



# SALSABĪL AL-SHĀFĪ

AN ENGLISH COMMENTARY

BY M. SALEEM GAIBIE

العسل الصافي

شرح

السلسبيل الشافي



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شرح

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by

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## Foreword

Al-Salsabīl al-Shāfi is an exceptional poem on Tajwīd. Though it is lengthier than al-Tuḥfah and al-Jazariyyah – holding 35 chapters with 265 lines of poetry – it comprises all the topics found in al-Tuḥfah and al-Jazariyyah in a very simple and easy-to-understand format. Additionally, many other discussions are presented in this poem that are not found in al-Tuḥfah and al-Jazariyyah.

The approach of the student in studying this poem should be two-pronged:

- 1) Use it as revision of those discussions that appeared in texts studied previously.
- 2) Focus should be on the new topics that have not been covered in previously-studied texts.

A section with all the additional discussions of *al-Salsabīl al-Shāfi* not found in *al-Tuḥfah* and *al-Jazariyyah* is presented before the commencement of the actual commentary.

This commentary is written for those students who have completed the foundational-phase of Tajwīd and have embarked onto the intermediate level. The student should have completed the study of al-Tuḥfah and al-Jazariyyah before studying this work. Therefore, quotations from al-Tuḥfah and al-Jazariyyah will not be translated or expounded upon.

The author named this poem after a spring in Paradise named Salsabīl (عَيْنًا فِيهَا تُسْمَى (سَلْسَبِيلًا)). I named my commentary after the rivers in Paradise which have untainted and pure honey (وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى). It is therefore: *al-Asal al-Shāfi Sharḥ al-Salsabīl al-Shāfi* (Pure Honey upon the Curing Elixir).

I thank the students who endured reading and editing the text and commentary with me: Aisha Alexander, Fuzlin Sondag-Girie, Gadija Bester, Imaan Jumat, Kulthoom Davids, Nazreen Dada, Refqah Jacobs, Safiyyah Galant, Siddeeqah Ahmed and Zahraa Abrahams.

## 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	أَوَّ	aw

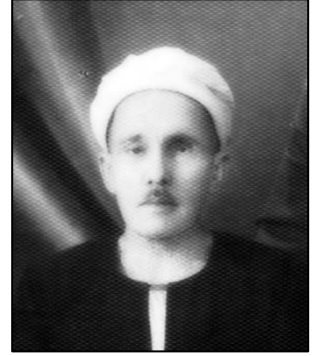
**N.B.** Arabic words are italicised except in three instances:

- 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.

## ‘Uthmān ibn Sulaymān Murād<sup>1</sup>

‘Uthmān ibn Sulaymān Murād ‘Alī Aghā was born on 19 Rabī‘ al-Thānī 1309/22 November 1891.<sup>2</sup> His parents were Turks. At a young age he had memorised the Qur’ān and enrolled at the Azhar University. He graduated with an *‘ālimiyyah* degree. Thereafter, he taught *Tajwīd* and *Qirā’āt* in the courtyard of the Azhar, simultaneously being nominated as the Sheikh (head) of the *maqra’* (circle of learning) at Masjid al-Sulṭān Abī al-‘Alā’.



### Written works:

- *Al-Salsabīl al-Shāfi’* – a poetic masterpiece incorporating all that is contained in *al-Jazariyyah* and *al-Tuḥfah* of Jamzūrī, as well as many contemporary matters of importance discussed in the field of *Tajwīd*.
- *Risālat Qaṣr al-Munfaṣil* – a short poem regarding the rules for applying *qaṣr* in *madd munfaṣil* for Ḥafṣ.
- *Safīnat al-Qurrā’* – a poem discussing matters pertaining to the Minor 10 *Qirā’āt*.

### Teachers:

- Sheikh Sābiq Muḥammad al-Subkī – he read the Minor 10 *Qirā’āt* to him via the *Shāṭibiyyah* and the *Durrah*.

### Students:

- ‘Abd al-‘Azīz ‘Abd al-Ḥafīṭh.
- ‘Abd al-Fattāḥ Madkūr Bayyūmī – he read the narration of Ḥafṣ to him.
- ‘Alī Ḥasan al-‘Uryān.

He died on 4 Sha‘bān 1382/4 January 1963.

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<sup>1</sup> *Imtā’ al-Fuḍalā’*: 3/400.

<sup>2</sup> *Anwār al-Bahiyyah*: 162.

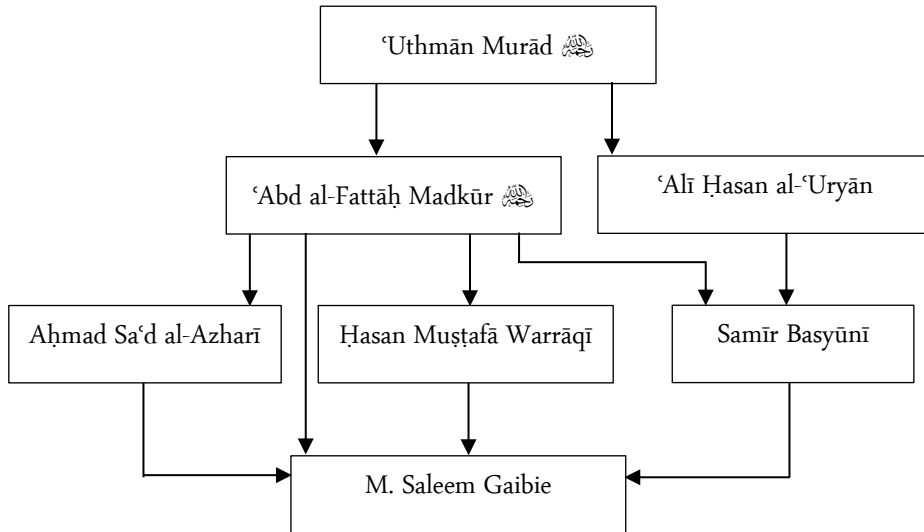
## Sanad for al-Salsabīl al-Shāfi

I read the entire *Salsabīl al-Shāfi* to Sheikh Ḥasan Muṣṭafā al-Warrāqī. Sheikh Aḥmad Sa'd al-Azharī also read the entire text to me. Both, Sheikh Ḥasan and Sheikh Aḥmad read the entire book to Sheikh 'Abd al-Fattāḥ Madkūr Bayyūmī, who read and studied it by the author, Sheikh 'Uthmān Murād.

I furthermore received *ijāzah* for the text from many: Sheikh Yahyā al-Ghawthānī, Sheikh Muṣṭafā Sha'bān al-Warrāqī, Sheikh Samīr ibn 'Abd al-Rahīm Basyūnī and Sheikh Maḥmūd ibn 'Alī al-Sharqāwī. They all read the text to Sheikh 'Abd al-Fattāḥ Madkūr Bayyūmī who read it to the author, Sheikh 'Uthmān Murād.

Sheikh Samīr Basyūnī additionally read it to Sheikh 'Alī Ḥasan al-'Uryān, who read it to the author, Sheikh 'Uthmān Murād.

I read a portion of the text directly to Sheikh 'Abd al-Fattāḥ Madkūr Bayyūmī, who read it to Sheikh 'Uthmān Murād.



## Discussions in Salsabīl al-Shāfi not found in al-Tuḥfah and al-Jazariyyah

### The Chapter on the Isti'ādḥah and the Basmalah:

- The chapter does not appear in *al-Tuḥfah*, nor *al-Jazariyyah*.

### The Chapter on the Definition of Nūn Sākinah and the Tanwīn:

- Defines the *nūn sākinah* and the *tanwīn*, as well as the differences between them.

### The Chapter on Nun Sakinah and Tanwīn:

- The application regarding *nūn sākinah* followed by a *yā'* or *wāw* in one word is explicitly mentioned, unlike in *al-Tuḥfah* and *al-Jazariyyah* (line 19).

### The Chapter on Definitions:

- Defines *iṭḥ-hār*, *idghām*, *iqlāb* and *ikhfā'* (definition of *ikhfā'* is deficient) – (line 25).

### The Chapter on the Nūn Mushaddadah and Mīm Mushaddadah:

- Common Mistake: lengthening of the sound before applying *ghunnah* (line 27).

### The Chapter on the Ghunnah:

1. Levels of *ghunnah* (31-33).
2. *Tafkhīm* of the *ghunnah* when followed by a letter of *isti'lā'* (34).

### The Types of Lām Sākinahs and their Rules:

1. *Lām Ta'rīf* (as in *al-Tuḥfah*).
2. *Lām Aṣliyyah*.

3. *Lām Ismiyyah*.

These are both counted as the same *lām* by al-Marṣafī in *Hidāyat al-Qārī*.

4. *Lām Fiʿliyyah*.

5. *Lām Ḥarfiyyah*.

*Lām Amr* is not mentioned.

### **Makhārij:**

1. Differences regarding the number of *makhārij* (43-45).
2. 17 *makhārij* is the view of Khalīl, Ibn al-Jazarī and the majority of contemporary Qurʾānic teachers (46).
3. *Makhraj* of *ḍād* – from the right side is the easiest and from the left side more difficult (53).
4. *Makhraj* of *tāʾ*, *dāl* and *tāʾ* – from the ‘gumline’ of the upper central incisors (56).

### **The Names – *alqāb* – of the Letters:**

- This chapter does not appear in *al-Tuḥfah*, nor *al-Jazariyyah*.

### **The Two Different Types of Letters:**

1. Definition of *ḥarf* (line 67).
2. Definition of *makhraj* (line 67).
3. Mentions the *ḥurūf farʿiyyah* (secondary letters), in addition to the *ḥurūf aṣliyyah* (primary letters) that is usually mentioned in the chapter of *makhārij* (lines 69-71).

### **Mithlayn, Mutajānisayn, Mutaqāribayn (chapter 13):-**

1. Different ways in which two letters meet (72).
2. Adds the category of *mutabāʿidayn* (76).
3. Adds the category of *muṭlaq* to *ṣaghīr* and *kabīr* (79).

### **Ith-hār and Idghām:**

1. *Idghām* in *mithlayn* is *wājib* (80).
2. The applications of *rawm* and *ishmām* in لَامَةٌ (82).
3. In which *mutajānisayn* letters *idghām* is *wājib* (83-86).

### **The Madd:**

1. Definition of *Madd* (88).
2. *Hā' al-Damīr* (93-95).

### **The Rulings regarding Madd:**

1. The length of *madd muttaṣil* (98).
2. Lengths according to the *Tarīq* of *al-Shātibiyyah* (101).
3. Length of *madd badal – qaṣr* – if not followed by a stronger *sabab* (103).
4. *Madd ‘ariḍ* and *madd līn ‘ariḍ* (105).

### **The Types of Madd Lāzim:**

1. آل and its sisters – *tas-hīl* and *ibdāl* (112).
2. Explicitly states the length of the ‘ayn (114).

### **The Ḥurūf Muqatta‘āt:**

3. *Madd ṭabrī‘ ḥarfī* and *madd ṭabrī‘ kilmī* (115).
4. No *madd* in the *alif* which consists of three letters, as mentioned in *al-Tuḥfah* (116).

### **The Types of ‘Āriḍ due to Waqf:**

1. Three types of *madd ‘ariḍ*: *‘ariḍ* preceded by a letter of *madd*, *‘ariḍ* preceded by no letter of *madd* and *‘ariḍ* which takes place on *madd muttaṣil*.
2. Definition of *ishmām* (120).
3. Definition of *rawm* (121).
4. Places where *rawm* and *ishmām* are not allowed (123).

5. Difference of opinion regarding *rawm* and *ishmām* on the *hā' al-ḍamīr* (124).

#### **The Meanings of the Ṣifāt:**

4. In this chapter, the meanings of the *ṣifāt* are explained. This is different from *al-Jazariyyah*, which only mentions the names of the *ṣifāt* and their letters.

#### **The Chapter on Tajwīd and its Ranks:**

5. The varying paces of recitation: *tartīl*, *ḥadr* and *tadwīr*.

#### **The Chapter on Errors:**

6. *Al-Tuḥfah* and *al-Jazariyyah* do not explicitly discuss errors (*lahn*).

#### **The Criteria for Assessing the Qirā'āt of the Qur'ān:**

7. *Al-Tuḥfah* and *al-Jazariyyah* do not mention this: conformity to Arabic grammar, adherence to the 'Uthmānic orthography and sound *asānīd* (transmission chains).

#### **The Ranks of Tafkhīm:**

8. Though *al-Jazariyyah* mentions the letters of *tafkhīm*, this chapter deals with the ranks of *tafkhīm* in terms of their strength.

#### **The Chapter of Tarqīq:**

9. The rule of the *alif*, pertaining to *tafkhīm* and *tarqīq*, is clearer in *al-Salsabīl* than in *al-Jazariyyah*.

#### **The Chapter of the Rā':**

10. The discussions regarding the *rā'* with regards to *tafkhīm* and *tarqīq* are more detailed than in *al-Jazariyyah*:
  1. The *kasrah* before the *rā' sākinah* being in the same word is explicitly mentioned, unlike in *al-Jazariyyah*.
  2. The letter of *isti'lā'* following the *rā' sākinah* in the same word is explicitly mentioned, unlike in *al-Jazariyyah*.

3. Which *kasrah* is intended in the difference in فَرْقٍ – the *kasrah* of the *fā'* or the *kasrah* of the *qāf* – is explicitly mentioned, unlike in *al-Jazariyyah*.
4. The rules pertain to the *rā' sākinah* during *waqf* is particularly mentioned.
5. The differences, as well as the preferences in الْقَطْرِ and مِصْرٍ during *waqf* are discussed.
6. The differences in يَسْرٍ and نُذْرٍ during *waqf* is discussed.
7. Application of *rawm* on the *rā'* during *waqf*.
8. Concealing the *takrīr* of the *rā' sākinah* is mentioned, in addition to the *rā' mushaddadah*.

#### The Application of the Letters:

1. Mentions the *hā'* when appearing with other *tafkhīm* letters (line 185).
2. Mentions the *tā'* when appearing with other *tafkhīm* letters (line 187).
3. Muddling the *ghayn* of يَعْشَى with the *khā'* of يَحْشَى (line 190).
4. Correct articulation of the *ḥarakāt* (line 193).
5. Clarity of the *dād* when it meets a *tā'* (line 194).
6. Clarity of the *thā'* of أَوْعُطَتْ (line 194).

#### Particular Differences in the Narration of Ḥafṣ via the Ṭarīq of al-Shāṭibiyyah:

11. This chapter, as well as the words that appear in it, do not come in *al-Tuḥfah* or *al-Jazariyyah*.

#### The Chapter on Maqtū' and Mawṣūl:

1. *Al-Jazariyyah* mentions 25 compounds while *al-Salsabīl* has a total of 38 compounds; 13 additional compounds.
2. *Al-Jazariyyah* does not mention the compound أَنْ لَّا of Sūrat al-Anbiyā' 87, in which there is difference of opinion. *Al-Salsabīl* mentions it (line 217).
3. *Al-Jazariyyah* does not clarify which مِنْ مَّا is intended in Sūrat al-Nisā', because it appears numerous times in the *sūrah*. *Al-Salsabīl* clarifies that it is مِنْ مَّا that appears with the word مَلَكَتْ, in verse 25 (line 218).

4. *Al-Jazariyyah* only mentions one place in which there is difference of opinion regarding *مَا كُلُّ* i.e. in *Sūrat al-Nisā'*. *Al-Salsabīl* mentions all four places in which there is difference of opinion regarding *مَا كُلُّ* (line 224).

#### **The Chapter on Tā'āt:**

1. *Al-Jazariyyah* mentions 13 words in this chapter. *Al-Salsabīl* adds an additional six words to this.
2. *Al-Jazariyyah* mentions *نِعْمَت* of *Sūrat al-Baqarah*, but does not specify which one is intended in the *sūrah*, since it comes twice in *Sūrat al-Baqarah*. *Al-Salsabīl* specifies the second *نِعْمَت* of *Sūrat al-Baqarah*: 231 (line 236).
3. Regarding *نِعْمَت*, *al-Salsabīl* clearly mentions the last three places it comes in *Sūrat al-Naḥl* and the last two places in *Sūrah Ibrāhīm* ﷺ. *Al-Jazariyyah* is not as clear regarding this (line 237).
4. *Al-Jazariyyah* mentions *لُئِمَّت* in *Sūrah Āl 'Imrān*, but does not specify which one. *Al-Salsabīl* specifies the first place in *Sūrah Āl 'Imrān*: 61, to exclude the second place in the *sūrah*, in verse 87 (line 238).
5. *Al-Jazariyyah* alludes to those words in which the *Qurra'* have differences regarding it being read as singular or plural. *Al-Salsabīl* mentions all seven words and the 12 places in which they appear in (lines 242-245).

#### **The Chapter on Ḥadhf and Ithbāt in the Letters of Madd:**

12. This chapter does not appear in *al-Tuḥfah*, nor *al-Jazariyyah*.

#### **The Chapter on Starting from a Hamzat al-Waṣl:**

1. *Al-Salsabīl* mentions five words in which the third letter has a *ḍammah*, but it is circumstantial. The *hamzat al-waṣl* at the start of these verbs will not be read with a *ḍammah* (line 258). *Al-Jazariyyah* does not mention these exceptions.
2. *Al-Salsabīl* explicitly mentions that the *lām al-ta'rīf* will be read with a *fathḥah* (line 259). *Al-Jazariyyah* mentions it implicitly.
3. *Al-Salsabīl* mentions how to start from *إِسْتَوْنِي* and *أَوْثَمَنَّ* (line 260). *Al-Jazariyyah* does not discuss this.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Khuṭbah

The *khuṭbah* serves as the introduction to the book.

TEXT: 1

بَدَأْتُ بِالْحَمْدِ وَبِالصَّلَاةِ      عَلَى النَّبِيِّ وَآلِهِ الْهُدَاةِ 1

TRANSLATION:

I have started with the praise (of Allah) and with salutations upon the Prophet and his guiding family.

COMMENTARY:

The author starts his book with the praise of Allah, as the Qur'ān also starts with the praise of Allah and as instructed by the Prophet ﷺ.

He also sends salutations upon the Prophet and upon the family of the Prophet ﷺ.

TEXT: 2

وَبَعْدُ: خُذْ نَظْمًا أَتَاكَ جَيِّدًا      يَهْدِيكَ إِنْ أَرَدْتَ أَنْ تُجَوِّدَا 2

TRANSLATION:

Thereafter, take hold of this poem which comes to you with due excellence; guiding you if you wish to recite with Tajwīd.

COMMENTARY:

This poem is written with due excellence: simplicity and clarity. It will guide whosoever wishes to recite the Qur'ān with Tajwīd.

TEXT: 3

سَمَّيْتُهُ بِ: (السَّلْسَبِيلِ الشَّافِي)      فَهُوَ لِتَجْوِيدِ الْقُرْآنِ كَافٍ 3

TRANSLATION

I have named it *al-Salsabīl al-Shāfi*, and it is sufficient for the Tajwīd of the Qur'ān.

COMMENTARY:

The author named the book *al-Salsabil al-Shāfi*, a “curing elixir”. “Salsabil” refers to such a drink that is soothing, palatable and thirst quenching. It is also the name of a spring in Jannah:

عَيْنًا فِيهَا تُسْمَى سَلْسَبِيلًا ﴿١٨﴾

A spring therein (in Paradise) named Salsabil. – Sūrat al-Dahr: 18.

In the second stanza, the author suggests that the study of this book is sufficient (كَافٍ) i.e. this book presents a comprehensive study on the theory of Tajwīd.

TEXT: 4-5

وَأَنْفَعُ بِهِ جَمِيعَ مَنْ تَلَاهُ

فَمَنْ بِالْقَبُولِ يَا اللَّهُ

4

وَخَالِصًا لِرُؤُوسِكَ الْكَرِيمِ

وَاجْعَلْهُ دَاعِيًا إِلَى التَّعِيمِ

5

TRANSLATION:

Thus – O Allah – may it be favoured with acceptance; and may it benefit all who read it.

May it be a means to Paradise (for me) and (written) solely for your benevolent pleasure.

COMMENTARY:

The author’s sincerity is displayed in these verses as he acknowledges that he wrote it solely for Allah’s pleasure. He supplicates that Allah accepts this work of his, that it benefits all those who read it and aspires that it be a means of his entry in Paradise.

## The Chapter on the Isti'adhah

The *isti'adhah* refers to the wording used to seek refuge in Allah from Shayṭān before starting with the recitation of the Qur'an.

The preferred wording is *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*,<sup>3</sup> as it appears in Sūrat al-Naḥl:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٦١﴾

So when you recite the Qur'an, then seek refuge with Allah from Satan, the outcast.

The ruling regarding the *isti'adhah* is that it is *mustahab* (desirable) and not *wājib* (compulsory).<sup>4</sup> Those who deem it as *wājib*, base it on the imperative command, *فَاسْتَعِذْ*, in the verse of Sūrat al-Naḥl. However, the view of the majority is that it is desirable and not compulsory. There are aḥādīth in which the Prophet ﷺ started recitation of the Qur'an without the *isti'adhah*.<sup>5</sup> If it was compulsory, then surely the Prophet ﷺ would have recited the *isti'adhah*.

TEXT: 6

أَرْبَعُ أَوْجُهٍ لِلِاسْتِعَاذَةِ

يَجُوزُ إِنْ شَرَعْتَ فِي الْقِرَاءَةِ

6

TRANSLATION:

If you start recitation, then four ways are allowed for the *isti'adhah*.

COMMENTARY:

If one starts recitation, then four ways of joining and separating the *isti'adhah* are allowed. In the next line, the author mentions these four ways.

TEXT: 7

وَوَضَّلُ أَوَّلٍ وَوَضَّلُ اثْنَانِ

قَطَعَ الْجَمِيعِ ثُمَّ وَضَّلُ الثَّانِي

7

<sup>3</sup> *Fawā'id Makkīyah*: 16.

<sup>4</sup> *Fawā'id Makkīyah*: 16.

<sup>5</sup> An example of this is the ḥadīth *musalsal* of Sūrat al-Kawthar. See *Mukhtārāt min al-Musalsalāt* by M. Saleem Gaibie.

TRANSLATION:

Stopping on all, then joining the second; joining the first and joining both.

COMMENTARY:

The four ways allowed when starting recitation are as follows:

- 1) قَطَعَ الْجَمِيعَ – stopping on all i.e. stopping at the end of the *isti'adhah* and then stopping again at the end of the *basmalah*.
- 2) وَصَلَ الثَّانِي – joining the second i.e. separating the *isti'adhah* from the *basmalah* and then joining the *basmalah* to the start of whatever is being recited, whether it is the beginning of a sūrah or not.
- 3) وَصَلَ الْأَوَّلَ – joining the first i.e. joining the *isti'adhah* to the *basmalah* and then separating the *basmalah* from whatever is being recited.
- 4) وَصَلَ اثْنَانِ – joining both of them i.e. joining the *isti'adhah* to the *basmalah* and then joining the *basmalah* to whatever is being recited.

اثنان in the verse refers to both the *isti'adhah* and the *basmalah*.

TEXT: 8

وَجَائِزٌ مِنْ هَذِهِ بَيْنَ السُّورِ: ثَلَاثَةٌ، وَوَاحِدٌ لَمْ يُعْتَبَرْ 8

TRANSLATION:

From these (four ways), three are permitted between the sūrahs and one is not considered:

COMMENTARY:

If one is ending a sūrah and starting another sūrah, then there are four possible ways of joining and separating the two sūrahs; whilst reading the *basmalah* between them. Out of these four possible ways, three are allowed and one is not allowed. These ways are mentioned in the next line.

TEXT: 9

فَاقْطَعْ عَلَيْهِمَا، وَصِلْ تَانِيهِمَا، وَصِلْ لُهُمَا، وَلَا تَصِلْ أَوْلَاهُمَا 9

TRANSLATION:

Stop on both, join the second, join both and do not join the first of the two.

COMMENTARY:

The three ways which are allowed are:

- 1) فَاقْطَعْ عَلَيْهِمَا – separating both i.e. stopping at the end of the first sūrah as well as at the end of the *basmalah*.
- 2) وَصِلْ تَائِبَهُمَا – joining the second i.e. separating the end of the first sūrah from the *basmalah* by stopping at its end, then joining the *basmalah* to the beginning of the next sūrah.
- 3) وَصِلُهُمَا – joining both i.e. join the end of the first sūrah to the *basmalah* and then join the end of the *basmalah* to the beginning of the next sūrah.

Joining the end of the first sūrah to the *basmalah* and then stopping at the end of the *basmalah* is not allowed. The author refers to this by stating “وَلَا تَصِلْ أُولَاهُمَا” (do not join the first of the two). This way is not allowed because the placing of the *basmalah* is at the start of sūrahs and not at the end of sūrahs.

Any two sūrahs may be joined together – with the *basmalah* between them – as long as their sequence in the *muṣḥaf* is maintained. Thus, the end of Sūrat al-Fātiḥah may even be joined with the start of Sūrat al-Nās.

The differences regarding Sūrat al-Tawbah are mentioned in the next line.

TEXT: 10

وَبَيْنَ أَنْفَالٍ وَتَوْبَةٍ أَتَى      وَصَلُّ وَسَكْتٌ ثُمَّ وَقْفٌ يَافَتَى

10

TRANSLATION:

*Waṣl*, *sakt*, then *waqf* come between (Sūrahs) Anfāl and Tawbah, O student.

COMMENTARY:

Between Sūrat al-Anfāl and Sūrat al-Tawbah there is no *basmalah*. When joining Sūrat al-Anfāl to Sūrat al-Tawbah, there are three ways allowed:

- 1) *Waṣl* – joining the end of Sūrat al-Anfāl to the beginning of Sūrat al-Tawbah.

- 2) *Sakt* – pausing recitation between the two sūrahs, without renewal of the breath.
- 3) *Waqf* – stopping at the end of Sūrat al-Anfāl, then starting Sūrat al-Tawbah with a new breath.

The above three ways are allowed between Sūrat al-Tawbah and any of the sūrahs that appears before it according to the sequence found in the *muṣḥaf*e.g. وَلَا الضَّالِّينَ بِرَأۡءِ مِّنَ  
اللّٰهِ.

## The Definition of the Nūn Sākinah and the Tanwīn

In this chapter, the author defines the *nūn sākinah* and the *tanwīn*, as well as the differences between the two.

TEXT: 11

قَدْ عَرَّفُوهُمْ بِأَنَّ التُّونَا	إِعْلَمَ بِأَنَّ التُّونَ وَالتَّنْوِينَ	11
لَفْظٍ وَوَصَلَ ثُمَّ حَطَّ مَوْقِفِ	سَاكِنَةً أَصْلِيَّةً تَثْبُتُ فِي	12
حَرْفٍ وَفِي وَسْطِ ثَرَى وَطَرْفِ	وَهِيَ تَكُونُ فِي اسْمٍ أَوْ فِعْلٍ وَفِي	13

TRANSLATION:

Know that the *nūn* and the *tanwīn* have both been defined in that the *nūn*...

...is the primary *sākin* (letter), which is affirmed in pronunciation during *wasl*, in writing and (during) *waqf*.

It (*nūn sākinah*) is found in a noun, a verb or a particle; it will be seen in the middle (of a word) or at the end (of a word).

COMMENTARY:

The *nūn sākinah* is defined as that *nūn* which has a *sukūn*, being written and read during *wasl* and *waqf*, appearing in the middle or end of nouns, verbs and particles.

TEXT: 14

زَائِدَةٌ فِي آخِرِ اسْمٍ كَأَيْتَةٍ	وَلَكِنِ التَّنْوِينَ نُونٌ سَاكِنَةٌ	14
تَثْبُتُ فِي الْأَحْطِ وَفِي الْوَقْفِ كِلَا	تَثْبُتُ فِي اللَّفْظِ وَفِي الْوَصْلِ وَلَا	15

TRANSLATION:

However, the *tanwīn* is an auxiliary *nūn sākinah* found at the end of a noun.

It (*tanwīn*) is affirmed in pronunciation and in *wasl*. It is not affirmed in writing nor in *waqf*, in both (these instances).

## COMMENTARY:

*Tanwīn* literally means to give something a *nūn*. Technically, it is that additional *nūn* which is not written, being read during *waṣl* and not during *waqf*, found at the end of nouns.

Some add to the definition of the *tanwīn*, that the *nūn al-tawkīd* (the *nūn* of emphasis) should be excluded. The reason for adding this clause is to exclude *وَلْيَكُونُوا* in Sūrah Yūsuf ﷻ and *لَنْسَفَعْنَا* in Sūrah al-‘Alaq, which are actually verbs. As mentioned previously, a *tanwīn* does not appear on a verb. Though a *tanwīn* is written in these words, it is actually *nūn al-tawkīd* i.e. *وَلْيَكُونُوا* and *لَنْسَفَعْنَا*.<sup>6</sup> Because they are written with a *tanwīn*, all the rules of the *tanwīn* will apply to them.<sup>7</sup>

In one word of the Qur’ān, the *tanwīn* is written as a *nūn* i.e. *وَكَأَيِّنْ* wherever it appears. Since it is written with a *nūn*, *waqf* will be made on it with a *nūn*.<sup>8</sup> From amongst the 10 Qurrā’, Abū ‘Amr al-Baṣrī and Ya‘qūb will stop on it as *وَكَأَيِّنْ*.

Considering these definitions, five differences between the *nūn sākinah* and the *tanwīn* are clear:

- 1) The *nūn sākinah* is the primary *nūn* whereas the *tanwīn* is auxiliary.
- 2) The *nūn sākinah* is written whereas the *tanwīn* is not.
- 3) The *nūn sākinah* is read during *waqf* and *waṣl* whereas the *tanwīn* is only read during *waṣl*.
- 4) The *nūn sākinah* is found in nouns, verbs, and particles whereas the *tanwīn* is only found in nouns.
- 5) The *nūn sākinah* is found in the middle or end of words whereas the *tanwīn* is only found at the end of nouns.<sup>9</sup>

One may ask that if there are so many differences between the *nūn sākinah* and the *tanwīn*, why are the rules regarding them the same? The answer is that all these rules are applied during *waṣl*, and during *waṣl* both are read in the same manner.

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<sup>6</sup> *Hidāyat al-Qārī*: 1/157-158.

<sup>7</sup> *Fawā'id Makkīyah*: 66.

<sup>8</sup> *Fawā'id Makkīyah*: 64.

<sup>9</sup> *Aḥkām Qirā'at al-Qur'ān*: 167-168.

## The Rules of the Nūn Sākinah and the Tanwīn

TEXT: 16

أَحْكَامُ تَنْوِينٍ وَنُونٍ أَرْبَعَةٌ      مِنْ قَبْلِ أَحْرَفِ الْهَجَاءِ التَّابِعَةِ

16

TRANSLATION:

The rules of the *tanwīn* and the *nūn* are four when (appearing) before the letters of the alphabet which follows (them i.e. follows the *tanwīn* and the *nūn sākinah*).

COMMENTARY:

There are four rules regarding the *nūn sākinah* and the *tanwīn* according to the majority.

According to Ibrāhīm ibn ‘Umar al-Ja‘barī, there are three rules for the *nūn sākinah* and the *tanwīn*. He includes *qalb* with *ikhfā’*, having *ikhfā’* with *qalb*, and *ikhfā’* without *qalb*.

Others are of the opinion that there are five rules, dividing *idghām* into two types: *idghām* with *ghunnah* and *idghām* without *ghunnah*.

However, these differences are in expression; in application, all recite the same.<sup>10</sup>

TEXT: 17

أَظْهَرُهُمَا مِنْ قَبْلِ هَمْزِ هَاءٍ      عَيْنٍ وَحَاءٍ ثُمَّ غَيْنٍ خَاءٍ

17

TRANSLATION:

Make *iṭḥ-hār* of both (the *nūn* and the *tanwīn*) before the *hamzah*, the *hā’*, the ‘*ayn*, the *ḥā’*, then the *ghayn* and the *khā’*.

COMMENTARY:

The first rule of the *nūn sākinah* and the *tanwīn* is *iṭḥ-hār*. *Iṭḥ-hār* of *nūn sākinah* and *tanwīn* will take place if they are followed by any of the letters of the throat: *hamzah*, *hā’*, ‘*ayn*, *ḥā’*, *ghayn*, *khā’*.

<sup>10</sup> *Nihāyat al-Qawl al-Mufīd*: 112.

Thus, if one of these letters of the throat are found after the *nūn sākinah* or the *tanwīn*, then *ith-hār* will be made i.e. it will be read clearly without any extra prolongation in the *ghunnah*, whether they are in one word or two different words e.g. <sup>11</sup> تَنْحُتُونَ, حَكِيمٌ عَلِيمٌ, إِنَّ عَلَيْنَاكَ, أَنْعَمَ اللَّهُ, وَلِكُلِّ قَوْمٍ هَادٍ, مَنْ هَاجَرَ, يَنْهَوْنَ, وَجِئْتِ الْأَقَا, مَنْ ءَامَنَ, يَنْتَوْنَ <sup>12</sup> This is called *ith-hār ḥalqī* (the pharyngeal *ith-hār* i.e. the *ith-hār* of the throat) since it occurs by the letters of the throat.

TEXT: 18

وَأَدْغَمْنَهُمَا بَعِيرٍ غُنَّةً 18 فِي اللَّامِ وَالرَّاءِ وَبِـ (يَنْمُو) غُنَّةً

TRANSLATION:

Make *idghām* of both (the *nūn* and the *tanwīn*) without *ghunnah* into the *lām* and the *rāʾ*; and with *ghunnah* into (the combination) *يَنْمُو*...

COMMENTARY:

Considering the *ghunnah*, *idghām* is of two types:

- 1) *Idghām* with *ghunnah*.
- 2) *Idghām* without *ghunnah*.

*Idghām* without *ghunnah* takes place when the *nūn sākinah* or the *tanwīn* is followed by the *lām* or the *rāʾ* e.g. لَرُؤُوفٌ رَّحِيمٌ, مِنْ رَبِّ, هُدًى لِّلْمُتَّقِينَ, وَلَكِنْ لَا يَشْعُرُونَ.

### يَنْمُو into the Mnemonic *Idghām*

*Idghām* with *ghunnah* is made if the *nūn sākinah* or the *tanwīn* is followed by any of the letters of found in the mnemonic *يَنْمُو* e.g. مِنْ مَّاءٍ, مِنْ وَلِيٍّ وَلَا وَاقٍ, يَوْمَئِذٍ يُؤَقِّمُهمْ إِنَّ يَقُولُونَ. This only takes place if they are in two different words, as will be explained in the following line.

<sup>11</sup> This is the only example in the Qurʾān where the *hamzah* comes after the *nūn sākinah* in the same word.

<sup>12</sup> *يَنْتَوْنَ* is the only example in which the *nūn sākinah* is followed by a *hamzah* in the same word, while *فَسَيَنْعُضُونَ* and *وَالْمُنْحِقَةُ* are the only examples where the *nūn sākinah* is followed by a *ghayn* and a *khāʾ* in one word.

TEXT: 19

كَنَحْوِ صِنْوَانٍ وَدُنْيَا أَظْهَرَ

مَا لَمْ يَكُنْ فِي كَلِمَةٍ قَدْ ذُكِرَا

19

TRANSLATION:

... as long as it (the letters of *ينمو*) are not mentioned in one word, like *صنوان* and *دُنْيَا*; then make *iṭh-hār*.

COMMENTARY:

If the *nūn sākinah* is followed by a *wāw* or a *yā'* in the same word, then *iṭh-hār* will be made and not *idghām*. This is called *iṭh-hār muṭlaq* (unrestricted *iṭh-hār*) since it does not fall under *iṭh-hār ḥalqī*, nor *iṭh-hār shafawī*. It only takes place in four words: *دُنْيَا*, *بُنْيَان* and *قُنُون*, *صِنْوَان*.

*Al-Tuḥfah* and *al-Jazariyyah* mention that *idghām* will not be made in this case, but do not state the alternate application. Sheikh ‘Uthmān Murād رحمته الله explicitly states the alternate application: *iṭh-hār* should be made instead.

TEXT: 20

وَأَخْفِ قَبْلَ فَاضِلِ الْهَجَاءِ

وَأَقْلِبْهُمَا مِيمًا قُبَيْلَ الْبَاءِ

20

TRANSLATION:

Change both (the *nūn* and the *tanwīn*) into a *mīm* before the *bā'*, and make *ikhfā'* before the remaining alphabets.

COMMENTARY:

The third rule of *nūn sākinah* and *tanwīn* is *qalb* or *iqḻāb*, which literally means to change. Technically, it is the changing of one letter into another while making *ikhfā'* (concealing the letter) and applying *ghunnah* in it e.g. *أَنْبُؤُنِي*, *مِنْ بَعْدِهِمْ*. Here, the *nūn sākinah* or *tanwīn* is changed into a *mīm sākinah*, which when followed by a *bā'*, will result in *ikhfā'* *shafawī* taking place. Thus, the pronunciation in *qalb* and *ikhfā'* *shafawī* is exactly the same e.g. *أَنْ بُورِكَ* and *يَعْتَصِمُ بِاللَّهِ*.<sup>13</sup>

<sup>13</sup> *Al-Nashr*: 2/26.

*Qalb* is completed with three applications:

- 1) The changing of the *nūn sākinah* or the *tanwīn* into a *mīm*
- 2) Making *ikhfā'*
- 3) Applying *ghunnah*

The fourth rule of the *nūn sākinah* and the *tanwīn* is *ikhfā'* which literally means to conceal. Technically, it is the condition in between *iṭḥ-hār* and *idghām*, read with *ghunnah*, and without a *tashdīd*. This will be further elaborated upon in the next chapter.

*Ikhfā'* takes place by the remaining letters i.e. all the letters besides the throat letters, *مِرْمُلُون* and ب e.g. *مِنْكُمْ*, *مِنْ شَرِّ*, *مَا نَنْسَخُ*, *مَنْتُورًا*. This *ikhfā'* takes place with *ghunnah*, and is also referred to as *ikhfā' ḥaqīqī* (actual *ikhfā'*), since the concealing found in the *nūn sākinah* and the *tanwīn* is more than in the *mīm sākinah*.

The letters of *ikhfā'* are mentioned in the next line.

TEXT: 21

صِفْ ذَا ثَنَاكُمْ جَادَ شَخْصٌ قَدْ سَمَا دُمٌ طَيِّبًا زِدْ فِي تَقِي صَعٌ ظَالِمًا 21

TRANSLATION:

Describe the possessor of praise (he who truly deserves praise). How generous is a person who has attained status? Always be good. Increase in piety. Leave an oppressor.

COMMENTARY:

Though the verse bears meaning and gives advices, the object is that the initial letters, at the beginning of each word, constitutes the letters of *ikhfā'*; the *ص* of *صِفْ*, the *ذ* of *ذَا*, the *ث* of *ثَنَا*, etc.

*Ikhfā'* will be further defined in line 25. The manner of applying *ikhfā'* of the *nūn sākinah* and the *tanwīn* is discussed in line 34.

## The Chapter on Definitions

In this chapter, the author defines *ith-hār*, *idghām*, *iqḷāb* and *ikhfāʿ*.

TEXT: 22

مِنْ مَخْرَجٍ مِنْ غَيْرِ عَنِّ الْحَرْفِ

الإظهار أن تُخْرِجَ كُلَّ حَرْفٍ

22

TRANSLATION:

*Ith-hār* is to exit every letter from its *makhraj* without (any additional) *ghunnah* in the letter.

COMMENTARY:

*Ith-hār* literally means to make clear. Technically, it means to read every letter from its respective *makhraj* without any extra nasal pull in it.

TEXT: 23

مُشَدَّدًا كَالثَّانِ إِذْغَامٌ بَدَا

وَاللَّفْظُ بِالْحَرْفَيْنِ حَرْفًا وَاحِدًا

23

TRANSLATION:

The pronunciation of two letters as one *mushaddad* (letter), like the second, then *idghām* is clear.

COMMENTARY:

*Idghām* literally means to assimilate. Technically, it is the assimilation of one letter into another in such a manner that it is read as one *mushaddad* letter. The first letter is assimilated into the second letter. The author alludes to this when he states “كالثَّانِ” (like the second).

One notices the difference between *ith-hār* and *idghām*: in the former, the tongue performs two separate movements, while in the latter the tongue performs one movement. Due to one movement being executed in *idghām* – as opposed to two separate movements – it is considered an easier pronunciation, and the very reason for *idghām*; to create ease in recitation.

TEXT: 24

مَعَ غُنَّةٍ فِيهِ فَاقْلَابُ دُرِي

وَجَعَلَ حَرْفٍ فِي مَكَانِ الْآخِرِ 24

TRANSLATION:

And putting one letter in place of another (letter), with *ghunnah* in it, then *iqḷāb* is known.

COMMENTARY:

*Qalb*, or *iqḷāb*, literally means to change. Technically, it is putting one letter in place of another.<sup>14</sup> Here, it particularly refers to putting a *mim* in the place of the *nūn sākinah* or the *tanwīn*. Others have added to the definition: that *ikhfā'* needs to be applied whilst maintaining the *ghunnah*.<sup>15</sup>

TEXT: 25

الِإِظْهَارِ وَالِإِدْغَامِ قَدْ رَوَيْنَا

وَأَمَّا الْإِخْفَاءُ فَحَالٌ بَيْنَنَا 25

TRANSLATION:

As for *ikhfā'*, it is the condition in-between *iṭḥ-hār* and *idghām*, we relate (it in this manner).

COMMENTARY:

*Ikhfā'* literally means to conceal. Technically, it is the condition in-between *iṭḥ-hār* and *idghām*.

It is referred to being the condition “in-between” *iṭḥ-hār* and *idghām* because it agrees, as well as differs, with both these applications, respectively. *Ikhfā'* agrees with *iṭḥ-hār* in that it takes place **by** the letter (عند الحرف), and differs from *iṭḥ-hār* in that the *ghunnah* is lengthened in it. Similarly, *ikhfā'* agrees with *idghām* in that the *ghunnah* is lengthened in it, but differs in that it does not take place **into** another letter (في الحرف).

<sup>14</sup> This is one of the definitions mentioned in *Nihāyat al-Qawl al-Mufid*: 122.

<sup>15</sup> *Nihāyat al-Qawl al-Mufid*: 122; *Hidāyat al-Qār*: 1/167.

Others have added to the definition that *ikhfā'* is applied without a *tashdīd*, while maintaining the *ghunnah* in the first letter. With these two additional clauses, the definition is more comprehensive.

## The Rule of the Nūn Mushaddadah and the Mīm Mushaddadah

The *nūn mushaddadah* and the *mīm mushaddadah* are discussed in the next two lines.

TEXT: 26

وَضَلًّا وَوَقْفًا كَأْتَمَّهُنَّا      إِنَّ شُدِّدَتْ نُونٌ وَمِيمٌ غُنًّا 26

TRANSLATION:

When the *nūn* and the *mīm* are *mushaddad*, then apply *ghunnah* (in them) during *wasl* and *waqf*, as in أَتَمَّهُنَّ.

COMMENTARY:

When the *nūn* or the *mīm* has a *shaddah/tashdīd* e.g. عَمَّ إِنَّ, then the sound of the *ghunnah* in that *nūn* and that *mīm* should be extended. The duration of this *ghunnah* is the same as in *madd ṭabīʿ* i.e. two *ḥarakāt*.<sup>16</sup> This is applied during *waqf* or *wasl* e.g. مِنَ الْيَمِّ، فَاتَمَّهُنَّ.

TEXT: 27

وَاحْدَرٌ لِمَا قَبْلَهُمَا أَنْ تَمُدَّا      وَسَمَّ حَرْفٍ غُنَّةٍ مُشَدَّدا 27

TRANSLATION:

Name (it) a letter of *ghunnah* when they are *mushaddad*. And take precaution that you do not lengthen (the sound) before the two of them (the *nūn* and the *mīm mushaddadah*).

COMMENTARY:

The *nūn* and *mīm* are named letters of *ghunnah* when they are *mushaddad*.

In the second half of the line, the author mentions a mistake which is commonly made: the sound of the *ghunnah* is dragged or drawn-out to the extent that a letter of *madd* is added to the pronunciation e.g. إِنَّ becomes إِنَّئْ, عَمَّ becomes عَمَّامْ, مِنْهُنَّ becomes مِنْهُونْ. This is *lahn jaliyy* and is not allowed.

<sup>16</sup> *Hidāyat al-Qārī*. 1/180; *Aḥkām Qirāʿat al-Qurʿān*: 111.

## The Rules of the Mīm Sākinah

TEXT: 28

وَالمِيمِ إِنْ تَسَكَّنَ لَهَا أَحْكَامُ      الإخفاء والإظهار والإدغام

TRANSLATION:

The *mīm* has rules when it is *sākin*: *ikhfā'*, *iṭḥ-hār* and *idghām*.

COMMENTARY:

The *mīm sākinah* has three rules: *ikhfā'*, *iṭḥ-hār* and *idghām*. They are discussed in the next line.

TEXT: 29

فَأخْفِ عِنْدَ الْبَاءِ وَفِي الْمِيمِ ادْغِمَا      وَأظْهَرْنَهَا عِنْدَ مَا سِوَاهُمَا

TRANSLATION:

So make *ikhfā'* by the *bā'*, *idghām* into the *mīm* and *iṭḥ-hār* of it (the *mīm*) by other than the two of them.

COMMENTARY:

*Ikhfā'* of *mīm sākinah* will be made when it is followed by a *bā'* e.g. *أَمْ بِهِ*. *Ikhfā'* of the *mīm sākinah* is made by pressing the lips together lightly. This is called *ikhfā' shafawī*, the labial *ikhfā'*, and will be applied with *ghunnah*.

Making *ikhfā'* here is the preferred application. The view of a minority, like Makkī ibn Abī Ṭālib, is to make *iṭḥ-hār* here i.e. recite the *mīm* clearly without any additional *ghunnah* when it is followed by a *bā'*. Ibn al-Jazarī alludes to this when he states:

... وَأَخْفِيَ...      Line 62      ...

بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا      Line 63      الْمِيمِ إِنْ تَسَكَّنَ بِغُنَّةٍ لَدَى

*Idghām* of the *mīm sākinah* will be made when it is followed by another *mīm* e.g. *أَمْ*. This will be applied with *ghunnah*.

Note that this is not called *idghām shafawī* – a labial *idghām* – since it could extend to other labial letters also e.g. اِزْكَبْ مَعَنَا. Al-Jamzūrī simply referred to it as *idghām ṣaghīr*, which, in reality, may apply to the *idghām* of *nūn sākinah* as well.

*Iṭḥ-hār* of the *mīm sākinah* will be made when it is followed by any other letter besides the *bā'* or the *mīm* e.g. قُمْشُمْ. This is called *iṭḥ-hār shafawī*; the labial *iṭḥ-hār*. No extra *ghunnah* will be applied when making *iṭḥ-hār*.

TEXT: 30

وَأَوْ قَبْلَ وَاوٍ أَحْذَرْ مِنَ الْإِخْفَاءِ وَإِنْ رَأَيْتَ الْمِيمَ قَبْلَ الْفَاءِ 30

TRANSLATION:

And if you see the *mīm* before the *fā'* or before a *wāw*, then beware of concealment (of the *mīm*).

COMMENTARY:

According to what is mentioned above, *iṭḥ-hār* of the the *mīm sākinah* will be made when it is followed by a *fā'* or a *wāw*. Caution is given in this line that the *mīm sākinah* should be recited clearly, without any concealment (*ikhfā'*), particularly by the *fā'* and the *wāw*; this is due to it being close to the *fā'* in *makhraj* and sharing the same *makhraj* like *wāw*. This caution is also given by al-Jamzūrī:

وَأَحْذَرْ لَدَى وَاوٍ وَقَدْ أَنْ تَحْتَفِي لِقُرْبِهَا وَالِاتِّحَادِ فَاعْرِفْ Line 23

## The Ghunnah

Literally, *ghunnah* is the nasal or ringing sound. Technically, it is a nasal sound coming from the nasal cavity (*khayshūm*) while the tongue plays no role in its pronunciation.

In reality, *ghunnah* is an intrinsic characteristic found in every *nūn* and *mīm*. The proof for this is simply that if one attempts to pronounce these letters while blocking one's nostrils, the sound will be distorted and result in these letters not being articulated properly.<sup>17</sup> The reason for Ibn al-Jazarī and many other scholars discussing it in the chapter of *makhārij* is due to its uniqueness in possessing its own exit point (*makhraj*), unlike the other intrinsic characteristics. Others, like Abū al-Ḥasan ibn Barrī and al-Samannūdī, discuss it in the chapter of *ṣifāt*.<sup>18</sup>

TEXT: 31

فِي التُّونِ وَالْمِيمِ عَلَيَّ مَرَاتِبَا

وَعُنَّةٌ صَوْتُ لَزِيدٍ رُكْبَا

31

TRANSLATION:

*Ghunnah* is a nasal sound essential in the *nūn* and the *mīm* upon (varying) levels:

COMMENTARY:

As stated previously, the *ghunnah* is an intrinsic characteristic found in every *nūn* – whether a *tanwīn* – and *mīm*. The *ghunnah* is deemed to be more profound in the *nūn* than in the *mīm*.<sup>19</sup>

At the end of the line, the author hints that the *ghunnah* has varying levels of strengths or clarity. These levels are mentioned in the next line.

TEXT: 32

وَمُخَفَّيَانِ ثُمَّ مُظْهَرَانِ

مُشَدَّدَانِ ثُمَّ مُدْعَمَانِ

32

<sup>17</sup> *Nihāyat al-Qawl al-Mufīd*: 40-41.

<sup>18</sup> *Al-Nujūm al-Ṭawālī*:172-173; line 30 of *La'ālī' al-Bayān* of Sheikh al-Samannūdī.

<sup>19</sup> *Nihāyat al-Qawl al-Mufīd*: 59.

TRANSLATION:

(When) they (the *nūn* and the *mīm*) are *mushaddad*, subsequently (during) *idghām* of them, then (during) *ikhfā'* of them and finally during *ith-hār* of them.

COMMENTARY:

The author mentions four levels of *ghunnah* – from strongest to weakest – in this line:

### The first level – the *nūn* and the *mīm* *mushaddadah*

1. The *nūn* and the *mīm* *mushaddadah* in one word e.g. هَمَّتْ بِهِ إِنَّ.

The *nūn* and the *mīm* when they appear in two different words include:

2. *Idghām Tām* of the *nūn sākinah* and the *tanwīn* into the *nūn* and the *mīm* e.g. مِنْ مَالِ اللَّهِ إِنَّ نَشَأَ.
3. *Idghām* of the *mīm sākinah* into a *mīm* e.g. كَمْ مِنْ.
4. *Idghām* of the *bā'* into a *mīm* e.g. لِرِزْكَبِ مَعَنَا.
5. *Idghām* of *lām al-ta'rif* into the *nūn* e.g. أَلْتُور.

All these are included in “when they are *mushaddad*” (مُشَدَّدَانِ).

### The second level – *idghām nāqis* of the *nūn* into a *wāw* and a *yā'*

Examples of these are مِنْ يُقُولُ and مِنْ وَالٍ. Included here is *idghām nāqis* of the *nūn sākinah* or the *tanwīn* into the *lām* and the *rā'* e.g. مِنْ أَنْصَارٍ, وَيَبُلُّ لِّلْمُطَقِّفِينَ, مِنْ رَبِّ, مِنْ لَدُنْ. رَتَّبْنَا.

This level is intended by the word “مُدْغَمَانٍ”; during *idghām*.

### The third level – *nūn* and *mīm* in the condition of *ikhfā'*

They include the following:

1. *Ikhfā'* of *nūn sākinah* or *tanwīn* e.g. أَنْفُسِكُمْ.
2. *Ikhfā'* of *mīm sākinah* e.g. فَأَخُكُم بَيْنَهُمْ.
3. *Iqlāb* e.g. صُمُّكُمْ مِنْ بَعْدِ.

