اللَّالِئِ النَّقِيَّة

شرح
المقدمة الجزئية

By

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I thank Allah for the numerous bounties that he has bestowed upon me.

My gratitude goes to my esteemed teacher, Qārī Ayyūb Ishāq, by whom I studied this book. Without his expertise and insight I would not have been able to write a work of this nature.

I also thank my wife, Gafsa, for her patience with me, my brother, Aftaab, and my sisters, Akeela and Nurunisa, for their constant support.

I also thank my students for aiding in the editing of this work, as well as the teaching staff of Dār al-ʿUlūm al-ʿArabiyyah al-Islāmiyyah for their valuable contributions and guidance.

After completing my commentary on the Jazariyyah, I found that students still grapple with understanding the text. I have therefore abridged my original commentary.

Considering that some of the Qurʿānic institutions intend to include the Jazariyyah in the curriculum for their students who are memorising the Qurʿān, I have decided to simplify my commentary even further. I have therefore maintained the elucidation of the vocabulary, the translation, and a basic explanation on the line. I pray that this will simplify the study of the text for students even further and encourage others to study it as well.
# System of Transliteration

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**N.B.** Arabic words are italicised except in four instances:
1- When possessing a current English usage.
2- When part of a heading.
3- When the proper names of humans.
4- When appearing in diagrams or quotations.

**N.B.** The sign for [̊] which is ['] will be omitted when the former appears at the beginning of a word.
Introduction

This is the third part in the Murshid al-Qārī series, a commentary on the famous Muqaddimah al-Jazariyyah of Ibn al-Jazarī. I have tried to keep the discussions very simple and basic so that students and readers may easily comprehend the topics discussed. It is of utmost importance that students gain a solid foundation by first mastering book one and two before endeavoring to study this present work.

The format of the book is the same as book two: after the text is given, there are headings for TRANSLATION, VOCABULARY and EXPLANATION. The translations are kept in context of the rules being explained. However, certain chapters have not been translated since the verses only hold examples of words in the Qur`ān, which are then presented under the heading EXPLANATION. This is most commonly found in the chapter of the thāʾs, the chapter on the cut and joined compounds, the chapter on the tāʾs, and a few other verses in various chapters.

I have also not discussed the variances in the text of the Jazariyyah as it might tire the student and since they are detailed in my work, al-Wajāzah. Those who are interested in these text variations may refer to it.

This is an abridged version of the original commentary. I pray that Allah benefits all who read this work.

Muhammad Saleem ibn Ismail Gaibie
Imam Ibn al-Jazarī

His full name is Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf al-ʿUmarī al-Dimashqī. He was born in the year 751 AH on a Saturday night, the 25th of the month of Ramadān, just after the completion of the nightly Tarāwīḥ ʿalāh-prayers. Ibn al-Jazarī memorised the entire Qurʾān at the early age of 13 and a year later, in 765 AH, was selected to lead the community in ʿalāh. He soon followed this singular feat with an initiation into the study of the various qirāʾāt [Qur’ānic readings] at the hands of the master reciters [qurrāʾ] of the Levant. Notables amongst his many teachers from Levant include Ibn al-Sallār, Ahmād al-Tahhān and Ahmād ibn Rajāb. He also studied qirāʾāt under the tutelage of such masters as Ibrāhīm al-Ḥamawī, Abū al-Maʿālī ibn al-Labbān, Ibn al-Ṣāʿīgh, Ibn al-Baghdādī and Abū Bakr ibn al-Jundī.

His studies also extended beyond the field of qirāʾāt and he became well-versed in the other various Islāmic fields of tafsīr [Qur’ānic exegesis], ḥadīth [prophetic traditions], fiqh [Islāmic positive law], usūl [legal theory], tawḥīd [Islamic creed], balāghah [Arabic rhetoric], ṣarf [etymology of the Arabic language] and so forth.

In Damascus he acquired the post of qirāʾah teacher in Jāmiʿ al-Umawī [The Umayyad University], eventually succeeding his teacher, Ibn Sallār, as the

1 This biography is an extract of what I have written in my work Isnād al-Jazarī al-Imām. Refer to it for more details.
2 This is how his name appears in Ghāyah al-Nihāyah, al-Dawʿal-Lāmiʿ, al-Badr al-Tālīʿ, al-Uns al-Jalīl and the appendix of Tabaqāt al-Huffāth. In Shadharāt al-Dhahab and al-Shaqāʾiq al-Nuʿmānī however, his name appears with an additional Muḥammad as follows: Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf.
3 Ibn al-Jazarī himself mentions this date in Ghāyah al-Nihāyah. In al-Uns al-Jalīl his birth-date is given as Saturday, 17 Ramadān.
4 Once the vast Shām [Greater Syria], now subdivided into the 4 countries: Jordan, Lebanon, Palestine and [Lesser] Syria.
Sheikh al-Qurrā’ [Grandmaster of Qur`ānic Reciters] after the latter’s demise. Here he also established a school for the teaching of the Qurān and its many sciences.

SOME OF IBN AL-JAZARĪ’S LISTED WORKS

- *Tahbīr al-Taysīr*
- *Al-Nashr fī al-Qirā`āt al-˘Ashr*
- *Taqrīb al-Nashr fī al-Qirā`āt al-˘Ashr*
- *Al-Tamhid fī ˚Ilm al-Tajwīd*
- *Al-Durrah al-Mudīyyah fī Qirā`āt al-A`immah al-Thalāthah al-Mardīyyah*
- *Tayyibah al-Nashr fī al-Qirā`āt al-˘Ashr*
- *Ghāyah al-Nihāyah fī Asmā` Rijāl al-Qirā`āt*
- *Al-Muqaddimah al-Jazariyyah*

He passed away in 833 AH on the 5th of Rabī’ al-Awwal, a Friday.
المقدمة

1 - يُقول راجي عفر الله تعالى
2 - الحمد لله وصلى الله
3 - محمد وناله وضعمه
4 - وفُجرتзна مع مجده
5 - فيما على قاريه أن يغلمه
6 - إذ واجب عليهم مختتم
7 - للشروع أولا أن يغلموا
8 - ليفيلطوا يافقسح اللعات
9 - وما الذي رسم في الصباح
10 - وناء أثني لم تنكن تكتب بها

باب مخارج الحروف

9 - مخارج الحروف سابعة عشر
10 - فَألف الحروف وأَختها وهي
11 - تَم لألقاس الحُنفي حَياء هاء
12 - أَدَّت على أَثينا خاؤوًا وَالكاف
13 - أَنْضُله وَالوُسط تَجَبَ الشين بَا
14 - الاضرار من أَيْمَر أو نِتًا
15 - والطاء والدال وَا مَيْنه وَو أَلْتُهَا
16 - أَطْبَاء والدال فَأَطْبَاء
17 - مَيْنه وَمَيْن قَوِ الْقُنْنَا السَبْطَ
18 - يِنْ طَرَههم وَمَيْن طَيْن الشَّفقة
19 - لِلسَّحْبَتين أَروأَي بَاكُ مَيْن

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20 - صفاتها جزء وِلْدَ مَشْتَقل
21 - مَهموشه فَحَبَشى شَخص شَكَث
22 - وَلْدَ رَحْيَ وَالشَّبَيد لَنْ غَمَى
23 - وَضَدًا ضَادًا طَالَة طَأْة مَطْبَقَة
باب التجويد
27 - والأخذ بالتاجويد حتم لا يرخص
28 - لأنبه به الحسن أنزلت
29 - وهم أيضًا جملة الثلاثة
30 - وهم إعطاء الحروف حقها
31 - وهم كل واحد لأصله
32 - مكتوبًا من غير ما تكمل
33 - وليس حرفه بين توكه
34 - وفقين مستقبلاً من الحروف
35 - وخادرن تنفيذ لفتح الألف

باب استعمال الحروف
36 - وعين الحمد أعوذ إغتنًا
37 - وأيسلف على الله ولا الص
38 - وتبية يرف باطل يريم بيدي
39 - فيهما وجمب كحب الصغير
40 - وتنين مستقبل إلا سكتنا
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54 - والضاد بالضالة ومخزج
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باب التحذيرات

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61 - واصبر مع وعوضت مع أنفتم

باب النون واليم الشددين والليم الساكنة

62 - وأظهر النعمة من نون وين
63 - اللهم إن تمكن لعنة لذر
64 - وأظهرنها عند باقي الأحرف

باب حكم النون الساكنة والتنوين

65 - وحكم كنون ونون ينفي إظهار الاسم وقلت إخفاء
باب المدقع والموصول

في مصنف الإمام فيما قد أتي مع ملحة ولا إله إلا بل تناولنهم على بذلك والمتفوق صل وعزن ما خلف اللائقين أمن من أسماء وأن لم المفتوح كبير إن ما بحلف الألمال ونخيل وقى وذدها كل يضمنه وواصل صدف أوجي أفضتم شهيدا وغيرة ذي صلا في الشماعا الأخزاب والنشا ووصف

باب المدقع والموصول

واغفر بلقطر وموصول ونا قافقئ بعشر كميات أن لا وعدها ربيعين ثابتين لهود لا وجدوا كامئ ما يروم بالنما

باب المدقع والموصول

واغفر بلقطر وموصول ونا قافقئ بعشر كميات أن لا وعدها ربيعين ثابتين لهود لا وجدوا كامئ ما يروم بالنما
نجمع كيلا تحزموا تأسوا على
عن من يشاء من تولى يوم هم
تميزين في الإمام صل و zespo
كما من أهل وها ولا تفصيل

باب النثاءات

الأعراف روم هود كاف البقرة
معا أخيرات علود النعام هم
عمرا لغت بها والثور
تريم مقصبة يقشين يدغش
كلما وانقالا وعرف أخرى غافر
فطرت يقيين وانتد وكتمت
جمعها وقعا فيه بالشائه عرف

باب هرمز الوصل

إن كان ثالث من الفعل يضم
الأشداء غير اللام كملها و في
وامرأة واسم مع التنين
باب الوقف على أواخر الكلام

إلا إذا ذرت فبغض حركة
إشاره بالضم في رفع وضم

الخاتمة

من يحيس التجويد يظهر بالضرورة

وقد نقصين نظم القبلة
ثم الصلاة بعد و السلام
والمحمد له ل阪 حما
والله وصحبه الأطهار

[ على التبى المصطفى المختار
من يحيس التجويد يظهر بالضرورة]
Ibn al-Jazarī starts his book with the basmalah, in accordance with the Qurʾān and with a hadith which states: “every good action which is not started with is severed of blessing”.

TEXT: 1

1) يَمَاذُ رَاجِـي غَنْـوِ رَبَّ سَاـبِعٍ

Says he who hopes for the forgiveness of the All-hearing Lord, (who is) Muhammad ibn al-Jazari al-Shafiʿi:

VOCABULARY

يَمَاذُ – he says.
رَاجِـي – someone who hopes.
غَنْوِ – pardon, forgiveness, waiver of punishment.
رَبَّ – lord, master, nurturer, provider.
سَاـبِعٍ – someone who listens or someone who accepts.
أَبِنَ – son.
جَرَـوَيْ – derived from جَزِيرَة which means island or peninsula. It refers to someone who lives on an island or peninsula.
الشَّافِئي – the author was a Shafiʿi.

---

EXPLANATION

There are no rules which are mentioned in this verse.

النَفَعُ indicates that the author, Muḥammad ibn al-Jazarī, was from the Shāfīʾī school of jurisprudence.

TEXT: 2

الْحَمَّدُ للهِ وَصَلَّى اللهُ عَلَى نَبِيِّهِ وَمُضْطَفَنَاهُ

TRANSLATION

All praise is due to Allah, and may Allah send salutations upon His Prophet and His chosen (messenger)...

VOCABULARY AND GRAMMAR

اَلْحَمَّدُ – all praise.
صَلَّى – a verb derived from صلَوَة, meaning to pray or to perform prayers. In this case it means to send salutations (a form of prayer).
عَلَى – on.
نَبِيَّ – His (Allah’s) Prophet.
مُضْطَفَنَاهُ – chosen one.

EXPLANATION

Ibn al-Jazarī also starts his book with ﷺ in accordance with the Qur`ān and Hadith. The hadith states: “Every good action which is not started with the praises of Allah is cut (of blessing)”.

مُضْطَفَنَاهُ refers to the Prophet Muḥammad ﷺ. He is the chosen one since he was chosen from all mankind to deliver Allah’s final message.
TEXT: 3

3) مُحَمَّدٍ وَآَلِهِ وَصَحْبِهِ
وَمُقْرِئِ الْقُرْآنِ مَعْ مُجْبَهِ

TRANSLATION
Muhammad, his family, his Companions, the teacher(s) of the Qur`ān and he who loves him (the teacher)/it (the Qur`ān).

VOCABULARY AND EXPLANATION:

صَحْبٍ is the plural of صَاحِب. It literally means a companion or a friend, and technically it is any person who saw the Prophet ﷺ, or whom the Prophet ﷺ saw, and died whilst believing in the Prophet ﷺ and his message. The pronoun in صَحْبِهِ refers to مُحَمَّدٍ at the beginning of the verse.

مَقْرِئِ الْقُرْآنِ refers to the teachers of the Qur`ān from amongst the Sahābah (Companions), the Tābi`īn (Successors) and all teachers of the Qur`ān in general.

The pronoun in مَجْبَهِ refers to مُقْرِئِ الْقُرْآنِ or to مَقْرِئِ الْقُرْآنِ. It is clear that whoever loves the Qur`ān will obviously love the teacher of the Qur`ān.

TEXT: 4

4) وَبَعْدُ إِنَّ هَذَا مَقَدْمَةَ
فِي مَا عَلَى فَارِئِهِ أَنْ يَعْلَمَهُ

TRANSLATION
Thereafter, verily this is an introduction regarding that which is compulsory upon its reciter to know.
VOCABULARY AND EXPLANATION

**مَٕمٷْدُ** is originally **بَٕدُ**. It is *sunnah* to use it since it was used by the Prophet ﷺ in his *khutbahs* (sermons).

After *basmalah*, *al-hamd* (praising Allah) and the sending of salutations, the author says **مَٕمٷْدُ** to shift speech and start discussing the object of his writing this book: the rules regarding Qur`anic recitation.

TEXT: 5

٥ إذْ وَاجِـبٌ عَلَيْهِمْ مُـحَـتَّـمُ قَبْـلَ الشُّـرُوعِ أَوْلًا أَن يَعْلَمُوا

**TRANSLATION**

As it is certainly compulsory upon them, before starting (recitation of the Qur`ān), firstly to know...

**VOCABULARY**

َعَلَيْهِمْ – refers to the reciter of the Qur`ān mentioned in the line before this.

مُـحَـتَّـمُ – has the same meaning as وَاجِـبٍ: compulsory.

شُرُوعُ – the start.

أَوْلًا – firstly.

يَعْلَمُوا – that they know.

**EXPLANATION**

When the author states: **أَن يَعْلَمُوا**, he alludes to the fact that before one reads the Qur`ān, he needs to know certain essentials regarding Qur`ānic recitation. These essentials are mentioned in the following few lines of this introduction.
The science of *tajwīd* has 2 aspects:

1) The theory of *tajwīd* - In this line Ibn al-Jazarī mentions that the theoretical aspect of *tajwīd* is *wājib* (compulsory). Scholars explain that what is meant by *wājib* here is *fard kifāyah*: if at least one person in the community performs it, the responsibility falls away from the rest of society; but if no-one performs it, the whole community will be answerable for its negligence. This is because it is not expected from every individual to know the intricacies of *tajwīd* like *madd muttaṣil*, *munfaṣil*, the letters of *istiʿlā`* and so forth.

2) The application of *tajwīd* - The application regarding the theory of *tajwīd* is *fard ʿayn*: it is incumbent upon every individual. This is further explained in line 27.

TEXT: 6

6) مَّخَارِجَ ٱلْحُرُوفِ ۡوَٱلصِّنَـاتِ

لِيَلْفِظُوْ بِۡ أَفْصَحِ ٱلْوُـقَاتِ

**TRANSLATION**

The origin of the letters and their characteristics, so as to pronounce (it) in the most eloquent of languages.

**EXPLANATION**

The meaning of *makhārij*, *ḥurūf* and *sifāt* will be dealt with in their respective chapters.

Concerning the most eloquent of languages (افصح اللغات) some have stated that it is the Arabic language. Others have gone further and argued that from amongst all the Arabic dialects, the most eloquent dialect was the dialect of the Quraysh.
7) مَحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ
وَمَا الَّذِي رُسِمَ فِي المَصَاجِفِ

TRANSLATION
Becoming proficient in *tajwīd* (in the *makhārij* and *ṣifāt* of the letters), *waqf* and that which has been written in the *mašāhif*...

VOCABULARY

مَحَرَّرِي – an expert, proficient, adept. It is linked to what follows i.e. مَحَرَّرِي التَّجْوِيدِ – and expert in *tajwīd*.
الْمَوَاقِفِ – the places of *waqf* (stopping).
رُسِمَ – written.

EXPLANATION

الْمَوَاقِفِ hints at those things which are necessary for the reciter to know if intending to stop. For example, is the place where he is stopping a good place to stop; where should he start from once he has stopped; how should *waqf* be made, how should he start if there is a temporary *hamzah* (*hamzah al-*waṣl*) etc.

رُسِمَ في المَصَاجِفِ are the rules attached to the writing of the Qur`ān. The Qur`ān cannot be written in any manner. There are certain rules to be followed when writing it. Numerous works have been written on this science of *rasm* alone so that any individual intending to write a copy the Qur`ān would find his replica of the Qur`ān exactly as scripted by ʿUthmān during his Caliphate.
المَصَاجِفِ is plural since ʿUthmān never only made one copy of the Qur`ān. He made a few copies and sent them across the Arabian peninsula.
There is difference of opinion regarding the number of copies made. The most common opinions are that there were five copies while others assert that there were six. And Allah knows best.

TEXT: 8

8) مِـنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ يَـبَا وَّتَاءٍ أَنْتَيْ أَنْمَ تَنْتَكَبْ تُنْتَكَبْ بِِـا

TRANSLATION

Concerning every cut and joined compound in it (the masāḥif), and the feminine tāʾ that was not written with a ḫāʾ.

VOCABULARY

ِّ م٬ُل – all.
مٱَمٺْمٵُوع – cut compound.
مٱَوْصُول – joined compound.
يَـبَا – has the meaning of مچ م٪ِمڀمٿَ in it i.e. in the masāḥif.
وَّتَاءٍ أَنْتَيْ – the feminine tāʾ; that tāʾ found at the end of words which makes them feminine e.g. رَحَْْمډ etc.
إِمْ تَنْتَكَبْ – was not written.
پِـهَا – is originally پِـهَا. The hamzah is dropped to maintain the rhyme scheme. It means with a ḫāʾ.

EXPLANATION

The reciter should also know those compounds in the Qurʾān which are written as separated or joined i.e. مَۡسَ مَ and مَۡسَمَ and مَۡمڀْثُمَ and so forth. If one stops on these words then they need to know the manner in which to stop. If the compound is joined one may only stop at the end of the complete word whereas if it is separated then one may stop on either of the two components (which make up the compound).
Similarly, the reciter needs to know those feminine words which are written with an open/flat tāʾ e.g. ﷲ and those which are written with a closed/round tāʾ e.g. ﷲ. Waqf will be made on the tāʾ if it is open, and with a hāʾ if it is closed.
Dictionary Meaning of Makhraj
That place from which something emanates or comes from i.e. the place/point of articulation.

The plural of makhraj is makhārij.

Technical Meaning of Makhraj
That place from which the sound of a letter (خْرف) originates.

Dictionary Meaning of خْرف (letter)
It means end or point.

This is also the reason for naming it خْرف, because it is pronounced when the sound ends at a particular makhraj.

To find out from which makhraj a letter emanates, it should be made sakin or mushaddad (mushaddad is more effective), and a hamzah maftuhah (i.e. with a fathah), maksiurah (with a kasrah) or madhmumah (with a dhammah) should be read before it.

Where the sound ends, this will be the makhraj of that particular letter eg. أَبِ or أَبّ.

Technical Meaning of خْرف
That sound which is dependent on a particular makhraj, whether this makhraj is from the throat, tongue, lips, or from the empty part of the mouth and throat (جْرف).
The \textit{makhārij} of the letters are seventeen according to (the opinion) of him who has chosen it and tested (it).

\textbf{VOCABULARY}

- \textit{سبعَةْ عَشر} – seventeen.
- \textit{الَّذِي} – he/him who.
- \textit{يََْتَـمچرُهُ} – he has chosen it (the \textit{makhārij}).
- \textit{مَاَنِ} – he/him who.
- \textit{أَخْتَبَّرَ} – tested it.

\textbf{EXPLANATION}

Ibn al-Jazarī presents the view of Khalīl ibn Aḥmad al-Farāhīdī, who says that there are 17 \textit{makhārij}. From this, it may be deduced that other opinions exist.

According to Imam Shāṭībī and others, there are 16 \textit{makhārij}. They do not count the \textit{jouf} as being a \textit{makhray}. The \textit{alif} which exits from the \textit{jouf} according to Khalil’s view is therefore included into the \textit{makhray} of the lower throat, the \textit{yā` maddiyyah} with the \textit{yā` mutaḥarrikah} and the \textit{wāw maddiyyah} with the \textit{wāw mutaḥarrikah}.

According to Farrā`, the \textit{makhārij} are 14. He also excludes the \textit{jouf}, like Imam Shāṭībī, but furthermore includes the \textit{lām}, \textit{nūn} and \textit{rā`} into one \textit{makhray}: the tip of the tongue and the gums above it. This amounts to 14 \textit{makhārij}.
TEXT: 10

فَلِـفُ ـِـلَـِـجَـٓـِـوْـفِ ـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞ~

TRANSLATION

The alif and its two sisters are from the jouf, and they are the letters of madd that ends in the air.

VOCABULARY

الجَـوْفِ - literally means hollow, cavity or emptiness. It refers to the empty space in the mouth and the throat.

أُمْٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞ~

وَهِـيَـا ـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞـٞ~

ExPLANATION

1] The first makhraj is the jouf. It literally means hollow, cavity or emptiness. The technical meaning is the empty space in the mouth and the throat. From the jouf, the three letters of madd are pronounced i.e. alif, wāw sākinah preceeded by a damma (اًـَ) and yā` sākinah preceeded by a kasrah (يًـَ). The alif is always preceded by a fatḥah.

Ibn al-Jazarī mentions that the alif and its two sisters (ukhtāhā) are pronounced from the jouf. The two sisters of the alif are wāw maddiyyah and yā` maddiyyah. In the same way that madd is made in alif, madd is also made in wāw maddiyyah and yā` maddiyyah.
These 3 letters are called the letters of madd (the lengthened letters) since they allow sound to be lengthened in them.

Thereafter Ibn al-Jazarî alludes to an important point, which is that the sound of these letters ends in the air (لللهواء تنتهى).

TEXT: 11

١١ ٕأَفْصَى ٓخَلْقٕ ٓقِمْرُ ٓهَاءُ
ٜوَٕنَوَسْطِهِ ٕمَٖمپْـتَـمٿِـي ٔحَـؾْـقِ
ٔهَـؿْـزٌ ٔهَاءُ

TRANSLATION

Then (from) the lowest part of the throat is the hamzah and hā`. And from its middle is the ʾayn and the hā`.

VOCABULARY

أَفْصَى – means furthest (أَبْعَد).
الَْـمټْـقِ – the throat.
وَسْطِهِ – it means the centre/middle i.e. the centre part of the throat.

EXPLANATION

2] The second makhraj is the lower throat. It is called the أَفْصَى ٓخَلْقٕ because it is the furthest part of the throat from the opening of the mouth. It is simply referred to as the lower throat. From here the hamzah and the hā` are pronounced. Imam Shāṭibî and Farrā` include the alif in this makhraj.

3] The third makhraj is the centre part of the throat, from which the ʾayn and the hā` are pronounced.
TEXT: 12

12) أَدْنَاهُ عَيْنَ خَاؤُها وَالْقَافُ
أَقْصَى اللَّسَانِ فَوْقُ نَمَّ الْكَافُ

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

VOCABULARY
أَدْمِعَمْ: the closest (أَثْرَب) of it i.e. the closest part of the throat to the opening of the mouth.
الْلَّسَانَ: the tongue
فَوْقُ: above i.e. furthest back part of the tongue.

EXPLANATION
4] It is called أَدْمِعَمْ because it is the closest part of the throat to the opening of the mouth. It is also simply referred to as the upper throat. From here, the ghayn and the khā` are pronounced.

These 6 letters are known as the letters of the throat (حُورُفِ اللَّسَانِ). According to Imam Shāṭibī and Farrā`, the letters of the throat are 7, since they count the alif as coming from the lower throat as well.

5-6] It is called أَقْصَى اللَّسَانِ because it is 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. In the next line أَشْفَلُ alludes that the kāf, though it is from the back part of the tongue, is not as far back as the qāf.
TEXT: 13

13) أَسْـَـعِلُ وَالْوَسْـَـطُ فَجِـقُـمُ الشَّـيْـنُ ْيَا
والضَّـاْـدُ مِنْ حَافَـتِهِ إِذْ وَلَيْـَـا

TRANSLATION

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

VOCABULARY

أَم٠ْمٹَـلُ – lower down i.e. not as far back as the qāf.
الْوَـسْـَـطُ – the center/middle. This refers to the centre of the tongue.
مِـنْ حَـافَـتِهِ – its side i.e. the side of the tongue.
وَلِـقَـا – when they (the sides) meet. It is dual, indicating towards both sides of the tongue.

EXPLANATION

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

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

The yā` mentioned here is not the same yā` as in line 10. This yā` is yā` ghayr maddiyyah or the unlengthened yā`, which comprises of yā` mutahārrikah and yā` līn.
Imam Shāṭībī and Farrā` views the yā` maddiyah and yā` ghayr maddiyah both exiting from this makhraj. According to them the centre of the tongue still rises somewhat when pronouncing the yā` maddiyah.

TEXT: 14

ٓضَْْاسَ مِنْ أَيْسَـرَ أوْ يُمْنَاهَا وَالـلََّّمُ أَدْكَـاهَـا لِـؿُـْـتَـفَـاهَا

TRANSLATION

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

VOCABULARY

الأَضْرَاس – the molars i.e. the premolars, molars and wisdom teeth.

أَيْسَرَ – the left (side).

يُمْنَاهَا – the right (side) i.e. the right side of the tongue.

