

أنوار القلوب

بِمَا قَرَأْنَا مِنَ الطَّيِّبَاتِ

علو شيخنا أيوب

ENLIGHTENED HEARTS

Instruction of Qari Ayyub for Reading via the Tayyibah

M. Saleem Gaibie

Volume One

أَنْوَارُ الْقُلُوبِ

بِمَا قَرَأْنَا مِنَ الطَّيِّبَةِ

عَلَى شَيْخِنَا أَيُّوبَ

Volume 1

Imam Mālik رحمته الله said:

الْقِرَاءَةُ سُنَّةٌ تُؤْخَذُ مِنْ أَفْوَاهِ الرِّجَالِ، فَكُنْ مُتَّبِعًا
وَلَا تَكُنْ مُبْتَدِعًا.

Recitation is a practice grasped from the mouths of men, so be a follower (of these men), and do not be an innovator.

– *Jāmi‘ al-Bayān*: 42.

Imam Ibn al-Jazarī رحمته الله said:

فَإِنَّمَا نَحْنُ مُتَّبِعُونَ لَا مُبْتَدِعُونَ

We are merely followers (of our preceding experts), not innovators (in recitation).

– *al-Nashr*: 1/252.

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Foreword

After completing a commentary on the *uṣūl* of *al-Ṭayyibah*, I felt it necessary to compile a treatise regarding the *taḥrīrāt* of *al-Ṭayyibah* as a guide for students and teachers of the Major 10 *Qirā'āt*. The amount of additional *awjuh* allowed via *al-Ṭayyibah* are overwhelming and perplexing to its student. Additionally, the numerous contrasting views between the *awjuh* allowed, or prevented, by the various *taḥrīrāt* of *al-Ṭayyibah* only compounds the confusion. Hopefully, this work may act as a guide for students and teachers alike.

While this work considers the various schools and approaches to *taḥrīrāt*, its function is to record what we grasped from our teacher, Qārī Ayyūb Ishāq, whilst comparing it to other schools of *taḥrīrāt*. It differs from the conventional books of *taḥrīrāt* that present a rule, which may occasionally be followed by an example of how to apply the rule. Instead, this book introduces *taḥrīrāt* in a more practical way by citing the verse of the Qur'ān and subsequently discussing the various *taḥrīrāt* in that verse.

After a verse is mentioned, there will be three basic headings comprising three different discussions: (1) the *Qirā'āt* in the verse, (2) the *Ziyādāt* of the *Ṭayyibah* and the (3) *Taḥrīrāt*. At times the *Qirā'āt* and *Ziyādāt* are mentioned together due to their discussions being interlinked; occasionally, the *Ziyādāt* and the *Taḥrīrāt* are also mentioned together.

When details regarding the *Ṭuruq* are discussed, I will insert a diagram of the *Ṭuruq/taḥrīrāt* so that the student may easily picture the differences being discussed. These diagrams will not be repeated throughout the book. Instead, the student should try to grasp/memorise these *Ṭuruq* and their differences from these diagrams at their first appearance for when they appear in later discussions.

At the end of the *juz*, the major *Taḥrīrāt* applied in that *juz* will be recapped in the form of diagrams for the student to revise and as a quick reference.

Ideally, this book should be used by the student when he/she prepares their work for the teacher, so they are familiar with the *taḥrīrāt* before reading it to the teacher. Furthermore, the practical application of these *taḥrīrāt* when combining the 10 *Qirāʾāt* will enhance their grasp of these *taḥrīrāt*; only with repeated application of these *taḥrīrāt* over a period of time will the student become competent in it. The student should attempt to analyze the differences between the various schools of *taḥrīrāt* while reading it to the teacher; this will give the student better insight into the *taḥrīrāt*.

Anyone who has studied *taḥrīrāt* knows that the science is complex and intricate, containing many subtleties. I have worked in close collaboration with my teacher, Qārī Ayyūb, to present his practices as accurately as possible. Any oversights and flaws are due to my own shortcomings.

I thank my students for assisting in the editing process and for their valuable suggestions during the compilation of this work: ‘Abd al-Raḥmān Davids, ‘Abd Allah Petersen, Ibrāhīm Darries, Ijāz Muqaddam, Kāshif Isaacs, Luqmān Ben, Muḥammad ‘Alawī Alexander, Muḥammad Craig, Munawwar Harneker and Zubayr Mohamed.

Introduction

Definition

The literal meaning of *taḥrīrāt* is redaction. The technical meaning is the endeavour to restrict the generalisations of a text, whether it is in relation to a Reading (*Qirā'ah*), a Transmission (*Riwāyah*) or a path of transmission (*Ṭarīq*).

Others have also defined it as the prevention of certain ways of recitation (*awjuh*) which the apparent glance of a text may allow.¹

The Different Schools of Taḥrīrāt

- *Madrasat al-Riwāyah* (the school of transmission) – those who transmit what they have acquired from their teachers before them.
- A sub-category to this school is those who adhere to the *taḥrīrāt* outlined by Ibn al-Jazarī in his *Nashr* and his other works.
- *Madrasat al-Dirāyah* (the school of theory) – in addition to transmitting what they have acquired, they consult the source-texts of *al-Nashr* and prevent – as well as add – *awjuh* based upon what is documented in these source-texts.

¹ *Naqd al-Imāmayn al-Azmīrī wa al-Mutawallī fī Taḥrīrātihimā 'al al-Ṭayyibah*: 24. See also the introduction to *al-Rawḍ al-Naḍīr*: 51.

Brief History of the *Taḥrīrāt al-Ṭayyibah*

From Ibn al-Jazarī until ‘Alī al-Manṣūrī

The first person to write on *taḥrīrāt* of *al-Ṭayyibah* was Ibn al-Jazarī (d. 833/1429) himself,² imposing restrictions to certain generalisations in his *Nashr* and its abridgement, *Taqrīb al-Nashr*.³ He also clarified many *awjuh* in *al-Masā’il al-Tibrīziyyah*.⁴ The fraternity of reciters after Ibn al-Jazarī relied upon his restrictions, along with what was compiled by his students, like al-Nuwayrī (d. 857/1453), ‘Uthmān al-Nāshirī (848/1444) and Ṭāhir ibn ‘Arab (was alive in 857/1453). The later generations, like Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī (d. 950/1543) and Sulṭān al-Mazzāhī (d. 1075/1665), did the same in their works, grasping from those before them.

Sheikh ‘Alī al-Manṣūrī (d. 1134/1722) was the first to compile a book on *taḥrīrāt* for the entire *Ṭayyibah*, named *Taḥrīr al-Ṭuruq wa al-Riwāyāt*. He based his book primarily on what he read to his teachers, *al-Nashr* of Ibn al-Jazarī, *Mafqūd al-Nashr*⁵ and *al-Masā’il al-Tibrīziyyah*.

This compilation of al-Manṣūrī became the standard upon which the fraternity of reciters relied upon and consulted. Later writers on *taḥrīrāt* followed a similar methodology to that of al-Manṣūrī. They include Sālim al-Nabtī (still alive in 1229/1814), Muṣṭafā al-Mīhī (was alive in 1229/1814), ‘Abd al-Raḥmān al-Ujhūrī (d. 1198/1784), Ibrāhīm al-‘Ubaydī (was alive in 1237/1822), al-Ṭabbākh (was alive in

² Therefore, Sheikh Ibrāhīm al-Samannūdī suggesting that Sheikh Shiḥādhah al-Yamanī was the first to write on *taḥrīrāt* is inaccurate. See *Badr al-Munīr*: line 13; *Jāmi’ al-Khayrāt*: 486.

³ Sometimes, these restrictions are mentioned in *al-Ṭayyibah* itself, like *idghām kabīr* for Abū ‘Amr al-Baṣrī being restricted to *qaṣr* in *madd munfaṣil* and with *ibdāl* in the *hamzah*. Refer to line 123 of *al-Ṭayyibah*.

⁴ In this work, Ibn al-Jazarī answers 41 questions sent to him from Tabriz, in Iran, regarding *Qirā’āt*, *Rasm*, *‘Add al-Fawāṣil*, etc.

⁵ There is difference of opinion as to who authored this work. Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī attributes it to al-Nāshirī while Sheikh ‘Alī ibn Sa’d al-Ghāmīdī suggests that it was written by Ṭāhir ibn ‘Arab. See *Taḥrīrāt Ibn al-Jazarī*: 22.

1205/1791), al-Abyārī (was alive in 1250/1834), al-Mutawallī (d. 1313/1895) initially, and al-Khalījī (d. 1389/1969). The differences between all these *taḥrīrāt* are slight and subtle. Muḥammad ‘Abd al-Raḥmān al-Khalījī (d. 1389/1969) seems to be the last proponent of this school.

Subsequent to al-Manṣūrī

The student of al-Manṣūrī, Sheikh Yūsuf Afandī Zādah (d. 1167/1754), wrote on *taḥrīrāt*, adhering to what he described as “*bi al-‘azā’im lā bi al-rukhaṣ*” (adhering to that which is resolute and not that which is [merely] permitted). Thus, he left out many *awjuh* which he deemed to be transmitted by a minority or “weak” according to his estimation. He omitted:

- *Hā’ al-sakt* on the likes of *العَالِيَيْنَ*.
- *Sakt* on the letters of *madd* for Ḥamzah.
- *Ghunnah* during *idghām* into the *lām* and the *rā’*.
- *Idghām kabīr* into the likes of *فِيهِ هُدًى* for Ya’qūb.

In this approach, he omitted many *awjuh* which were previously allowed and read by the likes of Sheikh al-Manṣūrī and those before him.

Sheikh al-Izmīrī (d. 1155/1742) adopted the precedent of his teacher, Sheikh Zādah, in addition to extensive consultation of the source-texts of *al-Nashr*,⁶ along with Ibn al-Jazarī’s explanation regarding the *awjuh* and his detailing of the *Ṭuruq*.⁷

Due to this unprecedented methodology to those before him, al-Izmīrī’s *taḥrīrāt* was disparately different to his predecessors. His methodology was adopted by those after him, like Sayyid Hāshim (was still alive in 1179/1765), and eventually Sheikh al-

⁶ Though Sheikh al-Izmīrī extensively reverted to the source-texts of *al-Nashr*, he did not have 13 of them i.e. he only had about two-thirds of the source-texts. See *Naqd al-Manhaj al-Imāmayn: al-Azmīrī wa al-Mutawallī*: 40. Similarly, Sheikh al-Mutawallī, an adherent to this particular methodology, did not have *al-Kāmil* at his disposal, amongst other source-texts.

⁷ One will notice the inconsistency in this methodology in that at times he gives precedence to the source-texts, and at other times, precedence to Ibn al-Jazarī’s explanation and expertise, without due reason.

Mutawallī who was a great proponent to this novel approach, in spite of him differing with Sheikh al-Izmīrī in a number places. He authored a few works on *tahrīrāt*, his most renowned being *Fath al-Karīm* and its commentary, *al-Rawḍ al-Naḍīr*. Moreover, they claimed that this methodology was more precise than those before them.⁸ Later experts affected by Sheikh al-Mutawallī, adopting his methodology, included Sheikh ‘Alī al-Ḍabbā’ (d. 1380/1961), Sheikh al-Zayyāt (d. 1424/2003), Sheikh ‘Āmir al-Sayyid ‘Uthmān (d. 1408/1988), Sheikh Ibrāhīm al-Samannūdī (d. 1429/2008), ‘Abd al-Rāziq Ibrāhīm (d. 1429/2008), Muḥammad Ibrāhīm Sālim (d. 1430/2009), amongst others.

⁸ For example, Sheikh ‘Abd al-‘Azīz al-Zayyāt says about the *Tahrīrāt* of Sheikh al-Mutawallī:

فَتَّخِرِيهِ قَدْ زَادَ بَحْثًا وَدَقَّةً	3	عَلَى كُلِّ تَحْرِيرٍ لَطِيْفَةٌ جَلِيَّةٌ
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See *Tanqīḥ Fath al-Karīm*: line 3.

See also Jamāl al-Dīn Sharaf’s introduction to *Tahrīr al-Ṭuruq wa al-Riwāyāt* of al-Manṣūrī.

Cursory Glance at Works on *Taḥrīrāt* of the *Ṭayyibah*⁹

- Ibn al-Jazarī (d. 833/1429) – in his *Nashr* and *Masā'il al-Tibrīziyyah*.
- Abū al-Qāsim al-Nuwayrī (d. 857/1453) – he explains certain *awjuh* in his commentary on *al-Nashr*.
- ‘Abd al-Raḥmān al-Yamanī (d. 1050/1640).
- ‘Alī al-Manṣūrī (d. 1134/1722) – the first to write *Taḥrīrāt* for the entire *Ṭayyibah*.
- Yūsuf Afandī Zādah (d. 1167/1754) – he wrote *al-Ṭilāf fī Wujūh al-Khilāf*.
- Muṣṭafā al-Izmīrī (d. 1155/1742) – his most famous works are *‘Umdat al-‘Irfān* and its commentary, *Badā’i’ al-Burhān fī Sharḥ ‘Umdat al-‘Irfān*.
- ‘Abd al-Fattāḥ al-Bālawī (was alive in 1173/1760) – he abridged al-Izmīrī’s work and named it *Zubdat al-‘Irfān*.
- ‘Abd al-Raḥmān al-Ujhūrī (d. 1198/1784).
- Sālīm al-Nabtītī (was alive in 1229/1814).
- Al-Ṭabbākh (was alive in 1205/1791), a student of al-Nabtītī – he wrote *Hibat al-Mannān fī Taḥrīr Awjuh al-Qur’ān*.
- Muṣṭafā al-Mīhī (was alive in 1229/1814), a student of al-Nabtītī – he wrote *Faṭḥ al-Karīm al-Raḥmān fī Taḥrīr Awjuh al-Qur’ān*.
- Ibrāhīm al-‘Ubaydī (was alive in 1237/1822), a student of ‘Abd al-Raḥmān al-Ujhūrī (d. 1198/1784) – he wrote *al-Taḥārīr al-Muntakhabah*.
- Aḥmad Sharaf al-Abyārī (was alive in 1250/1834) – he wrote *Ghayth al-Raḥmān Sharḥ Hibat al-Mannān*.

⁹ Many wrote on *Taḥrīrāt* of *al-Shāṭibīyyah*: Shihādah al-Yamanī, Sulṭān al-Mazzāhī, Muḥammad al-Baqarī, al-Ṣafāqūsī, and many others. This list mainly considers *taḥrīrāt* of *al-Ṭayyibah*.

- ‘Abd al-Raḥmān ibn Ḥilmī al-Shimnawī (was alive in 1312/1894) – he compiled diagrammatic notes on the *Umdat al-‘Irfān* of al-Izmīrī.
- Muḥammad al-Mutawallī (d. 1313/1895) – he wrote *Fath al-Karīm* and *al-Rawḍ al-Naḍīr*.
- ‘Uthmān al-Sintāwī (was alive in 1320/1902) he wrote *al-Nafā’is al-Muṭarribah fī Taḥrīr al-Ṭayyibah*.
- Muḥammad Hilālī al-Abyārī (d. 1343/1925), a student of Aḥmad Sharaf al-Abyārī – he wrote *Tuḥfat Ulī al-Albāb bi Sharḥ Ināyat al-Ṭullāb*.
- ‘Alī al-Ḍabbā‘ (d. 1380/1961) – he wrote a commentary on the *Fath al-Karīm* of al-Mutawallī.
- Muḥammad ‘Abd al-Raḥmān al-Khalījī (d. 1389/1969) – he wrote *Ḥall al-Mushkilāt* on the *Ṣughrā* and *Muṭarrib al-Taḥrīr* on the *Kubrā*.
- ‘Āmir al-Sayyid ‘Uthmān (d. 1408/1988) – he wrote *Fath al-Qadīr Sharḥ Tanqīḥ al-Taḥrīr*.
- Aḥmad ‘Abd al-‘Azīz al-Zayyāt (d. 1424/2003) – he wrote *Sharḥ Tanqīḥ Fath al-Karīm fī Taḥrīr Awjuh al-Qur’ān al-‘Aṭḥīm*.
- Ibrāhīm al-Samannūdī (d. 1429/2008) – he wrote a few works on *Taḥrīrāt*, the *Ṣughrā* and the *Kubrā*. On the *Kubrā*, he wrote *al-Durr al-Naṭḥīm fī Taḥrīr Awjuh al-Qur’ān al-‘Aṭḥīm*.
- Muḥammad Jābir al-Miṣrī (d. 1390/1970), a student of al-Zayyāt – he wrote *Qawā‘id al-Taḥrīr*.
- ‘Abd al-Rāzīq ‘Alī Ibrāhīm Mūsā (d. 1429/2008) – he wrote *Tadrīb al-Ṭalabah alā Taḥrīr al-Ṭayyibah*.
- Muḥammad Ibrāhīm Sālīm (d. 1430/2009), a student of al-Zayyāt – he wrote *Farīdat al-Dahr*.

Contextualising the *Taḥrīrāt* of Qārī Ayyūb within Other Practices

To appreciate where the practice of Qārī Ayyūb fits in within other practices of *taḥrīrāt*, it is essential that one firstly understands the methodology and approaches of other practices. There are three dominant *taḥrīrāt* being utilised currently:¹⁰

- 1) *Muqarrib al-Taḥrīr* of Sheikh Muḥammad ‘Abd al-Raḥmān al-Khalījī – this seems to be the last proponent of the school of Sheikh ‘Alī al-Manṣūrī. Recently, teachers like Sheikh Anwar al-Ṣubḥī have revised, abridged and simplified the *taḥrīrāt* of Sheikh al-Khalījī.
- 2) *Tanqīḥ Faṭḥ al-Karīm* – this compilation of Sheikh al-Zayyāt is an extension and continuation of Sheikh al-Mutawallī’s school. It revised the original *taḥrīrāt* of Sheikh al-Mutawallī, *Faṭḥ al-Karīm*, hence the name, “*Tanqīḥ*” (a revision) of *Faṭḥ al-Karīm*. Al-Zayyāt also wrote a commentary on this poem which has been edited by Sheikh Yāsir al-Mazrū‘ī and Sheikh Muḥammad Tamīm al-Zu‘bī, amongst others.

While other teachers also compiled their own *taḥrīrāt* on that of al-Mutawallī’s *Faṭḥ al-Karīm*, like *Faṭḥ al-Qadīr* of Sheikh ‘Āmir al-Sayyid ‘Uthmān and *Badr al-Munīr* of Sheikh Ibrāhīm al-Samannūdī, the *Tanqīḥ Faṭḥ al-Karīm* of al-Zayyāt seems to have attained the most popularity

¹⁰ These three dominant practices are what I have come across when perusing various works on *taḥrīrāt*.

Sheikh Khālid Abu al-Jūd has divided the practices of *taḥrīrāt* into five:

- 1) Those who adhere to *al-Nashr*.
- 2) Those who reference the source-texts while depending on *al-Nashr* if they do not find the requisite details in the source-texts.
- 3) Those who reference the source-texts with adherence to it, even if it contradicts *al-Nashr*.
- 4) Those who practise upon the fluctuation of the *mudūd* (*marātib al-mudūd*) and not the preference of Imam al-Shāṭibī and Ibn al-Jazarī in giving equivalence to the *mudūd*.
- 5) Affirming certain *awjuh* which are documented in the source-texts, even if they are not found in *al-Nashr*.

Sheikh Abu al-Jūd concludes that the most precise *taḥrīrāt* is that of Imam Mutawallī and that most of the *mashāyikh* have adopted it. See *al-Rawḍ al-Naḍīr*: 66.

amongst later generations. The author of *Farīdat al-Dahr* extensively depends on the *taḥrīrāt* of Sheikh al-Zayyāt.

- 3) The *taḥrīrāt* of Ibn al-Jazarī – this school purports to adopt the *taḥrīrāt* established by Ibn al-Jazarī in his *Nashr*, his *Taqrīb* and his other written works like the *Masā'il Tibrīziyyah*, since this was the *taḥrīrāt* documented by Ibn al-Jazarī himself and adopted by his students as well as the earliest generations succeeding him.¹¹ Current Qurrā' – teachers of *Qirā'āt* – who adhere to this school include Sheikh Īhāb Fikrī, Sheikh 'Alī ibn Sa'd al-Ghāmīdī and Sheikh Aḥmad al-Khalafī, each of them authoring independent works in this science.¹²

The *taḥrīrāt* of Qārī Ayyūb adheres to the third school, depending on Ibn al-Jazarī's guidance and restrictions pertaining to the *awjuh* of *al-Ṭayyibah*. There are a few reasons for the adherence to this school:

- 1) There are *awjuh* that Ibn al-Jazarī mentions in his *Nashr* that are not found in any of the source-texts, yet they are practically applied by all the varying schools of *taḥrīrāt* e.g. *idrāj* for Khalaf from Ḥamzah.¹³
- 2) Ibn al-Jazarī mentions *awjuh* in *al-Nashr* for a specific book, but the *wajh* mentioned is not found in the book e.g. *madd al-tabrī'ah* for Ḥamzah via the *Mustanīr* of Ibn Siwār.¹⁴

¹¹ *Taḥrīrāt Ibn al-Jazarī* by Sheikh 'Alī al-Ghāmīdī: 6.

¹² Sheikh 'Alī al-Ghāmīdī wrote a prose which is named *Taḥrīrāt Ibn al-Jazarī*, as well as a poem which he named *Maṭla' al-Fajr*. Sheikh Aḥmad Khalafī wrote a poem, *Nashr al-Bishr fī Taḥrīrāt Ṭayyibat al-Nashr*, with a commentary on it named *Shadhḍh al-Ṭr*.

¹³ The *wajh* of *idrāj* (no *sakt*) for Khalaf from Ḥamzah is not found in any of the source-texts that Ibn al-Jazarī utilised for the transmission of this *Riwayah*, yet it is a *wajh* applied by all the schools of *taḥrīrāt*.

Strangely, some schools have many restrictions regarding this application despite it not being drawn from any specific books.

¹⁴ Ibn al-Jazarī cites the *Mustanīr* as one of the core-texts for *madd al-tabrī'ah*, but all the present copies of the *Mustanīr* do not mention *madd al-tabrī'ah* for Ḥamzah. Al-Izmīrī related that he checked many copies of the *Mustanīr* and did not find *madd al-tabrī'ah* mentioned in any of them, except for one copy that relates it via Ibn Sa'dān from Sulaym. See *al-Badā'ī' al-Burhān*: 19-20.

- 3) There are *awjuh* mentioned in the source-texts that Ibn al-Jazarī has not included in his *Nashr* e.g. *fath* in *شَاءَ* and *جَاءَ* for the *Riwāyah* of Hishām (via the *Tarīq* of al-Dājūnī) is documented in *al-Kāfi* of Ibn Shurayḥ for him, but not mentioned in *al-Nashr*.¹⁵

One notices that in this methodology, preference is always given to Ibn al-Jazarī, since we are ultimately reading according to his book, *al-Ṭayyibah*. The other schools would selectively – as well as inconsistently – give preference to source-texts on occasion and at other times to what is documented in *al-Nashr*, as can be seen in the given examples.

At times, the *tahrīrāt* are in clear conflict with what Ibn al-Jazarī mentions in *al-Nashr*. For example, he relates that none of the *Ṭuruq* will allow *taḥqīq* (without *sakt*) during *waqf* on the *lām al-taʿrīf* (وَالْأُنْسَانِ, etc.) for Ḥamzah.¹⁶ Yet, Sheikh al-Mutawallī and his followers, like Sheikh al-Zayyāt and Sheikh Muḥammad Ibrāhīm Muḥammad Sālim – the author of *Farīdat al-Dahr* – will allow it.

Some schools discard *awjuh* which they regard as “weak” e.g. the *hāʾ al-sakt* for Yaʿqūb, *ghunnah* in the *lām* and the *rāʾ*, *sakt* on the letters of *madd* for Ḥamzah, *idghām kabīr* for Yaʿqūb. Qārī Ayyūb will give these applications due consideration because Ibn al-Jazarī repeatedly documents them in different works: his *Nashr*, his *Taqrīb al-Nashr* and his *Ṭayyibah*. If these *awjuh* were “weak”, doubtful or if there was uncertainty regarding them, Ibn al-Jazarī would not record them on three

Bear in mind that the canonical transmission of the *Qirāʾah* of Ḥamzah is via Khalaf and Khallād from Sulaym, and not via Ibn Saʿdān. All schools apply *madd al-tabrīʾah* via the *Mustanīr* despite it not being found in the *Mustanīr*, relying on what Ibn al-Jazarī relates in his *Nashr*.

¹⁵ In spite of *al-Kāfi* being used as a source-text for the *Riwāyah* of Hishām (via al-Dājūnī), Ibn al-Jazarī does not relate *fath* in *شَاءَ* and *جَاءَ* via *al-Kāfi* for Hishām (from al-Dājūnī) in *al-Nashr*; even though *fath* is documented for him in *al-Kāfi*. *Al-Nashr*: 1/363-364, 468, 2/60. See also *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ʿAbd al-ʿAzīz Maṣṣūr: 403-422.

The schools of al-Izmīrī, al-Mutawallī and their followers will give preference to what is documented in *al-Kāfi* even though Ibn al-Jazarī has not included these differences from *al-Kāfi* in his *Nashr*.

¹⁶ *Al-Nashr*: 1/427, 486.

separate occasions in three independent books. The fact that he repeatedly records these *awjuh* is surely indicative that they are resolute. Additionally, the subsequent generations applied these *awjuh* when reading via *al-Tayyibah*.

Sūrat al-Fātiḥah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ziyādāt al-Ṭayyibah:

- Via *al-Durrah*, Ya‘qūb applies *waqf* like Ḥafṣ and the remaining Qurrā’. Via *al-Ṭayyibah*, he additionally stops with *hā’ sakt* on الْعَالَمِينَ.¹⁷

Isti‘ādḥah, Basmalah and the Takbīr

Teachers do not have any specific practice regarding the *takbīr* at the start of Sūrat al-Fātiḥah or at the start of every *sūrah*. However, since it is mentioned at the start of *Badā’i’ al-Burhān* and *al-Rawḍ al-Naḍīr*, some have given due attention to it.¹⁸

Takbīr ‘Āmm

Ibn al-Jazarī relates *takbīr ‘āmm* for all the Qurrā’ in his *Nashr*, *Taqrīb* and *Ṭayyibah*. He attributes *takbīr ‘āmm* to Abū al-Qāsim al-Hudhalī and Abu al-‘Alā’ al-Hamadhānī. (Note that he does not attribute it to their books i.e. *al-Kāmil* of al-Hudhalī or the *Ghāyat al-Ikhtisār* of al-Hamadhānī). *Takbīr ‘āmm* is not mentioned in *Ghāyat al-Ikhtisār* at all. Al-Hudhalī incorrectly attributes it to Abū al-Faḍl al-Khuzā‘ī¹⁹, who relates it from Abū ‘Alī Ibn Ḥabash al-Dīnawarī. However, in *al-Muntahā* of Abū al-Faḍl al-Khuzā‘ī, *takbīr* is only transmitted – from Ibn Ḥabash – by the *suwar al-khatm* for all the Qurrā’ i.e. *takbīr khāṣṣ*. This is exactly what Abū Ma‘shar al-Ṭabarī relates from Ibn Ḥabash. Abū al-Karam al-Shahrazūrī also relates *takbīr khāṣṣ* for all the Qurrā’ via Ibn Ḥabash. The transmission of *takbīr khāṣṣ* is related from Ibn Ḥabash from al-Dānī as well as Ibn al-Jundī. Therefore, applying

¹⁷ *Ṭayyibat al-Nashr*: line 362.

نَحْوِ أَلَيْ هُنَّ، وَالْبَعْضُ نَقْلٌ	362	بِنَحْوِ عَالَمِينَ مُؤْفُونَ وَقَوْلٌ
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¹⁸ *Farīdat al-Dahr*: 1/5; *Al-Kunūz al-Thamīnah*: 1/4.

¹⁹ Abū al-Qāsim al-Hudhalī transmits from Abū al-Faḍl al-Khuzā‘ī via one link: Abū al-Muṭḥaffar ‘Abd Allah ibn Shabīb. See *Sharḥ Tanqīḥ Fatḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 167.

tabkīr ʿāmm via *al-Kāmil* of al-Hudhālī would be inaccurate – or at least isolated – since it contradicts all other transmissions from Ibn Ḥabash i.e. al-Hudhālī is the only one who relates *tabkīr ʿāmm* from Ibn Ḥabash while others transmit *tabkīr khāṣṣ* from him.

Thus, when *tabkīr ʿāmm* is applied by Qārī Ayyūb, it is made because it is the *ikhtiyār* of Ibn al-Jazarī; he relates it in his *Nashr*, in his *Taqrīb* as well as in his *Ṭayyibah*. It is not made due to it being in the *Ghāyat al-Ikhtisār* or in *al-Kāmil* because as mentioned previously, it is not found in the former and its mention in the latter is isolated, and most likely inaccurate. Therefore, there are no restrictions applied to *tabkīr ʿāmm* since it is the *ikhtiyār* of Ibn al-Jazarī. This is how al-Manṣūrī and his school treated it as well.²⁰ In contrast, the likes of al-Izmīrī, al-Mutawallī, al-Zayyāt, Muḥammad Sālim and others, have mentioned many restrictions to *tabkīr ʿāmm*, considering it to be transmitted from the *Ghāyat al-Ikhtisār* and *al-Kāmil*.²¹

The *awjuh* when reciting the *istiʿādah*, the *basmalah*, the *tabkīr* and the start of Sūrah al-Fātiḥah:

	Istiʿādah	Stop/Join	Tabkīr	Stop/Join	Basmalah	Stop/Join	Sūrah	العالمين
1	Istiʿādah	Stop		Tabkīr	Basmalah	Stop	Sūrah al-Fātiḥah	العالمين
2		Stop				Stop		العالمينه
3		Stop				Join		العالمين
4		Stop				Join		العالمينه
5		Stop	Stop			Stop		العالمين
6		Stop	Stop			Stop		العالمينه
7		Stop	Join			Join		العالمين
8		Stop	Join			Join		العالمينه
9		Stop	Join			Stop		العالمين
10		Stop	Join			Stop		العالمينه
11		Stop	Join			Join		العالمين

²⁰ See the start of *Tahrīr al-Ṭuruq wa al-Riwāyāt* of al-Manṣūrī where he mentions the *awjuh* in general for all the Qurāʾ.

²¹ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 171.

12		Stop		Join		Join		العالمية	
13		Stop	الله وكبّر	Stop		Stop		العالمين	
14		Stop	الله وكبّر	Stop		Join		العالمين	
15		Join				Stop		العالمين	
16		Join				Stop		العالمية	
17		Join				Join		العالمين	
18		Join				Join		العالمية	
19		Join	Takbīr	Stop		Stop		العالمين	
20		Join		Stop		Stop		العالمية	
21		Join		Stop		Join		العالمين	
22		Join		Stop		Join		العالمية	
23		Join		Join		Stop		العالمين	
24		Join		Join		Stop		العالمية	
25		Join		Join		Join		العالمين	
26		Join		Join		Join		العالمية	
27		Join		الله وكبّر	Stop		Stop		العالمين
28		Join		الله وكبّر	Stop		Join		العالمين

Tahrīrāt:

- Al-Khalījī allows all these *awjuh* without any restrictions.²²
- Al-Mutawallī prevents *hā' al-sakt* for Ya'qūb on الغلمين when making *takbīr* because *takbīr āmm* is related from *Ghāyat al-Ikhtiṣār* and *al-Kāmil*, and neither of these books have *hā' al-sakt* on الغلمين.²³
- Qārī Ayyūb, like al-Khalījī, has no restrictions regarding *takbīr āmm*.

²² *Al-Jawāhir al-Khālidah*: 1/262.

²³ According to al-Mutawallī, *hā' al-sakt* is related via the *Mustanīr* of Ibn Siwār, the *Miṣbāḥ* of Abū al-Karam al-Mubārak and the *Ghāyah* of Ibn Mihrān, and none of these books have *takbīr* at the start of every *sūrah*. See *Al-Kunūz al-Thamīnah*: 1/4. Thus, the source-texts for *takbīr* and the source-texts for *hā' al-sakt* are different according to al-Mutawallī, so the two applications will not be read together.

الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٢﴾

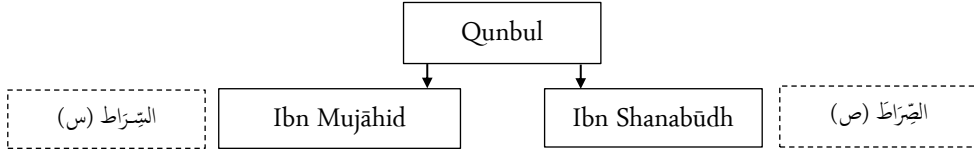
Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, only al-Sūsī has *idghām kabīr*. Via *al-Ṭayyibah*, al-Dūrī Baṣrī also has *idghām kabīr*. Thus, the entire Abū ‘Amr al-Baṣrī – both al-Dūrī Baṣrī and al-Sūsī – have *idghām kabīr* in الرَّحِيمِ مَلِكِ. ²⁴
- Ya‘qūb also has *idghām kabīr* in all the places that Abū ‘Amr al-Baṣrī has *idghām*. ²⁵

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Qunbul reads الصِّرَاطَ with a *sīn*. Via *al-Ṭayyibah*, he additionally reads it with a *ṣād*; the *sīn* is transmitted from Ibn Mujāhid and the *ṣād* is from Ibn Shanabūdh. ²⁶



- Via *al-Shāṭibiyyah*, Khallād reads الصِّرَاطَ with *ishmām*. Via *al-Ṭayyibah*, he reads it without *ishmām* as well. ²⁷

²⁴ *Ṭayyibat al-Nashr*: line 123.

لَكِنْ بَوَّجَهُ الْهَمْزُ وَالْمَدَّ امْتَعَا	123	أَدْغَمَ بِجُلْفِ الدُّورِ وَالسُّوسِيِّ مَعَا
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²⁵ *Ṭayyibat al-Nashr*: line 148.

وَقِيلَ عَنْ يَعْقُوبَ مَا لِلابْنِ الْعَلَا	148	.
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²⁶ *Ṭayyibat al-Nashr*: line 112.

سِرَاطَ زَنْ خُلْفَا عَلَا كَيْفَ وَقَع	112	، السِّرَاطَ مَع . .
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²⁷ *Ṭayyibat al-Nashr*: line 113.

وَفِيهِ وَالثَّانِي، وَذِي اللَّامِ، اخْتَلَفَ	113	وَالصَّادُ كَالرَّايِ صِفًا، الْأَوَّلُ قِيفَ
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صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Qunbul reads صِرَاطَ with a *sīn*. Via *al-Ṭayyibah*, Ibn Mujāhid transmits a *sīn* while Ibn Shanabūdh transmits a *ṣād*. This is applied wherever this word comes in the Qurʾān.
- Via *al-Shāṭibiyyah*, Khallād reads صِرَاطَ without *ishmām*. Via *al-Ṭayyibah*, he additionally reads it with *ishmām*.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ziyādāt al-Ṭayyibah:

- Via *al-Ṭayyibah*, Yaʿqūb additionally stops with *hāʾ al-sakt* on الضَّالِّينَ.

Between Sūrat al-Fātiḥah and Sūrat al-Baqarah for Khalaf al-ʿĀshir

Via *al-Durrah* and *al-Taḥbīr*, Khalaf al-ʿĀshir has *wasl* between two *sūrahs*. Via *al-Ṭayyibah*, *sakt* between two *sūrahs* is also transmitted for the entire Khalaf al-ʿĀshir.²⁸ Al-Izmīrī and al-Mutawallī restrict *sakt* to Ishāq from Khalaf al-ʿĀshir.²⁹ This restriction to Ishāq is because from all the source texts utilised for the *Qirāʾah* of Khalaf al-ʿĀshir, *al-Irshād* of Abū al-ʿIzz is the only book which has *sakt* for him; and *al-Irshād* only has the transmission of Ishāq, not Idrīs. Other books which relate *sakt* are *al-Jāmiʿ* of al-Fārisī and *al-Kanz* of Ibn al-Wajīh al-Wāsiṭī; both do not have the transmission of Idrīs.³⁰ Al-Khalījī³¹, as well as Qārī Ayyūb, applies it for the entire Khalaf al-ʿĀshir since this is what Ibn al-Jazarī explicitly relates in his *Nashr*, in his

²⁸ *Al-Nashr*: 1/259; *Ṭayyibat al-Nashr*: lines 107-108.

وَعَنْ خَلْفٍ	،	.	.	107	.	.	.
.	.	.	.	108	.	.	فَأَسْكُتُ وَصِلْ،

²⁹ *Badāʾiʿ al-Burhān*: 16-17; *al-Rawḍ al-Naḍīr*: 176.

³⁰ See *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 234.

³¹ *Muqarrib al-Taḥrīr*: 82.

Taqrib and in *al-Ṭayyibah*. Thus, this is the *ikhtiyār* of Ibn al-Jazarī or else he would not have attributed it to the entire Khalaf al-‘Āshir three times in three different works.³²

The following *awjuh* will be read between Sūrat al-Fātiḥah and Sūrat al-Baqarah:

1	عَلَيْهِمْ	Sūrat al-Fātiḥah	Stop			Basmalah	Sūrah al-Baqarah	ي:ج، ح،ك، ن،ر، خلف		
2	عَلَيْهِمْ		Stop					Join	ي:ج، ح،ك، ن،ر، خلف	
3	عَلَيْهِمْ		Stop	Takbīr	Stop			Stop	ي:ج، ح،ك، ن،ر، خلف	
4	عَلَيْهِمْ		Stop		Stop			Join	ي:ج، ح،ك، ن،ر، خلف	
5	عَلَيْهِمْ		Stop		Join			Stop	ي:ج، ح،ك، ن،ر، خلف	
6	عَلَيْهِمْ		Stop		Join			Join	ي:ج، ح،ك، ن،ر، خلف	
7	عَلَيْهِمْ		Join					Join	ي:ج، ح،ك، ن،ر، خلف	
8	عَلَيْهِمْ		Join		Takbīr			Join	Join	ي:ج، ح،ك، ن،ر، خلف
9	عَلَيْهِمْ		Sakt					ح:ج، ك، خلف		
10	عَلَيْهِمْ		Waṣl					ح:ج، ك، خلف		

³² See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 241.

11	عَلَيْهِمْ		Stop			Basmalah	Stop	Sūrah al-Baqarah	ب: د	
12	عَلَيْهِمْ		Stop				Stop		ث	
13	عَلَيْهِمْ		Stop				Join		ب: د	
14	عَلَيْهِمْ		Stop				Join		ث	
15	عَلَيْهِمْ	Stop	Takbīr	Stop	Stop		Stop		ب: د	
16	عَلَيْهِمْ	Stop		Stop	Stop		Stop		ث	
17	عَلَيْهِمْ	Stop		Stop	Stop		Join		ب: د	
18	عَلَيْهِمْ	Stop		Stop	Stop		Join		ث	
19	عَلَيْهِمْ	Stop		Join	Join		Stop		ب: د	
20	عَلَيْهِمْ	Stop		Join	Join		Stop		ث	
21	عَلَيْهِمْ	Stop		Join	Join		Join		ب: د	
22	عَلَيْهِمْ	Stop		Join	Join		Join		ث	
23	عَلَيْهِمْ	Join			Join		Join		ب: د	
24	عَلَيْهِمْ	Join			Join		Join		ث	
25	عَلَيْهِمْ	Join	Takbīr	Join	Join		Join		ب: د	
26	عَلَيْهِمْ	Join		Join	Join		Join		ث	
27	عَلَيْهِمْ	Stop			Stop		Stop		ف: ظ	
28	عَلَيْهِمْ	Stop			Stop		Join		ف: ظ	
29	عَلَيْهِمْ	Stop			Stop		Join		ف (تسهيل)	
30	عَلَيْهِمْ	Stop	Takbīr	Stop	Stop		Stop		ف: ظ	
31	عَلَيْهِمْ	Stop		Stop	Stop		Join		ف: ظ	
32	عَلَيْهِمْ	Stop		Join	Join		Stop		ف: ظ	
33	عَلَيْهِمْ	Stop		Join	Join		Join		ف: ظ	
34	عَلَيْهِمْ	Stop	Stop	Stop	Stop	Stop	ف			
35	عَلَيْهِمْ	Stop	الله و كبر	Stop	Stop	Join	ف (تسهيل)			
36	عَلَيْهِمْ	Stop	Takbīr	Join	Join	Join	ف (تسهيل)			
37	عَلَيْهِمْ	Waṣl					Join	ف: ظ (تحقيق)		
38	عَلَيْهِمْ	Waṣl					Join	ف (تسهيل)		
39	عَلَيْهِمْ	Join	Takbīr	Join	Join	Join	ف: ظ (تحقيق)			
40	عَلَيْهِمْ	Join		Join	Join	Join	Join	ف (تسهيل)		
41	الضَّالِّينَ	Stop			Basmalah	Stop	ظ			
42	الضَّالِّينَ	Stop				Join	Join	ظ		
43	الضَّالِّينَ	Stop	ك . ط	Stop		Stop	Stop	ظ		

44	الضالِّينَ		Stop		Stop		Join		ظ
45	الضالِّينَ		Stop		Join		Stop		ظ
46	الضالِّينَ		Stop		Join		Join		ظ
47	الضالِّينَ		Join				Join		ظ
48	الضالِّينَ		Sakt						ظ
49	الضالِّينَ		Sakt						ظ

- The code “ج” in the table only refers to Warsh via al-Azraq.
- Warsh via al-Aṣḥabānī will join Qālūn in his *awjuh* when he reads عَلَيْهِمْ without *ṣilah*.

Sūrat al-Baqarah

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢١﴾

Ziyādāt al-Ṭayyibah:

- Via *al-Ṭayyibah*, there is *madd al-tabri'ah* – the *madd* of absolute negation – in *لَا رَيْبَ* for Ḥamzah.³³ Its duration is *tawassuṭ*.³⁴
- Via *al-Ṭayyibah*, *idghām* with *ghunnah* in *هُدًى لِّلْمُتَّقِينَ* is allowed for all the Qurra' besides *صُحْبَةٌ* i.e. besides Shu'bah, Ḥamzah, al-Kisā'ī and Khalaf al-'Ashir. Thus, *ghunnah* is transmitted by Nāfi', Ibn Kathīr al-Makkī, Abū 'Amr al-Baṣrī, Ibn 'Āmir al-Shāmī, Ḥafṣ, Abū Ja'far and Ya'qūb.³⁵

Tahrīrāt:

Application of the Ghunnah to that Nūn which is written

Ibn al-Jazarī prefers that this application be restricted to wherever the *nūn* is written (مُنْفَصِلًا رَسْمًا) e.g. *أَنْ لَا مَلْجَأَ، أَنْ لَا أَقُولَ* (مُنْفَصِلًا رَسْمًا) e.g. *أَنْ* (مُنْفَصِلًا رَسْمًا)³⁶ e.g. *أَلَّا تَعْلَمُوا عَلَيَّ، نَجْعَلْ لَكُمْ* *idghām*, but not in the latter two examples. This is the preference of Ibn al-Jazarī, as well as the preference of Abū 'Amr al-Dānī.³⁷

³³ *Ṭayyibat al-Nashr*: line 171.

لِحَزْرَةٍ فِي نَفْسِي لَا كَلَامَ رَدُّ	171	، وَالْبَعْضُ مَدُّ . . .
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³⁴ *Al-Nashr*: 1/348.

³⁵ Note that the discussions and applications regarding *ghunnah* in this work are generally when making *idghām* into both the *lām* and the *rā'*. There are some books that document *ghunnah* only in the *lām* and not in the *rā'* for Hishām via al-Ḥulwānī and for Ruways. Similarly, some transmit *ghunnah* in the *rā'* and not in the *lām* for Ibn Dhakwān via al-Ramlī from al-Ṣūrī.

³⁶ Note that in the editing of the prints of *al-Nashr* by Sheikh 'Alī al-Ḍabbā', *منفصلا رسما* is written twice. This is clearly incorrect, because it would not make sense in the context of what is being explained. The second place should be *منفصلا رسما*, as found in the prints of *al-Nashr* with the editing of Sheikh Sālim Jankī Shinqīṭī. See *al-Nashr*: 2/28-29 (al-Ḍabbā' edit); 4/1199 (Shanqīṭī edit).

³⁷ *Al-Nashr*: 2/28-29.

Sheikh al-Mutawallī permits *ghunnah* even though the *nūn* is not written.³⁸ He opines that this preference of Ibn al-Jazarī is questionable (فِيهِ نَظْرٌ). He argues that as the *rasm* holds various *Qirā'āt* truly (حَقِيقَةً), it also holds *Qirā'āt* representationally (تَقْدِيرًا) e.g. مَلِكِ يَوْمَ الدِّينِ is written in all the *maṣāḥif* without an *alif*, so it actually holds the reading of مَلِكِ without the *alif*, and representationally holds مَلِكِ with an *alif*. Reading the *ghunnah* where it is not written belongs to this second type i.e. where the *rasm* representationally holds this reading.³⁹ This is also the practice followed by Sheikh al-Zayyāt.

We read to Qārī Ayyūb Ishāq considering the preference of Ibn al-Jazarī and Abū ‘Amr al-Dānī. This is also the practice of al-Khālījī.⁴⁰

Application of Ghunnah for Warsh via al-Azraq

In the matter of applying *ghunnah* for al-Azraq there are three groups:

- 1) Those who apply *ghunnah* unrestrictedly.
- 2) Those who apply *ghunnah* with restrictions.
- 3) Those who prevent *ghunnah*.

Those who apply Ghunnah Unrestrictedly

Ibn al-Jazarī mentions *ghunnah* unrestrictedly for the entire Nāfi‘ in his *Nashr*, his *Taqrīb* as well as in *al-Ṭayyibah*. According to the apparent text, it will therefore be allowed for both Qālūn and Warsh, via al-Azraq as well as al-Aṣbahānī. Based upon this unrestricted statement i.e. “*ghunnah* for the entire Nāfi‘”, many mention it unrestrictedly, like Aḥmad ibn al-Jazarī, al-Nuwayrī, al-Qaṣṭallānī, al-Bannā, amongst

³⁸ *Al-Rawḍ al-Naḍīr*: 195-197.

³⁹ This seems to be Sheikh al-Mutawallī’s later opinion. In his poem on the *Ṭarīq* of Warsh via al-Aṣbahānī, he expresses the opinion of Ibn al-Jazarī i.e. restricting the application of *ghunnah* where it is written. See *al-Qawl al-Aṣdaq fī Bayān ma Khālaf fīhi al-Aṣbahānī al-Azraq*: 24-25.

⁴⁰ *Sharḥ Muqarrib al-Taḥrīr*: 161-162 (line 143).

The *Farīdat al-Dahr* and *Mashriq al-Yusr* follow the practice of Sheikh al-Mutawallī.

others. They furthermore argue that *ghunnah* for al-Azraq is related by Ibn al-Bādhish in his *al-Iqnāʿ* as well as by al-Ahwāzī in his *Wajīz*, even though they are not source-texts chosen by Ibn al-Jazarī for al-Azraq.⁴¹ We applied *ghunnah* unrestrictedly by Qārī Ayyūb since this is how he recited it to his teacher, Qārī Anīs Aḥmad ﷺ.

Those who apply Ghunnah with Restrictions

ʿAlī al-Manṣūrī (d. 1134) explicitly mentions *ghunnah* for al-Azraq, but was the first to restrict it to certain circumstances: possibly restricted (تَحْتَمَلُ) to *tarqīq* of the *rāʾ* in فِي ظُلُمَاتٍ لَا يُبْصِرُونَ, *tūl* and *qaṣr* in *madd badal* and *tawassuṭ* in شَيْءٍ. These restrictions are found in the works of al-Ṭabbākḥ (alive in 1205), Muṣṭafā al-Mīhī (died after 1229), Ibrāhīm al-ʿUbaydī (alive in 1233), Aḥmad al-Abyārī (alive in 1250), al-Sinṭāwī (d. 1320) and al-Khalījī (d. 1389).⁴²

According to al-Khalījī, *ghunnah* for al-Azraq will not be allowed in the following cases:⁴³

- 1) *Tūl* in شَيْءٍ.⁴⁴
- 2) *Tafkhīm* of the *rāʾ maḍmūmah*, even when it is *munawwanah*.⁴⁵
- 3) *Tawassuṭ* in *madd badal*.⁴⁶

Those who Prevent Ghunnah

Sheikh al-Mutawallī does not allow *ghunnah* for al-Azraq,⁴⁷ following the view of Sheikh al-Izmīrī in *Badāʾir al-Burhān*.⁴⁸ The adherents to this view include al-Zayyāt,

⁴¹ *Naqd Manhaj al-Imāmayn al-Azmīrī wa al-Mutawallī*: 136.

⁴² See *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 344-347.

⁴³ See also *al-Taḥārīr al-Muntakhabah*: 37.

⁴⁴ Thus, *ghunnah* will be allowed when making *tawassuṭ* in شَيْءٍ.

⁴⁵ Thus, *ghunnah* will be allowed when reading the *rāʾ maḍmūmah* – *munawwanah* or not – with *tarqīq*.

⁴⁶ Thus, *ghunnah* will be allowed when making *qaṣr* or *tūl* of the *madd badal*.

⁴⁷ *Al-Rawḍ al-Naḍīr*: 197. Sheikh al-Mutawallī also wrote a book on preventing *ghunnah* for al-Azraq, *al-Burhān al-Aṣḍaq fī Manʿ al-Ghunnah li al-Azraq*. What is interesting in this particular book is that in the introduction, he mentions that he read the entire Qurʾān whilst applying *ghunnah* in the *lām* and the *rāʾ* for al-Azraq when making *qaṣr* or *tūl* in the *madd badal*, when making *tawassuṭ* in شَيْءٍ and when making *tarqīq* in the *rāʾ maḍmūmah*.

⁴⁸ *Al-Badāʾir al-Burhān*: 21.

Ibrāhīm al-Sammanūdī, ‘Āmir al-Sayyid ‘Uthmān and Muḥammad Ibrāhīm Muḥammad Sālim. They do not allow *ghunnah* because none of the source-texts for al-Azraq in *al-Nashr* relates *ghunnah* for al-Azraq.⁴⁹

Application of Idghām Kabīr with Ghunnah

Previously it was mentioned that all those besides “صُحْبَةٌ” have an option of applying *idghām* with *ghunnah* in the likes of مِنْ لُدُنْ and مِنْ رَّبِّ. All the schools of *taḥrīrāt* agree that *ghunnah* in *idghām ṣaghīr* – the likes of مِنْ لُدُنْ and مِنْ رَّبِّ – will be allowed for Abū ‘Amr al-Baṣrī. They furthermore agree that *ghunnah* will be allowed for Abū ‘Amr when **not** applying *idghām kabīr*, as documented in *al-Nashr*.⁵⁰

Will *ghunnah* be allowed in examples of *idghām kabīr* as well e.g. تَأَذَّنَ رَبُّكَ، نُؤْمِنُ لَكَ، because the *nūn* is made *sākin* before *idghām* is applied? Ibn al-Jazarī writes that when making the *ghunnah* of the *nūn sākinah* or the *tanwīn* clear by the *lām* and the *rā’* for al-Sūsī and others who transmit from Abū ‘Amr al-Baṣrī, then rationally, clarity of the *ghunnah* should be made of the *nūn mutaḥarrikah* in examples like رُبِّي، نُؤْمِنُ لَكَ، رُبِّي، تَأَذَّنَ رَبُّكَ، تَبَيَّنَ لَهُ، لِلَّذِينَ خَزَائِنُ رَحْمَةِ رَبِّي، تَأَذَّنَ رَبُّكَ، due to the *nūn* becoming *sākin* because of *idghām kabīr*. However, he explicitly states that he read **without** *ghunnah* here.⁵¹ Ibn al-Jazarī further relates consensus (*ijmā’*) that *idghām kabīr* will be complete (خَالِصًا كَامِلًا) **without** any *ghunnah* when making *idghām* of the *nūn* into the *lām* or the *rā’*, even

⁴⁹ Sheikh al-Izmīrī was not the first to prevent *ghunnah* for al-Azraq. The student of Ibn al-Jazarī, Ṭāhir ibn ‘Arab al-Aṣbahānī, also prevented it in his work, *al-Qaṣīdat al-Ṭāhirah*. See *al-Qaṣīdat al-Ṭāhirah fi al-Qirā’at al-‘Ashr*: 114, 200. See also *Sharḥ Tanqīḥ Fatḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 354-355.

Additionally, an attachment found to the manuscript of *al-Nashr*, known as “*Maḥqūd al-Nashr*”, discusses many of the *awjuh* for al-Azraq, and none of it allows *ghunnah* for al-Azraq. See *al-Nashr*: 3/2106, with the editing of Sheikh Ayman Suwayd. See also *Sharḥ Tanqīḥ Fatḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 359. According to Sheikh Ayman Suwayd and Sheikh ‘Alī al-Ghāmīdī, the author of the “*Maḥqūd al-Nashr*” is Ṭāhir ibn ‘Arab. See *al-Nashr*: 3/2106 (Ed. Ayman Suwayd), *Ṭāhirāt Ibn al-Jazarī* of Sheikh ‘Alī al-Ghāmīdī: 20-21.

⁵⁰ *Al-Nashr*: 2/29.