The difference between the second and the third is that in the former, *ikhfā'* takes place immediately, while in the latter, *ikhfā'* takes place after *iqlāb*.

These levels are included in “وَمُخَفِّيَانِ”; during *ikhfāʿ*.

### The fourth level – the *nūn sākinah*, the *tanwīn*, and the *mīm* in the condition of *iṭḥ-hār*

Examples of this are أَنْعَمْتَ. It also includes يَسُ وَالْقُرْآنِ and نَ وَالْقَلَمِ when *iṭḥ-hār* is being made. If *idghām* with *ghunnah* is made, then they will be included in the second level. The *nūn* and the *mīm* which become *sākin* during *waqf* are included in this level e.g. الرَّحِيمِ، الْعَالَمِينَ.

Though the author only mentions four levels, scholars have added a fifth level to the above four:

### The fifth level – the *nūn* and the *mīm mutaḥarrrikah*

An example of this is مِنْ السَّمَاءِ.

TEXT: 33

نَاقِصَةٌ فِي الرَّابِعِ الَّذِي فَضَّلُ

كَامِلَةٌ لَدَى الثَّلَاثَةِ الْأُولَى

33

TRANSLATION:

Complete in the first three (levels), deficient in the fourth (level) that remains.

COMMENTARY:

In the first three levels the *ghunnah* is apparent. However, in the fourth level presented by the author – as well as the additional fifth level – only the essential *ghunnah* which is required to pronounce every *nūn* and *mīm* correctly is found.

TEXT: 34

حُرُوفُ الْإِسْتِعْلَاءِ لَا سِوَاهَا

وَفَخِّمِ الْعُنَّةَ إِنْ تَلَاهَا

34

TRANSLATION:

Apply *tafkhīm* in the *ghunnah* when it is followed by the letters of *istiʿlāʿ*, and by none of the remaining letters.



- 4) The tongue going near to the *makhraj* of the letter by which *ikhfā'* is being made while clarifying the *ghunnah*, and thereafter reading the letter.

Appraising the above ways of applying *ikhfā'*, one notices that placing the tongue on the *makhraj* of *nūn sākinah* while clarifying the *ghunnah* would not be *ikhfā'* (concealment of the *nūn sākinah*) at all. In fact, it would be making *iṭḥ-hār* (of the *nūn sākinah*) with *ghunnah*.<sup>23</sup>

Those who say that the tongue should lie low, argue that in the definition of *ghunnah* it is stated “the tongue has no role in its pronunciation” (لَا عَمَلَ لِلسَّانِ فِيهِ). Due to it being an indefinite word (*nakirah*) i.e. *عَمَلَ* appearing after *لَا* (نَكِيرَةٌ تَحْتَ التَّنْيِ), it infers an absolute negation; that absolutely no action should be performed by the tongue. This reinforces their argument for pronouncing it in this manner. In reply to this view, it is stated that when making *ikhfā'*, it does not mean that **all** actions performed by the tongue are negated. Rather, a specific action is being negated here: that the tongue does not perform the same action it does during *iṭḥ-hār* (going to the *makhraj* of the *nūn*), nor during *idghām* (going to the *makhraj* of the *mudgham fih*).<sup>24</sup>

Both these views are adopted by those unschooled in the art of proper recitation and oblivious to the legacy, since both are refuted and cautioned against.

The third opinion is supported by texts pending on how it is interpreted; that the tongue should be placed slightly away from the palate i.e. slightly away from the *makhraj* of the *nūn* (تُجَافِي بَيْنَ اللِّسَانِ وَالتَّنَائِيَا الْعُلْيَا).<sup>25</sup> *Iṭḥ-hār* Aḥmad al-Thānawī supports this view.<sup>26</sup> This opinion implies that the *ikhfā'* sounds the same no matter which letter follows the *nūn sākinah* i.e. the *ikhfā'* in مِنْ دُونَ, مِنْ قَبْلِ, مِنْ فَوْقِ, مِنْ شَرِّ, and so forth, should all sound the same since the tongue is always placed near the *makhraj* of the *nūn sākinah*. This view is in contrast to what the author and others like al-

<sup>23</sup> *Hidāyat al-Qārī*: 1/172; *Iṭḥāf Fuḍalā' al-Bashar*: 48.

<sup>24</sup> *Al-Nashr*: 2/27.

<sup>25</sup> *Iṭḥāf Fuḍalā' al-Bashar*: 48. 'Abd al-Fattāḥ al-Marṣafī attributes this statement to al-Qastallānī. See *Hidāyat al-Qārī*: 1/172.

<sup>26</sup> *Jawāhir al-Naqiyah*: 116-117.

Samannūdī suggest in this line i.e. that the sound of *ikhfā'* will differ depending on the letter which follows it.

The fluctuation, or varying degrees in the levels of *ikhfā'*, is indicated by many, like Abū 'Amr al-Dānī<sup>27</sup>, Abū al-Ḥasan al-Sakhāwī,<sup>28</sup> Ibn al-Jazarī<sup>29</sup>, the student of Ibn al-Jazarī, 'Abd al-Ghanī al-Haytamī<sup>30</sup>, his student, Qaṣṭallānī<sup>31</sup>, Sājiqlī Zādah in *Juhd al-Muqill*<sup>32</sup> and Muḥammad Makkī Naṣr al-Juraysī in *Nihāyat al-Qawl al-Mufīd*.<sup>33</sup> Amongst the contemporary scholars who mention this are Khalīl al-Ḥuṣarī<sup>34</sup>, 'Abd al-Fattāḥ al-Marsafī<sup>35</sup>, Ashraf 'Alī al-Thānawī<sup>36</sup>, as well as Diyā' al-Dīn al-Ilāha-Ābādī who alludes to it in his *Khulāṣat al-Bayān*.<sup>37</sup> And Allah knows best.

Rationally, the fourth view is the only view which will allow for *ghunnah* to be made with a slight fullness when followed by a full letter.

Sheikh Iṭḥ-hār Aḥmad al-Thānawī refutes this fourth view by arguing that this will be tantamount to *idghām*, where the tongue immediately goes to the *makhraj* of the *mudgham fih*. Because the *ghunnah* remains during such a pronunciation, would at the very least render it as *idghām nāqīṣ*.<sup>38</sup> In response, it may be said that the tongue is not immediately going to the *makhraj* of the letter of *ikhfā'*, but “near” the letter of *ikhfā'*. As far as claiming that this is for the very least *idghām nāqīṣ*, it may be stated that whether the *idghām is tāmm* or *nāqīṣ*, the tongue still goes to the *makhraj* of the *mudgham fih*. And Allah knows best.

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<sup>27</sup> *Al-Taḥdīd*: 117.

<sup>28</sup> *Fath al-Waṣīd*: 1/275.

<sup>29</sup> *Al-Nashr*: 2/27.

<sup>30</sup> *Bahjah al-Muqri'īn fī Ahkām al-Nūn al-Sākinah wa al-Tanwīn* by 'Abd al-Ghanī al-Haytamī.

<sup>31</sup> *Lā'ālī' al-Saniyyah sharḥ al-Muqaddimat al-Jazariyyah*: 91.

<sup>32</sup> *Juhd al-Muqill*: 204.

<sup>33</sup> *Nihāyat al-Qawl al-Mufīd*: 126.

<sup>34</sup> *Ahkām Qirā'at al-Qur'ān*: 187.

<sup>35</sup> *Hidāyat al-Qārī*: 1/172-173.

<sup>36</sup> See *Jamāl al-Qur'ān*; *Imdād al-Fatāwā*: 1/196.

<sup>37</sup> *Khulāṣat al-Bayān*: 13.

<sup>38</sup> *Jawāhir al-Naqīyah*: 116-117.

In conclusion, it must be noted that although preponderance is given to the fourth view – which is suggested in this line – the third opinion is also one practised upon and based on an interpretation supported by textual evidence.<sup>39</sup>

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<sup>39</sup> See *Abḥāth fi 'Ilm al-Tajwīd* by Dr Ghānim Qaddūrī al-Ḥamad: 119.

## The Types of Lāms and their Rules

The *lāms* that appear in the Qur’ān are either *mutaḥarrrikah* or *sākinah*. If they are *sākinah*, they will fall into one of six categories. These six categories of *lāms* are discussed in this chapter.

In *al-Tuḥfah* and *al-Jazariyyah*, the *lām al-ta’rīf* (the definite article “al”) and the *lām al-fi’l* (the *lām* of the verb) were discussed. The author adds to this by discussing:

- 3) The *lām al-aṣl* (the original *lām*).
- 4) The *lām al-ism* (the *lām* of the noun).
- 5) The *lām al-ḥarf* (the *lām* of the particle).

In total, five *lāms*, which are *sākin*, are discussed in these lines.

The discussions revolving these *lāms* are whether *idghām* or *iṭḥ-hār* will be made in them.

TEXT: 35

وَاللَّامُ تَعْرِيفِيَّةٌ أَصْلِيَّةٌ      اِسْمِيَّةٌ فِعْلِيَّةٌ حَرْفِيَّةٌ 35

TRANSLATION:

The *lām* is *ta’rīfiyyah*, *aṣliyyah*, *ismiyyah*, *fi’liyyah* and *ḥarfiyyah*.

COMMENTARY:

The five *lāms* are mentioned in this line:

- 1) The *lām al-ta’rīfiyyah* – It is defined as being that *lām sākinah*, added to the start of the original word, preceded by a temporary *hamzah* which is *maftūḥah*. At times, the word is able to appear without the *lām* e.g. أَرْضُ, and at times not e.g. الَّذِينَ.
- 2) The *lām al-aṣl* – It is that *lām sākinah* originally part of the start of a word, preceded by a permanent *hamzah* e.g. اِلْ يَاسِيْنَ، اِلْيَاسَ، اَلْفَيْنِ، اَلْفِ، اَلْسِنَتِكُمْ وَالْوَاكِمِ. It differs from the *lām al-ta’rīf* in that it is originally part of the word, unlike the *lām al-ta’rīf* and it is preceded by a permanent *hamzah*, unlike the *lām al-ta’rīf*.

- 3) The *lām al-ism* – It is that *lām sākinah* which appears in a noun, being part of the original word e.g. سَلَسِيلاً, وَمِنْ خَلْفِهِمْ, سُلْطَانٌ, أَلْسِنَتِكُمْ وَالْوَاوِيكُمْ.
- 4) The *lām al-fiʿl* – It is that *lām sākinah* which appears in a verb, whether past-tense (*māḍī*), present/future-tense (*mudāriʿ*), or in an imperative command (*amr*). It appears in the middle, or at the end of the words. Examples of it appearing in a past-tense verb are قُلْنَا, وَأَرْسَلْنَا, وَأَنْزَلْنَا, فَالْتَمَتْنِي, أَلْهَمَكُم. Examples in *mudāriʿ* are وَمَنْ يَتَوَكَّلْ, يَلْتَمِطْهُ. Examples in and imperative command are وَأَلْقِ, فَاجْعَلْ أَفِيدَةً, قُلْ نَعَمْ, عَصَاكَ.
- 5) The *lām al-ḥarf* – It is that *lām sākinah* which appears in a *ḥarf* (particle). The only two particles it appears in are هَلْ and بَلْ.

TEXT: 36

وَهِيَ أَتَتْ مُظْهَرَةً وَمُدْغَمَةً

فَلَامٌ أَلْ زَائِدَةٌ فِي الْكَلِمَةِ

36

TRANSLATION:

The *lām* of “*al*” is additional to a word, and comes as *muth-harah* (read clearly) or *mudghamah* (assimilated into another letter).

COMMENTARY:

In the definition of the *lām al-taʿrīf*, it was mentioned that it is “added to the original word”. The author clarifies this to exclude that *lām* which forms part of the original word, even though it might be preceded by a *hamzah maftūḥah* e.g. أَلْسِنَتِكُمْ وَالْوَاوِيكُمْ. Note that the *hamzah maftūḥah* in these examples are permanent *hamzahs*.

The *lām al-taʿrīf* will be followed by any one of the letters of the alphabet, excluding the letters of *madd* and the letters of *līn*. Depending upon which letter follows it, it will either be read with *iṭḥ-hār* (مُظْهَرَةً) or with *idghām* (مُدْغَمَةً), being assimilated into the letter following it. These letters are mentioned in the next line.

TEXT: 37

عَقِيمَةٌ (وَأُدْغِمَتْ فِي مَا خَلْفَ

فَأُظْهِرَتْ قَبْلَ) (ابْنِ حَبَّكَ وَخَفَ

37

TRANSLATION:

It (the *lām*) will be (read) with *ith-hār* before (the letters of) اِنْعَ حَجَّكَ وَحَفَّ عَقِيمَهُ and (read) with *idghām* in that (remaining letters) which follows:

COMMENTARY:

If followed by any of the letters found in the mnemonic اِنْعَ حَجَّكَ وَحَفَّ عَقِيمَهُ, then *ith-hār* will be made i.e. the *lām* will be read clearly. If the *lām al-ta'rif* is followed by any of the letters besides these, then *idghām* will be made i.e. the *lām* will be assimilated into the letter following it. The letters of *idghām* are mentioned in the next line.

TEXT: 38

(طِبُّ ثُمَّ صِلْ رَحْمًا تَفُزْ صِيفٌ ذَا نِعَمٍ دَعْ سُوءَ ظَنِّ زُرْ شَرِيفًا لِلْكَرَمِ) 38

TRANSLATION:

Be good, then join (family) ties and you will be successful. Be hospitable to the possessor of bounties. Shun evil thought. Visit the distinguished for generosity.

COMMENTARY:

Though this line offers advice, it collects all the letters of *idghām* i.e. all the letters into which the *lām al-ta'rif* will be made *idghām* into.

This line is taken verbatim from *al-Tuḥfah* of al-Jamzūrī.

TEXT: 39

وَسَمَّ إِنِّ أَظْهَرْتَهَا قَمْرِيَّةٌ وَسَمَّ إِنِّ أَدْعَمْتَهَا شَمْسِيَّةٌ 39

TRANSLATION:

When you make *ith-hār* of it, then name it *qamriyyah*; and when you make *idghām* of it then name it *shamsiyyah*.

COMMENTARY:

If *ith-hār* is made of the *lām al-ta'rif*, it is named *lām al-qamariyyah* (the lunar *lām*), and if *idghām* is made, then it is named *lām al-shamsiyyah* (the solar *lām*). These names have also been passed on to the letters following the *lām*, therefore being called

the *hurūf al-qamariyyah* (the lunar letters) and the *hurūf al-shamsiyyah* (the solar letters). In this naming, the *lām* has been likened to a star. When in the presence of the moon, the star is visible, as the *lām al-ta'rif* is clearly read before the lunar letters i.e. it remains as the star remains. And when in the presence of the sun, the star is not visible, as the *lām al-ta'rif* is not read before the solar letters i.e. it is not clear as the star is not clear. This is also called *itḥ-hār qamarī* and *idghām shamsī*.

TEXT: 40

وَمِثْلُهَا اسْمِيَّةٌ كَخَلْفِ

وَأَظْهَرْنَ أَصْلِيَّةً كَأَلْفِ

40

TRANSLATION:

And be sure to make *itḥ-hār* of (*lām*) *aṣṭiyyah* as (in) أَلْفٍ; and likewise (make *itḥ-hār* of it) in (*lām*) *ismiyyah* as (in) خَلْفِ.

COMMENTARY:

The *lām al-aṣl* and the *lām al-ism* are mentioned in this line. The ruling for both these *lāms* is that *itḥ-hār* is always made in it.

It is called *lām al-aṣl* – an original *lām* – because it is originally part of the word. The *lām al-iṣm* is called thus because it appears in a noun. The *lām al-ism* is also originally part of the word and not auxiliary. Thus, every *lām al-aṣl* may be a *lām al-ism* but every *lām al-ism* is not a *lām al-aṣl* because it is not necessarily preceded by a permanent *hamzah* e.g. سُلْطَان.

TEXT: 41

عِنْدَ الْحُرُوفِ مَا عَدَا لَامًا وَرَا

وَلَا مَ فِعْلٍ، ثُمَّ حَرْفٍ أَظْهَرَا

41

TRANSLATION:

Apply *itḥ-hār* of (both) the *lām al-fi'l* then of (*lām*) *al-ḥarf* by (all) the letters except by the *lām* and the *rā'*.

COMMENTARY:

Initially, the *lām al-fi'l* is mentioned in this line. It is named thus because it appears in a verb, whether past-tense (*māḍī*), present-tense and future-tense (*muḍārī*), or in an

imperative command (*amr*). It appears in the middle, or at the end of the words. If it appears in the middle of a word, then this *lām* will always be read with *itḥ-hār* (أَظْهَرًا) e.g. فَالْتَمَعَهُ، التَّقَى، قُلْنَا. If it appears at the end of the word, then *itḥ-hār* will generally be made e.g. قُلْ جَاءَ. This is what al-Jamzūrī alludes to when he states:

وَأَظْهَرَنَّ لَامَ فِعْلٍ مُّظَلِّقًا Line 29      فِي نَحْوِ قَوْلِ نَعَمَ وَقُلْنَا وَالتَّقَى

Ibn al-Jazarī also alludes to this in the examples that he presents in the following:

... وَأَبِي... Line 50      ...

Line 51      فِي يَوْمٍ مَعَّ قَالُوا وَهُمْ وَقُلْ نَعَمَ

However, if it is followed by a *lām* or *rā'* (مَا عَدَا لَامًا وَرَاءَ) then *idghām* will be made e.g. قُلْ رَبِّ، قُلْ لَهُمْ.

The next *lām sākinah* discussed is the *lām al-ḥarf*, the *lām* of the particle. It is named thus because it appears in a *ḥarf* (particle). The only two particles it appears in are هَلْ and بَلْ. This *lām* will generally be read with *itḥ-hār* (أَظْهَرًا) e.g. هَلْ يَسْتَوِي، هَلْ أُنَبِّئُكُمْ. بَلْ طَبَعَ اللهُ، بَلْ قَالُوا، فَعَلَهُ.

However, if the *lām al-ḥarf* is followed by a *lām* or a *rā'* (مَا عَدَا لَامًا وَرَاءَ), then *idghām* will be made instead of *itḥ-hār* e.g. بَلْ رَفَعَهُ اللهُ، بَلْ لَا. <sup>40</sup> Ibn al-Jazarī says:

... أَدْغَمَ كَ: قُلْ رَبِّ وَبَلْ لَا... Line 50      ...

An exception to this rule is بَلْ \* زَانَ in Sūrat al-Muṭaffifīn: 14, when read with *sakt*, the *lām* will be read with *itḥ-hār* due to the pause (*sakt*) on it.

TEXT: 42

قُلْ جَاءَ وَالتَّقَى وَقُلْنَا بَلْ طَبَعَ      كَقُلْ لَهُمْ قُلْ رَبِّ بَلْ لَا بَلْ رَفَعَ 42

TRANSLATION:

As in بَلْ طَبَعَ اللهُ and قُلْنَا، التَّقَى، قُلْ جَاءَ، بَلْ رَفَعَ، بَلْ لَهُمْ، قُلْ رَبِّ، قُلْ لَهُمْ.

<sup>40</sup> One will not find an example of هَلْ followed by a *rā'* in the Qur'an.

COMMENTARY:

This line presents examples of the *lām al-ḥarf* and the *lām al-fiʿl*. *قُلْ رَبِّ لَهُمْ* and *قُلْ رَبِّ* are examples of verbs where the *lām sākinah* at the end of the verb is followed by a *lām* in the former and a *rāʾ* in the latter; *idghām* will be made in them. Other examples of this would include *قُلْ أَقُلْ لَكُمْ* and *وَيَجْعَلُ لَكُمْ*. In *قُلْ جَاءَ*, the *lām* is at the end of the verb but not followed by a *lām* or *rāʾ*. Thus, *iṭḥ-hār* will be made in it. In *قُلْنَا* and *الْتَقَى* the *lām* is in the middle of the word and therefore *iṭḥ-hār* will always be made.

In *بَلْ لَا تُكْرِمُونَ* and *بَلْ رَفَعَهُ اللَّهُ* the *lām al-ḥarf* is followed by a *lām* in the former and a *rāʾ* in the latter; *idghām* will be made. In *بَلْ طَبَعَ* *iṭḥ-hār* will be made.

The author neglected to mention the *lām al-amr*, the *lām* of the imperative command. To correct his oversight, he added the following three lines to include the *lām al-amr*:

سَاكِنَةٌ إِلَّا عَنِ انْفِصَالِ	أَمْرِيَّةٌ فِي أَوَّلِ الْأَفْعَالِ	*
أَوْ بَعْدَ وَاوٍ أَوْ كَسْرٍ عَنِ ابْتِدَاءِ	مِنْ بَعْدِ ثُمَّ لَا بُعَيْدَ فَأَءٍ	*
فِي نَحْوِ وَلْتَأْتِ لِيَقْطَعَ فَاعِلَمَا	وَأَظْهَرَ لَامَ أَمْرٍ دَائِمًا	*

TRANSLATION:

The (*lām* of) *amr* (the imperative command) is at the start of verbs, *sākinah*, except when separated.

(It comes) after *ثُمَّ*, not far after a *fāʾ* or after a *wāw*; give (it) a *kasrah* when starting (from it).

Always apply *iṭḥ-hār* in the *lām al-amr*, in the likes of *وَلْتَأْتِ* and *لِيَقْطَعَ* (*ثُمَّ*); so know (this).

COMMENTARY:

The *lām al-amr* is that *lām sākinah* added to the start of a present/future tense verb (في أول الأفعال), which appears after *ثُمَّ*, a *ف*, or a *و* (من بعد ثم لا بعيد فأء أو بعد واو) e.g. *فَلْيَكْتُبْ*, *ثُمَّ لِيَقْطَعُوا*, *ثُمَّ لِيَقْطَعُوا*, *وَلْيَعْمُوا*, *وَلْيَكْتُبْ بَيْنَكُمْ*, *فَلْيَنْظُرِ الْإِنْسَانُ* (*وَأَظْهَرَ لَامَ أَمْرٍ دَائِمًا*).

This *lām* is generally *sākinah* (سَاكِنَةٌ), except if it is read separated from what is before it (إِلَّا عَنِ انْفِصَالٍ) i.e. in the examples of تُمْ لِيَنْقَطِعْ and تُمْ لِيَنْقُضُوا, if one stops on تُمْ and starts from لِيَنْقَطِعْ or لِيَنْقُضُوا, then the *lām* will get a *kasrah* (اَكْسِرُ عَنِ ابْتِدَاءٍ).

This *lām* should not be confused with the *lām al-fi'l* – قُلْ رَبِّ، قُلْ لَهُمْ، التَّعَى، قُلْنَا – in which the *lām* is not additional to the word, neither is it at the start of the word, nor required to be preceded by تُمْ, a ف, or a و.

## The Chapter on Makhārij

TEXT: 43

عَلَى مَذَاهِبٍ ثَلَاثَةٍ تَجِي

اِخْتَلَفَ الْقُرَاءُ فِي الْمَخَارِجِ

43

TRANSLATION:

The *qurrā'* differ in the (number of) *makhārij* based upon three views which will come...

COMMENTARY:

The author mentions that the fraternity of reciters – the *qurrā'* – has three views with regards to the number of *makhārij*. In the lines that follow, he expounds upon these views.

TEXT: 44

وَعِنْدَ سَيْبَوَيْهِ سِتَّةَ عَشْرَ

فَهِيَ عِنْدَ قُطْرُبٍ أَرْبَعُ عَشْرَ

44

TRANSLATION:

According to Quṭrub, it (the *makhārij*) is 14 and according to Sībaway it is 16.

COMMENTARY:

Two of the three views are mentioned in this line: the view of Quṭrub (d. 206/821) and that of Sībaway (d. 180/796). According to Quṭrub, there are 14 *makhārij*; this is also the view of Yaḥyā al-Farrā' (d. 207/822) and Ṣāliḥ ibn Ishāq al-Jarmī (d. 225/840).<sup>41</sup> According to Sībaway there are 16 *makhārij*. Imam al-Shāṭibī (d. 590/1194) expresses the view of Sībaway in his *Shāṭibiyyah* and alludes to the opinion of Quṭrub, al-Farrā' and al-Jarmī.

TEXT: 45

قَدَّرَهَا بِسَبْعَةٍ وَعَشْرٍ

وَمَذْهَبُ الْخَلِيلِ وَابْنِ الْجَزْرِيِّ

45

<sup>41</sup> This is the view expressed by Sheikh 'Abd al-Rahmān al-Makkī in his book, *Fawā'id Makkīyyah*. He attributed the view to al-Farrā'. See *Fawā'id Makkīyyah*: 19.

TRANSLATION:

The view of Khalīl and Ibn al-Jazarī appraises it (the *makhārij*) at 17.

COMMENTARY:

The view of Khalīl ibn Aḥmad al-Farāhīdī (175 A.H./791) is that there are 17 *makhārij*. This is also the opinion presented by Ibn al-Jazarī in his *Muqaddimah*.

TEXT: 46

مُعْظَمٌ مِّنْ يُجَوِّدُ الْقُرْءَانَ      وَهُوَ الَّذِي جَرَى عَلَيْهِ الْآنَا 46

TRANSLATION:

And this is (the view) which most expert reciters of the Qurʾān follow currently.

COMMENTARY:

The author relates that the opinion of Khalīl, as presented by Ibn al-Jazarī, is the preferred view amongst expert reciters – *mujawwidīn* – of the Qurʾān currently.

TEXT: 47

عِنْدَ الْخَلِيلِ ثَابِتٌ فِي الْعَدِّ      فَالْجَوْفُ مَخْرَجُ حُرُوفِ الْمَدِّ 47

TRANSLATION:

The *jawf* is the *makhraj* of the letters of *madd*, which is affirmed in the count (of the *makhārij*) according to Khalīl.

COMMENTARY:

1] The first *makhraj* is the *jawf* i.e. the oral cavity in the mouth and the throat. The three letters of *madd* are pronounced from here: the *alif*, the *wāw sākinah* preceded by a *ḍammah* (وِ) and the *yā' sākinah* preceded by a *kasrah* (يِ). The *alif* is always preceded by a *fatḥah*.

Khalīl counts the *jawf* as a *makhraj*, contrary to others, as will be elaborated in the next line.

TEXT: 48

وَأَخْرَجَ الْحُرُوفَ مِنْ سِوَاهُ

وَالْآخِرَانِ الْجَوْفَ أَسْقَطَاهُ

48

TRANSLATION:

The other two (Qutrub and Sibaway) exclude the *jawf* (from the *makhārij*) and exits the letters from other than it (the *jawf*).

COMMENTARY:

وَالْآخِرَانِ (the other two) refers to Qutrub and Sibaway. They do not count the *jawf* as a *makhraj* (الْجَوْفَ أَسْقَطَاهُ).

The *alif* which exits from the *jawf* according to Khalil's view is therefore included into the *makhraj* of the lower throat, the *yā' maddiyyah* with the *yā' mutaḥarrikah* and the *wāw maddiyyah* with the *wāw mutaḥarrikah*. This is what is meant by "وَأَخْرَجَ الْحُرُوفَ مِنْ سِوَاهُ" i.e. they exit these three letters of *madd* from other *makhārij*; other than the *jawf*.

TEXT: 49

مِنْ وَسْطِهِ يَخْرُجُ عَيْنٌ حَاءٌ

وَالْحَلْقُ مِنْ أَقْصَاهُ هَمْزٌ هَاءٌ

49

TRANSLATION:

From the furthest part of the throat is the *hamzah* and the *hā'*. And from it's (the throat's) centre, the *'ayn* and the *ḥā'* exit.

COMMENTARY:

2] The second *makhraj* is the lower throat. From here the *hamzah* and the *hā'* are pronounced. As mentioned before, Sibaway and Qutrub include the *alif* in this *makhraj*.

3] The third *makhraj* is the centre part of the throat; the *'ayn* and the *ḥā'* are pronounced from here.

TEXT: 50

وَالْقَافُ مِنْ أَفْصَى اللِّسَانِ فَوْقَ

وَالْعَيْنُ وَالْحَاءُ بِأَدْنَى الْحَلْقِ

50

TRANSLATION:

The *ghayn* and the *khā'* are from the closest part of the throat (the upper throat). The *qāf* is from the furthest part of the tongue; far back.

COMMENTARY:

4] The *ghayn* and the *khā'* are pronounced from the upper throat.

5] The *qāf* is pronounced from the furthest part of the tongue from the opening of the mouth. *فَوْقُ* indicates that the furthest back part of the tongue is meant, above the soft palate.

TEXT: 51

وَالْكَافُ مِنْ أَقْصَاهُ أَيِّ مِنْ تَحْتِهِ وَالْجِيمُ وَالشَّيْنُ وَيَا مِنْ وَسْطِهِ 51

TRANSLATION:

The *kāf* is from the furthest part of it (the tongue) i.e. lower than it (lower than the *makhraj* of the *qāf*). The *jīm*, the *shīn* and the *yā'* is from it's (the tongue's) centre.

COMMENTARY:

6] The *kāf* is from the back part of the tongue – is not as far back as the *qāf* – from the hard palate.

7] The *jīm*, the *shīn* and the *yā'* exit from the centre of the tongue.

The *yā'* intended here is the *yā' ghayr maddiyyah*, the unlengthened *yā'*, which comprises of *yā' mutaḥarrikah* and *yā' līn*.

Sībaway and Quṭrub views the *yā' maddiyyah* and *yā' ghayr maddiyyah* both exiting from this *makhraj*. According to them, the centre of the tongue still rises somewhat when pronouncing the *yā' maddiyyah*.

TEXT: 52

وَمُخْرَجِ الضَّادِ لِكُلِّ النَّاسِ مِنْ حَافَةِ اللِّسَانِ وَالْأَضْرَاسِ 52

TRANSLATION:

The *makharj* of the *ḍād* for all the people is from the side of the tongue and the molars.

COMMENTARY:

8] The *ḍād* is pronounced when the sides of the tongue – the left or the right side – touch all the upper molars.

TEXT: 53

وَبِالْيَمِينِ نُطِقُهَا عَسِيرٌ      وَكَوْنُهَا الْيُسْرَى هُوَ الْكَثِيرُ 53

TRANSLATION:

For most (people) it (the *ḍād*) is from the left, and it's pronunciation from the right is difficult.

COMMENTARY:

Considering the sides of the tongue, there are three ways of reading this letter:

- i) From the left side of the mouth (وَكُوْنُهَا الْيُسْرَى). This is considered the easiest and the practice of most (هُوَ الْكَثِيرُ).
- ii) From the right side of the mouth (وَبِالْيَمِينِ). This is more difficult than the first (نُطِقُهَا عَسِيرٌ).
- iii) From both sides of the mouth at the same time. This method is the most difficult.

The third way is not mentioned by the author.

TEXT: 54

وَالْتُّونُ مِنْ طَرَفِهِ مِنْ تَحْتِهَا      وَاللَّامُ أَذْنَاهَا إِلَى انْتِهَائِهَا 54

TRANSLATION:

The *lām* is from it's (the side of the tongue's) anterior until the end of it (the tip of the tongue). The *nūn* is from it's (the tongue's) tip; lower than it (the *lām*).

COMMENTARY:

9] The *lām* exits from the anterior sides of the tongue and the tip of the tongue.

Considering that both anterior sides are intended, there are three ways to pronounce this letter:

- i) The right anterior side of the tongue and the tip of the tongue when touching the gums of the teeth extending from the right pre-molar to the left canine.
- ii) The left anterior side of the tongue and the tip of the tongue when touching the gums of the teeth extending from the left pre-molar to the right canine.
- iii) Both anterior sides of the tongue and the tip of the tongue, when touching the gums of the teeth from one pre-molar to the other.

To pronounce it from the right side is said to be easier than pronouncing it from the left side.

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

TEXT: 55

وَأَخْرَجَ الثَّلَاثَ مِنْهُ قُطْرُبٌ وَالرَّاءُ مِنْهُ وَلِظَهْرِ تَقْرُبٌ 55

TRANSLATION:

The *rā'* is from it (the tip of the tongue) close to the top (of the tongue). Quṭrub exits the three (the *lām*, the *nūn* and the *rā'*) from it (the tip of the tongue).

COMMENTARY:

**11]** The *rā'* is also from the tip of the tongue, closer to the top of the tongue ( وَلِظَهْرِ تَقْرُبٌ ), when it touches the gums of the upper central incisors.

Quṭrub exits the *lām*, the *nūn* and the *rā'* from one *makhraj*: the tip of the tongue (منه).

TEXT: 56

وَالطَّاءُ وَالذَّالُ وَتَاءٌ فَهَيَا مِنْهُ وَمِنْ أَصْلِ الثَّنَائَا الْعُلَيَا 56

TRANSLATION:

The *tā'*, the *dāl* and the *tā'*, they are from it (the tip of the tongue) and from the gumline of the upper central incisors.

COMMENTARY:

**12]** The *tā'*, the *dāl* and the *tā'* are pronounced when the tip of the tongue touches the gumline of the upper central incisors.

The author explicitly mentions the gumline of the upper central incisors (أَصْلُ الثَّنَائِيَا (الْعُلْيَا)), which is not explicitly mentioned in *al-Jazariyyah*.

TEXT: 57

مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى وَالصَّادُ وَالسَّيْنُ وَزَايٌ تُجَلَّى 57

TRANSLATION:

The *šād*, the *sīn* and the *zāy* are clear from it (the tip of the tongue) and from above the lower central incisors.

COMMENTARY:

**13]** The *šād*, the *sīn* and the *zāy* are from the tip of the tongue and above the lower central incisors (فَوْقِ الثَّنَائِيَا السُّفْلَى).

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

TEXT: 58

مِنْ طَرَفَيْهِمَا أَيُّ الَّتِي عَلَتْ وَالظَّاءُ وَالذَّالُ وَثَاءٌ تُلَّثُ 58

TRANSLATION:

The *thā'*, the *dhāl* and the *thā'* with the three dots are from the tips of them both (the tip of the tongue and the tip of the incisors) i.e. the central incisors which are on top.

COMMENTARY:

14] The *thā'*, the *dhāl* and the *thā'* are pronounced from the tip of the tongue and the tips of the upper central incisors.

TEXT: 59

وَمَعَ أَطْرَافِ الثَّنَائِيَا الْعُلْيَا وَالْفَاءُ مِنْ بَاطِنِ سُفْلَى الشَّفَةِ 59

TRANSLATION:

The *fā'* is from the inside of the lower lip and with the tips of the upper central incisors.

COMMENTARY:

15] The *fā'* is pronounced from the inside of the bottom lip when it touches the tips of the upper central incisors.

TEXT: 60

وَعَنَّةٌ مَخْرَجُهَا الْحَيْشُومُ لِلشَّفَتَيْنِ الْوَاوُ بَاءً مِيمٌ 60

TRANSLATION:

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

COMMENTARY:

16] The *wāw*, the *bā'* and the *mīm* exit from the lips.

The *wāw* intended here is the *wāw ghayr maddiyyah*, or the unlengthened *wāw*, which comprises of *wāw mutaharrikah* and *wāw līn*.

Sībaway and Qurṭub view the *wāw maddiyyah* and *wāw ghayr maddiyyah* both exiting from this *makhraj*. According to them the lips still meet partially when pronouncing the *wāw maddiyyah*.

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

Details regarding the *ghunnah* have already been discussed in the chapter of *ghunnah* itself.

The most likely reason why the author mentions it here in the chapter of *makhārij* – despite it being a *ṣifāh lāzimah* – is because it has a *makhraj* of its own.

## The Names of the Letters

Names have been given to groups of letters based upon their places of articulation. There are 10 groups and Sheikh ‘Uthmān Murād discusses them in the following lines.

TEXT: 61

أَلْقَابُهُنَّ عَشْرَةٌ جَلِيَّةٌ      فَأَحْرُفُ الْجَوْفِ اسْمُهَا جَوْفِيَّةٌ

61

TRANSLATION:

Their (the letters) names are 10 which are clear: the letters of the *jawf*, their name is *jawfiyyah*.

COMMENTARY:

There are 10 groups of the letters based upon their *makhārij*.

The first group of letters is the letters of *madd* which are named the letters of the *jawf* (أَحْرُفُ الْجَوْفِ) because they exit from the *jawf*; the cavity in the mouth and the throat.

TEXT: 62

وَأَحْرُفُ الْحَلْقِ اسْمُهَا حَلْقِيَّةٌ      وَالْقَافُ وَالْكَافُ هُمَا لَهْوِيَّةٌ

62

TRANSLATION:

The letters of the throat, their name is *halqiyyah*. The *qāf* and the *kāf* are both *lahwiyyah*.

COMMENTARY:

The second group of letters is the *hamzah*, the *hā’*, the *‘ayn*, the *hā’*, the *ghayn*, and the *khā’*. They are called the letters of the throat (أَحْرُفُ الْحَلْقِ) since they exit from from the throat.

The third group of letters is the *qāf* and the *kāf* which are named *lahwiyyah* since they are pronounced near the uvula (*lahāh*) at the back of the mouth.

TEXT: 63

وَاللَّامُ وَالنُّونُ وَرَا ذَلْقِيَّةُ

وَالجِيمُ وَالشَّيْنُ وَيَا شَجْرِيَّةُ

63

TRANSLATION:

The *jīm*, the *shīn* and the *yā'* are *shajriyyah*. The *lām*, the *nūn* and the *rā'* are *dhalqiyyah*.

COMMENTARY:

The fourth group of letters are the letters of *shajriyyah* which alludes to the centre of the mouth (*shajr al-fam*), or the centre of the tongue. The *jīm*, the *shīn*, and the *yā'* *ghayr maddiyyah* are named thus.

The *yā'* *al-maddiyyah* is included in the letters of *jawfiyyah*, as well as the letters of *hawā'iyyah*, which will be explained shortly. If the view of Sībaway and Quṭrub is considered, then the letters of *shajriyyah* are four, and not three, including the *yā'* *al-maddiyyah* as well.

Sheikh Ibrāhīm al-Samannūdī, amongst others, counts the *ḍād* from the letters of *shajriyyah*. They will therefore amount to four. Considering the view of Sībaway and Quṭrub, the letters of *shajriyyah* will then be five.

The fifth group of letters is the *lām*, the *nūn*, and the *rā'* which are called the letters of *dhalqiyyah* or *dhalaqiyyah* because they are pronounced from the tip (*dhalaq*) of the tongue.

TEXT: 64

وَأَحْرُفُ الصَّفِيرِ قُلْ أَسْلِيَّةُ

وَالظَّاءُ وَالذَّالُ وَتَا نِظْعِيَّةُ

64

TRANSLATION:

The *ṭā'*, the *dāl* and the *tā'* are *niṭ'iyyah*. The letters of *ṣafīr*, say: (they are) *asliyyah*.

COMMENTARY:

The sixth group of letters is the *ṭā'*, the *dāl*, and the *tā'* which are named the letters of *niṭ'iyyah* since they are pronounced in close proximity to the cave or indent (*niṭa*) found in the hard palate, near the front of the mouth.

The seventh group of letters is the *ṣād*, the *sīn*, and the *zāy* (أَحْرُفُ الصَّغِيرِ) which are named the letters of *asalīyyah* since they are pronounced from the very tip (*asalah*) of the tongue.

TEXT: 65

وَأَحْرُفُ الشَّفَاهِ قُلْ شَفْوِيَّةٌ وَالظَّاءُ وَالذَّالُ وَتَالِثُوِيَّةٌ 65

TRANSLATION:

The *ṭhā'*, the *dhāl* and the *thā'* are *lithwiyyah*. The letters from the lips, say: (they are) *shafwiyyah*.

COMMENTARY:

The *ṭhā'*, the *dhāl*, and the *thā'* are the eighth group mentioned. They are named the letters of *lithawīyyah* being pronounced from near front gums (*lithah*).

The ninth group of letters mentioned is the *fā'*, the *mīm*, the *bā'*, and the *wāw* which are called the letters of the lips (أَحْرُفُ الشَّفَاهِ).

TEXT: 66

فَهِيَ حُرُوفُ الْجَوْفِ بِالتَّحْقِيقِ أَمَّا الْهَوَائِيَّةُ يَا صَدِيقِي 66

TRANSLATION:

As for the *hawā'īyyah* o my companion, they most certainly are the letters of the *jawf*.

COMMENTARY:

The last group of letters mentioned is the *ḥurūf al-hawā'īyyah*. They are the previously-mentioned letters of the *jawf* and are named “*hawā'īyyah*” because their sound ends in the *hawā'* (the air).

## The Definition of a Letter, a Makhraj, and the Categories of Letters

This chapter defines a *ḥarf* and a *makhraj*. It also discusses the categories of letters; a discussion not found in *al-Tuḥfah*, nor *al-Jazariyyah*.

TEXT: 67

عَلَى مَقَاطِعِ لَهَا فِي الْقَمِّ حَدُّ      اِعْلَمْ بِأَنَّ الْحَرْفَ صَوْتُ اِعْتَمَدَ 67

TRANSLATION:

Know that a letter is sound which is dependent on its termination points in the mouth; define (it thus).

COMMENTARY:

This line gives the definition of *ḥarf*. It literally means end or point. This is also the reason for naming it “*ḥarf*”, because it is pronounced when the sound “ends” at a particular *makhraj*.

To find out from which *makhraj* a letter exits, it should be made *sākin* or *mushaddad* (*mushaddad* is more effective), and a *hamzah maftūḥah* (i.e. with a *fathah*), *maksūrah* (with a *kasrah*) or *maḍmūmah* (with a *ḍammah*) should be read before it. Wherever the sound ends, this will be the *makhraj* of that particular letter eg. أَبْ or أَبُّ.

Technically, *ḥarf* it is defined as that sound which is dependent on a particular *makhraj*, whether this *makhraj* is specific (*muḥaqqaq*) i.e. from the throat, tongue or lips; or estimated (*muqaddar*) i.e. from the cavity in the mouth and throat (*jawf*).

TEXT: 68

مَعْنَاهُ مَوْضِعُ خُرُوجِ الْحَرْفِ      وَالْمَخْرَجُ اِعْلَمْ أَنَّهُ فِي الْعُرْفِ 68

TRANSLATION:

And a *makhraj*, know that customarily, it’s meaning is the place of exit of the letter.

COMMENTARY:

A *makhraj* is defined in this line. Literally, a *makhraj* means place of exit. Technically, it is that place where the letter is pronounced from i.e. that place from where the sound of the letter originates (مَوْضِعُ خُرُوجِ الْحَرْفِ).

TEXT: 69

أَصْلِيَّةٌ فَرْعِيَّةٌ فَالْتَّانِي ثُمَّ الْحُرُوفُ عِنْدَهُمْ قِسْمَانِ 69

TRANSLATION:

Then the letters according to them (the *Qurrā'*) are of two types: primary and secondary; the second (type is)...

COMMENTARY:

Letters are of two types (قسمان):

- 1) Primary letters (أَصْلِيَّةٌ).
- 2) Secondary letters (فَرْعِيَّةٌ).

The primary letters are all the letters which have been mentioned in the chapter of *makhārij*; they are one sound – *ḥarf* – pronounced from one *makhraj*. In the remaining three lines of this chapter, the author discusses secondary letters.

As opposed to the primary letters, a secondary letter is that sound which exits from two *makhārij* and/or balances between two letters (sounds). In the next line the author starts mentioning the secondary letters.

TEXT: 70

هَمْزٌ مُسَهَّلٌ أَلِفٌ مُمَالَةٌ خَمْسَةٌ أَحْرَفٌ بِأَلَا مِحَالَةٌ 70

TRANSLATION:

[The second type is] five letters without any doubt: the *hamzah musah-halah*, the *alif mumālah*...

COMMENTARY:

The author mentions that there are five secondary letters in which there is no doubt i.e. all sources concur on these five:

1) The *hamzah musah-halah*.

It refers to that *hamzah* in which *tas-hil* takes place. It is read between a *hamzah* and the letter of *madd* which agrees with its *ḥarakah*. So between a *hamzah* and an *alif* in *ءَأَعْجَبِي*, between a *hamzah* and a *yā'* in *ءِإِدَا* and between a *hamzah* and a *wāw* in *ءَأُنزِلَ*.

2) *Alif mumālah*.

It refers to that *alif* in which *imālah* (inclination) takes place, whether it is a major inclination (*imālah kubrā*) or minor inclination (*imālah ṣughrā*) e.g. *مَجْرِيهَا*. The sound of the *alif* is inclined to the sound of the *yā'*. It is therefore not a complete *alif*, nor a complete *yā'*. If the inclination is more towards the *yā'* then it is referred to as the major inclination (*imālah kubrā*) and if it inclines more towards the *alif* then it is called the lesser inclination (*imālah ṣughrā*).

TEXT: 71

وَأَلْفُ التَّفْخِيمِ سَلِّ بِيَانِي

وَالصَّادُ وَالْيَاءُ الْمُشَمَّتَانِ

71

TRANSLATION:

The *ṣād* and the *yā'* (in which) *ishmām* takes place in both (of them), and the *alif* of *tafkhīm*, so ask for my explanation.

COMMENTARY:

The last three secondary letters are mentioned in this line.

3) The *ṣād mushāmmah*.

It refers to that *ṣād* in which *ishmām* takes place. *Ishmām* is of two types:

- Ishmām* of a vowel (*ishmām bi al-ḥarakah*).
- Ishmām* with a letter (*ishmām bi al-ḥarf*).

Thus far, in the chapter of *waqf*, the discussions revolving around *ishmām* have been concerning *ishmām* of a vowel; the *ḍammah*.

*Ishmām* literally means to give off a scent or a trace of something. In this type, *ishmām* with a letter is meant, where the *ṣād* gets a hint or a trace of the *zāy* e.g. *يَصْدُرُ، الصَّرَاطُ*.

4) The *yā'* *mushāmmah*.

It refers to that *yā'* in which *ishmām* takes place. This takes place by giving the *yā'* the “scent” of a *wāw* e.g. *فَيْلٌ، حَيْءٌ، سَيْءٌ، غَيْضٌ*; the mouth is first rounded for the pronunciation of the *ḍammah*, but the pronunciation of the *kasrah* is dominant.<sup>42</sup>

5) The *alif* of *tafkhīm*.

The *alif* which is read full/thick is neither a complete open sound nor a complete flat/thin sound e.g. *طَالٌ*, or *الصَّلَاةُ* and *الطَّلَاقُ* in the narration of Warsh.

Another three secondary letters are documented in Tajwīd manuals:

1) The *lām* of *tafkhīm*.

Same as the *alif*, the *lām* which is read full/thick is neither a complete open sound nor a complete flat/thin sound e.g. *اللَّهُ*, or *الصَّلَاةُ* and *الطَّلَاقُ* in the narration of Warsh.

2) The *nūn mukhfā*.

It refers to that *nūn sākinah* in which *ikhfā'* is being applied. It is neither pronounced solely from the *makhraj* of the *nūn*, nor solely from the letter of *ikhfā'* following it.

3) The *mīm mukhfā*.

It refers to that *mīm sākinah* in which *ikhfā'* is being applied. It is similar to the *nūn mukhfā*. Muḥammad Makkī Naṣr al-Juraysī states that al-Ṭībī is the only one who adds the *mīm mukhfā* among the secondary letters.<sup>43</sup>

Considering all opinions, the secondary letters total eight.

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<sup>42</sup> *Ghayth al-Naf*: 55; *Al-Budūr al-Zāhirah*: 1/43-44.

<sup>43</sup> *Nihāyat al-Qawl al-Mufīd*: 34.

## Mithlayn and its Sisters

The causes (*asbāb*) of *idghām* are discussed in this chapter. Once a relationship of *tamāthul* (identical), *tajānus* (homogeneous), or *taqārub* (proximate) is established between two letters, then *idghām* will be *wājib* (compulsory) or *jā'iz* (permitted). Contrastly, if no relationship is established between two letters, then they would be considered as *mutabā'idayn* – from *tabā'ud* (distant) – because they are distant from each other. In *mutabā'idayn* no *idghām* will take place, but it is included in this chapter to give one a more comprehensive grasp of the relationships between two letters.

In this chapter, the author defines these terms and discusses their categories.

TEXT: 72

أَرْبَعٌ أَقْسَامٍ وَكُلُّ عِلْمًا

إِنَّ التَّقَى الْحَرْفَانِ خَطًّا قُسِمَا

72

TRANSLATION:

When two letters meet in writing, they (the two letters) have been divided into four types; all of them will be known.

COMMENTARY:

One of the conditions for *idghām* to take place is that the two letters must meet in writing, and not necessarily in recitation. This is what the author hints at in the first half of the line by mentioning “خَطًّا” (in writing). Thus, if two letters do not meet in writing, then *idghām* will not take place.

Considering the meeting of two letters in recitation (لَفْظًا) and in writing (خَطًّا), their meeting is of three types:

- 1) The two letters meet in recitation and in writing, whether in one word e.g. *فَمَا رَبِحَتْ تَبَارَتْهُمْ*, or two different words e.g. *مَنَابِكُكُمْ*.
- 2) The two letters meet in writing but not in recitation e.g. *إِنَّهُ هُوَ*; they do not meet in recitation because they are separated by the *silah* i.e. *هُوَ (و) إِنَّهُ*.
- 3) They meet in recitation but not in writing e.g. *أَنَا نَذِيرٌ*.

*Idghām* will be allowed in the first two because they meet in writing, but *idghām* will not be allowed in number three above.

Thus, the first two categories above are divided into four types.

TEXT: 73

فَإِنْ تَوَافَقَا كِلَا الْحَرْفَيْنِ      وَصَفًا وَمُخْرَجًا يَكُنْ مِثْلَيْنِ 73

TRANSLATION:

So if both letters agree in (their) *ṣifah* and (their) *makhraj*, then they will be *mithlayn*.

COMMENTARY:

If two letters meet in writing, both having identical *ṣifāt* and *makhārij*, then they will be *mitlayn*<sup>44</sup> e.g. the two *mīms* in مَا لَهُمْ مَالِكِ الرَّحِيمِ مَالِكِ, and أَتَمَّمْتُ or the two *bā's* in اضْرِبْ أَخْبِيئُكُمْ, بِأَلْقَابِ بَيْتِ بَعْصَاكِ.

TEXT: 74

وَإِنْ تَوَافَقَا جَمِيعًا مُخْرَجًا      لَا صِفَةً فَمُتَجَانِسَيْنِ جَا 74

TRANSLATION:

And if all (both letters) agree in *makhraj*, but not in *ṣifah*, then *mutajānisayn* comes.

COMMENTARY:

Two letters that have the same *makhraj* but differ in their *ṣifāt* would be *mutajānisayn*<sup>45</sup> e.g. the *tā* and the *ṭā* in وَقَالَتْ طَائِفَةٌ طُوْنِي and الصَّالِحَاتِ طُوْنِي or the *bā* and the *mīm* in اِرْكَبْ مَعَنَا and وَيُعَذِّبُ مَنْ يَشَاءُ, the *yā* and the *shīn* in يَشْكُرُ.

When the author states “لَا صِفَةً” (they do not agree in *ṣifāt*), then even if they differ in only one *ṣifah*, it would be considered e.g. the *thā* and the *dhāl* in يَهْتُ ذَلِكُ.

<sup>44</sup> It is also called *mithlān*, or *mutamāthilān*/*mutamāthilayn*.

<sup>45</sup> It is also called *mutajānisān*.

وَمُتَقَارِبِينَ عِنْدَهُمْ عُرِفَ      إِنَّ قَرُبَ الْمَخْرَجِ وَالْوَصْفُ اخْتِلَفَ

## TRANSLATION:

And *mutaqāribayn* according to them (the experts) is known if the *makhraj* is close and the *ṣifah* differs.

