



al-Tanzil  
INSTITUTE OF QURANIC SCIENCES

فَوَائِدُ أَيُّوبِيَّةٍ  
عَلَى  
الدَّرَّةِ الْمُضِيَّةِ

THE AYYŪBĪ INSTRUCTION  
ON  
AL-DURRAT AL-MUḌIYYAH

by  
M.Saleem Gaibie

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## Foreword

This English commentary was inspired by a group of students who had completed their study on the Seven Qirā'āt: 'Abd al-Raḥmān Davids, 'Abd Allah Petersen, Kāshif Isaacs, Masrūr Rylands, Muḥammad 'Alawī Alexander, Muḥammad Craig, Munawwar Harneker and Zubayr Mohamed. Before starting their khatms on the Three remaining Qirā'āt – to complete the Ten Qirā'āt – I encouraged them to peruse the rules pertaining to these Three Imams, since this was the method adopted by my teacher, Qārī Ayyūb.

In this commentary, I restrict myself to clarifying the poem and avoid extraneous discussions. I have dispensed with the author's biography, as well as my sanad to the book, since I have mentioned it numerous times in my other works. The codes for the Readers and their transmitters have been underlined in the text.

I thank Allah, and I am forever indebted to my teacher, Qārī Ayyūb. A verse of the Shāṭibiyyah comes to mind:

أَفَاضَ عَلَيَّ يَحْيَى الْيَزِيدِيُّ سَبِيهُ \* فَأَصْبَحَ بِالْعَذْبِ الْفُرَاتِ مُعَلِّلاً

As Abū 'Amr al-Basrī carefully instructed, developed and nurtured Yaḥyā al-Yazīdī, likewise Qārī Ayyūb trained us through his insight and skill, inspired by love and concern for our welfare. Without this training, I would be incapable of putting together a basic commentary like the one before you.

In the same manner that Qārī Anīs named his book, Fawā'id-e-Muḥibbiyyah, after his teacher, Qārī Muḥibb al-Dīn, I name this book Fawā'id Ayyūbiyyah, incorporating it amongst the legacy endowed upon us by my esteemed teacher. I pray that Allah grants him a long life so that people may continue to benefit from his expertise.

May Allah benefit all who read this book. I implore the reader not to forget myself, my family and my teachers in their prayers; may the Almighty make this booklet a means of me attaining Paradise. Amīn.

M. Saleem Gaibie

## System of Transliteration

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

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

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

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

## The Muqaddimah of the Durrah

### TEXT: 1

1 قُلِ الْحَمْدُ لِلَّهِ الَّذِي وَحْدَهُ، عَلَاً وَمَجْدُهُ، وَأَسْأَلُ عَوْنَهُ، وَتَوْسُّلاً

### TRANSLATION:

Say: All praise is due to Allah, Who is alone, Elevated. Glorify Him, seek His assistance and implore His favour.

### COMMENTARY:

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

The author starts his book uniquely by adding the imperative command, قُلْ (say), at the beginning, as apposed to the orthodox manner of merely stating الْحَمْدُ لِلَّهِ. By doing this, he follows the precedent laid down by Allah in the Qurʾān; وَقُلِ الْحَمْدُ لِلَّهِ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا. In doing so, the author also encourages others to praise Allah, as well as reaps the rewards for that praise, based upon the ḥadīth: الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ (the one who guides towards goodness is like the one who does the good deed) and مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ (whomsoever guides towards goodness, he will receive the likes of the reward as the one who does the good deed).

### TEXT: 2

2 وَصَلِّ عَلَى خَيْرِ الْأَنْبِيَاءِ مُحَمَّدٍ وَسَلَّمَ وَآلِهِ وَالصَّحَابِ وَمَنْ تَلَا

### TRANSLATION:

Send salutations and peace upon the best of creation, Muḥammad, his family, the Companions, and those who follow (his ways)/recite.

COMMENTARY:

Salutations from Allah would be mercy; from the Angels, seeking forgiveness; and from mankind, imploring his favours and suplicating to him.

TEXT: 3

وَبَعْدُ فَخُذْ نَظْمِي حُرُوفَ ثَلَاثَةٍ تَتِمُّ بِهَا الْعَشْرُ الْقِرَاءَاتُ وَأَنْقُلَا 3

TRANSLATION

Thereafter, take my poem on the differences of the Three (*Qirā'āt*) that completes the Ten *Qirā'āt*, and transmit it.

COMMENTARY:

Subsequent to starting in the name of Allah, praising Him, sending salutations and peace upon His most beloved, Muḥammad ﷺ, his family, Companions, all those that follow their path and upon those that recite the Qur'ān, the author turns his attention to the subject at hand; the Three *Qirā'āt*.

The word حُرُوف refers to those words or places in which the *qurrā'* have difference of opinion.

This poem (نَظْم) of Ibn al-Jazarī discusses the Three *Qirā'āt*; these Three *Qirā'āt*, when added to the Seven *Qirā'āt*, totals Ten. They are referred to as the *Qirā'āt al-ʿAshr al-Ṣuḡhrā* – the minor Ten Readings.

By stating وَأَنْقُلَا – transmit it – the author alludes to the fact that the only manner of attaining these *Qirā'āt* is via transmission; by learning it from another who has received *ijāzah* and been authorised in these *Qirā'āt*. وَأَنْقُلَا also suggests that once a person has completed the study of these *Qirā'āt*, he or she should transmit and teach it to others.

TEXT: 4

كَمَا هُوَ فِي تَخْيِيرِ تَيْسِيرِ سَبْعِيهَا فَأَسْأَلُ رَبِّي أَنْ يُمْنَّ فَتَكْمَلَا 4

TRANSLATION:

(Transmit these Three *Qirā'āt*) as it is in *Taḥbīr al-Taysīr*, with its Seven. I ask my Lord to bless (me so that) it may be completed.

COMMENTARY:

The Three *Qirā'āt* which appear in this poem, *al-Durrat al-Muḍiyyah*, are the same *Qirā'āt* that comes in the author's book, *Taḥbīr al-Taysīr*. *Taḥbīr al-Taysīr* literally means "the adornment of the *Taysīr*". Ibn al-Jazarī has added these Three *Qirā'āt* to the Seven *Qirā'āt* mentioned by Abū 'Amr al-Dānī in his *Taysīr*. Thus, *Taḥbīr al-Taysīr* contains Ten *Qirā'āt*; the Seven *Qirā'āt* mentioned by al-Dānī in his *Taysīr*, in addition to these Three mentioned in the *Durrah*. The *Durrah* is therefore a poem on the additional Three *Qirā'āt* which were added to the initial Seven mentioned in the *Taysīr*. One also understands that the *ṭarīq* of the *Durrah* and the *ṭarīq* of the *Taḥbīr* are one and the same.

The author subsequently prays that Allah graces him with the good-fortune of completing this poem.

TEXT: 5

أَبُو جَعْفَرٍ عَنْهُ ابْنُ وَرْدَانَ نَاقِلٌ كَذَلِكَ ابْنُ جَمَّازٍ سُلَيْمَانُ ذُو الْعَلَا 5

TRANSLATION:

Abū Ja'far, from him Ibn Wardān is a transmitter; similarly the esteemed Sulaymān ibn Jammāz (is also a transmitter).

## COMMENTARY:

The first of the Three imams is Abū Ja‘far Yazīd ibn al-Qa‘qā‘, the client of Abū al-Ḥārith.<sup>1</sup> His name was Jundub ibn Fayrūz, or Fayrūz. He was from amongst the Successors, and of the most eminent teachers of Nāfi‘. Abū Ja‘far was taken to Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ, while he was still very young. She wiped her hands over his head and she prayed for him. Perhaps it was this prayer that resulted in Abū Ja‘far becoming one of the most outstanding teachers of the Qur’ān in Hijaz. He was the imam of the people of Medina regarding Qur’ānic recital, and was therefore nicknamed “al-Qārī” – the Reader.<sup>2</sup>

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

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

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<sup>1</sup> See *Ghāyat al-Nihāyah*, Vol 2, pg. 382.

<sup>2</sup> He was a trustworthy person who spoke very little. Some considered him of the most knowledgeable regarding the *Sunnah* of the Prophet ﷺ. He was habitual on the fasting of Dāwūd عليه السلام; to fast one day and eat the next. When asked about this, he replied that it maintained his body at its optimum for the worship of Allah. He was regular with the *tahajjud* prayer, performing 8 units (*raka‘āt*), in which he would recite from the lengthy (*mufaṣṣal*) *sūrah*s. After the *tahajjud* prayer, he would pray for his personal well-being, the welfare of all muslims, all his students and those who recited his reading (*qirā’ah*). After his demise, Abū Ja‘far was seen in a dream being in an excellent state. He said: “Convey glad tidings to my students and all those who recite my *qirā’ah*; for Allah has forgiven them, and has answered my prayers for them. Encourage them to perform the *tahajjud* prayer to the best of their ability.” Another report relates that he said: “convey peace upon my brothers, and inform them that Allah has included me amongst the martyrs, receiving sustenance from Paradise.”

On his demise, a radiant light emanated from his chest. All those around his body affirmed that this was the radiance (*nūr*) of the Qur’ān. Others relate that subsequent to his demise, after washing his body, the likes of the page from the *muṣḥaf* could be seen on his chest. None of those who witnessed it had any doubt that it was the radiance of the Qur’ān.

### Ibn Wardān<sup>3</sup>

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

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

His students include Qālūn.

He died circa 160/776.

### Ibn Jammāz<sup>4</sup>

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

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

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

He died after 170/786.

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<sup>3</sup> *Ghāyat al-Nihāyah*, Vol. 1, pg. 616.

<sup>4</sup> *Ghāyat al-Nihāyah*, Vol. 1, pg. 315.

TEXT: 6

وَيَعْقُوبُ قُلٌّ عَنْهُ رُوَيْسٌ وَرَوْحُهُمْ وَإِسْحَاقُ مَعَ إِدْرِيسَ عَنِ خَلْفِ تَلَا 6

TRANSLATION:

And Ya'qūb, say: "Ruways and their Rouḥ (transmit from him); while Ishāq, with Idrīs, transmit from Khalaf".

COMMENTARY:

The second imam is Ya'qūb al-Ḥaḍramī.<sup>5</sup> His full name is Ya'qūb ibn Ishāq ibn Zayd ibn 'Abd Allah ibn Abī Ishāq. His patronym was Abū Muḥammad, the imam and Qur'ānic instructor in Basra.<sup>6</sup>

His teachers include Abū al-Mundhir Sallām al-Ṭawīl, a student of Abū 'Amr al-Baṣrī. Some maintain that Ya'qūb read directly to Abū 'Amr al-Baṣrī, because on the passing of Abū 'Amr, Ya'qūb was 37 years old. He also heard *qirā'at* from Ḥamzah and al-Kisā'ī. Ya'qūb said: "I read to Sallām over a period of one and a half years." He further stated: "I read to Shihāb ibn Shurnafah in a period of five days; Shihāb read to Muslimah al-Muḥāribī in nine days, who in turn read to Abū al-Aswad al-Du'alī, who read to 'Ali عليه السلام." His highest and closest link to the Prophet ﷺ is his recitation to Abū al-Ash-hab, to Abū Rajā' al-'Uṭāridī, to Abū

<sup>5</sup> *Ghāyat al-Nihāyah*, Vol. 2, pg. 386.

<sup>6</sup> He was a man of great virtue, knowledge, piety and an ascetic. His concentration in *ṣalāh* was such that they stole his shawl from his back and he was oblivious to it. It was subsequently returned and he was still unaware of it.

Abū Ḥātim al-Sijistānī considered Ya'qūb the most knowledgeable on the various *qirā'āt* and individual changes, its reasoning, its opinions, in addition to the views and aspects of *Naḥw*. Al-Sijistānī considered him an expert in Fiqh as well. Others considered Ya'qūb the most learned of his era in the Qur'ān and *Naḥw*. He was considered as one who had gathered the most Qur'ānic transmissions and discussions of the jurists. Ya'qūb never erred in his speech and was extremely eloquent.

Al-Dānī relates that after the demise of Abū 'Amr al-Baṣrī, the general populace in Basra recited the *Qirā'ah* of Ya'qūb. The teacher of al-Dānī, Ṭāhir ibn Ghalbūn, maintained that the Imam in the mosque of Basra only recited the *Qirā'ah* of Ya'qūb.

Mūsā al-Ash‘ārī رضي الله عنه, to the Prophet ﷺ; this *sanad* has three links between himself and the Prophet ﷺ.

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

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

### Ruways<sup>7</sup>

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

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

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

He died in Basra in 238/852.

### Rouḥ<sup>8</sup>

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

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<sup>7</sup> *Ghāyaṭ al-Nihāyah*, Vol. 2, pg. 234.

<sup>8</sup> *Ghāyaṭ al-Nihāyah*, Vol. 1, pg. 285.

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

Al-Bukhārī relates ḥadīth via Rouḥ in his *Ṣaḥīḥ*.

He died in 235/849.

### Khalaf

The third imam is Khalaf.<sup>9</sup> He is Khalaf ibn Hishām ibn Tha‘lab ibn Hashīm ibn Tha‘lab ibn Dāwūd ibn Miqṣam ibn Ghālib. His name is also given as Khalaf ibn Hishām ibn Ṭālib ibn Ghurāb. He was better known as Khalaf al-Bazzār. He disliked that people called him al-Bazzār and would tell them to call him “al-Muqri” – teacher of the Qur’ān. His patronym is Abū Muḥammad. He was born in 150/767.<sup>10</sup>

Khalaf transmits the *Qirā’āt* of all seven *qurrā’*: the *Qirā’ah* of Nafi‘ via al-Musayyibī, the *Qirā’ah* of Ibn ‘Āmir via Hishām, the *Qirā’ah* of Ibn Kathīr via

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<sup>9</sup> *Ma‘rifat al-Qurrā’ al-Kibār*, Vol. 1, pg. 208, *Ghāyat al-Nihāyah*, Vol. 1, pg. 272.

<sup>10</sup> At the age of ten he had memorised the Qur’ān. He started seeking further knowledge at the age of thirteen. Khalaf said: “I memorised the Qur’ān by the age of ten, and starting teaching it when I was thirteen.” He became an exemplary scholar, as well as a staunch upholder of the *Sunnah*. He was a man of utmost piety. Khalaf was well known for the fact that he always fasted. He once said that he found a chapter in Arabic grammar difficult, and spent 80 thousand dirhams until he mastered that particular chapter. Some scholars state that they have not seen one more honoured than Khalaf. When he taught, he’d let the fraternity of the Qur’ān read first, then the traditionists. He was also a transmitter of ḥadīth, appearing in the *Ṣaḥīḥ* of Muslim, the *Sunan* of Abū Dāwūd, the *Sunan* of al-Nasā’ī, and many other works of ḥadīth.

Some scholars would say to him: “You are the most learned in Kufa, O Khalaf.” Khalaf mentions that I came to Kufa and went to Sulaym who asked me what I wanted by him. I informed him that I wanted to recite to Shu‘bah. Sulaym then wrote a note and sent me with it to Shu‘bah. He initially looked down upon me, but after reading the note he asked: “Are you Khalaf? Are you the one who has left none in Baghdad more learned than you?” I remained silent. He then said: “Sit, come closer, and recite.” I asked: “Recite to you?” He replied: “Yes.” I then remarked: “I take an oath in Allah’s name that I will not recite to one who belittles another ordained with the Qur’ān in his chest.” He later said that he regretted not reading to Shu‘bah. Instead he transmitted the *Qirā’ah* of ‘Āsim via Yahyā ibn Ādam, the student of Shu‘bah.

Ibn ‘Aqīl, the *Qirā’ah* of Abū ‘Amr via Abū Zayd, the *Qirā’ah* of al-Kisā’ī directly from him, the *Qirā’ah* of ‘Āsim via Yaḥyā ibn Ādam, and the *Qirā’ah* of Ḥamzah via Sulaym.<sup>11</sup>

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

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

### Ishāq<sup>12</sup>

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

He died in 286/899.

### Idrīs<sup>13</sup>

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

TEXT: 7

لَيْسَانَ أَبُو عَمْرٍو وَالْأَوَّلِ نَافِعٍ وَثَالِثُهُمْ مَعَ أَصْلِيهِ قَدْ تَأَصَّلَا 7

TRANSLATION:

For the second (imam is) Abū ‘Amr; the first (imam’s basis is) Nāfi‘, and their third (imam) is rooted with his basis.

<sup>11</sup> *Aḥāsīn al-Akḥbār* pg. 363.

<sup>12</sup> *Ghāyat al-Nihāyah*, Vol. 1, pg. 155.

<sup>13</sup> *Ghāyat al-Nihāyah*, Vol. 1, pg. 154.

## COMMENTARY:

After mentioning the names of the three imams and their transmitters, the author now discusses some technical usages that he utilises in this poem. He links each one of the three imams to one of the seven imams from the Seven *Qirā'āt*. The second imam mentioned, Ya'qūb, is linked with Abū 'Amr al-Baṣrī. The first imam, Abū Ja'far, is linked with Nāfi' and the third imam, Khalaf al-Āshir, is linked with his basis, Ḥamzah.

Ya'qūb is linked with Abū 'Amr since he read to Abū al-Mundhir Sallām al-Ṭawīl, who in-turn read to Abū 'Amr al-Baṣrī. Abū Ja'far is linked with Nāfi' because the former was the teacher of Nāfi'. Khalaf al-Āshir is linked with Ḥamzah because he read to the student of Ḥamzah, Sulaym.

Some commentators regard the basis of Khalaf al-Āshir being Khalaf, the transmitter from Ḥamzah. This means that Khallād is not considered at all in *al-Durrah*. I will regard Ḥamzah as the basis for Khalaf al-Āshir, as this is how I grasped and studied the text from my teacher, Qārī Ayyūb Ishāq. The most compelling evidence for this is that in some prints line seven explicitly mentions Ḥamzah as his basis *وَتَأْتِيهِمْ مَعَهُمْ حَمَزٌ قَدْ تَأَصَّلَ*<sup>14</sup> Furthermore, in the chapter of *idghām ṣaghīr*, the author states *وَفِي أَرْكَبٍ فِشْنَا أَلَا* i.e. in *أَرْكَبٍ مَعَنَا* of *Sūrah Hūd* الْحَمْدُ لِلَّهِ, Khalaf al-Āshir and Abū Ja'far have *iṭh-hār*. However, Khalaf the transmitter only has *iṭh-hār* here as well. If Khalaf the transmitter is the basis, then there would be no need to mention this difference. Khallād, on the other hand, has *iṭh-hār* as well as *idghām* here. This supports the view that Ḥamzah is the basis and not just Khalaf the transmitter.

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<sup>14</sup> Sheikh 'Abd al-Fattāh al-Qādī as well as Sheikh Ḥāb Fikrī also regard Ḥamzah as being the basis for Khalaf al-Āshir. See *al-Īdāh*, pg. 40 and *Taqrīb al-Durrah* pg. 11, 269. From earlier scholars, Aḥmad ibn 'Abd al-Jawwād ibn 'Abd al-Laṭīf (b. 1257 A.H.) also notes Ḥamzah as the basis. See *al-Ghurraṭ al-Bahiyyah fī Sharḥ al-Durraṭ al-Muḍiyyah*, pg. 20.

وَرَمَزُهُمْ ثُمَّ الرُّوَاةِ كَأَصْلِهِمْ فَإِنْ خَالَفُوا أَدَّكَرُ وَإِلَّا فَأَهْمِلَا 8

## TRANSLATION:

And their codes, then the transmitters, are like their basis; if they differ (from their basis), I will mention (it), or else it will be omitted.

## COMMENTARY:

The codes for these three imams are the same codes used by Imam al-Shāṭibī for their basis in the *Shāṭibiyyah*. Ibn al-Jazarī therefore follows the precedent of Imam al-Shāṭibī regarding the *abjad* sequence of the letters representing the various *Qurrā'* and their transmitters.<sup>15</sup> The codes for the three imams and their transmitters would therefore be as follows:

فَصَوْقُ		حُطِّي		أَبَجْ	
Khalaf	ف	Ya'qūb	ح	Abū Ja'far	أ
Ishāq	ض	Ruways	ط	Ibn Wardān	ب
Idris	ق	Rouḥ	ي	Ibn Jammāz	ج

The pronoun in *خَالَفُوا* refers to the three imams and their transmitters. If they differ with their basis, then Ibn al-Jazarī will mention whenever they differ; else he omits it, and it should be understood that they agree with their basis.

In *al-Durrāh*, they would differ from their basis in three ways:

- 1) The imam – including both his transmitters – differs with with his basis and both transmitters e.g. *وَيَتَّخِذُوا حَاطِبَ حَلَا*.<sup>16</sup> In this example both the transmitters of Ya'qūb will read *أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا* in *Sūrat al-Isrā'*, 2, as

<sup>15</sup> Ibn al-Jazarī also adopts the same technical usages of Imam al-Shāṭibī; the *wāw fāsilah*, relying on the pronunciation of the word if it is clear (وَبِاللَّفْظِ أَسْتغْنِي عَنِ الْقَبْدِ إِنْ جَلَا), omitting the *wāw fāsilah* if it does not cause any uncertainties (سَوَى أَحْزَفٍ لَا رَبِيَّةَ فِي اتِّصَالِهَا), and so forth. He has even adopted the same metre and rhyme-scheme of the *Shāṭibiyyah*.

<sup>16</sup> Line number 143.

*khitāb* (in the second person) while his basis, Abū ‘Amr al-Baṣrī, read it as *ghayb* (in the third person).

- 2) The imam – including both his transmitters – differs with one of the transmitters of his basis e.g. *سَكِنَ اِرْنَا وَاَزَنَ حُزْ*.<sup>17</sup> Ya‘qūb agrees with al-Sūsī in reading *اِرْنَا* and *اُرْنِي* with *iskān* of the *rā’*, while al-Dūrī has *ikhtilās*.
- 3) One of the transmitters from the imam differs with both transmitters from his basis e.g. *وَفِي تَرْهَبُونَ اَشْدُّ طَبْ*.<sup>18</sup> Ruways reads *تُرْهَبُونَ* in *Sūrat al-Anfāl*, 60, while Abū ‘Amr al-Baṣrī via both his transmitters reads *تُرْهَبُونَ*.

In a place in which Khalaf al-‘Āshir differs from Ḥamzah, but Ibn al-Jazarī does not mention it at all in *al-Durrah*, then the student should know that Khalaf al-‘Āshir will agree with Khalaf the transmitter of Ḥamzah. For example, in *بَضَطَةٌ* of *Sūrat al-A‘rāf* and *وَبِضْطُ* of *Sūrat al-Baqarah*, Khallād reads with both a *sīn* and a *ṣād* while Khalaf the transmitter only reads with a *ṣād*. Khalaf al-‘Āshir will therefore read with a *ṣād*, like Khalaf the transmitter.<sup>19</sup>

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<sup>17</sup> Line number 69.

<sup>18</sup> Line number 120.

<sup>19</sup> The same will apply to the *idghām* of the *ḏ* of *ذُ*; Khalaf al-‘Āshir will make *idghām* into *د* and *ت*, same as Khalaf the transmitter, while Khallād would make *idghām* into the *ت*, *ز*, *ص*, *د* and *س*. Similarly, the *idghām* of *bā’ al-majzūmah* in its five places: *أَوْ يَغْلِبُ فَسَوْفَ* (*Sūrat al-Nisā’*), *وَإِنْ تَعْجَبْ* (*Sūrat al-Ra’d*), *قَالَ اذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ* (*Sūrah Ṭāhā*), *قَالَ اذْهَبْ فَمَنْ تَبِعَكَ* (*Sūrat al-Isrā’*) and *وَمَنْ لَمْ* (*Sūrah al-Hujurāt*). Khalaf al-‘Āshir makes *iṭḥ-hār* in these five places, same as Khalaf the transmitter, while Khallād would *make idghām* (with a choice in *Sūrat al-Hujurāt*). Likewise, Khalaf al-‘Āshir agrees with Khalaf the transmitter in making *imālah* in both the *nūn* and the *hamzah* of *وَنَأَى* and *imālah* in *ءَاتِيكَ* of *Sūrat al-Naml*. Khallād only makes *imālah* in the *hamzah* of *وَنَأَى* and has a choice of making *imālah* in *ءَاتِيكَ*.