أَدْكَـاهَا – anterior/lower (sides of the tongue).

مُـنْتَهَـاهَا – the end. It refers to the tip of the tongue.

EXPLANATION

8] The ḍād is pronounced when the sides of the tongue, the left or the right side, are touching all the upper molars. Since both sides of the tongue are mentioned, there are 3 ways of reading this letter:

i) From the left side of the mouth. This is considered the easiest way.

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

iii) From both sides of the mouth at the same time. This method is the most difficult.
9] The lām exits from the anterior sides of the tongue and the tip of the tongue. Once again, this portion of the tongue has to touch somewhere to sound these letters, which generally is the gums of the teeth extending from one premolar to the other premolar.

TEXT: 15

وَالـُّونَ مِـنْ صَرْفِـهِ تََْتُ اجْعَؾُوا
وَالـَّرَا بُدَادَايـِهِ لَظَـهْـرِ أَدْخَـلُ

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

VOCABULARY

م٢َرْم٪ِـهِ – tip of it i.e. the tip of the tongue.
تََْمډُ – lower/under i.e. below the makhraj of the lām.
اجْعَـُبِ – make (it is an imperative command).
وَالـَّرَا بُدَادَايـِهِ – close to it (بُدَادَايـِهِ) i.e. close to the makhraj of the nūn mentioned before it.
أَدْخَـلُ – to include.

E XPLANATION

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

11] The rā` is close to the makhraj of the nūn; however the top of the tongue is also included, when it touches the gums of the upper central incisors.
Farrā` has counted the lām, nūn and rā` as coming from one makhraj: the tip of the tongue when touching the palate above it.

TEXT: 16

(16) وَالطَّاءُ وَالدَّالُ وَنَا مَنَّهُ وَمِنْ عَلَيْ جَنَابَاتِهِ وَالصَّفِيرُ مُسْتَكِينٌ

TRANSLATION

The tā`, the dāl and the tā`, from the tip of the tongue and the upper central incisors. And the (letters of) safīr are firmly placed...

VOCABULARY

مِنْهُ – from it i.e. from the tip of the tongue (مِنْ طَرِيقِ اللِّسَانِ).
عليَّ جَنَابَاتِهِ – upper central incisors.
المَجَيْسُرُ – the letters of safīr i.e. the sād the sin and the zāy.
مُسْتَكِينٌ – sheltered, lie comfortably, placed.

EXPLANATION

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

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

TEXT: 17

(17) مِنْ فَوْقِ القِنَايَاتِ السَّفِيلى

والظَّاءُ وَالدَّالُ وَنَا لِلْعُلُوِّيَا

TRANSLATION

... From the tip of the tongue and above the lower central incisors. The thā`, the dhāl and the thā`, from the upper (central incisors) ...
VOCABULARY

- منْ طَرَفُهُ – from it i.e. from the tip of the tongue (الْسَّانِ مِنْ طَرَفٍ).
- أَفْوَقُ – above.
- النَّابَاتُ السَّفُليُّ – lower central incisors.
- العُليُّ – the upper/higher (central incisors).

EXPLANATION

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

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

The thā`, dhāl and thā` are discussed in the next line.

TEXT: 18

18) مِنْ طَرَفِهِمَا وَمِنْ بَطْنِ الشَّفَة

فَأَلْفَاءُ مَعَ اطْرَافِ النَّابَايَا المُشْرِقَةَ

TRANSLATION

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

VOCABULARY

- طَرَفِهِمَا – the tips of them both i.e. the tip of the tongue and the tip (edge) of the upper central incisors.
- بَطْنٍ – the inside.
- الشَّفَة – the lips.
- اطْرَاف – tips.
indicating something which is honoured, noble and elevated. It refers to the upper central incisors.

**EXPLANATION**

14] The tip of the tongue and the tips of the upper central incisors. The \(\text{ḥā'}\), the \(\text{dhāl}\) and the \(\text{ṭā'}\) are pronounced from here.

15] The \(\text{fā'}\) is pronounced from the inside of the bottom lip when it touches the tips of the upper central incisors.

**TEXT:**

(19) لِشفَتَينَ الْوَاوُ بَاءُ مِمْ
وَغُنْنَةُ مَخرُجَهَا الْحَيْشُومُ

**TRANSLATION**

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

**VOCABULARY**

- \(\text{شفَتَينَ}\) – both lips.
- \(\text{لِشفَتَينَ}\) – the nasal cavity.

**EXPLANATION**

16] The \(\text{wāw}, \text{bā'}\) and \(\text{mīm}\) exit from the lips.

The \(\text{wāw}\) mentioned here is different to the \(\text{wāw maddiyyah}\) mentioned in line 10. This \(\text{wāw}\) is \(\text{wāw ghayr maddiyyah}\) or the unlengthened \(\text{wāw}\), which comprises of \(\text{wāw mutaharrikah}\) and \(\text{wāw līn}\).
Imam Shāṭībī and Farrā` views 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).

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

In reality, ghunnah is a permanent attribute found in every nūn and mīm. The proof that it is a permanent attribute in these two letters is simply that if one closes one’s nostrils and try to pronounce these letters, the sound will be distorted and result in these letters not being pronounced properly. The ghunnah in the mushaddad e.g. عَمْمَ بِإِنْ or when they are in the condition of ikhfā` or idghām e.g. أَمْ مِنْ مَنْ تُعْمَمَةَ, أَمْ مِهَ أَنْسَمُ is clearer than when the nūn or mīm are mutaharrīk e.g. نُورُ السَّمَائَاتِ.

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

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6 Nihāyah al-Qoul al-Mufid pg. 40-41
Dictionary meaning of sifah

It literally means a quality, attribute or characteristic.

These attributes can sometimes be physical descriptions, like black and white, or can be abstract, like, for example, one’s knowledge.

Technical meaning

Those attributes which are affixed to the pronunciation of a letter, whether intrinsic or circumstantial.

The plural of sifah is sifāt.

The sifāt are divided into 2:
1) Sifāt Lāzīmah (permanent attributes) – 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 attributes.
2) Sifāt ˘Āridah (temporary attributes) – in certain circumstances these attributes are found in a letter and at other times they are not.

The permanent sifāt are further divided into 2:
1) Mutada’dādah (those which have opposites) – since these are permanent attributes, 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 attributes are found in any one letter. Thus, all letters of the Arabic alphabet must have one of these pairs of attributes.

2) Ghayr Mutada’dādah (those which do not have opposites) – these attributes are also permanent i.e. it is impossible that a letter having one of these
qualities be found without it. However, they do not have any opposites, and will only apply to certain letters of the Arabic alphabet.

These divisions of the attributes are illustrated in the table below:

<table>
<thead>
<tr>
<th>Sifāt</th>
<th>Permanent Attributes</th>
<th>Temporary Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opposites</td>
<td>No Opposites</td>
<td></td>
</tr>
</tbody>
</table>

In the following 7 lines Ibn al-Jazarī outlines 17 of the permanent attributes: those which have opposites and those which do not have opposites.

TEXT: 20

(صِفَاتُها جَهْرٌ وَرِخْوٌ مُسْتَمِثٌ مُصْسَتَةٌ وَالضَّدُ قُلُوُّ)

TRANSLATION

Its attributes are jahr, rikhwah, (those letters with) istifāl, infitāh, and ismāt.

And say the opposite (of them) are... 

VOCABULARY

- its attributes, characteristics i.e. the attributes of the letters.
- the opposite.

EXPLANATION

In this line the author mentions 5 attributes which have opposites in the following sequence: jahr (جهْرٌ), rikhwah (رِخْوٌ), istifāl (مُسْتَمِثٌ), infitāh (مُصْسَتَةٌ) and ismāt (قُلُوُّ). Thereafter he states that their opposites will be
mentioned in this order of appearance i.e. the first attribute to appear in the next line would be the opposite of jahr, the second the opposite of rikhwah, and so on.

**TEXT: 21**

\[(21) مَفْـئُوسُفَـا فَحَـثَّـهُ شَخْـصٌ سَـؽَـتْ \\
شَدِيْدُهَا لَـػْـظُ أَجِـدْ قَـطٍ بَـؽَـتْ
\]

**TRANSLATION**

... those with *hams* (are in the combination) م٪َحَـثآـهُ م١َخْـصٌ م٠َـمٻَـمډْ, while those with *shiddah* are in the word: أَمِ٘ـدْ م٫َـطٍ مَٕـمٻَـمډْ.

**VOCABULARY**

*لْـنُـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~* the word, formulation, combination, utterance, pronunciation, articulation.

*أَجِـدْ* – I found.

**EXPLANATION**

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

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

2] The opposite of *hams* is *jahr* which means apparent or loud. Its applied definition is the imprisonment of breath when pronouncing these letters. The letters of *jahr* are all the remaining letters of the Arabic alphabet besides the 10 letters of *hams*.
The next attribute mentioned is shiddah, which is the opposite of the second attribute mentioned in the first line, rikhwah.

3] Shiddah literally means strength. Its applied definition is that the sound is imprisoned when pronouncing these letters. Its letters are found in the combination أَمِ٘ــدْ م٫َــطٍ مَٕـمٺْ.".

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

TEXT: 22

وَبَقْـنَ رِخْـوٍ وَالشّـَدِيـدِ لِـنْ عُمَرَ

وَسَبْعُ عُلُوْءٍ خَصَّ ضَغَطَ قَطْ عَصَرَ

TRANSLATION

And between rikhwah and shiddah are (the letters) لِـنْ عُمَرَ. And the seven elevated (letters) are confined to خَصَّ ضَغَطَ قَطْ عَصَرَ.

VOCABULARY

- بينَ – between.
- سَبْعٌ – seven.
- عُلُوْءٍ – raised, high, elevation.
- حَصَـرْ – confined.

EXPLANATION

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

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

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

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

TEXT: 23

وَصَادُ ضَادَّ طَاءَ طَاءَ مُطَبْقَةَ

وَفِرَّ مِنْ لَبَ الْحُرُوفِ المُذُلَقَةَ

TRANSLATION

The sād, dād, tā` and thā` have ihtbāq while فِرَّ مِنْ لَبَ are the letters of idhlāq.

EXPLANATION

7] In the first half of the line, the attribute of ihtbāq is mentioned, as well as its letters: sād, dād, tā` and thā`. It is opposite to the fourth attribute
mentioned in the first line, infitāh. It literally means lid or cover while its applied definition is the centre part of the tongue embracing or encompassing the palate. All the letters of ḯbāq have isti‘lā` in them. 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 ḯbāq).

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

9] In the second half of the line the attribute of idhlāq and its letters are discussed. This is the opposite of ismāt mentioned in the first line. Literally it means fluency and ease. It also bears the meaning of tip, point, edge and so on, since these letters are pronounced from the tip of the tongue (lām, nūn and rā`) and the lips (fā`, mīm and bā`). Technically, it is the ease and fluency with which these letters are pronounced. It is found in 6 letters which are in the combination م٪ِـرآ مٱِـنْ م٭ُـمڇِّ.

10] Its opposite is ismāt, which 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 ease of the letters of idhlāq is exchanged for the hindrance or difficulty of the letters of ismāt. 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. عِسَمَجْدُ (gold), عَمْطَوس (name of a tree). Ismāt is found in all the remaining letters excluding the letters of idhlāq.

In reality the two attributes, idhlāq and ismāt have no affect on ones recitation, unlike the previously mentioned attributes, and are more to do with the linguistic aspect of the Arabic language than recitation. Therefore many authors do not include them in their books.

TEXT: 24

24) صَـِـقـرُهَـا صَـادٌ وَزَايٌ وَسِـقٌ
قَـؾْـؼَـؾَـةٌ قُـطْـبُ جَـدٍ وَالـؾ ـقـنُ

TRANSLATION
Those with safir are sād, zāy and sīn. Qalqalah is (in the letters) قُـطْـبُ جَـدٍ وَالـؾ ـقـنُ. And līn is (in) . . .

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

11] Safir and its letters is the first of the ghayr mutaḍāddah that are discussed. Literally, it means a whistling or hissing sound. Technically, it is that extra whistling sound which is evident when pronouncing these letters. It is found in 3 letters, sād, sīn and zāy.
12] In the second half of the line, the attribute \textit{qalqalah} and its letters are mentioned. It literally means shaking or disturbance, and is found in the combination قَلْقُلاَتِ. Technically, it is a disturbance in the \textit{makhraj} of these letters, making it seem as if they are being read with an extra “echoing” sound.

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

TEXT: 25

وَاوُ وَيَـاءٌ سُـکُـنٌ وَانْفِتْحَاهَا

قبلَهُمَا وَالْانْفِتْحَاهَا صَحْحَاهَا

TRANSLATION

The \textit{wāw} and the \textit{yā`} that have a \textit{sukūn}, and a \textit{fathah} before them both. And \textit{inhirāf} is correct . . .

VOCABULARY

سُکُنًا – when they both (the \textit{wāw} and the \textit{yā`)} have a \textit{sukūn}.

انْفِتْحَاهَا – they both (the \textit{wāw} and the \textit{yā`)} have a \textit{fathah} before it.

قبلَهُمَا – before them (the \textit{wāw} and the \textit{yā`)} both.

صَحْحَاهَا – is correct, confirmed.

EXPLANATION

The letters of \textit{līn} are explained at the beginning of this line: the \textit{wāw} and the \textit{yā`}, when they have a \textit{sukūn} and are preceded by a \textit{fathah} i.e. ﴿يَوْ فيَوْ﴾. The pronunciation of these letters is done with total ease and without any difficulty or exertion.
The next attribute mentioned is *inhirāf*. Literally, it means inclination. Technically, the *makhraj* of these letters incline towards the *makhraj* of another letter. Its letters are mentioned in the next line.

**TEXT:** 26

في اللَّمِ وَالـرَّا وَبِتَؽْرِيـرٍ جُـعلُ

وَلِلتَّفْشِـيـي الشَـيْـنِ ضَـاـدًا اسْتَـطِـلْ

**TRANSLATION**

. . . in the *lām* and the *rā`, (while the *rā`* is also) made with *takrīr*, *taphshī* is (in) the *shīn*, and the *dād*, apply *istiḥalah* (in it).

**VOCABULARY**

جُـعلُ – made.

اسْتَـطِـلْ – apply *istiḥalah*.

**EXPLANATION**

The letters of *inhirāf* are mentioned, the *lām* and the *rā`. Thus, considering the inclination mentioned, it is said that the *makhraj* of the *lām* inclines towards the *makhraj* of the *rā`* and vice versa.

Thereafter, the attribute of *takrīr* is mentioned. It is also referred to as *takrār*, which means to repeat. Technically, it is the shuddering of the tongue since it repeatedly “knocks” against the palate when pronouncing this letter. This attribute is found in the last letter which was mentioned, the *rā`. More discussion about this attribute is may be found in line 43.

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

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

The sifāt ʿāridah (temporary attributes) are 11, contained in the following 2 lines:

 إِمٓـمٿَـمچرٌ ادْم٩َـمچمٍ وَم٫َـمټْـمڇٌ وَم٬َـذَا * اِمْٚـمٹَـمچ وَمَٖـمٹْـخِـمڀـمٌ وَرِقٌّ أُمِٚـذَا وَام٭ْـمٽَدُّ وَام٭ْـمٺَمٯُْ مٱَـعَ ام٭ـسُّـمٻُونُ وَام٭ـسآمٻْمډُ مُٙـمٻِي

These temporary attributes are discussed in the remaining sections of this book.

7  Laʿāliʿ al-Bayān
In this chapter the author outlines the ruling regarding the practical aspect of *tajwīd*, why the Qur`ān should be recited with *tajwīd* and the condition of one who does not recite the Qur`ān with *tajwīd*. He also defines *tajwīd*, and explains how one may become an expert and proficient reciter of the Qur`ān.

TEXT: 27

٢٧ وَالَّذِي بِالتَّجْوِيـدِ حَـنُـمُ لازمُ مَنْ لَـمْ يُصَح ـحِ الرَّئَآنَ آثِـمُ

TRANSLATION

The application of *tajwīd* is indeed necessary. Whomsoever does not rectify (his recitation of) the Qur`ān is a sinner.

VOCABULARY

الأخذُ – it literally means to take, grab hold of, seize. Here it bears the meaning of practicing upon (العمَل).

هَنُمُ – incumbent, necessary.

لآِذَمُ – necessary.

يُصَحِّحُ – to correct, rectify.

آثِمُ – a sinner.

EXPLANATION

In the first half of the line the author states that the application of *tajwīd* is *lāzīm* (necessary). What is meant by *lāzīm* here is *fard ḍa’n*: incumbent upon every individual without exception. This is different to the ruling regarding the study of *tajwīd* theory, which is *fard kifāyah*, as mentioned in line 5. Thus every individual is obligated to recite the Qur`ān with *tajwīd*. 45
In the second half of this line he says that one who does not rectify his recitation (بِصَحِحِ الْقُرْآنِ), or according to some prints, one who does not recite with *tajwid* (بِسْجُوْدِ الْقُرْآنِ) is a sinner.

Every individual who makes *lahn jaliyy* (clear errors) or *lahn khafiyy* (hidden errors) should not be considered a sinner. Instead it should be restricted to what Ibn al-Jazari mentions in his *Nashr*, dividing the reciters of the Qur’ān into three:
1) The one who is able to recite correctly and does so.
2) The one who who strives to recite correctly but yet falters in his recitation.
3) The one who is able to recite correctly yet does not due to his negligence.8

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

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

TEXT: 28

8 *Al-Nashr* Vol. 1 pg. 210-211
TRANSLATION

Because with *tajwīd* the Lord has revealed the Qur`ān, and in this manner from Him it has reached us.

VOCABULARY

- لَآَنَّهُ – it refers to the Qur`ān.
- ﭼـٰهُ – it refers to *tajwīd*.
- إِلَـٰهُ – a deity, God, Lord.
- ﯽٰأَلَآَزَ – send down, descend, reveal.
- ﯽٯٰمَكُذَداً – in this manner.
- ﯽٰمُنَهُ – from Him i.e. from Allah.
- ﯽٰإِلٰٰيَتُنا – till us.
- ﯽٰوَصْصَلَ – it has reached.

EXPLANATION

In this line the author substantiates his statement in the previous line that to recite with *tajwīd* is necessary by saying that Allah had revealed the Qur`ān to the Prophet ﷺ with *tajwīd*. He in turn taught it to the Companions ﷺ with *tajwīd*. They passed it on with *tajwīd* to the next generation until it has reached us in the very same manner that it was revealed in i.e. with *tajwīd* and with the preservation of each and every letter and vowel sign.

In fact, students who have read to a qualified teacher who has sanctioned that their recitation is in accordance with *tajwīd* are later licensed by these teachers. This license documents an oral transmission (*sanad*) which relates that every individual in this chain had read the Qur`ān to the teacher before him while applying these rules of *tajwīd*. This chain of reciters ends at the Prophet ﷺ.
It (tajwīd) is also the adornment of recitation, the beauty of presentation and reading.

**VOCABULARY**

- وَهُوَ – refers to tajwīd.
- أَيْـضًـا – also.
- جُلْيَةُ – decoration, adornment.
- إِطْـطَـاءُ – recital.
- زِيـسـتَـةُ – beauty, adornment, decoration.
- الأَدَاَهِ – rendering of some sort, or presentation. When being used in the Qur’ānic arena it refers to that rendition which a student reads to his teacher, while his teacher rectifies his recitation.
- الْقَرَاءَةُ – reading, recital.

**EXPLANATION**

Tajwīd truly enhances ones recital, and beautifies it, enticing the listener to listen attentively to such a recitation.

It (tajwīd) is giving the letters their rights as regards every attribute and their demands.
VOCABULARY

وَهُوَ – refers to tajwid.
إِم٤ْـمَـٹَـءُ – to give.
فحْـھَا – its rights, due.
مُسْتَحْقَـھَا – its merit, requirements, demands.

EXPLANATION

In this line and the first half of the next line, tajwid is defined: giving every letter its rights (ذَخْن) and its demands (مُسْتَحْقَ) regarding their attributes. Scholars explain that what is meant by ذَخْن are the permanent attributes of the letters and what is meant by مُسْتَحْقَ are the temporary attributes.

TEXT: 31

وَرَدَ كُـلٌ وَاحِـدٍ لَّأَصْـمَـٹِـهِ
وَالـلَّـفْـطُ فِـي نَظِـبَـرِهِ كَـمِـثْـلِهِ

TRANSLATION

And returning every one (of the letters) to its origin, and an utterance in its equivalent, is like it.

VOCABULARY

زَدُّ – to return.
كُـلٌ وَاحِـدٍ – every (letter).
أَصْـمَـٹِـهِ – its origin i.e. its makhraj.
الـلَّـفْـطُ – articulation, pronunciation, utterance.
نَظِـبَـرِهِ – its similitude, equivalent.
لَّا – is like, as.
مِـثْـلِهِ – its similitude, equivalent.

9 Ahkām Qirā`ah al-Qur`ān pg. 17-18, Hidāyah al-Qārī Vol. 1 pg. 45
EXPLANATION

Every letter must be read from its origin i.e. its makhraj. Considering the above line and the first half of this line, the complete definition of tajwīd would be to recite every letter from its makhraj, with all its attributes, whether these attributes are permanent or temporary.

In the second half of the line a precept is explained which is applicable to every rule of tajwīd: every pronunciation on its own should be exactly the same when it appears with other pronunciations e.g. as one reads ب when it appears alone, he should read it in the same manner when it appears with other letters e.g. بب. The ب in the latter should not be with tafkhīm (full/thick) because of the ص following it. Similarly, as one reads the duration of madd munfāṣil, madd muttāṣil or madd ʿārid in one place, he should apply the same duration wherever else it appears.

In other words, consistency must be maintained in all identical pronunciations, whether they are letters, or applications like madd, ikhfā`, and even vowel signs.

TEXT: 32

٣٢ مَكْتَمَلًا مِنْ غِيْرِ مَا تَكْتُلُفِ

by the light in the speech, without burdening.

TRANSLATION

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

VOCABULARY

مَكْتَمَلًا – complete. It may be read with a fāṭlāh or a kasrah on the second mīm.

غِيْرِ – without.
EXPLANATION

The beginner needs to focus on all his pronunciations when he reads. In this manner, his recitation demands a lot of attentiveness from his side, and due to this, at times, it sounds arduous and burdensome.

On the other hand, an adept and expert reciter of the Qur`ān is one who recites with total ease (مِٕمچم٭مٹُّمٵْـفِ م٪ِـي ام٭مپُّمٵْـقِ). No strain, burden or difficulty is visible on him when he recites, as though the Qur`ān flows from his lips (مٱِـنْ م٩َـمڀْـرِ مٱَــمچ مَٖمٻَـمټُّـفِ). There are also no inaccuracies or haphazardness in their recitation (مِٕـلَ مَٖمٷَسُّـفِ).

In the next line the author informs us of how this superior level of recitation may be achieved.

TEXT: 33

وَلَـقْـسَ بَـقْـَـهُ وَبَـقْـنَ تَـرْكِـهِ إَِّٓرِيَـضَةُ امْـرِئٍ بِـػَـؽ ـهِ

TRANSLATION

And there is nothing between (applying) it (tajwīd) and leaving it, except the practice of a person with his jaws.

VOCABULARY

– between it i.e no difference between applying it. The pronoun refers to tajwīd i.e. applying tajwīd.
EXPLANATION

Ibn al-Jazarī emphasises that the only manner in achieving this level of recitation is to continuously practice the recitation of the Qur`ān i.e. the student needs to continuously recite. This level of recitation is not achieved after a week’s training, after a month’s training, or after a few months’s training. It takes years and years of continuous training to be able to recite in such a superior manner where no exertion and difficulty is perceivable upon the reciter.

It may be likened to professional sports players or singers. A soccer player, tennis player, cricket player, singer would spend 6 or more hours a day practicing their profession. Should one who intends to make the Qur`ān his profession then not exert even more time than those who are prepared to sacrifice their time for worldly activities and gain?
In this chapter the author mentions certain common errors which reciters should be cautious of - hence the naming of this chapter: the chapter mentioning some precautions. Others have named this chapter: the chapter in the application or execution of the letters i.e. after discussing the makhārij, the sifāt and stating that tajwīd is giving every letter their rights as regards their makhārij and sifāt, he now mentions how to employ this gained knowledge in recitation.

It was mentioned previously that the letters of istʿilā` are read with a full or thick sound. This full/thick sound is referred to as tafkhīm, which literally means to make something fat or full. Technically, it is the thickness/fullness which fills the mouth with the pronunciation of certain letters.

In contrast to this, tarqīq literally means to make something thin. Technically, it is the thinness (flatness) found in the mouth while pronouncing some letters.

Usually reciters pay attention to pronouncing the full/thick letters with tafkhīm, but tend to neglect those letters which should be read with tarqīq. Therefore Ibn al-Jazarī specifically emphasises that care should be taken to read empty/flat letters with tarqīq as this tends to be deficient and incomplete at times i.e. they still sound a little full/thick. He further alludes to the reason why these letters are read with a little fullness at times: because they are surrounded by letters of tafkhīm which tend to affect the letters of tarqīq around them. These will be clearer in the examples that follow. He also confines his discussion in this chapter to 5 letters: the alif, hamzah, lām, mīm and bā`. This does not mean that tarqīq should only be
applied in these letters; it should be applied to all the letters which should be read with tarqīq. In other words, while these letters are given as examples, the rule should be applied in general throughout the Qur`ān to all empty/flat letters.\footnote{More examples of this are given by Ibn al-Jazari in \textit{al-Nashr} Vol. 1 pg. 215.}

TEXT: 34

\begin{quote}
فَرَقَتْ فَرَقَتْ مُسْتَـمْلَعٌ بِنْ أَحْرُفٍ
وَخَافَّرَنَّ تَفْخِيْمَ لَفْظِ الأَلْـفِ
\end{quote}

TRANSLATION

Be sure to apply \textit{tarqīq} to the letters of \textit{istiﬂā}, and be extremely cautious of applying \textit{tafkhīm} in the pronunciation of an \textit{alif}.

