اللَّآلِيُّ النَّقِيَّة
شرح
المُقَدَّمَةِ الجُزُرِيَّة

By

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### System Of Transliteration

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**N.B.** Arabic words are italicized except in 3 instances:
1. When possessing a current English usage.
2. When part of a heading.
3. When the proper names of humans.

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

This is the third part in the Murshid al-Qârî series, a commentary on the famous Muqaddimah al-Jazariyyah of Ibn al-Jazarî. I have tried to keep the discussions very simple and basic so that students and readers may easily comprehend the topics deliberated. However, unlike the first two books, some of the matters discussed here are intricate and a discussion of them is unavoidable. Therefore, 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 thā` s, the chapter on the cut and joined compounds, the chapter on the tā` s, 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-Wajâzah. Those who are interested in these text variations may refer to it.

Finally, I have added a chapter about the tā` s at the end of this commentary because Ibn al-Jazarî alludes to them in the current work. It is not part of the Jazariyyah, but the keen student may find it of interest.

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. His nickname [laqab] is Shams al-Dīn and he had two patronyms [kunyatān]: Abū al-Khayr and Abū Muḥammad; the first is more widely used. He is commonly known simply as Ibn al-Jazarī. The ascription ‘jazarī’ derives from the Arabic word ‘jazīrah’ which means ‘a peninsula’. Most experts are of the view that it refers to Jazīrah Ibn ʿUmar, a town in Turkistan. The eponymous Ibn ʿUmar is ʿAbd Allāh ibn ʿUmar, a man from Mosul in Iraq. Some have suggested that it signifies Jazīrah ibn al-Khattāb al-Taʿlabī, a port city in Armenia.

The father of Ibn al-Jazarī – a merchant by trade – spent forty years yearning for a child but to no avail. At the well of Zamzam whilst performing Ḥajj he supplicated that Allah grant him a son. His prayer was answered and in the year 751 AH on a Saturday night, the 25th of the month of Ramadān, just after the completion of the nightly Tarāwīḥ salāh-prayers, Ibn al-Jazarī was born.

Ibn al-Jazarī’s father, himself a devout Muslim, revered the Islāmic sciences and had a special inclination to the study of the Qur`ān. He therefore presented his son to his personal Sheikh, the renowned Hasan al-Sarūjī, at a tender age to begin his instruction in the Qur`ānic sciences. In this way father and son are recorded in the annals of history as contemporaries, having been students of the same master.

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-Dawʾ al-Lāmiʾ, al-Badr al-Tāliʾ, al- Uns al-Jalīl and the appendix of Tabaqāt al-Huffāth. In Shadharāt al-Dhahab and al-Shaqaʾiq al-Nuʾmānī however, his name appears with an additional Muḥammad as follows: Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf.
3 This was first stated by Abū Bakr, the son of Ibn al-Jazarī, and all later scholars simply reiterate his statement.
4 Muʾjam al-Buldān Vol. 3 pg.57
5 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.
Ibn al-Jazarī successfully memorized the entire Qur`ān at the early age of 13 and a year later, in 765 AH, was selected to lead the community in salāh. He soon followed this singular feat with an initiation into the study of the various qirā’āt [Qur`ānic readings] at the hands of the master reciters [qurrā’] of the Levant. Notables amongst his many teachers from Levant include Ibn al-Sallār, Ahmad al-Tahhān and Ahmad ibn Rajab. The study and rendering of the entire seven readings [sab’ah qirā’āt] was conducted under the tutelage of such masters as Ibrāhīm al-Ḥamawī and Abū al-Ma`ālī ibn al-Labbān which he completed in the year 768 AH.

In the same year, he journeyed to Hijāz [now part of Saudi Arabia] for Hajj where he again studied the seven readings, this time as directed in al-Kāfī of Ibn al-Shurayh and al-Taysīr of Abū Āmīr al-Dānī under the Imām of Medina, Muḥammad ibn ʿAbd Allāh.

On his return to Damascus he made preparations to study in Spain by Sheikh Muḥammad ibn Yūsuf al-Andalūsī but was discouraged by his father. Instead, in 769 AH, he journeyed to Egypt where, under the tutelage of Ibn al-Ṣā`igh and Ibn al-Baghdādī, he learned to combine the seven variant readings as indicated in al-ʿUnwān, al-Taysīr and al-Shāṭibiyyah. He also read the twelve readings [qirā’āt] to Abū Bakr ibn al-Jundī according to many variant turuq. In the course of his reading to Ibn al-Jundī he reached the Qurānic verse in Sūrah Nahł

إن الله يأمرك بالعمل والرحمة وإيتاء الذئب والحيوت ويعينك عين الفضائل والله وسع الله ملؤك

at which point Ibn al-Jundī passed away. Ibn al-Jazarī was therefore unable to complete his reading to Ibn al-Jundī but had fortunately previously acquired ijāzah [permission] from him. The remainder he completed by Ibn al-Ṣā`igh and Ibn al-Baghdādī.

He returned to Damascus for a short period until a desire to visit Egypt once again caused him to depart for Cairo in 771 AH. He resumed his studies with Ibn al-Ṣā`igh but now added the readings

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6 Once the vast Shām [Greater Syria], now subdivided into the 4 countries: Jordan, Lebanon, Palestine and [Lesser] Syria.
[qirāʾāt] mentioned in al-Mustanīr, al-Tadhkirah, al-Irshād of Abū al-ʾIzz, al-Irshād of ʿAbd al-Munʿim ibn Ghalbūn and al-Tajrīd. He also managed to continue his renderings to Ibn al-Baghdādī, this time according to the qirāʾāt of Ibn Muḥaysin, al-Aʿmash, al-Ḥasan al-Baṣrī and others in conformity with the relative works already studied by Ibn al-Ṣā`igh.

His studies now started extending beyond the field of qirāʾāt and he became well-versed in the other various Islāmic fields of tafsīr [Qurʾānic exegesis], ḥadīth [prophetic traditions], fiqh [Islāmic positive law], usūl [legal theory], tawḥīd [Islamic creed], balāghah [Arabic rhetoric], ʾarf [etymology of the Arabic language] and so forth. As a follower of the Shāfiʿī School of Law, he studied fiqh by ʿAbd al-Rahīm al-Asnawī and Usūl, Maʿānī and al-Bayān by Dīyā` al-Dīn amongst others. He also journeyed to Alexandria where he studied by the students of Ibn ʿAbd al-Salām and Ibn Naṣr.

On returning to Damascus he read combining the seven readings to al-Qādī Ahmad al-Kafri. However, in 778 AH, he soon returned to Egypt for the 3rd time where, in Alexandria, he read the qirāʾāt detailed in al-Iʾlān to ʿAbd al-Wahhāb al-Qarawī. He now journeyed back to Damascus as an expert in numerous sciences particularly that of qirāʾāt, ḥadīth and fiqh. His expertise in qirāʾāt gained him the title of Imām al-Muqriʿīn [Grandmaster of the Qirāʾah Teaching Fraternity]. His right to pass fatāwā [religious legal verdicts] was also now sanctioned by Ibn Kathīr (774 AH), Dīyā` al-Dīn (778 AH) and Sheikh al-Islām al-Bulqīnī (785 AH).

In Damascus he acquired the post of qirāʾah teacher in Jāmiʿ al-Umawī [The Umayyad University], eventually succeeding his teacher, Ibn Sallār, as the Sheikh al-Qurrāʾ [Grandmaster of Qurʾānic Reciters] after the latter’s demise. Here he also established a school for the teaching of the Qurān and its many sciences.

Desiring to spread his knowledge far and wide, he now traveled to Rome where, in 798 AH, the Sultan Bā Yazid accorded him the honour and respect he deserved. This allowed him to teach qirāʾāt, ʿulūm al-
Qur`ān, hadīth and other sciences for seven years to a wide audience, proving beneficial to a great multitude.

After the demise of Bā Yazīd, Taymūr Lang took Ibn al-Jazarī to Samarqand. At his arrival a huge feast was prepared by Taymūr who seated all the scholars to his right and all his senior advisors to his left. Scholars were seated in decreasing order of rank with Ibn al-Jazarī before al-Sayyid al-Sharīf al-Jurjānī. When Taymūr was asked as to the reason for placing another before the learned and respected al-Jurjānī, he replied that it was only natural that one more learned in the Qur`ān and Sunnah should assume the closer position.7

In 807 AH he traveled to various lands such as Khurāsān, Harāh and Yazd. He remained in Asfahān for some months until Ramadān 808 AH when he departed for Shīrāz. Upon arrival in Shīrāz, he was forced by the Sultan to assume the position of Qādī [magistrate]. It would be fourteen years later in 821 AH before he left Shīrāz. In the interim he founded a local school for the study of the Qur`ānic sciences which was attended by a great many students.

Accompanied by Tāhir ibn ˘Azīz, a student from Shirāz, he continued his travels to Iraq and, in Başrah, he initiated a circle of learning. It attracted many students who flocked to him from near and far. Ibn ˘Azīz personally completed the rendition of the entire Qur`ān in the ten readings [qirā’āt] to the satisfaction of the master. He was later to attempt a second rendition but was not fated to complete it.

In the following year, another student Mu˘īn al-Dīn ibn ˘Abd Allāh, the magistrate of Qazārūn, journeyed with Ibn al-Jazarī to Medina. The route chosen took them past the town of ˘Unayzah in Nejd just beyond which they were divested of all their belongings by highway robbers. Unable to continue the journey due to lack of funds they returned to ˘Unayzah where Ibn al-Jazarī authored the famous al-Durrah al-Mudiyyah. Towards the end of this masterwork Ibn al-Jazarī hints at the circumstances of its composition. During this setback Mu˘īn al-Dīn took the opportunity to start a rendition of the Qur`ān according to the

reading [qirā’ah] of Abū Ja’far. It was to be completed in Medina where the Imam of the Haram also read to Ibn al-Jazarī. For some months he remained in Mecca and Medina where he conducted various classes. He also performed hajj in this period. Following this he returned to Iraq where he continued his teaching for some years before returning to the two Holy Cities for hajj in 826 AH.

He then left for Egypt where he met his son whom he had not seen for 20 years. The following hajj season saw him return to Makkah and then to Yemen via sea. The Yemenites by then already possessed copies of his al-Hisn al-Hasīn which they had commenced studying. He remained with them until the next hajj, whereupon he journeyed to Egypt where he spent some months. In 829 AH the desire to continue his propagation and teaching took him back to Damascus and then on to Shīrāz.

This was to be his final journey and he passed away in 833 AH on the 5th of Rabī‘ al-Awwal, a Friday. His funeral procession attracted a great multitude who vied to have the honor to carry his bier. His body was laid to rest in the school which he had personally erected in Shīrāz.

**POSITIONS HELD**

- Teacher at Jāmi’ al-Umawī in Damascus. He assumed this position after receiving ijāzah by his teachers, Ibn al-Labbān and Ibn Sallār.
- Sheikh al-Qurrā’ at Turbah Umm al-Sālih which was founded by al-Sālih Ismā’īl ibn al-Malik al-Ādīl al-Ayyūbī (648 AH). The position of Sheikh al-Qurrā’ at this institute could only be assumed by the most learned qārī in the city and in 782 AH when his teacher, Ibn al-Sallār, passed away it was given to Ibn al-Jazarī.
- Sheikh al-Qurrā’ and Shaykh al-Nuhāt at Madrasah al-‘Ādiliyyah.
- Sheikh of Dār al-Qurān, which he personally founded, in Damascus.
- Teacher at Madrasah al-Sālihiyyah al-Qudsiyyah.
- Qādī [judge] of Shīrāz. This position he assumed under duress.
- Sheikh of a school, which he personally founded, for the teaching of the Qurānic sciences in Shīrāz. According to numerous reports, he lies buried in this very school.
- Teacher at Madrasah al-‘Atābikiyyah.
- Lecturer at Jāmiʿ al-Tawbah in Damascus.
- Qādī in Shām [Levant].

HIS CHILDREN

Offspring mentioned by Ibn al-Jazarī himself in Ghāyah al-Nihāyah include:

- Muḥammad, Abū al-Fath. Born in 777 AH and died in 813 AH. By the age of 8, he had memorized the Qur`ān, the Shātibiyyah and the Rāʾiyyah. He then started reading the ten qirāʾāt to his father. He accompanied his father on one of his journeys to Egypt and read to Abū al-Fath Muhammad al-‘Asqalānī. This he followed by combining the seven readings under the tutelage of Ahmad ibn Baybaras. He studied various books dealing with qirāʾah and sat in many hadīth classes conducted by numerous scholars all over Damascus. His personal predilection and therefore primary preoccupation was in the fields of Fiqh, Usūl al-Fiqh, Qirāʾāt and Hadīth. He eventually succeeded his father as a teacher in Damascus.

- Muḥammad, Abū al-Khayr. Born in 789, he studied and received ijāzah by numerous scholars. He also accompanied his father on one of his journeys to Egypt and studied the Shatibiyyah and other works on Qirāʾāt by the local scholars [shuyūkh]. Afterwards he returned to Damascus to study Hadīth by its masters. Later when his father moved to Rome, he joined him to acquire the sciences of the Qurān. In 803 AH his father initiated his instruction in the methodology of ten qirāʾāt combination, which he completed in 809 AH.

- Ahmād, Abū Bakr. Born in 780 AH, he started his studies at an early age, completing the memorization of the Qurān when he was ten and leading the community in salāh at eleven. He had also memorized the Shātibiyyah, the Rāʾiyyah and the Tayyibah. Furthermore, he also journeyed to Egypt with his father and studied under Ibn al-ʾAsqalānī. He attended the Shatibiyyah and ʿUnwān classes conducted by Ibn al-ʾAsqalānī, who eventually gave him ijāzah in both. On a second trip to Egypt, he studied the ten qirāʾāt and the Shatibiyyah by Ibrāhīm al-Shāmī. His study of the ten qirāʾāt was completed under the tutelage of his father, who also taught him many of his own works. His study by his father continued in Rome where the former became the personal instructor to the children of the Sultan. When his father was taken to Samarqand by Taymūr Lang, they were separated for 20 years but met
by accident in 828 AH on hajj. He then journeyed with his father to Damascus, where after the latter’s demise he assumed many of his teaching positions. He authored numerous commentaries \[shurūh\] on his father’s works including the \textit{Tayyibah} and the \textit{Muqaddimah}.

- ʿAlī. He is mentioned twice in the \textit{Ghāyah}. According to his father’s personal account, he studied under Muḥammad ibn Salamah al-Miṣrī and Ahmād al-Suwaydī.

- Salmā. She started memorizing the \textit{Qurān}, the \textit{Muqaddimah} and the \textit{Tayyibah} at the age of 13. At her completion of the memorization of the \textit{Qurān} in 832 AH, she recited it from memory in its entirety to her father while incorporating the ten readings. She apparently excelled in other fields as well such as Arabic language, in general, and Arabic poetry and writing, in particular.

Other children include:
- Ismāʿīl, Abū al-Baqā’.
- Ishāq, Abū al-Fadl.
- Fāṭimah.
- ʿĀyshah.

It is said that all his children completed the memorization of the \textit{Qurān} and all were excellent \textit{qurrā’}.\(^8\)

\textbf{SOME OF IBN AL-JAZARĪ’S LISTED WORKS}

\begin{itemize}
  \item \textit{Tahbīr al-Taysīr}
  \item \textit{Taqrīb al-Nashr fī al-Qirā`āt al-ʿAshr}
  \item \textit{Al-Tamhīd fī ʿIlm al-Tajwīd}
  \item \textit{Al-Ḥiṣn al-Ḥaṣīn min Kalām Sayyid al-Mursalīn}
  \item \textit{Al-Durrah al-Mudiyyah fī Qirā`āt al-A`immah al-Thalāthah al-Mardīyyah}
  \item \textit{Tayyibah al-Nashr fī al-Qirā`āt al-ʿAshr}
  \item \textit{Ghāyah al-Nihāyah fī Asmā` Rijāl al-Qirā`āt}
  \item \textit{Al-Muqaddimah al-Jazariyyah / Al-Muqaddimah fī Mā ʿalā Qāri` al-Qur`ān an Ya`lamah}
  \item \textit{Munjīd al-Muqri`īn wa Murshid al-Tālibīn}
  \item \textit{Al-Nashr fī al-Qirā`āt al-ʿAshr}
\end{itemize}

\(^8\) \textit{Miftāh al-Sa`ādah}.\)
SAMPLE OF
IBN JAZARĪ’S HANDWRITING

A FEW OF IBN AL-JAZARĪ’S TEACHERS

- Abū al-Maʿālī ibn al-Labbān
- Abū al-Maʿālī al-Salāsī
- Ibn al-Baghdādī
- Ibn al-Jundī
- Ibn al-Ṣāʿīgh
Some links to Imam Jazarī through which I transmit the Jazariyyah

I studied this poem by my esteemed ustādh, Qārī Ayyūb ibn Ibrāhīm Ishāq, who informed me that he in turn studied it by the master and expert Qārī Anīs Ahmad Khān (d. 1990 C.E.), who studied it by the skilled Qārī Muḥibb al-Dīn ibn Diyāʿ al-Dīn (d. 1981 C.E.), from his father and teacher, Qārī Diyāʿ al-Dīn (d. 1952 C.E.), from the authority Qārī ʿAbd al-Rahmān al-Makkī (d. 1923 C.E.).

(An alternate link) Qārī Muḥibb al-Dīn (d. 1981 C.E.) also acquired this directly from Qārī ʿAbd al-Rahmān al-Makkī (d. 1923 C.E.), who studied it under the auspices of his brother and teacher Qārī ʿAbd Allah ibn Bashīr al-Makkī (d. 1919 C.E.), who received it from the Egyptian scholar and expert Ibrāhīm Saʿd (d. 1898 C.E.), who received it from Hasan al-Juraysī al-Kabīr (was still alive in 1888 C.E.), who studied it with Ahmad al-Durrī al-Tihāmī (died before 1867 C.E.), acquiring it from Ahmad Salamūnah (was still alive in 1818 C.E.), from Ibrāhīm al-ʿUbaydī (was still alive in 1822 C.E.), from ʿAbd al-Rahmān al-Ujhūrī (d. 1784 C.E.), from Muhammad al-Baqarī (d. 1775 C.E.), from Muḥammad al-Baqarī (d. 1699 C.E.), from ʿAbd al-Rahmān al-Yemenī (d. 1640 C.E.), from his father Sheikh Shahhādah al-Yemenī (d. 1570 C.E.), from Naṣir al-Dīn al-Ṭablawahī (d. 1559 C.E.), from Sheikh al-ʿIlmām Zakariyyā al-Ansārī (d. 1519 C.E.), from Ridwān al-ʿUqbī (d. 1448 C.E.), from the author of Al-Muqaddimah al-Jazariyyah Imam Muḥammad ibn al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh ʿAbd al-Rahmān al-Yemenī (d. 1640 C.E.) also read to Ibn Ghānim al-Maqdisī (d. 1596 C.E.), from Muḥammad ibn Ibrāhīm al-Samadīsī (d. 1526 C.E.), from Sheikh Ahmad al-Umuyūṭī (d. 1467 C.E.), from Abū Bakr ibn al-Jazarī (d. 1432 C.E.), from his father, the author of Al-Muqaddimah al-Jazariyyah Muḥammad ibn al-Jazarī (d. 1430 C.E.).
Ahmad al-Umyūṭī (d. 1467 C.E.) also studied this book directly from the author, Muḥammad Ibn al-Jazarī himself (d. 1430 C.E.).