TEXT: 9

وَإِنْ كَلِمَةً أَطْلَقْتُ فَالْشُّهُرَةَ اعْتَمِدْ كَذَلِكَ تَعْرِيفًا وَتَنْكِيرًا اسْجَلًا 9

TRANSLATION:

If I mention a word unrestrictedly, then rely on what is well known (amongst scholars); similarly (words) which are (mentioned as) *ma'rifah* or *nakirah*, generally.

COMMENTARY:

If a word is mentioned for an imam, or for one of their transmitters without any further stipulations or explanation, then one should rely on what is well-known amongst the *qurrā'* e.g. دِفَاعُ حُرِّ. <sup>20</sup> This place of difference – وَلَوْ لَا دَفَعَ اللَّهُ النَّاسَ – appears twice in the Qur'ān i.e. *Sūrat al-Baqarah*, 251, and *Sūrat al-Hajj*, 40. The author mentions it without stipulations like حَيْثُ وَقَعَ (wherever they might appear), جَمِيعًا (all of them) or مَعًا (both of them). In cases like these, one depends upon what is well known and practised amongst the *qurrā'*. In the current difference i.e. the word دَفَعَ, Ya'qūb will contradict his basis, Abū 'Amr, in both places and read it as دِفَاعُ, even though it is only mentioned in *Sūrat al-Baqarah*.

In contrast, at times a word is mentioned generally – without stipulations – however, its application is restricted to that one place e.g. وَحُرِّ كَلِمَتٌ in *Sūrat al-An'ām*. <sup>21</sup> This difference i.e. كَلِمَتٌ رَبِّكَ comes four times in the Qur'ān: *Sūrat al-An'ām*, 115, twice in *Sūrah Yūnus* عليه السلام, 33, 96 and *Sūrah Ghāfir*, 6. Though one would assume that it will be applied generally for Ya'qūb in all four places, he will only differ with his basis in this one place of *Sūrat al-An'ām* and not in the remaining places. Yet, the author has not added any stipulations like هُنَا (here only). Again, one would practise upon that which is well known amongst the *qurrā'*.

<sup>20</sup> Line 82.

<sup>21</sup> Line 110.

In the same manner, Ibn al-Jazarī will mention a word which is *maʿrifah* (definite) and include that which is *nakirah* (indefinite) and vice versa e.g. وَالْعُسْرُ وَالْيُسْرُ أَثْقَلًا; Abū Jaʿfar will read the *sīn* in both these words with a *ḍammah* i.e. وَالْعُسْرُ and وَالْيُسْرُ wherever they appear in the Qurʾān.<sup>22</sup> Though he mentions them as *maʿrifah* in the text, it will incorporate examples which are *nakirah* as well i.e. وَإِنْ إِنَّ مَعَ الْعُسْرِ إِنَّ مَعَ الْعُسْرِ إِنَّ مَعَ الْعُسْرِ of *Sūrat al-Baqarah*, 185, فَالْجَارِيَاتِ يُسْرًا of *Sūrat al-Dhāriyāt*, 3, إِنَّ مَعَ الْعُسْرِ of *Sūrat al-Sharḥ*, 6, etc.

In the same manner, a word will be mentioned as *nakirah* and it will include *maʿrifah* e.g. الْمَلَأَ يَبُوتَ صُمًّا.<sup>23</sup> Abū Jaʿfar will read the *bāʾ* with a *ḍammah* whether it is *nakirah*, يَبُوتَ or *maʿrifah*, الْيَبُوتَ. In these cases as well, one should depend upon that which is well known amongst the *qurrāʾ* and their practice.

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<sup>22</sup> Line 74.

<sup>23</sup> Line 76-77.

## بَابُ الْبَسْمَلَةِ وَأُمِّ الْقُرْآنِ

TEXT: 10

10 وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ أَيْمَةً وَمَالِكٍ حَزْفُزٍ وَالصَّرَاطُ فِيهِ اسْجَلًا

TRANSLATION:

*Basmalah* between two *sūrahs* is made by Abū Ja‘far; Ya‘qūb and Khalaf recite *مَالِكٍ*, and *الصَّرَاطُ* is generally read by Khalaf.

COMMENTARY:

The author does not discuss the *isti‘ādhah* since all three imams agree with their basis with regards to the matters pertaining to the *isti‘ādhah*; its wording, it being made loudly or softly, its ways of joining and so forth.

The أ of أَيْمَةً indicates to Abū Ja‘far. He will recite the *basmalah* when joining two *sūrahs* together, except by *Sūrat al-Toubah*. Though Abū Ja‘far agrees with Qālūn, because he differs with Warsh, he is mentioned by Ibn al-Jazarī.

Nothing is mentioned for Ya‘qūb and Khalaf, indicating that they both agree with their basis; Ya‘qūb having *basmalah*, *sakt* and *waṣl*, while Khalaf has *waṣl*.

Ya‘qūb and Khalaf will read *مَالِكٍ* with an *alif*. They both contradict their basis, therefore they are mentioned.

Nothing is mentioned for Abū Ja‘far, indicating that he will agree with his basis, Nāfi‘, and read *مَالِكٍ*.

The author does not offer any additional clarification regarding the reading of *مَالِكٍ* e.g. with a *madd*, with an *alif* etc, but suffices himself with how the word is read; a precedent set by Imam al-Shāṭibī in his *Shāṭibiyyah* i.e. *وَبِالْفُظِّ اسْتَعْنِي عَنْ* (I will suffice myself with the pronunciation of a word without any additional stipulations if it is clear).

Khalaf will read contradict his basis and read الصِّرَاط with a *sād*, generally, whether *nakirah* (indefinite) or *maʿrifah* (definite). اسْجَلَا (generally) alludes to this, as well as the precept layed down by the author in line nine of the introduction: كَذَلِكَ تَعْرِيفًا: وَتَنْكِيرًا اسْجَلَا.

TEXT: 11

11 وَبِالسَّيْنِ طَب وَأَكْسِرْ عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِمْ فَتَى وَالضَّمُّ فِي الْهَاءِ خَلَا

TRANSLATION:

Read with a *sīn* for Ruways. And (read) with a *kasrah* (on the ه of) عَلَيْهِمْ, إِلَيْهِمْ and لَدَيْهِمْ for Khalaf. Yaʿqūb (reads with) a *dammah* on the *hāʾ*...

COMMENTARY:

Still discussing الصِّرَاط, Ruways contradicts his basis – Abū ʿAmr al-Baṣrī – and reads it with a *sīn* i.e. البِصْرَاط.

Those not mentioned – Abū Jaʿfar and Rouḥ – will read like their basis, with a *sād*.

Khalaf al-ʿĀshir will read عَلَيْهِمْ, إِلَيْهِمْ and لَدَيْهِمْ with a *kasrah* on the *hāʾ*, differing with Ḥamzah who reads it with a *dammah* on the *hāʾ*. This is when the *mīm al-jamʿ* after the *hāʾ* is followed by a *mutaḥarrik* e.g. أَنْعَمْتَ عَلَيْهِمْ غَيْرَ. Its application when followed by a *sākin* is mentioned in line 13.

Thereafter, the author discusses a *dammah* on the *hāʾ* for Yaʿqūb. This discussion continues into the next line.

عَنْ الْيَاءِ إِنْ تَسَكَّنَ سِوَى الْفَرْدِ وَاضْمُمِ أَنْ تَكُونَ طَبَاب إِلَّا مَنْ يُؤَلِّهُمُ فَلَا 12

## TRANSLATION:

(Ya‘qūb reads with a *ḍammah* on the *hā’*) when it follows a *yā’* which is *sākin*, except when it is singular. Ruways reads with a *ḍammah* if it (the *yā’*) is dropped, except in مَنْ يُؤَلِّهُمُ, then he will not.

## COMMENTARY:

When the pronoun *hā’*, whether masculine or feminine, dual or plural i.e. هُمَا, هُمْ and هُنَّ comes after a *yā’ sākinah* – whether *yā’ maddiyyah* or *yā’ līn* – then Ya‘qūb will read the *hā’* with a *ḍammah* e.g. فِيهِمْ, عَلَيْهِمْ, لَدَيْهِمْ, لَيْسَ بِهِمْ, عَلَيْهِمْ, أَيْدِيَهُنَّ etc.

The clause “عَنْ الْيَاءِ” (after the *yā’*) will exclude words like أَبْصَارُهُنَّ, وَيَمْدُهُمْ, رَبِّهِمْ etc. in which the pronoun *hā’* does not come after a *yā’*. The clause “إِنْ تَسَكَّنَ” (when it is *sākin*) will exclude places when it comes after a *yā’ mutaḥarrikah* e.g. مِنْ خَلِيَّتِهِمْ.

By stating سِوَى الْفَرْدِ (except when it is singular), the pronoun *hā’* in its singular form is excluded e.g. لَدَيْهِ, إِلَيْهِ, عَلَيْهِ etc.

If the *yā’ sākinah* before the pronoun *hā’* is dropped due to it being an imperative command (*amr*) or apocoptation (*majzūm*), then Ruways will still read the *hā’* with a *ḍammah*. This occurs in 15 places, in 10 different *sūrahs*<sup>24</sup>:

- 1) فَتَاتِيهِمْ عَذَابًا – *Sūrat al-A‘rāf*, 38.
- 2) وَإِنْ يَأْتِيهِمْ عَرَضٌ – *Sūrat al-A‘rāf*, 169.
- 3) وَإِذَا لَمْ تَأْتِيهِمْ – *Sūrat al-A‘rāf*, 203.
- 4) وَيُخْزِرُهُمْ وَيَنْصُرُكُمْ – *Sūrat al-Toubah*, 14.
- 5) أَلَمْ يَأْتِيهِمْ نَبَأٌ – *Sūrat al-Toubah*, 70.

<sup>24</sup> This is as listed by Sheikh ‘Abd al-Rāziq ‘Ali in his editing of al-Zabīdī’s commentary on the *Durrah*. See pg. 110.

- 6) وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ – *Sūrah Yūnus* السُّورَةُ الْيُونُسُ, 39.
- 7) وَيَلْهَمُهُ الْأَمْلُ – *Sūrat al-Hijr*, 3.
- 8) أَوْلَمْ تَأْتِهِمْ بَيِّنَتُهُ – *Sūrah Ṭāhā*, 133.
- 9) يُغْنِيهِمُ اللَّهُ – *Sūrat al-Nūr*, 32.
- 10) أَوْلَمْ يَكْفِهِمْ – *Sūrat al-Ankabūt*, 51.
- 11) رَبَّنَا ءَاتِنِهِمْ – *Sūrat al-Aḥzāb*, 68.
- 12) فَاسْتَفْتَيْتُهُمْ أَنَّهُمْ – *Sūrat al-Ṣāffāt*, 11.
- 13) فَاسْتَفْتَيْتُهُمُ الرَّبَّكَ – *Sūrat al-Ṣāffāt*, 149.
- 14) وَقِهِمْ عَذَابَ الْجَحِيمِ – *Sūrah Ghāfir*, 7.
- 15) وَقِهِمُ السَّيِّئَاتِ – *Sūrah Ghāfir*, 9.

In the above-mentioned words, the *yā’ sākinah* has been dropped. It was originally *يَأْتِيهِمْ*, *يَأْتِيهِمْ*, *تَأْتِيهِمْ* and so forth. Ruways will still read the *hā’* with a *ḍammah* in these words, following the previously mentioned precept: the pronoun *hā’* will be read with a *ḍammah* when it comes after a *yā’ sākinah*.

*وَمَنْ يُؤْلِهِمْ* in *Sūrat al-Anfāl* is an exception to this rule. Here, Ruways will read with a *kasrah*, as the remaining *qurrā’* do.

TEXT: 13

وَصِلْ ضَمِّ مِيمِ الْجَمْعِ أَصْلٌ وَقَبْلَ سَا كِنِ أَنْعَا حُرْ غَيْرُهُ وَأَصْلُهُ تَلَا 13

TRANSLATION:

Abū Ja‘far makes *ṣilah* in the *ḍammah* of the *mīm al-jam‘*; before a *sākin* (the *mīm al-jam‘*) follows (the *ḥarakah* of the *hā’* before it) for Ya‘qūb, while those remaining recite like their basis.

COMMENTARY:

Abū Ja‘far will read with *ṣilah* in the *mīm al-jam‘* when followed by a *mutaḥarrik*, the same as Ibn Kathīr would do. Here he differs with his basis; since Qālūn in one of his ways allowed, reads without *ṣilah* and Warsh only makes *ṣilah* before the *hamzat al-qat‘* (disjunctive *hamzah*).

Since nothing is mentioned for Ya‘qūb and Khalaf al-‘Āshir, it is deduced that they read according to their basis, without *ṣilah*.

If the *mīm al-jam‘* comes before a *sākin*, then Ya‘qūb will let the *ḥarakah* on the *mīm* assume the same *ḥarakah* that is on the *hā’* before it. The *sākin* after the *mīm al-jam‘* is either *lām al-tā’rīf* e.g. *بِهِمُ الْأَسْبَابُ، يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ، عَلَيْهِمُ الْقِتَالُ* or *hamzat al-waṣl* (conjunctive *hamzah*) e.g. *مِنْ دُونِهِمْ امْرَأَتَيْنِ، إِلَيْهِمْ اثْنَيْنِ*. Whether it is *lām al-tā’rīf* or *hamzat al-waṣl*, if the *hā’* comes after a *yā’ sākinah*, the Ya‘qūb will read the *hā’* as well as the *mīm* with a *ḍammah*, same as Ḥamzah and al-Kisā’ī. If the *hā’* comes after a *kasrah*, then Ya‘qūb will read the *hā’* as well as the *mīm* with a *kasrah*, same as Abū ‘Amr al-Baṣrī.<sup>25</sup>

When the author states *عَبْرُهُ أَصْلُهُ تَلَاً* (those remaining recite like their basis), one understands that Abū Ja‘far will read the *hā’* with a *kasrah* and the *mīm* with a *ḍammah*, same as his basis, and like Ḥafṣ would read. Khalaf al-‘Āshir would read both the *hā’* and the *mīm* with a *ḍammah* in all the above examples – whether the *hā’* is preceded by a *yā’ sākinah* or a *kasrah* – as Ḥamzah would.

<sup>25</sup> If the *hā’* does not come after a *yā’ sākinah* or a *kasrah*, then all the *qurrā’* will read the *mīm* with a *ḍammah* without any *ṣilah* e.g. *فَجَعَلْنَا هُمُ الْأَشْقَلِينَ*.

## الإدغام الكبير

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

TEXT: 14

وَمَا الصَّاحِبِ ادْغَمِ حُطِّ وَأَنْسَابِ طِبِّ نُسْبِ بِحِكَ نَذُكْرِكَ إِنَّكَ جَعَلْ خُلْفُ دَا وَلَا 14

TRANSLATION:

Ya'qūb makes *idghām* of the *bā'* of (بِالْجَنْبِ) الصَّاحِبِ; Ruways makes (*idghām*) in (كُنْتِ بِنَا) and (نَذُكْرِكَ كَثِيرًا), نُسْبِكَ كَثِيرًا, أَنْسَابِ بَيْنَهُمْ) as well as (*idghām*) with a choice in جَعَلَ and (in) that which follows...

COMMENTARY:

Ya'qūb will make *idghām* of (بِالْجَنْبِ) وَالصَّاحِبِ in *Sūrat al-Nisā'*, 36. Ya'qūb differs from his basis, al-Dūrī, who does not generally make *idghām kabīr*. He also differs from al-Sūsī in restricting *idghām* to this one place.

Thereafter, the author discusses *idghām kabīr* specific to Ruways. He will make *idghām* without another option in four places:

- 1) فَلَا أَنْسَابِ بَيْنَهُمْ – *Sūrat al-Mu'minūn*, 101.
- 2) نُسْبِكَ كَثِيرًا – *Sūrah Ṭāhā*, 33.
- 3) وَنَذُكْرِكَ كَثِيرًا – *Sūrah Ṭāhā*, 34.
- 4) إِنَّكَ كُنْتَ – *Sūrah Ṭāhā*, 35.

The word جَعَلَ is further discussed in the next verse. دَا وَلَا in the verse refers to جَعَلَ, and not to the words mentioned before it.

بِنَحْلِ قِبَلٍ مَعَ أَنَّهُ النَّجْمُ مَعَ ذَهَبٍ كِتَابَ بِأَيْدِيهِمْ وَبِالْحَقِّ أَوْلَا 15

## TRANSLATION:

(Ruways makes *idghām* with a choice in جَعَلَ, and that which follows), in (*Sūrat al-Nahl*, (لَهُمْ), قِبَلٍ with (هُوَ) of (*Sūrat*) *al-Najm*, as well as (بِسْمِعِهِمْ), لَذَهَبٍ الْكِتَابَ and the first بِالْحَقِّ بِأَيْدِيهِمْ).

## COMMENTARY:

جَعَلَ comes eight times in *Sūrat al-Nahl*. Since the author mentions it unrestrictedly, all are included:

- 1) جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ – verse 72.
- 2) وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ – verse 72.
- 3) وَجَعَلَ لَكُمْ السَّمْعَ – verse 78.
- 4) جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ – verse 80.
- 5) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ – verse 80.
- 6) جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا – verse 81.
- 7) وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا – verse 81.
- 8) وَجَعَلَ لَكُمْ سَرَايِلَ – verse 81.

Ruways will make *idghām* with the option of *itḥ-hār* in the above-mentioned places.

He will also make *idghām* with the option of *itḥ-hār* in لَا قِبَلَ لَهُمْ of *Sūrat al-Naml*, 37.

In وَأَنَّهُ which comes in four places in *Sūrat al-Najm*, Ruways will also make *idghām* with an option of *itḥ-hār*:

- 1) وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى – verse 43.
- 2) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا – verse 44.
- 3) وَأَنَّهُ هُوَ أَعْنَى وَأَقْنَى – verse 48.
- 4) وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى – verse 49.

Ruways will further make *idghām* with the option of *iṭh-hār* in لَذَهَبَ بِسَمْعِهِمْ of *Sūrat al-Baqarah*, 20, يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ of *Sūrat al-Baqarah*, 79 and ذَلِكَ بِأَنَّ اللَّهَ تَزَلَّ of *Sūrat al-Baqarah*, 176.

With the stipulation “أَوْ لَا”، the author excludes other places where it comes e.g. وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ of *Sūrat al-Baqarah*, 213, نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ of *Sūrah Āli Imrān*, 3, إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ of *Sūrat al-Nisā*, 105. In these places, Ruways will read with *iṭh-hār* only.

To summarise the above, twenty places of *idghām* is mentioned for Ruways. In the first four places only *idghām* is applied by him, while in the remaining sixteen, *idghām* as well as *iṭh-hār* is allowed by him.

TEXT: 16

16 وَأُدْ مَحْضَ تَأْمَنَّا تَمَارَى خُلَا تَفَكُّ كَرُوا طِبْ تُمْدُونَن حَوَى أَظْهَرْنَ فُلَا

TRANSLATION:

Abū Ja‘far makes pure *idghām* in تَأْمَنَّا. Ya‘qūb (makes *idghām*) in تَمَارَى, Ruways (in) تَتَفَكَّرُوا, Ya‘qūb (in) تُمْدُونَن, while Khalaf applies *iṭh-hār* (in the latter).

COMMENTARY:

Abū Ja‘far differs from his basis, Nāfi‘, and makes “pure” *idghām* in تَأْمَنَّا of *Sūrah Yūsuf* التَّلَاةِ, 11 i.e. *idghām* without *ishmām* or *roum*.

Since no mention is made of Ya‘qūb and Khalaf, they will agree with their basis and make *idghām* with *ishmām* or *roum*.

Ya‘qūb makes *idghām* in قَبَائِيَّ ءِالَاءِ رَبِّكَ تَمَارَى of *Sūrat al-Najm*, 55. This is only when joining تَمَارَى with رَبِّكَ before it. If one stops on رَبِّكَ and starts from تَمَارَى, then *idghām* will not be made.

Since Abū Ja‘far and Khalaf are not mentioned, they will agree with their basis and read with *iṭh-hār* here.

Ruways makes *idghām* in **تَتَفَكَّرُوا** of *Sūrah Saba*, 46, during *waṣl* (joining). If one starts from **تَتَفَكَّرُوا**, then *iṭḥ-hār* will be made.

Those not mentioned i.e. Abū Ja‘far, Rouḥ and Khalaf will agree with their basis and read with *iṭḥ-hār*.

Ya‘qūb makes *idghām* in **أَتَمِدُونِ بِمَالٍ** of *Sūrat al-Naml*, 36, as Ḥamzah would read it. Khalaf al-‘Āshir will make *iṭḥ-hār* in it.

Since Abū Ja‘far is not mentioned, he will agree with his basis and make *iṭḥ-hār*.

TEXT: 17

كَذَا التَّاءِ فِي صَفًّا وَرَجْرًا وَتَلُوهِ وَذُرْوًا وَصُبْحًا عَنْهُ بَيَّتَ فِي حُلَى 17

TRANSLATION:

Similarly, (apply *iṭḥ-hār*) in the *tā*’ of **صَفًّا**, **رَجْرًا** and that which follows it, as well as in **ذُرْوًا** and **صُبْحًا** for him (Khalaf). (Apply *iṭḥ-hār*) in **بَيَّتَ** (طَائِفَةٌ) for Khalaf and Ya‘qūb.

COMMENTARY:

Khalaf will make *iṭḥ-hār* in the *tā*’ of **صَفًّا**, **وَالصَّاقَاتِ رَجْرًا**, **وَالذَّرَائِبَاتِ ذُرْوًا** and **وَتَلُوهِ**. He will also make *iṭḥ-hār* in **وَالذَّرَائِبَاتِ ذُرْوًا** and **وَالْمُغِيرَاتِ صُبْحًا**.

Many commentators mention that there was no need to mention **وَالْمُغِيرَاتِ صُبْحًا** because Khalaf al-‘Āshir will agree with Khalaf the transmitter in making *iṭḥ-hār* in it, else **وَالْمُلْتَمِيَاتِ ذِكْرًا** of *Sūrat al-Mursalāt* would also have been mentioned. As discussed in line eight, if nothing is mentioned for Khalaf al-‘Āshir, then he will agree with Khalaf the transmitter. The most likely reason for mentioning it is to maintain the poem’s rhyme and meter.

Khalaf and Ya‘qūb will make *iḥ-hār* in *بَيْتَ طَائِفَةٍ* of *Sūrat al-Nisā’*, 81. Since no mention is made of Abū Ja‘far, he will agree with his basis and read with *iḥ-hār* as well.

## هَاءُ الْكِنَايَةِ

The *hā' al-kināyah* refers to the third person singular masculine pronoun (هُوَ). It may be attached to a verb e.g. يُوَدُّهُ, a noun e.g. أَهْلِهِ or a preposition e.g. عَلَيْهِ. In English it translates as “he”, “him” or “it”. It is also referred to as *hā' al-ḍamīr* (pronoun) and does not form part of the root letters of the word.

The discussions revolving the *hā' al-kināyah* are three:

- 1) Whether *ṣilah* should be made in it or not.
- 2) Whether it should be read with a *sukūn*.
- 3) Its *ḥarakah* (if it is not *sākin*).

*Ṣilah* literally means to join. Technically it is the joining of a *wāw maddiyyah* or *yā' maddiyyah* to a *mīm al-jam'* or *hā' al-kināyah* i.e. lengthening the sound in their respective pronunciations. *Ṣilah* is only applied during *waṣl* and not during *waqf*. If *ṣilah* is not made in the *hā' al-kināyah* or it is not read with a *sukūn*, then the mere *ḥarakah* will be read without any additional lengthening in it. This is referred to as *qaṣr* or *ikhtilās* in this specific chapter.