⁵¹ *Al-Nashr*: 2/29.

according to those who transmit *ghunnah* for Abū ‘Amr.⁵² All the schools of *taḥrīrāt* will not clarify the *ghunnah* in these examples of *idghām kabīr*.

The schools of *taḥrīrāt* differ as to whether *ghunnah* will be allowed for Abū ‘Amr in *idghām ṣaghīr* – the likes of هُدًى لِّلْمُتَّقِينَ – when applying *idghām kabīr* for him i.e. whilst applying *idghām* in the likes of فِيهِ هُدًى. Al-Manṣūrī,⁵³ Al-Izmīrī,⁵⁴ al-‘Ubaydī⁵⁵ and al-Khalījī⁵⁶ do not clarify the *ghunnah* in *idghām ṣaghīr* when applying *idghām kabīr*. This will apply to Ya‘qūb as well, due to the statement of Ibn al-Jazarī وَقِيلَ عَنْ الْعَلَاءِ يَغْتُوبُ مَا لِابْنِ الْعَلَاءِ.⁵⁷ Thus, when applying *idghām kabīr* for Abū ‘Amr al-Baṣrī or Ya‘qūb, *ghunnah* will not be allowed in *idghām ṣaghīr*.

Al-Mutawallī acknowledges that the earlier fraternity of Qur’ānic teachers prevented this *wajh* i.e. *ghunnah* in *idghām ṣaghīr* whilst applying *idghām kabīr*. Despite this consensus, he allows *idghām kabīr* while clarifying the *ghunnah* in *idghām ṣaghīr* for Abū ‘Amr al-Baṣrī.⁵⁸ Additionally, al-Mutawallī relates that *ghunnah* in *idghām ṣaghīr* is compulsory when applying *idghām ‘āmm* for Ya‘qūb; it is compulsory only in the *lām* (not in the *rā’*) for Ruways and in both the *lām* and the *rā’* for Rawḥ.⁵⁹

Qārī Ayyūb considers both practices. Thus, we read to Qārī Ayyūb without the *ghunnah* in *idghām ṣaghīr* when applying *idghām kabīr* for Abū ‘Amr al-Baṣrī and Ya‘qūb. We also read with *ghunnah*, in consideration for the preference (*ikhtiyār*) of al-Mutawallī.

⁵² *Al-Nashr*: 1/299.

⁵³ *Irshād al-Ṭayyibah ‘alā Shawāhid al-Ṭayyibah*: 8.

⁵⁴ *Badā’i’ al-Burhān*: 21.

⁵⁵ *Al-Taḥārīr al-Muntakhabah*: 36.

⁵⁶ *Muqarrib al-Taḥrīr*: line 58-61.

⁵⁷ Line 148 of the *Ṭayyibah*.

⁵⁸ *Al-Rawḍ al-Naḍīr*: 198.

⁵⁹ *Al-Rawḍ al-Naḍīr*: 200-201.

Application of Idghām Kabīr with Hā' al-Sakt for Ya'qūb

The Ṭuruq of Ha' al-Sakt for Ya'qūb

The *hā' al-sakt* here refers specifically to the *hā' al-sakt* in the masculine unbroken plural (*jam' mudhakkar sālim*) e.g. الْمُغَالِبِينَ, الْمُفْلِحُونَ, الْمُؤْمِنِينَ, etc.

Ibn al-Jazarī attributes *hā' al-sakt* to Ibn Siwār, Ibn Mihrān, amongst others.⁶⁰ In his *Mustanīr*, Ibn Siwār mentions that it is generally related (رُوي) for Ya'qūb, without restriction to any *rāwī* or *ṭarīq*, not detailing who exactly, or which books transmit it, nor any specific *sanad* for it. This suggests that it should be applied without restriction for the entire Ya'qūb.⁶¹

Ibn al-Jazarī also ascribes it to Ibn Mihrān; however it is not found in any of Ibn Mihrān's books. This indicates that Ibn al-Jazarī attributes it to Ibn Mihrān specifically and not necessarily one of his books. Even though *hā' al-sakt* is not in *al-Ghāyah* of Ibn Mihrān, al-Izmīrī and al-Mutawallī have incorrectly attributed *hā' al-sakt* to *al-Ghāyah*, most likely because of Ibn al-Jazarī ascribing it to Ibn Mihrān. Due to this, much of the *taḥrīrāt* from them are not correct because of this mistaken attribution of *hā' al-sakt* to *al-Ghāyah*.⁶² Ibn al-Jazarī does not attribute it to al-Hudhalī, nor his *Kāmil*. However, *al-Kāmil* attributes *hā' al-sakt* for Ya'qūb to Ibn Mihrān, same like Ibn al-Jazarī does in *al-Nashr*.⁶³

Hā' al-sakt is also mentioned in *al-Jāmi'* of al-Rūdhbārī and *al-Bustān* of Ibn al-Jundī. However, these two books are not source-texts chosen by Ibn al-Jazarī for the *Qirā'ah* of Ya'qūb.⁶⁴

⁶⁰ *Al-Nashr*. 2/136.

⁶¹ Abū al-Karam al-Mubārak al-Shahrazūrī relates it in the same manner – generally and without any *sanad* – for Ya'qūb. This is most likely because Ibn Siwār was al-Shahrazūrī's teacher and he transmits it from Ibn Siwār. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 177.

⁶² *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 179.

⁶³ Note that al-Hudhalī attributes it to Ibn Mihrān and not any one of Ibn Mihrān's books.

⁶⁴ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 177.

Thus, if *hā' al-sakt* is applied, it should be applied generally – as the *ikhtiyār* of Ibn al-Jazarī – because it is mentioned generally without any *sanad* in *al-Mustanīr*, *al-Miṣbāḥ*, amongst other books.⁶⁵ Additionally, this is a *wajh* that Ibn al-Jazarī documents in his *Nashr*, *Taqrīb al-Nashr* and his *Ṭayyibah*. This is how we applied it to Qārī Ayyūb.

The Ṭuruq of Idghām Kabīr for Ya‘qūb

In *al-Nashr*, Ibn al-Jazarī links *idghām kabīr* for Ya‘qūb to *al-Miṣbāḥ*, *al-Maṭlūb fī Qirā’ah Ya‘qūb* of Abū Ḥayyān and a transmission (حكاية) of Abū al-Faḍl al-Rāzī. He further states that this is the transmission of al-Zubayrī for both Ruways and Rawḥ.⁶⁶ One should note that Ibn al-Jazarī does not transmit the *Riwāyah* of Ruways via al-Zubayrī, but via his contemporary, al-Tammār. Thus, despite al-Zubayrī reading to Ruways, he is not included as a *Ṭarīq* for Ruways in *al-Nashr*. However, Ibn al-Jazarī includes al-Zubayrī as a *Ṭarīq* for Rawḥ. Though al-Zubayrī is included as a *Ṭarīq* for Rawḥ, Ibn al-Jazarī does not use *al-Miṣbāḥ* as a secondary *Ṭarīq*, transmitting instead via *al-Kāmil* and *Ghāyat al-Ikhtisār*.⁶⁷ Both *al-Kāmil* and *Ghāyat al-Ikhtisār* do not have *idghām ‘amm* for Ya‘qūb, only *idghām khāṣṣ*, yet al-Izmīrī and al-Mutawallī have many *tahrīrāt* for Ya‘qūb from *al-Kāmil* and *Ghāyat al-Ikhtisār*.

In the section of *asānīd* in *al-Miṣbāḥ*, Abū al-Karam firstly mentions all the *asānīd* through which he recited the *Qirā’ah* of Ya‘qūb. Thereafter, he mentions a *sanad* – without reading (i.e. أخبرنا) – via al-Zubayrī.⁶⁸ It is via al-Zubayrī that *idghām kabīr* is transmitted for Ya‘qūb, as documented by Ibn al-Jazarī in his *Nashr*.⁶⁹

⁶⁵ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 179.

⁶⁶ *Al-Nashr*: 1/302-303.

⁶⁷ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 194-195.

⁶⁸ *Al-Miṣbāḥ al-Zāhir fī al-Qirā’at al-‘Ashr al-Bawāhir*: 1/244. Note that al-Zubayrī read to both Ruways and Rawḥ. However, in *al-Nashr*, Ibn al-Jazarī only transmits the *Riwāyah* of Rawḥ from al-Zubayrī.

⁶⁹ *Al-Miṣbāḥ al-Zāhir fī al-Qirā’at al-‘Ashr al-Bawāhir*: 1/310; *al-Nashr*: 1/303.

Al-Maṭlūb of Abū Ḥayyān is not a source-text used by Ibn al-Jazarī for any of the *Qirā'āt* in *al-Nashr*. However, Ibn al-Jazarī lists it at the start of *al-Nashr* and that he read via *al-Maṭlūb* until Sūrat al-Naḥl to Ibn al-Jundī.⁷⁰

With regards to the relation of Abū al-Faḍl al-Rāzī, it is a mere attribution to him (حكاية), not that he particularly transmits it from Ya'qūb.

In conclusion, it may be understood that Ibn al-Jazarī mentions *idghām kabīr* for Ya'qūb from *al-Miṣbāḥ*, *al-Maṭlūb*, a relation of Abū al-Faḍl al-Rāzī and the transmission of al-Zubayrī (which is not from *al-Miṣbāḥ*, but from *al-Kāmil* and *Ghāyat al-Ikhtisār*), but none of these are sources/source-texts for the *Qirā'āh* of Ya'qūb in *al-Nashr*. Thus, if one reads with *idghām kabīr* for Ya'qūb, it would be based on the *ikhtiyār* of Ibn al-Jazarī; he mentions it in *al-Nashr*, the *Taqrīb* and *al-Tayyibah*.⁷¹

If both *hā' al-sakt* and *idghām kabīr* are recited based on the *ikhtiyār* of Ibn al-Jazarī, then they should be recited without restrictions i.e. *idghām kabīr* will be read with *qaṣr* and *madd*, with *hā' al-sakt* and without *hā' al-sakt*, with *takbīr* and without *takbīr*.⁷² This is because these *awjuh* are not being read specifically via *al-Miṣbāḥ* or *al-Maṭlūb*, but based on Ibn al-Jazarī's recitation to his teachers and him documenting it. Ibn al-Jazarī does not prevent *hā' al-sakt* with *idghām kabīr* for Ya'qūb in any of his writings, and we read applying it unrestrictedly to Qārī Ayyūb.

⁷⁰ *Al-Nashr*. 1/95. Ibn al-Jundī also mentions *idghām kabīr* for Ya'qūb based on what al-Ahwāzī transmits from al-Zubayrī. (*Al-Miṣbāḥ* also transmits *idghām kabīr* via al-Ahwāzī: *Al-Miṣbāḥ al-Zāhir fī al-Qirā'āt al-'Ashr al-Bawāḥir*. 1/244) See *Bustān al-Hudāh*: 1/185. Ibn al-Jundī read according to *al-Maṭlūb* to the author, Abū Ḥayyān. See *Bustān al-Hudāh*: 1/25, 126; *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 186.

⁷¹ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 198-199.

⁷² This will include *idghām kabīr* with *ghunnah* and without *ghunnah*, if one considers that al-Mutawallī allows *idghām kabīr* with *ghunnah* in *idghām ṣaghīr*.

Al-‘Ubaydī, al-Izmīrī and al-Mutawallī do not allow *idghām kabīr* with *hā’ al-sakt* for Ya‘qūb.⁷³ Al-Manṣūrī explicitly mentions that he read *idghām kabīr* with *ha’ al-sakt* for Ya‘qūb.⁷⁴

Thus, in *فِيهِ هُدًى لِّلْمُتَّقِينَ*, Abū ‘Amr al-Baṣrī will have four *awjuh*:

- 1) *Iṭḥ-hār* without *ghunnah*.
- 2) *Iṭḥ-hār* with *ghunnah*.
- 3) *Idghām kabīr* without *ghunnah*.
- 4) *Idghām kabīr* with *ghunnah* – this is allowed by al-Mutawallī.

	Iṭḥ-hār/Idghām (فِيهِ هُدًى)	No Ghunnah/Ghunnah (هُدًى لِّد)
1	Iṭḥ-hār	No Ghunnah
2	Iṭḥ-hār	Ghunnah
3	Idghām Kabīr	No Ghunnah
4	Idghām Kabīr	Ghunnah

In *فِيهِ هُدًى لِّلْمُتَّقِينَ*, Ya‘qūb will have eight *awjuh*:

- 1) *Iṭḥ-hār* without *ghunnah* and without *hā’ al-sakt*.
- 2) *Iṭḥ-hār* without *ghunnah* and with *hā’ al-sakt*.
- 3) *Iṭḥ-hār* with *ghunnah* and without *hā’ al-sakt*.
- 4) *Iṭḥ-hār* with *ghunnah* and with *hā’ al-sakt*.
- 5) *Idghām kabīr* without *ghunnah* and without *hā’ al-sakt*.
- 6) *Idghām kabīr* without *ghunnah* and with *hā’ al-sakt* – this is what we read to Qārī Ayyūb.
- 7) *Idghām kabīr* with *ghunnah* and without *hā’ al-sakt* – this is allowed by al-Mutawallī.

⁷³ *Al-Taḥārīr al-Muntakhabah*: 52; *Al-Rawḍ al-Naḍīr*: 172; *Badā’i’ al-Burhān*: 24-25. (al-Manṣūrī manuscript: 30/34/35).

⁷⁴ See *al-Jawāhir al-Khālidah*: 135. See *Taḥrīr al-Ṭuruq wa al-Riwāyāt*: 52 (edit of Khālid Abu al-Jūd). See also the manuscript of al-Manṣūrī from the personal library of Sheikh Muḥammad Tamīm al-Zu‘bī (originally taken from the libraries of Imam Muhammad ibn Saud Islamic University, Riyadh, Saudi Arabia).

- 8) *Idghām kabīr* with *ghunnah* and with *hā' al-sakt* – this is allowed by Qārī Ayyūb, considering that al-Mutawallī allows *idghām kabīr* with *ghunnah*.

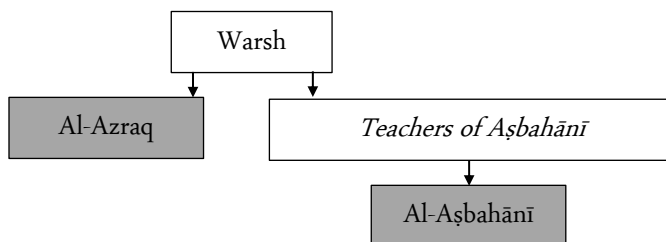
	Iṭḥ-hār/Idghām (فِيهِ هُدَى)	No Ghunnah/Ghunnah (هُدَى لَيْل)	Hā' al-Sakt (مُتَّقِينَ)
1	Iṭḥ-hār	No Ghunnah	No Hā' al-Sakt
2	Iṭḥ-hār	No Ghunnah	Hā' al-Sakt
3	Iṭḥ-hār	Ghunnah	No Hā' al-Sakt
4	Iṭḥ-hār	Ghunnah	Hā' al-Sakt
5	Idghām	No Ghunnah	No Hā' al-Sakt
6	Idghām	No Ghunnah	Hā' al-Sakt
7	Idghām	Ghunnah	No Hā' al-Sakt
8	Idghām	Ghunnah	Hā' al-Sakt

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٠٥﴾

Ziyādāt al-Ṭayyibah:

Ibdāl in يُؤْمِنُونَ

- Warsh via al-Aṣbahānī has *ibdāl* in يُؤْمِنُونَ.⁷⁵



⁷⁵ *Ṭayyibat al-Nashr*: lines 203, 205.

.	.	.	203	وَكُلِّ هَمْزٍ سَاكِنٍ أَبْدِلْ، ...
.	.	.	205	وَالْأَصْبَهَانِي مُطْلَقًا،

- Via *al-Shāṭibiyyah*, al-Sūsī has *ibdāl* in يُؤْمِنُونَ. Via *al-Ṭayyibah*, al-Dūrī Baṣrī also has *ibdāl* here. Both al-Dūrī and al-Sūsī also have an option of reading the *hamzah* with *taḥqīq*.⁷⁶

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢٠٣﴾

Qirā'at in the Verse/Ziyādāt al-Ṭayyibah:

Madd Munfaṣil

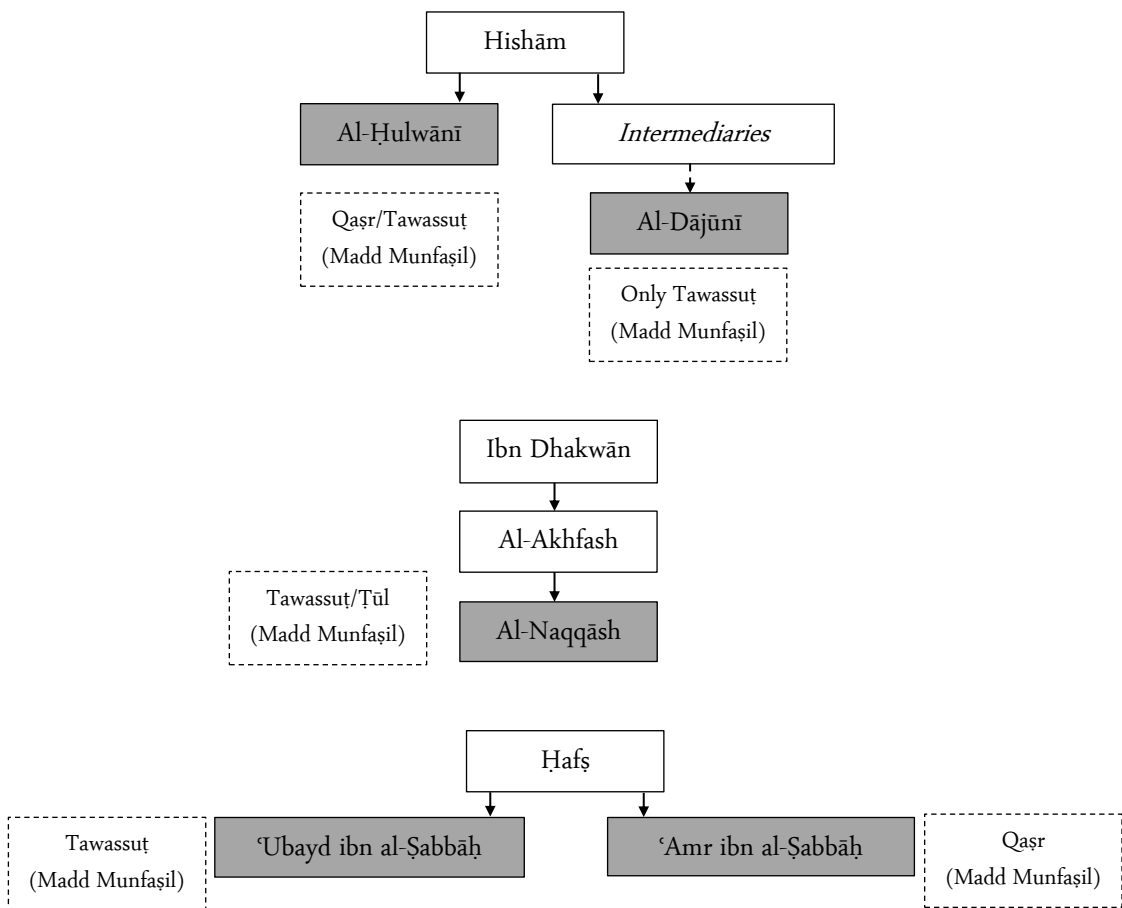
- Those who only have *qaṣr* – Ibn Kathīr and Abū Ja'far.
- Those who have *qaṣr* with an option of *tawassuṭ* – Qālūn, Warsh via al-Aṣḥabānī, Abū 'Amr al-Baṣrī, al-Ḥulwānī from Hishām, Ḥafṣ (via 'Amr ibn al-Ṣabbāḥ) and Ya'qūb.
- Those who only have *tawassuṭ* – al-Dājūnī from Hishām, all the *Ṭuruq* from Ibn Dhakwān except for al-Naqqāsh, Shu'bah, Ḥafṣ (via 'Ubayd ibn al-Ṣabbāḥ), al-Kisā'ī and Khalaf al-'Āshir.
- Those who have *tawassuṭ* with an option of *tūl* – al-Naqqāsh from Ibn Dhakwān.
- Those who only have *tūl* – Warsh via al-Azraq and Ḥamzah.

This is what we applied when reading to Qārī Ayyūb.⁷⁷

⁷⁶ *Ṭayyibat al-Nashr*: line 203.

•	•	سَوَىٰ.	خُلْفٌ،	203	وَكُلٌّ هَمَزٍ سَاكِنٍ أَبْدِلَ جِدًا
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⁷⁷ In *madd munfaṣil*, Qālūn, Warsh via al-Aṣḥabānī, Abū 'Amr al-Baṣrī, al-Ḥulwānī from Hishām and Ḥafṣ also have *fuwayq al-qaṣr* while Shu'bah and Ḥafṣ also have *fuwayq al-tawassuṭ*. However, the durations practiced upon are what are mentioned here.

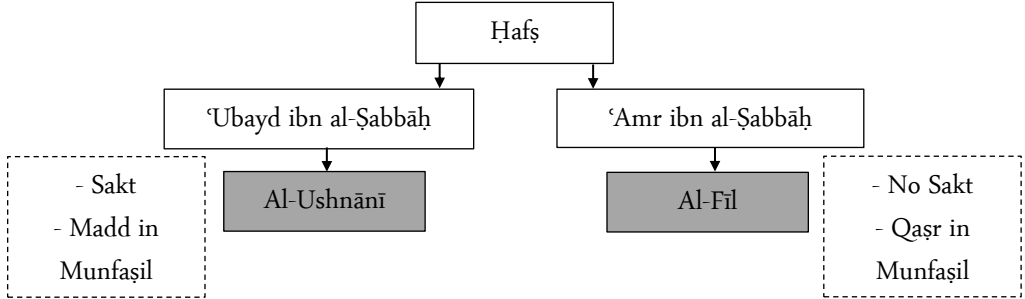


Sakt before the Hamzah⁷⁸

- Ibn Dhakwān, Ḥafṣ and Idrīs from Khalaf al-Āshir have *sakt* on *وَبِالْآخِرَةِ* whilst making *tawassuṭ* in *madd munfaṣil*.
- Ḥamzah and al-Naqqāsh from Ibn Dhakwān have *sakt* on *وَبِالْآخِرَةِ* whilst making *ṭūl* in *madd munfaṣil*. They will both also read without *sakt* on *وَبِالْآخِرَةِ*.
- Ḥamzah also has *sakt* on the *madd munfaṣil* i.e. *بِمَا أُنزِلَ* and *وَمَا أُنزِلَ*. *Sakt* here will only be allowed if *sakt* is being made on *وَبِالْآخِرَةِ*.

⁷⁸ All those who apply *sakt* before the *hamzah* via *al-Tayyibah* also have the option of reading without *sakt*.

- *Sakt* on **وَبِالْآخِرَةِ** will not be allowed when making *qaṣr* for Ḥafṣ. This is because *sakt* is related for Ḥafṣ from al-Ushnānī via ‘Ubayd ibn al-Ṣabbāḥ while *qaṣr* is related from Fīl via ‘Amr ibn al-Ṣabbāḥ.⁷⁹



- Warsh via al-Aṣbahānī has *naql* in **وَبِالْآخِرَةِ** with *tafkhīm* of the *rāʾ*, and no *tathlīth* in the *madd badal*.
- Abū ‘Amr al-Baṣrī – both al-Dūrī and al-Sūsī – also have *ibdāl* in **يُؤْمِنُونَ**, allowing the option of either *qaṣr* or *tawassuṭ* in *madd munfaṣil*.
[Refer to verse four.]

⁷⁹ *Al-Nashr*: 1/427.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦٠﴾

Qirā'āt in the Verse/Ziyādāt al-Ṭayyibah:

Madd Muttaṣil

- Warsh via al-Azraq, al-Naqqāsh from Ibn Dhakwān (in one *wajh*) and Ḥamzah have *ṭūl* in *madd muttaṣil*.
- The remaining Qurra' – including the second *wajh* of al-Naqqāsh from Ibn Dhakwān – have *tawassuṭ*.
- *Ṭul* for al-Naqqāsh is additional via *al-Ṭayyibah*.⁸⁰ (If *ṭūl* is applied in *madd muttaṣil* for al-Naqqāsh, then *ṭūl* must also be applied in the *madd munfaṣil* for him).

Tahrīrāt:

- In *مِن رَّبِّهِمْ*, al-Mutawallī prevents *ghunnah* for al-Azraq, al-Khalījī allows it with his previously-mentioned restrictions and Qārī Ayyūb allows it unrestrictedly.⁸¹
- *Ghunnah* in *مِن رَّبِّهِمْ* will be made with *ṭūl* in *madd muttaṣil* for al-Azraq and al-Naqqāsh.

إِنَّ الدِّينَ كَفَرُوا سَوَاءً عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦١﴾

Qirā'āt in the Verse/Ziyādāt al-Ṭayyibah:

Awjuh for Hishām in ءَأَنذَرْتَهُمْ

Hishām has three *awjuh* in *ءَأَنذَرْتَهُمْ*:

- 1) *Tahqīq* with *idkhāl* – from al-Ḥulwānī.⁸²

⁸⁰ *Ṭayyibat al-Nashr*: line 162.

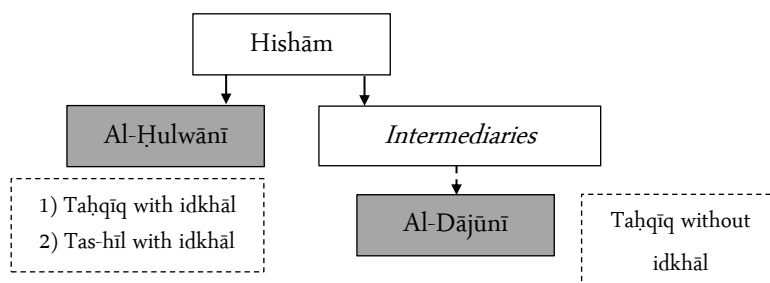
. . .	162	إِنْ حَرْفٌ مَّدَّ قَبْلَ هَمْزٍ طَوَّلًا
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⁸¹ *Mashriq al-Yusr*: 1/61-62; *al-Anwār al-Ḥulwāniyyah*: 1/40.

⁸² The *Tariq* of *al-Shātibiyah* is via al-Ḥulwānī.

- 2) *Tas-hīl* with *idkhāl* – from al-Ḥulwānī.
- 3) *Tahqīq* without *idkhāl* – from al-Dājūnī.

The third *wajh* is additional from *al-Ṭayyibah*.⁸³



- Al-Aṣḥabānī has *tas-hīl* without *idkhāl* in *ءَأَنْذَرْتَهُمْ*. With this, he has *ṣilah* in *عَلَيْهِمْ* and *ءَأَنْذَرْتَهُمْ*, without any *ṣilah* in *لَمْ تُنذِرْهُمْ*.
- Al-Aṣḥabānī will also have *madd* and *qaṣr* when applying *ṣilah* before the *hamzah*.
- Ḥamzah will only allow *sakt* on *سَوَاءً* if *sakt* is made on *ءَأَنْذَرْتَهُمْ* and *عَلَيْهِمْ* and *ءَأَنْذَرْتَهُمْ*.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ط وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٤٠﴾

Qirā'at in the Verse/Ziyādāt al-Ṭayyibah:

Faṭḥ and Imālah in أَبْصَارِهِمْ for Ibn Dhakwān

- Al-Ṣūrī from Ibn Dhakwān has an option of *imālah* in *أَبْصَارِهِمْ*; al-Ṣūrī has *tawassuṭ* in *madd munfaṣil*. This *wajh* is additional from *al-Ṭayyibah*.⁸⁴

Tahrīrāt:

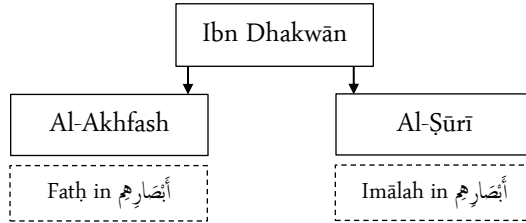
⁸³ *Ṭayyibat al-Nashr*: lines 175 and 190.

وَأَخْلَفُ ذِي الْفَتْحِ لِيَوَى، أَبْدِلُ جِيلاً	175	ثَانِيهَمَا سَهَّلْ غِيَّيْ جِيْزِمَ حَيَلًا،
بَيْنَ ثِقِي لِيَهُ الْخُلْفُ.	190	وَأَلَمْدُ قَبْلَ الْفَتْحِ وَالْكَسْرِ حَجَزُ

⁸⁴ *Ṭayyibat al-Nashr*: line 304.

كَالِدَارِ نَارٍ حُزْرِ تَفْزَمِنْهُ اخْتَلَفُ	304	وَالْأَلْفَاتِ قَبْلَ كَسْرِ رَا طَرَفُ
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- Thus, when applying *tūl* for Ibn Dhakwān (which is from al-Naqqāsh), only *fath* will be allowed in أَبْصَارِهِم because *tūl* is related from al-Naqqāsh, via al-Akhfash, who transmits *fath*.⁸⁵



Qirā'āt in the Verse/Ziyādāt al-Ṭayyibah:

Waqf on غِشَاوَةٌ for Ḥamzah and al-Kisā'ī

- During *waqf* on غِشَاوَةٌ, al-Kisā'ī will only have *imālah* while Ḥamzah will allow both *fath* as well as *imālah*. *Imālah* for Ḥamzah is additional from *al-Ṭayyibah*.⁸⁶

Tahrīrāt:

- Ḥamzah has *imālah* on غِشَاوَةٌ, allowing *sakt* on the *madd* – وَعَلَى أَبْصَارِهِم – as well as without *sakt* on the *madd*.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿١٠٠﴾

Qirā'āt in the Verse/Ziyādāt al-Ṭayyibah:

Fath and Imālah in النَّاسِ for al-Dūrī Baṣrī

- Al-Dūrī Baṣrī has *imālah* as well as *fath* in النَّاسِ. *Fath* is additional from *al-Ṭayyibah*.⁸⁷

⁸⁵ *Al-Shāṭibiyah* transmits from Ibn Dhakwān via al-Naqqāsh, from al-Akhfash; obviously, this is when he applies *tawassuṭ* in *madd munfaṣil* and *muttaṣil*.

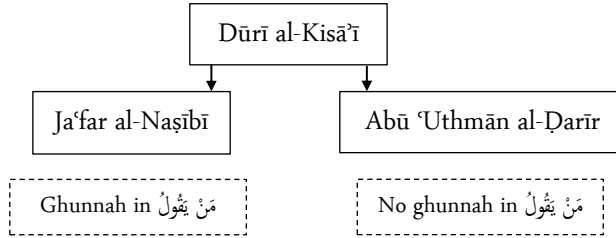
⁸⁶ *Ṭayyibat al-Nashr*: line 330.

وَالْبَعْضُ عَنِ حَمْرَةَ مِثْلَهُ نَمَا	330	.	.	.
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⁸⁷ *Ṭayyibat al-Nashr*: line 315.

No Ghunnah in مَنْ يَقُولُ for al-Kisā'ī

- Abū 'Uthmān al-Ḍarīr from Dūrī al-Kisā'ī has no *ghunnah* in مَنْ يَقُولُ, same as Khalaf from Ḥamzah.



No *ghunnah* is additional from *al-Ṭayyibah*.⁸⁸

Madd Badal: Hamzah Muḥaqqaqah and Hamzah Mughayyarah

Consistency is maintained between the two *madd badals* in this verse, even though the first is *hamzah muḥaqqaqah* (ءَامَنَّا) and the latter is *hamzah mughayyarah* (الْآخِرِ). Thus, three ways are applied for al-Azraq: *qaṣr* in both, *tawassuṭ* in both or *ṭūl* in both.

	ءَامَنَّا	الْآخِرِ
1	Qaṣr	Qaṣr
2	Tawassuṭ	Tawassuṭ
3	Ṭūl	Ṭūl

Al-Izmīrī and al-Mutawallī allow that only *qaṣr* be made in the *hamzah mughayyarah* due to *naql*, *tas-hīl* or *ibdāl*.⁸⁹ Thus, two additional ways will be allowed via the *Ṭayyibah* to the above three: with *tawassuṭ* or *ṭūl* in ءَامَنَّا, *qaṣr* will be made in الْآخِرِ.⁹⁰

... ءَامَنَّا	315	... الْآخِرِ
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⁸⁸ *Ṭayyibat al-Nashr*. line 276.

... الْآخِرِ	276	... ءَامَنَّا
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⁸⁹ *Badā'ir al-Burhān*: 31; *Al-Rawḍ al-Naḍīr*: 233-235.

⁹⁰ Al-Manṣūrī mentions five ways for al-Azraq in *Tahrīr al-Turuq wa al-Riwāyāt*: 33.

	عَامَّةً	الْآخِرِ
4	Tawassuṭ	Qaṣr
5	Ṭūl	Qaṣr

Ibn al-Jazarī explicitly relates that he read and practised upon the first opinion, even though he does not prevent consideration for the second.⁹¹ The former is what we read to Qārī Ayyūb and seems to be the practice of the majority.⁹²

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا

Qirā'at in the Verse/Ziyādāt al-Ṭayyibah:

Imālah in فَرَادَهُمْ for Hishām

➤ Al-Dājūnī from Hishām has *imālah* in فَرَادَهُمْ.⁹³

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۗ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١١﴾

Tahrīrāt:

Restrictions in Idghām Kabīr for Abū 'Amr al-Baṣrī

Abū 'Amr al-Baṣrī does not allow *idghām kabīr* with *taḥqīq* of the *hamzah* (without *ibdāl*), nor with *madd* (no *qaṣr*) in *madd munfaṣil*. Ibn al-Jazarī says:

أَدْغِمَ بِخُلْفِ الدُّورِ وَالسُّوسِيِّ مَعَا لَكِنْ يَوْجِهَ الْهَمْزِ وَالْمَدَّ امْتِنَاعًا 123

⁹¹ *Al-Nashr*: 1/357.

⁹² See *Farīdat al-Dahr*: 2/27; *al-Jawāhīr al-Khālidah*: 1/272.

⁹³ *Ṭayyibat al-Nashr*: line 311.

...	وَرَادَ خَابَ كَيْمُ خُلْفٌ...	311	.	.	.
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Bear in mind that al-Dājūnī has *taḥqīq* without *idkhāl* in وَأَنْذَرْتَهُمْ as well as *tawassuṭ* in *madd munfaṣil*.

Idghām Kabīr for Ya‘qūb:

Idghām Kabīr with qaṣr/madd in Madd Munfaṣil

- Al-Mutawallī restricts *idghām kabīr* for Ruways with *qaṣr* in *madd munfaṣil*. He allows *tawassuṭ* during *idghām kabīr* for Rawḥ.⁹⁴
- Al-Khalījī allows *idghām kabīr* for Ya‘qūb with *qaṣr* and *madd* in *madd munfaṣil*.⁹⁵ Al-Bannā also allows *idghām kabīr* for Ya‘qūb with *qaṣr* and *madd* in *madd munfaṣil*.⁹⁶ This is also the practice of Qārī Ayyūb.

Hā’ al-Sakt with qaṣr/madd in Madd Munfaṣil

- Al-Mutawallī only allows *hā’ al-sakt* for Ya‘qūb when making *qaṣr* in *madd munfaṣil* i.e. *hā’ al-sakt* is not allowed with *madd* in *madd munfaṣil*.⁹⁷
- Al-Khalījī and Qārī Ayyūb allow *hā’ al-sakt* with *qaṣr* as well as with *madd* in the *munfaṣil*.

Idghām Kabīr with Hā’ al-Sakt

- Bear in mind that Qārī Ayyūb also allows *hā’ al-sakt* with *idghām kabīr* for Ya‘qūb.⁹⁸ [Refer to verse two of Sūrat al-Baqarah]. Khalījī and Zayyāt do not allow *hā’ al-sakt* when reading with *idghām kabīr*.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿٧٧﴾

Tahrīrāt:

Ghunnah and Madd Munfaṣil for al-Aṣbahānī, al-Ḥulwānī and Ḥafṣ:

Al-Aṣbahānī

- Al-Khalījī does not allow *ghunnah* for al-Aṣbahānī whilst applying *tawassuṭ* in the *madd munfaṣil*.⁹⁹

⁹⁴ *Al-Rawḍ al-Naḍīr*: 209-210.

⁹⁵ *Muqarrib al-Tahrīr*: line 57.

⁹⁶ *Ithāf Fuḍalā’ al-Bashar*: 36.

⁹⁷ *Al-Rawḍ al-Naḍīr*: 211.

⁹⁸ See *Mashriq al-Yusr*: 1/66; *al-Anwār al-Ḥulwāniyyah*: 1/41. See also *Sharḥ Tanqīḥ Fatḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 198-199.

⁹⁹ *Muqarrib al-Tahrīr*: line 59.

- Al-Zayyāt and Qārī Ayyūb allow *ghunnah* for al-Aṣbahānī with *qaṣr* as well as with *tawassuṭ* in the *madd munfaṣil*.

Al-Ḥulwānī

- Al-Zayyāt does not allow *ghunnah* for al-Ḥulwānī when making *tawassuṭ* in *madd munfaṣil*, arguing that all the books and *Ṭuruq* that relate *ghunnah* for him do not transmit *madd* in the *munfaṣil*.¹⁰⁰
- Al-Khalījī and Qārī Ayyūb have no restrictions, thus allowing *ghunnah* for al-Ḥulwānī with *qaṣr* as well as with *madd* in the *munfaṣil*.

Ḥafṣ

Al-Mutawallī relates that the practice during his time – in which none of them have differed upon – is to restrict *ghunnah* for Ḥafṣ with making *madd* in *munfaṣil*. Thus, *ghunnah* will not be allowed with *qaṣr* for Ḥafṣ. However, al-Mutawallī argues that this is disputable (فيه نظر) because *al-Kāmil* which transmits *ghunnah* for Ḥafṣ also mentions *madd al-taḥhīm*, and *madd al-taḥhīm* is only allowed with *qaṣr*.¹⁰¹ However, Ibn al-Jazarī does not relate *qaṣr* for Ḥafṣ via *al-Kāmil*,¹⁰² neither does *al-Kāmil* mention *qaṣr* for Ḥafṣ.¹⁰³ Furthermore, al-Mutawallī did not have a copy of *al-Kāmil* with him when he presented this argument of *qaṣr* with *ghunnah* for Ḥafṣ.¹⁰⁴

- Al-Khalījī and al-Zayyāt do not allow *ghunnah* for Ḥafṣ when applying *qaṣr* in *madd munfaṣil*.¹⁰⁵
- Qārī Ayyūb allows *ghunnah* with *qaṣr* for Ḥafṣ based on the *ikhtiyār* of al-Mutawallī, and because Ibn al-Jazarī does not explicitly prevent this *wajh*.¹⁰⁶

¹⁰⁰ *Farīdat al-Dahr*: 2/31; *Tanqīḥ Faṭḥ al-Karīm* of al-Zayyāt: lines 19-20; *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 395.

¹⁰¹ *Al-Rawḍ al-Naḍīr*: 190.

¹⁰² *Al-Nashr*: 1/321.

¹⁰³ *Al-Kāmil*: 422.

¹⁰⁴ *Al-Awjuh al-Munqaṭi‘ah Adā’an Bayn al-Muḥarrirīn wa Ibn al-Jazarī*: 28.

¹⁰⁵ *Tanqīḥ Faṭḥ al-Karīm* of Sheikh al-Zayyāt: line 31.

¹⁰⁶ *Mashriq al-Yusr*: 1/66; *al-Anwār al-Ḥulwāniyyah*: 1/42.

وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ

Ziyādāt al-Ṭayyibah:

- Via the *Shāṭibiyyah*, Hishām only had *takhfif* during *waqf* on السُّفَهَاءُ. Via the *Ṭayyibah*, *taḥqīq* will also be allowed;¹⁰⁷ this is transmitted via al-Ḥulwānī from Hishām.

Takhfif during Waqf for Hishām

- Al-Zayyāt prevents stopping on السُّفَهَاءُ with *takhfif* for al-Ḥulwānī when applying *qaṣr* in *madd munfaṣil*.
- Al-Khalījī allows *takhfif* in السُّفَهَاءُ during *waqf* whilst applying *qaṣr* in *madd munfaṣil* since there are no restrictions in *Muqarrib al-Taḥrīr*.¹⁰⁸
- Like al-Khalījī, Qārī Ayyūb allows *takhfif* with *qaṣr* for al-Ḥulwānī since it is related by one of the source-texts for the transmission of Hishām via al-Ḥulwānī i.e. *al-Iʿlān* of al-Ṣafrāwī.¹⁰⁹

أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٧٤﴾

Qirāʾat in the Verse/Ziyādāt al-Ṭayyibah:

- Ḥamzah has *sakt* on both the *madd munfaṣil* as well as the *madd muttaṣil*.

¹⁰⁷ See *Ṭayyibat al-Nashr*: line 253.

¹⁰⁸ *Al-Jawāhir al-Khālidah*: 1/79.

Note that in *al-Jawāhir al-Khālidah*, when applying *qaṣr* in *madd munfaṣil* for Hishām, *taḥqīq* of the *hamzah* is *muqaddam* to *takhfif*. However, when applying *tawassuṭ* in *madd munfaṣil* for Hishām, then *takhfif* is *muqaddam* to *taḥqīq*. The reason for this is that the *awjuh* given preference to is based upon the amount of *Turuq* and books that they are transmitted from. *Takhfif* whilst applying *qaṣr* is only via *al-Iʿlān* of al-Ṣafrāwī, while the remaining books only have *taḥqīq* when making *qaṣr*. Therefore, *taḥqīq* during *qaṣr* of *munfaṣil* is *muqaddam* for Hishām. (This explanation was given to me by the author of *al-Jawāhir al-Khālidah*, Sheikh Anwar al-Subḥī).

Sheikh Ḥāb Fikrī mentions that according al-Izmīrī, *qaṣr* with *takhfif* for Hishām is a possible *wajh* (احتمال) allowed via *al-Qāṣid* of al-Khazrajī. See *Naqd Manhaj al-Imāmayn al-Azmīrī wa al-Mutawallī*: 58.

¹⁰⁹ *Al-Jawāhir al-Khālidah*: 1/275; *Mashriq al-Yusr*: 1/67; *al-Anwār al-Ḥulwāniyyah*: 1/42; *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 388-390.

- Ḥamzah will also have *sakt* on the *madd munfaṣil* without *sakt* on the *madd muttaṣil*.

Take note of the previously-mentioned *tahrīrāt* regarding *ghunnah* and *madd munfaṣil* appearing together for al-Azraq, al-Naqqāsh, al-Aṣbahānī, al-Ḥulwānī and Ḥafṣ.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

Qir'āt in the Verse/Ziyādāt al-Ṭayyibah:

Waḳf on قَالُوا آمَنَّا for Ḥamzah

Ḥamzah has four ways of stopping on قَالُوا آمَنَّا:

- 1) *Tahqīq* (without *sakt*).
- 2) *Sakt* on the *madd munfaṣil*.
- 3) *Naql* i.e. قَالُوا آمَنَّا.
- 4) *Idghām* i.e. قَالُوا آمَنَّا.

وَإِذَا خَلَوْا إِلَىٰ شِيَطِينِهِمْ ۖ قَالُوا إِنَّا مَعَكُمْ ۖ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿٣٧﴾

Qirā'at in the Verse:

Waqf on مُسْتَهْزِءُونَ

In مُسْتَهْزِءُونَ, there is *ijtimā' al-sababayn* (two causes of *madd* appearing together), *badal* and *āriḍ*; the latter being stronger than the former. When reading them together, there are six variations allowed for al-Azraq in the following sequence:

	ءَامَنُوا / ءَامَنَّا	مُسْتَهْزِءُونَ during waqf
1	Qaṣr	Ṭūl
2	Qaṣr	Tawassuṭ
3	Qaṣr	Qaṣr
4	Tawassuṭ	Ṭūl
5	Tawassuṭ	Tawassuṭ
6	Ṭūl	Ṭūl

Hamzah has three ways of stopping on مُسْتَهْزِءُونَ:

- 1) *Tas-hīl*, according to Sībaway.
- 2) *Ibdāl* into a *yā'*, according to al-Akhfash.
- 3) *Ḥadhf* of the *hamzah* and reading the *zāy* with a *ḍammah* i.e. مُسْتَهْزُونَ (like Abū Ja'far).

Tahrīrāt:

- When applying *sakt* on *madd munfaṣil* – without *sakt* in *madd muttaṣil* – for Khallād, then al-Zayyāt prevents *waqf* on مُسْتَهْزِءُونَ with *ḥadhf*,¹¹⁰ same as al-Izmīrī.¹¹¹
- The author of *Farīdat al-Dahr*, Sheikh Muḥammad Ibrāhīm Muḥammad Sālim, has no restrictions when stopping on مُسْتَهْزِءُونَ for Khallād, in spite of what his teacher, al-Zayyāt, relates.¹¹²

¹¹⁰ *Sharḥ Tanqīḥ Fath al-Karīm of al-Zayyāt*: line 105.

¹¹¹ *Badā'ir al-Burhān*: 34.

¹¹² *Farīdat al-Dahr*: 2/33.

- Al-Khalījī has no restrictions in مُسْتَهْرَؤُونَ when stopping for Ḥamzah.¹¹³ Likewise, Qārī Ayyūb also has no restrictions for Ḥamzah when stopping on مُسْتَهْرَؤُونَ.
- Al-Khalījī does not allow *ghunnah* for al-Azraq whilst applying *tawassuṭ* in *madd badal*. However, when stopping on مُسْتَهْرَؤُونَ, *tawassuṭ* will be allowed whilst applying *ghunnah* considering the *madd āriḍ*.¹¹⁴

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

Qirā'at in the Verse/Ziyādāt al-Ṭayyibah:

- In يُبْصِرُونَ, Warsh via al-Azraq has *tarqīq* as well as *tafkhīm* of the *rā'* *maḍmūmah*; *tarqīq* is *muqaddam*. *Tafkhīm* is the additional *wajh* allowed via *al-Ṭayyibah*.¹¹⁵

Tahrīrāt:

Rā' Maḍmūmah and Ghunnah in فِي ظُلُمَاتٍ لَا يُبْصِرُونَ for al-Azraq

- Al-Khalījī does not allow *ghunnah* when reading *tafkhīm* in the *rā'* *maḍmūmah* for al-Azraq.
- Al-Mutawallī does not allow *ghunnah* for al-Azraq at all.
- Qārī Ayyūb allows *ghunnah* unrestrictedly.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٦﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in بِالْكَافِرِينَ.¹¹⁶

¹¹³ *Al-Jawāhir al-Khālīdah*: 276.

¹¹⁴ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī*: 15.

¹¹⁵ *Ṭayyibat al-Nashr*: line 339.

وَالْحُلُوفُ فِي كِبْرٍ وَعِشْرُونَ وَصَحَّ	339	كَذَلِكَ ذَاتَ الصَّمِّ رَقَّقُ فِي الْأَصْح
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¹¹⁶ *Ṭayyibat al-Nashr*: line 309.

- Ruways has *imālah* in بِالْكَافِرِينَ and stops with the *hā' al-sakt* as well.
- Rawḥ has *fath* as well as the *hā' al-sakt* during *waqf*.

يَكَادُ الْبَرَقُ يَخْطِفُ أَبْصَارَهُمْ

Ziyādāt al-Ṭayyibah:

Waqf on يَخْطِفُ أَبْصَارَهُمْ for Ḥamzah

- Ḥamzah also stops on يَخْطِفُ أَبْصَارَهُمْ with *ibdāl* of the *hamzah* into a *wāw* i.e. يَخْطِفُ وَيُصَارَهُمْ.¹¹⁷

وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

Ziyādāt al-Ṭayyibah:

Taghliṭh and Tarqīq of the Lām in أَظْلَمَ for al-Azraq

- Al-Azraq has both *taghliṭh* and *tarqīq* of the *lām* in أَظْلَمَ; *taghliṭh* is *muqaddam*. *Tarqīq* is the additional *wajh* allowed via *al-Ṭayyibah*.¹¹⁸

Tahṛīrāt:

- Al-Zayyāt does not allow *tarqīq* of the *lām* in أَظْلَمَ i.e. the *lām maftūḥah* after a *ṭhā' sākinah*.¹¹⁹
- Al-Khalijī allows *tarqīq* of the *lām* with the following stipulations:
 - 1) *Ṭul* in *madd badal*.
 - 2) *Tarqīq* of the *rā' maḍmūmah*.

وَكَيْفَ كَافِرِينَ جَادَ وَأَمِلُ	309	تُبُّ حِزْمًا خُلْفِ عَيْلًا وَرَوْحُ قُلُ
¹¹⁷ <i>Ṭayyibat al-Nashr</i> . lines 246-247.		
وَالْهَمْزُ الْأَوَّلُ إِذَا مَا اتَّصَلَا	246	رَسْمًا فَعَنْ جُمْهُورِهِمْ قَدْ سَهَّلَا
أَوْ يَنْفَصِلُ كَأَسْعُوا إِلَيْ قُلُ إِنْ رَجَحَ	247	لَا مِيمَ جَمْعٍ، وَبِعَيْرِ ذَلِكَ صَح
¹¹⁸ <i>Ṭayyibat al-Nashr</i> . line 348.		
وَقِيلَ عِنْدَ الظَّاءِ وَالظَّا وَالْأَصْحَ	348	تَفْخِيمَهَا وَالْعَكْسُ فِي الْآيِ رَجَحَ

¹¹⁹ *Farīdat al-Dahr*. 2/38.

3) *Fath* of *dhawāt al-yā'*.¹²⁰

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ

Qirā'āt in the Verse:

- *Al-Ṭayyibah* mentions *لَذَهَبَ بِسَمْعِهِمْ* as one of the places Ruways has *idghām rājih*.¹²¹

Imālah in شَاءَ for Hishām

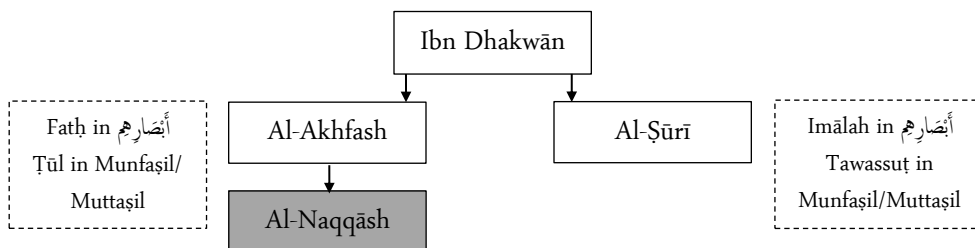
Ziyādāt al-Ṭayyibah:

- Al-Dājūnī from Hishām has *imālah* in شَاءَ.¹²²

Tahrīrāt:

Imālah in أَبْصَارِهِمْ for Ibn Dhakwān

Al-Ṣūrī from Ibn Dhakwān has *imālah* in أَبْصَارِهِمْ. *Imālah* in أَبْصَارِهِمْ will only take place for Ibn Dhakwān with *tawassuṭ* in شَاءَ because it is transmitted from al-Ṣūrī.¹²³ *Ṭūl* in شَاءَ is transmitted from al-Naqqāsh.



¹²⁰ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī*: 47.

¹²¹ *Ṭayyibat al-Nashr*: line 144.

بَعْدُ، وَرَجَّحَ لَذَهَبَ وَقَبْلًا	144	تُمْ تَفَكَّرُوا نُسَبَّحُكَ كِلَا
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¹²² *Ṭayyibat al-Nashr*: line 311.

وَشَاءَ جَالِي خُلْفُهُ فَتَّى مِنَّا	311	.
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¹²³ Note that these same precepts will apply when making *imālah* in الكَافِرِينَ for Ibn Dhakwān, because it is transmitted from al-Ṣūrī who only has *tawassuṭ* in *madd munfaṣil* and *madd muttaṣil*. *Ṭūl* for Ibn Dhakwān is transmitted by al-Naqqāsh.

Sakt on Madd Muttaṣil – sakt ‘amm – with Waqf on Hamzah Mutawassīṭah bi Zawā'id for Ḥamzah

- When reading without *sakt* on شَاءَ, then both *taḥqīq* and *tas-hīl* will be allowed on the *hamzah mutawassīṭah bi zawā'id* (وَأَبْصَارِهِمْ). However, according to al-Khalījī and al-Zayyāt, if *sakt* is made on شَاءَ, then only *tas-hīl* is allowed on the *hamzah mutawassīṭah bi zawā'id*.¹²⁴
- When applying *sakt ‘amm – sakt* on *madd muttaṣil* – then Qārī Ayyūb allows *tas-hīl* and *taḥqīq* in the *hamzah mutawassīṭah bi zawā'id* during *waqf*.¹²⁵

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠١﴾

Ziyādāt al-Ṭayyibah:

- Besides the option of *sakt* in شَيْءٍ, Ḥamzah also has *tawassuṭ* in it.¹²⁶

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

Ziyādāt al-Ṭayyibah:

¹²⁴ *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*. 63; *Tanqīḥ Faṭḥ al-Karīm*: lines 101; *Muqarrīb al-Taḥrīr*. 116-117.