VOCABULARY

- 
\begin{itemize}
  \item \textit{فَرَقَتْ} – the word is originally \textit{فَرَقَتْ}. The \textit{nūn} at the end (ن) is for emphasis. It means to make something thin or flat. With the \textit{nūn} of emphasis it means: be sure or be certain to make it flat/thin.
  \item \textit{مُسْتَـمْلَعٌ} – from the letters of \textit{istiﬂā}.
  \item \textit{خَافَّرَنَّ} – is originally \textit{خَافَّرَنَّ}. The \textit{nūn} at the end (ن) is for emphasis. It means to be careful, watch out, to be on one’s guard, be wary. With the \textit{nūn} of emphasis it would be mean: be fully aware, be acutely wary, extremely cautious.
  \item \textit{تَفْخِيْمَ} – to make something fat, full or thick.
  \item \textit{لَفْظٍ} – pronunciation, wording.
\end{itemize}

EXPLANATION

As it was mentioned that the letters of \textit{istiłā`} should be read with \textit{tafkhīm}, in the same manner due attention should be given that the letters of \textit{istiﬂā} are read with \textit{tarqīq}. 
From the letters of istifāl that are always read with tarqīq, the alif, the rā` and the lām of الله are excluded, since they are at times also read with tafkhīm. The rules regarding them are explained later.

In the second half of this line Ibn al-Jazarī mentions that care should be taken that the alif is not read with tafkhīm. The son of Ibn al-Jazarī, Abū Bakr, mentions that this statement of his father should not be taken in general and should be restricted to the alif when it is preceded by an empty/flat letter (it will never be read with tafkhīm in this condition).\(^{11}\)

TEXT: 35

\[\text{وَهَـمٽْـزَ اَلحَْـؿْـدُ أَطُــوذُ إِهْـدِنَا}

\[\text{اَلـؾَّـــهُ}

\[\text{ثُـــمَّ}

\[\text{َٓمَ}

\[\text{لِـؾَّـهِ}

\[\text{لَـــــَـــــا}

\[\text{T}

\[\text{RANSLATION}

(And apply tarqīq in) the hamzah of أَعُوذُ إِهْـدِنَا. Then (also apply tarqīq in) the lām of لِـؾَّـهِ...

VOCABULARY

- may be read with a fathah or a kasrah on the zāy i.e. وَهَـمٽْـزَ or وَهَـمٽْـزِ.
- may be read with a fathah or a kasrah i.e. لَام or لَام, similar as with the and before it.

EXPLANATION

If a hamzah appears at the beginning of a word then care should be taken that it is read with tarqīq e.g. أَحْدَثُ أَعُوذُ إِهْـدِنَا. Other examples presented by Ibn al-Jazarī in his Nashr are رَأِيْدَنَا and رَأِيْدَنُهُ. If the letter next to the hamzah is close to it (in makhraj) e.g. أَعُوذُ إِهْـدِنَا, or it is a letter read with tafkhīm,

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\(^{11}\) Hawāshī al-Mufhimah pg. 183
e.g. أيمنه، then extra caution should be taken that it be read with tarqiq. The tarqiq of the hamzah is not restricted to these words but should be applied generally throughout the Qur’ān. More examples are given by the author in the Nashr. Of the former: أصلَّي، أخطب، فَأَطْمَعُ، and of the latter: أصْمَّمَهُ، أَصْمَّحَ.

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

TEXT: 36

\[
36 \\
\text{وَلَتَنْطِفُ وَعَلَى اللَّهِ وَلَا الْضَّ}
\]

وَلَيْمَ مِنْ مَكْسَةٍ وَمِنْ مَرْضٍ

TRANSLATION

(And the lām in) وَلَا الْضَّ. (And apply tarqiq in) the mīm of مَرْضٍ and مَكْسَةٍ.

VOCABULARY

وَلَيْمَ - may be read with a fathah or a kasrah i.e. وَلَيْمَ or وَلَيْمَ.

EXPLANATION

Care of its tarqiq should especially be taken when the lām comes near full-mouth letters e.g. وَلَا الْضَّ، وَعَلَى اللَّهِ، and وَلَتَنْطِفُ. Other examples include: وَلَتَسْلُهُمْ، وَأَخْنَطَ، وَأَلْطِيفُ جَعَلَ اللهُ، and وَعَلَى اللَّهِ.

In the same manner tarqiq should be maintained in the mīm when it comes near letters of tafkhīm e.g. مَرْضٍ، مَكْسَةٍ. Other examples are وَمَا اللَّهُ مَرْمَمٌ and وَمَا اللَّهُ مَرْمَمٌ.
TEXT: 37

(37) وَبَاَءَ بَـرْقٍ بِـفِـمْ بِـذِي
وَأَحْرَصُ عَلَى الشَّدَّةِ وَالـجُـحُرِ الَّـذِي

TRANSLATION
(And apply tarqīq in) the bā` of بَـرْقٍ and بِـذِي. And take care to apply the shiddah and the jahr which is . . .

VOCABULARY
ـبَاـة – may be read with a fatḥah or a kasrah i.e. وَبَاَة or وَبَاَة.
ـعَصْرَ – strive, intent, endevour, take care, be careful.

EXPLANATION
The bā` should also be read with tarqīq when it appears next to letters of tafkhīm e.g. بَـرْقٍ. Ibn al-Jazarī also gives بَـرْقٍ بِـفِـمْ and بِـذِي as examples in his Nashr. It is clear that precaution is also needed when two tafkhīm letters appear next to the bā` e.g. البَـرْقٍ البَـرْقٍ البَـرْقٍ البَـرْقٍ البَـرْقٍ البَـرْقٍ etc. Due care should be taken of the tarqīq in the bā` even if between it and the letter of tafkhīm there is an alif e.g. بِـفِـمْ. Other examples include وَبَاَة بَاَة بَاَة بَاَة بَاَة and وَبَاَة بَاَة بَاَة بَاَة بَاَة.

The tarqīq in the bā` should also be maintained when it is followed by weak letters e.g. بَاَة بَاَة بَاَة بَاَة بَاَة. Other examples are بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَة بَاَا
TEXT: 38

٣٨) فِيَـهَا وَفِـي اَلْجِـمِّ كَـ:حُبِّ الصَّبْرِ،
رَمْوـةٍ اجْتُـتْ وَحَجَّتْ الْفَجْرِ

TRANSLATION

In it (the bā)` and in the jīm as in al-fajr, حَجَّتْ, اجْتُـتْ, رَمْوـةٍ, حُبِّ الصَّبْرِ, and حُبِّ الله.

EXPLANATION

If the shiddah and jahr in the bā` and jīm are not secured, it would render the pronunciation of these letters deficient since they are intrinsic attributes of these letters. The author gives 3 examples of each in this text:

كَـجَرْنَهُ، (زِيَوَةٍ) كَـملَ جَنَّةٍ بِرَيْبَةٍ، (الصَّبْرِ) وَإِسْتَيْعَابًا بِالْغَمْرِ، (حَبِّ) لِيُجْبُوُهُمْ حِبْبَ اللَّهِ، (الْفَجْرِ) وَلِنَسْجُد، (حَجَّتْ) وَأَذْنَ فِي النَّاسِ بِالْسَّجْرِ، (اجْتُـتْ) حِيْيَةٍ اجْتُـتْ، (رَمْوـةٍ)،

The same will apply to the remaining letters of qalqalah i.e. shiddah and jahr should be preserved in it or the letters will be deficient e.g. يَدْرَؤُونَ etc.

TEXT: 39

٣٩) وَبَيَبْتَنَ مُقَلَّقاً إِنَّ سَكَّنَتَا
وَإِنَّ يَكْنِ فِي الْوَقْفِ كَانَ أَبْيَنَا

TRANSLATION

And be sure to make clear the qalqalah when it has a sukūn, and if it is during waqf then it should be even clearer.

VOCABULARY

ْبَيْتُنَّ – the word is originally بَيْتُن. The nūn at the end (ن) is for emphasis. It means to make clear, apparent. With the nūn of emphasis it would mean: be sure to make clear.
letters of qalqalah.

– if, when.

– if they have a sukūn.

– and if they are, if it is.

– stop.

– more clear, clearer.

EXPLANATION

The author explains that qalqalah should be made apparent in its letters when they are sākin and found in the condition of wasl, while they will be clearer when sākin and found in the condition of waqf.

From this it may be deduced that there are two levels in the qalqalah:

1) A sākin letter of qalqalah during wasl e.g. اللَّهُ ﺑُنْأَمَ ﻋَنْهُ ﻳَذْرُونَ ﻳَذْرُونَ. This is referred to as qalqalah ṣaghīrah or qalqalah ṣughrā, the minor qalqalah.

2) A sākin letter of qalqalah during waqf e.g. ﺑُحِبَ ﺑُﺤِبَ ﺑُﺤِبَ. This is referred to as qalqalah kabīrah or qalqalah kubrā, the major qalaqalah.

The qalqalah is stronger and more apparent in the second level.

Considering that a letter may also be mushaddad during waqf, others have added another level to these two:

3) A sākin letter of qalqalah which is mushaddad during waqf e.g. ﺳَلَِّلَ ﺳَلَِّلَ ﺳَلَِّلَ. This is referred to as qalqalah akbar, the greater qalqalah.

The qalqalah in the third level is stronger than in the first two.

TEXT: 40

40) وَحَايَّةٌ ﺣَصْحَصَ أَحَطَتْ ﺑِهِ ﺑَيْسَنَ مُسْتَقِيمٌ ﻲَسْطُو ﻲَسْفعُو
TRANSLATION

(And clarify) the َha` of ُحَصْصَ, and أَحْصَتْ, as well as the َsin of ُسَمَءَوُ, ُسَمَءْتَ, ُسَمَءْنَ, ُسَمَءْتُ.

EXPLANATION

The َha` should be read with tarafiq when it appears next to letters of tafkhim e.g. مَٙمٳْحَـصَ, أَمَٙمٵـمډُّ, ُّ and it should also be read clearly if it appears with another َha` e.g. لا أُتَبْحَ حَتَّىْ, عَفْدَةُ النَّكَاجَ حَتَّىْ, or letters which are close to it in makhraj e.g. قَصْفَّحُ عَنْهُمْ, رُخْرَحَ عَنَّ النَّارِ, فَلَا جَنَاحٌ عَلَيْهِا etc.

Similarly the َsin should be read with tarafiq when appearing with letters of tafkhim e.g. مٱُسْتَمٺِمڀم, يَسْمٵُو, يَسْمٺُو مَٕسْمٵَمڈً, مٱَسْمٵُورًا, أَم٫ْسَطُ. The َsin should also be read clearly i.e. not be affected by the letters near it e.g. قَانَةٌبِجَسَتْ, مَٖسَجَد.*
The letter rā` is one letter, but since it is found in many different conditions, the author has named this chapter: the chapter on the rā`s, using the plural i.e. الرَّاءَاتِ.

TEXT: 41

وَرَق ـقِ الرَّاءَإِذَا مَا كُسِرَتْ

كَـذَاكَ بَعْـدَ الْكَـسِـرَ حَيْـثُ سُكَـنَتْ

TRANSLATION

And (read) the rā` with tarqīq when it has a kasrah. In the same manner, (read it with tarqīq) if it has a sukūn and comes after a kasrah.

VOCABULARY

- make thin i.e. recite empty, flat, thin.
- if it has a kasrah.
- in the same manner.
- the kasrah.
- denotes time or place i.e. whenever or wherever.
- has a sukūn. The pronoun (ت) refers to the rā`.

EXPLANATION

In the first half of the line the rā` mutaharrikah is discussed. The author says that the rā` which has a kasrah is read with tarqīq. Thus, it would include all the following examples:

- A permanent kasrah on the rā` which is at the beginning of a word e.g. رَزْنَا. 
• A permanent kasrah on the rā` which is at the middle of a word e.g. م٦م٭مٸَمچرِمٱِ.
• A permanent kasrah on the rā` which is at the end of a word e.g. م٭َمڀْمټَمڈِ.
• A temporary kasrah e.g. أَمځْذِرِ.
• A complete kasrah e.g. م٭مپآمٿَمچرِ.
• An incomplete kasrah e.g. م٭َمڀْمټَمڈِ (if roum is made), مٱَـجْرىَٰ (when imālah is made since a complete kasrah is not being read).
• The rā` mushaddadah which has a kasrah e.g. دُرِّي, مٱِنْ رِّزْقٍ, م٭رِّيَمچحَ etc.
• The rā` which has a tanwin and is maksūrah e.g. قْورُنِ.

Therefore, it may be concluded that as long as the rā` has a kasrah, it will be read with tarqīq.

The implied opposite (مٹَمٺَدْرِ) would be that if the rā` does not have a kasrah it will be read with tafkhīm. Thus, if it has a fathah or a dammah it will be read with tafkhīm e.g. رَبُّ, لمٲَرَم٫ْمپَمچ, م٭ْمٻَوْمَٗرَ, ًٍِّا, رُدُّوا, م٪َمٷَمٺَرُوهَمچ.

In the second half of the line the rā` sākinah is discussed. If the rā` has a sukūn and is preceded by a kasrah then it will also be read with tarqīq, whether it is during wasl e.g. قُدْ فُلَّيَرْ, or during waqf e.g. ٌّ, م٭ٌَُِْ, م٭سِّحْرَ, م٬ِـبْـرٌ, مٱُسْتَمٺِرٌّ.

When the author states مَٕمٷْـدَ, "after the kasrah", it is a general statement which would include the rā` sākinah preceded by a kasrah which is not immediately before it i.e. rā` sākinah is preceded by a sākin, which is preceded by a kasrah e.g. کَبِرُ, السَّحْرَ, ذَيّ الْذَّكَرِ. This only takes place during waqf.

62
Incorporated in the statement مَٖسَمٹُّل، scholars have also included the rā` during waqf which is preceded by a yā` sākinah, whether before the yā` sākinah there is a kasrah or a fathah\(^{12}\) e.g. لا Commentary, which is preceded by a kasrah or a fatḥah. Though the rā` sākinah is not preceded by an actual kasrah, because the kasrah and yā` sākinah both have a flat sound in their pronunciation (تسُلُّل), the result will be the same when it appears before the rā` sākinah i.e. the rā` sākinah will also be flat.

The implied opposite is that if the rā` sākinah is preceded by a fathah or a dammah it will be read with tafkhīm, whether during wasl e.g. يُرْمَ٘مٷُون or waqf e.g. ام٭تآـمٻَمچمُٗرُ. It would also include examples of rā` sākinah which is not immediately preceded by a fathah or a dammah e.g. حُسَرٌ، القُدْر. This only takes place during waqf.

The statement حَبِّتُ سَكَّنَتْ; when it has a sukūn, will include a sukūn which is permanent e.g. مٱِرْيَمڈٍ, or a sukūn which is temporary e.g. م٫ُدِرَ, مٱُسْتَمٺِرٌّ, ام٭مٺَدْرِ, مٌٍُْٚ. In the following line the author gives exceptions to this rule.

TEXT: 42

إِنْ لَْ تَؽُـنْ مِنْ قَبْـلِ حَـرْفِ اسْتِعْلَأ
أَوْ كَانَتِ الكُسْرَةِ لَيْسَتْ أَضِلاً

TRANSLATION

If it (the rā` sākinah) is not before a letter of isti`lā`, or the kasrah is not permanent.

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\(^{12}\) A yā` sākinah will never be preceded by a dammah!
VOCABULARY

إِنْ لَْمَٖمٻُـنْ – if it is not i.e. if the راء is not.
حُصَّ ضَعْفِيْنَ قَطَّ – a letter of isti’lā` i.e. a letter from the combination حرف اسمعَلا.
أَوْ – or.
لَيْسَتِ أَصْلاَ – is not permanent i.e. it is temporary.

EXPLANATION

In the previous line the rule given was that if the راء sakinah is preceded by a kasrah it will be read with tarqīq. In this line, two stipulations are mentioned. They may be considered as exceptions to the rule.

The first is that the راء sakinah should not be before a letter of isti’lā` in the same word. If it is, then it will be read with tafkhīm instead of tarqīq e.g. (Al-An`ām, 7), (Toubah, 107), (Naba`, 21), (Al-Fajr, 14) and (Toubah, 122). These are the only words in the Qur`ān in which this application takes place.

If the راء sakinah is before a letter of isti’lā` which is at the beginning of the next word i.e. the راء sakinah and the letter of isti’lā` are in two different words, then the راء will be read with tarqīq. This is only found in 3 places: (Nūh, 1), (Luqmān, 18) and (Ma`ārij, 5).

The second stipulation to the rule is that the راء sakinah should not be preceded by a kasrah which is temporary, but one which is permanent. The temporary kasrah may be in the same word as the راء sakinah e.g. (Yūsuf, 81), (Al-Hajj, 77), (Al-Fajr, 28) or in a different word i.e. in the word before the راء sakinah e.g. (Al-Nūr, 50), (Al-Talāq, 4). Thus, in this case, even though the راء sakinah is preceded by a kasrah, it will be read with tafkhīm instead of tarqīq due to
the kasrah being temporary, whether in the same word as the rā` sākinah or in a different word.

Though Ibn al-Jazarī has mentioned these 2 stipulations, a third and very important one could have been added to the above two: the kasrah and the rā` sākinah must be in the same word. If the kasrah preceding the rā` sākinah is in the word before it, then the rā` will be read with tafkhīm instead of tarqīq. This kasrah may be permanent e.g. (Al-Isrā`, 24), (Al-Mu`minūn, 99), or temporary e.g. (Al-Nūr, 55), (Al-Talāq, 4). In the case of the former, these are the only 3 examples which are found in the Qur`ān.

TEXT: 43

٤٣ وَالْخَـلَفُ فِي فِرْقٍ لِكَسْرٍ يُوجَدُ
وَأَخْـفِيْرُ تَـكْرِيْرًا إِذَا تُسَمَّدْ

TRANSLATION

The difference (of opinion) in فِرْقٍ is due to the the kasrah which is found, and conceal the takrīr when it (the rā`) has a tashdīd.

VOCABULARY

الْخَـلَفُ – the difference of opinion.
يُوجَدُ – found.
أَخْـفِيْرُ – conceal, hide.
تَـكْرِيْرَا – the attribute takrīr (refer to line 26).
إِذَا تُسَمَّدْ – if it is mushaddad i.e. if the rā` is mushaddad.

EXPLANATION

The word فِرْقٍ comes in Sūrah al-Shu`arā`, 63:

فَأَوْحَيْنَا إِلَى مُوسَى أَنَّ الْهَزِيرَ بِعَضْدَكَ أَنْبِحَرَ فَانْفِقَ فَكَانَ كُلُّ فِرْقٍ كَالَّذِيْنَ الطَّوْرُ أَعْظَمْ (٤٣)
In this word the qurrāʾ have difference of opinion: some read it with tafkhīm, others read it with tarqīq, while some allow it to be read with both tafkhīm and tarqīq. Those who read it with tafkhīm argue that the rāʾ sākinah is followed by a letter of istiʿlāʾ in the same word, and those who read it with tarqīq argue that the kasrah on the qāf weakens the tafkhīm in it and therefore the rāʾ should be read with tarqīq. These differences will take place during wasl.

In the second half of the line the author states that takrīr in the rāʾ should be concealed when the rāʾ is mushaddad e.g. قُلۡ رَبِّ مَنْ رَبِّ أَنْتَ هَٰلَكَ. This does not mean that the takrīr in the rāʾ should be made apparent when the rāʾ is not mushaddad, but that it should be concealed in all circumstances. The reason why the rāʾ mushaddad is particularly mentioned is that the takrīr tends to be clearer in the rāʾ in this condition due to the tashdid.

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13 Via the tariq of the Shāfiʿiyyah, which is most commonly read in South Africa as well as the rest of the world, both tafkhīm and tarqīq are allowed in فَرَّقِي.
TEXT: 44

44) وَفَخَّمَ اللَّمَ من اسم اللهِ
عن فتح أو ضم ك:عبد اللهِ

TRANSLATION
And apply tafkhīm in the lām from the name of اللَّهِ after a fātḥah or a ḍammah, as in عبَّد اللهِ.

VOCABULARY
- فَخَّم - read with tafkhīm.
- ك - as, like.

EXPLANATION
In most cases the lām is read with tarqīq e.g. لَنَا, قال اللَّهُ. The lām in the name of اللَّهِ is read with tafkhīm when it comes after a fātḥah or a ḍammah i.e. if it is preceded by a fātḥah or a ḍammah e.g. من الله قولوا اللَّهُ, عَبَّد اللهِ, سَيْوَبِينَا اللهُ, كَلاَم اللَّهِ دَعَوَا اللهِ.

The implied opposite is that if the lām of اللَّهِ comes after a kasrah then it will be read with tarqīq e.g. بِاللَّهِ رَأَي اللهِ.
And the letters of isti’lā`, apply tafkhīm (in them) and specify (those with) itbāq as (the tafkhīm in them is) stronger like in the examples قَالَ and آَمِنَى.

**VOCABULARY**

- والْعَـاصَا – and specify.
- آَمِنَى – stronger.

**EXPLANATION**

As mentioned previously, all the letters of isti’lā` (خُصُصَ ضَغْطٍ َنَطَا) will be read with tafkhīm due to the back portion of the tongue rising towards the palate. However, the tafkhīm in all the letters of isti’lā` will not be the same, since some of them also have itbāq in them, making the tafkhīm in them stronger. The tafkhīm in the letters of itbāq (ظ،ط،ض،ص) are stronger due to the centre portion of the tongue also rising, causing a “tunnel” affect in the mouth. This enhances the tafkhīm in these letters. The غ،ق،خ only have itsti’lā` in them, and no itbāq, rendering them less full.
TRANSLATION

And clarify the *itbāq* of *ḥāshī* and *ṣaṣṭā*. And in *ḥaṭṭaḥ* difference of opinion has occurred.

VOCABULARY

- ∨ِينَ – clarify, make clear.
- ﮫَعَ – take place, occur.

EXPLANATION

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

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

*Idghām Tām* is when the first letter is completely incorporated into the second letter and nothing of it remains e.g. إِذْ ْمَزَّهُمْ مَزَّهُ مَمْنُو. In the first two examples the *ghunnah* remains after the assimilation, and in the latter two examples, *itbāq* stays behind. This is what Ibn al-Jazarī alludes to when he states: بَسَطْتَ أَخْطَبَتْ مِنْ أَخْطَبَتْ مَعَ يَتَّبَعْتُ. And clarify the *itbāq* in *ḥāshī* and *ṣaṣṭā*.

The *idghām* of *ṭ* into *ت* takes place in 4 places:

1) – Sūrah al-Naml, 22
2) – Sūrah al-Māʾidah, 28
3) – Sūrah Yūsuf, 80
4) – Sūrah al-Zumar, 56
Note that when making *idghām* in the above words, no *qalqalah* is made on the ط.

The reason (*sabab*) for *idghām* in the above words is strong since the ط and the ت are *mutajānisayn*. However, due to the ط being such a strong letter, it is not completely assimilated into the ت as the *itbāq* of the ط remains. On the other hand, since the ت is weaker than the ط, *idghām* of the ت into the ط is always *tām* e.g.

إِذْ هََآمډْ م٢آـآ
إِمٹَتَمچنِ

In the second half of the line the author says that in أَم٭ـَمْ مځَخْمټَمٺْمٻُّم of *Sūrah al-Mursalāt*, 20, there is difference of opinion. The difference of opinion is as to whether the *idghām* of the ق into the ك is *tām* or *nāqiṣ*. If it is *tām*, the ق is completely assimilated into the ك, and if it is *nāqiṣ* then the *isti`lā`* of the ق will remain after *idghām* takes place.

TEXT: 47

وَاحْرِصْ طَؾَـى
السُّؽُونِ
فِـي
جَعَؾْـَـا
أَكْعَـؿْـتَ
وَادَغْـضُـوبِ
مَـعْ
ضَؾَؾْـَـا

VERNacular

وَحْرِصْ
عَلَى
السُّکُون
فِي
جَعْلُنا

Anَعْمَتْ
وَالْغُضْعَبْ
مَعْ
ضَلْلَنَا

TRANSLATION

And take care of the *sukūn* in the *gusūb*, with *sallūnā.*

VOCABULARY

اخْرِصُ – strive, intent, endevour, take care, be careful.

EXPLANATION

As it is important to read the *harakāt* correctly, in the same manner, the *sukūn* should be read without the slightest hint of a *harakah* on it. If the *sukūn* is jerked even slightly, it sounds like a *harakah* is being read, when the
letter should actually be sākin. The most common reasons for this are one of two things:

1) Due to the letters being close in *makhraj* – two letters which are close to each other is difficult to read. This is similar to one who has his foot in a particular spot, lifts it, and immediately has to place it back in the same spot. In the same manner, one who pronounces a letter, moves his tongue away from that *makhraj*, and thereafter he has to place his tongue in the same spot again. This is clear in the examples in the text: نَّلَّا نَّمَمْ ِّمِّْمَلْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلُمْمَلا
VOCABULARY

- خَالصَ – it means to keep pure, keep clear or clarify.
- خَوْفُ – fear.
- اِشْتِجاهِ – it means resemblance, likeness, similarity.
- ـِـ – with.

EXPLANATION

The reciter should distinguish the attribute *infitāḥ* in the ذَخْذَوْرُاَر زَيْضَ so that it may not sound and resemble like the ظَخْذَوْرُاَر. The ذَ and the ظَ have the same makhraj, as well as the attributes jahr and rikhwah, making them very similar in pronunciation. What distinguishes them from each other is that the former has *istifāl* and *infitāḥ* whereas the latter has *isti’llā‘* and *iṯbāq*. Thus, if *infitāḥ* and *istifāl* is not maintained in the ذَ, it will be rendered with a little ‘thickness’ (*tafkhīm*), making it sound like a دَ. In the same manner, if *iṯbāq* and *isti’llā‘* is not upheld in the ظَ, it will be rendered with some ‘flatness’ (*tarqīq*), making it sound like a صَ.

Similarly, he should clarify the سَ of م١َـسَـى so that it does not resemble the صَ of م١َـمَٖى. The سَ and the صَ have the same makhraj, as well as the attributes *hams* and *rikhwah*, making them close in pronunciation. What distinguishes them from each other is that the former has *istifāl* and *infitāḥ* whereas the latter has *isti’llā‘* and *iṯbāq*. Therefore, if *infitāḥ* and *istifāl* is not maintained in the سَ, it will be rendered with a little ‘thickness’ (*tafkhīm*), making it sound like a صَ. In the same manner, if *iṯbāq* and *isti’llā‘* is not upheld in the صَ, it will be rendered with some ‘flatness’ (*tarqīq*), making it sound like a صَ.