The *hā' al-kināyah* is found in one of four possible positions:

- 1) It is preceded by a *mutaḥarrik* and followed by a *sākin* e.g. عَلَى عَبْدِهِ لَمَّا الْمَلِكُ الْكِتَابَ.
- 2) It is preceded by a *sākin* and followed by a *sākin* e.g. فِيهِ الْقُرْآنَ، آتَيْنَاهُ الْإِنْجِيلَ.
- 3) It is preceded by a *mutaḥarrik* and followed by a *mutaḥarrik* e.g. إِنَّهُ كَانَ بِهِ بَصِيرًا.
- 4) It is preceded by a *sākin* and followed by a *mutaḥarrik* e.g. اجْتَبَاهُ وَهَدَاهُ، فِيهِ هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ.

None of the *qurrā'* makes *ṣilah* in the first two, while all generally apply *ṣilah* in the third. In the fourth, Ibn Kathīr generally applies *ṣilah*.

18 وَسَكَنَ يُؤَدُّهُ مَعَ نُؤْلِهِ وَنُؤْصَلِهِ وَنُؤْتِهِ وَأَلْقَاهُ آلَ وَالْقَصْرُ حُمْلًا

## TRANSLATION:

Make *sākin* with يُؤَدُّهُ with نُؤْلِهِ, وَنُؤْصَلِهِ, نُؤْتِهِ and أَلْقَاهُ for Abū Ja'far. Ya'qūb will make *qaṣr* (in them).

## COMMENTARY:

In this line five words are mentioned.<sup>26</sup>

The first word is يُؤَدُّهُ which comes twice in a verse of *Sūrah Āli 'Imrān*, 75:

﴿وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ<sup>ط</sup> وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا<sup>ط</sup> ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّينَ سَبِيلٌ<sup>ط</sup> وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾﴾

The second and third words appear in *Sūrat al-Nisā'*, 115:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ<sup>ط</sup> وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾

The fourth word appears three times: twice in a verse of *Sūrah Āli 'Imrān*, 145, and once in *Sūrat al-Shūrā*, 20:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا<sup>ط</sup> وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا<sup>ط</sup> وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا<sup>ط</sup> وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾﴾

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ<sup>ط</sup> وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾﴾

The fifth word discussed is فَالْقَاهُ in *Sūrat al-Naml*, 28:

﴿إِذْ هَبَّ بِكِتَابِي هَذَا فَالْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّىٰ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾﴾

<sup>26</sup> The *Shāṭibiyyah* mentions 10 places in which the Seven *Qurra'* have differences.

Abū Ja‘far reads these five words with *iskān* of the *hā’* while Ya‘qūb reads them with *qaṣr*. Bear in mind that *qaṣr* in this specific chapter means the mere *ḥarakah* without any additional lengthening in it. This is also referred to in some books as *ikhṭilās*.

TEXT: 19

كَيْتَّفَهُ وَأَمْدُدْ جُدْ وَسَكِّنْ بِهِ وَيَرْ صَهُ جَا وَقْصُرْ حُم وَالْإِشْبَاعُ بُجَّالًا 19

TRANSLATION:

As (Ya‘qūb will make *qaṣr*) in *كَيْتَّفَهُ*; lengthen (it) for Ibn Jammāz and make *iskān* (in it) for Ibn Wardān. (Apply *iskān* in) *وَيَرْصَهُ* for Ibn Jammāz, while Ya‘qūb has *qaṣr* (in it) and Ibn Wardān has *ishbā’*.

COMMENTARY:

The sixth word discussed is *وَيَتَّقَهُ* in *Sūrat al-Nūr*, 52:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَحْشِ اللَّهَ وَيَتَّقَهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾<sup>27</sup>

Ya‘qūb will read with *qaṣr* (without *ṣilah*) in it. Ibn Jammāz will read with *ṣilah* in it (*وَأَمْدُدْ جُدْ*) while Ibn Wardān will read with *iskān* in it (*وَسَكِّنْ بِهِ*). This reading i.e. with *ṣilah* for Ibn Jammāz, is in accordance with what is documented in *Taḥbīr al-Taysīr*.<sup>27</sup>

In another print of the *Durrah*, the start of this line reads *وَيَتَّقَهُ جُدْ حَزْ*. With this rendering of the verse, there would be no difference in the reading for Ya‘qūb i.e. he will still read it with *qaṣr*. However, Ibn Jammāz will now have *qaṣr*, and not *ṣilah* as mentioned in the previous rendering.

Some have prevented *qaṣr* for Ibn Jammāz because it is not in the *Taḥbīr*.<sup>28</sup> However, both will be allowed - *ṣilah* and *qaṣr* – since both prints or copies come

<sup>27</sup> *Taḥbīr al-Taysīr*, pg. 152.

<sup>28</sup> Sheikh ‘Abd al-Fattāḥ al-Qāḍī and Sheikh ‘Abd al-Rāziq Mūsā maintain that one should restrict oneself to *ṣilah* for Ibn Jammāz (and not *qaṣr*) since that is what is mentioned in *Taḥbīr al-Taysīr*. See

directly from Ibn al-Jazarī, who is the author of both texts, and it is not a later addition made by another scholar.<sup>29</sup> Furthermore, Sheikh al-Mutawallī gives allowance for both *qaṣr* and *ṣilah* (*al-wajhān ṣahīhān*) in *al-Wujūh al-Musfirah*.<sup>30</sup>

The seventh word discussed is *يِرْضُهُ* of *Sūrat al-Zumar*, 7:

﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

Ibn Jammāz will make *iskān* in it. Ya‘qūb will make *qaṣr* in it (وَقَصْرٌ حُمٌ) while Ibn Wardān will make *ṣilah* (*ishbā‘*) in it (والإشباعُ بُجَلًا).

TEXT: 20

20 وَيَأْتِيهِ أَتَى يُسْرٌ وَبِالْقَصْرِ طُفٌ وَأَرْ جِهَ بَيْنَ وَأَشْبَعُ جُدٌ وَفِي الْكَلِّ فَاِنْقَلَا

TRANSLATION:

(Apply *ishbā‘* in) *يَأْتِيهِ* for Abū Ja‘far and Rouḥ; and (read) with *qaṣr* for Ruways. (Apply *qaṣr* in) *أَرْجُهُ* for Ibn Wardān, *ishbā‘* for Ibn Jammāz; and (*ishbā‘*) in all (the previously mentioned words) for Khalaf.

COMMENTARY:

The eighth word is *يَأْتِيهِ* which comes in *Sūrah Ṭāhā*, 75:

﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى﴾

Abū Ja‘far and Rouḥ will read with *ṣilah* in *يَأْتِيهِ* while Ruways will read without *ṣilah*.

*al-Īdāh* of al-Qāḍī, pg. 73, *al-Budūr al-Zāhirah*, Vol. 2, pp. 621-622, Sheikh ‘Abd al-Rāziq’s editing of al-Zabīdī’s commentary, pg. 119.

<sup>29</sup> In the commentary written by al-Zabīdī, who read it directly to Ibn al-Jazarī, *qaṣr* is related. See pages 118-119, with the editing of Sheikh ‘Abd al-Rāziq Mūsā. It is also found in the print of Sheikh Muḥammad Munayyir al-Samannūdī (d. 1199 A.H.) and *Al-Ghurrat al-Bahiyyah fī sharḥ al-Durrat al-Muḍiyyat* by Sheikh Aḥmad ibn ‘Abd al-Jawwād ibn ‘Abd al-Laṭīf (b. 1257 A.H.).

<sup>30</sup> Sheikh ‘Ali al-Ḍabbā‘ also suggests that both ways be allowed. See *Bahjat al-Marḍiyyah*, pp. 18-19.

The ninth word is أَرْجِهْ, which comes in *Sūrat al-A‘rāf*, 111 and *Sūrat al-Shu‘arā’*, 36:

﴿قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾﴾

﴿قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾﴾

Ibn Wardān will read أَرْجِهْ without *ṣilah* and Ibn Jammāz will read with *ṣilah* in it (وَأَشْبِعْ جُدًّا).

Khalaf will read with *ṣilah* in all nine words; from يُؤَدِّه until أَرْجِهْ (وَفِي الْكُلِّ فَأَثَقَلَا) أَرْجِهْ.

TEXT: 21

21 وَفِي يَدِهِ أَقْصَرُ طلٍ وَبِئْسَ تَرْزُقَانِيهِ وَهِيَ أَهْلِيهِ قَبْلَ امْكُثُوا الْكَسْرُ فصَلَا

TRANSLATION:

In بِيَدِهِ, make *qaṣr* for Ruways. (Apply *qaṣr*) in تَرْزُقَانِيهِ for Ibn Wardān. And (read) a *kasrah* (on) the *hā’* of أَهْلِيهِ before امْكُثُوا for Khalaf.

COMMENTARY:

The tenth word is بِيَدِهِ which comes in four places; *Sūrat al-Baqarah*, 237, *Sūrat al-Baqarah*, 249, *Sūrat al-Mu‘minūn*, 88, *Sūrah Yāsīn*, 83:

﴿وَأَنْ تَلْقَيْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ <sup>ط</sup> وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى <sup>ط</sup> وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ <sup>ط</sup> إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿٢٣٧﴾

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ <sup>ل</sup> قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ <sup>ع</sup> فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي <sup>ع</sup> وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي <sup>ع</sup> إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ <sup>ع</sup> فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ <sup>ط</sup> فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ <sup>ل</sup> قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ <sup>ط</sup> قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ <sup>ل</sup> كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ <sup>ط</sup> وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١١١﴾﴾

﴿قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٧﴾﴾

﴿فَسُبْحٰنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَآلَيْهِ تُرْجَعُونَ ﴿٣٦﴾﴾

Ruways will read with *qashr* in *بيده* in all four places. Since the author mentions it unrestrictedly, it will include all four places above.

The remaining *qurrā'* will read it with *ṣilah* during *waṣl*.

The eleventh word is *تُرْزِقَانِهِ* in *Sūrah Yūsuf* الْيُوسُفِ, 37:

﴿قَالَ لَا يَا تُبَيِّكُمَا طَعَامٌ تُرْزِقَانِي إِلَّا نَبَأْتُكُمَا بِنَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۗ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۗ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾﴾

Ibn Wardān will read with *qashr* in *تُرْزِقَانِهِ* while the remaining *qurrā'* will have *ṣilah* in it.

The twelfth and final word discussed is the *ḥarakah* on the *hā'* of *أَهْلِهِ امْكُتُوا* in *Sūrah Tāhā*, 10, and *Sūrat al-Qaṣaṣ*, 29:

﴿ادْرَأْنَا آرَاقًا فَجَالَ لِأَهْلِهِ امْكُتُوا إِنِّي أَنسْتُ نَارًا لَعَلِّي آتِيَكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾﴾

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا ۗ قَالَ لِأَهْلِهِ امْكُتُوا إِنِّي أَنسْتُ نَارًا لَعَلِّي آتِيَكُم مِّنْهَا بِخَبَرٍ أَوْ جَدْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾﴾

Khalaf will read with a *kasrah* on the *hā'* i.e. *أَهْلِهِ امْكُتُوا*, contradicting his bases who would read it with a *ḍammah* i.e. *أَهْلِهِ امْكُتُوا*.

The remaining *qurrā'* will also read it with a *kasrah*.

The author restricts it to these two places by adding the clause “before اَمْكُتُوا (قَبْلَ) ” ( اَمْكُتُوا), and excludes places like اِذْ قَالَ مُوسَىٰ لِأَهْلِهِ اِنِّي اَنْتُمْ and وَنَجَّيْنَاهُ وَاَهْلَهُ et al.<sup>31</sup>

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<sup>31</sup> The words تَزُقَانِيَه and بِيَدِيَه are not discussed in the *Shāṭibiyyah*, indicating that it is peculiar to the Three *Qirā'āt*. اَهْلِهِ اَمْكُتُوا is mentioned in *Sūrah Ṭāhā* in the *Shāṭibiyyah* while Ibn al-Jazarī discusses it in the chapter of *hā' al-kināyah* in the *Durrah*. The word هُزِّه of *Sūrat al-Zilzāl* which is discussed in the *Shāṭibiyyah* is not mentioned in the *Durrah*, indicating that the Three *Qurra'* will agree with their basis and read it with *ṣilah* during *waṣl*.

## الْمَدُّ وَالْقَصْرُ

*Madd* is to lengthen the sound in the letters of *madd* beyond its essential duration. *Qaṣr* is shortening the sound to its essential duration i.e. without this innate *lengthening*, the letter of *madd* will not be able to be recited.

### TEXT: 22

وَمَدَّهُمْ وَسَّطَ وَمَا انْفَصَلَ اقْصُرْنَ أَلَا حُرْ وَنَعَدَ الْهَمْزِ وَاللَّيْنِ أَصْلًا 22

### TRANSLATION:

Make *tawassuṭ* in their (the Three *Qurrā'*) *madd*, while being sure to shorten (it) in that which is *munfaṣil* for Abū Ja'far and Ya'qūb. (Shorten the letter of *madd*) after a *hamzah*, as well as the (letter of) *līn* (before a *hamzah*) for Abū Ja'far.

### COMMENTARY:

مَدَّهُمْ will include both *madd muttaṣil* and *madd munfaṣil*. Thus, Ibn al-Jazārī initially states that all Three *Qurrā'* will have *tawassuṭ* in both *madd muttaṣil* and *madd munfaṣil*. Thereafter, the author excludes *madd munfaṣil* from that instruction by explaining that Abū Ja'far and Ya'qūb will make *qaṣr* in *madd munfaṣil* (وَمَا انْفَصَلَ اقْصُرْنَ أَلَا حُرْ).

In this manner, one understands that all Three *Qurrā'* will have *tawassuṭ* in *madd muttaṣil*. In *madd munfaṣil*, Abū Ja'far and Ya'qūb have *qaṣr* while Khalaf has *tawassuṭ*, since he has not been excluded.<sup>32</sup>

If the letter of *madd* comes after the *hamzah* e.g. أُوتُوا, إِيْمَانًا, ءَامِنُوا, and so forth; as well as if a letter of *līn* comes before a *hamzah* e.g. سُوْرَةٌ, شَيْءٌ, and so forth, then Abū Ja'far will read with *qaṣr* in both cases. Abū Ja'far would contradict Warsh in these examples, who allows *tawassuṭ* and *ṭūl* in them.

<sup>32</sup> If one restricts the meaning of مَدَّهُمْ to *madd muttaṣil*, then the length of *tawassuṭ* in *madd munfaṣil* for Khalaf will not be gauged from the poem.

## الْهَمْزَتَانِ مِنْ كَلِمَةٍ

Two *hamzahs* in one word specifically refer to two *hamzat al-qaṭʿīs* that are both *mutaḥarrik*, appearing alongside each other in one word. The first *hamzah* is always a *hamzat al-istifhām* (the interrogative *hamzah*) and therefore remains *maftūḥah*, while the *hārah* on the second *hamzah* will change e.g. *أَيُّهَا*, *أَيُّهَا*, *أَيُّهَا*. The *takhfif/ taghyīr* will always be in the second *hamzah*.

With the clause “two *hamzat al-qaṭʿīs*”, we exclude a *hamzat al-qaṭʿ* and *hamzat al-waṣl* appearing alongside each other e.g. *أَلَا أَدْرِكُنَّ، أَلَا أَدْرِكُنَّ*. With the clause “that are both *mutaḥarrik*”, we exclude those words in which the second *hamzah* is *sākinah* e.g. *أَدَمَ*. The clause “alongside each other” will exclude examples like *أَبَاءَهُمْ*. By “in one word” words like *جَاءَ أَمْرُنَا* are excluded since the two *hamzahs* appear in two different words.

### TEXT: 23

لِنَانِيهِمَا حَقَّقْ يَمِينٍ وَسَهْلَانَ بِمَدِّ أَيْ وَالْقَصْرُ فِي الْبَابِ خَلَا 23

### TRANSLATION:

(Apply) *taḥqīq* in the second of the two (*hamzahs*) for Rouḥ. Be sure to make *tashīl* with *madd* (inclusion of an *alif*) for Abū Jaʿfar. *Qaṣr* (no inclusion of an *alif*) in the (entire) chapter (is applied) for Yaʿqūb.

### COMMENTARY:

Rouḥ will contradict his basis and make *taḥqīq* of the second *hamzah*. Since nothing is mentioned for Ruways, he will agree with his basis and have *tashīl*.

Abū Jaʿfar will have *tashīl* while including the *alif* (*tashīl* with *idkhāl*), disagreeing with Warsh.

Yaʿqūb will contradict his basis and not include an *alif*. Since it has been mentioned at the start of the line that Rouḥ makes *taḥqīq*, he will make *taḥqīq* in both *hamzahs* without including an *alif*; Ruways will agree with his basis in

making *tashīl*, but disagree by not including an *alif*, thus having *tashīl* without including an *alif* (without *idkhāl*).

Since nothing is mentioned for Khalaf, he will agree with his basis and make *taḥqīq* in both *hamzahs*.

By “*في الباب*” (the entire chapter), all three types of two *hamzahs* coming together are intended: whether the second *hamzah* is *maftūḥah*, *maksūrah* or *maḍmūmah*. As mentioned before, the first *hamzah* will always be *maftūḥah*.

To summarise their applications, Abū Ja‘far has *tashīl* with *idkhāl*, Ruways has *tashīl* without *idkhāl*, Rouḥ and Khalaf will have *taḥqīq*.

TEXT: 24

ءَأَمَّنْتُمْ أَحْبَرَ طِبَّ أَيْتُكَ لِأَنْتَ أَذْ ءَأَنْ كَانَ فِدْ وَأَسْأَلَ مَعَ أَذْهَبْتُمْ إِذْ حَلَا 24

TRANSLATION:

Predicate ءَأَمَّنْتُمْ for Ruways, (as well as in) ءَأَيْتُكَ لِأَنْتَ for Abū Ja‘far, (including) ءَأَنْ كَانَ for Khalaf; and question (read as *istifhām* the latter) with أَذْهَبْتُمْ for Abū Ja‘far and Ya‘qūb.

COMMENTARY:

The word ءَأَمَّنْتُمْ which comes in *Sūrahs Ṭāhā*, 71, *al-A‘rāf*, 123, and *al-Shu‘arā’*, 49:

﴿قَالَ أَمَّنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَ لَكُمْ ﴿١٣٣﴾﴾  
 ﴿قَالَ فِرْعَوْنُ أَمَّنْتُمْ بِهِ قَبْلَ أَنْ أَدْنَ لَكُمْ ﴿٢٤﴾﴾

The word ءَأَمَّنْتُمْ was originally ءَأَأَمَّنْتُمْ, with three *hamzahs*. The first two *hamzahs* are *maftūḥah* while the third is *sākinah*. All the *qurrā’* will make *ibdāl* of the third *hamzah* into an *alif* reading it as ءَأَأَمَّنْتُمْ.

Ruways contradicts his basis and reads it as *ikhbār* (predicated), by dropping the *hamzat al-istifhām*, like Ḥafṣ would read it i.e. آمَنْتُمْ.

Since no mention is made of the other *Qurrā'*, they will agree with their bases in reading the *hamzat al-istifhām* ءَأَمْنُكُمْ. Abū Ja'far will make *tashīl* of the second *hamzah* without including an *alif* here, because none of the *qurrā'* include an *alif* here due to three alifs coming together in this word. Rouḥ will read with *taḥqīq* as mentioned previously (لِثَانِيهِمَا حَقَّقُ يَمِينٌ). Khalaf will agree with his bases and read with *taḥqīq* as well.

Abū Ja'far will read إِنَّكَ لَأَنْتَ of *Sūrah Yūsuf* السُّورَةُ الْيُوسُفِ, 90, as *ikhbār* i.e. إِنَّكَ لَأَنْتَ. Since nothing is mentioned for the remaining *Qurrā'*, they will agree with their basis and read it with the *hamzat al-istifhām*. Ruways will have *tashīl* without *idkhāl*, Khalaf will have *taḥqīq*, as well as Rouḥ (لِثَانِيهِمَا حَقَّقُ يَمِينٌ).

إِنَّكَ لَأَنْتَ comes twice in the Qur'ān, in *Sūrah Yūsuf* السُّورَةُ الْيُوسُفِ, as well as *Sūrah Hūd* السُّورَةُ الْهُودِ, 87, إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ. The place in *Sūrah Yūsuf* السُّورَةُ الْيُوسُفِ is intended based upon the line the author mentioned in the introduction, “if I mention a word unrestrictedly, then rely on what is well known amongst scholars” (وَإِنْ كَلِمَةٌ أُطْلِقَتْ) (فَالشُّهُرَةُ اعْتَمِدْ). Secondly, it is well known that the place in *Sūrah Hūd* السُّورَةُ الْهُودِ is not intended because all the *qurrā'* read it as *ikhbār*.

In أَنْ كَانَ ذَا مَالٍ وَبَنِينَ of *Sūrah Nūn*, 14, Khalaf will contradict his basis and read it as *ikhbār*, like Ḥafṣ would. Abū Ja'far and Ya'qūb will read it as *istifhām* (وَاسْأَلْ . . . إِذْ حَلَا).

Abū Ja'far and Ya'qūb will read the same i.e. with *istifhām*, in ءَأَذْهَبْتُمْ of *Sūrat al-Aḥqāf*, 20 (وَاسْأَلْ مَعَ أَذْهَبْتُمْ إِذْ حَلَا). In both places, Abū Ja'far will have *tashīl* with *idkhāl*, Ruways will have *tashīl* without *idkhāl* and Rouḥ will read with *taḥqīq*.

Khalaf will agree with his basis and read as *ikhbār* in *Sūrat al-Aḥqāf*.

25 وَأَخْبِرْ فِي الْأُولَىٰ إِنَّ تَكْوِينَ إِذَا سَوَىٰ إِذَا وَقَعَتْ مَعَ أَوَّلِ الذَّبْحِ فَاسْأَلَا

## TRANSLATION:

Predicate the first if it (the *istifhām*) recurs for Abū Ja'far, except (in) *Sūrat al-Wāqī'ah* and the first place of (*Sūrat*) *al-Dhibh*, then question (in them: *Sūrat al-Wāqī'ah* and *Sūrat al-Dhibh*).

## COMMENTARY:

In this line the author addresses those places in the Qur'ān in which the *istifhām* recurs in one verse; occasionally it recurs over two verses. This takes place in nine places:

1) *Sūrat al-Ra'd*, 5 –

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

2 – 3) *Sūrat al-Isrā'*, 49, 98 –

﴿وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا ءَأَنَّا لَمَبْعُونُ خَلْقًا جَدِيدًا ﴿٩٨﴾  
ذَٰلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بآيَاتِنَا وَقَالُوا ءَأَنَّا كُنَّا عِظَامًا وَرُفَاتًا ءَأَنَّا لَمَبْعُونُ خَلْقًا جَدِيدًا ﴿٩٩﴾﴾

4) *Sūrat al-Mu'minūn*, 82 –

﴿قَالُوا إِذَا مِثْنَا وَكُنَّا تُرَابًا وَ عِظَامًا ءَأَنَّا لَمَبْعُونُ ﴿٨٢﴾﴾

5) *Sūrat al-Naml*, 67 –

﴿وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَبْنَا لَمُحْرَجُونَ ﴿٦٧﴾﴾

6) *Sūrat al-Ankabūt*, 28, 29 –

﴿وَلَوْ طَآءَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ ۗ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ  
وَ تَقَطُّعُونَ السَّبِيلَ ۗ وَ تَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ  
مِنَ الصَّٰدِقِينَ ﴿٢٩﴾﴾

7) *Sūrat al-Sajdah*, 10 –

﴿وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ ءَأَنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَائِي رَبِّهِمْ كَفُرُونَ ﴿١٠﴾﴾

8 – 9) *Sūrat al-Ṣāffāt*, 16, 53 –

﴿إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴿١٦﴾﴾

﴿إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَدِينُونَ ﴿٥٣﴾﴾

10) *Sūrat al-Wāqī‘ah*, 47 –

﴿وَكَانُوا يَقُولُونَ لَا أَيَّدَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾﴾

11) *Sūrat al-Nāzi‘āt*, 10, 11 –

﴿يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ إِذَا كُنَّا عِظَامًا نَّجْرَةً ﴿١١﴾﴾

The student should bear in mind that generally if the *qurrā’* recite with *istifhām* in the first occurrence, they will recite as *ikhbār* in the second occurrence, and vice versa. Occasionally, they will recite both as *istifhām*. However, they will never recite both as *ikhbār*. Once this is understood, the following lines will be simple to understand.