(Alternate sanad) I also recited the Jazariyyah from memory to Sheikh Hasan ibn Mustafā al-Warrāqi al-Misrī, who in turn read it in this manner to Sheikh ʿAbd al-Fattāḥ Madkūr Bayyūmī, who read it to Sheikh ʿAli Muḥammad al-Dabbā (d. 1960 C.E.), to ʿAbd al-Rahmān al-Khaṭīb (was still alive in 1920 C.E.) to Sheikh Muhammad ibn Ahmad Mutawallī (d. 1895 C.E.), to Ahmad al-Durrī al-Tihāmī (died before 1867 C.E.) with his sanad mentioned previously to Imam al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh Hasan ibn Mustafā al-Warrāqi also read the Jazariyyah to Sheikah Nafīsah bint ʿAbd al-Karīm Zaydān (d. 2008 C.E.), who read it to Sheikh ʿAbd al-ʿAzīz al-Zayyāt (d. 2003 C.E.), to Sheikh ʿAbd al-Fattāḥ Hunaydī (d. 1950 C.E.), to Sheikh Mutawallī (d. 1895 C.E.) with his sanad to Imam al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh Hasan ibn Mustafā al-Warrāqi also read it to Sheikh ʿAbd al-Rahmān ibn Mustafā al-Dimashqī, who read it to many teachers, including Sheikh Abū al-Hasan Muḥy al-Dīn al-Kurdī, to Sheikh Muḥmūd Fāʿīz al-Dayr ʿAttānī (d. 1965 C.E.), to Muḥammad Salīm al-Hulwānī (d. 1944 C.E.), to his father and teacher Ahmad al-Hulwānī (d. 1890 C.E.), to Ahmad al-Marzūqī (d. 1846 C.E.), to Ibrāhīm al-ʿUbaydī (d. was still alive in 1822 C.E.) with his sanad mentioned previously to Imam al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh Hasan ibn Mustafā al-Warrāqi also read it to Sheikh ʿAbd al-Bāsit Hāshim, to Sheikh Ahmad ʿAbd al-Ghanī al-Usyūṭī, to Sheikh Muḥmūd ʿUthmān, to Sheikh Hasan Bayyūmī al-Karrāk (d. 1922 C.E.), to Muḥammad Sābiq (d. 1894 C.E.), to Sheikh Khalīl ʿĀmir al-Maṭūbasī, ʿAli al-Huluwwu Ibrāhīm al-Samannūdī (d. 1878 C.E.), to Sulaymān al-Shuhadāwī,
to Mustafā al-Mīhī (was alive in 1814 C.E.), to his father, ʿAli al-Mīhī (d. 1790 C.E.), to Ismāʿīl al-Mahāllī al-Azharī, to Muḥammad al-Munayyir al-Samannūdī (d. 1785 C.E.), to ʿAli al-Rumaylī (d. 1718 C.E.), to Muḥammad al-Baqārī (d. 1699 C.E.) with his sanad mentioned previously to Imam al-Jazarī (d. 1430 C.E.).

(Alternate sanad) I also read the Jazariyyah to Sheikh Ilyās al-Barmāwī, who read it to many teachers, including Sheikh Bakrī al-Tarābīshī, who read to the Sheikh al-Qurrāʿ in Syria during his time Muḥammad Salīm al-Hulwānī (d. 1944 C.E.), from his father and teacher, Sheikh al-Qurrāʿ Ahmad al-Hulwānī (d. 1890 C.E.), from the Sheikh al-Qurrāʿ in Mecca during his time, Sheikh Ahmad al-Marzūqī (d. 1846 C.E.), from Ibrāhīm al-ʿUbaydī (was still alive in 1822 C.E.) with his sanad mentioned previously to Imam al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh Ilyās al-Barmāwī also read to Sheikh Muḥammad Karayyim Rājih, who read to Muḥammad Salīm al-Hulwānī (d. 1944 C.E.), to Sheikh Ahmad al-Hulwānī (d. 1890 C.E.), to Ahmad al-Marzūqī (d. 1846 C.E.), to Ibrāhīm al-ʿUbaydī (was still alive in 1822 C.E.) with his sanad mentioned previously to Imam al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh Ilyās al-Barmāwī also received ijāzah from the Mufti al-Hanafiyyah in Syria, Sheikh ʿAbd al-Razzāq al-Halabī, who read it to Sheikh Mahmūd Fāʿiz al-Dayr ʿAttānī (d. 1965 C.E.), who read it to Sheikh Muḥammad Salīm al-Hulwānī (d. 1944 C.E.) with his sanad to Imam al-Jazarī (d. 1430 C.E.).

(Alternate link) Sheikh Ilyās al-Barmāwī also read it to Sheikh Ibrāhīm ibn Sālih from Nigeria, who read it to the famous reciter Mahmūd Khalīl al-Ḥusnī (d. 1980 C.E.), who read it to Ibrāhīm ibn Ahmad al-Mālikī, to Ahmad Mustafā Murād al-Marhūmī, to Sheikh Hasan Abū Shabānah, to ʿAli Saqar al-Jouharī, to
Mustafā al-Mīhī (was alive in 1814 C.E.) with his sanad mentioned previously to Imam al-Jazārī (d. 1430 C.E).

(Alternate link) Sheikh Mahmūd Khalīl al-Husrī (d. 1980 C.E.) also studied this text by Sheikh Ḥ`Ali Muḥammad al-Dabbā` (d. 1960 C.E.) with his sanad mentioned previously to Imam al-Jazārī (d. 1430 C.E.).

(Alternate link) Sheikh Ilyās al-Barmāwī also read the Jazariyyah to the Egyptian expert, Sheikh Ḥ`Abd al-Hakīm Ḥ`Abd al-Laṭīf, who read to Mustafā al-Bājūrī, to the author of Nihāyah al-Qoul al-Mufīd, Makkī Naṣr al-Juraysī (d. approximately 1904 C.E.), to to Sheikh Mutawallī (d. 1895 C.E.) with his sanad mentioned previously to Imam al-Jazārī (d. 1430 C.E.).

(Alternate link) Sheikh Ilyās al-Barmāwī also read the Jazariyyah to Sheikh Ḥ`Abd al-Ḥannān al-Husaynī, who read to Sheikh Rahīm Bakhsh (d. 1402 C.E.), to the Sheikh al-Qurrā` in Pakistan during his time, Sheikh Fatah Muḥammad al-Pānīpatī (d. 1407 C.E.), to Muḥy al-Islām al-Pānīpatī (d. 1346 C.E.), to Ḥ`Abd al-Rahmān al-ʾAʾmā al-Pānīpatī (d. 1330 C.E.), to Ḥ`Abd al-Rahmān al-Muhaddith (d. 1314 C.E.), to Shāḥ Imām al-Dīn al-Amrūhī, to Sheikh Karam Allah al-Dehwālī (d. 1258 C.E.), to Shāḥ Ḥ`Abd al-Majīd (d. around 1210 C.E.), to Sheikh Ghulām Mustafā (d. around 1160 C.E.), to Qāri Ghulām Muḥammad, to Sheikh Ḥ`Abd al-Ghafūr al-Dehwālī (d. 1120 C.E.), to Sheikh Ḥ`Abd al-Khāliq al-Manūfī (was alive in 1150 C.E.), to Sheikh Muḥammad al-Baqrī (d. 1699 C.E.) with his sanad mentioned previously to Imam al-Jazārī

I have also read the Jazariyyah to others who include Sheikh Iḥsān Davids from Cape Town, South Africa, Sheikh Ḥ`Abd ibn Sa`d Muḥammad al-ʾAwwād from Riyad, Sheikh Muḥammad Yaʾqūbī from Syria and Sheikh Ḥ`Abd Mia al-Thānawī from Pakistan, with their various sanads to Imam al-Jazārī.
Ibn al-Jazarī starts his book with the basmalah. The ب of بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is harf al-jarr (preposition) which is attached to a hidden clause. The clause could be ُأَوْلَفْ أَيْتَدَىٰ or ُأَوْلَفْ ُأَيْتَدَىٰ. In both cases the meaning would be similar: I start my book/poem with bism Allah al-Rahmān al-Rahīm.

is derived from شَمُوْح according to the grammarians from Basra. It would mean something high or something of status. According to the grammarians from Kufa it is derived from سَمْحَة or سَمْحَة which bears the meaning of sign or indication.

There are many views concerning from which root-word الله is derived. One of the simplest is that it is derived fromلِلَّهِ. Lām al-ta’rīf is added and the hamzah is dropped leaving us with الله. Most scholars are of the opinion that الله is not derived from another word.

and are both derived from رَحْمَة which means “mercy.” They are both also the intense form of the word, representing the meaning of someone who is most merciful or extremely merciful. However, رَحْمَة holds a more intense meaning than رَحْمَة due to the rule that the more letters which make up the word, the more intense would be its meaning – e.g. قَتَلَ فَيُفْتَلُ (كَثِرَةُ السَّمَتَابَيْنِ تُدْلَى عَلَى كَثِيرَةِ السَّمَتَابِيْنِ) would mean “to

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9 The grammarians from Kufa state that the hidden clause is أَيْتَدَىٰ. The grammarians from Basra say it is أَيْتَدَىٰ. The Kufi’s view would make it a verbal sentence whereas the Basri’s opinion would make it a nominal sentence. In meaning, however, they would be one and the same.

10 Other possible clauses have also been mentioned e.g. أَنْظُمَ.
kill” whereas 

is used only in reference to Allah, the Creator, as found in the verse: 

whereas could sometimes be used referring to creation also e.g. In this verse refers to the Prophet .

In both cases the meaning remains the same: someone extremely merciful ). Others have differentiated between the two and state that denotes mercy in general - to the believer, the unbeliever, the good and the bad in this world - whereas is more specific, being directed towards the believers in the hereafter only.

The author starts his book in accordance with the Qur`ān and with a hadith which states: every good action which is not started with is severed of blessing”.

11 Other examples would be which means to break whereas would mean to smash to pieces.
12 Sūrah al-Asrā`, verse 110
13 Sūrah al-Toubah, verse 128
TEXT: 1

1) يَقُولُ رَجِيبِي عَفَوَّوْ رَبّ سَامِعٍ

Translation:

Says he who hopes for the forgiveness of the All-hearing Lord, (who is) Muhammad ibn al-Jazarî al-Shâfi‘î:

Vocabulary:

- يَقُولُ (yiqâl) – he says. It is the mudârî (present and future tense) of ﷺ. ﷺ – someone who hopes. It is the ism fâ‘îl (active participle/doer) of رَجِيبٍ. ﷺ – pardon, forgiveness, waiver of punishment.
- رَبّ (rab) – lord, master, nurturer, provider.
- سَامِعٍ (samî‘) – someone who listens or someone who accepts.
- ﷺ – son.
- جَزِيرَةَ (jazîrât) – derived from جزير which means island or peninsula. It refers to someone who lives on an island or peninsula.
- ﷺ – the author was a Shâfi‘î.

Explanation:

There are no rules which are mentioned in this verse.

Most scholars have followed Imâm al-Jazarî’s son15 in stating that his father is called ﷺ, named after the Jazîrah of ibn ʿUmar which is

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15 His full name is Ahmad ibn Muhammad ibn Muhammād ibn Muhammād ibn ʿAlī ibn Yūsuf ibn al-Jazarî. His better known by his patronym Abû Bakr, and thus referred to by many as Abû Bakr ibn al-Jazarî. He was born on the eve of Jumuʿah, 17 of Ramadān, 780 A.H./7 January 1379 C.E. His study of the ten qirāʿāt was
named after ʿAbd al-ʿAzīz ibn ʿUmar. Others have stated that it is named after Ibn al-Khattāb al-Ta`labī.\textsuperscript{16} There is unanimity, however, that it is not named after the Companion, Ibn ʿUmar.

The first view is correct.

\textbf{TEXT: 2}

\begin{align*}
\text{2) ʾal-hāmūd ʾl-lāh ʿwa-salātī ʾl-lāh ʿu-lā ʾnī-ī ʿw-mustafāmāhū}
\end{align*}

\textbf{TRANSLATION}

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

\textbf{VOCABULARY AND GRAMMAR}

\begin{itemize}
\item ʾāḥāmūd – all praise.
\item ʿṣalātī – a verb derived from ʿṣalā, meaning to pray or to perform prayers. In this case it means to send salutations (a form of prayer).
\item ʿu-lā – on.
\item ʾnī-ī – His (Allah’s) Prophet.
\item ʾmustafāmāh – chosen one.
\end{itemize}
EXPLANATION

The author 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)”.

It may seem that there is a contradiction between the two hadiths in that a person starting a work only with ﷺ need not say ﷺ, or visa versa, since the action being void of blessing is countered by acting on any one of the two hadiths. The answer is that the starting of an action could be divided into the actual start or the relative start of the action. It is similar to a person starting a new khatam of the Qur`ān: the actual start is when he recites the isti˘ādhah and a relative start could be when he reaches ﷺ, since it is not where he actually started his khatam (which is the isti˘ādhah), but at the same time, he is still at the beginning of his khatam.

Another question to be asked by the student is that since it is appropriate to start any work with ﷺ, why does the author precede ﷺ with his name? He should have placed his name after ﷺ and not before it. The answer is very simple; knowledge is of two types: یلم یاقِلَی (rational knowledge) and یلم ناقِلَی (transmitted knowledge). یلم یاقِلَی is where a person is able to understand a science without a teacher, using his intellect (یاقِل) alone. یلم ناقِلَی on the other hand can not be understood by using one’s intellect alone, but is based upon a transmission of knowledge passed on from one person to another (ناقل). Because this science is based on transmission (ناقل), the author includes his name first to indicate who the transmitter (نَاقِل) of this science is.\(^{18}\)

\(^{18}\) Some of the links through which I transmit this book have been mentioned previously.
Salutations (ṣalawāt) from Allah would be mercy, from the Angels, istighfār (seeking of forgiveness), and from mankind, a good duʿāʾ (prayer).

Muṣṭafā refers to the Prophet Muhammad ﷺ. He is the chosen one since he was chosen from all mankind to deliver Allah’s final message. He is also reported to have said that “I am the master of all the children of Adam (آَنَا سَيِّدُ وُلْدَ آدَم).” In another hadith it comes:

“Allah chose Kanānah from the children of Ismāʿīl, and chose Quraish from Kanānah, then chose Banī Hāshim from the Quraysh, ultimately He chose me from Banī Hāshim. Therefore I am the chosen of the chosen of the chosen.”  

إنَّ اللَّهَ أَصْرَفَ عَلَى كَانَةٍ مِّنْ وُلْدِ إِسْمَّاَةِ، وَ أَصْرَفَ عَلَى كَانَةٍ مِّنْ قُرَّاَشِ، وَ أَصْرَفَ عَلَى قُرَّاَشِ بَنِي هَاشِمِ، وَ أَصْرَفَ عَلَى بَنِي هَاشِمِ، فَأَنَا جَبَلُ مِنْ حَيَّارٍ مِّنْ حَيَّارٍ.

TEXT: 3

۳ مُحْمَّدٌ وَآَلِه وَصَحِيحُهُ
وَمُثْرِيُّ الْقُرْآنِ مَعَ مُجِيبِهُ

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

VOCABULARY AND EXPLANATION:
صارِح صحِيح is the plural of صحِيح. 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 صحِيح returns to صحِيح at the beginning of the verse.

Ṭāsh Kubrī Zādah20 says that مَفْرَعٍ is originally مَفْرَعٍ and the نُن is dropped due to idāfah (relation). It would then include many teachers

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19 Sahih Muslim with the commentary of Nawawī, Vol. 15 pg 36, hadith no: 2276
of the Qur`ān. In most explanations it states that they refer to teachers of the Qur`ān from amongst the Sahābah and Tābi`īn. Mullā ʿAli al-Qārī however is of the opinion that there is no need to restrict it only to them but could refer to all teachers of the Qur`ān in general. At the same time though, he criticizes Tāsh Kubrī Zādah for saying that مَقْرِئٌ is originally مَقْرِئٍ، which is far fetched in Mullā ʿAli’s opinion. Clearly there seems to be no harm in accepting Tāsh Kubrī Zādah’s opinion since مَقْرِئٍ certainly does not only refer to a singular person. It would be

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20 His name is ʿIsām al-Dīn Abū al-Khayr Ahmad ibn Muṣṭafā ibn Khalīl, better known as Tāsh Kubrī Zādah. He was born in Turkey on the fourteenth night of Rabī’ al-Awwal 901 A.H./1 December 1495 C.E. He traveled across various cities in Turkey mastering an array of sciences under many experts. Many of his teachers are mentioned in his work Al-Shaqāʾiq al-Nuʿmāniyyah, as well as what he studied by them. He assumed many leading positions as teacher in many different institutions, in addition to being a judge in Istanbul. The many posts which were occupied by him did not prevent him from writing works in numerous fields, amounting to more than 40 books. He was one of exemplary character, so much so that if someone instigated an argument with him, he would remain silent. Towards the end of his life he became blind and dictated many of his works to his students, including al-Shaqāʾiq al-Nuʿmāniyyah. This feat is surely indicative of the vast knowledge that he carried with him. He died in Istanbul on the 19 of Rajab 968 A.H./4 April 1561 C.E. Check Al-Shaqāʾiq al-Nuʿmāniyyah pg. 336, al-Badr al-Tāliʾ by Muḥammad ibn ʿAlī al-Shoukānī, Vol. 1 pg. 83, Al-Tabaqqat al-Saniyyah fī Tarājim al-Hanafiyyah Vol. 2 pg. 108, Shadharāt al-Dhahab Vol. 10 pg. 514.