## COMMENTARY:

Two letters which are close in *makhraj* and differ in their *ṣifāt* are considered as *mutaqāribayn*. This is the same definition given to us by Sheikh al-Jamzūrī:

وَأَنَّ يَكُونَا مَخْرَجًا تَقَارَبَا      Line 50      وَفِي الصِّفَاتِ اخْتِلَافًا يُلَقَّبَا  
 . . . . .      Line 51      مُتَقَارِبَيْنِ، . . .

What is meant by two letters being “close” in *makhraj*? There are different opinions:

- 1) Two letters which are pronounced from one limb i.e. from the same articulation part<sup>46</sup>: the lips, the tongue or the throat.

According to this opinion, all the letters of the tongue or the lips are *mutaqāribayn*, one to the other. However, this opinion would allow *idghām* to be applied in letters which are actually distant e.g. the *sīn* and *qāf* in اسْتَسْقَى, the *sīn* into the *kāf* of رَبُّكَ رُبُّكَ، or the *rā'* into the *ṣād* in لِبَالْمُرْصَادِ etc. Likewise, this opinion would consider all the letters of the throat as *mutaqāribayn*, one to the other when it is accepted that one letter of the throat is generally not made *idghām* into another.<sup>47</sup>

<sup>46</sup> Note that articulation part refers to the limb from which the letters are pronounced – the throat, tongue and lips – while articulation point refers to the *makhārij*.

<sup>47</sup> This will obviously exclude two *mithlayn* letters from the throat e.g. وَمَنْ يُكْرِهُنَّ، because when two *mithlayn* letters appear next to each other then *idghām* is compulsory, as explained in *al-Jazariyyah* and will be explained in the next chapter. See *Umdat al-Bayān fī Tajwīd al-Qur'ān*: 98, 102, 103. Some Tajwīd books mention that *idghām* from one level of the throat will not take place into a lower level i.e. *idghām* of the letters from the upper throat will not take place into the middle throat or the lower throat, and so forth. See *al-Hawāshī al-Mufhīmah*: 210; commentary on *al-Jazariyyah* by Ṭāsh Kubrī Zādah: 161-162; *Minaḥ al-Fikriyyah*: 160. Muḥammad Makkī Naṣr al-Juraysī mentions that the *alif*, the *hamzah* and the *khā'* are letters which are not made *idghām* of into any other letters. The *hā'*, the *ayn* and the *ghayn* are only made *idghām* into its identical letters (*tamāthul*) while the *ḥā'* will be *idghām* into other letters which may be *tajānus* (homogeneous), or *taqārub* (proximate) to it. See *Nihāyat al-Qawl al-Mufīd*: 107.

2) Two letters will be close in *makhraj* when they are pronounced from one articulation part – throat, tongue, lips – without another *makhraj* separating the two letters e.g. *hamzah* and *hāʾ*, *qāf* and *kāf* (both from the back portion of the tongue), *mīm* and *wāw*, and so forth; or they would be close in *makhraj* when pronounced from two different articulation parts which follow each other immediately. ‘Abd al-Fattāḥ al-Marṣafī explains that this is only possible in two cases:

- a. The *ghayn* and *khāʾ* from the upper throat, immediately being followed by the *qāf* and the *kāf* from the back of the tongue.
- b. The *ṭhāʾ*, the *dhāl* and the *thāʾ* from the tip of the tongue with the *fāʾ* from the lips.

This is according to those scholars who consider that *ṭhāʾ*, the *dhāl* and the *thāʾ* are the last letters from the tip of the tongue before the letters of the lips. However, considering the opinion of Imam al-Shāṭibī<sup>48</sup> – and those agreeing with him – who place the *ṣād*, the *sīn* and the *zāy* as the last letters from the tip of the tongue, another possibility exists in addition to the two mentioned by al-Marṣafī:

- c. The *ṣād*, the *sīn* and the *zāy* from the tip of the tongue with the *fāʾ* from the lips.

In these three cases, the letters are from two different limbs and not separated by another *makhraj*. They are considered as *mutaqāribayn*.

This view is criticised in that *idghām* is made of many letters that are separated by a *makhārij* e.g. the *lām* and the *rāʾ* in *رَبِّ قُلْ* separated by the *nūn*; or two *makhārij* e.g. the *nūn* and the *yāʾ* in *مَنْ يُقُولُ* are separated by the *lām* and the *ḍād*; or being separated by more than two *makhārij* e.g. the *nūn* and the letters of the lips are separated by five letters *مَنْ مَاءٍ مِنْ وَائِلٍ* in addition to them coming from two different articulation parts. Al-Marṣafī explains that in spite of letters being separated by numerous *makhārij*, they would be considered as being “relatively close” (تَقَارُبٍ نِسْبِيٍّ).

Abd al-Raḥmān al-Makkī gives an excellent explanation, which is also suggested by al-Marṣafī: the definitions of *mithlayn* and *mutajānisayn* are clear (ambiguity only

<sup>48</sup> See lines 1146 and 1150 of *al-Shāṭibīyah*.

being in *mutaqāribayn*), thus when *idghām* takes place between any two letters which are neither *mithlayn*, nor *mutajānisayn*, then they will be considered as *mutaqāribayn*.<sup>49</sup> This is the preferred opinion amongst the experts.<sup>50</sup>

The next question one could ask is: when the author states “وَالْوُصْفُ اخْتِلَافٌ” (the two letters differ in their *ṣifāt*), when would one consider two letters differing in their *ṣifāt* i.e. is there perhaps a specific number of *ṣifāt* that they need to differ in? The answer is that even if they differ in only one *ṣifah* e.g. the *lām* and the *rā'* that differ only in *takrīr*, then they would be considered as differing in their *ṣifāt*.<sup>51</sup>

TEXT: 76

وَمُتَبَاعِدَانِ إِنْ تَبَاعَدَا      فِي مَخْرَجٍ وَالْوُصْفِ لَمْ يَتَّحِدَا

76

TRANSLATION:

And *mutabā'idān* is when (two letters) are distant in *makhraj* and do not agree in *ṣifāt*.

COMMENTARY:

The author defines *mutabā'idayn*<sup>52</sup> in this line: if two letters are distant in their *makhraj* and do not share the same *ṣifāt* i.e. they differ in their *ṣifāt*, then they will be *mutabā'idayn* e.g. the *ḥā'* and the *mīm* in *حَمَلًا، فَحَمَلَتْهُ، تَحْمِلُونَ*.

Though the author states “وَالْوُصْفُ لَمْ يَتَّحِدَا” (the two letters will not agree in *ṣifāt*), Maḥmūd 'Alī Bissah mentions that sometimes two *mutabā'idayn* letters are distant in *makhraj* but have identical *ṣifāt* e.g. the *ḥā'* and the *thā'* in *يَلْهَثُ*.<sup>53</sup>

No *idghām* takes place in *mutabā'idayn* since the letters are distant from each other. Therefore, many authors, like al-Jamzūrī, do not mention it in their books. Others, like al-Samannūdī, include it in their books to present a more comprehensive understanding of the relationship between two letters.

<sup>49</sup> *Hidāyat al-Qārī*: 1/226-227; *Fawā'id Makkiyyah*: 37.

<sup>50</sup> *Kayf Taqrā'u al-Qur'ān kamā Anzalahū al-Raḥmān*: 227; *Ghāyat al-Murīd*: 174.

<sup>51</sup> *Fath al-Majīd Sharḥ Kitāb al-'Amīd*: 66.

<sup>52</sup> It is also called *mutabā'idān*.

<sup>53</sup> *Fath al-Majīd Sharḥ Kitāb al-'Amīd*: 67.

TEXT: 77

وَكُلُّ وَاحِدٍ مِنَ الْأَرْبَعَةِ مُنْقَسِمٌ حَتَّمَا إِلَى ثَلَاثَةٍ

77

TRANSLATION:

Each one of (these) four (types) is certainly divided into three (sub-categories).

COMMENTARY:

Each one of these four types of relationships i.e. *mithlayn*, *mutajānisayn*, *mutaqāribayn* and *mutabā'idayn* are divided into three sub-categories. These sub-categories are explained in the next two lines.

TEXT: 78

إِنْ سَكَنَ الْأَوَّلُ فَلْ صَغِيرٌ أَوْ حُرَّكَ الْحَرْفَانِ فَلْ كَبِيرٌ

78

TRANSLATION:

If the first (of the two letters) has a *sukūn*, say: (it is) *ṣaghīr*; or if both letters have *ḥarakāt*, say: (it is) *kabīr*.

COMMENTARY:

Two of the three sub-categories are explained in this line.

If the first of the two letters in all the above types – *mithlayn*, *mutajānisayn*, *mutaqāribayn* and *mutabā'idayn* – have a *sukūn*, then it will be called *ṣaghīr* e.g. لَهْمُ تَحْمِلُونَ، كَذَّبْتُ نَمُودُ، قَدْ سَمِعَ، مِنْ لَدُنْهُ، ارْكَبْ مَعَنَا، وَقَالَتْ طَائِفَةٌ، اضْرِبْ بَعْصَاكَ، مَا

If both letters of all the above types – *mithlayn*, *mutajānisayn*, *mutaqāribayn* and *mutabā'idayn* – have a *ḥarakāt*, then they will be called *kabīr* e.g. بِالْأَلْقَابِ، الرَّحِيمِ مَالِكِ، فَحَمَلْتُهُ، الْمُؤْمِنَاتِ ثُمَّ، عَدَدَ سِنِينَ، وَنَحْنُ لَهُ، وَيُعَذِّبُ مَنْ يَشَاءُ، الصَّالِحَاتِ طُوْبَى، بِئْسَ

TEXT: 79

أَوْ سَكَنَ الثَّانِي فَسَمَّ مُطْلَقًا فَهَذِهِ اثْنَا عَشَرَ قِسْمًا حَقًّا

79

TRANSLATION:

Or if the second (of the two letters) has a *sukūn*, then name (it) *muṭlaq*. These are 12 types that have been confirmed.

COMMENTARY:

The third and final sub-category is mentioned in this line, *muṭlaq* (unrestricted).

In this line the author mentions a *sukūn* on the first letter and does not mention anything about the condition of the second letter. It is deduced that the second letter will have a *ḥarakah* as this is the implied opposite of *ṣaghīr* mentioned in the previous line; as well as the fact that two *sākin* letters will not appear together (*ijtimā' al-sākinayn*).

Thus, if the first of the two letters has a *ḥarakah* and the second has a *sukūn*, then it will be called *muṭlaq* e.g. حَمَلًا, تَثْبِيثًا, سِدْرَةَ, لَنْ نَصْبِرَ, يَشْكُرُ, أَحَبُّنَا, أَتَمَمْتُ. No *idghām* takes place in *muṭlaq*. It is mentioned to offer a more comprehensive understanding of the relationship between two letters.

To summarise the above, *mithlayn*, *mutajānisayn*, *mutaqāribayn* and *mutabā'idayn* will all be divided into three categories:

- 1) *Ṣaghīr* – when the first letter is *sākin* and the second is *mutaḥarrik*.
- 2) *Kabīr* – when both letters are *mutaḥarrik*.
- 3) *Muṭlaq* – if the first letter is *mutaḥarrik* and the second is *sākin*.

Note that one would not find both letters being *sākin* since it results in *ijtimā' al-sākinayn*.

In total, there are 12 categories and sub-categories. They are summarised in the table below:

	Mithlayn	Mutajānisayn	Mutaqāribayn	Mutabā'idayn
Ṣaghīr	لَهُمْ مَاءٌ	ارْكَبْ مَعَنَا	مِنْ لَدُنْهُ	تَحْمِلُونَ
Kabīr	الرَّحِيمِ مَلِكٍ	وَيُعَذِّبُ مَنْ يَشَاءُ	وَوَحَىٰ لَهُ	فَحَمَلَتْهُ
Muṭlaq	أَتَمَمْتُ	يَشْكُرُ	لَنْ نَصْبِرَ	حَمَلًا

## Iṭḥ-hār and Idghām

After discussing the causes for *idghām*, the author now details these afore-mentioned 12 categories and whether *idghām* or *iṭḥ-hār* should be made in them; more specifically where *idghām* is *wājib* (compulsory) in *mithlayn* and *mutajānisayn*.

TEXT: 80

أَدْغِمْ مِنَ الصَّغِيرِ مَا تَمَاتَلَا      إِنَّ كَانَ أَوَّلٌ مِنَ الْمَدِّ خَلَا

TRANSLATION:

Apply *idghām* of *ṣaghīr* in that which is *mithlayn*, if the first (of the two letters) is void of a (letter of) *madd*.

COMMENTARY:

The author starts by discussing *idghām mithlayn ṣaghīr*. By the imperative command, “أَدْغِمْ” (apply *idghām*), he indicates that *idghām* will be compulsory in *mithlayn ṣaghīr*.

In the second half of the line, he mentions an exception: the first letter should not be a letter of *madd*. Examples of this come in the next line.

TEXT: 81

كَنَحْوِ يُدْرِكُكُمْ وَنَحْوِ قُلْ لَهُمْ      لَا نَحْوِ فِي يَوْمٍ وَلَا قَالُوا وَهُمْ

TRANSLATION:

As in the likes of *يُدْرِكُكُمْ*, and the likes of *قُلْ لَهُمْ*; not the likes of *فِي يَوْمٍ*, nor *قَالُوا وَهُمْ*.

COMMENTARY:

Two examples of *mithlayn ṣaghīr* are given; the two *kāfs* in *يُدْرِكُكُمْ* and the two *lāms* in *قُلْ لَهُمْ*. *Idghām* is compulsory in this category.

Thereafter, an exception is mentioned: the first letter should not be a letter of *madd*. Two examples of this exception – the first letter being a letter of *madd* – is given; the two *yā’s* in *فِي يَوْمٍ* and the two *wāws* in *قَالُوا وَهُمْ*. In these examples, *iṭḥ-hār* will be made by reading the letter of *madd*. Ibn al-Jazarī also alludes to this in his *Jazariyyah* when he states:

Line 50 . . . وَأَيُّ . . .  
 Line 51 . . . فِي يَوْمٍ مَعْقَالُوا وَهُمْ، . . .

It may be noticed that according to the view of the majority, these are not actually examples of *mithlayn* since the two *yā*'s and the two *wāws* are not from the same *makhraj* and therefore cannot be *mithlayn*.<sup>54</sup> However, most scholars seem to consider the two *yā*'s and the two *wāws* in these examples as being *mithlayn*. The definition of *mithlayn* is therefore not comprehensive enough to encompass these examples. Some have therefore opted to modify the definition. Maḥmūd Khalīl al-Ḥuṣarī mentions the opinion of al-Ja'barī, that *mithlayn* is in essence, two letters which agree in *makhraj* and *ṣifāt* or share the same name.<sup>55</sup> 'Abd al-Fattāḥ al-Marṣafī defines *mithlayn* as two letters which agree in name and in writing. Note that in the writing of the letters, the dots are circumstantial and therefore not considered.<sup>56</sup> In the latter two definitions, the two *yā*'s and the two *wāws* in the above examples are included as *mithlayn* since they agree in name and are written the same.

In light of the new definitions of *mithlayn*, it would be correct to consider the letters of *madd* as an exception to the precept that *idghām* is compulsory in *mithlayn ṣaghīr*.

According to Maḥmūd 'Alī Bissah, the examples of the two *wāws* should not be presented as examples of *mithlayn* since they do not meet in writing, being separated by an *alif*. *Idghām* will therefore never take place in them.<sup>57</sup> However, Sheikh Bissah has neglected that *idghām* takes place in *أَوْوَا وَنَصْرُوا*, in spite of the two *wāws* being separated by an *alif*. And Allah knows best.

TEXT: 82

وَجَاءَ فِي مَالِكَ لَا تَأْمَنَّا      وَجَهَانِ إِشْمَامٍ وَرَوْمٍ يُعْنَى

<sup>54</sup> These letters will be *mithlayn* according to those who do not regard the *jawf* as a *makhraj*, which is the view of the minority like Qutrūb and Farrā'. See *Fath al-Majīd Sharḥ al-'Amīd*: 68-69.

<sup>55</sup> *Aḥkām Qir'at al-Qur'ān al-Karīm*: 124-125.

<sup>56</sup> *Hidāyat al-Qārī*: 1/217-218.

<sup>57</sup> *Fath al-Majīd Sharḥ al-'Amīd*: 69.

TRANSLATION:

There are two ways that come in مَالِكٌ لَا تَأْمَنَّا, that is: *ishmām* and *rawm*.

COMMENTARY:

While the first two lines of this chapter discuss *mithlayn ṣaghīr*, the discussion now shifts to *mithlayn kabīr*. One specific example of this is mentioned in this line: مَالِكٌ لَا تَأْمَنَّا in Sūrah Yūsuf ﴿يُوسُفُ﴾: 11. The word تَأْمَنَّا was originally تَأْمَنَّا, with two *nuns*; the first with a *ḍammah* and the second with a *fathah*. In the narration of Ḥafṣ – as well as in all 10 *Qirā'āt* – *idghām* is made of the first *nūn* into the second *nūn*. However, to indicate that the first *nūn* was *maḍmūmah*, *ishmām* (the rounding of the lips) is made whilst applying *idghām*. The other option allowed in تَأْمَنَّا is to read the *ḍammah* of the first *nūn* with *rawm* i.e. reading the *ḍammah* partially. If *rawm* is made, then it will be read with *iṭḥ-hār*.

This line mentions both these two options:

- 1) *Ishmām* (with *idghām*)
- 2) *Rawm* (with *iṭḥ-hār*)

TEXT: 83

وَإِنْ تَجَانَسَ الصَّغِيرُ أُدْغِمَا مِنْهُ حُرُوفٌ خَمْسَةٌ لِتُعْلَمَا 83

TRANSLATION:

If *ṣaghīr* is (of) *mutajānisayn*, then make *idghām* of five letters from it (*mutajānisayn ṣaghīr*), so let them be known.

COMMENTARY:

This line starts discussing *mutajānisayn ṣaghīr*. In five letters of the *mutajānisayn ṣaghīr* category, *idghām* is compulsory. They are the *dāl*, the *dhāl*, the *tā'* the *thā'* and the *bā'*.

TEXT: 84

فَالدَّالُ فِي التَّاءِ كَنَحْوِ عُدْتُمْ وَالذَّالُ فِي الظَّاءِ كِإِذْ ظَلَمْتُمْ 84

TRANSLATION:

So the *dāl* into the *tā'* as in the likes of *عُدْتُمْ*; and the *dhāl* into the *thā'* like (in) *إِذْ ظَلَمْتُمْ*.

COMMENTARY:

These five letters are as follows:

- 1) The *dāl* into the *tā'* e.g. *عُدْتُمْ*. Other examples include *وَقَدْ تَبَيَّنَ*, *وَجَدْتُمْ*, *لِنْ كِدْتُمْ*, *وَأَلَوْ تَوَاعَدْتُمْ*, *وَمَهَّدْتُمْ*.
- 2) The *dhāl* into the *thā'* e.g. *إِذْ ظَلَمْتُمْ*. Another example is *إِذْ تَلَمَّوْا*.

TEXT: 85

85 وَالنَّاءُ فِي الطَّاءِ وَفِي الدَّالِ مَعَا كَنَحْوِ هَمَّتْ طَا وَأَثَقَلْتَ دَعَا

TRANSLATION:

The *tā'* into both the *ṭā'* and the *dāl*, as in the likes of *هَمَّتْ طَا (يَمْتَانِ)* and *أَثَقَلْتَ دَعَا (وَاللَّهِ)*.

COMMENTARY:

- 3) The *tā'* into the *ṭā'* e.g. *إِذْ هَمَّتْ طَا (يَمْتَانِ)*. Other examples are *فَأَمَّتْ طَائِفَةٌ*, *وَقَالَتْ طَائِفَةٌ*, *وَكَفَرَتْ طَائِفَةٌ*, *وَدَّتْ طَائِفَةٌ*. Additionally, the *tā'* into the *dāl* e.g. *أَثَقَلْتَ دَعَا (اللَّهُ)*. Another example is *أُجِيبَتْ دَعْوَتُكُمْ*.

TEXT: 86

86 وَالنَّاءُ فِي يَلْهَتْ بِدَالٍ أُدْغِمَتْ وَالْبَاءُ فِي الْمِيمِ الَّتِي فِي ارْكَبَ أَتَتْ

TRANSLATION:

The *thā'* in *يَلْهَتْ* is made *idghām* into the *dhāl*, and the *bā'* into the *mīm* that comes in *ارْكَبَ*.

COMMENTARY:

- 4) The *thā'* into the *dhāl* in the example *يَلْهَتْ ذَلِكَ* of Sūrat al-A'rāf: 176.
- 5) The *bā'* into the *mīm* in the example *ارْكَبَ مَعَنَا* of Sūrah Hūd ﴿٤٢﴾: 42.

Though the author has only mentioned these five letters of *mutajānisayn ṣaghīr* in which *idghām* is compulsory, one could also add the *ṭā'* into the *tā'*. This takes place in four words: *فَرَطْتُمْ* and *فَرَطْتُ*, *أَخَطْتُ* and *أَخَطْتُ*, *بَسَطْتُ* and *بَسَطْتُ*. The *idghām* here would be *nāqīṣ*

(incomplete) due to the *ṣifah* of *iṭbāq* remaining when applying *idghām*. Ibn al-Jazārī alludes to this when he states:

وَيَبْنِي الإِطْبَاقَ مِنْ أَحَطَّتْ مَعَهُ  
 Line 46      بَسَطَتْ،

What could also be added to this category where *idghām* is compulsory in *mutajānisayn ṣaghīr*, is the *nūn* into the *mīm* e.g. مِنْ مَّالٍ, since the reason given for *idghām* here is *tajānus* between the *nūn* and the *mīm*; they share all their *ṣifāt* as well as *ghunnah*.

TEXT: 87

87 وَمَا بَقِيَ مِنْ عَشْرَةِ الْأَقْسَامِ فِيهِنَّ إِظْهَارٌ عَلَى الدَّوَامِ

TRANSLATION:

And that which remains of the 10 types, *iṭḥ-hār* is always (applied) in them (the remaining 10 types).

COMMENTARY:

After having mentioned where *idghām* is compulsory in *mithlayn* and *mutajānisayn*, the author mentions that in the remaining 10 types, *iṭḥ-hār* will be made: *mithlayn kabīr* (besides *تَأْمُنًا* that was mentioned in this category), *mithlayn muṭlaq*, *mutajānisayn kabīr*, *mutajānisayn muṭlaq*, *mutaqāribayn ṣaghīr*, *mutaqāribayn kabīr*, *mutaqāribayn muṭlaq*, *mutabā'idayn ṣaghīr*, *kabīr* and *muṭlaq*.

However, no mention is made in this section of where *idghām* is *wājib* in *mutaqāribayn ṣaghīr*. Though he states in this line that in the remaining 10 types *iṭḥ-hār* will always be applied, elsewhere in the poem he alludes to other places where *idghām* is *wājib* in *mutaqāribayn ṣaghīr*:

➤ The *idghām* of *nūn sākinah* into the letters *يَزْمَلُو*, excluding the *nūn*.

وَأَذْغَمَ هُمَا بَغَيْرِ غُنَّةٍ      Line 18      فِي السَّلَامِ وَالرَّاءِ، وَبِـ (يَنْمُو) غُنَّةٌ

The *idghām* of the *nūn* into the *nūn* will be *mithlayn*. Note that *idghām* of *nūn* in يس وَالْقَلَمِ، وَالْقُرْآنِ and مَنْ رَاقٍ will be *jā'iz* (permitted) based on transmission i.e. if it is established in a transmission, like it is transmitted via some *Turuq* of Ḥafṣ.

➤ The *idghām* of *lām al-ta'rīf* into 13 solar-letters, excluding the *lām*.

طَبُّ ثُمَّ صَلِّ رَحْمَةً تُضْفِ ذَا نَعَمٍ      Line 38      دَعُ سُوءَ ظَنِّ زُرِّ شَرِيْفًا لِلْكَرَمِ

The *idghām* of the *lām* into the *lām* will be *mithlāyn*.

➤ The *idghām* of *lām al-fi'l* and *lām al-ḥarf* into the *rā'* e.g. بَلُّ رَفَعَهُ اللهُ، قُلْ رَبِّ.

This will include بَلُّ \* رَانَ when reading without *sakt*.

وَلَا مَ فِعْلٍ، ثُمَّ حَرَفٍ أَظْهَرَ      Line 41      عِنْدَ الْحُرُوفِ مَاعَدَا لَامًا وَرَا

كَفَّلَ هُمْ قُلْ رَبِّ بَلُّ لَا بَلُّ رَفَعُ      Line 42      قُلْ جَاءَ وَالنَّاقِي وَفُلْنَا بَلُّ طَبَعُ

The *idghām* of the *lām* into the *lām* will be *mithlāyn*.

➤ The *idghām* of the *qāf* into the *kāf*.

وَفِي (أَلَمْ نَخْلُقْكُمْ) الْوَجْهَانِ:      Line 199      الْإِذْغَامُ ذُو النَّمَامِ، وَالْتِقْصَانِ

## The Chapter on Madd

TEXT: 88

وَعَرَّفَ الْمَدَّ بِهَذَا الْحَدِّ 88  
إِطَالَةُ الصَّوْتِ بِحَرْفِ الْمَدِّ

TRANSLATION:

Define *madd* with this definition: the lengthening of sound in the letter(s) of *madd*.

COMMENTARY:

In the first line the author defines “*madd*”. *Madd* literally means to pull, extend or lengthen. Technically, it is the lengthening of sound (إِطَالَةُ الصَّوْتِ) in the letters of *madd* (بِحَرْفِ الْمَدِّ).

TEXT: 89

حُرُوفُهُ وَآوُ وَيَا وَالْفُ 89  
سَكَنَ عَن جِنْسِ كَ: فَآ وَفِي وَفُو

TRANSLATION:

It's (the *madd*'s) letters are the *wāw*, the *yā'* and the *alif* when they are made *sākin* and follow (their) corresponding (*ḥarakah*), like فَآ, فِي and فُو.

COMMENTARY:

The letters of *madd* are mentioned in this line. They are three:

- 1) The *alif* coming after a *fathah*, as in فَآ.
- 2) The *yā'* *sākinah* coming after a *kasrah*, as in فِي.
- 3) The *wāw* *sākinah* coming after a *dammah*, as in فُو.

Al-Jamzūrī refers to them as follows:

مِنْ لَفْظِ (وَآيٍ) وَهِيَ فِي نُوحِيهَا	Line 39	حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا
شَرَطَ وَفَتْحٌ قَبْلَ الْآلِفِ يُلْتَزَمُ	Line 40	وَالْكَسْرِ قَبْلَ الْيَاءِ وَقَبْلَ الْوَآوِ ضَمُّ

The requirements for them to be letters of *madd* are that they should be *sākin* and they should come after a corresponding *ḥarakah*. The *ḥarakah* which corresponds or agrees with an *alif* is a *fathah*, a *kasrah* agrees with a *yā'* and a *dammah* with a *wāw*.

TEXT: 90

مِنْ بَعْدِ فَتْحِ نَحْوِ كَيْفٍ قَوْلُنَا

وَاللَّيْنُ مِنْهَا الْيَا وَوَاوُ سَكَّنَا

90

TRANSLATION:

And of its (letters) are *lin*: the *yā'* and *wāw* with a *sukūn* coming after a *fathah*, as in *قَوْلُنَا* and *كَيْفٍ*.

COMMENTARY:

The letters of *lin* are mentioned in this line:

- 1) The *yā' sākinah* coming after a *fathah* e.g. *كَيْفٍ*.
- 2) The *wāw sākinah* coming after a *fathah* e.g. *قَوْلُنَا*.

Al-Jamzūrī refers to them as follows:

إِنْ انْفَتَحَ قَبْلَ كُلِّ أُغْلِنَا

Line 41

وَاللَّيْنُ مِنْهَا الْيَا وَوَاوُ سَكَّنَا

TEXT: 91

هَمْزٌ سُكُونٌ وَلَهُ قِسْمَانِ

وَالْمَدُّ قُلٌّ: أَسْبَابُهُ شَيْئَانِ

91

TRANSLATION:

And *madd*, say: it's causes are two things, the *hamz* and the *sukūn*; and it (the *madd*) is of two types.

COMMENTARY:

The causes of *madd* are mentioned in this line: the *hamzah* and the *sukūn*. *Madd* itself is initially divided into two types. They are mentioned in the next line.

TEXT: 92

فَرَعِي إِذَا بَوَاحِدٍ مِنْهُ اضْطَحَبَ

أَصْلِي إِذَا الْمَدُّ خَلَا عَنِ السَّبَبِ

92

TRANSLATION:

(*Madd* is of two types:) *Aṣlī* when the (letter of) *madd* is devoid of a *sabab*; *far'ī* when one of it (the *sababs*) accompanies it (the letter of *madd*).

COMMENTARY:

*Madd* is initially divided into two types:

- 1) *Madd Aşlī* – the letter of *madd* is not followed by any *sabab* i.e. it is not followed by a *hamzah* or a *sukūn*.
- 2) *Madd Farī* – the letter of *madd* is followed by a *sabab*.

Al-Jamzūrī says:

وَسَمَّ أَوْلَا طَبِيعِيًّا وَهُوَ	Line 35	وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ
وَلَا يَدُونُهُ الْحُرُوفُ تُجْتَلَبُ	Line 36	مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ
جَاءَ مَدًّا فَالطَّبِيعِيُّ يَكُونُ	Line 37	بَلْ أَيُّ حَرْفٍ غَيْرَ هَمْزٍ أَوْ سُكُونٍ
سَبَبٌ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا	Line 38	وَالْآخَرُ الْفَرَعِيُّ مَوْقُوفٌ عَلَى

### The *Hā'* al-*Ḍamīr*

The *hā'* al-*Ḍamīr* refers to the third person singular masculine pronoun (هُوَ). It may be attached to a verb e.g. يُؤَدِّهِ, 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-*kināyah* and does not form part of the root letters of the word. This will exclude words like نَفَقَةٌ كَثِيرًا and لَيْسَ لَمْ يَنْتَه because the *hā'* in these words form part of the original word.

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

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

The author discusses the first two matters in the next two lines, but not the third.

TEXT: 93

وَهَاءٌ مُضْمَرٌ وَشِبْهِهِ وَجِدَا      بَيْنَ مُحَرَّكَيْنِ وَضَلَا ۝ اَمْدَا

TRANSLATION:

During *waṣl*, apply *madd* to the *hā'* *Ḍamīr* and its likes when found between two *mutaḥarrik* letters.

#### COMMENTARY:

The author discusses the position of the *hā' al-ḍamīr* in this line; it is found in one of four possible positions:

- 1) It is preceded by a *mutaḥarrik* and followed by a *sākin* e.g. عَلَى عَبْدِهِ، لَهُ الْمُلْكُ الْكِتَابِ.
- 2) It is preceded by a *sākin* and followed by a *sākin* e.g. فِيهِ الْقُرْآنُ، آتَيْنَاهُ الْإِنْجِيلَ.

All the Qurra' agree that no *madd – ṣilah*<sup>58</sup> – will be made in the *hā' al-ḍamīr* in the above two cases.

3) It is preceded by a *mutaḥarrik* and followed by a *mutaḥarrik* e.g. إِنَّهُ كَانَ بِهِ بَصِيرًا. This one is alluded to in this line (يَبْنَ مُحَرَّكَيْنِ). All the Qurra' agree that *madd/ṣilah* be made here (اُمْدًا).

When Sheikh 'Uthmān Murād states “وَضَلًّا” (during *waṣl*), he alludes that *madd* is only applied during *waṣl*. If *waqf* is made on إِنَّهُ or بِهِ, then *madd/ṣilah* will not be made.

TEXT: 94

لَكِنْ مَعًا أَرْجِهْ فَالْقِهْ سَكِّنِ      وَأَقْصُرْ لَدَى يَرْضُهُ فَوْقَ الْمُؤْمِنِ

TRANSLATION:

However, give a *sukūn* to أَرْجِهْ – in both places – and فَالْقِهْ; apply *qaṣr* by يَرْضُهُ above (before Sūrat) al-Mu'min.

#### COMMENTARY:

In this line some exceptions to the previous precepts are mentioned:

- أَرْجِهْ in the two places that it appears in: قَالَوَا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ of Sūrat al-A'rāf: 111 and قَالَوَا أَرْجِهْ وَأَخَاهُ وَابْعَثْ of Sūrat al-Shu'arā': 36.
- إِذْهَبْ بِكِتَابِي هَذَا فَالْقِهْ إِلَيْهِمْ of Sūrat al-Naml: 28.

<sup>58</sup> *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-ḍamīr* i.e. lengthening the sound – applying *madd* – in their respective pronunciations. *Ṣilah* is only applied during *waṣl* and not during *waqf*.

According to the precept, the *hā' al-ḍamīr* comes between two *mutaḥarrik* letters – *أَرْجُهُ وَأَخَاهُ* and *فَأَلْقَيْتَهُ إِلَيْهِمْ* – and should be read with *madd/ṣilah*, but instead it is read with a *sukūn*.<sup>59</sup>

- *وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ* of Sūrat al-Zumar: 7.

According to the precept, the *hā' al-ḍamīr* should be read with *madd/ṣilah* here, but instead is read with *qaṣr*<sup>60</sup> i.e. without any *madd/ṣilah* in it.<sup>61</sup>

TEXT: 95

وَتُقْصِرُ الْهَاءَ عَقِبَ الْإِسْكَانِ فِي غَيْرِ يَخْلُدُ فِيهِ فِي الْفُرْقَانِ 95

TRANSLATION:

The *hā'* is read with *qaṣr* after a *sukūn*, except in *يَخْلُدُ فِيهِ* in (Sūrat) al-Furqān.

COMMENTARY:

The fourth position of the *hā' al-ḍamīr* is mentioned in the first half of the line:

- 4) It comes after a *sukūn* (عَقِبَ الْإِسْكَانِ) and followed by a *mutaḥarrik* e.g. *اجْتَبَاهُ*  
فِيهِ هُدًى, وَهَدَاهُ إِلَى

Ibn Kathīr al-Makkī will make *madd/ṣilah* here, while the remaining Nine Qurra' will read with *qaṣr* (وَتُقْصِرُ الْهَاءَ) i.e. with the mere *ḥarakah*.

In the second half of the line, an exception to this precept is given for the narration of Ḥafṣ: *وَيَخْلُدُ فِيهِ مُهَانًا* of Sūrat al-Furqān: 69; here Ḥafṣ will read it with *ṣilah* i.e. *فِيهِ مُهَانًا*.

<sup>59</sup> The word *أَرْجُهُ* is originally *أَرْجَيْتُهُ*, and this is how Abū 'Amr al-Baṣrī from amongst the Seven Qurra' will read it. The *hamzah* of *أَرْجَيْتُهُ* is dropped to ease the pronunciation. Thereafter, because it is an imperative command and the *hā' al-ḍamīr* falls in the place of the dropped *hamzah sākinah*, the *hā' al-ḍamīr* assumes the *sukūn* of the dropped *hamzah*. Therefore, it is read as *أَرْجُهُ*.

The word *فَأَلْقَيْتَهُ* is originally *فَأَلْقَيْتِيهِ*. Because it is an imperative command, the *yā'* is dropped and the *hā' al-ḍamīr* given its *sukūn*. Hence, it is read as *فَأَلْقَيْتَهُ*.

<sup>60</sup> The student should keep in mind that whenever the word “*qaṣr*” comes in the chapter discussing the *hā' al-ḍamīr*, it refers to only the mere *ḥarakah* being read – the *ḍammah* or the *kasrah* – without any *madd* in it at all.

<sup>61</sup> The word *يَرْضَهُ* was originally *يَرْضَاهُ لَكُمْ*. It is *majzūmah* due to it being the conditional clause (*jawāb al-shart*), therefore the *alif* is dropped and it is read with *qaṣr* i.e. with no *ṣilah/madd* in it.

Regarding the *ḥarakāh* of the *hā' al-ḍamīr*: originally, it is *maḍmūm* e.g. أَنْزَلْنَاهُ عَلَيْهِ، عَلَيْهِ، فِيهِ. However, when preceded by a *kasrah* or a *yā' sākinah* it is read as *maksūr* e.g. عَلَيْهِ، فِيهِ. There are two exceptions to this in the narration of Ḥafṣ:

- 1) وَمَا أُنسَانِيَهُ of Sūrat al-Kahf: 63.
- 2) عَلَيْهِ اللهُ of Sūrat al-Fath: 10.

In these two places the *hā' al-ḍamīr* will be read with a *ḍammah* even though it is preceded by a *yā' sākinah*. In وَيَتَّقُهُ of Sūrat al-Nūr: 52, the *hā'* is read with a *kasrah*.<sup>62</sup>

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<sup>62</sup> The word وَيَتَّقُهُ was originally وَيَتَّقِيهِ. The *yā'* is dropped because it is *majzūmah* and the *qāf* assumes the *jazm*, hence وَيَتَّقُهُ.

## The Chapter on the Rulings of the Madd

Sheikh ‘Uthmān Murād has a chapter dedicated to the rulings regarding the various *madds*, the same as Sheikh Jamzūrī has done in his *Tuḥfah*.

TEXT: 96

وَجَائِزٌ وَلَا زِمٌ، فَالْوَاجِبُ      لِلْمَدِّ أَحْكَامٌ ثَلَاثٌ: وَاجِبٌ 96

TRANSLATION:

Madd has three rulings: *wājib*, *jā’iz* and *lāzim*. So (*madd*) *wājib*...

COMMENTARY:

There are always three rulings pertaining to the various *madds*. They are *wājib* (compulsory), *jā’iz* (permitted) and *lāzim* (necessary). Sheikh Jamzūrī says:

لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدُومُ      Line 42      وَهِيَ الْوَجُوبُ وَالْجَوَازُ وَاللُّزُومُ

Thereafter, *madd wājib* – a compulsory *madd* – is defined and the discussion continues into the next line.

TEXT: 97

فِي كَلِمَةٍ مُتَّصِلًا هَذَا يُعَدُّ      أَنْ تَأْتِيَ الْهَمْزَةُ بَعْدَ حَرْفِ مَدٍّ 97

TRANSLATION:

(So *madd wājib* is) when the *hamzah* comes after the letter of *madd* in one word; this is counted as *muttaṣil*.

COMMENTARY:

*Madd muttaṣil* is when the *hamzah* comes after the letter of *madd* in the same word e.g. سُوءٌ، حَيٌّ، جَاءَ.

It is called “*muttaṣil*” which means joined, since the letter of *madd* and the *sabab* of *madd* are joined together in one word.

The ruling regarding *madd muttaṣil* is that it is *wājib* i.e. it is compulsory to apply.

Sheikh Jamzūrī says:

فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدِّ      Line 43      فِي كَلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ

Though the Qurra' have difference of opinion regarding the length of *madd muttaṣil*, all agree that *madd* will be made in it and none of them allow *qaṣr*. Ibn al-Jazarī relates that he searched for the (allowance of) *qaṣr* in *muttaṣil* and did not find it in any of the sound *Qirā'āt*, nor the extra canonical (*shādhah*) *qirā'āt*; instead, he found texts endorsing *madd*. Thereafter, he mentions a report in which Ibn Mas'ūd رضي الله عنه was teaching a man to recite the Qur'an and the man recited: *إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ* without applying the *madd* in *لِلْفُقَرَاءِ*. Ibn Mas'ūd رضي الله عنه stopped the man and said: "The Prophet ﷺ did not teach me to recite in this manner." The man then enquired: "How did he teach you?" Ibn Mas'ūd رضي الله عنه then recited the portion: *إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ* applying *madd* in *لِلْفُقَرَاءِ*.<sup>63</sup> Therefore, this *madd* is considered *wājib* i.e. compulsory.

TEXT: 98

وَأَمْدُودُهُ أَرْبَعًا وَخَمْسًا إِنْ تَصِلُ      98      وَخُذْهُمَا إِذَا وَقَفْتَ وَأَسْتَطِلْ

TRANSLATION:

Lengthen it (*madd muttaṣil*) four or five (*ḥarakāt*) when you are making *waṣl*, and apply these two (four or five *ḥarakāt*) as well as *tūl* when you are stopping.

COMMENTARY:

In the previous line it was established that *madd* – a pull – is compulsory in *madd muttaṣil*. This line discusses the length of *madd muttaṣil* during *waṣl* and *waqf*. The duration of *madd muttaṣil* during *waṣl* is four (أَرْبَعًا) or five (وَخَمْسًا) *ḥarakāt*. When stopping on *madd muttaṣil*, then one may lengthen it to six *ḥarakāt* as well e.g. when stopping on *لِلْفُقَرَاءِ*.

<sup>63</sup> *Al-Nashr* Vol: 1/315-316.

TEXT: 99

وَجَائِزٌ: مُنْفَصِلٌ وَبَدَلٌ وَعَارِضٌ لِلْوَقْفِ، فَالْمُنْفَصِلُ 99

TRANSLATION:

And (*madd*) *jā'iz* is: (*madd*) *munfaṣil*, (*madd*) *badal* and (*madd*) *‘āriḍ* due to *waqf*. So (*madd*) *munfaṣil*...

COMMENTARY:

There are three *madds* which fall under the category of *jā'iz* (permitted): *madd munfaṣil*, *madd badal* and *madd ‘āriḍ li al-waqf*. At the end of the line the author starts defining *madd munfaṣil* and it continues into the next line.

TEXT: 100

أَنَّ تَأْتِي الْهَمْزَةُ بَعْدَ الْمَدِّ فِي كَلِمَتَيْنِ كَ: إِلَى أَشَدِّ 100

TRANSLATION:

(So *madd munfaṣil* is) when the *hamzah* comes after the (letter of) *madd* in two words, as in *إِلَى أَشَدِّ*.

COMMENTARY:

*Madd munfaṣil* is when the *hamzah* comes after the letter of *madd*, in two different words (فِي كَلِمَتَيْنِ); the letter of *madd* at the end of the one word and the *hamzah* at the start of the following word e.g. *إِلَى أَشَدِّ*.

It is called “*munfaṣil*” which means separated, since the letter of *madd* and the *sabab* of *madd* are separated in two different words; the letter of *madd* at the end of one word and the *hamzah* at the start of the following word.

The ruling regarding *madd munfaṣil* is that it is *jā'iz* i.e. it is permitted to apply. This means that while some apply *madd* in it, others will allow *qaṣr* in it as well. Sheikh Jamzūrī says:

وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فُصِّلَ      Line 44      كُلُّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ

While *qashr* is allowed in *madd munfaṣil*, the preference via the transmission – the *Ṭarīq* – of Imam Shāṭibī is given in the next line.

TEXT: 101

أَرْبَعَةٌ وَخَمْسَةٌ يَأْصَاحِبِي      وَجَازَ فِيهِ مِنْ طَرِيقِ الشَّاطِئِي 101

TRANSLATION:

And from the *Ṭarīq* of (Imam) Shāṭibī, four or five (*ḥarakāt*) is permitted o my companion.

COMMENTARY:

The most commonly read narration in the world is the narration of Ḥafṣ while the most commonly read *Ṭarīq* i.e. the most common transmission from Ḥafṣ, is that of Imam Shāṭibī. Therefore, Sheikh ‘Uthmān Murād mentions the duration of *madd munfaṣil* via the transmission – the *Ṭarīq* – of Imam Shāṭibī; it is permitted to lengthen the *madd munfaṣil* four *ḥarakāt* or five *ḥarakāt*.

The duration of four *ḥarakāt* is the documented practice of Imam Shāṭibī, recorded by his student, Abū al-Ḥasan al-Sakhāwī.<sup>64</sup> The *Shāṭibiyyah* is based upon the *Taysīr* of Abū ‘Amr al-Dānī, which documents five *ḥarakāt* for Ḥafṣ.<sup>65</sup>

Technically, if Imam Shāṭibī read via the *Taysīr*, he would have applied five *ḥarakāt* in *madd munfaṣil*. However, his preference (*ikhtiyār*) was to apply four *ḥarakāt* in *madd munfaṣil*.

Whatever duration is being applied – four *ḥarakat* or five *ḥarakāt* – equavilence should be maintained.

TEXT: 102

مَدٌّ كَأَمَّنُوا فَسَمَّ بَدَلًا      وَإِنْ يَكُنْ تَقَدُّمُ الْهَمْزِ عَلَيَّ 102

<sup>64</sup> *Fath al-Waṣīd*: 1/178; *Kanz al-Ma‘ānī*: 2/534.

<sup>65</sup> *Al-Taysīr*: 34.

TRANSLATION:

And when the *hamzah* is before the (letter of) *madd*, as in “آمَنُوا”, then name (it *madd*) *badal*.

COMMENTARY:

The second *madd* which falls under the ruling of *jā'iz* is *madd badal*; when the *hamzah* precedes the letter of *madd* e.g. أُوتِي، إِيْمَانًا، آمَنُوا.

*Badal* means to substitute or replace. أُوتِي، إِيْمَانًا and أُوتِي were originally أُوتِي، إِيْمَانًا and أُوتِي. It is called the “substitute *madd*” because a letter of *madd* is substituted for a *hamzah* i.e. the *hamzah* is replaced by a letter of *madd*.

Since this *madd* is also *jā'iz*, both *madd* and *qaṣr* are permitted in it. *Qaṣr* will generally be made according to all the Qurrā', including the narration of Ḥafṣ. *Madd* i.e. *tawassuṭ* and *ṭūl*, will also be allowed in the narration of Warsh.

Sheikh Jamzūrī says:

أَوْ قُدِّمَ الْهَمْزُ عَلَى الْمَدِّ وَذَا      Line 46      بَدَلُ ك: آمَنُوا وَإِيْمَانًا خُذَا

The discussion regarding *madd badal* continues in the next line.

TEXT: 103

وَاقْصُرْهُ إِنْ لَمْ يَأْتِ بَعْدَهُ سَبَبٌ      103      وَإِنْ أَتَى فَاغْمَلْ بِذَلِكَ السَّبَبِ

TRANSLATION:

Apply *qaṣr* in it (the *madd badal*) if no *sabab* comes after it (after the *madd badal*); and if a *sabab* comes, then act upon that *sabab*.

COMMENTARY:

The author alludes to the various *sababs* of *madd* in this line. The strength of the *madd* is gauged by its *sabab*. The *sababs* of *madd* are two: the *hamzah* and the *sukūn*.

The *sukūn* is of two types: a *sukūn lāzim* (permanent *sukūn*) and a *sukūn ʿarīḍ* (temporary *sukūn*). The *sukūn lāzim* is stronger than the *sukūn ʿarīḍ* since it remains during *waqf* and *waṣl*, while the latter is circumstantial.

Similarly, the *hamzah* either follows the letter of *madd* in the same word, or it appears at the start of the next word. The former is stronger than the latter because it is joined with the letter of *madd* in one word while the latter is separated from the letter of *madd*; in two different words. If the *hamzah* precedes the letter of *madd*, then it is weaker than *muttaṣil* or *munfaṣil* since the *sabab* appears before the letter of *madd* and not after it.

The *sukūn lāzim* is stronger than the *hamzah* in the same word. Though there is agreement that the lengthening in *madd lāzim* and *madd muttaṣil* should be longer than in *madd aṣlī*, in *madd lāzim* there is consensus that the length should be *ṭūl* while in *muttaṣil* there is difference of opinion regarding its length.

Likewise, a temporary *sukūn* is stronger than a separated *hamzah* since the circumstantial *sukūn* is based on the permanent *sukūn*, which is stronger than a joined *hamzah*.

Based on the above, it may be concluded that the various *madds* may be graded from strongest to weakest, based upon their *sababs* as follows:

- 1) *Madd Lāzim* – its *sabab* is original, remaining during *waqf* and *waṣl*. The *sukūn* appears in the same word as the letter of *madd*. All agree that the length of this *madd* is six *ḥarakāt*.
- 2) *Madd Muttaṣil* – its *sabab* – the *hamzah* – is found in the same word as the letter of *madd*. The *hamzah* is read during *waqf* and *waṣl*, unlike in *madd munfaṣil*. All agree that *madd* will be made in it, even though there is difference of opinion regarding its length.
- 3) *Madd ʿArīḍ* – its *sabab* – the *sukūn* – is circumstantial, coming about due to *waqf*. There is difference of opinion regarding its length; *qaṣr* also being allowed.

- 4) *Madd Munfaṣil* – the *sabab* – the *hamzah* – appears in a different word to the letter of *madd*. There is difference of opinion regarding its length; *qasr* also being allowed.
- 5) *Madd Badal* – the *sabab* – the *hamzah* – appears before the letter of *madd*, unlike all the other *sababs* which appear after the letter of *madd*. The letter of *madd* is substituted for a *hamzah*, contrary to what is found in all the other *madds*.<sup>66</sup>

Returning to the discussion in this line, Sheikh ‘Uthmān Murād explains that if another *sabab* appears together with that of *madd badal*, then one should practise upon that particular *sabab* because *madd badal* is the weakest *madd* since it has the weakest *sabab*. Consider the following examples:

- آيَيْنَ – in this example, *madd lāzim* and *madd badal* appear together. One would practise upon the *madd lāzim*, applying *tūl*, since the *sukūn lāzim* is stronger than the *hamzah* before the letter of *madd*.
- رِنَاءَ النَّاسِ – in this example, *madd badal* and *madd muttaṣil* appear together. One would practise upon the *madd muttaṣil*, applying *madd*, since the *sabab* of *muttaṣil* is stronger than that of *badal*.
- رَعَا أَيُّدِيهِمْ – *madd badal* and *madd munfaṣil* appear together. One would practise upon *madd munfaṣil*, since its *sabab* is stronger than that of *madd badal*.
- مُسْتَهْرَؤُونَ – *madd badal* and *madd ‘ariḍ* appear together. One would practice upon *madd ‘ariḍ* – allowing *qasr*, *tawassuṭ* and *tūl* – since it is stronger than *madd badal*.

<sup>66</sup> Sheikh Ibrāhīm Samannūdī states in *La’ālī’ al-Bayān fī Tajwīd al-Qur’ān*:

أَفْوَى الْمُدُودِ لَأَزِمٌ فَمَا اتَّصَلَ 91 فَعَارِضٌ فَذُو انْفِصَالٍ فَبَدَلٌ  
 وَسَبَبًا مَدًّا إِذَا مَا وُجِدَا 92 فَإِنَّ أَفْوَى السَّبَبَيْنِ انْفِرَدَا

The strongest of the *madds* is *lāzim*, then that which is joined (*muttaṣil*), then *‘ariḍ*, then that which is separated (*munfaṣil*), then *badal*.

If two *sababs* of *madd* are found, then certainly find/isolate the strongest of the two *sababs*.

This is what the author means when he states “فَاعْمَلْ بِذَلِكَ السَّبَبِ” (then act upon that *sabab*).

TEXT: 104

وَعَارِضٌ: إِنْ جَاءَ بَعْدَ اللَّيْنِ وَالْمَدِّ وَقَفًّا عَارِضُ التَّسْكِينِ 104

TRANSLATION:

And (*madd*) *‘ariḍ* (is) when a temporary *sukūn* comes after a (letter of) *līn* or (letter of) *madd* due to *waqf*.

COMMENTARY:

The third *madd* which falls under the ruling of *jā’iz* is *madd ‘ariḍ*; when the *sukūn* after the letter of *madd* or the letter of *līn* is temporary, coming about due to *waqf*.

It is called “*‘ariḍ*” which means temporary or circumstantial because the *sukūn* is temporary, only coming about due to *waqf*. Thus, during *waṣl*, the *sukūn* is no longer there.

Sheikh Jamzūrī says:

وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ Line 45 وَقَفًّا كَتَعْلَمُونَ نَسْتَعِينُ

Examples of this *madd* come in the next line.