Their rationale for only allowing *tas-hīl* when applying *sakt ‘amm* is that only *tas-hīl* is allowed on the *sākin mawṣūl* e.g. فُرَّان and *madd muttaṣil* e.g. أُولَئِكَ during *waqf*. The purpose of *sakt* is to properly apply *taḥqīq* in the *hamzah*. Thus, if *sakt* is being applied on the *sākin mawṣūl* or the *madd muttaṣil* during *waṣl*, then *taḥqīq* will not be allowed in *waqf* i.e. only *tas-hīl* will be allowed during *waqf*; this will include *tas-hīl* on the *hamzah mutawassīṭah bi zawā'id*, which includes the *lām al-ta'rif*.

The same will not apply – only *tas-hīl* being allowed during *waqf* – if *sakt* is being applied on the *madd munfaṣil* alone i.e. if *sakt* is being made on *madd munfaṣil* alone during *waṣl*, then both *sakt* and *taḥqīq* will be allowed during *waqf* as well. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Manṣūr: 273-275.

¹²⁵ *Mashriq al-Yusr*. 1/71-72; *al-Anwār al-Ḥulwāniyyah*: 1/44.

¹²⁶ *Ṭayyibat al-Nashr*. line 171.

.	.	171	.	.	.	شَيْءٍ لَهُ، مَعَ حَمْزَةٍ،
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Idghām Rājih and Iṭh-hār Rājih for Ruways

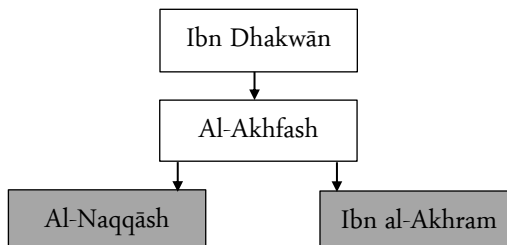
The *Tayyibah* mentions جَعَلَ لَكُمْ as one of the places in which *iṭh-hār* is preferred (*iṭh-hār rājih*) for Ruways. In verse 20, *idghām* is preferred (*idghām rājih*) in أَذْهَبَ بِسَمْعِهِمْ.

Tahrīrāt:

- If *idghām rājih* appears with an *idghām* which is not *rājih* (*ghayr rājih*), then al-Khalijī, al-Zayyāt and Qārī Ayyūb agree that there are three applications:
 - 1) *Iṭh-hār* in both *idghām rājih* and *ghayr rājih*.
 - 2) *Idghām* in both *idghām rājih* and *ghayr rājih*.
 - 3) *Idghām* in *rājih* with *iṭh-hār* in *ghayr rājih*.¹²⁷
- Al-Zayyāt would also allow *idghām kabīr* without *ghunnah* for Ruways in this verse since this is *khilāf khāṣṣ*.

Applying Sakt and Ghunnah Together

- According to al-Zayyāt, al-Khalijī and Qārī Ayyūb, al-Naqqāsh will not have *ghunnah* in رَزَقًا لَكُمْ whilst applying *sakt* on الأرض with *tūl* in *madd muttaṣil*.¹²⁸
- Al-Khalijī and Qārī Ayyūb allow *sakt* with *ghunnah* for Ḥafṣ, as well as for Ibn Dhakwān via all the *Turuq* that apply *tawassuṭ*.
- Al-Zayyāt only allows *ghunnah* with *sakt* for Ibn al-Akhram, from Ibn Dhakwān. (Thus, *ghunnah* will not be allowed for Ḥafṣ with *sakt* according to al-Zayyāt).



¹²⁷ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī*: 123.

¹²⁸ This is because *tūl* in *madd muttaṣil munfaṣil* with *sakt* is transmitted via *al-Irshād* of Abū al-‘Izz, who does not have *ghunnah*. See *Tahrīrāt Ibn al-Jazarī* of Sheikh ‘Alī Sa’d al-Ghāmīdi: 42. See also *al-Nashr*: 1/423.

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

Tahrīrāt:

Waqf for Ḥamzah on Lām al-Taʿrīf

Ibn al-Jazarī relates that stopping on the *lām al-taʿrīf* for Ḥamzah whilst applying *taḥqīq* without *sakt* is not documented in any book (لا أعلمه نصًا في كتاب من الكتب) nor from any *ṭarīq* (ولا في طريق من الطرق). This is because all those who transmit *sakt* or *idrāj* on the *lām al-taʿrīf* for Ḥamzah during *waṣl*, have consensus on applying *naql* for him during *waqf*. Though some later scholars (*mutaʿakh-khirīn*) have relied upon commentaries of *al-Shātibīyah* and applied *taḥqīq* without *sakt* for Khallād, this is not sound via any of its *ṭuruq* (في طريق من طرقها).¹²⁹ The student of Ibn al-Jazarī, Ṭāhir ibn ʿArab, relates that this is what they applied when reading to Ibn al-Jazarī.¹³⁰ Al-Bannā reiterates only *naql* and *sakt* for Ḥamzah during *waqf*.¹³¹ It is also echoed by al-ʿUbaydī¹³² and al-Khalījī.¹³³

Despite this consensus, al-Mutawallī argues that in *Taqrīb al-Nashr*, Ibn al-Jazarī does not mention this unanimity regarding this practice for Ḥamzah, but “presents” *tas-hīl* and *taḥqīq* as options when stopping on *hamzah mutawassīṭah bi zawāʿid*, including the *lām al-taʿrīf*. According to al-Mutawallī, this is explicit indication for the allowance of *taḥqīq* without *sakt* on the *lām al-taʿrīf*, and this should be relied upon considering that the *Taqrīb* was written after *al-Nashr*.¹³⁴ The author of *Farīdat al-Dahr*, Sheikh Muḥammad Ibrāhīm Muḥammad Sālim, endorses this allowance of al-Mutawallī.¹³⁵

Thus, in this verse, when stopping on الأَنْهَارُ for Ḥamzah, al-Khalījī and Qārī Ayyūb will only stop with *naql* and *sakt*, while al-Mutawallī and his school will allow *taḥqīq*

¹²⁹ *Al-Nashr*: 1/427, 486.

¹³⁰ *Tahrīrāt Ibn al-Jazarī*: 76.

¹³¹ *Ithāf Fuḍalāʾ al-Bashar*: 87.

¹³² *Al-Taḥārīr al-Muntakhabah*: 107.

¹³³ *Sharḥ Muqarrīb al-Taḥrīr*: 154.

¹³⁴ *Al-Rawḍ al-Naḍīr*: 283.

¹³⁵ *Farīdat al-Dahr*: 2/45.

without *sakt* as well. Note that *taḥqīq* without *sakt* on the *lām al-taʿrīf* will only be allowed when no *sakt* is being applied on *mafʿūl* and “ال” during *waṣl*¹³⁶i.e. it will only be allowed if *idrāj* is being applied for Ḥamzah in all the places where *sakt* is related for him.¹³⁷

وَهُمْ فِيهَا خَلِدُونَ ﴿٧٢﴾

End of the First Quarter

¹³⁶ *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī* 61.

¹³⁷ *Taḥrīrāt al-Ṭayyibah ʿalā ma Jāʾa fī ʿUmdat al-ʿIrḥān li al-Azmūrī* by Jamāl al-Dīn Muḥammad Sharaf: 30.

Second Quarter

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ

Tahrīrāt:

Prerequisite in Applying Ghunnah for al-Azraq according to al-Khalījī

- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tawassuṭ* in *madd badal*. (Refer to verse 14).
- Al-Zayyāt does not allow *ghunnah* for al-Azraq at all.
- Qārī Ayyūb allows *ghunnah* unrestrictedly.

يُضِلُّ بِهِ كَثِيرًا ۖ وَيَهْدِي بِهِ كَثِيرًا

Ziyādāt al-Ṭayyibah/Tahrīrāt:

Al-Azraq's differences in Rā' Munawwah Maḥṭūḥah

When applying *waṣl* on the first كَثِيرًا and *waqf* on the second كَثِيرًا, al-Azraq has three practices:¹³⁸

- 1) *Tarqīq* of the *rā'* during *waṣl* and *waqf* i.e. *tarqīq* in both.
- 2) *Tafkhīm* of the *rā'* during *waṣl* and *waqf* i.e. *tafkhīm* in both.
- 3) *Tafkhīm* of the *rā'* during *waṣl*, but not during *waqf* i.e. *tafkhīm* in the first كَثِيرًا during *waṣl* with *tarqīq* in the second كَثِيرًا during *waqf*.

	During waṣl (كَثِيرًا)	During waqf (كَثِيرًا)
1	Tarqīq	Tarqīq
2	Tafkhīm	Tafkhīm
3	Tafkhīm	Tarqīq

¹³⁸ *Ṭayyibat al-Nashr*. line 337-338; *al-Nashr*. 2/94-96.

تَفْخِيمٌ مَّا تُؤَنِّعُهُ إِنَّ وَصَلَ	337	وَجَ.....
.....	338	كَشَاكِرًا خَيْرًا خَيْرًا خَيْرًا

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ

Tahrīrāt:

Waqf for Ḥamzah on Lām al-Taʿrīf whilst Applying Sakt on Madd Munfaṣil

- According to al-Khalījī, when making *sakt* on the *madd munfaṣil* (مَا أَمَرَ اللَّهُ) for Ḥamzah, then only *naql* is allowed when stopping on الأَرْضِ.¹³⁹ When reading without *sakt* on *madd munfaṣil*, both *naql* and *sakt* are allowed during *waqf* on الأَرْضِ.
- According to al-Zayyāt, when making *sakt* on *madd munfaṣil*, both *naql* and *sakt* are allowed on الأَرْضِ during *waqf*. When not making *sakt* on *madd munfaṣil*, then (1) *naql*, (2) *sakt* and (3) *tahqīq* will be allowed during *waqf*.¹⁴⁰
- Qārī Ayyūb will agree with al-Zayyāt in allowing both *naql* and *sakt* during *waqf* when applying *sakt* on *madd munfaṣil*; and agree with al-Khalījī when reading without *sakt* on *madd munfaṣil* in having *naql* and *sakt* during *waqf*.

أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٣٩﴾

Ziyādāt al-Ṭayyibah:

Ra' Maḍmūmah according to al-Azraq

- Al-Azraq has *tarqīq* as well as *tafkhīm* in the *rā'* of الْخَاسِرُونَ.¹⁴¹

¹³⁹ *Muqarrib al-Tahrīr*: 150 (lines 116-117).

¹⁴⁰ *Farīdat al-Dahr*: 2/49.

¹⁴¹ *Ṭayyibat al-Nashr*: line 339.

وَالْحُلُفُ فِي كِبَرٍ وَعِشْرُونَ وَصَحَّ	339	كَذَلِكَ ذَاتِ الضَّمِّ رَقَّقُوا فِي الْأَصْح
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هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَوَاتٍ ط

Qirā'at in the Verse:

- Ḥamzah has *sakt* on *madd munfaṣil* without *sakt* on *madd muttaṣil*, same as in verse 13.

وَأَذَقْنَا لِرَبُّكَ لِمَلَايَكَةٍ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ط

Tahrīrāt:

Waqf on the Hā' al-Ta'nīth (خَلِيفَةً) for Ḥamzah

- *Sakt* on *madd muttāṣil* (لِلْمَلَايَكَةِ) will not be allowed without making *sakt* on the *lām al-ta'rīf* (الأرض).
- Al-Khalijī does not allow *imālah* of خَلِيفَةً for Khalaf from Ḥamzah when reading without *sakt* on the *mafṣūl* i.e. when only applying *sakt* on “أل” and شَيْء. ¹⁴² Thus, in this verse, *imālah* will not be allowed when reading without *sakt* in لِلْمَلَايَكَةِ and الأرض for Khalaf according to al-Khalijī. ¹⁴³

	Madd Muttāṣil (لِلْمَلَايَكَةِ)	Lām al-Ta'rīf (الأرض)	Fath/Imālah (خَلِيفَةً)	
			Khalaf	Khallād
1	No Sakt	No Sakt	Fath Only	Fath/Imālah
2	No Sakt	Sakt	Fath/Imālah	Fath/Imālah
3	Sakt	Sakt	Fath/Imālah	Fath/Imālah

- Al-Zayyāt agrees with al-Khalijī and does not allow *imālah* of خَلِيفَةً for Khalaf from Ḥamzah when reading without *sakt* in *mafṣūl*. (However, in this verse

¹⁴² Bear in mind that *sakt* cannot be made in *mafṣūl* if *sakt* is not being made in “أل” and شَيْء. Also, *sakt* is not allowed on the letters of *madd* if it is not being made on “أل”, شَيْء and *mafṣūl*.

¹⁴³ *Muqarrib al-Tahrīr*: 148 (lines 112-113).

imālah will be allowed according to the author of *Farīdat al-Dahr* with the premise that *sakt* is being applied on *mafṣūl* in the other verses).¹⁴⁴

- Al-Zayyāt does not allow *fath* for Khalaf when making *sakt* ‘*āmm* and stopping with *imālah khāṣṣah*¹⁴⁵ – on one of the 15 letters of فَجَتْ زَيْنَب لِدَوْدِ فَجَتْ زَيْنَب لِدَوْدِ with its prerequisites – i.e. only *imālah* will be allowed.¹⁴⁶

	Madd Muttaṣil (لِلْمَلَأَيْكَةِ)	Lām al-Ta‘rīf (الأرض)	Fath/Imālah (خَلِيفَةً)	
			Khalaf	Khallād
1	No Sakt	No Sakt	Fath Only	Fath/Imālah
2	No Sakt	Sakt	Fath/Imālah	Fath/Imālah
3	Sakt	Sakt	Imālah	Fath/Imālah

- Qārī Ayyūb has no restrictions in this verse for Ḥamzah: *fath* and *imālah* will be allowed for the entire Ḥamzah if no *sakt* is being applied, as well as if *sakt* is only being applied on الأَرْضِ or being applied on both لِلْمَلَأَيْكَةِ and الأَرْضِ.¹⁴⁷

	Madd Muttaṣil (لِلْمَلَأَيْكَةِ)	Lām al-Ta‘rīf (الأرض)	Fath/Imālah (خَلِيفَةً)	
			Khalaf	Khallād
1	No Sakt	No Sakt	Fath/Imālah	Fath/Imālah
2	No Sakt	Sakt	Fath/Imālah	Fath/Imālah
3	Sakt	Sakt	Fath/Imālah	Fath/Imālah

¹⁴⁴ *Farīdat al-Dahr*: 2/53. (Technically, this is what should be applied for al-Khalijī as well, even though the *tahṛīrāt* mention what is documented above in the table).

¹⁴⁵ If making *sakt* ‘*āmm* and *imālah* ‘*āmmah* is being applied for Ḥamzah i.e. *imālah* before any of the letters besides the *alif*, then both *fath* and *imālah* will be allowed. See *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 563-569.

¹⁴⁶ *Tahṛīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī*: 55-56.

¹⁴⁷ This will be further explained in verse 67 of Sūrat al-Baqarah.

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ط

Qirā'āt in this verse:

Rawm/Ikhtilās during Idghām Kabīr

In *idghām kabīr* is made by Abū 'Amr al-Baṣrī and Ya'qūb. *Ikhfā'* i.e. *ikhfā'* *al-ḥarakah*, is also allowed here for Abū 'Amr al-Baṣrī and Ya'qūb by al-Khalījī and Qārī Ayyūb.¹⁴⁸ *Ikhfā'* will therefore be allowed for Ya'qūb with *qaṣr* and *tawassuṭ* in *madd munfaṣil*. The author of *Farīdat al-Dahr* does not allow *ikhfā'* for Ya'qūb because there is no textual evidence for it.¹⁴⁹

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

Qirā'āt in this verse:

The Differences in هَؤُلَاءِ إِنْ

In this verse, two *hamzahs* in two different words come together in *هَؤُلَاءِ إِنْ*. Qālūn and al-Bazzī have *tas-hīl* of the first *hamzah*. Since change (*taghyīr*) takes place in the reason for the *madd* (*sabab al-madd*), *qaṣr* will be allowed; and considering that originally *madd* was made – before the change –, *madd* will also be allowed. Qālūn also has *qaṣr* and *tawassuṭ* in the *hā'* *al-tanbīh* (ها). Thus, there are four possible ways of reading for him:

- 1) *Qaṣr* of ها with *qaṣr* in هَؤُلَاءِ.
- 2) *Qaṣr* of ها with *madd* in هَؤُلَاءِ.
- 3) *Madd* in ها with *madd* in هَؤُلَاءِ.
- 4) *Madd* in ها with *qaṣr* in هَؤُلَاءِ.

¹⁴⁸ *Ithāf Fuḍalā' al-Bashar* mentions the discussion of the allowance of *rawm* and *ishmām* under the chapter of *idghām kabīr*. It is mentioned generally, suggesting that it would be allowed for both Abū 'Amr al-Baṣrī and Ya'qūb: 37.

¹⁴⁹ *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 24; *Farīdat al-Dahr*: 2/54.

Ibn al-Jazarī regards the fourth way as weak since the reason (*sabab*) of *muttaṣil* is stronger than the *sabab* of *munfaṣil*.¹⁵⁰ However, Sheikh al-Mutawallī allows it, explaining that despite it being weak, it may still be read. He argues that if this way was not allowed then *qaṣr* in *madd lāzim* of *اللَّهُ لَا إِلَهَ إِلَّا هُوَ* would be prevented when it appears with *madd munfaṣil*, considering that *madd lāzim* is the strongest *madd*. Similarly, Ḥamzah stops on *هُوَ* making *ṭūl* in the *madd munfaṣil* and *qaṣr* in the *madd muttaṣil*.¹⁵¹

Al-Bazzī has two ways:

- 1) *Qaṣr* of *هَآ* with *qaṣr* of *أُولَآءِ*.
- 2) *Qaṣr* of *هَآ* with *madd* of *أُولَآءِ*.

Warsh – via al-Azraq – and Qunbul have *tas-hīl* of the second *hamzah* without *idkhāl*, as well as *ibdāl* of the second *hamzah* into a letter of *madd*; in this case a *yā’ sākinah* since it is *maksūrah*. Warsh – via al-Azraq – additionally has a third way, which is *ibdāl* of the second *hamzah* into a *yā’ maksūrah*. Warsh – via al-Azraq – therefore has three ways:

- 1) *Tas-hīl* of the second *hamzah* without *idkhāl*.
- 2) Substituting the second *hamzah* for a letter of *madd* i.e. a *yā’ sākinah*. In this case *ṭūl* will be made since the *yā’ sākinah* is followed by another *sākin* (the *nūn*).
- 3) Substituting the second *hamzah* for a *yā’ maksūrah*.

Qunbul will agree with al-Azraq in the first two ways, but reads the *madd munfaṣil* with *qaṣr* instead of *ṭūl*.

Abū ‘Amr al-Baṣrī drops (*isqāt*) one of the *hamzahs*. Most consider that the *hamzah* being dropped is the first one, while others regard it is the second.

¹⁵⁰ *Al-Nashr*: 1/356.

¹⁵¹ *Al-Rawḍ al-Naḍir*: 295-296.

Abū ‘Amr al-Baṣrī – both al-Dūrī and al-Sūsī – will have two *awjuh* when applying *qaṣr* in *madd munfaṣil*:

- 1) *Qaṣr* of هَا with *qaṣr* in أَوْلَاءِ.
- 2) *Qaṣr* of هَا with *madd* in أَوْلَاءِ.

When applying *madd* in the *madd munfaṣil*, there are two additional *awjuh*, of which one is allowed and the other not allowed:

- 3) *Madd* of هَا with *madd* in أَوْلَاءِ.
- 4) *Madd* of هَا with *qaṣr* in أَوْلَاءِ.

The fourth way is not allowed because if we consider that the first *hamzah* is being dropped; then this will become *madd munfaṣil*, and a balance should be maintained between the two *munfaṣils*. If we consider that the second *hamzah* is being dropped, then it would *madd muttaṣil*, and *qaṣr* in it will not be allowed at all. Thus, Abū ‘Amr al-Baṣrī has four possible ways of which three are allowed.¹⁵²

Warsh – via al-Aṣbahānī –, Abū Ja‘far and Ruways have *tas-hīl* of the second *hamzah*.

Note:

When reading هُوَ لَاءِ إِنَّ for Qālūn, then one would first read *madd* in لَاءِ إِنَّ because the *sabab* of the *madd* – the *hamzah* of لَاءِ, despite the change – still remains. However, when reading for Abū ‘Amr al-Baṣrī with *isqāṭ*, then one would first read *qaṣr* in هُوَ لَاءِ إِنَّ because the *sabab* of *madd* is dropped completely. This precept should be applied consistently as alluded to by Ibn al-Jazarī:

وَالْمَدُّ أَوْلَىٰ إِنَّ تَغْيِيرَ السَّبَبِ وَبَقِي الْأَثَرُ أَوْ فَاقْصُرْ أَحَبُّ 174

Ziyādāt al-Ṭayyibah:

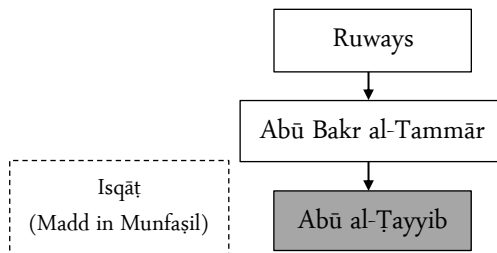
Via *al-Shāṭibiyah*, Qunbul has *tas-hīl* as well as *ibdāl* of the second *hamzah* while Ruways has *tas-hīl* of the second *hamzah* via *al-Durrah*. Via *al-Ṭayyibah*, Qunbul and

¹⁵² *Al-Nashr*. 1/355-356.

Ruways additionally drop the first *hamzah*, same as Abū ‘Amr al-Baṣrī; applying *qaṣr* and *madd*. *Isqāṭ* for Ruways is transmitted via Abū al-Ṭayyib.

Tahrīrāt:

- According to al-Khalījī and al-Zayyāt, *isqāṭ* for Ruways will only be allowed whilst applying *madd* in *madd munfaṣil*. Additionally, they do not allow *waqf* with *ha’ al-sakt* when reading with *isqāṭ*.¹⁵³
- According to Qārī Ayyūb, *isqāṭ* for Ruways will be allowed with *madd* and *qaṣr* in *madd munfaṣil*, as well as with *hā’ al-sakt*.¹⁵⁴



قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ط

Ziyādāt al-Ṭayyibah:

- Hamzah has *madd al-tabri’ah* in لَا عِلْمَ.

Tahrīrāt:

Madd al-Tabri’ah with Sakt on Madd Munfaṣil

- Al-Khalījī and Qārī Ayyūb allow *madd al-tabri’ah* whilst making *sakt* on the *madd munfaṣil*.
- Al-Zayyāt does not allow *madd al-tabri’ah* with *sakt* on the *madd munfaṣil*.

Al-Zayyāt and al-Mutawallī confine their application of *madd al-tabri’ah* to *al-Mustanīr*,¹⁵⁵ *al-Mubhij*,¹⁵⁶ *al-Miṣbāh*¹⁵⁷ and *al-Talkhīs* of Abū Ma’shar al-Ṭabarī.¹⁵⁸

¹⁵³ *Al-Jawāhir al-Khālīdah*: 288; *Farīdat al-Dahr*. 2/55.

¹⁵⁴ *Mashriq al-Yusr*. 1/78-79, 357.

¹⁵⁵ *Sakt mutlaq* is documented in the *Mustanīr*. See *Sharḥ Tanqīḥ Fatḥ al-Karīm* by Sheikh ‘Abd al-‘Azīz Maṣṣūr: 284.

Due to this confinement, *madd al-tabri'ah* is only allowed for Khalaf while applying *sakt khāṣṣ* and *sakt muṭlaq*, and only allowed for Khallād while applying *sakt muṭlaq*.¹⁵⁹

Ibn al-Jazarī transmits the *madd al-tabri'ah* from *al-Mustanīr*,¹⁶⁰ *al-Mubhij*, *al-Jāmi'* of Ibn Fāris and Abū al-Faḍl al-Khuzā'ī.¹⁶¹

Al-Khuzā'ī mentions *madd al-tabri'ah* in his *Muntahā*, but it is not one of the source-texts of *al-Nashr*. However, al-Hudhalī transmits from *al-Muntahā* via intermediaries.¹⁶² *Al-Kāmil*, like *al-Mubhij*, also documents *sakt* on the letters of *madd*.¹⁶³ In conclusion, the application of *madd al-tabri'ah* while making *sakt* on the letters of *madd* should not be prevented.

¹⁵⁶ Like *al-Mustanīr*, *al-Mubhij* has *sakt muṭlaq*. Additionally, it also documents *sakt* on the letters of *madd*. Al-Izmīrī acknowledges that *sakt* on *madd* should not be applied for Khalaf via *al-Mubhij* (the transmission of *madd* via *al-Mubhij* only has it for *Khallād*), however, he still applied *sakt* on *madd* for Khalaf to his teachers. Al-Mutawallī has criticized al-Izmīrī for this: that despite al-Izmīrī applying it to his teachers, it contradicts cognition and learning (*dirāyah*). See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 284-286.

¹⁵⁷ Al-Izmīrī and al-Mutawallī only apply *sakt muṭlaq* via *al-Miṣbāḥ*. However, it relates *sakt* on *madd munfaṣil* as well. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 286-287.

¹⁵⁸ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 279; *Al-Rawḍ al-Naḍīr*: 183.

¹⁵⁹ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 293-297.

¹⁶⁰ All the present copies of *al-Mustanīr* do not document *madd al-tabri'ah* for Ḥamzah, despite Ibn al-Jazarī citing *al-Mustanīr* as one of the core-texts for this application. Al-Izmīrī mentions that he checked many copies of *al-Mustanīr* and did not find *madd al-tabri'ah* documented in any of them, except for one copy that relates it via Ibn Sa'dān from Sulaym. See *al-Badā'ī' al-Burhān*: 19-20.

Bear in mind that the canonical transmission of the *Qirā'ah* of Ḥamzah is via Khalaf and Khallād from Sulaym, and not via Ibn Sa'dān.

Despite this, we will apply *madd al-tabri'ah* via *al-Mustanīr* because Ibn al-Jazarī records it like this in his *Nashr* and it would be his *ikhtiyār*. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 282.

¹⁶¹ *Al-Nashr*: 1/345.

¹⁶² *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 283.

¹⁶³ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh 'Abd al-'Aziz Maṣṣūr: 283.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

Qirā'āt in this verse:

Waqf on بِأَسْمَائِهِمْ for Ḥamzah

Considering *waqf* for Ḥamzah, in بِأَسْمَائِهِمْ, the *hamzah maftūḥah* after the *bā'* is *hamzah mutawassīṭah bi zawā'id*, allowing both *taḥqīq* and *tas-hīl* in it. In the *hamzah maksūrah* after the *alif*, only *tas-hīl* will be made, allowing both *madd* and *qaṣr*. In total, four ways are allowed: the two ways allowed in the *hamzah maftūḥah* (*taḥqīq* and *tas-hīl*) multiplied by the *madd* and *qaṣr*.

Sakt will not be allowed on بِأَسْمَائِهِمْ during *waqf*.¹⁶⁴

Tahrīrāt:

- According to al-Khalījī, if *sakt* is made on the *madd munfaṣīl* (يَا آدَمُ), then only *tas-hīl* will be allowed on the *hamzah mutawassīṭah bi zawā'id* during *waqf*.
- Al-Zayyāt and Qārī Ayyūb will allow *taḥqīq* – as well as *tas-hīl* – on the *hamzah mutawassīṭah bi zawā'id* when applying *sakt* on the *madd munfaṣīl*.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ط أَبِي وَاسْتَكْبَرَ ؕ وَكَانَ مِنَ

الْكَافِرِينَ ﴿٤٠﴾

Ziyādāt al-Ṭayyibah:

Ibn Wardān has two ways of reading لِلْمَلَائِكَةِ اسْجُدُوا:

- 1) لِلْمَلَائِكَةِ اسْجُدُوا – with a *ḍammah* on the *tā'*
- 2) لِلْمَلَائِكَةِ اسْجُدُوا – *ishmām* of the *kasrah* of the *tā'* with a *ḍammah*.

The second *wajh* is additional via *al-Ṭayyibah*.¹⁶⁵

¹⁶⁴ See *al-Nashr*: 1/427.

¹⁶⁵ *Ṭayyibat al-Nashr*: line 440-441.

... وَكَسَّرْتُمَا الْمَلَائِكَةَ	440	قَبْلَ اسْجُدُوا اضْمُمُ ثِقَى وَالْإِشْمَامُ خَفَّتْ
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Tahrīrāt:

Takhmīs for al-Azraq¹⁶⁶

In this verse, there is *madd badal* and *dhawāt al-yā'*. In the *Ṣughrā*, al-Azraq had *tarbī'* (four *awjuh*). Via *al-Ṭayyibah*, al-Azraq has *takhmīs* (five *awjuh*). They are as follows:

	Madd Badal (آدم)	Dhawāt al-Yā' (أبني)
1	Qaṣr	Fath
2-3	Tawassuṭ	Fath + Taqlīl
4-5	Ṭūl	Fath + Taqlīl

The additional *wajh* via *al-Ṭayyibah* is *tawassuṭ* with *fath*, which is not found in the *Ṣughrā*. *Qaṣr* with *taqlīl* is not allowed in the *Ṣughrā*, nor the *Kubrā*.¹⁶⁷

Al-Zayyāt has no restrictions, allowing all six variations; including *qaṣr* with *taqlīl*.¹⁶⁸

Waḡf on إلاً إنليس for Ḥamzah with Sakt on Madd Muttaṣil

Al-Khalījī and al-Zayyāt agree that when making *sakt* on *madd muttaṣil* (للملأىكة) i.e. *sakt* 'āmm for Ḥamzah, *tas-hīl* will not be allowed on إلاً إنليس.¹⁶⁹ Thus, there are seven ways allowed:

	Madd Muttaṣil (للملأىكة)	Madd Munfaṣil (فَسَجِدُوا إلاً)	Waḡf on إلاً إنليس	
1-3	No Sakt	No Sakt	Taḥqīq without Sakt	Tas-hīl with madd/qaṣr
4-6	No Sakt	Sakt	Sakt	Tas-hīl with

.	.	.	441	...لَّ	خُلْفَ	يَكُ
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¹⁶⁶ *Takhmīs* (five *awjuh*) for al-Azraq is mentioned by 'Alī al-Manṣūrī in *Tahrīr al-Ṭuruq wa al-Riwāyāt*: 46-47, by al-Bannā in *Ithāf Fuḍalā' al-Bashar*: 110, al-'Ubaydī in *Al-Taḥārīr al-Muntakhabah*: 67 and al-Khalījī in *Muqarrīb al-Ṭahrīr*: line 80. See also *Tahrīrāt Ibn al-Jazarī* by 'Alī al-Ghāmīdī: 52.

¹⁶⁷ *Al-Taḥārīr al-Muntakhabah*: 67.

¹⁶⁸ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 41-42; *Farīdat al-Dahr*: 2/62, 65.

¹⁶⁹ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 137; *Muqarrīb al-Ṭahrīr*: line 124; *Tanqīh Fath al-Karīm* of al-Zayyāt: line 102; *Tahrīr al-Ṭuruq wa al-Riwāyāt*: 45; *Al-Taḥārīr al-Muntakhabah*: 66-67; *Tahrīrāt al-Ṭayyibah 'alā ma Jā'a fī 'Umdat al-'Irfān li al-Azmīrī* by Jamāl al-Dīn Muḥammad Sharaf: 30-31; *Farīdat al-Dahr*: 2/63.

				madd/qaṣr
7	Sakt	Sakt	Only Sakt	

- Qārī Ayyūb allows *tas-hīl* on إِلاَّ إِبْلِيسَ when applying *sakt ʿamm*.¹⁷⁰ Note that *tas-hīl* may be applied with *qaṣr* or *madd*.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا^ص

Qirāʿat in this verse:

Al-Aṣbahānī, Abū Jaʿfar – both without an option – and Abū ʿAmr al-Baṣrī – with an option – have *ibdāl* in شِئْتُمَا. Ḥamzah has *ibdāl* here during *waqf* only.

Tahrīrāt:

Restrictions in Idghām Kabīr for Abū ʿAmr al-Baṣrī

Abū ʿAmr al-Baṣrī will only allow *idghām kabīr* whilst making *ibdāl* in حَيْثُ شِئْتُمَا. *Idghām kabīr* will also not be allowed whilst applying *madd* in *madd munfaṣil*. (Refer to verse 11).

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ^ط

Tahrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tawassuṭ* in *madd badal*. Al-Zayyāt does not allow *ghunnah* for al-Azraq at all while Qārī Ayyūb allows it unrestrictedly.
- Al-Azraq has *takhmīs* in this verse:

	Dhawāt al-Yāʿ (فَتَلَقَّى)	Madd Badal (آدَم)
1-3	Fathḥ	Qaṣr + Tawassuṭ + Ṭūl
4-5	Taqḥīl	Tawassuṭ + Ṭūl

- Refer to verse 12 for the differences regarding *ghunnah* and *madd munfaṣil* for al-Aṣbahānī and Ḥafṣ.

¹⁷⁰ *Mashriq al-Yusr*. 1/303.

- Refer to verse 2 for the differences regarding *idghām kabīr* and *ghunnah* for Abū ‘Amr al-Baṣrī and Ya‘qūb.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ

Qirā’at in this verse:

- Abū ‘Amr al-Baṣrī, al-Ṣūrī from Ibn Dhakwān and al-Dūrī ‘Alī have *imālah* in النَّارِ.

Ziyādāt al-Ṭayyibah:

- During *waqf*, al-Sūsī will additionally have *fath* as well as *taqlīl* in النَّارِ.¹⁷¹ Thus, he has three *awjuh*: (1) *imālah*, (2) *fath* and (3) *taqlīl*.

Tahrīrāt:

Waqf on النَّارِ for al-Sūsī

- Al-Zayyāt restricts *taqlīl* on النَّارِ with *rawm* of the *kasrah* of the *rā’*. He also does not allow *taqlīl* with *tawassuṭ*.¹⁷² *Taqlīl* is transmitted by *al-Kāfi* of Ibn Shurayḥ. Therefore, all the *tahrīrāt* applied here by al-Zayyāt is based upon what is related in *al-Kāfi*.¹⁷³
- Al-Khalījī and Qārī Ayyūb allow *taqlīl* without restricting it to *rawm*. They also allow it with *qaṣr* and *tawassuṭ* in *madd munfaṣil*.¹⁷⁴ These allowances are simply because there are no such restrictions laid down by Ibn al-Jazarī.¹⁷⁵

¹⁷¹ *Ṭayyibat al-Nashr*: lines 323-324.

سُوِيْنَ خِلَافٌ وَلِبَعْضِ قُلُلَا	323	وَمَا يَذِي التَّنْوِينِ خُلْفٌ يُعْتَلَا
بَلْ قَبْلَ سَاكِنٍ بِمَا أَصَّلَ قِفْ	324	.

¹⁷² *Sharḥ Tanqīḥ Fath al-Karīm* of al-Zayyāt: line 42-43.

¹⁷³ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 573.

¹⁷⁴ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 34.

¹⁷⁵ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 573.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اُوْفٍ بِعَهْدِكُمْ

وَ اَيَّايْ فَارْهَبُوْنَ ﴿١٧٦﴾

Ziyādāt al-Ṭayyibah:

Tathlith in the Madd Badal of إِسْرَائِيلَ for al-Azraq

➤ Al-Azraq has *tathlith* in the *madd badal* of إِسْرَائِيلَ.¹⁷⁶

Tahrīrāt:

If another *madd badal* appears together with إِسْرَائِيلَ, then the same rules which apply to the *hamzah muḥaqqaqah* and the *hamzah mughayyarah* applies. (Refer to verse eight). Thus, there are five *awjuh* for al-Azraq:

	إِسْرَائِيلَ	أُوفٍ
1-3	Qaṣr	Qaṣr + Tawassuṭ + Ṭūl
4	Tawassuṭ	Tawassuṭ
5	Ṭūl	Ṭūl

وَ اَزْكُمُوْا مَعَ الرُّكِيْعِيْنَ ﴿١٧٧﴾

End of the Second Quarter

¹⁷⁶ Ṭayyibat al-Nashr. line 168.

وَ اَمْنَعُ يُوْاْخِذُ وَ بَعَا دَا الْاُوْلٰى	168	خُلْفُ وَاَلَانَ وَاِسْرَائِيْلَا
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Third Quarter

يَبْنِي إِسْرَائِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٦﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tathlīth* of the *madd badal* in إِسْرَائِيلَ. Refer to verse 40 for the *awjuh* of when it appears together with another *madd badal*.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا

عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٣٨﴾

Ziyādāt al-Ṭayyibah:

- Ḥamzah also has *tawassuṭ* in شَيْئًا.

Tahrīrāt:

- Al-Mutawallī does not allow *ghunnah* for al-Azraq while Qārī Ayyūb allows *ghunnah* unrestrictedly.
- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tūl* in شَيْئًا.

Restrictions in Ghunnah for al-Azraq According to al-Khalījī

Thus far, according to al-Khalījī, *ghunnah* will not be made for al-Azraq in three circumstances:

- 1) When applying *tawassuṭ* in *madd badal*. [Refer to verses 26 and 37.]
- 2) When applying *tūl* in شَيْئًا.
- 3) When reading the *rā'* *maḍmūmah* with *tafkhīm*. [Refer to verse 17.]

Grasp these restrictions as they will not be repeated.

وَأَدُّوْا عِدْنَآ مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥٦﴾

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in مُوسَىٰ. Via *al-Ṭayyibah*, he will additionally have *fath*.¹⁷⁷
- Via *al-Durrah*, Ruways has *iṭḥ-hār* in اتَّخَذْتُمْ. Via *al-Ṭayyibah*, he will additionally have *idghām*.¹⁷⁸

Tahrīrāt:

Hā’ al-Sakt and اتَّخَذْتُمْ appearing together for Ruways

- Al-Khalījī and al-Manṣūrī do not allow *hā’ al-sakt* on ظَلِمُونَ when applying *tawassūt* in *madd munfaṣil* and *iṭḥ-hār* in اتَّخَذْتُمْ.¹⁷⁹
- Al-Zayyāt, generally does not allow *hā’ al-sakt* when applying *tawassuṭ* in *madd munfaṣil*.
- Since Qārī Ayyūb applies *hā’ al-sakt* as the *ikhtiyār* of Ibn al-Jazarī i.e. not specifically transmitted from any particular book, and therefore has no restrictions.¹⁸⁰

	Qaṣr/Madd (مُوسَىٰ أَرْبَعِينَ)	Iṭḥ-hār/Idghām (اتَّخَذْتُمْ)	Waqf (ظَلِمُونَ)
1-2	Qaṣr	Idghām	- No Hā’ al-Sakt - With Hā’ al-Sakt
3-4	Qaṣr	Iṭḥ-hār	- No Hā’ al-Sakt - With Hā’ al-Sakt
5-6	Tawassuṭ	Idghām	- No Hā’ al-Sakt

¹⁷⁷ Ṭayyibat al-Naṣhr: line 298-299.

وَكَيْفَ فَعَلَىٰ مَعَ رُءُوسِ الْأَيِّ حَادٍ	298	.	.
.	299	.	خُلْفَ سِوَىٰ ذِي الرَّأ.

¹⁷⁸ Ṭayyibat al-Naṣhr: line 272.

.	272	وَأَخْلَفَ غِيْثًا،	وَفِيَّ أَخَذْتُ وَأَتَّخَذْتُ عَيْنَ دَرِي
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¹⁷⁹ Muqarrib al-Tahrīr: line 64; Tahrīr al-Riwāyāt wa al-Ṭuruq: 50.

¹⁸⁰ Refer to the discussion of *hā’ al-sakt* for Ya’qūb at the start of Sūrat al-Baqarah. See also *Mashriq al-Yusr*: 1/89.

			- With Hā' al-Sakt
7-8	Tawassuṭ	Iṭh-hār	- No Hā' al-Sakt - With Hā' al-Sakt

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتُؤَبَّوْا إِلَى
بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ط

Ziyādāt al-Ṭayyibah:

Taghlīṭh and Tarqīq in the lām of ظَلَمْتُمْ for al-Azraq

- Al-Khalījī and al-Zayyāt do not allow *tarqīq* of the *lām* of ظَلَمْتُمْ for al-Azraq when applying *taqlīl* in مُوسَى i.e. *tarqīq* of the *lām* is only allowed when making *fath* in مُوسَى.¹⁸¹ [Refer to verse 20.]
- Qārī Ayyūb does not have these restrictions.¹⁸²

Fath and Taqlīl in مُوسَى for Abū ‘Amr al-Baṣrī

- Via *al-Shāṭibiyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in مُوسَى. Via *al-Ṭayyibah*, he additionally has *fath*.

The Differences in بَارِيكُمْ for Abū ‘Amr al-Baṣrī

- Via *al-Shāṭibiyah*, al-Dūrī Baṣrī has *ikhtilās* and *iskān* on the *hamzah* of بَارِيكُمْ. Via *al-Ṭayyibah*, he additionally has *itmām al-ḥarakah* i.e. he reads the *kasrah* completely. *Iskān* is *muqaddam* to *ikhtilās*, followed by a complete *kasrah*.
- Via *al-Shāṭibiyah*, al-Sūsī has *iskān* of the *hamzah* in بَارِيكُمْ. Via *al-Ṭayyibah*, he additionally has *ikhtilās* of the *kasrah* of the *hamzah*.¹⁸³

¹⁸¹ *Muqarrib al-Tahrīr*: line 99.

¹⁸² *Mashriq al-Yusr*: 1/90; *al-Anwār al-Ḥulwāniyyah*: 1/53.

¹⁸³ *Ṭayyibat al-Nashr*: line 446-447.

بَارِيكُمْ يَأْمُرُكُمْ يَنْصُرُكُمْ	446	يَأْمُرُهُمْ تَأْمُرُهُمْ يُشْعِرُهُمْ عِزُّكُمْ
سَكَنٌ أَوْ اخْتَلَسَ حُلًّا وَالْخُلْفُ طِبُّ	447	.

ظَلَمْتُمْ for al-Azraq

➤ In *ظَلَمْتُمْ* al-Azraq has *taghliṭḥ* and *tarqīq* of the *lām*; *taghliṭḥ* is *muqaddam*.¹⁸⁴

Waqf on فَاقْتُلُوا أَنْفُسَكُمْ for Ḥamzah

Ḥamzah has four ways of stopping here:

- 1) *Tahqīq* (without *sakt*).
- 2) *Sakt*.
- 3) *Naql*.
- 4) *Idghām*.

Note that *sakt* on *فَاقْتُلُوا أَنْفُسَكُمْ* during *waqf* will only be allowed when making *sakt* on *إِنَّى فَتُوبُوا* before it; and *sakt* on *madd munfaṣil* is only allowed when making *sakt* on the *mafṣūl* i.e. *ظَلَمْتُمْ أَنْفُسَكُمْ*:

	Mafṣūl ظَلَمْتُمْ أَنْفُسَكُمْ	Madd فَاقْتُلُوا إِلَى	Waqf on فَاقْتُلُوا أَنْفُسَكُمْ		
1-3	No Sakt	No Sakt	Tahqīq	Naql	Idghām
4-6	Sakt	No Sakt	Tahqīq	Naql	Idghām
7-9	Sakt	Sakt	Sakt	Naql	Idghām

Tahrīrāt:

بَارِئِكُمْ for al-Dūrī Baṣrī

➤ There are no restrictions in this portion for al-Dūrī Baṣri with regards to *بَارِئِكُمْ* because no *ghunnah* appears together with it in this portion. Thus, *iskān*, *ikhṭilās* and *itmām al-ḥarakah* in *بَارِئِكُمْ* are allowed with *qaṣr* and *tawassuṭ* in *madd munfaṣil*, as well as with *fath* and *taqlīl* in *مُوسَى*.¹⁸⁵

¹⁸⁴ This is different to *أُظْلِمَ* which comes in verse 20, in which the *ṭhā'* is *sākinah*. When it is *sākinah* then al-Zayyāt only relates *taghliṭḥ* in the *lām*. In this verse however, he allows both *taghliṭḥ* and *tarqīq* of the *lām*.

¹⁸⁵ This totals 12 *awjuh* for al-Dūrī Baṣrī (*iskān*, *ikhṭilās* and *kasrah* multiplied by *qaṣr* and *tawassuṭ*; multiplied by *fath* and *taqlīl*) and eight *awjuh* for al-Sūsī (*iskān* and *ikhṭilās* multiplied by *qaṣr* and *tawassuṭ*; multiplied by *fath* and *taqlīl*) in this portion.

ذِكْرُ خَيْرٍ لَكُمْ عِنْدَ بَارِيكُمْ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has the option of both *takhīm* and *tarqīq* in the *rā'* *maḍmūmah* of خَيْرٍ.

Tahrīrāt:

- Al-Khalījī will not allow *ghunnah* with *tafkhīm* of the *rā'* *maḍmūmah* for al-Azraq. [Refer to verse 17.]
- Qārī Ayyūb allows *ghunnah* without restrictions.

Itmām al-Ḥarakah in بَارِيكُمْ and Ghunnah for al-Dūrī Baṣrī

- Al-Khalījī and al-Zayyāt do not allow *ghunnah* in خَيْرٌ لَكُمْ when reading a complete *kasrah* in بَارِيكُمْ for al-Dūrī Baṣrī.¹⁸⁶
- Qārī Ayyūb does not have this restriction.¹⁸⁷

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ



Qirā'āt:

Al-Sūsī has three *awjuh* in نَرَى اللَّهَ:

- 1) *Faṭḥ* with *tafkhīm* in الله.
- 2) *Imālah* with *tafkhīm* in الله.
- 3) *Imālah* with *tarqīq* in الله.

Tahrīrāt:

¹⁸⁶ *Muqarrib al-Tahrīr*: line 58-61; *Farīdat al-Dahr*: 2/82.

¹⁸⁷ *Mashriq al-Yusr*: 90.

Al-Sūsī in نَزَى اللهُ with Dhawāt al-Yā' and Idghām Kabīr

In this verse there are 18 *awjuh* for al-Sūsī considering his differences in نَزَى اللهُ, *fath* and *taqlīl* in مُوسَى, *ibdāl* and *taḥqīq* of the *hamzah* in لَنْ نُؤْمِنَ, *idghām kabīr* and *iṭḥ-hār* in لَكُمْ نُؤْمِنَ.¹⁸⁸

	مُوسَى	لَنْ نُؤْمِنَ	لَكُمْ نُؤْمِنَ	نَزَى اللهُ		
1-3	Fath	Taḥqīq	Iṭḥ-hār	Fath	Imālah + Tafkhīm	Imālah + Tarqīq
4-6	Fath	Ibdāl	Iṭḥ-hār	Fath	Imālah + Tafkhīm	Imālah + Tarqīq
7-9	Fath	Ibdāl	Idghām	Fath	Imālah + Tafkhīm	Imālah + Tarqīq
10-12	Taqlīl	Taḥqīq	Iṭḥ-hār	Fath	Imālah + Tafkhīm	Imālah + Tarqīq
13-15	Taqlīl	Ibdāl	Iṭḥ-hār	Fath	Imālah + Tafkhīm	Imālah + Tarqīq
16-18	Taqlīl	Ibdāl	Idghām	Fath	Imālah + Tafkhīm	Imālah + Tarqīq

- Al-Izmīrī, al-Zayyāt and Qārī Ayyūb have no restrictions here, allowing all 18 *awjuh* for al-Sūsī.¹⁸⁹
- Al-Khalījī does not allow two of these 18 *awjuh* (the two shaded cells in the above table):¹⁹⁰

	مُوسَى	لَنْ نُؤْمِنَ	لَكُمْ نُؤْمِنَ	نَزَى اللهُ
1	Fath	Ibdāl	Iṭḥ-hār	Imālah + Tarqīq
2	Taqlīl	Taḥqīq	Iṭḥ-hār	Imālah + Tarqīq

وَوَضَّلْنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghliṭḥ* and *tarqīq* of the *lām* in وَوَضَّلْنَا.
- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in السَّلْوَى. Via *al-Ṭayyibah*, he additionally has *fath*.

Taḥrīrāt:

- Al-Khalījī and al-Zayyāt will only allow *tarqīq* of the *lām* of وَوَضَّلْنَا with *fath* of السَّلْوَى.¹⁹¹ Thus, out of four possible *awjuh*, only three are allowed:

¹⁸⁸ Bear in mind that *taḥqīq* with *idghām kabīr* will not be allowed.

¹⁸⁹ *Badā’i’ al-Burhān*: 51; *Farīdat al-Dahr*. 2/83-84.

¹⁹⁰ *Al-Jawāhir al-Khālīdah*: 300; *Muqarrib al-Taḥrīr*. lines 127-129.

	وَوَظَّلْنَا	السَّلْوَى	
1-2	Taghlīṭh	Fath	Taqīl
3	Tarqīq	Fath Only	

➤ Qārī Ayyūb does not have this restriction:¹⁹²

	وَوَظَّلْنَا	السَّلْوَى	
1-2	Taghlīṭh	Fath	Taqīl
3-4	Tarqīq	Fath	Taqīl

وَأَدْخَلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَأَدْخُلُوا الْبَابَ سُجَّدًا
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ ط

Qirā'āt:

➤ Al-Dūrī Baṣrī has both *iṭḥ-hār* and *idghām* in نَغْفِرْ لَكُمْ; *idghām* is *muqaddam*.

Tahrīrāt:

Idghām Kabīr and Idghām Ṣaghīr Coming Together

➤ Al-Khalījī, al-Zayyāt and Qārī Ayyūb agree that within the options of *idghām kabīr* (حَيْثُ شِئْتُمْ) and *idghām ṣaghīr* (نَغْفِرْ لَكُمْ) appearing together, there are three applications:¹⁹³

- 1) *Iṭḥ-hār* in both *ṣaghīr* and *kabīr*.
- 2) *Idghām* in both *ṣaghīr* and *kabīr*.
- 3) *Idghām* in *ṣaghīr* with *iṭḥ-hār* in *kabīr*.¹⁹⁴

Al-Dūrī Baṣrī has five *awjuh* in this portion:¹⁹⁵

	Idghām Kabīr (حَيْثُ شِئْتُمْ)	Taḥqīq/Ibdāl (شِئْتُمْ)	Iṭḥ-hār/Idghām (نَغْفِرْ لَكُمْ)	
1-2	Iṭḥ-hār	Taḥqīq	Iṭḥ-hār	Idghām

¹⁹¹ *Muqarrib al-Tahrīr*: line 99; *Tanqīḥ Fath al-Karīm* of al-Zayyāt: line 97; *Farīdat al-Dahr*: 2/84.

¹⁹² *Mashriq al-Yusr*: 1/91-92.

¹⁹³ This is similar to when *idghām rājīḥ* and *idghām ghayr rājīḥ* appear together for Ruways. Refer to verse 22. See *al-Nashr*: 2/12-13.

¹⁹⁴ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 124.

¹⁹⁵ *Farīdat al-Dahr*: 2/87.

3-4	Iṭḥ-hār	Ibdāl	Iṭḥ-hār	Idghām
5	Idghām	Ibdāl	Idghām Only	

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has and option between *taghlīṭh* and *tarqīq* of the *lām* in ظَلَمُوا.

بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

End of the Third Quarter

Fourth Quarter

وَإِذَا سْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ط

Ziyādāt al-Ṭayyibah:

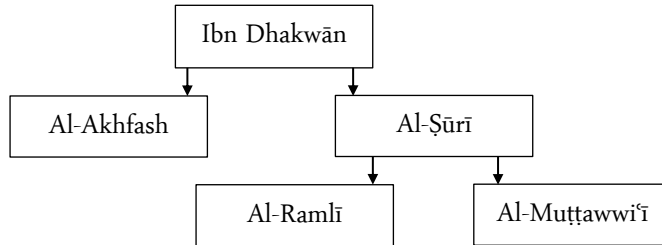
- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in مُوسَىٰ. Via *al-Ṭayyibah*, he additionally has *fath*.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾

Ziyādāt al-Ṭayyibah:

The Differences in النَّصْرَىٰ for al-Ṣūrī from Ibn Dhakwān

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in النَّصْرَىٰ. (Recall that al-Ṣūrī also has *imālah* in أَبْصَارِهِمْ [check verse seven and 20], الْكَافِرِينَ [check verse 19 and 24] and has *tawassuṭ* in *madd munfaṣil* [check verse 20]). Note that al-Ṣūrī will also allow *sakt* on the *mafṣūl* (فَلَهُمْ أَجْرُهُمْ, مَنْ ءَامَنَ) and “ال” (الْآخِرِ). This is according to al-Khalījī and Qārī Ayyūb.
- According to al-Zayyāt, *sakt* with *imālah* in *dhawāt al-rā’* is only via al-Ramlī, while it is from the entire al-Ṣūrī according to al-Khalījī and Qārī Ayyūb.¹⁹⁶



¹⁹⁶ *Tanqīh Fath al-Karīm* of al-Zayyāt: lines 37-38; *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*. 10; *Farīdat al-Dahr*. 2/93; al-Nashr: 2/40; *Ithāf Fuḍalā’ al-Bashar*. 108.