21 Sharḥ of Tāsh Kubrī Zādah pg. 51
22 Nūr al-Dīn ʿAli ibn Sulfān Muḥammad al-Harawī al-Qārī. This outstanding intellectual was nicknamed al-Qārī because he was an imam in the field of qirāʾāt. He was born in Harāh, Khurāsān. After exhausting the scholars in Khurāsān, he traveled to Mecca in search of more knowledge and settled there. He was a prodigy, mastering all sciences, and authoring works in fiqh, hadith, tajwīd, qirāʾāt, tafsīr, history, and others. His teachers include Ibn Hajar al-Haytamī and Ahmad al-Miṣrī, the student of Zakariyyā al-Anṣārī. It is said that every year he would script a mushaf in the most beautiful handwriting and sell it. The money that he got from the sale would be enough to sustain him for that year. He died in 1014 A.H./1605 C.E. When the people of Egypt heard that he had passed on, they performed the prayer of the deceased for him due to his brilliance as a scholar. It is said that more than four thousand people attended this prayer. Check Khulāsah al-Athr fī Aʿyān al-Qarn al-Thānī ʿAshar Vol. 3 pg 185.

23 Minah al-Fikriyyah pg.31
similar to خاصَرُي الْمَسْجِد where the nūn is dropped due to idāfah, and also to وَصَالَحُ الْمُؤْمِنِينَ which is singular but refers to many.24

The pronoun in يُحبُهُ ۛوُلَدَ أَبَاؤُهُ ۛوُلَدَ أَبَاؤُهُ ۛوُلَدَ أَبَاؤُهُ refers to or to مَثْوَرُ الْقُرْآنِ ۛوُلَدَ أَبَاؤُهُ ۛوُلَدَ أَبَاؤُهُ ۛوُلَدَ أَبَاؤُهُ which is singular but refers to many.25 Others have said that the pronoun refers to مَحْمُودُ، but this view is deemed far-fetched by most.

Ṣalawāt is also sent upon those who love the Qur`ān and the teachers of the Qur`ān due to the hadiths: "A person is with those whom he loves."26 And the hadith:

أَشْتَاقُ عَلَى قَارِئِهِ أَن يُعْلَمَهُ

"Become a learned person, or a student, or someone who listens to knowledge, or (at least) become someone who loves knowledge. And do not become any fifth thing or you will be destroyed."27

TEXT: 4

4) وَبَيْعَدْ إِنَّ هَذِهِ مُقَدَّمَةً

فِي مَا عَلَى قَارِئِهِ أَن يُعْلَمَهُ

TRANSLATION

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

24 Al-Jawāhir al-Naqiyyah pg. 5
25 His full name is ˘Abd al-Dā`im ibn ˘Ali al-Hadīdī al-Qāhirī al-Azharī al-Shāfi˘ī. His patronym is Abū Muhammad while he was nicknamed Zayn al-Dīn. He was born at the beginning of the ninth hijri century. His teachers include Abu Bakr ibn al-Jazari. Khālid al-Azharī is one of his students. He died in the month of Ramadān, 870 A.H./1466 C.E. Check Al-Dou` al-Lāmi` Vol. 4 pg 42, Kashf al-Thunūn Vol. 2 pg 1799, Mu`jam al-Mu`allifīn Vol. 5 pg. 111.
26 Al-Ţirāzāt al-Mu`līmah pg.81
27 Al-Tirmidhī Vol. 4 pg 322, hadith no: 2387, Vol. 5 pg 367, hadith no: 3535
28 Al-Ţabarānī, Mu`jam al-Ousāf Vol. 5 pg 373, hadith no: 5171
VOCABULARY AND EXPLANATION

بَعْدُ is originally بَعْدَ. It is used to shift speech from one part to another.

It is sunnah to use it since it was used by the Prophet ☪ in his khutbahs (sermons). There is difference of opinion as to who was the first person to use it. Some say it was Dāwūd ☪ and that this was fasl al-khitāb that was given to him as mentioned in the Qur`ān:

وَاتَبَعْتَهَا الْجَكْمَةَ وَقَضَلَ السُّخَاطِبَ.

After basmalah, al-hamd (praising Allah) and the sending of salutations, the author says بَعْدُ to shift speech and state what the object of this book is about: the rules regarding Qur`ānic recitation.

The mushār ilayh (that which is indicated to) of هَذَهُ is the hidden clause أَرْجُوَة. It is derived from the word رَجُو and particularly refers to a type of poetry made up by pagan Arabs with a set rhyme scheme on the scale of مستَفَعَمُ which appears six times in a verse. This is also the set style of poetry used by the author in compiling this work. If he wrote this after he completed the book then هَذَهُ refers to the already written book, and if it was written before the actually starting this compilation then it refers to that which the author has in his mind.

مُقَدَّمَة may also be read with fathah on the dāl, but reading with a kasrah is preferred.

عَلَى is connected to the hidden verb يَجِبُ. The pronoun in قَارِئِه is أَرْجُوَة in the previous verse. The meaning of this line reads: this is an introduction which is necessary upon the reciter of the Qur`ān to know (هَذَهُ أَرْجُوَةُ فِي الَّذِي يَجِبُ عِلْمُهُ عَلَى قَارِئِ الْقُرْآنِ).
As it is certainly compulsory upon them, before starting (recitation of the Qur`ān), firstly to know...

**VOCABULARY**

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

`wājib` – has the same meaning as `wājib`; compulsory.

`alif hamzah` – the start.

`awla` – firstly.

`yulāmawā` – that they know.

**EXPLANATION**

When the author states: `Ān yulanmawā`, 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 muttaṣīl*, *munfaṣīl*, 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) مَخَارِج الْحُرُوف وَالصَّفَاتِ

**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 *sīfāt* will be dealt with in their respective chapters.

In some texts in place of لَيْنَظِّفُوا بِمَخَارِجِ الْلُّغَاتِ there appears لَيْنَظِّفُوا بِمَخَارِجِ الْأَفْصَحِ. Mullā ʿAli al-Qārī mentions that in the final copy made by Ibn al-Jazarī لَيْنَظِّفُوا بِمَخَارِجِ الْأَفْصَحِ is found.

Concerning the most eloquent of languages (أَفْصَحِ الْلُّغَاتِ) 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.

**TEXT: 7**

7) مُحِرَّرِي النَّجْوَيِدِ وَالْمَواقَفِ

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

- مُحَرِّرِي – an expert, proficient, adept. It is linked to what follows.
- السَّمَوَاَقِفٍ – the places of waqf (stopping).
- رُسَمٌ – written.

EXPLANATION

السَّمَوَاَقِفٍ 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, and so forth.

روَسَمٍ في السَّمَاَجِفٍ are the rules attached to the writing of the Qurʾān. The Qurʾān cannot be written in any manner; there are certain protocol to be followed when writing it. Numerous works have been written on this science of rasm alone so that any individual intending to write the Qurʾān would find his replica of the Qurʾān exactly as scripted by ʿUthmān during his Caliphate. Rūsām is plural since ʿUthmān never only made one copy of the Qurʾān. 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 mentioned are those of Ibn Hajar al-ʿAsqalānī and al-Suyūtī who state that there were five copies and

29 ʿAhmad ibn ʿAli ibn Muḥammad ibn ʿAhmad al-ʿAsqalānī, better known as Ibn Hajar al-ʿAsqalānī. He was one of the greatest traditionists of the later centuries, born in Egypt on the 12 Shaʾbān 773 A.H./18 February 1372 C.E. At the age of 5 he enrolled at madrasah and started learning the recitation of the Qurʾān and the essentials of dīn. At the age of 9 he had memorized the entire Qurʾān. He mastered qirāʿāt at the hands of Sheikh Burhān al-Tanūkhī. More than 150 works were penned by this scholar, the most famous being his commentary on the Sahīh of al-Bukhārī, Fatḥ al-Bārī. His students included Sheikh al-Islam Zakariyyah al-Anṣārī. It is said that he met Ibn al-Jazaʾrī and they exchanged sanads - Ibn al-Jazaʾrī giving him ijāzah in qirāʿāt while he gave Ibn al-Jazaʾrī ijāzah in hadith. He died on a Saturday night, after the ʿIshāʾ prayer on 18 Dhū al-Hijjāḥ 852 A.H./12 February 1449 C.E. See Muʿjam al-Huffāth Vol. 2 pg. 39.

30 ʿΑbd al-Rahmān ibn Ābu Bakr ibn Muḥammad ibn Ābu Bakr, better known as Jalāl al-Dīn al-Suyūṭī. He was born in the Month of Rajab 849 A.H./1445 C.E. Besides
others who assert six. Some state that the difference between these two views is that the first had not included ʿUthmān’s personal copy and the latter did. And Allah knows best.

TEXT: 8

8) مِنْ كُلِّ مَقْطَعٍ وَمَوْضُوعِ يَبِعاً
وَتَأَاءَ أَنْثَى لَمْ تَكُنْ تُكَتِّبَ بِهِ: هَا

TRANSLATION
Concerning every cut and joined compound in it (the masāḥif), and the feminine tā’ that was not written with a hā.

VOCABULARY

- كُلٌّ – all.
- مَقْطَعٍ – cut compound.
- مَوْضُوعٌ – joined compound.
- يَبِعاً – has the meaning of يِبِيِهاً, in it i.e. in the masāḥif.
- وَتَأَاءَ أَنْثَى – the feminine tā’; that tā’ found at the end of words which makes them feminine e.g. رَحْمَتُ رَعْمَة etc.
- لَمْ تَكُنْ تُكَتِّبَ – was not written.
- يَبِعاً – is originally يِبِيِهاُ. The hamzah is dropped to maintain the rhyme scheme. It means with a hā.

memorizing the Qur’ān before reaching the age of 8, he also committed to memory many other works in diverse fields. He traveled extensively to many places, sat at the feet of countless scholars, gathered knowledge of all types, excelled beyond his contemporaries and became a master of countless fields, including qirāʿāt. He admits that he did not study qirāʿāt by a sheikh, but studied the science on his own to such a level that he was able to author a commentary of the famous Shāṭibiyah of Imam Shāṭibi. This is clearly indicative of the brilliance of this scholar. Many governors and people of high stature would visit him and offer him gifts of great value, but he would simply refuse to accept them. He died on 9 of Jamāḏ al-Ūlā, 911 A.H./7 October 1505 C.E. See Muʿjam al-Huffāth Vol. 2 pg. 124.
EXPLANATION

The reciter should also know those compounds in the Qur`ān which are written as separated or joined i.e. حَبَّتُ مَا رَبَّتْهَا and حُبَّتُ مَا رَبَّتْهَا, ْمَىٰ لَيْسَ مَلَكَهَا, and so forth. If he stops on these words then he needs to know the manner in which to stop. If the compound is joined he may only stop at the end of the complete word whereas if it is separated then he 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 tā e.g. زَخَّتُ زَخَّمَتْ and those which are written with a closed/round tā e.g. زَخَّة زَخَمَة. Waqf will be made on the tā if it is open, and with a hā 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 (حرف) originates.

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

This is also the reason for naming it حرف, 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), maksurah (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. أب or أبّ.

Technical Meaning of حرف
That sound which is dependent on a particular makhraj, whether this makhraj is specific (muḥaqqaq) i.e. from the throat, tongue or lips; or approximate (muqaddar) i.e. from the empty part of the mouth and throat (حرف).
TEXT: 9

9) مَخَارِجُ الْحُرُوفِ سَبْعَةُ عُمَّارٍ

على الذي خطّاه مِنَ الاختِبَارِ

TRANSLATION

The *makhārij* of the letters are seventeen according to (the opinion) of him who has chosen it and tested (it).

VOCABULARY

- سَبْعَةُ عُمَّارٍ - seventeen.
- يَهُوَ - he who. It is attached to a hidden clause i.e. (the opinion/view).
- يُخَارِجُ - he has chosen it (the *makhārij*).
- يَحْمِيْ - tested, tried. It is the verb with its doer. The object (*maf˝ūl*) is hidden i.e. (the articulation points). The sentence therefore reads (him who has tested the *makhārij*).

EXPLANATION

Ibn al-Jazarī presents the view of Khalīl ibn Ahmād al-Farāhīdī,31 who says that there are 17 *makhārij*. This is also the preferred view of

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31 He was a well renowned grammarian and the teacher of Sibway, an individual of excellent character and extremely humble. He was also an ascetic. His father was the first person to be named Ahmād after the Prophet ﷺ. When on hajj he supplicated that Allah grant him a science which He had not granted to anyone before him. Allah answered his prayers and inspired him with *˝ilm al-˝arūd*, or prosody. He was possessed of an extremely high intellect, and people would state: After the Sahābah, none had more insight and knowledge concerning the Arabic language than Khalīl. He authored his magnum opum, *Kitāb al-˝Ayn*, on Arabic. Khalīl also transmitted certain *qirā`āt* from ˝Āsîm and Ibn Kathîr. One day he entered the mosque while working out a mathematical problem. While deep in thought, seeking a solution to this problem, a pillar fell on him, which was ultimately the cause of his death. He died in 175 A.H./791 C.E. at the age of 74. See Bughyah al-Wu˝āt fi Tabaqât al-Lughawayyin wa al-Nuḥât by al-Suyūṭî Vol. 1 pg. 470. Ghâyah al-Nihâyah Vol. 1 pg. 275.
Ibn al-Jazarî as well as most contemporary scholars. From this, it may be deduced that other opinions exist.

According to Sībway, there are 16 makhārij. This is also the opinion of Imam Shāṭibī. They do not count the jouf as being a makhraj. The alif which exits from the jouf according to Khalīl’s view is therefore included into the makhraj of the lower throat, the yā` maddah with the yā` mutahharrikah and the wāw maddah with the wāw mutahrrikah.

According to Farrā, the makhārij are 14. He also excludes the jouf, like Sībway, but furthermore includes the lām, nūn and rā` into one

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32 His name is ˘Amr ibn ˘Uthmān ibn Qambar, better known as Sībway. He was nicknamed Sībway, a Persian word which means the sweet fragrance of an apple because he had very fat, round cheeks which looked like apples. He was originally from Baydā` in Persia, but was brought up in Basra, where he also studied under the auspices of Khalīl ibn Ahmad al-Farāhīdī. One day his teacher, the muhaddith Hammād ibn Salamah ibn Dinār, corrected a grammatical error of his. To this he replied that he would study the Arabic language until he would never err in Arabic again. This is when he went to study by Khalīl, until he eventually became an imam in the Arabic language. He also wrote a book on Arabic named al-Kitāb, which was based on much of what he gained from Khalīl. Sībway also transmitted qirā`āt from the imam of qirā`āt during his time, Abū ˘Amr al-Basrī. He died in 180 A.H./796 C.E. See Bughyah al-Wu`āt Vol. 2 pg. 191.

33 Al-Qāsim bin Fīrruh ibn Khalaf ibn Ahmad al-Ru`aynī al-Shāṭibī. Imam Shāṭibī was born in Shāṭibah in 538 A.H. He possessed an insatiable thirst and desire for knowledge, especially in the field of Qur’anic Studies, and surpassed not only the scholars in his town but also the scholars of his era. His most famous works are his masterpiece Hirz al-Amānī wa Wajh al-Tahānī, better known as the Shāṭibīyyah and his ˘Aqīlah on rasm. His teachers include ˘Ali ibn Hudhayl al-Balansī while his students count Abū al-Hasan al-Sakhāwī and al-Kamāl ˘Ali ibn Shujā˘. He died at the age of 52 on 28 Jamād al-Ukhrā in 590 A.H./19 June 1194 C.E. after the ˘Asr prayer. For more details regarding this great personality of Qur’ān, refer to his biography in my book Ghunya al-Talabah fi Taysir al-Sab˘ah.

34 Abū Zakariyyā Yahyā ibn Ziyād, better known as al-Farrā`. After the demise of his teacher, al-Kisā`ī, he became the imam of Arabic grammar in Kufa. He was one of outstanding Islamic principles and exceedingly pious. This great grammarian benefited much from Sībway’s book, in addition to authoring many works concerning the Arabic language and Arabic usages in the Qur’ān. He transmits qirā`āt from al-Kisā`ī and Shu`bah. He died in 207 A.H./822 C.E. See Bughyah al-Wu`āt Vol. 2 pg. 279. Ghāyah al-Nihāyah Vol. 2 pg. 371.
makhraj: the tip of the tongue and the gums above it. This amounts to 14 makhārij.

TEXT: 10

قَالَ لَفْتُ الْجَوْفِ وَأَخْتَاهَا وَهَيْـ
حُرُوفُ مَدَّ للْهَوَااءٍ تَنَتْهِهِـ

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

VOCABULARY
الْجَوْفِ – literally means hollow, cavity or emptiness. It refers to the empty space in the mouth and the throat.
أَخْتَاهَا – its two sisters. The pronoun (خَا) refers to the alif.
وَهَيْـ – refers to these letters i.e. the alif, wāw and yā`.
الْهَوَااءٍ – the air.
تَنَتْهِهِـ – to terminate, end. The hidden pronoun in it refers to the letters of madd.

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 dammah (‘ـ) and yā` sākinah preceeded by a kasrah (‘ـ). The alif is always preceeded 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 maddah and yā` maddah. In the same way that madd is made in alif, madd is also made in wāw maddah and yā` maddah.
A question may be asked: why is it that yā` maddah and wāw maddah were not made the cardinal letters with alif included as a secondary letter?

Alif is made the cardinal or main letter because madd is always made in the alif, unlike in its two sisters. If the wāw and yā` are mutaharrik, then madd is not made in it, and it will have a completely different makhraj.

These 3 letters are called the letters of madd (the lengthened letters) since they allow sound to be lengthened in them.

Thereafter Ibn al-Jazarī alludes to an important point by stating that the sound of these letters end in the air (للهَوَاءِ نَسْسَىٰ). It was mentioned previously that the place where the sound stops is considered as the makhraj of a letter. If we look carefully at the letters of madd, it may be noticed that the sound does not actually stop in the jouf, but it continues through the jouf and in reality stops outside of the mouth, with the ending or stopping of the sound. How then does Khalīl justify including the jouf as its makhraj when the sound of these letters does not actually stop there?

The answer given is that even though the sound stops outside of the mouth, Khalīl regards it as a makhraj because the sound of these letters is predominantly in the mouth. Compared to other letters, the madd letters are weak, but because it’s sound depends so much on the cavity in the mouth, (being predominantly in the mouth), Khalīl regards it as their makhraj.