The author explains that Abū Ja‘far will read as *ikhbār* in the first occurrence in all nine places. It is understood that if he reads as *ikhbār* in the first occurrence, he will read as *istifhām* in the second occurrence. Thereafter, he excludes two places: *Sūrat al-Wāqī‘ah* (سُوَى إِذَا وَقَعَتْ) and the first place in *Sūrat al-Ṣāffāt* (أَوَّلِ (الذَّبْحِ)). In these two places Abū Ja‘far will read with *istifhām* in the first occurrence and as *ikhbār* in the second (فَأَسْأَلُ).

TEXT: 26

26 وَفِي الثَّانِ أَخْبِرَ حُطَّ سِوَى الْعَنْكَبُ اعْكِسَا وَفِي التَّمَلِ الْإِسْتِفْهَامُ حُمَّ فِيهِمَا كِلَا

TRANSLATION:

Predicate in the second (of the *istifhām* that recurs) for Ya‘qūb, except in (*Sūrat*) *al-Ankabūt*, (read it) contrastingly. And in (*Sūrat*) *al-Naml* (read) *istifhām* in both places for Ya‘qūb.

COMMENTARY:

Ya'qūb will read as *ikhbār* in the second occurrence of the recurring *istifhām* in all nine places. It is understood that in the first occurrence he will read as a question (*istifhām*). Thereafter, two places are excluded: *Sūrat al-'Ankabūt*, in which he will read as *ikhbār* in the first occurrence and as *istifhām* in the second (اعْكَبْتَا), and in *Sūrat al-Naml*, in which he will read as a question (*istifhām*) in both occurrences.

Since no mention is made of Khalaf, he will agree with his bases and read as a question in both occurrences, the first and the second.

They will all apply their rules mentioned previously when two *hamzahs* appear together: Abū Ja'far making *tashīl* with *idkhāl*, Ruways having *tashīl* without *idkhāl*, while Rouḥ and Khalaf have *taḥqīq* of both *hamzahs*.

## الْهَمْزَتَانِ مِنْ كَلِمَتَيْنِ

Two *hamzahs* in two words refer to two *hamzat al-qaṭʿis* that are both *mutaḥarrik*, appearing alongside each other in two different words. This necessitates that the first *hamzah* comes at the end of one word while the second comes at the start of the following word. Note that the only way they will be read together is during *waṣl*.

The two *hamzahs* in two words differ from the two *hamzahs* in one word in that in the latter, the first *hamzah* is always *maftūḥah*. Furthermore, with regards to two *hamzahs* appearing in one word, the *tashīl* is always made in the second *hamzah*; whereas if two *hamzahs* appear in two words, the *tashīl* may take place in the first or the second *hamzah*.

Two *hamzahs* coming together in 2 different words are of 2 types:

- 1) مُتَّفِقِ الْحَرَكَةِ – the 2 *hamzahs* agree in their *ḥarakāt*.
- 2) مُخْتَلَفِ الْحَرَكَةِ – the 2 *hamzahs* have different *ḥarakāt*.

If the two *hamzahs* agree in *ḥarakāt* then they are either both *maftūḥah* e.g. جَاءَ مِنْ السَّمَاءِ لِنُورِ الْبَرِّقِ, both *maḍmūmah* e.g. أُولَئِكَ أَوْلِيَاءُ الْوَالِدِ or both *maksūrah* e.g. مِنْ السَّمَاءِ لِنُورِ الْبَرِّقِ.

If two *hamzahs* differ in their *ḥarakāt*, then they are of five types:

- 1) The first *hamzah* is *maftūḥah* and the second *maksūrah* e.g. تَقِيءُ إِلَى جَاءِ أُمَّةٍ.
- 2) The first *hamzah* is *maftūḥah* and the second is *maḍmūmah* e.g. جَاءِ أُمَّةٍ نَشَأَ أَصْبِنَا.
- 3) The first *hamzah* is *maḍmūmah* and the second is *maftūḥah* e.g. نَشَأَ أَصْبِنَا مِنْ السَّمَاءِ أَوْثِنَا.
- 4) The first *hamzah* is *maksūrah* and the second is *maftūḥah* e.g. مِنْ السَّمَاءِ أَوْثِنَا يَنشَأُ إِلَى.
- 5) The first *hamzah* is *maḍmūmah* and the second *maksūrah* e.g. يَنشَأُ إِلَى.

There are no places in the Qurʾān where the first *hamzah* is *maksūrah* and the second is *maḍmūmah*.

TEXT: 27

27 وَحَالَ اتَّفَاقِ سَهْلِ الثَّانِ إِذْ طَرَا وَحَقَّقَهُمَا كَالِإِخْتِلَافِ يَمْعِي وَلَا

TRANSLATION:

In the condition that they (two *hamzahs*) agree, make *tashīl* of the second (*hamzah*) for Abū Ja‘far and Ruways; apply *taḥqīq* of them (the two *hamzahs*) both, and similarly (apply *taḥqīq*) when they differ for Rouḥ.

COMMENTARY:

If the two *hamzahs* agree then Abū Ja‘far and Ruways will read with *tashīl* in the second *hamzah*. Abū Ja‘far would contradict Qālūn who drops the *hamzah* if they are both *maftūḥah*, and makes *tashīl* of the first *hamzah* if they are *maḍmūmah* or *maksūrah*. Similarly, he differs from Warsh who would allow *ibdāl* in addition to *tashīl* of the second *hamzah*. Ruways differs from Abū ‘Amr who drops the first *hamzah* according to the view of the majority, while a minority maintains that he drops the second *hamzah*.

It is understood that when the two *hamzahs* differ, Abū Ja‘far and Ruways will agree with their basis i.e. read with *tashīl* in numbers one and two, *ibdāl* into a *wāw* in number three, *ibdāl* into a *yā’* in number four and both *tashīl* as well as *ibdāl* into a *wāw* in number five.

If two *hamzahs* agree, as well as when they differ, Rouḥ will read with *taḥqīq*.

Since no mention is made of Khalaf, he will agree with his basis and read both *hamzahs* with *taḥqīq*.

## الْهَمْزُ الْمَفْرُودُ

The isolated *hamzah* is that which is not found next to another *hamzah*. It may be divided into two: the *hamzah sākinah* and the *hamzah mutaḥarrikah*. The *hamzah sākinah* is either the *fā' kalimah*, the *'ayn kalimah* or the *lām kalimah* e.g. *اقْرَأْ، الذَّنْبُ، مُؤْمِنُونَ*. In this chapter, *takhfif* in the *hamzah sākinah* is via *ibdāl* or *ibdāl* with *idghām*. *Takhfif* in the *hamzah mutaḥarrikah* is via *ibdāl*, *ḥadhf*, *ibdāl* with *idghām* and *tashīl*.

TEXT: 28

وَسَاكِنَهُ حَقَّقَ حَمَاهُ وَأَبْدَلْنَ إِذَا غَيَّرَ أَنْبَهُمْ وَنَبَّهَهُمْ فَلَا 28

TRANSLATION:

(Apply) *taḥqīq* (in) it's (the *hamzah*'s) *sākin* for Ya'qūb; and surely make *ibdāl* for Abū Ja'far, except in *أَنْبَهُمْ* and *وَنَبَّهَهُمْ*, then do not (make *ibdāl*).

COMMENTARY:

The author starts his discussion of this chapter with the *hamzah sākinah*.

Ya'qūb will read with *taḥqīq* in the *hamzah sākinah*, whether it is the *fā'*, *'ayn* or *lām kalimah*, contradicting al-Sūsī.<sup>33</sup>

Abū Ja'far contradicts his basis – both Qālūn and Warsh – in making *ibdāl* in the *hamzah sākinah*, whether it is the *fā'*, *'ayn* or *lām kalimah*, except in *أَنْبَهُمْ* of *Sūrat al-Baqarah*, 33, and *وَنَبَّهَهُمْ* of *Sūrat al-Hijr*, 51 and *Sūrat al-Qamar*, 28.

With these two exceptions mentioned, Abū Ja'far will still have *ibdāl* in *نَبَّهَهُمْ بِتَأْوِيلِهِ* and *إِلَّا نَبَّهْتُمْ بِتَأْوِيلِهِ* of *Sūrah Yūsuf* الطَّلِحَاتِ, 36, 37.

<sup>33</sup> Ya'qūb will make *ibdāl* in *يَأْخُوجُ وَمَأْجُوجُ* of *Sūrat al-Kahf*, 94 and *Sūrat al-Ambiyā'*, 96. Perhaps the author does not make mention of it here because Imam al-Shāṭibī mentions it in the *farsh* (inconsistent differences) of the *Shāṭibiyyah*, and Ya'qūb will therefore agree with his basis. See line 852 of *al-Shāṭibiyyah*.

29 وَرُئِيَا فَأَدْغَمَهُ كَرُؤِيَا جَمِيعِي وَأَنْدِلَ يُؤَيِّدُ جُد وَنَحْوُ مُوَجَّلًا  
30 كَذَاكَ فَرِي اسْتَهْزِي وَنَاشِيَةَ رِيَا نَبُؤِي يُبْطِي شَانِيكَ حَاسِيًا أَلَا

## TRANSLATION:

And (in) وَرُئِيَا, then make it's *idghām*, as (in) all of كَرُؤِيَا. (Apply) *ibdāl* (in) يُؤَيِّدُ for Ibn Jammāz and the likes of مُوَجَّلًا...

Similarly, (apply *ibdāl* in) قُرِي (رِئَاءَ النَّاسِ) رِيَا, نَاشِيَةَ, اسْتَهْزِي, قُرِي (لِنُبُؤَتِهِمْ) نَبُؤِي, يُبْطِي (لِيَبْطِنَنَّ) شَانِيكَ and حَاسِيًا for Abū Ja'far.

## COMMENTARY:

In أَوْحَسُنُ أَتَتْ وَرِئِيَا of *Sūrah* Maryam, 74, Abū Ja'far will make *ibdāl* of the *hamzah* into a *yā'* and subsequently make *idghām* of the *yā'* into the *yā'* i.e. وَرِيَا.

Similarly, in الرَّئِيَا, *ibdāl* of the *hamzah* is made into a *wāw*, thereafter changing the *wāw* into a *yā'* and subsequently making *idghām* of the *yā'* into the *yā'* i.e. الرَّيَا. By (all of it), جَمِيعِهِ of سُرَّةِ يُونُسَ of *Sūrah* Yūsuf, 43, أَفْتُونِي فِي رُؤْيِي of *Sūrah* Yūsuf, 43, 100 and رُؤْيَاكَ of *Sūrah* Yūsuf, 5 etc. are all included.<sup>34</sup>

In the second half of the line the author starts discussing the *hamzah mutaḥarrikah*. It may be divided into two: that which is preceded by a *mutaḥarrik* or that which is preceded by a *sākin*.

If preceded by a *mutaḥarrik*, then it is found in six different conditions:

- 1) *Hamzah maftūḥah* preceded by a *ḍammah* e.g. مُوَجَّلًا, يُؤَيِّدُ.
- 2) *Hamzah maftūḥah* preceded by a *kasrah* e.g. قُرِي, نَاشِيَةَ, اسْتَهْزِي, رِئَاءَ, لِنُبُؤَتِهِمْ, مَوْطَلًا, فِتَّةً, مَائَةً, الْحَاطِئَةَ, مِلَّتْ, حَاسِيًا, شَانِيكَ, لِيَبْطِنَنَّ.
- 3) *Hamzah maḍmūmah* preceded by a *kasrah* e.g. مُسْتَهْزُونَ, الْمُنْشِئُونَ.
- 4) *Hamzah maḍmūmah* preceded by a *fathah* e.g. تَطْنُوهُمْ, تَطْنُونَهَا, وَلَا يَطْنُونَ.
- 5) *Hamzah maftūḥah* preceded by a *fathah* e.g. مُتَّكِنًا.

<sup>34</sup> By specifying الرَّئِيَا and all it's appearances, words like رُؤْيِي of *Sūrat al-Aḥzāb*, 51, and رُؤْيِيهِ of *Sūrat al-Ma'ārij*, 13, are excluded i.e. only *ibdāl* will take place in them, and not *ibdāl* with *idghām*.

6) *Hamzah maksūrah* preceded by a *kasrah* e.g. مُتَّكِبِينَ، الْخَاطِبِينَ، خَاطِبِينَ، الْمُسْتَهْزِئِينَ.

If preceded by a *sākin*, then it will either be an *alif*, *wāw*, *yā'* or *zāy*.

Ibn al-Jazarī discusses the matters pertaining to the *hamzah mufradah* with this format in mind.

Ibn Jammāz will make *ibdāl* into a *wāw* in يُؤَيِّدُ of *Sūrah Āli 'Imrān*, 13, i.e. يُؤَيِّدُ. Ibn Wardān, Ya'qūb and Khalaf will read with *taḥqīq*.

Abū Ja'far will make *ibdāl* into a *wāw* in words the likes of مُؤَجَّلًا i.e. those words in which the *hamzah maftūḥah* is the *fā' kalimah* and preceded by a *ḍammah* e.g. يُؤَادِلُ، الْفُؤَادُ، الْفُؤَادُ، يُؤَخَّرُهُمْ، وَالْمُؤَلَّفَةَ، مُؤَدِّنٌ، يُؤَاخِذُ، يُؤَدِّدُهُ، يُؤَلِّفُ، وَلَوْلَوْلَا and بِسُؤَالٍ because though the *hamzah* is *maftūḥah* and preceded by a *ḍammah*, it is not the *fā' al-kalimah*. In the latter examples Abū Ja'far will read with *taḥqīq*.

From the second line, the author starts mentioning 13 words in which Abū Ja'far will make *ibdāl* into a *yā'* during *waqf* and *waṣl*. Eight are mentioned in this line: فُرِيءَ of *Sūrat al-A'rāf*, 204 and *Sūrat al-Inshiqāq*, 21, أُسْتَهْزِئُ of *Sūrat al-An'ām*, 10, رِيَاءَ النَّاسِ of *Sūrat al-Muzzammil*, 6، نَاشِئَةً of *Sūrat al-Baqarah*, 264، *Sūrat al-Nisā'*, 38 and *Sūrat al-Anfāl*, 47، لِنُبُوءَتِهِمْ of *Sūrat al-Nahl*, 41 and *Sūrat al-'Ankabūt*, 58، لِيُطِئَنَّ of *Sūrat al-Nisā'*, 72، شَانِكَ of *Sūrat al-Kouthar*, 3 and خَاسِمًا of *Sūrat al-Mulk*, 4.

TEXT: 31

31 كَذَا مُلِئَتْ وَالْخَاطِئَةُ وَمِائَةٌ فِتْنَةٌ فَاطْلُقْ لَهُ، وَالْخُلْفُ فِي مَوْطِئًا إِلَى

TRANSLATION:

Similarly, (*ibdāl* is applied in) مُلِئَتْ، الخاطئة، مائة، فتنه، so apply it (*ibdāl*) generally for him (in these words); while a choice is (found) in مَوْطِئًا for Abū Ja'far.

#### COMMENTARY:

The remaining five words in which Abū Ja‘far has *ibdāl* in, is mentioned in this line: مُبْدِثٌ حَرَسًا of *Sūrat al-Jinn*, 8, خَاطِبَةٍ of *Sūrat al-‘Alaq*, 16, بِالْخَاطِبَةِ of *Sūrat al-Hāqqah*, 9, مَائَةٍ, مَائَتَيْنِ, فِتْنَةٍ, فِتْنَتَيْنِ, الْفِتْنَتَانِ, wherever they might appear.

فَأَطْلُقْ لَهُ (apply *ibdāl* generally for him i.e. Abū Ja‘far) means that *ibdāl* will be applied unrestrictedly in the latter three words i.e. the last three words mentioned. This would include الخَاطِبَةَ, whether it is *nakirah* or *ma‘rifah*; مَائَةٍ and فِتْنَةٍ, whether they are singular or dual.

In مَوْطِئًا of *Sūrat al-Toubah*, 12, Abū Ja‘far will have a choice of making either *ibdāl* or *taḥqīq*.

#### TEXT: 32

32 وَيَحْذِفُ مُسْتَهْزُونَ وَالْبَابَ مَعَ تَطْوٍ يَطْوُ مَتَّكَ خَاطِئِينَ مُتَكِيٍّ أَوْلَا

#### TRANSLATION:

Omit (the *hamzah* in) مُسْتَهْزُونَ and the (entire) chapter, along with تَطْوٍ (تَطْوُهَا), (مُتَكِيٍّ) (مُتَكِيَيْنِ) and (خَاطِئِينَ) (خَاطِئِينَ) (مُتَكِيٍّ) (مُتَكِيَيْنِ) for Abū Ja‘far.

#### COMMENTARY:

مُسْتَهْزُونَ and its entire chapter refers to all those words in which the *hamzah maḍmūmah* is preceded by a *kasrah* e.g. أَنَسُونِي of *Sūrat al-Baqarah*, 31, مُتَكِينُونَ of *Sūrah Yāsīn*, 56, لِيُؤَاطُوا of *Sūrat al-Toubah*, 37 and قُلْ اسْتَهْزُوا of *Sūrat al-Toubah*, 64. Abū Ja‘far will drop the *hamzah* and the letter before it will be read with a *dammah* due to the *wāw* i.e. قُلْ اسْتَهْزُوا، لِيُؤَاطُوا، مُتَكِينُونَ، أَنَسُونِي، مُسْتَهْزُونَ.

The author does not explicitly mention that the letter before the *hamzah* will get a *dammah* since it is well known and apparent amongst the *qurrā’*.

In three words where the *hamzah maḍmūmah* is preceded by a *fathah*, Abū Ja‘far will drop the *hamzah* while the letter before it will retain its *fathah*: تَطْوُهَا of *Sūrat*

*al-Aḥzāb*, 27, أَنْ تَطَّوُّهُمْ of *Sūrat al-Faḥ*, 25, and وَلَا يَطَّوْنِ of *Sūrat al-Toubah*, 120 i.e. تَطَّوُّهُمْ, تَطَّوُّهَا and يَطَّوْنِ.

Abū Ja‘far will also drop the *hamzah* in مُتَكَنَّا لَهِنَّ وَأَعْتَدَتْ لَهُنَّ of *Sūrah Yūsuf*, 31, in which the *hamzah maftūḥah* is preceded by a *faḥḥah* i.e. مُتَكَنَّا.

In three words, Abū Ja‘far will drop the *hamzah* when it is *maksūrah* and preceded by a *kasrah*: حَاطِطِينَ, whether it is *nakirah* e.g. إِنَّا كُنَّا حَاطِطِينَ of *Sūrah Yūsuf* التَّالِيَةَ, 97, or *ma‘rifah* e.g. إِنَّكَ كُنْتَ مِنَ الْحَاطِطِينَ of *Sūrah Yūsuf* التَّالِيَةَ, 29, as well as in مُتَكِينِ of *Sūrat al-Raḥmān*, 54 and 76. The third word is mentioned at the start of the next line.

TEXT: 33

كُمُسْتَهْزِئِي مُنْشُونَ خَلْفَ بِدَا وَجُرْءِ ءَاذِ اذْغَمَ كَهَيْئَةَ وَالتَّسْيِئِ وَسَهْلًا 33

TRANSLATION:

As (well as apply *ḥadhf* in) مُسْتَهْزِئِينَ, with a choice (of *ḥadhf* in) مُنْشُونَ (المُنْشُونَ) for Ibn Wardān. Make *idghām* in جُرْءِ, كَهَيْئَةَ and التَّسْيِئِ; then (apply) *tashīl* (in)...

COMMENTARY:

The third word in which Abū Ja‘far will drop the *hamzah* is المُسْتَهْزِئِينَ.<sup>35</sup> Since the *ḥadhf* in the *hamzah maksūrah* preceded by a *kasrah* is restricted to these three words, others like حَاسِيِينَ are excluded and will therefore be read with *taḥqīq*.<sup>36</sup>

In نَحْنُ الْمُنْشُونَ of *Sūrat al-Wāqī‘ah*, 72, Ibn Wardān will have a choice of dropping the *hamzah* or reading it. Ibn Jammāz will drop the *hamzah* according to the precept outlined in line 32 regarding مُسْتَهْزِئُونَ.

<sup>35</sup> المُسْتَهْزِئِينَ only comes one place in the Qur‘ān: إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ of *Sūrat al-Hijr*, 95. Though the author mentions مُسْتَهْزِئِينَ in the poem, it does not appear in the Qur‘ān as *nakirah*.

<sup>36</sup> See *al-Taḥbīr*, pg 60. Abū Ja‘far will make *ḥadhf* in الصَّابِئِينَ, agreeing with his basis, Nāfi‘. Similarly, he will agree with his basis and make *ḥadhf* in الصَّابِئُونَ.

Thereafter, Ibn al-Jazarī starts discussing the *hamzah mutaharrikah* preceded by a *sākin*.

Abū Ja‘far will make *idghām* in: *جُزْءٌ مَّفْسُومٌ* of *Sūrat al-Baqarah*, 260, *جُزْءٌ مَّفْسُومٌ* of *Sūrat al-Hijr*, 44 and *مِنْ عِبَادِهِ جُزْءًا* of *Sūrat al-Zukhruf*, 15. Abū Ja‘far changes the *hamzah* to a *zāy*, and makes *idghām* of one *zāy* into the other i.e. *جُزًّا* and *جُرًّا*.

Abū Ja‘far will also make *idghām* in *كَمَيْتَةِ الطَّيْرِ* of *Sūrah Āli Imrān*, 49 and *Sūrat al-Mā'idah*, 110, as well as in *إِنَّمَا النَّسِيءُ زِيَادَةٌ* of *Sūrat al-Toubah*, 37.

At the end of the line, the author indicates that Abū Ja‘far will make *tashīl*. The words in which he makes *tashīl* is mentioned in the next line.

TEXT: 34

أَرَيْتَ وَإِسْرَائِيلَ كَانِينَ وَمَدَّ أُذٍ مَعَ اللَّاءِ هَا أَنْتُمْ وَحَقَّقَهُمَا حَلَا 34

TRANSLATION:

(Apply) *tashīl* (in) *أَرَيْتَ* and *إِسْرَائِيلَ* while making *madd* (in the latter) for Abū Ja‘far; with (*tashīl* in) *اللَّاءِ* and *هَاتُّمُ* (for Abū Ja‘far), while Ya‘qūb makes *taḥqīq* in them both (the last two words).

COMMENTARY:

Abū Ja‘far will make *tashīl* in five words mentioned in this line. The first is in *أَرَاءَيْتَ* in all its forms e.g. *أَرَاءَيْتَكَ*, *أَرَاءَيْتُكُمْ*, *أَرَاءَيْتُمْ*, *أَرَاءَيْتُنِي* etc. Here he differs with Warsh who would have *ibdāl* in addition to *tashīl*.

The second word is *إِسْرَائِيلَ* wherever it comes. Abū Ja‘far will make *tashīl* in the second hamzah. Due to a change taking place in the cause of the *madd* (*sabab al-madd*), both *qaṣr* and *madd* may be read. This is explained by Imam al-Shāṭibī in the following line:

وَإِنْ حَرَفٌ مَدٌّ قَبْلَ هَمْزٍ مُعَيَّرٍ \* يَسْجُزُ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلًا

If a letter of *madd* comes before a changed *hamzah*, then it is permitted to make *qaṣr* in it (the *madd*), (though) *madd* remains preponderant.<sup>37</sup>

The third word is وَكَأَيِّ which comes in seven places: *Sūrah Āli Imrān*, 146, *Sūrah Yūsuf* عليه السلام, 105, *Sūrat al-Ḥajj*, 45, 48, *Sūrat al-Ankabūt*, 60, *Sūrah Muḥammad* عليه السلام, 13 and *Sūrat al-Ṭalāq*, 8. By وَمَدُّ, the author indicates that Abū Ja‘far will add an *alif* (*idkhāl al-alif*), exactly like Ibn Kathīr does i.e. وَكَأَيِّنْ; the difference being that Abū Ja‘far makes *tashīl* in the *hamzah*. Same as in إِسْرَائِيلَ, both *madd* and *qaṣr* will be allowed.