These applications should not be restricted to these examples only, but the attributes which render them to be “flat” should always be maintained, especially when surrounded by “full” letters. Thus, the *tarqīq* in the ذَ should be observed in م١َٖى and م٤َٖى so that it does not resemble م٤َٖى and م٤َٖى.
In the same way, the tarqīq should be preserved in the س when surrounded by “full” letters e.g. مَٖسْمٵَ، مٱَسْمٵُورًا، مَٖسْتَمٵِمڀعُ، أَم٫ْسَطُ.

TEXT: 49

وَرَاعِ شِــــدَّةً بِـؽَـــافٍ وَبِـتَا
كَـ : شِـرْكِـؽُـمْ وَتَـتَوَفَّـى فِـتْا

TRANSLATION
And observe the shiddah in the ك and the ت, as (found) in م١ِـرْم٬ِـمٻُـمْ، مَٖـتَـوَم٪آـى، and مچ.

VOCABULARY
رَاعِ – protect, take care, observe.

EXPLANATION
The ك and the ت are the only two letters which have shiddah, which is a strong attribute, and hams, which is a weak attribute. In this line the author explains that even though they have the weak attribute of hams in them, the strong attribute of shiddah should be maintained, especially when they appear together e.g. تَـتَوَفَّى بَٖـرْكِـکُمْ. Other examples would include مَٖـتَجَمچمٰٓ، مَٖـتَـمپَـمٿَ، مَٖـتَمپَـزآلُ etc.
Idghām literally means to assimilate or to incorporate. Technically, it is the assimilation of one letter into another in such a manner that it is read as one mushaddad letter.

TEXT: 50

(50) وَأَوَّلٌ مِّثْلٌ وَجِنْسٍ إِنَّ سَكَنًا
أَدْغِمْ كَ: قُلْ رَبِّ وَبَسِلَ لاَ وَأَيْسَنَ

TRANSLATION

If the first of two mithlāyn or mutajānisayn letters has a sukūn, then make idghām, like in مِـلْرَبِّ and مَٕـلْٓآ. And make clear (make ith-hār)...

VOCABULARY

أَوْلِّ– the first of the two.
مِثْلٍ– identical or equivalent.
جِنْسٍ– homogeneous i.e. being of the same type or kind.
إِنَّ سَكَنًا– if it has a sukūn.
أَدْغِمْ– make idghām.
أَيْسَنَ– clarify, make clear.

EXPLANATION

The author first mentions the causes/reasons for idghām: mithlāyn and mutajānisayn. Mithlāyn are two letters which agree in makhraj and sīfāt. Mutajānisayn are two letters which agree in makhraj but not in sīfāt.
The reason why the author does not discuss mutaqāribayn is because amongst the qurrā` there is much difference as to whether idghām is made in it or not. This booklet of his aims to discuss those matters which are more or less agreed upon, and not matters in which there are differences. Thus, considering that in mutaqāribayn there is much dispute, it is not mentioned e.g. مْـدْمَـثُوا إِذْ مَٖمٺُـولُ مَٕـلْ م٢َبَـعَ اللٓٛهُ.

When Ibn al-Jazarī states: إنْ م٠َـمٻَـنْ; when it has a sukūn, it is clear that he is only discussing idghām aghīr. Idghām kabīr is not discussed in this work because, generally, most of the qurrā` do not make it.

أَدْم٩ِـمْ is an imperative command, which indicates that it is compulsory make idghām in these examples.

Looking at the two examples presented, فَلْ زِبَب وَ بْلِ لَا. The former is mithlayn; however, the latter is not mutajānisayn, but mutaqāribayn. The obvious question is why has the author given an example of mutaqāribayn when he only mentions mithlayn and mutajānisayn?

Some answer by saying that فَلْ زِبَب is mutajānisayn according to Farrā`ٖ. Others state that Ibn al-Jazarī does not discuss mutaqāribayn due to the many differences in it, as mentioned previously. By giving an example of mutaqāribayn, Ibn al-Jazarī indicates that inspite of the many differences found in mutaqāribayn, in some places (like this example) there is agreement that idghām will be made.

At the end of the line the author mentions those words in which ith-hār should be made. Ith-hār literally means to make clear. Technically, it is to

16 Refer to line 9 for different views on the number of makhārij.
read every letter from its *makhraj* without any extra pull in the *ghunnah*. The places of *ith-hār* are mentioned in the next line.

**TEXT:** 51

\[
\text{في يوم مع قالوا وهم وقال نعم}
\]

\[
\text{سماحه لا تزع قلوب فالتقم}
\]

**TRANSLATION**

... in *yom* with *qānala wa-hum* and *qul num*.

**EXPLANATION**

In this line those places in which *idghām* will not take place are mentioned. They are restricted to the following:

1) If the first letter is a letter of *madd* e.g. *qānala wa-hum* in *yom*. Though some may deem the 2 *wāws* or the 2 *yās* as *mithlayn*, they are not, according to the given definition. Therefore, *idghām* will not take place.

2) In general *idghām* does not take place in the *lām* of the verb e.g. *qal num* ( יחפש (יחפשמ) (יחפשמ ידם ידם *, *lam al-ta˘rīf, where *idghām* is made of the *lām* into the *nūn* and the *tā‘* e.g. *wa’alayn, wil al-nām*.

3) The first letter should not be a letter from the throat e.g. *la’ tuz qulubina* (لا تزع قلوبينا), *af’ūra alayn fāsafinu anhum *smaḥa* (أкурع علينا فاصفح عنهم سماحة).
Due to the dād and the thā` being very similar to each other, many make mistakes in the pronunciation of these two letters, often substituting one for the other. In this chapter Ibn al-Jazari mentions all those words in the Qur`ān which have a thā`. The implied opposite (مَفَهُومُ السُّمْحَالَةِ) is that the remaining words will be read with a dād. He mentions the words with a thā` because they are less than the words which appear with a dād. They amount to 30 words which are mentioned by Ibn al-Jazari in 8 lines.

TEXT: 52

52) والضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجٍ

ميَّزَ مِنَ الظَّاءِ وَكُلُّهَا تَحْجِي

TRANSLATION

And distinguish the dād from the thā` through (the sifah) istitālah and (its) makraj. And all the thā`s come (in the following lines):

EXPLANATION

The difference between the dād and the thā` is explained in this line. They differ only in their makhraj and the fact that the dād has istitālah. These letters would be the same if not for these two distinguishing factors.

TEXT: 53

53) في الظَّعْنِ ظِلُّ الظُّهْرِ عُظُمُ الْجُفْنَةِ

أَيْقَطُ وَأَنْظَرُ عُظُمَ الْظَّهْرِ الْلَّمْفُطِ

EXPLANATION

(1) – it means to travel.
It appears once in the Qurʾān, in Sūrah al-Nahl:

وَاللهُ جَعَلَ لَكُم مِّن بَيْنِيكُمْ سَكِنَةً وَجَعَلَ لَكُم مِّن جُلُودِ الآخِام بِعِيدٍ نَّسِيِّجٌ لَّكُمْ يَوْمَ طَفَعَتْكُمْ وَيَوْمَ يُقَامُ إِقَامَتُكُمْ وَمِن أَصْوَافِكُمْ وَأُزْبَارُهَا وَأَشْعَارُهَا آتًا وَمَنَاعًا إِلَى جِينٍ

(2) ظَلَّ – it means shade.

It appears 22 places in the Qurʾān. The first place is in Sūrah al-Baqarah:

وَظَلَّلَ عَلَيْكُمْ الْعَمَامُ وَأُزْبَارُهَا عَلَيْكُمْ السَّمِينَ وَالسَّلَوَى

The last place it comes is in Sūrah al-Mursalāt:

إِنَّ السَّمِينَ فِي ظِلَالِ وَعَيْوَنٍ (41)

(3) ظُهِرَ – it means midday.

It comes twice in the Qurʾān, Sūrah al-Nūr and Sūrah al-Rūm:

يا أَيُّهَا الْدِّيْنُ أَمَّنْ أَتَصَبَّأْتُنَّ كُلُّكَمْ مَلُكْتُ أَيُّهَانَا وَالْدِّيْنُ لَتَبْلِغَوا الْحَلَّمَ وَلَتَبْلِغُوا الْظَّفِرَةَ وَلَا تَشْعَرُوا بِذَاتِ الْعَذَابِ مِنْ بَعْضِ الْأَرْضِ وَهُمْ عَامِلُونَ

أَيَّمَةً عَلَى لَهُمْ عَلَى يَوْمِ الْيَوْمِ وَلَا عَلَى لَهُمْ جَناحٌ بَعْدَهُمْ طَوَافُونَ (58)

وَلَا الَّذِي مِنَ الْخَلْقِ الَّذِيْنَ أَجَابَنَ الْآمَنَاتَ وَاللَّهُ عَلَى كُلِّ يَتَّبِعِهِمْ حَكِيمُ (18)

(4) العَظِيمُ – it means great.

It appears 103 places in the Qurʾān. The first place is in Sūrah al-Baqarah:

حَافِظُوا عَلَى تَفْوِيلِهِمْ وَعَلَى سَمَاعِهِمْ وَعَلَى أَطْبَاقِهِمْ عَبْشَةً وَهَذَا عَذَابٌ عَظِيمٌ (7)

The last place it comes in the Qurʾān is in Sūrah al-Muṭaffifin:

لِيَوْمٍ عَظِيمٍ (5)

(5) حَفْظُ – it means to secure/protect.

It comes in 42 places in the Qurʾān. The first place is in Sūrah al-Baqarah:

خَافُوا عَلَى الصَّلَوَاتِ وَالصَّلَةِ الْوُسْطَى وَقُومُوا هَلَاءٍ قَاتِينِ (238)
The last place it comes is in Sūrah al-Tāriq:

إِنْ كُلُّ نَسِي لِنَّا عَلَيْهَا حَافُظٌ (4)

(6) – to be awake.

It comes once in the Qurʼān, in Sūrah al-Kahf:

وَخَسِبْتُمُ الْبَابَاتَ وَهُمْ رَفُوعُ وَتَضْأَبُوا ذَاتَ الْيَمِينِ وَذَاتَ السَّمَائِلِ وَكُلَّهُمْ بِنَاسِيَةٍ ذَرَاعَيْهِ بِالْوَصَّبِ لَوْ اتَّلَغَتْ عَلَيْهِمْ لَوَلَتُتْ بِهِمْ فَرَأٰ وَلَسْلُتْ بِهِمْ رَعْبًا (18)

(7) – to grant respite.

It appears 20 times in the Qurʼān. The first is in Sūrah al-Baqarah:

خَالِدِينَ فِيهَا لَا يَجْعَلُ عَنْهُمْ العَذَابَ وَلَا مِمْضَرٍّ (162)

The last place is in Sūrah al-Hadīd:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالسَّفَاحَاتُ لِلْذِّينَ آمَنُوا الْعَظَامَ تَفْجِيْسٍ مِنْ نُورٍ كَيْلَ ارْجَعُوا وَزَاءَتْهُمْ قَالَ اثْمِسْوَا نُورًا فَصُرِّبَ بِنِيَّتَهُمْ يَسْوُرْ لَهُ بَابٌ بَاطِلٌ بِهِ الرَّجُمَةَ وَظَاهِرَةً مِنْ فِيْهِ الدِّلَّاءُ (13)

(8) – the great.

It comes in 15 places in the Qurʼān. The first is in Sūrah al-Baqarah:

وَالْعَظَمُ إِلَى الْعَظَامِ كَيْفَ نُشَيَّرْهَا هُمْ تَكُوَّسُوا بِهَا فَأَنْتَ كَبَيْنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ مَيْهٍ قَدِيرٌ (259)

The last place is in Sūrah al-Nāziʿāt:

أَيْنَ كَفَا عَظَاماً نَجَّرَةً (11)

(9) – means back.

It comes in 16 places. The first place is in Sūrah al-Baqarah:

وَالَّذِينَ جَاهَزُوا رُسُولَ مِنْ عِبَادِ اللهِ مُصَنَّفٍ ۖ يَا مُعَلِّمٌ يَا مَعَمْعَمٌ تَبِينَ تَبِينَ ۖ مِنْ أَلِيمِينَ أَوْلُوا الْكِتَابَ ۖ كِتَابُ اللهِ وَرَبُّهُمْ هُوَ ۖ كُلُّ فُهُورَهُمْ كَأَنَّهُمْ لا يُعْلَمُونَ (101)

The last place is in Sūrah al-Inshirāḥ:

الَّذِينَ أَنْفِقُ ۖ ظَهَرَةٌ (3)
It comes in one place in the Qurʾān, Sūrah Qāf:

54 ظاهر لظى شواظ كظم ظلما

اغلظ ظلام ظفر انتظر ظما

EXPLANATION

ظاهر – it appears in 41 different places, bearing 6 different meanings:
i) clear/apparent – it appears in 13 places in the Qurʾān e.g. in Sūrah al-Anʿām:

وَدَرَوُا ظاهر اللم وتُثَثِّى إِنَّ الْدِينَ يِكَبِسُونَ الْإِلمَ سَيُجَزُونَ يَا كَأْنَ أَيْمَهُ فِي عِينَ (120)

ii) superior – it appears in 8 places in the Qurʾān e.g. in Sūrah al-Toubah:

هوُ الَّذِي أُرِسَ رَسُوَلُهُ بِالْهَدَى وَيَبِينَ الْحَقَّ لِلْمَهْدِ عِلَى الْدِينِ كَلَّهُ وَلَوْ كُرَةِ السَّاعَةِ كُونُ (33)

iii) overpower – it appears in 2 places, Sūrah al-Toubah and Sūrah al-Kahf:

كَيْفَ وَإِنْ تَظَهَّرُوا عَلَيْهِمْ لَا يُهْرُؤُوا فِيهِمْ إِلاْ وَلَآ دَنْهُ اِمْسَحُوْتُهُمْ إِلَى أُوْاهِهمْ وَتَأْيُيْنُهُمْ وأَخْوَاهُمْ وَأَكْرُمُوهُمْ فَأَمْسَقُونَ (8)

إِلَيْهِمْ إِنْ تَظَهَّرُوا عَلَيْهِمْ يَرْجُوهُمْ أَوْ يُمْلَأُهُمْ مِّن مَّيْلَهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدَا (20)

iv) become known/to gain knowledge of something – it occurs in 3 places, Sūrah al-Nūr, Sūrah al-Tahrīm and Sūrah al-Jinn:

وَلَا كُنُّى مُشْتَهَى إِلَّا لِيَعُولُهُمْ أَوْ أَيُبَأِهِنْ أَوْ آيَةَ يُعُولُهُمْ أَوْ أَيَابَهُنْ أَوْ أَيَابُهُنْ أَوْ أَيْبَهُنْ أَوْ إِخْوَاهُنْ أَوْ إِخْوَاهُنْ أَوْ بَيْنَ أَخْوَاهُنْ أَوْ بَيْنَ أَيَابُهُنْ أَوْ مَا مَلَكَتْ أَيَابُهُنْ أَوْ التَّابِعِينَ عَلَى أَيَابٍ إِلهِيَّةَ مِنَ الْجَمَالِ أوِ الطَّفْلِ الْذِّينَ لَمْ تَظَهَّرُوا عَلَى عَوْرَاتِ النَّسَاءِ وَلَا يُهْضَرُونَ بِأَرْجَلِهِمْ لِلْمَعْلُومَ مَا تَظَهَّرُ مِنْ رَأْيِهِمْ وَتُتَوَّبُ إِلَى اللَّهِ جَمِيعًا أَنَا السَّمِيعُ مَلْكُ لَّهُمْ لَقَدْ تَطَفَّخُونَ (31)

فَلَيْتَ نَتَبَيَّنُ لَهُ وَأَظَهَّرْهُ اللَّهُ عَلَى عَرَفُ بَعْضَهُ وَأَفْرَضَ عَنْ بَعْضِهِ فَلَا يَتَبَيَّنُ لَهُ بَعْضُهُ قَالَ مِنْ آبَاهُ هَذَا قَالُ نَبِيُّ اللَّهِ رَحْمَةُ اللَّهِ عَلَى عُيْنِهِ أَحْدَى (26)

v) helping one another – it appears in 12 places e.g. in Sūrah al-Baqarah:
vi) Oath – it is mentioned in 3 places, Sūrah al-Ahzāb, and twice in Sūrah al-Mujādalah:


12) – one of the names of jahannam.
It comes twice in the Qur`ān, Sūrah al-Ma`ārij and Sūrah al-Layl:


13) – smokeless fire.
It appears in one place, Sūrah al-Rahmān:


14) – to suppress anger.
It is mentioned in 6 places, the first being in Sūrah Āli ʿImrān and the last in Sūrah al-Qalam:


15) – oppression.
It appears 288 times in the Qur`ān. The first is in Sūrah al-Baqarah and the last in Sūrah al-Insān:

وَلَا تَقْرَبَا هذِهِ الْشَّجَرَةَ فَكَوْنَا مِنَ الشَّجَارَةِ (35)
يَدْخِلُ مِنْ يَدَيْهِ وَالْظَّلَاءِ أُعْدَ مُهُ عَدَاءًا أَلِيَاءٍ (31)

16 – harsh.

It appears in 13 places in the Qur`ān, the first in Sūrah Āli ˘Imrān and the last in Sūrah al-Taḥrīm:

وَلَوْ كَنَّا فَظِئًا عَلَيْتُمْ الْقَلْبِ لَنَفْضَوا مِنْ حَرَّاتِكُمْ فَاعْفَعْتُمْ عَنْهُمْ وَاسْتُعَفَّارُ كُنْ وَساَوُرُوهُمْ فِي الْأَمْرِ إِذَا عُزِّتَتْ فَتَوَكَّلْ عَلِىٓهِ إِنَّ اللَّهَ يَجِبُ السَّمْرَكَلِينَ (159)
يَا أَيَّتَا الْبَيْتُ جَاهِدُوا الْعَفْرَ وَالسَّمَامِينَ وَاعْلَمُوا عِلْمَهُ وَأَوْلَوْهُمْ جَهَنَّمَ وَيُبَشِّرُ النَّسْمَاءِ (9)

17 – darkness.

It is stated 26 times in the Qur`ān, the first in Sūrah al-Baqarah and the last in Sūrah al-Talāq:

فَلَأَفْتَرَ إِنَّ اللَّهَ يَمْدُدُهُ مَّنْ يَتَّقُونَ (17)
رَسُوْلَا يَنْيِلُ عَلَيْكُمْ إِبَاتِ اللَّهِ وَيَخْرُجُ الْلَّهُ أَنْ تَأْتا وَتَعْمَلُوا الصَّلَاحِانَ مِنَ الْظَّلَاءِ إِلَى النُّورِ وَمِنْ بُؤْمِن بِاللَّهِ وَيَعْمَلُ صَلَاحًا يُدْخِلَهُ جَنَّاتَ يَتَعْجُرُ مِنْ تَحْتِهَا الأَنْهَارُ حَيَالِهَا وَيَقُولُ اللَّهُ رَبُّكَ (11)

18 – nail, claw.

It appears one place in the Qur`ān, in Sūrah al-An`ām:

وَعَلَى الْلَّهِ هُدًى وَلَكُمْ وَمِنْ الْبَقِيرِ وَالْأَنْبَثُ حَرُّ فَأَنْتَ عَلَيْهِمْ ضَامِنًا إِلَّا مَا حَلَّتْ ظُهُورُهَا وَالْحَزَّاءُ أَوْ مَا أَخْلِطَ بِهِ مِنْ ذَلِكَ جَزِيَّاهُمْ بِمَا بَيِّنُهُمْ وَإِنَّا لاَ نَصَادِقُونَ (146)

19 – to wait.

It is mentioned in 26 places in the Qur`ān, the first is in Sūrah al-Baqarah and the last in Sūrah al-Qītāl:

وَفَلَوْنَ أَنْ تَأْتِيَهُمْ اللَّهُ فِي طَلَبِ مِنَ الْحَمَامِ وَالسَّلَامَةِ وَفَقْرِ الْأَمْرِ وَإِلَيْهِ تَرْجُـحُ الْأَمْوَـُ (210)
فَفَلَوْنَ أَنْ تَأْتِيَهُمْ فِي هَذِهِ السَّاعَةِ أَنْ تَأْتِيَهُمْ أَسْرَأِيْلُ فَقَدْ جَاءَ إِسْرَأِيْلُ لَيْاَهُمْ وَإِذَا جَاءَهُمْ ذَكَرَاهُمْ (18)
thirst. It occurs thrice in the Qur‘ān, Sūrah al-Toubah, Sūrah Tāhā and Sūrah al-Nūr:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَم٭ِكَ مِٕمڂَنَآُمْ يُمٳِمڀبُمٿُمْ</td>
<td>When you feed them (thirst) for them it is as though you feed Allah (120)</td>
</tr>
<tr>
<td>وَأَمځآكَ ٓتَظْؿَلُ</td>
<td>As for those who are victorious, it is as though you feed Allah and you are saved (119)</td>
</tr>
</tbody>
</table>

TEXT: 55

55 أُظَّرَ ظَنًا كَيْفَ جَا وَعَظَ سَوِى١٦٠

EXPLANATION

21 أُظَّرَ – victorious.

It comes in one place in the Qur‘ān, in Sūrah al-Fath:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَهُوَ ام٭آذِي م٬َفآ أَيْدِىَُمْ م٤َمپْمٻُمْ وَأَيْدِيَمٻُمْ م٤َمپْمٿُمْ مِٕبَمٵْنِ مٱَمٻآمڈَ مٱِنْ مَٕمٷْدِ أَنْ أَضْػَرَكُمْ م٣َنّ وَم٬َمچنَ اللهُ مِٕمَ مَٖمٷْمٽَمټُونَ مَٕمٳِمٝاً (81)</td>
<td>And those who feed the believers and their orphans and needy men and the wayfarers and those who are exploited and those in debt and the prisoners of war and the captives in the path of Allah and with justice and do not give them to the idle (24)</td>
</tr>
</tbody>
</table>

22 ظَنَّ – bears different meanings: thought, conviction, one of two possibilities. It appears in 69 places e.g. Sūrah al-Baqarah, Sūrah al-Alzāb and Sūrah al-Inshiqaq:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الْذِّينَ يُظْنُونَ أنَّمَ مُلَامِ فَ زَجْحُونِ وَاَلْهُمْ إِلَهُ رَأَيْجُونِ (46)</td>
<td>The believers who are false in their oaths and their food and their associates and their=[[ ...]]</td>
</tr>
<tr>
<td>إِذْ جَاءَ وَكَمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْقَلْ مَنْ تَسْتَرَ أَنَّمَ مُلَامِ إِلَهُ رَأَيْجُونِ الْظَّنَّونَ (10)</td>
<td>When they come to you and they are false in their oaths and they turn away from you, if they are false in their oaths (14)</td>
</tr>
</tbody>
</table>

23 وَعَظَ – admonition, warning.

It occurs in 24 places in the Qur‘ān, the first in Sūrah al-Baqarah and the last in Sūrah al-Mujādalah:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَجَعَالُهَا كَأَنَّا لَا بِنَيْتَهَا وَمَا خَلَفَهَا وَمُؤَظَّعَةً لِلسُّبِيْنِ (66)</td>
<td>I have given them a good word and I have not made them. (3)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَكَرُونَ بِهِ وَالْهُ بِمَا تَعْمَلُونَ حَيَّرُ (3)</td>
<td>So remember him and make your deeds clear to Him. (3)</td>
</tr>
</tbody>
</table>
Ibn al-Jazarī excludes عضین which comes in Sūrah al-Hijr because it is with a دد.

أَلَّذِينَ جَعَلُوا الْقُرآن عضين (91)

– 24 – remain.

It comes in 9 places. Ibn al-Jazarī mentions all 9 places in what follows:

i – ii) نَسَوْا – طِلْبٌ النَّخلٍ وَخُرُوبٌ نَسَوْا means the same in both sūrahs:

وَإِذَا بَشَرَ أَخَذَهُمْ يَدَّ وَجَهَهُ مَسْؤُودًا وَهُوَ كَطِيْمٍ (58)

وَإِذَا بَشَرَ أَخَذَهُمْ يَدَّ وَجَهَهُ مَسْؤُودًا وَهُوَ كَطِيْمٍ (17)

In the next line Ibn al-Jazarī mentions another 6 places.

TEXT: 56

56) وَظَلتُ ظَلَّتُمُ وَبِرُومِ ظَلَّوْا

كَالْجِرِ ظَلَّتْ شُعِرًا ظَلَّ

EXPLANATION

iii) ظَلَّتْ – in Sūrah Tāhā:

قَالَ فَأَذَهْبُ إِنَّ لِكَ في الْحَيَاةِ أَنْ تَتَّفَلُّ لَا مَسَاسٍ وَإِنَّ لِكَ مُوْعِدًا أَنْ تَتَّفَلُّ وَانْظُرُ إِلَّا إِذَا لَكَ الْيَدُ ظَلَّتْ عَالِيَةً عَالِمًا لِئِنْ تَخْفَفْكَ

تَثْمِّينَ مِنْ الْهَيْبَةِ عَلَى الْحَمْلِ (97)

iv) ظُنْتُمْ – in Sūrah al-Wāqī‘ah:

لَوْ نُعَمِّي بَعْلاً حُكُمًا فَظَلْتُمُ تَتَّفَلُّونَ (65)

v) ظَلَّوْا – وَبِرُومِ ظَلَّوْا (v) which comes in Sūrah al-Rūm:

وَلَيْنَ أَرْسَلْنَا رِجَاءً قَزَّأً مُضْفِرًا ظَلَّوْا مِنْ بَعْدِ يَكْفُرُونَ (51)

vi) كَالْجِرِ – ظَلَّوْا like ظَلَّوْا which comes in Sūrah al-Hijr:

وَلَوْ فَخَضَنا عَلَيْهِم بَابًا مِنَ الْسَّيَاءِ ظَلَّوْا فِيهِ يَعْرُجُونَ (14)
vii) which comes in Sūrah al-Shuʿārā:

\[
\text{إِنْ مَظَّمَمَثُ مَظُمَّهَا مَظَّمَثُ مَظُمَّهَا \text{ (4)}}
\]

viii) which comes in Sūrah al-Shuʿārā:

\[
\text{فَظَّتُ أَمُّمَمَچُمُمْ لَََمَچ مَٚمَچَِمُم٦َ (71)}
\]

In the next line the last word stemming from ظُلُمٌ is mentioned.