TEXT: 11

11) نَمْ لِأَقْصَى الْحَلْقِ هَمْرُ كَاهُ
وَمَنْ وَسَطِهِ فَعْمِينَ كَاهُ

TRANSLATION
Then (from) the lowest part of the throat is the hamzah and hā`. And from its middle is the ʿayn and the hā`. 
**VOCABULARY**

- أَفْقَىٰ – means furthest (أَبعَد).
- الحَلَّىٰ – the throat.
- وَسَطُهُ – it means the centre/middle. The pronoun refers to the throat.

**EXPLANATION**

2] The second *makhraj* is the lower throat. It is called the أَفْقَىٰ الْحَلَّىٰ 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. Sibway and Farrā include the *alif* in this *makhraj*.

3] The third *makhraj* is the centre part of the throat, from which the ˘ayn and the *hā`* are pronounced.

**TEXT: 12**

(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*...

**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**

- أَدْنَاهَا – أَقْرَبُ (أَقْرَبْ) of it. The pronoun refers to the throat i.e. the closest part of the throat to the opening of the mouth.
- اللَّسَانُ – the tongue
- فَوْقُ – above i.e. furthest back part of the tongue.
EXPLANATION

4] It is called أذن البُلْمَة 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 khāʾ are pronounced.

These 6 letters are known as the letters of the throat (خُروُف البُلْمَة). According to Sībway 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 أقصى اللسان because it is the furthest part of the tongue from the opening of the mouth. فرُق indicates that the furthest back part of the tongue is meant, above the soft palate. In the next line أُسْفِلُ 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 أُسْفِلُ وَالْوُسطُ قَيْبُمُ الشَّيْنِ يَا
وَالضَّمَّاذُ مِنْ حَاقَيْهِ إِذْ وَلِيَّا

TRANSLATION

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

VOCABULARY

أُسْفِلُ – lower down i.e. not as far back as the qāf.
الْوُسطُ – the center/middle. Refers to the centre of the tongue.
حَاقَيْهِ – its side i.e. the side of the tongue. The pronoun clearly refers to the tongue.
وَلِيَّا – 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 maddah or the unlengthened yā`, which comprises of yā` mutaharrikah and yā` līn.

Sībway and Farrā views the yā` maddah and yā` ghayr maddah both exiting from this makhraj. According to them the centre of the tongue still rises somewhat when pronouncing the yā` maddah.

TEXT: 14

لا ضراس من أيسر أو يمثيانا
واللام أذنها لمنحنها

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

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

الأيسر – the left (side).

المثينها – the right (side). The pronoun (حاقة) could refer to the side (خافة) of the tongue.
anterior/lower (sides of the tongue). The pronoun (هَا) refers to the side of the tongue (خَافَة).

– the end. The pronoun (هَا) refers to the tip of the tongue (طَرَفُ اللُّسَان).

EXPLANATION

8] The دَاد 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.

Ibn al-Jazarī does not mention which molars, the upper or lower molars. There are 2 possible answers for this:
1) It is well known that the upper molars are intended.
2) The لَامِ الْتَّارِئ on the word الأَفْسَرَاس indicates towards something specific (عَهَد) i.e. from all the molars, the upper molars are specifically intended.

9] The لَام 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. Considering that both anterior sides are mentioned, there are 3 ways to pronounce this letter:

i) The right anterior side of the tongue and the tip of the tongue when touching the gums of the teeth extending from the right pre-molar to the left canine.
ii) The left anterior side of the tongue and the tip of the tongue when touching the gums of the teeth extending from the left pre-molar to the right canine.
iii) Both anterior sides of the tongue and the tip of the tongue, when touching the gums of the teeth from one pre-molar to the other.
To pronounce it from the right side is said to be easier than pronouncing it from the left side.

TEXT: 15

(15) وَالْتُّونَ مِنْ طَرَفِهِ خَتَتُ اجْعَلُوا
وَالْرَّاءِ یُدَادَانِیْهِ لَظْهَرِیِّ ادْخَلُ

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
طرَفِهِ – tip of it. The pronoun refers to the tongue i.e. the tip of the tongue.
خَتَتُ – lower/under i.e. under the makhraj of the lām.
اجْعَلُوا – make (it is an imperative command).
یُدَادَانِیْهِ – close to it (یَفْقَارِیْهِ). The pronoun refers to the makhraj of the nūn before it.
ظْهَرِیِّ – literally means back. It indicates towards the top of the tongue.
ادْخَلُ – to include.

EXPLANATION
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.
According to the most scholars, there exists a difference between the makhārij of these 3 letters. The lām differs from the nūn and rā` in that the anterior sides of the tongue are also included in the makhraj of the lām. The rā` differs from the nūn in that the top of the tongue is also included in its makhraj. In this manner these 3 letters differ from each other.

TEXT: 16

١٦ وَالطَّائِهَ وَالدَّالُ وَكَا مَسْتَبِكَينَ

غلَبًا التَّثْبَأَا والصَّفِيْرُ مُسْتَبِكِينَ

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

منْ طَرَفِ اللَّسَانِ – from it. The pronoun refers to the tip of the tongue (منْ طَرَفِ اللَّسَانِ).

العَلَيا التَّثْبَأَا – upper central incisors.

الصَّفِيْرُ – the letters of safīr i.e. the sād the sīn and the zāy.

مُسْتَبِكِينَ – 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 question asked is that why Ibn al-Jazarī did not mention the letters of safīr explicitly? There are 2 possible reasons:
1) They are well known.
2) He mentions them in the chapter of sīfāt.
TEXT: 17

\[17\] منة وْمن فَوْق النِّتَّاَيَا السُّفْلَى

والظَّاءُ والذَّالُ وَنَّا لِلُّعْلَيْا

TRANSLATION

. . . From the tip of the tongue and above the lower central incisors. The \(\text{thā̀}^\prime\), the \(\text{dhāl}\) and the \(\text{thā̀}\), from the upper (central incisors) . . .

VOCABULARY

منة – from it. The pronoun refers to the tip of the tongue (من طَرْقِ (الْسَّنَان).

فَوْق – above.

النِّتَّاَيَا السُّفْلَى – lower central incisors.

الُّعْلَيْا – the upper/higher (central incisors).

EXPLANATION

13] The \(\text{sād}, \text{sīn}\) and \(\text{zāy}\) 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 \(\text{thā̀}, \text{dhāl}\) and \(\text{thā̀}\) are discussed in the next line.
TEXT: 18

\(18\) من طرفهم وأمَّن بطن الشفاة
قالَنَّا مع اطراف النُبَابا المشرفة

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
طرِفَهُمْ – the tips of them both i.e. the tip of the tongue and the tip (edge) of the upper central incisors.
بطَنْ – the inside.
شفَة – the lips.
اطْرَافِ – tips.
المُشْرَفَة – 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 \(thā\), the \(dhāl\) and the \(thā\) are pronounced from here.

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

TEXT: 19

\(19\) لِلَّهْفَتَيْنِ الْوَاوُ بَاءُ يُمُّمُ
وَغَنَّةٌ مَخْرَجُهَا الخَيْبَشْمُ

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

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

The wāw mentioned here is different to the wāw maddah mentioned in line 10. This wāw is wāw ghayr maddah or the unlengthened wāw, which comprises of yā` mutahārrikah and yā` līn. Sibway and Farrā views the wāw maddah and wāw ghayr maddah both exiting from this makhraj. According to them the lips still meet partially when pronouncing the wāw maddah.

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. ʿāmm ʾrāʾʾan or when they are in the condition of ikhfā` or idghām e.g. ʾām ṭiḥn ʾnūn ʾrāʾʾan or ʾān, ʾlān when mān is clearer than when the nūn or mīm are mutahārrik e.g. ʾṭūr ʾsīn mānāʾat.

Why have scholars like Ibn al-Jazarī then included it in the chapter of makhārīj 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 makhārīj, while others, like

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35 Nihāyah al-Qoul al-Mufīd pg. 40-41
Ibn Barrī, who consider that it is an attribute, mention it in the chapter of *ṣifāt*.\textsuperscript{36}

\textsuperscript{36} *Al-Nujūm al-Tawāli* pg. 172-173
Dictionary meaning of sīfah
It literally means a quality, attribute, 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 sīfah is sīfāt.

The sīfāt are divided into 2:
1) Sīfāt 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) Sīfāt Īrīdah (temporary attributes) – in certain circumstances these attributes are found in a letter and at other times they are not.

The permanent sīfāt are further divided into 2:
1) Mutādāddah (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 Mutādāddah (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>Siḥāt</th>
<th>Permanent Attributes</th>
<th>Temporary Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opposites</td>
<td></td>
<td>No Opposites</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

٢٠ صِفَانِهَا ٍجَهْرٌ وَرِخْوَةٌ مُّسْتَفِلٌ

Muntakhib mūsūmāt wa lātad qul

TRANSLATION

Its attributes are jahr, rikhwah, (those letters with) istifāl, infitāḥ, and ismāt. And say the opposite (of them) are...

VOCABULARY

صِفَانِهَا – its attributes, characteristics. The pronoun refers to the letters (الحَرْوَات).

الضَّدَة – the opposite.

EXPLANATION

In this line the author mentions 5 attributes which have opposites in the following sequence: jahr (ٍجَهْرَ), rikhwah (ٍرِخْوَهُ), istifāl (مُّسْتَفِلُ), infitāḥ (مُنْتَكْحِئَ) and ismāt (مُصَمَّمَةَ). 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) مَهَمُوسَهَا فَحَنَّةُ مَخْصُصٍ سَكَتْ

شَدِيدُهَا لَنَفْظٍ أَجِدُ قَطِ بَكْتُ

TRANSLATION

... those with hams (are in the combination) فَحَنَّةُ مَخْصُصٍ سَكَتْ, while those with shiddah are in the word: أَجِدُ قَطِ بَكْتُ.

VOCABULARY

الْحَرُوفُ (الْحَرُوفُ) – the pronoun in both refer to the letters.

- فَحَنَّةُ – to urge, incite, prompt.
- مَخْصُصٍ – an individual, person, someone, somebody.
- سَكَتْ – he remained silent.

- فَحَنَّةُ مَخْصُصٍ سَكَتْ – Thus someone prompted him (to speak) but he remained silent. This incident happened when a group entered the court of a king. None spoke and therefore the one prompted the other to speak, but yet he remained silent.37

- لَنَفْظٍ – the word, formulation, combination, utterance, pronunciation, articulation.

- أَجِدُ – I found.

- قَطِ – is the name of a man’s beloved.

- بَكْتُ – she (his beloved) was crying.

- أَجِدُ قَطِ بَكْتُ – a man heard crying from the next room. When he investigated he found his beloved crying and recounted: “I found Qatt crying!”38

37 Nihāyah al-Qoul al-Mufīd pg. 48
38 Nihāyah al-Qoul al-Mufīd pg. 48
EXPLANATION

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

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 تَحْنِيَّةٌ تَخَصُّصٌ سَكَكُ. The reason why breath flows so easily in these letters is because the dependence of these letters upon their *makhraj* is weak, which allows the breath to flow. Thus, these letters are softer in their pronunciation in comparison with their opposing letters which have *jahar*.

2] The opposite of *hams* is *jahar* which means apparent or loud. Its applied definition is the imprisonment of breath when pronouncing these letters. The letters of *jahar* are all the remaining letters of the Arabic alphabet besides the 10 letters of *hams*. The reason why breath is imprisoned in these letters is because they have a strong dependence upon their *makhraj*, which does not allow the breath to flow. Therefore these letters are generally louder than in the letters of *hams*.

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 أَجَدَّ قَطْ بَكَكُ. The reason that the sound is imprisoned is due to the strong dependence of these letters upon their *makhraj*.

4] The opposite of *shiddah* is *rikhwah* or *rakhāwah*. It literally means softness. The sound flows when pronouncing the letters of *rikhwah*. The reason why sound flows when pronouncing these letters is because of the weak dependence of these letters upon their *makhraj*.
TEXT: 22

22) وَبَيْنَ رَكْحَةٍ وَالْشِّدَادِ لِنَمْ عُمْرٍ
وَسَبَعُ عَلِمٌ خَصٌّ ضَغْطٌ قَطْحٌ حَصَرٍ

TRANSLATION
And between rikhwah and shiddah are (the letters) لِنَمْ عُمْرٍ. And the seven elevated (letters) are confined to خَصٌّ ضَغْطٌ قَطْحٌ حَصَرٍ.

VOCABULARY
- بَيْنَ – between.
- لِنَمْ – to be soft.
- لِنَمْ عُمْرٍ – due to ʿUmar being so stern, the Prophet is reported to have told him once: “Be soft/lenient, o ʿUmar!”
- عُلِمٌ – raised, high, elevation.
- خَصٌّ – could refer to a house, or the grave.
- قَطْحٌ – it could mean to stay, or to be aware or wary of.
- حَصَرٍ – this combination contains two advices, the first is to stay in a modest home, which is in conformity with the saying of the Prophet 39 “Be in this world like a stranger, or a traveller”. The second advice is to be careful of a narrow grave. In other words, live your life in this world as Allah and His Prophet would want you to, or else be wary of a narrow grave.
- حَصَرٍ – confined.

EXPLANATION
*] In the first half of this line, the letters لِنَمْ عُمْرٍ are discussed. They have an attribute which is in between rikhwah and shiddah. The name

39 Al-Bukhārī, hadith no. 6416
of this attribute is \textit{tawassut} or \textit{bayniyyah} which literally means in between, middle, or centre. Its applied definition is that sound does not flow in these letters as in \textit{rikhwah}, nor is it imprisoned as in \textit{shiddah}.

\textit{Tawassut} is not an independent attribute since it has a bit of \textit{rikhwah} and a bit of \textit{shiddah}.

The letters of \textit{rikhwah} would be all the letters besides the letters of \textit{shiddah} and the letters of \textit{tawassut}.

5] In the second half on this line the letters خصّ ضغط قطط are discussed. They have the attribute of \textit{isti‘lā‘} in them, which literally means to elevate. Therefore Ibn al-\textit{Jazarī} refers to them as the seven elevated letters (رَسْمَةٌ عَلَىٰ). This is opposite to the third attribute mentioned in the first line, \textit{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 (\textit{tafkhīm}).

6] Its opposite is \textit{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 \textit{isti‘lā‘}. Due to the back portion of the tongue lying low, these letters are read with a flat/thin sound (\textit{tarqīq}).

TEXT: 23

\begin{center}
\textbf{23} \begin{center}
(23) وَصَادَّ صَادَةَ طَاهَةَ طَاهَةُ مُطْبَقَةٍ
وَقَرَّ مِنْ لُبْبِ الْحَرُوفِ المُذَلَّقَةُ
\end{center}
\end{center}

\textbf{TRANSLATION}

The \textit{sād}, \textit{dād}, \textit{tā‘} and \textit{thā‘} have \textit{idhāq} while \textit{fā‘} مِنْ لُبْبِ are the letters of \textit{idhlāq}.
VOCABULARY

- he ran.

- intellect, reason, understanding.

- refers to a foolish person who actually flees from knowledge due to his ignorance.

EXPLANATION

7] In the first half of the line, the attribute of *ithbāq* 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 *ithbāq* 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 *ithbāq*).

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.

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

9] In the second half of the line the attribute of *idhlāq* and its letters are discussed. This is the opposite of *īsmāt* 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 
فَرْ أَنْ لَبْ.

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. عُسْجَدُ (gold), عُسْطُوسُ (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) صَفِيرُهَا صَادَّ وَزَايٍ وَسِينُ
فَلْقَلَةُ قَطْبُ جَدٍّ وَالْلِّينُ

TRANSLATION
Those with safīr are sād, zāy and sīn. Qalqalah is (in the letters) قُطْبُ جَدٍّ. And līn is (in) . . .

EXPLANATION
From here on, the attributes which do not have opposites are mentioned (ṣifāt ghayr mutadāddah). 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] Safīr and its letters is the first of the ghayr mutadāddah 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, sin and zāy. The whistling or hissing in the sād is said to be similar to that of geese, the zāy similar to that of bees, and the sin similar to that of locusts.40

12] In the second half of the line, the attribute qalqalah and its letters are mentioned. It literally means shaking or disturbance, and is found in the combination مُطَبَّعٌ جَـدِ. Technically, it is a disturbance in the makhraj of these letters, making it seem as if they are being read with an extra “echoing” sound.

The reason why qalqalah is made is that all its letters have jahr and shiddah. Jahr causes the breath to be imprisoned while shiddah causes the sound to be imprisoned. If breath and sound is blocked in the makhraj, nothing exits the mouth, making the last letter obscure (since a letter is dependant upon breath and sound for its pronunciation) e.g. المُطَبَّعٌ حَجَّ. This disturbance in the makhraj and the need to clarify the letter results in qalqalah.41

Some consider qalqalah as being a temporary attribute, arguing that it is only apparent when its letters are sākin. It is agreed, that when these letters are sākin, qalqalah is clear, but considering that it is caused by two intrinsic attributes, jahr and shiddah, it cannot be said that it is a temporary attribute. Therefore, it is a permanent attribute found in the combination مُطَبَّعٌ جَـدِ whether they are

40 Nihāyah al-Qoul al-Mufīd pg. 54
41 Nihāyah al-Qoul al-Mufīd pg. 55, Juhd al-Muqil pg. 148
sākin or mutahārrik. Furthermore, none of the earlier books of tajwīd found in our legacy regards qalqalah as a temporary attribute. More about the qalqalah is discussed in line 39.

13] At the end of the line the attribute 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 līn are mentioned in the next line.

TEXT: 25

٢٥ ْوَاَ وَيَاَ ٍسُكُنَّا وَأَنْفِقْتَاهَا قَبْلَهُمَا وَالْانْجِرَافُ صُحَحَا

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

VOCABULARY

شَكِينَا – when they both (the wāw and the yā`) have a sukūn. The alif in the word is dual, referring to both the wāw and the yā` mentioned before it.

انْفِقْتَاهَا – they both (the wāw and the yā`) have a fathah before it.

The alif here is also dual.

قَبْلَهُمَا – before them (the wāw and the yā`) both.

صُحَحَا – is correct, confirmed.

42 Some have explained that it is very similar to the ghunnah in the nūn and the mīm. When they are mushaddad, or in the condition of ikhfā` and idghām, they are clear e.g. نُؤُرُّ السَّمَّارَائِاتُ أَمْ مَنْ مِنْ تَعْمَيْنِ أَمْ يَهِيَ أَنْثِمْ رَمَمْ إِنَّ ابْنَىَ but when they are mutahārrik e.g. غُنَّةَ هِيَ ابْنَىَ then the ghunnah is not apparent. Although this is a good explanation it has received criticism in that it is qiyyās ma`a al-fāriq i.e. an analogy is being made between two things= which are not the same since the ghunnah has its own makhraj and the qalqalah is pronounced from the makhraj of its letters. Allah knows best.
EXPLANATION

The letters of \( \textit{lin} \) 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{fatḥah} i.e. َـَـ َـَ َـَ َـَـ َـَـ َـَـ َـَـ َـَـ َـَـ َـَـ َـَـ َـَـ َـَ~. The pronunciation of these letters is done with total ease and without any difficulty or exertion.