The fourth word is اللَّآءِ which comes in *Sūrat al-Aḥzāb*, 4, *Sūrat al-Mujādalah*, 3 and *Sūrat al-Ṭalāq*, 4. Abū Ja‘far will read it without a *yā’* after the *hamzah* while making *tashīl* in the *hamzah*, same as Warsh. He differs with Qālūn who reads the *hamzah* with *taḥqīq*. Same as in إِسْرَائِيلَ and وَكَأَيِّنْ, both *madd* and *qaṣr* will be allowed.

The fifth word is هَآئِنَّمُ which comes in four places: *Sūrah Āli Imrān*, 66, 119, *Sūrat al-Nisā’*, 109 and *Sūrah Muḥammad* عليه السلام, 38. Abū Ja‘far makes *tashīl* in the *hamzah* while reading an *alif* before it. The author does not clarify whether an *alif* is read after the *hā’* i.e. between the *hā’* and the *hamzah* or not, for Abū Ja‘far; Qālūn reads the *alif* while Warsh does not. Some have criticized the author for not clarifying this in the reading of Abū Ja‘far. Perhaps he relies on how the word is pronounced, as in the precept وَبِاللَّفْظِ أَسْتَعْنِي عَنِ الْقَيْدِ إِنْ جَلَا (I will suffice myself with the pronunciation of a word without any additional stipulations if it is clear), and therefore felt no need for this clarification.

Ya‘qūb will contradict his basis and read اللَّآءِ and هَآئِنَّمُ with *taḥqīq*. The pronoun in حَقَّقَهُمَا refers to these two words. Abū ‘Amr has *tashīl* in both, as well as *ibdāl* into a *yā’* in the former.

<sup>37</sup> *Al-Shāṭibiyyah*, line 208.



## النَّقْلُ وَالسَّكْتُ وَالْوَقْفُ عَلَى الْهَمْزِ

The author combines the chapters of *naql*, *sakt* and *waqf* upon the *hamzah* in one chapter due to the few differences regarding them between the Three *Qurra'*.

### TEXT: 36

36 وَلَا نَقْلَ إِلَّا الْآنَ مَعِ يُؤْنَسِ بِدَا وَرِدَّةً وَأَبْدِلَ أَم مِلءٍ بِهِ انْقِطَاعًا

### TRANSLATION:

(There is) no *naql*, except in الْآنَ, with (that which comes in *Sūrah*) Yūnus for Ibn Wardān. (Apply) *ibdāl* in رِدَّةً for Abū Ja'far and *naql* in مِلءٍ for Ibn Wardān.

### COMMENTARY:

The author starts by mentioning that generally none of the Three *Qurra'* have *naql*. Thereafter, he mentions the exceptions for them, which are five.<sup>38</sup>

The first place is the word الْآنَ which appears in *Sūrat al-Baqarah*, 71, 187, *Sūrat al-Nisā'*, 18, *Sūrat al-Anfāl*, 66, *Sūrah* Yūnus الْعَلِيَّة, 51, 91, *Sūrah* Yūsuf الْعَلِيَّة, 51 and *Sūrat al-Jinn*, 9. Included with this is الْآنَ which comes twice in *Sūrah* Yūnus الْعَلِيَّة, 51, 91 (مَعِ يُؤْنَسِ). The difference between them is that the former is predicated (*ikhbār*) while the latter is interrogatory (*istifhām*). In both, Ibn Wardān makes *naql*. Ibn Wardān therefore contradicts Qālūn in making *naql* in those places besides *Sūrah* Yūnus الْعَلِيَّة; he also contradicts Warsh by restricting

<sup>38</sup> The word عَادًا الْأُوْلَى of *Sūrat al-Najm*, 50, is excluded from this discussion because Abū Ja'far and Ya'qūb both agree with their basis, making *naql* and *idghām* i.e. عَادَ لُوْلَى for Qālūn and عَادَ لُوْلَى for Warsh and Abū 'Amr al-Baṣrī. Abū Ja'far would differ from Qālūn in that he makes *ibdāl* in the *hamzah* of الْأُوْلَى, same as Warsh and Abū 'Amr. Abū Ja'far has three ways of starting from الْأُوْلَى of *Sūrat al-Najm*:

- 1) Without *naql* i.e. الْأُوْلَى, as Ḥafṣ would start.
- 2) With *naql* from the *hamzat al-waṣl* i.e. أَلُوْلَى.
- 3) With *naql* from the circumstantial *ḥarakah* i.e. لُوْلَى.

Khalaf will also agree with his basis and read it like Ḥafṣ, without *sakt*.

*naql* to these places. Ibn Jammāz would contradict his basis by reading with *taḥqīq* in these places.

Ya‘qūb and Khalaf will agree with their basis and read with *taḥqīq*.

The second word is رَدَّ of *Sūrat al-Qaṣaṣ*, 34. Abū Ja‘far will make *naql* in it, as well as *ibdāl* of the *tanwīn* into an *alif* during *waqf* and *waṣl*. This is what author alludes to when he states: وَأَبْدِلْ (and apply *ibdāl*) i.e. رَدًا يُصَدِّقُنِي. He agrees with Nāfi‘ in making *naql*, but differs in the *ibdāl*. Due to *ibdāl* being mentioned unrestrictedly, it will be applied during *waqf* and *waṣl*.

Ya‘qūb and Khalaf will read like their basis, without *naql*.

The third word is مِلْءُ الْأَرْضِ of *Sūrah Āli ‘Imrān*, 91. Ibn Wardān will make *naql* during *waqf* and *waṣl* i.e. مِلْءُ الْأَرْضِ. During *waqf*, he will have the options of *iskān*, *roum* or *ishmām* when stopping on the *lām*.

Ibn Jammāz, Ya‘qūb and Khalaf will read like their basis, without *naql*.

The final two words are discussed in the next line.

TEXT: 37

37 مِنْ اسْتَبْرَقٍ طِيبٌ وَسَلْ مَعَ فَسَلٍ فَشَا وَحَقَّقَ هَمَزَ الْوَقْفِ وَالسَّكْتِ أَهْمًا

TRANSLATION:

(Make *naql* in) مِنْ اسْتَبْرَقٍ for Ruways; (*naql* in) وَسَلْ and فَسَلْ for Khalaf, *taḥqīq* of the *hamzah* during *waqf* and omit (the application of) *sakt* (for Khalaf).

COMMENTARY:

The fourth word is مِنْ اسْتَبْرَقٍ of *Sūrat al-Raḥmān*, 54. Ruways will read with *naql* i.e. مِنْ اسْتَبْرَقٍ.

Abū Ja‘far, Rouḥ and Khalaf will agree with their basis and read without *naql*.

The fifth place in which *naql* is applied is *فَسئَل* and *وَسئَل* wherever they appear e.g. *فَسئَلُوا أَهْلَ, فَسئَلِ الَّذِينَ يَقْرءُونَ الْكِتَابَ, وَسئَلُوا اللَّهَ مِنْ فَضْلِهِ, وَسئَلُ مَنْ أَرْسَلْنَا, وَسئَلِ الْقَرْيَةَ*. *فَسئَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ, الدِّكْرِ* etc. Khalaf will make *naql* in them.

Abū Ja‘far and Ya‘qūb will agree with their basis and read without *naql*.

In the last half of the line, the author explains that Khalaf will not have *takhfif* of the *hamzah* during *waqf* – like Ḥamzah has – instead, he will read with *taḥqīq*. Similarly, he will contradict his basis and not read with *sakt* before a *hamzah* e.g. *مَنْ آمَنَ, وَبِالْآخِرَةِ هُمْ, نَسِيءٌ قَدِيدٌ* etc. I read without *sakt* for Khalaf al-‘Āshir via the *Durrāh* to my teacher, Qārī Ayyūb.<sup>39</sup> Via the *Ṭayyibah*, I read with *sakt* for Idrīs, the transmitter of Khalaf al-‘Āshir.

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<sup>39</sup> Some teachers instructed me to make *sakt* before the *hamzah* for Khalaf al-‘Āshir (Idrīs, the transmitter) when I read to them. Though this might be the practice of some, the textual evidence for not making *sakt* is too overwhelming to ignore. In the *Durrāh*, Ibn al-Jazarī explicitly states that *sakt* should be omitted (وَالسَّكْتُ أَهْمَلًا). Ibn al-Jazarī does not mention *sakt* for Khalaf al-‘Āshir in *Taḥbīr al-Taysīr*. The student of Ibn al-Jazarī – as well as the commentator of the *Durrāh* – al-Zabīdī (d. 848 A.H.), explicitly states that no *sakt* should be made. Bear in mind that al-Zabīdī read the *Durrāh* to Ibn al-Jazarī, as well as the Three *Qirā’āt* according to the *Durrāh* to him. If he read with *sakt* for Khalaf al-‘Āshir, he would surely have mentioned it. Muḥammad Munayyir al-Samannūdī (d. 1199 A.H.) does not mention *sakt* for him. In *al-Wujūh al-Musfirah*, Sheikh al-Mutawallī does not mention *sakt* either. Though Sheikh al-Ḍabbā‘ and Sheikh ‘Abd al-Rāziq mention *sakt*, the previously-mentioned textual evidence to apply no *sakt* cannot be ignored, especially since the practice of most experts have been to read without *sakt*. And Allah knows best. For further details regarding this discussion, see *Taqrīb al-Durrāh* of Sheikh Ḥab Fikrī.

## الإدغام الصغير

*Idghām ṣaghīr* refers to the assimilation of two letters, in which the first letter is *sākin*. It's discussion may be divided into two, the first revolving around the ذ of إِذْ, the د of قَدْ, the feminine ت, the ل of هَلْ and بَلْ. The second is specific words or places in which *idghām* takes place e.g. وَمَنْ يَفْعَلْ ذَلِكَ etc.

TEXT: 38

38 وَأَظْهَرَ إِذْ مَعَ قَدْ وَتَاءٍ مُؤَنَّثَةٍ أَلَا حُرْزٌ وَعِنْدَ التَّاءِ لِلتَّاءِ فُضِّلًا

TRANSLATION:

Abū Ja'far and Ya'qūb will make *ith-hār* (of the ذ) of إِذْ, with (the د of) قَدْ and the feminine *tā'*; (make *ith-hār*) of the *tā'* by the *thā'* for Khalaf.

COMMENTARY:

*Idghām* of the ذ of إِذْ will take place into 6 letters: ت, ز, ص, د, س and ج e.g. إِذْ تَبَرَّأً, إِذْ جَاءَهُمْ and إِذْ سَمِعْتُمُوهُ, إِذْ دَخَلُوا, وَإِذْ صَرَفْنَا, وَإِذْ زَيْنَ.

The *idghām* of the د of قَدْ will take place into 8 letters: س, ذ, ض, ظ, ز, ج, ص and ش e.g. قَدْ سَمِعَ, قَدْ شَعَفَهَا, وَقَدْ صَرَفْنَا, وَقَدْ جَاءَكُمْ, وَقَدْ زَيْنَ, وَقَدْ ظَلَمَكَ, قَدْ صَلُّوا, وَقَدْ ذَرَأْنَا, قَدْ سَمِعَ.

*Idghām* of the feminine *tā'* which is *sākinah* will take place into 6 letters: س, ت, ج, ظ, ز, ص e.g. كَانَتْ ظَالِمَةً, كُلَّمَا خَبَتْ زِدْنَاهُمْ, لَهُدَمَتْ صَوَامِعُ, كَذَّبَتْ ثَمُودُ, أَبْتَدَتْ سَعَابِلَ, وَنَضِجَتْ جُلُودُهُمْ.

Abū Ja'far and Ya'qūb will make *ith-hār* of the ذ of إِذْ, the د of قَدْ and the feminine *tā'*. Abū Ja'far will differ with Warsh in making *ith-hār* of the د of قَدْ into the ظ and the ض, as well as the feminine *tā'* into the ظ. However, he will actually agree with his basis in making *ith-hār* of the ذ of إِذْ into its six letters. Abū 'Amr makes *idghām* in all of them.

Khalaf contradicts his bases and makes *ith-hār* of the feminine *tā'* by the ث e.g. كَتَبَتْ ثَمُودُ. He will agree with his basis regarding the remaining five letters into

which *idghām* of the feminine *tā'* is made. Since nothing is mentioned for Khalaf regarding the ذ of إِذْ and the د of قَدْ he will agree with his basis in making *idghām* of the ذ into the ت and the د; and making *idghām* of the د into its eight letters.

TEXT: 39

39 وَهَلْ بَلٍ فَتَى هَلْ مَعَ تَرَى وَلَيْسَ بِهَا نَبَذْتُ وَكَأَغْفِرُ لِي يُرِدُ صَادَ ح وَلَا

TRANSLATION:

(Make *ith-hār* of the ل of هَلْ and بَلٍ for Khalaf. (Make *ith-hār* of the ل of هَلْ (when it appears) with تَرَى, the *bā'* by the *fā'*, نَبَذْتُ (فَسَبَدْتُهَا), the likes of اِغْفِرُ لِي يُرِدُ (مَنْ يُرِدُ ثَوَابَ) and صَادَ (مَنْ يُرِدُ ثَوَابَ) for Ya'qūb.

COMMENTARY:

In this line the author starts discussing the ل of هَلْ and بَلٍ, as well as specific words in which the Three *Qurrā'* will apply *ith-hār* and *idghām*.

The *ith-hār* of the ل of هَلْ and بَلٍ will take place into eight letters: س, ز, ط, ت, ن, ض and ط. It seems that all eight letters appear after both هَلْ and بَلٍ, but this is not the case. Only the ت and ن will come after both هَلْ and بَلٍ e.g. بَلٍ تَأْتِيهِمْ هَلْ تَرَى. بَلٍ نَحْنُ هَلْ نُنَبِّئُكُمْ. The ت will only come after the ل of هَلْ e.g. هَلْ تُؤْتِي الْكُفَّارُ. The remaining five letters – س, ز, ط, ض and ط – will only appear after بَلٍ e.g. بَلٍ ظَنَنْتُمْ. بَلٍ صَلُّوا, بَلٍ طَبِعَ اللَّهُ, بَلٍ سَوَّلْتُ لَكُمْ, بَلٍ زَيْنَ

Khalaf will make *ith-hār* of the ل of هَلْ and بَلٍ by all its letters. Hamzah would make *idghām* into the ت, س and ت.

Ya'qūb will contradict his basis and make *ith-hār* of the ل of هَلْ when it is followed by تَرَى, which is two places: هَلْ تَرَى مِنْ فُطُورٍ in *Sūrat al Mulk*, 3, and هَلْ تَرَى مِنْ بَاقِيَةِ تَرَى in *Sūrat al Hāqqah*, 8.

Since nothing is mentioned for Abū Ja‘far, he will agree with his basis and make *iṭh-hār* of the ل of هَلْ and بَلْ by all it’s letters. Thus, all Three *Qurrā’* make *iṭh-hār* of the ل of هَلْ and بَلْ.

Subsequently, the author starts discussing individual letters and words in which they have differences.

Ya‘qūb will make *iṭh-hār* of the *bā’* when it meets a *fā’*. In the Qur’ān, the *bā’ majzumah* is followed by a *fā’* in five places:

- 1) *Sūrat al-Nisā’*, 74 – أَوْ يَغْلِبُ فَسَوْفَ .
- 2) *Sūrat al-Ra‘d*, 5 – وَإِنْ تَعَجَبَ فَعَجِبْ .
- 3) *Sūrat al-Isrā’*, 63 – قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ .
- 4) *Sūrah Ṭāhā*, 97 – قَالَ أَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ .
- 5) *Surat al-Hujarāt*, 11 – وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ .

Since no mention is made of Abū Ja‘far and Khalaf, they will agree with their basis and read with *iṭh-hār*.

Ya‘qūb will also make *iṭh-hār* in فَتَبَدَّلْتَهَا of *Sūrah Ṭāhā*, 96.

Since nothing is mentioned for Abū Ja‘far and Khalaf, they will agree with their basis; Abū Ja‘far making *iṭh-hār* and Khalaf making *idghām*.

The ك of كَاعْفِزْ in the verse indicates a comparison (لِلتَّشْبِيهِ) i.e. the “likes of لِي اعْفِزْ”. Ya‘qūb will make *iṭh-hār* of the likes of لِي اعْفِزْ i.e. the *rā’ majzūmah* into the *lām* e.g. يَعْفِزْ لَكُمْ، وَاصْبِرْ لِحُكْمِ. Al-Dūrī has *idghām* with an option of *iṭh-hār* while al-Sūsī only has *idghām*.

Since nothing is mentioned for Abū Ja‘far and Khalaf, they will both agree with their basis and make *iṭh-hār*. Thus, all Three *Qurrā’* have *iṭh-hār* here.

Ya‘qūb will contradict his basis and make *iṭh-hār* of the د in مَنْ يُرِدْ ثَوَابَ of *Sūrah Āli ‘Imrān*, 145.

Since nothing is mentioned for Abū Ja‘far and Khalaf, they will agree with their basis; Abū Ja‘far making *iṭḥ-hār* and Khalaf making *idghām*.

Ya‘qūb will also make *iṭḥ-hār* of the *ṣād* in ذَكُرْ \* كَيْتَعَصَّ at the start of *Sūrah Maryam*.

Since nothing is mentioned for Abū Ja‘far and Khalaf, they will agree with their basis; Abū Ja‘far making *iṭḥ-hār* and Khalaf making *idghām*.

TEXT: 40

أَخَذْتُ طُل أَوْرِثْتُمْ حَمَى فِي لَيْثٍ عَنَّا هُمَا وَادَّعِمَ مَعَ عُدْتُ أَب ذَا اِغْكِسَا حَلَا 40

TRANSLATION:

(Make *iṭḥ-hār* in) أَخَذْتُ for Ruways, (*iṭḥ-hār* in) أَوْرِثْتُمْ (أَوْرِثْتُمُوهَا) for Ya‘qūb and Khalaf, as well as (*iṭḥ-hār* in) لَيْثٍ for both of them (Ya‘qūb and Khalaf); make *idghām* (in the latter i.e. لَيْثٍ) with عُدْتُ for Abū Ja‘far, and this (عُدْتُ) is the opposite for Ya‘qūb (i.e. *iṭḥ-hār*).

COMMENTARY:

Ruways will contradict his basis and make *iṭḥ-hār* in أَخَذْتُ in all its forms whether singular or plural e.g. اِتَّخَذْتُمْ, اِتَّخَذْتُ, اِتَّخَذْتُمْهَا, اِتَّخَذْتُهَا etc. Though the author only mentions أَخَذْتُ, it is well-known that the *iṭḥ-hār* is made by Ruways in all its forms.

Abū Ja‘far, Rouḥ and Khalaf will agree with their basis and make *idghām*.

Ya‘qūb and Khalaf will make *iṭḥ-hār* of the ث by the ت in أَوْرِثْتُمُوهَا of *Sūrat al-A‘rāf*, 43 and *Sūrat al-Zukhruf*, 72.

Abū Ja‘far will agree with his basis and make *iṭḥ-hār*. Thus, all Three *Qurra’* will have *iṭḥ-hār* here.

Ya'qūb and Khalaf will also have *iṭḥ-hār* of the ث of لَبِئْتُ and لَبِئْتُمْ; whether singular or plural e.g. لَبِئْتُمْ.

Abū Ja'far will make *idghām* in لَبِئْتُ, لَبِئْتُمْ, لَبِئْتُمْ – however they may appear – as well as *idghām* of the ذ into the ت in عُدْتُ of *Sūrah Ghāfir*, 27 and *Sūrat al-Dukhān*, 20.

Ya'qūb will read the opposite of *idghām* in عُدْتُ i.e. he will read it with *iṭḥ-hār*.

Khalaf will agree with his basis and make *idghām* in عُدْتُ.

TEXT: 41

وَيَاسِينَ نُونَ ادْغِمْ فِدَا حَطَّ وَسِينَ مِي م فُزْ يَلْهَتْ اظْهَرُ اُدْ وَفِي اَرْكَبْ فَشَا اَلَا 41

TRANSLATION:

Make *idghām* in يَاسِينَ (يَسْ وَالْقُرْآن) and نُونَ (نَ وَالْقَلَمَ) for Khalaf and Ya'qūb, as well as (*idghām*) in مِيَمَ (طَسَمَ) سِينَ (سِينِ مِيَمَ) for Khalaf; (make) *iṭḥ-hār* in يَلْهَتْ (يَلْهَتْ ذَلِكَ) for Abū Ja'far and (*iṭḥ-hār*) in اَرْكَبْ (اَرْكَبْ مَعَنَا) for Khalaf and Abū Ja'far.

COMMENTARY:

Ya'qūb and Khalaf will make *idghām* in يَسْ وَالْقُرْآن and نَ وَالْقَلَمَ.

In مِيَمَ (سِينِ مِيَمَ), Khalaf will contradict his basis and make *idghām*.

Ya'qūb will agree with his basis and make *idghām*.

Abū Ja'far will only have *iṭḥ-hār* in all the above places because he makes *sakt* on the *ḥurūf al-muqatta'āt*. *Madd lāzim ḥarfī muthaqqal* will therefore not be found in the *Qirā'ah* of Abū Ja'far.

In يَلْهَتْ ذَلِكَ of *Sūrat al-A'rāf*, 176, Abū Ja'far will have *iṭḥ-hār*. Warsh will also have *iṭḥ-hār* while Qālūn has a choice of *iṭḥ-hār* as well as *idghām*.

Ya'qūb and Khalaf will agree with their basis and make *idghām*.

In اِرْكَبْ مَعَنَا of *Sūrah Hūd* الْحُدِّ, 42, Abū Ja'far and Khalaf will have *iṭḥ-hār*. Warsh will also have *iṭḥ-hār* while Qālūn has a choice of *iṭḥ-hār* as well as *idghām*.

Ya'qūb will agree with his basis and make *idghām*.

## التُّونُ السَّاكِنَةُ وَالتَّنْوِينُ

TEXT: 42

42 وَعُتَّةُ يَا وَالْوَاوِ فُرْزٍ وَبِخَا وَعَيْبٍ نِ الْإِخْفَا سِوَى يُنْعَضُ يَكُنْ مُنْخَبِقٌ أَلَا

TRANSLATION:

(Apply) *ghunnah* by the *yā'* and the *wāw* for Khalaf; and (apply) *ikhfā'* by the *khā'* and the *ghayn* for Abū Ja'far, except in *يُنْعَضُ* (فَسَيُنْعَضُونَ), *يَكُنْ* (إِنْ يَكُنْ عَنِيًّا) and *مُنْخَبِقٌ* (وَالْمُنْخَبِقَةُ).

COMMENTARY:

Khalaf will make *idghām* with *ghunnah* when the *nūn sākinah* or the *tanwīn* is followed by a *yā'* or a *wāw*, contradicting his basis.

Likewise, Ya'qūb and Abū Ja'far will agree with their basis and make *idghām* with *ghunnah*.

Abū Ja'far will make *ikhfā'* when the *nūn sākinah* or the *tanwīn* is followed by a *ghayn* or a *khā'* e.g. *مِنْ خَيْرٍ*. نَزَّلَا مِنْ عَفْوَرٍ رَّحِيمٍ، يَوْمَئِذٍ خَاشِعَةً، مِنْ عَيْرِكُمْ، هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ، مِنْ خَيْرٍ. There are three places which are excluded: *فَسَيُنْعَضُونَ* in *Sūrat al-Isrā'*, 51, *إِنْ يَكُنْ* of *Sūrat al-Nisā'*, 135 and *وَالْمُنْخَبِقَةُ* of *Sūrat al-Mā'idah*, 3. In these three places, as well as the remaining four letters of the throat, Abū Ja'far will read with *iṭḥ-hār*.