TEXT: 57

\[
\text{57 يَظْوَّسَـنَ مَُْـظُـورًا مَـعَ المُحَـظِّرِ}
\]

\[
\text{وَكَٕـتَ فَظَّا وَجَـمِيْعَ الـظَّـرِ} \]

EXPLANATION

ix) in Sūrah Shūrā:

\[
\text{إِنْ يَمَا مَظَّمَثَ يُسْمُنْ امَٖرِّيحَ فَقَظَّتُ أَمَّمَچُمُمْ رَمِّٕكَ إِنْذَ مِْ ذَمَٖكَ ٔيَمَٕتٍ مٖمْمُرِهِ إِنآ مِْ ذَمَٖكَ ٔيَمَٕتٍ مٖمْمُرِهِ (66)}
\]

25) مَظَّمْرُ – forbidden.

It comes in Sūrah Banī Isrāʿīl:

\[
\text{كَلَّا مَٕدِمُ مُوَلَأَ مَوَهَوِلَاءِ يُمَٖوَقُ ٓمُعَّ ٔرَبُ َمَوَا كَٕا مَٖوَقُ ٓمُعَّ ٔرَبُ مَٔخَظَّرُ (88)}
\]

26) – one who builds enclosures.

It comes in Sūrah al-Qamar:

\[
\text{إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَبِيحَةً وَاجْدَأَ كَٕنَا كَٕهِيْمِ السُّمَحَّظِّرِ (31)}
\]

27) مَٔخَظَّرُ – uncivil, impolite, coarseness, bluntness.

Comes in Sūrah Ālī ʿImrān:

\[
\text{وَلَوْ كَٕنَتْ فَظَّا عَلَيْهِمْ قَلُبٍ لَفَضَّوْا مِنْ حُرْوَكُ قَٕعَفُ عَنْهُمْ وَاسْتَغْفِرْهُمْ وَمَشْأُرَهُمْ فِي الْأَمَّرٍ إِذَا عَرَفَتْ فَلَتَكُلُّ عَلَى الله إِنَّ اللهَ يُحِبُّ السَّمَحَّظِّرِ (159)}
\]
all words stemming from the word *نظر* which means to look, see and so forth.

Most mention that it comes in 86 places, the first in *Sūrah al-Baqarah* and the last in *Sūrah al-Ghāshiyah*:

\[
\text{وَأَذَّن فَرَنَى يَكُن الْبَحْرُ فَالْجَبَّاِلَّةُمُّ وَأَعْرَفْتُ أَنِّي فَرَنَى وَأَلَّمُ آمَنُونَ أَلَّمُ نَظَرُونَ (50)}
\]

\[
\text{أَفَلا يَنْظُرُونَ إِلَّا الْإِبْلُ كَيَفَّ خَلِيفَتُ (17)}
\]

There are 3 words which are excluded and read with a ِdād. They are explained in the next line.

**TEXT: 58**

\[
\text{58} \quad \text{إِلَّا يَٗ وَبَلْ هُلُ وَأُولِي نَاضِرَةٍ وَالْقَيْسِ لَا الرَّغَدُ وَهُوَدُ قَاصِرَةٍ}
\]

**EXPLANATION**

- except in *wayl* i.e. that *sūrah* which starts with *wayl*. There are only 2 *sūrahs* in the Qur`ān which start with *wayl*, *Sūrah al-Muttaffifin* and *Sūrah al-Humazah*. The author is referring to *Sūrah al-Muttaffifin*:

\[
\text{تَعْرَفُ فِي وُجُوهِهِمُّ نَضْرَةً نَاعِمَةٍ (24)}
\]

- referring to a *sūrah* which starts with *هل*. There are only two such *sūrahs*, *Sūrah al-Insān* and *Sūrah al-Ghāshiyah*. In this instance the author alludes to the former:

\[
\text{فَقَامَهُمْ اللَّهُ مَّشْرَ ذَلِكَ الْيَوْمُ وَلَقَامَهُمْ نَضْرَةً وَمَسْرُورَ (11)}
\]

- The first *ناضِرَة* i.e. the one which comes in *Sūrah al-Qiyāmah* since the second one is with a ِthā`:

\[
\text{وَجُوُّوهُ مَّبَدِّلَ نَاضِرَةً (22)}
\]
These 3 words are exempted since they are not from نَظَر and are actually read with a دَاد.

الحَظَّ – severe anger.
Comes in 11 places in the Qur`ān, the first in Sūrah Āli ʿImrān and the last in Sūrah al-Mulk:

وَإِذَا لَفَوْكُمْ قَالُوا أَنْ تَحْبَسُوا أَنْتُوا عَلَيْكُمُ الْحَانِثَاءِ مِنَ الْحَظِّ فَلْمَوْنِ عَقِيقَتَكُمْ إِنَّ اللَّهَ عَلَىٰٓهُ بِيَدَيْنِهِمْ (119)

لاَ الزَّعَدُ وَهُوَةُ
– not in Sūrah al-Raʿd and Sūrah Hūd:

وَقَبِلْ بِأَوْصَاعِ الْبَلَعِ مَا أَدْرَكَتْهَا أَفْلَعْيُوهُ وَغِفْضَ أَنْتَهَا وَقَأِسَيِّ الْأَمْرِ وَأَتَسْرُثُ عَلَىِّ الْحَوْرِيِّ وَقَبِلْ بَعْدًا لِقَوْمِ الْطَالِبِينَ

اللَّهُ يَعْلَمُ مَا تَخْبِيِّهِمْ وَمَا تَغْفِضُ الْأَرْحَامِ وَمَا تُزَدَّىْ وَكُلُّ مَا عَيْنُيُّ عَنْهُ عِنْدَهُمْ (8)

٣٠) الحَظَّ – a portion or share of something.
Comes in 7 places throughout the Qur`ān, the first in Sūrah Āli ʿImrān and the last in Sūrah Fussilat:

وَلَا بَعْرُكُمْ اللَّذِينَ يُسَارُعُونَ فِي الْكَحْفِ إِنْ هُمْ لَيَعْقِبُوا اللَّهُ قَلْبَهُمْ قَلْبًا أَيْلٌ يُعْقِبُهُمْ حَأَلًا فِي اَلْجَحَّةِ وَقَبْلٌ عَذَابٌ عَظِيمٌ (176)
وَمَا يَتَّقُوا إِلَّا الْمَلَِّئُينَ صَبِرُوا وَمَا يَتَّقُوا إِلَّا ذُو حُجَّةٍ عظِيمٍ (55)

الْحَضْصَ which means to encourage and always appears with على الطعام. This occurs thrice in the Qur’an, Sūrah al-Hāqqah, Sūrah al-Mā’ūn and Sūrah al-Fajr:

وَلَا يَحْضُرُ عَلَى طَعَامِ الْوَسْبِكِينَ (34)
وَلَا يَحْضُونَ عَلَى طَعَامِ الْوَسْبِكِينَ (18)

And in the difference (of opinion) is sublime and famous. This refers to Sūrah al-Takwīr:

وَمَا هُوَ عَلَى الْحَبَّ بِضَيْنِ (24)

From the 10 qurrā’, Ibn Kathīr, Abū ʿAmr, Kisāʿī and Ruways read it with a thā‘ while Nāfi‘, Abū Jaʿfar, Ibn ʿĀmir ʿĀṣim, Hamzah, Khalaf al-ʿĀshir and Rouh will read it with a dād.

Both these readings, with a dād and with a thā‘, are authentic in transmission and text.

All the words besides those mentioned in this chapter are pronounced with a dād.
After explaining the importance of reading the words with a dād and thā’ clear and distinct from one another, in this section he emphasises that if they appear together then extra care should be taken in reading them clearly and correctly.

TEXT: 60

(60) وَإِنْ تَلاَقَقَا الْبَّيْانُ لَآَيَمًَ

And if the two (letters i.e. the dād and the thā’) meet then clarity (in them) is necessary, like in أَمَّمْفَضَ مُمْتَمَّرَكَ and وَيَوْمَ يَمْقَضُّ امَّمَمْفَلَُِ.

EXPLANATION

If the dād and the thā’ appear together then extra precaution should be taken that they both are recited clearly e.g. وَيَوْمَ يَمْقَضُّ امَّمَمْفَلَُِ. The application should not be restricted to these examples given by Ibn al-Jazari but wherever they appear in the Qur’ān.

Similarly, if the dād or thā’ is followed by a tā or tā’ then it should also be read clearly as explained in the next line.

TEXT: 61

(61) وَاضْطُرْ مَعَ وَعَظَتِ مَعَ أَفْضَتِ مُوَّضَّفٍ مَا جِبَاهُمْ عَلَيْهِمْ

And if the dād or thā’ is followed by a tā or tā’ then it should also be read clearly as explained in the next line.
TRANSLATION

(In the same manner, clarity is necessary in) أَضْعَفْهُمْ وَعَظِمْهُمْ. And (also) clarify the hā` (in) جَبَّاهُمْ.

EXPLANATION

In words like فَإِذَا أَضْعَفْتَ فَقَضِبْتُ وَعَظِمْتُ إِلَّا مَا أَضْطَرَّتْ إِلَيْهِ أَضْطَرَّ رَيْبًا إِلَّا مَا أَضْطَرَّ كَمْ أَضْطَرَّ إِلَّا مَا أَضْطَرَّ أَضْطَرْتُ مِنْ عَرَقٍ نِّمَّا، the dād and the ihā` should be read clearly. At times reciters tend to make idghām in these pronunciations.

Even though Ibn al-Jazari only gives examples with a tā` and tā', it does not mean that with other letters, one should be lax. Thus in وَأَحْيَضُ رَبِّيْضًا فَقَضِيْنَا، and others, the dād should also be read clearly.

Similarly, if two weak letters come together, care should be taken that they are both pronounced clearly e.g. ظَهَّرُهُمْ جَوُهُرَهُمْ رَيْبًا، among others. The letters of madd and lin, as well as the hā`, are all weak letters. Care must be taken that they do not become obscure in recitation.
And clarify the ghunnah of the nūn and the mīm when they have a shaddah. And be sure to conceal (make ikhfā˜)...
TRANSLATION
(And make ikhfa` of) the mīm when it has a sukūn, while applying ghunnah, when it meets the bā`, according to the chosen view of the qurrā`.

VOCABULARY
لَدَى بَاءٍ – by the bā` i.e. when it meets a bā`.
على المُخْتَار – according to the preferred opinion or view.
أهلِ الآدَى – the qurrā`.

EXPLANATION
From this line it is understood that if the mīm sākinah is followed by a bā` then according to the preferred opinion of the qurrā`, ikhfa` will be made of the mīm sākinah while making the ghunnah clear e.g. وَمَا مِمَّهُ يُؤْمِينَ وَمَنْ يَعْتَصِمُ بِاللهِ أَمْ بِهِ. This is also referred to as ikhfa` shafawī (the labial ikhfa` since the mīm comes from the lips). Al-Jamzūrī alludes to it in the following line:
فَالأَوْلِ الإِخْفَاءَ عَنْدَ الْبَاءَ وَسَمَّى الشَّفَوِيَ لِلنَّفْضَاءِ

TEXT: 64

64) وَأَظْهَرْنِهَا عَنْدَ بَاقِي الأَخْرُوفِ
واخْدِرْ لَدَى وَأَوَّلَ وَنَا أَنْ تَخْتَفَي

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

VOCABULARY
- and clarify it i.e the mīm sākinah.
- by, when it meets.
- remaining.
- the letters.
EXPLANATION

The next rule of mīm sākinah discussed is *ith-hār*, which will take place if the *mīm sākinah* is followed by the remaining letters.

The obvious question is that Ibn al-Jazarī only mentions two rules for the *mīm sākinah* whereas al-Jamzūrī mentions three:

أَحْكَاهُمُّ ثُلَاثَةُ لِمَنْ ضَبَطَ إِذْهَارُ الْأَذْعَامُ وَإِذْهَارُ فُقَطِْ

It seems that the author has not discussed *idghām* of *mīm sākinah*. However, it can be extracted from the following verses:

وَأَوْقِي سِلْطَانُ وَجَنِّسْ إِنَّ سَكَّنَ أَذْعَامَ... 

From this line it is understood that if *mīm sākinah* is followed by another *mīm* then *idghām* is compulsory.\(^{17}\)

وَأَظْهَرَ الْعُنْعَةَ مِنَ الْنُّونَ وَمِنْ مِلْسَعْ... 

From the above line, it is understood that when making *idghām* of the *mīm sākinah* into another *mīm*, the ghunnah will be made clear e.g. وَمَا لَهُمْ كَمْ مَنْ سَمَّى اللهُ... 

In this manner, Ibn al-Jazarī has explained *idghām* of the *mīm sākinah*, by putting the applications of the above two lines together.

Al-Jamzūrī explains *idghām* of *mīm sākinah* as follows:

وَالْمَيْمُ إِذْعَامًا ضَيْغَرًا يَا فَتْنِي

\(^{17}\) Refer to explanation of line 50.
Therefore, when the author says: ṭāt ʿayn faquṭī al-akhwāf, and make ith-hār of the mīm when it meets the remaining letters, it would be those letters excluding the bā (of ikhfa) and the mīm (of idghām), whether they appear in one word or in two different words e.g. ʿaṭīshmī. This is also referred to as ith-hār shafawī (the labial ith-hār) as alluded to by al-Jamzūrī in the following line:

\[
\text{وَالثَّانِيَََ َالإِطْهَٰرُ في الْبَقِيَّةِ َمن أَخْرِجَّ وَسَمَّهَا َشَفَوُيَّةً}
\]

In the second half of the line Ibn al-Jazarī says that care should be taken that the mīm sākinah is read clearly when followed by a wāw or a fā e.g. ʿuḥmī. The reason for this is explained by al-Jamzūrī when he states:

\[
\text{وَاعْبَدُ لَذَى وَأْوَ وَفَرَأَ أنَّ َتَغْنَي َفُجْرِيَّهَا وَالإِسْحَٰٰحُ َفَاغْرِفَ}
\]

Due to the mīm being so close to the fā in makhraj, and sharing the same makhraj with wāw, the application of ith-hār tends to be incomplete, thus rendering the mīm to be somewhat hidden, instead of clear. Extra care should therefore be taken that ith-hār be made properly when mīm sākinah is followed by a fā or a wāw. By ʿuḥmī he refers to the fā and by َالإِسْحَٰحُ َفَاغْرِفَ he refers to the wāw.
The rules regarding the *nūn sākinah* and the *tanwīn* are the same since they are only applied during *wasl*, during which they both have the same sound e.g. بَ بمبم and so forth.

**TEXT: 65**

\[\text{وَحُـؽْـمُ تَـْـوِيْـنٍ وَنُـونٍ يُـلُـفِـنَى}

إِظْـهَـارٍ اِدْـغَـمٍ وَقَـلْـبٍ إِخْـفَا

**TRANSLATION**

The rules of *tanwīn* and *nūn (sākinah)* are found (in) *ith-hār*, *idghām*, *qalb* and *ikhfā*.

**VOCABULARY**

- حُـکْمُ – rule.
- يُـلُـفِـنَى – is found (يُوجُدَ).

**EXPLANATION**

The rules regarding the *nūn sākinah* and *tanwīn* are four: *ith-hār*, *idghām*, *qalb* or *iqlāb*, and *ikhfā*. Al-Jamzūrī says:

\[\text{أَرْبَعُ أَحْـکَـامِ فَـحْـدُ تَـِّـئِـبِـيِّـنَـيِّ}

\[\text{إِنْ مُـنِـن‌ـنِ ـنْمُن‌ـنِ وَمُنِـنْمُنِ}]

**TEXT: 66**

\[\text{فَعِـْـدَ حَـرْفِ الـْـلََّـّمِ وَالـْـرََّا} ـلـِإْـضْـفَرْ وَادَّغِـمْ

\[\text{فِي الـْـلََّـّمِ وَالـْـرََّا لا يُـعْـلِـمُـهُ لَـرََّمُ}

95
TRANSLATION
So by the letters of the throat, make *ith-hār*. And make *idghām* in the *lām* and the *rā`, without ghunnah, which is necessary.

VOCABULARY
- **الَْمټْـقِ** – the throat.
- **أَم٣ْمٿِـر** – apply *ith-hār* i.e. read it clearly.
- **ادآم٩ِـمْ** – make *idghām* i.e. incorporate the two letters.
- **م٭َـــزِمْ** – is originally **م٭َـزِمَ**, meaning necessary.

EXPLANATION
The first rule discussed is *ith-hār*. Its literal and technical meanings have already been mentioned. *Ith-hār* of *nūn sākinah* and *tanwīn* will take place if they are followed by a letter of the throat. The letters of the throat are 6, and have been mentioned in the chapter of *makhārij* when Ibn al-Jazārī says:

نُمَ لِأَقْصَى الحَلْقِ هَـمْـرَ هَـأَ وَمَـسْطَهُ فَعَـيْنَ حَـأَهُ
أَذَنَـهُ عَيْنُ حَـأَهَا...

. . .

Sulaymān al-Jamzūrī mentions them as follows:

مُـمَـلَـكَـانَ نُمَـمَـيْـنَ حَـأَهُ
هِـمْـرَ قَـهَـأَهُ ثَمَـمَ عَيْـنَ حَـأَهُ

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. ١٨

إنَّ أَنْتَ عَلِيٌّ وَلَكُلٌّ قُوّمُ هَـادٌ فَنَـاِجَرَ بِنَـيْنُونَ وَجِنَـتَ أَنفَـاَ مَـنِّ ذَنْسَوْنَ
عَلِيِّمٌ عَبِيرٌ مِّنْ نَـيْرِ وَالْمُـنْخَـيْقَةُ بَلْغَوُّ غَـفُورٌ فَسِيْـغَـضُـسُوْنَ مِّنْ حَـيْكِمِ حَـسِيبٍ بِنِـتْجُوْنَ حَـيْكِمِ عَلِيِّمٌ عَلَـيْكِ

١٨ يَمْتَوُنَّ is the only example in which the *nūn sākinah* is followed by a *hamzah* in the same word, while *وَالْمُـنْخَـيْقَةُ* and *فَسِيْـغَـضُـسُوْنَ* are the only examples where the *nūn sākinah* is followed by a *ghayn* and a *khā`* in one word.
This is called *ith-hār halqī* (the pharyngeal *ith-hār* i.e. the *ith-hār* of the throat) since it takes place by the letters of the throat.

Thereafter, the second rule of nūn sākinah and tanwīn is discussed, *idghām*. The *idghām* of the nūn sākinah and the tanwīn into the lām and the rā` will be made without a ghunnah which is necessary or obligatory i.e. *idghām* should be made without ghunnah e.g. لَزُوُفُ رَبُّ هَذَا لَلْمَتْقِينَ، وَلَكِنْ لَأِشْعَرُونَ رَجُمْ.

**TEXT: 67**

وَأَذْعَمَنَ يِغْنَةَ فِي يُوُمْنُ

إِلَّا يَكُلْمَةً كَذَا دُنِىَا عَمْوُنُوا

**TRANSLATION**

And be sure to make *idghām* with ghunnah in (the combination) يُوُمْنُ, except when they appear in one word like in دُنِىَا and عَمْوُنُوا.

**VOCABULARY**

أَذْعَمَنَ – has the nūn of emphasis attached i.e. be sure to make *idghām*.

إِلَّا – except.

يَكُلْمَةً – literally means with or in one word i.e. if it is found in one word.

**EXPLANATION**

In the letters found in يُوُمْنُ the *idghām* of nūn sākinah and tanwīn will be made with ghunnah as long as they are found in two different words e.g. إنْ بِي كَتَابِ مَعَنَّ مِنْ مَسَّاهُ رَبُّ وَلَيْ وَلَا وَاقِ بِيْعَنُّ مِنْ نَبِيِّهِمْ يَفْعَلُونَ.

However, if they are found in one word then *idghām* will not take place e.g. صِنْوَانَ، قِتَّوْانَ ۱۹ بَيْنِيَانُ، الدُّنِيَا. These are the only four examples of this in the Qur`ān.

19 This word also appears in the Qur`ān as بَيْنِيَانَ.
Therefore Ibn al-Jazarī has been criticised by some commentators for the given example م٤َـمٻِـمټْـمڈٍ as it does not come in the Qur`ān. However, the reason for giving an example like this is most likely due to maintaining the poetic metre. Other prints of the Jazariyyah has صَمپْوَانٍ, which alludes to the word صِمپْوَانٌ in the Qur`ān.

The stipulation that they must not be in one word (إِٓآ مِٕـمٻِـمټْـمڈٍ) mentioned by the author will only apply to the nūn sākinah and not the tanwīn as the tanwīn is always found at the end of a word. Therefore idghām of the tanwin into the letters ُيَوْمَنْ will always be in two words.

Though the author mentions that idghām will not be made, he does not mention what application should be made in its place. The qurrā` explain that ith-hār will be made in these words i.e. the nūn sākinah will be read clearly without any extra nasal pull in it. This is referred to as ith-hār mutlaq (general ith-hār) since it does not fall under ith-hār shafawī not ith-hār halqī.

Al-Jamzūrī explains the rule of idghām as follows:

في يَرْشُلُونَ عَنْدَهُمْ قَدْ ثَبَتَ
لكَنْهَا قَمَّانَ قَسْمَ يُدْعَمَ
ثُدْعَمَ كَذَا نَمْ صَنُوْنَ تَلَا
إِلَّا إِذَا كَانَتْ كَلْمَةً فَلَأَ
والثَّانِ إِذْ عَامَ يَسْتَ أَتْ
فِيهِ يِغْنِيْتُ أَيْمُو عُلْمَا
أَيْمُو مَعْلَمًاء فَلاَ

He divides idghām into 2 types, with ghunnah and without ghunnah. The former taking place in the combination نَسْمُو and the latter into the lām and rā`.

TEXT: 68

68) والقَلْبُ عَنْدَ الْبَا يِغْنَيْتُ كَنَّا

لَأَخْفَا لَدَى بَاقِي الْحُرُوفِ أَخَذَا
TRANSLATION

And qalb (takes place) by the bā`, with ghunnah. In the same manner (with ghunnah) ikhfā` is observed by the remaining letters.

VOCABULARY

قلب – literally means to change. Also referred to as iqlāb.

أُحْفَ – has been applied, adopted, adhered to, observed. It refers to ِحَفْ before it.

EXPLANATION

The third rule of nūn sākinah and tanwīn is qalb or iqlāb, 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. أَمِّيِّبِئُـونِ. 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.

Qalb is completed with 3 applications:
1) The changing of the nūn sākinah or tanwīn into a mīm
2) Making ikhfā`
3) Applying ghunnah

These 3 applications are hinted at by al-Jamzūrī in the following line:

وَالثَّانِيَةُ الإِفْلَاتُ عِنْدَ الْإِفْطَرَاءٍ، يَرْمَيْنَ مَثْوًى مَثْوًى مَثْوًى مَثْوًى مَثْوًى

The fourth rule of nūn sākinah and tanwīn is ikhfā`, which takes place by the remaining letters i.e. all the letters besides the throat letters, and بَِرْمُوْن, and ِمَنْ شَرَّ مَا يَتَسْخَرْ مَنْ شَرَّ. Al-Jamzūrī has gathered all the letters of ikhfā` in the following line:

صفُ ذِكْرَتُنَا كَمْ جَاءَتْ شَخْصٌ فَدَقَصَ سَيِّئًا، دُمْ طَيِّبَةً زُدْ فِي ثَقْةٍ ضَعُّ طَالِبًا
This *ikhfā* takes place with *ghunnah*, and is also referred to as *ikhfā* ḥaqīqi (actual *ikhfā*), since the concealing found in the *nūn* sākinah and the *tanwīn* is more than in the *mīm* sākinah.

Al-Jamzūrī mentions this rule as follows:

وَالْزَائِبُ الإِخْفَاءُ عَنْدَ الْفَاضِلِ مِنَ الحُرُوفِ وَاجْبُ لِلْفَاضِلِ
Madd literally means to pull, extend or lengthen. Technically, it is the lengthening of sound in the letters of madd or in the letters of līn.

The letters of madd are three:
1) Alif
2) Wāw Sākinah preceded by a dammah
3) Yā` Sākinah preceded by a kasrah

Al-Jamzūrī refers to them as follows:

The requirements for them to be letters of madd are 3:
1) Before the wāw sākinah there must be a dammah
2) Before the yā` sākinah there must be a kasrah
3) Before the alif there must be a fāthah. A fāthah before an alif is necessary i.e. an alif will always be preceded by a fāthah.

Al-Jamzūrī mentions these requirements as follows:

The letters of līn are two:
1) Wāw sākinah preceded by a fāthah
2) Yā` sākinah preceded by a fāthah

The requirements for them to be letters of līn are 2:
1) The wāw and the yā` must be sākin
2) They must be preceded by a fāthah
Al-Jamzūrī alludes to this in the following:

وَالْبَيْنَ مِنْهَا إِنَّهَا وَأَوَّلَ مَكَّٰنَّا

Qaṣr literally means to shorten. Technically, it is affirming the letter of *madd* or the letter of *līn* without any extra pull in it i.e. without this pull the letter of *madd* cannot be read.

TEXT: 69

69) وَالـؿَـدُ لاَزِٖم وَوَجَـبْ أَتَى

And *madd* comes as lāzim, wājib and jā`iz, while it (*madd*) and qaṣr is affirmed in it (in jā`iz).

**VOCABULARY**

- *آتى* – come, appear.
- *وَهُوَ* – and it, referring to *madd*.
- *تَـبَتَـا* – affirm, establish. It is dual, referring to *madd* and qaṣr.

**EXPLANATION**

The author refers to the various *madds* considering their rulings. The rulings regarding the *madd* are 3:

1) *Lāzim* – that which is necessary
2) *Wājib* – that which is compulsory
3) *Jā`iz* – that which is permitted

He elaborates further and states that in jā`iz, *madd* and qaṣr are allowed.
Al-Jamzūrī refers to these rulings in the following:

ٌِّم٭ِمټْمٽَـد
أَمْٙـمٻَـمچمٌ
مَٗـلَمَٗـمڈٌ
وَهْيَ
ام٭ْوُمُ٘وبُ
وَالجَْ
وَازُ
وَام٭مټُّـزُومْ

In the following 3 lines he elaborates upon the above mentioned madds.