TEXT: 105

ك: نَحْوِ مِنْ خَوْفٍ وَمِنْ سَبِيلِ بِالْقَصْرِ قِفِّ وَالْوَسْطِ وَالتَّطْوِيلِ 105

TRANSLATION:

As in the likes of “مِنْ خَوْفٍ” and “مِنْ سَبِيلٍ”; stop with *qaṣr*, with *tawassuṭ* or *tūl*.

COMMENTARY:

Examples of *madd ‘ariḍ* given in this line is *خَوْفٍ* and *سَبِيلِ*. When stopping on these words, the *fā’* of *خَوْفٍ* and the *lām* of *سَبِيلِ* will get a *sukūn*. During *waṣl*, the *fā’* and the *lām* in the given examples will no longer have a *sukūn*.

The ruling of *madd ‘āriḍ* is that it is *jā’iz*, so *qaṣr* as well as *madd* may be made in it. In the second half of the line, the author mentions the lengths allowed in *madd ‘āriḍ*: *qaṣr*, *tawassuṭ* or *ṭūl*.

Those who apply *ṭūl* in it, treat it similar to the *sukūn lāzim* i.e. as *ṭūl* is made when the *sukūn* is *lāzim*, so *ṭūl* should be made when the *sukūn* is *‘āriḍ*. Those who apply *tawassuṭ*, gauge that since the *sukūn* is *‘āriḍ*, which is weaker than the *sukūn lāzim* in which *ṭūl* is stipulated, therefore *tawassuṭ* is applied i.e. the *sukūn ‘āriḍ* causes the *madd* to be lengthened less than the *sukūn lāzim* since it is weaker. *Qaṣr* is allowed in it if one considers the primary state; that there is no *sabab* of *madd* during *waṣl*.

### Madd Līn ‘Āriḍ

In the letters of *līn* during *waqf* – referred to as *madd līn ‘āriḍ* – there is difference of opinion: some will only permit *qaṣr* in it.<sup>67</sup> They do not allow *tawassuṭ* or *ṭūl* to be made in it since the letters of *līn* are preceded by a *fathah* which is not in sync with the *wāw* or the *yā’*; unlike the letters of *madd* which are preceded by *ḥarakāt* that are in sync with them. They will therefore treat the letters of *līn* as proper letters (*ḥarf ṣaḥīḥ*), similar to *العُرْش*, *بِالْقِسْطِ*, and so on, where the sound is not lengthened, being restricted to the limits of its *makhraj*. Others permit *qaṣr*, *tawassuṭ* and *ṭūl* in them, arguing that they resemble the letters of *madd* due to the quality of *līn*, as well as them sharing the *ṣifāh* of *khafā’*.<sup>68</sup> The former opinion is documented to be that of the majority to the extent that some relate consensus (*ijmā’*) in it<sup>69</sup>, though all generally practise upon the latter opinion.

Furthermore, there is a difference between what is meant by the duration of *qaṣr* in the *madd ‘āriḍ* of *سَيْل* and the *madd līn ‘āriḍ*, like in *حَوْفٍ*. In the former, the *madd* – the lengthening – takes place in a letter of *madd* while in the latter it takes place in a

<sup>67</sup> *Aḥkām Qirā’at al-Qur’ān*: 225-226.

<sup>68</sup> *Madd* is essentially made in the letters of *madd* since it easily allows sound to be extended in it due to the *makhraj* being *muqaddar* (approximate) as well as being preceded by a *ḥarakah* which is in sync with it. *Madd* is made in the letters of *līn* due to its resemblance to the letters of *madd*.

<sup>69</sup> *Al-Nashr*: 1/350.

letter of *līn*. The former is a letter of *madd* while the latter is a letter of *līn*.<sup>70</sup> If the shortest duration of a pull is one *alif*<sup>71</sup> – one letter of *madd* – then technically, there is no *madd* allowed in the letters of *līn* because there is no letter of *madd* that exists there. Thus, what is intended by “*qaṣr*” – which is the shortest pull – in the letters of *madd* is not the same as what is meant by *qaṣr* in the letters of *līn*. The *qaṣr* that takes place in the letters of *līn* is technically considered as being shorter than the *qaṣr* that takes place in the letters of *madd* and is referred to as “*maddan mā*” (مَدًّا مَا); a pull of sorts.<sup>72</sup>

TEXT: 106

سُكُونٌ نَّ اَصْلِيٌّ وَبِالطُّوْلِ يُمَدُّ

وَلَا زِمٌّ: إِنْ جَاءَ بَعْدَ حَرْفٍ مَدٍّ

106

TRANSLATION:

And (*madd*) *lāzim* (is) when a permanent *sukūn* comes after a letter of *madd*; then lengthen it with *ṭūl*.

COMMENTARY:

*Madd lāzim* is that *madd* where a permanent *sukūn* (سُكُونٌ أَصْلِيٌّ) comes after the letter of *madd*.

It is called *lāzim* due to its cause (*sabab*) being *lāzim* (permanent) since it remains during *waqf* and *wasl* (unlike the temporary *sukūn*), or due to the consensus of the Qurra<sup>3</sup> that the duration in it is *ṭūl* i.e. six *ḥarakāt*. Thus, during *waqf* or *wasl*, *ṭūl* will be applied in this *madd*.

Sheikh Jamzūrī says:

وَصَلًّا وَوَقْفًا بَعْدَ مَدِّ طَوَّلًا

Line 47

وَلَا زِمٌّ: إِنْ السُّكُونُ أَصْلًا

<sup>70</sup> My teacher, Qārī Ayyūb, would refer to this difference as the “*maḥal al-madd*” i.e. the **place** where *madd* is being applied in; either a letter of *madd* or a letter of *līn*. The *maḥal al-madd* is stronger in the former as opposed to the latter.

<sup>71</sup> The same will apply if we consider that an *alif* equals two *ḥarakāt*. If a letter of *līn* is treated as a proper letter (*ḥarf ṣaḥīḥ*), then only one *ḥarakah* could be read on it.

<sup>72</sup> *Al-Idā'ah fī Bayān Uṣūl al-Qirā'ah*: 16-17.

## The Chapter on the Types of Madd Lāzim

The previous chapter ended with the explanation of *madd lāzim*. This chapter elaborates further on *madd lāzim* and discusses its various types.

TEXT: 107

وَلَا زِمُ الْمَدِّ لَهُ أَقْسَامٌ      أَرْبَعَةٌ بَيْنَهَا الْكَلَامُ

TRANSLATION:

The *lāzim madd* has four types that this explanation will clarify.

COMMENTARY:

*Madd lāzim* is of four types. They will be explained in the following lines.

TEXT: 108

كَلِمِي وَحَرْفِي، وَكُلُّ مِنْهُمَا:      مُثَقَّلٌ مُخَفَّفٌ قَدْ عَلِمَا

TRANSLATION:

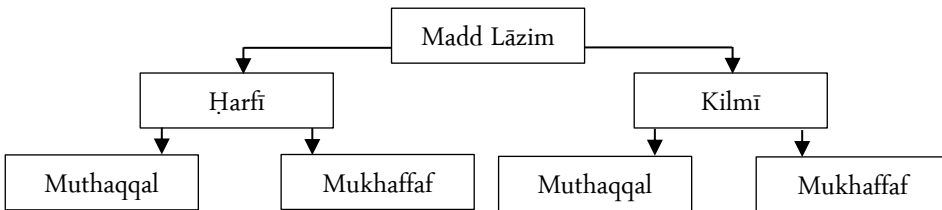
(The four types are) *Kilmī* and *ḥarfī*; and each of these two are known to be (divided into) *muthaqqal* and *mukhaffaf*.

COMMENTARY:

Initially, *madd lāzim* is divided into *kilmī* and *ḥarfī*, both of them further subdivided into *muthaqqal* and *mukhaffaf*.

Sheikh Jamzūrī says:

<p>وَتِلْكَ كَلِمِي وَحَرْفِي مَعَهُ      Line 48</p> <p>فَهَذِهِ أَرْبَعَةٌ تُفَصِّلُ      Line 49</p>	<p>أَقْسَامٌ لَزِيمٌ لَدَيْهِمْ أَرْبَعَةٌ</p> <p>كِلَاهِمَا مُخَفَّفٌ مُثَقَّلٌ</p>
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TEXT: 109

حَرْفِيٍّ إِنْ السُّكُونُ جَاءَ بَعْدَ مَدٍّ      فِي الْحَرْفِ كِلْمِيٍّ إِنْ بِكَلِمَةٍ وُجِدَ 109

TRANSLATION:

It is *ḥarfī* if the (permanent) *sukūn* after the (letter of) *madd* is in a letter, and *kilmī* if it is found in a word.

COMMENTARY:

This line defines what *ḥarfī* and *kilmī* is. *Ḥarfī* is when the permanent *sukūn* is found in a letter, specifically the *ḥurūf muqatta'āt* (the cut letters). *Kilmī* is when the permanent *sukūn* is found in a word.

TEXT: 110

مُثَقَّلٌ إِنْ السُّكُونُ أُدْغِمَا      مُخَفَّفٌ إِنْ كَانَ لَيْسَ مُدْغَمَا 110

TRANSLATION:

(The *ḥarfī* and *kilmī* are) *Muthaqqal* if the *sukūn* is due to *idghām* being made, and *mukhaffaf* if *idghām* is not being made.

COMMENTARY:

This line defines what *muthaqqal* and *mukhaffaf* are. *Muthaqqal* is when the *sukūn* is due to *idghām* e.g. دَابَّةٌ (دَابَّةٌ).<sup>73</sup> *Mukhaffaf* is when there is no *idghām* e.g. آلان.

Sheikh Jamzūrī says:

مَعَ حَرْفٍ مَدٍّ فَهُوَ كِلْمِيٍّ وَقَعُ	Line 50	فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ
وَالْمَدُّ وَسَطُهُ فَحَرْفِيٍّ بَدَا	Line 51	أَوْ فِي ثَلَاثِيٍّ الْحُرُوفِ وَجَدَا
مَخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا	Line 52	كِلَاهِمَا مُثَقَّلٌ إِنْ أُدْغَمَا

TEXT: 111

وَكُلُّهَا بِأَوَّلِ السُّورِ تُخَصُّ      وَاللَّازِمُ الْحَرْفِيُّ: كَمْ عَسَلَ نَقَضَ 111

<sup>73</sup> In *Fawā'id Makkīyah*, Sheikh 'Abd al-Raḥmān al-Makkī defines *muthaqqal* as a permanent *sukūn* being followed by a *mushaddad* letter. This is also how Sheikh Ibrāhīm al-Samannūdi defines *muthaqqal* in *La'ālī' al-Bayān*. See *Fawā'id Makkīyah*: 50; *La'ālī' al-Bayān*: line 90.

TRANSLATION:

*Lāzim ḥarfī* is (found in the mnemonic) “كَمْ عَسَلُ نَقَّصُ”, and all of them (these letters) are specifically (found) at the start of the sūrahs.

COMMENTARY:

*Madd lāzim ḥarfī* is only found in the letters of the mnemonic “كَمْ عَسَلُ نَقَّصُ”, and these letters are only found at the start of sūrahs. Thus, *madd lāzim ḥarfī* is only found at the start of sūrahs; wherever else one finds *madd lāzim*, it will be *kilmī*.

TEXT: 112

أَبْدِلْ وَسَهْلٌ فَاعْرِفِ الْوَجْهَيْنِ      اللَّهُ الْآنَ وَعَآلَذَّكَرَيْنِ 112

TRANSLATION:

Apply *ibdāl* or *tas-hīl* in *لَّهُ*, *ءَآلَانَ* and *ءَآلَذَّكَرَيْنِ*; so know both ways of recitation.

COMMENTARY:

Three particular words are discussed in this line; each of them appearing twice in the Qurʾān:

- 1) *لَّهُ* in Sūrah Yūnus ﴿١٠٤﴾: 59 and Sūrat al-Naml: 59.
- 2) *ءَآلَانَ* in Sūrah Yūnus ﴿١٠٤﴾: 51, 91.
- 3) *ءَآلَذَّكَرَيْنِ* in Sūrat al-Anʿām: 143, 144.

In these words, an interrogative *hamzah* – which is a *disjunctive hamzah* (*hamzat al-qaṭʿ*) – comes before a conjunctive *hamzah* (*hamzat al-waṣl*). The rule is that a conjunctive *hamzah* is dropped (not read) if it is connected to what is before it. However, if it is dropped in these words, it will be unclear as to whether it is predicated (حَبْرٌ) or whether a question is being asked. To indicate that a question is being asked, the *hamzat al-waṣl* is still read, but with some change in it; the change being either *tas-hīl* or *ibdāl*.

*Tas-hīl* is to read between an actual *hamzah* and the letter of *madd* which agrees with the *ḥarakah* on the *hamzah*. In this case, the *hamzah* has a *fatḥah* and will be read between a *hamzah* and an *alif*. With *tas-hīl*, no *madd* is possible since there is no letter of *madd*. *Ibdāl* is to substitute the *hamzah* for a letter of *madd*. In these

examples the *hamzat al-waṣl* is substituted with an *alif*. Because the letter of *madd* (*alif*) is then followed by a permanent *sukūn*, *madd lāzim* will take place. Its duration is six *ḥarakāt*.

Sheikh ʿUthmān Murād indicates towards these two ways (الْوَجْهَيْنِ) in this line.

### The Madds in the Ḥurūf Muqattaʿāt

This section is dedicated to the *madds* found in the *ḥurūf muqattaʿāt*, particularly the *madd lāzims*.

TEXT: 113

جُمْلَةُ أَحْرَفِ فَوَاتِحِ السُّورِ (صِلُهُ سُحَيْرًا مِّنْ قَطْعِكَ) اِرْبَعُ عَشْرَ 113

TRANSLATION:

The total letters at the opening of the sūrahs are 14 (in the mnemonic): صِلُهُ سُحَيْرًا مِّنْ قَطْعِكَ.

COMMENTARY:

All the *ḥurūf muqattaʿāt* may be found in the mnemonic صِلُهُ سُحَيْرًا مِّنْ قَطْعِكَ e.g. ن, آ, م, ن, ق, ط, س, ط, س, etc. The *ḥurūf muqattaʿāt* are 14 in total.

Sheikh Jamzūrī says:

وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعُ عَشْرَ (صِلُهُ سُحَيْرًا مِّنْ قَطْعِكَ) ذَا اسْتَهْرَ Line 57

TEXT: 114

فَمَدَّ (كَمْ عَسَلُ نَقْضُ) طَوِيلًا وَخُذْ بِعَيْنِ الْوَسْطِ وَالطَّوِيلَا 114

TRANSLATION:

*Madd* is made in (the letters) كَمْ عَسَلُ نَقْضُ (to the duration of *tūl*), and apply *tawassut* or *tūl* in the *ʿāyn* (of كَمْ عَسَلُ نَقْضُ).

COMMENTARY:

From the 14 *ḥurūf muqattaʿāt*, *tūl* will be applied in eight of them, which is in the mnemonic كَمْ عَسَلُ نَقْضُ.

However, in the *‘ayn* specifically i.e. the *‘ayn* in كَهَيْتَعَصْ and عَسَق \* حَم, both *tawassuṭ* and *ṭūl* will be allowed.

Sheikh Jamzūrī says:

وَاللَّازِمُ الْحَرْفِيُّ أَوَّلُ السُّورِ Line 53      وَجُودُهُ وَفِي تَمَانٍ انْحَصَرَ

يَجْمَعُهَا حُرُوفٌ (كَمْ عَسَلُ نَقَّضَ) Line 54      وَعَيْنُ دُوْ وَجْهَيْنِ وَالطُّوْلُ أَخْصَّ

While the statement of Sheikh Jamzūrī “دُوْ وَجْهَيْنِ” is ambiguous and may suggest *qaṣr* and *tawassuṭ*, Sheikh ‘Uthmān Murād is explicit in mentioning *tawassuṭ* and *ṭūl* in the *‘ayn* (وَأَخْصَّ بِعَيْنِ الْوَسْطِ وَالطُّوْلِ).).

TEXT: 115

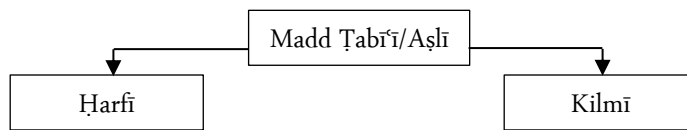
وَأَقْصُرْ بِ(رَهْطِ حَيْ) كُلِّ حَرْفٍ      وَسَمِّهِ مَدًّا طَبِيعِي حَرْفِي 115

TRANSLATION:

Apply *qaṣr* in every letter from (the mnemonic) رَهْطِ حَيْ and name it *madd ṭabī‘ī ḥarfī*.

COMMENTARY:

In five of the 14 *ḥurūf muqatta‘āt* i.e. those found in the mnemonic رَهْطِ حَيْ e.g. أَلز, أَلر, أَلس, etc., *madd ṭabī‘ī* – *madd aṣlī* – will be made; hence *qaṣr* will be applied in it. This will be named *madd ṭabī‘ī ḥarfī* because it appears in the *ḥurūf muqatta‘āt*. Thus, if *madd ṭabī‘ī* – or *madd aṣlī* – does not take place in the *ḥurūf muqatta‘āt*, it will be *madd ṭabī‘ī kilmī*.



TEXT: 116

وَسَمِّ حَرْفِ أَلِفٍ فِي الْعَدِّ      حَرْفًا ثَلَاثِيًّا بَعِيرَ مَدِّ 116

TRANSLATION:

And in the count (of the *ḥurūf muqatta‘āt*), name the *alif* a trilateral letter without *madd*.

COMMENTARY:

The *alif* being referred to here is the *alif* that appears at the start of the following *ḥurūf muqatta‘āt*: *آلم*, *آلمص*, *آلز* and *آلمز*. It comprises three letters i.e. *ألف*; the *hamzah*, the *fā’* and the *lām*, and therefore named a trilateral letter. Because there is no letter of *madd* in it, no lengthening – or *madd* – takes place in it. Therefore the author says “*بِعَيْرِ مَدٍّ*” (without *madd*).

Sheikh Jamzūrī says:

فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلِفٌ	Line 55	وَمَا سِوَى الْحَرْفِ الثَّلَاثِي لَا أَلِفٌ
فِي لَفْظٍ (حَيِّ طَاهِرٍ) قَدْ انْحَصَرَ	Line 56	وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورِ

Note that the mnemonic of Sheikh Jamzūrī i.e. *حَيِّ طَاهِرٍ*, includes the *alif* which is incorrect since no *madd* actually takes place in the *alif* of the *ḥurūf muqatta‘āt*. The mnemonic of Sheikh ‘Uthmān Murād i.e. *رَهْطِ حَيِّ*, does not have the *alif*.

## The Types of Madd ‘Āriḍ due to Waqf

In this chapter the author discusses the various *awjuh* (ways of recitation) allowed during *waqf* on *madd ‘āriḍ*:

- 1) *Waqf* with *iskān*.
- 2) *Waqf* with *rawm*.
- 3) *Waqf* with *ishmām*.

TEXT: 117

وَالْوَقْفُ مَدَّ عَارِضٌ لَهُ وَمَدٌّ      مُتَّصِلٌ وَعَارِضٌ مِنْ غَيْرِ مَدٍّ

117

TRANSLATION:

*Waqf* is (either) *madd ‘āriḍ*, *madd muttaṣil* or *‘āriḍ* without *madd*.

COMMENTARY:

This verse outlines three different places where *waqf* is commonly made:

- 1) *Madd ‘āriḍ* (مَدَّ عَارِضٌ) – *waqf* is made on a *madd ‘āriḍ* e.g. نَسْتَعِينُ، تَعْلَمُونَ، تُكَدِّبَانِ.
- 2) *Madd muttaṣil* (وَمَدٌّ مُتَّصِلٌ) – *waqf* is made on *madd muttaṣil* e.g. السُّوءَ، يَشَاءُ، وَجِيءَ.
- 3) *Waqf* is made in such a place where no *madd* is applied (مَدٌّ مِنْ غَيْرِ مَدٍّ) e.g. الشَّكَاثِرُ، الْمَقَابِرَ، بِالنُّدْرِ.

TEXT: 118

فَقِفْ عَلَيْهَا بِالسُّكُونِ كَيْفَ مَرَّ      وَأَشْمِمْ بِهَا رَفْعًا وَرُمَّ رَفْعًا وَجَرَّ

118

TRANSLATION:

So stop on them (these places) with a *sukūn*, whatever (state) passes (the last letter), or apply *ishmām* on them when they are *marfū‘*, or apply *rawm* when they are *marfū‘* or *majrūr*.

COMMENTARY:

After mentioning the different places in which one usually stops, **how** one applies *waqf* in these places are discussed. Three ways of stopping are mentioned:

- 1) *Waqf* with a *sukūn* – this is allowed on *manṣūb*, *marfūʿ* and *majrūr*. The author alludes to this when he states “كَيْفَ مَرَّ” (whatever state the last letter may be in: *manṣūb*, *marfūʿ* or *majrūr*).
- 2) *Waqf* with *ishmām* – this is allowed on *marfūʿ* only.
- 3) *Waqf* with *rawm* – this is allowed on *marfūʿ* and *majrūr*.

### Waqf on Manṣūb

There are three ways of stopping on *madd ʿarīd* e.g. العَالَمِينَ:

- 1) *Iskān* with *qaṣr*.
- 2) *Iskān* with *tawassuṭ*.
- 3) *Iskān* with *ṭūl*.

There are three ways of stopping on *madd muttaṣil* e.g. إِنَّ شَاءَ:

- 1) *Iskān* with *tawassuṭ* (four *ḥarakāt*).
- 2) *Iskān* with *fuwayq al-tawassuṭ* (five *ḥarakāt*).
- 3) *Iskān* with *ṭūl* (six *ḥarakāt*).

*Rawm* and *ishmām* will not be allowed on that which is *manṣūb*.

If there is no *madd* during *waqf*, then only one way is allowed e.g. الْمُقَابِرَ:

- 1) *Waqf* with *iskān*.

### Waqf on Majrūr

There are four ways of stopping on *madd ʿarīd* e.g. يَوْمَ الدِّينِ:

- 1) *Iskān* with *qaṣr*.
- 2) *Iskān* with *tawassuṭ*.
- 3) *Iskān* with *ṭūl*.
- 4) *Rawm* with *qaṣr*.

There are five ways of stopping on *madd muttaṣil* e.g. مِنَ السَّمَاءِ:

- 1) *Iskān* with *tawassuṭ* (four *ḥarakāt*).
- 2) *Iskān* with *fuwayq al-tawassuṭ* (five *ḥarakāt*).
- 3) *Iskān* with *ṭūl* (six *ḥarakāt*).
- 4) *Rawm* with four *ḥarakāt*, if four *ḥarakāt* is being applied during *waṣl*.

5) *Rawm* with five *ḥarakāt*, if five *ḥarakāt* is being applied during *waṣl*.

Note that *rawm* with *ṭūl* will not be allowed in *madd muttaṣil* unless *ṭūl* is being applied during *waṣl*.<sup>74</sup>

If there is no *madd* during *waqf*, then two ways are allowed e.g. بِالذُّرِ:

- 1) *Waqf* with *iskān*.
- 2) *Waqf* with *rawm*.

### Waqf on Marfū‘

There are seven ways of stopping on *madd ‘ariḍ* e.g. نَسْتَعِينُ:

- 1) *Iskān* with *qaṣr*.
- 2) *Iskān* with *tawassuṭ*.
- 3) *Iskān* with *ṭūl*.
- 4) *Ishmām* with *qaṣr*.
- 5) *Ishmām* with *tawassuṭ*.
- 6) *Ishmām* with *ṭūl*.
- 7) *Rawm* with *qaṣr*.

There are eight ways of stopping on *madd muttaṣil* e.g. يَشَاءُ:

- 1) *Iskān* with *tawassuṭ* (four *ḥarakāt*).
- 2) *Iskān* with *fuwayq al-tawassuṭ* (five *ḥarakāt*).
- 3) *Iskān* with *ṭūl* (six *ḥarakāt*).
- 4) *Ishmām* with *tawassuṭ*.
- 5) *Ishmām* with *fuwayq al-tawassuṭ*.
- 6) *Ishmām* with *ṭūl*.
- 7) *Rawm* with four *ḥarakāt*, if four *ḥarakāt* is being applied during *waṣl*.
- 8) *Rawm* with five *ḥarakāt*, if five *ḥarakāt* is being applied during *waṣl*.

Note that *rawm* with *ṭūl* will not be allowed in *madd muttaṣil* unless *ṭūl* is being applied during *waṣl*.

If there is no *madd* during *waqf*, then three ways are allowed e.g. النَّكَاتُ:

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<sup>74</sup> Via *al-Ṭayyibah*, *ṭūl* in *madd muttaṣil* is also allowed for Ḥafṣ.

- 1) *Waqf* with *iskān*.
- 2) *Waqf* with *rawm*.
- 3) *Waqf* with *ishmām*.

TEXT: 119

وَلَا تُجْزِرُ مَا بَوَّجَهُ إِلَّا إِنْ كَانَ هَذَا الْوَجْهُ جَازٍ وَضَلًا 119

TRANSLATION:

*Rawm* is not allowed on a *wajh* (way of recitation) except if that *wajh* is allowed during *waṣl*.

COMMENTARY:

The author expounds upon an important precept regarding the application of *rawm* i.e. *rawm* is like *waṣl* (الرَّوْمُ كَالْوَصْلِ). This basically means that *rawm* is only allowed with that very *wajh* which is applied in the *madd* during *waṣl*. For example, on تُكَدِّبَانِ and نَسْتَعِينُ only *qaṣr* is allowed during *waṣl*. Thus, when applying *rawm*, only *qaṣr* will be allowed. Likewise, when applying four *ḥarakāt* on *madd muttaṣil* during *waṣl*, then only four *ḥarakāt* will be allowed when applying *rawm* during *waqf* on *madd muttaṣil*.

TEXT: 120

الإشمام ضم الشفتين دوناً صوتٍ بعيدٍ نطقك السكوناً 120

TRANSLATION:

*Ishmām* is the rounding of the lips without a sound soon after your articulation of the *sukūn*.

COMMENTARY:

This line defines *ishmām*: the rounding of the lips without the pronunciation of a *ḥarakah*. By “دُونَ صَوْتٍ” (without a sound), is meant without the sounding of a *ḥarakah*. Ibn al-Jazarī defines *ishmām* as follows:

، وَأَشْمَمٌ . . . إِيَّازَةً بِالضَّمِّ فِي رَفْعٍ وَضَمِّ Line 105

TEXT: 121

يَسْمَعُهُ كُلُّ قَرِيبٍ مُدْرِكٍ وَالرَّوْمُ خَفَضَ الصَّوْتِ بِالْمُحَرَّكِ 121

TRANSLATION:

*Rawm* is the lowering of the voice upon the *ḥarakah* (of a letter); every close and observing (person) will hear it (the application of *rawm*).

COMMENTARY:

*Rawm* is defined in this line: to lower the voice when pronouncing a *ḥarakah* so that those in close proximity are able to hear the *ḥarakah*. This implies that those who are distant will not grasp the *rawm* being applied. This is slightly different to the definition given by Ibn al-Jazarī:

وَحَاذِرِ الْوَقْفِ بِكُلِّ الْحَرَكَهٖ      Line 104      إِلَّا إِذَا رُمَتْ فَبَعْضُ الْحَرَكَهٖ  
إِلَّا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشْمَمٍ      Line 105      إِشَارَةً بِالضَّمِّ فِي رُفْعٍ وَضَمِّ

This line of *al-Jazariyyah* suggests that the *ḥarakah* should be read partially, while the definition of Sheikh ʿUthmān رحمته الله proposes that the voice be lowered when pronouncing the *ḥarakah*. Additionally, no mention is made in the lines of *al-Jazariyyah* about only those nearby being able to grasp the application of *rawm*.

Some treat these as two contrasting definitions while others maintain that they are one and the same: when one is lowering one's voice during the articulation of the *ḥarakah*, one is essentially reciting it deficiently i.e. reciting it partially.<sup>75</sup>

TEXT: 122

وَأَمْنَعُ لَوَجْهِ الرَّوْمِ وَالْإِشْمَامِ فِي خَمْسَةٍ تَأْتِيكَ بِالتَّمَامِ 122

TRANSLATION:

Prevent the application of *rawm* and *ishmām* in five (cases); they (these five cases) will come to you comprehensively:

<sup>75</sup> *Aḥkām Qirāʾat al-Qurʾān*: 233.

COMMENTARY:

*Rawm* and *ishmām* will not be allowed in five cases. These five cases are mentioned in the next line.

TEXT: 123

هَاءٌ مُؤْتَتْ سُكُونًا أَصْلِيًّا      فِي التَّصْبِ مِيمِ الْجَمْعِ طَارِي الشَّكْلِ 123

TRANSLATION:

In *naṣb*, the *mīm al-jamʿ*, the circumstantial *ḥarakah*, the *feminine hāʾ* and the primary *sukūn*.

COMMENTARY:

The five cases in which *rawm* and *ishmām* are not allowed is:

- 1) That which is *manṣūb* (التَّصْبِ) e.g. الْمَقَابِرِ، الْعَالَمِينَ، etc.
- 2) The *mīm al-jamʿ* (مِيمِ الْجَمْعِ) e.g. وَبُرُكِيهِمْ، عَلَيْهِمْ، etc.
- 3) A circumstantial *ḥarakah* (طَارِي الشَّكْلِ) e.g. أَنْذِرِ النَّاسَ، قُمْ الْبَيْلَ، وَأَنْحَرْ لِنَّ، قُلْ أَوْحِي، etc. (the latter two examples are when *naql* is applied).
- 4) The *feminine hāʾ* (هَاءٌ مُؤْتَتْ) e.g. بِالْعَقَّةِ، الصَّلَاةِ، etc.
- 5) A primary *sukūn* (سُكُونًا أَصْلِيًّا) e.g. أَنْشَقْتُ، وَاقْتَرَبْتُ، فَحَدَّثْتُ، etc.

TEXT: 124

وَأَخْلُفُ فِي هَاءِ الضَّمِيرِ بَعْدَ يَاءٍ      أَوْ وَآوٍ أَوْ ضَمٍّ وَكَسْرٍ رُوِيَ 124

TRANSLATION:

Difference of opinion is related in the *hāʾ al-ḍamīr* after a *yāʾ*, a *wāw*, a *ḍammah* or a *kasrah*.

COMMENTARY:

In the *hāʾ al-ḍamīr* there are three practices with regards to *rawm* and *ishmām*:

- 1) Those who allow *rawm* and *ishmām* unrestrictedly.
- 2) Those who do not allow *rawm* and *ishmām* at all.
- 3) Those who allow it in certain conditions and prevent it in others.

This line mentions all those places in which *rawm* and *ishmām* will not be allowed:

- 1) After a *yā' sākinah* (بَعْدَ يَاءٍ) e.g. إِلَيْهِ، فِيهِ.
- 2) After a *wāw sākinah* (أَوْ وَاوٍ) e.g. وَلِيْرَ صَوْهٍ، حُدُوهُ.
- 3) After a *ḍammah* (أَوْ ضَمٍّ) e.g. أَمْرُهُ.
- 4) After a *kasrah* (وَكَسْرٍ) e.g. بِهِ.

The implied opposite is that if it comes after an *alif, fatḥah*, or another *sākin* letter before it, then it will be allowed e.g. لَدُنْهُ، عَنْهُ، مِنْهُ، لَنْ تُحْلَقَهُ، اجْتَبَاهُ.

## The Şifāt of the Letters

Şifāt is the plural of *şifah*. It literally means a quality, attribute or characteristic. These characteristics may be physical descriptions like black and white, or they could be abstract like a person's knowledge.

Technically, *şifāt* are those characteristics which are affixed to the pronunciation of a letter, whether intrinsic or circumstantial.

The *şifāt* are divided into two types:

- 1) *Şifāt Lāzimah* (permanent characteristics) – they form part of the make-up of the letter and never leave the letter i.e. the letter will never be found without these characteristics.
- 2) *Şifāt Āriḍah* (temporary characteristics) – in certain circumstances, these characteristics are found in a letter, and at other times they are not.

The permanent *şifāt* are further divided into two:

- 1) *Mutaḍāddah* (those which have opposites) – since these are permanent characteristics, it is impossible that any letter of the Arabic alphabet be found without them, and due to them being opposites, it is also impossible that both opposite characteristics are found in any one letter. Thus, all letters of the Arabic alphabet must have one of these pairs of characteristics.
- 2) *Ghayr Mutaḍāddah* (those which do not have opposites) – these characteristics are also permanent i.e. it is impossible that a letter having one of these characteristics be found without it. However, they do not have any opposites, and will only apply to certain letters of the Arabic alphabet.

TEXT: 125

مِنْهُنَّ خَمْسٌ ضِدَّ خَمْسٍ نُشْتَهَرُ

صِفَاتُ أَحْرَفِ الْهَجَا سَبْعَ عَشْرَ

125

TRANSLATION:

The *şifāt* of the letters of the alphabet are 17 that are famous. From amongst them there are five (*şifāt*) that are opposite to (another) five (*şifāt*):

COMMENTARY:

In total, the author counts 17 *ṣifāt*. When he refers to them as those *ṣifāt* that are famous (تُشْتَهَرُ), he alludes to other opinions regarding the number of *ṣifāt*. Ibn al-Jazarī mentions 17 *ṣifāt* in his *Jazariyyah*,<sup>76</sup> yet 34 in his earlier work, *al-Tamhīd fī ʿIlm al-Tajwīd*. Makkī ibn Abī Ṭalib lists 44 *ṣifāt*. The most well-known or common number of *ṣifāt* mentioned are 17, as suggested by the author when he states “تُشْتَهَرُ” (that are famous).<sup>77</sup>

Of these 17, there are five that are opposite to another five i.e. a total of 10 *ṣifāt* are from amongst the *mutaḍāddah*. They are discussed first from the following line.

TEXT: 126

جَهْرٌ وَرِخْوٌ وَاسْتِفَالٌ وَانْفِتَاحٌ      الإِضْمَاتُ وَاعْرِفْ ضِدَّهَا بِالِاتِّضَاحِ 126

TRANSLATION:

*Jahr, rikhw, istifāl, infitāḥ, iṣmāt*; know their opposites with clarity.

COMMENTARY:

Similar to the *Jazariyyah*, the author mentions five *ṣifāt* that have opposites in the following sequence: *jahr, rikhwah, istifāl, infitāḥ* and *iṣmāt*. Their opposites will be mentioned in the following three lines in order of their appearance i.e. the first *ṣifah* to appear in the next line would be the opposite of *jahr*, the second the opposite of *rikhwah*, and so on.

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<sup>76</sup> This is if we do not count *tawassuṭ* as an independent *ṣifah*. If *tawassuṭ* is counted as an independent *ṣifah*, like Sheikh Maḥmūd ‘Alī Bissah has done, then the total number of *ṣifāt* in the *Jazariyyah* will be 18 and not 17. See *Fath al-Majīd fī Sharḥ al-ʿAmīd fī ʿIlm al-Tajwīd*: 53-54. Sheikh Maḥmūd Khalīl al-Ḥuṣārī also counts *tawassuṭ* as an independent *ṣifah*. See *Aḥkām Qirāʾat al-Qurʾān*: 82.

<sup>77</sup> It might seem that many of the *ṣifāt* are not being dealt with if only 17 are being mentioned in comparison to the large amount of 44 by Makkī. However, many of the *ṣifāt* mentioned by Makkī are included in other chapters and discussions within *Tajwīd* e.g. *hawāʾiyyah* are the letters of *madd* (this was discussed in chapter 11 of this book); *tafkḥīm* in the letters of *istiʿlāʾ*; *imālah* in the *alif, rāʾ* and *hāʾ al-taʾnīth*; *ghunnah* in the *nūn* and the *mīm*; etc. Sometimes, the *ṣifāt* mentioned by Makkī have no implications on recitation e.g. *ḥurūf al-ʿillah* (the weak letters); they are particular discussed in Arabic morphology (*ṣarf*) due to these letters being omitted, changed, etc., but do not impact recitation per se.

TEXT: 127

مَهْمُوسُهَا (فَحْتُهُ شَخْصٌ سَكَّتْ)      أَمَّا شَدِيدُهَا (أَجْدُ قَطٍ بَكَتْ) 127

TRANSLATION:

Their (the letters') *hams* is (found in the mnemonic) فَحْتُهُ شَخْصٌ سَكَّتْ. As for their (the letters') *shadid*, it is (found in the mnemonic) أَجْدُ قَطٍ بَكَتْ.

COMMENTARY:

The first *sifah* mentioned in this line is *hams*, which is the opposite of the first *sifah* mentioned in the previous line, *jahr*.

- 1) *Hams* – the letters of *hams* are 10 and are collected in the mnemonic فَحْتُهُ شَخْصٌ سَكَّتْ.
- 2) The opposite of *hams* is *jahr*, mentioned in the previous line. The letters of *jahr* are all the remaining letters of the Arabic alphabet besides the 10 letters of *hams*.

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

- 3) *Shiddah* is found in the mnemonic أَجْدُ قَطٍ بَكَتْ.
- 4) The opposite of *shiddah* is *rikhwah*.

TEXT: 128

وَبَيْنَ شِدَّةٍ وَبَيْنَ الرِّخْوِ وَسَطٌ      فِي (لِنْ عُمَرُ) وَعُلُوُّهَا (قَطُّ خُصَّ ضَعُطٌ) 128

TRANSLATION:

Between *shiddah* and *rikhw*, is *wasṭ*, (found) in (the mnemonic) لِنْ عُمَرُ. Their (the letters') elevation are in (the mnemonic) قَطُّ خُصَّ ضَعُطٌ.

COMMENTARY:

The *sifah* which is in between *rikhwah* and *shiddah* is *tawassuṭ*, referred to in this line as *wasṭ*. The letters of *tawassuṭ* are لِنْ عُمَرُ.

The author does not regard *tawassuṭ* as an independent *ṣifah* since it has a bit of *riḵhwah* and a bit of *shiddah*. The letters of *riḵhwah* are all the letters besides the letters of *shiddah* and the letters of *tawassuṭ*.

- 5) Towards the end of the second half of this line, the letters in the mnemonic *قَطْ حُصَّ صَغَطْ* are mentioned.<sup>78</sup> They have the *ṣifah* of *isti'lā'* in them, which literally means to elevate. Sheikh ʿUthmān Murād refers to them as “the elevated letters” (وَعُلُوهَا).
- 6) The opposite of *isti'lā'* is *istifāl*.

TEXT: 129

صَادُ وَضَادُ طَا وَظَا إِطْبَاقُ      وَ(فِرَّ مِنْ لُبِّ) هِيَ الْإِذْلَاقُ 129

TRANSLATION:

The *ṣād*, *ḍād*, *ṭā'* and *ṭhā'* have *iṭbāq*. And (the letters of) *فِرَّ مِنْ لُبِّ* have *idhlāq*.

COMMENTARY:

- 7) In the first half of the line, the *ṣifah* of *iṭbāq* is mentioned, as well as its letters: *ṣād*, *ḍād*, *ṭā'* and *ṭhā'*.
- 8) *Iṭbāq* is opposite to the fourth *ṣifah* mentioned in the first line, *infitāḥ*.
- 9) In the second half of the line, the *ṣifah* of *idhlāq* and its letters are mentioned. This is the opposite of *iṣmāt* mentioned in the first line. It is found in six letters which are in the mnemonic *فِرَّ مِنْ لُبِّ*.
- 10) *Iṣmāt* is found in all the remaining letters excluding the letters of *idhlāq*.

This is the last of the *ṣifāt mutaḍāddah*. From the next line, the *ṣifāt ghayr mutaḍāddah* are discussed.

TEXT: 130

وَاللِّصْفِيرِ الصَّادُ سَيْنٌ مَهْمَلَةٌ      زَايٌ وَأَمَّا (قُطْبُ جَدِّ) فَلَقْلَعَةٌ 130

<sup>78</sup> They are more commonly combined in the mnemonic *قَطْ حُصَّ صَغَطْ*, as it comes in *al-Jazariyyah*.

TRANSLATION:

*Ṣafīr* has the *ṣād*, the *sīn* without dots and the *zāy*. As for (the letters of) قُطْبُ جَدِّ, they have *qalqalah*.

COMMENTARY:

The *ṣifāt ghayr mutaḍaddah* are also *lāzimah* (permanent) i.e. it is impossible that a letter having one of these *ṣifāt* be found without it. However, they do not have any opposites and will only apply to some letters of the Arabic alphabet.

- 11) *Ṣafīr* and its letters is the first of the *ghayr mutaḍaddah* that are discussed. It is found in three letters: the *ṣād*, the *sīn* and the *zāy*.
- 12) Thereafter, *qalqalah* and its letters are mentioned. It is found in the mnemonic قُطْبُ جَدِّ.

TEXT: 131

وَاللَّيْنُ وَأَوْثَمَ يَاءَ عُرْفَا      وَاللَّامُ وَالرَّاءَ بِأَنْحِرَافٍ وَوَصْفَا 131

TRANSLATION:

*Līn* is known to have the *wāw*, then the *yā'*. The *lām* and the *rā'* have been ascribed with *inḥirāf*.

COMMENTARY:

- 13) *Līn* is mentioned in this line. The letters of *līn* are the *wāw* and the *yā'*.

While the author is ambiguous in this line regarding exactly which *wāw* and which *yā'* will have *līn*, he explicitly mentions them in line 90: the *wāw sākinah* when preceded by a *fatḥah* and the *yā' sākinah* when preceded by a *fatḥah*. Sheikh Jamzūrī also states:

وَاللَّيْنُ مِنْهَا الْيَاءُ وَأَوْثَمَ سَكَّنَا	Line 41	إِنْ انْفَتَّاحٌ قَبْلَ كُـلِّ أُعْدِنَا
وَأَوْثَمَ يَاءَ سَكَّنَا وَانْفَتَّحَا	Line 25	وَاللَّيْنُ ، . . . قَبْلَهُمَا ، . . .

Ibn al-Jazarī states:

- 14) The *ṣifāh* mentioned in the second half of the line is *inḥirāf*, found in the *lām* and the *rā'*.

TEXT: 132

وَاسْتَطَلَّ الضَّادَ تَحْزِينًا      وَكَرَّرَ الرَّاءَ وَفَشَّ الشِّينَا 132

TRANSLATION:

Apply *takrīr* in the *rāʾ*, *tafash-shī* in the *shīn* and *istiṭālah* in the *ḍād*, then you will attain certainty.

COMMENTARY:

Thereafter, the author instructs:

15) *Takrīr/takrār* be applied in the *rāʾ*.

The intended instruction means that the *takrīr* in the *rāʾ* should be concealed, as suggested by Ibn al-Jazarī:

وَأَخْفَى تَكْرِيرًا إِذَا تُشَدِّدُ      Line 43      .      .      .

16) *Tafash-shī* be applied in the *shīn*.

17) *Istiṭālah* be applied in the *ḍād*.

The meanings and the application of these *ṣifāt* are discussed in the following chapter.

## The Meanings of the Şifāt

In this chapter, the author explains the applications that take place in the previously-mentioned *şifāt* and their letters.

TEXT: 133

وَالْجَهْرُ حَبْسُ جَرِيهِ الْمَعْرُوفِ      الْهَمْسُ جَرِي نَفْسِ الْحُرُوفِ 133

TRANSLATION:

*Hams* is the flow of breath in the letters while *jahr* is the imprisonment of its known flow.

COMMENTARY:

*Hams* literally means whisper. Its applied definition is the flowing of the breath when pronouncing these letters. The reason why breath flows so easily in these letters is because the dependence of these letters upon their *makhraj* is weak, which allows the breath to flow. Thus, these letters are softer in their pronunciation in comparison with their opposing letters which have *jahr*.

The opposite of *hams* is *jahr*, which means apparent or loud. Its applied definition is the imprisonment of breath when pronouncing these letters. The reason why breath is imprisoned in these letters is because they have a strong dependence upon their *makhraj*, which does not allow the breath to flow. Therefore these letters are generally louder than in the letters of *hams*.

TEXT: 134

وَالْوَسْطُ بَيْنَ الْحَالَتَيْنِ حُصْلًا      وَالرِّخْوُ جَرِي الصَّوْتِ وَالشَّدَّةُ لَا 134

TRANSLATION:

*Rikhw* is the flow of sound and *shiddah* is not. And *wast* occurs between these two conditions.

COMMENTARY:

*Rikhwah* literally means softness. The sound flows when pronouncing the letters of *rikhwah*. The reason why sound flows when pronouncing these letters is because of the weak dependence of these letters upon their *makhraj*.

*Shiddah* is the opposite of *rikhwah*. It literally means strength. Its applied definition is that the sound is imprisoned when pronouncing these letters. The reason that the sound is imprisoned is due to the strong dependence of these letters upon their *makhraj*.

Between *rikhwah* and *shiddah* is the *ṣifah* of *tawassut*. It literally means in-between, middle, or centre. Its applied definition is that sound does not flow in these letters as in *rikhwah*, nor is it imprisoned as in *shiddah*.

TEXT: 135

رَفَعُ اللِّسَانِ بِالْحُرُوفِ اسْتِعْلًا      وَخَفَضُهُ بِهَا اسْتِفَالٌ يُجَلَّى 135

TRANSLATION:

*Isti'ālā'* is the raising of the tongue with the letters while *istifāl* is made evident (through) its (the tongues) lowering in it (the letters).

COMMENTARY:

The applied definition of *isti'ālā'* is the rising of the back portion of the tongue when pronouncing these letters. Due to the back portion of the tongue rising, these letters are read with a full/thick sound (*tafkhīm*).

Though the author is not clear as to which part of the tongue should rise, others like Mar'ashī, are explicit that it should specifically be the back portion of the tongue<sup>79</sup>, whether the other portions of the tongue rise or not.

*Istifāl* literally means to lower. Its applied definition is when the back part of the tongue does not rise but instead lays low when pronouncing these letters. Due to the

<sup>79</sup> *Juhd al-Muqill*: 151-152; *Niḥāyat al-Qawl al-Mufīd*: 51.

back portion of the tongue lying low, these letters are read with a flat/thin sound (*tarqīq*).

TEXT: 136

وَإِلْفِتَاحُ فَتْحُ مَا بَيْنَ الْحَنَكِ      الإِطْبَاقُ إِصْاقُ اللِّسَانِ بِالْحَنَكِ 136

TRANSLATION:

*Iṭbāq* is the palate being covered by the tongue while *infītāḥ* is an opening between the palate (and the tongue).

COMMENTARY:

*Iṭbāq* literally means lid or cover while its applied definition is the centre part of the tongue embracing or encompassing the palate. All the letters of *iṭbāq* have *isti'lā'* in them i.e. the back portion of the tongue rising. This encompassing of the palate creates a hollow or “tunnel affect” in the mouth which enhances the “full/thick” sound in these letters. The result is that these letters are read even more emphatically (full/thick). The *qāf*, *ghayn* and *khā'* will not be as emphatic since they only have *isti'lā'* in them (and not *iṭbāq*).

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

It should be noted that in *isti'lā'*, *istifāl*, *iṭbāq* and *infītāḥ*, the actions of elevation, lowering, enveloping and opening does not take place in the letters but in the tongue. This is unlike the *ṣifāt* mentioned before them, like *hams*, *jahr*, *shiddah*, *rikhwah* and *tawassuṭ*, in which the flowing and imprisonment of the breath and sound are apparent with the pronunciation of the letter itself.

TEXT: 137

وَإِلْإِنْصِمَاتُ تُقْلُهُنَّ طَبَعًا      الإِذْلَاقُ خِفَّةُ الْحُرُوفِ وَضَعًا 137

TRANSLATION:

*Idhlāq* is ease in the placing of the letters while *iṣmāt* is it's (the letters') natural heaviness.

COMMENTARY:

*Idhlāq* literally means fluency and ease. It also bears the meaning of tip, point, edge, and so on, since these letters are pronounced from the tip of the tongue (*lām*, *nūn* and *rāʾ*) and the lips (*fāʾ*, *mīm* and *bāʾ*). Technically, it is the ease and fluency with which these letters are pronounced.

*Iṣmāt* literally means prevention or hindrance. Technically, it mandates the inclusion of a letter of *idhlāq* to ease pronunciation in an Arabic word whose root-letters, whether four or five, do not contain such a letter. The author alludes to this when he states “خَفَّةُ الْحُرُوفِ وَضَعًا” (ease in the placing/inclusion of the letters). The ease of the letters of *idhlāq* is exchanged for the hindrance or difficulty of the letters of *iṣmāt*. The author alludes to this hindrance and difficulty when he states “تُقْلَهُنَّ طَبَعًا” (natural heaviness). Thus, if in these four or five-lettered root-words, one of the letters of *idhlāq* is not found, then the word is considered as being a foreign word that has been adopted by the Arabs e.g. عَسْجَدٌ (gold), عَسْطُوسٌ (name of a tree).

In reality the two *ṣifāt*, *idhlāq* and *iṣmāt*, have no affect in one's recitation, unlike the previously-mentioned *ṣifāt*, and have more to do with the linguistic aspect of the Arabic language than recitation. Therefore, many authors, like Imam Shāṭibī, have not included them in their books.

TEXT: 138

بَيْنَ الشَّقَاهِ مَعَ حُرُوفٍ يُوجَدُ      أَمَّا الصَّفِيرُ فَهَوَ صَوْتُ زَائِدُ 138

TRANSLATION:

As for *ṣafīr*, it is an extra sound between the lips found with (certain) letters.

COMMENTARY:

*Ṣafīr* literally means a whistling or hissing sound. Technically, it is that extra whistling sound which is evident when pronouncing these letters. It is found in three letters: the

*ṣād*, the *sīn* and the *zāy*. The whistling or hissing in the *ṣād* is said to be similar to that of geese, the *zāy* similar to that of bees, and the *sīn* similar to that of locusts.<sup>80</sup>

TEXT: 139

وَصِفَةُ الْمُقْلَقِ الْمُتَّجِهِ هِيَ اضْطِرَابُ الْحَرْفِ فِي مَخْرَجِهِ 139

TRANSLATION:

The *ṣifah* of the noted letters of *qalqalah*, it is a convulsion of the letter in its *makhraj*.

COMMENTARY:

*Qalqalah* literally means shaking, disturbance or convulsion. Technically, it is a disturbance in the *makhraj* of these letters, making it seem as if they are being read with an extra “echoing” sound. The reason why there is this convulsion (اضْطِرَابُ) is because all the sound and all the breath is blocked in the *makhraj*.

TEXT: 140

وَاللِّينُ أَنْ تُخْرَجَ بِالسُّهُوَلَةِ حَرْفَيْنِ دُونَ شِدَّةٍ وَكُلْفَةٍ 140

TRANSLATION:

*Līn* is exiting two letters with ease, void of difficulty and exertion.

COMMENTARY:

*Līn* literally means softness or ease. Its applied definition is an easy pronunciation in its letters, without much difficulty or exertion.

TEXT: 141

وَأَمَّا الْإِنْحِرَافُ فُلٌّ فِي حَدِّهِ مَعْنَاهُ مَيْلُ الْحَرْفِ عَنِ مَخْرَجِهِ 141

TRANSLATION:

As for *inḥirāf*, say regarding its definition: its meaning is the inclination of the letter from its *makhraj*.

<sup>80</sup> *Nihāyat al-Qawl al-Mufīd*: 54.

COMMENTARY:

*Inḥirāf* literally means inclination. Technically, the *makhraj* of these letters inclines towards the *makhraj* of another letter.

TEXT: 142

رَأْسِ اللِّسَانِ تَحْظُ بِالْمُرَادِ وَعَرَّفِ التَّكْرِيرَ بِارْتِعَادِ 142

TRANSLATION:

Define *takrīr* as the trembling of the tip of the tongue, and you shall capture its intent.