14] The next attribute mentioned is \( \textit{inhīrāf} \). Literally, it means inclination. Technically, the \textit{makrāj} of these letters incline towards the \textit{makrāj} of another letter. Its letters are mentioned in the next line.

TEXT: 26

\[
26 \text{ في } \text{lām} \text{ و } \text{rā`} \text{ و } \text{takrīr} \text{ يَجِعَلُ}
\]

\[\]

TRANSLATION

. . . in the \textit{lām} and the \textit{rā`}, (while the \textit{rā`} is also) made with \textit{takrīr}, \textit{tafashshī} is (in) the \textit{shīn}, and the \textit{dād}, apply \textit{istitālah} (in it).

VOCABULARY

\[
\text{جِعَلُ} \text{– made.}
\]

\[
\text{بِنَسَطِلُ} \text{– apply } \text{istitālah.}
\]

EXPLANATION

The letters of \( \textit{inhīrāf} \) are mentioned, the \textit{lām} and the \textit{rā`}. Thus, considering the inclination mentioned, it is said that the \textit{makrāj} of the \textit{lām} inclines towards the \textit{makrāj} of the \textit{rā`} and visa versa.

15] Thereafter the attribute of \textit{takrīr} is mentioned. It is also referred to as \textit{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 \textit{rā`}. More about this attribute is deliberated in line 43.
16] The following attribute mentioned in this line is *tafashshī*, 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 *istiṭālah*, 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 ʾāridah* (temporary attributes) are 11, contained in the following 2 lines:\(^{43}\)