Ya'qūb and Khalaf will agree with their basis and make *iṭḥ-hār* by all six letters of the throat.

## الْفَتْحُ وَالْإِمَالَةُ

Though the Three *Qurra'* apply *fath* and *imālah*, none of them has *taqlīl*.

TEXT: 43 - 44

وَبِالْفَتْحِ فَهَّارِ الْبَوَارِ ضِعَافَ مَعَهُ عَيْنُ الثَّلَاثِي رَانَ شَاءَ مَيَّالًا 43  
 كَالْأَبْرَارِ زُؤِيَا اللَّامِ تَوْرَاةَ فِدْ وَلَا ثَمَلِ حَزْ سَوَى أَعْمَى بِسُبْحَانَ أَوْلَا 44

TRANSLATION:

(Read) with *fath* in فَهَّارِ الْبَوَارِ and ضِعَافَ, (as well as) the middle of the trilateral (verbs) with it; (except) رَانَ, شَاءَ and جَاءَ, make *imālah* (in them).

(Make *imālah* in) the likes of الْأَبْرَارِ, زُؤِيَا (with) اللَّامِ and التَّوْرَاةَ for Khalaf. Do not make *imālah* for Ya'qūb, except (for) أَعْمَى in the first place in (*Sūrah*) *Subhān*.

COMMENTARY:

Khalaf will differ with his basis and read with *fath* in فَهَّارِ الْبَوَارِ which comes in two places: فَهَّارِ الْبَوَارِ of *Sūrah* Ibrāhīm التَّلْكَالِ, 48 and فَهَّارِ الْبَوَارِ of *Sūrah* Ghāfir, 16. He will also have *fath* in الْبَوَارِ of دَارِ الْبَوَارِ, in *Sūrah* Ibrāhīm التَّلْكَالِ, 28 and ضِعَافًا of ذُرِّيَّةَ ضِعَافًا, in *Sūrat al-Nisā'*, 9. Ḥamzah makes *taqlīl* in فَهَّارِ الْبَوَارِ and makes *imālah* in ضِعَافًا, with Khallād having a choice of *fath*.

Khalaf al-Āshir will make *imālah* in three of the 10 trilateral past tense verbs that Ḥamzah makes *imālah* in; رَانَ, جَاءَ and شَاءَ.<sup>40</sup> In the remaining seven words he will have *fath*.

He will also make *imālah* in the likes of الْأَبْرَارِ of *Sūrah* Āli 'Imrān, 193, 198 and *Sūrat al-Muṭaffifīn*, 18. "The likes of الْأَبْرَارِ" includes all those *alifs* which appear between two *rā's*, the second one being *majrūr*, whether *ma'rifah* or *nakirah* e.g. الْأَشْرَارِ of *Sūrah* Ṣād, 62, مِنْ قَرَارِ of *Sūrah* Ibrāhīm التَّلْكَالِ, 26, etc. Ḥamzah makes *taqlīl* in these words.

<sup>40</sup> The 10 trilateral past tense verbs in which Ḥamzah makes *imālah* in are خَابَ, خَافَ, طَابَ, ضَاقَتْ, ضَاقَ, خَاقَ, ضَاقَتْ, طَابَ, خَافَ, خَابَ. رَانَ, زَادَ, شَاءَ, جَاءَ, رَاعَ.

Khalaf will furthermore make *imālah* in الرَّؤْيَا, only when it appears with اللّام i.e. when it is *maʿrifah* due to *lām al-taʿrif* being attached. Thus, in رُءْيَاكَ and رُءْيَايَ he will not make *imālah*. Ḥamzah reads with *fath* in all these words.

In التّوراة, Khalaf will contradict his basis and make *imālah* while Ḥamzah reads it with *taqlīl*.

Besides the above-mentioned places, Khalaf will make *imālah* in all those words in which his basis makes *imālah* in e.g. اشترى, الأعلى, بلى, الأنتى, الفتى etc.

After completing the discussions pertaining to Khalaf, the author starts explaining the words in which Yaʿqūb has *imālah*. Yaʿqūb will not make *imālah* in any of the *alifs* in which Abū ʿAmr makes *imālah* or *taqlīl* in, except the first أَعْمَى of *Sūrat al-Isrāʾ*, 72 (بِسُبْحَانَ أَوْلَى).

The matters pertaining to the reading of Yaʿqūb are continued in the next line.

TEXT: 45

45 وَطُلْ كَافِرِينَ الْكُلِّ وَالْتَمَلْ حُطْ وَبَا ءُ يَاسِينَ يُمْنٌ وَافْتِحِ الْبَابَ إِذْ عَلَا

TRANSLATION:

And for Ruways (make *imālah* in) كَافِرِينَ, all of them; and in (*Sūrah*) *al-Naml* for Yaʿqūb; as well as the *yā* of يَاسِينَ for Rouḥ. (Make) *fath* in the entire chapter for the noble Abū Jaʿfar.

COMMENTARY:

Ruways will make *imālah* in كَافِرِينَ and الْكَافِرِينَ. الْكُلِّ in the line includes both *nakirah* and *maʿrifah*, wherever they may appear in the Qurʾān.

In إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ of *Sūrat al-Naml*, 43, Yaʿqūb – both Ruways and Rouḥ – will make *imālah* in كَافِرِينَ. This is what the author intends when he states: “وَالْتَمَلْ وَحُطْ” i.e. the كَافِرِينَ of *Sūrat al-Naml*.

Rouḥ will contradict his basis and make *imālah* in the *yā'* of *يَسْ*. Abū 'Amr reads it with *fath*.

To summarise Ya'qūb's reading: of all the places that Abū 'Amr has *imālah*, Ya'qūb will only agree with him in the first *أَعْمَى* of *Sūrat al-Isrā'*, generally in *كَافِرِينَ* for Ruways, and specifically the *كَافِرِينَ* of *Sūrat al-Naml* for Ya'qūb (both Ruways and Rouḥ) and the *yā'* of *يَسْ*.

Abū Ja'far does not read with *imālah* at all (*وَافْتَحَ الْبَابَ إِذْ*).

## الرِّاءَاتِ وَاللَّامَاتِ وَالْوَقْفِ عَلَى الْمَرْسُومِ

The author combines a few chapters together because of the few differences regarding them amongst the Three *Qurrā'*.

TEXT: 46 – 47

كَقَالُونَ رِاءَاتٍ وَلَا مَاتٍ اِنْتَلَهَا وَقَفَ يَا أَبَهُ بِأَلْهَا أَلَا حُمٌ وَلَمْ حَلَا 46

وَسَائِرُهَا كَالْبَزِّ مَعَهُ هُوَ وَهِيَ وَعَنْهُ نَحْوُ عَلَيْهِتَهُ إِلَيْهِ رَوَى الْمَلَأ 47

TRANSLATION:

Recite the *rā's* and the *lāms* like Qālūn for Abū Ja'far. Stop on يَا أَبَهُ with a *hā'* for Abū Ja'far and Ya'qūb; (stop) on لَمْ...

And its remaining words like al-Bazzī (does) for Ya'qūb, along with هُوَ، هِيَ; and erudites relate (the same on) the likes of عَلَيْهِتَهُ and إِلَيْهِ for him (Ya'qūb).

COMMENTARY:

Abū Ja'far will differ with Warsh and read the *rā's* and the *lāms* like Qālūn i.e. he will not have the conventional *taghlīṭh* of the *lam* or *tarqīq* of the *rā'* that Warsh has e.g. ظَلَمْتُمْ، الطَّلَاق، الصَّلَاة، بَصِيرٌ بِمَا، بَصِيرًا.

Ya'qūb and Khalaf will agree with their basis and read the same.

From the second half of the line, the author starts discussing *waqf* of the Three *Qurrā'* according to the *rasm* ('Uthmānic script).

Abū Ja'far and Ya'qūb will stop with a *hā'* on يَا أَبَتِ which comes appears eight times in four *sūrahs*: *Sūrah* Yūsuf ﷺ, 4, 100, *Sūrah* Maryam, 42, 43, 44, 45, *Sūrat al-Qaṣaṣ*, 26 and *Sūrat al-Ṣāffāt*, 102.

Khalaf will agree with his basis and stop with a *tā'*.

At the end of the line, and the line that follows, the author starts explaining four instances in which Ya'qūb will stop with *hā' al-sakt*.

The first is when stopping on the interrogatory *mā* (*mā istifhāmiyyah* – ما), which *alif* is dropped due a preposition (حُرُوفِ الْجَرَ) being attached to it. This takes place in five words. The author mentions one i.e. لِمَ but alludes to the others by stating وَسَائِرُهَا – its remaining words. Imam al-Shāṭibī mentions these five words for al-Bazzī in the following line:

وَفِيْمَهُ وَمَمَّهُ قَفَّ وَعَمَّهُ لِمَهُ بِمَهُ \* بِخُلْفِ عَنِ الْبَرِّيِّ وَادْفَعُ مُجَهَّلًا

(*Waqf* as) فِيْمَهُ, مَمَّهُ, عَمَّهُ, لِمَهُ and بِمَهُ is related from al-Bazzī with a choice, and repel the ignorant one (concerning this).<sup>41</sup>

Ya‘qūb will stop like al-Bazzī on these five words i.e. with *hā’ al-sakt* on examples like مِمَّ يَرْجِعُ الْمُرْسَلُونَ, عَمَّ يَنْسَاءَلُونَ, فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ, فِيمَ أَنْتَ مِنْ ذِكْرَاهَا, لِمَ تَقُولُونَ. When the author mentions that Ya‘qūb will read like al-Bazzī on these words, it seems that he will also have a choice of reading without the *hā’ al-sakt* as well, like al-Bazzī has via the *Shāṭibiyyah*. Some commentaries, like *al-Ghurrat al-Bahiyyah*, relate this choice for Ya‘qūb as well. However, Ya‘qūb will not have a choice i.e. he will only stop with *hā’ al-sakt* on these words since the *Tahbīr* does not mention an option for al-Bazzī on these words, neither does the *Taysīr*.<sup>42</sup>

The second instance where Ya‘qūb will stop with *hā’ al-sakt* is on the third person singular pronoun – masculine or feminine – i.e. هُوَ and هِيَ, whether attached to a *wāw*, *fā’* or *lām* e.g. فَهَوُاْ وَلِيَّتُهُمْ, وَهِيَ تَجْرِي بِهِمْ, وَهُوَ الْعَفْوَ, يُبَيِّنُ لَنَا مَا هِيَ, فَلَمَّا جَاوَزَهُ هُوَ. The author alludes to this by stating مَعَ هُوَ وَهِيَ كَالْحِجَارَةِ. لَهِيَ الْحَيَوَانُ, لَهُوَ الْعَيْ, كَالْحِجَارَةِ.

The third instance where he stops with a *hā’ al-sakt* is the *nūn mushaddadah* that comes after the *hā’* of the third person feminine plural pronoun, whether it is attached to a verb e.g. لَا تُخْرِجُوهُنَّ, أَنْ تَنْكِحُوهُنَّ, عَلِمْتُمُوهُنَّ, نِسَاءَهُنَّ, يُبَيِّنُهُنَّ, or a noun e.g. فِيَهُنَّ, إِلَيْهُنَّ, عَلَيْنَهُنَّ, مِنْهُنَّ, لَهُنَّ, أَوْ أَبْصَارَهُنَّ or a particle e.g. وَلَا يَحْزَنَنَّ. With the clause “that comes after the *hā’*”, the *nūn mushaddadah* that comes after a *kāf* or *tā’* are excluded i.e. Ya‘qūb will not stop with a *hā’ al-sakt* on it e.g. لَسْتُ، إِنْ كُنْتُ، مِنْكَ، إِنْ كَيْدَكَ.

<sup>41</sup> *Al-Shāṭibiyyah*, line 386.

<sup>42</sup> This means that the option of stopping without the *hā’ al-sakt* for al-Bazzī is an addition of the *Shāṭibiyyah* upon the *Taysīr* of al-Dānī (*ziyādat al-qaṣīd*). See *Al-Taysīr*, pg. 55, *Tahbīr al-Taysīr*, pg. 78.

مِنْ كَيْدِكُمْ of *Sūrah Yūsuf* ﷺ,<sup>43</sup> there is difference of opinion. Sheikh Muḥammad ‘Abd al-Raḥmān al-Khalījī and Sheikh ‘Abd al-Fattāḥ al-Qādī, amongst others, view that the *hā’ al-sakt* should not be read because Ibn al-Jazarī states in the *Nashr*.<sup>44</sup>

وَقَدْ أَطْلَقَهُ بَعْضُهُمْ وَأَحْسِبُ أَنَّ الصَّوَابَ تَفْسِيْدُهُ بِمَا كَانَ بَعْدَ هَاءٍ كَمَا مَثَّلُوا بِهِ وَلَمْ أَجِدْ أَحَدًا مَثَّلَ بِغَيْرِ ذَلِكَ  
 “Some have mentioned it unrestrictedly; I deem that what is correct is to restrict it to that which comes after a *hā’*, as in the examples they have presented. I have not found anyone giving examples contradicting this”.<sup>45</sup>

Sheikh Muḥammad Ibrāhīm<sup>46</sup> observes stopping with *hā’ al-sakt* on مِنْ كَيْدِكُمْ since Sheikh al-Mutawallī presents it as an example in *al-Wujūh al-Musfirah*.<sup>47</sup>

Sheikh Īhāb Fikrī and Sheikh ‘Abd al-Rāziq allow both ways: stopping with the *hā’ al-sakt* as well as stopping without the *hā’ al-sakt*. They reason that Ibn al-Jazarī himself gives the example of مِنْ كَيْدِكُمْ in *Taḥbīr al-Taysīr* stating:

و"مِنْ كَيْدِكُمْ" عَلَى قَوْلِ عَامَّةِ أَهْلِ الْأَدَاءِ  
 “مِنْ كَيْدِكُمْ (stop with a *hā’*) according to most experts.”<sup>48</sup>

Sheikh Īhāb Fikrī further elucidates that one should bear in mind that the *Durrah* was written 24 years after the *Ṭayyibah*,<sup>49</sup> and the *Taḥbīr* is considered the source text for the *Durrah*.<sup>50</sup> If this is the practice of most experts (عَامَّةُ أَهْلِ الْأَدَاءِ), then the practice of others (غَيْرِ عَامَّةِ أَهْلِ الْأَدَاءِ) would be without the *hā’ al-sakt*. And Allah knows best.<sup>51</sup>

The fourth instance is the *yā’ mutakallim* that is *mushaddadah* e.g. يُوْحَىٰ إِلَيَّ. أَلَّا تَعْلَمُوا. بِمُصْرِحِيَّ، مَا يُبَدِّلُ الْقَوْلُ لَدَيَّْ، خَلَفْتُ بِيَدَيَّْ، عَلَيَّ.

<sup>43</sup> كَيْدِكُمْ comes twice in verse 28 of *Sūrah Yūsuf* ﷺ. The one which comes after “مِنْ” is intended.

<sup>44</sup> *Al-Īdāh*, pg. 149, *al-Budūr al-Zāhirah*, Vol. 1, pg. 425, *Ḥall al-Mushkilāt*, pg. 70.

<sup>45</sup> *Al-Nashr*, Vol. 2, pg. 135.

<sup>46</sup> He is the author of the well-known *Farīdat al-Dahr*.

<sup>47</sup> See *al-Naḥḥat al-Miskiyyah*, pg. 131.

<sup>48</sup> *Taḥbīr al-Taysīr*, pg. 79.

<sup>49</sup> The *Ṭayyibah* was written in 799 A.H. and the *Durrah* was written in 823 A.H.

<sup>50</sup> *Taqrib al-Durrah*, pg. 38.

<sup>51</sup> See Sheikh ‘Abd al-Rāziq’s footnotes on his editing of al-Zabīdī’s commentary on the *Durrah*, pg. 156.

Abū Ja‘far and Khalaf will agree with their basis in all these words and stop without the *hā’ al-sakt*.

TEXT: 48 – 49

48 وَذُو نُدْبَةٍ مَعَ ثَمِّ طِبِّ وَلَهَا اخْذِفْنَ بِسُلْطَانِيهِ مَا لِي وَمَا هِيَ مُوصِلًا  
49 حِمَاهُ وَأَنْبِتَ فُرْزُ كَذَا اخْذِفْ كِتَابِيهِ حِسَابِي تَسَنَّ افْتَدُ لَدَى الْوَصْلِ خَفًّا

TRANSLATION:

(Stop with *hā’ al-sakt* on) the words of lamentation, along with ثَمِّ for Ruways. Be sure to omit the *hā’* in سُلْطَانِيهِ مَا لِي (مَالِيهِ) and مَا هِيَ (مَا هِيَهُ) when joining...

For Ya‘qūb; and affirm (them i.e. the three words mentioned) for Khalaf. Likewise, omit (the *hā’* in) كِتَابِيهِ (حِسَابِيهِ) حِسَابِي (لَمْ يَكْسَنَهُ) تَسَنَّ (فِيهِدُهُمْ افْتَدَهُ) when joining for Ya‘qūb.

COMMENTARY:

On the words of lamentation, which the author alludes to by stating “ذُو نُدْبَةٍ”, Ruways will stop with a *hā’ al-sakt*. These words are three: يَا حَسْرَتِي يَا أَسْفَى and يَا وَيْلَتِي e.g. يَا وَيْلَتِي لَيْتَنِي يَحْسَرَتِي عَلَى مَا فَرَطْتُ، يَا أَسْفَى عَلَى يُوسُفَ وَيْلَتِي. Note, that when stopping on these words, one would read with *tūl* since the *alif* is followed by a *hā’ al-sakt* which always has a *sukūn*.

Similarly, Ruways will stop on ثَمِّ, the adverb (*ṭharf*), with *hā’ al-sakt* i.e. فَتَمَّ e.g. فَتَمَّ مُطَاعَ ثَمِّ أَمِينٍ، وَإِذَا رَأَيْتَ ثَمِّ رَأَيْتَ، وَأَزَلْفَنَا ثَمِّ الْآخِرِينَ، وَجْهَهُ اللَّهُ.

During *waṣl*, Ruways will read without the *hā’ al-sakt* on these words. Abū Ja‘far, Rouḥ and Khalaf will agree with their basis in these words.

Thereafter, the author discusses seven words that come in nine places, in which the *hā’ al-sakt* is written in the Qur‘ān. Their sequence of mentioning in the poem is as follows:

- 1) *Sūrat al-Ḥāqqah*, 29 – 30 – عَنِّي سُلْطَانِيهِ خُدُوهُ.
- 2) *Sūrat al-Ḥāqqah*, 28 – 29 – عَنِّي مَالِيهِ هَلَاكَ.

- 3) *Sūrat al-Qāri‘ah*, 10 – 11 – مَا هِيَ نَارٌ حَامِيَةٌ.
- 4) *Sūrat al-Hāqqah*, 19 – 20 – اقْرءُوا كِتَابِيَهٗ لِآيِي ظَنَنْتُمْ.
- 5) *Sūrat al-Hāqqah*, 25 – 26 – لَمْ أُوتْ كِتَابِيَهٗ وَلَمْ أُدْرِ.
- 6) *Sūrat al-Hāqqah*, 20 – 21 – أَنِّي مُلْقِي حِسَابِيَهٗ فَهُوَ فِي.
- 7) *Sūrat al-Hāqqah*, 26 – 27 – وَلَمْ أُدْرِ مَا حِسَابِيَهٗ يَلْتَمِتْهَا.
- 8) *Sūrat al-Baqarah*, 259 – لَمْ يَتَسَنَّهٗ وَانظُرْ.
- 9) *Sūrat al-An‘ām*, 90 – فِيهٖدِيهِمْ اِقْتَدِرْهٗ قَلًا أَسْأَلُكُمْ.

Bear in mind that the differences between all Ten *Qurra’* in these seven words are always during *wasl*. During *waqf*, all will read the *hā’ al-sakt*.

Ya‘qūb will drop the *hā’ al-sakt* during *wasl* in all nine places. The first three places are mentioned in *وَلِهَا اخْذِفْ بِسُلْطَانِيَهٗ مَا لِي وَمَا هِيَ مُوَصَّلًا حِمَاهُ*. The remaining places are mentioned in *لَدَى مُوَصَّلًا كَذَا اخْذِفْ كِتَابِيَهٗ حِسَابِي تَسَنَّ اِقْتَدِرْ لَدَى الْوَصْلِ خِفْلًا* and *لَدَى الْوَصْلِ* indicates that *hadhf* will only take place during *wasl*. The *kāf* of *كَذَا* is to draw a comparison i.e. in the same manner that Ya‘qūb made *hadhf* in the first three words, he will make in the latter words as well.

Khalaf will make *ithbāt* of the *hā’ al-sakt* during *wasl* and *waqf* in the first three places. This is understood from: *وَأَتَيْتُ فُرْ* i.e. make *ithbāt* for Khalaf. The places in which he makes *ithbāt* in are those places mentioned earlier i.e. *وَلِهَا اخْذِفْ بِسُلْطَانِيَهٗ مَا لِي وَمَا هِيَ*. Hamzah makes *hadhf* of the *hā’* during *wasl* in these three places. In the remaining six places he will agree with his basis i.e. in *كِتَابِيَهٗ* and *حِسَابِيَهٗ*, Khalaf will have *ithbāt* during *wasl*, while in the last two he will have *hadhf* during *wasl*.

Abū Ja‘far will agree with his basis and have *ithbāt* during *wasl* and *waqf* in all nine places.

TEXT: 50

50 وَأَيَّ مَا طَوَى وَبِمَا فِي دَا وَبِأَيَّاءٍ إِنْ تُحْدَفْ لِسَاكِنِي حَا لًا

TRANSLATION:

(Stop on) أَيَّاءٍ in مَا for Ruways, and on مَا for Khalaf; and (stop) on the yā’ if it has been omitted due to it being *sākin* for Ya‘qūb.

#### COMMENTARY:

In *أَيُّ مَا تَدْعُوا* of *Sūrat al-Isrā'*, 110, Ruways stops on *أَيُّ* while Khalaf stops on the *مَا*. They both differ with their basis while Abū Ja'far and Rouḥ will agree with their basis.

Even though this precept is mentioned for them in texts, Ibn al-Jazarī allows *waqf* on either one of the two for all Ten *Qurra'* since they are written separately.<sup>52</sup>

If a *yā'* has been omitted from writing due to two *sākin* letters meeting (*ijtimā' al-sākinayn*), except in the case of a *tanwīn* e.g. *وَالِ، فَمَا لَهُ مِنْ هَادٍ*, then Ya'qūb will read that *yā'* during *waqf*. Examples of this come in the next line.

#### TEXT: 51

كُتِبَ التُّذْرُ مَنْ يُؤْتِ وَأَكْسِرُ وَلَا مَ لِ مَعِ وَيُكَاثِرُهُ وَيُكَانُّ كَذَا تَلَا 51

#### TRANSLATION:

Like *تُغْنِي التُّذْرُ* and *مَنْ يُؤْتِ* with a *kasrah* (*مَنْ يُؤْتِ الْحِكْمَةَ*), (stop on) the *lām* of *مَالٍ*, along with *وَيُكَانُّ* and *وَيُكَاثِرُهُ*; in this manner it is read.

#### COMMENTARY:

The author mentions two examples of the *yā'* being dropped in the *rasm*, yet read by Ya'qūb during *waqf* upon these words. The first example is *تُغْنِي التُّذْرُ* of *Sūrat al-Qamar*, 5. During *waqf*, Ya'qūb will read the *yā'* i.e. *تُغْنِي*. This *yā'* is omitted in the *rasm*, as well as in recitation during *wasl* for all the *qurrā'*. The second example is *وَمَنْ يُؤْتِ الْحِكْمَةَ* of *Sūrat al-Baqarah*, 269. Ya'qūb reads the *tā'* with a *kasrah*; the author alludes to this by stating “وَأَكْسِرُ”. Thus, during *waqf*, Ya'qūb will stop with the *yā'* i.e. *يُؤْتِي*. This application for Ya'qūb occurs in 11 words that come in 17 places:

- 1) *Sūrat al-Baqarah*, 269 – *وَمَنْ يُؤْتِ الْحِكْمَةَ*.
- 2) *Sūrat al-Nisā'*, 146 – *وَسَوْفَ يُؤْتِ اللَّهُ*.
- 3) *Sūrat al-Mā'idah*, 3 – *وَأَخْشَوْنَ الْيَوْمَ*.