COMMENTARY:

The *ṣifah* of *takrīr* literally means to repeat. It is found in the *rāʾ*. Technically, it is the shuddering of the tip of the tongue since it repeatedly “knocks” against the palate when pronouncing this letter. As mentioned before, this *ṣifah* should be concealed as opposed to being made apparent.

TEXT: 143

وَإِنْ نَشَأَ مَعْنَى التَّفْشِيِّ فَاعْلَمْ هُوَ انْتِشَارُ الرِّيحِ دَاخِلَ الْفَمِ 143

TRANSLATION:

If you wish the meaning of *tafāsh-shī*, then know that it is the spread of breath in the mouth.

COMMENTARY:

*Tafāsh-shī* literally means to spread out. Technically, it is the spreading of the breath throughout the mouth when pronouncing this letter.

TEXT: 144

وَالِاسْتِطَالَةَ إِنْ أَرَدْتَ حَادَهَا هِيَ امْتِدَادُ الضَّادِ فِي مَخْرَجِهَا 144

TRANSLATION:

And *istiṭālah*, if you intend its definition: it is the lengthening of the *ḍād* in its *makhraj*.

COMMENTARY:

*Istiṭālah* literally means to lengthen. Technically, it is the lengthening of the sound in the *ḍād*, from the beginning of its *makhraj* until the end of its *makhraj* i.e. from the beginning of the side of the tongue (by the wisdom teeth or the back molars) until its end (the pre-molars, by the *makhraj* of the *lām*).

## The Chapter on Tajwīd and its Ranks

In this chapter, the author discusses matters pertaining to Tajwīd as follows:

- 1) The ruling regarding the practical application of Tajwīd.
- 2) The reason why Tajwīd is compulsory.
- 3) Definition of Tajwīd.
- 4) How to acquire excellence in recitation.
- 5) The varying paces of recitation.

### The Ruling of Tajwīd

TEXT: 145

تَجْوِيدُكَ الْقُرْآنَ حَتْمٌ وَاجِبٌ      إِنَّ لَمْ تُجَوِّدْهُ فَأَنْتَ مُذْنِبٌ 145

TRANSLATION:

Your application of Tajwīd (in the) Qur'an is decreed as compulsory. If you do not apply Tajwīd in it (the Qur'an), then you are a sinner.

COMMENTARY:

This line addresses the practical application of Tajwīd, same as Ibn al-Jazarī when he states:

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمٌ      Line 27      مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ

Tajwīd has two aspects: the theoretical and the practical. The latter is discussed in this line. Applying the rules of Tajwīd, whether one is aware of its theoretical details or not, is compulsory (*farḍ 'ayn*) upon every individual with no exception e.g. one is obligated to apply *madd* in جَاءَ, even though he/she is not aware of the name of the *madd* or its correct duration.

If one has the ability to recite correctly with Tajwīd, but still does not, then one is considered a sinner.<sup>81</sup>

<sup>81</sup> The person who struggles to recite correctly with *Tajwīd* is not a sinner and excused (*ma'dhūr*). Refer to al-La'ālī' al-Naqīyah Sharḥ al-Muqaddimat al-Jazarīyah: 64; al-Nashr: 1/210-211.

## Why Tajwīd is Compulsory

TEXT: 146

بِهِ فَقَالَ رَبِّ الْقُرْآنَا

لِأَنَّ رَبِّي كَلَّفَ الْإِنْسَانَا

146

TRANSLATION:

Because our Master has commissioned mankind with it (Tajwīd) by stating: “Apply *tartil* in the Qur’ān”.

COMMENTARY:

The reason why Tajwīd is compulsory is given in this line: because Allah commanded that the Qur’ān be recited with Tajwīd in Sūrat al-Muzzammil: 4:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

“And recite the Qur’ān with *tartil*”

This verse holds an imperative command i.e. “*rattil*”, which Allah emphasizes with an absolute object (*maf’ul mutlaq*) i.e. “*tartilā*”. An imperative command will always indicate to an act which is compulsory if no evidence exists to indicate otherwise. Since no such evidence exists here, Tajwīd is therefore compulsory. This imperative is further emphasized with an absolute object which indicates towards the importance of this command i.e. the Qur’ān should be recited with Tajwīd. Perhaps this is why Ibn al-Jazarī – as well as the author in the previous line – emphasizes Tajwīd being compulsory by using “حَثْمٌ” (necessary) as well as “لَازِمٌ” (incumbent), which both bear the meaning of that which is compulsory.

Futhermore, ‘Alī رضي الله عنه elaborates upon “*tartilā*” and explains that it means:

هُوَ تَجْوِيدُ الْحُرُوفِ وَمَعْرِفَةُ الْوُقُوفِ

“It is excellence in (the recitation of) the letters and (having) knowledge of *waqf*.”<sup>82</sup>

Muḥammad Makkī Naṣr al-Juraysī establishes that Tajwīd is compulsory from the *sunnah*:

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<sup>82</sup> Though this statement of ‘Alī رضي الله عنه is mentioned in *al-Nashr* and *al-Kāmil*, it is not documented in any hadith works of the earlier centuries. Additionally, Hudhālī mentions it in *al-Kāmil* without any *sanad* (chain of transmission). See *al-Nashr*: 1/209, 225; *al-Kāmil*: 93.

«رُبَّ قَارِيٍّ لِلْقُرْآنِ وَالْقُرْآنُ يَلْعَنُهُ»

“There are many a reciter of the Qur’ān, yet the Qur’ān curses them”

He elaborates that this includes one who does not fulfill its recitation by distorting the very make-up of the word i.e. its letters, or he distorts the meaning, or he does not practise upon its meaning. Part of practising upon its meanings is reciting it with Tajwīd since Allah commands it in the Qur’ān.

The Prophet ﷺ also said:

«افْرُؤُوا الْقُرْآنَ يَلْحُونِ الْعَرَبَ»

“Recite the Qur’ān in the melodies of the Arabs”<sup>83</sup>

Elaborating upon this, he mentions that “*luḥūn al-‘arab*” means to recite as the Arabs naturally recited since the Qur’ān was revealed in their tongue.<sup>84</sup>

Regarding the first hadith, it is not documented or reported in any of the works of hadith.<sup>85</sup> The second hadith is weak and therefore cannot be used to establish a command or prohibition. Even if it was accepted that these two hadiths were authentic, they are not explicit regarding Tajwīd specifically. The first hadith could indicate to one who does not practise upon the Qur’ān, while the latter merely indicates that the Qur’ān should be read in an Arabic accent.<sup>86</sup>

‘Abd al-Fattāḥ al-Marṣafī determines that Tajwīd is compulsory based upon a report of ‘Abd Allah ibn Mas‘ūd رضي الله عنه:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه أَنَّهُ كَانَ يُقْرَأُ رَجُلًا، فَقَرَأَ الرَّجُلُ: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ . . .﴾ مُرْسَلَةً، فَقَالَ ابْنُ مَسْعُودٍ رضي الله عنه: مَا هَكَذَا أَقْرَأْتِهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: كَيْفَ أَقْرَأْتُهَا يَا أَبَا عَبْدِ الرَّحْمَنِ؟ فَقَالَ: أَقْرَأْتِهَا: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ﴾ فَمَدَّهَا.

‘Abd Allah ibn Mas‘ūd رضي الله عنه was teaching a man (to recite the Qur’ān) and he read:

﴿. . . وَالْمَسْكِينِ﴾ without madd. Ibn Mas‘ūd رضي الله عنه then said to him: “the

<sup>83</sup> Mu‘jam al-Awsaṭ of al-Ṭabarānī: 7219; Shu‘ab al-Īmān: 2649.

<sup>84</sup> Nihāyat al-Qawl al-Mufīd: 11.

<sup>85</sup> Imam Ghazālī mentions it in *Iḥyā’ ‘Ulūm al-Dīn*, as a halted-chained statement (*mawqūf*) of Anas ibn Mālik رضي الله عنه. See commentary of *Iḥyā’* by Zabīdī: 4/ 468. It is reported as رَبُّ تَالٍ لِلْقُرْآنِ and not رَبُّ قَارِيٍّ لِلْقُرْآنِ.

<sup>86</sup> *Aḥkām Qir’at al-Qur’ān* by Khalīl al-Ḥuṣārī: 30.

Messenger of Allah ﷺ did not teach me in this manner. He then enquired: “How did he then teach you O Abū ‘Abd al-Raḥmān?” He (Ibn Mas‘ūd ؓ) answered: He made me read ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ . . .﴾ with *madd*.<sup>87</sup>

The error of omitting the *madd muttaṣil* in this verse does not distort or blur the meaning in any way. Yet Ibn Mas‘ūd ؓ insisted that the man read the *madd* because this was the exact manner in which the Prophet ﷺ taught him. If this is the case with a rule of Tajwīd that does not tarnish or distort the meaning of the Qur’ān, then what may be stated about such recitation that alters or obscures its meaning and destroys the beauty of the Qur’ān? Since the rules of Tajwīd safeguards the oral transmission of the Qur’ān so that it is read in the precise manner that the Prophet ﷺ received it from Jibrīl ؑ, its application is compulsory upon all who endeavour its recitation. Though this report only mentions one specific rule of Tajwīd i.e. *madd*, its relevance will extend to all other rules of Tajwīd as well.<sup>88</sup>

Muḥammad Makkī Naṣr further argues that one of the strongest evidences is *ijmā‘* (consensus) of the ummah that Tajwīd is compulsory, bearing in mind that the Prophet ﷺ related that his ummah could never have consensus on a matter that was incorrect.<sup>89</sup>

### The Definition of Tajwīd

TEXT: 147

مَا يَسْتَحِقُّهُ بِكُلِّ لُظْفٍ      وَهُوَ أَنْ تُعْطِيَ كُلَّ حَرْفٍ

147

TRANSLATION:

It (Tajwīd) is giving every letter what it demands, with complete ease.

<sup>87</sup> *Al-Naṣh*: 1/315.

<sup>88</sup> *Hidāyat al-Qārī*: 1/48.

<sup>89</sup> *Nihāyat al-Qawl al-Mufīd*: 13.

COMMENTARY:

The author further defines Tajwīd in this line: it is giving every letter its due rights regarding its *makhraj* and *ṣifāt*, whether intrinsic or circumstantial. Ibn al-Jazarī expressed it as follows:

وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا      Line 30      مِنْ صِفَةِ لَهَا وَمُسْتَحَقَّهَا

At the end of the line, he alludes to how an expert or adept reciter would correctly recite every letter i.e. with complete ease (يَكَلِّ لُطْفٍ). In contrast, a beginner still struggles to articulate the letters correctly and one hears this in the presentation of his/her recitation. Ibn al-Jazarī also alludes to this when he states:

مُكَمَّلًا مِنْ غَيْرِ مَا تَكَلَّفَ      Line 32      بِاللُّظْفِ فِي التُّظْقِ بِلَا تَعَسُفِ

TEXT: 148

وَهُوَ يَزِيدُ الْقَارِئِينَ حُسْنَ      148      وَلَا يُعَوِّدُ اللِّسَانَ اللِّحْنَ

TRANSLATION:

It (Tajwīd) increases the reciter in beauty and the tongue will not be accustomed to err.

COMMENTARY:

If one applies Tajwīd correctly with ease, then one's recitation is naturally beautified. Ibn al-Jazarī says:

وَهُوَ أَيْضًا حَلِيَّةُ التَّلَاوَةِ      Line 29      وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ

Ibn al-Jazarī relates regarding some of his teachers that they did not have beautiful voices, nor did that they have knowledge of musical melodies (*maqāmāt*). However, they were excellent in their articulation. When they recited it was most delightful to the ear, it captivated the hearts, and people would gather around them to listen to their recitation.<sup>90</sup>

In contrast, Ibn al-Jazarī writes that proper Tajwīd is not indistinct utterances of the tongue, nor by hollowing of the mouth, twisting the jaws, shouting in loud voices,

<sup>90</sup> *Al-Nashr*. 1/212-213.

humming the *ghunnahs* or rolling the *rā's*; these are all unnatural pronunciations which repel one's heart and mind from listening to it.<sup>91</sup>

### Acquiring Excellence in Recitation

TEXT: 149

وَمَالَهُ ضَبْطٌ سِوَى التَّكْرَارِ بِالْفَمِّ وَاسْتِمَاعِهِ مِنْ قَارِيٍّ 149

TRANSLATION:

And there is no (way of acquiring) precision (in Tajwīd) except by repetition of the mouth and attentively listening to the teacher.

COMMENTARY:

In this line, the author explains how to achieve precision and excellence in one's recitation: by continuous practice. This advice was given by Abū 'Amr al-Dānī in the 400's and reiterated by Ibn al-Jazarī:

وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ إِلَّا رِيَاضَةٌ أَمْرِيٌّ بِفَكِّهِ Line 32

Furthermore, it is advised that the student listens attentively to the pronunciation of the master (واسْتِمَاعِهِ مِنْ قَارِيٍّ), then endeavour to emulate that recitation. Imam Mālik رحمته الله said:

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

*Recitation is a practice grasped from the mouths of men, so be a follower (of these men), and do not be an innovator.*<sup>92</sup>

### The Varying Paces of Recitation

TEXT: 150

وَجَوْدُ الْقُرْءَانِ بِالتَّرْتِيلِ وَالْحَدْرِ وَالتَّذْوِيرِ يَا خَلِيلِي 150

TRANSLATION:

O my friend, apply Tajwīd in the Qur'ān via *tartīl*, *ḥadr* or *tadwīr*.

COMMENTARY:

<sup>91</sup> *Al-Nashr*: 1/213.

<sup>92</sup> *Jāmi' al-Bayān*: 42.

In the last line of this chapter, the author addresses varying paces of recitation. He mentions three:

- 1) *Tartīl* – this is a slow pace in recitation which allows one to reflect upon the meanings.
- 2) *Ḥadr* – this is a fast pace of recitation without showing neglect to the rules of *Tajwīd*. Al-Dānī explains that the sign of a skilled and proficient reciter is that as he/she is able to execute each letter with due precision regarding their *makhārij* and *ṣifāt* while reciting slowly, he/she is able to exact the same precision in executing these letters when reciting at a swift pace.

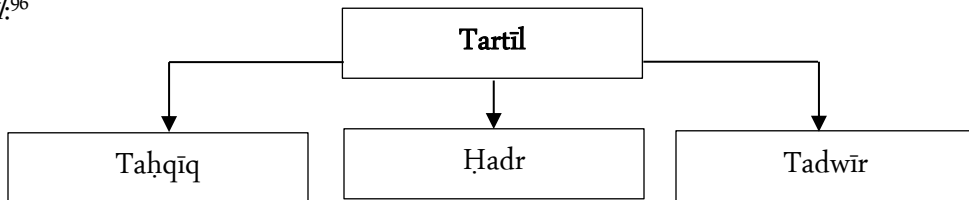
This is generally practiced by those who make *qaṣr* in *madd munfaṣil*: Qālūn, Warsh via al-Aṣbahānī, Ibn Kathīr, Abū ‘Amr al-Baṣrī, al-Walī from Ḥafṣ, some *Ṭuruq* of al-Ḥulwānī from Hishām, Abū Ja‘far and Ya‘qūb.<sup>93</sup>

- 3) *Tadwīr* – this is the medium pace of recitation, between *tartīl* and *ḥadr*. This is the practice of most who transmit moderation in *madd munfaṣil*, like Ibn ‘Āmir and al-Kisā‘ī.

Ibn al-Jazarī also mentions *taḥqīq*, which is another manner of slow and pacing recitation. Both *tartīl* and *taḥqīq* refer to a slow-paced recitation. Some have made a distinction between *tartīl* and *taḥqīq* in that the former is for pondering upon the recital and for the extraction of various rulings, while the latter is for training, with focus upon the execution of every *Tajwīd* rule with due diligence.<sup>94</sup>

*Taḥqīq* is generally practised by Ḥamzah and Warsh via Azraq. It is also the practice of al-Akhfash from Ibn Dhakwān and al-Ushnānī from ‘Āṣim.<sup>95</sup>

In *al-Ṭayyibah*, Ibn al-Jazarī suggests that *taḥqīq*, *tadwīr* and *ḥadr* are categories of *tartīl*:<sup>96</sup>



<sup>93</sup> *Al-Nashr*. 1/207.

<sup>94</sup> *Al-Nashr*. 1/209.

<sup>95</sup> *Al-Nashr*. 1/206.

<sup>96</sup> *Anīs al-‘Ashr Sharḥ Ṭayyibat al-Nashr*. 85-87.

## The Chapter on Errors

After establishing the importance of recitation with *Tajwīd*, errors in recitation are discussed. It is vital that one recognizes errors in recitation because this will offer guidance towards correct recitation.

TEXT: 151

كُلُّ حَرَامٍ مَعَ خِلَافٍ فِي الْخَفِيِّ

وَاللَّحْنُ قِسْمَانِ جَلِيٌّ وَخَفِيٌّ

151

TRANSLATION:

Errors are of two types: clear (errors) and concealed (errors); both are prohibited, with difference of opinion (existing) regarding the concealed (errors).

COMMENTARY:

There are two types of errors:

- 1) *Laḥn Jalī* (clear errors)
- 2) *Laḥn Khafī* (concealed errors)

The ruling regarding one who knowingly makes these errors is that both – *laḥn jalī* and *laḥn khafī* – are prohibited (*ḥarām*). In *laḥn khafī* however, there is difference of opinion as to whether it is *ḥarām* or disliked (*makrūh*). This is further discussed in line number 155.

TEXT: 152

خَلَّ بِهِ أَوْ لَا يَخِلُّ الْمَعْنَى

أَمَّا الْجَلِيُّ فَخَطَأٌ فِي الْمَبْنِيِّ

152

TRANSLATION:

As for the clear (error), it is a mistake in the make-up (of the word), whether it (the mistake) impairs the meaning or not.

COMMENTARY:

*Laḥn jalī* is when a mistake is made in the make-up of the word, whether it affects the meaning of the word or not. This generally takes place in four basic ways:

- 1) Adding a letter e.g. اَلْحَمْدُ لِلّٰهِ.
- 2) Omitting a letter e.g. لَمْ يَلِدْ وَلَمْ يُولَدْ.

- 3) Changing a letter e.g. يَدْبَعُ is read instead of يَطْبَعُ; this is made by disregarding the *isti'ā'* and *itbāq* in the *tā'*.
- 4) Changing a *ḥarakah* e.g. الْحَمْدُ لِلَّهِ is read instead of الْحَمْدُ لِلَّهِ. This will include reciting a *sukūn* instead of a *ḥarakah* and vice versa.

TEXT: 153

أَمَّا الْخَفِيُّ فَخَطَأٌ فِي الْعُرْفِ      مِنْ غَيْرِ إِخْلَالٍ كَثْرِكَ الْوَصْفِ 153

TRANSLATION:

As for concealed (error), it is a mistake in the tradition (of reciters) without impairing (the meaning), like omitting a *ṣifah*.

COMMENTARY:

*Lahn khafī* is made when errors occur in the temporary *ṣifāt* of the letters i.e. not reciting the *ghunnah*, applying *tarqīq* instead of *tafkhīm*, etc.

TEXT: 154

لَا يَعْرِفُ الْخَفِيَّ سِوَى الْمُجَوِّدِ      وَيَعْرِفُ الْجَلِيَّ كُلُّ وَاحِدٍ 154

TRANSLATION:

None recognize the concealed (error) besides one familiar with *Tajwīd* whilst one and all recognize the clear (error).

COMMENTARY:

*Lahn jalī* is named a “clear error” because this type of error is clearly recognizable to those proficient in recitation as well as the laity. *Lahn khafī* is named a “concealed error” because it is generally only recognized by those proficient in recitation, being concealed to most.

TEXT: 155

صَيَانَةُ اللَّفْظِ عَنِ الْجَبِيِّ      يَدْعُونَهُ بِالْوَاجِبِ الشَّرْعِيِّ 155

TRANSLATION:

Protecting the pronunciation from clear (errors) is claimed to be obligatory by Islamic law.

COMMENTARY:

In this line the author starts discussing that which is obligatory pertaining to the science of *Tajwīd*. This may be divided into two:

- 1) *Wājib Sharī* – that which is obligatory according to Islamic law (*sharī'ah*).
- 2) *Wājib Sināī* – that which is obligatory according to the experts of recitation.

The first is discussed in this line and the latter in the following line.

An individual who practises on that which is obligatory in *sharī'ah* will be rewarded, and neglecting that which is obligatory, is punishable. This person is then regarded as a sinner if he/she neglects that which is obligatory.

The ruling regarding *lahn jalī* is discussed here. In the first line the author had previously mentioned that *lahn jalī* is prohibited (*ḥarām*). In this line the author relates that Islamic law (*sharī'ah*) regards *lahn jalī* as *ḥarām*. There is therefore consensus that *lahn jalī* is *ḥarām* if it is done intentionally. If it is done unknowingly, then it will not be *ḥarām*.<sup>97</sup>

TEXT: 156

يَدْعُوْنَهُ بِالْوَاجِبِ الصَّنَاعِي وَصَوْنُهُ عَنِ الْخَفِيِّ الْمَشَاع 156

TRANSLATION:

And it's (the pronunciation's) protection from the common concealed (errors) is claimed to be obligatory by experts (of recitation).

COMMENTARY:

*Wājib sināī* (that which is obligatory by experts) is discussed in this line. It is good – and encouraged – to practise upon that which is regarded as compulsory by expert

<sup>97</sup> *Aḥkām Qirā'at al-Qur'ān* of Khalīl al-Ḥuṣārī: 35.

reciters; and if one neglects it, then it is reprehensible and rebukeable by this fraternity.<sup>98</sup>

The ruling regarding *lahn khafī* is discussed here. In the first line the author had previously mentioned that there is difference of opinion regarding the ruling of *lahn khafī*.

Between the earlier and later scholars there is difference of opinion as to the ruling of these two types of errors:

- 1) The Earlier Scholars (*Mutaqaddimūn*) – It is *wājib* to consider *all* the rules of *tajwīd* that will prevent one from making *lahn jalī* and *lahn khafī*. Thus, an error, whether being *lahn jalī* or *lahn khafī*, is *ḥarām* (prohibited).<sup>99</sup>
- 2) The Later Scholars (*Muta'akh-khirūn*) – It is *wājib* to consider those rules that will prevent one from making *lahn jalī* only (and not necessarily *lahn khafī*). Thus, *lahn jalī* would be *ḥarām*, and *lahn khafī* would be *makrūh* (disliked). This is mentioned by Mullā 'Alī al-Qārī in his commentary on *al-Jazariyyah*,<sup>100</sup> and seems to be the opinion of most contemporary scholars.<sup>101</sup>

TEXT: 157

مَا فِيهِ إِجْمَاعُهُمْ سَوِيًّا      وَقِيلَ إِنَّ الْوَجِبَ الشَّرْعِيًّا 157

TRANSLATION:

It is stated: certainly that which is obligatory by Islamic law is that in which they (the expert reciters) have consensus upon, equally.

<sup>98</sup> *Nihāyat al-Qawl al-Mufīd*: 26.

<sup>99</sup> Sheikh Riyāḍ Obaray mentions in his commentary of *al-Khāqāniyyah*:

“Amongst the latter scholars who agree with the earlier scholars in deeming it as *ḥarām* is Nāṣir al-Dīn al-Ṭablāwī. He argues that the Islamic jurists and scholars of *uṣūl* are unanimous that it is *ḥarām* to recite the Qurʾān with the extra canonical readings (the *shādhdh qirāʾāt*), in spite of it being transmitted (including the Four *Shādhdh Qirāʾāt* that we have *asānīd* for); so how can incorrect recitation of the Qurʾān be allowed when it does not stem from any transmission whatsoever? From the present-day Qurʾānic experts who agree with al-Ṭablāwī is Sheikh 'Abd al-Fattāḥ al-Marṣafī.”

See *Irshād al-Qārī*: 33; *Nihāyat al-Qawl al-Mufīd*: 26; *Hidāyat al-Qārī*: 1/54.

<sup>100</sup> *Minaḥ al-Fikriyyah: Sharḥ al-Muqaddimat al-Jazariyyah*: 85-86.

<sup>101</sup> See for example, the opinion of Sheikh 'Abd al-Raḥmān Makkī in *Fawā'id Makkīyyah*: 15.

COMMENTARY:

From this line onwards until the end of the chapter, the author presents the opinion of Ibn Ghāzī regarding the explanation of *wājib shar'ī* and *wājib šinā'ī*.<sup>102</sup>

*Wājib shar'ī* is the application of all those rules upon which the *qurrā'* have consensus e.g. *ikhfā'*, *iṭḥ-hār*, *idghām*, *iqlāb*, *qaṣr* wherever *qaṣr* is applicable, *madd* wherever *madd* is applicable, etc. These include all those applications upon which all the *qurrā'* agree.

This understanding of *wājib shar'ī* is different to the previous explanation given under line 155. In the former understanding, *wājib shar'ī* is determined by *fuqahā'* (jurists), which might not necessarily include the rules of *Tajwīd* upon which the *qurrā'* have consensus. According to the opinion expressed in this line, *wājib shar'ī* will include the rules in which there is agreement and not those rules in which the *qurrā'* have difference of opinion e.g. the length of the *madd*. Thus, the application of *ikhfā'* is not *wājib* according to the former understanding of *wājib shar'ī*, but is *wājib* according to the latter.

TEXT: 158

عَلَى ثَلَاثَةٍ مِنَ الْأَنْوَاعِ وَالْوَجِبُ الشَّانِي أَي الصَّنَاعِي 158

TRANSLATION:

And that which is compulsory of the second (type) i.e. *šinā'ī* (by expert reciters), is of three kinds.

COMMENTARY:

According to Ibn Ghāzī, that which is considered *wājib* by the experts is of three kinds. The first is mentioned in the next line.

TEXT: 159

قِرَاءَةً أَوْ شَأْنَهُ التَّقْلِيدُ تَعْلِيمٌ مَن بَطَّنِعِهِ يُجِيدُ 159

<sup>102</sup> *Nihāyat al-Qawl al-Mufid*: 27.

TRANSLATION:

Instruction from one whose characteristic feature is that he is excellent in recitation or his stature is the following (of his predecessors in recitation).

COMMENTARY:

One of the three things considered as *wājib* by experts is that the individual grasps his/her recitation of the Qurʾān from a recognised expert in reading. This is an imperative practice for every student or teacher of the Qurʾān and it is an irreplaceable practice for anyone who wishes to become proficient in its recitation.<sup>103</sup>

A characteristic feature of any outstanding teacher is mentioned by the author at the end of this line: he emulates and reproduces accurate recitation from his predecessors – depending on grasping it from his/her teachers – and not basing it upon one’s *ijtihād* (legal reasoning) or *qiyās* (analogy). Ibn al-Jazarī states:

فَأِنَّمَا نَحْنُ مُتَّبِعُونَ لَا مُبْتَدِعُونَ

“We are merely followers (of our preceding experts), not innovators (in recitation)”.<sup>104</sup>

TEXT: 160

أَوْ كَانَ مِنْ حُكْمِ الْوُقُوفِ يُدْرَى 160  
أَوْ مِنْ مَسَائِلِ اخْتِلَافِ الْقُرْآنِ

TRANSLATION:

Or (that which is *wājib*) is recognition of a ruling of *waqf*; or (*wājib* is knowledge) of matters of differences between the *Qurʾān*.

COMMENTARY:

The second and third thing considered as *wājib* by experts are mentioned in this line.

The second thing regarded as *wājib* is having knowledge of *waqf* and *ibtidāʿ*. This can only be mastered by one who understands the Arabic language so that he/she knows the ideal places to stop at and where to start from.

<sup>103</sup> Refer also to line 149.

<sup>104</sup> *Al-Nashr*: 1/252.

The third and final thing regarded as *wājib* is being cognizant of the differences between the *Qurrā'* e.g. Ibn Kathīr reads *مِنْ تَحْتِهَا الْأَنْهَارُ* in Sūrat al-Tawbah: 89, while the remaining *Qurrā'* read *تَحْتِهَا الْأَنْهَارُ*; Nāfi', Ibn 'Āmir Shāmī and Abū Ja'far read *فَإِنَّ اللَّهَ الْعَنِيُّ الْحَمِيدُ* of Sūrat al-Ḥadīd: 24, while the remaining *Qurrā'* read *فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ*.

## The Criteria for the Qur'an

While the Prophet ﷺ was alive, the Companions could easily consult the Prophet ﷺ with regards to its veracity. After the Prophet's ﷺ demise, criteria were employed by the *Qurra'* to assess its authenticity. These criteria are discussed in this chapter.

If a *qirā'ah* fulfills these criteria, it will be considered as *mutawātir* (canonical) and if it does not fulfill these criteria, it will be considered as *shādhah* (extra canonical). The *mutawātir Qirā'āt* are considered as Qur'an while the *shādhah* are not.

TEXT: 161

إِعْلَمُ أَخِي بِأَنَّ لِلْقُرْآنِ ثَلَاثَةً تَأْتِي مِنَ الْأَرْكَانِ 161

TRANSLATION:

Know o my brother that the Qur'an has three criteria which come (in that which follows).

COMMENTARY:

To ascertain the authenticity of any of the *qirā'āt*, three criteria were employed. If it fulfilled these three criteria, the *qirā'ah* would be authentic and if it lacked any one of these three criteria, it would not.

TEXT: 162

تَوَافَقَ التَّحْوِ وَخَطَّ الْمُصْحَفِ وَصِحَّةَ الْإِسْنَادِ فِيمَا تَعْرِفُ 162

TRANSLATION:

Agreement with grammar, (agreement with) the script of the codex and sound *isnād*, in that which you should know.

COMMENTARY:

In this line, the author gives three criteria to assess the authenticity of a *qirā'ah*:

- 1) It must agree with an Arabic grammatical precept (تَوَافَقَ التَّحْوِ).
- 2) It must conform to the 'Uthmānic orthography (وَخَطَّ الْمُصْحَفِ).
- 3) It's *sanad* (chain of transmission) must be sound (وَصِحَّةَ الْإِسْنَادِ).

## Arabic Grammar

This criterion is essential to every *qirā'ah* since the Qur'ān was revealed in Arabic. There are two points to be cognizant of regarding this criterion:

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

This brings us to the second point: the actual reason for this criterion is because at times, transmitters err. The errors should then be attributed to the transmitter and not to the *qirā'ah* e.g. the transmission of Khārijah ibn Muṣ'ab attributed to Nāfi', مَعَائِش with a *hamzah* instead of مَعَائِش with a *yā'*, since the word stems from عَيْش with a *yā'*. This attribution to Nāfi' is incorrect, as Ibn al-Jazarī has indicated.<sup>105</sup>

## ʿUthmānic Orthography

Since the scripting of the ʿUthmānic codices (*maṣāḥif*), there has been consensus that all *qirā'āt* should adhere to any one of the copies prepared by ʿUthmān رضي الله عنه. Thus, the *Qirā'ah* of Medina as وَأَوْصَىٰ بِهَا إِبْرَاهِيمُ according to the codex (*muṣḥaf*) sent to Medina, differed with وَأَوْصَىٰ بِهَا إِبْرَاهِيمُ which appeared without the additional *hamzah* in the other *maṣāḥif*, or جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ in the *Qirā'ah* of Mecca according to their *muṣḥaf*, differed with جَنَاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ which appeared without “مِنْ” in the remaining *maṣāḥif*, are all included within the scope of the ʿUthmānic orthography.

All *qirā'āt* which do not conform to the ʿUthmānic orthography are considered as being *shādhah* e.g. إِهْدِنَا صِرَاطًا مُسْتَقِيمًا.

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<sup>105</sup> See *al-Nashr*: 1/16.

## Sound Transmission Chains (Asānīd)

Since the basis of *qirā'āt* is transmission, the *asānīd* (transmission chains) are essential to this science. Consider the following:

Ḥafṣ once asked his teacher, 'Āṣim, why his reading differed to what he taught Shu'bah. 'Āṣim replied: "That which I teach you is what I read to Abū 'Abd al-Raḥmān al-Sulamī, according to what he read to 'Alī عليه السلام, from the Prophet ﷺ, and that which I teach Shu'bah is what I read to Zirr ibn Ḥubaysh, according to what he read to 'Abd Allah ibn Mas'ūd رضي الله عنه, from the Prophet ﷺ."

Sufyān al-Thawrī relates about his teacher, Ḥamzah al-Zayyāt:

"Ḥamzah never read any *qirā'ah* from the Book of Allah except that he knew its chain of transmission."

Similarly, it is reported that Nāfi' stated:

"I have read to 70 of the Successors (*Tābi'īn*). I sought and grasped those *qirā'āt* in which two (or more) agreed. And those (*qirā'āt*) which were isolated, I left."

The oral transmission (*sanads*) of the Qur'ān was therefore an applied criterion for the acceptance of a *qirā'ah*, which indicated that every reading stemmed from the Prophet ﷺ.<sup>106</sup>

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<sup>106</sup> Therefore, when Ibn Miqṣam (d. 354/965), a standing scholar of *qirā'āt*, viewed that the Qur'ān could be read with any reading as long as it conformed with the 'Uthmānic script and agreed with the tenets of Islam, he was severely admonished. His opinion showed total disregard for the oral transmission since the reciter could fit any reading he wished into the text. This would obviously result in many readings which were never read or taught by the Companions رضي الله عنهم, let alone the Prophet ﷺ.

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

If a *qirā'ah* agrees with Arabic and had an authentic chain, but lacks conformity with the *rasm* of ʿUthmān رضي الله عنه, it becomes *shādhdh* e.g. the *Qirā'āh* of Ḥasan Baṣrī: إِهْدِنَا صِرَاطًا مُسْتَقِيمًا. Similarly, if it agrees with Arabic and conforms with the *rasm* of ʿUthmān رضي الله عنه, but lacks a sound *sanad*, it also becomes *shādhdh*, and at times fabricated.

In addition to a sound chain of transmission, *Qurrā'* further stipulate that the transmission should also have:

- a) *Shuhrah* (well-known)
- b) *Istifāḍah* (wide circulation)
- c) *Talaqqī bi al-qabūl* (generally accepted)

With these stipulated prerequisites to the transmission, along with agreeing with Arabic grammar and the ʿUthmānic orthography, the *qirā'ah* becomes canonical (*mutawātir*) and considered as part of the Qur'ān.<sup>107</sup> If it lacks any of the aforementioned criteria, or the prerequisites of the transmission are not fulfilled, then the *qirā'ah* will be anomalous (*shādhdh*)<sup>108</sup> and not be considered as part of the Qur'ān.<sup>109</sup>

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These examples in history indicate the application of these criteria, that the *qirā'āh* did not only have to conform with the ʿUthmānic script, but had to have a sound chain of transmission (*sanad*) which led to the Prophet ﷺ.

<sup>107</sup> *Mabāḥith fi ʿIlm al-Qirā'āt* by Sheikh ʿAbd al-ʿAzīz al-Muzīnī: 94; *al-Īḍāḥ fi ʿIlm al-Qirā'āt*: 42.

<sup>108</sup> It is for this reason that the *Qirā'āt* of Ibn Muḥaysin, Ḥasan Baṣrī, Aʿmash and Yaḥyā al-Yazīdī, were circumvented. It is reported that Ibn Muḥaysin – who excelled in his knowledge of the Arabic language – gave preference to certain readings due to its eloquence. Because his preferences differed from the reading of the majority in Mecca, his readings were circumvented by the majority and the reading of Ibn Kathīr was adopted instead. The same happened with Ḥasan Baṣrī in Basra. In fact, Imam Shāfiʿī رحمته الله stated: “I could say that the Qur'ān was revealed in the readings of Ḥasan Baṣrī due to its eloquence.” But due to his readings contradicting the reading of the majority in Basra, it was also avoided. The same could be said about the readings of Aʿmash, Yaḥyā al-Yazīdī, and many others. Thus, all readings which did not correspond with the reading of the the majority in a place, would inevitably decrease and eventually become anomalous (*shādhdh*). So, at a particular period, they might have been authentic, but with the passage of time, these *qirā'āt* were not that well-known (شُهْرَةٌ), were not widespread (اِسْتِنَاصَةٌ) and accepted (التَّلَاقِي بِالْقَبُولِ) as the reading of the majority, and therefore became anomalous.

<sup>109</sup> The terms *mutawātir* and *shādhdh* did not exist in their technical sense during the Prophetic period. Hüseyin Hansu shows that the term *mutawātir* originated as an epistemological concept in theology (*kalām*) in the 2nd/8th century and was used in that century and the subsequent century in legal methodology (*uṣūl al-fiqh*). It was only introduced into ḥadīth criticism much later. It should be made clear that though *mutawātir* is shared by these sciences, in theology and legal methodology it refers to the epistemological value and certainty of a report, but in

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ḥadīth criticism it refers to a report that is well-known or widespread. Since the meaning of *mutawātir* is distinct in these varied sciences, applying it in a particular area holding the intended meaning of another will naturally cause complications; like ḥadīth scholars have tried to apply the *uṣūlī* understanding of *tawātur* to ḥadīth. In classical ḥadīth literature, *khbar mutawātir* refers to a well-known or widespread ḥadīth report while in theology it refers to the epistemological value. See *Notes on the Term Mutawātir and its Reception in Ḥadīth Criticism* by Hüseyin Hansu.

Similarly, in the field of *qirā'āt*, the term *mutawātir* was introduced fairly late. Upon inspection of the earlier generations, one finds *ijmā'* (unanimous transmission) describing their transmission. Ismā'īl ibn Ishāq al-Qāḍī (d. 282/895) – the famous student of Qālūn (d. 220/835) – clarifies the type of transmission required for a reading to be held as reliable; transmission from one community to another (*al-jamā'ah 'an al-jamā'ah*) as opposed to individual transmissions (*akhbār al-āḥād*). This transmission was also described as a mass transmission (*al-kāffah 'an al-kāffah*), “unanimous” transmission (*ijmā'*). During this early stage, there is little doubt that this “communal” or “mass transmission” depicted what would later be considered as *mutawātir*. Noldeke refers to this type of transmission as holding “the principle of majority” and alludes to this kind of transmission as *al-'āmmah*, *al-jamā'ah*, *al-jumhūr* and *al-nās*. The *qirā'āt* of the majority standardized the reading of the Qur'an in the *amṣār* and displaced minority readings. See *al-Ibānah 'an Ma'ānī al-Qirā'āt*: 54-56; *Bayān al-Sabab al-Mūjab li ikhtilāf al-Qirā'āt wa kathrat al-Ṭuruq wa al-Riwāyat* by Abū al-'Abbās al-Mahdawī: 146-148; *The History of the Qur'an by Noldeke*: 482.

In contrast to this *ijmā'* or mass transmission, is *shādhdh* (anomalous) i.e. that which contradicted the majority was considered as *shādhdh*. This meaning is expressed in the methodology adopted by Nāfi' (d. 169/785), one of the 10 eponymous Readers, in classifying *qirā'āt* into canonical and extra-canonical. Nāfi' stated: “I have read to 70 of the Successors (*Tābī'in*). Then I assessed that [reading] in which two of them agreed and held on to it, while leaving that which was isolated (*shādhdhah*), until I compiled these *qirā'āt*”. In other reports he stated: “I held onto those readings upon which they generally agreed, and left those which were isolated.” One finds a similar approach by Abū 'Ubayd al-Qāsim ibn al-Sallām (d. 224/839) when he relates that the *ikhtiyār* of 'Īsā al-Thaqafi (d. 149/766) was censured because it differed from the reading of the general populace (*'āmmah*). See *Kitāb al-Sab'ah*: 62; *al-Tadhkirah*: 1/11; *Aḥāsīn al-Akhhbār*: 225-226; *Ghāyat al-Nihāyah*: 1/613.

It should also be kept in mind that *mutawātir* and *shādhdh* are relative to people and places e.g. Abū 'Amr al-Baṣrī, one of the Seven eponymous Readers, regarded one of the currently *mutawātir qirā'āt* as being *shādhdh* because it contradicted the transmission of “*the ummah*”. This did not mean that it was not authentic or sound, but merely that it contradicted that which he had received from his teachers, as he alludes to in his statement. Ibn Jarīr al-Ṭabarī uses the term “*shādhdh*” in this very context in his *tafsīr* as well. See *Ghāyat al-Nihāyah*: 1/226; *al-Īdāh fi 'Ilm al-Qirā'āt*: 42.

## The Ranks of Tafkhīm

*Tafkhīm* literally means to make something fat.<sup>110</sup> Technically, it is pronouncing the letter with a fullness/thickness in it. In contrast to *tafkhīm*, there is *tarqīq*, which literally means to make something thin or flat. Technically, it is to pronounce the letter with a thin/flat sound.<sup>111</sup>

TEXT: 163

طِبُّ صَيِّفٍ صِدْقٍ ظَلٍّ قُلٍّ غَيْرِ خَفْنِي

وَفَخِّمِ اسْتِعْلَاءً بِتَرْتِيبٍ يَفْنِي

163

TRANSLATION:

And apply *tafkhīm* (in the letters of) *isti'ālā'* in the sequence (which is) completed (in):

خَفْنِي، غَيْرِ، قُلٍّ، ظَلٍّ، صِدْقٍ، صَيِّفٍ، طِبُّ.

COMMENTARY:

*Isti'ālā'* literally means to elevate. Its applied definition is the rising of the back portion of the tongue when pronouncing these letters. Due to the back portion of the tongue rising, these letters are read with a full/thick sound (*tafkhīm*).<sup>112</sup> Ibn al-Jazarī states:

. . . وَحَرْفِ الْإِسْتِعْلَاءِ فَخِّمٌ . . .

The letters of *isti'ālā'* are found in the mnemonic خُصُّ صَغُطٌ قَطُّ.<sup>113</sup>

While *tafkhīm* is found in all the letters of *isti'ālā'*, the *tafkhīm* in the letters of *iṭbāq* are stronger. Ibn al-Jazarī refers to this when he states:

. . . وَأَخْضَصًا ، . . . الْإِطْبَاقَ أَقْوَى نَحْو: قَالَ وَالْعَصَا

Considering that the *ṣifāt* in all these letters differ one from the other, it will affect the strength of the *tafkhīm* in each of them, making it more pronounced in some than in others. Thus, the *tafkhīm* in one letter would be stronger, or weaker, than the next. In this line, the author arranges the letters of *isti'ālā'* in sequence, from strongest to

<sup>110</sup> There is no English equivalent to translate *tafkhīm*. Words often used to describe *tafkhīm* are heaviness, fullness, thickness, full-mouth, verilization, emphaticness, even pharyngealization.

<sup>111</sup> *Aḥkām Qirā'at al-Qur'ān*: 147.

<sup>112</sup> Refer to line 135.

<sup>113</sup> Sheikh ʿUthmān Murād رحمه الله combines these letters in the mnemonic قَطُّ خُصُّ صَغُطٌ. See line 128.

weakest with regards to the *tafkhīm* in each of them. The *tafkhīm* in the *ṭā'* will be the strongest, followed by the *ḍād*, then the *ṣād*, the *ṭhā'*, the *qāf*, the *ghayn* and finally, the *khā'* (طَبَّ صَيَّفَ صِدَّقَ ظَلَّ قُلَّ غَيَّرَ خَفِيَ).

The *tafkhīm* is the strongest in the *ṭā'* because it has only strong *ṣifāt* in it: *jahr*, *shiddah*, *isti'lā'*, *iṭbāq* and *qalqalah*. The *ḍād* will follow having *jahr*, *isti'lā'*, *iṭbāq* and *istiṭālah*. Thereafter, the *ṣād* with *isti'lā'*, *iṭbāq* and *ṣafīr*. Subsequently, the *ṭhā'*, having *jahr*, *isti'lā'* and *iṭbāq*. The *qāf* will be weaker with *jahr*, *shiddah*, *isti'lā'* and *qalqalah*. The *ghayn* has *jahr* and *isti'lā'* and the *khā'* only has *isti'lā'*.

TEXT: 164

وَدُونَهُ الْمَفْتُوحُ مِنْ غَيْرِ أَلِفٍ      أَشَدُّهَا الْمَفْتُوحُ بَعْدَهُ أَلِفٍ 164

TRANSLATION:

Its strongest is the *maftūḥ* (letter) followed by an *alif*. Lower than this is the *maftūḥ* (letter) without and *alif* (following it).

COMMENTARY:

Furthermore, depending upon the circumstances that these letters are found in, their ranks/levels of *tafkhīm* will vary.<sup>114</sup> The author discusses five levels of *tafkhīm*. Two are mentioned in this line:

- 1) A letter of *tafkhīm* which is *maftūḥ* and is followed by an *alif* e.g. طَالَ, قَاتَل.
- 2) A letter of *tafkhīm* which is *maftūḥ* (and not followed by an *alif*) e.g. طَبَعَ, قَتَلَ.

The *tafkhīm* in the first is regarded as stronger than the second since it is suggested that the *alif* allows the sound of the *tafkhīm* to be extended and enhanced as opposed to when it is not followed by an *alif*. In the second level, the immediate pronunciation of a *ḥarakah* prevents this extension.<sup>115</sup>

<sup>114</sup> The levels of *tafkhīm* are one of the areas of concern in the field of *tajwīd* since it is based upon *ijtihād* (applied reason), some views being more comprehensive than others. The concern is not so much the *ijtihād* being used, but the fact that due to the varying views expressed, it resulted in difference in pronunciation. Thus, a person's recitation was no longer based on *talaqqī* (what he grasped from his teacher) but on an individual's *ijtihād*.

<sup>115</sup> Some experts do not make a distinction as to whether a letter of *tafkhīm* followed by an *alif* or not. They argue that if an *alif* made a difference, then the more *alifs* there are, the stronger the *tafkhīm* should be. Therefore the *tafkhīm* in الطَّامَةُ should be stronger than طَائِنَةٌ, which should be stronger than أَطَّالَ. Additionally, if the *alif* did

TEXT: 165

مَكْسُورُهَا فَخَمْسَةٌ بِالْحَضْرِ

مَضْمُومُهَا وَسَاكِنٌ عَنِ كَسْرٍ

165

TRANSLATION:

(Thereafter) its *maḍmūm* (letter); a *sākin* after a *kasrah*; its *maksūr* (letter). So these are five (ranks) in count.

COMMENTARY:

Another three ranks are presented in this line:

- 3) A letter of *tafkhīm* which is *maḍmūm* e.g. طُيْعَ، قُتِلَ.
- 4) A *sākin* letter of *tafkhīm* which is preceded by a *kasrah* e.g. إِفْرَأُ، إِطْعَامُ.
- 5) A letter of *tafkhīm* which is *maksūr* e.g. طِبَاقًا، قَتَالَ.

All agree that the letter of *tafkhīm* which is *maftūḥ* is stronger than one which is *maḍmūm*; and one which is *maḍmūm* is stronger than one which is *maksūr*. A *fatḥah* – which has an open sound – would allow that the *tafkhīm* be enhanced as opposed to a *ḍammah*, which bears a forward movement. The degree of *tafkhīm* in a *kasrah* is less than that of a *ḍammah* because the mouth is being flattened when pronouncing a *kasrah*.<sup>116</sup>

These are five ranks in total. However, the author further discusses the *sākin* letter of *tafkhīm* when followed by a *fatḥah* or a *ḍammah* in the next line.

TEXT: 166

وَسَاكِنٌ عَنِ ضَمِّهِ كَضَمِّهِ

وَسَاكِنٌ عَنِ فَتْحِهِ كَفَتْحِهِ

166

TRANSLATION:

The *sākin* after a *fatḥah* is like the *fatḥah* (in rank) and the *sākin* after a *ḍammah* is like the *ḍammah* (in its rank).

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enhance and emphasize the *tafkhīm*, then the option of *tarqīq* of the *lām* in طَال and فضالاً would not have been allowed in the narration of Warsh.

<sup>116</sup> *Al-'Amīd*: 112-113.

COMMENTARY:

If a *sākin* letter of *tafkhīm* comes after a *fathah* e.g. *يَطْلُبُهُ، يَتَشَلُّونَ*, then it will be placed on the same rank as a letter of *tafkhīm* which is *maftūḥ* i.e. rank number two. If a *sākin* letter of *tafkhīm* comes after a *ḍammah* e.g. *وَيُطْعَمُونَ، وَيُتَشَلُّونَ*, then it will be placed on the same rank as a letter of *tafkhīm* which is *maḍmūm* i.e. rank number three.

Sheikh ‘Uthmān Murād رحمته الله explains that if *waqf* is being made on a letter of *tafkhīm* which is preceded by another *sākin*, then the *ḥarakah* before that *sākin* will be considered i.e. whether it has a *fathah*, *ḍammah* or *kasrah* e.g. when stopping on *نَبِغَ، نَبِغَ، فَمَسَّقَ، الْمَسَاقِ، الْوَدَقَ، وَصَبِغَ*, etc.<sup>117</sup>

As mentioned before, the *tafkhīm* in those letters which only have *isti’lā’* and not *itbāq* i.e. the *qāf*, the *ghayn* and the *khā’*, are to a lesser degree than the *tafkhīm* in those letters which have *itbāq* (the *tā’*, the *ṭhā’*, the *ṣād* and the *ḍād*). Some have suggested that when the *qāf*, the *ghayn* and the *khā’* (because they only have *isti’lā’* in them, and not *itbāq*) fall in the last two ranks, then they are read with *tarqīq* e.g. *فَقِيلَ، وَلَكِنْ اِخْتَلَفُوا، اِخْوَانًا، إِلَّا مَنْ اعْتَرَفَ، أَفْرَعُ، أَفْرَأُ، وَخَيْفَةَ، عِلَّ*, etc.<sup>118</sup> This opinion seems difficult to reconcile with what has been previously mentioned in that all the letters of *isti’lā’* should be read with *tafkhīm*. Sheikh ‘Abd al-Fattāḥ al-Marṣafī explains that what is meant by *tarqīq* in these letters is actually *tafkhīm nisbī* (a relative *tafkhīm*) i.e. even though these letters sound *muraqqaq* (flat/thin), in relation to the letters of *istifāl* these letters are still *mufakh-kham* (full/thick).

Added to the examples above in which *tafkhīm nisbī* takes place is *زُبْعٌ* and *شَيْخٌ* if *waqf* is being made on them since the *ghayn* and *khā’* become *sākin* and are preceded by a *yā’ sākinah*. When *waṣl* is made in them, then they will join the third level since they both then become *maḍmūm*.

<sup>117</sup> Sheikh ‘Uthmān Murād’s commentary on *al-Salsabīl al-Shāfi’*: 115.

<sup>118</sup> *Hidāyat al-Qārī*: 1/108-111.

*Tafkhīm nisbī* also takes place if another letter of *tafkhīm* follows e.g. لَا تُزِغْ قُلُوبَنَا.<sup>119</sup> However, words like وَقَالَتْ أَخْرِجْهُنَّ وَإِخْرَاجًا and أَوْ أَخْرِجُونَّ are excluded from this rule due to the *tafkhīm* of the *rā's* influence i.e. they will be read with normal *tafkhīm* and not *tafkhīm nisbī*.<sup>120</sup> Sheikh ‘Uthmān Murād رحمته الله places these last two examples on the second rank.<sup>121</sup>

<sup>119</sup> Note that the rank of *tafkhīm* will also affect the application of *tafkhīm* in the *ghunnah*, which is dependent on the letter of *tafkhīm* following it. Therefore, *tafkhīm* in the *ghunnah* of مِنْ قَبْلِكَ will be more pronounced than in قِيلَ due to *tafkhīm nisbī* taking place in the latter. See *Hidāyat al-Qārī*. 1/188.

<sup>120</sup> There are a limited number of examples which are excluded due to the *tafkhīm* of the *rā's*: وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ of Sūrat al-Baqarah: 85, وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ of Sūrat al-Baqarah: 217, إِلَى الْخَوْلِ عَيْزٍ إِخْرَاجِ of Sūrat al-Baqarah: 240, وَهُمْوَا بِإِخْرَاجِ الرَّسُولِ of Sūrat al-Tawbah: 13, وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ of Sūrat al-Mumtahinah: 9 and وَيُخْرِجُكُمْ إِخْرَاجًا of Sūrah Nūḥ رحمته الله.