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إِظْهَارُ الْأَعْنَامِ وَقَلْبُ وَكَدَا  •  إِخْفَا وَتَفْخِيْمُ وَرَقَّ أَحَدًا
وَالْمُدُّ وَالْقُصْرُ مَعَ التَّحْوُلُ كَ •  وَأَيْضاً السُّكُنُ وَالسَّكْبُ حُكْيَ
```

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

\(^{43}\) *La`âli` 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


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

VOCABULARY

- **الأَخْذُ** – it literally means to take, grab hold of, seize. Here it bears the meaning of practicing upon (*العَمْلُ*).
- **حَنْنَمْ** – incumbent, necessary.
- **لازِمُ** – necessary.
- **يُصَحّحِ** – to correct, rectify.
- **آئِسُمُ** – a sinner.

EXPLANATION
In the first half of the line the author states that the application of *tajwīd* is *lāzim* (necessary). What is meant by *lāzim* here is *fard ʿayn*: 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*. 
In the second half of this line he says that one who does not rectify his recitation (تَصَحَّحُ القرآن) or according to some prints, one who does not recite with tajwid (تَصَحَّحُ القرآن) is a sinner.⁴⁴

What type of reciter would be deemed a sinner? To answer this, the types of errors need to be discussed. Errors in recitation are of 2 types:
1) Lahn Jaliyy (clear errors)
2) Lahn Khafiyy (hidden errors)

**Lahn Jaliyy**

It takes place in 4 basic ways:

i) Adding a letter e.g. if the madd on الله أَحَد conditioning term becomes too long.

ii) Omitting a letter e.g. not reading the wāw of ولا بِن يوُلَد. 

iii) Changing a letter e.g. if the isti’lā̀ and itbāq is not recited in the مَثْلُ هُوَ اللَّهُ أَحَدَ الله تَعَالَمُ (and We shall admit them into bounteous shade) then it will be read as مَثْلُ هُوَ اللَّهُ أَحَدَ الله تَعَالَمُ (and We shall admit them into a wretched disgrace).

iv) Changing a harakah e.g. if one “bounces” on certain letters like the ن of أَنْعَمَتُ, or exaggerate the qalqalah of the د when stopping on أَحَدَ الله تَعَالَمُ then they will be read as أَنْعَمَتُ أَحَدَ الله تَعَالَمُ and أَحَدَ الله تَعَالَمُ with a harakah on the ن and the د.

⁴⁴ In Sheikh Sayf al-Dīn al-Fadālī’s explanation of the Jazariyyah, he interprets يُسَجَّدُ and يُصَحَّحُ to be synonyms. Upon this statement Dr. Ayman Suwayd explains that يُسَجَّدُ holds a broader meaning than يُصَحَّحُ in that the former would include lahn jaliyy and lahn khafiyy whereas the latter would not necessarily do so. Scholars agree that a person making lahn jaliyy is a sinner (نَمْ) but regarding lahn khafiyy there is difference of opinion. Can it be said that every person who leaves out a temporary attribute e.g. ﺔُحُنَّ، qalqalah, madd, etc. is a sinner? If we use يُسَجَّدُ we would be including anyone who commits lahn khafiyy as a sinner. Therefore using يُصَحَّحُ is better since we would not include every individual who makes lahn khafiyy as a sinner. Allah knows best.
It is called *lahn jaliyy* (clear error) since it is clear to all that an error is being made, whether the meaning is changed or not.

**Lahn Khafiyy**

It takes place when errors are made in the temporary attributes of the letters e.g. *ikhfā*, *idghām*, *tafkhīm*, *tarqīq* and so on.

Scholars have further divided *lahn khafiyy* into 2 types:\(^{45}\)

i) Those errors which may be indentified by one who has basic knowledge of *tajwīd* e.g. *ikhfā*, *idghām*, *tafkhīm*, *tarqīq*, *madd*, etc.

ii) Those errors which are only perceived by experts in the field e.g. excessive *takrīr* of the *rā`, *ikhfā* not being applied properly, and exaggeration in the *tafkhīm* of letters, among others.

It is called *lahn khafiyy* (hidden error) since they are obscure to most.

Between the earlier and later scholars there is difference of opinion as to the ruling of these two types of errors:

1) The Earlier Scholars (*Mutaqaddimūn*) – It is *wājib* to consider *all* the rules of *tajwīd* that will prevent one from making *lahn jaliyy* and *lahn khafiyy*. Thus, an error, whether being *lahn jaliyy* or *lahn khafiyy*, is *harām* (prohibited). Of latter day scholars who subscribe to this

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\(^{45}\) *Hidāyah al-Qārī* Vol. 1 pg. 53-54, *Nihāyah al-Qoul al-Mufīd* pg. 25
opinion is Nāṣir al-Dīn al-Ṭablāwī, and from amongst contemporary scholars, ˘Abd al-Fattāḥ al-Mirsafī. ˘Abd al-Fattāḥ al-Mirsafī was born in al-Mirsafā in 5 June 1923, and later settled and studied in Egypt. Sheikh ˘Abd al-Fattāḥ was a person of great character and one who personified the Qur’ān. If anyone sat with him, he would not tire of his speech, intellect, knowledge and wisdom. He was a very jovial person, always smiling with those who met him; even when he was in severe pains due to illness, he would joke with his students. People loved to be with him, and he had an intense love for students and teachers of the Qur’ān. On the other hand, when he sat to teach the Qur’ān, he was extremely serious, and exhibited an aura of awe and reverence. When he discussed matters of qirāʾāt or hadith with scholars, he demonstrated his in depth knowledge of these sciences in a manner that captivated them. He would refute with integrity those who argued with him concerning certain matters. He shared an intense love for all his teachers, and never mentioned a scholar without speaking good of him. He recited the Qur’ān abundantly. In fact, he would perform 11 rakʿahs of the witr prayer in which he recited 2 juz of the Qur’ān daily. During the month of Ramadān, he would not teach, instead he dedicated his time in the worship of Allah, prayer and recitation of the Qur’ān. He would perform the tarāwīḥ prayer in his house in which he recited 5 juz. His teachers include ˘Abd al-˘Azīz al-Zayyāt while his students included Muḥammad Tamīm al-Zubī and Sheikh Aḥmad Mia al-Thānawi. He died on 26 February 1986. See Hidāyah al-Qārī, Imtāʾ al-Fudālaʾ Vol. 1 pg. 239.

46 Nāṣir al-Dīn Muḥammad ibn Sālim ibn ˘Ali al-Ṭablāwī was born in Egypt in approximately 866 A.H./1462 C.E. No one during his time had mastered all the sciences, except him. This was not by mere studying of the subjects, but by memorizing its texts. He was therefore well known for being able to quote at random from a large array of books regarding many sciences; tafsīr, qirāʾāt, fiqh, Arabic, hadith, usūl, rhetoric, mathematics, logic, sufism and so forth. Many testify that he surpassed his contemporaries, not only in knowledge, but in piety, humility and character. There was none who disliked him. Some of his students relate that they never saw anyone making more ʾibādah that him. In fact, whenever he was seen, he was in ʾibādah - reciting Qurʾān, in ṣalāh, teaching, and the like thereof. His teachers include Sheikh Zakariyyā al-Ansārī and Jalāl al-Dīn al-Suyūṭī. He died in Egypt on 10 Jamād al-Ākhir 966 A.H./1559 C.E. at the age of 100 years. See Imtāʾ al-Fudālaʾ Vol. 4 pg. 158.

47 ˘Abd al-Fattāḥ ibn al-Sayyid ʾAjmī ibn al-Sayyid. He was born in al-Mirsafā in 5 June 1923, and later settled and studied in Egypt. Sheikh ˘Abd al-Fattāḥ was a person of great character and one who personified the Qurʾān. If anyone sat with him, he would not tire of his speech, intellect, knowledge and wisdom. He was a very jovial person, always smiling with those who met him; even when he was in severe pains due to illness, he would joke with his students. People loved to be with him, and he had an intense love for students and teachers of the Qurʾān. On the other hand, when he sat to teach the Qurʾān, he was extremely serious, and exhibited an aura of awe and reverence. When he discussed matters of qirāʾāt or hadith with scholars, he demonstrated his in depth knowledge of these sciences in a manner that captivated them. He would refute with integrity those who argued with him concerning certain matters. He shared an intense love for all his teachers, and never mentioned a scholar without speaking good of him. He recited the Qurʾān abundantly. In fact, he would perform 11 rakʿahs of the witr prayer in which he recited 2 juz of the Qurʾān daily. During the month of Ramadān, he would not teach, instead he dedicated his time in the worship of Allah, prayer and recitation of the Qurʾān. He would perform the tarāwīḥ prayer in his house in which he recited 5 juz. His teachers include ˘Abd al-˘Azīz al-Zayyāt while his students included Muḥammad Tamīm al-Zubī and Sheikh Aḥmad Mia al-Thānawi. He died on 26 February 1986. See Hidāyah al-Qārī, Imtāʾ al-Fudālaʾ Vol. 1 pg. 239.

48 Nihāyah al-Qoul al-Mufīd pg. 26, Hidāyah al-Qārī Vol. 1 pg. 54
al-Qārī in his commentary on the *Jazariyyah*, and is the opinion of most contemporary scholars.\(^{49}\)

According to the first opinion, one who makes *lahn jaliyy* and *lahn khafiyy* is a sinner, and according to the latter opinion, only one who makes *lahn jaliyy* is a sinner.

Whichever opinion one subscribes to, it should not be applied generally i.e. that every individual who makes *lahn jaliyy* and *lahn khafiyy* is a sinner. Instead it should be restricted to what Ibn al-Jazarī 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 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.\(^{50}\)

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-Jazarī further states that one who is too proud or haughty to humble himself before a teacher is also included as a sinner.

\(^{49}\) Dr Ayman Suwayd also holds this opinion, considering his explanation of the different readings of line 27: *مَنْ أَنْمَ لَيْسَ حَدًّا* *مَنْ أَنْمَ لَيْسَ يُصِيحِْح.*

\(^{50}\) *Al-Nashr* Vol. 1 pg. 210-211
TEXT: 28

(28) لَآ أَنْتَهُ بِإِلَّهَيْنِ أَنْتَزَلَا
وَهُمْ كُذْبًا مِّنْهُ إِلَيْنَا وَصَلَّالَا

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

VOCABULARY

- لَآَنْتَهُ – the pronoun refers to the Qur`ān.
- بِإِلَّهَيْنِ – the pronoun refers to *tajwīd*.
- أَنْتَزَلَا – a deity, God, Lord.
- وَهُمْ كُذْبًا – send down, descend, reveal.
- مِّنْهُ إِلَيْنَا وَصَلَّالَا – in this manner.
- يَلَوْنَا – the pronoun refers to لَآَنْتَهُ before it i.e. Allah.
- إِلَيْنَا – till us.
- وَصَلَّالَا – 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  with *tajwīd*. He in turn taught it to the Companions  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  .
TEXT: 29

29 وَهُوَ أَيْضًا جَلْيَةُ التَّلَالَوَة

وَزِيَّتَتْهُ الأَدَاءَ وَالْقِرَاءَةَ

TRANSLATION

It (tajwīd) is also the adornment of recitation, the beauty of presentation and reading.

VOCABULARY

وَهُوَ – refers to tajwīd.
وَهُوَ أَيْضًا – also.
جَلْيَةُ – decoration, adornment.
التَّلَالَوَة – recital.
زِيَّتَتْهُ – beauty, adornment, decoration.
الْأَدَاءَ – rendering of some sort, 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.
الْقِرَاءَةَ – reading, recital.

EXPLANATION

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

Three words are used in this line: recitation (الْقِرَاءَةَ), presentation (الْأَدَاءَ) and reading (التَّلَالَوَة). Though they seem to be synonyms, scholars have differentiated between them. Tilāwah is said to be one’s routine recital i.e. daily in the mornings or evenings and so on. Adā` is what a student reads to his teacher while his teacher attentively listens and corrects his recitation. Qirā`ah has a broader
meaning and may be used refering to both *tilāwah* and to *adā`. Allah knows best.\(^{51}\)

**TEXT:** 30

\[\text{30} \text{ـ وَهُوَ إِعْطَاءُ الْحُرُوفَ حَقَّهَا مِنَ كُلِّ صِفَةٍ وَمُستَحْقَّهَا.}\]

**TRANSLATION**

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

**VOCABULARY**

- \(\text{وَهُوَ}~\text{waw}\) – refers to *tajwīd*.
- \(\text{إِعْطَاءُ}~\text{ayn}\) – to give.
- \(\text{حَقَّهَا}~\text{ayn}\) – its rights, due.
- \(\text{مِنَ كُلِّ صِفَةٍ وَمُستَحْقَّهَا}~\text{wa\text{-}a\text{-}a\text{-}}\) – its merit, requirements, demands. The pronoun could refer to the letters (الْحُرُوفِ) or صَفَتَهَا. If it refers to letters it could be translated as demands and if it refers to صَفَتَهَا then it would be translated as derivatives.

**EXPLANATION**

In this line and the first half of the next line, *tajwīd* is defined: giving every letter its rights (حقن) and its demands (مُستَحْقَّن) regarding their attributes. Scholars explain that what is meant by حقن are the permanent attributes of the letters and what is meant by مُستَحْقَّن are the temporary attributes.\(^{52}\)

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\(^{51}\) *Al-Hawāshī al-Muṣhimah* pg. 173

\(^{52}\) *Aḥkām Qirā‘ah al-Qur‘ān* pg. 17-18, *Hidāyah al-Qārī* Vol. 1 pg. 45
And returning every one (of the letters) to its origin, and an utterance in its equivalent, is like it.

**Vocabulary**
- رَدُّ (raud) – to return, to trace back, to yield.
- كُلْ وَاجْدِ (kul wa-ajd) – every (letter).
- أَصْلِهِ (aslihe) – its origin i.e. its makhraj.
- ظِيْرِهِ (ziyirhe) – articulation, pronunciation, utterance.
- كُلْ مِثْلٍ (kul mel) – its similitude, equivalent.
- كَ – is like, as.
- مِثْلٍ (mil) – its similitude, equivalent.

**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 بَ when it appears alone, he should read it in the same manner when it appears with other letters e.g. بُصَبْرِ. The بَ in the latter should not be with *tafkhīm* (full/thick) because of the ص following it. Similarly, as one reads the duration of *madd munfasil*, *madd muttasil* or *madd ṣārid* 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**

32 مُكَمَّلًا مِنْ غَيْرِ مَا تَكْلُفَ

بِالْلَّطِنِّ فِي النَّطْقِ بَلَا تَعْسَفِ

**TRANSLATION**

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

**VOCABULARY**

- مُكَمَّلًا - complete. If read with a *fathah* on the second *mīm* then it is the condition of *تَكْلُفَ* before it i.e. in the condition that every letter is read without burden, with ease and so on. If it is read with a *kasrah* on the second *mīm*, then it is the condition of the reciter i.e. in the condition that the reciter reads without burden and with ease.

- غَيْرِ - without.

- تَكْلُفَ - unnaturalness in manner, burden, strain, difficulty.

- البِلَّاطِ - pronunciation.

- البِلَّاطِ - aberration, deviation, inaccurate manner, haphazard.

**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 (بِالْلَّاطِنِّ فِي النَّطْقِ). No strain, burden or difficulty is visible on him when he recites, as though the Qur`ān flows
from his lips (من غيير ما تكلنف). There are also no inaccuracies or haphazardness in their recitation (إيلا تفصف).

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

TEXT: 33

وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ

إِلَّا رِيَاضَةٌ أَمْرِي يَمْكِهِ

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

VOCABULARY

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

ترَكِهِ – leaving, neglecting it.

رِيَاضَةُ – exercise, practice.

أمْرِي – a man, person.

بَيْنَهُ – with.

تَكِهِ – his jaws.

EXPLANATION
Ibn al-Jazarī emphasizes 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 month’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: باب في ذكر بعض النشيدات، the chapter mentioning some precautions. Others have named this chapter: باب استياعا للعقود، 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 ist˘ilā` 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 emphasizes 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.53

TEXT: 34

٣٤ فَرَقَقْنَ مُستَفَلَّا مِنْ أَحْرُفٍ
وَحَاذَرْنَ تَفْجَيْمٌ لِفْظِ الْأَلْفِ

TRANSLATION

Be sure to apply *tarqīq* to the letters of *istifāl*, and be extremely cautious of applying *tafkhīm* in the pronunciation of an *alif*.

VOCABULARY

٣٤ فَرَقَقْنَ – the word is originally فَرَقَقْنَ. The *nūn* at the end (نِ) is for emphasis. It means to make something thin or flat. With the *nūn* of emphasis it means: be sure or be certain to make it flat/thin.

مُستَفَلَّا مِنْ أَحْرُفٍ – from the letters of *istifāl*.

حَاذَرْنَ – is originally حَاذَرْنَ. The *nūn* at the end (نِ) is for emphasis. It means to be careful, watch out, to be on one’s guard, be wary. With the *nūn* of emphasis it would be mean: be fully aware, be acutely wary, extremely cautious.

تَفْجَيْمَ – to make something fat, full or thick.

لِفْظِ – pronunciation, wording.

EXPLANATION

As it was mentioned that the letters of *istiˇlā`* should be read with *tafkhīm*, in the same manner due attention should be given that the letters of *istifāl* are read with *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.

53 More examples of this are given by Ibn al-Jazari in *al-Nashr* Vol. 1 pg. 215.
In the second half of this line Ibn al-Jazarī mentions that care should be taken that the *alif* is not read with *tafkhīm*. This statement of the author has received many conflicting interpretations since it is well known that the *alif* is dependant on the letter before it i.e. if before it there is a letter of *tafkhīm*, the *alif* will be full, if before it there is a letter of *tarqīq*, the *alif* will be flat. This statement from the author implies that the *alif* is never read with *tafkhīm*. Therefore some commentators have even gone so far as to say that what is meant by the *alif* in this line is actually the *hamzah* (which is always read with *tarqīq*), or that it refers to the *alif* when it comes in the *hurūf muqattā’āt*: ﺍَلْمُسْتَصْل، ﺍَلْمَ etc. (which is also always read with *tarqīq*). These interpretations are clearly weak, and scholars like Mullā Ṭāhir al-Qārī have labelled them as far-fetched (تَأْمِيل).  

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). Ṭāsh Kubrī Zādah has criticized him for this and states that there is no need to restrict Ibn al-Jazarī’s statement, but it may be applied in general. He explains that the reason this statement was made by the author, and is also the view expressed by the author in his previous book, *al-Tamhīd fī ˚ilm al-Tajwīd*, is that certain non-Arab peoples were exaggerating the *tafkhīm* in the *alif* when preceded by a full-mouth letter. Therefore Ibn al-Jazarī forwarded this statement that the *alif* is never read with *tafkhīm*. This was also the opinion of Ibn al-Jazarī’s teacher, Ibn al-Jundī, as well as an opinion found in the

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54 *Minah al-Fikriyyah* pg. 112-113  
55 *Hawāshi al-Muftahimah* pg. 183  
56 Commentary on the *Jazariyyah* by Ṭāsh Kubrī Zādah pg. 120  
57 Abū Bakr ibn Aydughdī ibn ˚Abd Allah al-Shumsī, better known as Abū Bakr ibn al-Jundī. He was born in 699 A.H./1300 C.E. He read many *qirā’āt* to al-Taqiyy al-Sā`igh, the ten *qirā’āt* to al-Ja`barī and the eight *qirā’āt* to Abū Hayyān. His students include Ibn al-Jazarī who read till *Sūrah al-Nahl*, verse 90 when Ibn al-Jundī died. However, he gave Ibn al-Jazarī *ijazah* before he died. Ibn al-Jundī was a very
writings of Ibn al-Jundī’s teacher, Ibrāhīm ibn ʿUmar al-Jaʿbarī. It is possible that in Ibn al-Jazarī’s earlier works he expressed the view of his teacher, Ibn al-Jundī, since in his Nashr he mentions the view of the majority, even stating that those who say that the alif is never read with tafkīm is incorrect.

TEXT: 35

(And apply tarqīq in) the hamzah of ʿAllāhu ʿĀkūdū ʿAḥmadūn ʿĀḥmadūn ʿĀḥmadūn Allāhu ʿĀkūdū ʿAḥmadūn ʿĀḥmadūn ʿĀḥmadūn

TRANSLATION
(And apply tarqīq in) the hamzah of ʿAllāhu ʿĀkūdū ʿAḥmadūn ʿĀḥmadūn ʿĀḥmadūn Allāhu ʿĀkūdū ʿAḥmadūn ʿĀḥmadūn ʿĀḥmadūn

Then (also apply tarqīq in) the lām of ʿAllāhu ʿĀkūdū ʿAḥmadūn ʿĀḥmadūn ʿĀḥmadūn Allāhu ʿĀkūdū ʿAḥmadūn ʿĀḥmadūn ʿĀḥmadūn

VOCABULARY
izational person, who easily recalled all the different qirā`āt of any given verse. He wrote Kitāb al-Bustān on thirteen qirā`āt, as well as a commentary on the Shāṭibiyyah. He died in Cairo on 19 Shawwāl 769 A.H./6 June 1368 C.E. See Ghāyah al-Nihāyah Vol. 1 pg. 180.