<sup>52</sup> *Al-Nashr*, Vol. 2, pp. 144-145.

- 4) *Sūrat al-An‘ām*, 57 – يَقُضِ الْحَقَّ (Ya‘qūb reads يَقُضِ الْحَقَّ).
- 5) *Sūrah Yūnus* عَلِيًّا، 103 – تُنْجِ الْمُؤْمِنِينَ.
- 6) *Sūrat al-Naml*, 18 – وَادِ التَّمَلِّ.
- 7) *Sūrah Tāhā*, 12 – بِالْوَادِ الْمُقَدَّسِ.
- 8) *Sūrat al-Nāzi‘āt*, 16 – بِالْوَادِ الْمُقَدَّسِ.
- 9) *Sūrat al-Qaṣaṣ*, 30 – الْوَادِ الْأَيْمَنِ.
- 10) *Sūrat al-Hajj*, 54 – لِهَادِ الَّذِينَ.
- 11) *Sūrat al-Rūm*, 53 – بِهَدِ الْعُنِيِّ.
- 12) *Sūrah Yāsīn*, 23 – يُرْذِنِ الرَّحْمَنُ.
- 13) *Sūrat al-Şāffāt*, 163 – صَالِ الْجَجِيمِ.
- 14) *Sūrah Qāf*, 41 – يُتَادِ الْمُنَادِ.
- 15) *Sūrat al-Qamar*, 5 – تُغْنِ التُّذْرُ.
- 16) *Sūrat al-Raḥmān*, 24 – الْجَوَارِ الْمُتَشَشَاتُ.
- 17) *Sūrat al-Takwīr*, 16 – الْجَوَارِ الْكُنَّسِ.<sup>53</sup>

In all the above-mentioned places Ya‘qūb will read the *yā’* during *waqf*.

Abū Ja‘far and Khalaf will agree with their basis and stop without the *yā’*.

Thereafter, the author discusses the word مَالِ which comes in four places in the Qur‘ān:

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

In these four places Ya‘qūb will stop on the *lām*.

Even though this documented for Ya‘qūb, Ibn al-Jazarī relates *waqf* on either one of the two for all Ten *Qurra’* since they are written separately.<sup>54</sup>

<sup>53</sup> *Taḥbīr al-Taysīr*, pg. 78, *al-Nashr*, Vol. 2, pg. 138.

<sup>54</sup> *Al-Nashr*, Vol. 2, pp. 146-147.

In *وَيَكْفُرُونَ* and *وَيَكْفُرُونَ* of *Sūrat al-Qaṣaṣ*, 82, Ya‘qūb will stop on the *nūn* of *وَيَكْفُرُونَ* and on the *hā’* of *وَيَكْفُرُونَ*. He differs with his basis who stops on the *kāf*.

Abū Ja‘far and Khalaf agree with their basis, stopping in the same manner Ya‘qūb does.

## يَاءَاتُ الْإِضَافَةِ

The *yā'āt al-iḍāfah* is *yā' mutakallim*, which can appear on a noun, verb or particle. A *kāf*, *hā'* or any other pronoun may assume the place of the *yā' mutakallim*, and it does not form part of the original word i.e. it does not fall on any of the root-letters (the *fā'*, *'ayn* or *lām kalimah*) e.g. ذِكْرُكَ، ذِكْرُهُ، ذِكْرِي، إِنَّكَ، إِنَّهُ، إِنِّي، سَتَجِدُكَ، سَتَجِدُهُ، سَتَجِدُنِي. The differences that the *qurrā'* have concerning the *yā' al-iḍāfah*, are whether it should be read as *maftūḥah* or *sākinah*.

Their differences are found in 212 *yā'*s and may be divided as follows:<sup>55</sup>

- 1) The *yā' al-iḍāfah* is followed by a *hamzat al-qaṭ'*, which is *maftūḥah*. This is found in 99 places.<sup>56</sup>
- 2) The *yā' al-iḍāfah* followed by *hamzat al-qaṭ'*, which is *maksūrah*. They total 52.<sup>57</sup>
- 3) The *yā'* followed by *hamzat al-qaṭ'*, which is *maḍmūmah*. They amount to 10.
- 4) The *yā'* followed by *hamzat al-waṣl*, which is *lām al-ta'rif*. They are 14.
- 5) The *yā'* followed by *hamzat al-waṣl*, which is not *lām al-ta'rif*. They count 7.
- 6) The *yā'* which is not followed by a *hamzah*. This type amounts to 30.

TEXT: 52

كَفَالُونَ أَدِلِّي دِينَ سَكَّنْ وَإِخْوَتِي وَرَبِّي افْتَحْ اصْلاً وَأَسْكِنِ الْبَابَ خُمَلاً 52

TRANSLATION:

Abū Ja'far will read like Qālūn (except in) لِي دِينَ; read it with *iskān*. Read إِخْوَتِي and رَبِّي with a *fathah* for Abū Ja'far. Read the entire chapter with *iskān* for Ya'qūb.

COMMENTARY:

Abū Ja'far will read like Qālūn in all six categories of the *yā'āt al-iḍāfah* as it comes in the *Shāṭibiyyah*. He differs with Qālūn in three instances:

<sup>55</sup> This is according to the categories and count in the *Shāṭibiyyah*.

<sup>56</sup> Nāfi', Ibn Kathīr and Abū 'Amr generally read this category of *yā'* as *maftūḥah*, with exceptions.

<sup>57</sup> Nāfi' and Abū 'Amr generally read this category of *yā'* as *maftūḥah*, with a few exceptions.

1) وَلِي دِينَ – *Sūrat al-Kāfirūn*, 6.

Abū Ja'far will differ with Nāfi' and read it as *sākin* (لِي دِينَ سَكِينٌ). Nāfi' reads it with a *fatḥah*.

2) وَيَيْنَ إِخْوَتِي إِنَّ – *Sūrah Yūsuf* ﷺ, 100.

3) وَلَئِن رُّجِعْتَ إِلَى رَبِّي إِنَّ – *Sūrah Fuṣṣilat*, 50.

Abū Ja'far will read the above two places with a *fatḥah* (وَإِخْوَتِي وَرَبِّي افْتَحَ إِضْلًا). In number two he differs with Qālūn and agrees with Warsh, while in number three he differs with Qālūn in one of his options.

Thereafter, the author mentions a general precept for Ya'qūb; he will read the *yā'āt al-iḍāfah* in all six categories as *sākin* (وَاسْكِنِ الْبَابَ حُجْلًا). In the next line, he mentions the exceptions to this precept.

TEXT: 53

سَوَى عِنْدَ لَامِ الْعُرْفِ إِلَّا التَّادَا وَغَيْرَ مَرَّ مَحْيَايَ مِنْ بَعْدِي اسْمُهُ وَاحْدِنَنْ وَلَا 53

TRANSLATION:

(Read the entire chapter with *iskān* for Ya'qūb) except by the *lām al-'urf* (*lām al-tā'rif*), excluding (the cases of vocation), as well as (excluding) مَحْيَايَ and مِنْ بَعْدِي اسْمُهُ. Be sure to omit that which follows...

COMMENTARY:

Ya'qūb will generally read the *yā'āt al-iḍāfah* in all the categories as *sākin*. In this line a few exceptions to this general precept are mentioned.

The first exception is the *yā' al-iḍāfah* which is followed by a *lām al-tā'rif* (سَوَى عِنْدَ لَامِ الْعُرْفِ). They total 14, in which he will read with a *fatḥah* during *waṣl*. From this exception, two places in which vocation occurs (إِلَّا التَّادَا) are excluded: يُعْبِدِي of *Sūrat al-Ankabūt*, 56 and يُعْبِدِي الَّذِينَ أَسْرَفُوا of *Sūrat al-Zumar*, 53. In these two places, Ya'qūb will read the *yā'* with a *sukūn* as per his conventional practice i.e. *iskān*, as mentioned in line 52.

Two further exceptions to his general precept mentioned are وَمَحْيَايَ وَمَمَاتِي of *Sūrat al-An‘ām*, 162 (وَعَبْرَ مَحْيَايَ) and مِنْ بَعْدِي اسْمُهُ of *Sūrat al-Ṣaff*, 6 (مِنْ بَعْدِي اسْمُهُ). In these two places, Ya‘qūb will agree with his basis and read with a *fathah* on the *yā’*. The reason it is mentioned here is to exclude it from his general precept of reading with *iskān*.

At the end of the line, he mentions that *hadhf* will be made in a word which is mentioned in the next line, as well as for whom.

TEXT: 54

عِبَادِي لَا يَسْمُو وَقَوْمِي افْتَحَا لَهُ وَقُلْ لِعِبَادِي طِيب فَشَا وَلَهُ وَلَا 54

TRANSLATION:

(Be sure to omit that which follows in:) (يُعْبَدُ لَا خَوْفَ) عِبَادِي لَا for Rouḥ; read with a *fathah* قَوْمِي for him (Rouḥ); (read with a *fathah*) قُلْ لِعِبَادِي for Ruways and Khalaf; and he (Khalaf) has compliance (in reading with a *fathah*)...

COMMENTARY:

Excluded from the general precept mentioned for Ya‘qūb i.e. to read the *yā’* *al-idāfah* with *iskān* is عِبَادِي which comes with لَا i.e. يُعْبَدُ لَا خَوْفَ of *Sūrat al-Zukhruf*, 68. With the clause عِبَادِي لَا (لَا) عِبَادِي which comes with لَا, other places where عِبَادِي comes are excluded e.g. يُعْبَدِي الَّذِينَ أُسْرَفُوا, يُعْبَدِي الَّذِينَ ءَامَنُوا. In *Sūrat al-Zukhruf*, Rouḥ will not read the *yā’* - making *hadhf* of the *yā’* - during *waqf* and *wasl*.

Ruways will read the *yā’* as *sākinah*, according to his precept.

In وَمَمَاتِي اتَّخَذُوا of *Sūrat al-Furqān*, 30, Rouḥ will read the *yā’* with a *fathah* (وَقَوْمِي) (افْتَحَا لَهُ). The pronoun in لَهُ refers to Rouḥ. He actually agrees with his basis, but it needed to be mentioned to exclude it from the general precept of *iskān* given for Ya‘qūb. Ruways maintains his precept of reading it with a *sukūn*.

In *قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا* of *Sūrah Ibrāhīm* الرَّحْمَٰنُ, 31, Ruways and Khalaf will read the *yā'* with a *fatḥah* during *waṣl*. During *waqf*, they will both read it with a *sukūn*. Ruways actually agrees with the rule mentioned for him earlier i.e *سَوَى عِنْدَ لَامٍ* الرَّحْمَٰنُ. Thus, there is really no need to mention this for Ruways because according to the rules mentioned previously, he will read this *yā'* with a *fatḥah*. Why mention it again? The reason this is mentioned for Ruways is to understand that Rouḥ will read it with a *sukūn*.<sup>58</sup>

The pronoun in *وَلَهُ* at the end of the line refers to Khalaf. The author starts discussing the practice of Khalaf; the places mentioned in the next line will be read with a *fatḥah* by him.

TEXT: 55

لَدَى لَامٍ عُرْفٍ نَحْوُ رَبِّي عِبَادٍ لَا أَلَمٌ — نَبِذًا مَسْنِي آتَانِ أَهْلَكِي مُلَا 55

TRANSLATION:

By the *lam al-ta'rif*, for example: *عِبَادٍ رَبِّي* – except the vocation – *مَسْنِي* and *آتَانِي*, which is lucidly clear.

COMMENTARY:

Khalaf will read the *yā' al-idāfah* which is followed by a *lām al-ta'rif* with a *fatḥah*. They are in 14 places:

- 1) *Sūrat al-Baqarah*, 124 – *عَهْدِي الظَّالِمِينَ*.
- 2) *Sūrat al-Baqarah*, 258 – *رَبِّي الَّذِي يُحْيِي وَيُمِيتُ*.
- 3) *Sūrat al-A'raf*, 33 – *حَرَّمَ رَبِّي الْفَوَاحِشَ*.
- 4) *Sūrat al-A'raf*, 146 – *سَأَصْرَفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ*.
- 5) *Sūrah Ibrāhīm* الرَّحْمَٰنُ, 31 – *قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا*.
- 6) *Sūrah Maryam*, 30 – *آتَانِي الْكِتَابَ*.
- 7) *Sūrat al-Anbiyā'*, 83 – *مَسْنِي الضَّرِّ*.
- 8) *Sūrat al-Anbiyā'*, 105 – *عِبَادِي الصَّالِحُونَ*.

<sup>58</sup> See al-Zabīdī's commentary, pg. 164.

- 9) *Sūrat al-‘Ankabūt*, 56 – يُعْبِدِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي.
- 10) *Sūrah Saba*, 13 – عِبَادِي الشُّكُور.
- 11) *Sūrah Šād*, 41 – مَسْنِي الشَّيْطَان.
- 12) *Sūrat al-Zumar*, 38 – إِنَّ أَرَادَنِي اللَّهُ بِضُرٍّ
- 13) *Sūrat al-Zumar*, 53 – يُعْبِدِي الَّذِينَ أَسْرَفُوا
- 14) *Sūrat al-Mulk*, 28 – إِنَّ أَهْلَكَنِي اللَّهُ

Khalaf will read all the above places with a *fatḥah* on the *yā’ al-iḍāfah*, except in *Sūrat al-‘Ankabūt* and the second place in *Sūrat al-Zumar*, where it comes as vocation (*nidā’*) i.e. يُعْبِدِي. This is what is meant by لَا التَّدَا (except the vocation). Thus, Khalaf differs with his basis in 12 places and agrees with him in these two places.

### Synopsis of the applications for the Three Qurṛā’

Abū Ja’far reads like Qālūn in all six categories except in three places: وَيُنِّى وَيُنِّى and وَلَيْنَ رُجِفَتْ إِلَى رَبِّي إِنَّ and إِخْوَتِي إِنَّ

Ya’qūb will generally read all five categories with *iskān*, except the *yā’* followed by *lām al-ta’rīf* which he will read with a *fatḥah*; excluding two places from it followed by vocation i.e. يُعْبِدِي الَّذِينَ آمَنُوا and يُعْبِدِي الَّذِينَ أَسْرَفُوا, which he will also read with a *sukūn*. He will further read وَمَخِيَايَ and مِنْ بَعْدِي اسْمُهُ and with a *fatḥah*. Rouḥ will drop the *yā’* in يُعْبِدِي لَا خَوْفَ during *waqf* and *waṣl*, while Ruways will read it with a *sukūn* during *waqf* and *waṣl*. Rouḥ will read إِنَّ قَوْمِي اتَّخَذُوا with a *fatḥah* while Ruways would read the *yā’* with a *sukūn*. In قُلْ لِعِبَادِي الَّذِينَ آمَنُوا Ruways will read the *yā’* with a *fatḥah* during *waṣl* and Rouḥ will read it with *iskān*.

Khalaf will read the three categories in which it is followed a *hamzat al-qaṭ’* with *iskān*. The category in which the *yā’* is followed by a *hamzat al-waṣl* which is not a *lām al-ta’rīf*, he will also read it with *iskān*. In the category followed by *lām al-ta’rīf*, he will read the *yā’* with a *fatḥah* except in يُعْبِدِي الَّذِينَ of *Sūrat al-‘Ankabūt* and the second place of *Sūrat al-Zumar*. In the category in which it is not

followed by a *hāmzah* – which are 30 places – he reads مَخْيَايَ with a *fathah* and omits the *yā'* of لَا خَوْفٌ يَّعْبُدِ. In the remaining 28 places he will read with *iskān*.

## الياءات الزوائد

*Yā'āt al-zawā'id* refer to those *yā's* which are not written in the *muṣḥaf* but are read by the *qurrā'*. Hence they are called the *yā'āt al-zawā'id* (the additional *yā's*) because they are added in recitation, though they are not written.<sup>59</sup>

The difference that the *qurrā'* have regarding them is whether to read them or not i.e. make *ithbāt* or *ḥadhf* of them; either during *waṣl* and *waqf*, during *waṣl* only or during *waqf* only.<sup>60</sup>

The difference between the *yā'āt al-zawā'id* and *yā'āt al-iḍāfah* are five:

- 1) The *yā'āt al-zawā'id* comes in nouns e.g. الدَّاعِ، الجَّوَارِ and in verbs e.g. يَوْمَ يَأْتِ، وَاللَّيْلِ إِذَا يَسْرِ، but do not come in particles. The *yā'āt al-iḍāfah* will come in particles as well.
- 2) The *yā'āt al-zawā'id* are not written in the *muṣḥaf* while the *yā'āt al-iḍāfah* are.
- 3) The differences that the *qurrā'* have regarding the *yā'āt al-zawā'id* are whether they should be read or not, while the differences that they have regarding the *yā'āt al-iḍāfah* are whether they should be read as *sākinah* or as *maftūḥah*.<sup>61</sup>
- 4) The *yā'āt al-zawā'id* are *aṣliyyah* or *zā'idah* – as will be made clear later – while the *yā'āt al-iḍāfah* are always *zā'idah* (not part of the root-letters).
- 5) The differences applied to the *yā'āt al-zawā'id* are during *waṣl* and *waqf* whereas in the *yā'āt al-iḍāfah* it is applied during *waṣl* only.<sup>62</sup>

<sup>59</sup> This is in most cases i.e. in most cases they are not written in the *muṣḥaf*, except for two places in which it is agreed that they are written: يَعْجِدِي الَّذِينَ آمَنُوا of *Sūrat al-Ankabūt* and يَعْجِدِي الَّذِينَ أَسْرَفُوا of *Sūrat al-Zumar*. In one place there is difference of opinion between the *maṣāḥif* regarding it being written or not; يَعْجِدِي لَا خَوْفَ عَلَيْكُمْ of *Sūrat al-Zukhruf*. See *al-Nashr*, Vol. 2, pg. 180.

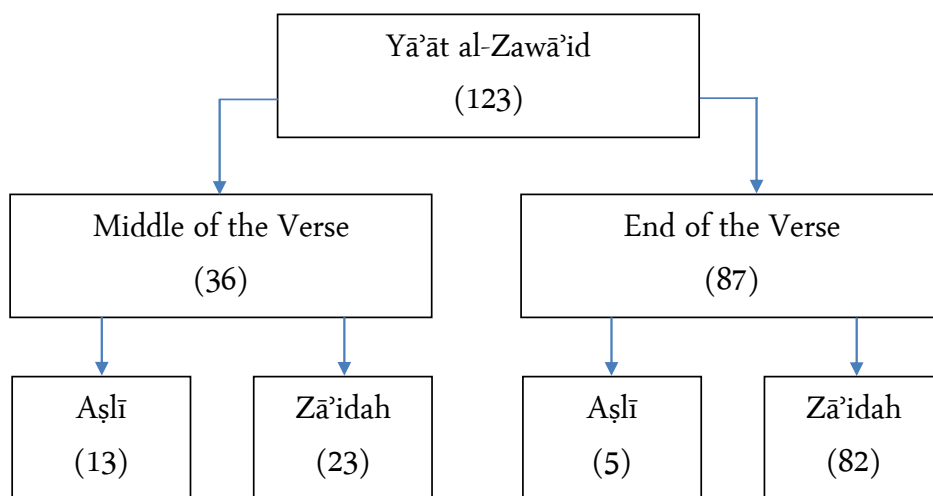
<sup>60</sup> Based on this definition, the 11 words mentioned in line 50-51 for Ya'qūb are technically also *yā'āt al-zawā'id*. Sheikh al-Ḍabbā' maintains that we will follow our predecessors in keeping those words separate from this chapter. See *al-Iḍā'ah*, pg. 56.

<sup>61</sup> This is in most cases, occasionally, the discussion revolves around whether they should be read as *maftūḥah* as well e.g. يَعْجِدِي لَا خَوْفَ عَلَيْكُمْ.

<sup>62</sup> This fifth difference is mentioned by Sheikh al-Ḍabbā'. See *al-Iḍā'ah*, pg. 56.

The total number of *yā'āt al-zawā'id* is 123.<sup>63</sup> They are divided into two categories, those appearing in the middle of a verse (وسط الآي) and those that appear at the end of a verse (رأس الآي). They are further subdivided into those which are primary (*aṣḥlī*) and those which are additional (*zā'idah*). *Aṣḥlī* would mean that they form part of the original word (part of the *lām kalimah* of the word), as apposed to *zā'idah*; it is additional to the primary letters of the word.

Those which appear in the middle of verses total 36;<sup>64</sup> 13 are *aṣḥlī* and 23 are *zā'idah*.<sup>65</sup> The number of *yā'*'s which appear at the end of verses are 87;<sup>66</sup> five are *aṣḥlī* and 82 are *zā'idah*.<sup>67</sup>



<sup>63</sup> Ibn al-Jazarī tallys the number of *yā'āt al-zawā'id* at 121, excluding *فَلَا تَسْأَلْنِي عَنْ نَبِيِّ* of *Sūrat al-Kahf*, 70, because the *yā'* is written in the *maṣāḥif* and therefore not included amongst the *yā'āt al-zawā'id*. If the *yā'* of *فَلَا تَسْأَلْنِي* is added, then the total will be 122, according to Ibn al-Jazarī's count. See *Al-Nashr*, Vol. 2, pg. 182.

<sup>64</sup> Ibn al-Jazarī's count is 35. See *al-Nashr*, Vol. 2, pg. 180.

<sup>65</sup> Though Ibn al-Jazarī totals the *zā'idah* which comes in the middle of the verse as 22, Sheikh 'Ali al-Ḍabbā' adds *يُرْدُنِ الرَّحْمَنِ* of *Sūrah Yāsīn*. Thus, the total will be 23 in the category which appears in the middle of the verse as *zā'idah*. The overall total in this category will therefore be 36 and not 35 as tallied by Ibn al-Jazarī. And Allah knows best. See *al-Nashr*, Vol. 2, pp. 180-181, *al-Iḍā'ah*, pg. 55.

<sup>66</sup> Ibn al-Jazarī's count is 86. See *al-Nashr*, Vol. 2, pg. 181.

<sup>67</sup> Though Ibn al-Jazarī lists 81 in the category of *zā'idah* at the end of the verse, he omits *فَبَشِّرْ عِبَادِ* of *Sūrat al-Zumar*, 17, which he includes in the category of *zā'idah* which comes in the middle of the verse. See *al-Nashr*, Vol. 2, pp. 180-181.