It should be noted that the example أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ of Sūrat al-Nisā': 66, will only be included here when reciting according to the *Qirā'āt* of ‘Āṣim and Ḥamzah because the remaining *Qurra'* will read أَوْ أَخْرِجُوا, with a *ḍammah* on the *wāw*. Similarly, the example وَقَالَتْ أَخْرِجْهُنَّ of Sūrah Yūsuf رحمته الله: 31, will only be included when reciting according to the *Qirā'āt* of Abū ‘Amr Baṣrī, ‘Āṣim, Ḥamzah and Ya‘qūb because the remaining *Qurra'* will read وَقَالَتْ أَخْرِجْهُنَّ, with a *ḍammah* on the *tā'*.

<sup>121</sup> Sheikh ‘Uthmān Murād’s commentary on *al-Salsabīl al-Shāfi'*: 113.

## The Chapter of Tarqīq

After discussing *tafkhīm* and its ranks, the author now mentions matters pertaining to *tarqīq*. As the letters of *isti'la'* are always read with *tafkhīm*, the letters of *istifāl* are always read with *tarqīq*, except for the *alif*, the *lām* in the name of Allah and the *rā'*, which are read with either *tarqīq* or *tafkhīm*, depending on their circumstances. The discussions revolving around these three letters are in determining when exactly they will be read with *tarqīq*, and when exactly they will be read with *tafkhīm*.

TEXT: 167

وَالْأَلِفَ اتَّبِعْهَا لِحَرْفِ سَابِقِ كُلِّ حُرُوفِ الْإِسْتِفَالِ رَقِّقِ 167

TRANSLATION:

Apply *tarqīq* in all the letters of *istifāl*. The *alif* will follow the letter before it.

COMMENTARY:

The letters of *istifāl* should always be read with *tarqīq*. Ibn al-Jazarī states:

فَرَقَّقْنُ مُسْتَفِيلاً مِّنْ أَحْرَفِ  
Line 34

There are three letters which are an exception to this rule because they may be read with either *tarqīq* or *tafkhīm* depending on their circumstances.

The first of these three letters is mentioned in the second half of the line i.e. the *alif*. The *tafkhīm* or *tarqīq* of the *alif* is dependent on the letter before it because its *makhraj* is estimated (*muqaddar*) and not specific (*muḥaqqaq*). Therefore, neither *tafkhīm* nor *tarqīq* can be ascribed to the *alif*,<sup>122</sup> it merely extends the sound of the *fathah* before it.

If the letter before it is *mufakh-kham*, the *alif* will be read with *tafkhīm* e.g. قَالَ, طَالَ and if the letter before it is *muraqqaq*, the *alif* will be read with *tarqīq* e.g. زَادَ, كَانَ.<sup>123</sup>

<sup>122</sup> *Aḥkām Qirā'at al-Qur'ān*: 152.

<sup>123</sup> This is contrary to the rule for *ghunnah* which was mentioned in line 34; its *tafkhīm* and *tarqīq* is dependent on the letter of *isti'la'* following it.

TEXT: 168

وَاللَّهُ فَخَّمَّ بَعْدَ فَتْحَةٍ وَضَمٍّ لَا بَعْدَ كَسْرِ نَحْوِ عَبْدُ اللَّهِ عَمَّ 168

TRANSLATION:

Apply *tafkhīm* in الله after a *fathah* or a *dammah*; and generally, not after a *kasrah*, as in the likes of عَبْدُ اللَّهِ.

COMMENTARY:

The *lām* in the name of الله will be read with *tafkhīm* when preceded by a *fathah* or a *dammah* e.g. قَالَ اللَّهُ, عَبْدُ اللَّهِ. If it is preceded by a *kasrah*, then it will be read with *tarqīq* e.g. بِسْمِ اللَّهِ.





## COMMENTARY:

In the previous line, it was mentioned that when the *rā' sākinah* is followed by a letter of *isti'lā'* in the same word, then it should be read with *tafkhīm*. However, in the word *فِرْق* of Sūrat al-Shu'arā': 63, there is difference of opinion:

- 1) It may be read with *tafkhīm* in accordance with the rule i.e. because it is followed by a letter of *isti'lā'* in the same word it will be read with *tafkhīm*.
- 2) It will be read with *tarqīq* because the *kasrah* on the letter of *isti'lā'* places it on the lowest rank of *tafkhīm* and therefore it will not affect the *rā'*; the *rā' sākinah* will be read with *tarqīq* because it is placed between two *kasrahs*.<sup>124</sup>

Ibn al-Jazarī also alludes to this difference when he states:

Line 43 وَالْخُلْفُ فِي فِرْقٍ لِكَسْرِ يُوجَدُ

Notably, *al-Jazariyyah* is not clear which *kasrah* is intended in the line by “لِكَسْرِ يُوجَدُ” i.e. does it refer to the *kasrah* of the *fā'* in *فِرْق* or the *kasrah* of the *qāf*. In the second half of the line, Sheikh 'Uthmān Murād is very clear that the *kasrah* of the *qāf* is intended.

## TEXT: 172

أَوْ يَا سَكْنًا أَوْ سَاكِنٍ عَن كَسْرِ      وَرَقَّقَنُ وَفَقًّا بُعِيدَ الْكَسْرِ 172

## TRANSLATION:

Be sure to apply *tarqīq* (in the *rā' sākinah*) during *waqf* if it comes immediately after a *kasrah*, a *yā' sākinah* or (after another) *sākin* that follows a *kasrah*.

## COMMENTARY:

This line discusses the *rā'* that becomes *sākin* due to *waqf* (وَقْفًا). If the *rā' sākinah* comes immediately after a *kasrah* (بُعِيدَ الْكَسْرِ) i.e. there is no other letter between the *rā' sākinah* and the *kasrah*, then the *rā' sākinah* will be read with *tarqīq* e.g. فَدَّ فُدِّرَ، مُسْتَقِرٌّ.

Likewise, if the *rā' sākinah* is preceded by a *yā' sākinah* (أَوْ يَا سَكْنًا), whether it is *yā' maddiyyah* or *yā' līn*, the *rā' sākinah* will be read with *tarqīq* e.g. حَيَّرَ، حَبِيرٌ.

<sup>124</sup> *Juhd al-Muqill*: 177.

Similarly, if the *rā' sākinah* comes after another *sākin* which is preceded by a *kasrah* (الدَّكْرُ، السَّخْرُ، جُرْ (أَوْ سَاكِنٍ عَنِ كَسْرٍ)), then the *rā' sākinah* will be read with *tarqīq* e.g.

TEXT: 173

وَاخْتِيرَ مَا فِي وَضَلٍ كُلِّ ثَبَتَا      وَالْحُلْفُ فِي الْقَطْرِ وَفِي مِصْرَ أَتَى 173

TRANSLATION:

An option comes in *القَطْرِ* and in *مِصْرَ*; and what is affirmed during *wasl* is preferred in each of them (in each of *القَطْرِ* and *مِصْرَ*).

COMMENTARY:

In the previous line it was mentioned that when the *rā' sākinah* comes after another *sākin* that is preceded by a *kasrah*, then it will be read with *tarqīq*. In this line, two words are mentioned in which there is a choice between *tafkhīm* or *tarqīq* i.e. *عَيْنَ الْقَطْرِ* of Sūrah Saba': 12 and *مِصْرَ* of Sūrah Yūsuf ﷺ: 99 and Sūrat al-Zukhruf: 51.<sup>125</sup> Those who apply *tarqīq* in it simply follow the rule mentioned before i.e. *rā' sākinah* is preceded by a *sākin* which is preceded by a *kasrah*. Those who apply *tafkhīm* argue that the *sākin* letter separating the *rā' sākinah* and *kasrah* is a letter of *isti'la' / itbāq* and therefore the *rā'* should be read with *tafkhīm*. In the second half of the line, Sheikh 'Uthmān alludes to the preference mentioned by Ibn al-Jazarī in his *Nashr*: whatever is read on the *rā'* during *wasl* will be preferred on the *rā' sākinah* during *waqf*. Thus, *tarqīq* is preferred in *القَطْرِ* because the *rā'* has a *kasrah* and *tafkhīm* is preferred in *مِصْرَ* because the *rā'* has a *fathah*, practising upon the original *ḥarakah* of the *rā'*.<sup>126</sup>

TEXT: 174

وَبَعْدَ فَتْحٍ وَأَنْضَمَامٍ فَحَمًا      أَوْ بَعْدَ سَاكِنٍ أَتَى بَعْدَهُمَا 174

TRANSLATION:

Apply *tafkhīm* (in the *rā' sākinah* during *waqf*) after a *fathah* or a *ḍammah*, or if a *sākin* comes after the two of them (after the *fathah* or *ḍammah*).

<sup>125</sup> بِمِصْرَ بُيُوتًا of Sūrah Yūnus ﷺ: 87 is included in this rule. *مِصْرًا* of Sūrat al-Baqarah: 61 is excluded from this rule because it is *munawwan maftūḥah* and will be read with a *fathah* when stopping on it.

<sup>126</sup> *Al-Nashr*: 2/106.

COMMENTARY:

The *rā' sākinah* during *waqf* is still being addressed in this line. If it comes after a *fathah* or a *dammah*, then it will be read with *tafkhīm* e.g. عَلَيْهِمُ الْعُمُرُ، الْقَمَرُ.

Similarly, if the *rā' sākinah* comes after another *sākin* which is preceded by a *fathah* or a *dammah* (أَوْ بَعْدَ سَاكِنٍ أَتَى بَعْدَهُمَا), then the *rā' sākinah* will be read with *tafkhīm* e.g. الْقَرَارُ لِنَّ الْأَبْرَارِ. Even if the *sākin* letter before the *rā'* is an *alif* e.g. فِي الْقُبُورِ، الشُّكُورُ، لَنْ تَبُورَ. النَّارِ، or a *wāw* e.g. فِي الْقُبُورِ، الشُّكُورُ، لَنْ تَبُورَ. النَّارِ، or a *wāw* e.g. فِي الْقُبُورِ، الشُّكُورُ، لَنْ تَبُورَ. النَّارِ، it will be read with *tafkhīm* due to the *fathah* before the *alif* and the *dammah* before the *wāw*.

TEXT: 175

عَنْ غَيْرِ كُسْرٍ عَكْسَ يَسْرٍ وَنُذْرٍ      وَرَجَّحُوا التَّفْخِيمَ فِي وَقْفِ كُسْرٍ 175

TRANSLATION:

They (the Qurra') give preference to *tafkhīm* during *waqf* on that (*rā' sākinah*) which has a *kasrah*, coming after (a *ḥarakah*) other than a *kasrah*; the opposite (applies in) *وَنُذْرٍ* and *يَسْرٍ*.

COMMENTARY:

This line discusses the *rā' maksūrah* during *waqf* when preceded by any *ḥarakah* besides a *kasrah* i.e. *rā' maksūrah* preceded by a *fathah* e.g. لِلْبَشْرِ، or a *dammah* e.g. بِالنُّذْرِ; even if there is another letter between the *rā' maksūrah* and the *fathah* or *dammah* before it e.g. بِالْكَفْرِ، وَالْفَجْرِ. In all these examples, *tafkhīm* is preponderant over *tarqīq*.

Sheikh 'Uthmān explains that in *يَسْرٍ* of Sūrat al-Fajr: 4 and *وَنُذْرٍ* of Sūrat al-Qamar: 16, 18, 21, 30, 37 and 39, *tarqīq* is preponderant.

What is explained in this line regarding examples like *وَالْفَجْرِ*، *يَسْرٍ* and *وَنُذْرٍ* seems to be the general opinion of most contemporary Qur'ānic teachers. However, Ibn al-Jazari's presentation in *al-Nashr* contradicts this when he outlines two practices:

- 1) The practice of the majority<sup>127</sup> – *tafkhīm* is preferred in all of the above examples: *وَالْفَجْرِ*, *يَسْرٍ* and *وَنُذْرٍ* etc.

This opinion considers the *fatḥah* or *ḍammah* that precedes the *rāʾ sākinah*, irrespective of the *kasrah* on the *rāʾ* itself.

- 2) The practice of the minority<sup>128</sup> – *tafkhīm* is preferred in these examples except in *يَسْرٍ* of Sūrat al-Fajr, *فَأَسْرٍ* of Sūrah Hūd ﴿٨١﴾: 81, Sūrat al-Ḥijr: 65 and Sūrat al-Dukhān: 23 as well as *أَنَّ أَسْرٍ* of Sūrah Ṭāhā: 77 and Sūrat al-Shuʿarāʾ: 52.

This opinion considers that the *rāʾ* originally has a *kasrah* and that *waqf* upon it is circumstantial; furthermore, differentiating between a permanent *kasrah* (*kasrah lāzimah*) and a temporary *kasrah* (*kasrah ʿarīḍah*). Thus, in these examples, the *rāʾ* originally has a *kasrah* and *waqf* is circumstantial, so preference is given to that which is original i.e. the *kasrah* on the *rāʾ*. Additionally, the *kasrah* on the *rāʾ* is permanent because these words were originally *يَسْرِي* and *أَسْرِي*.<sup>129</sup> So *tarqīq* is indicative of the permanent *kasrah* on the *rāʾ* as well as the *yāʾ* that has been dropped.<sup>130</sup>

<sup>127</sup> Ibn al-Jazarī refers to this as the well-known (*mash-hūr*) and supported (*manṣūr*) view. See *al-Nashr*. 2/105. He also refers to this as the accepted and supported view (*maqbul/mansūr*) and the practice of expert reciters (*ʿamal ahl al-adāʾ*). See *al-Nashr*. 2/110.

<sup>128</sup> Ibn al-Jazarī considers this the view of a minority (*baʿḍ*). See *al-Nashr*. 2/105.

<sup>129</sup> Ibn al-Jazarī does not mention the example of *وَنُذْرٍ*, which appears six times in Sūrat al-Qamar amongst *يَسْرٍ* and *أَسْرٍ*. The only place he does mention *وَنُذْرٍ* is amongst the words that should be read with *tafkhīm*. (See *al-Nashr*. 2/105).

The first person to include *وَنُذْرٍ* with *يَسْرٍ* is most likely Sheikh Mutawallī. (See *Faṭḥ al-Muʿī wa Ghunyat al-Muqrī*: 48). Sheikh Mutawallī ascribes this opinion of *waqf* on *وَنُذْرٍ* with *tarqīq* to Ibn al-Jazarī. However, as indicated before, Ibn al-Jazarī does not mention it in *al-Nashr*. Sheikh ʿAbd al-Rāziq Mūsā criticizes Sheikh Mutawallī for attributing the opinion of *tarqīq* in *وَنُذْرٍ* to Ibn al-Jazarī. He further criticizes Sheikh Mutawallī for comparing *وَنُذْرٍ* to *يَسْرٍ* when they are not the same, in spite of the *yāʾ* being dropped in both words. The major differences he mentions between these two words are:

- 1) The *yāʾ* that is dropped in *يَسْرٍ* is a primary letter of the word, falling on the *lām kalimah* while the *yāʾ* that is dropped in *وَنُذْرٍ* is not part of the word; it is *yāʾ al-iḍāfah*.
- 2) The *kasrah* of the *rāʾ* in *يَسْرٍ* is indeclinable (*mabnī*) since it falls on a primary letter of the word that will never change while the *kasrah* of the *rāʾ* in *وَنُذْرٍ* is declinable (*muʿrab*) and can change.

See *Faṭḥ al-Rahmānī Sharḥ Kanz al-Maʿānī* (Ed. ʿAbd al-Rāziq Mūsā): 168-171.

Some have added *الْجَوَارِ* of Sūrat al-Shūrā: 32, Sūrat al-Rahmān: 24 and Sūrat al-Takwīr: 16 because it was originally *الْجَوَارِي*, with the *yāʾ* being dropped. (See *Aḥkām Qirāʾat al-Qurʾān*: 161). This example has also been mentioned by Ibn al-Jazarī in his *Nashr*. 2/105. Others have also added *وَلَمْ أَرِ* of Sūrat al-Ḥāqqah: 26 (See *al-Khulāṣah* of Sheikh

What strengthens the first opinion – that the *rā'* should be read with *tafkhīm* in all these examples – is that it is the only opinion that Ibn al-Jazarī mentions in his *Ṭayyibat al-Nashr*.<sup>131</sup> In addition to this, at the start of the section i.e. the section of *waqf* on the *rā'*, he mentions the examples of *يَسْرٍ* and *وَنُذْرٍ* amongst those words that should be read with *tafkhīm*.<sup>132</sup> Furthermore, none of the experts subsequent to Ibn al-Jazarī mention *وَنُذْرٍ* as an exception. Therefore, preference is given to practise upon the first opinion.

TEXT: 176

وَلَا تُنَوِّنْ مَعَ رَوْمٍ أَصْلًا      وَإِنْ تَقَفَ بِالرَّوْمِ رَاعِ الْوَصْلَا 176

TRANSLATION:

And if you stop with *rawm* then consider (what you would apply during) *wasf*; and essentially you do not recite the *tanwīn* with (the application of) *rawm*.

COMMENTARY:

If one is applying *rawm* during *waqf*, then whatever *ḥarakah* is on the *rā'* should be considered with regards to *tafkhīm* or *tarqīq* being applied: *tafkhīm* if it has a *ḍammah* and *tarqīq* if it has a *kasrah*. So the *rā'* in *وَيَقْدِرُ*, *مُسْتَقِيرٌ*, *بِكْرٌ*, *قَدِيرٌ*, *خَيْرٌ* etc. will be read with *tafkhīm* during *waqf* when applying *rawm* considering the *ḥarakah* on the *rā'* and not the *ḥarakah* before it. Similarly, the *rā'* in *فِي الزُّبُرِ*, *التَّهَارِ*, *الْقُدْرِ* etc. will be read with *tarqīq*.

If stopping on a letter which has a *tanwīn*, then the *tanwīn* will not be read when applying *rawm*. For example, in *بِمَاءٍ مُنْهَجِرٍ* the *kasrah* will be read partially when

<sup>130</sup> Ubayd: line 28, pg. 33, 63, 64). However, this is refuted by Sheikh Bissah in that there is no textual evidence for it. (See *Fath al-Majīd Sharḥ Kitāb al-'Amīd*: 120-121).

<sup>131</sup> See *al-Nashr*. 2/110-111.

<sup>132</sup> See *Ṭayyibat al-Nashr*. line 344-345.

<sup>133</sup> See *al-Nashr*. 2/105, 110, 111.

Most only read the end of the chapter of *rā'* where Ibn al-Jazarī relates that *tarqīq* is preferred in *يَسْرِي* while *tafkhīm* is preferred in *وَالْفَجْرِ*. (See *al-Nashr*. 2/111). They do not realize that Ibn al-Jazarī is explaining the opinion of the minority here. A few pages before, he presents the opinion and practice of the majority and includes *يَسْرِي*, *وَنُذْرٍ* and *وَالْفَجْرِ* as examples that should be read with *tafkhīm* according to the opinion of the majority. (See *al-Nashr*. 2/105).

stopping on either of these two words while in *إِثْمٌ كَثِيرٌ* the *dammah* will be read partially; the *nūn* of the *tanwīn* will not be read.

TEXT: 177

وَأَخْفِ تَكْرِيرًا بِرَاءٍ شَدَّدَتْ      وَصَلًّا وَوَقْفًا وَكَذَا إِنْ سَكَنْتُ 177

TRANSLATION:

And conceal the *takrīr* of the *rā'* when it has a *shaddah* – during *wasl* or *waqf* – and likewise when it has a *sukūn*.

COMMENTARY:

The *takrīr* in the *rā'* should be concealed in all circumstances, whether it is *mushaddad*, *mukhaffaf* or *sākin* e.g. *الرَّحْمَنُ*, *مِنْ رَبِّ*, *قُلْ رَبِّ*, *مُسْتَمِرٌّ*, *قَدِيرٌ*, *وَالنَّهَارُ*, *قَدِيرٌ*, *مُسْتَمِرٌّ*, *قُلْ رَبِّ*, *مِنْ رَبِّ*, *الرَّحْمَنُ* etc.

*Al-Jazariyyah* might give the impression that the *takrīr* should be concealed only when the *rā'* is *mushaddad*:

وَأَخْفِ تَكْرِيرًا إِذَا تُشَدِّدُ      Line 43      .      .      .

## The Application of the Letters

In the same manner that *al-Jazariyyah* has a section like this, Sheikh ‘Uthmān Murād has included this chapter to point out pronunciations in which reciters might err. It should be kept in mind that correct pronunciation is not restricted to the examples in this chapter. Instead, the examples should give the reader insight with regards to other similar pronunciations in which they may falter.

TEXT: 178

إِيَّاكَ أَنْ تُفَخِّمَ الْمُسْتَفِيلَا 178

إِنْ كَانَ الْإِسْتِعْلَا بِهِ مُتَّصِلَا

TRANSLATION:

Beware of applying *tafkhīm* in the letters of *istifāl* if they are next to letters of *isti‘lā’*.

COMMENTARY:

The first common error that the author addresses is the *tafkhīm* of one letter affecting a letter of *tarqīq* when they appear alongside each other. Some examples are given in the next line.

TEXT: 179

كَالْحَقِّ وَاهْدِنَا الصِّرَاطَ وَاتَّقَى 179

وَالْمُدْحَضِينَ وَعَظِيمًا رَهَقَا

TRANSLATION:

As in *رَهَقًا* and *عَظِيمًا*, *الْمُدْحَضِينَ*, *اتَّقَى*, *اهْدِنَا الصِّرَاطَ*, *الْحَقِّ*.

COMMENTARY:

Examples of a *tarqīq* letter being affected by the *tafkhīm* of another letter is the *hā’* in *الْحَقِّ*, the *nūn* in *اهْدِنَا الصِّرَاطَ*, the *tā’* in *اتَّقَى*, the *hā’* in *الْمُدْحَضِينَ*, the *ayn* in *عَظِيمًا* and the *hā’* in *رَهَقًا*.

TEXT: 180

وَالْهَمَزَ رَقَّقِي مِنْ أَعْوَدُ إِهْدِينَا 180

اللَّهُ الطَّلَاقُ وَالْحَمْدُ أَنَا

وَرَاءَهُ أَقُولُ إِنْ أَرَادَنِي 181

أَعْنَى أَضَاءَتْ أَصْطَفَى وَإِنِّي

TRANSLATION:

Apply *tarqīq* in the *hamzah* of أَغْنَىٰ لِي أَنْ أَرَادَنِي, أَقُولُ, وَرَأَىٰهُ, أَنَا, الْحَمْدُ, الطَّلَاقُ, اللَّهُ, إِهْدِنَا, أَعُوذُ, أَصَاطِثُ and وَأَنْنِي.

COMMENTARY:

At times, the *tarqīq* in the *hamzah* is not clarified, therefore the author instructs that the *hamzah's tarqīq* be properly articulated, as in أَغْنَىٰ لِي أَنْ أَرَادَنِي, أَقُولُ, وَرَأَىٰهُ, أَنَا, الْحَمْدُ, الطَّلَاقُ, اللَّهُ, إِهْدِنَا, أَعُوذُ, أَصَاطِثُ and وَأَنْنِي.

TEXT: 182

182 وَلَا مَ لِلَّهِ وَلَا الضَّالِّينَ وَالْكَافِرِينَ وَعَلَى اللَّهِ ظَلَمَ

TRANSLATION:

(Apply *tarqīq* in) the *lām* of اللَّهُ, وَلَا الضَّالِّينَ, وَالْكَافِرِينَ, and وَعَلَى اللَّهِ.

COMMENTARY:

The *tarqīq* should be maintained in the *lām* of اللَّهُ, وَلَا الضَّالِّينَ, وَالْكَافِرِينَ, and وَعَلَى اللَّهِ.

TEXT: 183

183 وَالْمِيمَ مِنْ مَخْمَصَةٍ وَمَا أَمَرَ مَا اللَّهُ مَوْطِئًا وَمَرْضَى وَالْقَمَرَ

TRANSLATION:

(Apply *tarqīq* in) the *mīm* of مَخْمَصَةٍ, وَمَا أَمَرَ, مَوْطِئًا, and مَرْضَى.

COMMENTARY:

The *mīm* should also be read with *tarqīq*, as in مَخْمَصَةٍ, وَمَا أَمَرَ, مَوْطِئًا, and مَرْضَى.

TEXT: 184

184 وَبَاءَ بَرِّقٍ بَاطِلٍ بِهِمْ صَبْرٌ وَبَعْضُهُمْ بَعْضًا بَعُوضَةً بَطْرٌ

TRANSLATION:

(Apply *tarqīq* in) the *bā'* of بَطْرٌ, بَعُوضَةً, بَعْضًا, صَبْرٌ, بِهِمْ, and بَاطِلٍ.

COMMENTARY:

The *tarqīq* of the *bā'* should be clear, as in بَعُوضَةً, بَعْضًا, بَعْضُهُمْ, صَبْرًا, بِهِمْ, بَاطِلٍ, بَرَقٌ, بَطْرًا.

TEXT: 185

وَهَاءِ إِنَّ اللَّهَ فَوْقَهَا ظَهَرَ وَالْوَاوِ فِي يُطَوَّقُونَ وَوَطَرَ 185

TRANSLATION:

(Apply *tarqīq* in) the *hā'* of إِنَّ اللَّهَ فَوْقَهَا ظَهَرَ, as well as the *wāw* in يُطَوَّقُونَ and وَوَطَرَ.

COMMENTARY:

*Tarqīq* should be maintained in the *hā'*, as in إِنَّ اللَّهَ فَوْقَهَا ظَهَرَ. Likewise, the *wāw* should also be read with *tarqīq* e.g. وَوَطَرَ, يُطَوَّقُونَ.

These two letters are not mentioned in *al-Jazariyyah*.

TEXT: 186

وَحَاءَ حَصْحَصَ أَحْطُتُ الْحَقُّ وَسِينَ مُسْتَقِيمٍ يَسْطُطُوا يَسْفُتُوا 186

TRANSLATION:

(Apply *tarqīq* in) the *hā'* of حَصْحَصَ, أَحْطُتُ and الْحَقُّ, as well as the *sīn* of مُسْتَقِيمٍ, يَسْطُطُونَ and يَسْفُتُونَ.

This line is verbatim from *al-Jazariyyah*.

COMMENTARY:

*Tarqīq* should be applied in the *hā'* of حَصْحَصَ, أَحْطُتُ and الْحَقُّ. The last example was previously mentioned in the second line of this chapter. *Tarqīq* should also be read in the *sīn* of مُسْتَقِيمٍ, يَسْطُطُونَ and يَسْفُتُونَ.

TEXT: 187

وَالْتَاءِ مِنْ حَرَضْتُمْ أَفْضْتُمْ وَخُضْتُمْ كَذَا وَمَا فَرَطْتُمْ 187

TRANSLATION:

(Apply *tarqīq* in) the *tā'* of حَرَضْتُمْ, أَفْضْتُمْ, خُضْتُمْ and likewise in وَمَا فَرَطْتُمْ.

COMMENTARY:

*Tarqīq* should also be clear in the *tā*' of حَرَضْتُمْ, أَفَضْتُمْ and وَمَا فَطَرْتُمْ.

*Al-Jazariyyah* does not mention the *tā*'.

TEXT: 188

وَبَيْنَ الْمُقْلَقِ الْمُسَكَّنَا 188  
وَصَلًّا وَإِنْ وَقَفْتَ كَانَ أَيْبَنَّا

TRANSLATION:

And clarify the *qalqalah* in the *sākin* letter during *wasl*; and if you stop (on it), then it (the *qalqalah*) will be clearer.

COMMENTARY:

The *qalqalah* during *waqf* e.g. وَمَا كَسَبَ will be clearer than the *qalqalah* during *wasl* e.g. يَبْتَدِعُونَ. Ibn al-Jazarī alludes to them in the following line:

وَيَيْنُ مُقْلَقًا إِلَّا إِنْ سَكَّنَا Line 39 وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَيْبَنَّا

The apparent understanding from these verses is that there are only two levels of *qalqalah*. There are other opinions.

### The Levels of Qalqalah

The following views are prominent amongst reciters:

- 1) There are two levels
- 2) There are three levels
- 3) There are four levels

### Two Levels

The first level is when it is *sākin* and not in the condition of *waqf* e.g. يَبْتَدِعُونَ and the second is when it is in the condition of *waqf* e.g. وَمَا كَسَبَ. This is respectively referred to as *qalqalah ṣaghīrah* and *qalqalah kabīrah*.

According to this view, *qalqalah* is only found on a *sākin* letter and is a *ṣifah ʿarīḍah*. This view is generally held by reciters in Shām. They argue that Ibn al-Jazarī states:

وَيَيْنُ مُقْلَقًا إِلَّا إِنْ سَكَّنَا Line 39 وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَيْبَنَّا

From this line it is concluded that *qalqalah* is only possible on a *sākin* letter since Ibn al-Jazarī states “إِنْ سَكَّنَا” (when it is *sākin*). The apparent understanding from this verse is that there are only two levels.

### Three Levels

This view differentiates between the *sākin* which is *mushaddad* and the *sākin* which is *mukhaffaf* during *waqf*. They agree that *qalqalah* is only possible when it is *sākin*, and argue that no *qalqalah* is apparent when the letter is *mutaḥarrik*, therefore *qalqalah* has to be a *ṣifah ʿarīdah*. This will result in three levels.

### Four Levels

The third opinion states that the strongest is when the letter of *qalqalah* is *sākin* and *mushaddad* during *waqf* – referred to as *qalqalah akbar* e.g. وَتَبَّ; followed by when it is *sākin* and not *mushaddad* during *waqf* e.g. وَمَا كَسَبَ; subsequently when it is *sākin* and not in the condition of *waqf* e.g. يَبْتَغُونَ; and lastly, when it is *mutaḥarrik* e.g. بَقْرَةَ. In the first three levels the *qalqalah* will be apparent and in the final level the essence of *qalqalah* will be there but indistinct due to the *ḥarakah*.

This last view differs from the first and agrees with the second in that it separates between the *mushaddad* and the *mukhaffaf*. It differs from both the previous opinions because it counts the *mutaḥarrik* letter also as having *qalqalah*, due to it being a *ṣifah lāzimah*.

The earlier views are rebutted with the following arguments:

- Ibn al-Jazarī states that *qalqalah* will be clear when the letters are *sākin*, but does not negate that *qalqalah* is found in a *mutaḥarrik* letter similar to when he states:

وَأَظْهَرَ الْعُنَّةَ مِنْ نُونٍ وَمِنْ  
 مِيمٍ إِذَا مَ شُ دَّ دَا... Line 62

Even though Ibn al-Jazarī mentions that the *ghunnah* will be clear in the *nūn* and *mīm* in these cases, it does not mean that they are not found when they are not *mushaddad*.

- *Qalqalah* is a result of two intrinsic qualities: *jahr* and *shiddah*, and therefore has to be found in every letter of *qalqalah*, whether *sākin* or *mutaḥarrik*.

- In the entire written legacy of *tajwīd*, *qalqalah* is included amongst the *ṣifāt lāzimah* and must therefore be in every letter of *qalqalah*, whether *sākin* or *mutaḥarrrik*.
- Concerning the *sākin* letter which is *mushaddad* and one which is *mukhaffaf*, Ibn al-Jazarī himself explains in *al-Tamhīd* that a distinction should be made between a letter which is read as *mushaddad* and a letter which is read without a *tashdid* during *waṣl* and *faṣl*.<sup>133</sup> This will most certainly also apply to the *qalqalah*.

In conclusion, the third view is preferred since it is more comprehensive, and it does not contradict any of the texts in the field. This difference of opinion in this matter is theoretical, but in application, all reciters will read the same. Allah knows best.

TEXT: 189

وَحَاءَ فَاصْفَحْ عَن وَهَاءِ سَبَّحْهُ وَلَا تُزِغْ قُلُوبَنَا وَضَّحِّهُ 189

TRANSLATION:

(Clarify) the *ḥā'* of فَاصْفَحْ عَنْهُمْ, the *hā'* of سَبَّحْهُ and elucidate قُلُوبَنَا لَا تُزِغْ.

COMMENTARY:

Enunciate clearly the *ḥā'* of فَاصْفَحْ عَنْهُمْ, the *hā'* of سَبَّحْهُ and the *ghayn* of قُلُوبَنَا لَا تُزِغْ قُلُوبَنَا.

The *ḥā'* was previously mentioned in line 186; that it is not read with *tarqīq* and not affected by its surrounding letters of *tafkhīm*.

TEXT: 190

وَبَيِّنِ الْعَيْنَ الَّتِي فِي يَعْشَى خَوْفَ اشْتِبَاهِهَا بِخَاءِ يَخْشَى 190

TRANSLATION:

Clarify the *ghayn* that is in يَعْشَى, fearing that it resembles the *khā'* of يَخْشَى.

<sup>133</sup> *Al-Tamhīd*: 204-207.

COMMENTARY:

The *ghayn* and *khā'* are often misread in *يُنْشَى* and *يُخْشَى*. Therefore, the author brings this the readers' attention.

TEXT: 191

وَاحْرِصْ عَلَى السُّكُونِ فِي جَعَلْنَا      أَنْعَمْتَ وَالْمَعْضُوبِ مَعَ ضَلَلْنَا 191

TRANSLATION:

Maintain the *sukūn* in *جَعَلْنَا*, *أَنْعَمْتَ*, *الْمَعْضُوبِ*, along with *ضَلَلْنَا*.

COMMENTARY:

The *sukūn* should be read clearly without any hint of a *ḥarakah*, particularly when two letters are close to each other or distant from each other.

This line is taken verbatim from *al-Jazariyyah*.

TEXT: 192

وَحَلِّصْ انْفِتَاحَ مَخْذُورًا عَسَى      خَوْفَ اشْتِبَاهِهِ بِمَخْطُورًا عَصَى 192

TRANSLATION:

Clarify the *infitāḥ* in *مَخْذُورًا* and *عَسَى*, fearing that they may resemble *مَخْطُورًا* and *عَصَى*.

COMMENTARY:

The *infitāḥ* should be clear in the *dhāl* of *مَخْذُورًا* and the *sīn* of *عَسَى* so that it does not resemble the *itbāq* in the *thā'* of *مَخْطُورًا* and the *ṣād* of *عَصَى*.

This line is taken verbatim from *al-Jazariyyah*.

TEXT: 193

وَحَلِّصًا فَتْحًا وَكَسْرًا وَرَدًا      مِنْ قَبْلِ صَمِّ خَوْفَ أَنْ يَتَّجِدَا 193

TRANSLATION:

And clarify the *fathah* and the *kasrah* when they come before a *ḍāmmah*, fearing that they may fuse together.

## COMMENTARY:

In line 191 the author addresses the *sukūn*. In this line he brings attention to the proper articulation of the *ḥarakāt*.

### The Ḥarakāt Pronounced Independently

With a *fathah* the mouth as well as the sound is open, with a *kasrah* the mouth and the sound is flat while with a *ḍammah* there is a rounding of the lips.

If there is some flattening of the mouth when reading the *fathah*, then the *fathah* will resemble a *kasrah*, and if there is some rounding of the lips, it will resemble a *ḍammah*. Similarly, if there is not a complete flattening of the mouth and sound when reading a *kasrah*, then it will resemble a *fathah* since the mouth is still somewhat open, or it will resemble a *ḍammah* if there is a rounding of the lips. Likewise, the lips should be properly rounded when pronouncing the *ḍammah*, else it will resemble a *kasrah* if the mouth is slightly flattened or a *fathah* if the mouth is kept a bit open.

### The Ḥarakāt Pronounced in Conjunction with Other Ḥarakāt

This line draws particular attention to the *fathah* and *kasrah* when they appear before a *ḍammah* e.g. *رَسُولِكُمْ*, *صَدَقُوا*, *فِيهِ هُدًى*, *يُخْرِجُكُمْ*, *يُنَبِّئُكُمْ* etc. Likewise, the *ḍammah* and *kasrah* should be articulated distinctly when appearing before a *fathah*. The same will apply when the *fathah* or *ḍammah* appear before a *kasrah*.

TEXT: 194

وَالْجِيمِ نَحْوَ حَبَّةٍ وَحَبَّابَا  
وَالْفَجْرِ وَاجْتَثَّتْ وَحِجُّ فَجْوَةٍ

194  
وَاحْرِضْ عَلَى الشَّدَّةِ وَالْجَهْرِ بِبَا  
195  
وَرَبِّ صَبْرًا وَابْتَعَى وَرَبْوَةٍ

TRANSLATION:

Maintain the *shiddah* and the *jahr* of the *bā'* and the *jīm* in the likes of *حَبَّةٍ*, *حَبَّابَا*, *رَبِّ*, *فَجْوَةٍ* and *حِجُّ*, *أَجْتَثَّتْ*, *وَالْفَجْرِ*, *رَبْوَةٍ*, *ابْتَعَى*, *صَبْرًا*.

COMMENTARY:

The strong *ṣifāt* of *shiddah* and *jahr* should be upheld in examples like رَبِّ, حَبَّبَ, حَبَبَةٌ, رَبِّ, فَجْوَةٌ and حَبُّ, أُجْتُتُ, وَالْفَجْرِ, رَبْوَةٌ, اِبْتَعَى, صَبْرًا.

This text provides more examples than *al-Jazariyyah* in this precept:

وَاحْرِضْ عَلَى الشَّدَّةِ وَالْجَهْرِ الَّذِي

Line 37

رَبْوَةٍ اجْتُتُّتْ وَحَجَّ الْفَجْرِ

Line 38

فِيهَا وَفِي الْجِيمِ ك: حُبِّ الصَّبْرِ

TEXT: 196

وَبَيِّنِ الصَّادَ بِنَحْوِ اضْطُرًّا وَالظَّاءَ فِي وَعَظَّتْ حَيْثُ مَرًّا 196

TRANSLATION:

Clarify the *dād* in the likes of اضْطُرُّ and the *thā'* in وَعَظَّتْ wherever it appears.

COMMENTARY:

The *dād* should be read clearly in examples like فَمَنْ ضُطُّرَّ, as well as in the *thā'* of أَوْعَظَّتْ.

TEXT: 197

وَشِدَّةَ الْكَافِ وَتَا كَثِيرِكُمْ وَتَتَوَقَّاهُمْ وَفِتْنَةً لَهُمْ 197

TRANSLATION:

(Clarify) the *shiddah* in the *kāf* and the *tā'*, as in تَتَوَقَّاهُمْ, شَرِكِكُمْ, فِتْنَةٌ لَهُمْ.

COMMENTARY:

Though the *kāf* and *tā'* have the weak *ṣifāh* of *hams*, the strength of *shiddah* should be maintained in examples like تَتَوَقَّاهُمْ, شَرِكِكُمْ, فِتْنَةٌ لَهُمْ.

TEXT: 198

وَبَيِّنِ الْإِطْبَاقَ إِنْ أَدَعَمْتَا أَحَطَّتْ فَرَطْتُمْ لَنْ بَسَطْتَا 198

وَفِي أَلَمْ نَخْلُقْكُمْ الْوَجْهَانَ الْإِدْعَامُ ذُو التَّمَامِ وَالْتُقْصَانِ 199

TRANSLATION:

And clarify the *iṭbāq* when making *idghām* in أَحَطَّتْ, فَرَطْتُمْ and لَنْ بَسَطْتَا.

And in نَخْلُكُمْ there are two ways: *idghām* that is complete and *idghām* that is deficient.

COMMENTARY:

*Idghām tāmm* and *idghām nāqis* are discussed in these two lines. In the former, the first letter is completely assimilated into the second letter while in the latter there is a partial assimilation in which *ṣifāt* of the first letter remain after the assimilation. Examples of a partial assimilation in which the *ṣifāh* of *itbāq* in the *tā'* remains are لَيْنٌ بَسَطَتْ and فَرَطْتُمْ، أَحَطْتُ.

In نَخْلُكُمْ of Sūrat al-Mursalāt: 20, *idghām tāmm* and *idghām nāqis* are allowed.

Ibn al-Jazarī alludes to this in the following:

وَيَيْنِ الإِطْبَاقِ مِنْ أَحَطْتُ مَعُ      Line 46      بَسَطَتْ وَالْخُلْفُ بِ: نَخْلُكُمْ وَقَعُ

The option (*khulf*) that Ibn al-Jazarī mentions in the above line is *idghām tāmm* or *idghām nāqis*.

Though the option between *idghām tāmm* and *idghām nāqis* are given in نَخْلُكُمْ, none of the *Turuq* in *al-Nashr* has this allowance for the narration of Ḥafṣ. Therefore, only *idghām tāmm* is allowed in the narration of Ḥafṣ, whether one is reading via the *Tarīq* of *al-Shāṭibiyyah* or via the *Tarīq* of *al-Tayyibah*.

## Instructions in the Narration of Ḥafṣ via the Ṭarīq of al-Shāṭibiyyah

The most commonly read narration is that of Ḥafṣ. The most common Ṭarīq via which it is read, is that of *al-Shāṭibiyyah*. It may also be read according to the Ṭarīq of *al-Ṭayyibah*, which comprises the narration of Ḥafṣ via 17 independent books.<sup>134</sup>

This chapter mentions those places in which the Ṭarīq of *al-Shāṭibiyyah* will differ with that of *al-Ṭayyibah* and some places in which both will agree. These differences should be adhered to when reading via *al-Shāṭibiyyah*.

TEXT: 200

بِالسَّيْنِ وَالْمُصَيِّرُونَ الْخُلْفَ قَرُ      وَبَسْطَةَ الْأَعْرَافِ يَبْسُطُ الْبَقَرُ 200

TRANSLATION:

(The word) *بَسْطَةَ* of (Sūrat) *al-A‘rāf* and *يَبْسُطُ* of (Sūrat) *al-Baqarah* is with a *sīn*. An option is confirmed in *الْمُصَيِّرُونَ*.

COMMENTARY:

*Al-Shāṭibiyyah* transmits a *sīn* in the word *بَسْطَةَ* of Sūrat *al-A‘rāf*: 69 and in *يَبْسُطُ* of Sūrat *al-Baqarah*: 245.

*Al-Ṭayyibah* will allow both a *sīn* as well as a *ṣād* in these two words.

*Al-Shāṭibiyyah* allows both a *sīn* and a *ṣād* in *الْمُصَيِّرُونَ* of Sūrat *al-Ṭūr*: 37.

*Al-Ṭayyibah* also allows both a *sīn* and a *ṣād* here.

TEXT: 201

وَالنُّونَ فِي يَاسِينَ نُونَ أَظْهَرَ      وَاقْرَأْ بِوَجْهِ الصَّادِ فِي مُصَيِّرٍ 201

TRANSLATION:

And recite with a *ṣād* in *مُصَيِّرٍ* (ب). Apply *itḥ-hār* in the *nūn* of (Sūrah) *Yāsīn* and (Sūrah) *Nūn*.

<sup>134</sup> See *al-Bayān li Ṭuruq Ḥafṣ ibn Sulaymān* of Munawwar Harneker for details.

COMMENTARY:

*Al-Shātibiyah* transmits a *ṣād* in the word *بِصِيْطِرٍ* of Sūrat al-Ghāshiyah: 22.

*Al-Ṭayyibah* will allow both a *sīn* as well as a *ṣād* in it.

At the start of Sūrah Yāsīn and Sūrah Nūn, *al-Shātibiyah* transmits *iṭḥ-hār* in the *nūn* at the end of the *ḥurūf muqatta‘āt* i.e. (يَا سَيِّئ) وَالْقُرْآن and (ثُون) وَالْقَلَم.

*Al-Ṭayyibah* will allow both *iṭḥ-hār* as well as *idghām*.

TEXT: 202

وَعَوَجًا بَلْ رَانَ بِاتِّفَاقٍ      وَاسْكُتْ عَلَيَّ مَرْقِدِنَا مَنْ رَاقٍ 202

TRANSLATION:

Apply *sakt* on *مَرْقِدِنَا*, *مَنْ رَاقٍ* and *بَلْ رَانَ*; this is agreed upon.

COMMENTARY:

Four places in which *al-Shātibiyah* has agreement regarding *sakt* for Ḥafṣ are mentioned in this line:

- 1) *عَوَجًا \* قَيْمًا* of Sūrat al-Kahf: 1-2.
- 2) *مَرْقِدِنَا \* هَذَا* of Sūrah Yāsīn: 52.
- 3) *مَنْ \* رَاقٍ* of Sūrat al-Qiyāmah: 27.
- 4) *بَلْ \* رَانَ* of Sūrat al-Muṭaffifīn: 14.

*Al-Ṭayyibah* will allow *sakt* as well as *idrāj* (no *sakt*) in these four places. If *idrāj* is being applied, then *ikhfā'* of *nūn sākinah* will apply in the number one, *idghām* of the *nūn sākin* into the *rā'* will take place in number three and *idghām* of the *lām al-ḥarf* into the *rā'* will take place in number four.

TEXT: 203

وَالْخُلْفُ مَالِيَهُ وَضَعِفِ الرُّومُ      بِفَتْحِ ضَادِهِ وَبِالْمَضْمُومِ 203

TRANSLATION:

There is difference of opinion (regarding *sakt*) in *مَالِيَهُ*, and (an option) of a *faṭḥah* or a *ḍammah* on the *ḍād* of *ضَعِفِ* of (Sūrat) al-Rūm.

COMMENTARY:

In the previous line, there is agreement that *sakt* be made in four places for Ḥafṣ. In this line, there is difference of opinion regarding *sakt* being applied in one place: مَالِيهِ هَلْكَ of Sūrat al-Ḥāqqaḥ: 28-29. Via *al-Shāṭibiyyah* and *Al-Ṭayyibah*, *sakt* or *idrāj* may be applied here.

Either a *fatḥah* or a *ḍammah* may be read on the *ḍād* of ضُنْف, which comes three times in Sūrat al-Rūm: 54. This is via both *al-Shāṭibiyyah* and *al-Ṭayyibah*.

TEXT: 204

حَفْصٌ بِمَجْرِيهَا فَقَطْ يُمِيلُ      وَفِي ءَأَعْجَمِي لَهُ التَّسْهِيلُ 204

TRANSLATION:

Only in مَجْرِيهَا does Ḥafṣ apply *imālah*. And in ءَأَعْجَمِي, he has *tas-hīl*.

COMMENTARY:

There is only one place in which Ḥafṣ applies *imālah*: in the *rā'* of مَجْرِيهَا of Sūrah Hūd ﴿٤١﴾: 41.

In ءَأَعْجَمِي of Sūrah Fuṣṣilat: 44, Ḥafṣ has *tas-hīl* in the second *hamzah*, reading it between a *hamzah* and an *alif*.

TEXT: 205

وَفِي فَمَاءَاتَانِي اللَّهُ قَفَا      لَهُ يِيَاءٍ سَاكِنٍ أَوْ أَحْذِفَا 205

TRANSLATION:

Stop with a *yā' sākin* for him (Ḥafṣ) in فَمَاءَاتَانِي اللَّهُ or drop it (the *yā'*).

COMMENTARY:

When stopping on ءَاتَانِي of Sūrat al-Naml: 36, then a *yā' sākinah* may be read i.e. ءَاتَانِي or the *yā'* may be dropped completely i.e. ءَاتَان.

## The Chapter on Waqf

In the English language, pauses and stops are implemented to accentuate the meaning; likewise, they are implemented during recitation to convey the meanings of the verses and Allah's intent by them. If an individual is extremely intelligent, but unable to articulate and express himself/herself properly, it would be considered a blameworthy trait against him/her. Similarly, a person who has extreme accuracy in the execution of the *makhārij* and *ṣifāt*, but stops and starts incorrectly, then it would be considered a deficiency in his/her recitation. Therefore, its acquisition is considered vital for any person who wishes to regard himself/herself as an expert reciter of the Qur'ān.

*Waqf* is linked to the meaning of the Qur'ān and can only be mastered by one who recites with understanding. In fact, *waqf* indicates towards the prowess of the reciter with regards to their understanding of the Qur'ān.

TEXT: 206

وَبَعْدَ أَنْ تَعْرِفَ أَنَّ تُجَوِّدًا      لَا بُدَّ أَنْ تَعْرِفَ وَفَقًّا وَابْتِدَا 206

TRANSLATION:

After you know how to apply Tajwīd, it is imperative that you know *waqf* and *ibtidā'*.

COMMENTARY:

After completing all the discussions regarding the articulation points of the letters and their *ṣifāt* i.e. Tajwīd, it is imperative that the reciter also learns about *waqf* (stopping) and *ibtidā'* (starting). Acquiring skill in *waqf* is important because if the reciter does not possess this ability, *waqf* in an incorrect place may distort the meaning, and at times even bear a meaning contrary to what Allah intends. Ibn al-Jazarī notes the importance of *waqf* and *ibtidā'* amongst the practices of the Companions and that it is unequivocally established via multiple transmission chains stemming from the 10 eponymous *Qurra'*. Furthermore, he mentions that many leading experts stipulate that none be given *ijāzah* (authorization) until they have acquired knowledge of *waqf* and *ibtidā'*.<sup>135</sup>

<sup>135</sup> *Al-Nashr*. 1/225.



COMMENTARY:

*Waqf* is divided into four types:

- 1) *Waqf Tāmm* – a complete stop.
- 2) *Waqf Kāfī* – a sufficient stop.
- 3) *Waqf Hasan* – a good stop.
- 4) *Waqf Qabīh* – a reprehensible stop.

In the lines that follow, each of these four *waqfs* is defined.

TEXT: 208

كَا فِ إِذَا مَعْنَى فَقَطَّ تَعَلَّقَا      تَامٌ إِذَا لَمْ يَتَعَلَّقْ مُطْلَقًا      208

TRANSLATION:

(*Waqf tāmm* is when it has no link whatsoever (to what follows)); (*waqf kāfī* is when it is only linked in meaning (to what follows)).

COMMENTARY:

*Waqf tāmm* and *waqf kāfī* are defined in this line. Wherever one stops, it is linked to what follows in either meaning or grammar. If it is linked in grammar, it will inevitably be linked in meaning.

If what follows the place of *waqf* has no link to what is before it (لَمْ يَتَعَلَّقْ مُطْلَقًا), then this is *waqf tāmm* e.g. هُمْ الْمُفْلِحُونَ \* إِنَّ الَّذِينَ \* وَلَا الصَّالِينَ \* بِسْمِ اللَّهِ ... مَالِكِ يَوْمَ الدِّينِ \* إِيَّاكَ نَعْبُدُ ... كَفَرُوا ... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \* يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ ... كَفَرُوا ... In all these examples, what follows the place of *waqf* has no link to what is before it, in meaning or in grammar. This is what the author intends when he states: إِذَا لَمْ يَتَعَلَّقْ مُطْلَقًا – when there is no connection/link whatsoever i.e. not in meaning, nor grammar.

If what follows the place of *waqf* is linked to what is before it in meaning, then this is *waqf kāfī* e.g. هُدًى مِّن رَّبِّهِمْ \* وَأُولَئِكَ \* وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ \* أُولَئِكَ عَلَى \* وَمَا أُنزِلَ مِنْ قَبْلِكَ \* وَالْآخِرَةَ ... وَالَّذِينَ آمَنُوا \* وَمَا يَخْدَعُونَ إِلَّا ... In these examples, what follows the place of *waqf* is linked to what is before it in meaning only, and not in grammar i.e. grammatically, the sentence is able to stand independently. The author intends this when he states: إِذَا مَعْنَى فَقَطَّ تَعَلَّقَا – when it is linked in meaning only.