The Differences in النَّصْرِي for al-Ḍarīr from al-Dūrī ‘Alī

- Via *al-Shāṭibiyyah*, al-Kisā’ī has *imālah* of the *rā’* of النَّصْرِي. Via *al-Ṭayyibah*, al-Dūrī ‘Alī transmits *imālah* of the *ṣād* via Abū ‘Uthmān al-Ḍarīr.¹⁹⁷ (Abū ‘Uthmān al-Ḍarīr also has *idghām* of the *nūn sākinah* and the *tanwīn* into the *yā’* without *ghunnah*. [Refer to verse eight].)

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٢﴾

Qirā’āt:

- When reading *خَسِئِينَ* for al-Azraq, then one would first apply *tūl*, then *tawassuṭ*, and lastly *qaṣr*.¹⁹⁸

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۗ

Ziyādāt al-Ṭayyibah:

- The option of *fath* and *taqlil* in *مُوسَى* for Abū ‘Amr has previously been mentioned.
- The option of *fath* and *imālah* for al-Kisā’ī on *بَقَرَةً* is also transmitted for Ḥamzah.¹⁹⁹

The differences in يَأْمُرُكُمْ for Abū ‘Amr al-Baṣrī

The differences in *يَأْمُرُكُمْ* for Abū ‘Amr is the same as in *بَارِئِكُمْ*:

- Via *al-Shāṭibiyyah*, al-Dūrī Baṣrī has *ikhtilās* and *iskān* of the *rā’* of *يَأْمُرُكُمْ*. Via *al-Ṭayyibah*, he also has *itmām al-ḥarakah* i.e. he reads the *ḍammah* completely. *Iskān* is *muqaddam* to *ikhtilās*, followed by a complete *kasrah*.

¹⁹⁷ *Ṭayyibat al-Nashr*: lines 290-291.

عَيْنِ يَتَأْمُرُكُمْ عَنْهُ الْإِثْبَاعُ وَقَعُ	290	.	.	.
وَمِنْ كَسَالِي وَمِنْ النَّصَارِي	291	كَدًا أَسَارِي وَكَدًا سُكَارِي		

¹⁹⁸ *Farīdat al-Dahr*: 2/95; *Al-Jawāhir al-Khālidah*: 1/306; *Mashriq al-Yusr*: 1/96.

¹⁹⁹ *Ṭayyibat al-Nashr*: line 330.

➤ Via *al-Shāṭibiyah*, al-Sūsī has *iskān* of the *hamzah* in *يَأْمُرُكُمْ*. Via *al-Ṭayyibah*, he also has *ikhtilās* of the *ḍammah* of the *rā*.²⁰⁰

Tahrīrāt:

There are no restrictions for Abū ‘Amr in this portion according to al-Khalījī.²⁰¹ Likewise, al-Zayyāt and Qārī Ayyūb do not have any restrictions for him. Thus, there will be 24 *awjuh* for al-Dūrī Baṣrī:

	Fath/Taqlīl مُوسَى	Qaṣr/Tawassuṭ لِقَوْمِهِ إِنَّ	Taḥqīq/Ibdāl يَأْمُرُكُمْ	Iskān/Ikhtilās/Itmām يَأْمُرُكُمْ
1-3	Fath	Qaṣr	Taḥqīq	Iskān+Ikhtilās+Itmām
4-6	Fath	Qaṣr	Ibdāl	Iskān+Ikhtilās+Itmām
7-9	Fath	Tawassuṭ	Taḥqīq	Iskān+Ikhtilās+Itmām
11-12	Fath	Tawassuṭ	Ibdāl	Iskān+Ikhtilās+Itmām
13-15	Taqlīl	Qaṣr	Taḥqīq	Iskān+Ikhtilās+Itmām
16-18	Taqlīl	Qaṣr	Ibdāl	Iskān+Ikhtilās+Itmām
19-21	Taqlīl	Tawassuṭ	Taḥqīq	Iskān+Ikhtilās+Itmām
22-24	Taqlīl	Tawassuṭ	Ibdāl	Iskān+Ikhtilās+Itmām

Al-Sūsī does not have *itmām al-ḥarakah*. Thus, he will have 16 *awjuh* if we exclude *itmām* from the table above.

➤ Al-Zayyāt does not allow *ikhtilās* for al-Sūsī when:²⁰²

- 1) Making *tawassuṭ* in *madd munfaṣil*.
- 2) Making *taḥqīq* in the *hamzah* (in *يَأْمُرُكُمْ*).

Thus, according to al-Zayyāt, there are only 10 *awjuh* for al-Sūsī:

	Fath/Taqlīl مُوسَى	Qaṣr/Tawassuṭ لِقَوْمِهِ إِنَّ	Taḥqīq/Ibdāl يَأْمُرُكُمْ	Iskān/Ikhtilās/Itmām يَأْمُرُكُمْ
1	Fath	Qaṣr	Taḥqīq	Iskān
2	Fath	Qaṣr	Ibdāl	Iskān
3	Fath	Qaṣr	Ibdāl	Ikhtilās
4	Fath	Tawassuṭ	Taḥqīq	Iskān
5	Fath	Tawassuṭ	Ibdāl	Iskān

²⁰⁰ *Ṭayyibat al-Nashr*. line 446-447.

²⁰¹ *Al-Jawāhir al-Khālīdah*: 1/306; *Mashriq al-Yusr*: 1/96-97.

²⁰² *Farīdat al-Dahr*. 2/96-97.

6	Taqlīl	Qaṣr	Taḥqīq	Iskān
7	Taqlīl	Qaṣr	Ibdāl	Iskān
8	Taqlīl	Qaṣr	Ibdāl	Ikhtilās
9	Taqlīl	Tawassuṭ	Taḥqīq	Iskān
10	Taqlīl	Tawassuṭ	Ibdāl	Iskān

For al-Sūsī, when بَارِئِكُمْ appears together with يَأْمُرُكُمْ then al-Zayyāt will apply:

- 1) *Iskān* in both بَارِئِكُمْ and يَأْمُرُكُمْ.
- 2) *Ikhtilās* in بَارِئِكُمْ with and option of *ikhtilās* or *iskān* in يَأْمُرُكُمْ.²⁰³

بَارِئِكُمْ	يَأْمُرُكُمْ	
Iskān	Iskān	
Ikhtilās	Ikhtilās	Iskān

Waḡf on بَقْرَةٌ for Ḥamzah and al-Kisāʾī

- Al-Zayyāt and Al-Khalījī do not allow *imālah* of بَقْرَةٌ for Khalaf from Ḥamzah when reading without *sakt* in *maḡsūl*. [Refer to verse 30.]

	Madd Munfaṣil (لِقَوْمِهِ إِنَّ)	Maḡsūl (يَأْمُرُكُمْ أَنْ)	Faṭḥ/Imālah (بَقْرَةٌ)	
			Khalaf	Khallād
1	No Sakt	No Sakt	Faṭḥ Only	Faṭḥ/Imālah
2	No Sakt	Sakt	Faṭḥ/Imālah	Faṭḥ/Imālah
3	Sakt	Sakt	Faṭḥ/Imālah	Faṭḥ/Imālah

The Application of Idrāj – No Sakt – for Khalaf from Ḥamzah

Ibn al-Jazarī mentions the application of no *sakt* – *idrāj* – for Khalaf from Ḥamzah in *al-Nashr*, his *Taqrīb* as well as in *al-Ṭayyibah*. In *al-Nashr*, he attributes this to *al-Hidāyah* of Abū al-ʿAbbās al-Mahdawī, *al-Hādī* of Muḥammad ibn Sufyān al-Qayrawānī and *al-Ghāyah* of Ibn Mihrān.²⁰⁴ However, he does not use *al-Hidāyah* or *al-Hādī* as source-texts to transmit the *Qirāʾah* of Ḥamzah. *Al-Ghāyah* of Ibn Mihrān only relates *sakt* for Ḥamzah. Thus, if no *sakt* is being applied for Khalaf, it will not

²⁰³ *Farīdat al-Dahr*: 2/98.

²⁰⁴ *Al-Nashr*: 1/420-423.

be drawn from any specific book, but based on the *ikhtiyār* of Ibn al-Jazarī. Therefore, it will have no restrictions: *imālah* of the *hā' al-ta'nīth* as well as *madd al-tabri'ah* will be allowed when no *sakt* is being applied for Khalaf. This is how we read it to Qārī Ayyūb.²⁰⁵

Hence, in this verse, Qārī Ayyūb allows *imālah* on the *hā' al-ta'nīth* while *idrāj* is being applied for Khalaf:²⁰⁶

	Madd Munfaṣil (لِقَوْمِهِ إِنَّ)	Mafṣūl (يَأْمُرُكُمْ أَنْ)	Fath/Imālah (بِقَرَّة)	
			Khalaf	Khallād
1	No Sakt	No Sakt	Fath/Imālah	Fath/Imālah
2	No Sakt	Sakt	Fath/Imālah	Fath/Imālah
3	Sakt	Sakt	Fath/Imālah	Fath/Imālah

قَالُوا اتَّخَذْنَا هُرُوءًا ط

Ziyādāt al-Ṭayyibah:

- Note that Idrīs from Khalaf al-Āshir will have *sakt* on هُرُوءًا because he reads the *zāy* as *sākin*.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ ط عَوَانٌ بَيْنَ ذَلِكَ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tafkhīm* and *tarqīq* of the *rā'* in بِكْرٌ.

Tahrīrāt:

- Al-Khalījī does not allow *ghunnah* with *tafkhīm* of the *rā'*.

²⁰⁵ See *Sharḥ Tanqīḥ Fath al-Karīm* by Sheikh 'Abd al-'Azīz Manṣūr: 238.

²⁰⁶ *Mashriq al-Yusr*: 1/96-97; *al-Anwār al-Hulwāniyyah*: 1/57.

وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٤٦﴾

Qirā'at:

- Al-Dājūnī from Hishām has *imālah* in شَاءَ.
- Al-Naqqāsh from al-Akhfash has *imālah* with *tūl* for Ibn Dhakwān in شَاءَ, reading exactly like Ḥamzah.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ۚ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۗ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tafkīm* and *tarqīq* of the *rā'* in تُثِيرُ.
- Ḥamzah has *madd al-tabri'ah* on لَا شِيَةَ.

Tahrīrāt:

Restrictions for Applying Madd al-Tabri'ah

- Al-Khalījī only allows *madd al-tabri'ah* if *sakt khāṣṣ* – *sakt* on “ال” and شيء, as well as on *maṣṣul* – is being applied. Thus, if *sakt* is only being made on “ال” and شيء – with *idrāj* on *maṣṣul* – then *madd al-tabri'ah* will not be allowed. Al-Zayyāt agrees with al-Khalījī, but only in the *riwāyah* of Khalaf and not for Khallād.²⁰⁷ Therefore, in this portion, *madd al-tabri'ah* will only be allowed if *sakt* is made on “ال” according to al-Khalījī and al-Zayyāt:²⁰⁸

الأرض	لا شية	
No Sakt	Qaṣr Only	
Sakt	Qaṣr	Tawassuṭ

- Qārī Ayyūb will allow *madd al-tabri'ah* if *idrāj* is being applied for Ḥamzah.²⁰⁹

²⁰⁷ Though this restriction to the *Riwāyah* of Khalaf is what is mentioned in *Tanqīḥ Fath al-Karīm* of al-Zayyāt (see lines 10-11), the *Farīdat al-Dahr* allows *madd al-tabri'ah* with *sakt khaṣṣ* for both Khalaf and Khallād. See *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrū'ī: 41-42 (lines 10-11).

²⁰⁸ *Muqarrib al-Tahrīr*: lines 110-111. *Nūr al-'Aṣr fī Jam' Qirā'āt min Ṭayyibat al-Nashr*: 453.

²⁰⁹ See Sheikh 'Abd al-'Azīz Maṣṣūr's explanation that *idrāj* for Khalaf is not taken from any of the source-texts of *al-Nashr* and should therefore be applied as the *ikhtiyār* of Ibn al-Jazarī. Refer to *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 238.

قَالُوا الثَّنَ for Ibn Wardān

قَالُوا الثَّنَ جِئْتُ بِالْحَقِّ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Durrah* Ibn Wardān has *naql* in الثَّنَ; via *al-Ṭayyibah* he also has *taḥqīq*.²¹⁰
- Al-Aṣbahānī does not have *ibdāl* in جِئْتُ.²¹¹

Tahrīrāt:

- According to al-Izmīrī and al-Zayyāt, when making *ghunnah* for Ibn Wardān, then only *naql* will be allowed in الثَّنَ.²¹² Al-Khalījī and Qārī Ayyūb do not have this restriction.

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٦﴾

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* in الْمَوْتَى.

Takhmīs for al-Azraq

Tahrīrāt:

- Via *al-Ṭayyibah*, al-Azraq has *takhmīs* (five *awjuh*) in this verse:

	Dhawāt al-Yā’ (الْمَوْتَى)	Madd Badal (آيَاتِهِ)
1-3	Fath	Qaṣr + Tawassuṭ + Ṭūl
4-5	Taqlīl	Tawassuṭ + Ṭūl

²¹⁰ Ṭayyibat al-Nashr. line 230.

· · ·	فِي الْآنِ خُدْ،	230	،وَاخْتَلِفْ · · ·
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²¹¹ Ṭayyibat al-Nashr. line 205-206.

وَالْأَصْبَهَانِي مُطْلَقًا لَا كَاسُ	205	وَلَوْلَوْ وَالرَّأْسُ رَيْئًا بَاسُ
تُؤْرِي وَمَا يَجِيءُ مِنْ نَبَاتُ	206	هَيَّيْ وَجِئْتُ وَكَذَا قَرَأْتُ

²¹² Farīdat al-Dahr. 2/102-103; Badā’ī al-Burhān. 55. Sharḥ Tanqīḥ Fath al-Karīm of al-Mazrū’ī. 98-99 (line 139).

- Al-Zayyāt has no restrictions, allowing all variations; *taqlīl* with *qaṣr* as well. [Refer to verse 34 and 37.]

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ط

Tahrīrāt:

Waḡf on فَسْوَةٌ for Ḥamzah with imālah

- Al-Khalījī and al-Zayyāt do not allow *imālah* of فَسْوَةٌ for Khalaf from Ḥamzah when reading without *sakt* on *maḡṣūl* (أَوْ أَشَدُّ).

	Maḡṣūl (أَوْ أَشَدُّ)	Fath/Imālah (فَسْوَةٌ)	
		Khalaf	Khallād
1	No Sakt	Fath Only	Fath/Imālah
2	Sakt	Fath/Imālah	Fath/Imālah

- Qārī Ayyūb allows *imālah* on the premise that *idrāj* is being applied for Khalaf based upon the *ikhtiyār* of Ibn al-Jazarī. [Refer to verse 30 and 67.]

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط

Tahrīrāt:

- Al-Zayyāt allows *waḡf* with *taḡqīq* (without *sakt*) for Ḥamzah on the *lām al-ta'rif*. [Refer to verse 25.]

وَإِنَّ مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ ط

Ziyādāt al-Ṭayyibah:

- Al-Ḥulwānī from Hishām has *takhfīf* of the *hamzah* of الْمَاءُ during *waḡf*. [Refer to verse 13 for *waḡf* on السُّفَهَاءُ.]

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٣٧﴾

End of the Fourth Quarter

Second Hizb: First Quarter

اَفْتَطْمَعُونَ اَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللّٰهِ ثُمَّ يَحَرِّفُوْنَهُ مِنْ
بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿٥٦﴾

Ziyādāt al-Ṭayyibah:

➤ Abū ‘Uthmān al-Ḍarīr from Dūrī al-Kisā’ī has no *ghunnah* in اَنْ يُؤْمِنُوا.

وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا ۗ

Ziyādāt al-Ṭayyibah:

Hamzah has four ways of stopping on اَمَنَّا:

- 1) *Tahqīq* (without *sakt*).
- 2) *Sakt* on the *madd munfaṣil*.
- 3) *Naql* i.e. اَمَنَّا.
- 4) *Idghām* i.e. اَمَنَّا.

Only the first *wajh* is found in the *Ṣuḡhrā*.

اَوْ لَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ ﴿٥٧﴾

Ziyādāt al-Ṭayyibah:

➤ Al-Azraq has *tarqīq* and *tafkhīm* of the *rā’ maḍmūmah* in يُسِرُّوْنَ.

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بَايْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهِ ثَمٰنًا
قَلِيْلًا ط

Qirā’āt:

➤ *Ghunnah* and *idghām kabīr* come together in this verse.

Idghām in الْكِتَابِ بِأَيْدِيهِمْ for Ruways

This is one of the places in which *idghām* is included amongst the *khilāf khāṣṣ* (specific differences);²¹³ no preponderance is given to either *idghām* or *iṭḥ-hār* here. This *idghām* is also mentioned in *al-Durrah* for Ruways.²¹⁴

Taḥrīrāt:

- Al-Khalījī does not allow *idghām kabīr* (in الْكِتَابِ بِأَيْدِيهِمْ) with *ghunnah* (فَوَيْلٌ لِلَّذِينَ), whether it is for Abū ‘Amr al-Baṣrī or Ya‘qūb.²¹⁵

	Ghunnah/No Ghunnah (فَوَيْلٌ لِلَّذِينَ)	Idghām/Iṭḥ-hār الْكِتَابِ بِأَيْدِيهِمْ	
1	No Ghunnah	Iṭḥ-hār	Idghām
2	Ghunnah	Iṭḥ-hār Only	

- Al-Zayyāt allows *idghām kabīr* with *ghunnah*. According to al-Zayyāt, if applying *idghām āmm* here for Ya‘qūb, then *ghunnah* **must** be made.²¹⁶
- Qārī Ayyūb will allow *idghām* in الْكِتَابِ بِأَيْدِيهِمْ with *ghunnah*, as well as without *ghunnah*.

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ط

Qirā’āt:

- There are no restrictions for Ḥamzah: with both *idrāj* and *sakt* in إِلَّا أَيَّامًا, he applies both *fath* and *imālah* in مَعْدُودَةً during *waqf*.

²¹³ *Tayyibat al-Nashr*: line 146.

	بِأَيْدِيهِمْ،	146	وَبِالْكِتَابِ،
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²¹⁴ *Al-Durrat al-Muḍīyah*: line 15.

²¹⁵ *Al-Jawāhir al-Khālīdah*: 1/312.

²¹⁶ *Farīdat al-Dahr*: 2/109.

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٥١﴾

Ziyādāt al-Ṭayyibah:

- Ruways transmits both *iṭh-hār* and *idghām* in *أَتَّخَذْتُمْ*. [Refer to verse 51.]
- Abū ‘Uthmān al-Ḍarīr has no *ghunnah* in *فَلَنْ يُخْلِفَ*.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ

Qirā’āt:

- Nāfi‘ and Abū Ja‘far read *خَطِيئَاتُهُ* as plural. Al-Azraq has *tathlīth* in the *madd badal* and *takhmīs* in the verse if it is read with *بَلَىٰ*. Al-Zayyāt does not apply *takhmīs*.

Ziyādāt al-Ṭayyibah:

بَلَىٰ for Abū ‘Amr al-Baṣrī and Shu‘bah

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī has *fath* on *بَلَىٰ*. Via *al-Ṭayyibah* he additionally has *taqlīl*.²¹⁷
- Via *al-Shāṭibiyyah*, Shu‘bah has *fath* on *بَلَىٰ*. Via *al-Ṭayyibah* he additionally has *imālah*.²¹⁸
- Via *al-Shāṭibiyyah*, *imālah kubrā* is related for al-Sūsī in *النَّارِ* during *waqf* and *waṣl*. During *waqf*, *al-Ṭayyibah* additionally allows *fath* as well as *taqlīl*.

²¹⁷ *Ṭayyibat al-Nashr*: lines 299-300.

يَا حَسْرَتَىٰ اَلْخُلْفُ طَوَّى قِيْل مَتَىٰ	299	...
...	300	بَلَىٰ عَسَىٰ وَاَسْفَىٰ عَنْهُ نُقِلْ

In *al-Ṭayyibah*, Ibn al-Jazarī only attributes *taqlīl* with an option in *بَلَىٰ* to al-Dūrī Baṣrī. However, in *al-Nashr*, he relates it for the entire Abū ‘Amr al-Baṣrī. See *al-Nashr*: 2/53-54.

²¹⁸ *Ṭayyibat al-Nashr*: line 293.

.	293	رَمَىٰ بَلَىٰ صُنْ خُلْفُهُ،
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Tahrīrāt:

- *Farīdat al-Dahr* and *al-Jawāhir al-Khālidah* applies *taqlīl* for the entire Abū ‘Amr al-Baṣrī, even though *al-Ṭayyibah* only mentions it for al-Dūrī Baṣrī; this is also the practice of Qārī Ayyūb.²¹⁹ *Mashriq al-Yusr* and *al-Anwār al-Ḥulwāniyyah* applies it only for al-Dūrī Baṣrī.²²⁰
- Al-Zayyāt restricts *taqlīl* on التَّارِ with *rawm* of the *kasrah* of the *rā’*. Furthermore, al-Zayyāt will not allow *taqlīl* in التَّارِ without making *taqlīl* in بَلَى.²²¹
- Al-Khalījī and Qārī Ayyūb allow *taqlīl* unrestrictedly.²²² [Refer to verse 49.]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ

Qirā’at/Ziyādāt al-Ṭayyibah:

- There are no restrictions for Ḥamzah: with both *idrāj* and *sakt* in أُولَٰئِكَ, he applies both *fath* and *imālah* in الْجَنَّةِ during *waqf*.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿١٣٤﴾

Qirā’at:

- In تَوَلَّيْتُمْ there is difference of opinion regarding the application of *idghām* and *iṭḥ-hār* for Abū ‘Amr al-Baṣrī.²²³

²¹⁹ *Farīdat al-Dahr*: 2/112, *al-Jawāhir al-Khālidah*: 1/313; *al-Fawā’id al-Mutammimah*: 134.

²²⁰ *Mashriq al-Yusr*: 1/103; *al-Anwār al-Ḥulwāniyyah*: 1/128.

²²¹ *Tanqīḥ Fath al-Karīm* of al-Zayyāt: lines 42-43 (with the editing of Sheikh Yāsir al-Mazrū’ī); *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī*: 34; *Farīdat al-Dahr*: 2/112-113.

²²² *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī*: 34.

²²³ *Ṭayyibat al-Nashr*: line 134.

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tathlīth* in the *madd badal* of إِسْرَائِيلَ.
- Al-Azraq will have *takhmīs* in the verse according to al-Khalijī and Qārī Ayyūb. Al-Zayyāt does not apply *takhmīs*.
- Abū ‘Amr al-Baṣrī has *taqlīl* and *fath* in الْقُرْبَى.
- Al-Dūrī Baṣrī has *imālah* as well as *fath* in اللَّتَّاسِ.
- Via *al-Shāṭibiyyah*, al-Kisā’ī has *imālah* of the *mīm* of الْيَتْمَى. Via *al-Ṭayyibah*, al-Dūrī ‘Alī relates *imālah* of the *tā*’ via Abū ‘Uthmān al-Ḍarīr. [Abū ‘Uthmān al-Ḍarīr also has *idghām* of the *nūn sākinah* and the *tanwīn* into the *yā*’ without *ghunnah*. Refer to verse eight and 62.]

Taḥrīrāt:

If another *madd badal* appears together with إِسْرَائِيلَ, then the same rules which apply to the *hamzah muḥaqqaqah* and the *hamzah mughayyarah* applies. [Refer to verse eight and 40.] Thus, there are five *awjuh* for al-Azraq:

	إِسْرَائِيلَ	وَأَتُوا
1-3	Qaṣr	Qaṣr + Tawassuṭ + Ṭūl
4	Tawassuṭ	Tawassuṭ
5	Ṭūl	Ṭūl

Tathlīth of إِسْرَائِيلَ and Dhawāt al-Yā’

Along with إِسْرَائِيلَ, *dhawāt al-yā’* also comes in this verse (الْيَتْمَى and الْقُرْبَى). [See also verse 246.]

- Al-Zayyāt prevents *fath* of *dhawāt al-yā’* with *qaṣr* in إِسْرَائِيلَ whilst applying *tawassuṭ* in the other *madd badal* (وَأَتُوا).²²⁴ Thus, there are nine *awjuh* allowed:²²⁵

.	.	.	134	.	.	.	وَالْخُلْفُ فِي الرَّكَاةِ،
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²²⁴ *Tanqīḥ Faṭḥ al-Karīm* of al-Zayyāt: lines 50-51 (with the commentary of Sheikh Yāsir al-Mazrū‘ī); *Farīdat al-Dahr*: 2/115, 117.

²²⁵ *Badā’ī al-Burhān*: 57.

	Tathlīth إِسْرَائِيلَ	Fath/Taqlīl (الْبَيْتِيُّ / الْقَرْبِيُّ)	Madd Badal وَأَثُوا
1-2	Qaṣr	Fath	Qaṣr + Ṭūl
3-5	Qaṣr	Taqlīl	Qaṣr + Tawassuṭ + Ṭūl
6-7	Tawassuṭ	Fath/Taqlīl	Tawassuṭ
8-9	Ṭūl	Fath/Taqlīl	Ṭūl

- Al-Khalījī prevents *tawassuṭ* in إِسْرَائِيلَ with *taqlīl* in *dhawāt al-yā*.²²⁶
Considering that he also applies *takhmīs*, he will have eight *awjuh*:²²⁷

	Tathlīth إِسْرَائِيلَ	Fath/Taqlīl (الْبَيْتِيُّ / الْقَرْبِيُّ)	Madd Badal وَأَثُوا
1-3	Qaṣr	Fath	Qaṣr + Tawassuṭ + Ṭūl
4-5	Qaṣr	Taqlīl	Tawassuṭ + Ṭūl
6	Tawassuṭ	Fath	Tawassuṭ
7-8	Ṭūl	Fath/Taqlīl	Ṭūl

- In addition to the *awjuh* of al-Khalījī, Qārī Ayyūb will allow the *wajh* prevented by al-Khalījī (*tawassuṭ* in إِسْرَائِيلَ with *taqlīl* in *dhawāt al-yā*):

	Tathlīth إِسْرَائِيلَ	Fath/Taqlīl (الْبَيْتِيُّ / الْقَرْبِيُّ)	Madd Badal وَأَثُوا
1	Tawassuṭ	Taqlīl	Tawassuṭ

Disparate Idghāms appearing together for Abū ‘Amr al-Baṣrī

- When *idghām* in which there is agreement²²⁸ (إِسْرَائِيلَ لَا) and *idghām* in which there is differences in (الرَّكُودَةُ ثُمَّ تَوَلَّيْتُمْ) come together, then there are three combinations allowed:²²⁹ [See verse 249.]

- 1) *Iṭḥ-hār* in both.
- 2) *Idghām* in both.

²²⁶ *Muqarrib al-Tahrīr*: lines 99-100; *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 50-51.

²²⁷ These eight *awjuh* are mentioned by al-Manṣūrī. See *Tahrīr al-Ṭuruq wa al-Riwāyāt*: 57-58.

²²⁸ This refers to the general *idghām* applied for Abū ‘Amr al-Baṣrī in which he generally allows both *idghām* and *iṭḥ-hār*; there is agreement that *idghām* may be made here.

²²⁹ *Sharḥ Muqarrib al-Tahrīr*: 115-116 (lines 54-55).

- 3) *Idghām* in that in which there is agreement and *iṭḥ-hār* in that which has difference of opinion.

	إِسْرَائِيلَ لَا	الرَّكُوعَ ثُمَّ تَوَلَّيْتُمْ
1	Iṭḥ-hār	Iṭḥ-hār
2	Idghām	Idghām
3	Idghām	Iṭḥ-hār

➤ Al-Izmīrī and al-Zayyāt prevent two *awjuh* for Al-Dūrī Baṣrī in this verse:²³⁰

	Madd Munfaṣil بَنِي إِسْرَائِيلَ	Idghām Kabīr إِسْرَائِيلَ لَا	Fath/Taqlīl الْقُرْبَى	Fath/Imālah لِلنَّاسِ	Idghām/Iṭḥ-hār الرَّكُوعَ ثُمَّ تَوَلَّيْتُمْ
1	Qaṣr	Iṭḥ-hār	Fath	Imālah	Iṭḥ-hār
2	Qaṣr	Idghām	Taqlīl	Imālah	Idghām

The remaining 14 *awjuh* will be allowed for al-Dūrī Baṣrī; eight of them include al-Sūsī:²³¹

	Madd Munfaṣil بَنِي إِسْرَائِيلَ	Idghām Kabīr إِسْرَائِيلَ لَا	Fath/Taqlīl الْقُرْبَى	Fath/Imālah لِلنَّاسِ	Idghām/Iṭḥ-hār الرَّكُوعَ ثُمَّ تَوَلَّيْتُمْ	Transmitters
1	Qaṣr	Iṭḥ-hār	Fath	Fath	Iṭḥ-hār	Dūrī + Sūsī
2	Qaṣr	Iṭḥ-hār	Taqlīl	Fath	Iṭḥ-hār	Dūrī + Sūsī
3	Qaṣr	Iṭḥ-hār	Taqlīl	Imālah	Iṭḥ-hār	Dūrī Only
4	Qaṣr	Idghām	Fath	Fath	Idghām	Dūrī + Sūsī
5	Qaṣr	Idghām	Fath	Fath	Iṭḥ-hār	Dūrī + Sūsī
6	Qaṣr	Idghām	Fath	Imālah	Iṭḥ-hār	Dūrī Only
7	Qaṣr	Idghām	Fath	Imālah	Idghām	Dūrī Only
8	Qaṣr	Idghām	Taqlīl	Fath	Iṭḥ-hār	Dūrī + Sūsī
9	Qaṣr	Idghām	Taqlīl	Fath	Idghām	Dūrī + Sūsī
10	Qaṣr	Idghām	Taqlīl	Imālah	Iṭḥ-hār	Dūrī Only
11	Madd	Iṭḥ-hār	Fath	Fath	Iṭḥ-hār	Dūrī + Sūsī
12	Madd	Iṭḥ-hār	Fath	Imālah	Iṭḥ-hār	Dūrī Only
13	Madd	Iṭḥ-hār	Taqlīl	Fath	Iṭḥ-hār	Dūrī + Sūsī
14	Madd	Iṭḥ-hār	Taqlīl	Imālah	Iṭḥ-hār	Dūrī Only

²³⁰ *Tanqīḥ Fath al-Karīm* of al-Zayyāt: lines 144-145 (with the editing of Sheikh Yāsir al-Mazrū‘ī); *Badā’ir al-Burhān*: 58.

²³¹ *Taḥrīr al-Ṭayyibah ‘alā mā Jā’a fī ‘Umdat al-‘Irḩān li al-Izmīrī* by Sheikh Jamāl Muḩammad Sharaf: 39-40; *Badā’ir al-Burhān*: 58.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ

أَقْرَرْتُمْ وَأَنْتُمْ تُشْهَدُونَ ﴿٦٢﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in دِيَارِكُمْ.

Tahrīrāt:

- *Sakt* on وَإِذْ أَخَذْنَا with *imālah* in دِيَارِكُمْ is for the entire al-Ṣūrī according to al-Khalījī and Qārī Ayyūb. According to al-Zayyāt it is only from al-Ramlī. [Refer to verse 62.]

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ
عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ ط

Qirā'āt:

- *Sakt* and *imālah* in دِيَارِهِمْ appear together for al-Ṣūrī here. The same differences mentioned in the previous verse will apply here.

وَإِنْ يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ط

Ziyādāt al-Ṭayyibah:

أسرى for al-Dūrī 'Alī

Via *al-Shāṭibiyah*, al-Kisā'ī has *imālah* of the *rā'* of أسرى. Via *al-Ṭayyibah*, al-Dūrī 'Alī transmits *imālah* of the *sīn* as well as the *rā'* via Abū 'Uthmān al-Ḍarīr. [Abū 'Uthmān al-Ḍarīr also has *idghām* of the *nūn sākinah* and the *tanwīn* into the *yā'* without *ghunnah* (وَإِنْ يَأْتُوكُمْ). Refer to verses 8, 62, 83.]

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا^{٢٣٢}

Ziyādāt al-Ṭayyibah:

- Al-Ḍarīr has no *ghunnah* in مَنْ يَفْعَلُ.

الدُّنْيَا for al-Dūrī Baṣrī

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in الدُّنْيَا because it comes on the scale of فَعَلَى. Via *al-Ṭayyibah*, Abū ‘Amr al-Baṣrī additionally has *fath* in الدُّنْيَا.
- Via *al-Ṭayyibah*, al-Dūrī Baṣrī also transmits *imālah kubrā* in الدُّنْيَا.²³²

أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ^{٢٣٣}

Taḥrīrāt:

- Al-Azraq has *takhmīs* when reading الدُّنْيَا بِالْآخِرَةِ according to al-Khalījī and Qārī Ayyūb.

Waqf on بِالْآخِرَةِ for Ḥamzah: Naql, Sakt and Taḥqīq

- Al-Zayyāt allows *taḥqīq* without *sakt* when stopping بِالْآخِرَةِ; this is only allowed when generally not applying *sakt* i.e. when reading with *idrāj*.
- According to al-Khalījī and al-Zayyāt, when making *sakt* on *madd muttasīl* i.e. when applying *sakt āmm*, then only *naql* will be allowed on بِالْآخِرَةِ during *waqf* i.e. on the *lām al-ta’rīf* in general.²³³ [Refer to verse 20.]
- According to Qārī Ayyūb, when applying *sakt āmm*, then *sakt* will also be allowed on بِالْآخِرَةِ during *waqf*.

²³² *Ṭayyibat al-Nashr*. lines 298-300.

وَكَيْفَ فُعَلَى مَعَ رُءُوسِ الْآيِ حَيْدُ	298	.	.	.
يَا حَسْرَتَى الْخُلْفُ طَوَى قَيْلَ مَتَى	299	.	.	.
وَعَنْ جَمَاعَةٍ لَهُ دُنْيَا أَمَلُ	300	.	.	.

²³³ *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 63; *Tanqīḥ Faṭḥ al-Karīm*: lines 101; *Muqarrib al-Taḥrīr*: 116-117.

Waḡf on بِالْآخِرَةِ for Ḥamzah: Faṡḡ and Imālah

- Al-Zayyāt will not allow *imālah* in بِالْآخِرَةِ when making *sakt* on it. Al-Khalijī and Qārī Ayyūb will allow *imālah* with *sakt* on the *lām al-ta'rif*.

Sheikh	Lām al-Ta'rif "بِ"ال	Faṡḡ/Taqlīl آخِرَةِ
Al-Khalijī/ Qārī Ayyūb	Naql	Faṡḡ + Imālah
	Sakt	Faṡḡ + Imālah
Al-Zayyāt	Naql	Faṡḡ + Imālah
	Sakt	Faṡḡ Only
	Taḡqīq (Without Sakt)	Faṡḡ Only

- Al-Zayyāt does not allow *faṡḡ* for Khalaf when making *sakt* 'āmm – *sakt* on *madd mutṡāṡil* including all the *sakts* that go with it (”ال”, *mafṡūl*, *mawsūl* and *madd munfaṡil*) – and stopping on one of the 15 letters of فَجَّتت لَدَوْدِ شَمْسِ and زَيْتَبِ لَدَوْدِ شَمْسِ with its prerequisites.²³⁴

Sheikh	Madd Mutṡāṡil أَوْلَيْكَ	Lām al-Ta'rif "بِ"ال	Faṡḡ/Taqlīl آخِرَةِ	Transmitters
Al-Khalijī/ Qārī Ayyūb	No Sakt	Naql	Faṡḡ/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Faṡḡ/Imālah	Khalaf + Khallād
	Sakt	Naql Only	Faṡḡ/Imālah	Khalaf + Khallād
Al-Zayyāt	No Sakt	Naql	Faṡḡ/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Faṡḡ Only	Khalaf + Khallād
	No Sakt	Taḡqīq	Faṡḡ Only	Khalaf + Khallād
	Sakt	Naql Only	Imālah	Khalaf + Khallād
	Sakt	Naql Only	Faṡḡ	Khallād

- Qārī Ayyūb will additionally allow *sakt* on the *lām al-ta'rif* when applying *sakt* 'āmm.²³⁵

Sheikh	Madd Mutṡāṡil أَوْلَيْكَ	Lām al-Ta'rif "بِ"ال	Faṡḡ/Taqlīl آخِرَةِ	Transmitters
Qārī Ayyūb	Sakt	Sakt Only	Faṡḡ/Imālah	Khalaf + Khallād

²³⁴ *Taḡrīrāt al-Naṡr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṡūrī*: 55-56.

²³⁵ *Mashriq al-Yusr*: 1/108; *al-Anwār al-Ḥulwāniyyah*: 63.

أَفْكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا

تَقْتُلُونَ ﴿١٤﴾

Ziyādāt al-Ṭayyibah:

- Al-Dājūnī from Hishām has *imālah* in جَاءَكُمْ²³⁶. Bear in mind that al-Dājūnī also has *imālah* in شَاءَ, *taḥqīq* without *idkhāl* in وَأَنْذَرْتَهُمْ as well as *tawassuṭ* in *madd munfaṣil*. [Refer to verses 6, 10 and 20.]

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۗ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا ۚ

Ziyādāt al-Ṭayyibah:

- The differences for al-Dājūnī in جَاءَ were mentioned shortly before this.
- Al-Naqāsh has *ṭūl* in جَاءَ and allows *ghunnah* in لِمَا مُصَدِّقٌ as well.

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿١٩﴾

Ziyādāt al-Ṭayyibah:

- Refer to verse 19 for the differences in الْكَافِرِينَ.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۚ

Ziyādāt al-Ṭayyibah:

- Al-Ḍarīr reads without *ghunnah* in أَنْ يُنَزَّلَ and مَنْ يَشَاءُ.

²³⁶ Ṭayyibat al-Nashr. line 311.

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٦٦﴾

End of the First Quarter

Second Hizb: Second Quarter

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٤٧﴾

Ziyādāt al-Ṭayyibah/Tahrīrāt:

- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* in مُوسَىٰ. *Idghām kabīr* (بِالْبَيِّنَاتِ ثُمَّ) will be allowed with both *fath* and *taqlīl* in مُوسَىٰ.

Imālah in جَاءَ for Hishām

- Hishām via al-Dājūnī has *imālah* in جَاءَ while Hishām via al-Hulwānī has *fath*.

Iṭḥ-hār and Idghām in اتَّخَذْتُمْ with Idghām Kabīr for Ruways

- According to al-Khalījī, one must make *idghām* in (اتَّخَذْتُمْ) when reading with *idghām kabīr* for Ruways (بِالْبَيِّنَاتِ ثُمَّ).
- The opposite will apply for al-Zayyāt i.e. one must make *iṭḥ-hār* in (اتَّخَذْتُمْ) when reading with *idghām kabīr* for Ruways (بِالْبَيِّنَاتِ ثُمَّ).²³⁷
- Qārī Ayyūb allows *idghām kabīr* with both *iṭḥ-hār* and *idghām* in اتَّخَذْتُمْ for Ruways.

Bear in mind that both al-Khalījī and al-Zayyāt will not allow *hā’ al-sakt* (ظَلِمُونَ) with *idghām kabīr*. Qārī Ayyūb allows *idghām kabīr* with *hā’ al-sakt*. Ruways will therefore have eight *awjuh* in this verse.²³⁸

	Idghām Kabīr بِالْبَيِّنَاتِ ثُمَّ	Iṭḥ-hār/Idghām اتَّخَذْتُمْ	Hā’ al-Sakt ظَلِمُونَ
1	Iṭḥ-ḥār	Iṭḥ-hār	No hā’ al-sakt
2	Iṭḥ-ḥār	Iṭḥ-hār	Hā’ al-sakt
3	Idghām	Iṭḥ-hār	No hā’ al-sakt
4	Idghām	Iṭḥ-hār	Hā’ al-sakt
5	Iṭḥ-hār	Idghām	No hā’ al-sakt
6	Iṭḥ-hār	Idghām	Hā’ al-sakt
7	Idghām	Idghām	No hā’ al-sakt

²³⁷ Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī: 36-37; See Tanqīh Fath al-Karīm: lines 124; Muqarrīb al-Tahrīr: 54-55.

²³⁸ Mashriq al-Yusr: 1/112.

8	Idghām	Idghām	Hā' al-sakt
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قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

Ziyādāt al-Ṭayyibah:

In *يَأْمُرُكُمْ* Al-Dūrī Baṣrī has three *awjuh*:

- 1) *Iskān* of the *rā'* – this is via *al-Shāṭibiyyah*.
- 2) *Ikhtilās* of the *rā'* – this is via *al-Shāṭibiyyah*.
- 3) *Itmām al-ḥarakah* i.e. reading a complete *ḍammah* on the *rā'* – this is via *al-Ṭayyibah*.

Al-Sūsī has two *awjuh* in *يَأْمُرُكُمْ*:

- 1) *Iskān* of the *rā'* – this is via *al-Shāṭibiyyah*.
- 2) *Ikhtilās* of the *rā'* – this is via *al-Ṭayyibah*.

Tahrīrāt:

There are no restrictions according to al-Khalījī; al-Dūrī Baṣrī will have 12 *awjuh* and al-Sūsī will have eight.²³⁹

	Tahqīq/Ibdāl بئسما	Tahqīq/Ibdāl يأمركم	Qaṣr/Tawassuṭ به إيمانكم	Rāwī
1-2	Tahqīq	Iskān	Qaṣr + Tawassuṭ	Dūrī + Sūsī
3-4	Tahqīq	Ikhtilās	Qaṣr + Tawassuṭ	Dūrī + Sūsī
5-6	Tahqīq	Itmām	Qaṣr + Tawassuṭ	Dūrī Only
7-8	Ibdāl	Iskān	Qaṣr + Tawassuṭ	Dūrī + Sūsī
9-10	Ibdāl	Ikhtilās	Qaṣr + Tawassuṭ	Dūrī + Sūsī
11-12	Ibdāl	Itmām	Qaṣr + Tawassuṭ	Dūrī Only

Al-Zayyāt does not allow *ikhtilās* for al-Sūsī when:

- 1) Making *tawassuṭ* in *madd munfaṣil*.
- 2) Making *tahqīq* in the *hamzah* (in *يَأْمُرُكُمْ*).

[Refer to verse 67.]

²³⁹ *Al-Jawāhir al-Khālīdah*: 1/322-323.

Thus, he will only have five *awjuh* according to al-Zayyāt:²⁴⁰

	Taḥqīq/Ibdāl بُسْمَا	Taḥqīq/Ibdāl يَأْمُرُكُمْ	Qaṣr/Tawassuṭ بِهِ إِيمَانِكُمْ
1-2	Taḥqīq	Iskān	Qaṣr + Tawassuṭ
3-4	Ibdāl	Iskān	Qaṣr + Tawassuṭ
5	Ibdāl	Ikhtilās	Qaṣr

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ ﴿٤٣﴾

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fatḥ* and *imālah* in النَّاسِ.

وَلَنْ يَّتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ط

Ziyādāt al-Ṭayyibah:

- Abū ‘Uthmān al-Ḍarīr from al-Dūrī ‘Alī has *idghām* with no *ghunnah* in وَلَنْ يَّتَمَنَّوَهُ.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ ۗ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fatḥ* and *imālah* in النَّاسِ.
- Ḥamzah has an option of stopping with *taḥqīq* or *tas-hīl* on الَّذِينَ أَشْرَكُوا.

وَاللَّهُ بَصِيرٌ ۗ بِمَا يَعْمَلُونَ ﴿٤٦﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* of the *rā’* of بَصِيرٌ.

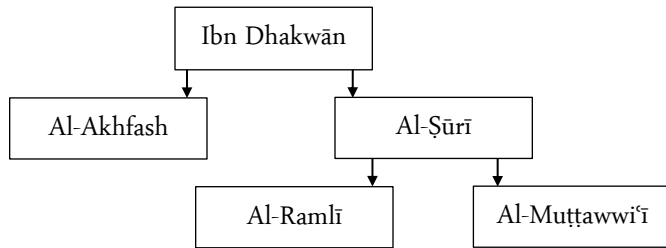
²⁴⁰ *Farīdat al-Dahr*, 2/133-134.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى

وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٤﴾

Qir'āt and Ziyādāt al-Ṭayyibah:

- Ibn Kathīr reads لَجَبْرِيلَ.
- Shu'bah, in one *wajh*, reads لَجَبْرِيلَ. (This is according to *al-Shāṭibiyyah*: without the *yā*' after the hamzah.)
- Shu'bah, in his second *wajh*, as well as Ḥamzah, al-Kisā'ī and Khalaf al-Āshir read لَجَبْرِيلَ.
- The remaining Qurra' – Nāfi', Abū 'Amr al-Baṣrī, Ibn 'Āmir, Ḥafṣ, Abū Ja'far and Ya'qūb read لَجَبْرِيلَ.
- Al-Ṣūrī from Ibn Dhakwān has *imālah* in بُشْرَى. [Recall that al-Ṣūrī also has *imālah* in أَبْصَارِهِمْ (check verse seven and 20), الْكَافِرِينَ (check verse 19 and 24), has *tawassuṭ* in *madd munfaṣil* (check verse 20), and *imālah* in التَّصْرِي (see verse 62)]. Note that al-Ṣūrī will also have *sakt* on the *mafṣūl* (مَنْ ءَامَنَ) (أَجْرُهُمْ) and “ال” (الأخِر). This is according to al-Khalijī and Qārī Ayyūb.
- According to al-Zayyāt, *sakt* with *imālah* in *dhawāt al-rā'* is only via al-Ramlī, while it is from the entire al-Ṣūrī according to al-Khalijī.²⁴¹



²⁴¹ *Tanqīḥ Faṭḥ al-Karīm* of al-Zayyāt: lines 37-38; *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 10; *Farīdat al-Dahr*: 2/93.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٣١﴾

Qirā'āt and Ziyādāt al-Ṭayyibah:

- The differences in جِبْرِيلَ are the same in the previous verse and will apply wherever it appears.
- The differences in لِلْكَافِرِينَ have been mentioned several times already.
- Nāfi', Qunbul – in one *wajh* –, and Abū Ja'far read مِيكَائِلَ.
- Qunbul, in his second *wajh* (as found in *al-Shātibīyyah*), Ibn 'Āmir al-Shāmī, Shu'bah, Ḥamzah, al-Kisā'ī and Khalaf al-Āshir read مِيكَائِيلَ. (Note that Ḥamzah will also have *sakt* on مِيكَائِيلَ).
- Abū 'Amr al-Baṣrī, Ḥafṣ and Ya'qūb read مِيكَالَ.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ لَآئِي

كِتَابِ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانْتَهُمُ لَا يَعْلَمُونَ ﴿٣٢﴾

Ziyādāt al-Ṭayyibah:

- The differences in جَاءَ have been explained before. [Refer to verse 89.]
- Al-Aṣbahāni has *tas-hīl* in the *hamzah* of كَانْتَهُمُ.²⁴²

Tahrīrāt:

- Al-Khalījī prevents *ghunnah* in the *lām* with *tawassuṭ* of the *madd badal* for al-Azraq.

²⁴² *Ṭayyibat al-Nashr*. line 216.

	216	وَعَنْهُ سَهَّلَ اِظْمَانًا وَكَأَنَّ
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فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ط

Ziyādāt al-Ṭayyibah:

- Ibn Dhakwān, Ḥaḥḥ, Ḥamzah and Idrīs have an option of *sakt* in المرء.²⁴³

وَلَقَدْ عَلِمُوا الْمَنَ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ قف

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in اشترته.

وَلَيْتَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ط

Qir'āt and Ziyādāt al-Ṭayyibah:

Ḥamzah has four ways of stopping on به أَنفُسَهُمْ:

- 1) *Tahqīq* (without *sakt*).
- 2) *Sakt* on the *madd munfaṣil*.
- 3) *Naql* i.e. به يَنْفُسَهُمْ.
- 4) *Idghām* i.e. به يَنْفُسَهُمْ.

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٣٢﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in لِلْكَافِرِينَ. He also has *sakt*.

Tahrīrāt:

- Al-Zayyāt prevents *imālah* in لِلْكَافِرِينَ with *sakt*.²⁴⁴

²⁴³ *Ṭayyibat al-Nashr*: line 237-238.

إِدْرِيسَ غَيْرَ الْمَدِّ أَطْلِقُ وَأَخْصَصْتُ	237	وَالْخُلْفُ عَنْ . . .
. . .	238	وَقِيلَ حَفْصٌ وَابْنُ دُكَّوَانَ، ...

²⁴⁴ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 10; *Tanqīḥ Fath al-Karīm* of al-Zayyāt (Ed. Al-Mazrū'i): 60-61, 536-556 (Ed. Manṣūr) lines 36-38; *Farīdat al-Dahr*: 2/93.

- Al-Khalījī and Qārī Ayyūb allow *imālah* with *sakt*.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ط

Ziyādāt al-Ṭayyibah:

- Abū ‘Uthmān al-Ḍarīr from Dūrī al-Kisā’ī has no *ghunnah* in أَنْ يُنَزَّلَ, same as Khalaf from Ḥamzah.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyah*, Hishām – via al-Ḥulwānī – only had *takhfif* during *waqf* on يَشَاءُ. Via *al-Ṭayyibah*, al-Ḥulwānī also has *taḥqīq*.
- Abū ‘Uthmān al-Ḍarīr from Dūrī al-Kisā’ī has no *ghunnah* in مَنْ يَشَاءُ, same as Khalaf from Ḥamzah.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

End of the Second Quarter

Second Hizb: Third Quarter

مَا نُنَسِّخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shātibiyah*, Ibn ‘Āmir al-Shāmī (Hishām via al-Ḥulwānī and Ibn Dhakwān via al-Naqqāsh) has نُنَسِّخُ. Via *al-Ṭayyibah*, Hishām via al-Dājūnī has نُنَسِّخُ, same as the remaining Qurra²⁴⁵.

الْمَ تَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠١﴾

Ziyādāt al-Ṭayyibah:

- Besides *sakt* in شَيْءٍ, Ḥamzah also has *tawassuṭ* in it.

Tahrīrāt:

Tawassuṭ in شَيْءٍ is only allowed when applying *sakt* in:

- 1) The *lām al-ta’rīf* alone i.e. on “ال” only.
- 2) The *lām al-ta’rīf* and *maḥṣūl* e.g. تَعْلَمُ أَنَّ²⁴⁶.

Therefore, *tawassuṭ* in شَيْءٍ will be allowed while both *idrāj* and *sakt* is being applied on تَعْلَمُ أَنَّ.

الْمَ تَعْلَمُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط

Tahrīrāt:

- When stopping on الأرض for Ḥamzah, al-Khalījī and Qārī Ayyūb will only stop with *naql* and *sakt*, while al-Mutawallī and his school will allow *taḥqīq* without *sakt* as well. Note that *taḥqīq* without *sakt* on the *lām al-ta’rīf* will

²⁴⁵ *Ṭayyibat al-Nashr*: line 467-468.

... نُنَسِّخُ ضُمَّمً وَأَكْسِرُ مِنْ لِسَانِ	467
.....	468	حُلَا فِي ...

²⁴⁶ *Al-Nashr*: 1/427-428.

only be allowed when no *sakt* is being applied in the *maḥṣūl* i.e. when *idrāj* is being made in تَعْلَمَنَّ أَنْ [Refer to verse 25.]

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ ط

Ziyādāt al-Ṭayyibah:

- Ibn Dhakwān, Ḥaḥṣ, Ḥamzah and Idrīs have an option of *sakt* in تَسْأَلُوا.
- Via *al-Shāṭibiyah*, Abū ‘Amr al-Baṣrī only has *taqlil* in مُوسَى. Via *al-Ṭayyibah*, he will also have *fath*.

وَمَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٦٦﴾

Ziyādāt al-Ṭayyibah:

- Abū ‘Uthmān al-Ḍarīr from Dūrī al-Kisā’ī has no *ghunnah* in وَمَنْ يَتَّبِعْ.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ط حَسَدًا مِّنْ عِنْدِ
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ع

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tafkhīm* and *tarqīq* in كَثِيرٌ.

Rā’ Maḍmūmah with Tawassuṭ of Madd Badal for al-Azraq

Taḥrīrāt:

- Al-Khalījī as well as al-Zayyāt do not allow *tafkhīm* of كَثِيرٌ whilst applying *tawassuṭ* in *madd badal* (إِيمَانِكُمْ).²⁴⁷
- Qārī Ayyūb does not have these restrictions.

²⁴⁷ Muqarrub al-Taḥrīr; line 102; Tanqīḥ Faṭḥ al-Karīm of al-Zayyāt; lines 75-76; Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī; 132; al-Jawāhir al-Khālīdah; 331; Farīdat al-Dahr; 2/152.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا ط

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in النَّصْرِيَّ. [Recall that al-Ṣūrī also has *imālah* in أَبْصَارِهِمْ (check verse seven and 20), الْكَافِرِينَ (check verse 19 and 24), has *tawassuṭ* in *madd munfaṣil* (check verse 20) and will also have *sakt* on the *maḥṣūl* i.e. هُودًا أَوْ (check verse 62)]. This is according to al-Khalījī and Qārī Ayyūb.
- According to al-Zayyāt, *sakt* with *imālah* in *dhawāt al-rāʾ* is only via al-Ramlī, while it is from the entire al-Ṣūrī according to al-Khalījī. [See verse 62.]
- Abū ʿUthmān al-Ḍarīr has no *ghunnah* in لَنْ يَدْخُلَ. Abū ʿUthmān al-Ḍarīr also has *imālah* of the *rāʾ* as well as the *ṣād* of النَّصْرِيَّ. [Refer to verse 8 and 62.]