The general practice of the Three *Qurra'* is that Abū Ja'far will make *ithbāt* of the *yā'* during *waṣḥ*; Ya'qūb will make *ithbāt* of the *yā'* during *waqf* and *waṣḥ*; and Khalaf will make *hadhf* of the *yā'*. They appear as follows in the Qur'an:<sup>68</sup>

No.	Sūrah	Verse	Place	Verse Placement	Aṣliyyah/ Zā'idah	Qurra'
1	Al-Baqarah	40	فَازْهَبُونَ	End	Zā'idah	ح
2	Al-Baqarah	41	فَاتَّقُونَ	End	Zā'idah	ح
3	Al-Baqarah	152	وَلَا تَكْفُرُونَ	End	Zā'idah	ح
4	Al-Baqarah	186	الذَّاعِ إِذَا	Middle	Aṣlī	أ + ح
5	Al-Baqarah	186	إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي	Middle	Zā'idah	أ + ح
6	Al-Baqarah	197	وَأَتَّقُونَ يَا أُولِي	Middle	Zā'idah	أ + ح
7	Āli 'Imrān	20	وَمَنِ اتَّبَعَنِي وَقُلِّ	Middle	Zā'idah	أ + ح
8	Āli 'Imrān	50	وَأَطِيعُونَ	End	Zā'idah	ح
9	Āli 'Imrān	175	وَخَافُونَ إِنْ	Middle	Zā'idah	أ + ح
10	Al-Mā'idah	44	وَاحْشَوْنَ وَلَا تَشْتَرُوا	Middle	Zā'idah	أ + ح
11	Al-An'am	80	وَقَدْ هَدَانِ	Middle	Zā'idah	أ + ح
12	Al-A'raf	195	ثُمَّ كِيدُونَ	Middle	Zā'idah	أ + ح
13	Al-A'raf	195	فَلَا تَنْظُرُونَ	End	Zā'idah	ح
14	Yūnus	71	تَنْظُرُونَ	End	Zā'idah	ح
15	Hūd	46	فَلَا تَسْأَلِنِ مَا	Middle	Zā'idah	أ + ح
16	Hūd	55	تَنْظُرُونَ	End	Zā'idah	ح
17	Hūd	78	وَلَا تُخْزُونَ فِي ضَيْفِي	Middle	Zā'idah	أ + ح
18	Hūd	105	يَوْمَ يَأْتِ لَا تَكَلِّمُ	Middle	Aṣlī	أ + ح
19	Yūsuf	12	يَرْتَعِ وَيَلْعَبُ	Middle	Aṣlī	--
20	Yūsuf	45	فَارْسِلُونِ	End	Zā'idah	ح
21	Yūsuf	60	وَلَا تَقْرَأُونَ	End	Zā'idah	ح
22	Yūsuf	66	حَتَّى تُؤْتُونَ مَوْثِقًا	Middle	Zā'idah	أ + ح
23	Yūsuf	90	مَنْ يَشْقِ وَيَصْبِرُ	Middle	Aṣlī	--

<sup>68</sup> The shaded numbers in the table represent the 62 *yā'*'s mentioned in the *Shāṭibiyyah*: وَجُمَلُهَا سِتُونَ وَأَثْنَانِ فَاعْتَمَلَا (they tally 62, so understand this). See line 422.

24	Yūsuf	94	أَنْ تَفْتَدُونَ	End	Zā'idah	ح
25	Al-Ra'd	9	الْكَبِيرِ الْمُتَعَالِ	End	Aṣlī	ح
26	Al-Ra'd	30	مَتَابِ	End	Zā'idah	ح
27	Al-Ra'd	32	عِقَابِ	End	Zā'idah	ح
28	Al-Ra'd	36	مَابِ	End	Zā'idah	ح
29	Ibrāhīm	14	وَحَافٍ وَعِيدِ	End	Zā'idah	ح
30	Ibrāhīm	22	بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ	Middle	Zā'idah	أ + ح
31	Ibrāhīm	40	رَبَّنَا وَتَقَبَّلْ دُعَاءَ	End	Zā'idah	أ + ح
32	Al-Ḥijr	68	فَلَا تَفْضَحُونِ	End	Zā'idah	ح
33	Al-Ḥijr	69	وَلَا تُخْرُونِ	End	Zā'idah	ح
34	Al-Naḥl	2	فَاتَّقُونِ	End	Zā'idah	ح
35	Al-Naḥl	51	فَارْهَبُونِ	End	Zā'idah	ح
36	Al-Isrā'	62	لَيْنٍ أَّخْرَتِنِ إِلَى	Middle	Zā'idah	أ + ح
37	Al-Isrā'	97	فَهُوَ الْمُهْتَدِ	Middle	Aṣlī	أ + ح
38	Al-Kahf	17	فَهُوَ الْمُهْتَدِ	Middle	Aṣlī	أ + ح
39	Al-Kahf	24	عَسَى أَنْ يَهْدِيَنِّي رَبِّي	Middle	Zā'idah	أ + ح
40	Al-Kahf	39	إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ	Middle	Zā'idah	أ + ح
41	Al-Kahf	40	أَنْ يُؤَيِّنِي خَيْرًا	Middle	Zā'idah	أ + ح
42	Al-Kahf	64	كُتِبَ بَعْضُ فَارْتَدَّا	Middle	Aṣlī	أ + ح
43	Al-Kahf	66	أَنْ تُعَلِّمِنِي مِمَّا	Middle	Zā'idah	أ + ح
44	Tāhā	93	أَلَّا تَتَّبِعُنَّ أَفْعَصِيَّتِ	Middle	Zā'idah	أ + ح
45	Al-Anbiyā'	25	فَاعْبُدُونِ	End	Zā'idah	ح
46	Al-Anbiyā'	37	فَلَا تَسْتَعْجِلُونِ	End	Zā'idah	ح
47	Al-Anbiyā'	92	فَاعْبُدُونِ	End	Zā'idah	ح
48	Al-Ḥajj	25	فِيهِ وَالْبَادِ	Middle	Aṣlī	أ + ح
49	Al-Ḥajj	44	فَكَيْفَ كَانَ تَكْبِيرِ	End	Zā'idah	ح
50	Al-Mu'minūn	26	بِمَا كَذَّبْتُمْ	End	Zā'idah	ح
51	Al-Mu'minūn	39	بِمَا كَذَّبْتُمْ	End	Zā'idah	ح
52	Al-Mu'minūn	52	فَاتَّقُونِ	End	Zā'idah	ح
53	Al-Mu'minūn	98	أَنْ يَحْضُرُونِ	End	Zā'idah	ح
54	Al-Mu'minūn	99	رَبِّ ارْجِعُونِ	End	Zā'idah	ح

55	Al-Mu'minūn	108	وَلَا تَكْفُرُونَ	End	Zā'idah	ح
56	Al-Shu'arā'	12	يُكذِّبُونَ	End	Zā'idah	ح
57	Al-Shu'arā'	14	يَقْتُلُونَ	End	Zā'idah	ح
58	Al-Shu'arā'	62	سَيَهْدِينِ	End	Zā'idah	ح
59	Al-Shu'arā'	78	يَهْدِينِ	End	Zā'idah	ح
60	Al-Shu'arā'	79	يَسْقِينِ	End	Zā'idah	ح
61	Al-Shu'arā'	80	يَشْفِينِ	End	Zā'idah	ح
62	Al-Shu'arā'	81	ثُمَّ يَحْيِينِ	End	Zā'idah	ح
63	Al-Shu'arā'	108	وَأَطِيعُونَ	End	Zā'idah	ح
64	Al-Shu'arā'	110	وَأَطِيعُونَ	End	Zā'idah	ح
65	Al-Shu'arā'	117	كَذَّبُونَ	End	Zā'idah	ح
66	Al-Shu'arā'	126	وَأَطِيعُونَ	End	Zā'idah	ح
67	Al-Shu'arā'	131	وَأَطِيعُونَ	End	Zā'idah	ح
68	Al-Shu'arā'	144	وَأَطِيعُونَ	End	Zā'idah	ح
69	Al-Shu'arā'	150	وَأَطِيعُونَ	End	Zā'idah	ح
70	Al-Shu'arā'	163	وَأَطِيعُونَ	End	Zā'idah	ح
71	Al-Shu'arā'	179	وَأَطِيعُونَ	End	Zā'idah	ح
72	Al-Naml	32	تَشْهَدُونَ	End	Zā'idah	ح
73	Al-Naml	36	أَتْمِدُونَنِي بِمَالِي	Middle	Zā'idah	ح + أ
74	Al-Naml	36	فَمَا آتَانِي اللَّهُ خَيْرٌ	Middle	Zā'idah	ح (وقفاً) ط+أ(وصلاً)
75	Al-Qaṣaṣ	33	يَقْتُلُونَ	End	Zā'idah	ح
76	Al-Qaṣaṣ	34	أَخَافُ أَنْ يُكذِّبُونَ	End	Zā'idah	ح
77	Al-'Ankabūt	56	فَاعْبُدُونِ	End	Zā'idah	ح
78	Saba'	13	وَجِفَانٍ كَالْجَوَابِ	Middle	Aṣlī	ح
79	Saba'	45	فَكَيْفَ كَانَ نَكِيرِ	End	Zā'idah	ح
80	Fāṭir	26	فَكَيْفَ كَانَ نَكِيرِ	End	Zā'idah	ح
81	Yāsīn <sup>69</sup>	23	يُرِذُنِ الرَّحْمَنِ	Middle	Zā'idah	ح (أ)

<sup>69</sup> Sheikh 'Ali al-Ḍabbā' includes this amongst those that appear in the middle of the verse and *zā'idah*. Ibn al-Jazarī overlooks it in the *Nashr* when presenting the totals in each category, though he does mention it at the end of *Sūrah Yāsīn*. See *Al-Idā'ah*, pg. 55, *al-Nashr*, Vol. 2, pp. 180-181, pg. 356. Sheikh al-Ḍabbā' also annexes *يُعْبَدِي لَا خَوْفَ عَلَيْكُمْ* of *Sūrat al-Zukhruf*, 68, to this category, though there

82	Yāsīn	23	وَلَا يُنْقَدُونَ	End	Zā'idah	ح
83	Yāsīn	25	فَاسْمِعُونَ	End	Zā'idah	ح
84	Al-Şaffāt	56	إِنْ كِدْتَ لَتُرْدِينَ	End	Zā'idah	ح
85	Al-Şaffāt	99	سَيَهْدِينِ	End	Zā'idah	ح
86	Şād	8	عَدَابٍ	End	Zā'idah	ح
87	Şād	14	عِقَابٍ	End	Zā'idah	ح
88	Al-Zumar	16	يُعْبَادِي	Middle	Zā'idah	ط
89	Al-Zumar	16	فَاتَّقُونَ	End	Zā'idah	ح
90	Al-Zumar	17	فَبَشِّرْ عِبَادِ * الَّذِينَ	End	Zā'idah	ح
91	Ghāfir	5	عِقَابٍ	End	Zā'idah	ح
92	Ghāfir	15	لِيُنذِرَ يَوْمَ التَّلَاقِ	End	Aşlī	ب - ح
93	Ghāfir	32	أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ	End	Aşlī	ب - ح
94	Ghāfir	38	يَقُومُ اتَّبِعُونَ أَهْدِكُمْ	Middle	Zā'idah	أ + ح
95	Al-Shūrā	32	آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ	Middle	Aşlī	أ + ح
96	Al-Zukhruf	27	سَيَهْدِينِ	End	Zā'idah	ح
97	Al-Zukhruf	61	وَاتَّبِعُونَ هَذَا	Middle	Zā'idah	أ + ح
98	Al-Zukhruf	63	وَأَطِيعُونَ	End	Zā'idah	ح
99	Al-Dukhān	20	أَنْ تَرْجُمُونَ	End	Zā'idah	ح
100	Al-Dukhān	21	فَاعْتَرِلُونَ	End	Zā'idah	ح
101	Qāf	14	فَحَقَّ وَعِيدِ	End	Zā'idah	ح
102	Qāf	41	يُنَادِ الْمُنَادِ	Middle	Aşlī	ح
103	Qāf	45	مَنْ يَخَافُ وَعِيدِ	End	Zā'idah	أ + ح
104	Al-Dhāriyāt	56	لِيُعْبُدُونَ	End	Zā'idah	ح
105	Al-Dhāriyāt	57	يُطْعَمُونَ	End	Zā'idah	ح
106	Al-Dhāriyāt	59	يَسْتَعْجِلُونَ	End	Zā'idah	ح
107	Al-Qamar	6	يَدْعُ الدَّاعِ إِلَى	Middle	Aşlī	أ + ح
108	Al-Qamar	8	مُهْطِعِينَ إِلَى الدَّاعِ	Middle	Aşlī	أ + ح
109	Al-Qamar	16	وَنُذِرٍ	End	Zā'idah	ح

is difference of opinion regarding it being written in the *maşāḥif*; al-Dānī relates that the *maşāḥif* of Medina and Shām has it with the *yā'* while the *maşāḥif* of Iraq has it without the *yā'*. See *Safīr al-'Alimīn*, Vol. 1, pg. 296.

110	Al-Qamar	18	وَنُذِرِ	End	Zā'idah	ح
111	Al-Qamar	21	وَنُذِرِ	End	Zā'idah	ح
112	Al-Qamar	30	وَنُذِرِ	End	Zā'idah	ح
113	Al-Qamar	37	وَنُذِرِ	End	Zā'idah	ح
114	Al-Qamar	39	وَنُذِرِ	End	Zā'idah	ح
115	Al-Mulk	17	فَسْتَغْلَمُونَ كَيْفَ نَذِيرِ	End	Zā'idah	ح
116	Al-Mulk	18	فَكَيْفَ كَانَ نَكِيرِ	End	Zā'idah	ح
117	Nūḥ	3	وَأَطِيعُونَ	End	Zā'idah	ح
118	Al-Mursalāt	39	فَكِيدُونَ	End	Zā'idah	ح
119	Al-Fajr	4	وَاللَّيْلِ إِذَا يَسْرِ	End	Aṣḥlī	أ + ح
120	Al-Fajr	9	جَاءُوا الصَّخَرَ بِالْوَادِ	End	Aṣḥlī	ح
121	Al-Fajr	15	فَيَقُولُ رَبِّي أَكْرَمَنِ	End	Zā'idah	أ + ح
122	Al-Fajr	16	فَيَقُولُ رَبِّي أَهَانَنِ	End	Zā'idah	أ + ح
123	Al-Kāfirūn	6	دِينِ	End	Zā'idah	ح

One notices that the total is 123 as apposed to 121, as cited in *al-Nashr*. As mentioned earlier, the total number of *yā*'s which are in the middle of a verse and *zā'idah* are 23, and not 22 as found in the *Nashr*. Furthermore, Ibn al-Jazarī does not mention *عِبَادِ فَبَشِّرْ* of *Sūrat al-Zumar*, 17, in his count when listing the category of those that appear at the end of the verse as *zā'idah*. He does list it at the end of *Sūrat al-Zumar* though.<sup>70</sup> And Allah knows best.

TEXT: 56 – 57

56 وَتَثْبُتُ فِي الْحَايِنِ لَا يَتَّقِي يُو سَفَ حُرْ كَرُوسِ الْأَيِّ وَالْحَبْرُ مُوَصِلًا  
57 يُوَافِقُ مَا فِي الْحِرْزِ فِي الدَّاعِ وَأَتَّقُو نِ تَسْأَلِنِ تُؤْتُونِي كَذَا اخْشَوْنَ مَعْ وَلَا

TRANSLATION:

Ya'qūb makes *ithbāt* (of the *yā'āt al-zawā'id*) during both conditions, except in *يَتَّقِي* of (*Sūrah*) Yūsuf, like (he makes *ithbāt* upon) the verse-ends. And Abū Ja'far (makes *ithbāt*) during *waṣl...*

<sup>70</sup> *Al-Nashr*, Vol. 2, pg. 364.

In conformity with that which is (mentioned) in *al-Hirz* *تُؤْتُونِي، تَسْأَلِنِ، وَاتَّقُونِ، الدَّاعِ* similarly in *وَإِخْشَاؤُنِ* with *لَا*.

#### COMMENTARY:

*فِي الْحَالَيْنِ* (in both conditions) in the verse refers to the conditions of *waqf* and *wasl*

Ya'qūb will have *ithbāt* of the *yā'* during *wasl* and *waqf* of the *yā'*'s mentioned in the table above, whether they come in the middle of a verse or at the end of the verse (*كُرُوسِ الْآيِ*).

From this general application, *مَنْ يَسْتَقِ وَيَصْبِرُ* of *Sūrah Yūsuf* *الْيُوسُفِ* is excluded.<sup>71</sup>

Thereafter the author discusses the practice of Abū Ja'far. In addition to him agreeing with his basis, he will also make *ithbāt* of the *yā'* during *wasl* (*مُوصِلاً*) in 13 words, in conformity with Ya'qūb, based upon what is mentioned in *al-Hirz* (*يُؤَافِقُ مَا فِي الْحُرُزِ*) i.e. the *Shātibiyah*. This means that Abū Ja'far will additionally make *ithbāt* during *wasl* in 13 words (that comes in 14 places) in which Ya'qūb agrees with his basis, Abū 'Amr, as mentioned in the *Shātibiyah*. Five of these words are mentioned in line 57:

- 1) *الدَّاعِ إِذَا* – *Sūrat al-Baqarah*, 186.
- 2) *وَإِتَّقُونِ يَا أُولِي* – *Sūrat al-Baqarah*, 197.
- 3) *فَلَا تَسْأَلِنِ مَا* – *Sūrah Hūd* *الْحُودِ*, 46.
- 4) *حَتَّى تُؤْتُونَ مَوْثِقًا* – *Sūrah Yūsuf* *الْيُوسُفِ*, 66.
- 5) *وَإِخْشَاؤُنِ وَلَا تَسْتَرْوَا* – *Sūrat al-Mā'idah*, 44.

The author adds the clause “مَعَ لَا” (with لَا) to specify this place and exclude other places like *وَإِخْشَاؤُنِ وَالْأَيْمِ* of *Sūrat al-Baqarah*, 150 and *وَإِخْشَاؤُنِ الْيَوْمِ* of *Sūrat al-Mā'idah*, 3.

Another seven places are mentioned in the next line.

<sup>71</sup> *يَرْتَعِ* of *Sūrah Yūsuf* will also be excluded because Ya'qūb reads the *'āyn* as *sākin* i.e. *يَرْتَعِ*. One may also exclude *فَبَشِّرْ عِبَادَ \* الَّذِينَ* of *Sūrat al-Zumar*, 17; though Ya'qūb will make *ithbāt* of the *yā'* during *waqf*; during *wasl* it will be dropped due to *ijtimā' al-sākinayn* (two *sākin* letters meeting).

TEXT: 58

58 وَأَشْرَكْتُمُونَ الْبَادِ تُخْزُونَ قَدْ هَدَانِ وَأَتَّبِعُونِي ثُمَّ كِيدُونَ وَصَلَا

TRANSLATION:

(Make *ithbāt* of the *yā'* for Abū Ja'far in) أَشْرَكْتُمُونَ, الْبَادِ, تُخْزُونَ, قَدْ هَدَانِ, وَأَتَّبِعُونِي and then كِيدُونَ during *waṣl*.

COMMENTARY:

The seven words mentioned in this verse are:

- 6) بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ – *Sūrah Ibrāhīm* الرَّحْمَٰنِ, 22.
- 7) فِيهِ وَالْبَادِ – *Sūrat al-Hajj*, 25.
- 8) وَلَا تُخْزُونَ فِي صِنْفِي – *Sūrah Hūd* الرَّحْمَٰنِ, 78.
- 9) وَقَدْ هَدَانِ – *Sūrat al-An'ām*, 80.
- 10) وَأَتَّبِعُونِ هَذَا – *Sūrat al-Zukhruf*, 61.
- 11) يَتَّبِعُونَ أَهْدِيكُمْ – *Sūrah Ghāfir*, 38.

The place in *Sūrah Ghāfir* is included because it is encompassed by وَأَتَّبِعُونِي which is mentioned generally in the line.

- 12) ثُمَّ كِيدُونَ – *Sūrat al-A'raf*, 195.

وَصَلَا indicates that *ithbāt* will be made during *waṣl*.

TEXT: 59

59 دَعَانِي وَخَافُونِي وَقَدْ زَادَ فَاتِحًا يُرْدُنِ بِحَالِي هِيَ وَتَتَّبِعُنِي أَلَا

TRANSLATION:

(Make *ithbāt* of the *yā'* for Abū Ja'far in) دَعَانِ and وَخَافُونِ; make *ithbāt* in يُرْدُنِ and تَتَّبِعُنِي during both conditions for Abū Ja'far, adding a *fatḥah* (during *waṣl*).

COMMENTARY:

The last two places are mentioned in this line:

- 13) إِذَا دَعَانِ – *Sūrat al-Baqarah*, 186.

14) وَخَافُونَ – *Sūrah Āli ‘Imrān*, 175.

Besides these places, after Abū Ja‘far makes *ithbāt* of the *yā’* during *waqf* and *waṣl* (بِحَالِيهِ), he additionally (زَادَ) reads a *fathah* on the *yā’* during *waṣl* in:

- 1) يُرْدِنِ الرَّحْمَنِ – *Sūrah Yāsīn*, 23.
- 2) أَلَّا تَتَّبِعُنَّ أَفْعَصِيَّتَ – *Sūrah Tāhā*, 93.

Ya‘qūb makes *ithbāt* of the *yā’* during *waqf* in *Sūrah Yāsīn*, and *hadhf* during *waṣl*; while making *ithbāt* of the *yā’* during *waqf* and *waṣl* in *Sūrah Tāhā*. Abū Ja‘far will also make *ithbāt* during *waqf* and *waṣl* (بِحَالِيهِ): as *maftūḥah* during *waṣl* and *sākinah* during *waqf*.

TEXT: 60

تَلَاقِ التَّنَادِي بَيْنَ عِبَادِي اتَّقُوا طَمَا دُعَاءِ اِثْلٍ وَاخْذِفْ مَعِ تُمْدُونِي فَلَا 60

TRANSLATION:

(Make *ithbāt* during *waṣl*) in تَلَاقِ and التَّنَادِي for Ibn Wardān; (make *ithbāt* during *waqf* and *waṣl*) in عِبَادِي اتَّقُوا (يُعْبَادِ فَاتَّقُونَ) for Ruways; (*ithbāt* during *waṣl*) in دُعَاءِ for Abū Ja‘far. Make *hadhf* (in the latter i.e. دُعَاءِ) along with تُمْدُونِي for Khalaf.

COMMENTARY:

Ibn Wardān will make *ithbāt* of the *yā’* during *waṣl* in لِيُنذِرَ يَوْمَ التَّلَاقِ and أَخَافَ عَلَيْكُمْ of *Sūrah Ghāfir*, 15, 31 (تَلَاقِ التَّنَادِي بَيْنَ). During *waqf* he will drop the *yā’*. Ibn Jammāz will drop the *yā’* during *waqf* and *waṣl*.

عِبَادِي اتَّقُوا refers to يُعْبَادِ فَاتَّقُونَ of *Sūrat al-Zumar*, 16; Ruways makes *ithbāt* of the *yā’* during *waqf* and *waṣl* (عِبَادِي اتَّقُوا طَمَا). Rouḥ has *hadhf* during *waqf* and *waṣl*.

Abū Ja‘far will agree with his basis and read with *hadhf*.

In رَتَبْنَا وَتَقَبَّلْ دُعَاءِ of *Sūrah Ibrāhīm* الرَّحْمَنِ الرَّحِيمِ, Abū Ja‘far will differ with Qālūn and make *ithbāt* of the *yā’* during *waṣl* (دُعَاءِ اِثْلٍ).

Khalaf will differ with his basis and make *hadhf* of the *yā'* in دُعَاءٍ, as well as in اَتَّمِدُّونَ بِمَالٍ of *Sūrat al-Naml* (وَاحْذِفْ مَعْ تُمِدُّوتِي فُلَا).

TEXT: 61

61 وَأَتَانِ نَمَلٍ يُسْرُ وَصَلٍ وَتَمَّتِ الْ أُصُولُ بِعَوْنِ اللَّهِ ذُرًّا مَقْصًّا

TRANSLATION:

(Make *hadhf*) in آتَانِ of (*Sūrat*) *al-Naml* for Rouḥ during *waṣl*. The consistent rules (*uṣūl* for the *Qurrā'*) are completed with the assistance of Allah, being like clear pearls.

COMMENTARY:

In آتَانِ نَمَلٍ of *Sūrat al-Naml*, Rouḥ will make *hadhf* during *waṣl* (وَأَتَانِ نَمَلٍ). During *waqf* he will have *ithbāt* of the *yā'*. Ruways will agree with his basis and read the *yā'* as *maftūḥah* during *waṣl* and as *sākinah* during *waqf*.

Abū Ja'far will agree with his basis and read the *yā'* as *maftūḥah* during *waṣl* and drop it during *waqf*.

The *uṣūl* (rules) for the Three *Qurrā'* as completed, only through the will and assistance of Allah. These rules are explained in such a manner being as lucid as clear pearls.

[This commentary was completed on 7 April 2017 – 9 Rajab 1438 A.H. – before the Jumu'ah Prayer. I pray that Allah forgives the many sins of the commentator through this booklet, and may it be a means of his salvation.]

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