TEXT: 70

فَـلََّزِمٌ إِنْ جاءَ بَعْـدَ حَـرْفِ مَـدّ
سَـاكِـنُ حَالَـقْـنِ وَبِالـطُّـولِ يُـؿَـدّ

TRANSLATION

So, (madd is) lāzīm if there comes after a letter of madd, a sākin (which remains) during both conditions. It will be lengthened (to the duration) of tūl.

VOCABULARY

إِنْ – when, if.
مَاـکِـنُ – a letter with a sukūn.
مَاـکِـنُ حَالَـقْـنِ – two conditions i.e. waqf and wasl.

EXPLANATION

Madd lāzīm is that madd in which the sukūn on the letter remains during waqf and wasl (مَاـکِـنُ حَالَـقْـنِ) i.e. the sukūn is permanent.

It is called lāzīm due to its cause (sabab) being lāzīm (permanent) since it remains during waqf and wasl.

Thus, if the sukūn only comes about due to waqf e.g. بُـعْـدَ حَـرْفِ مَـدّ, then it is temporary and not included in this discussion.
This will include 4 different types of madd:

1) **Madd Lāzim Kilmī Muthaqqal** e.g. ًلَٰذٌمَٔ (in the readings of Abū ʿAbd Allāh Ibn al-Jazarī and Abū Jaʿfar).

2) **Madd Lāzim Kilmī Mukhaffaf** e.g. ًلَٰذٌمَٔ (in the reading of Nāfiʿ), ًلَٰذٌمَٔ (in the narration of Warsh), ًلَٰذٌمَٔ (in the reading of Abū ʿAbd Allāh Ibn al-Jazarī).

3) **Madd Lāzim Harfī Muthaqqal** e.g. ًلَٰذٌمَٔ.

4) **Madd Lāzim Harfī Mukhaffaf** e.g. ًلَٰذٌمَٔ.

Kilmī infers that the madd takes place in a kalimah (word), while harfī indicates that it takes place in a harf (letter) - more specifically the hurūf muqattaʿat. It will be muthaqqal if idghām takes place, which is usually indicated by a tashdīd, and mukhaffaf if no idghām takes place. Al-Jamzūrī explains them in the following:

Thereafter Ibn al-Jazarī states that the length of madd lāzim is tūl, which is 6 harakāt.²⁰

Al-Jamzūrī refers to madd lāzim as follows:

²⁰ It should be remembered that in the ʿayn of Sūrah Maryam (كُلُّمَا) and Sūrah al-Shūrā (خَلْقُ)، tawassuṭ will also be allowed. Al-Jamzūrī says:
TEXT: 71

٧١ وَوَاجِّـبٌ إِنْ جَاءَ قَبْـلَ هَـمْـزَةٍ مُـتَّـصِـلٌ إِنْ جُـمعَا بِكِلَـمَةٍ

TRANSLATION

(And madd is) wājib if it (the letter of madd) comes before a hamzah, joined; both of them brought together in one word.

VOCABULARY

- مَـتَّـصِـلٌ: joined, connected, together.
- إنْ: if, when.
- جُـمعَا: combined, gathered, collected, brought together. It is dual, referring to the letter of madd and the hamzah.

EXPLANATION

Madd is wājib (compulsory) if the hamzah and the letter of madd are found in one word e.g. شَوْـة، جَيِّ، جَيَّ، جَيَا. The author hints towards this when he says: مَـتَّـصِـلٌ. In spite of the qurrā` having difference of opinion regarding the length of madd muttasil, all agree that madd will be made in it and none of them allows qaṣr. Ibn al-Jazarī states: “I searched for the (allowance of) qaṣr in muttasil and did not find it in any of the authentic qirā’āt, nor the anomalous (shādhdh) qirā’āt, but found texts stating that madd must be made in it.”21 Therefore this madd is considered wājib.

The statement by of the author: إنْ جُـجمعَا بِكِلَـمَةٍ, if the letter of madd and the hamzah are both found in one word, seems to be redundant, since it is already explained by the word مَـتَّـصِـلٌ. However, what is meant by this statement is that the letter of madd and hamzah should truly be in in one word because, at times, they appear to be in one word in the Qur`ān, but in

21 Al-Nashr Vol.1 pg. 315
reality, they are in two different words according to the Arabic language e.g. اِنْتَيْ هُوَ إِنْتَيْ هُوَ.

It is called madd muttasil because the letter of madd and the hamzah are in one word (مُتَتَسِل). The length of madd muttasil via the practice of Imam Shāṭibī is 4 or 5 ḥarakāt.\textsuperscript{22}

\textbf{TEXT: 72}

\begin{align*}
\text{وَجَـائـزٌ إِذَا أَتَـى مُـْـصِـلَّ} \\
\text{أَوْ عَرَضَ السُّـکُـونَ وَقُـفًا مُـسَـجَّـلَّا}
\end{align*}

\textbf{TRANSLATION}

(And madd is) permissible, if (the letter of madd) comes separated (from the hamzah), or the sukūn is temporary due to waqf, generally.

\textbf{VOCABULARY}

- مُٮـنَٮـقَـسْـلَّا – separated.
- أَتَى – comes.
- عَرَضَ السُّـکُـونَ – the sukūn is temporary.
- وَقُـفًا – due to waqf, because of waqf.
- مُـسَـجَّـلَّا – in general.

\textbf{EXPLANATION}

Madd Jāʿiz or the permitted madd is discussed in this verse. As madd is permitted here, qaṣr is also allowed i.e. the length may also be shortened.\textsuperscript{23}

\textsuperscript{22} Though the reciter has a choice of 4 or 5 ḥarakāt, he should remember that if he pulls 4 ḥarakāt, then this duration should be maintained in all the madd muttasīls. In the same manner, if he pulls 5 ḥarakāt, he should maintain 5 ḥarakāt in all the madd muttasīls. This is based on the precept discussed previously by Ibn al-Jazari in line 31: وَالْلُّفْظُ فِي نَظْيَهُ كِبَّسَلِهِ...
The first type of *madd jāʿiz* explained is when the letter of *madd* and the *hamzah* comes separated, in two different words: the letter of *madd* at the end of one word, and the *hamzah* at the start of the next word e.g. مِٕمَ أُمځْزِلَ. The practice of Imam Shāṭībī was to pull the duration of this *madd* the same as *madd muttaṣil* i.e. if he lengthened *muttaṣil* to 4 ḥarakāt, he would pull *munfaṣil* also 4 ḥarakāt, and if he pulled *muttaṣil* 5 ḥarakāt, he would pull *munfaṣil* also 5 ḥarakāt. Since this is a permitted *madd* (*madd jāʿiz*), *qaṣr* will also be allowed in it i.e. it may also be pulled 2 ḥarakāt. *Qaṣr* in *madd munfaṣil* is only allowed via the *Tayyibah*.

It is called *madd munfaṣil* because the letter of *madd* and the *hamzah* are separated (منفصل) in two different words.

The second type of *madd jāʿiz* explained is if the letter of *madd* is followed by a temporary *sukūn* which generally comes about due to *waqf* e.g. تَعْلَمْونَ. The qurrāʾ allows *qaṣr*, *tawassul* and *tūl* in this *madd*.

This is called *madd ʿārid* because the *sukūn* is ʿārid (temporary).

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23 Ibn al-Jazarī discusses *madd munfaṣil* and *madd ʿārid* under *jāʿiz*, and does not make mention of *madd badl* as done by Jamzūrī in his *Tuhfah*.

24 See *Fatḥ al-Waṣīd fi Sharḥ al-Qaṣīd* by al-Sakhāwī for Imam Shāṭībī’s practice on *madd muttaṣil* and *munfaṣil*: Vol. 1 pg. 178.

25 Whatever duration the reciter pulls this *madd*, consistency must be kept, based on the precept discussed in line 37.
‘Ali explains that (And recite the Qurʾān with tartīl) means Excellence in (the recitation of) the letters and (having) knowledge of waqf. Thusfar, the author has discussed the first part i.e. مَّْوِيدُ ام٭ْـحُرُوفِ and from here on discusses the second part، مٱَمٷْرِم٪َمڈُ ام٭ْـوُم٫ُوفِ. For one to be able to recite with tartīl he therefore needs to not only have knowledge of the correct pronunciation of the letters from their makhārij with their attributes, but also needs to have knowledge of waqf. Because of ‘Ali’s explanation of this verse, Ibn al-Jazārī deems the study of waqf compulsory upon the reciter.

The terms waqf، qat ﻗَ٦ and sakt were used synonymously by the early scholars. However, later scholars differentiated between them, giving each of them distinct definitions:

**Definition of qat ﻗَ٦**

It literally means to cut. Technically, it is to stop one’s recitation without the intention of continuing.

Qat ﻗَ٦ is only allowed at the end of a verse.

**Definition of waqf**

Literally it means to stop. Technically, it is to stop on a complete word, long enough to renew one’s breath, with the intention of continuing recitation.

From this definition it is understood that waqf cannot be made in the middle of a word e.g. the الحَمْدُ or the ﴿عاَبَدُ ﴾. This definition also infers that if one stops for a longer time that is usually needed to renew one’s breath then it is also not waqf e.g. one stops for 5 or 10 minutes
between his stops. Similarly, if one stops without intention of continuing then it is not considered as *waqf*, but will actually be *qat*.

**Definition of sakt**

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

**Definition of ibtīdāʾ**

Literally it means to start or begin. Technically, it is the start of one’s recitation, whether it is after *waqf* or after *qat*. If it is after *qat*, then the rules of *istiʿādhah* and *basmalah* will apply.

**TEXT: 73**

وَبَعْدَ تَجْوِيْدِكَ لِذُبُرُوفِ

لاَبْدَ مِنْ مَعْرِفَةِ الْوُقُفُوفِ

**TRANSLATION**

And after your (study and application of) *tajwīd* to the letters, it is necessary (to have) the knowledge of *waqfs* . . . and starting.

**VOCABULARY**

- *تَجْوِيْدِكَ* – your *tajwīd* i.e. your excellent pronunciation of the letters, from their *makhraj* together with its attributes.
- *لِذُبُرُوفِ* – it is necessary, unavoidable.
- *مَعْرِفَةِ* – knowledge.
- *الْوُقُفُوفِ* – plural of *wَقُفَ.*
EXPLANATION
After completing the study of مَّْوِيدُ ام٭ْـحُرُوفِ, which entails the study of the makhārij and the sifāt - lāzimah and ʿāridah - the author embarks on explaining مَٱَمٷْرِم٪َمڈُ ام٭ْـوُم٫ُوفِ, the knowledge of waqf. Having skill regarding waqf is important because if the reciter does not possess this ability, a stop in an incorrect place may distort the meaning, and at times even bear a meaning contrary to what Allah intends.

In the same manner that knowing where to stop and how to stop is important, it is also necessary that the reciter knows where to start from. If he starts in an incorrect place it may distort the meaning as well. Similarly, he also needs to have knowledge of how to start.

In this section the author concentrates on the place of stopping i.e. where to stop. In the chapter of the temporary hamzah وَام٭ْـمٽَوْصِلِ, and making waqf while considering the last letter وَام٭ْـمٽَمٺْمٵُوعِ, he discusses how waqf and ibtidā` should be made.

In line 7 the author mentions that the reciter should become an expert in 3 things:
1) Tajwīd
2) Waqfs
3) Rasm – how the mushaf was written by ʿUthmān 

In this chapter he discusses waqf and in the following two chapters, the cut and joined compounds (بَابُ الْمَفْطَعَ عَالِمُهُ), and the tāʾs (بَابُ الْمَفْطَعَ عَالِمُهُ), he expounds upon rasm.
TEXT: 74

وَالإِبْتِدَاءِ وَهُوَ تُقَسَمُ إِذْنَ

 ثلاثةَ تَامٍّ وَكَافٍ وَحَسَنٍ

TRANSLATION

. . . And it (waqfs) is then divided into three: tām, kāfī and hasan.

VOCABULARY

الإِبْتِدَاءِ – literally means the start. It is linked to the previous line i.e. to have knowledge of starting.

وَهْـيَ – refers to الْوُقُف before it.

مُٖـمٺْـسَـمُ – is divided.

إِذَـنْ – then.

EXPLANATION

Waqf is divided into 3 types:
1) Tām – complete stop
2) Kāfī – a sufficient stop
3) Hasan – a sound/good stop

In the following lines, the author defines these waqfs.

TEXT: 75

وَهُيَّ لَيْا تَمَّ فَإِنْ لَمْ يَوْحَد

نَعْلَقُ – أَوَّ كَانَ مَعْنَىً - قَابِضٌ

TRANSLATION

These (aforementioned waqfs) are complete (in meaning). Then if no connection is found (to what is before it), or it is linked in meaning, then start (recitation from what follows).
**VOCABULARY**

- ْوَهْيَ – refers to  
- ْيَا ْتَمُ – when they (tām, kāfī and hasan) are complete i.e. the meaning is sound and not distorted.
- ْفَإٗنُ – then if, so if.
- ْلَمْ ُوُجَدُ – not found.
- تَعلِقُ – a link, connection.
- أَوُ – or.
- ْكَأَنَ – the pronoun in it refers to تَعلِقُ before it.
- مَعَنِى – in meaning i.e. it is linked in meaning.
- ْقَابِنَصْدِي – then start with what follows – ْقَابِنَصْدِي.

**EXPLANATION**

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

In this line two of the three previously mentioned waqfs are explained.

If what follows the place of waqf has no link to what is before it, then this is waqf tām e.g. هُمُ الْمُفْلِحُونَ إِنَّ الْذِّينَ َوَلا الْضَّالُّينَ بِسْمِ اللَّهِ... In all these examples, what follows the place of waqf has no link to what is before it, in meaning or grammar i.e. it is not linked to what is before it in meaning, nor grammar. This is what the author intends when he states: ْفَإٗنُ ْلَمْ ُوُجَدَ تَعلِقُ - then if no connection/link is found.

If what follows the place of waqf is linked to what is before it in meaning (مَعَنِى), then this is waqf kāfī e.g. ْوَمَا رَزَقْنَاهُمْ بِنَتِيعَاتِ َوْبَالْأَجْرَةِ... In these examples, what follows the place of waqf is linked to what is before it in meaning...
only, and not in grammar. The author intends this when he states: - اَرَّ كَانَ مُعْطَى - or it is linked in meaning.

At the end of this line the ruling regarding these two *waqfs* are given - it is allowed to continue recitation with what follows without going back and repeating. This is what the author intends when he states:  

| فَأَلْتَـمُ فَٖلاَكْـكَـنْيِ وَفَلْـفُطَأ فَٞاَنْـمَعَنْ | وإنَّ كَانَ لَفْطًا التَّـعَلَّقَ لَفْطًا | اِلَـإِّ رُؤُوسَ الآيَ جُـؤُرَ فَٞاَنْـمَعَنْ |

In the beginning of the next line he gives the names of these two *waqfs* just explained.

**TEXT: 76**

| ٦٦ | فَالْتَـمُ فَٖلاَكْـكَـنْيِ وَفَلْـفُطَأ فَٞاَنْـمَعَنْ | ٦٦ | فَالْقَـَـيِّ وَلَـظًا فَٞاَنْـمَعَنْ |

**TRANSLATION**

Then (the first *waqf* is) *tām*, followed by (the second which is) *kāfī*. And if the link is in grammar, then prevent (starting recitation from what follows), except at the verse-ends, then allow it – thus (this is *waqf*) *hasan*.

**VOCABULARY**

- النَّامَ - literally means complete i.e. complete in the sense that it is not linked in meaning or in grammar.
- الْكَـكَـنْيِ - literally means sufficient.
- فَٖالْقَـَـيِّ - in this context it means that if it is linked in *laft*<sub>h</sub>, grammar  
- وإنَّ كَانَ - لَفْطًا التَّـعَلَّقَ لَفْطًا |
- فَٞاَنْـمَعَنْ - the word is رَمْمَعَنَ with *nūn al-toukīd* attached to it. It means then stop or prevent i.e. prevent starting recitation from what follows  
- فَٞاَنْـمَعَنْ عَنَ - اِلَـإِّ يِبَأ بَعْدَهُ مُبَاشرَة}
EXPLANATION

If what follows the place of *waqf* is linked to what is before it in grammar (لفظًا) and the meaning that is given is sound, then this is *waqf hasan* e.g. 

\[ \text{الحمد لله رَبّ العالمين * المحمدن الرَّحيمن} \] 

In all these examples, what follows the place of *waqf* is linked to what is before it in grammar. This is what the author explains when he says: 

\[ \text{وَمَِآمچ رَزَم٫ْمپَمچهُمْ...} \]

It should be held in mind that if they are linked in grammar, they will automatically be linked in meaning.

The ruling regarding *waqf hasan* is that the reciter needs to repeat from before the place of *waqf* and will not be allowed to continue recitation from what follows. This is what Ibn al-Jazarī means when he states: 

\[ \text{قَامَتْنَا} \]

However, if *waqf hasan* is at the end of a verse, then it will be allowed to continue recitation from what follows. The author explains this in his statement: 

\[ \text{إِٓآ رُؤُوسَ الآيَ جَسَّوْرُ} \] except at the verse-ends, then it is permitted i.e. permitted to continue recitation from what follows (the next verse).
TEXT: 77

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

**VOCABULARY:**

- ْـغَـثُرُ – not, except.
- ْـثَاـمُّ – not complete.
- ْـقِبْـعُ – disliked, undesirable.
- ْـثُـهُ – for it. It refers to ْـقِبْـعُ before it.
- ْـوُقْـفُ – *waqf* will be made.
- ْـمُضْـطَـرًّا – forced.
- ْـبْـدَا – *ibtidā`* (start) will be made.
- ْـقَـبْـهُ – before it.

**EXPLANATION**

In the previous *waqf*; *tām*, *kāfī* and *hasan*, the meanings were sound. In this line the author explains that *waqf* is made in such a place where a complete meaning is not understood, or it distorts the meaning of the Qur`ān. This is known as *waqf qabīh*.

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

From this it is understood that *waqf tām*, kāfī, and *hasan* are *waqf ikhtiyārī* - the voluntary stop i.e. the reciter chooses where he wants to stop.

The *waqfs* as explained by Ibn al-Jazarī are as follows:

```
Waqf
   /\         /\     /\     /\     /\  
  |   Ikhtiyārī |   Ibtidā` |   idtirārī |
  |\         |\      |\      |\     |
Tām     Kāfī   Hasan Qabîh
```

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

Unlike *waqf* which may be *ikhtiyārī* and *idtirārī*, *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 4 - *tām*, kāfī, *hasan* and *qabîh* - scholars have also divided *ibtidā`* into 4:

1) *Tām* – *ibtidā`* is *tām* after *waqf tām*
2) *Kāfī* – *ibtidā`* is *kāfī* after *waqf kāfī*
3) *Hasan*
4) *Qabîh*
In the last two, the *waqf* may be *hasan* and *ibtidā`* from what follows *qabih* e.g. or *waqf* may be *qabih* and *ibtidā`* from what follows *hasan* e.g.

**TEXT:** 78

وَلَقَسَ فِي الْغُرْآنِ مِنْ وَقْفٍ يََِـبْ حَرَامٌ مَـا لَهُ سَـبَـبْ

**TRANSLATION**

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

**VOCABULARY**

- حَرَامٌ: unlawful.
- سَـبَـبْ: cause, reason.

**EXPLANATION**

In this line the author explains that there is no *waqf* in the Qur`ān that is compulsory according to *shari`ah* – that is, if it is not made, the reciter will be considered a sinner. Similarly, there is no *waqf* in the Qur`ān which is unlawful by *shari`ah*, which if made, an individual will be a sinner.

However, certain reasons may result in that *waqf* being unlawful – such as one who understands the meaning of what he is reading and purposely, or in jest, stops on a place to distort the meaning e.g. and so on.

Thus when teachers tell their students to stop at a particular place, or go through, it means that it is better or good to stop or continue at that
particular place according to their understanding, and not necessarily that it is compulsory or unlawful for the student to stop or continue.
And know the cut and the joined (compounds), as well as the \( t\alpha \) as it appears in the canonical mas\( \hat{a}h\)if.

**Vocabulary**

- وَاعْرَفْ - and know.
- ظَفْطُوعٍ وأَم٤ْـرِفْ - It refers to a cut compound i.e. those compounds which are written as separated e.g. بَيْسَ ما ، أَنْ لا كَيْ لا.
- موْصُوْلٍ وأَم٭ْمَوْصُوْلٍ - It refers to joined compounds i.e. those compounds which are written together e.g. بَيْسَناً أَلَا كَيْلاً.
- تَ - Refers to a ت which appears on a singular noun being indicative of something which is feminine. The ت\( \alpha \) under discussion is at times written as a “round/closed ت\( \alpha \)” (\( \varphi \)) and at times as a “flat/open ت\( \alpha \)” (ت) e.g. ﷲ ﷲ ﷲ ﷲ.
- ﷲ - Refers to the various mas\( \hat{a}h\)if scripted by ـUthmān and dispatched to the Islamic lands.
- فيَما - in that which.
- آنِى - come, appear.

**Explanation**

This chapter is brought after the chapter of waqf because of its close relationship with waqf. If waqf is being made on maq\( \hat{a} \), mous\( \hat{g} \) or the round (i) or flat ت\( \alpha \) (ت), the reciter needs to have knowledge of how it is written to
be able to stop correctly. Generally *waqf* is not made upon these words but is allowed if *waqf idțirārī* or *waqf ikhtibārī* is being made.

In the following lines the author explains 25 words in the Qur`ān which are written as either *maqtū* or *mousūl*.

**TEXT: 80**

80) قَاطِعْ بِعَشرِ كَلِمَاتٍ أَنْ لَا مَلِّيَجَا أَوْ لَيْلَةِ إِلَّا

**TRANSLATION**

So cut an in ten words...

**VOCABULARY**

قَاطِعَ - so cut.

عَشَرُ كَلِمَاتٍ - ten words.

**EXPLANATION**

1) ﴿وَعَلَى الْكَلِبَتِ الَّذِينَ خَلَفُوْا هَكُنَّا إِذَا ضَقَّتُ عَلَيْهِمُ الْأَرْضُ يَتَحَجَّبُ وَضَقَّتُ عَلَيْهِمُ أَنْفَسُهُمْ وَظَنُّوا أَنْ لَا مَلِيَّةٌ مِنَ اللَّهِ إِلَّا﴾ Toubah, 118

2) ﴿وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْجَلِيلُ﴾ Hūd, 14
TEXT: 81

81) وَتَعْبُدُوا يَسِينَ ثَانِيٍّ هُودَ لَا يَشُرَّكُ مَثَلٍ يَدْخَلُنَّ تَعْلَوْا عَلَى

EXPLANATION

Another six places are mentioned in this verse:

3) Yāsīn, 60

أَلََْ أَم٤ْمٿَدْ إِم٭َمڀْمٻُمْ يَمچ مَٕمپِي آدَمَ

4) Hūd, 26

أَنْ لا تَعْبُدُوا إِلاَّ اللَّهِ إِيَّاَيْ أَخَافُ عَلَيكُم عَذَابَ يَوْمٍ أَيْمِ

The second place in Sūrah Hūd is particularly mentioned to exclude the first place in which all agree that it is written as mousūl:

آَلِرْ كَتَبَ أَحْكَمَتْ آيَاتُهُ مُصّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْبرٍ (1) الَّذِينَ تَعْبُدُوا إِلاَّ اللَّهِ

5) Mumtaḥinah, 12

يَا أَبَا النَّبِيِّ إِذَا جَاءَكَ السُّؤُومُاتُ ضَيَاعًا عَلَىَ أن لا تَشُرَّكُ بِيَلَٰهِ شَيْيَا وَلا يَرْسَلْ فَوَلا يَرْسَلْ فَوَلا يَأْمُرْ فَوَلا يَأْمُرْ فَوَلا يَتَأَمُّرْ فَوَلا يَتَأَمُّرْ

6) Hajj, 26

وَإِذْ بَوَأَأَ لِإِبْرَاهِيمَ مَكَانَ النَّبِيِّ أَن لا تَشُرَّكُ بِيَلَٰهِ شَيْيَا وَطَيَّرَ بَيِّ لِلَّهِ لِلْفَتَانِينِ وَالْكَايِمِينِ وَالْرَّكِعِ السَّجُودِ

7) Nūn, 24

قَانُوْنُهُ وَهُمْ يَحَفَّظُونَ (23) أَن لا يَدْخَلُنَّ الْيَوْمِ الْعَلَىَّمَ عَلَيْكُم بَسْكِينٍ

8) Al-Dukhān, 19

إِنِّي لَكُمْ رَسُولُ أَمِينٍ (18) وَأَن لا تَعْلَوْا عَلَى اللَّهِ إِيَّاَيْ أَيْمِ بَلْ سَلَّمَنَ مُهَيَّينٍ (19)
TEXT: 82

82) أن لا يقولوا لا أقول إن ما بالرعد والمصى صل وعمن ما

83) تئوا اقتفعوا...

VOCABULARY

صل - join.

EXPLANATION

The final two places of أن لا are mentioned in this line:

9) أن لا يقولوا - Al-A‘rāf, 169

فخلف من تبعهم خلف وريقوا الكتاب بأخذهن عرض هذا الدنى وينقولون سيعفر لنا وإن بأيهم عرض مثله بأخذوه ألم يأخذ عليهم وبتاق الكتاب أن لا يقولوا على الله إلا الحق ودربهما ما فيه والداؤ الآخرة خير لددين يتقون ألا تفعلون

(169)

10) لا أقول - Al-A‘rāf, 105

حقيقه على أن لا أقول على الله إلا الحق قد جتنكم بيتنكم من ركبكم فأرسل معي النبي إسرائيل (105)

Generally, in all the remaining places where أن لا appears in the Qur‘ān, it will be written as mousūl.

إن مَا - 2

The qurrā` agree that it will be maqṭū` in Sūrah al-Ra`d:

وإن مَا لى بعض الالذ نفعوه أو تفوتك فإنا على أليك البلاغ وعليتك الجنبان (40)

Wherever else it appears in the Qur‘ān it will be mousūl.
Before this was discussed, here ānā is discussed. It is written as mousūl wherever it comes in the Qur’ān, which is 4 places: twice in Sūrah al-An‘ām and twice in Sūrah al-Naml:

- It is maqṭū‘ in one place, Sūrah al-A‘rāf:

In all the remaining places it will be mousūl.