Imālah in the Ṣād of النَّصْرِيَّ for Abū ʿUthmān al-Ḍarīr from Dūrī al-Kisāʾī

Taḥrīrāt:

- *Imālah* in the *ṣād* of النَّصْرِيَّ will only be allowed when reciting without *ghunnah* in لَنْ يَدْخُلَ because they are both transmitted by Abū ʿUthmān al-Ḍarīr.

تِلْكَ أَمَانِيُّهُمْ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyah*, Ḥamzah only has *taḥqīq* here during *waqf*. Via *al-Ṭayyibah*, *tas-hīl* will also be made.

بَلَىٰ ^ق مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ^ص وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١١٣﴾

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī has *fath* on بَلَىٰ. Via *al-Ṭayyibah* he also has *taqlīl*. Some restrict *taqlīl* to al-Dūrī Baṣrī. [Refer to verse 81.]
- Via *al-Shāṭibiyyah*, Shu‘bah has *fath* on بَلَىٰ. Via *al-Ṭayyibah* he also has *imālah*.

Tahrīrāt:

- *Farīdat al-Dahr* only allows *taqlīl* in بَلَىٰ for al-Sūsī when applying *qaṣr* in *madd munfaṣil*.²⁴⁸

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ^ص وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ^ل
وَهُمْ يَتْلُونَ الْكِتَابَ ^ط

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in النَّصْرَىٰ as well as *sakt* on the شَيْءٍ.²⁴⁹ [Refer to verse 111 for the differences regarding *imālah* and *sakt* for Ibn Dhakwān.]
- Abū ‘Uthmān al-Ḍarīr also has *imālah* of the *rā’* and the *ṣād* of النَّصْرَىٰ.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ^ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *taghliṭh* and *tarqīq* of the *lām* in أَظْلَمَ; *taghliṭh* is *muqaddam*. [Refer to verse 20.]

²⁴⁸ *Farīdat al-Dahr*. 2/155.

²⁴⁹ According to al-Zayyāt, *imālah* in النَّصْرَىٰ with *sakt* is only via al-Ramli. Thus, *fath* in النَّصْرَىٰ with *sakt* is via al-Muttaḥwī. See *Tanqīh Fath al-Karīm* of al-Zayyāt (Ed. Maṣṣūr): 554-555; *Farīdat al-Dahr*. 2/156-157.

Tahrīrāt:

- Al-Zayyāt does not allow *tarqīq* of the *lām* in أَظْلَمَ i.e. the *lām maftūḥah* after a *ṭhā' sākinah*.²⁵⁰
- Al-Khalījī will not allow *tarqīq* of the *lām* with *taqlīl* in the *dhawāt al-yā'*.²⁵¹
- Qārī Ayyūb allows both *taghlīṭh* and *tarqīq* unrestrictedly.

لَهُمْ فِي الدُّنْيَا حِزْبٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٣﴾

Tahrīrāt:

- Al-Khalījī and Qārī Ayyūb apply *takhmīs* (five *awjuh*) in this verse for al-Azraq, *qaṣr* with *taqlīl* not being allowed. [Refer to verse 34.]
- Al-Zayyāt has no restrictions, allowing all variations; *qaṣr* with *taqlīl* as well.
- The option of *fath* and *taqlīl* in الدُّنْيَا for Abū ‘Amr al-Baṣrī was mentioned several times already. Likewise, the option of *imālah* in it for al-Dūrī Baṣrī.

وَإِذَا قُضِيَ أَمْرٌ فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٤﴾

Qirā’at:

- Ibn ‘Amir al-Shāmī reads فَيَكُونُ with the *nūn* being *manṣūb* while the remaining Qurra’ read it as فَيَكُونُ, being *marfū’*. When we read to Qārī Ayyūb, we applied *rawm* on the *marfū’* and *iskān* on the *manṣūb* during *waqf* to make these differences evident.

²⁵⁰ *Farīdat al-Dahr*. 2/38.

²⁵¹ Al-Khalījī allows *tarqīq* of the *lām* with the following stipulations:

- 1) *Ṭūl* in *madd badal*.
- 2) *Tarqīq* of the *rā’ maḍmūmah*.
- 3) *Fath* of *dhawāt al-yā’*.

See *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 47.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ط

Ziyādāt al-Ṭayyibah:

Ḥamzah has eight ways of stopping on تَأْتِينَا آيَةٌ via al-Ṭayyibah:

- 1) *Taḥqīq* without *sakt* and *fath* of the *tā' al-ta'nīth* (آيَةٌ); this is via *al-Shāṭibiyyah* as well.
- 2) The above *wajh* with *imālah* of the *tā' al-ta'nīth*.
- 3) *Sakt* on تَأْتِينَا with *fath* of the *tā' al-ta'nīth*.
- 4) *Sakt* on تَأْتِينَا with *imālah* of the *tā' al-ta'nīth*.
- 5) *Tas-hīl* of the *hamzah* of آيَةٌ with *madd*, while applying *fath* of the *tā' al-ta'nīth*.
- 6) *Tas-hīl* of the *hamzah* of آيَةٌ with *madd*, while applying *imālah* of the *tā' al-ta'nīth*.
- 7) *Tas-hīl* of the *hamzah* of آيَةٌ with *qaṣr*, while applying *fath* of the *tā' al-ta'nīth*.
- 8) *Tas-hīl* of the *hamzah* of آيَةٌ with *qaṣr*, while applying *imālah* of the *tā' al-ta'nīth*.

	Taḥqīq/Sakt تَأْتِينَا	Taḥqīq/Tas-hīl آيَةٌ	Fath/Imālah آيَةٌ
1	No Sakt	Taḥqīq	Fath
2	No Sakt	Taḥqīq	Imālah
3	Sakt	Taḥqīq	Fath
4	Sakt	Taḥqīq	Imālah
5	No Sakt	Tas-hīl with Madd	Fath
6	No Sakt	Tas-hīl with Madd	Imālah
7	No Sakt	Tas-hīl with Qaṣr	Fath
8	No Sakt	Tas-hīl with Qaṣr	Imālah

قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُؤَقِنُونَ ﴿٣١١﴾

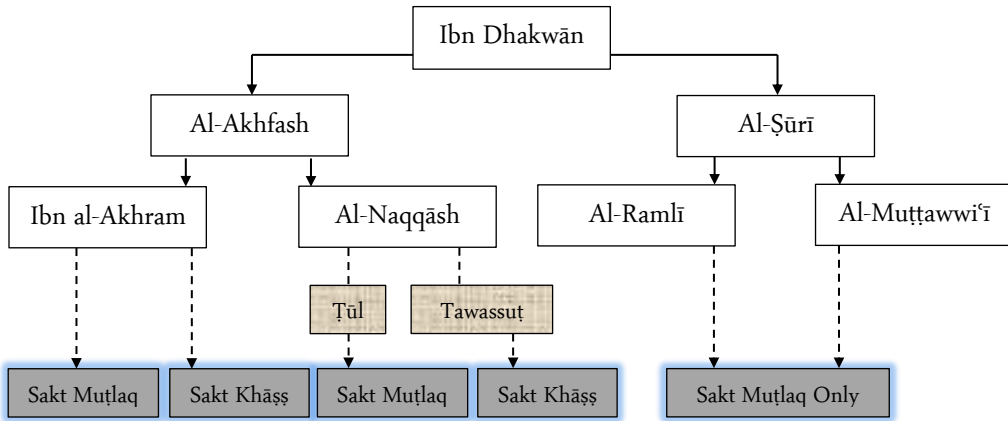
- Take note of the difference for Abū 'Uthmān al-Ḍarīr

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿٣٣﴾

Ziyādāt al-Ṭayyibah/Taḥrīrāt:

- When stopping on نَذِيرًا, then al-Azraq has three practices [refer to verse 26]:²⁵²
 - 1) *Tarqīq* of both *rā*'s during *waṣl* and *waqf* i.e. *tarqīq* in both بَشِيرًا and نَذِيرًا.
 - 2) *Tafkhīm* of both *rā*'s during *waṣl* and *waqf* i.e. *tafkhīm* in both.
 - 3) *Tafkhīm* of the *rā*' of بَشِيرًا during *waṣl* and *tarqīq* of the *rā*' نَذِيرًا during *waqf*.
- Ibn Dhakwān, Ḥafṣ, Ḥamzah and Idrīs have *sakt khāṣṣ* i.e. on عَنْ أَصْحَابٍ only, as well as *sakt muṭlaq* i.e. on both عَنْ أَصْحَابٍ and وَلَا تُسْئَلُ. Note that *sakt* on وَلَا تُسْئَلُ will only be allowed if *sakt* is made on عَنْ أَصْحَابٍ as well.

The Categories of Sakt for Ibn Dhakwān



- Thus, when reading for Ibn al-Akhram – with *tawassuṭ* in *madd munfaṣil* – then one has the option of only applying *sakt khāṣṣ*, or applying *sakt muṭlaq* as well. (*Sakt khāṣṣ* is transmitted for Ibn al-Akhram by *al-Kāmil* of al-Hudhalī).
- When reading for al-Naqqāsh with *ṭūl* in *madd munfaṣil*, then only *sakt muṭlaq* should be applied. *Ṭūl* in *madd munfaṣil* – and *madd muttaṣil* – is transmitted by *al-Irshād* of Abū al-ʿIzz al-Qalānisī.

²⁵² Ṭayyibat al-Nashr. line 337-338.

- When reading for al-Naqqāsh with *tawassuṭ* in *madd munfaṣil*, then only *sakt khāṣṣ* should be applied.
- When reading for al-Ṣūrī – via al-Ramlī or al-Muṭṭawwī – only *sakt muṭlaq* is transmitted.

The Categories of Sakt for Ḥafṣ

- *Sakt khāṣṣ* is transmitted for Ḥafṣ via *al-Tajrīd* of Ibn al-Fahhām.
- *Sakt muṭlaq* is transmitted for Ḥafṣ via *al-Rawḍah* of Abū ‘Alī al-Mālikī. Al-Mutawallī allows *sakt muṭlaq* for Ḥafṣ via *al-Tidhkār* of Ibn Shīṭā as well, based on what is related by Ibn al-Jundī in his *Bustān al-Hudāh*.²⁵³ However, Ibn al-Jazarī explicitly mentions that *sakt* is not transmitted for Ḥafṣ via Ibn Shīṭā.²⁵⁴

The Categories of Sakt for Ḥamzah

Ḥamzah has *sakt* on the following:

- 1) *Sakt* on “أل” and “شئ” only.
- 2) *Sakt* on “أل” with *tawassuṭ* in “شئ”.
- 3) *Sakt* on “أل”, “شئ” and *sākin mafṣūl*.
- 4) *Sakt* on “أل” and *mafṣūl*, with *tawassuṭ* “شئ”.
- 5) *Sakt* on “أل”, “شئ”, *mafṣūl* as well as *mawṣūl*.
- 6) *Sakt* on all of the above as well as on *madd munfaṣil*.
- 7) *Sakt* on all of the above as well as on *madd mutṭaṣil*.
- 8) No *sakt* for Khallād.²⁵⁵
- 9) No *sakt* for Ḥamzah.²⁵⁶

²⁵³ *Bustān al-Hudāh*: 1/224; *al-Rawḍ al-Naḍīr*: 205.

²⁵⁴ *Sharḥ Tanqīḥ Fath al-Karīm* by Sheikh ‘Abd al-‘Azīz Maṣṣūr: 429-430; *al-Nashr*: 1/421-422.

²⁵⁵ While no *sakt* is applied for Khallād, *sakt* is applied on the previous levels for Khalaf. See *Taḥrīrāt Ibn al-Jazarī* by al-Ghāmīdī: 72.

There is general agreement that *sakt* will not be made on any one of these levels except that *sakt* is made on the levels preceding it i.e. if *sakt* is made on level three, then *sakt* must be made on levels one and two as well, and so forth. (This will obviously exclude numbers eight and nine where no *sakt* is related).

However, in level six – *sakt* on *madd munfaṣil* – there is difference of opinion: the majority view that on this level *sakt* should be made on the *sākin mawṣūl* as well, while a minority suggest that on this level, *sakt* will not be made on the *sākin mawṣūl*. According to the former, with *sakt* on *madd munfaṣil*, *sakt* will be made on “أل”, “شيء”, *sākin mafṣūl* as well as *sākin mawṣūl*; and according to the latter, only on “أل”, “شيء” and the *sākin mafṣūl* (not on the *sākin mawṣūl*).

Sheikh al-Mutawallī says in *Rawḍ al-Naḍīr*:

وَمُعْ سَكَّتِ مَدَّ الْفُضْلِ عَنْ حَمَزَةٍ اسْكُتًا Line 161 بِكَالْمَرْءِ، لَكِنَّ حَبْرُ أَزْمِيرٍ قَالَ: لَا

With *sakt* on *madd munfaṣil* for Ḥamzah, apply *sakt* in the likes of “المَرْءِ”; however, the learned (Sheikh) Izmīrī says: “no” (i.e. *sakt* will not take place on the likes of *sākin mawṣūl*).²⁵⁷

According to Sheikh al-Izmīrī, when *sakt* is made on *madd munfaṣil* then *sakt* will only be made on “أل”, “شيء” and the *sākin mafṣūl* (not on the *sākin mawṣūl*). Al-Izmīrī acknowledges that this is contrary to the practice at the time which included *sakt* on *sākin mawṣūl* as well – perhaps it is in accordance with what Ibn al-Jazarī mentions in his *Taqrīb al-Nashr* – and perhaps the *ikhtiyār* of Ibn al-Jazarī. The later generations merely follow this.²⁵⁸

²⁵⁶ The application of no *sakt* for Khalaf from Ḥamzah was discussed in verse 67.

²⁵⁷ *Al-Rawḍ al-Naḍīr*: 279.

²⁵⁸ *Al-Badā'ī al-Burhān*: 102.

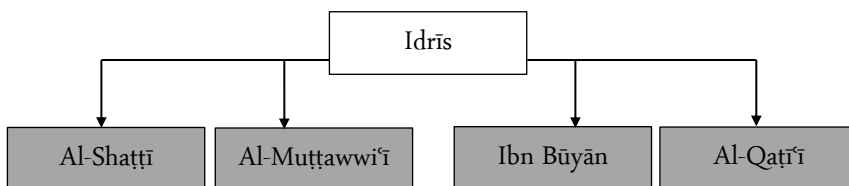
Though Sheikh al-Izmīrī suggests that what Ibn al-Jazarī mentions in his *Taqrīb al-Nashr* is different to what comes in his *Nashr*, I have found no difference in what Ibn al-Jazarī mentions in his two works i.e. what appears in both books are the same. Perhaps Sheikh al-Izmīrī had a copy of the *Taqrīb* which differs to the printed ones commonly available currently. Refer to *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh ‘Abd al-‘Azīz Maṣṣūr: 249-205.

Al-Nuwayrī²⁵⁹, al-Qaṣṭallānī²⁶⁰, al-Bannā²⁶¹ and al-Khalījī only allow *sakt* on *madd munfaṣil* if *sakt* is being made on “أل”, “شئىء”, *sākin mafṣūl* as well as *sākin mawṣūl*.²⁶² This is what we read to Qārī Ayyūb.

The author of *Farīdat al-Dahr*, allows both views: he ascribes the view of the majority to Sheikh al-Mutawallī and what comes in the *Taqrīb al-Nashr* and the view of the minority to Sheikh al-Izmīrī; he adds that the view of the minority is what seems to be mentioned in the texts (the *Ghāyat al-Ikhtiṣār*, the *Wajīz* of al-Ahwāzī and the *Tajrīd* of Ibn al-Faḥḥām).²⁶³

The Categories of Sakt for Idrīs

- *Sakt khāṣṣ* is transmitted for Idrīs from *Ghāyat al-Ikhtiṣār*, *al-Kāmil* and *Kifāyat al-Sitt* via al-Shaṭṭī and Ibn Būyān.
- *Sakt muṭlaq* is transmitted for Idrīs from *al-Mubhij* of Sibṭ al-Khayyāṭ via al-Qaṭīṭī.²⁶⁴



وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ط

Ziyādāt al-Ṭayyibah:

Al-Izmīrī’s view seems to agree with what is mentioned in Abū Bakr Ibn al-Jazarī’s commentary on *al-Nashr*: with *sakt* on *madd munfaṣil*, *sakt* will be made on “أل”, “شئىء” and the *sākin mafṣūl* (not on the *sākin mawṣūl*). See *Sharḥ Ṭayyibat al-Nashr*: 98-99. This also seems to be what is documented in the books which relate *sakt* on *madd munfaṣil*. Refer to *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh ‘Abd al-‘Azīz Maṣṣūr: 261.

²⁵⁹ *Sharḥ Ṭayyibat al-Nashr of al-Nuwayrī*: 1/481-482.

²⁶⁰ *Laṭā’if al-Ishārāt*: 2/872-875.

²⁶¹ *Ithāf Fuḍalā’ al-Bashar*: 85-86.

²⁶² *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh ‘Abd al-‘Azīz Maṣṣūr: 252-256.

²⁶³ *Farīdat al-Dahr*: 2/165. See also *Sharḥ Tanqīḥ Faṭḥ al-Karīm* by Sheikh ‘Abd al-‘Azīz Maṣṣūr: 256-258.

²⁶⁴ *Al-Nashr*: 1/424; *Nashr al-Bishr*: 189.

- Note the difference of Abū ‘Uthmān al-Ḍarīr in النَّصْرَى.

وَلَيْنِ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٣٠﴾

Ziyādāt al-Ṭayyibah:

- Al-Dājūnī from Hishām has *imālah* in جَاءَ.

الَّذِينَ اتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ ط

Ziyādāt al-Ṭayyibah:

- Note that *sakt* will also be allowed on *madd munfaṣil* without *sakt* on *madd muttaṣil* for Ḥamzah.

وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٣١﴾

Ziyādāt al-Ṭayyibah:

- Note the difference of Abū ‘Uthmān al-Ḍarīr.
 ➤ In الحٰسِرُونَ, al-Azraq has *tarqīq* as well as *tafkhīm* of the *rā’ maḍmūmah*; *tarqīq* is *muqaddam*. [Refer to verse 17.]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ ۗ وَاِنِّيْ فَضَّلْتُكُمْ عَلَيِ الْعٰلَمِيْنَ ﴿١٣٢﴾

- Al-Azraq has *tathlith* in the *madd badal* of اٰمَنُوْا.
 ➤ Note that *sakt* will also be allowed on *madd munfaṣil* without *sakt* on *madd muttaṣil* for Ḥamzah.

وَ اتَّقُوا يَوْمًا لَا تَجْرِيْ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۗ

وَلَا هُمْ يُنصَرُونَ ﴿١٣٣﴾

Ziyādāt al-Ṭayyibah/Taḥrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tūl* in شَيْئًا.
[Refer to verse 2.]
- Ḥamzah also has *tawassuṭ* in شَيْئًا.

End of the Third Quarter

قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٣﴾

Ziyādāt al-Ṭayyibah/Tahrīrāt:

- Al-Zayyāt and al-Khalījī do not allow *idghām kabīr* to be read with the *hā'* *al-sakt* for Ya'qūb while Qārī Ayyūb allows it.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۖ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ

Tahrīrāt:

- In مُصَلًّى, al-Azraq has *taghlīḥ* of the *lām* with *fath*, and *tarqīq* of the *lām* with *taqlīl*.
- Al-Zayyāt allows *idghām kabīr* (إِبْرَاهِيمَ مُصَلًّى) with *ghunnah* (مَثَابَةً لِّلنَّاسِ) while al-Khalījī prevents *ghunnah* with *idghām kabīr* and Qārī Ayyūb allows both; the former based on the *ikhtiyār* of al-Mutawallī and the latter based on the *ikhtiyār* of Ibn al-Jazarī.
- Al-Dūrī Baṣrī has both *imālah* and *fath* in للنَّاسِ.

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ



Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Al-Azraq only has *tarqīq* in the *rā'* of طَهَّرَا. Via *al-Ṭayyibah*, he additionally has *tafkhīm* in the *rā'*.²⁶⁹

Tahrīrāt:

²⁶⁹ *Ṭayyibat al-Nashr*. lines 334-335.

... وَخُلُوفُ ...	334
رَا طَهَّرَا	335

- In the previous verse, it was mentioned that al-Naqqāsh will not allow *إِزَاهِم* with an *alif* when applying *ṭūl* in the *madd muttaṣil*.

قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ اضْطُرَّهُ إِلَىٰ عَذَابِ النَّارِ^ط

Ziyādāt al-Ṭayyibah:

- During *waqf*, in addition to *imālah* in النَّارِ, al-Sūsī will also have *fath* and *taqlīl* in النَّارِ. *Taqlīl* is transmitted by *al-Kāfi* of Ibn Shurayḥ. Therefore, all the *tahrīrāt* applied here is based upon what is related in *al-Kāfi*. [Refer to verse 39.]
- Al-Ṣūrī from Ibn Dhakwān has *imālah* in النَّارِ.

Tahrīrāt:

- Al-Zayyāt restricts *taqlīl* on النَّارِ with *rawm* of the *kasrah* of the *rā*?. He restricts it to *qaṣr* in *madd munfaṣil*. These restrictions are based upon what is related in *al-Kāfi*.
- Al-Khalījī and Qārī Ayyūb allow *taqlīl* without restricting it to *rawm*. They also allow it with *qaṣr* and *tawassuṭ* in *madd munfaṣil*. They allow it because there are no such restrictions made by Ibn al-Jazarī.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ^ص وَإِنَّا مِنَّا سَاكِنًا وَتُبَّ

عَلَيْنَا^ع

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has *iskān* as well as *ikhtilās* of the *rā*’ in وَأَرِنَا. Via *al-Shāṭibiyyah*, al-Dūrī Baṣrī has *ikhtilās*; *iskān* is therefore the additional *wajh* for him via *al-Ṭayyibah*. Via *al-Shāṭibiyyah*, al-Sūsī has *iskān*; *ikhtilās* is therefore the additional *wajh* for him via *al-Ṭayyibah*.²⁷⁰

²⁷⁰ *Ṭayyibat al-Nashr*: line 474-475.

Tahrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Aṣbahānī whilst applying *tawassuṭ* in *madd munfaṣil* while al-Zayyāt and Qārī Ayyūb do not have this restriction. [Refer to verse 12.]
- Al-Zayyāt does not allow *ghunnah* for al-Ḥulwānī when making *tawassuṭ* in *madd munfaṣil* while al-Khalījī and Qārī Ayyūb allow *ghunnah* for al-Ḥulwānī with *qaṣr* and *madd* in *munfaṣil*.
- Al-Khalījī and al-Zayyāt do not allow *ghunnah* for Ḥaḥṣ when applying *qaṣr* in *madd munfaṣil* while al-Mutawallī allows it. Qārī Ayyūb will allow *ghunnah* with *qaṣr* and *madd* for Ḥaḥṣ based on the *ikhtiyār* of al-Mutawallī.

وَمَنْ يَّرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ط

Ziyādāt al-Ṭayyibah:

- Note the difference of Abū ‘Uthmān al-Ḍarīr.

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٣٠﴾

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* on الدُّنْيَا; al-Dūrī Baṣrī also has *imālah kubrā* in الدُّنْيَا. [Refer to verse 85.]
- *Takhmīs* will take place in this verse for al-Azraq.

...، أَرِنَا أَرْزِي اخْتِلِفُ	474	.	.	.
.	475	مُخْتَلِسًا حِزْ وَسُكُونِ الْكَسْرِ حَقُّ	.	.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمٌ^ل قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٦﴾

Ziyādāt al-Ṭayyibah:

- If *waqf* is made on رَبُّهُ أَسْلِمٌ, Ḥamzah will have his four conventional ways of stopping:
- 1) *Tahqīq* (without *sakt*).
 - 2) *Sakt* on the *madd munfaṣil*.
 - 3) *Naql* i.e. رَبُّهُ وَسَلِمٌ.
 - 4) *Idghām* i.e. رَبُّهُ وَسَلِمٌ.

وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٧﴾

Qirā'at/Ziyādāt al-Ṭayyibah:

- Take note of *sakt muṭlaq* for those who apply it. [Refer to verse 119.]

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرًا تَهْتَدُوا^ط

Ziyādāt al-Ṭayyibah/Tahrīrāt:

- The *imālah* and *sakt* for al-Ṣūrī in النَّصْرِي have been mentioned before. [Recall that al-Ṣūrī also has *imālah* in أَبْصَارِهِم (check verse seven and 20), الْكَافِرِينَ (check verse 19 and 24), has *tawassuṭ* in *madd munfaṣil* (check verse 20) and *sakt* (refer to verse 62 and 119)].
- Take note of the additional *imālah* in النَّصْرِي for Abū 'Uthmān al-Ḍarīr.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ^ع

Tahrīrāt:

- Note the differences in applying *takhmīs* for al-Azraq; no *taqlīl* in *dhawāt al-yā'* when making *qaṣr* in *madd badal*.
- Al-Khalījī does not allow *ghunnah* with *tawassuṭ* of the *madd badal* for al-Azraq. Note the differences regarding *ghunnah* for al-Aṣbahānī, al-Ḥulwānī and Ḥaḥṣ. [Refer to verse 128.]
- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* in عَيْسَى and مُوسَى.
- Al-Naqqāsh will not allow إِبْرَاهِيمَ with an *alif* when applying *tūl* in the *madd munfaṣil*.
- Al-Naqqāsh will also not allow *ghunnah* when applying *tūl* with *sakt*. This is according to *al-Irshād*.²⁷¹
- Al-Zayyāt only allows *ghunnah* with *sakt* for Ibn al-Akhram, from Ibn Dhakwān. [Refer to verse 22.]

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *taghlīṭh* and *tarqīq* of the *lām* in أَظْلَمُ; *taghlīṭh* is *muqaddam*. [Refer to verse 20.]

وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١١٩﴾

Ziyādāt al-Ṭayyibah:

- Take note of *sakt mutlaq* for those who apply it. [Refer to verse 119.]

End of the Fourth Quarter

²⁷¹ *Tahrīrāt Ibn al-Jazarī* by Sheikh ‘Alī al-Ghāmīdī: 43; *Farīdat al-Dahr*: 2/185.

Taḥrīrāt in Juz 1
General Taḥrīrāt for all 10 Qurra'

For all 10 Qurra'			
Discussion	Al-Mutawallī/al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Takbīr 'ām	Restrictions based on what is transmitted in <i>Ghāyat al-Ikhtisār</i> and <i>al-Kāmil</i> .	No restrictions; considering the <i>ikhtiyār</i> of Ibn al-Jazarī.	
Application of Ghunnah	Allowed in <i>maḥṣūl</i> and <i>mawṣūl</i> .	Restricted to <i>maḥṣūl</i> based on the preference of Ibn al-Jazarī.	

Tahrīrāt for al-Azraq

Al-Azraq			
Discussion	Al-Mutawallī/al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Ghunnah	No <i>Ghunnah</i> .	No <i>ghunnah</i> allowed when applying: 1) <i>Ṭūl</i> in شَيْءٍ. 2) <i>Tafkhīm</i> of the <i>rā'</i> <i>maḍmūmah</i> , even if it is <i>munawwan</i> . 3) <i>Tawassuṭ</i> in <i>madd badal</i> .	<i>Ghunnah</i> allowed unrestrictedly.
Two Madd Badals: Hamzah Muḥaqqaqah and Hamzah Mughayyarah	With <i>tawassuṭ</i> or <i>tūl</i> in the <i>muḥaqqaqah</i> , <i>qaṣr</i> may be read in the <i>mughayyarah</i> .	Consistency between them.	
إِسْرَائِيل and another Madd Badal	Five ways are allowed: 1-3) With <i>qaṣr</i> in إِسْرَائِيل, <i>qaṣr</i> , <i>tawassuṭ</i> or <i>tūl</i> are allowed in the other <i>badal</i> . 4) With <i>tawassuṭ</i> in إِسْرَائِيل, <i>tawassuṭ</i> should be applied in the other <i>badal</i> . 5) With <i>tūl</i> in إِسْرَائِيل, <i>tūl</i> should be applied in the other <i>badal</i> .		
Rā' Maḍmūmah and Ghunnah e.g. فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ	<i>Ghunnah</i> not allowed at all.	<i>Ghunnah</i> with <i>tafkhīm</i> of the <i>rā'</i> <i>maḍmūmah</i> is not allowed.	<i>Ghunnah</i> allowed unrestrictedly.
Taghlīṭh & Tarqīq of the lām of أَظْلَم	No <i>tarqīq</i> of the <i>lām</i> allowed i.e. only <i>taghlīṭh</i> permitted.	Al-Khalījī allows <i>tarqīq</i> of the <i>lām</i> with the following stipulations: 1) <i>Ṭūl</i> in <i>madd badal</i> . 2) <i>Tarqīq</i> of the <i>rā'</i> <i>maḍmūmah</i> .	Both <i>taghlīṭh</i> and <i>tarqīq</i> are allowed unrestrictedly.

		3) <i>Fath</i> of <i>dhawāt al-yā'</i> .	
Taghlīth/Tarqīq in ظَلَمْتُمْ with Dhawāt al-Yā'	<i>Tarqīq</i> of the <i>lām</i> is only allowed when making <i>fath</i> in <i>Dhawāt al-Yā'</i> .		No restrictions.
Rā' Munawwanah Maftūḥah during Waqf (preceded by another rā' munawwan maftūḥah)	Three ways are allowed: 1) <i>Tarqīq</i> of both <i>rā's</i> . 2) <i>Tafkhīm</i> of both <i>rā's</i> . 3) <i>Tafkhīm</i> in the first <i>rā'</i> (كَبِيرًا) during <i>wasl</i> with <i>tarqīq</i> in the second <i>rā'</i> (كَبِيرًا) during <i>waqf</i> .		
Madd Badal and Dhawāt al-Yā' Together	Does not apply <i>takhmīs</i> i.e. all six variations are allowed.	Apply <i>takhmīs</i> i.e. only five of the six variations are allowed; <i>qasr</i> with <i>taqlīl</i> is not allowed.	
Tathlīth in إِسْرَائِيلَ with Dhawāt al-yā' ²⁷²	No Restrictions.	Prevents <i>tawassuṭ</i> in إِسْرَائِيلَ with <i>taqlīl</i> in <i>dhawāt al-yā'</i> .	No Restrictions.
Tathlīth in إِسْرَائِيلَ with Dhawāt al-yā', as well as another badal ²⁷³	Has nine <i>awjuh</i> (see verse 83).	Has eight <i>awjuh</i> (see verse 83).	Has nine <i>awjuh</i> (see verses 83 and 246).

Taḥrīrāt for al-Aṣbahānī

Al-Aṣbahānī			
Discussion	al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Ghunnah with Madd Munfaṣil	<i>Ghunnah</i> is allowed with both <i>qasr</i> and <i>madd</i> .	<i>Ghunnah</i> is allowed with <i>qasr</i> only i.e. it is not allowed with <i>madd</i> .	<i>Ghunnah</i> is allowed with both <i>qasr</i> and <i>madd</i> .

²⁷² See verse 246 of Sūrat al-Baqarah.

²⁷³ See verse 83 of Sūrat al-Baqarah.

Tahrīrāt for Abū ‘Amr al-Baṣrī

Abū ‘Amr al-Baṣrī			
Discussion	al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Idghām Kabīr with Ghunnah	Allowed	Not allowed	Allowed
Idghām Kabīr	Only allowed with <i>qaṣr</i> in <i>madd munfaṣil</i> and with <i>ibdāl</i> in the <i>hamzah</i> .		
Idghām in which there is agreement and Idghām in which there is disagreement	There are three combinations allowed: (See verse 83 and 249) 1) <i>Iṭḥ-hār</i> in both. 2) <i>Idghām</i> in both. 3) <i>Idghām</i> in that in which there is agreement and <i>iṭḥ-hār</i> in that which has difference of opinion.		

Tahrīrāt for al-Dūrī Baṣrī

Al-Dūrī Baṣrī			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
A complete Kasrah in كَارِيكُمْ with Ghunnah	Not Allowed	Not Allowed	Allowed
Idghām Kabīr with Idghām of Rā’ Majzūmah into the Lām (تَغْفِزُ لَكُمْ)	Three variations will be allowed: 1) <i>Iṭḥ-hār</i> in both <i>ṣaghīr</i> and <i>kabīr</i> . 2) <i>Idghām</i> in both <i>ṣaghīr</i> and <i>kabīr</i> . 3) <i>Idghām</i> in <i>ṣaghīr</i> with <i>iṭḥ-hār</i> in <i>kabīr</i> .		
ذَوَاتِ الْيَا’ and Madd Munfaṣil	No restrictions. (See verses 67 and 93)		

Tahrīrāt for al-Sūsī

Al-Sūsī			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Waḳf on الـثـا	<i>Taqlīl</i> is restricted to: 1) <i>Rawm</i> . 2) <i>Qaṣr</i> in <i>madd munfaṣil</i> .	<i>Taqlīl</i> with no restrictions.	
يَأْمُرُكُمْ with Dhawāt al-yā' and Madd Munfaṣil	Al-Zayyāt does not allow <i>ikhṭilās</i> for al-Sūsī when: 1) Making <i>tawassuṭ</i> in <i>madd munfaṣil</i> . 2) Making <i>taḥqīq</i> in the <i>hamzah</i> (in يَأْمُرُكُمْ).	No Restrictions. (See verses 67 and 93)	
Taqlīl in بَلَى with Madd Munfaṣil	<i>Farīdat al-Dahr</i> only allows <i>taqlīl</i> in بَلَى for al-Sūsī when applying <i>qaṣr</i> in <i>madd munfaṣil</i> .	No Restrictions.	

Tahrīrāt for Hishām

Hishām			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Madd Munfaṣil	<i>Qaṣr</i> is via al-Ḥulwānī and <i>Tawassuṭ</i> is via al-Dājūnī.		
Ghunnah with Madd Munfaṣil for al-Ḥulwānī	<i>Ghunnah</i> is only allowed with <i>qaṣr</i> .	<i>Ghunnah</i> is allowed with <i>qaṣr</i> and <i>madd</i> .	
Takhfif of Hamzah Mutatarrifah and Madd Munfaṣil for al- Ḥulwānī	<i>Takhfif</i> is not allowed with <i>qaṣr</i> in <i>madd munfaṣil</i> .	<i>Takhfif</i> is allowed with both <i>qaṣr</i> and <i>madd</i> in <i>madd munfaṣil</i> .	
Imālah in جَاءَكُمْ for al-Dājūnī and Madd Munfaṣil	<i>Imālah</i> is only allowed with <i>tawassuṭ</i> in <i>madd munfaṣil</i> . (<i>Qaṣr</i> in <i>madd munfaṣil</i> is via al-Ḥulwānī).		

Tahrirāt for Ibn Dhakwān

Ibn Dhakwān			
Discussion	Al-Zayyāt	Al-Khalijī	Qārī Ayyūb
Imālah in أَبْصَارِهِم (al-Şūrī) with Madd Muttaşil	Only <i>tawassuť</i> allowed in <i>madd muttaşil</i> .		
Ṭūl in Madd Muttaşil	Ṭūl in <i>madd muttaşil</i> is transmitted via al-Naqqāsh.		
Sakt and Ghunnah (with Ṭūl via al- Naqqāsh)	Al-Naqqāsh will not have <i>ghunnah</i> whilst applying <i>sakt</i> , with <i>ṭūl</i> in <i>madd muttaşil</i> . N.B. <i>Ghunnah</i> will be allowed with <i>ṭūl</i> for al-Naqqāsh if <i>sakt</i> is not being applied.		
Ṭūl in the Madd Muttaşil with إِنْرَاهِم .	When applying <i>ṭūl</i> in <i>madd muttaşil</i> then إِنْرَاهِم (with an <i>alif</i>) will not be allowed.		
Sakt with Ghunnah (with Tawassuť)	Only allowed for Ibn al-Akhram.	Allowed for all the <i>ṭuruq</i> that transmit <i>tawassuť</i> in <i>madd muttaşil</i> .	
Sakt with Imālah in Dhawāt al-Rā'	According to al-Zayyāt this is only via al-Ramlī, from al-Şūrī.	Via the entire al-Şūrī; al-Ramlī and al-Muṭṭawwi'ī.	
Imālah in الْكَافِرِينَ with Sakt	Does not allow <i>imālah</i> in الْكَافِرِينَ with <i>sakt</i> before the <i>hamzah</i> .	<i>Imālah</i> in الْكَافِرِينَ with <i>sakt</i> is allowed.	

Taḥrīrāt for Ḥafṣ

Ḥafṣ			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Sakt with Qaṣr al-Munfaṣil	Not allowed		
Ghunnah with Madd Munfaṣil	Al-Mutawalli allows <i>ghunnah</i> with both <i>qaṣr</i> and <i>madd</i> in <i>munfaṣil</i> . Al-Zayyāt only allows <i>ghunnah</i> with <i>madd</i> .	Ghunnah is only allowed with <i>madd</i> .	<i>Ghunnah</i> is allowed with both <i>qaṣr</i> (based on <i>ikhtiyār</i> of al-Mutawalli) and <i>madd</i> .
Sakt with Ghunnah	Not Allowed	Allowed	

Tahrīrāt for Ḥamzah

Ḥamzah			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Sakt ‘Āmm and Waqf on Madd Munfaṣil ²⁷⁴	Only <i>sakt</i> is allowed during <i>waqf</i> when applying <i>sakt ‘āmm</i> e.g. <i>أَلَا إِنْ لَيْسَ</i> .		<i>Sakt</i> and <i>tas-hīl</i> (with <i>madd</i> and <i>qaṣr</i>) is allowed.
Sakt ‘Āmm and Waqf on Hamzah Mutawassīṭah bi Zawā’id	Only <i>tas-hīl</i> is allowed during <i>waqf</i> when applying <i>sakt ‘āmm</i> . (This will entail <i>waqf</i> with <i>naql</i> on the <i>lām al-ta’rīf</i>).		<i>Tas-hīl</i> and <i>Tahqīq</i> is allowed during <i>waqf</i> . (In addition to <i>naql</i> on the <i>lām al-ta’rīf</i> , <i>sakt</i> is allowed).
Sakt on Madd Munfaṣil (without Sakt on Madd Muttaṣil) and Waqf on Hamzah Mutawassīṭah bi Zawā’id	<i>Tas-hīl</i> and <i>Tahqīq</i> allowed during <i>waqf</i> .	Only <i>tas-hīl</i> allowed during <i>waqf</i> .	<i>Tas-hīl</i> and <i>Tahqīq</i> allowed during <i>waqf</i> .
Sakt on Madd Munfaṣil (without Sakt on Madd Muttaṣil) and Waqf on Lām al-Ta’rīf	<i>Naql</i> and <i>sakt</i> will be allowed during <i>waqf</i> .	Only <i>Naql</i> will be allowed during <i>waqf</i> .	<i>Naql</i> and <i>sakt</i> will be allowed during <i>waqf</i> .
Waqf on Lām al-Ta’rīf applying Tahqīq with no Sakt	Will be allowed when no <i>sakt</i> is being applied on “ال”, <i>شَيْءٌ</i> and <i>mafṣūl</i> , during <i>waṣl</i> .	Not Allowed at all.	
Waqf with Imālah of Hā’ al-Ta’nīth while applying Sakt	Not Allowed.		Allowed.

²⁷⁴ Refer to verse 34.

on “ال” and شئ only ²⁷⁵		
Sakt ‘Āmm while applying Imālah Khāṣṣah during Waqf (for Khalaf only)	<i>Fath</i> will not be allowed i.e. only <i>imālah</i> is allowed.	Both <i>fath</i> and <i>imālah</i> are allowed.
Sakt ‘Āmm while applying Imālah ‘Āmmah during Waqf	Both <i>fath</i> and <i>imālah</i> are allowed.	
Madd al-Tabri’ah with Sakt on Madd Munfaṣil	Not Allowed	Allowed
Sakt ‘Āmm with Waqf on that which is separated in Rasm e.g. إلاً إئليس	Only <i>taḥqīq</i> i.e. <i>taḥqīq</i> with <i>sakt</i> is allowed during <i>waqf</i> ; <i>tas-hīl</i> will not be allowed.	In addition ot <i>taḥqīq</i> , <i>tas-hīl</i> is also allowed (with <i>madd</i> and <i>qaṣr</i>).
Tawassuṭ in شئ for Ḥamzah.	<i>Tawassuṭ</i> is only allowed when applying <i>sakt</i> in: 1) The <i>lām al-ta’rīf</i> i.e. “ال”. 2) The <i>lām al-ta’rīf</i> and <i>maḥṣūl</i> e.g. تَعَلَّمَ أَنَّ.	
Sakt on Madd Munfaṣil with Mawṣūl	Allows <i>sakt</i> on <i>madd munfaṣil</i> with <i>idrāj</i> in the <i>mawṣūl</i> .	Only allows <i>sakt</i> on <i>madd munfaṣil</i> when <i>sakt</i> is being applied on <i>mawṣūl</i> as well.

²⁷⁵ Refer to verse 30.

Taḥrīrāt for Khalaf from Ḥamzah

Khalaf from Ḥamzah			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Sakt ‘Āmm while applying Imālah Khāṣṣah during Waqf²⁷⁶	<i>Fath</i> will not be allowed i.e. only <i>imālah</i> is allowed.	Both <i>fath</i> and <i>imālah</i> are allowed.	
Idrāj (no Sakt)	1) <i>Imālah</i> not allowed in the <i>ḥā’ al-ta’nīth</i> . 2) <i>Madd al-tabri’ah</i> not allowed.	<i>Imālah</i> and <i>madd al-tabri’ah</i> allowed.	

Taḥrīrāt for al-Kisā’ī

Al-Kisā’ī			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Imālah in the Ṣād of النَّضْرِيّ and Idghām without Ghunnah into the Yā’ e.g. لَنْ يَدْخُلَ	Imālah in the <i>ṣād</i> of النَّضْرِيّ will only be allowed when applying <i>idghām</i> without <i>ghunnah</i> into the <i>yā’</i> ?		

Taḥrīrāt for Ibn Wardān

Ibn Wardān			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Ghunnah with الثَّنَ	<i>Ghunnah</i> with <i>naql</i> is not allowed.	No restrictions.	

²⁷⁶ This restriction was covered under the *taḥrīrāt* of Ḥamzah, but is repeated here for clarity, being particular to the *Riwāyah* of Khalaf.

Tahrīrāt for Ya‘qūb

Ya‘qūb			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Idghām Kabīr with Ghunnah	<i>Ghunnah</i> is compulsory.	<i>Ghunnah</i> is not allowed.	<i>Ghunnah</i> is permitted.
Idghām Kabīr with Hā’ al-Sakt on Jam‘ Mudhakkār Sālim	Not allowed		Allowed
Idghām Kabīr with Qaṣr/Madd in Madd Munfaṣil	Only allowed with <i>qaṣr</i> for Ruways. Allowed with <i>qaṣr</i> and <i>madd</i> for Rawḥ.	Allowed with <i>qaṣr</i> and <i>madd</i> in <i>madd munfaṣil</i> for the entire Ya‘qūb.	
Hā’ al-Sakt on Jam‘ Mudhakkār Sālim with Qaṣr/Madd in Madd Munfaṣil	<i>Hā’ al-sakt</i> is only allowed with <i>qaṣr</i> .	<i>Hā’ al-sakt</i> is allowed with both <i>qaṣr</i> as well as <i>madd</i> .	

Tahrīrāt for Ruways

Ruways			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Idghām Rājih and Ghayr Rājih coming together	Three varied combinations are allowed: 1) <i>Iṭḥ-hār</i> in both <i>idghām rājih</i> and <i>ghayr rājih</i> . 2) <i>Idghām</i> in both <i>idghām rājih</i> and <i>ghayr rājih</i> . 3) <i>Idghām</i> in <i>rājih</i> with <i>iṭḥ-hār</i> in <i>ghayr rājih</i> .		
Isqāt of the Hamzah in هُوَ آءِ لِنْ	Only <i>madd</i> (no <i>qaṣr</i>) allowed in <i>madd munfaṣil</i> . <i>Ha' al-sakt</i> will not be allowed		Allowed with <i>qaṣr</i> as well. Also allowed with <i>hā' al-sakt</i> .
Hā' al-Sakt with اَتَّخَذْتُمْ	<i>Hā' al-sakt</i> is generally not allowed with <i>tawassuṭ</i> in <i>madd munfaṣil</i> .	Not allowed with <i>tawassuṭ</i> in <i>madd munfaṣil</i> and <i>iṭḥ-hār</i> of اَتَّخَذْتُمْ.	No restrictions.
اَلْكِتَابَ بِأَيْدِيهِمْ with Ghunnah	Does not allow <i>idghām</i> in اَلْكِتَابَ بِأَيْدِيهِمْ with <i>ghunnah</i> when applying <i>idghām khāṣṣ</i> . If applying <i>idghām āmm</i> , then <i>ghunnah</i> will be allowed	Does not allow <i>idghām</i> in اَلْكِتَابَ بِأَيْدِيهِمْ with <i>ghunnah</i> .	<i>Idghām</i> is allowed with <i>ghunnah</i> as well as without <i>ghunnah</i> .
Idghām Kabīr with اَتَّخَذْتُمْ	One must make <i>iṭḥ-hār</i> in (اَتَّخَذْتُمْ) when reading with <i>idghām kabīr</i> .	One must make <i>idghām</i> in (اَتَّخَذْتُمْ) when reading with <i>idghām kabīr</i> .	Allows <i>idghām kabīr</i> with both <i>iṭḥ-hār</i> and <i>idghām</i> in اَتَّخَذْتُمْ.

Tahrīrāt for Khalaf al-Āshir

Khalaf al-Āshir			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Sakt between two Sūrahs	Restricted to the transmission of Ishāq.	Applied for the entire Khalaf al-Āshir: Idrīs and Ishāq.	

Some Tahṛīrāt in the Farsh

Al-Sūsī			
Discussion	Al-Zayyāt/al-Izmīrī	Al-Khalījī/Farīdah	Qārī Ayyūb
نُزِّي اللهُ Dhawāt al-Yā' and Idghām Kabīr	No restrictions	Has restrictions (refer to the verse for details).	No restrictions
Verse 83	Al-Zayyāt and al-Izmīrī have restrictions.		

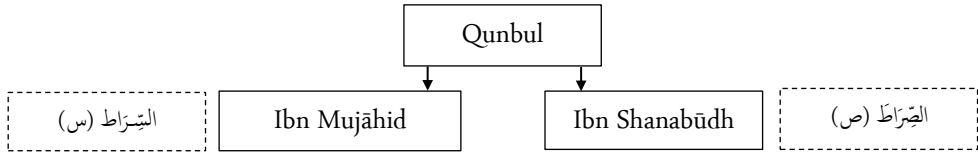
Khallād			
Discussion	Al-Zayyāt/al-Izmīrī	Al-Khalījī/Farīdah	Qārī Ayyūb
Sakt on Madd Munfaṣil (without Sakt in Madd Muttaṣil) with Waqf on مُسْتَهْرَعُونَ	<i>Waqf</i> with <i>ḥadṫh</i> is not allowed.	No restrictions.	

Juz 2 – Third Hizb: First Quarter

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٧﴾

Ziyādāt al-Ṭayyibah:

- Qunbul reads الصِّرَاطَ with a *sīn* and a *ṣād*: the *sīn* is from Ibn Mujāhid and the *ṣād* is from Ibn Shanabūdh. [Refer to verse 5 of Sūrat al-Fātiḥah.]



وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ط

Tahrīrāt:

- *Ghunnah* in the *lām* will not be allowed when applying *tūl* and *sakt* for al-Naqqāsh.

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ط

Ziyādāt al-Ṭayyibah:

- Ḥamzah also stops with *tas-hīl* in لِيُضِيعَ إِيمَانَكُمْ

الَّذِينَ اتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط

Ziyādāt al-Ṭayyibah:

- Ḥamzah stops with *tas-hīl* or *taḥqīq* in the first *hamzah* of أَبْنَاءَهُمْ. With both *tas-hīl* and *taḥqīq* of the first *hamzah*, *tas-hīl* with *madd* and *qaṣr* is made in the *hamzah mutawassīṭah*. Ḥamzah will have four *awjuh* altogether:

	يَعْرِفُونَ أَيْ	أَبْنَاءَهُمْ
1-2	Tahqīq	Tas-hīl with Madd & Qaṣr
3-4	Tas-hīl	Tas-hīl with Madd & Qaṣr

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا أَوْجُوهَكُمْ شَطْرَهُ ۖ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٣﴾

Ziyādāt al-Ṭayyibah:

- In لئلا, al-Mutawallī will allow *ghunnah* for those who apply it. *Ghunnah* will not be made here for al-Azraq according to al-Mutawallī since he does not allow *ghunnah* for al-Azraq at all. [Refer to Sūrat al-Baqarah: 2 for this discussion.]
- Khalījī and Qārī Ayyūb will not apply *ghunnah* for al-Azraq because it is *mawṣūl*.²⁷⁷
- Both *tarqīq* and *taghlīṭh* is allowed in the *lām* of ظَلَمُوا for al-Azraq.

وَلَا تَقُولُوا الْمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۗ

Ziyādāt al-Ṭayyibah:

- Ḥamzah also stops with *ibdāl* of the *hamzah* of أَمْوَاتٌ into a *yāʾ*.

بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٣﴾

Tahrīrāt:

- *Ghunnah* in the *lām* will not be allowed when applying *ṭūl* and *sakt* for al-Naqqāsh.

²⁷⁷ Sheikh ‘Alī Ghāmidī allows *ghunnah* in the *mawṣūl* since Ibn al-Jazarī applied read with it, despite it not being his preference. See *Mashriq al-Yusr*: 1/146. See also *al-Nashr*: 2/28-29.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ط

Tahrīrāt:

- Note that *tawassuṭ* in بِشَيْءٍ will only be allowed when applying *sakt* in مِّنَ الْأَمْوَالِ and الْأَنْفُسِ. [Refer to verse 106.]

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ قف

Tahrīrāt:

Waqf on the Hā' al-Ta'nīth (وَرَحْمَةٌ) for Ḥamzah

- Al-Khalījī does not allow *imālah* of وَرَحْمَةٌ for Khalaf from Ḥamzah when reading without *sakt* in *mafṣūl*. Considering that there is no *mafṣūl* in this verse, both *fath* and *imālah* will be allowed when applying *sakt* on أُولَئِكَ. [Refer to verse 30.]

	Madd Muttaṣil (أُولَئِكَ)	Fath/Imālah (وَرَحْمَةٌ)	
		Khalaf	Khallād
1	No Sakt	Fath/Imālah	Fath/Imālah
2	Sakt	Fath/Imālah	Fath/Imālah

- Al-Zayyāt agrees with al-Khalījī and does not allow *imālah* of وَرَحْمَةٌ for Khalaf from Ḥamzah when reading without *sakt* in *mafṣūl*.
- Al-Zayyāt does not allow *fath* i.e. he only allows *imālah* for Khalaf when making *sakt* *āmm* and stopping on one of the 15 letters of فَجَبْتِ زَيْنَبَ لِدَوْدَ and أَكْهَرَ شَمْسِ with its prerequisites.

	Madd Muttaṣil (أُولَئِكَ)	Fath/Imālah (وَرَحْمَةٌ)	
		Khalaf	Khallād
1	No Sakt	Fath Only ²⁷⁸	Fath/Imālah
2	Sakt	Imālah Only	Fath/Imālah

²⁷⁸ *Farīdat al-Dahr* only mentions *fath* for Khalaf when applying no *sakt* on أُولَئِكَ for Khalaf. See *Farīdat al-Dahr*: 2/204.

- Qārī Ayyūb has no restrictions for Khalaf since it is based upon the *ikhtiyār* of Ibn al-Jazarī and not found in any of the source-texts of *al-Nashr* used for the *Qirā'ah* of Ḥamzah.

وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٤٤﴾

End of the First Quarter

Third Hizb: Second Quarter

فَمَنْ حَبَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ط

Ziyādāt al-Ṭayyibah:

- Ḥamzah has *madd al-tabri'ah* in فَلَا جُنَاحَ.

وَمَنْ تَطَوَّعَ خَيْرًا ل^١ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥١﴾

Ziyādāt al-Ṭayyibah:

- Ḥamzah and al-Kisā'ī read تَطَوَّعَ as يَطَوَّعُ. Khalaf from Ḥamzah and al-Dūri Kisā'ī via al-Ḍarīr will read without *ghunnah*.

Tahrīrāt:

Considering that al-Azraq allows both *tafkhīm* and *tarqīq* in the *rā'* *munawwan maftūḥah*, خَيْرًا, and the *rā'* *maḍmūmah*, شَاكِرٌ, there are four varying applications:

	خَيْرًا	شَاكِرٌ
1	Tarqīq	Tarqīq
2	Tarqīq	Tafkhīm
3	Tafkhīm	Tarqīq
4	Tafkhīm	Tafkhīm

Out of these four possibilities, the first three are allowed by al-Khalījī and al-Zayyāt. The fourth *wajh* i.e. *tafkhīm* in both, will not be allowed by al-Khalījī and al-Zayyāt²⁷⁹, but will be allowed by Qārī Ayyūb since Ibn al-Jazarī has no restrictions mentioned here.²⁸⁰ (Note that this is not the same like the two *rā'*'s which are *munawwan* and *maftūḥah* coming together, as in verse 26).