TEXT: 209

وَحَسَنٌ إِذَا تَعَلَّقُ حَصَلَ      فِي اللَّفْظِ وَالْمَعْنَى وَتَمَّتِ الْجُمْلُ 209

TRANSLATION:

(*Waqf* is) *hasan* when a link is found in grammar and meaning, yet the sentence is complete.

COMMENTARY:

If what follows the place of *waqf* is linked to what is before it in grammar and in meaning – as well as presenting a sound understanding – then this is *waqf hasan* e.g. \* وَيَقِيُونَ الصَّلَاةَ \* وَمِمَّا ، أَنْعَمْتَ عَلَيْهِمْ \* غَيْرِ الْمَغْضُوبِ ... ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ ... ، الْحَمْدُ لِلَّهِ \* وَرَزَقْنَاهُمْ ... . In these examples, what follows the place of *waqf* is linked to what is before it in grammar and in meaning, as well as presenting a sound understanding. This is what the author intends when he says: وَتَمَّتِ الْجُمْلُ (the sentence is complete).

TEXT: 210

قِفْ وَابْتَدِئْ إِلَّا إِذَا كَانَ الْحَسَنُ      فِي غَيْرِ رَأْسِ قِفْ عَلَيْهِ وَصِلَنْ 210

TRANSLATION:

Stop (on the above *waqfs*) and start (from what follows) except if it is (*waqf*) *hasan* which is not at the head (of a verse); for then stop upon it and continue (from what follows).

COMMENTARY:

After defining three *waqfs*, the author explains the practices pertaining to them.

One may stop on *waqf tamm* or *waqf kāfī* and thereafter simply continue recitation from what follows i.e. without repeating from before the place of *waqf*.

In *waqf hasan*, the same will apply if it is at the head of a verse i.e. if *waqf hasan* is at the end of a verse, then one simply continues recitation from the next verse without repeating from the verse before it. However, if *waqf hasan* is made in the middle of a verse, then one needs to resume recitation from an appropriate place before the *waqf*; one may then not continue recitation from what follows.

TEXT: 211

أَمَّا الْقَبِيحُ فَتَعَلَّقُ وَجِدُ      فِي اللَّفْظِ وَالْمَعْنَى وَلَكِنْ لَمْ يُفِدْ 211

TRANSLATION:

As for (*waqf qabih*), there is a link in grammar and meaning, however, (the sentence) is not beneficial.

COMMENTARY:

The fourth *waqf* is defined in this line, along with the explanation of the practice pertaining to it. *Waqf qabih* is similar to *waqf hasan* in that it is linked to what follows in grammar and in meaning. It differs from *waqf hasan* in that the meaning is incomplete or incomprehensible. This is what the author means when he states: “وَلَكِنْ” i.e. due to the *waqf*, the meaning is not beneficial. At times, this *waqf* distorts the meaning or implies a meaning not intended by Allah e.g. بِسْمِ \* وَمَا خَلَقْنَا ۙ إِهْدِنَا الصِّرَاطَ \* بِسْمِ \* إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ إِنَّ اللَّهَ لَا يَسْتَحْيِي الْقَوْمَ الضَّالِّينَ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ \* نَعَجَةٌ ۗ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا \* لَاعِيْنَ \* لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ ۖ إِنَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ - أَنَّهُمْ أَصْحَابُ النَّارِ \* In these examples, due to the *waqf*, the meaning is unclear or distorted. The reciter will need to repeat recitation from an appropriate place before the *waqf*.

TEXT: 212

وَلَا يَجُوزُ الْوَقْفُ فِيهِ إِلَّا      إِنْ كُنْتَ مُضْطَرًّا وَصَلَهُ وَصَلًا 212

TRANSLATION:

*Waqf* on it (*waqf qabih*) is not allowed except if you are compelled, then be sure to continue recitation (from what is before it).

COMMENTARY:

No reciter will intentionally seek out inappropriate stops on places that may be regarded as *waqf qabih*. *Waqf qabih* only occurs when one is compelled to stop on such a place due to circumstances e.g. due to lack of breath, sneezing, coughing, forgetting what comes next, and so on. Thus, one chooses to apply *waqf tamm*, *waqf kafī* and *waqf hasan*, but not *waqf qabih*. The first three *waqfs* are considered amongst *waqf ikhtiyārī* (a chosen stop) whereas *waqf qabih* is considered as *waqf idtirārī* (a compelled stop).

Ibn al-Jazarī alludes to this in the following:

وَعَيْرُ مَا تَمَّ قَيْحٌ وَكَهُ      Line 77      يُوقَفُ مُضْطَرًّا وَيُبْدَأُ قَبْلَهُ

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

- 1) *Tāmm* – *ibtidā'* is *tāmm* after *waqf tāmm*.
- 2) *Kāfi* – *ibtidā'* is *kāfi* after *waqf kāfi*.
- 3) *Ḥasan*
- 4) *Qabīḥ*

In the last two, the *waqf* may be *ḥasan*, however *ibtidā'* from what follows could be *qabīḥ* e.g. *لَيْنَ شَكَرْتُمْ لَأَزِيدَنَّكُمْ – وَلَيْنَ كَفَرْتُمْ – إِنَّ عَذَابِي لَشَدِيدٌ* or *waqf* may be *qabīḥ* and *ibtidā'* from what follows may be *ḥasan* e.g. *لَيْنَ شَكَرْتُمْ لَأَزِيدَنَّكُمْ – وَلَيْنَ كَفَرْتُمْ – إِنَّ عَذَابِي لَشَدِيدٌ*.

TEXT: 213

مَا أَوْهَمَ الْمَعْنَى وَقَارِيهِ نَوَى      213      وَلَمْ يَجِبْ وَقْفٌ وَلَمْ يَحْرُمْ سَوَى

TRANSLATION:

No *waqf* is compulsory (to make), nor prohibited, except if it distorts the meaning and the reciter intends (this distorted meaning).

COMMENTARY:

In this line the author explains that there is no *waqf* in the Qur'ān that is compulsory according to Islamic Law; that if it is not made, the reciter will be considered a sinner. Likewise, there is no *waqf* in the Qur'ān that is unlawful in Islamic Law; that if made, an individual will be a sinner.

However, certain reasons may result in that *waqf* becoming unlawful: if one who understands the meaning of what he/she is reciting and purposely, or in jest, stops on such a place to intentionally distort the meaning e.g. *رَبَّنَا مَا خَلَقْتَ هَذَا، إِنِّي كَفَرْتُ، وَمَا مِنْ إِلَهٍ*.

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

Ibn al-Jazarī explains this in the following:

وَلَا حَرَامٌ غَيْرَ مَالِهِ سَبَبٌ      Line 78      وَلَيْسَ فِي الْقُرْآنِ مِنْ وُقُوفٍ وَجَبَ

## The Cut Compound and the Joined Compound

Since *waqf* is only allowed at the end of a complete word, it is necessary that the reciter knows whether compounds are written as joined (*mawṣūl*) e.g. بِئْسَمَا، أَلَّا، كَيْلًا, or separated (*maqṭūʿ*) e.g. بِئْسَ مَا، أَنْ لَا، كَيْ لَا, because this will affect where *waqf* would be permitted.

Ibn al-Jazarī mentions 25 compounds in his *Jazariyyah*. Sheikh ʿUthmān Murād mentions an additional 13 compounds; a total of 38 compounds appears in this chapter.

TEXT: 214

214

وَوَاجِبٌ عَلَى ذَوِي الْعُقُولِ      مَعْرِفَةُ الْمَقْطُوعِ وَالْمَوْضُولِ

TRANSLATION:

It is compulsory upon those who possess intellect to have knowledge of the cut compounds and the joined compounds.

COMMENTARY:

As mentioned before, it is compulsory that the reciter has knowledge of the *maqṭūʿ* and the *mawṣūl* so that he/she is able to apply *waqf* correctly.

Ibn al-Jazarī also alludes to the importance of knowing the *maqṭūʿ* and the *mawṣūl*:

وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ	Line 7	مُحَرَّرِي النَّجْوَيْدِ وَالْمَوَاقِفِ
.	.	مِنْ كُلِّ مَقْطُوعٍ وَمَوْضُولٍ بِهَا
فِي مُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى	Line 79	وَاعْرِفْ لِمَقْطُوعٍ وَمَوْضُولٍ وَتَا

TEXT: 215

215

أَنَّ لَا أَقُولَ لَا يَقُولُوا ثَبَتَتْ      أَنَّ لَا بَعَشْرَ كَلِمَاتٍ قُطِعَتْ

TRANSLATION:

(The compound) لَا يَقُولُوا has been cut in 10 words: this is affirmed in أَنَّ لَا أَقُولَ...

COMMENTARY:

From this line forth, the *maqtū'* and the *mawṣūl* compounds are mentioned as well as their occurrences in the Qur'an. Two are mentioned in this line.

(1) – **أَنْ لَا** is *maqtū'* in 10 places:

1) **أَنْ لَا أَقُولَ** in Sūrat al-A'rāf: 105

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ط

2) **أَنْ لَا يَقُولُوا** in Sūrat al-A'rāf: 169

الْمَ يُؤْخَذُ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ط

TEXT: 216

وَتَعْبُدُوا يَاسِينَ ثَانِي هُودَ لَا 216  
يُشْرِكْنَ تَشْرِكُ يَدْخُلْنَ تَعْلُوا عَلَيَّ

TRANSLATION:

(The compound **أَنْ لَا** is *maqtū'* in) **تَعْبُدُوا** of (Sūrah) Yāsīn, the second (place) of (Sūrah) Hūd, in **يُشْرِكْنَ**, (**أَنْ لَا**) **تَشْرِكُ**, (**أَنْ لَا**) **يَدْخُلْنَ**, and (**أَنْ لَا**) **تَعْلُوا عَلَيَّ**...

COMMENTARY:

This line is taken verbatim from *al-Jazariyyah*.

Another six places where **أَنْ لَا** is *maqtū'* is mentioned in this line:

3) **تَعْبُدُوا – تَعْبُدُوا يَاسِينَ** of Sūrah Yāsīn: 60

الْمَ أَعْهَدَ إِلَيْكُمْ بَيْنِي أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ء إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

4) **هُودَ ثَانِي** – the second place in Sūrah Hūd ﴿٦٠﴾: 26

إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٦٠﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ط إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ﴿٦١﴾

The second place of Sūrah Hūd ﴿٦٠﴾ is particularly mentioned to exclude the first place in which it will be *mawṣūl*:

الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿٦١﴾ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ ط

5) **يُشْرِكْنَ** – Sūrat al-Mumtaḥinah: 12

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا

6) تُشْرِك – Sūrat al-Hajj: 26

وَأَذْبُوْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّآئِفِينَ

7) يَدْخُلْنَ – this refers to يَدْخُلْنَهَا of Sūrat al-Qalam: 24

فَانْطَلِقُوا وَهُمْ يَتَخَفَتُونَ ﴿٣٣﴾ أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٣٤﴾

8) تَعْلُوا عَلَى – this refers to تَعْلُوا عَلَى اللَّهِ of Sūrat al-Dukhān: 19

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۚ إِنِّي آتِيكُمْ بِسُلْطٰنٍ مُّبِينٍ ﴿١٩﴾

The final two places in which it is *maqṭūʿ* are mentioned in the next line.

TEXT: 217

وَمَلَجًا وَلَا إِلٰهَ إِلَّا هُوَدَ، وَخُلْفُ الْأَنْبِيَاءِ حَلًا 217

TRANSLATION:

(The compound لَا إِلٰهَ إِلَّا is *maqṭūʿ* when it comes with) مَلَجًا and إِلَّا of (Sūrah) Hūd.

Difference of opinion occurs in Sūrat al-Anbiyāʾ.

COMMENTARY:

The final two places in which لَا إِلٰهَ إِلَّا is *maqṭūʿ* is given in this line:

9) وَمَلَجًا – where the compound لَا إِلٰهَ إِلَّا appears with the word مَلَجًا i.e. Sūrat al-Tawbah: 118

وَوَظَنُوا أَنْ لَا مَلَجًا مِنَ اللَّهِ إِلَّا إِلَيْهِ ٥

10) وَلَا إِلٰهَ إِلَّا هُوَدَ – where the compound لَا إِلٰهَ إِلَّا appears with the phrase لَا إِلٰهَ إِلَّا هُوَدَ in

Sūrah Hūd ﴿١٤﴾:

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلٰهَ إِلَّا هُوَ ٥

In Sūrat al-Anbiyāʾ there is difference of opinion i.e. some of the ʿUthmānic *maṣāḥif* had it as *maqṭūʿ* and others had it as *mawṣūl*:

فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ سُبْحٰنَكَ ٥ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٥٢﴾

Ibn al-Jazarī mentions these 10 places in *al-Jazariyyah*:

مَعَ مَلَجًا وَلَا إِلَهَ إِلَّا	Line 80	فَأَفْطَعُ بَعْشَرَ كَلِمَاتٍ أَنْ لَا
يُشْرِكُنْ تُشْرِكُكَ يَدْخُلْنَ تَعْلُوا عَلَيَّ	Line 81	وَتَعْبُدُوا يَا سَيِّدَ قَانِي هُوَذَا لَا
.	Line 82	أَنْ لَا يَقُولُوا لَا أَقُولُ، ...

Ibn al-Jazarī does not mention the difference of opinion in Sūrat al-Anbiyā' in these lines, but he does so in his *Nashr*.<sup>136</sup>

In all the remaining places besides these mentioned, it will be *mawṣūl*. For example:

Sūrat al-Mā'idah: 71 – وَحَسِبُوا إِلَّا تَكُونُ فِتْنَةً

Sūrat al-Naml: 31 – أَلَّا تَعْلُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾

Sūrat al-Raḥmān: 8 – أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

TEXT: 218

يَأْتِي، وَمِنْ مَا مَلَكَتْ رُومَ النَّسَا 218 أَمْ مَنْ خَلَقْنَا مَنْ يَكُونُ أَسَّسَا

TRANSLATION:

(The compound) أَمْ مَنْ is (*maqṭū'* when it appears with) خَلَقْنَا and أَسَّسَ, مَنْ يَكُونُ, يَأْتِي.  
(The compound) مَنْ مَا is (*maqṭū'* when it appears with) مَلَكَتْ in (Sūrah) Rūm and (Sūrat) al-Nisā'.

COMMENTARY:

The second compound mentioned is أَمْ مَنْ.

(2) – أَمْ مَنْ is *maqṭū'* in four places:

1) أَمْ مَنْ خَلَقْنَا – Sūrat al-Ṣaffāt: 11

فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ط إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ﴿١١﴾

2) أَمْ مَنْ يَكُونُ – Sūrat al-Nisā': 109

فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

3) أَمْ مَنْ أَسَّسَ – Sūrat al-Tawbah: 109

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ . . .

<sup>136</sup> *Al-Nashr*. 2/148.



COMMENTARY:

In *مَا* which comes in Sūrat al-Munāfiqūn: 10, the ‘Uthmānic *maṣāḥif* differ: some have it as *maqṭū‘* and others have it as *mawṣūl*:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي  
إِلَىٰ أَجَلٍ قَرِيبٍ لَأَفْصَدَقَ وَأَكُنَّ مِنَ الصَّالِحِينَ ﴿١٠﴾

In all the remaining places that *مَا* appears it will be *mawṣūl*. For example:

Sūrah Yāsīn: 36 – مِمَّا تَنْبِثُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

Sūrat al-Ḥadīd: 7 – وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ﴿٧﴾

Sūrat al-Ṭalāq: 7 – فَلْيَنْفِقْ مِمَّا آتَاهُ اللَّهُ ﴿٧﴾

Ibn al-Jazarī alludes to this in the following:

...، مِنْ مَا بِرُومٍ وَالنَّسَا Line 83 حُلُوفُ الْمُتَافِقِينَ، ...

The compound *مَا* appears numerous times in Sūrat al-Nisā’. The text of *al-Jazariyyah* does not clarify which *مَا* is intended. With Sheikh ‘Uthmān Murād’s clause “مِنْ مَا مَلَكَتْ” (that *مَا* which appears with *مَلَكَتْ*), it is clear which place in Sūrat al-Nisā’ is intended.<sup>137</sup>

The next compound discussed is *عَنْ مَنْ*.

(4) *عَنْ مَنْ* – it is *maqṭū‘* in two places where it appears with the words *تَوَلَّى* and *يَشَأ*:

1) *تَوَلَّى* – Sūrat al-Najm 29

فَاعْرُضْ عَنْ مَنْ تَوَلَّى ﴿٢٩﴾

2) *يَشَأ* – Sūrat al-Nūr: 43

فَيُصِيبُ بِهِ مَنْ يَشَأُ وَيَصْرِفُهُ عَنْ مَنْ يَشَأُ ﴿٤٣﴾

There are no other places in which this compound comes in the Qur’ān.<sup>138</sup>

<sup>137</sup> Refer to the commentary of this line in *al-La’lil’ al-Naqiyyah Sharḥ al-Muqaddimat al-Jazariyyah*.

<sup>138</sup> Therefore, Sheikh al-Islām Zakariyyā al-Anṣārī and Ṭāsh Kubrī Zādah relating that it will be *mawṣūl* wherever else it appears is inaccurate. Ibn al-Jazarī also alludes that it will be *mawṣūl* wherever else it appears, and states that

Ibn al-Jazarī alludes to this compound's two places in the following:

... وَقَطَعُهُمْ \_\_\_\_\_ مٌ Line 91 عَنِ مَن يَشَاءُ مَن تَوَلَّى، ...

The next compound discussed is عَنْ مَا.

(5) عَنْ مَا – it is *maqtū'* in one place; where it appears with the word نُهُوا:

1) نُهُوا – Sūrat al-A'rāf: 166

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

Wherever else this compound comes in the Qur'ān it will be *mawṣūl*, for example:

Sūrat al-Baqarah: 74 – وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

Sūrah Ibrāhīm: 42 – وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ﴿٤٢﴾

Sūrah Saba': 25 – قُلْ لَا تَسْأَلُونَ عَمَّا أَجْرْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

Ibn al-Jazarī mentions this in the following:

... وَعَنْ مَن \_\_\_\_\_ Line 82 . . .  
 نُهُوا أَفْطَعُوا، ... Line 83 . . .

TEXT: 220

وَيَوْمَ هُمْ عَلَىٰ وَبَارِزُونَا وَحَيْثُ مَا وَأَنَّ مَا يَدْعُونَا 220

TRANSLATION:

(The compound) هُمْ is (*maqtū'* when it appears with) عَلَىٰ and وَبَارِزُونَ. (The compound) حَيْثُ مَا is (*maqtū'*). (The compound) وَأَنَّ مَا is (*maqtū'* when it appears with) يَدْعُونَ... [in both places].

COMMENTARY:

(6) هُمْ – it is *maqtū'* in two places; where it appears with the words عَلَىٰ and وَبَارِزُونَ:

1) عَلَىٰ – Sūrat al-Dhāriyāt: 13

as far as his knowledge goes, he is not aware that it appears in other than these two places. See *Al-Daqā'iq al-Muḥkamah*: 64; Commentary of Ṭāsh Kubrī Zādah: 274; *Minaḥ al-Fikriyyah*: 311; *Al-Nashr*: 1/149, 155.

## يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٦﴾

2) بَارِزُونَ – Sūrah Ghāfir: 16

يَوْمَ هُمْ بَارِزُونَ ۗ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ط

This compound only appears in these two places with the *mīm* of هُمْ being *sākin*. In the remaining places the *mīm* of هُمْ is read with a *ḥarakah* during *waṣl* and is *mawṣūl*.<sup>139</sup>

Sūrat al-Zukhruf: 83/Sūrat al-Ma‘ārij: 42 –

فَذَرَهُمْ يَخْوضُوا وَيَلْعَبُوا حَتَّىٰ يُلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ

Sūrat al-Dhāriyāt: 60 – فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

Sūrat al-Ṭūr: 45 – فَذَرَهُمْ حَتَّىٰ يُلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

Ibn al-Jazarī mentions this compound in the following:

... وَقَطَعُهُمْ \_\_\_\_\_ م Line 91 \_\_\_\_\_ يَوْمَهُمْ \_\_\_\_\_ م

The next compound discussed is *حَيْثُ مَا*. The author does not restrict this compound to a particular place in the Qur’ān, as he has done with others. This is because it only comes in two places in the Qur’ān.

(7) *حَيْثُ مَا* – it is *maqtū‘* in two places:

1) Sūrat al-Baqarah: 144

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ط وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ  
الْحَقُّ مِنْ رَبِّهِمْ ط

2) Sūrat al-Baqarah: 150

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ل لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ط

The compound *حَيْثُ مَا* does not come anywhere else in the Qur’ān.

<sup>139</sup> Refer to *al-La‘ālī’ al-Naqiyah* for more detail on this compound: 176-177.

Ibn al-Jazarī mentions this compound in the following:

Line 83 . . . . . أَقْطَعُوا . . . . .  
Line 84 . . . . . حَيْثُ مَا

The next compound discussed is *أَنَّ مَا*.

(8) *أَنَّ مَا* – it is *maqtū‘* where it appears with the word *يَدْعُونَ*. In the next line, the author indicates that this is in two places when he states “مَعَا” i.e. in both places:

1) Sūrat al-Hajj: 62

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

2) Sūrah Luqmān: 30

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

The discussion regarding *أَنَّ مَا* continues in the next line.

TEXT: 221

مَعَا وَفِي الْأَنْفَالِ خُلْفٌ، إِنَّمَا 221  
الْأَنْعَامِ وَالْخُلْفُ بِنَحْلِ عُلِمَا

TRANSLATION:

...in both places. And in Sūrat al-Anfāl there is difference of opinion. (The compound) *إِنَّمَا* is (*maqtū‘* in) Sūrat al-An‘ām, while difference of opinion is known to be in (Sūrah) Naḥl.

COMMENTARY:

In Sūrat al-Anfāl: 41<sup>140</sup>, there is difference of opinion i.e. some of the ‘Uthmānic *maṣāḥif* have it as *maqtū‘* and others have it as *mawṣūl*:

وَأَعْلَمُوا إِنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لَكُمْ خُمْسَهُ

Ibn al-Jazarī mentions this compound in the following:

Line 85 . . . . . وَالْمَفْشُوحَ<sup>141</sup> يَدْعُونَ مَعَا . . . . .  
وَأَخْلَفُوا الْأَنْفَالَ، . . . . .

<sup>140</sup> Refer to the discussion in *al-La‘ālī’ al-Naqiyyah* regarding this exception mentioned in Sūrat al-Anfāl; the compound *أَنَّمَا* appears numerous times in Sūrat al-Anfāl: 163.

Wherever else this compound comes in the Qur'an it will be *mawṣūl*, for example:

Sūrat al-Mā'idah: 92 – فَإِنَّ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

Sūrat al-Anfāl: 28 – وَعَلَّمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ

Sūrat al-Ḥadīd: 20 – اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ ۗ وَلَهُوَ وِزْنُهُ ۗ

The next compound discussed is إِنَّ مَا

(9) مَا – it is *maqṭū'* in Sūrat al-An'am:

1) الأنعام – Sūrat al-An'am: 134

إِنَّ مَا تُوْعَدُونَ لَآتٍ ۗ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

In Sūrat al-Naḥl: 95, there is difference of opinion i.e. some of the 'Uthmānic *maṣāḥif* have it as *maqṭū'* and others as have it as *mawṣūl*:

إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

Ibn al-Jazarī mentions this compound in the following:

، كَسْرُ إِنَّ مَآ	Line 84	.	.	.
وَأَخْلَفُ... نَحْلِي وَقَعَا	Line 85	...	مَآ	...

Wherever else this compound comes in the Qur'an it will be *mawṣūl*, for example:

Sūrat al-Tawbah: 93 – إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۗ

Sūrah Hūd ﴿١٧﴾: 12 – إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٧﴾

Sūrat al-Dhāriyāt: 5 – إِنَّمَا تُوْعَدُونَ لَصَادِقٌ ﴿٥﴾

TEXT: 222

وَأَنَّ لَمْ الْمَفْتُوحِ وَالْمَكْسُورَا إِلَّا الَّذِي فِي هُوْدِهَآ مَآذُكُورَا

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<sup>141</sup> What is meant by "المفتوح" is that the *hamzah* in the compound إِنَّ مَا is *mafṭūḥah*, as opposed to the compound إِنَّ مَا discussed immediately before this in *al-Jazariyyah*, which is *maksūrah*.

TRANSLATION:

(The compound) *أَنْ لَمْ* which is *maftūḥ* or *maksūr* is (*maqtū'*) except the one mentioned in its Sūrah Hūd ﴿١٠٤﴾.

COMMENTARY:

The next compound discussed is *أَنْ لَمْ*, which is *maftūḥ* i.e. the *hamzah* has a *fathah*.

(10) *أَنْ لَمْ* – it is *maqtū'* wherever it comes in the Qur'an, for example:

Sūrat al-An'ām: 131 – ﴿١٣١﴾ ذٰلِكَ اَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَّ اَهْلُهَا غٰفِلُوْنَ

Sūrah Yūnus ﴿١٠٤﴾: 12 – فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَعْنِ بِالْاَمْسِ ط

Sūrat al-Balad: 7 – اَيَحْسَبُ اَنْ لَّمْ يَرَهُ اَحَدٌ ط

Ibn al-Jazarī mentions this compound in the following:

Line 83 . . . . . اَقْطَعُوْا . . . . .  
Line 84 . . . . . وَاَنْ لَّمْ الْمَفْتُوحُ، . . . . .

The next compound discussed is *اِنْ لَمْ*, which is *maksūr* i.e. the *hamzah* has a *kasrah*.

(11) *اِنْ لَمْ* – it is *maqtū'* wherever it comes in the Qur'an, except in Sūrah Hūd ﴿١٠٤﴾:

Sūrat al-Baqarah: 24 – فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا

Sūrat al-Qaṣaṣ: 50 – فَاِنْ لَّمْ يَسْتَجِيبُوْا لَكَ فَاَعْلَمْ اَنْمَّا يَتَّبِعُوْنَ اَهْوَاءَهُمْ ط

Sūrat al-Tawbah: 58 – فَاِنْ اَعْطَوْا مِنْهَا رِضُوْا وَاِنْ لَّمْ يُعْطَوْا مِنْهَا اِذَا هُمْ يَسْحَطُوْنَ ﴿٥٨﴾

In Sūrah Hūd ﴿١٠٤﴾: 14, it is *mawṣūl*:

فَاَلَمْ يَسْتَجِيبُوْا لَكُمْ فَاَعْلَمُوْا اَنْمَّا اُنزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَا اِلٰهَ اِلَّا هُوَ ۚ

Ibn al-Jazarī explains it as follows:

Line 90 . . . . . وَاَلَمْ يَسْتَجِيبُوْا لَكُمْ هُوَ، . . . . .

TEXT: 223

وَأَلْخُلْفُ فِي وَأَنْ لَّوِ اسْتَقَامُوا      وَكُلُّ أَنْ لَّوِ فِيهِ الْإِنْفِصَامُ

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TRANSLATION:

All (of the compounds) أَنْ لَّوِ is split, while there is difference in لَّوِ اسْتَقَامُوا.

COMMENTARY:

The compound أَنْ لَّوِ is discussed in this line. This compound is not mentioned in *al-Jazariyyah*.

(12) أَنْ لَّوِ – It is *maqṭūʿ* (الإنفصام) wherever it comes, which is in three places:

Sūrat al-Aʿrāf: 100 – بِرِثُوتِنَ الْأَرْضِ مِنْ بَعْدِ أَهْلِهَا أَنْ لَّوِ ذَشَاءٌ أَصَبْنَاهُمْ بِذُنُوبِهِمْ<sup>٢</sup>

Sūrat al-Raʿd: 31 – أَفَلَمْ يَأْيِسِ الَّذِينَ آمَنُوا أَنْ لَّوِ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا<sup>٣</sup>

Sūrah Sabaʿ: 14 – فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَّوِ كَانُوا يَعْلَمُونَ الْغَيْبَ<sup>٤</sup>

In one place there is difference of opinion:

1) أَنْ لَّوِ اسْتَقَامُوا – Sūrat al-Jinn: 16

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا<sup>٥</sup>

These are the only four places in which the compound أَنْ لَّوِ appears in the Qurʾān.

TEXT: 224

وَأَلْخُلْفُ رُدُّوا جَاءَ الْقِيِّ دَخَلَتْ      وَكُلِّ مَآ سَأَلْتُمُوهُ قُطِعَتْ

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TRANSLATION:

(The compound) كُلِّ مَآ سَأَلْتُمُوهُ is *maqṭūʿ*, while there is difference of opinion in رُدُّوا, جَاءَ, الْقِيِّ and دَخَلَتْ.

COMMENTARY:

The compound كُلِّ مَآ is discussed in this line.

(13) كُلِّ مَآ – It is *maqṭūʿ* in one place:

1) كُلِّ مَآ سَأَلْتُمُوهُ – Sūrah Ibrāhīm: 34

وَأَنْتُمْ مِّنْ كُلِّ مَآ سَأَلْتُمُوهُ<sup>٦</sup>

In four places there is difference of opinion:

1) رُدُّوا – Sūrat al-Nisā': 91

كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا<sup>ع</sup>

2) جَاءَ – Sūrat al-Mu'minūn: 44

كُلَّمَا جَاءَ أُمَّةٌ رُسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ<sup>ع</sup>

3) أُلْقِيَ – Sūrat al-Mulk: 8

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ<sup>ا</sup>

4) دَخَلَتْ – Sūrat al-A'rāf: 38

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا<sup>ط</sup>

Wherever else this compound comes in the Qur'ān it will be *mawṣūl*, for example:

Sūrat al-Baqarah: 25 – كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا<sup>ل</sup>

Sūrat al-Nisā': 56 – كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ<sup>ط</sup>

Sūrat al-Mā'idah: 64 – كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ<sup>ل</sup>

Ibn al-Jazarī explains it as follows:

وَكُلِّ مَا سَأَلْتُمُوهُ وَأُخْتُلِفَ Line 86 رُدُّوا.

Though Ibn al-Jazarī mentions all four places in which there is difference of opinion in his *Nashr*, in *al-Jazariyyah* he only mentions Sūrat al-Nisā'.<sup>142</sup>

TEXT: 225

وَبِئْسَ مَا أَقْطَعُ إِنْ بِحَرْفٍ وَوَصِلْتُ وَالْخُلْفُ فِي قُلِّ بِئْسَمَا يَأْمُرُ تَبَتْ 225

TRANSLATION:

(The compound) ما بِئْسَ is *maqtū'* when it is connected to a letter. Difference of opinion is established in قُلِّ بِئْسَمَا يَأْمُرُ.

<sup>142</sup> See *al-La'ālī' al-Naqiyyah* for more detail: 164-169.

COMMENTARY:

The compound ما بُئِسَ is discussed in this line. It comes in nine places in the Qur'an.

(14) ما بُئِسَ – It is *maqṭū'* wherever it is connected to another letter i.e. wherever it is connected to a *lām* e.g. ما لِبُئِسَ or a *fā'* e.g. ما فَبُئِسَ. This is in six places:

- 1) Sūrat al-Baqarah: 102

وَلِبُئِسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ط لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

- 2) Sūrah Āl 'Imrān: 187

فَبُئِسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

- 3) Sūrat al-Mā'idah: 62

لِبُئِسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

- 4) Sūrat al-Mā'idah: 63

لِبُئِسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

- 5) Sūrat al-Mā'idah: 79

لِبُئِسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

- 6) Sūrat al-Mā'idah: 80

لِبُئِسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

In one place there is difference of opinion:

- 1) قُلْ بِئْسَمَا يَأْمُرُ – Sūrat al-Baqarah: 93

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

In the remaining two places in which it comes, it will be *mawṣūl*:

Sūrat al-Baqarah: 90 – بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا

Sūrat al-A'rāf: 150 – قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ؕ

Ibn al-Jazarī explains the compound ما بُئِسَ differently: he mentions the one place in which there is difference of opinion and the two places in which it is *mawṣūl*; the remaining six places would then be *maqṭū'*:



إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ٥

2) تَنْزِيلُ مَعَا – two places in Sūrah Tanzīl i.e. Sūrat al-Zumar: 46

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٦١﴾

The remaining eight places are mentioned in the next line.

TEXT: 227

يَبْلُو مَعَا، أُوحِيَ، أَفْضُتُمْ، اشْتَهَتْ رُومٌ، فَعَلَنَ ثَانِيًا، وَوَقَعَتْ 227

TRANSLATION:

(There is difference of opinion in ما فِي when it comes with) يَبْلُوَا – both of them –, (when it comes with) أُوحِيَ، أَفْضُتُمْ، اشْتَهَتْ, in (Sūrah) Rūm, the second فَعَلَنَ and in (Sūrah) Waqī'ah.

COMMENTARY:

3) يَبْلُو مَعَا – Sūrat al-Mā'idah: 48

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ لَيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ٥٧ ط

4) يَبْلُو مَعَا – Sūrat al-An'ām: 165

وَرَفَعَ بَعْضُكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ط

5) أُوحِيَ – Sūrat al-An'ām: 145

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ

6) أَفْضُتُمْ – Sūrat al-Nūr: 14

وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ ط

7) اشْتَهَتْ – Sūrat al-Anbiyā': 102

لَا يَسْمَعُونَ حَسِيسَهَا ٥ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ ط

8) رُومٌ – Sūrat al-Rūm: 28

هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ

9) فَعَلَنَ (the second ثَانِيًا) – Sūrat al-Baqarah: 240

فَإِنْ خَرَجْنَا فَلَاجِنَاءَ عَلَيْكُمْ فِي مَا فَعَلْنَا فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ط

This will exclude the first place in Sūrat al-Baqarah: 234, in which it is *mawṣūl*:

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ط

10) وَوَقَعَتْ – Sūrat al-Wāqī'ah: 61

عَلَى أَنْ تُبَدَّلَ أَمْثَالِكُمْ وَتُنشَأَ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

Ibn al-Jazarī explains this in the following:

Line 87      ، فِي مَا أَفْطَعَا . . .  
أَوْحِي أَفْضْتُمُ اشْتَهَتْ يَبْلُؤُوا مَعَا  
Line 88      ثَانِي فَعَلْنَ وَقَعَتْ رُومٍ كِلَا  
تَنْزِيلُ شَعْرًا وَعَيْرَهَا صِلَا

Wherever else this compound comes in the Qur'ān it will be *mawṣūl*, for example:

Sūrat al-Baqarah: 213 – لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوا فِيهِ ط

Sūrat al-Aḥqāf: 26 – وَلَقَدْ مَكَنَّهُمْ فِيْمَا أَنْ مَكَنَّكُمْ فِيهِ

TEXT: 228

228      وَمَالٍ هَذَا وَالَّذِينَ هُوَ لَا      وَلَا تِ حِينَ قَطَعُهُنَّ عُوْلًا

TRANSLATION:

(The compound) مَالٍ (is *maqṭū'* when it comes with) هَذَا وَالَّذِينَ and هُوَ لَا. (The compound) حِينَ وَلَا تِ being *maqṭū'* is (the view) relied upon.

COMMENTARY:

The first compound discussed in this line is مَالٍ.

(17) مَالٍ – it is *maqṭū'* in four places:

1) هَذَا – Sūrat al-Kahf: 49

وَيَقُولُونَ يُوَيْلَتْنَا مَالٍ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْضَاهَا

2) هَذَا – Sūrat al-Furqān: 7

وَقَالُوا مَالٍ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ط

Since “هَذَا” is mentioned generally, it will include both the places above.

3) وَالَّذِينَ – Sūrat al-Ma'arij: 36

فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكُ مُهْطِعِينَ ﴿٣٦﴾

4) هُوَ لَا – Sūrat al-Nisā': 78

## فَمَالٍ هُوَ إِلَّا الْقَوْمَ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٢١﴾

Wherever else this compound comes in the Qurʾān it will be *mawṣūl*, for example:

Sūrat al-Baqarah: 270 – وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

Sūrah Ghāfir: 18 – مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

The second compound addressed in this line is *وَلَاتٌ*.

(18) *وَلَاتٌ* – it is *maqṭūʿ* in one place, Sūrah Ṣād: 3:

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مَن قَرْنٍ فَنَادَوا وَوَلَاتٍ حِينَ مَنَاصٍ ﴿٣﴾

This word does not appear anywhere else in the Qurʾān.<sup>143</sup>

Ibn al-Jazarī explains these two compounds in the following:

وَمَالٍ هَذَا وَالَّذِينَ هُوَ إِلَّا تَجِيئَ فِي الإِمَامِ صِلَ وَوَهْلًا Line 92

Though both Ibn al-Jazarī and Sheikh Murād’s texts indicate that difference of opinion may exist in *وَلَاتٍ حِينَ*, it being *maqṭūʿ* is relied upon (*عَوَّلًا*) as opposed to it being *mawṣūl* (*صِلَ وَوَهْلًا*).

TEXT: 229

وَصِلَ فَأَيْنَمَا كُنْخِلٍ وَاخْتَلِفَ فِي الشُّعْرَا الأَحْرَابِ وَالنَّسَا عُرْفِ 229

TRANSLATION:

Join (the compound) *فَأَيْنَمَا* as (you will join it) in (Sūrah) Nahḥ; and difference of opinion is known to be in (sūrahs) al-Shuʿarāʾ, al-Aḥzāb and al-Nisāʾ.

COMMENTARY:

The compound *مَا أُيِّنَ* is discussed in this line.

(19) *مَا أُيِّنَ* – It is *mawṣūl* in two places:

<sup>143</sup> Al-Kisāʾī will stop on this word with a *hāʾ* i.e. *وَلَا*. The remaining nine *Qurraʾ* will stop on it with a *tāʾ* according to the *rasm*.

Considering the opinion of Abū ʿUbayd al-Qāsim ibn al-Sallām (d. 224/839) – that it is *mawṣūl* – *waqf* will be made on *وَلَا* and *ibtidāʾ* from *تَجِيئَ*. See *al-Lalālīʾ al-Naqiyah*: 179.

1) فَأَيْنَمَا – Sūrat al-Baqarah: 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ ط

This is the only place where *أَيْنَمَا* comes with a *fā'*. Thus, when the author states "فَأَيْنَمَا" in the line, this specific verse of Sūrat al-Baqarah is intended. Ibn al-Jazarī does the same in *al-Jazariyyah*.

2) كَنُحَلٍ – Sūrat al-Nahl: 76

أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ط

There is difference of opinion regarding *أَيْنَمَا* in three places:

1) فِي الشُّعْرَا – Sūrat al-Shu'arā': 92

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

2) الْأَخْرَابِ – Sūrat al-Aḥzāb: 61

مَلْعُونِينَ ۗ أَيْنَمَا تُقِفُوا أَخِذُوا وَقْتِكُمْ لِقَائِهِ ﴿٦١﴾

3) وَالنِّسَاءِ – Sūrat al-Nisā': 78

أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ط

Wherever else this compound comes in the Qur'ān it will be *maqṭū'*; for example:

Sūrat al-Baqarah: 148 – أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ط

Sūrat al-Ḥadīd: 4 – وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ط

Sūrat al-Mujādilah: 7 – وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ء ٤

Ibn al-Jazarī explains the compound *أَيْنَمَا* in the following line:

فَأَيْنَمَا كَالنُّحَلِ صِلَ وَمُخْتَلِفٌ Line 89 فِي الشُّعْرَا الْأَخْرَابِ وَالنِّسَاءِ وَصَفَ

TEXT: 230

كَيْلًا بِحَجِّ تَحَزَّنُوا تَأَسَّوْا عَلَىٰ وَثَانِ أَخْرَابٍ، وَاللَّنَّ نَجْعَلَا

230

TRANSLATION:

(The compound) تَأَسُّوا, تَحْزَنُوا (is *mawṣūl*) in (Sūrah) Ḥajj, (when it appears with) كَيْلًا (is *mawṣūl*) and the second place of (Sūrah) Aḥzāb. (The compound) أَلَّنْ (is *mawṣūl* when it comes with) نَجَعَلَا.

COMMENTARY:

The first compound discussed in this line is لَا كَيْ.

(20) لَا كَيْ – it is *mawṣūl* in four places:

1) بِحَجِّ – Sūrat al-Ḥajj: 5

وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ط

2) تَحْزَنُوا – Sūrah Āl ‘Imrān: 153

فَأَثَابَكُمْ غَمًّا بِغَمِّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ط وَاللَّهُ خَبِيرٌ بِمَا

تَعْمَلُونَ ﴿١٥٣﴾

3) تَأَسُّوا عَلَىٰ – Sūrat al-Ḥadīd: 23

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٣﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ط

4) وَثَانِ أَحْزَابٍ (the second place in Sūrat al-Aḥzāb) – Sūrat al-Aḥzāb: 50

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيٓ أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ

حَرْجٌ ط

The second place in Sūrat al-Aḥzāb is mentioned to exclude the first place:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطْرًا وَأَزْوَاجَهَا لَكِيًّا لَّأَنَّهُ كَانَ يَكُونُ عَلَى الْمُؤْمِنِينَ حَرْجٌ فِيٓ أَزْوَاجٍ

أَدْعِيَاءِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا ط

Ibn al-Jazarī explains this compound in the following:

وَصَلِّ، . . . Line 90 . . . كَيْلًا تَحْزَنُوا تَأَسُّوا عَلَىٰ

حَرْجٌ عَلَيْكَ حَرْجٌ، . . . Line 91 . . .

While the author specifies the second place in Sūrat al-Aḥzāb, Ibn al-Jazarī alludes to it by the clause “حَرْجٌ” i.e. where كَيْلًا appears with حَرْجٌ.

Wherever else this compound comes in the Qur’ān it will be *maqṭū‘*, for example:

Sūrat al-Naḥl: 70 – وَ مِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ط

Sūrat al-Ḥashr: 7 – كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ط

The second compound discussed in this line is أَنْ لَنْ.

(21) أَنْ لَنْ – it is *mawṣūl* in two places:

1) نَجْعَلَا – Sūrat al-Kahf: 48

بَلْ زَعَمْتُمْ أَنَّ نَجْعَلْ لَكُمْ مَوْعِدًا ﴿٤٨﴾

The second place is mentioned in the following line.

TEXT: 231

نَجْمَعُ، وَاعْلَمَ أَنَّ هَا وَيَا وَأَلَّ 231 كَالْوَهُمْ وَمَا يَلِي لَا تَنْفِصِلُ

TRANSLATION:

(The compound) اَنَّ (is *mawṣūl* when it comes with) نَجْمَعُ. Know with certainty that كَالْوَهُمْ, يَا, هَا and that which follows is not separated.

COMMENTARY:

2) نَجْمَعُ – Sūrat al-Qiyāmah: 3

أَيَحْسَبُ الْإِنْسَانُ أَنَّ نَجْمَعُ عِظَامَهُ ﴿٣﴾

Ibn al-Jazarī explains this in the following:

وَصَلِّ، . . . اَنَّ نَجْعَلُ Line 90 نَجْمَعُ . . .

Wherever else this compound comes in the Qur'ān it will be *maqtū'*; for example:

Sūrat al-Taghābun: 7 – زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ط

Sūrat al-Inshiqāq: 14 – إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

Sūrat al-Balad: 5 – أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

The following compounds are not separated i.e. they are *mawṣūl*:

(22) هَا – (the demonstrative pronoun “*hā*” wherever it comes) e.g. هَآئِمْ هُوَآءِ.

(23) يَا – (the vocative “yā” wherever it comes) e.g. يَاإِبْرَاهِيمُ، يَايُّهَا.

(24) الّ – (the definite article “al” wherever it comes) e.g. اللَّيْلُ، النَّهَارُ.

(25) كَالْوَهُمْ – Sūrat al-Muṭaffifin: 3:

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ٣

More compounds that will always be *mawṣūl* are mentioned in the following two lines.

TEXT: 232

وَصِلْ نِعْمًا مِّمَّ عَمَّا 232  
ذَا يُشْرِكُونَ اشْتَمَلَتْ وَمَهْمَا

TRANSLATION:

Join (the compounds) نِعْمًا مِّمَّ عَمَّا (when it appears with) ذَا، يُشْرِكُونَ، (along with) مَهْمَا and (join the compound) اشْتَمَلَتْ.

COMMENTARY:

Five compounds are discussed in this line and they are all *mawṣūl*.

The first compound discussed is نِعْمًا.

(26) نِعْمًا – it is *mawṣūl* wherever it appears, which is in two places:

1) Sūrat al-Baqarah: 271

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ ٢٧١

2) Sūrat al-Nisā': 58

إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ ٥٨

The next compound is مِّمَّ.

(27) مِّمَّ – it is *mawṣūl*:

1) Sūrat al-Ṭāriq: 5

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ٥

Thereafter, the compound عَمَّ is mentioned.



وَيَبْنُوهُمْ رَبَّمَا يَوْمَئِذٍ مِمَّنْ وَإِلَّا وَيَكُنَّ حِينَئِذٍ

## TRANSLATION:

Join (the compounds) وَيَبْنُوهُمْ, رَبَّمَا, يَوْمَئِذٍ, مِمَّنْ, وَإِلَّا, وَيَكُنَّ and حِينَئِذٍ.

## COMMENTARY:

Eight compounds are mentioned in this line; all of them are *mawṣūl*. None of these compounds appear in *al-Jazariyyah*.

The first compound mentioned in this line is وَيَبْنُوهُمْ.<sup>144</sup>

(31) وَيَبْنُوهُمْ – it is *mawṣūl* in one place:

- 1) Sūrah Ṭahā: 94

قَالَ يَبْنُوهُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي<sup>ع</sup>

This excludes the place in Sūrat al-Aʿrāf: 150, which will be *maqtūʿ*:

قَالَ ابْنُ أُمِّرٍ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي<sup>ص</sup>

The second compound mentioned in this line is رَبَّمَا.

(32) رَبَّمَا – it is *mawṣūl* in one place:

- 1) Sūrat al-Ḥijr: 2

رَبَّمَا يَوْمَئِذٍ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

The third compound mentioned in this line is يَوْمَئِذٍ.

(33) يَوْمَئِذٍ – it is *mawṣūl* wherever it appears in the Qurʾān, for example:

Sūrat al-Takāthur: 8 – ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Sūrat al-Ḥāqqah: 15 – فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

This will include يَوْمَئِذٍ – with a *kasrah* under the *mīm*<sup>145</sup> – which comes in two places:

<sup>144</sup> This compound comprises three individual words: the *ya* of vocation (*nidāʾ*), *in* and *m*.

<sup>145</sup> This is according to the narration of Ḥafṣ.

Sūrah Hūd ﴿٦٦﴾: 66 – وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ ط

Sūrat al-Ma‘ārij: 11 – يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

The fourth compound mentioned in this line is مِمَّنْ.

(34) مِمَّنْ – it is *mawṣūl* wherever it appears in the Qur‘ān, for example:

Sūrat al-Baqarah: 114 – وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ

Sūrat al-Zumar: 32 – فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

Sūrat al-Şaff: 7 – وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ

The fifth compound mentioned in this line is إِلَّا.

(35) إِلَّا – it is *mawṣūl* wherever it appears in the Qur‘ān, for example:

Sūrat al-Anfāl: 73 – إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

Sūrat al-Tawbah: 40 – إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

Sūrah Yūsuf ﴿٣٣﴾: 33 – وَالْأَنْصَارِ عَتَّى كَيْدِهِنَّ أَصَبَ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ﴿٣٣﴾

The sixth and seventh compound mentioned in this line is وَيَكُنُّ<sup>146</sup>.

(36) وَيَكُنُّ – This refers to two particular words in two different places:

- 1) Sūrat al-Qaṣaṣ: 82

يَقُولُونَ وَيَكُنُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ<sup>٢</sup>

(37) وَيَكُنُّ – It also refers to:

- 1) Sūrat al-Qaṣaṣ: 82

وَيَكُنُّ لَا يُفْلِحُ الْكٰفِرُونَ ﴿٨٢﴾

<sup>146</sup> There is difference of opinion regarding this compound’s etymology: some say “وَي” was actually وَيَلِكُ; the *lām* and the *kāf* of the word having been dropped to shorten the pronunciation. Others say the compound is actually وَيَكُنُّ.

Al-Kisā’ī considers the compound to be وَيُ, detached from كُنُّ and كَانَهُ. He therefore allows *waqf* on وَيُ. Abū ‘Amr al-Baṣrī applies *waqf* on وَيَكُنُّ. The remaining eight *Qurrā’* stop according to the *rasm*.

The eighth and final compound mentioned in this line and chapter is حِينِيذٍ.

(38) حِينِيذٍ – This comes in one place:

- 1) Sūrat al-Wāqī‘ah: 84

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

Note that the *ḥurūf al-muqaṭṭa‘āt* will all be considered as *mawṣūl* e.g. طه, يس, ألم, etc. Thus, *waqf* will only be allowed at the end of them. This will exclude Abū Ja‘far who allows *sakt* on the *ḥurūf al-muqaṭṭa‘āt*. It will also exclude عَسَق \* حَم at the start of Sūrat al-Shūrā according to the Kufis, who will consider the end of حَم to be the end of the verse. *Waqf* would therefore be allowed on it. *Waqf* will not be allowed if it is not considered a verse-end i.e. *waqf* is then only allowed at the end of عَسَق.<sup>147</sup>

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<sup>147</sup> *Hidāyat al-Qārī*: 2/457.

## The Chapter on the Tā'āt

This chapter focuses on the *tā*'s at the end of words that are singular and indicative of that which is feminine; whether they are written as a “flat/open” (ت) or a “round/closed” (ة). Verbs such as *أَبْتَتْتُ*, as well as plurals like *مُسَلِّمَات*, and so forth, are therefore excluded. Correct application of *waqf* on these words is dependent on the reciter knowing how they are written.

The focus is particularly those singular, feminine words that are *muḍāf* (annexed) to a clear noun (*ism ṭhāhir*). Those words with a *tā*' that are not *muḍāf* are always written with a round *tā*' and therefore excluded from the confines of this chapter. Similarly, those words with a *tā*' that are annexed to a pronoun are also excluded because they are always written with a flat *tā*' e.g. *وَأَمْرَهُ فَائِمَةٌ*.

The same as Ibn al-Jazarī, Sheikh 'Uthmān mentions those words that are written with a flat/open *tā*'. The flat/open *tā*'s are found in 13 words in the Qur'an.

TEXT: 234

وَأَعْرِفْ مِنَ الْمَرْسُومِ تَاءَاتٍ أَتَتْ      فِي مُصْحَفِ الْإِمَامِ بِالتَّاءِ كُتِبَتْ      234

TRANSLATION:

Have knowledge of the written *tā*'āt that come in the *muṣḥaf* of the imam; those written with a (flat/open) *tā*'.

COMMENTARY:

Though the author mentions the “*muṣḥaf al-imām*” as singular, all the *maṣāḥif* scripted under 'Uthmān's ﷺ caliphate are considered. In the next line, the author starts discussing these words.

TEXT: 235

رَحِمْتُ مَعًا بِالزُّخْرُفِ الْأَعْرَافِ      وَالْبَقْرَةَ وَالرُّومَ هُودَ كَافٍ      235

TRANSLATION:

(The word) *رَحِمْتُ* (is with a flat/open *tā*') in both places of (Sūrat) al-Zukhruf, (in sūrahs) al-A'rāf, al-Baqarah, al-Rūm, Hūd and (the sūrah with a) “*kāf*”.