58 Ibrāhīm ibn ʿUmar ibn Ibrāhīm ibn Khalīl ibn Abū al-ʿAbbās al-Jaʿbarī. His patronym is Abū Muḥammad. He was born in approximately 640 A.H./1242 C.E. This sheikh was an exceptional scholar of qirā`āt, who wrote books in various fields. He also authored a commentary on the Shāṭibiyyah and the Ḍiqalah of Imam Shāṭibi. He read the seven qirā`āt to Sheikh Abū al-Ḥasan Ṭabīḫ and the ten qirā`āt to Sheikh Ḥusayn ibn Hasan al-Tikritī. Sheikh al-Jaʿbarī also transmits qirā`āt via ijāzah from al-Sharīf al-Dāʾī, and transmits the Shāṭibiyyah via ijāzah from Sheikh ʿAbd Allah ibn Ibrāhīm ibn Māḥmūd al-Jazarī. Abū Bakr ibn al-Jundī read the ten qirā`āt to him. Abū al-Maʿālī ibn al-Labbān read some of the Qurʾān to him in various qirā`āt and received ijāzah for it. He remained the Sheik al-Qurrā` of the town of al-Khalīl for 20 years until he died on 13 Ramadān 732 A.H./20 June 1331 C.E. See Ghāyah al-Nihāyah Vol. 1 pg. 21, Maʿrifah al-Qurrā` al-Kibār Vol. 2 pg. 743.
in the line before. In both cases the meaning will be the same i.e. the letter should be read with *tarqīq*.

لا م – may be read with a *fathah* or a *kasrah* i.e. لا م or ما, similar as the with وَخُمْرَ 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. أَحْمَدُ. Other examples presented by Ibn al-Jazari in his *Nashr* are أَنْذَرْنَهُمْ and أَلْلَهُ. If the letter next to the *hamzah* is close to it (in *makhraj*) e.g. أَعْوَدُ إِهِدِئَا, or it is a letter read with *tafkhim*, e.g. أَلْلَهُ, then extra caution should be taken that it be read with *tarqīq*. The *tarqīq* 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: أَصْلَحَ أَصْلَحُ أَصْلَحًَ, أَلْلَهُ أَلْلَهِ أَلْلَهّ: and of the latter: أَصْلَحَ أَصْلَحُ أَصْلَحًَ, أَلْلَهُ أَلْلَهِ أَلْلَهّ.

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

**TEXT:** 36

36 /9loseparen/faF/kash0dashort/ta-M/lamM/taM/yaM/lamI/wawU/sukunA/shaddafatA/fathaA/sukunA/fathaA/fathaA/fathaA
/al0fmaqF/kash0dashort/lamM/aynI/wawU/fathaA/fathaA/fathaA/kasra5/allah/al0fU
/lamal0U/wawU/fathaA/fathaA/lamI/al0fU/kash0dashort/dadM/kash0dashort/sukunA
/m0mF/kash0dashort/yaM/lamm0mI/al0fU/wawU/fathaA/kasra5/sukunA/fathaA
/nunF/kash0dashort/m0mI/sukunA/kasra5/tamarF/kash0dashort/sadM/mimM/mimkhaI/kasratanB/fathaA/fathaA/sukunA/fathaA
/nunF/kash0dashort/m0mI/wawU/sukunA/fathaA/kasra5/dadU/raF/kash0dashort/kash0dashort/mimI/sukunA/fathaA/fathaA

**TRANSLATION**

(And the *lām* in) لَبِينَ الْطُّفْفِ وَعَلَى الَّلَّهِ كَفَّارَةَ الْمَصَّةَ وَبِمِنْ مَرْضٍ

(And apply *tarqīq* in) the *mīm* of لَبِينَ الْطُّفْفِ and مِمَّ مَرْضٍ

**VOCABULARY**

وَالْيَمِمَ مِنْ مَخْمَصَةٍ وَبِمِنْ مَرْضٍ – may be read with a *fathah* or a *kasrah* i.e. وَالْيَمِيمَ or *wa-l-Aymim*.
EXPLANATION
Care of its tarqīq should especially be taken when the lām comes near full-mouth letters e.g. /faF/kashidashort/ta-M/lamM/taM/yaM/lamI/wawU/sukunA/shaddafatA/fathaA/sukunA/fathaA/fathaA/fathaA, /alifmaqF/kashidashort/lamM/aynI/wawU/fathaA/fathaA/fathaA, and /lamaliU/wawU/fathaA/fathaA.


In the same manner tarqīq should be maintained in the mīm when it comes near letters of tafkhīm e.g. /tamarF/kashidashort/sadM/mimM/mimkhaI/kasratanB/fathaA/fathaA/sukunA/fathaA and /dadU/raF/kashidashort/kashidashort/mimI/dammatanA/fathaA/fathaA. Other examples are /mimF/yaI/raF/mimI/fathaA/sukunA/fathaA etc.

TEXT: 37

وَبَاءُ بَيْنَ مَا قَدَّرْ بَيْنَ مَا قَدَّرْ يَدْ، وَاَحْرَضْ عَلَى الْشَّدَّةِ وَالْجَهْرِ الْلَّذِي

TRANSLATION
(And apply tarqīq in) the bā` of /qafU/raF/kashidashort/kashidashort/baI/kasratanB/sukunA/fathaA and /alifmaqF/ghaynM/baI/longaA/fathaA. And take care to apply the shiddah and the jahr which is . . .

VOCABULARY
- واباء – may be read with a fathah or a kasrah i.e. وَبَاءَ or وَبَاء. وَبَاء
- احرص – strive, intent, endeavour, take care, be careful.

EXPLANATION
The bā` should also be read with tarqīq when it appears next to letters of tafkhīm e.g. بَيْنَ مَا قَدَّرْ بَيْنَ مَا قَدَّرْ. Ibn al-Jazarī also gives بَيْنَ مَا قَدَّرْ and بَيْنَ مَا قَدَّرْ as examples in his Nashr. It is clear that precaution is also needed when two tafkhīm letters appear next to the bā` e.g. البَيْنَ مَا قَدَّرْ. البَيْنَ مَا قَدَّرْ and البَيْنَ مَا قَدَّرْ 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. بَيْنَ مَا قَدَّرْ. بَيْنَ مَا قَدَّرْ. Other examples include والأشْبَاطُ بَعْضُ وَالْأَشْبَاطُ بَعْضٍ.
The *tarqiq* in the *bā`* should also be maintained when it is followed by weak letters e.g. بـِذِيٖ وِهِمٖ. Other examples are بـِذِيٖ وِهِمٖ كَسُوْنٖ۞بٖ۞كَسُوْنٖمٖ۞كَسُوْنٖ۞بٖ۞نٖ۞مٖ۞قُبُّ.  

Due to the *bā`* being followed by a weak letter, it also tends to be read with some weakness. Therefore in the end of this line and the next, the author warns that the reciter be mindful of *shiddah* and *jahr*, which are two strong attributes in the *bā`* and the *jīm*.

**TEXT:** 38

فيها وَفي الْجِيْمْ كِنَّهَبَ الْصَّبِّرْ  
زَوْعَةٌ اِجْنَتْتَ وَحَجَّ الْفَجْرِ

**TRANSLATION**

In it (the *bā`*) and in the *jīm* as in حَجَّ، اِجْنَتْتَ رَبْوَةٌ، الصَّبِّرُ حَبَّ، and الفَجْرِ.

**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:  

كَمَلُ ِجَبَحَٰبَهُمْ (الْصَّبِّرِ) وأَسْتَعْيِنَوْا بِالْصَّبِّرِ (حَبَّ) يُحِبُّوْنَهُمْ كِنَّهَبَ الْجِيْمْ  
(حَجَّ) وأَذْنَ فِي النَّاسِ بَالْحَجَّ (اِجْنَتْتَ) كَسُوْنٖ۞بٖ۞كَسُوْنٖ۞مٖ۞قُبُّ، and (الْفَجْرِ) وَالْفَجْرِ.

The same will also 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. إِفْرِيَ أَنْقُطُونَ مَطْلَعٖ، يَطْمِعُونَ فَقِدْ تَرَى، يَذْرُؤُونَ etc.
TEXT: 39

وَبَيِّنَنَّ مَقَالَقَلاً إِنَّ سَكَّانَ
وَإِن يَكُونَ فِي الْوَاقِفَ 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
- the word is originally بَيِّنَ تَّ. 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.
- سَكَّانَ - if they have a sukūn.
- and if they are, if it is.
- الْوَاقِفَ - stop.
- أَبْيَنَا - 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. قَدْ نَعْلَمْ أَبْوَابَ فَطَرَتْ بَيْنُهُمُ العَجْرَى. This is referred to as qalqalah saghīrah or qalqalah sughrā, the minor qalqalah.
2) A sākin letter of qalqalah during waqf e.g. مَجِيدٌ, جَجَّ، السُّحْبَ، الْفَلَنَّ. 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. ﺟَاءَ, أَنْذَرْ, ﻋِدَّةَ ﺍًﻟْمُهَار. This is referred to as qalqalah akbar, the greater qalqalah.

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

Some contemporary scholars argue that there are only two levels of qalqalah since Ibn al-Jazarī does not make a distinction between level two and three as they both are included in his statement: ﺧَرَىَّ, ﻰَذَرْ, ﺍًﻟْمُهَار. They further argue that our predecessors (mutaqaddimīn) also did not make a distinction between these two levels. However, in spite of their argument, the difference in pronunciation is clearly distinct in these two levels, the qalqalah being stronger in the third level. Furthermore, Ibn al-Jazarī mentions in al-Tamhīd that a letter which mushaddad is doubled and its shaddah should be made clear to differ it from other letters.59

Many scholars have also added a fourth level, in which the qalqalah would be at its weakest:
*) A letter of qalqalah which is mutaharrik e.g. ﻰَذَرْ, ﻋِدَّةَ ﺍًﻟْمُهَار.

In the last level the qalqalah is weaker than the 3 levels mentioned previously.

Some scholars are of the opinion that no qalqalah exists in the mutaharrik since Ibn al-Jazarī states ﺒَنَأَ ﻰَذَرْ (when it has a sukūn), and in the last level it clearly is not sākin.

The counter argument is firstly that their use of this line is not correct, for further in this poem Ibn al-Jazarī states: ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ ﻰَذَرْ 

59 Al-Tamhīd pg. 204
clarify the ghunnah in the nūn and the mīm when they are mushaddad. This does not negate that when the nūn or mīm is mutaharrīk that ghunnah is not found in it since it is an intrinsic attribute found in them. Refer to explanation of line 19.

Secondly, if they argue that qalqalāh is not found in the mutaharrīk, they will be forced to say that it is not a permanent attribute but a temporary attribute, which contradicts what is found in the legacy, as well as what we concluded previously: that qalqalāh is a result of two intrinsic attributes and therefore cannot be circumstancial. Refer to explanation in line 24.

TEXT: 40


EXPLANATION


EXPLANATION


Thus, the ħā` should be read with tarqīq when it appears next to letters of tafkhīm e.g. /alifmaqF/taM/haI /haU/alifF/kafM/nunM/lamI/alifU /tamarU/dalF/qafM/aynI/longaA/shaddaA /fathaA/fathaA/fathaA/kasraB/fathaA/shaddakasA/sukunA/dammaA, /haU/raF/baI/alifhamAU/lamaliU/dammaA/sukunA/fathaA/fathaA/fathaA.
or letters which are close to it in makhraj e.g. لْحَرْحَحَّ قَدْ أَنْاَحُ عَلَيْهَا فَصُفِّحَ عَنْهُمْ عَنْ النَّارِ etc.

Similarly the sīn should be read with tarqīq when appearing with letters of tafkhīm e.g. ﴿فَتَسْفَوْنَ (بَسْطُ) يَسْفَوْنَ (بَسْطُ) يَسْفَوْنَ﴾. The sīn should also be read clearly i.e. not be affected by the letters near it e.g. ﴿فَأَلْبَجَسَتْ مَسْجِدَ﴾.
باب الراءات

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 الراءات using the plural i.e. الراءات.

TEXT: 41

وَرَقِّقِ الرَّاءَ إِذَا مَكَّسَرَتْ

کَذَا ہے الکْشیر حیث سکنت

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

- رُقِّق - make thin i.e. recite empty, flat, thin.
- كَسَرَتْ - if it has a kasrah. The feminine pronoun (ت) refers to the rā`.

Though the word حَذْف in Arabic is masculine, the names of the letters e.g. خِلال, وَوُنَّ رَاَةَ and so on are regarded as feminine.

- كَذَا - in the same manner.
- الکْشیر - the kasrah.
- حیث - denotes time or place i.e. whenever or wherever.
- سکنت - has a sukūn. The pronoun (ت) refers to the rā`.

EXPLANATION

In the first half of the line the rā` mutahharakah 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. رَذَّابًا.

• A permanent kasrah on the rā` which is at the middle of a word e.g. القَارَمِينَ.

• A permanent kasrah on the rā` which is at the end of a word e.g. الفَخَارِ.

• A temporary kasrah e.g. وَأَرْسَلْنَا بِرَّ وَرَزْقٍ، دُرْوُيٌّ.

• A complete kasrah e.g. التَّهَارِ.

• An incomplete kasrah e.g. قَلِيلَةُ الْقُدُرِ (if roum is made), مُجْرِيَّنَا (when imālah is made since a complete kasrah is not being read).

• The rā` mushaddadah which has a kasrah e.g. وَأَرْسَلْنَا بِرَّ وَرَزْقٍ، دُرْوُيٌّ etc.

• The rā` which has a tanwīn and is maksūrah e.g. قُرِيضِ.

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

The author discusses those rā`s which are read with tarqīq since they are less than the rā`s which are read with tafkīm i.e. most of the rā`s in the Qur`ān are read with tafkīm. Therefore, by explaining the rā`s which are with tarqīq - which are fewer - less explanation is needed.

The implied opposite (مَفْهُومُ السُّمَحَالِفَةِ) would be that if the rā` does not have a kasrah it will be read with tafkīm. Thus, if it has a fathah or a dammah it will be read with tafkīm e.g. رَذَّابًا، بِرَّ وَازْرَقْتُ، قَوْفًا، رَبُّ، مُسْتَقِيرًا، غَزِيرًا، فَعَفُوُّهَا.

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60 This would include رَذَّابًا in the narration of Dūrī from Abū ˘Amr who will read the kasrah partially. This is referred to by qurrā` as ikhtilās. Check Ghunyah al-Talabah for a more detailed definition.
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. رَسِّعْهُمْ، or during waqf e.g. مُسْتَقِّرْ، قدّ قَدَرَ.

When the author states يَعْدَ الْكَسْرِ, “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. كَبْرُ السَّحْرِ، ذَي الْذَّكْرِ. This only takes place during waqf.

Incorporated in the statement يَعْدَ الْكَسْرِ, 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 e.g. بِصِيَّرٍ، خُبْيَرُ، لَا ضِيَرٍ، خُبْيَرُ. 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 (تَسْفَلُ), 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. يَرْجِعُونَ يَرْجِعُونَ or waqf e.g. السَّكَانُ، الكَوْسَرِ. It would also include examples of rā` sākinah which is not immediately preceded by a fathah or a dammah e.g. حُسْرَ، الْقُدُرُ. This only takes place during waqf.

The statement خَيْبَةً سَكَكَتْ; when it has a sukūn, will include a sukūn which is permanent e.g. زَرَّنِمْ وَانْحَرْ إِنَّ أَنْدَرْنَاكُمْ فَانْتَصِرْ فَفَتَحَتْنَا بِيِّنَةً، or a sukūn which is temporary e.g. الْقُدُرِ، ذَي الْذَّكْرِ، السَّكَانُ، القُمْرُ، مُسْتَقِّرْ، قُدُرَ، حُسْرَ.

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61 A yā` sākinah will never be preceded by a dammah!
In the following line the author gives exceptions to this rule.

TEXT: 42

(42) إن لم تكن من قبل حرف استгляلاً أو كانت الكسرة ليست أصلاً

TRANSLATION

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

VOCABULARY

- إن لم تكن - if it is not. The Pronoun refers to the rā` i.e. if the rā` is not.
- حرف استгляلاً - a letter of isti`lā` i.e. a letter from the combination خُصُصْ ضَعْفَهُ قَطً.
- أو - or.
- ليست أصلاً - is not permanent i.e. it is temporary.

EXPLANATION

In the previous line the rule given was that if the rā` sākinah 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 rā` sākinah should not be before a letter of isti`lā`. 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.

However, there are other places in the Qur`ān where the rā` sākinah is also followed by a letter of isti`lā`, but it will still be read with tarqīq since the letter of isti`lā` is in the beginning of the next word i.e. the rā` sākinah and the letter of isti`lā` are in two different
words. This is only found in 3 places: 
\\( \text{Nūḥ, 1} \) (Nūḥ, 1)  \\
\\( \text{(Luqmān, 18) and (Ma‘ārij, 5).} \)

Therefore, Ibn al-Jazarī should have restricted this application to to the 
\( rā` sākinah \) being before a letter of \( \text{isti˘lā`} \) in the same word. Without the restriction “in the same word”, the latter 3 places are not excluded from this rule. Thus, even though the \( rā` sākinah \) is preceded by a \( \text{kasrah} \), it will be read with \( \text{tafkhīm} \) instead of \( \text{tarqīq} \) because it is followed by a letter of \( \text{isti˘lā`} \) in the same word. If the letter of \( \text{isti˘lā`} \) is in a different word, then it will still be read with \( \text{tarqīq} \).

The second stipulation to the rule is that the \( rā` sākinah \) should not be preceded by a \( \text{kasrah} \) which is temporary, but one which is permanent. The temporary \( \text{kasrah} \) may be in the same word as the \( rā` sākinah \) e.g. \( \text{(Yūsuf, 81) (Al-Hajj, 77) (Al-Fajr, 28)} \) or in a different word i.e. in the word before the \( rā` sākinah \) e.g. \( \text{(Al-Nūr, 50) (Al-Talāq, 4)} \). Thus, in this case, even though the \( rā` sākinah \) is preceded by a \( \text{kasrah} \), it will be read with \( \text{tafkhīm} \) instead of \( \text{tarqīq} \) due to the \( \text{kasrah} \) 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 \( \text{kasrah} \) and the \( rā` sākinah \) must be in the same word. If the \( \text{kasrah} \) preceding the \( rā` sākinah \) is in the word before it, then the \( rā` \) will be read with \( \text{tafkhīm} \) instead of \( \text{tarqīq} \). This \( \text{kasrah} \) may be permanent e.g. \( \text{رَبُّ إِرْجَعُونَ (Al-Isrā, 24) (Al-Mu`minūn, 99)} \), \( \text{إِنْ أَرْتَبْتُمْ (Al-Nūr, 55)} \), or temporary e.g. \( \text{إِنْ أَرْتَبْتُمْ (Al-Nūr, 55) (Al-Talāq, 4)} \). In the case of the former, these are the only 3 examples which are found in the Qur`ān.

Considering the above details regarding the \( rā` sākinah \), it may be concluded that the \( \text{kasrah} \) before the \( rā` \) is 1 of 4 types:
1) Muttasilah Asliyyah – in the same word as the rā` sākinah and permanent e.g. ﺓو. This is the type Ibn al-Jazarī refers to when he states:

١٦٩٧٧١٨٩٦

2) Muttasilah `Ardiyyah – in the same word as the rā` sākinah and temporary e.g. ار. This is included in Ibn al-Jazarī’s stipulation:

3) Munfasilah Asliyyah – in a different word to the rā` sākinah and permanent e.g. ر. This type has been neglected in these two lines.

4) Munfasilah `Ardiyyah – in a different word to the rā` sākinah and temporary e.g. إن. This is also included in Ibn al-Jazarī’s stipulation:

If it is presumed that the rā` is always read with tafkhīm, it may be stated that it is only read with tarqīq due to certain causes (sabab). The cause making it tarqīq should be strong i.e. it must be muttasilah (in the same word as the rā`) or asliyyah (permanent).

Therefore, if the kasrah is temporary (`ardiyyah) or in a different word to the rā` sākinah (munfasilah) then the rā` will resume its original manner of being read with tafkhīm, since the cause is weak.

TEXT: 43

الخَلَفُ في فَرْقِ لَكْشَرِ يُوجَدُ

وَأَخْفِيْنَ تَكْرَيْرًا إِذَا تَسْتَدَّدُ

TRANSLATION

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

VOCABULARY

الخَلَفُ – the difference of opinion.
The word ِفزقي َتاكرير comes in Sūrah al-Shu`arā`, 63:

فأوحِيا إلى موسى أن أضرَب بعصاء النحر فانقلت فكان كل فزقي كالطور العظيم (63)

In this word the qurrā` 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 rā` sākinah is followed by a letter of isti`lā` 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 rā` should be read with tarqīq.62 These differences will take place during wasl.

If waqf is made on ِفزقي then those who considered the letter of isti`lā` will still stop with tafkhīm as it still remains. However, those who considered the kasrah would allowed tarqīq due to the qāf originally having a kasrah, as well as tafkhīm due to the kasrah not being read since waqf is made on it i.e. the kasrah on the qāf is not read during waqf (ِفزقي).

In the second half of the line the author states that takrīr in the rā` should be concealed when the rā` is mushaddad e.g. فل من رَب، آللَّهُمَّ رَبُ. This does not mean that the takrīr in the rā` should be made apparent when the rā` is not mushaddad, but that it should be concealed in all circumstances. The reason why the rā` mushaddad is

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62 Via the tariq of the Shāṭibiyyah, which is most commonly read in South Africa as well as the rest of the world, both tafkhīm and tarqīq are allowed in ِفزقي.
particularly mentioned is that the *takrīr* tends to be clearer in the *rā̀* in this condition due to the *tashdīd*.
TEXT: 44

44) وَقَفْحِمُ اللَّهِ مِنْ اسْمِ اللَّهِ
 عنْ قَفْحِمِ أَوْ ضَمْمِ كَعَبْدُ اللَّهِ

TRANSLATION
And apply *tafkhīm* in the *lām* from the name of the *الله* after a *fathah* or a *dammah*, as in عَبْدُ اللَّهِ.

VOCABULARY

- *tafkhīm* – read with *tafkhīm*.
- كَ – as, like.

EXPLANATION
In most cases the *lām* is read with *tarqīq* e.g. قَالَ. The *lām* in the name of the *الله* is read with *tafkhīm* when it comes after a *fathah* or a *dammah* i.e. if it is preceded by a *fathah* or a *dammah*. The *fathah* and *dammah* is general, so it includes all types:

- The *fathah* in the same word e.g. الله. This is the only example of this. A *dammah* will never be found in the same word with الله.

- The *fathah* and *dammah* is permanent e.g. عَبْدُ اللَّهِ سَبِيعُ تِنَا اللهِ كُلَّامَ اللهِ قَالَوا اللَّهُمَّ.

- The *fathah* and *dammah* is temporary e.g. دَعُوا اللهَ رَبِّنَا اللهَ قَالَوا اللَّهُمَّ.

It will not make a difference if *الله* is attached to a *mīm mushaddadah* or not e.g. قَالَوا اللَّهُمَّ.
The implied opposite is that if the lām of الله comes after a kasrah then it will be read with tarqīq. Again, all types of kasrahs are included:

- The permanent kasrah in the same word e.g. ﷽. This is the only example of this.
- The permanent kasrah in a different word e.g. ﷽ ﷽.
- The temporary kasrah e.g. ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽.
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 وَالْعُصَّا.

and

– and specify. It is originally وَاخْصُصْنِ, with the nūn of emphasis attached to it (nūn al-toukīd). When stopping on it, it changes to an alif, similar to a tanwīn.

– أَقْوَى – stronger.

As mentioned previously, all the letters of isti`lā` (ْخَصَّ ضَغْطِ قَطِ) 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,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 ق, غ, خ only have isti`lā` in them, and no itbāq, rendering them less full.

Mullā ˘Ali al-Qārī mentions that by giving these two examples the author has indicated to an important point: inspite of the qāf being the strongest of the 3 letters which have isti`lā` only, and the sād being the weakest of those which have isti`lā` and itbāq, by comparing the 2