²⁷⁹ Muqarrīb al-Tahrīr: 143; Farīdat al-Dahr: 2/205.

²⁸⁰ See Tahrīrāt Ibn al-Jazarī by Sheikh 'Alī al-Ghāmīdī: 92; Nashr al-Bishr: 159; Mashriq al-Yusr: 1/150.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكُتُبِ ۗ

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾

Ziyādāt al-Ṭayyibah/Tahrīrāt:

- Hamzah has *sakt* on the *madd munfaṣil* without *sakt* on the *madd muttaṣil*. He will also have *sakt* on both *madd munfaṣil* as well as on *madd muttaṣil* simultaneously.

إِنَّ الَّذِينَ كَفَرُوا وَأَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ

أَجْمَعِينَ ﴿١٦١﴾

Ziyādāt al-Ṭayyibah:

- Hamzah stops on *وَالنَّاسِ أَجْمَعِينَ* with both *taḥqīq* and *tas-hīl* i.e. *ibdāl* into a *yā'* (*وَالنَّاسِ يَنْجَمِعِينَ*).

Sakt 'Āmm and Waqf on Hamzah Munfaṣilah

Tahrīrāt:

- According to al-Zayyāt, with *sakt 'āmm*, *tas-hīl* will not be allowed during *waqf*.²⁸¹

	أُولَٰئِكَ/وَالْمَلَائِكَةِ	وَالنَّاسِ أَجْمَعِينَ
1	No Sakt	Taḥqīq
2	No Sakt	Tas-hīl
3	Sakt	Taḥqīq Only

- According to al-Khalijī, with *sakt 'āmm*, *taḥqīq* will not be allowed during *waqf*.²⁸²

	أُولَٰئِكَ/وَالْمَلَائِكَةِ	وَالنَّاسِ أَجْمَعِينَ
1	No Sakt	Taḥqīq
2	No Sakt	Tas-hīl
3	Sakt	Tas-hīl Only

²⁸¹ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of al-Mazrū'ī: 84 (line 102). *Farīdat al-Dahr*. 2/207.

²⁸² *Muqarrib al-Tahrīr*. 156 (line 123).

➤ Qārī Ayyūb will allow both *taḥqīq* and *tas-hīl* when applying *sakt ʿamm*.²⁸³

وَالْهُكْمُ إِلَهُ وَوَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٧٣﴾

Madd al-Taʿḥīm

Ibn al-Jazarī mentions *madd al-taʿḥīm* for all those who have *qaṣr* in *madd munfaṣil*.

The source-texts of *al-Nashr* that document *madd al-taʿḥīm* are:

- *Al-Kāmil* – transmits it for al-Bazzī via Abū Rabīʿah, Qunbul via al-Rabāʿī and Ibn al-Ṣabbāḥ,²⁸⁴ for Abū ʿAmr al-Baṣrī via Ibn Ḥubshān²⁸⁵ and Yaʿqūb.
- *Al-Ghāyah* of Ibn Mihrān²⁸⁶ – transmits it for Ibn Kathīr only.²⁸⁷
- *Al-Talkhīṣ* of Abū Maʿshar al-Ṭabarī – transmits it for Ibn Kathīr and Yaʿqūb.
- *Jāmiʿ al-Bayān* of al-Dānī²⁸⁸ – transmits it for al-Bazzī and Qunbul via certain *ṭuruq*.²⁸⁹

Considering the *Ṭuruq*-selection of Ibn al-Jazarī in *Al-Nashr*, *madd al-taʿḥīm* is only transmitted from *Al-Kāmil* and *Al-Talkhīṣ* for:

- 1) Ibn Kathīr (including al-Bazzī via Abū Rabīʿah, as mentioned in *al-Kāmil*).
- 2) Al-Dūrī Baṣrī (via Ibn Ḥubshān).

²⁸³ *Mashriq al-Yusr*. 1/151. See also *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 68.

²⁸⁴ These are not the canonical *ṭuruq* included for Qunbul in *al-Nashr*. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 442.

²⁸⁵ *Al-Nashr* only transmits for al-Dūrī via Ibn Ḥubshān – not for al-Sūsī – from *al-Kāmil*. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 442.

²⁸⁶ *Madd al-Taʿḥīm* is not documented in the printed *Ghāyah* available presently, but is mentioned by those who have written commentaries on it, like al-Kirmānī and al-Andarābī. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 442.

²⁸⁷ Ibn al-Jazarī does not transmit the *Qirāʾah* of Ibn Kathīr via *al-Ghāyah* of Ibn Mihrān. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 443.

²⁸⁸ Some consider *Jāmiʿ al-Bayān* to be included amongst the source-texts of *al-Nashr* while others do not. This is because it is not explicitly mentioned by Ibn al-Jazarī as a source-text, however, some transmission-chains of recitation (*ṭuruq al-adāʾ*) might pass via *Jāmiʿ al-Bayān*.

²⁸⁹ Ibn al-Jazarī does not transmit the *Qirāʾah* of Ibn Kathīr via any of the *ṭuruq* mentioned in *Jāmiʿ al-Bayān*. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ʿAbd al-ʿAzīz Manṣūr: 443.

3) Ya‘qūb.

Thus, *madd ta‘ṭhīm* is not mentioned in the source-texts of *al-Nashr* for the remaining Qurrā’ who apply *qaṣr*: Qālūn, al-Aṣbahānī, al-Sūsī, Hishām, Ḥafṣ and Abū Ja‘far. Therefore, if *madd al-ta‘ṭhīm* is applied for any of the Qurrā’, it should be applied as the *ikhtiyār* of Ibn al-Jazarī – without restrictions – and not restricting it to a specific book.²⁹⁰

Madd al-Ta‘ṭhīm and Ghunnah

According to al-Zayyāt,²⁹¹ *madd al-ta‘ṭhīm* – for all those who have *qaṣr* – is only allowed when applying *ghunnah*, except for Ibn Kathīr and Ya‘qūb who allow it with or without *ghunnah*.²⁹²

The author of *Farīdat al-Dahr*, Muḥammad Ibrāhīm Muḥammad Sālim, only allows *madd al-ta‘ṭhīm* for al-Bazzī, Abū ‘Amr al-Baṣrī, Ḥafṣ and Ibn Jammāz with *ghunnah*. He allows the application of *madd al-ta‘ṭhīm* for Qunbul and Ya‘qūb with an option

²⁹⁰ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Aziz Maṣṣūr: 465-466.

²⁹¹ *Tanqīḥ Fath al-Karīm* of Sheikh al-Zayyāt: line 30. See *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh al-Mazrū‘ī: 55-59.

²⁹² This is based upon the assumption that *madd al-ta‘ṭhīm* is transmitted for all those who have *qaṣr* via *al-Kāmil*. However, as mentioned previously, *al-Kāmil* only relates it for al-Bazzī, al-Dūrī Baṣrī and Ya‘qūb. Furthermore, *al-Kāmil*, as well as *al-Talkhīs* of Abū Ma‘shar al-Ṭabarī, only relate *ghunnah* for al-Bazzī. Therefore, al-Zayyāt allowing *madd al-ta‘ṭhīm* without *ghunnah* for him would be incorrect. (As mentioned before, the *wajh* of reading without *ghunnah* and *madd al-ta‘ṭhīm* cannot be extracted from *al-Ghāyah* of Ibn Mihrān because it does not mention *madd al-ta‘ṭhīm*, and neither is it one of the source-texts for the *Riwāyah* of al-Bazzī). *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Aziz Maṣṣūr: 484-486.

As far as Qunbul is concerned, *al-Talkhīs* relates no *ghunnah* for him. Therefore, al-Zayyāt allowing *ghunnah* for him would be incorrect. *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Aziz Maṣṣūr: 487.

As for al-Dūrī Baṣrī, *al-Kāmil* relates *ghunnah* for him, so al-Zayyāt only allowing *ghunnah* with *madd al-ta‘ṭhīm* would be correct here. *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Aziz Maṣṣūr: 487-488.

Both *al-Kāmil* and *al-Talkhīs* only relate *ghunnah* for Ya‘qūb. This means that *madd al-ta‘ṭhīm* should only be applied with *ghunnah* for Ya‘qūb. This is contrary to what al-Zayyāt mentions, allowing *madd al-ta‘ṭhīm* for Ya‘qūb with the option of applying *ghunnah*. *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Aziz Maṣṣūr: 488.

of *ghunnah* or without *ghunnah*. According to him, there is no *madd al-ta'ḥīm* for Qālūn, al-Aṣbahānī and al-Ḥulwānī.²⁹³

Al-Khalījī does not allow *madd al-ta'ḥīm* with *idghām kabīr* for Abū 'Amr al-Baṣrī.²⁹⁴

Qārī Ayyūb will apply it for all those who have *qaṣr*, based on it being the *ikhtiyār* of Ibn al-Jazarī.²⁹⁵ Thus, there are no restrictions since they are not transmitted from specific books and Ibn al-Jazarī has not provided restrictions regarding them either.²⁹⁶

Al-Aṣbahānī, al-Ḥulwānī and Ḥaḥṣ with Ghunnah and Madd Munfaṣil²⁹⁷

Ghunnah with Madd Munfaṣil			
	Al-Khalījī	Al-Zayyāt	Qārī Ayyūb
Al-Aṣbahānī	Qaṣr Only	Qaṣr & Madd	Qaṣr & Madd
Al-Ḥulwānī	Qaṣr & Madd	Qaṣr Only	Qaṣr & Madd
Ḥaḥṣ	Madd Only	Madd Only	Qaṣr & Madd

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿١٣٢﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in وَالنَّهَارِ.

Taḥrīrāt:

- *Takhmīs* will take place in this verse for al-Azraq.

²⁹³ *Farīdat al-Dahr*. 2/208.

²⁹⁴ *Muqarrib al-Taḥrīr*: 105-107, line 44. See also *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 12.

²⁹⁵ Ibn al-Jazarī states: "I have read with it [*madd al-ta'ḥīm*]...and this is my *ikhtiyār*." (وَقَرَأْتُ بِهِ...وَأَخْتَارُهُ). See *Al-Nashr*. 1/344

²⁹⁶ *Al-Nashr*. 1/344; *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Manṣūr: 484-485.

²⁹⁷ Refer to verse 12.

- Al-Şūri has *sakt* as well as *ghunnah*. *Sakt* with *ghunnah* as well as without *ghunnah* will be allowed for the entire al-Şūri by al-Khalījī and Qārī Ayyūb. Al-Zayyāt only allows *sakt* with *ghunnah* for Ibn al-Akhrām.

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۗ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ



Ziyādāt al-Ṭayyibah:

- Al-Azraq has an option of *taghlīḥ* and *tarqīq* in ظَلَمُوا.
- Ibn Wardān reads يَرَى الَّذِينَ with a *yā'* via *al-Durrāh*. Via *al-Ṭayyibah*, Ibn Wardān additionally reads with a *tā'* i.e. تَرَى الَّذِينَ.²⁹⁸

Tahrīrāt:

- There are no restrictions for al-Dūrī in applying *madd munfaṣil*, the *ghunnah* and *fath/imālah* in النَّاسِ.
- Al-Khalījī and Qārī Ayyūb do not have restrictions for al-Sūsī. Al-Zayyāt does not allow *imālah* in يَرَى الَّذِينَ when applying *madd* in *munfaṣil* with no *ghunnah*. Al-Zayyāt's variations would be as follows:

	Madd Munfaṣil (ظَلَمُوا أَوْ)	Ghunnah (حُبًّا لِلَّهِ)	Fath/Imālah (يَرَى الَّذِينَ)
1-2	Qaṣr	No Ghunnah	Fath and Imālah
3-4	Qaṣr	Ghunnah	Fath and Imālah
5	Madd	No Ghunnah	Fath Only (Imālah not allowed)
6-7	Madd	Ghunnah	Fath and Imālah

وَمَا هُمْ بِخُرْجِينَ مِنَ النَّارِ ﴿١١٢﴾

Ziyādāt al-Ṭayyibah:

²⁹⁸ Ṭayyibat al-Nashr: line 482.

...، يَرَى الْخِطَابُ ظَلَمُوا	482	إِذْ كَمْ خَلَا خُلُوفٌ، ...
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- Al-Şūrī has *imālah* in الثَّارِ.
- Al-Sūsī has *imālah*, *taqlil* and *fath* in الثَّارِ during *waqf*.

Tahrīrāt:

Al-Khalījī	Al-Zayyāt	Qārī Ayyūb
<i>Taqlil</i> with no restrictions i.e. with <i>rawm</i> and <i>iskān</i> as well as <i>tawassuṭ</i> in <i>madd munfaṣil</i> .	<i>Taqlil</i> with <i>rawm</i> only. <i>Taqlil</i> with <i>qaṣr</i> in <i>madd munfaṣil</i> .	<i>Taqlil</i> with no restrictions i.e. with <i>rawm</i> and <i>iskān</i> as well as <i>tawassuṭ</i> in <i>madd munfaṣil</i> .

[Refer to verse 39.]

وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyah*, al-Bazzī has a *sukūn* on the *ṭā'* of خُطُوتِ i.e. خُطُوتِ. Via *al-Ṭayyibah*, he also reads with a *ḍammah* on the *ṭā'*.²⁹⁹

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

Ziyādāt al-Ṭayyibah:

- Via the *Shāṭibiyah*, al-Dūrī Baṣrī has *ikhtilās* and *iskān* on the *rā'* of يَأْمُرُكُمْ. Via the *Ṭayyibah*, he also has *itmām al-ḥarakah* i.e. he reads the *ḍammah* completely. *Iskān* is *muqaddam* to *ikhtilās*, followed by a complete *ḍammah*.
- Via the *Shāṭibiyah*, al-Sūsī had *iskān* of the *hamzah* in يَأْمُرُكُمْ. Via the *Ṭayyibah*, he also has *ikhtilās* of the *ḍammah* of the *rā'*.

[Refer for verse 67.]

²⁹⁹ *Ṭayyibat al-Nashr*. line 451.

خُطُوتِ إِذْ هُوَ خُلْفٌ، ...	451	.	.	.
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وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا^ط

Ziyādāt al-Ṭayyibah:

- Ḥamzah stops on عَلَيْهِ آبَاءَنَا with *ibdāl* of the *hamzah mubtadi'ah* into a *yā'* i.e. عَلَيْهِ يَا: بَاءَنَا. In total, Ḥamzah has four ways of stopping here.

Tahrīrāt:

Sakt on Madd Munfaṣil and Waqf on Hamzah Munfaṣilah

- Zayyāt, Khalijī and Qārī Ayyūb agree that when applying *sakt* on *madd munfaṣil* for Ḥamzah (مَا أَنْزَلَ اللَّهُ) then both *taḥqīq* and *tas-hīl* – *ibdāl* in this verse – are allowed on the *hamzah munfaṣilah* during *waqf* i.e. عَلَيْهِ يَا: بَاءَنَا.³⁰⁰

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٤٠﴾

Tarbī': Madd Badal and شَيْء

Tahrīrāt:

- The rules of *tarbī'* which applies for al-Azraq in the *Ṣughrā* will apply here as well: *tathlīth* in the *madd badal* with *tawassuṭ* in شَيْئًا and *tūl* in the *madd badal* with *tūl* in شَيْئًا.
- *Tawassuṭ* in شَيْئًا only takes place with *sakt* on “الْ”, or with *sakt* on “الْ” and *maḥṣūl*. Therefore, *tawassuṭ* in شَيْئًا will not take place when applying *sakt* on *madd muttaṣil*.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ^ط

Waqf on فَلَا إِثْمَ for Ḥamzah

Qirā'āt:

If stopping on فَلَا إِثْمَ for Ḥamzah, then there are five ways of stopping; two with *taḥqīq* of the *hamzah* of إِثْمَ:

³⁰⁰ Farīdat al-Dahr: 2/217; al-Jawāhir al-Khālidah: 1/365.

- 1) *Tūl* in the *madd* with *taḥqīq* (and no *sakt*).
- 2) *Tūl* in the *madd* with *sakt*.

And three ways with *tas-hīl* in the *hamzah* of **هَئِئِمَّ**:

- 3) *Tūl* in the *madd* with *tas-hīl* – the original state i.e. the *hamzah muḥaqqaqah* is considered and not the secondary state (*tas-hīl* in the *hamzah*). This will be applied for those who have *qaṣr* or *tawassuṭ* in the likes of **لَا زَيْبَ**.
- 4) *Qaṣr* in the *madd* with *tas-hīl* – the secondary state is considered i.e. *tas-hīl* being applied in the *hamzah*, weakening the cause of the *madd*. This will only be applied by those who make *qaṣr* in the likes of **لَا زَيْبَ**, and not those who make *tawassuṭ* in it.
- 5) *Tawassuṭ* in *madd* with *tas-hīl* – the secondary state is considered i.e. *tas-hīl* being applied in the *hamzah*, weakening the cause of the *madd*. This will only be applied by those who make *tawassuṭ* in the likes of **لَا زَيْبَ**, and not those who make *qaṣr* in it.³⁰¹

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ مَا
يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ۗ وَلَهُمْ عَذَابٌ

الْبَيْمُ

Tahrīrāt:

- When applying *sakt* on *madd munfaṣil* alone for *Ḥamzah*, then al-Khalījī only allows *naql* for Khalaf during *waqf*; *sakt* for Khalaf will not be allowed. Al-Zayyāt and Qārī Ayyūb will allow *sakt* as well as *naql* when applying *sakt* on *madd munfaṣil*:

³⁰¹ *Badā'ī al-Burhān*: 81; *Taysīr al-Fattāh al-'Alīm Sharḥ Tanqīh Fath al-Karīm*: 43.

	Madd Munfaṣil (مَا أَنْزَلَ اللَّهُ)	Madd Muttaṣil (أُولَئِكَ)	Waqf (عَذَابٌ أَلِيمٌ)
Al-Khalījī	Sakt	No Sakt	Naql Only
Al-Zayyāt/ Qārī Ayyūb	Sakt	No Sakt	Naql and Sakt

- When applying *sakt* on *madd muttaṣil*, then al-Khalījī and al-Zayyāt agree on only allowing *naql* during *waqf* for Khalaf; *sakt* will not be allowed.

	Madd Munfaṣil (مَا أَنْزَلَ اللَّهُ)	Madd Muttaṣil (أُولَئِكَ)	Waqf (عَذَابٌ أَلِيمٌ)
Al-Khalījī/ Al-Zayyāt	Sakt	Sakt	Naql Only

- Qārī Ayyūb will allow *naql* and *sakt*.³⁰²

	Madd Munfaṣil (مَا أَنْزَلَ اللَّهُ)	Madd Muttaṣil (أُولَئِكَ)	Waqf (عَذَابٌ أَلِيمٌ)
Qārī Ayyūb	Sakt	Sakt	Naql and Sakt

Note that Khallād will have both *naql* and *sakt* during *waqf* when applying *sakt* on *madd munfaṣil* alone or *sakt* on *madd muttaṣil*.³⁰³

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ^٤

Qir'at:

- This is one of the places where *idghām kabīr* is documented for Ruways i.e. وَالْعَذَابَ بِالْمَغْفِرَةِ in *al-Ṭayyibah*; of those places in which *idghām* and *iṭḥ-hār* are mentioned equally for him.³⁰⁴

Tahrīrāt:

- *Waqf* on بِالْمَغْفِرَةِ for Ḥamzah:

³⁰² *Mashriq al-Yusr*: 1/158; *al-Anwār al-Ḥulwāniyyah*: 1/90.

³⁰³ *Muqarrib al-Tahrīr*: 155, line 121-122; *Tanqīḥ Fath al-Karīm*: line 106. See also *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 65.

³⁰⁴ *Ṭayyibat al-Nashr*: line 146.

وَإِنْ عَذَابٌ	146	.	.	.
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	Madd Muttasil (أُولِيَاك)	Fath/Imālah (بِالْمَغْفِرَةِ)	
		Khalaf	Khallād
Al-Khalījī/ Qārī Ayyūb	No Sakt	Fath/Imālah	Fath/Imālah
	Sakt	Fath/Imālah	Fath/Imālah
Al-Zayyāt	No Sakt	Fath Only	Fath/Imālah
	Sakt	Imālah Only	Fath/Imālah

- Al-Zayyāt does not allow *fath* i.e. he only allows *imālah* for Khalaf when applying *sakt āmm* and stopping on one of the 15 letters of فَجَّتْ زُنُوبٌ لِدُودٍ and شَمْسٌ and أَكْهَرٌ with its prerequisites. Refer to verses 30, 67, 74, 86 and 157.

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٤٥﴾

Taḥrīrāt:

- Al-Zayyāt only allows *taqlīl* on النَّارِ with *rawm* of the *kasrah* of the *rā'*. He further restricts it to *qaṣr* in *madd munfaṣil*. These restrictions are based upon how *taqlīl* is transmitted by *al-Kāfi* of Ibn Shurayḥ. Therefore, all the *taḥrīrāt* applied here by al-Zayyāt is based on what is related in *al-Kāfi*.³⁰⁵
- Al-Khalījī and Qārī Ayyūb allow *taqlīl* without restricting it to *rawm* or *qaṣr* in *madd munfaṣil*. These allowances are made because there are no such restrictions laid down by Ibn al-Jazarī and he suggests that he draws upon the application of *taqlīl* of al-Sūsī from other sources as well (besides *al-Kāfi* of Ibn Shurayḥ), without restricting it to *rawm*.³⁰⁶

³⁰⁵ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr: 570-574.

³⁰⁶ He says after mentioning *imālah kubrā* and *fath* for al-Sūsī:

(قلت) وكلا الوجهين صحيحان عن السوسي نصا وأداء، وقرأنا بها من روايته... وذهب بعضهم إلى الإمامة بين بين، ومن هؤلاء من جعل ذلك مع الروم كما نص عليه في الكافي وقال إنه مذهب البغديين.

Al-Nashr: 2/72-73.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ط

Qirā'āt:

الْكِتَابِ بِالْحَقِّ is one of the places in which *idghām kabīr*, with an option, is documented for Ruways in *al-Durrah*. It is also in *al-Ṭayyibah* as one of those places in which *idghām* and *iṭḥ-hār* are allowed equally.³⁰⁷

وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٤٦﴾

End of the Second Quarter

³⁰⁷ *Ṭayyibat al-Nashr*: line 146.

.	.	.	146	. وَبِالْكِتَابِ .	.	.
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Third Hizb: Third Quarter

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ ۚ

Qirā'āt/Ziyādāt al-Ṭayyibah:

- Al-Azraq reads لَيْسَ الْبِرَّ with a *dammah* on the *rā'*, subsequently allowing both *tafkhīm* and *tarqīq* in the *rā'* of الْبِرَّ.
- Abū 'Amr al-Baṣrī has both *fath* and *taqlīl* in الْقُرْبَىٰ.
- Abū 'Uthmān al-Ḍarīr has *imālah* of the *tā'* and what follows it in الْيَتَامَىٰ.

Rā' Maḍmūmah, Madd Badal and Dhawāt al-Yā' Appearing Together for al-Azraq

Tahrīrāt:

- Al-Azraq has *takhmīs* in the verse: *qaṣr* of *madd badal* with *taqlīl* is not allowed.
- When reading with *tafkhīm* of the *rā'* *maḍmūmah* for al-Azraq, then al-Khalijī and al-Zayyāt will only allow it with:³⁰⁸
 - 1) *Qaṣr* of *madd badal* with *fath* in *dhawāt al-yā'*.
 - 2) *Ṭul* of *madd badal* with *taqlīl* of *dhawāt al-yā'*.³⁰⁹
- Qārī Ayyūb has no restrictions regarding the *rā'* *maḍmūmah* since no restrictions are mentioned by Ibn al-Jazarī.³¹⁰

³⁰⁸ Muqarrib al-Tahrīr: 142 (line 102-105); Sharḥ Tanqīḥ Fath al-Karīm of al-Mazrū'ī: 75 (lines 75-76).

³⁰⁹ Al-Khalijī and al-Zayyāt do not allow *tafkhīm* of the *rā'* *maḍmūmah* while applying *tawassuṭ* in *madd badal*. [See also verse 187.]

³¹⁰ Mashriq al-Yusr: 1/160; al-Anwār al-Hulwāniyyah: 1/91.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ط

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has both *fatḥh* and *taqlīl* in الْقَتْلَى.

Tahrīrāt:

- Al-Azraq has *takhmīs* in the verse: *qaṣr* of *madd badal* with *taqlīl* is not allowed. Thus, with *tawassuṭ* and *ṭūl* in the *madd badal*, both *fatḥh* and *taqlīl* will be allowed in الْقَتْلَى.

الْحُرِّ بِالْحَرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى ط

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has both *fatḥh* and *taqlīl* in الْأُنْثَى.

Tahrīrāt:

- Al-Zayyāt allows *waqf* with *taḥqīq* on بِالْأُنْثَى. Note that *taḥqīq* on بِالْأُنْثَى will only be allowed when applying *idrāj* on وَالْأُنْثَى before it.

	وَالْأُنْثَى	بِالْأُنْثَى
Al-Khalījī & Qārī Ayyūb	Taḥqīq	Naql Only
Al-Zayyāt	Taḥqīq	Naql and Taḥqīh

- When applying *sakt* on وَالْأُنْثَى, then *sakt* and *naql* will be allowed on بِالْأُنْثَى during *waqf*:

وَالْأُنْثَى	بِالْأُنْثَى
Sakt	Sakt and Naql

Tawassuṭ in شَيْءٌ with Waqf on Hamzah Mutawassīṭah bi Zawā'id

فَمَنْ عَفِيَ لَهُ مِنْ أَحَبِّهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ^ط

Ziyādāt al-Ṭayyibah:

- Ḥamzah has *tawassuṭ* in شَيْءٌ.

Tahrīrāt:

- *Tawassuṭ* in شَيْءٌ will take place without *sakt* on the *mafṣūl*, as well as with *sakt* on the *mafṣūl*. *Tawassuṭ* will not take place when applying *sakt* on the *madd muttaṣil*.
- When applying *sakt* on *madd muttaṣil*, then al-Khalījī and al-Zayyāt only have *tas-hīl* during *waqf* for Ḥamzah; *taḥqīq* will not be allowed.

Madd Muttaṣil (وَأَدَاءٌ)	Waqf (بِإِحْسَانٍ)
No Sakt	Taḥqīq and Tas-hīl
Sakt	Tas-hīl Only

- Qārī Ayyūb will allow *tas-hīl* and *taḥqīq* of the *hamzah mutawassīṭah bi zawā'id*:³¹¹

Madd Muttaṣil (وَأَدَاءٌ)	Waqf (بِإِحْسَانٍ)
No Sakt	Taḥqīq and Tas-hīl
Sakt	Taḥqīq and Tas-hīl

- When applying *tawassuṭ* in شَيْءٌ – whether *sakt* is being made on *mafṣūl* or not – then al-Khalījī and Qārī Ayyūb will allow both *tas-hīl* and *taḥqīq* during *waqf* on بِإِحْسَانٍ for the entire Ḥamzah.
- Al-Zayyāt will agree with al-Khalījī, but only when not making *sakt* on *mafṣūl*. According to al-Zayyāt, when applying *sakt* on *mafṣūl* (with *tawassuṭ* in شَيْءٌ) then Khalīd only has *taḥqīq* during *waqf*. Khalaf will allow both *tas-hīl* and *taḥqīq*.³¹²

³¹¹ *Mashriq al-Yusr*: 1/161; *al-Anwār al-Ḥulwāniyyah*: 1/92.

³¹² *Farīdat al-Dahr*: 2/227; *Tanqīḥ Faṭḥ al-Karīm*: line 110.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ أَنْ تَرَكَ خَيْرًا ۗ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ ۗ

Ziyādāt al-Ṭayyibah:

- Al-Azraq reads the *rā'* *maftūḥah munawwanah* with *tarqīq* as well as with *tafkhīm*.³¹³

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ

Ziyādāt al-Ṭayyibah:

- Like in the previous section, al-Azraq reads the *rā'* *maftūḥah munawwanah* (خَيْرًا) with *tarqīq* as well as with *tafkhīm*.
- Al-Azraq has an option of *tarqīq* and *tafkhīm* in the *rā'* *maḍmūmah* (خَيْرٌ) as well.³¹⁴
- Note the change for al-Ḍarīr.

Taḥrīrāt:

The variations of reading the *rā'* *maftūḥah munawwanah* and the *rā'* *maḍmūmah* together are:

	خَيْرًا	خَيْرٌ
1	Tafkhīm	Tarqīq
2	Tarqīq	Tarqīq
3	Tarqīq	Tafkhīm

³¹³ *Ṭayyibat al-Nashr*: lines 337-338.

تَفْخِيمٌ مَّا نُؤَنِّعُهُ إِنْ وَصَلْ	337	وَجَلْ . . .
.	338	كَشَاكِرًا خَيْرًا خَيْرًا خَضِرًا

³¹⁴ *Ṭayyibat al-Nashr*: line 337-338.

وَالْخُلْفُ فِي كِبَرٍ وَعِشْرُونَ وَصَحْ	339	كَذَلِكَ ذَاتِ الضَّمِّ رَفَقُ فِي الْأَصْح
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- Al-Khalījī and al-Zayyāt do not allow reading both with *tafkhīm* for al-Azraq.³¹⁵ However, Qārī Ayyūb allows it because Ibn al-Jazarī has no restrictions regarding it. [Refer to verse 158.]
- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tafkhīm* in the *rāʾ maḍmūmah* (حَيْرٌ).³¹⁶

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٥٨﴾

Ziyādāt al-Ṭayyibah:

- Like in the previous section, al-Azraq has an option of *tarqīq* and *tafkhīm* in the *rāʾ maḍmūmah* (حَيْرٌ).

Tahrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tafkhīm* in the *rāʾ maḍmūmah* (حَيْرٌ لَّكُمْ).

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *imālah* as well as *fath* in اللّٰسِ.

Tahrīrāt:

- Take note of the differences in *ghunnah* with *madd munfaṣil* for al-Aṣbahānī, al-Ḥulwānī and Ḥaḥṣ.
- No *ghunnah* will be made when applying *ṭūl* with *sakt* for al-Naqqāsh.
- Al-Mutawallī and his school allow *ghunnah* with *idghām kabīr*.
- The author of *Farīdat al-Dahr* allows *sakt* on *madd munfaṣil* without *sakt* on the *sākin mawṣūl*. [Refer to the discussion in verse 119.]

³¹⁵ *Farīdat al-Dahr*: 2/233-234; *Muqarrīb al-Tahrīr*: 142 (line 102-103).

³¹⁶ *Muqarrīb al-Tahrīr*: 116 (line 58-59).

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ ۗ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has an option of *tarqīq* and *tafkīm* in the *rā' maḍmūmah* (وَلِتُكَبِّرُوا اللَّهَ).

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

Qirā'āt:

- Qālūn has an option of *ḥadhf* and *ithbāt* of the *yā'āt al-zawā'id* in *الدَّاعِ* and *دَعَانِ*.
- Both al-Azraq and al-Aṣbahānī read the *yā'* of *بِي لَعَلَّهُمْ* with a *fathah* i.e. *بِي*.

Tahrīrāt:

There are no restrictions for Qālūn; thus, he will have 12 *awjuh* altogether:

	Yā' Zā'idah & Madd Munfaṣil (الدَّاعِ إِذَا)	Yā' Zā'idah (دَعَانِ)	Ṣilah/No Ṣilah (لَعَلَّهُمْ يَرْشُدُونَ)
1	Ḥadhf	Ḥadhf	No Ṣilah
2	Ḥadhf	Ḥadhf	Ṣilah
3	Ḥadhf	Ithbāt	No Ṣilah
4	Ḥadhf	Ithbāt	Ṣilah
5	Ithbāt with Qaṣr	Ḥadhf	No Ṣilah
6	Ithbāt with Qaṣr	Ḥadhf	Ṣilah
7	Ithbāt with Qaṣr	Ithbāt	No Ṣilah
8	Ithbāt with Qaṣr	Ithbāt	Ṣilah
9	Ithbāt with Madd	Ḥadhf	No Ṣilah
10	Ithbāt with Madd	Ḥadhf	Ṣilah
11	Ithbāt with Madd	Ithbāt	No Ṣilah
12	Ithbāt with Madd	Ithbāt	Ṣilah

فَالْتَنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ^ص

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhim* in the *rā'* of بَاشِرُوهُنَّ.
- Via *al-Durrah*, Ibn Wardān has *naql* in فَالْتَنَ. Via *al-Ṭayyibah*, he also has *taḥqīq*.³¹⁷

Tahrīrāt:

- Al-Khalījī and al-Zayyāt do not allow *tafkhim* of the *rā'* *maḍmūmah* while applying *tawassuṭ* in *madd badal* for al-Azraq.³¹⁸ Qārī Ayyūb has no restrictions. [Refer to verse 177.]

وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ^ط فِي الْمَسْجِدِ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhim* in the *rā'* of وَلَا تُبَاشِرُوهُنَّ.

وَتُدَلُّوْا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٧٨﴾

End of the Third Quarter

³¹⁷ *Ṭayyibat al-Nashr*. line 230.

... وَأَخْتَلِفُ	230	فِي الْآنَ خُذْ
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³¹⁸ *Muqarrib al-Taḥrīr*: 142-143 (line 102); *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of al-Mazrū'ī: 75 (lines 75-76); *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 132.

Third Hizb: Fourth Quarter

يَسْأَلُونَكَ عَنِ الْأَهْلِ ط

Tahrīrāt:

- Note that Ibn Dhakwān – excluding al-Ṣūrī –, Ḥafṣ and Idrīs have *sakt khāṣṣ* and *sakt muṭlaq*. Thus, they may apply *sakt* on الْأَهْلَةَ without applying *sakt* on يَسْأَلُونَكَ. However, if applying *sakt* on يَسْأَلُونَكَ, then *sakt* must be applied on الْأَهْلَةَ.
- Al-Ṣūrī only has *sakt muṭlaq*; *sakt* must be applied in both يَسْأَلُونَكَ and الْأَهْلَةَ.
- According to al-Khalījī and al-Zayyāt, when applying *sakt* on the *mawṣūl* (يَسْأَلُونَكَ) for Ḥamzah, then *waqf* with *sakt* on الْأَهْلَةَ will not be allowed i.e. only *naql* will then be allowed during *waqf*.³¹⁹

Ḥamzah has six ways of reading this:

	Mawṣūl (يَسْأَلُونَكَ)	Lām al-Taʿrīf (الْ)	Fath/Imālah (أَهْلَةَ)
1	No Sakt	Naql	Fath
2	No Sakt	Naql	Imālah
3	No Sakt	Sakt	Fath
4	No Sakt	Sakt	Imālah
5	Sakt	Naql Only	Fath
6	Sakt	Naql Only	Imālah

- Al-Zayyāt does not allow *sakt* on the *lām al-taʿrīf* with *imālah* of the *hāʾ al-taʿnīth*. Thus, the fourth *wajh* in the above table will not be allowed.³²⁰
- Al-Zayyāt will have an additional *wajh*: *taḥqīq* without *sakt* on the *lām al-taʿrīf* during *waqf*; this is only allowed without *imālah* of the *hāʾ al-taʿnīth*:

³¹⁹ *Muqarrib al-Tahrīr*: 150 (lines 116-117); *Sharḥ Tanqīh Fath al-Karīm* of al-Mazrūʿī: 84 (line 101). [Refer to footnote of verse 20.]

³²⁰ *Sharḥ Tanqīh Fath al-Karīm* of al-Mazrūʿī: 75 (lines 13, 40); *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 55.

	Mawṣūl (يَسْأَلُونَكَ)	Lām al-Taʿrīf (الْ)	Fath/Imālah (أَهْلَةً)
6	No Sakt	Taḥqīq (without sakt)	Fath Only

- Qārī Ayyūb has eight *awjuh*; allowing *sakt* on the *lām al-taʿrīf* during *waqf* when applying *sakt* on the *mawṣūl* (note that *imālah* of the *hāʾ al-taʿnīth* is allowed when applying *sakt*):³²¹

	Mawṣūl (يَسْأَلُونَكَ)	Lām al-Taʿrīf (الْ)	Fath/Imālah (أَهْلَةً)
1	No Sakt	Naql	Fath
2	No Sakt	Naql	Imālah
3	No Sakt	Sakt	Fath
4	No Sakt	Sakt	Imālah
5	Sakt	Naql	Fath
6	Sakt	Naql	Imālah
7	Sakt	Sakt	Fath
8	Sakt	Sakt	Imālah

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhim* in the *rāʾ* of *لَيْسَ الْبِرُّ* and *وَلَكِنَّ الْبِرَّ*. *Tafkhim* of the *rāʾ* is allowed with both *fath* and *taqlil* in the *dhawāt al-yāʾ*, *اتَّقَىٰ*.

كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٦٦﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in *الْكَافِرِينَ*.

³²¹ *Mashriq al-Yusr.* 1/169; *al-Anwār al-Hulwāniyyah.* 1/96.

فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٤٢﴾

Ziyādāt al-Ṭayyibah:

- Take note of the *madd al-tabri'ah* for Ḥamzah in فَلَا عُدْوَانَ; the duration is *tawassuṭ*.

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ

Ziyādāt al-Ṭayyibah:

- Al-Aṣbahānī does not have *ibdāl* in رَأْسِهِ because it is one of the exceptions for him.³²²

Tahrīrāt:

- Note the *ghunnah* and *madd munfaṣil* coming together in this portion for al-Aṣbahānī, Hishām and Ḥafṣ.
- Ibn Dhakwān and Ḥafṣ have *sakt* with *ghunnah*; according to al-Zayyāt it is only via Ibn al-Akhrām.
- Al-Naqqāsh will not have *ghunnah* when applying *sakt* with *ṭul* in *madd munfaṣil*.

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۚ وَلَا جِدَالَ فِي الْحَجِّ ۗ

Ziyādāt al-Ṭayyibah:

- Ḥamzah has *madd al-tabri'ah* in فَلَا رَفَثَ, فَلَا فُسُوقَ and وَلَا جِدَالَ.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

Ziyādāt al-Ṭayyibah:

³²² *Ṭayyibat al-Nashr*: line 205.

وَالْأَصْبَهَانِي مُطْلَقًا لَا كَاسُ	205	وَلُزُومًا وَالرَّأْسُ رِئِيًّا بَاسُ
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- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* in التَّشْوَى.

وَآتَقُونَ يَاوَلِي الْأَلْبَابِ ﴿١٩٤﴾

Tahrīrāt:

- According to al-Khalījī, when applying *sakt* on *madd munfaṣil* for Ḥamzah, then only *naql* will be allowed during *waqf*.
- Al-Zayyāt and Qārī Ayyūb allow *sakt* on *madd munfaṣil* with both *naql* and *sakt* on the *lām al-ta’rīf* during *waqf*.³²³

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ط

Qirā’āt:

- Note that Ibn Dhakwān and Ḥafṣ have *ghunnah* with *sakt*. According to al-Zayyāt *ghunnah* with *sakt* is only found via Ibn al-Akhram from al-Akhfash.

ثُمَّ أَفِيضُوا مِمَّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhim* in the *rā’* of وَاسْتَغْفِرُوا اللَّهَ.

فَإِذَا قَضَيْتُمْ مِّنَاسِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ط

Qirā’āt:

- Both *tafkhim* and *tarqīq* is allowed for al-Azraq in ذِكْرًا; *tafkhim* is *muqaddam*.³²⁴

Tahrīrāt:

³²³ *Farīdat al-Dahr*: 2/246.

³²⁴ *Ghayth al-Naḥ*: 106.

- According to al-Khalijī, Ibrāhīm al-‘Ubaydī, al-Manṣūrī, as well as al-Izmīrī, when applying *tawassuṭ* in the *madd badal* for al-Azraq, then only *tafkhīm* is allowed in ذَكْرًا.³²⁵ Sheikh al-Mutawallī and his school, including the author of *Farīdat al-Dahr*, Muḥammad Ibrāhīm, have no restrictions.³²⁶
- Via *al-Shāṭibiyyah*, Qārī Ayyūb agrees with al-Khalijī and his predecessors: with *tawassuṭ* in *madd badal*, only *tafkhīm* is allowed in ذَكْرًا; this restriction is documented in *Ghayth al-Naf’* of al-Ṣafāqūsī.³²⁷ Via *al-Ṭayyibah*, he additionally allows *tarqīq* in ذَكْرًا when applying *tawassuṭ* in *madd badal*.³²⁸

فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿١٠٠﴾

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has both *taqlīl* and *fath* on الدُّنْيَا because it comes on the scale of فُعْلَى.
- Additionally, al-Dūrī Baṣrī also has *imālah kubrā* in الدُّنْيَا.
- Al-Dūrī Baṣrī also has both *fath* and *imālah* in النَّاسِ.

Taḥrīrāt:

- Al-Khalijī and Qārī Ayyūb apply *takhmīs* (five *awjuh*) in this verse for al-Azraq; *qaṣr* with *taqlīl* not being allowed.

³²⁵ *Muqarrib al-Taḥrīr*: 134-135 (line 87); *Badā’i’ al-Burhān*: 76; *al-Taḥārīr al-Muntakhabah*: 87; *Taḥrīr al-Ṭuruq wa al-Riwāyāt*: 76.

³²⁶ *Farīdat al-Dahr*: 2/237; *al-Rawḍ al-Naḍīr*: 268-269.

³²⁷ *Ghayth al-Naf’*: 106-107.

³²⁸ *Mashriq al-Yusr*: 1/175; *al-Anwār al-Hulwāniyyah*: 1/100.

Sheikh Muḥammad Munayyir al-Samannūdī (d. 1199) – the teacher of Ibrāhīm al-‘Ubaydī (still alive in 1233) and the student of ‘Alī al-Rumaylī (d. 1130) explains two different practices regarding this:

- 1) The practice of ‘Abd al-Raḥmān al-Yamanī – he allowed *tafkhīm* and *tarqīq* in ذَكْرًا while applying *tawassuṭ* in the *madd badal*.
- 2) The practice of Sulṭān al-Mazzāḥī – he only allowed *tafkhīm* in ذَكْرًا when applying *tawassuṭ* in *madd badal*.

الدُّنْيَا and النَّاسِ coming together for al-Dūrī Baṣrī

- Al-Khalījī does not allow *imālah* of النَّاسِ with *imālah* of الدُّنْيَا whilst applying *qaṣr* in *madd munfaṣil* and *iṭḥ-hār* i.e. not reading with *idghām kabīr*.³²⁹
- Though al-Khalījī prevents *taqlīl* of الدُّنْيَا whilst applying *tawassuṭ* in *madd munfaṣil* for al-Sūsī,³³⁰ this *wajh* is allowed in *al-Jawāhir al-Khādlidāh*.³³¹

Al-Dūrī Baṣrī will have 18 *awjuh* of which 17 are allowed:³³²

	Fath/Imālah (النَّاسِ)	Iṭḥ-hār/Idghām (يَقُولُ رَبَّنَا)	Qaṣr/Tawassuṭ (رَبَّنَا آتِنَا)	Fath/Taqlīl/Imālah (الدُّنْيَا)
1	Fath	Iṭḥ-hār	Qaṣr	Fath
2	Fath	Iṭḥ-hār	Qaṣr	Taqlīl
3	Fath	Iṭḥ-hār	Qaṣr	Imālah
4	Fath	Iṭḥ-hār	Tawassuṭ	Fath
5	Fath	Iṭḥ-hār	Tawassuṭ	Taqlīl
6	Fath	Iṭḥ-hār	Tawassuṭ	Imālah
7	Fath	Idghām	Qaṣr	Fath
8	Fath	Idghām	Qaṣr	Taqlīl
9	Fath	Idghām	Qaṣr	Imālah
10	Imālah	Iṭḥ-hār	Qaṣr	Fath
11	Imālah	Iṭḥ-hār	Qaṣr	Taqlīl
12	Imālah	Iṭḥ-hār	Qaṣr	Imālah
13	Imālah	Iṭḥ-hār	Tawassuṭ	Fath
14	Imālah	Iṭḥ-hār	Tawassuṭ	Taqlīl
15	Imālah	Iṭḥ-hār	Tawassuṭ	Imālah
16	Imālah	Idghām	Qaṣr	Fath
17	Imālah	Idghām	Qaṣr	Taqlīl
18	Imālah	Idghām	Qaṣr	Imālah

Wajh number 12 will not be allowed by al-Khalījī.

- Al-Zayyāt does not allow *imālah* of النَّاسِ with *imālah* of الدُّنْيَا, absolutely i.e. in all its variations *imālah* of these two together will not be allowed.³³³

³²⁹ *Muqarrīb al-Taḥrīr*: 126-127 (line 72).

³³⁰ *Muqarrīb al-Taḥrīr*: 129 (line 77).

³³¹ *Al-Jawāhir al-Khādlidāh*: 1/386.

³³² *Muqarrīb al-Taḥrīr*: 127.

- Likewise, with *imālah* in النَّاسِ, al-Zayyāt does not allow *fath* in الدُّنْيَا – or any other words on the scale of فَعْلَى – whilst applying *qaṣr* in *madd munfaṣil* and *iṭḥ-hār*. Thus, numbers 10, 12, 15 and 18 in the above table will not be allowed; he will therefore allow 14 out of the 18 *awjuh* for al-Dūrī Baṣrī.³³⁴
- Ibn al-Jazarī mentions no restrictions besides the previously-mentioned restrictions of *idghām kabīr* not allowed for Abū ‘Amr with *madd* in *munfaṣil* and *taḥqīq* of the *hamzah*.³³⁵ Therefore, Qārī Ayyūb will not have the above imposed restrictions of al-Khalījī and al-Zayyāt for al-Dūrī Baṣrī and al-Sūsī.³³⁶

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٢٦﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in النَّارِ.

Waqf on النَّارِ for al-Sūsī with *Idghām Kabīr*, *Madd Munfaṣil* and فَعْلَى

Tahrīrāt:

- Al-Khalījī and Qārī Ayyūb allow *taqlīl* in النَّارِ without restricting it to *rawm* or *qaṣr* in *madd munfaṣil*.
- Al-Zayyāt only allows *taqlīl* on النَّارِ with *rawm* of the *kasrah* of the *rāʾ* based upon it being transmitted in *al-Kāfī* of Ibn Shurayḥ. Additionally, *al-Kāfī* relates the following:
 - *Qaṣr* in *madd munfaṣil*.
 - *Taqlīl* in words falling on the scale of فَعْلَى.
 - *Iṭḥ-hār* instead of *idghām kabīr*.

³³³ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrūʿī: 108 (line 158).

³³⁴ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrūʿī: 109 (lines 158-159); see also *Tahrīrāt al-Ṭayyibah* of al-Jamāl Sharaf: 55.

³³⁵ *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 575.

³³⁶ *Mashriq al-Yusr*: 1/176; *al-Anwār al-Hulwāniyyah*: 1/100. See also *Nashr al-Bishr*: 142.

Thus, according to al-Zayyāt, *taqlīl* will not be allowed with:³³⁷

- 1) *Iskān*
- 2) *Madd* in *munfaṣil*
- 3) *Fath* of words on the scale of فَعْلان
- 4) *Idghām*.

➤ Al-Zayyāt also does not allow *imālah* in التَّارِ with *taqlīl* in الدُّنْيَا whilst applying *tawassuṭ* in *madd munfaṣil*.³³⁸

According to al-Zayyāt, there are 12 *awjuh* in this verse for al-Sūsī:³³⁹

	Iṭḥ-hār/Idghām (يَقُولُ رَبَّنَا)	Qaṣr/Tawassuṭ (رَبَّنَا آتِنَا)	Fath/Taqlīl (الدُّنْيَا)	Fath/Taqlīl/Imālah (التَّارِ)
1	Iṭḥ-hār	Qaṣr	Fath	Fath
2	Iṭḥ-hār	Qaṣr	Fath	Imālah
3	Iṭḥ-hār	Qaṣr	Taqlīl	Fath
4	Iṭḥ-hār	Qaṣr	Taqlīl	Taqlīl
5	Iṭḥ-hār	Qaṣr	Taqlīl	Imālah
6	Iṭḥ-hār	Tawassuṭ	Fath	Fath
7	Iṭḥ-hār	Tawassuṭ	Fath	Imālah
8	Iṭḥ-hār	Tawassuṭ	Taqlīl	Fath Only
9	Idghām	Qaṣr	Fath	Fath
10	Idghām	Qaṣr	Fath	Imālah
11	Idghām	Qaṣr	Taqlīl	Fath
12	Idghām	Qaṣr	Taqlīl	Imālah

³³⁷ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrūʿī: 62-63 (lines 42-43).

³³⁸ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrūʿī: 62-63 (lines 42-43).

³³⁹ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrūʿī: 63; *Taḥrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 35.

Altogether, there are 18 possible *awjuh* for al-Sūsī. Of the 18 *awjuh*, al-Izmīrī prevents two – *idghām kabīr* whilst applying *fath* or *taqlīl* in الدُّنْيَا with *taqlīl* in التَّارِ during *waqf* – even though he acknowledges that he read these two *awjuh* to his teacher, ‘Alī al-Manṣūrī (*al-Badāʿ al-Burhān*: 79). In addition to what al-Izmīrī prevents, Sheikh al-Mutawallī also does not allow: (1) *Iṭḥ-hār* with *qaṣr*, along with *fath* of الدُّنْيَا and *taqlīl* of التَّارِ; (2) *Iṭḥ-hār* with *madd*, along with *fath* of الدُّنْيَا and *taqlīl* of التَّارِ; (3) *Iṭḥ-hār* with *madd*, along with *taqlīl* in both الدُّنْيَا and التَّارِ; and (4) *Iṭḥ-hār* with *madd*, along with *taqlīl* of الدُّنْيَا and *imālah* of التَّارِ. See *al-Rawḍ al-Naḍīr*: 331-332.

- Though al-Khalījī does not allow *taqlīl* of words appearing on the scale of فَعْلَى whilst applying *tawassuṭ* in *madd munfaṣil*,³⁴⁰ this *wajh* is allowed in *al-Jawāhir al-Khāldīdah*.³⁴¹
- Ibn al-Jazarī mentions none of the above restrictions besides the previously-mentioned restrictions of *idghām kabīr* not being allowed for Abū ‘Amr when applying *madd* in *munfaṣil* and *taḥqīq* of the *hamzah*.³⁴²

وَاللَّهُ سَرِيعُ الْحِسَابِ

End of the Fourth Quarter

³⁴⁰ *Muqarrīb al-Taḥrīr*. 129 (line 77).

³⁴¹ *Al-Jawāhir al-Khāldīdah*: 1/387.

³⁴² *Sharḥ Tanqīḥ Fath al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 575.

Fourth Hizb: First Quarter

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۗ وَهُوَ أَلَدُّ

الْخِصَامِ ﴿٢٠٣﴾

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fath* and *imālah* in النَّاسِ as well as three *awjuh* in الدُّنْيَا: *fath*, *imālah* and *taqlīl*.

Tahṛīrāt:

- Al-Khalījī does not allow *imālah* of النَّاسِ with *imālah* of الدُّنْيَا whilst applying *iṭh-hār* i.e. not reading with *idghām kabīr*. All the remaining *awjuh* will be allowed. [Refer to verse 200.]
- Al-Zayyāt does not allow *imālah* of النَّاسِ with *imālah* of الدُّنْيَا at all i.e. in all its variations *imālah* of these two together will not be allowed.
- Qārī Ayyūb does not have any of the above-mentioned restrictions:³⁴³

	Fath/Imāah (النَّاسِ)	Idghām Kabīr (يُعْجِبُكَ قَوْلُهُ)	Fath/Taqlīl/Imālah (الدُّنْيَا)
1-3	Fath	Iṭh-hār	Fath+Taqlīl+Taqlīl
4-6	Fath	Idghām	Fath+Taqlīl+Taqlīl
7-9	Imālah	Iṭh-hār	Fath+Taqlīl+Taqlīl
10-12	Imālah	Idghām	Fath+Taqlīl+Taqlīl

وَلَيْسَ الْمِهَادُ ﴿٢٠٤﴾

Qirā'āt/Ziyādāt al-Ṭayyibah:

- Al-Azraq and al-Aṣbahānī have *ibdāl* in the *hamzah* of لَيْسَ.

³⁴³ *Mashriq al-Yusr.* 1/178; *al-Anwār al-Hulwāniyyah.* 1/102.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ط

Qirā'at:

- Al-Kisā'ī stops on مَرْضَاتِ with a *hā'*.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāḥibiyah*, al-Bazzī has a *sukūn* on the *ṭā'* of خُطُوَاتِ i.e. خُطُوَاتِ. Via *al-Ṭayyibah*, he also reads with a *ḍammah* on the *ṭā'*.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٤﴾

Ziyādāt al-Ṭayyibah:

- Al-Dājūnī has *imālah* in جَاءَتْكُمْ.

Tahrīrāt:

- Al-Dājūnī from Hishām only has *tawassuṭ* in *madd munfaṣil*. Thus, if *imālah* is made in جَاءَتْكُمْ for al-Dājūnī, then only *tawassuṭ* is allowed in the *madd munfaṣil*. (*Qaṣr* in *madd munfaṣil* is via al-Ḥulwānī for Hishām).
- Al-Naqqāsh also has *ṭūl* in the *madd muttaṣil*.
- For Ḥamzah, *sakt* on *madd munfaṣil* may take place without *sakt* on the *madd muttaṣil*.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ط

Tahrīrāt:

- According to al-Khalījī, when making *sakt* for Ḥamzah on the *madd munfaṣil* alone, or *sakt ʿām* (*sakt* on both *madd munfaṣil* and *madd muttaṣil*), then only *naql* is allowed when stopping on the *lām al-taʿrīf*.