COMMENTARY:

(1) رَحِمْتُ is written with a flat/open *tā'* in seven places, which are all mentioned in this line:

1-2) مَعًا بِالرُّخْرِفِ – both places in Sūrat al-Zukhruf: 32

أَهُمْ يَقْسِمُونَ رَحِمَتَ رَبِّكَ ط نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا  
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْحِرِيًّا ط وَرَحِمْتُ رَبِّكَ خَيْرٌ مِمَّا  
يَجْمَعُونَ ﴿٣٢﴾

3) Sūrat al-A'raf: 56

إِنَّ رَحِمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

4) Sūrat al-Baqarah: 218

أُولَئِكَ يَرْجُونَ رَحِمَتَ اللَّهِ ط

5) Sūrat al-Rūm: 50

فَانظُرْ إِلَىٰ آثَرِ رَحِمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ط

6) Sūrah Hūd ﴿٧٣﴾

قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتِ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ط

7) Sūrah Maryam ﴿٢﴾ (that starts with a “*kāf*” i.e. كَهَيْعَتِص)

ذِكْرُ رَحِمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

Ibn al-Jazarī explains رَحِمْتُ in the following:

وَرَحِمْتُ الرُّخْرِفِ بِالتَّارِزَةِ Line 94 الْأَعْرَافِ رُومٍ هُوَ كَأَفِ الْبَقَرَةِ  
Sheikh ‘Uthmān Murād refers to both places in Sūrat al-Zukhruf when he states “مَعًا”.  
Ibn al-Jazarī mentions Sūrat al-Zukhruf in general, which would include both places.

In all the other places in which رَحْمَةٌ appears in the Qur’ān, it will be written with a round/closed *tā'*.

TEXT: 236

ثَانِي الْعُقُودِ فَاطِرِ لُقْمَانَ

نِعْمَتْ ثَانِي الْبَقَرَةِ عِمْرَانَا

236

TRANSLATION:

(The word) نِعْمَتْ (is with a flat/open *tā'*) in the second place of (Sūrat) al-Baqarah, (Sūrah) Āl 'Imrān, the second place in (Sūrat) al-'Uqūd, (sūrahs) Fāṭir and Luqmān.

COMMENTARY:

(2) نِعْمَتْ is written with a flat/open *tā'* in 11 places; five are mentioned in this line:

- 1) The second place in Sūrat al-Baqarah: 231

وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ <sup>ط</sup>

The second place of Sūrat al-Baqarah is specifically mentioned to exclude the first place, verse 211:

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

- 2) Sūrah Āl 'Imrān: 103

وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا <sup>ع</sup>

- 3) The second place in Sūrat al-'Uqūd i.e. Sūrat al-Mā'idah: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ <sup>ع</sup>

The second place is specifically mentioned to exclude the first place in Sūrat al-Mā'idah: 7:

وَ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا <sup>ط</sup>  
وَ اتَّقُوا اللَّهَ <sup>ط</sup>

- 4) Sūrah Fāṭir: 3

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ <sup>ط</sup>

- 5) Sūrah Luqmān: 31

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ <sup>ط</sup>

The remaining six places in which نِعْمَتْ appears are mentioned in the next line.

وَالطُّورِ وَالنَّحْلِ الثَّلَاثَةِ الْآخِرِ وَإِبْرَاهِيمَ فِي الْأَخِيرِينَ انْحَصَرُ 237

TRANSLATION:

(The word) نِعْمَتْ is encompassed (as a flat/open *tā'* in Sūrat) al-Ṭūr, the last three places of (Sūrat) al-Naḥl and the final two places of (Sūrah) Ibrāhīm.

COMMENTARY:

نِعْمَتْ is also written with a flat/open *tā'* in:

6) Sūrat al-Ṭūr: 29

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

The last three places of Sūrat al-Naḥl, which are:

7) Sūrat al-Naḥl: 72

أَفِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

8) Sūrat al-Naḥl: 83

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

9) Sūrat al-Naḥl: 114

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

The last three places of Sūrat al-Naḥl are mentioned to exclude the first two places: 18, 71:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ﴿٧١﴾

أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿١٨﴾

The final two places in Sūrah Ibrāhīm ﴿١١﴾:

10) Sūrah Ibrāhīm ﴿١١﴾: 28

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

11) Sūrah Ibrāhīm ﴿١١﴾: 34

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

The last two places of Sūrah Ibrāhīm ﷺ are specifically mentioned to exclude the first place in which it appears: 6:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

Ibn al-Jazarī explains نِعْمَتٌ in the following:

نِعْمَتُهَا ثَلَاثُ نَحْلِ إِبْرَاهِيمَ Line 95  
 لُقْمَانُ ثُمَّ فَاطِرُ كَالْظَّوْرِ Line 96  
 مَعَا أُخَيْرَاتٍ عُقُودُ الثَّانِ هَمَّ  
 . . . . . عِمْرَانَ، .

The pronoun in نِعْمَتُهَا refers to Sūrat al-Baqarah in the line before. However, Ibn al-Jazarī does not clarify which place in Sūrat al-Baqarah, unlike Sheikh ‘Uthmān who specifies the second place of the sūrah. The clause “أخيرات” i.e. the last or final places, stipulate the last three places in Sūrat al-Nahl (ثَلَاثُ نَحْلِ) and the last two places in Sūrah Ibrāhīm (إِبْرَاهِيمَ مَعَا). The word “هَمَّ” mentioned by Ibn al-Jazarī alludes to the verse that is intended i.e. the verse in which “هَمَّ” comes.

Wherever else نِعْمَةٌ comes in the Qur’ān besides the aforementioned 11 places, it will be with a round/closed tā’.

TEXT: 238

لَعْنَتْ لَدَى عِمْرَانَ أَعْنَى أَوْلَاهُ نُورٍ وَمَعْصِيَتٍ لَدَى الْمُجَادَلَةِ 238

TRANSLATION:

(The word) لَعْنَتْ (is with a flat/open tā’) by (Sūrah Āl) ‘Imrān i.e. its first place and (in Sūrah) Nūr. (The word) مَعْصِيَتٍ (is with a flat/open tā’) by (Sūrat) al-Mujādalah.

COMMENTARY:

(3) لَعْنَتْ is written with a flat/open tā’ in two places:

- 1) The first place in Sūrah Āl ‘Imrān: 61

ثُمَّ نَبْتَهَلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

The first place is specifically mentioned to exclude the second place in verse 87:

أُولَئِكَ جَزَاءُ هُمَ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلٰئِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

- 2) Sūrat al-Nūr: 7

## وَالْخَامِسَةُ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكٰذِبِينَ ﴿٩٦﴾

Ibn al-Jazarī explains لَعْنَتٌ in the following:

عِمْرَانَ، لَعْنَتٌ بِهَا وَالنُّورِ

Line 96

The pronoun بِهَا will refer to Sūrah Āl ‘Imrān. However, Ibn al-Jazarī has not specified the first place in the sūrah, unlike Sheikh ‘Uthmān who particularly mentions the first place to exclude the second place it appears in the sūrah.

In all the remaining places besides the above two it will be with a closed/round *tā’*:

(4) مَعْصِيَتٌ is written with a flat/open *tā’* in the two places of Sūrat al-Mujādalah:

1) Sūrat al-Mujādalah: 8

الَّذِينَ تَرَى إِلَى الَّذِينَ نُهَوْنَا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهَوْنَا عَنْهُ وَيَتَنَجَّجُونَ بِالْآثِمِ  
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

2) Sūrat al-Mujādalah: 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْآثِمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ  
وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى

Ibn al-Jazarī explains مَعْصِيَتٌ in the following:

مَعْصِيَتٌ بِقَدْ سَمِعَ يُخَصَّصُ

Line 97

By stating “يُخَصَّصُ” (specifically), Ibn al-Jazarī alludes that this word is unique to Sūrat al-Mujādalah. It appears nowhere else in the Qur’ān and will include both places mentioned in the sūrah.

TEXT: 239

وَابْنَتْ وَفَطَّرَتْ شَجَرَتْ دُخَانِهَا

وَأَمْرَاتٌ مُضَافَةٌ لِزَوْجِهَا

239

TRANSLATION:

(The word) امْرَأَاتٌ (is with a flat/open *tā’*) when it is annexed to its husband. (The words) ابْنَتْ and فَطَّرَتْ and شَجَرَتْ of (Sūrah) Dukhān (is with a flat/open *tā’*).

COMMENTARY:

(5) امْرَأَتُ (the wife) is written with a flat/open *tā'* wherever it is mentioned with her husband; this is in seven places:

1) Sūrah Āl 'Imrān: 35

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي<sup>ع</sup>

2) Sūrah Yūsuf ﷺ: 30

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ<sup>ع</sup>

3) Sūrah Yūsuf ﷺ: 51

قَالَتِ امْرَأَتُ الْعَزِيزِ لَنْ حَصْحَصَ الْحُقُ<sup>ط</sup>

4) Sūrat al-Qaṣaṣ: 9

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ<sup>ط</sup>

5-6) Sūrat al-Taḥrīm: 10

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتٍ نُوحٍ وَامْرَأَتٍ لُوطٍ<sup>ط</sup>

7) Sūrat al-Taḥrīm: 11

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ<sup>ع</sup>

Ibn al-Jazarī explains امْرَأَتُ in the following:

وامْرَأَتُ يُوسُفَ عِمْرَانَ الْقَصَصِ Line 97 تَحْرِيمِ، . . .

Wherever else it appears in the Qur'ān it will be with a round/closed *tā'*.

Besides these seven places, امْرَأَةٌ will not be *muḍāf* (annexed) to an explicit noun e.g. *وامْرَأَةٌ مُؤْمِنَةٌ*, *وامْرَأَةٌ حَافِتٌ*, *وَأَمْرَةٌ قَائِمَةٌ*, in which case it will always be written with a flat/open *tā'*.

(6) ابْنَتُ is written with a flat/open *tā'* in one place:

1) Sūrat al-Taḥrīm: 12

وَمَرْيَمَ ابْنَتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ  
بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مَا كَانَتْ مِنَ الْقَانِتِينَ ﴿٣١﴾

It does not appear anywhere else in the Qur'an.

(7) فَطَّرَتْ is written with a flat/open *tā'* in one place:

1) Sūrat al-Rūm: 30

فَطَّرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ط

It does not appear anywhere else in the Qur'an.

(8) شَجَرَتْ is written with a flat/open *tā'* in one place:

1) Sūrat al-Dukhān: 43

إِنَّ شَجَرَتِ الرَّقُومِ ﴿٤٣﴾

By restricting شَجَرَتْ to Sūrat al-Dukhān, other places in which it comes will be excluded:

Sūrah Ṭahā: 120 – قَالَ يَا أَدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ﴿١٢٠﴾

Sūrat al-Şāffāt: 62 – أَدُلُّكَ خَيْرٌ تَرَى لَّا أَمْرَ شَجَرَةٍ الرَّقُومِ ﴿٦٢﴾

TEXT: 240

قُرَّتْ عَيْنٍ سُنَّتِ الْأَنْفَالِ مَعَ ثَلَاثِ فَاطِرٍ وَعَافِرٍ وَقَعِ 240

TRANSLATION:

(The *tā'* is flat/open) in قُرَّتْ عَيْنٍ سُنَّتِ that comes (in Sūrat) al-Anfāl, with the three places (in Sūrah) Fāfir and (in Sūrah) Ghāfir.

COMMENTARY:

(9) قُرَّتْ عَيْنٍ is written with a flat/open *tā'* in one place:

1) Sūrat al-Qaşaş: 9

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِئِذَا وَلَّكَ ط

Wherever else it comes it will be written with a round/closed *tā'*. For example:

Sūrat al-Furqān: 74 – يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ

Sūrat al-Sajdah: 17 – فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ

(10) سُنَّتْ is written with a flat/open *tā'* in five places:

1) Sūrat al-Anfāl: 38

وَإِنْ يَّعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

2-4) Three places in Sūrah Fāṭir: 43

فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ<sup>٤</sup> فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا<sup>٥</sup> وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

5) Sūrah Ghāfir: 85

سُنَّتِ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ<sup>٤</sup> وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

TEXT: 241

بَقِيَّتُ اللَّهِ وَجَنَّتْ وَقَعَتْ وَأَوْسَطَ الْأَعْرَافِ تَمَّتْ كَلِمَتُ 241

TRANSLATION:

(The *tā'* is flat/open in) بَقِيَّتُ اللَّهِ, جَنَّتْ of (Sūrah) Wāqī'ah and “تَمَّتْ كَلِمَتُ” in the middle of (Sūrat) al-A'rāf.

COMMENTARY:

(11) بَقِيَّتُ is written with a flat/open *tā'* in one place:

1) Sūrah Hūd ﴿٨٦﴾: 86

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>٥</sup>

(12) جَنَّتْ is written with a flat/open *tā'* in one place:

1) Sūrat al-Wāqī'ah: 89

فَرَوْحٌ وَرَيْحَانٌ<sup>٥</sup> وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾

By restricting جَنَّت to Sūrat al-Wāqī'ah, other places in which it comes will be excluded:

Sūrat al-Furqān: 15 – قُلْ أَذْكَاءَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ط

Sūrat al-Shu'arā': 85 – وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

(13) كَلِمَتٌ is written with a flat/open tā' in one place:

1) Sūrat al-A'rāf: 137

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَبَرُوا ط

Wherever else it appears it will be with a round/closed tā'. For example:

Sūrat al-Tawbah: 40 – وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ط وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ط

Sūrat al-Faṭḥ: 26 – وَالزَّمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ط

Ibn al-Jazarī explains these words in the following:

كُلًّا وَالْأَنْفَالِ وَأُخْرَىٰ عَافِرٍ	Line 98	شَجَرَتِ الدُّخَانِ سُنَّتْ فَاطِرٍ
فَطَرْتُ بَقِيَّتْ وَأَبْنَتْ وَكَلِمَتْ	Line 99	فُورَتْ عَيْنِ جَنَّتْ فِي وَقَعَتْ
.	Line 100	أَوْسَطِ الْأَعْرَافِ،

The clause “كُلًّا” will refer to all three places in Sūrah Fāṭir. The clause “وَأُخْرَىٰ” in فُورَتْ عَيْنِ جَنَّتْ فِي وَقَعَتْ merely alludes to the last verse of Sūrah Ghāfir.

TEXT: 242

وَكُلُّ مَا فِيهِ خِلَافُ الْقُرْآنِ جَمْعًا وَإِفْرَادًا بِتَاءٍ يُدْرَىٰ 242

TRANSLATION:

A (flat/open) tā' is known (to be written) in all that (places) in which the Qurra' have differences regarding it being (read as) plural or singular.

COMMENTARY:

There are words in the Qur'an, in which the Qurra' have differences in regarding it being read as plural or singular. These words will always be written with a flat/open tā'. Ibn al-Jazarī also alludes to this precept when he stated:

...، وَكُلُّ مَا اخْتُلِفَ Line 100 جَمْعًا وَفَرَدًا فِيهِ بِالتَّاءِ عُرِفَ

They are seven words which appear in 12 places. Ibn al-Jazarī does not mention them in his *Jazariyyah*, but Sheikh ‘Uthmān Murād mentions them in the following three lines.

TEXT: 243

وَهِيَ غَيَابَتٌ وَجَمَالَتٌ بَيِّنَتٌ 243  
بِفَاطِرٍ وَثَمَرَاتٌ فَصَّلَتٌ

TRANSLATION:

They (the words in which the Qurrā’ have difference of opinion in) are غَيَابَتٌ, جَمَالَتٌ, بَيِّنَتٌ in (Sūrah) Fāṭir and ثَمَرَاتٌ in (Sūrah) Fuṣṣilat.

COMMENTARY:

Four of the seven words are mentioned in this line.

(1) غَيَابَتٌ – this comes twice in the Qur’ān:

1) Sūrah Yūsuf ﴿١٠﴾: 10

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ  
كُنْتُمْ فَعِلِينَ ﴿١٠﴾

2) Sūrah Yūsuf ﴿١٥﴾: 15

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ<sup>ع</sup>

Nāfi‘ reads it as plural i.e. غَيَابَاتٍ, while the remaining nine Qurrā’ will read it as singular.

(2) جَمَالَتٌ – this comes once in the Qur’ān:

1) Sūrat al-Mursalāt: 33

كَأَنَّهُ جَمَلَتْ صُفْرًا ط

Ḥafṣ, Ḥamzah, al-Kisā’ī and Khalaf al-‘Āshir read it as singular. Ruways reads it as plural with a *ḍammah* on the *jīm* i.e. جَمَالَاتٌ. The remaining 10 Qurrā’ read it as plural with a *kasrah* on the *jīm* i.e. جَمَالَاتٌ.

(4) بَيِّنَتْ – this comes once in the Qur'an:

1) Sūrah Fāṭir: 40

أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَاتٍ مِّنْهُ

Ibn Kathīr, Abū 'Amr al-Baṣrī, Ḥafṣ, Ḥamzah and Khalaf al-'Āshir read it as singular.

The remaining 10 Qurra' will read it is plural i.e. بَيِّنَاتٍ.

(4) ثَمَرَات – this comes once in the Qur'an:

1) Sūrah Fuṣṣilat: 47

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ

Nāfi', Ibn 'Āmir al-Shāmī, Ḥafṣ and Abū Ja'far read it as plural. The remaining Qurra' read it is singular i.e. ثَمَرَةٍ.

TEXT: 244

244 فِي الْغُرُفَاتِ سَبَأًا وَعَايَاتُ فِي يُوسُفَ وَالْعَنْكَبُوتِ ثَابِتُ

TRANSLATION:

of (Sūrah) Saba', and عَايَاتُ in (Sūrah) Yūsuf and (Sūrat) 'Ankabūt are affirmed.

COMMENTARY:

Another two words in which the Qurra' have differences in are mentioned in this line.

(5) فِي الْغُرُفَاتِ – this comes once in the Qur'an:

1) Sūrah Saba': 37

فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٧﴾

Ḥamzah reads it as singular i.e. فِي الْغُرْفَةِ. The remaining nine Qurra' – including Ḥafṣ – read it as plural.

(6) عَايَاتُ – this comes twice in the Qur'an:

1) Sūrah Yūsuf ﴿٧﴾: 7

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَةٌ لِلَّسَّاءِ لِلَّذِينَ ﴿٤٥﴾

Ibn Kathīr reads it as singular i.e. آيَةٌ. The remaining nine Qurra' – including Ḥafṣ – read it as plural.

2) Sūrat al-ʿAnkabūt: 50

وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ط

Ibn Kathīr, Shuʿbah, Ḥamzah, al-Kisāʿī and Khalaf al-ʿĀshir read it as singular i.e. آيَةٌ. The remaining Qurra' – including Ḥafṣ – read it as plural.

TEXT: 245

وَكَلِمَتِ الْأَنْعَامِ يُونُسَ مَعَا 245 وَالْخُلْفِ فِي الثَّانِي وَطَوْلِ وَقَعَا

TRANSLATION:

كَلِمَتِ in (Sūrat) al-Anʿām and both places in (Sūrah) Yūnus; while difference has occurred in the second (place of Sūrah Yūnus) and (in Sūrat) al-Ṭawl.

COMMENTARY:

The last word in which the Qurra' have differences in, comes in this line.

(7) كَلِمَتِ – there are four places that have differences:

1) Sūrat al-Anʿām: 115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ط

ʿĀṣim, Ḥamzah, al-Kisāʿī and Yaʿqūb read it as singular. The remaining Qurra' read it as plural i.e. كَلِمَاتٍ.

2) Sūrah Yūnus ﴿٣٣﴾: 33

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

Nāfiʿ, Ibn ʿĀmir al-Shāmī and Abū Jaʿfar read it plural i.e. كَلِمَاتٍ. The remaining Qurra' – including Ḥafṣ – read it as singular.

3) Sūrah Yūnus ﴿٩٦﴾: 96

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

Ibn Kathīr, Abū ‘Amr al-Baṣrī, ‘Āṣim, al-Kisā’ī and Khalaf al-‘Āshir read it as singular. The remaining Qurra’ read it as plural.

4) Sūrat al-Ṭawl i.e. Sūrah Ghāfir: 6

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا إِنَّهُمْ أَصْحَابُ النَّارِ ۖ

Nāfi‘, Ibn ‘Āmir and Abū Ja‘far read it as plural. The remaining Qurra’ – including Ḥafṣ – read it as singular.

In the last two places mentioned i.e. the second place in Sūrah Yūnus ﷻ and in Sūrah Ghāfir there are differences between the various *maṣāḥif* scripted under ‘Uthmān ﷻ: some writing it with a flat/open *tā’* while others having it with a round/closed *tā’*. The view of the majority in these two places is that it should be with a flat/open *tā’*.<sup>148</sup>

Ibn Kathīr, Abū ‘Amr al-Baṣrī, al-Kisā’ī and Ya‘qūb will stop on all these words with a *hā’*. Nāfi‘, Ibn ‘Āmir al-Shāmī, ‘Āṣim, Ḥamzah, Abū Ja‘far and Khalaf al-‘Āshir will stop with a *tā’*.

TEXT: 246

وَقِفْ بِنَاءٍ يَا أَبْتُ وَلَا تَا هَيْهَاتَ مَرَضَاتٍ وَذَاتَ اللَّاتَا 246

TRANSLATION:

Stop with a *tā’* on يَا أَبْتُ, وَلَا تَا, هَيْهَاتَ, مَرَضَاتٍ, وَذَاتَ and اللَّاتَا.

COMMENTARY:

Six additional words which do not appear in *al-Jazariyyah* are mentioned in this line:

- 1) يَا أَبْتُ – Sūrah Yūsuf ﷻ: 4, 100, Sūrah Maryam ﷻ: 42, 43, 44, 45, Sūrat al-Qaṣaṣ: 26 and Sūrat al-Ṣāffāt: 102.

Ibn Kathīr, Ibn ‘Āmir al-Shāmī, Abū Ja‘far and Ya‘qūb stops with a *hā’*.

- 2) وَلَا تَا حِينَ مَنَاصِ – Sūrah Ṣād: 3

Al-Kisā’ī stops on this word with a *hā’*.

- 3) هَيْهَاتَ – Sūrat al-Mu’minūn: 36

<sup>148</sup> *Al-La’ālī’ al-Naqiyyah*: 210.

## هَيَّهَاتِ هَيَّهَاتِ لِمَا تُوعَدُونَ ﴿٦٧﴾

Ibn Kathīr and al-Kisā'ī stops on it with a *hā'*

- 4) مَرَضَاتٍ – Sūrat al-Baqarah: 207, 265 (ابْتِعَاءَ مَرَضَاتِ اللَّهِ), Sūrat al-Nisā': 114 and Sūrat al-Taḥrīm: 1 (تَتَّبِعِي مَرَضَاتِ أَزْوَاجِكَ).
- 5) ذَاتٌ – Sūrat al-Naml: 60

## فَأَتَّبَعْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ ﴿٤٠﴾

This excludes other places like ذَاتَ بَيْنِكُمْ of Sūrat al-Anfāl: 1 and بَدَاتِ الصُّدُورِ, etc.

- 6) اللَّاتُ – Sūrat al-Najm: 19

Al-Kisā'ī stops on these last three places with a *hā'*

The remaining Qurra' not mentioned – including Ḥafṣ – will stop on these six words with a *tā'*. Sheikh 'Uthmān Murād particularly mentions the practice of Ḥafṣ in these words since his narration is the most common.

## The Chapter on Ḥadhf and Ithbāt in the Letters of Madd

This chapter essentially revolves around the letters of *madd*: the *alif*, the *wāw* and the *yā'*.

*Ḥadhf* literally means to omit. Technically, it is the omission of one of the letters of *madd* from the 'Uthmānic script e.g. وَصَالِحُ الْمُؤْمِنِينَ, which is a plural according to some i.e. صَالِحُو الْمُؤْمِنِينَ.

*Ithbāt* literally means to affirm. Technically, it is the affirmation i.e. the writing, of one of the letters of *madd* in the 'Uthmānic script e.g. the *alif* in لَكِنَّا هُوَ اللَّهُ of Sūrat al-Kahf.

The reason for studying these words is so that we know how to stop on them when applying *waqf idṭirārī* or *waqf ikhtibārī*. If the letter of *madd* is written in the *muṣḥaf*, then it will generally be read; and if it has been omitted from the *muṣḥaf*, then it will not be read. However, there are exceptions to this rule, which are all based upon transmission.

This chapter does not appear in *al-Tuḥfah* or *al-Jazariyyah*.

TEXT: 247

وَاعْرِفْ لِمَحذُوفٍ مِنَ الْوَاوِ وَيَا      إِنَّ كَانَ قَبْلَ سَاكِنٍ قَدْ أَتَىَا

TRANSLATION:

Know the *maḥdhūf* (the omitted) *wāw* and *yā'* (from the script) when they (the *wāw* and the *yā'*) come before a *sākin*.

COMMENTARY:

The author firstly outlines the area of our discussion: the *wāw* and *yā'* that appear at the end of a word and it is followed by a *sākin* e.g. يُؤْتِي الْحِكْمَةَ، فَاسْتَقِيمُوا الْخَيْرَاتِ. That *wāw* and *yā'* that are in the middle of a word e.g. وَالْمُوفُونَ، إِيمَانِكُمْ, etc., are excluded from our discussion. Furthermore, if the letter of *madd* comes at the end of the word and it is not followed by a *sākin* e.g. the *alif* in لَا رَبِّبَ، the *wāw* in فَلَا يُؤْمِنُوا حَتَّى، the *yā'*

in *فِي قُلُوبِهِمْ*, then it is also not the focus of our discussion. In the latter three examples, the letters of *madd* are followed by a *mutaḥarrik*.

Secondly, the line explains that it will mention those words that are *maḥdhūf*, starting with the *wāw* and the *yā'*.

TEXT: 248

يَمْحُ بِشُورَى يَدْعُ الْإِسْرَا وَالْقَمَرُ      سَنَدْعُ وَالتَّحْرِيمِ صَالِحِ اسْتَقْرُ 248

TRANSLATION:

(Omit the *wāw* in) *يَمْحُ* of (Sūrah) *Shūrā*, *يَدْعُ* of (Sūrahs) *al-Isrā* and *al-Qamar*, (the word) *سَنَدْعُ*, and (the word) *صَالِحِ* of (Sūrat) *al-Taḥrīm* has (also) been established.

COMMENTARY:

Five places in which the *wāw* has been omitted are mentioned in this line:

- 1) *يَمْحُ* in Sūrat *al-Shūrā*: 24

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَتِهِ ط

- 2) *يَدْعُ* in Sūrat *al-Isrā'*: 11

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ط

- 3) *يَدْعُ* in Sūrat *al-Qamar*: 6

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ تُكْرَهُ ٦

- 4) *سَنَدْعُ* in Sūrat *al-'Alaq*: 18

سَنَدْعُ الزَّبَانِيَةَ ١٨

- 5) *صَالِحِ* in Sūrat *al-Taḥrīm*: 4

وَإِنْ تَطَهَّرْنَا عَلَيْهِ فإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ ع

The word *صَالِحِ* in Sūrat *al-Taḥrīm* will be included according to those who consider it to be a plural i.e. *وَصَالِحُو الْمُؤْمِنِينَ*. Those who consider it to be singular will exclude it from the current discussion. The author alludes to this difference when he states “*صَالِحِ* “*اسْتَقْرُ*” (*صَالِحِ* has also been established).

In other places, the *wāw* will be written, for example:

- Sūrah al-Isrā': 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ط

- Sūrat al-Ḥajj: 77

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

- Sūrah Yāsīn: 66

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

TEXT: 249

يُؤْتِ النَّسَاءُ اخْشَوْنَ الْجَوَارِ صَالِ هَذَا حَجٌّ وَرُومٍ أَرْبَعُ الْوَادِ يَنَادُ 249

TRANSLATION:

(Omit the *yā'* in) يُؤْتِ of (Sūrat) al-Nisā, (the words) اخْشَوْنَ, الْجَوَارِ, صَالِ, (the word) هَذَا of (Sūrahs) Ḥajj and Rūm, the four (places) of الْوَادِ and يَنَادُ.

COMMENTARY:

The *yā'* is discussed from this line forward. The author mentions 16 places in which it is omitted, 11 are mentioned in this line:

- 1) يُؤْتِ in Sūrat al-Nisā': 146

وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

- 2) اخْشَوْنَ in Sūrat al-Mā'idah: 3

فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ط الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

- 3) الْجَوَارِ in Sūrat al-Raḥmān: 24

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

- 4) الْجَوَارِ in Sūrat al-Takwīr: 16

الْجَوَارِ الْكُنُوسِ ﴿١٦﴾

The word الْجَوَارِ refers to these two places mentioned above.

- 5) صَالِ in Sūrat al-Ṣāffāt: 163

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

6) هَاذ in Sūrat al-Hajj: 54

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

7) هَاذ in Sūrat al-Rūm: 53

وَمَا أَنْتَ بِهَادِ الْعُمَىٰ عَنْ ضَلَّاتِهِمْ ط

8) الْوَادِ in Sūrah Ṭāhā: 12

إِنِّي أَنَا رَبُّكَ فَاحْلَجْ نَعْلَيْكَ ء إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوَىٰ ﴿١٢﴾

9) الْوَادِ in Sūrat al-Naml: 18

حَتَّىٰ إِذَا اتَّوَا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ ء

10) الْوَادِ in Sūrat al-Qaṣaṣ: 30

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ

11) الْوَادِ in Sūrat al-Nāzi‘āt: 16

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طَوَىٰ

The author mentions الْوَادِ which comes in four places. It will include the four places mentioned above.

12) يُنَادُ in Sūrah Qāf: 41

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

The remaining four places where the *yā'* is *maḥdhūf* in, are mentioned in the next line.

TEXT: 250

يُرْدِنِ يَا عَبَادِ أَوَّلِ الزَّمْرِ 250 نُجِجِ الَّذِي فِي يُونُسِ تُغْنِ الثُّدْرُ

TRANSLATION:

(Omit the *yā'* in) نُجِجِ that is in (Sūrah) Yūnus, (the *yā'* in) تُغْنِ الثُّدْرُ, يُرْدِنِ and يَا عَبَادِ in the first (place of Sūrat) al-Zumar.

COMMENTARY:

The *yā'* is also omitted in:

13) نُجِجِ in Sūrah Yūnus ﴿١٠٣﴾: 103

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ ۚ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٣٦﴾

14) تُغْنِ التُّدْر of Sūrat al-Qamar: 5

حِكْمَةٌ بِالْعَمَىٰ فَمَا تُغْنِ التُّدْر ﴿١٥﴾

15) يُرْدِنِ of Sūrah Yāsīn: 23

ءَاتَخِذْ مِنْ دُونِهِ إِلَهًا إِنْ يُرِدِنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

16) The first عِبَادِ يَا in Sūrat al-Zumar: 10

قُلْ لِعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۖ

The first place is particularly mentioned to exclude the second place in which it is written:

قُلْ لِعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۖ

In other places besides these<sup>149</sup>, the *yā'* will be written, for example:

- Sūrat al-Baqarah: 269

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ

- Sūrah Yūnus: 101

<sup>149</sup> Though the author only mentions 16 places. Sheikh Ḥāmid Khayr-Allah Sa'īd and Sheikh Ibrāhīm al-Samannūdī, amongst others, have also added الأَيْدِ in Sūrah Ṣād: 17:

وَأَذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ ۚ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

This will exclude the second place in which it comes in Sūrah Ṣād: 45:

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

The author has also not mentioned the *yā'* in Sūrat al-Naml: 36:

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ ۖ فَمَا آتَيْنَا اللَّهُ خَيْرٌ مِمَّا آتَيْتُمُ ۚ

The *yā'* in آتَيْنَا اللَّهُ is not written. In the narration of Ḥafṣ, one has the option of reading (ءَاتَيْنِي) or omitting the *yā'* during *waqf* (ءَاتَانِ). Sheikh 'Uthmān Murād mentioned this in line 205.

Sheikh 'Abd al-Fattāḥ Marsafī included another word, which appears in Sūrat al-An'ām, 57:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ يَفْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَصِلِينَ ﴿٥٧﴾

This will be in the *Qirā'at* of Abū 'Amr al-Baṣrī, Ibn 'Amir al-Shāmī, Ḥamzah, al-Kisā'ī, Ya'qūb and Khalaf al-'Āshir who transmit يَفْضُ الْحَقَّ in place of يَفْضُ الْحَقَّ. Nāfi', Ibn Kathīr al-Makki, 'Āshim and Abū Ja'far transmit يَفْضُ. See *Hidāyat al-Qārī*: 2/539.

## وَمَا تُغْنِي الْآيَاتُ وَالتُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿٥١﴾

- Sūrat al-Naml: 81

وَمَا أَنْتَ بِهَدَى الْعَمَى عَنْ ضَلَالَتِهِمْ ط

In these examples, the *yā'* will not be read during *waṣl*. During *waqf*, the *yā'* will be read.

TEXT: 251

وَالْأَلِفَ احذِفْ إِنْ تَصِلُ أَوْ تَقِفْ 251 مِنْ آيَةِ الرَّحْمَنِ نُورِ الزُّخْرُفِ

TRANSLATION:

Omit the *alif* whether you are joining or stopping in آيَةِ of (Sūrahs) al-Raḥmān, Nūr and al-Zukhruf.

COMMENTARY:

From this line onwards, the *alif* is being discussed. Firstly, the *alif* that is omitted in writing as well as in recitation – during *waqf* and *waṣl* – is mentioned i.e. the word آيَةِ which appears in three places:

- 1) Sūrat al-Raḥmān: 31

سَنَفْرُغُ لَكُمْ آيَةَ الثَّقَلَيْنِ ﴿٣١﴾

- 2) Sūrat al-Nūr: 31

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا آيَةَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

- 3) Sūrat al-Zukhruf: 49

وَقَالُوا يَا أَيُّهُ السُّحْرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

In other places the *alif* is written e.g. يَا أَيُّهَا النَّاسُ يَا أَيُّهَا الَّذِينَ آمَنُوا in Sūrat al-A'rāf, وَأَسْتَبَقْنَا الْبَابَ in Sūrah Yūsuf: 25, وَقَالَ الْحَمْدُ in Sūrat al-Naml: 15, وَقِيلَ ادْخُلَا النَّارَ in Sūrat al-Taḥrīm: 10. In these examples the *alif* is read during *waqf* but not during *waṣl*.

TEXT: 252

وَأَثَبْتِ أَنْ وَقَفْتَ لَا إِنْ تَصِلِ 252  
أَنَا وَلَكِنَّا بِكَهْفٍ تَنْجَلِي

TRANSLATION:

Affirm (the *alif*) when you stop, and not during *wasl*, (in the words) أنا وَلَكِنَّا, of (Sūrah) Kahf, which is clear.

COMMENTARY:

The discussion regarding the *alif* continues in this line. These *alifs* are also read during *waqf*, but not during *wasl*:

1) أَنَا wherever it comes –

لَا شَرِيكَ لَهُ<sup>ع</sup> وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٣٧﴾  
وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٢٥﴾  
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي<sup>ل</sup> وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٧﴾

2) وَلَكِنَّا in Sūrat al-Kahf: 38

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٢٥﴾

TEXT: 253

وَلِيَكُونَا وَالرُّسُولَا نَسْفَعَا 253  
السَّيْبِلَا

TRANSLATION:

Similarly, (affirm the *alif* during *waqf*, not *wasl* in) السَّيْبِلَا, الرُّسُولَا, نَسْفَعَا, الطُّنُونَا along with...

COMMENTARY:

This line continues mentioning those *alifs* that are written and read during *waqf* but not during *wasl*:

3) الطُّنُونَا – Sūrat al-Aḥzāb: 10

وَتُظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾

4) الرُّسُولَا – Sūrat al-Aḥzāb: 66

يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ ﴿١١﴾

5) نَسْفَعَا – Sūrat al-‘Alaq: 15

كَلَّا لَئِن لَّمْ يَنْتَه لَه لَنَسْفَعَا بِالنَّاصِيَةِ ﴿١٥﴾

6) وَلَيَكُونَا – Sūrah Yūsuf ﴿١٥﴾: 32<sup>150</sup>

وَلَئِن لَّمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنَنَّ وَ لَيَكُونَا مِنَ الصَّغِيرِينَ ﴿١٦﴾

7) السَّبِيلَا – Sūrat al-Aḥzāb: 67

وَ قَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبْرَاءَنَا فَاصْلُبْنَا السَّبِيلَا ﴿١٧﴾

TEXT: 254

أُولَى قَوَارِيرَا، وَفِي سَلَايَا حَذْفٌ وَإِثْبَاتٌ يَوْقِفُ حُصْلَا 254

TRANSLATION:

[Along with]...the first قَوَارِيرَا; and in سَلَايَا *hadhf* and *ithbat* is acquired during *waqf*.

COMMENTARY:

Those *alifs* which are written and read during *waqf* but not during *wasl*, are still being discussed; the last place is mentioned in this line:

8) أُولَى قَوَارِيرَا (the first قَوَارِيرَا) – Sūrat al-Insān: 15<sup>151</sup>

<sup>150</sup> The words وَلَيَكُونَا and نَسْفَعَا are actually with a *nūn al-tawkid* (the *nūn* of emphasis) at the end i.e. وَلَيَكُونَنَّ and نَسْفَعَنَّ. These are the only two places in the Qur’ān where the *nūn al-tawkid* is written with a *tanwīn*. Due to the *tanwīn* being *manṣūb*, one would stop on it with an *alif*, same as in بَصِيرَا، قَدِيرَا، etc. During *wasl* however, the *alif* will not be read since *idghām* will be made in the former and *qalb* in the latter.

<sup>151</sup> In the second قَوَارِيرَا of Sūrat al-Insān: 16, the *alif* will not be read during *waqf* or *wasl*, in spite of it being written:

قَوَارِيرَا مِنْ فَضَّةٍ قَدَرُوا هَا تَقْدِيرَا ﴿١٦﴾

The word ثَمُودَا, which comes in four places, may also be added to this:

1) Sūrah Hūd ﴿١٦﴾: 68

أَلَا إِنَّ ثَمُودَا كَفَرُوا رَبَّهُمْ ط

2) Sūrat al-Furqān: 38

وَ عَادَا وَ ثَمُودَا وَ أَصْحَابَ الرَّسِّ وَ قُرُونَا بَيْنَ ذَلِكَ كَثِيرَا ﴿٣٨﴾

3) Sūrat al-‘Ankabūt: 38

وَ عَادَا وَ ثَمُودَا وَ قَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ قَب

وَيُطَافُ عَلَيْهِمْ بِأَنبِيَةٍ مِّنْ فَضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥٦﴾

In all the *alifs* found in the afore-mentioned category, it will be read during *waqf*, but not during *waṣl*.

Thereafter, an *alif* which may be read or omitted during *waqf* is mention:

1) سَلَايِلَا – Sūrat al-Insān: 4

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

When stopping on سَلَايِلَا, then one has a choice of reading the *alif* or omitting it i.e. سَلَايِل. During *waṣl*, the *alif* will not be read in the narration of Ḥafṣ.<sup>152</sup>

TEXT: 255

وَقَفَّا لَدَىٰ مَوَاضِعَٰ أَيْ سَبْعَ

وَأَثَبَتِ الْيَاءَ الَّتِي فِي الْجَمْعِ

255

TRANSLATION:

Affirm the *yā'* which (comes) in the (masculine unbroken) plural during *waqf* in places i.e. seven (places):

COMMENTARY:

This line starts discussing that *yā'* which comes in the *jam' mudhakkar sālim* (masculine unbroken plural): it is read during *waqf*, but not during *waṣl*. It comes in six words that appear in seven places in the Qur'an. They are mentioned in the next line.

4) Sūrat al-Najm: 51

وَتَمُودًا فَمَا أَبْقَىٰ ﴿٥١﴾

Though the *alif* is written at the end of the word تَمُودًا, it will not be read during *waṣl* or *waqf* according to the narration of Ḥafṣ and those who read it without a *tanwīn*. Those who read it with a *tanwīn*, will read the *alif* when stopping on it.

In conclusion, though the *alif* is written in the second قَوَارِيرًا of Sūrat al-Insān and تَمُودًا in the afore-mentioned places, it will not be read during *waqf* or *waṣl*.

<sup>152</sup> Other *Qirā'āt* and *Riwāyāt* will read سَلَايِلَا with a *tanwīn* during *waṣl*. During *waqf*, they will stop with an *alif*.

ءَاتِي مُقِيمِي حَاضِرِي مُجَلِّي وَمُهْلِكِي وَمُعْجِزِي فِي الْكُلِّ 256

TRANSLATION:

(Affirm the *yā'* of the masculine unbroked plural in:) مُجَلِّي, حَاضِرِي, مُقِيمِي, ءَاتِي, مُعْجِزِي and all مُهْلِكِي.

COMMENTARY:

In these words, the *nūn* is dropped due to *iḍāfah* i.e. being annexed to the following word. They are:

- 1) ءَاتِي – Sūrah Maryam: 93

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ۗ

- 2) مُقِيمِي – Sūrat al-Ḥajj: 35

وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ

- 3) حَاضِرِي – Sūrat al-Baqarah: 196

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۗ

- 4) مُجَلِّي – Sūrat al-Mā'idah: 1

أَحَلَّتْ لَكُمْ بِهِمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُجَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ

- 5) مُهْلِكِي – Sūrat al-Qaṣaṣ: 59

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ۗ

- 6) مُعْجِزِي – Sūrat al-Tawbah: 2

وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَأَنَّ اللَّهَ مُخْزِي الْكٰفِرِينَ ۗ

- 7) مُعْجِزِي – Sūrat al-Tawbah: 3

وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ

By stating “فِي الْكُلِّ”, the author alludes to both places in Sūrat al-Tawbah.

## The Chapter on Starting Recitation from a Hamzat al-Waṣl

The reciter is either stopping (applying *waqf/qaṭʿ*) or starting (*ibtidāʿ*). When stopping, a *sukūn* is read. When starting, a *ḥarakah* will be read since starting with a *sukūn* in the Arabic language does not occur. If the word that one starts from has a *ḥarakah*, then no obscurity remains as to how it will be read. However, the beginning of some words has a *sukūn*, and as such, a *hamzat al-waṣl* (conjunctive *hamzah*) is added at the beginning of the word to facilitate *ibtidāʿ*. This chapter explains what *ḥarakah* will be read on this *hamzat al-waṣl*.

Thus, the *hamzahs* in the Qurʾān are of two types:

- 1) *Hamzat al-waṣl* – the conjunctive *hamzah*
- 2) *Hamzat al-qaṭʿ* – the disjunctive *hamzah*

The *hamzat al-waṣl* is read when starting from the word, but when joining it to what precedes it, then it will not be read e.g. قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ. The *hamzah* at the beginning of الْحَمْدُ، الَّذِينَ and اصْطَفَىٰ are conjunctive *hamzahs* i.e. they are read when starting from the beginning of these words, but will not be read if joined to the words before them.

The *hamzat al-qaṭʿ* is read under all circumstances, during *waṣl* or *waqf* e.g. أَمْرًا أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ. The *hamzah* of أَمْرًا، أَلَّا، and إِيَّاهُ are disjunctive *hamzahs* i.e. they are read in all circumstances.

An easy way to check whether it is *hamzat al-waṣl* or *hamzat al-qaṭʿ* is to attach a *wāw* – or any other particle – to the word. If the *hamzah* is not read after attaching the *wāw* then it is *hamzat al-waṣl* e.g. وَالْحَمْدُ، وَالَّذِينَ، وَاصْطَفَىٰ، and if the *hamzah* is still being read after attaching the *wāw*, then it is *hamzat al-qaṭʿ* e.g. وَأَمْرًا، وَأَلَّا، وَإِيَّاهُ.

TEXT: 257

ثَالِثُهُ فِيهِ انْضِمَامٌ أَصْلِي

وَأَبْدَأُ بِضَمِّ هَمْزٍ وَضَلِّ فِعْلٍ

257

TRANSLATION:

Start the *hamzat al-waṣl* of a verb with a *ḍammah* if the third (letter) in it has a primary *ḍammah*.



قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٦٤﴾

2) اِفْضُوا

Sūrah Yūnus: 71

ثُمَّ اِقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴿٦٤﴾

3) اِئْتُوا

Sūrah Ṭāhā: 64

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ۚ

Sūrat al-Jāthiyah: 25

إِلَّا أَنْ قَالُوا ائْتُوا بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٥﴾

4) اِمْشُوا

Sūrah Ṣād: 6

وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى الْهَيْكَمِ ۚ

5) Sūrat al-Hijr: 65

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

Though وَاَمْضُوا, is not mentioned by the author, it will be included under this rule.

One would think that the *hamzat al-waṣl* in the above five places would be read with a *ḍammah* because the third letter has a *ḍammah*. However, the *ḍammah* on the third letter is circumstantial because these words were originally اِفْضِيُوا, اِئْتِيُوا, اِمْضِيُوا, اِمْشِيُوا, اِئْتِيُوا. As may be seen, the third letter in these words originally has a *kasrah* and not a *ḍammah*. Therefore, when one starts from these words, a *kasrah* will be read. These are considered as the only examples of this in the Qurʾān. *Al-Jazariyyah* does not mention these words.

By stating “يَوْمٌ” (encompassed in), the author alludes that these are the only examples of this. The reason the author did not include وَاَمْضُوا in the poem is perhaps because it appears with a *wāw* and is therefore inseparable from it in pronunciation.<sup>153</sup>

<sup>153</sup> *Al-Sharḥ al-Kāfi li al-Salsabil al-Shāfi* by Umm ‘Ammār Ḥannān Sa‘īd: 144.

وَاسْمٍ وَفِي "أَل" فَتْحُهُ كَالدَّيْنِ      وَكَسِرُهُ فِي ابْنِ وَامْرِيِّ وَاثْنَيْنِ 259

## TRANSLATION:

Give a *kasrah* to it (the *hamz al-waṣl*) in ابْنِ, امْرِيِّ, اثْنَيْنِ and اسم. And in "أَل", it is with a *fathah*, like in الدَّيْنِ.

## COMMENTARY:

There are seven particular nouns in which the *hamzat al-waṣl* will get a *kasrah*. They are mentioned in this line:

- 1) عَيْسَى ابْنَ مَرْيَمَ - ابْنِ
- 2) وَمَرْيَمَ ابْنَتِ عِمْرَانَ - ابْنَتِ
- 3) إِنَّ امْرُؤًا هَلَكَ لَيْسَ لَهُ وُلْدٌ - امْرِيِّ
- 4) امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ - امْرَأَةٍ
- 5) ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْعَارِ - اثْنَيْنِ
- 6) فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ - اثْنَتَيْنِ
- 7) سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى - اسْمٍ

Though the author only mentions the masculine forms of these nouns, the feminine forms are also intended. Ibn al-Jazarī mentions both forms in the following:

ابْنٍ مَعَ ابْنَتِ امْرِيِّ وَاثْنَيْنِ      Line 103      وَامْرَأَةٍ وَاسْمٍ مَعَ اثْنَتَيْنِ

Thereafter, the author explains that those nouns written with the *lām al-ta'rif* i.e. "أَل", e.g. الكِتَابِ, الْمُتَّقِينَ, الصَّلَاةِ, الشَّمْسِ, etc., will be read with a *fathah*. Ibn al-Jazarī explains this as follows:

... وَفِي \_\_\_\_\_      Line 102      الْأَسْمَاءِ غَيْرَ اللَّامِ كَسْرُهَا وَفِي

Sheikh 'Uthmān Murād is clear that the *lām al-ta'rif* will be read with a *fathah*. Ibn al-Jazarī is implicit because he merely excludes the *lām al-ta'rif* (غَيْرَ اللَّامِ) from being read with a *kasrah* i.e. he does not explicitly state that it will be read with a *fathah*.

يَاءٌ بِ (إِيْتُونِي) وَوَاوًا بِ (أَوْثْمَنِ)      وَحَالَ بَدءٍ أَبْدَلْنَ هَمْزًا سَكَنَ 260

TRANSLATION:

When starting from a *hamzah sākinah*, then be certain to apply *ibdāl* (of the *hamzah*) into a *yā'* in اِثْنُونِي and (*ibdāl* of the *hamzah*) into a *wāw* in اَوْثُونِ.

COMMENTARY:

If a word starts with a *hamzat al-waṣl* which is immediately followed by a *hamzat al-qaṭ'* that is *sākin*, then *ibdāl* will be made of the *hamzat al-qaṭ'* into a *yā'* or a *wāw* e.g. اِثْنُونِي and اَوْثُونِ. In the former, *ibdāl* is made into a *yā'* and in the latter, *ibdāl* is made in to a *wāw*.

## The Khātimah

This is the *khātimah* (the conclusion) of the poem.

TEXT: 261

وَالْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي إِلَى تَمَامِ نَظْمِ مَا عَلَّمَنِي 261

TRANSLATION:

All praise is due to Allah who gave me the ability to complete the poem based upon what He taught me.

COMMENTARY:

As the author started with the praises of Allah, he ends his poem with the praise of Allah. One finds that praise of Allah comes at the end of Sūrat al-Şāffāt; in the last verse of the sūrah.

In this, the author shows his gratitude towards Allah, which is a unique praiseworthy trait of a believer. The last exclamation made by those entering into paradise will also be to praise Allah:

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٣٠﴾

And the last of their (those entered into paradise) call is: “Praise be to Allah, Lord of all realms.”

He attributes his completion of the poem to the *tawfiq* (divine ability) given by Allah. He also recognizes that his acquired knowledge ultimately stems from Allah; He taught Adam regarding the knowledge of all things:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

He taught man that which he did not know:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٣١﴾

TEXT: 262

أَسْأَلُكَ اللَّهُمَّ يَا مَوْلَانَا تَرْضَى عَلَيَّ نَاظِمَهُ عُسْمَانَا 262

TRANSLATION:

I ask Allah: O our Protector, be pleased with its poet, 'Uthmān.

COMMENTARY:

From this line until the end of the poem, the author prays to Allah. He asks Allah to be pleased with him due to his compilation of this poem, same as the companions of the cave beseeched Allah upon the good deeds that they had performed.

TEXT: 263

وَاحْفَظْهُ فِي الدُّنْيَا مِنَ الْآفَاتِ      وَادْخُلْهُ بَعْدَ الْمَوْتِ فِي الْجَنَّاتِ 263

TRANSLATION:

Protect him in the world from calamities and include him after death into the gardens of paradise.

COMMENTARY:

In this transient life, he implores Allah to protect him from all calamities and in the eternal life of the hereafter, he asks that Allah enters him into paradise.

TEXT: 264

وَصَلِّ يَا رَبِّ الْعِبَادِ دَائِمًا      عَلَيَّ النَّبِيِّ وَآلِهِ وَسَلَّمَ 264

TRANSLATION:

O the master of bondsmen, convey eternal salutations and peace upon the Prophet and his family.

COMMENTARY:

The author sends eternal salutations and peace upon the Prophet ﷺ and his entire household.

TEXT: 265

مَا دَامَ يَدْعُوا قَارِئُ الْقُرْآنِ      فِي الْخَتَمِ بِالْقَلْبِ وَبِاللِّسَانِ 265

TRANSLATION:

As long as the reciter of the Qurʾān pleads (to Allah) in his *khatm* (of the Qurʾān) with his heart and his tongue.

COMMENTARY:

He prays that the salutations and peace should endure as long as the reciters of the Qurʾān end their renditions (*khatm*) and sincerely pleads to Allah in his heart or verbally.

[This commentary was completed on the eve on Jumuʿah, 27 October 2022/1 Rabīʿ al-Thānī 1444. May Allah allow this work to benefit many and weigh heavy on my scales in the hereafter. May he reward all the students who endured the reading of this work with me over the period of about two years. I pray that Allah grants the author, all the intermediaries linking me to the author, all my teachers, my students, their families, those who have dedicated their lives to the pursuit of the various Qurʾānic disciplines, our leaders and laity, mercy and forgiveness in the hereafter. May He include us amongst the Ahl al-Qurʾān – His family – and enter us all into paradise with an easy reckoning.

A special prayer for those who have made this research and work possible: may Allah fill their lives with goodness, blessings, ease, love, contentment, sustenance and eternal protection from all calamities, seen and unseen.]

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