TEXT: 83

EXPLANATION

The explanation in this line is still linked to the command given previously āfṭumā; thus the following words should also be cut:

VOCABULARY

- with difference of opinion.
1) In Sūrah al-Rūm, 28

"مَرمُوم َٰٓ، سَبَمٗ م٭َمٻُمْ مٱَثَلً مٱِنْ أَمځْمٹُسِمٻُمْ هَلْ م٭َمٻُمْ مِنْ مَا مَلْکَتْ أَيْنَاكُمْ مِنْ شَرْكَةٍ كِيْفَ مَثَلُهُمْ فِي سَوَاءٍ تَخَافُونَهُمْ"

2) In Sūrah al-Nisā`, 25

"وَمِنْ لَمْ يَسْتَطِعَ مَنْ كُنَّا أنْ يَبْقَىُ السُّحُفُ مُؤْمِنٌ مِنْ مَا مَلْکَتْ أَيْنَاكُمْ مِنْ فِيَانِكُمْ السُّحُفُ مَنْ أَلَّهُ مَا سَاءَ وَاللَّهُ أَعْلَمُ إِنَّ بَعْضَكُمْ لَيُبْعَضُ مِنْ سَائِلِهِنَّ وَيَأْتِيَهُنَّ أَنْ هُنَّ أَعْجَزْنَ بأَنْ يُعْرِفُنَّ مِنْ مَعْلُومٍ عَلَى مَعْلُومٍ وَلَا يُؤْمِنُنَّ أَخْدَادًا فَإِنَّا أَحْسَنُ الْقَافِلَاتِ لَيْسَ مَا عَلَى السُّحُفِ مِنْ أَعْلَمَ بِهِ ذَلِكَ لَنْ حَتَّىٰ الْعَدُّ مَنْ كُنَّا وَلَنْ نَظْلَمْكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (25)

خُلُقُ السَّمَاعِينَ

In Sūrah al-Munāfiqūn, verse 10 there is khulf (difference of opinion) i.e. it can be written as mousūl or as maqṭūث.

"وَأَيْوَدُوا مِنْ مَا رَزَفْنَاهُمْ مِنْ قَلَبٍ أَنْ يَأْخُذُوا أَخْدَادَهُمْ السُّمَوُتُ كَفَّرُ رُبُّ أَخْرَجَهُمْ إِلَى أَجْلٍ قَرِيبٍ فَأَصَدَقُوا وَأَنَّ مِنْ الصَّالِحِينَ (10)"

In the remaining places it will be written as mousūl.

3) In Sūrah al-Toubah, 109

"أَفْسَنَ أَمَّسَ بِبَيْنَانِهِ عَلَى تَفْعُوٰى مِنِ اللَّهِ وَرَضْوَانٌ خَيْرٌ أَمَّنْ أَفْسَنَ بِبَيْنَانِهِ عَلَى دَعْوَتِهِ مَجِرُ هَارُ بَآَءَ لَقَلَّهُ وَلَعَلَّلَا يَهْدِي الْقَوْمَ الْمُطَلَّبِينَ (109)"

The other 3 places are explained in the next line.
84) فُصِّلَت النَّسَا وَذِبْحٍ خَيْثُ مَا
وَأَن لَّمْ المُفْتُوحَ كَسْرٍ إِنَّ مَا

85) الأنعام...

EXPLANATION

2) Sūrah Fussīlat or Hā Mim Sajdah, 40

إِنْ أَلْدَيْنِ يُبْلَدُونَ فِي أَيِّانَا لَا يُعْلَنُ عَلَيْنَا أَقْفُمٌ بَقَأَ فِي الْأَرْضِ خَيْرًا أَمْ مِنْ يَأْتِي أَمَّن يَوْمُ الْقِيَامَةِ عَمِلَ مَا شَآءَ إِلَّا مَا يَعْمَلُونَ تَصِيرًا (40)

3) Sūrah al-Nisā`, 109

۴۸۲ هَمْ أَهْلُ الْحَيَابَةِ مَعْنِهِمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يَجَادِلُ الْلَّهَ عَنْهُمْ يَوْمُ الْقِيَامَةِ أَمْ مِنْ يَكُونُ عَلَيْهِمَّ وَكِيلاً (109)

4) referring to Sūrah al-Sāffāt because of the verse رَفِظْنِىْهُ بِذِبْحٍ عَظِيمٍ, verse 11

۴۸۲ قَامَتْهُمْ أَمْثَلَ حَلَفًا أَمْ مِنْ هُلَفَةِ إِنَّ هُلَفَتَهُمْ مِنْ طَيِّبٍ لَّا زَوْبٍ (11)

In the remaining places besides these 4 it will be mousūl.

7) خَيْثُ مَا

۴۸۲ خَيْثُ مَا أَنْ لَّمْ مَا كَتَبْنَهُمْ فَوْلَا وَجَوَهُ رُكْمَ مَنْ شَأَرُوهُ (7)

8) أَنْ لَّمْ

Still being attached to the command before it, it will be maqṭū` wherever it appears in the Qur’ān.

۴۸۲ إِنَّ ذِيْنَ (8) will be explained later.
TEXT: 85

إِنَّ مَا وَلَفْتُوهُ يَدْطُونَ مَعَاهُ
وَخُلْفُ الْاَنْفَالِ وَتَخْلِيَ وَقَعَا

EXPLANATION

إنَّ ما تُعَدُونَ لَأَبَ وَما أَلَمْ بِمُعْجِزَنَّ (١٣٤)

In the second part of the line Ibn al-Jazarī mentions that there is khulf (ikhtilāf) in Sūrah al-Anfāl, verse 95:

وَلَا تَشْرِبوا بِعِيدِ اللهِ ثُمَّتْنَا قَلِيلًا إِنَّا عِندَ اللهِ حَيَّانَ لَكُمْ إِنَّا كُنَّا نَعِلَمُونَ (٩٥)

أَنَّها١٠

- Before this Ibn al-Jazarī discussed إِنَّا (with a kasrah on the hamzah).

Thus when he says وَلَفْتُوهُ he intends the very compound but with a fathāh on the hamzah i.e. أَنَّها١٠.

يَدْطُونَ - when إِنَّا appears with يَدْطُونَ it will be maqṭū্, which is in 2 places:

1) Sūrah al-Hajj, 62

ذَلِكَ بِأَنَّ اللهَ هُوَ الْحَيُّ وَأَنَّ مَا يَدْطُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٦٢)

2) Sūrah Luqūmān, 30

ذَلِكَ بِأَنَّ اللهَ هُوَ الْحَيُّ وَأَنَّ مَا يَدْطُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٣٠)

ماَ - refers to the 2 places where it is maqṭū́.

وَخُلْفُ الْاَنْفَالِ وَتَخْلِيَ وَقَعَا - There is ikhtilāf (difference of opinion) as regards Sūrah al-Anfāl and Sūrah al-Nahl.
The difference in Sūrah al-Naḥl has been examined already. The difference in Sūrah an-Anfāl is in verse 41:

وَاعْتَدُوا أَنَّا غَيْبُونَا مِنْ تَجْرِيَّةٍ فَأَنَّ اللَّهَ جَعَلَهُ وَلَدَّ رُسُولٍ أَيْلَى الْقُرْآنِ وَالْبِنَايَةِ وَالْمَسَاسِكِ وَابْنِ السَّبِيلِ إِنْ قَصَمْتَ آمَنْتُمْ بِاللَّهِ

وَمَا أَنْزَلْنَا عَلَى عِبَادِنَا يُؤْمَنَ اللَّهَ يُؤْمَنَ النَّبِيَّةِ الْجَمِيعَانَ وَاللَّهُ عَلَى كُلِّ مَيْتٍ قَدْرٍ (41)

TEXT: 86

وَكُلْ مَا سَأَلَّمُوهُ وَاتَّبَعُوهُ

رُدُّوا كُلًا فَذًا فَذًا وَالوَصِّلُ صِفًّا

87 خَلَفُتُمُونَ وَاشْتَرَوْا ... 

VOCABULARY

- there is difference of opinion (ikhtilāf).
- describe.

EXPLANATION

11 - كُلّ مَا

- It is still attached to the previous command that it should be maqṭū}. Thus, in Sūrah Ibrāhīm it is maqṭū:

وَآتَكُمْ مِنْ كُلِّ مَا سَأَلَّمُوهُ وَإِنْ تَعْدُوا بَيْنَ الْعَلَمِ لا تَخْصُصُونَ إِنَّ اللَّهَ لَا مَنْ أَظْلَمُهُمْ تَفَكَّرَ (34)

12 - وَاتَّبَعُوهُ

- In Sūrah al-Nisā`, verse 91 there is ikhtilāf:

سُجِّدُوْا آخِرْنِ يُرِيدُونَ أَنْ يُسْتَنْعِمُوهُمْ وَيَأْمُنُوهُمْ مَعْمَنْ تَعْمَلُوا أَنْ تَعْمَلُوا وَيَأْمُنُوهُمْ كُلُّ مَا رُدُّوا إِلَى الْفَتْحَةَ أَرْكُسُوا فِيْهَا وَإِنْ لَمْ يَعْمَلُوا وَيَأْمُنُوهُمْ إِلَيْهِمْ

السَّلَامُ وَيُكَفِّرُوا أَنْتِهِمْ مَعْهُمْ وَيَأْمُنُوهُمْ كُلِّ مَا رُدُّوا وَيَأْمُنُوهُمْ إِلَيْهِمْ مُلْكُ عَلَيْهِمْ سُلْطَانًا سُلْطَانًا (91)

Generally, in all the remaining places it is written as mouṣūl.

12 - يُؤْمَنَ مَا

It appears 9 times in the Qur`ān.
In the same way that *ikhtilāf* is mentioned before this in

\[\text{م٬َذَا م٫ُلْ مِٕئْسَ}\]

similarly there is *ikhtilāf* in

\[\text{م٬ُلآ مٱَ} \]

which comes in *Sūrah al-Baqarah*, 93:

\[\text{قُلُبِنِّي يُأْمُرُكُمْ بِإِبَاتَنَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (93)}\]

In *Sūrah al-Aʿrāf*, 150 and *Sūrah al-Baqarah*, 90 it is *moušūl*:

\[\text{وَلَمَّا رَجَعَ مُوسَى إِلَى قُوْمِهِ غَضَبَانَأَسْمَا فَأَلَّمُ بِنَّهَا حَلَفَتْنَمُوَنْيَوْزِيْدَ} (150)\]

\[\text{بِئْسَمََ مَٕمټَمٹْتُمٽُوْنِ وَمَٛـآ مچ رَمَ٘عَ مٱُوم٠َى إِم٧َ م٫َوْمٱِهِ م٩َمٴْبَمچنَ أَم٠ِمٹمچً م٫َمچلَ} (150)\]

\[\text{بِئْسَمََ ام١ْمََٟوْا مِٕهِ أَمځمٹُسَمٿُمْ أَنْ يَمٻْمٹُرُوا مِٕمَ أَمځزَلَ اللهُ مٱِنْ م٪َمٴْمټِهِ م٤َمَٜ مٱَنْ يَمٲَمچءُ مٱِنْ م٤ِبَمچدِهِ} (90)\]

In the remaining 6 places it will be *maqṭū*.

TEXT: 87, 88

87) حَلَفْتُمْوَنَوْ اِنْ مَا اقْطَعْا

أُوْمِٙيْ أَفْضَتُمُ اِشْتَهَتْ يَتْبَعُوا مََعَا

88) تَاَبِي نَعلَنَ وَقَعَتْ رُومُ كَلا

تَرْبَعُ شَعْرًا وَغَيْرَهَا صَلاً

VOCABULARY

كَلاً– both.

EXPLANATION

في ما – 13

The *qurrāʾ* have many varied opinions when explaining these lines. The best explanation is the following, which is in accordance with what Ibn al-Jazarī mentions in the *Nashr*: in 10 places it will be *maqṭū* and *moušūl* i.e. it will have *ikhtilāf*:

أُوْجِيٌ (1) – *Sūrah al-Anʿām*, 145:

\[\text{أُوْجِيٌ (1)}\]

26 Refer to *Hidāyah al-Qāriʾ*, Vol. 2 pg. 437 for some other views.
2) أَمَّرَهُ إِمَٔآ مَُُرآمٱمچً م٤َمَٜ م٢َمچم٣ِمٍ يَمٵْمٷَمٽُهُ إِٓآ أَنْ يَمٻُونَ مٱَمڀْتَمڈً أَوْ دَمٱمچً مٱَسْمٹُومٙمچً أَوْ لَْْمَ مِٚمپزِيرٍ م٪َمڄِمځآهُ رِمْ٘سٌ أَوْ م٪ِسْمٺمچً

3) أُهِلآ م٭ِمٸَمِْٝ اللهِ مِٕهِ

2) أَم٪َمٴْتُمُ - Sūrah al-Nūr, 14:

وَم٭َوْٓ م٪َمٴْ لُ اللهِ مَٞلئِفَ إَرْضِ وَرَم٪َعَ مَٕمٷْمٴَ لِقَبْؾُوَكُمْ فِِ مَا آمَٖمچم٬ُمْ م٪َوْقَ مَٕمٷْضٍ دَرَمَ٘مچتٍ لِقَبْؾُوَكُمْ فِِ مَا آمَٖمچم٬ُمْ إِنآ رَمٕآكَ ٍَِيعُ ام٭ْمٷِمٺَمچبِ وَإِمځآهُ م٭َمٸَمٹُورٌ رَمِٙمڀمٌ (818)

4) Sūrah al-An`ām, 165:

وَهُوَ ام٭آذِي مَ٘مٷَمټَمٻُمْ مَٚلئِفَ إَرْضِ وَرَم٪َعَ مَٕمٷْمٴَ لِقَبْؾُوَكُمْ فِِ مَا آمَٖمچم٬ُمْ إِنآ رَمٕآكَ ٍَِيعُ ام٭ْمٷِمٺَمچبِ وَإِمځآهُ م٭َمٸَمٹُورٌ رَمِٙمڀمٌ (437)

5) Sūrah al-Rūm, 28:

ضََْبَ م٭َمٻُمْ مٱَثَلً مٱِنْ أَمځْمٹُسِمٻُمْ هَلْ م٭َمٻُمْ مٱِنْ مٱَمچ مٱَمټَمٻَمډْ أَيْمَ مځُمٻُمْ مٱِنْ شََُم٬َمچءَ فِِ مَا رَزَم٫ْمپَمٿُمْ م٪َمڂَمځْتُمْ م٪ِمڀهِ م٠َوَاءٌ تََُمچم٪ُونََُمْ م٬َخِمڀمٹَتِمٻُمْ أَمځمٹُسَمٻُمْ

6) Sūrah al-Baqarah, 240:

إِنْ أَنْ نَعَجِنَ فِي فَتْحٍ عَلیٓکُمُ فِي مَا فَعَنَ فِي أُمَسِيْنَ مِنْ مَعْرُوفِ وَاللِّهَ مُٙمٔ مَ٘مٻِمڀمٌ (240)

7) Sūrah al-Wāqi`ah, 61:

وَم٭َوْ م١َمچءَ اللهُ جَمٲٕمٿَمچ وَرَحَْْتُهُ مِْ ام٭دُّمځْمڀَمچ وَأمِٚرَةِ مََٛسآمٻُمْ فِِ مَا أَفَضْتُمْ م٪ِمڀهِ م٤َذَابٌ م٣َمٶِمڀمٌ (41)

8) Sūrah al-Shu`arā, 146 it will be maqṭū`:

أَتَرْكُونَ فِي ما هٖمٖن آمِيِن (146)

To get this understanding, everything hinges on what the pronoun refers to. It refers to only Sūrah al-Shu`arā i.e. initially qat` is mentioned for these places and at the end wasl is also mentioned in these 10 places besides Sūrah al-Shu`arā. This means that in 10 places wasl and qat` are mentioned i.e. ikhtilāf is found in them. In Sūrah al-Shu`arā only qat` is related. This
explanation concurs with what Ibn al-Jazarī mentions in his *Nashr*.\(^\text{27}\) Allah knows best.

TEXT: 89

\[
\text{فَلَيْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~}
\text{كَالـَّـَّـَّ~}
\text{صِـلْ}
\text{وَمُـخْتَـؾِـفْ}
\text{فِِ}
\text{الشُّعَرَا}
\text{إَْحْزَابِ}
\text{وَالـ سَا}
\text{وُصِفْ}
\]

EXPLANATION

\[ \text{أَيْـَـمََ} \]

- In *Sūrah al-Baqarah*, 115 it is *mousūl*:

\[
\text{وَللهِ} \]
\text{ام٭ْ}
\text{ـ}
\text{مٽَم٨ِْقُ} \text{وَام٭ْ}
\text{ـ}
\text{مٽَمٸْرِبُ} \text{فَ}
\text{لَيْـَمََ}
\text{مُٖوَم٭ُّْا} \text{وَمْ٘هُ اللهِ}
\text{إِنآ} \text{اللهَ}
\text{وَام٠ِعٌ م٤َمټِمڀمٌ} \text{(447)}

Ibn al-Jazarī has particularly mentioned \[ \text{أَيْـَـمََ} \] with a \[ \text{ف} \] since this is how it appears in *Sūrah al-Baqarah*. It will exclude the \[ \text{أَيْـَـمََ} \] which appears before this in the very same *sūrah*. In *Sūrah al-Nahl* it appears without the \[ \text{ف} \] as will be discussed in what follows.

Similarly it is *mousūl* in *Sūrah al-Nahl*, 76 also:

\[
\text{أَيْـَـمََ} \\
\text{يُوَمِّ٘هُّ ٓ يَمٱُتِ مِٕخَمٍْٝ هَلْ يَسْتَوِي هُوَ وَمٱَنْ يَمٱُمٱُرُ مِٕمچم٭ْمٷَدْلِ} \text{وَهُوَ م٤َمَٜ صَِِاطٍ مٱُسْ} \text{(76)}

- In 3 places there is difference of opinion -

*Sūrah al-Shu`ārā’, Sūrah al-Ahzāb* and *Sūrah al-Nisā*.

\[ \text{أَيْـَـمََ} \]

- *Sūrah al-Shu`ārā’,* 92-93:

\[
\text{وَقِيلَ} \text{كَمَّ أَيْنَ مَا كُتِبَت} \text{مُتَّبَدَعُونَ} \text{(92) مِنَ} \text{دُونِ اللهِ}
\]

\[ \text{أَيْـَـمََ} \]

- *Sūrah al-Ahzāb*, 61:

\[
\text{مُلْمِعُونَ} \text{أَيْنَ} \text{فِيْنَان أَنَّهَا} \text{وُقَلَّها} \text{(61)}
\]

\[ \text{أَيْـَـمََ} \]

- *Sūrah al-Nisā’,* 78:

\[
\text{أَيْنَ} \text{كُتِبُوا} \text{يُدْرِكُمُ} \text{الـ سَوَاتُ وَلَوَ كُتِبَت} \text{بِبُرْجَ} \text{مُشْتَدِيَةً} \text{مْٙزَابِ} \text{وَالـ سَا} \text{وُصِفْ}
\]

\(^{27}\) *Al-Mināh al-Fikriyyah* pg. 303, *Al-Nashr* Vol. 2 pg. 149-150.
In the remaining places, excluding the above 5, it will be written as *maqṭūۃ*.

TEXT: 90

وَصِـلْ فَإِلَـّم هُوَدَ أَلَّـنْ تَجَـمَعَبَا مَجِـمَعَ كَيْبَلا تَحَزَّنَوْا تَأَسَّـسُوا عَلَـى

91 حَجٌ عَلَـيْكَ حَرَّجُ...

EXPLANATION

15 - إِلَّ إِلَّ وصل فِلَّم هُوَد - It is *mousūl* in *Sūrah Hūd*, 14:

فَإِلَـّم هُوَدَ أَلَّـنْ تَجَـمَعَبَا مَجِـمَعَ كَيْبَلا تَحَزَّنَوْا تَأَسَّـسُوا عَلَـى

Wherever else it appears in the Qur`ān it will be *maqṭūۃ*.

16 - أَلَّـنْ أَنْ تَجَـمَعَبَا مَجِـمَعَ - It is connected to the command given in the previous compound to join. In 2 places it will be *mousūl*:

1 - Sūrah al-Kahf, 48:

لَّقَدْ حَصِصْـوْا كَلَّا خَلَفَاهُمْ أَوَّلَ مَرَأَةٍ بَلْ زَعَمْـوْا أَلَّـنْ تَجَـمَعَبَا مَجِـمَعَ مُؤَعِّداً (48)

2 - Sūrah al-Qiyāmah, 3:

أَعْجَـبَ الإِنْـسَـانُ أَلَّـنْ تَجَـمَعَ عَظِيمَةَ (3)

In all the remaining places it will be *maqṭūۃ*.

17 - كَيْبَلا - It appears 7 times in the Qur`ān. In 4 places it is *mousūl*:

1 - Sūrah Āl ʿImrān, 153:

فَآمَلْـوْا (3) يَخَذْـوْا عَلَى مَا فَاتَكُمْ وَلَا أَصَابْنَـهُمْ

2 - Sūrah al-Hadīd, 23:

لِكَيْبَلا تَأَسَّـسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفَرَّخُوا بِآتَاكُمْ
Sūrah al-Hajj, 5:

وَبَشْكَهُمْ مِنْ يَدَّ إِلَى أَرْزُلِ الْعُمُّرِ لِكَيْلَا يَعْلَمُ مِنْ بُعْدِ عَلَمَ شَئَٔا

Sūrah al-Ahzāb, 50 (second place):

فَعَلْهُمْ مَا قَرَضُوْا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَاهُمْ لِكَيْلَا يَكُونُ عَلَىٰكَ حَرَجٌ

In the remaining 3 places it is maqtū˘, Sūrah al-Nahl, 70, Sūrah al-Ahzāb, 37 (first place), and Sūrah al-Hashr, 7.

TEXT: 91

حَجّ عَلَيْكَ حَرَجٌ وَقَطَعُهُمْ

عن مَن يَشَاءُ مِنْ تُوْلَىٰ يَوْمُ هُمْ

EXPLANATION

18

- وَقَطَعُهُمْ عَن مَن - and their (the qurrā`s) cutting (of) i.e. it is maqtū˘. In two places عَن مَن is cut from عَن مَن. These two places are mentioned as follows:

1) – Sūrah al-Nūr, 43:

أَلَّا أَنَّ اللَّهَ يُزْمِي مََّحَمَّمَهُ مُٗمآ يُمْثَلُ مَٔمڀَمُهُ رُم٬َمچمٱمچً م٪َمََٟى ام٭ْوَدْقَ يَْرُجُ مٱِنْ مِٚلم٭ِهِ وَيُمپَزِّلُ مٱِنْ

2) – Sūrah al-Najm, 29:

فَأَعْرِضْ عَن مَنْ تُوْلَىٰ عَن ذَكْرِهِ وَمِنْ يَوْمِ الْحَيَاةِ الدُّنْيَا (29)

19

- يَوْمُ هُمْ - There are only two places in the Qur`ān where the mīm of يَوْمُ هُمْ appears with a sukūn as it comes in the text of the Jazariyyah:

Sūrah Ghāfir:

يَوْمُ هُمْ بَارْوُنَ لا تَجَلَّى عَلَى الَّهَ مِنْهُمْ مَّيْا مِنْ الْمَلِكِ الْيَوْمِ الْؤَوْجِ الْعَفَّارِ (16)
Sūrah al-Dhāriyāt:

يَوْمَ هُمْ م٤َمَٜ ام٭مپآمچرِ يُمٹَتَمپُونَ (٤٦)

In the remaining places it will be mouṣgūl.

**TEXT: 92**

٩٢ مٖالْ هَذَا وَالَّذينَ هَمْلَا

تَحْقِنَ فِي الإِمَامِ صِلْ وَوَهَّلَا

**EXPLANATION**

٢٠ مٖالْ هَذا

It comes in four places:

1) **Sūrah al-Kahf:**

وَوَضَعَ الْكِتَابَ فَنَزَى السُّجَّامِينَ مَسْقِيقِينَ مَّا فِيهِ وَيَقُولُونَ يَا وَبَنِيَّا مَا ذَا الْكِتَابِ ۖ لَا يَعْقِدُ صِيْغَةً وَلَا كِبْرَةً إِلَّا أَخْصَاها وَوَجَدْوا مَا عَمِلُوا خَاسِراً وَلَا يَظْلِمُ رَبُّكَ أَحْدَهُ (٤٩)

2) **Sūrah al-Furqān:**

وَقَالُوا لَهُذَا الرَّسُولُ بَأَلْلَهِ وَبِمُبْتَهِي في الأَسْوَاقِ لَوْ أَنْزلَ إِلَيْهِ مَلِكٌ يُقْوِنَ مَعَهُ طَيِّبٌ (٧)

When Ibn al-Jazarī states مٖالْ هَذا, it is general, which would include both of the above.

3) **Sūrah al-Ma`ārij:**

قُلَ الْذِّينَ كَذَّبَوا فِيَّثَلَكِ مُتْطَهِيِينَ (٣٦)

4) **Sūrah al-Nisā`:**

أَيْنَ كَذَّبُوا بِيُّذِرُكُمُ الْعَرْقِ وَلَوْ كَتَبْنَهُمْ بِيِّرَ يُحَلُّوا هَذِهِ مِنْ عَبْدِ اللّهِ وَإِنْ تَصِبْهُمْ حَسَنَتَةً يُقْوِلُوا هَذِهِ مِنْ عِبَادِ اللّهِ فَقَالَهُمْ هَؤُلَاءُ الْقُوْمُ لَهُمْ مُّقْتَعَهُمْ حَدِيدًا (٧٨)

It is still connected to the previous command (وَقَطَعْهُمْ) which denotes that they will be maqtū` in these four places.
In all other places it will be *mousūl* e.g.

Both *mousūl* and *maqtū* have been said that it is not i.e. that it is not *mousūl*.

In the ˘Uthmān’s personal *mushaf*. All the other *masāḥif* which were sent to Mecca, Medina, Basra, Kufa and Shām have it as *maqtū*. Ibn al-Jazarī mentions in *al-Nashr* that he personally saw the *mushaf* of ˘Uthmān in Cairo and noted that it was written as *mousūl*. The reason why this view is weak is most likely because ˘Uthmān’s personal *mushaf* was the only one which had it as *mousūl* whereas all the other *masāḥif* had it as *maqtū*.

TEXT: 93

93 وَوَزَكُوهُمْ وَكَـالُوهُمْ صِـلِ

EXPLANATION

The words being discussed appear in *Sūrah al-Mutaffifin*:

22 وَوَزَكُوهُمْ وَكَـالُوهُمْ صِـلِ

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28 *Al-Nashr* Vol. 2 pg. 150-151
Both words are written as *mouṣūl*.