- According to al-Zayyāt and Qārī Ayyūb, when making *sakt* on *madd munfaṣil* then both *naql* and *sakt* is allowed during *waqf* on the *lām al-ta'rif*. However, when making *sakt* *‘amm*, then al-Zayyāt will only allow *naql* during *waqf* while Qārī Ayyūb allows *sakt* as well.
- Al-Mutawallī allows *taḥqīq* without *sakt* on *الأمر* for Ḥamzah; this will only be allowed when not applying *sakt* on the *madd munfaṣil* and *madd muttaṣil*.

سَلِّ بِنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tathlith* in the *madd badal* of إِسْرَائِيلَ.

Tahrīrāt:

- If another *madd badal* appears together with إِسْرَائِيلَ, then the same rules which apply to the *hamzah muḥaqqaqah* and the *hamzah mughayyarah* applies. [Refer to verse eight.] Thus, there are five *awjuh* for al-Azraq:

	إِسْرَائِيلَ	كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ
1-3	Qaṣr	Qaṣr + Tawassuṭ + Ṭūl
4	Tawassuṭ	Tawassuṭ
5	Ṭūl	Ṭūl

- Al-Khalījī and al-Zayyāt do not allow *imālah* on the *hā' al-ta'nīth* (بَيِّنَةٍ) for Khalaf when not applying *sakt* on the *maṣṣūl*; *imālah* will be allowed for Khallād:

	Madd Munfaṣil (بِنِي)	Madd Muttāsil (إِسْرَائِيلَ)	Maṣṣūl (كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ)	Fath/Imālah (بَيِّنَةٍ)
Khalaf	No Sakt	No Sakt	No Sakt	Fath Only
Khallād	No Sakt	No Sakt	No Sakt	Fath and Imālah
Khalaf & Khallād	No Sakt	No Sakt	Sakt	Fath and Imālah
Khalaf & Khallād	Sakt	No Sakt	Sakt	Fath and Imālah

Khalaf & Khallād	Sakt	Sakt	Sakt	Fath and Imālah
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- Qārī Ayyūb will allow *imālah* when applying *idrāj* – no *sakt* – for Khalaf.
- Al-Zayyāt does not allow *imālah* for both Khalaf and Khallād when applying *sakt* on *madd munfaṣil*. Al-Khalijī and Qārī Ayyūb do not have this restriction.³⁴⁴
- Al-Zayyāt prevents *fath* for Khalaf when applying *sakt ‘amm*:

	Madd Munfaṣil (بني)	Madd Muttāsil (إسْرَائِيل)	Mafṣūl (كَمْ عَاتَيْنَا مِنْ عَائِيَّة)	Fath/Imālah (تَيْنَةُ)
Khalaf	No Sakt	No Sakt	No Sakt	Fath Only
Khallād	No Sakt	No Sakt	No Sakt	Fath and Imālah
Khalaf & Khallād	No Sakt	No Sakt	Sakt	Fath and Imālah
Khalaf & Khallād	Sakt	No Sakt	Sakt	Fath Only
Khalaf	Sakt	Sakt	Sakt	Imālah Only
Khallād	Sakt	Sakt	Sakt	Fath and Imālah

- Al-Khalijī and Qārī Ayyūb do not have this restriction.³⁴⁵

زُيِّنَ لِلذِّينِ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا

Ziyādāt al-Ṭayyibah:

- *Takhmīs* for al-Azraq.
- Abū ‘Amr al-Baṣrī has both *fath* and *taqlil* in الدُّنْيَا.
- Additionally, al-Dūrī Baṣrī has *imālah kubrā* in الدُّنْيَا.
- Ḥamzah also stops with *tas-hil* in الَّذِينَ آمَنُوا.

Tahrīrāt:

³⁴⁴ *Al-Jawāhir al-Khālīdah*: 1/392; *Mashriq al-Yusr*: 1/182.

³⁴⁵ *Al-Jawāhir al-Khālīdah*: 1/392; *Mashriq al-Yusr*: 1/182.

- There are no restrictions for al-Dūrī Baṣrī with regard to *iṭḥ-hār* and *idghām kabīr* with *fath*, *taqlīl* and *imālah* in الدُّنْيَا. He will therefore have six *awjuh* altogether.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ النَّبِيَّ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ ط

Ziyādāt al-Ṭayyibah/Qirā'āt:

- Al-Dūrī Baṣrī has both *fath* and *imālah* in الناس.
- Note that *بِالْحَقِّ* in this verse is not one of the places of *idghām kabīr* mentioned for Ruways.

مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ
اللَّهُ ط

Ziyādāt al-Ṭayyibah:

Fath and Taqlīl in مَتَى for Abū 'Amr al-Baṣrī

- Via *al-Shāṭibiyah*, Abū 'Amr al-Baṣrī only has *fath*. In *al-Nashr*, Ibn al-Jazarī attributes *fath* and *taqlīl* in مَتَى to Abū 'Amr al-Baṣrī; both al-Dūrī and al-Sūsī.³⁴⁶ However, in *al-Ṭayyibah*, Ibn al-Jazarī attributes *taqlīl* – with an option – to al-Dūrī Baṣrī only.³⁴⁷

Tahrīrāt:

- Al-Zayyāt, al-Khalījī and Qārī Ayyūb allow *taqlīl* for both al-Dūrī Baṣrī and al-Sūsī because it is mentioned in *al-Nashr*. Others, like Sheikh 'Alī ibn Sa'd

³⁴⁶ See *al-Nashr*. 2/53-54.

³⁴⁷ *Ṭayyibat al-Nashr*. line 299.

al-Ghāmīdī, deem that when there are contrasting *awjuh* between *al-Nashr* and *al-Ṭayyibah*, then preference should be given to *al-Ṭayyibah*.³⁴⁸

- *Takhmīs* for al-Azraq; *qaṣr* with *taqlīl* is not allowed.

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ط

Ziyādāt al-Ṭayyibah:

- Abū ‘Uthmān al-Ḍarīr has *imālah* in the *alif* following the *tā*’ in *أَلَيْتُمْ*.³⁴⁹ This *imālah* is not found in *al-Shāṭibiyyah*.

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ع

Ziyādāt al-Ṭayyibah:

Fath and Taqlīl in *عَسَى* for al-Dūrī Baṣrī

- Al-Dūrī Baṣrī has *fath* and *taqlīl* in *عَسَى*.³⁵⁰ Via the *Shāṭibiyyah*, he only has *fath*.
- Hamzah has *tawassuṭ* in *شَيْئًا*.

Tahrīrāt:

- According to al-Khalījī, *ghunnah* will not be allowed for al-Azraq when applying *ṭūl* in *شَيْئًا*, nor *tafkhīm* in the *rā*’ *maḍmūmah* (خَيْرٍ). Thus, of the 16 possible ways, 10 are allowed (the shaded blocks will not be allowed):

	Fath/Taqlīl (عَسَى)	Tawassuṭ/Ṭūl (شَيْئًا)	Tafkhīm/Tarqīq (خَيْرٍ)	Ghunnah (خَيْرٌ لَكُمْ)
1	Fath	Tawassuṭ	Tarqīq	No Ghunnah
2	Fath	Tawassuṭ	Tarqīq	Ghunnah

³⁴⁸ *Tahrīrāt Ibn al-Jazarī* of Sheikh ‘Alī Sa’d al-Ghāmīdī: 24.

³⁴⁹ *Ṭayyibat al-Nashr*: line 290.

تُمَارِ مَعَ أَوَارِ مَعَ يُوَارِ مَعَ	290	عَيْنِ يَتَامَى عَنْهُ الْإِثْبَاعُ وَقَعَ
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³⁵⁰ *Ṭayyibat al-Nashr*: line 300.

بَلَى عَسَى وَأَسْفَى عَنْهُ نُقِلَ	300	.
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3	Fath	Tawassuṭ	Tafkhīm	No Ghunnah
4	Fath	Tawassuṭ	Tafkhīm	Ghunnah
5	Fath	Ṭūl	Tarqīq	No Ghunnah
6	Fath	Ṭūl	Tarqīq	Ghunnah
7	Fath	Ṭūl	Tafkhīm	No Ghunnah
8	Fath	Ṭūl	Tafkhīm	Ghunnah
9	Taqlīl	Tawassuṭ	Tarqīq	No Ghunnah
10	Taqlīl	Tawassuṭ	Tarqīq	Ghunnah
11	Taqlīl	Tawassuṭ	Tafkhīm	No Ghunnah
12	Taqlīl	Tawassuṭ	Tafkhīm	Ghunnah
13	Taqlīl	Ṭūl	Tarqīq	No Ghunnah
14	Taqlīl	Ṭūl	Tarqīq	Ghunnah
15	Taqlīl	Ṭūl	Tafkhīm	No Ghunnah
16	Taqlīl	Ṭūl	Tafkhīm	Ghunnah

- Qārī Ayyūb allows all the above *awjuh*.
- Al-Zayyāt does not allow *tafkhīm* of the *rā' maḍmūmah* for al-Azraq when applying *ṭūl* in شَيْئًا with *fath* in *dhawāt al-yā'*.³⁵¹ According to al-Zayyāt, of the eight possible ways for al-Azraq, seven are allowed (the shaded block will not be allowed):

	Fath/Taqlīl (عَسَىٰ)	Tawassuṭ/Ṭūl (شَيْئًا)	Tafkhīm/Tarqīq (خَيْرٌ)
1	Fath	Tawassuṭ	Tafkhīm
2	Fath	Tawassuṭ	Tarqīq
3	Fath	Ṭūl	Tafkhīm
4	Fath	Ṭūl	Tarqīq
5	Taqlīl	Tawassuṭ	Tafkhīm
6	Taqlīl	Tawassuṭ	Tarqīq
7	Taqlīl	Ṭūl	Tafkhīm
8	Taqlīl	Ṭūl	Tarqīq

- Al-Khalījī and Qārī Ayyūb allow all the above *awjuh* for al-Azraq.

³⁵¹ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrū'ī: 73; *Taḥrīrāt al-Naṣhr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 46.

- According to al-Khalījī and al-Zayyāt, *taqlīl* in عَسَى for al-Dūrī Baṣrī will not be allowed with *qaṣr* in *madd munfaṣil*, nor with *ghunnah*.³⁵² Thus, out of the eight possible ways of reading, only five are allowed (the shaded blocks will not be allowed):

	Fath/Taqlīl (عَسَى)	Madd Munfaṣil (عَسَى أَنْ)	Ghunnah (غَيْرَ لَكُمْ)
1	Fath	Qaṣr	No Ghunnah
2	Fath	Qaṣr	Ghunnah
3	Fath	Tawassuṭ	No Ghunnah
4	Fath	Tawassuṭ	Ghunnah
5	Taqlīl	Qaṣr	No Ghunnah
6	Taqlīl	Qaṣr	Ghunnah
7	Taqlīl	Tawassuṭ	No Ghunnah
8	Taqlīl	Tawassuṭ	Ghunnah

- Qārī Ayyūb allows all eight *awjuh* above for al-Dūrī Baṣrī.³⁵³
- Al-Naqqāsh will not have *ghunnah* when applying *tūl* with *sakt*.
- When applying *sakt* in the *madd munfaṣil* for Ḥamzah, then *sakt* must be made in شَيْئًا; *tawassuṭ* in شَيْئًا will not be allowed.

وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ط

Tahrīrāt:

- According to al-Khalījī, *ghunnah* will not be allowed for al-Azraq when applying *tūl* in شَيْئًا.
- According to al-Khalījī and al-Zayyāt, *taqlīl* in عَسَى for al-Dūrī Baṣrī will not be allowed with *qaṣr* in *madd munfaṣil*, nor with *ghunnah*. Qārī Ayyūb does not have these restrictions.
- Al-Naqqāsh will not have *ghunnah* when applying *tūl* with *sakt*.

³⁵² *Muqarrib al-Tahrīr*: 128 (line 75); *Sharḥ Tanqīh Fath al-Karīm* of al-Mazrūʿī: 109 (line 160).

³⁵³ *Mashriq al-Yusr*: 1/186; *al-Anwār al-Ḥulwāniyyah*: 1/105-106.

- When applying *sakt* in the *madd munfaṣil* for Ḥamzah, then *sakt* must be made in شَيْئًا; *tawassuṭ* in شَيْئًا will not be allowed.

ط وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ^ع

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* of the *rā'* *maḍmūmah* in كَافِرٌ.
- *Takhmīs* for al-Azraq; *qaṣr* with *taqlīl* is not allowed.
- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* in الدُّنْيَا.
- Al-Dūrī Baṣrī also has *imālah kubrā* in الدُّنْيَا.

Tahrīrāt:

- According to al-Khalījī, when applying *tafkhīm* of the *rā'* *maḍmūmah* for al-Azraq, then *tawassuṭ* in *madd badal* is not allowed.³⁵⁴ [See verse 178, 187.] Thus, with *tafkhīm* of the *rā'* for al-Azraq, three – of the five (*takhmīs*) – possible variations are allowed:

	Tafkhīm (كَافِرٌ)	Dhawāt al-Yā' (الدُّنْيَا)	Madd Badal (وَالْآخِرَةِ)
1	Tafkhīm	Fath	Qaṣr
2	Tafkhīm	Fath	Ṭul
3	Tafkhīm	Taqlīl	Ṭul

- According to al-Zayyāt, only number one and number three above are allowed.³⁵⁵ Qārī Ayyūb does not have these restrictions for al-Azraq, except for *takhmīs* that he will apply in this verse.³⁵⁶

³⁵⁴ Muqarrīb al-Tahrīr: 142 (line 102).

³⁵⁵ Farīdat al-Dahr: 2/265.

³⁵⁶ Mashriq al-Yusr: 1/188.

- According to both al-Zayyāt and al-Khalījī, with no *sakt* for Khalaf, *imālah* will not be allowed during *waqf* on *والآخرة*. Qārī Ayyūb will allow *imālah* when applying *idrāj* for Khalaf.³⁵⁷
- With *sakt* on the *lām al-ta'rif*, al-Zayyāt will not allow *imālah* of the *hā' al-ta'nith*.
- When applying *sakt āmm* for Ḥamzah, only *naql* is allowed during *waqf* on *والآخرة* according to al-Zayyāt and al-Khalījī. Qārī Ayyūb additionally allows *sakt*.
- Al-Zayyāt does not allow *imālah* when applying *taḥqīq* – without *sakt* – for Ḥamzah during *waqf*.

Sheikh	Madd Muttāsil فَأُولَئِكَ	Mafṣūl حَبِطَتْ أَعْمَالُهُمْ	Lām al-Ta'rif و"ال"	Fath/Taqīl آخِرَةَ	Transmitters
Al-Khalījī	No Sakt	No Sakt	Naql	Fath Only	Khalaf
	No Sakt	No Sakt	Naql	Fath/Imālah	Khallād
	No Sakt	No Sakt	Sakt	Fath/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Naql	Fath/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Sakt	Fath/Imālah	Khalaf + Khallād
	Sakt	Sakt	Naql Only	Fath/Imālah	Khalaf + Khallād
Al-Zayyāt	No Sakt	No Sakt	Naql	Fath Only	Khalaf
	No Sakt	No Sakt	Naql	Fath/Imālah	Khallād
	No Sakt	No Sakt	Sakt	Fath Only	Khalaf + Khallād
	No Sakt	No Sakt	Taḥqīq	Fath Only	Khalaf + Khallād
	No Sakt	Sakt	Naql	Fath/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Sakt	Fath Only	Khalaf + Khallād
	Sakt	Sakt	Naql Only	Imālah Only	Khalaf
	Sakt	Sakt	Naql Only	Fath/Imālah	Khallād

[Refer to verse 86 for the *waqf* of Ḥamzah.]

³⁵⁷ *Mashriq al-Yusr*. 1/188.

➤ Qārī Ayyūb will have the following *awjuh*:

Sheikh	Madd Muttāṣil فَأُولَئِكَ	Mafṣūl حَبِطَتْ أَعْمَالُهُمْ	Lām al-Ta'rif وَالْ	Fath/Taqḥīl آخِرَةَ	Transmitters
Qārī Ayyūb	No Sakt	No Sakt	Naql	Fath/Imālah	Khalaf + Khallād
	No Sakt	No Sakt	Sakt	Fath/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Naql	Fath/Imālah	Khalaf + Khallād
	No Sakt	Sakt	Sakt	Fath/Imālah	Khalaf + Khallād
	Sakt	Sakt	Naql	Fath/Imālah	Khalaf + Khallād
	Sakt	Sakt	Sakt	Fath/Imālah	Khalaf + Khallād

وَأُولَئِكَ أَصْحَابُ النَّارِ

Ziyādāt al-Ṭayyibah:

- Al-Sūsī has *imālah*, *taqlīl* and *fath* in النَّارِ during *waqf*.
- Al-Ṣūrī has *imālah* in النَّارِ.

Tahrīrāt:

- Al-Khalījī and Qārī Ayyūb allow *taqlīl* in النَّارِ for al-Sūsī during *waqf* without restricting it to *rawm* while al-Zayyāt only allows *taqlīl* on النَّارِ with *rawm*.

وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

End of the First Quarter

Fourth Hizb: Second Quarter

قُلْ فِيهِمَا إِتْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* of the *rā'* *maḍmūmah munawwanah* in كَبِيرٌ.
- Al-Dūrī Baṣrī has both *fath* and *imālah* in النَّاسِ.

فِي الدُّنْيَا وَالْآخِرَةِ ط

Ziyādāt al-Ṭayyibah:

- *Takhmīs* for al-Azraq; *qaṣr* with *taqlīl* is not allowed.
- Abū 'Amr al-Baṣrī has both *fath* and *taqlīl* in الدُّنْيَا.
- Al-Dūrī Baṣrī also has *imālah kubrā* in الدُّنْيَا.

Taḥrīrāt:

- Al-Zayyāt does not allow *imālah* in the *tā'* when applying *taḥqīq* – without *sakt* – or when applying *sakt* on وَالْآخِرَةِ for Ḥamzah; *imālah* will only be allowed when applying *naql*.
- Al-Khalījī and Qārī Ayyūb allow *imālah* with *sakt* on the *lām al-ta'rif*.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى ط

Ziyādāt al-Ṭayyibah:

- Abū 'Uthmān al-Ḍarīr has *imālah* in the *alif* following the *tā'* in الْيَتَامَى. This *imālah* is not found in *al-Shātibīyyah*.

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ط

Ziyādāt al-Ṭayyibah:

- Hishām via al-Dājūnī has *imālah* in شَاءَ.

Tahrīrāt:

- According to al-Khalījī and al-Zayyāt, when applying *sakt* on شَاءَ for Ḥamzah, then only *tas-hīl* will be allowed during *waqf* on لَأَعْنَتَكُمْ. Qārī Ayyūb will allow *waqf* with *taḥqīq* as well.³⁵⁸

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ع

Tahrīrāt:

- According to al-Khalījī, when applying *sakt* on يَدْعُو إِلَى for Ḥamzah, then only *tas-hīl* will be allowed during *waqf* on بِإِذْنِهِ.³⁵⁹
- Al-Zayyāt and Qārī Ayyūb will allow *taḥqīq* on بِإِذْنِهِ during *waqf* when applying *sakt* on يَدْعُو إِلَى.³⁶⁰

نِسَاؤُكُمْ حَرْثٌ لَكُمْ ۖ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۗ

Ziyādāt al-Ṭayyibah:

- Al-Aṣbahānī has *ibdāl* in شِئْتُمْ while al-Azraq will not.

Fath and Taqlīl in أَنَّى for al-Dūrī Baṣrī

- Via *al-Shāṭibiyyah*, al-Dūrī Baṣrī only has *taqlīl* in أَنَّى. Via *al-Ṭayyibah*, he additionally has *fath* in أَنَّى.³⁶¹

³⁵⁸ *Mashriq al-Yusr.* 1/191; *al-Anwār al-Hulwāniyyah.* 1/109.

³⁵⁹ *Muqarrib al-Tahrīr.* 150 (line 116-117).

Al-Zayyat will agree with al-Khalījī in only allowing *tas-hīl* (no *taḥqīq*) during *waqf* on the *hamzah mutawassīṭah bi zawā'id* when: (1) *sakt* is made on *mawṣul* or (2) *sakt* is made on *madd mutṭaṣil*. In addition to these two, al-Khalījī only allows *tas-hīl* when applying *sakt* on *madd munfaṣil*. See *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī.* 63. [Refer to the footnote under verse 189, [يَسْأَلُونَكَ عَنِ الْأَهْلِةِ].]

³⁶⁰ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrū'ī: 84 (line 101).

- Al-Naqqāsh will not allow *ghunnah* when applying *tūl* with *sakt*.

Tahrīrāt:

- Al-Zayyāt will not allow *taqlīl* in *أَنْى* for al-Dūrī Baṣrī when applying *ghunnah*:³⁶²

	Ghunnah (حَزَتْ لَكُمْ)	Taḥqīq/Ibdāl (فَأْتُوا)	Fath/Taqlīl (أَنْى)
1	No Ghunnah	Taḥqīq	Fath + Taqlīl
2	No Ghunnah	Ibdāl	Fath + Taqlīl
3	Ghunnah	Taḥqīq	Fath Only
4	Ghunnah	Ibdāl	Fath Only

- Al-Khalījī and Qārī Ayyūb do not have these restrictions.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ط

Qirā'at:

- Al-Azraq and al-Aṣbahānī have *ibdāl* in *يُؤَاخِذُكُمْ* i.e. *يُؤَاخِذُكُمْ*.

لِلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ع

Ziyādāt al-Ṭayyibah:

- When stopping on *أَرْبَعَةَ أَشْهُرٍ* for Ḥamzah, then *ibdāl* will also be allowed i.e. *أَرْبَعَةَ يَنْشَهُرٍ*.

Tahrīrāt:

- When applying *sakt* on *نِسَائِهِمْ* for Ḥamzah, then al-Manṣūrī, al-ʿUbaydī and al-Zayyāt will only stop with *taḥqīq* while al-Khalījī only stops with *ibdāl*.
[Refer to verse 161.]³⁶³

³⁶¹ *Ṭayyibat al-Nashr*: line 299.

... وَأَنْتَ سِرِّي وَوَيْلَتِي	299	يَا حَسْرَتِي الْخُلْفُ طَوِي قِيلَ مَتِي
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³⁶² *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrūʿī: 113 (line 169-170).

³⁶³ Even though al-Khalījī only allows *ibdāl* when applying *sakt ʿamm*, the author of *al-Jawāhir al-Khālidah* allows *taḥqīq* for him as well. *Al-Jawāhir al-Khālidah*: 1/405.

- Qārī Ayyūb will allow both *taḥqīq* and *ibdāl* during *waqf* when applying *sakt* on نَسَاءَهُمْ³⁶⁴.

فَإِنْ فَأَاءُ وَفَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٢﴾

Tahrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Azraq when applying *tawassuṭ* in *madd badal*.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١١٣﴾

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyah*, al-Azraq has *taghlīṭh* of the *lām* of الطَّلَاق. Via *al-Ṭayyibah*, *tarqīq* will also be allowed for him.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ^ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghlīṭh* and *tarqīq* of the *lām* of وَالْمُطَلَّقَاتُ.
- Hishām will also stop without *takhfif* on قُرُوءٍ.

وَلَا يُحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

Tahrīrāt:

- According to al-Khalījī, when applying *sakt* on the *madd munfaṣil*, then only *naql* is allowed during *waqf* on الآخر.
- Al-Zayyāt and Qārī Ayyūb allow both *naql* and *sakt* on الآخر when applying *sakt* on the *madd munfaṣil*. [Refer to verse 221.]

³⁶⁴ *Mashriq al-Yusr*. 1/195.

- Note that al-Zayyāt will also allow *tahqīq* without *sakt* during *waqf* for Ḥamzah.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ط

Qirā'at/Ziyādāt al-Ṭayyibah:

- Al-Azraq only has *taghlīṭh* of the *lām* in إِصْلَاحًا.
- When stopping on إِزَادُوا إِصْلَاحًا, Ḥamzah has four *awjuh*:
 - 1) *Tahqīq* without *sakt*.
 - 2) *Tahqīq* with *sakt*.
 - 3) *Naql* i.e. أَزَادُوا وَصْلًا حَا.
 - 4) *Idghām* i.e. أَزَادُوا وَصْلًا حَا.

Tahrīrāt:

- When reading without *sakt* on إِنْ أَرَادُوا then *sakt* on the *madd munfaṣil* – أَرَادُوا إِصْلَاحًا – will not be allowed.

الطَّلَاقُ مَرَّتَيْنِ ص

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghlīṭh* and *tarqīq* of the *lām* of الطَّلَاقُ.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ط

Qirā'at/Ziyādāt al-Ṭayyibah:

- Al-Zayyāt, in following al-Mutawallī, allows *ghunnah* in أَلَّا يُقِيمَا. *Mashriq al-Yusr* also allows *ghunnah* here. Al-Khalījī and Qārī Ayyūb will not apply *ghunnah* here.

Tahrīrāt:

- Note that the *tarbīʿ* which applies for al-Azraq in the *Ṣughrā* when *madd badal* and شَيْءٌ come together will apply here as well: *tathlīth* of the *badal* with *tawassuṭ* in شَيْءٌ and *ṭul* in the *badal* with *ṭul* in شَيْءٌ.
- *Tawassuṭ* in شَيْئًا for Ḥamzah is not allowed when applying *sakt* on *madd munfaṣil*.

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ ط

Qirāʾat/Ziyādāt al-Ṭayyibah:

- Al-Zayyāt allows *ghunnah* in أَلَّا يُقِيمَا while al-Khalījī and Qārī Ayyūb will not apply *ghunnah* here.
- Ḥamzah has *madd al-tabriʿah* in فَلَا جُنَاحَ.

Tahrīrāt:

- According to al-Khalījī and al-Zayyāt, *madd al-tabriʿah* will only be allowed when applying *sakt* on the *mafṣūl*. Qārī Ayyūb does not have this restriction.³⁶⁵ [Refer to verse 71.]

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghliṭh* and *tarqīq* of the *lām* of طَلَّقَهَا.

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghliṭh* and *tarqīq* of the *lām* of طَلَّقَهَا.
- Ḥamzah has *madd al-tabriʿah* in فَلَا جُنَاحَ.

Tahrīrāt:

³⁶⁵ *Mashriq al-Yusr.* 1/198; *al-Anwār al-Hulwāniyyah.* 1/113.

- According to al-Khalījī and Qārī Ayyūb, *madd al-tabri'ah* will be allowed when applying *sakt* on the *madd munfaṣil*.
- Al-Zayyāt will not allow *madd al-tabri'ah* when applying *sakt* on *madd munfaṣil*.

[Refer to verse 32.]

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghliṭh* and *tarqīq* of the *lām* of طَلَّقْتُمْ.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghliṭh* and *tarqīq* of the *lām* of ظَلَمَ; *taghliṭh* is *muqaddam*.
- Al-Aṣbahānī, same as al-Azraq, has *idghām* in ظَلَمَ.

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ

Ziyādāt al-Ṭayyibah:

- Idrīs will have *sakt* on هُزُوًا.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٣﴾

Tahrīrāt:

- *Tawassuṭ* in شَيْءٍ will not be allowed when applying *sakt* on *madd munfaṣil* for Ḥamzah.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
بَيْنَهُم بِالْمَعْرُوفِ ط

Ziyādāt al-Ṭayyibah:

➤ Al-Azraq has *taghlīṭh* and *tarqīq* of the *lām* of طَلَّقْتُمْ.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

End of the Second Quarter

Fourth Hizb: Third Quarter

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ^ط

Tahrīrāt:

Waqf on the *hā' al-ta'nīth* was discussed numerous times before: al-Zayyāt and al-Khalījī do not allow *imālah* when *sakt* on *mafṣūl* is not being applied for Khalaf while Qārī Ayyūb allows it.

لَا تُضَآرُّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ^ف

Ziyādāt al-Ṭayyibah:

- Via *al-Durrah*, Abū Ja'far has لَا تُضَآرُّ, with a *sukūn* on the *rā'* and without a *shaddah*; read with *madd lāzim*. Via *al-Ṭayyibah*, he also reads the *rā'* as *manṣūb* i.e. لَا تُضَآرُّ³⁶⁶

Tahrīrāt:

- According to al-Zayyāt, when reading the *rā'* with a *sukūn* for Ibn Wardān, then *ghunnah* must be made.³⁶⁷ He will have the following *awjuh*:

	Iskān/Naṣb (لَا تُضَآرُّ)	Ghunnah (مَوْلُودٌ لَهُ)
1	Naṣb	Ghunnah + No Ghunnah
2	Iskān	Ghunnah Only

- There are no restrictions by al-Khalījī or Qārī Ayyūb. [Refer to verse 71.]

³⁶⁶ *Ṭayyibat al-Nashr*: lines 497-498.

... وَسَكَّنْ خَفِّفِ الْخُلْفَ تِدَقْ	497	... نُضَّارَ ...
.	498	... مَعَ لَا يُضَّارَ، ...

³⁶⁷ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrū'ī: 98-99 (line 139).

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ ط

Qirā'āt:

- Via *al-Shātibiyah* as well as *al-Ṭayyibah*, *al-Azraq* has both *taghlīḥ* and *tarqīq* in the *lām* of *فصلاً*; *taghlīḥ* is *muqaddam*.

Ziyādāt al-Ṭayyibah:

- *Madd al-tabri'ah* for Ḥamzah.

Tahrīrāt:

- The *Farīdat al-Dahr* and *al-Khalījī* do not allow *madd al-tabri'ah* when applying *idrāj* on the *sākin maḥṣūl* (فَإِنْ أَرَادَا). *Qārī Ayyūb* allows it. [Refer to verse 71 for this discussion].

وَإِنْ أَرَدْتُمْ أَنْ تَضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَيْتُمْ
بِالْمَعْرُوفِ ۗ ط

Ziyādāt al-Ṭayyibah:

- *Madd al-tabri'ah* for Ḥamzah.

Tahrīrāt:

- *Al-Zayyāt* does not allow *madd al-tabri'ah* when applying *sakt* on *madd*.
- *Al-Khalījī* allows *madd al-tabri'ah* on the premise that *sakt 'amm* is being applied; else it is not allowed by him when applying *sakt* in *madd munfaṣil* alone.
- Note their restrictions on the *madd al-tabri'ah* with regards to the *maḥṣūl* in the verse. [Refer to the portion immediately before this.]
- *Qārī Ayyūb* has no restrictions regarding *madd al-tabri'ah* in this verse. [Refer to verse 71 for the details.]

فَإِذَا بَلَغْنَ أَجْلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ط

Tahrīrāt:

Note the *madd al-tabri'ah* in the verse and its afore-mentioned restrictions.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ط

Ziyādāt al-Ṭayyibah:

➤ *Madd al-tabri'ah* for Ḥamzah.

Tahrīrāt:

Al-Zayyāt – according to the *Farīdat al-Dahr* – allows the following *awjuh* for Ḥamzah:

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Madd Muttaṣil (النِّسَاءِ)	Sākin Maḥṣūl (أَوْ أَكْنَنْتُمْ)	Waqf (فِي أَنْفُسِكُمْ)
1	Qaṣr	No Sakt	No Sakt	Taḥqīq+Naql+Idghām
2	Qaṣr	No Sakt	Sakt	Taḥqīq+Sakt+Naql+Idghām
3	Qaṣr	Sakt	Sakt	Sakt Only
4	Tawassuṭ	No Sakt	Sakt	Taḥqīq+Naql+Idghām

Note that he restricts the application of *madd al-tabri'ah* to when *sakt* is being made on the *sākin maḥṣūl*, and does not allow it when making *sakt* on *madd muttaṣil*.

Al-Khalījī will allow *madd al-tabri'ah* when applying *sakt 'āmm*, thus additionally allowing the following *wajh*:

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Madd Muttaṣil (النِّسَاءِ)	Sākin Maḥṣūl (أَوْ أَكْنَنْتُمْ)	Waqf (فِي أَنْفُسِكُمْ)
1	Tawassuṭ	Sakt	Sakt	Sakt Only

Qārī Ayyūb has the following *awjuh* for Ḥamzah:³⁶⁸

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Madd Muttaṣil (النِّسَاءِ)	Sākin Maḥṣūl (أَوْ أَكُنْتُمْ)	Waqf (فِي أَنْفُسِكُمْ)
1	Qaṣr	No Sakt	No Sakt	Tahqīq+Naql+Idghām
2	Qaṣr	No Sakt	Sakt	Tahqīq+Sakt+Naql+Idghām
3	Qaṣr	Sakt	Sakt	Sakt+Naql+Idghām
4	Tawassuṭ	No Sakt	No Sakt	Tahqīq+Naql+Idghām
5	Tawassuṭ	No Sakt	Sakt	Tahqīq+Sakt+Naql+Idghām
6	Tawassuṭ	Sakt	Sakt	Sakt+Naql+Idghām

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۗ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tafkhīm* and *tarqīq* of the *rā'* of *سِرًّا*; *tarqīq* is *muqaddam*.

Tahrīrāt:

- Al-Khalījī and Qārī Ayyūb allow both *tafkhīm* and *tarqīq* in *سِرًّا* when reading with *ghunnah* (وَلَكِنْ لَّا) for al-Azraq:

	Ghunnah (وَلَكِنْ لَّا)	Tafkhīm/Tarqīq (سِرًّا)
1	Ghunnah	Tafkhīm
2	Ghunnah	Tarqīq

- Al-Naqqāsh will not have *ghunnah* when applying *tūl* with *sakt*.

وَلَا تَعْرَمُوا عُقْدَةَ التِّكَاكِحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ

Ziyādāt al-Ṭayyibah:

- Ḥamzah also has *ibdāl* into a *wāw* when stopping on *الْكِتَابُ أَجَلَهُ*.

³⁶⁸ *Mashriq al-Yusr*: 1/204. See also *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of ‘Abd al-‘Azīz to see the application of *madd al-tabri’ah* with the various categories of *sakt* for Ḥamzah: 294-297.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً^{٣٦٩}

Ziyādāt al-Ṭayyibah:

➤ Al-Azraq has *taghlīṭh* and *tarqīq* of the *lām* of طَلَقْتُمْ.

Madd al-Tabri'ah and Imālah of the Hā' al-Ta'nīth for Ḥamzah

Al-Zayyāt will have the following *awjuh* for Ḥamzah:³⁶⁹

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Sākin Mafṣūl (عَلَيْكُمْ إِنْ)	Madd Muttaṣil (النِّسَاءِ)	Waḡf: Faṭḥ/Imālah (فَرِيضَةً)	
				Khalaf	Khallād
1	Qaṣr	No Sakt	No Sakt	Faṭḥ Only	Faṭḥ+Imālah
2	Qaṣr	Sakt	No Sakt	Faṭḥ+Imālah	Faṭḥ+Imālah
3	Qaṣr	Sakt	Sakt	Faṭḥ+Imālah	Faṭḥ+Imālah
4	Tawassuṭ	Sakt	No Sakt	Faṭḥ Only	Faṭḥ Only

Al-Khalījī adds the following *awjuh* (the shaded applications):³⁷⁰

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Sākin Mafṣūl (عَلَيْكُمْ إِنْ)	Madd Muttaṣil (النِّسَاءِ)	Waḡf: Faṭḥ/Imālah (فَرِيضَةً)	
				Khalaf	Khallād
1	Tawassuṭ	Sakt	No Sakt	Faṭḥ+Imālah	Faṭḥ+Imālah
2	Tawassuṭ	Sakt	Sakt	Faṭḥ Only	Faṭḥ Only

Qārī Ayyūb adds the following *awjuh* (the shaded applications):³⁷¹

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Sākin Mafṣūl (عَلَيْكُمْ إِنْ)	Madd Muttaṣil (النِّسَاءِ)	Waḡf: Faṭḥ/Imālah (فَرِيضَةً)	
				Khalaf	Khallād
1	Qaṣr	No Sakt	No Sakt	Faṭḥ+Imālah	Faṭḥ+Imālah
2	Tawassuṭ	No Sakt	No Sakt	Faṭḥ+Imālah	Faṭḥ+Imālah

³⁶⁹ *Farīdat al-Dahr*: 2/290.

³⁷⁰ *Al-Jawāhir al-Khālīdah*: 1/242 (the new edition).

³⁷¹ See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh 'Abd al-'Azīz Maṣṣūr for the allowance of these *awjuh*: 559-569.

The *awjuh* for Ḥamzah allowed by Qārī Ayyūb in this portion is as follows:³⁷²

	Madd al-Tabri'ah (وَلَا جُنَاحَ)	Sākin Maḥṣūl (عَلَيْكُمْ إِنَّ)	Madd Muttaṣil (النِّسَاءِ)	Waqf: Faḥ/Imālah (فَرِيضَةً)	
				Khalaf	Khallād
1	Qaṣr	No Sakt	No Sakt	Faḥ+Imālah	Faḥ+Imālah
2	Qaṣr	Sakt	No Sakt	Faḥ+Imālah	Faḥ+Imālah
3	Qaṣr	Sakt	Sakt	Faḥ+Imālah	Faḥ+Imālah
4	Tawassuṭ	No Sakt	No Sakt	Faḥ+Imālah	Faḥ+Imālah
5	Tawassuṭ	Sakt	No Sakt	Faḥ+Imālah	Faḥ+Imālah
6	Tawassuṭ	Sakt	Sakt	Faḥ+Imālah	Faḥ+Imālah

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا
أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghliṭh* and *tarqīq* of the *lām* of طَلَّقْتُمُوهُنَّ.

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in لِلتَّقْوَى. Via *al-Ṭayyibah*, he has *faḥ* as well.

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى ٥

Qirā’at:

- Al-Azraq only has *taghliṭh* of the *lāms* in الصَّلَوَاتِ and الصَّلَاةِ.

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī only has *taqlīl* in الْوُسْطَى. Via *al-Ṭayyibah*, he has *faḥ* as well.

³⁷² *Mashriq al-Yusr.* 1/206.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۖ وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ

إِخْرَاجٌ^ع

Qir'āt:

- Al-Azraq only has *tarqīq* of the *rā's* in غَيْرَ and إِخْرَاجٌ.

Ziyādāt al-Ṭayyibah:

- Ḥamzah also has *tas-hīl* when stopping on غَيْرَ إِخْرَاجٌ.

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ^ط

Ziyādāt al-Ṭayyibah:

- *Madd al-tabri'ah* for Ḥamzah.

Tahrīrāt:

- Al-Zayyāt will not allow *madd al-tabri'ah* when *sakt* is being applied on the *madd munfaṣil*. Al-Khalījī will allow it if *sakt āmm* is being applied and Qārī Ayyūb allows it with *sakt āmm* as well as with *sakt* in *madd munfaṣil* alone.

وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ^ط حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٢٣﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *taghlīḥ* and *tarqīq* of the *lām* of وَلِلْمُطَلَّقاتِ.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٢٣﴾

End of the Third Quarter

Fourth Hizb: Fourth Quarter

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ۖ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ۖ فَتَف
ثُمَّ أَحْيَاهُمْ ط

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in دِيَارِهِمْ. He also has an option of *sakt* (وَهُمْ أُلُوفٌ).
- Ḥamzah also has *tas-hīl* when stopping on ثُمَّ أَحْيَاهُمْ.

Taḥrīrāt:

- According to al-Khalijī and Qārī Ayyūb, *imālah* in دِيَارِهِمْ with *sakt* on the *maḥṣūl* is for the entire al-Ṣūrī and according to al-Zayyāt it is only for al-Ramlī.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٣٢﴾

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fath* and *imālah* in النَّاسِ.

مَنْ ذَا الَّذِي يُقرضُ اللهَ قَرْضًا حَسَنًا فَيُضِعُّهُ لَهُ ۗ أَصْعَافًا كَثِيرَةً ط

Ziyādāt al-Ṭayyibah:

- Ḥamzah has both *fath* and *imālah* when stopping on كَثِيرَةً.

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢٣﴾

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Qunbul, al-Sūsī and Ḥafṣ transmit a *sīn* in وَيَبْسُطُ. Via *al-Ṭayyibah*, they will also have a *ṣād*.
- Ibn Dhakwān transmits a *sīn* and a *ṣād* in وَيَبْسُطُ via *al-Shāṭibiyyah*. Both are allowed via *al-Ṭayyibah* as well.³⁷³

الْم تَر إِلَى الْعَلَا مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَّهُمْ اِبْعَثْ لَنَا مَلِكًا
تُقَاتِلْ فِي سَبِيلِ اللَّهِ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has *tathlith* in إِسْرَائِيلَ.
- Abū ‘Amr al-Baṣrī has both *fath* and *taqlil* in مُوسَى.
- Ḥamzah has *sakt* on the *madd munfaṣil* alone as well as *sakt ‘amm*.

Tahrīrāt:

- When إِسْرَائِيلَ and *dhawāt al-yā’* (مُوسَى) appear together, then al-Khalījī prevents *tawassuṭ* in إِسْرَائِيلَ with *taqlil* in the *dhawāt al-yā’*; thus, only five ways are allowed.³⁷⁴ [Refer to verse 83].

	Tathlil in إِسْرَائِيلَ	Dhawāt al-Yā’ (مُوسَى)
1-3	Tathlith	Fath
4-5	Qaṣr + Ṭūl	Taqlil

³⁷³ *Minḥat Mūl al-Birr*. 132-133. *Ṭayyibat al-Nashr*. lines 501-502.

...، وَيَبْسُطُ سِينَهُ فَنِي حَوِي	501	.
.	502	لِي غِيثٌ وَخُلْفٌ عَنِ فَوِي زَنْ مِّنْ يَصُرُ

³⁷⁴ *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*. 50-51. See Lines 99-100 of *Muqarrib al-Tahrīr*.

- Al-Zayyāt has no restrictions with regards to إِسْرَائِيلَ and *dhawāt al-yā*.³⁷⁵ Qārī Ayyūb also has no restrictions?³⁷⁶
- Al-Khalījī does not allow *ghunnah* for al-Azraq with *tawassuṭ* in the *badal* of إِسْرَائِيلَ.
- *Madd munfaṣil* and *ghunnah* appear together; take note of the previously-mentioned restrictions for al-Aṣbahānī, al-Ḥulwānī and Ḥafṣ.

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ط

Tahrīrāt:

- Al-Zayyāt and *Mashriq al-Yusr* allow *ghunnah* in أَلَّا.

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَايَنَا ط

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in دِيَارِنَا. He also has an option of *sakt* (وَقَدْ أَخْرَجَنَا). (According to al-Khalījī and Qārī Ayyūb, *imālah* in دِيَارِهِمْ with *sakt* on the *mafṣūl* is for the entire al-Ṣūrī and according to al-Zayyāt it is only for al-Ramlī).

Tahrīrāt:

- Al-Zayyāt allows *ghunnah* in أَلَّا. (*Ghunnah* with *sakt* is only via Ibn al-Akhram according to al-Zayyāt).
- According to al-Khalījī, when applying *sakt* on *madd munfaṣil*, then only *tashīl* will be allowed in the *hamzah mutawassīṭah bi zawā'id*; al-Zayyāt and Qārī Ayyūb allow *tahqīq* as well.

³⁷⁵ *Farīdat al-Dahr*: 2/297-298.

³⁷⁶ *Mashriq al-Yusr*: 1/211.

قَالُوا أَنِّي يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ط

Qirā'āt:

- *Idghām* of the *tā'* into the *sīn* will not take place in ³⁷⁷يُؤْتَ سَعَةً.

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fatḥh* and *taqlīl* in أَنِّي.

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Qunbul has a *sīn* in بَسْطَةً. Via *al-Ṭayyibah*, he also has a *ṣād* i.e. بَسْطَةً.³⁷⁸
- Al-Dājūnī from Hishām has *imālah* in وَزَادَهُ while al-Ḥulwānī has *fatḥh*.
- From Ibn Dhakwān, Ibn al-Akhram only allows *fatḥh* while al-Ramlī only allows *imālah*. Al-Muṭṭawwi' has both *fatḥh* and *imālah*. When applying *ṭūl* for al-Naqqāsh, then *imālah* must be made; and when applying *tawassuṭ* for al-Naqqāsh, then there is an option between applying *fatḥh* or *imālah*.³⁷⁹

³⁷⁷ In *al-Ṭayyibah*, Ibn al-Jazarī alludes to *idghām* in ^{سَعَةً} وَلَمْ يُؤْتَ سَعَةً being weak (ضَعْف) due to the *majzūmah* and the relationship between the *tā'* and the *sīn* being *mutaqāribayn*:

وَفِي الْجَزْمِ انْظُرْ . . .	125	. . .
وَإِنْ تَقَارَبَا فِيهِ ضَعْفٌ	126	فَإِنْ تَمَّائِلًا فِيهِ خُلْفٌ

In *al-Nashr*, it is also mentioned that *idghām* here is weak. In his *Taqrib al-Nashr*, Ibn al-Jazarī explicitly states that *idghām* here will not be made due to the *jazm* and the *fatḥhah* on the *tā'* (the *fatḥhah* is considered *akhaff al-harakāt*). See *al-Nashr*: 1/279; *Taqrib al-Nashr*: 10; *Farīdat al-Dahr*: 2/301; *al-Jawāhir al-Khālidah*: 1/423; *Tahrīrāt Ibn al-Jazarī* of Sheikh 'Alī al-Ghāmīdī: 32.

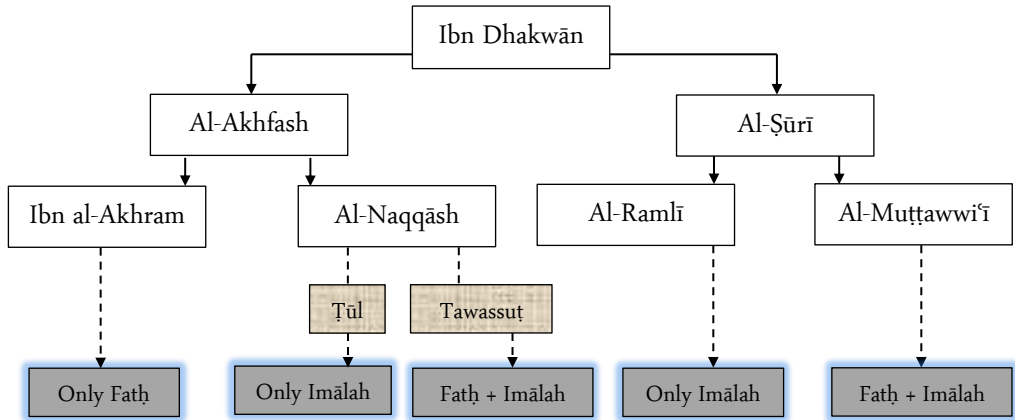
³⁷⁸ *Ṭayyibat al-Nashr*: line 502.

كَبَسْطَةَ الْخَلْقِ وَخُلْفُ الْعِلْمِ زُرُ . . .	502	. . .
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³⁷⁹ Note that these differences in زَادَ for Ibn Dhakwān will exclude the first place in which it appears in Sūrat al-Baqarah: 10, where only *imālah* is allowed for Ibn Dhakwān. Ibn al-Jazarī states:

. . .	311	زَاغَتْ وَزَادَ حَابَ كَيْمٍ خُلْفٌ . . .
وَأُولَى زَادَ لَا خُلْفَ اسْتَقَرُّ . . .	313	. . .

The Imālah of ڤ for Ibn Dhakwān



وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا
تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ

Tahrīrāt:

The Differences in al-Kāfi of Ibn Shurayḥ for al-Dājūnī

- Al-Zayyāt relates *faṭḥ* for al-Dājūnī via the *Kāfi* of Ibn Shurayḥ.³⁸⁰

³⁸⁰ Sheikh al-Zayyāt says in his *Tanqīḥ Faṭḥ al-Karīm*:

وَمِنْ كَافٍ: افْتَحَ، سَهَّلَ الِهْمَزَ وَاقْفَا،	22	كَأَنْتَ سَهَّلَ فَاصِلًا، عَنَّا اِهْمَلَا
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By “وَمِنْ كَافٍ”, he refers to *al-Kāfi* of Ibn Shurayḥ. Thereafter, he presents four applications for Hishām via al-Dājūnī from *al-Kāfi*:

- 1) افْتَحَ – *faṭḥ* in شَاءَ، جَاءَ and ڤ (These three words are mentioned in the previous line of the *Tanqīḥ*).
- 2) سَهَّلَ الِهْمَزَ وَاقْفَا – *takhfīf* of the *hamzah* during *waqf*.
- 3) سَهَّلَ فَاصِلًا – *tas-hīl* with *idkhāl* in the *hamzatayn maftūḥatayn* e.g. اُنْذَرْتَهُمْ.
- 4) عَنَّا اِهْمَلَا – no *ghunnah* during *idghām* into the *lām* and the *rā*.

Of these four applications, the first three disagree with what is generally applied for al-Dājūnī. Ibn al-Jazārī does not mention these *awjuh* – the first three – via *al-Kāfi* for al-Dājūnī; Ibn al-Jazārī relates *imālah* in شَاءَ، جَاءَ and ڤ, *taḥqīq* without *idkhāl* in اُنْذَرْتَهُمْ and only *taḥqīq* during *waqf*. (See *al-Nashr*. 1/363-364, 468, 2/60).

The first one to mention these *tahrīrāt* was Sheikh al-Izmīrī. He was followed by Sheikh al-Mutawallī, Sheikh ‘Āmir al-Sayyid ‘Uthmān in *Faṭḥ al-Qadīr*, Sheikh al-Zayyāt and subsequently, the author of *Farīdat al-Dahr*, Sheikh Muḥammad Ibrāhīm Muḥammad Sālim. See *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of Sheikh ‘Abd al-‘Azīz Maṣṣūr: 403-422.

Ziyādāt al-Ṭayyibah:

- Abū ‘Amr al-Baṣrī has both *fatḥh* and *taqlīl* in مُوسَى.

Taḥrīrāt:

- *Takhmīs* for al-Azraq; *qaṣr* with *taqlīl* is not allowed.
- *Ghunnah* for al-Azraq will not be allowed with *tawassuṭ* of *madd badal* according to al-Khalījī.
- *Waqf* on the *hā’ al-ta’nīth* was discussed numerous times before: al-Zayyāt and al-Khalījī do not allow *imālah* when *sakt* on *mafṣūl* is not being applied for Khalaf while Qārī Ayyūb allows it. When applying *sakt* on *madd munfaṣil*, *imālah* will be allowed by al-Zayyāt, al-Khalījī and Qārī Ayyūb.

إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣٨﴾

Taḥrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Azraq with *tawassuṭ* in the *badal*.
- Al-Khalījī does not allow *tawassuṭ* in *madd munfaṣil* with *ghunnah* for al-Aṣbahānī.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۗ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۚ

Qirā’āt:

- Al-Azraq only has *taghlīṭh* in the *lām* of فَصَلَ.

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ ۖ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ ط

Ziyādāt al-Ṭayyibah:

Two Different Idghāms coming together for the Baṣrīs

- Via *al-Shāṭibiyyah*, only *idghām* is related in هُوَ وَالَّذِينَ. Via *al-Ṭayyibah*, there is an option of *iṭḥ-hār* or *idghām*.³⁸¹
- *Madd al-tabri'ah* for Ḥamzah (لَا طَاقَةَ).

Taḥrīrāt:

- The *awjuh* for Abū ‘Amr al-Baṣrī and Ya‘qūb are.³⁸²

	جَاوَزَهُ هُوَ	هُوَ وَالَّذِينَ
1	Iṭḥ-hār	Iṭḥ-hār
2	Idghām	Idghām
3	Idghām	Iṭḥ-hār

[Refer to verse 83.]

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أفرغْ عَلَيْنَا صِدْرًا وَثَبِّتْ أقدامَنَا وَاَنْصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ط

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī from Ibn Dhakwān has *imālah* in الْكَافِرِينَ. He also has an option of *sakt* on the *sākin mafṣūl*.

Taḥrīrāt:

- Al-Zayyāt does not allow *imālah* in الْكَافِرِينَ with *sakt* for al-Sūrī. [Refer to verse 104.]

³⁸¹ *Ṭayyibat al-Nashr*: line 127.

	127	وَالْخُلُفَ فِي وَارِهِوَ الْمَضْمُومَ هَا
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³⁸² Sheikh Muḥammad Ibrāhīm Muḥammad Sālim mentions that the application for Ya‘qūb here will be the same as for Abū ‘Amr al-Baṣrī based upon the precept مَا لِابْنِ الْعَلَاءِ. See *Farīdat al-Dahr*: 2/306-307.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ^{تف} وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
يَشَاءُ ^ط

Tahṛīrāt:

- *Takhmīs* for al-Azraq; *qaṣr* with *taqlīl* is not allowed.

