عَلَيْهِ الْأَعْيَانِ
بِعَوْنِ رَبِّنَا مُفِيضِ التَّعَمُّنَةِ
نَاطِمَتُهُ وَأَغْفِرْ لَهُ الْقَبَائِحَ
وَالِهِ وَصَلِّ عَلَيْهِ الْأَمَاجِدِ

قَالَ مُحَمَّدٌ رِيَّاضُ سَائِلًا
حَمْدًا لِمَنْ يَفْضُلُهُ وَالْآنَا
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَا تَمَامُ التَّحْفَةِ
فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدِ

وقال محمد مرياض بن أمشلا:

عَلَيَّ أَنَّهُ تَبَقَّى وَتَفُنِّي أَنَا مِلِّي
لِكَاتِبِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَبَقِي خُطُوبِي مُدَّةَ بَعْدِ مَوْتِي
فَيَا نَاطِرًا فِيهَا سَلِّ اللَّهُ رَحْمَةً