آَل – 23
بَا – 24
حَا – 25

لا تنفصل – this is the ruling regarding the above 3 words: they will not be separated i.e. they will be written as *mouṣūl* e.g. *الأرضى، آلَّهُ، هَأَلُّمُ هُؤُلَآءِ، يَاهَا النَّاسَ، يُحْمَرُونَ.*
As mentioned previously, the tā’`s which are written in the Qur`ān are either written as “flat/open” (ت) or “round/closed” (ى). Correct waqf on these words are dependant on the reciter knowing how they are written. The tā’`s being referred to are those which appear on a singular noun being indicative of something which is feminine. Therefore أَمَتْبَتَمَدْ (verb), مٱُسْمَتَمَدْ (plural), for example, are excluded. The tā’` in the previous two examples are always written with a flat tā’. The student should also bear in mind that those words with a tā’` which are not mudāf (annexed) are always written with a round tā’ and therefore excluded from our discussion in this chapter. Similarly those words with a tā’` which are annexed to a pronoun are also excluded since they are always written with a flat tā’`. Ibn al-Jazarī mentions all the flat tā’`s in the following 7 lines. The flat tā’`s are restricted to 13 words which appear 41 places in the Qur`ān:

TEXT: 94

VOCABULARY

- it has been written i.e. كَتِبَةْ. The pronoun could refer to ˘Uthmān  or the Sahābah.

EXPLANATION

1- رَحْـْـتُ is written with a flat tā’` in 7 places:

- رَحْـْـتُ - twice in Sūrah al-Zukhruf, 32:
Since the author has mentioned *Sūrah al-Zukhruf* in general without any stipulation, both places will be counted.

3) - *Sūrah al-Aʿrāf*, 56:

وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِها وَأَذْعَرُوهَا حَتَّى تَأْتِيَ اِلَّهُ الْأَرْضَ وَيُعَذِّبَهَا وَيُذْهِبَ اِلَّهُ مَا كُررَ مِنَ السَّحَنِينَ (56)

An important point for the student to remember is that all the words discussed in this chapter will be *mudāf* (annexed) towards an explicit noun (*ism thāhir*). If it has a *tanwīn*, then it is not *mudāf* towards anything.

4) - *Sūrah al-Rūm*, 50:

فَانظُرُ إِلَى آيَةٍ رَحَّمَهُ اللَّهُ كَانَ بِكُلِّ أَرْضٍ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَسُمْحِي السَّمْوَاتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (50)

5) - *Sūrah Hūd*, 73:

قَالُوا أُتْعِجِبُونَ مِنْ أُمَّةٍ اللَّهِ رَحَّمَهُ اللَّهُ وَبَرَكَاهُ عَلَيْهِمْ أَهْلُ الْبَيْتِ إِنَّهُ خَيْبَتُ مُجِيبٌ (73)

6) - *Sūrah Maryam*, 2:

ذَكَرْ رَحْمَتُ رَبِّكَ عَبْدَهُ زَكَّةً (2)

7) - *Sūrah al-Baqarah*, 218:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ حَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُوٌّ رَحِيمٌ (218)

In all the other places in the Qurʾān رَحْمَةٌ will be written with a round *tāʾ*.
95 يَعْمَثُهَا ثَلَاثُ نَخْلٍ إِنْ بَكَمْ مَعَ أَخِيَّاتٍ عَقُودُ النَّانِ هُمَّ

**Vocabulary**

- مَعًا – refers to 2 places.
- أَخِيَّاتٌ – the second or last one.
- عَقُودُ – refers to Sūrah al-Mā‘idah where this word appears:
  
  يا أَيْنَهَا الْذِّينَ أَمَّنُوا أَوْفِوا بِالعَقُودَ

- النَّانُ – the second place (in Sūrah al-Mā‘idah) where it appears with the word كَحْلٍ:
  
  يَمِّث أَيْنَهَا الْذِّينَ أَمَّنُوا اذْكُرُوا يَعْمَثُ اللهُ عَلَيْكُمْ إِذ هُمُ قَوْمٌ أَنْ يُسْتَعْلِمُوا إِلَيْكُمْ أَيْدِيَّهُمْ فَكَفَّرْتُ أَيْدِيَّهُمْ عَلَيْكُمْ

**Explanation**

2 يَعْمَثُهَا

It is written with a flat tā’ in 11 places, 7 are mentioned in this line and the remaining 4 in the following line:

1 - the pronoun refers to Sūrah al-Baqarah mentioned last in the previous line. Hence the first place يَعْمَثُهَا appears is in Sūrah al-Baqarah, where it would be flat:

وَإِذَا طَلَّقَتْهُمُ النَّسَاءُ فَبَلَغَنَّ أَجْلُهُمْ فَأَمْلِكْهُمْ بِمَعْرُوفٍ أَوْ سَرْحَوْهُمْ بِمَعْرُوفٍ وَلَا طَيِّبَتُهُمْ ضِرَارًا لِّتَعْلَمُوا وَمَنْ يَفْعَلْ ذلِكَ فَقَدْ طَلَّقَتْهُمْ نَفْسَهُمْ وَلَا تَعْلَمُوا آيَاتٍ اللهِ هُزُوا وَذَكَرُوا يَعْمَثُ اللهُ عَلَيْكُمْ وَمَا أَوْلَى عَلَيْكُمْ مِن الْكِتَابِ وَالْحُكْمَةِ يَعْلَمُكُمْ وَإِنَّ اللَّهَ وَعَلَّمَكُمُ الْكُلَّ فِي عِلْمِكُمْ (٢٣١)

2 - أَخِيَّاتٌثَلَاثُ نَخْلٍ 3 places in Sūrah al-Nahl it is written flat. The condition أَخِيَّاتٌ would include the last 3 places it appears in the sūrah and exclude the ones before it:

وَاللَّهُ جَعَلَ لَكُمْ مِن أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِن أَزْوَاجِكُمْ بَيْنَ بَيْنٍ وَحَدَّهَا وَرَزَقَكُمْ مِن الطَّلَبِ الْأَيْبَاطِ يَوْمُئِنَّ وَيَعْمَثُ اللهُ هُمْ يَكُفْرُونَ (٧٢)
3) The second place in Sūrah al-Nahl:

يَمْرِمُونَ كِعْثَتَ التَّلِهِ مَّعْمِيَرُونَََمچ وَأَمْثَرُهُمْ (383)

4) The third place in Sūrah al-Nahl:

فَكِلَوْا مَا رَزَقْتُمُ اللَّهَ خَلَالًا طَيِّبًا وَأَشْكُرُوا يُمَّعَمْتُ اللهَ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (114)

5-6) – in two places in Sūrah Ibrāhīm it is written with a flat tā‘. The clause أَجِبْرَاتُ stipulates that the last two places are intended and those before it would be excluded. The intended places are therefore:

وَآتَاكُم مِّن كُلِّ مَا سَأَلَكُمُو إِنْ تَعَدُوا يُمَّعَمْتُ اللهَ لا تُضَعُفُوهَا إِنَّ الإِنسَانَ لَظَلْوَمُ كَفَّارٌ (34)

7) – the second place in Sūrah al-‘Uqūd i.e. Sūrah al-Mā`idah where مَّمْحُمْ appears in the verse:

قَالُوُا هُمْ مَّمْحُمْ مِّنْ مَّمْحُمْ مَّمْحُمْ إِذْ هَمْ قُومٌ أَنْ يَسَطِعُوا إِلَيْكُمُ أَيْدِيَهُمْ كُفَّكُتُنَّ أَيْدِيَهُمْ عَنْكُمُ وَآفِقُوا اللَّهُ وَعَلِى اللَّهِ فَلْيُكَلِّمُ النَّارِ السَّمَوَانُ (11)

TEXT: 96

(96) لُفْمَانُ نَمَّ فَاطِرُ كَال طَوْر

عِمْرَانَ لَعَمَتْ يِهَا وَالْبُنْور

8) – in Sūrah Luqmān it is written with a flat tā‘:

آَمَّرِي أَنَّ الْجَلْفَلَ أَذْكُرُوا يُمَّعَمْتَ اللَّهُ عَلَيْكُمُ كَمَنْ أَيْبَاهُ إِنَّ ذَلِكَ لَا يَكَابُ كَلْ ضَبْرَ شَكْرُ (31)

9) – in Sūrah Fāṭir it is written with a flat tā‘:

يا أَيْبَا النَّاسِ أَذْكُرُوا يُمَّعَمْتَ اللَّهُ عَلَيْكُمُ كَمَنْ خَالِقُ غَيْبَ اللَّهِ وَزَرَعَ فَتَكَمُّهُ كَمَنْ السَّيِّدَاءُ وَالأَرْضِيَ كَمَنْ إِلَّا أَهْوَأَ قَائِلُ تَوَفَّكُونَ (3)

10) – as it is written with a flat tā‘ in Sūrah al-Tūr also:

فَذَكُرْ قَيْلَ أَلْتَ يَعْمَتْ رَبُّكَ يَا فَخْرُونَ (29)
11 - in Sūrah Āli ʿImrān it is written with a flat ِتَ: 

وَاعْتَصِمُوا بِحُرُولِ اللهِ جَمِيعًا وَلا تَتَّرَفُوا وَأَذْكُرُوا نَعْمَتَ اللهِ عَلَيْكُمَّ إِذْ كَتَمَى أُمَّةً أَفْتَى بِهِنَّ حَكَمَ بَعْضُكُمْ فَأَصْبَحُتمْ تَعْمَشُونَ إِخْوَانًا 

وَكَنَّاهُ عَلَى شَيْءٍ خَالِقَ امَّانَاءَ فَأَتَدُّكُمُ بِهِ فَأَذُنُوا بِنَيْبَةٍ مِنْهَا كَذَلِكَ بَيْنِ اللهِ لَكُمْ إِنِّي لَعَلَّكُمْ تَهْتَدُونَ (103)

In all the places besides the above 11 will be written with a round ِتَ.

3 - ّلَعْت

It is written with a flat ِتَ in 2 places:

1 - the pronoun refers to Sūrah Āli ʿImrān before it:

فَمَنْ حَاكَكَ فِيهِ مِنْ بَعْدِهِ مَا جَاءَكَ مِنَ الْعَلَمِ فَلْتَعَاوَلُوا تَعْمَشُونَ إِبَانَتَكُمْ وَأَبْنَائِكُمْ وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِكُمْ وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَاءِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَاءِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَائِنَا وَأَبْنَاءِنَا وَأَبْنَائِنَا وَأَبْنَاءِنَا وَأَبْنَائِنَا وَأَبْنَاءِنَا وَأَبْنَاتِهِنَّ فَتَتَخَلَّلُ لِعَتْبَتٍ عَلَى الْقَافِلِينَ (61)

2 - and in Sūrah al-Nūr:

وَالْخَابِسَةَ أَنْ لَعَتَتَ اللَّهُ عَلَيْهِ إِنَّهُ كَانَ مِنَ الْكَافِرِينَ (7)

In all the remaining places besides the above 2 it will be written with a round ِتَ.

TEXT: 97

(97) وَاشْرَأَتُ يُوسُفُ عَمَّارَانَ َّمَعَصُضُ

VOCABULARY

- has been specified.

EXPLANATION

4 - ّمَرَأَتُ

It is written with a flat ِتَ in 7 places:

1 - in Sūrah Yūsuf:

وَقَالَ نَسْوَةُ فِي السَّمَمِ ْمَرَأَتُ الْعُزِيزِ تُرَاوَدُ قَالَتْنَاهَا عِنْ نَفْسِهِ قَدْ شَفِّهَا حَتَّى إِذَا نَزَّلَهَا فِي ضَلَالِ ْمِيْسِينَ (30)

140
Since Ibn al-Jazarî has not specified which مغصبَت in the surah it will include both. This word appears nowhere else in the Qur’ān.

TEXT: 98

98 سَجَرَتُ الْدُّخَانَ سُنُّتُ فَانِقَ أَلْلَهُ أَلْلَهَ وَالْآخَرَيْنَ وَأَخْرَىْ غَافِرَ
**Vocabulary**

- كَلَام - refers to all i.e. all the places it is found in that sūrah.

**Explanation**

6 - شَجَرَت - the word شَجَرَت which comes in Sūrah al-Dukhān is written with a flat tā':

7 - مُنَـثْتَ - in all the places of Sūrah Fātir the word شَجَرَت will be written with a flat tā':

- it is also written with a flat tā' in Sūrah Al-Anfāl:

- and the word رُحَى - it is also written with a flat tā' in the last verse of Sūrah Ghāfir (Sūrah Mu‘min):

**Text:**

99 - فَرَّتُ عَيْنِ جَسَسَتِ فِي وَقَعَتْ

**Explanation**

8 - مَنَـثْتَ - the word مَنَـثْتَ, when it appears with عَيْنِ, is written with a flat tā'.
Jânta – the word جَنَّة when it appears in سورة الواقعة, is with a flat tā':

فرَحُ وَرِيْلاً وَجَنْتُ نَعِيمٍ (69)

10- فطَرَت

Ibn al-Jazarī has not mentioned where it appears since it comes only once in the Qur'ān, in سورة الرم: 

فَأَيْمَ وَجِهْكَ لِلَّدَيْنِ حَيْنَامَا فَطَرَتْ اللهِ أَيْنَ فَطَرَ النَّاسُ عَلَيْهَا لَا كَيْبُدْ لِسَلَاحِ اللهِ ذَلِكَ الدِّينُ الْأَقْبَمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلُمُونَ (30)

11- بَقِيَتْ

– it is written with a flat tā’ in one place, سورة هود:

بَقِيَتُ اللهِ خَيْرَ لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ يَحْفِظُ (86)

This is the only place in the Qur’ān where بَقِيَتْ is annexed (مُدَاف) towards anything.

12- ابْتَنَتْ

– it appears only once in the Qur’ān, being written with a flat tā’, in سورة التحرير:

وَمَا رَسَلْنَا الْعَرْضَانَ الَّذِينَ أَحْصَنُنَّهُمْ فَرَجَحُنَّا فَتَفَحَنَّا فِيهِمْ وَزَوَجْنَا وَصَدَفْنَاهَا كِيلَاتٍ رُبُطًا وَكَثِيرًا وَكَانَ مِنَ الْقَافِينِ (12)

13- كَلِمَتْ

– كَلِمَتْ أوُسطَ الأَعْرَاف is written with a flat tā’ in the middle of سورة الأعراف:

وَأَوْزُنَّا الْقُوَّمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مِنَ الْأَرْضِ وَمَغَارَبَتِيْنَ أَلَّيَ بَارَكْنَا فِيهِا وَمَا كَانَ كَلِمَتُ رَبِّكَ الْحَسَنَ عَلَيْ بَيْتِ إِسْرَائِيلِ ۚإِنَّا صَبَرْنَا وَدُمِّرْنَا ما كَانَ يَضْعُفُ فَوْعَانٌ وَقَوْمُهُ وَمَا كَانَ يُعْرِشُونَ (137)
...And the middle of (Sūrah) al-ʿAʿrāf. And all the places in which there is difference of opinion regarding its plural or singular (form), it will be known (written) with a tāʾ (open/flat tāʾ).

**VOCABULARY**

- وَكُلُّ (wa kullu) – and all.
- تَخْتِلَفُونَ (takhelifun) – in which there is difference of opinion (ikhtilāf).
- جَعَانَ (ja`an) – (being read) as plural.
- وَفَرْدًا (wafirda) – (being read) as singular.
- يُعَرِفُونَ (yurifun) – is known with a tāʾ i.e. it is written with a flat tāʾ.

**EXPLANATION**

Thusfar we have discussed 13 words which appear in 41 different places in the Qur`ān. Between the 10 qurrāʾ, Ibn Kathīr, Abū ʾAmr, Kisāʿī and Yaʿqūb stop on these words with a hāʾ while the remaining qurrāʾ will stop with a tāʾ.

Thereafter Ibn al-Jazarī explains a rule that wherever the qurrāʾ have difference as to whether the word is read as singular or plural, it will be written with a flat tāʾ. This is found in 7 words which come in 12 places in the Qur`ān which are documented in the books of qirāʾ āt and rasm.
The reciter is either stopping or starting. When he stops he reads a sukūn, and when he starts he reads a harakah since it is impossible to start with a sukūn in the Arabic language. If the word that he starts from has a harakah then no obscurity remains as to how it will be read. However, certain words have a sukūn at its beginning, and as such, a temporary hamzah is added before it to start recitation from. In this chapter the author explains what harakah will be read on this temporary hamzah.

Thus, the hamzahs in the Qur`ān are of two types:
1) Hamzah al-wasl – the temporary hamzah
2) Hamzah al-qat˘ – the permanent hamzah

Hamzah al-wasl is read when starting from the word, but when joining it to what is before it, then it will not be read e.g., فلَيْ السُّحْدُ وَسَلَامُ عَلَى عَبَايِهِ أَلِيِّينَ اضْطَفْنِي. The hamzah at the beginning of أَلِيِّينَ and أَضْطَفْنِي are temporary. They are read when starting from the beginning of these particular words, but will not be read if joined to the words before them.

Hamzah al-qat˘ is read under all circumstances, during wasl or waqf e.g., أَمَّرَ أَلَا وَعَمِّدُوا إِلَّا إِيَّاهَا. The hamzah of أَلَا, أَمَّرَ and أَيْئَةً are permanent. They are read in all circumstances. 29

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29 An easy way to check whether it is hamzah al-wasl or hamzah al-qat˘ is to attach a wāw to the word. If the hamzah is not read after attaching the wāw then it is hamzah al-wasl e.g., وَاضْطَفْنِي وَاَلِيِّينَ وَالسُّحْدُ. and if the hamzah is still read after attaching the wāw then it is hamzah al-qat˘ e.g., وَعَمِّدُوا وَاَلِيِّينَ وَأَمَّرَ.
And start the temporary hamzah of the verb with a dammah if the third (letter) of the verb has a dammah.

**Vocabulary**
- ابْدَأُ – start, begin.
- ٍهََْزِ – temporary hamzah.
- ٍغَـلِ – a verb.
- يُـضَـمَّ – with a dammah.
- ٍكَـانَ ثَالِـثٌ – third. Here it refers to the third letter of a verb.
- ٍيُـضَـمَّ – has a dammah.

**Explanation**
The question of what harakah is given to the hamzah al-wasl is discussed here. If it is a verb, then the reciter has to check the third letter of that verb. If it has a dammah, he will read the hamzah al-wasl with a dammah e.g. أَدْعُ إِلَىٰٓ أُمْلِهَا إِمَّا مَّرَكَ وَإِمَا مَّرَكَ (آَسْهَـاءُ غَـقْرَ) كَسُْهَـا وَفِي مُٕمچم٭ِ–ما اوَّجِي إِلَيْكَ رَبِّكَ.

And give it (the hamzah) a kasrah when it (the third letter) has a kasrah or fathah, and in nouns – excluding (those nouns with) the lām al-tāʾīf – its kasrah is complete.
VOCABULARY

- الخیّرُه – give it (the hamzah) a kasrah.
- ِحَال – condition.
- الاسماء – nouns.
- يَوْفِی – it appears to be a preposition which means in. However, it is actually يَوْفِی, which means complete.30

EXPLANATION

If the third letter of the verb has a kasrah or a fathah then the hamzah al-wasl will get a kasrah e.g. قَالُوا إِذَا الْسَّهَةَ اقْتَتَرَتْ إِنْ ارْتَبَىْمُ فَلَعَلَّهُمْ رَأَعَّلَهُمْ رَأَعَنُّهُمْ رَأْجَعَهُمْ رَأْجَعَرَبْ إِنْطَلَّفُوا وَأَمَا الْذِيْنَ اسْتَكْفِفُوا وَاسْتَكْبَرُوا وَأَمَا الْذِيْنَ َبَيْضَتْ اطْيَرْنَا.

Thereafter the author discusses the hamzah al-wasl in nouns (الاسماء وَفِی). The hamzah al-wasl found in nouns is of two types:

1) Qiyāsī – follow a certain pattern: they are found in verbal nouns (مِصْدَار) of 5 or 6 root letters e.g. رَامِيَكَبْرًا وَمِتِيْلَ هْوَانْهَا لَا افْصَامُ مِنْهَا دَوَا افْتِقَامٍ رَفَعَاهُ رُبْنَ عَجَا اسْتِبَدَال.

2) Samā˘ī – do not follow a pattern: they are restricted to 10 words, of which 7 are found in the Qur’ān e.g. إِبْنَةَ رَابِّنَ رَأْسُ. Ibn al-Jazarī mentions all 7 words in the next line.

The hamzah al-wasl in both these types of nouns will be read with a kasrah. This is what is meant by the author’s statement: كَسْرُهَا وَفِی.

However, the author excludes those nouns which are written with a lām al-ta’rif e.g. الْشَّمْسُ الْصَّلْوَةُ الْمَعْجَنِينَ الْكُتَابُ. This is what is intended by his statement: مَرْهَبُ اللَّهُ.
In this line the 7 nouns which are *samāʾī* are given. Examples of them in the Qurʾān are as follows:

- اُمْمِنْ – son.
- اُمْمُمْدِ – daughter.
- اُمْرِئٍ – man, person.
- اُمْمُتْنِ – two (masculine).
- اُمْرَأةٍ – female, wife.
- اُمْمَ – name.
- اُمْمُتْنِ – two (feminine).

The 3 other nouns which are *samāʾī* and not found in the Qurʾān are:

1) اِمْمُمٌ – this is another dialect of اُمْمِنْ, bearing the same meaning.
2) اَيْمُنٌ – it sometimes appears as اُمْمِ and is used when taking an oath e.g. آَيْمُ اللهِ.
3) اِمْمَ – backside

The *hamzah al-wasl* in these is also started with a *kasrah* except in آَيْمُ which is also allowed to be read with a *fathah*.
In the chapter the author discussed the places where *waqf* should be made. In this chapter he discusses the manner in which *waqf* should be considering the *harakah* on the last letter - either a *fathah*, *dammah* or *kasrah*.

Therefore, considering the *harakah* of the last letter, *waqf* is of 3 types:
1) *Waqf* with *iskān*
2) *Waqf* with *roum*
3) *Waqf* with *ishmām*

**TEXT:** 104

\[\text{104) وَحَـاذِرُ الْـوَقْـفَ بِـؽُـل} \]

\[\text{الـحَـرَكَـهْ إِذَا رُـمْـتَ فَـبَـعْـضُ} \]

\[\text{الـحَـرَكَـهْ إِلَّا إِذَا رُـمْـتَ قَبْـعَضُ} \]

**TRANSLATION**
And beware of stopping with a complete *harakah*, except if you making *roum*, then (read) part of the *harakah*.

**VOCABULARY**

- *حَازِرَ*—beware, take precaution, be cautious.
- *رُمْتَ*—if you going to make *roum* i.e *waqf* with *roum*.

**EXPLANATION**
When the author says *وَحَـاذِرُ الْـوَقْـفَ بِـؽُـل} \text{الـحَـرَكَـهْ*}, beware of stopping with a complete *harakah*, two things are understood:
1) One may stop by giving the last letter a *sukūn*.
2) One may stop by reading the last *harakah* partially.
Since it is not allowed to stop with a complete harakah as such, when stopping on "تَسْتَعِينُ الْرَّجُلِ السُّالِبِينَ," and so on, the fathah, dammeh and kasrah of the last letters are not read. Instead, they are given a sukūn. This is called waqf with iskān.\(^{31}\) It may be done whether the last letter has a fathah, dammeh, or kasrah.

In the second half of the line the author discusses stopping while reading the last harakah partially. This is called roum, which literally means to request.

In the next line the author explains those harakāt upon which roum is not allowed.

TEXT: 105

\[\text{إِشَارةً بِالضَّمّ فِي رَفْعٍ وَضَمّ} \]

TRANSLATION

Except on a fathah or nasb. And apply ishmām by indicating to a dammeh upon a (word which has a) raf‘ or dammeh.

VOCABULARY

أَمّ–make/apply ishmām.

EXPLANATION

Roum is not allowed on a word which has a fathah or nasb. The difference between fathah and nasb is that the former indicates to a word which is undescendable (mabnī) while the latter indicates to that which is declinable (mu‘rab).

\(^{31}\) Iskān means to make a letter sākin.
Ishmām may also be made during waqf, but only on a đammah or raf‘. The difference between the two is that the former indicates that which is undclinable and the latter to that which is declinable.

Ishmām literally means to give off a smell or trace. Technically it is the rounding of the lips, like when reading a đammah, soon after the sukūn of the last letter has been read. There is no harakah that is read when making ishmām.
Indeed my poem, the Muqaddimah has ended. (It is) a gift from me to the reciter of the Qur`ān.

Its verses are qāf (100) and zāy (7) in number. He who excels in tajwīd succeeds with integrity.
EXPLANATION
The numerical value of the qāf is 100 and of the zāy is 7. This indicates towards the number of lines in this poem, 107. However, manuscript copies of the Muqaddimah do not have this line in it.

TEXT: 108

١٠٨[وَالْحَمْدُ لِلَّهِ لَفَٰۡا خَتَّامُ]

TRANSLATION
All praise is due to Allah upon its completion, then salutations and thereafter peace...

VOCABULARY

ِخَتَّامٌ – end, conclusion.

TEXT: 109

١٠٩[عَلَى النَّبِيِّ ٱلُّمُصْطَفَفِ وَٱلَّذِي

وَصَحْبِهِ وَنَابِيِّ مَنْ تَوَلَّهُ]

TRANSLATION
Upon the Chosen Prophet, his family, his Companions, and the followers of his ways.

VOCABULARY

ِمَنْ تَوَلَّهُ – way, manner, mode.
EXPLANATION

The two lines which are in brackets are not found in manuscript copies of the Muqaddimah, nor in early commentaries of this book, like the commentary of Abū Bakr ibn al-Jazarī and ʿAbd al-Dāʿīm al-Azharī, the student of Ibn al-Jazarī. They were probably added by later scholars, as ʿAbd al-Dāʿīm has added a line at the end of his commentary. Allah knows best.

This English commentary of the Jazariyyah was completed on the 23 of April, 2009, on the eve of Jumuʿah. I pray that Allah benefits all who read it, and may it add weight to my scale on the Day of Judgment. May Allah accept my humble efforts.

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