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

End of the Fourth Quarter

Taḥrīrāt in Juz 2

General Taḥrīrāt for all 10 Qurṛā'

For all 10 Qurṛā'				
Discussion	Al-Zayyāt	Farīdat al-Dahr	Al-Khalījī	Qārī Ayyūb
Madd al-Taḥīm and Ghunnah	<p>Allows <i>madd al-taḥīm</i> for all those who have <i>qaṣr</i> in <i>madd munfaṣil</i>, but must be applied with <i>ghunnah</i>.</p> <p>For Ibn Kathīr and Ya'qūb there is an option of applying <i>ghunnah</i> or no <i>ghunnah</i> when reading with <i>madd al-taḥīm</i>.</p>	<p>Allows <i>madd al-taḥīm</i> for al-Bazzī, Abū 'Amr al-Baṣrī, Ḥafṣ and Ibn Jammāz with <i>ghunnah</i>; and for Ibn Wardān without <i>ghunnah</i>.</p> <p>For Qunbul and Ya'qūb, there is an option of applying <i>ghunnah</i> or no <i>ghunnah</i> when reading with <i>madd al-taḥīm</i>.</p> <p>There is no <i>madd al-taḥīm</i> for Qālūn, al-Aṣbahānī and al-Ḥulwānī.</p>	<p>Allows <i>madd al-taḥīm</i> for all those who have <i>qaṣr</i> in <i>madd munfaṣil</i>; with <i>ghunnah</i> and without <i>ghunnah</i>.</p> <p>Al-Khalījī does not allow <i>madd al-taḥīm</i> with <i>idghām kabīr</i> for Abū 'Amr al-Baṣrī.</p>	<p>Allows <i>madd al-taḥīm</i> unrestrictedly for all those who apply <i>qaṣr</i> in <i>madd munfaṣil</i>.</p>

Taḥrīrāt for al-Azraq

Al-Azraq			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
The Rā’ Munawwan Maftūḥah (حَيْرًا) and the Rā’ Maḍmūmah (شَاكِرًا) coming together³⁸³	They allow three <i>awjuh</i> : 1) <i>Tarqīq</i> in both. 2) <i>Tarqīq</i> in حَيْرًا and <i>tafkhīm</i> in شَاكِرًا. 3) <i>Tafkhīm</i> in حَيْرًا and <i>tarqīq</i> in شَاكِرًا.		Allows four <i>awjuh</i> ; the previously mentioned three <i>awjuh</i> , as well as: 4) <i>Tafkhīm</i> in both.
Madd Badal and شيء appearing together	<i>Tarbrī</i> will be applied: 1-3) <i>Tathlīth</i> of the <i>madd badal</i> with <i>tawassuṭ</i> in شيء. 4) <i>Ṭūl</i> in the <i>madd badal</i> with <i>ṭūl</i> in شيء.		
Rā’ Maḍmūmah with Madd Badal & Dhawāt al-Yā’³⁸⁴	<i>Tafkhīm</i> of the the <i>rā’ maḍmūmah</i> is only allowed with: 1) <i>Qaṣr</i> of <i>madd badal</i> with <i>fath</i> in <i>dhawāt al-yā’</i> . 2) <i>Ṭūl</i> of <i>madd badal</i> with <i>taqlīl</i> of <i>dhawāt al-yā’</i> .		No restrictions.
Tafkhīm of the Rā’ Maḍmūmah while applying Tawassuṭ in Madd Badal	Not allowed		No restrictions.
Madd Badal and ذِكْرًا	Six ways are allowed: <i>tathlīth</i> in <i>madd badal</i> with both <i>tafkhīm</i> and <i>tarqīq</i> allowed in ذِكْرًا.	Only five out of the six ways are allowed: with <i>tawassuṭ</i> in <i>madd badal</i> , <i>tarqīq</i> in ذِكْرًا is not allowed.	Agrees with al-Zayyāt; via <i>al-Ṭayyibah</i> , six ways are allowed: <i>tathlīth</i> in <i>madd badal</i> with both <i>tafkhīm</i> and <i>tarqīq</i> allowed in ذِكْرًا.

³⁸³ Refer to verse 158. These same differences will apply in verse 184:

	حَيْرًا	شَاكِرًا
1	Tafkhīm	Tarqīq
2	Tarqīq	Tarqīq
3	Tarqīq	Tafkhīm
4	Tafkhīm	Tafkhīm

The fourth *wajh* is only allowed by Qārī Ayyūb and prevented by al-Khalījī and al-Zayyāt.

³⁸⁴ Refer to verse 177.

Rā' Maḍmūmah with رَائِيًا and Dhawāt al-yā'.	Does not allow <i>tafkhīm</i> of <i>rā'</i> <i>maḍmūmah</i> when applying <i>tūl</i> in رَائِيًا with <i>fath</i> in <i>dhawāt al-yā'</i> .	No restrictions.
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Tahrīrāt for al-Dūrī Baṣrī

Al-Dūrī			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Imālah in both التَّاسِ and الدُّنْيَا when they appear together ³⁸⁵	Does not allow <i>imālah</i> of التَّاسِ with <i>imālah</i> of الدُّنْيَا.	Does not allow <i>imālah</i> of التَّاسِ with <i>imālah</i> of الدُّنْيَا whilst applying <i>qaṣr</i> in <i>madd munfaṣil</i> and <i>iṭḥ-hār</i> i.e. not reading with <i>idghām kabīr</i> .	No restrictions.
Imālah in التَّاسِ with Fath in الدُّنْيَا when they appear together ³⁸⁶	With <i>imālah</i> in التَّاسِ, <i>fath</i> in الدُّنْيَا – or any other words on the scale of فَعْلَى – whilst applying <i>qaṣr</i> in <i>madd munfaṣil</i> and <i>iṭḥ-hār</i> is not allowed.	No restrictions.	
عَسَى with Madd Munfaṣil and Ghunnah	<i>Taqlīl</i> in عَسَى will not be allowed with <i>qaṣr</i> in <i>madd munfaṣil</i> , nor with <i>ghunnah</i> .		No restrictions.
Taqlīl in أَتَى	Does not allow <i>taqlīl</i> in أَتَى when applying <i>ghunnah</i> .	Allows <i>taqlīl</i> in أَتَى with <i>ghunnah</i> , as well as without <i>ghunnah</i> .	

³⁸⁵ Refer to verse 200.

³⁸⁶ Refer to verse 200.

Tahrīrāt for al-Sūsī

Al-Sūsī			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Madd Munfaṣil, Ghunnah and يَزِي الدُّنْيَا	Does not allow <i>imālah</i> in يَزِي الدُّنْيَا when applying <i>madd</i> in <i>munfaṣil</i> with no <i>ghunnah</i> .	No restrictions	
Taqḥīl of الدُّنْيَا whilst applying Tawassuṭ in Madd Munfaṣil	No restrictions.	Not allowed. ³⁸⁷	No restrictions.
Waḥf on التَّارِ	<i>Taqḥīl</i> is restricted to: 1) <i>Rawm</i> . 2) <i>Qaṣr</i> in <i>madd munfaṣil</i> . 3) <i>Taqḥīl</i> in words falling on the scale of فَعْلَى. 4) <i>Iṭḥ-hār</i> instead of <i>idghām kabīr</i> . ³⁸⁸	No restrictions.	
Imālah in التَّارِ with Taqḥīl in الدُّنْيَا, whilst applying Tawassuṭ in Madd Munfaṣil ³⁸⁹	Does not allow <i>imālah</i> in التَّارِ with <i>taqḥīl</i> in الدُّنْيَا whilst applying <i>tawassuṭ</i> in <i>madd munfaṣil</i>	No restrictions.	

³⁸⁷ Even though al-Khalījī does not allow this *wajh* (see line 77 of *Muqarrīb al-Tahrīr*), the author of *al-Jawāhir al-Khālidah* allows it. See *al-Jawāhir al-Khālidah*: 386. Refer to verse 200.

³⁸⁸ Thus, according to al-Zayyāt, *taqḥīl* will not be allowed with (1) *iskān*, (2) *madd* in *munfaṣil*, (3) *fāḥ* of words on the scale of فَعْلَى, nor (4) *idghām*.

³⁸⁹ Refer to verse 201.

Tahrīrāt for Ḥamzah

Ḥamzah			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Sakt ‘Āmm with Waqf on Hamzah Mutawassiṭah bi Kalimah/Hamzah Munfaṣilah (أَزَيْتَةُ، وَالْأَيْسَ أَمْعِينِ) (أَشْهُرُ)	When applying <i>sakt</i> ‘āmm, <i>tas-hīl</i> will not be allowed during <i>waqf</i> i.e. only <i>taḥqīq</i> will be allowed.	When applying <i>sakt</i> ‘āmm, <i>taḥqīq</i> will not be allowed during <i>waqf</i> i.e. only <i>tas-hīl</i> will be allowed.	When applying <i>sakt</i> ‘āmm, both <i>taḥqīq</i> and <i>tas-hīl</i> will be allowed during <i>waqf</i> .
Sakt on Madd Munfaṣil with Waqf on Hamzah Mutawassiṭah bi Kalimah/Hamzah Munfaṣilah	<i>Taḥqīq</i> and <i>tas-hīl</i> are allowed (<i>tas-hīl</i> will include <i>ibdāl</i>).		
Waqf on Lām al-Ta’rīf with Imālah of the Hā’ al-Ta’nīth (الآخِرَةُ)	When stopping with <i>sakt</i> on the <i>lām al-ta’rīf</i> then <i>imālah</i> of the <i>hā’ al-ta’nīth</i> will not be allowed. (<i>Imālah</i> will only be allowed when applying <i>naql</i> during <i>waqf</i>).	When stopping with <i>sakt</i> on the <i>lām al-ta’rīf</i> then both <i>fath</i> and <i>imālah</i> of the <i>hā’ al-ta’nīth</i> are allowed.	
Imālah of the Hā’ al-Ta’nīth when applying Sakt on Madd Munfaṣil alone	Does not allow <i>imālah</i> when applying <i>sakt</i> on <i>madd munfaṣil</i> (without <i>sakt</i> on <i>madd mutṭaṣil</i>).	<i>Imālah</i> is allowed with <i>sakt</i> on <i>madd munfaṣil</i> (without <i>sakt</i> on <i>madd mutṭaṣil</i>).	
Madd al-Tabri’ah with Sakt on “ال” and سُني only	Not allowed.		

Madd al-Tabri'ah with Sakt Khāṣṣ	Allowed for Khalaf only, not for Khallād. ³⁹⁰	Allowed for both Khalaf and Khallād.	
Madd al-Tabri'ah with Sakt Muṭṭlaq	Allowed.		
Madd al-Tabri'ah with Sakt on the letters of Madd	Not allowed.	Allowed with <i>sakt</i> 'āmm, but not with <i>sakt</i> on <i>madd munfaṣil</i> alone.	Allowed with <i>sakt</i> 'āmm as well as with <i>sakt</i> on <i>madd munfaṣil</i> alone.
Imālah of the Hā' al-Ta'nīth during Waqf	<p><i>Imālah</i> is not allowed in six conditions:</p> <ol style="list-style-type: none"> 1) If <i>idrāj</i> is being made for Khalaf. 2) If <i>sakt</i> is being applied on “ال” and شَيءٌ only.³⁹¹ 3) Whenever <i>tawassuṭ</i> is being applied in شَيءٌ. 4) If <i>sakt</i> is only being applied on <i>madd munfaṣil</i> alone.³⁹² 5) If applying <i>sakt</i> on the <i>lām al-ta'rif</i> during <i>waqf</i>. 6) If applying <i>madd al-tabri'ah</i>. <p><i>Fath</i> is not allowed for Khalaf when applying</p>	<p><i>Imālah</i> is not allowed in three conditions:³⁹⁴</p> <ol style="list-style-type: none"> 1) If <i>idrāj</i> is being made for Khalaf. 2) If <i>idrāj</i> being made on <i>maḥṣūl</i> for Khalaf i.e. <i>sakt</i> is only being applied on “ال” and شَيءٌ, whether <i>tawassuṭ</i> is being made in شَيءٌ or not. 3) If <i>madd al-tabri'ah</i> is being applied with <i>sakt</i> 'āmm. 	No restrictions.

³⁹⁰ This is in accordance to what is in *Tanqīḥ Fath al-Karīm* of al-Zayyāt (lines 10-11). However, the *Farīdat al-Dahr* allows it for both Khalaf and Khallād.

³⁹¹ This means that *sakt* is being applied on “ال” and شَيءٌ only, with the presence of *maḥṣūl* e.g. قَدْ أَفْلَحَ. If there is no *maḥṣūl* present in that verse, or that portion being recited, then both *fath* and *imālah* may be allowed on the premise that *sakt* is being applied on the *sākin maḥṣūl* in other places.

³⁹² If there is no *madd mutṭaṣil* in that verse, or that portion being recited, then both *fath* and *imālah* may be allowed on the premise that *sakt* is being applied on the *madd mutṭaṣil* in other places.

	<i>sakt ʿamm</i> and stopping on the 15 letters. ³⁹³		
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Tahṛīrāt for Khalaf

Khalaf			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Sakt on Madd Munfaṣil with Waqf on عَدَابَتِ الْمِيمِ	<i>Naql</i> and <i>sakt</i> is allowed during <i>waqf</i> .	Only <i>naql</i> is allowed during <i>waqf</i> .	<i>Naql</i> and <i>sakt</i> is allowed during <i>waqf</i> .
Sakt on Madd Muttaṣil with Waqf on عَدَابَتِ الْمِيمِ	Only <i>naql</i> is allowed during <i>waqf</i> .		<i>Naql</i> and <i>sakt</i> is allowed during <i>waqf</i> .
Khallād	Khallād will have both <i>naql</i> and <i>sakt</i> during <i>waqf</i> when applying <i>sakt</i> on <i>madd munfaṣil</i> alone or <i>sakt</i> on <i>madd muttaṣil</i> .		
Imālah of the Hā' al-Ta'nīth during Waqf	<i>Imālah</i> is not allowed in six conditions: 1) If <i>idrāj</i> is being made for Khalaf. 2) If <i>sakt</i> is being applied on “ال” and شَيْءٍ only. 3) Whenever <i>tawassuṭ</i> is being applied in شَيْءٍ. 4) If <i>sakt</i> is only being applied on <i>madd munfaṣil</i> alone. 5) If applying <i>sakt</i> on the <i>lām al-ta'rīf</i> during <i>waqf</i> . 6) If applying <i>madd al-</i>	<i>Imālah</i> is not allowed in three conditions: 1) If <i>idrāj</i> is being made for Khalaf. 2) If <i>idrāj</i> being made on <i>mafṣūl</i> for Khalaf i.e. <i>sakt</i> is only being applied on “ال” and شَيْءٍ, whether <i>tawassuṭ</i> is being made in شَيْءٍ or not. 3) If <i>madd al-tabri'ah</i> is being applied with <i>sakt ʿamm</i> .	No restrictions.

³⁹⁴ The first two restrictions are only for Khalaf, not Khallād.

³⁹³ These letters are found in the mnemonic زَيْتُ لِدَوْدِ شَمْسٍ and فَجَتْ زَيْتُ أَكْهَرِ with its prerequisites. *Imālah* here is occasionally referred to as *imālah khāṣṣah*.

	<p><i>tabri'ah</i>.</p> <p><i>Fath</i> is not allowed for Khalaf when applying <i>sakt 'amm</i> and stopping on the 15 letters.</p>		
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Tahri'at for Khallad

Khallad			
Discussion	Al-Zayyat	Al-Khaliji	Qari Ayyub
<p>Tawassuṭ in شَيْءٍ whilst applying Sakt on Mafṣūl, with Waqf on Hamzah Mutawassitah bi Zawā'id</p>	<p>Only <i>tahqiq</i> allowed.</p>	<p>Both <i>tas-hil</i> and <i>tahqiq</i> are allowed.</p>	
<p>Imālah of the Hā' al-Ta'nīth during Waqf</p>	<p><i>Imālah</i> is not allowed in six conditions:</p> <ol style="list-style-type: none"> 1) If <i>idrāj</i> is being made for Khalaf. 2) If <i>sakt</i> is being applied on “ال” and شَيْءٍ only. 3) Whenever <i>tawassuṭ</i> is being applied in شَيْءٍ. 4) If <i>sakt</i> is only being applied on madd <i>munfaṣil</i> alone. 5) If applying <i>sakt</i> on the <i>lām al-ta'rif</i> during <i>waqf</i>. 6) If applying <i>madd al-tabri'ah</i>. <p><i>Fath</i> is not allowed for Khalaf when applying</p>	<p><i>Imālah</i> is not allowed if <i>madd al-tabri'ah</i> is being applied with <i>sakt 'amm</i>.</p>	<p>No restrictions.</p>

	<i>sakt ʿamm</i> and stopping on the 15 letters.		
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Some Taḥrīrāt in the Farsh

Al-Azraq			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Tafkhīm of the Rāʾ Maḍmūmah, Madd Badal and Dhawāt al-Yāʾ (verse 217)	<i>Tafkhīm</i> is not allowed with <i>tawassuṭ</i> in <i>madd badal</i> . Only allows two ways of the three ways allowed by al-Khalījī.	<i>Tafkhīm</i> is not allowed with <i>tawassuṭ</i> in <i>madd badal</i> . Only three ways are allowed considering the <i>dhawāt al-yāʾ</i> and <i>takhmīs</i> in the verse.	No restrictions.

Ḥamzah			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
Taḥqīq, Sakt and Waqf: وَالأُنثَىٰ بِالأُنثَىٰ	With <i>taḥqīq</i> on وَالأُنثَىٰ, <i>taḥqīq</i> (without <i>sakt</i>) and <i>naql</i> will be allowed during <i>waqf</i> on بِالأُنثَىٰ. With <i>sakt</i> on وَالأُنثَىٰ, both <i>naql</i> and <i>sakt</i> will be allowed during <i>waqf</i> on بِالأُنثَىٰ.	With <i>taḥqīq</i> on وَالأُنثَىٰ, only <i>naql</i> will be allowed during <i>waqf</i> on بِالأُنثَىٰ. With <i>sakt</i> on وَالأُنثَىٰ, both <i>naql</i> and <i>sakt</i> will be allowed during <i>waqf</i> on بِالأُنثَىٰ.	
Applying Sakt Khāṣṣ and Sakt Muṭlaq: يَسْأَلُونَكَ عَنِ الأَهْلِةِ	<ul style="list-style-type: none"> • When applying <i>sakt khāṣṣ</i>, then <i>sakt</i> will only be made on الأَهْلِةِ; without making <i>sakt</i> on يَسْأَلُونَكَ. • When applying <i>sakt muṭlaq</i>, then <i>sakt</i> will be made on يَسْأَلُونَكَ, as well as on الأَهْلِةِ. 		

Ibn Wardān			
Discussion	Al-Zayyāt	Al-Khalījī	Qārī Ayyūb
لَا تُصَآرُ with Iskān	<i>Iskān</i> is only allowed with <i>ghunnah</i> .	No restrictions.	

Juz 3 – Fifth Hizb: First Quarter

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ط

Ziyādāt al-Ṭayyibah:

- Al-Dājūnī from Hishām has *imālah* in شَاءَ and جَاءَتْهُمْ.

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا قف وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ع

- شَاءَ will have the same differences as mentioned in the portion before this.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَاعَةٌ ط

Tahrīrāt:

- Note the differences for al-Aṣbahānī, al-Ḥulwānī and Ḥafṣ with regards to the *madd munfaṣil* and *ghunnah* appearing together. Likewise, the *ghunnah* and *tawassuṭ* of *madd badal* for al-Khalījī.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ع

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* of the *rā'* maḍmūmah in الْكَافِرُونَ.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۝

Ziyādāt al-Ṭayyibah:

- Qārī Ayyūb applies *madd al-taḥīm* in this verse for all those who have *qaṣr* in *madd munfaṣil*. [Refer to verse 163 for the discussion on *madd al-taḥīm*.]

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۝

Tahrīrāt:

- According to al-Khalījī, when applying *sakt* on the *madd munfaṣil* for Ḥamzah, only *tas-hīl* is allowed during *waqf* on بِإِذْنِهِ; al-Zayyāt and Qārī Ayyūb will allow both *taḥqīq* and *tas-hīl* during *waqf*.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۝

Tahrīrāt:

- *Takhfif* (and *taḥqīq*) during *waqf* on شَاءَ is allowed via al-Ḥulwānī from Hishām; al-Ḥulwānī has *qaṣr* and *tawassuṭ* in *madd munfaṣil*. Al-Zayyāt does not allow *takhfif* for al-Ḥulwānī when applying *qaṣr* in *madd munfaṣil* while al-Khalījī and Qārī Ayyūb allow *takhfif* with *qaṣr*. [Refer to verse 13.]
- *Imālah* in شَاءَ is transmitted from al-Dājūnī from Hishām; al-Dājūnī only has *tawassuṭ* in *madd munfaṣil*; thus *imālah* will not be allowed with *qaṣr* of *madd munfaṣil*. Take note that al-Dājūnī does not have *takhfif* of the *hamzah* during *waqf* i.e. he only reads with *taḥqīq*.
- *Tawassuṭ* in بِشَيْءٍ will not be allowed for Ḥamzah when applying *sakt* on *madd munfaṣil*.

لَا إِكْرَاهَ فِي الدِّينِ ^ف قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ^ع

Qirā'āt:

➤ Al-Azraq only has *tarqīq* in the *rā'* of إِكْرَاهَ.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ^ط

Ziyādāt al-Ṭayyibah:

➤ Al-Ḍarīr makes *idghām* without *ghunnah* in فَمَنْ يَكْفُرْ.

➤ Abū 'Amr al-Baṣrī has both *fatḥh* and *taqlīl* in الْوُثْقَىٰ.

أُولَئِكَ أَصْحَابُ النَّارِ ^ع

Ziyādāt al-Ṭayyibah:

➤ Al-Sūsī has *imālah*, *taqlīl* and *fatḥh* in النَّارِ during *waqf*. Take note of al-Zayyāt's restriction here based on what is mentioned in *al-Kāfi*.

➤ Al-Ṣūrī has *imālah* in النَّارِ.

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّوْا إِبْرَاهِيمَ فِي رِيْبِهِ أَنْ اتَّهَمَهُ اللَّهُ الْمَلِكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي
وَيُمِيتُ ^ط قَالَ أَنَا أَحْيِي وَأُمِيتُ

Ziyādāt al-Ṭayyibah:

➤ Al-Ḥulwānī has both *qaṣr* and *tawassuṭ* in *madd munfaṣil*.

Tahrīrāt:

➤ When applying *tūl* for al-Naqqāsh, then إِبْرَاهِيمَ – with an *alif* – will not be allowed. [Refer to verse 124 for details.]

➤ When applying *sakt* on *madd munfaṣil* for Ḥamzah, then only *tas-hīl* is allowed on the *hamzah mutawassīṭah bi zawā'id* during *waqf* according to al-Khalījī. Al-Zayyāt and Qārī Ayyūb allow *taḥqīq* as well.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا^ع قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا^ع

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fath* and *taqlīl* in *أَنَّى*.

وَأَنْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ

Ziyādāt al-Ṭayyibah:

- Al-Dūrī Baṣrī has both *fath* and *imālah* in *لِلنَّاسِ*.

Taḥrīrāt:

- Note the restrictions for al-Azraq with *ghunnah* and *madd badal* for al-Khalījī.
- Ibn Dhakwān has both *fath* and *imālah* in *حِمَارِكَ*, with *sakt* and *idrāj* in *وَأَنْظُرْ*, as well as the option of *idghām* with *ghunnah* in *آيَةً لِلنَّاسِ*. There are no restrictions for him; he will therefore have eight *awjuh* in total.

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنَشِّرُهَا ثُمَّ نَكْسُوهَا لَحْمًا^ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* on the *rā'* *maḍmūmah* i.e. *نُنَشِّرُهَا*; *tarqīq* is *muqaddam*.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى^ط

Ziyādāt al-Ṭayyibah:

- Abū 'Amr al-Baṣrī has *iskān* as well as *ikhtilās* of the *rā'* in *أَرِنِي*. Via *al-Shāḥibiyah*, al-Dūrī Baṣrī has *ikhtilās*; *iskān* is therefore the additional *wajh* for him via *al-Ṭayyibah*. Via *al-Shāḥibiyah*, al-Sūsī has *iskān*; *ikhtilās* is therefore the additional *wajh* for him via *al-Ṭayyibah*.³⁹⁵

³⁹⁵ *Ṭayyibat al-Nashr*, line 474-475.

أَرِنَا أَرِنِي اخْتِْلَفْ	474	.	.	.
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- Abū ‘Amr al-Baṣrī has both *fath* and *taqlīl* in الْمُؤْتَى.

قَالَ بَلَىٰ وَلَكِنَّ لِيَطْمَئِنَّ قَلْبِي^ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Abū ‘Amr al-Baṣrī has *fath* on بَلَى. Via *al-Ṭayyibah* he also has *taqlīl*.³⁹⁶
- Via *al-Shāṭibiyyah*, Shu‘bah has *fath* on بَلَى. Via *al-Ṭayyibah* he also has *imālah*. [Refer to verse 81.]

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ
يَا تَيْنِكَ سَعِيًّا^ط

Ziyādāt al-Ṭayyibah:

- Note that those who apply *sakt mutlaq* – Ibn Dhakwān, Ḥafs, Ḥamzah and Idrīs – will apply *sakt* on جُزْءًا.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ سَبْعِ سَنَابِلَ فِي كُلِّ سُتْبَلَةٍ
مِائَةٌ حَبَّةٍ^ط

Ziyādāt al-Ṭayyibah:

Ibn Dhakwān and Iṭḥ-hār/Idghām in أَتَتْ سَبْعِ سَنَابِلَ

- Via *al-Shāṭibiyyah*, Hishām has *iṭḥ-hār* in three letters; the *sīn*, the *jīm* and the *zāy* (سَجَزَ) e.g. كَلِمًا حَبَّتْ رِذَانُهُمْ، نَضِجَتْ جُلُودُهُمْ، أَتَتْ سَبْعِ سَنَابِلَ. Via *al-Ṭayyibah*, he additionally has *idghām*.

.	.	.	475	مُخْتَلِسًا جُزْءًا وَسُكُونِ الْكُسْرِ حَقًّا
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³⁹⁶ In *al-Ṭayyibah*, Ibn al-Jazarī only attributes *taqlīl* with an option in بَلَى to al-Dūrī Baṣrī only. However, in the *Nashr*, he relates it for the entire Abū ‘Amr al-Baṣrī. See *al-Nashr*: 2/53-54.

- Via *al-Shāṭibiyyah*, Ibn Dhakwān has *iṭḥ-hār* in *سَبَّحَ سَنَائِلَ*. Via *al-Tayyibah*, he additionally has *idghām*.³⁹⁷

Tahrīrāt:

- Note that Ibn Dhakwān has *iṭḥ-hār* and *idghām* in *سَبَّحَ سَنَائِلَ*, as well as an option between *idrāj* and *sakt* on *حَبَّةٌ أَنْبَتَتْ*. There are no restrictions, thus he will have four ways of reading:

	Sakt/idrāj حَبَّةٌ أَنْبَتَتْ	Iṭḥ-hār/Idghām سَبَّحَ سَنَائِلَ
1-2	Idrāj	Iṭḥ-hār + Idghām
3-4	Sakt	Iṭḥ-hār + Idghām

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ^ع

Tahrīrāt:

- Note the differences for al-Aṣbahānī, al-Ḥulwānī and Ḥafṣ with regards to the *madd munfaṣil* and *ghunnah* appearing together.
- When reading with *ṭūl* for al-Naqqāsh, then *sakt* will not be allowed when applying *ghunnah*. (*Sakt* will be allowed with *ṭūl* for al-Naqqāsh if *ghunnah* is not being applied).

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٧﴾

End of the First Quarter

³⁹⁷ *Tayyibat al-Nashr*. lines 260-261.

و(سَجَزُ) خُلْفٌ لَيَزِمُ	260
. مَعَ أَنْبَتَتْ.	261	كَهْدَمَتْ، وَالثَّالِثَا، وَالْخُلْفُ مِيلٌ

Fifth Hizb: Second Quarter

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* in the *rāʾ maḍmūmah* (خَيْرٌ). In the *rāʾ* of مَغْفِرَةٌ he only has *tarqīq*. There are no restrictions, so he will have four *awjuh*:

	Tarqīq Only مَغْفِرَةٌ	Tarqīq/Tafkhīm خَيْرٌ	Fath/Taqlīl أَذَىٰ
1	Tarqīq	Tarqīq	Fath
2	Tarqīq	Tarqīq	Taqlīl
3	Tarqīq	Tafkhīm	Fath
4	Tarqīq	Tafkhīm	Taqlīl

- Ḥamzah has four ways of stopping on أَذَىٰ:

- 1) *Tahqīq* without *sakt*.
- 2) *Sakt*.
- 3) *Tas-hīl* with *madd*.
- 4) *Tas-hīl* with *qaṣr*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ ۚ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط

Ziyādāt al-Ṭayyibah:

- *Takhmīs* for al-Azraq.
- Al-Dūrī Baṣrī has both *fath* and *taqlīl* in النَّاسِ.

Tahṛīrāt:

- When applying *sakt ʿamm*, then only *naql* will be allowed during *waqf* according to al-Khalījī and al-Zayyāt. Qārī Ayyūb allows *sakt* as well.

- When applying *sakt* on the *madd munfaṣil* alone, then al-Khalījī will only allow *naql* during *waqf* while al-Zayyāt and Qārī Ayyūb will allow *sakt* as well.

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا^ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* in the *rā' maḍmūmah* (يَقْدِرُونَ).
- Ḥamzah has *tawassuṭ* in شَيْءٍ.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٧١٣﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in الْكَافِرِينَ.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ^ص

Tahrīrāt:

- When applying *sakt* on the *madd munfaṣil* alone, then al-Khalījī will only allow *naql* during *waqf* while al-Zayyāt and Qārī Ayyūb will allow *sakt* as well.

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ^ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, al-Bazzī has *tashdīd* of the *tā'* in وَلَا تَيَمَّمُوا. Via *al-Ṭayyibah*, al-Bazzī also has *takhfīf* of the *tā'*, like the remaining Qurra'.³⁹⁸

³⁹⁸ *Ṭayyibat al-Nashr*, line 507, 512.

.	.	.	507	... فِي الْوُضْئِ تَتَيَمَّمُوا اشْدُدْ، ...
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الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ٥

Ziyādāt al-Ṭayyibah:

The differences in يَأْمُرُكُمْ for Abū ‘Amr is the same as in verse 67:

- 1) *Iskān* of the *rā’* – this is *muqaddam*.
- 2) *Ikhtilās* of the *ḍammah* of the *rā’* – this is additional via *al-Ṭayyibah* for al-Sūsī.
- 3) *Itmām al-ḥarakah* – this is additional via *al-Ṭayyibah* for al-Dūrī.

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ٦

Ziyādāt al-Ṭayyibah:

When applying *waṣl* in خَيْرًا and *waqf* on كَثِيرًا, al-Azraq has three practices:

- 1) *Tarqīq* of the *rā’* in both.
- 2) *Tafkhīm* of the *rā’* in both.
- 3) *Tafkhīm* of خَيْرًا during *waṣl* with *tarqīq* of كَثِيرًا during *waqf*.

[Refer to verse 26.]

Tahrīrāt:

Rā’ Maftūḥah Munawwanah and Madd Badal coming together

Along with the *rā’ maftūḥah munawwanah*, there is also a *madd badal* that appears in the verse. Considering the *awjuh* above coming together with *madd badal*, there will be nine possible variations altogether. Al-Zayyāt allows the following:³⁹⁹

	Madd Badal أُوتِيَ	During Waṣl خَيْرًا	During Waqf كَثِيرًا
1	Qaṣr	Tarqīq	Tarqīq
2	Qaṣr	Tafkhīm	Tafkhīm
3	Tawassuṭ	Tarqīq	Tarqīq
4	Tawassuṭ	Tafkhīm	Tafkhīm

... وَفِي الْأَكْلِ اخْتِلَافٌ 512 لَهُ،

The pronoun in لَهُ refers to al-Bazzī.

³⁹⁹ See *Farīdat al-Dahr*: 2/334; *Tanqīḥ Faṭḥ al-Karīm*: lines 78-83.

5	Ṭūl	Tarqīq	Tarqīq
6	Ṭūl	Tafkhīm	Tafkhīm
7	Ṭūl	Tafkhīm	Tarqīq

Note that during *qaṣr* and *tawassuṭ* of *madd badal*, he will not allow *tafkhīm* in *خَيْرًا* with *tarqīq* in *كثيرًا*.

Al-Khalījī allows the following variations:⁴⁰⁰

	Madd Badal أُوتِي	During Waṣl خَيْرًا	During Waqf كثيرًا
1	Qaṣr	Tarqīq	Tarqīq
2	Qaṣr	Tafkhīm	Tafkhīm
3	Tawassuṭ	Tarqīq	Tarqīq
4	Tawassuṭ	Tafkhīm	Tafkhīm
5	Tawassuṭ	Tafkhīm	Tarqīq
6	Ṭūl	Tarqīq	Tarqīq
7	Ṭūl	Tafkhīm	Tafkhīm
8	Ṭūl	Tafkhīm	Tarqīq

Of the nine possible variations, the only one not allowed by al-Khalījī is *tafkhīm* in *خَيْرًا* with *tarqīq* in *كثيرًا* when applying *qaṣr* in *madd badal*.

Sheikh al-Izmīrī allows the following *awjuh*:⁴⁰¹

	Madd Badal أُوتِي	During Waṣl خَيْرًا	During Waqf كثيرًا
1	Qaṣr	Tarqīq	Tarqīq
2	Qaṣr	Tafkhīm	Tafkhīm
3	Qaṣr	Tafkhīm	Tarqīq
4	Tawassuṭ	Tarqīq	Tarqīq
5	Ṭūl	Tarqīq	Tarqīq
6	Ṭūl	Tafkhīm	Tafkhīm
7	Ṭūl	Tafkhīm	Tarqīq

Al-Mutawallī adds to these *awjuh* of al-Izmīrī: *tafkhīm* in both *خَيْرًا* and *كثيرًا* when applying *tawassuṭ* in the *madd badal*.⁴⁰²

⁴⁰⁰ *Al-Jawābir al-Khālīdah*: 1/443; *Sharḥ Muqarrib al-Taḥrīr*: 133-134 (lines 82, 83, 85).

⁴⁰¹ *Badā'ī al-Burhān*: 96-97.

The reason for mentioning all these different opinions regarding the restrictions is to show that they ultimately encompass all nine variations. Qārī Ayyūb will allow all nine *awjuh*.

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧٦﴾

Taḥrīrāt:

- When applying *sakt* on the *madd munfaṣil* alone, then al-Khalījī will only allow *naql* during *waqf* while al-Zayyāt and Qārī Ayyūb will allow *sakt* as well.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٤﴾

Ziyādāt al-Ṭayyibah:

- Al-Sūsī has *fath*, *taqlīl* and *imālah* when stopping on أَنْصَارٍ. Note the applications via *al-Kāfi*.
- Al-Ṣūrī has *imālah* in أَنْصَارٍ.

Taḥrīrāt:

- According to al-Khalījī and Qārī Ayyūb, *sakt* with *imālah* on أَنْصَارٍ is via the entire al-Ṣūrī while according to al-Zayyāt, it is for al-Ramlī only.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴿٤٠٣﴾

Ziyādāt al-Ṭayyibah:

- If one considers that *al-Shāṭibiyyah* only mentions *ikhtilās* for Qālūn, Abū ‘Amr al-Baṣrī and Shu‘bah, then *iskān* for them would be an additional *wajh* from *al-Ṭayyibah*.⁴⁰³ However, considering that *al-Shāṭibiyyah* is based on *al-*

⁴⁰² *Taḥrīrāt al-Ṭayyibah ‘alā mā jā’ fi ‘Umdat al-‘Irḥān* by Sheikh Jamāl al-Dīn Sharaf: 72-73.

⁴⁰³ Imam al-Shāṭibī says:

Taysir and al-Dānī mentions both *ikhtilās* and *iskān* for them⁴⁰⁴, then *iskān* would be allowed via the *Ṭarīq* of *al-Shāṭibiyyah*, in spite of it not being mentioned by Imam al-Shāṭibī. Al-Ṣafāqūsī, al-Mukhallalātī and al-Khalījī include the *wajh* of *iskān* from *al-Shāṭibiyyah*.⁴⁰⁵ *Iskān* would therefore not be considered as an additional *wajh* from *al-Ṭayyibah*.

وَإِنْ تُخَفُّوَهَا وَتُؤْتُوهَا الْفُقْرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* in the *rā'* *maḍmūmah*, خَيْرٌ.

Tahrīrāt:

- Al-Khalījī does not allow *ghunnah* for al-Azraq when reading the *rā'* *maḍmūmah* with *tafkhīm*.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٤٦﴾

End of the Second Quarter

وَأَخْفَاءُ كَسْرِ الْعَيْنِ صِيغَ بِهِ حُلَا	536	نِعْمًا مَعًا ...
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⁴⁰⁴ *Al-Taysir*: 71.

⁴⁰⁵ *Ghayth al-Naf'*: 121; *Shifā' al-Ṣudūr*: 161-162; *Hall al-Mushkilāt*: 50.

Fifth Hizb: Third Quarter

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْقُفِ ٥

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* in the *rā'* *maḍmūmah*, أُحْصِرُوا.

تَعْرِفُهُمْ بِسَيِّئِهِمْ ٥ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا ٥

Ziyādāt al-Ṭayyibah:

- Abū 'Amr al-Baṣrī has both *fathḥ* and *taqlīl* in بِسَيِّئِهِمْ.
- *Sakt* on the *mawṣūl* for Ibn Dhakwān, Ḥafṣ, Ḥamzah and Idrīs.
- *Waqf* with *tas-hīl* is also allowed on النَّاسَ إِحْقَاقًا for Ḥamzah.

Tahṛīrāt:

If joining this piece to the previous portion, then *sakt* in الْأَرْضِ and *sakt* on *mawṣūl* (يَسْأَلُونَ) comes together.

- When applying *sakt* and *tūl* for al-Naqqāsh, then *sakt* must be made on both الْأَرْضِ and يَسْأَلُونَ because al-Naqqāsh only has *sakt muṭlaq* when applying *tūl*.
- When applying *sakt* – with *tawassuṭ* – for Ibn Dhakwān, *sakt* for Ḥafṣ and for Idrīs, then one has the option of applying *sakt* on الْأَرْضِ with *idrāj* in يَسْأَلُونَ, or *sakt* in both.
- When applying *sakt āmm* for Ḥamzah, then al-Khalījī will only allow *tas-hīl* during *waqf* on النَّاسَ إِحْقَاقًا, al-Zayyāt will only allow *taḥqīq*, and Qārī Ayyūb will allow both *tas-hīl* and *taḥqīq*.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْيَلِّ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢٢﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* in the *rā'* *manṣūbah munawwanah*, سِرًّا.
- Al-Ṣūrī has *imālah* in وَالنَّهَارِ.

Tahrīrāt:

- According to al-Khalījī and Qārī Ayyūb, *sakt* with *imālah* on وَالنَّهَارِ is via the entire al-Ṣūrī while according to al-Zayyāt, it is for al-Ramlī only.

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ ^ط وَأَمْرُهُ إِلَى اللَّهِ ^ط

Ziyādāt al-Ṭayyibah:

- Al-Dājūnī has *imālah* in جَاءَهُ.

Tahrīrāt:

- With *imālah* in جَاءَهُ for al-Dājūnī, only *tawassuṭ* is allowed in *madd munfaṣil*; *qaṣr* is via al-Ḥulwānī.

وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ ^ع هُمْ فِيهَا خَالِدُونَ ﴿٢٢٥﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in النَّارِ.

Tahrīrāt:

- The differences of *waqf* on النَّارِ for al-Sūsī were mentioned several times before.

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٤٦﴾

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in كَفَّارٍ.

Tahrīrāt:

- According to al-Khalījī and Qārī Ayyūb, *sakt* with *imālah* on كَفَّارٍ is via the entire al-Ṣūrī while according to al-Zayyāt, it is for al-Ramlī only.

وَإِنْ تُبْتِئُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٤٩﴾

Ziyādāt al-Ṭayyibah:

- If one stops on رُءُوسُ أَمْوَالِكُمْ, then Ḥamzah has *taḥqīq* and *tas-hīl* i.e. *ibdal* into a *wāw* (رُءُوسُ وَمَوَالِكُمْ).
- Al-Azraq has both *taghlīḥ* and *tarqīq* of the *lām* in تُظْلَمُونَ.

Tahrīrāt:

- Al-Zayyāt does not allow *tarqīq* in the *lām* after a *ṭhā'* for al-Azraq at all.⁴⁰⁶
- According to al-Khalījī, *tarqīq* of the *lām* in تُظْلَمُونَ is only allowed when applying *tūl* in *madd badal* (رُءُوسُ).⁴⁰⁷
- Qārī Ayyūb has no restrictions because Ibn al-Jazarī does not mention any restrictions.

وَإِنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٥٠﴾

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* of the *rā'* *maḍmūmah*.

Tahrīrāt:

⁴⁰⁶ *Sharḥ Tanqīḥ Fath al-Karīm* of al-Mazrū'ī: 82 (line 98).

⁴⁰⁷ *Muqarrīb al-Tahrīr*: 145.

- Al-Khalijī does not allow *ghunnah* when reading the *rā'* with *tafkhīm* for al-Azraq.

ثُمَّ تُوْفِي كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۗ

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *taghliṭh* and *tarqīq* of the *lām* in يُظْلَمُونَ.

Taḥrīrāt:

- Al-Zayyāt does not allow *tarqīq* in the *lām* after a *ṭhā'* for al-Azraq at all.
- According to al-Khalijī, *tarqīq* of the *lām* in تُظْلَمُونَ is only allowed when applying *fath* in *dhawāt al-yā'* (تُوْفِي).⁴⁰⁸ Thus, when applying *fath* in *dhawāt al-yā'*, both *tarqīq* and *taghliṭh* are allowed in the *lām*; and when applying *taqlīl* in *dhawāt al-yā'*, then only *taghliṭh* is allowed.
- Qārī Ayyūb has no restrictions.

وَلِيُمِلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلِيَتَّقِيَ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۗ

Ziyādāt al-Ṭayyibah/Taḥrīrāt:

- During *waṣl*, Ḥamzah has *tawassuṭ* in شَيْئًا, but during *waqf*, only *naql* and *idghām* will be allowed for him.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمِلِلْ وَلِيُّهُ
بِالْعَدْلِ ۗ

Ziyādāt al-Ṭayyibah:

- Qālūn and Abū Ja'far both have an option between reading the *hā'* of هُوَ with a *ḍammah* (أَنْ يُمِلَّ هُوَ) or *iskān* (أَنْ يُمِلَّ هُوَ). Via *al-Shāṭibiyah*, Qālūn reads the

⁴⁰⁸ *Sharḥ Muqarrib al-Taḥrīr*: 140, 146 (lines 99 and 106).

hā' with a *ḍammah*; *iskān* therefore being additional from *al-Ṭayyibah*. Via *al-Durrah*, Abū Ja'far has *iskān* of the *hā'*; the *ḍammah* of the *hā'* therefore being additional for him via *al-Ṭayyibah*.⁴⁰⁹

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا
فَتُنذِرَ إِحْدَاهُمَا الْأُخْرَى ط

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in الأُخْرَى.
- Abū 'Amr al-Baṣrī has both *fath* and *taqlil* in إِحْدَاهُمَا.

Tahrīrāt:

- When applying *ghunnah* and *ṭil* in *madd muttaṣil* for al-Naqqāsh, then *sakt* will not be allowed on الأُخْرَى.
- According to al-Khalījī and Qārī Ayyūb, *sakt* with *imālah* on الأُخْرَى is via the entire al-Ṣūrī while according to al-Zayyāt, it is for al-Ramlī only.
- According to al-Khalījī and al-Zayyāt, when applying *sakt 'āmm*, then only *naql* will be allowed during *waqf*. Qārī Ayyūb allows *sakt* as well.

وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkhīm* in the *rā'* *munawwanah maftūḥah*, صَغِيرًا and كَبِيرًا.
- Note the *sakt* on the *mawṣūl* for Ibn Dhakwān, Ḥafṣ, Ḥamzah and Idrīs.
- Ḥamzah has *tas-hīl* with both *madd* and *qaṣr* when stopping on إِلَىٰ أَجَلِهِ.

⁴⁰⁹ *Ṭayyibat al-Nashr*: lines 439, 440.

...، وَالْخُلْفُ يُمَلُّ هُوَ وَوَتُمْ	439	.	.	.
.	440	تَسْمُوا بِبَدَا،

Tahrīrāt:

- When applying *sakt* and *tūl* for al-Naqqāsh, then *sakt* must be made on both the *mafṣūl* and the *mawṣūl* (وَلَا تَسْنُمُوا) because al-Naqqāsh only has *sakt mutlaq* when applying *tūl*.
- When applying *sakt* with *tawassuṭ* for Ibn Dhakwān, *sakt* for Ḥaṣṣ and for Idrīs, then one has the option of applying *sakt* on the *mafṣūl* with *idrāj* in the *mawṣūl* (وَلَا تَسْنُمُوا) or *sakt* in both the *mafṣūl* and the *mawṣūl*.
- When applying *sakt* on *madd munfaṣil* for Ḥamzah, then during *waqf* on إِلَى أَجْلِهِ, one will apply (1) *sakt*, (2) *tas-hīl* with *madd* and (3) *tas-hīl* with *qaṣr*; *taḥqīq* without *sakt* will not be allowed.

Ḥamzah will have 12 *awjuh* altogether:

	Mawṣūl وَلَا تَسْنُمُوا	Madd Munfaṣil وَلَا تَسْنُمُوا أَنْ	Mafṣūl صَغِيرًا أَوْ كَبِيرًا إِلَى	During Waqf إِلَى أَجْلِهِ
1-3	No Sakt	No Sakt	No Sakt	Taḥqīq + Tashīl with madd and qaṣr
4-6	No Sakt	No Sakt	Sakt	Taḥqīq + Tashīl with madd and qaṣr
7-9	Sakt	No Sakt	Sakt	Taḥqīq + Tashīl with madd and qaṣr
10-12	Sakt	Sakt	Sakt	Sakt + Tashīl with madd and qaṣr

Al-Zayyāt will add the following three *awjuh*:

	Mawṣūl وَلَا تَسْنُمُوا	Madd Munfaṣil وَلَا تَسْنُمُوا أَنْ	Mafṣūl صَغِيرًا أَوْ كَبِيرًا إِلَى	During Waqf إِلَى أَجْلِهِ
13-15	No Sakt	Sakt	Sakt	Sakt + Tashīl with madd and qaṣr

Refer to verse 119 for the categories of *sakt* for Ḥamzah.

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ط

Ziyādāt al-Ṭayyibah:

- Al-Azraq has both *tarqīq* and *tafkīm* in the *rā'* *maḍmūmah*, تُدِيرُونَهَا.

Tahrīrāt:

- Al-Zayyāt allows *ghunnah* in أَلَّا, in both places.

وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ

Ziyādāt al-Ṭayyibah:

- Via *al-Durrah*, Abū Ja'far has وَلَا يُضَارُّ, with a *sukūn* on the *rā'* and without a *shaddah*; read with *madd lāzim*. Via *al-Ṭayyibah*, he also reads the *rā'* as *manṣūb* i.e. وَلَا يُضَارُّ.⁴¹⁰

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Ziyādāt al-Ṭayyibah:

- Ḥamzah has *tawassuṭ* in شَيْءٍ as well.

End of the Third Quarter

⁴¹⁰ *Ṭayyibat al-Nashr*, lines 497-498.

...، وَسَكَّنُ حَفَّيْ الْخُلْفِ نِدْقُ	497	... نُضَّارَ
.	498	مَمْعُ لَا يُضَارُّ،

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فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ط

Ziyādāt al-Ṭayyibah:

- Via *al-Shāṭibiyyah*, Qālūn and Ḥamzah have *idghām*. *Iṭḥ-hār* would be additional for them via *al-Ṭayyibah*. Ibn Kathīr has *iṭḥ-hār* via *al-Shāṭibiyyah*.⁴¹¹ *Idghām* for him would be additional via *al-Ṭayyibah*.

Tahrīrāt:

- According to al-Khalījī, when applying *sakt ʿamm*, then only *iṭḥ-hār* is allowed in مَنْ وَيُعَذِّبُ for Ḥamzah, for both Khalaf and Khallād.⁴¹²
- Al-Zayyāt does not allow *idghām* in مَنْ وَيُعَذِّبُ when applying *sakt ʿamm* for Khalaf; it will be allowed for Khallād.⁴¹³
- Qārī Ayyūb has no restrictions: *iṭḥ-hār* and *idghām* are allowed for both Khalaf and Khallād when applying *sakt ʿamm*.⁴¹⁴
- The author of *Farīdat al-Dahr* does not allow *idghām* of the *rāʾ* into the *lām* in فَيَغْفِرُ لِمَنْ and the *bāʾ* into the *mīm* in مَنْ وَيُعَذِّبُ for Yaʿqūb, bearing in mind that Yaʿqūb reads the *rāʾ* and the *bāʾ* as *marfūʾ*. Al-Khalījī allows it because there are no restrictions regarding it mentioned in *Muqarrib al-Taḥrīr*.⁴¹⁵

⁴¹¹ Even though Imam al-Shāṭibī mentions an option of *idghām* for Ibn Kathīr (line 285 of *al-Shāṭibiyyah*), Ibn al-Jazarī opines that *iṭḥ-hār* is what should be transmitted via their *ṭuruq* (paths of transmission); *idghām* is the practice of the majority for Ibn Kathīr. Abū ʿAmr al-Dānī mentions both *iṭḥ-hār* and *idghām* in his *Taysīr*; the former based on transmission and the latter based on the practice of the majority. Imam al-Shāṭibī follows al-Dānī in mentioning both *iṭḥ-hār* and *idghām* in his *Shāṭibiyyah*. In *Jāmiʿ al-Bayān*, al-Dānī only relates *iṭḥ-hār* for Ibn Kathīr. See *al-Nashr*: 2/10.

⁴¹² *Sharḥ Muqarrib al-Taḥrīr*: 163 (line 149); *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 75-76.

⁴¹³ *Sharḥ Tanqīḥ Faṭḥ al-Karīm* of al-Mazrūʿī: 123-124 (line 189-192).

⁴¹⁴ See the new edition of *al-Jawāhir al-Khālīdah*:1/283, for the allowance of this.

⁴¹⁵ *Farīdat al-Dahr*: 2/359; *Tahrīrāt al-Nashr Bayn Madrasat al-Imām al-Azmīrī wa Madrasat al-Imām al-Manṣūrī*: 76.

أَمِّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ^ط

Taḥrīrāt:

- Note the differences for al-Azraq with regards to *ghunnah* and *madd badal* for al-Khalījī. Also note the differences for al-Aṣbahānī, al-Ḥulwānī and Ḥafṣ with regards to the *madd munfaṣil* and *ghunnah* appearing together.

كُلُّ أَمِّنَ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتِبَ وَرُسُلِهِ^{قف} لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ^{قف}

Taḥrīrāt:

- Note the differences for al-Azraq with regards to *ghunnah* and *madd badal* for al-Khalījī.
- When applying *sakt* and *ṭūl* for al-Naqqāsh, then *ghunnah* will not be allowed.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا^ع

Taḥrīrāt:

- According to al-Khalījī, when applying *sakt* on *madd munfaṣil*, then only *naql* will be allowed during *waqf* for Khalaf; *sakt* will not be allowed. Both *naql* and *sakt* will be allowed for Khallād.⁴¹⁶
- Al-Zayyāt and Qārī Ayyūb allow both *naql* and *sakt* during *waqf* for Khalaf when applying *sakt* on *madd munfaṣil*.⁴¹⁷

Al-Khalījī will have the following *awjuh* for Ḥamzah:

	Madd Munfaṣil لَا تُؤَاخِذْنَا إِنْ	Madd Munfaṣil إِنْ نَسِينَا أَوْ	Sākin Maṣṣul أَوْ أَخْطَأْنَا	Mutawassīṭah bi Nafsihī أَخْطَأْنَا
Khalaf	No Sakt	No Sakt	Naql + Taḥqīq + Sakt	Ibdāl
	Sakt	Sakt	Naql Only	Ibdāl

⁴¹⁶ Taḥrīrāt al-Naṣh Bayn Madrasat al-Imām al-Azmūrī wa Madrasat al-Imām al-Manṣūrī 65.

⁴¹⁷ Farīdat al-Dahr. 2/362-363.

Khallād	No Sakt	No Sakt	Naql + Taḥqīq + Sakt	Ibdāl
	Sakt	Sakt	Naql + Sakt	Ibdāl

Qārī Ayyūb will have the following *awjuh* for Ḥamzah:

	Madd Munfaṣil لَا تُؤَاخِذُنَا إِن	Madd Munfaṣil إِنْ نَسِينَا أَوْ	Sākin Mafṣul أَوْ أَخْطَأْنَا	Mutawassīṭah bi Nafsihī أَخْطَأْنَا
Ḥamzah	No Sakt	No Sakt	Naql + Taḥqīq + Sakt	Ibdāl
	Sakt	Sakt	Naql + Sakt	Ibdāl

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ^ع

Ziyādāt al-Ṭayyibah:

- *Madd al-Tabri'ah* for Ḥamzah.

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Ziyādāt al-Ṭayyibah:

- Al-Ṣūrī has *imālah* in الْكَافِرِينَ.

End of Sūrat al-Baqarah

Volume 2 to follow:

Sūrat Āl 'Imrān – Sūrat al-Naḥl