examples, ٓقَلَّ ٓعَصَا, it is easily discernable that the weakest letter of یِلُبَاقٌ still sounds more full than the strongest letter which has ٌيِضْرَلْا only.\textsuperscript{63}

TEXT: 46

46) وَبَيَّسِينِ الِإِطْبَاقَ مِنْ أَحْصَتْ مَسْعُ
بَسْطَتْ وَالْخَلْفُ بِنَخْلُقَكُمْ وَقَعُ

TRANSLATION
And clarify the یِلُبَاقٌ of ٓأَحْصَتْ and ٓبَسْطَتْ. And in ٓنَخْلُقَكُمْ ٓوَقَعُ difference of opinion has occurred.

VOCABULARY

ٓبَيَّسُ – clarify, make clear.

ٓبَسْتَ – take place, occur. It is actually ٓبَقَعُ, with a َفَثَّ ٓأَنْعُ on the ٓأَيْنٌ, but to keep the rhyme scheme it is read as ٓسَكِنٌ.

EXPLANATION
In this line two matters are discussed, both related to ٓيِدْخُم. ٓيِدْخُم 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 ٓمُشْخَّدَد letter.

The student also needs to understand that ٓيِدْخُم is of various types, depending upon what is being considered. If the ٓمُدْخَمٌ and the ٓمُدْخَمٌ ٓفِيه is considered, ٓيِدْخُم is of 2 types:

1) ٓيِدْخُمٌ ٓسَغْحِر
2) ٓيِدْخُمٌ ٓكَبْيِرٌ

\textsuperscript{63} Minah al-Fikriyyah pg. 144. Others consider the ٓبَقَعُ to be the weakest letter of یِلُبَاقٌ (check al-Salsabil al-Shafi).

\textsuperscript{64} The ٓمُدْخَمٌ is the letter with which ٓيِدْخُم is made i.e. the first letter. The ٓمُدْخَمٌ ٓفِيه is the letter into which ٓيِدْخُم is made i.e. the second letter.
If the causes for *idghām* are considered, *idghām* will be of 3 types:
1) *Idghām Mithlayn*
2) *Idghām Mutajānisayn*
3) *Idghām Mutaqāribayn*

If the ruling (*hukm*) regarding *idghām* is considered, *idghām* is of 3 types:
1) *Wājib* – compulsory
2) *Jā`iz* – allowed/permitted
3) *Mamnū˘* – prohibited

If the manner in which *idghām* is made is considered, *idghām* is of 2 types:
1) *Tām* – complete
2) *Nāqis* – incomplete

The last type is discussed in this line, considering the manner in which *idghām* is being made. The other types of *idghām* will be discussed later in the chapter of *idghām*.

**Idghām Tām and Idghām Nāqis**

*Idghām Tām* is when the *mudghām* (first letter) is completely assimilated into the second letter and nothing of it remains e.g. 

إذْ ظَلَّتْ مَرَازَكْ مَعَنَا

*Idghām Nāqis* is when an attribute of the *mudghäm* remains behind after the assimilation had taken place e.g. 

يَسْطَبْتُ أَحْكَمْتُ مِنْ وَالِيَّ مِنْ يَفْتَوْل

In the first two examples the *ghunnah* remains after the assimilation, and in the latter two examples, *itḥāq* stays behind. This is what Ibn al-Jazarī alludes to when he states: 

وَيُبَيِّنُ الإِطْبَاقُ مِنْ أَحْكَمْتُ مَعُ يَسْطَبْتُ, and clarify the *itḥāq* in أَحْكَمْتُ and يَسْطَبْتُ. The *idghām* of ط into ط takes place in 4 places:

1) أَحْكَمْتُ – *Sūrah al-Naml*, 22
2) يَسْطَبْتُ – *Sūrah al-Mā`idah*, 28
3) قَرَطْتُمْ – *Sūrah Yūsuf*, 80
Note that when making *idghām* in the above words, no *qalqalah* is made on the ُ.

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

In the second half of the line the author says that in أَلَمْ تَخْلَفْكُمْ of *Sūrah al-Mursalāt*, 20, there is difference of opinion. The difference of opinion is as to whether the *idghām* of the َ into the ُ is *tām* or *nāqīs*. If it is *tām*, the َ is completely assimilated into the ُ, and if it is *nāqīs* then the *istiʿlā`* of the َ will remain after *idghām* takes place.⁶⁵

A question often asked is if the َ and the ُ both have *istiʿlā`*, why is there difference of opinion in the َ and not in the ُ? The answer is that even though they share *istiʿlā`*, the ُ is stronger since it has *iṭbāq* also. Therefore, there is difference of opinion in the َ, because it is weaker, and no difference of opinion in the ُ since it is stronger i.e. all agree that the *idghām* in it will be *nāqīs*.

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⁶⁵ Most *qurrā`* make *idghām* *tām*, including Imam Shāṭibī, and *idghām* *nāqīs* is a view of the minority, like Makkī ibn Abī Ṭālib.
TEXT: 47

47) وَاحْرِضْ عَلَى السُّكُونَ فِي جَعْلَنَا

اَلْعَمَّةَ وَالْغُضُوبِ مَعَ ضَلْلَنَا

TRANSLATION
And take care of the sukūn in the gūsāb, with ِضَلْلَنَا.

VOCABULARY
الْحُرْضُ – strive, intent, endeavour, take care, be careful.

EXPLANATION
As it is important to read the ḥarakāt correctly, in the same manner, the sukūn should be read without the slightest hint of a ḥarakah on it. If the sukūn is jerked even slightly, it sounds like a ḥarakah 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: /alifF/kashidashort/nunM/lamM/aynM/jimI/fathaA/sukunA/fathaA/fathaA/ and /alifF/kashidashort/nunM/kashidashort/lamM/lamM/dadI/fathaA/sukunA/fathaA/fathaA/. In these two examples the makhraj of the lām and the nūn are close to each other. It is obviously not restricted to these examples. Other examples offered by the author in al-Nashr are: /alifF/nunM/lamI/zayF/nunI/alifhamAU/wawU/fathaA/sukunA/fathaA/sukunA/fathaA/fathaA/, /alifF/nunM/kashidashort/lamM/kashidashort/lamM/kashidashort/zaI/wawU/fathaA/sukunA/shaddafatA/fathaA/fathaA/, /nunM/lamM/dadM/kashidashort/faI/fathaA/sukunA/shaddafatA/fathaA/alifF/, /mimF/aynM/nunI/lamF/qafI/fathaA/fathaA/sukunA/dammaA/, /alifU/wawF/lamI/alifF/aynM/taI/lamF/qafI/sukunA/fathaA/fathaA/sukunA/fathaA/dammaA/. Similarly, the ghayn and the qāf are close in /alifF/nunM/baI/wawF/lamM/qafI/ghaynU/zayF/taI/lamaliU/fathaA/fathaA/dammaA/fathaA/dammaA/sukunA/kasraB/dammaA/.

2) Due to the letters being distant from each other – two letters distant from each other is also difficult to read because after the tongue moves away from one makhraj, it has to be placed in a makhraj which is remote to the first. This is found in the examples of the text: /taF/kashidashort/mimM/kashidashort/aynM/nunI/alifhamAU/fathaA/sukunA/fathaA/sukunA/fathaA/ and /baU/wawF/kashidashort/dadM/kashidashort/ghaynM/lamm0mI/alifU/kasraB/dammaA/sukunA/fathaA/. In the first example, the nūn and the ˚ayn are...
distant from each other, and in the latter, the ghayn and the dād. Other examples are of the ghayn include:

TEXT: 48

[اللغة العربية]

TEXT: 48

وَخَلَصَ اِلْحَفْثَةِ مَخْدُورًا عَصْسَى

خَوْفُ اَشْيَاءِهِ بِـ: مَخْدُورًا عَصْسَى

TRANSLATION

And clarify the infitāh in عَصْسَى مَخْدُورًا عَصْسَى, fearing that it might bear likeness to عَصْسَى مَخْدُورًا عَصْسَى.

VOCABULARY

- خَلْصُ - it is originally خَلْصُ, with a sukūn on the sād, indicating and imperative command. It means to keep pure, keep clear or clarify.

- خَوْفُ - fear.

- اَشْيَاءِهِ - the pronoun refers to what was mentioned (مَا ذُكِّرَ) (مَا ذُكِّرَ). It means resemblance, likeness, similarity.

- بِـ - with.

EXPLANATION

The reciter should distinguish the attribute infitāḥ in the ذَ مَخْدُورًا عَصْسَى so that it may not sound and resemble like the ذَ مَخْدُورًا عَصْسَى. The ذَ and the طَ 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’lā’ and ḫbāq. 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 طَ. In the same manner, if ḫbāq and isti’lā’ is not upheld in

66 Al-Nashr Vol. 1 pg. 220-221
the ð, it will be rendered with some ‘flatness’ (tarqīq), making it sound like a ð.

Similarly, he should clarify the س of عَضْسَى so that it does not resemble the س of عَضْسَى. The س and the ص 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 istīfāl and infitāḥ whereas the latter has istī’lā` and itbāq. Therefore, if infitāḥ and istīfāl is not maintained in the س, it will be rendered with a little ‘thickness’ (tafkīm), making it sound like a ص. In the same manner, if itbāq and istī’lā` is not upheld in the ص, it will be rendered with some ‘flatness’ (tarqīq), making it sound like a س.

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 ذ should be observed in the س، وَذَلَّلْنَا the س، and the س، وَذَلَّلَنَا. In the same way, the tarqīq should be preserved in the س when surrounded by “full” letters e.g. مَسْتَوْرًا بَسَطَةً، أَقْسَطُ، وَتسَطِّيعُ.67

TEXT: 49

49) وَزَرَّاعٌ شَدِّهِ، يُكَفَانِ، وَيَمَنُّا
ک: شرَکَکُمْ وَنَتَسْوَلُّی، فَنَنَّنا

TRANSLATION
And observe the shiddah in the ك and the ت, as (found) in، شرَکَکُمْ، فَنَنَّنا، and، فَنَنَّنا.
VOCABULARY

زَاعٍ - protect, take care, observe.

EXPLANATION

The ک 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. ِفَنَسَا ِتَسَوَّفْيَ ِشْرَكِكُمَّ.

Other examples would include ِتَسَسْرُلْ ِتَسَجَّلْ رَأْنَكَ كُنْتَ ِمُنَايِسَكُمُّ ِتَتَبَعُّهَا 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) ْوَأَوَلُّ مِثْلٍ وَجِنْسِي إِنْ سَكَّنَ
أَذْغَمْ كَ: قُلْ رَبُّ وَبَلْ لَا وَأَيْسَنَ

TRANSLATION

If the first of two mithlāyn or mutajānisayn letters has a sukūn, then make idghām, like in ْبَلْ لَا كَفَّرْنَ وَأَيْسَنَ. And make clear (make ith-hār)...

VOCABULARY

- مِثْلٍ – identical or equivalent.
- جِنْسٌ – homogeneous i.e. being of the same type or kind.
- إِنْ سَكَّنَ – if it has a sukūn.
- أَذْغَمْ – 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. َبِلْ طَعَّ عَلَى الْلَّهِ رَحِبَّ تُرَاهُمُ رَكَبُتُ نَمُودُ إِذَا تَفْلَوْلَ قَدْ ضَلُّوْا.

When Ibn al-Jazarī states: َإِنْ سَكَّنَ؛ when it has a sukūn, it is clear that he is only discussing idghām saghīr.\(^{68}\) Idghām kabīr is not discussed in this work because, generally, most of the qurrā' do not make it.

أَذْهَمُ is an imperative command, which indicates that it is compulsory to do (wājib) based on the precept that an imperative command is indicative of something which is wājib (ال أمر ُلِّلُوْجُوبِ). Thus, in idghām saghīr, the ruling is that it is compulsory to make idghām if the two letters are mithlāyn e.g. َوُهُمْ مِنْ إِذَا ذَهَبَ قَدْ دَخَلُوا رَبِحَتْ سَجَارَتُهُمْ (فَأَضَرَّبَ بِهِ بَلْ لَأَوْرُجُجُهُ بِتَدْرَكُتُهُ ْعَنْ نَفْسِ or mutajānisayn َإِذْ طَلَّمُهُمْ قَدْ تَبْيَسَنَّ أَقْلَدَتْ دَعُوُوا وَقَالُتْ طَائِلَةً). This is the view held by Ibn al-Jazarī and is also alluded to in his Nashr.\(^{69}\) Most scholars deem it compulsory in mithlāyn only, and not in mutajānisayn. If idghām was wājib in mutajānisayn as well, then difference of opinion would not exist in words like َأَرَكْبُ مَعَنَا ِبَلْهَتْ ذَلِكَ. In conclusion, idghām is wājib in mithlāyn and jāʿīz (permitted) in mutajānisayn (and mutaqāribayn) if it is proven in a particular narration or reading. According to the author, idghām is wājib in mithlāyn and mutajānisayn. It may be stated that in most cases idghām is made in mutajānisayn, and therefore Ibn al-Jazarī regards it as being wājib.

Looking at the two examples presented, َفُنُّ رَبُّ بَلْ لَا. The former is mithlāyn; 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 mithlāyn and mutajānisayn?

\(^{68}\) Check explanation of line 46 for definition of the different types of idghām.

\(^{69}\) Al-Nashr Vol. 2 pg. 19
Some answer by saying that ٌُلُ ِرُبُّ is mutajānisayn according to Farrā`.

Ith-hār Ahmad al-Thanawī\textsuperscript{71} states that Ibn al-Jazarī does not discuss mutaqāribayn due to the many differences in it, but has given an example of mutaqāribayn to indicate 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 read every letter from its makhraj without any extra pull in the ghunnah. The places of ith-hār are mentioned in the next line.

\textbf{TEXT:} 51

\begin{center}
في يٰؤمِ فَلْوَ قَالُوا وَهُمْ وَقُلْ تَعْمَم

سَبَحتُهُ لا ٌتَِّ أَعْمَ فَلْوَ قَلْبُ قَالَتَ قَمَّ
\end{center}

\textbf{TRANSLATION}

... in with قَالَتَ قَمَّ, and.

\textbf{EXPLANATION}

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

\textsuperscript{70} Refer to line 9 for different views on the number of makhārij.

\textsuperscript{71} He was born in Thanabhawan, India, in 1346 A.H./1927 C.E. His initial studies were completed in his home town at the institute Imdād al-˘Ulūm. In 1362 A.H./1943 C.E. he registered for higher studies at Mathāhir al-˘Ulūm in Sahāranfūr, and in 1366 A.H./1947 C.E. he completed his hadith studies under experts the likes of Sheikh al-Hadith Muḥammad Zakariyyah al-Kandhelawi. In 1373 A.H./1954 C.E. he met the outstanding student of Sheikh ˘Abd al-Rahmah al-Makkī, Sheikh ˘Abd al-Mālik. He spent six years under the tutelage and apprenticeship of this great scholar, mastering the science of tajwīd and qirā`āt at his hands. In 1379 A.H./1959 C.E. he completed his study of the ten qirā`āt and became an Arabic teacher at a Dār al-˘Ulūm in Lahore, Pakistan. His students include Sheikh ˘Abm Sad Mia al-Thānawī. His date of demise is not known. Check Ḥusn al-Muhādarāt fī Riyāl al-Qirā`āt, Vol. 2 pg. 286.
1) If the first letter is a letter of madd e.g. قَالُوا وَهُمُ بِيَوْمِ. Though some may deem the 2 wāws or the 2 yā’s as mithlāyn, 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. قَالَتْ قَتَّالِهِ. Some may compare the lām of the verb to the lām al-ta`rīf, where idghām is made of the lām into the nūn and the tā` e.g. وَالْتِيْنِ وَالْمَجْمُ. 

3) The first letter should not be a letter from the throat e.g. أَفْرَغْ عَلَيْنا، قَاصِفْ عَنْهُمْ، أَبْلَغْهُ مَأَمُونَهُ، سَبِّحْهُ، لَا يُصِرْ عَلَى مُوْبِنِا.

If one were to argue that idghām of a throat letter does take place in words like وَمَنْ يُكَرِهِهِنَّ يُؤْجِهِهِنَّ جَيْبِهِ، then the answer is that it will only take place if it is mithlāyn since its ruling is wājib. If it is mutajānīsayn or mutaqāribayn, then idghām will not take place, but it will be read with ith-hār.
Due to the dād and the thā` being very similar to each other, many err in the pronunciation of these two letters, often substituting one for the other. In this chapter Ibn al-Jazarī mentions all those words in the Qur`ān which have a thā`. The implied opposite (مَفْهُومُ السَّمَحَالَةَ) 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-Jazarī in 8 lines.

TEXT: 52

52) والضاءة باستبطالية ومخرج

ميَّز مِن الظاءة وكلُّهَا تَحْسِي

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 ظَلْ نظامُ الظَّهَرِ عَظْمُ الْحَنْفَةِ

ائيِظُ وَانظِرِ عَظْمُ الْظَّهَرِ الْلَّفَظِ

EXPLANATION

(1) الطَّعْنِ – it means to travel.

It appears once in the Qur`ān, in Sūrah al-Nahl:
In other qirā`āt it is also read with a fathah on the ʾayn i.e. ظُلِّ
(2)
– it means shade.

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

وُظَلِّلُنا عَلَيْكُمُ الْعَيْامَ وَأَنزَلْنَا عَلَيْكُمْ السَّمَنَّ وَالْشَّلْوَى (57)

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

إِنَّ الْسَّمَتَيْنِ فِي ظِلَالِ وَعُيُوبٍ (41)

NOTE:
Of the words which bear the same meaning is ﺕَمْرُ فِي الْجَلَبِ which appears in 2 places, Sūrah al-Aʿrāf and Sūrah al-Shuʿarā`:

وَإِذْ نَفَّذَا الْجَلِبَ صُوْفَهُمُ كَانَتُ الْفَتْحَةُ وَضَحَّى الْحَياةَ وَرَأَيْنَاهُمْ جَهَرًا آمَنُوا مَا آتَيْنَاهُمْ فَبَوَى وَأَذَكَّرَنَّهُمْ فِي لَهَبِكَانِ نَفْتُونَ (171)

فَكِذَٰلِكَ نَبَّأْنَاهُمْ فَأَخْذَهُمْ عَذَابُ يَوْمِ الظَّلَةِ إِنَّهَا عَذَابٌ يَوْمٌ عَظِيمٌ (189)

(3)
– it means midday.

It comes twice in the Qur`ān, Sūrah al-Nūr and Sūrah al-Rūm:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا إِلَهَ إِلَّا نَا لَّقُلُوهُمْ أَيُّهَ الْحَمِيدُ وَلَدُنَا إِلَّا نَعْلَمُكُمْ قِيلًا مَّرَأً مِنْ قَلِيلِ صَلاةِ الْفَجْرِ وَجِينَ تَضَعُّونُ بِثْبَتٍ مِّنَ الْظَّهْرَةِ وَمِنْ بَعْدِ صَلاةِ الْحَيَاةِ ثُلُثُ عُوْراَاتٍ لَّكُمْ لَاتُسْخَرُ لَهَٰذَانِ عَلَيْكُمْ وَلَا عَلَيْهِمْ جَنِاحًا بَعْدَهُنَّ طَوْفَاتُ عَلَيْكُمْ بِعَضْعَةٍ مَّعَ كَأَنْ كَذَلِكَ بِنَبِيٌّ للهِ لَكُمْ الْآيَاتُ وَاللَّهُ عَلَيْهِ سَلَامٌ (58)

وَلَّهُ الْحَمِيدُ فِي السَّمَوَاتِ وَالأَرْضِ وَعَشْيًا وَجِينَ تَظُهُّرُونِ (18)

(4)
– it means great.

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

حَمِيدُ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمَعِهِمْ وَعَلَى أَبْصَارِهِمْ غَيْبَةٌ وَقَدْ عَذَابُ عَظِيمٍ (7)

The last place it comes in the Qur`ān is in Sūrah al-Muttaṣaffīn:
لَئِنَّا كَنَّا عَظَامًا نَّجَّرًا (11)

– it means back.

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

وَلِسَمَّأَنَّهُمْ رِسُولًا مِنَ اللَّهِ مُصَدِّقًا لِمَعْمُونِيْنَ وَبُنِيَّنَا الْكِتَابَ مِنْ لَيْتِينَا أُولِي الْأَبْرَارُ (101)

– it means bones.

It comes in 15 places in the Qur`ān. The first is in Sūrah al-Baqarah:

عَلَيْهِمْ لُوْلَيْتُ مِنْهُمْ فَزَارًا وَلَسُمِّرُت مِنْهُمْ رَمْعًا (18)

– to grant respite.

It appears 20 times in the Qur`ān. The first is in Sūrah al-Baqarah:

(7) أنَّظُر (13)

– it means back.

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

وَلِسَمَّأَنَّهُمْ رِسُولًا مِنَ اللَّهِ مُصَدِّقًا لِمَعْمُونِيْنَ وَبُنِيَّنَا الْكِتَابَ مِنْ لَيْتِينَا أُولِي الْأَبْرَارُ (101)

– it means back.

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

وَلِسَمَّأَنَّهُمْ رِسُولًا مِنَ اللَّهِ مُصَدِّقًا لِمَعْمُونِيْنَ وَبُنِيَّنَا الْكِتَابَ مِنْ لَيْتِينَا أُولِي الْأَبْرَارُ (101)

– it means back.

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

وَلِسَمَّأَنَّهُمْ رِسُولًا مِنَ اللَّهِ مُصَدِّقًا لِمَعْمُونِيْنَ وَبُنِيَّنَا الْكِتَابَ مِنْ لَيْتِينَا أُولِي الْأَبْرَارُ (101)

– it means back.

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

الّذِي أُقَضِّيْهِمْ (3)

– it means utterance.

It comes in one place in the Qur`ān, *Sūrah Qāf*:

ما يَلِفْظُ مِنْ قُوَّلٍ إِلَّا لِّدِينِهِ زَيْجَتُ عَيْبَتِهِ (18)

**TEXT: 54**

54  ظَاهِرُ نَظَفَتُ شَوَاطِعُ كَظَمُ ظَلَمًا

اغْلَطُ عَلَّامٌ ظَفَرَ أَتَظْهَرُ طَمَّا

**EXPLANATION**

(11) ظَاهِرُ – it appears in 41 different places, bearing 6 different meanings:

i) clear/apparent – it appears in 13 places in the Qur`ān e.g. in *Sūrah al-An˘ām*:

وَذَٰلِكَ غَيْرُ ظَاهِرِ الْإِنْسَٰمَ، وَبَاطِنَةُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِنْزِلَاتِ، سَيَجْزِيُونَ بِهَا كَانُوا يَفْتَرُونَ (120)

ii) superior – it appears in 8 places in the Qur`ān e.g. in *Sūrah al-Toubah*:

هوَ الّذِي أَرْسَلَ رَسُولَهُ بِالسُّهُدِّ وَدِينٍ حَقَّ لِيُظْهِرَهُ عَلَى الْدُنْيَا كَلِّهَا وَلَوْ كَرَةَ السَّمُرَةِ كُنُونَ (33)

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

كِفَّ إِنَّا نَظْهَرْنَا عَلَيْكُمْ لا يَخْرُجُوا فِي كَيْفِ إِلَّا وَلا دَفْعَةٌ تَرْضَى تَأْخُذُنَّكُمْ بَعْضُهُمْ وَتَأْخُذُنَّهُمْ وَتَأْخُذُنَّ كُلَّهُمْ وَأَفْتَرُوا فِي شَرْكٍ كُونَ (8)

إِنَّهُمْ إِنَّا نَظْهَرْنَا عَلَيْكُمْ بِزَمَنِكُمْ أَوْ يُعِيدُونَ فِي مَلَاتِهِمْ وَلَنْ نَنْفَحْ أَيْضًا إِذَا أَنَبَأُ (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 يُبِينُنَّ رَزَيْنَهُنَّ إِلَّا لِبَعْوَلَتِهِنَّ أَوْ أَبَائِهِنَّ أَوْ أَبَاهُنَّ أَوْ أَبَاءَ بِعْوَلَتِهِنَّ أَوْ أَبَائِهِنَّ أَوْ أَبَاهُنَّ أَوْ عَلَى مُعَاوِيَتِهِنَّ أَوْ أَعَوَاءِهِنَّ أَوْ إِخْوَاءِهِنَّ أَوْ بَنَائِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَلَكَتَ أَبِيَائِهِنَّ أَوْ أَبَايَائِهِنَّ أَوْ التَّابِعِينَ غَيْرُ أُولِي الْإِرْثِ أَوِ الْخَالِقُ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ أَهْلُ الْخَالِقِ الْأَلَّهِ أَوْ آخَرَاتُ النَّسَاءِ وَلَا يَقُولُنِ بَأَرْجُلٍ نَّعْلُمُ مَا تَنْخِرُونَ مِنْ زَيْنَتْهِنَّ وَتُوَمِّبُونَ إِلَى اللَّهِ جَيْبَاهَا أَنَّهَا السَّمَوَاعُ لَعَلَّكُمْ نُفُدُحُونَ (31)
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) ḥārij – one of the names of jahannam.

13) ṣawāt – smokeless fire.

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

وَالْكَاتِبُينَ الْعَيْضَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحْبِبَ السَّمَحِيَّينَ (134)

فَاصِرُ الْمُجَّهَّرِ رَبُّكَ وَلَا تَنَكِّرَ كَصَاحِبِ الْحَوْرَىِّ إذ نَّادَى وَهُوَ مُكْفَكُّ (48)

- ظُلمٌ (15) – oppression.

It appears 288 times in the Qurʾān. The first is in Sūrah al-Baqarah and the last in Sūrah al-Insān:

وَلا تَنْفِرَا هَذَا الشَّجْرَة فَكُونَا مِنَ الْظَّلَاليِّن (35)

يَدِجُلُونَ مِنْ يَبَاءَةٍ فِي رَجْمِهِ وَالْظَّلَالِينَ أَعْدَ كُلَّ عَدَّابّ أَلِيَّاً (31)

- الغَلْطٌ (16) – harsh.

It appears in 13 places in the Qurʾān, the first in Sūrah Āli ʿImrān and the last in Sūrah al-Tahlīm:

وَلَوْ كَنْتَ فَظًا غَلِيطُ الْقُلُوبِ لَنَفَتْصَوا مِنْ حُوْرَى قَاعِعٍ عَنْهُمْ وَاسْتَغْفِرُوهُمْ فَوَمَآ أَعْمَلُوهُمْ فِي الأَمْرِ إِذَا عَرَضَتْ

فَوَكَّلَ عَلَى اللَّهِ إِنَّ اللَّهَ يُحْبِبُ السُّمَوَّلِكِينَ (159)

يَا أَيُّهَا النَّبِيُّ جَعَلِيَ الْكَفَّارَ وَالْمُعَادِينَ وَالْغَلَّالِفَ وَالْمُتَّفَكَّرِينَ وَمَا أُمَّامَهُمْ جَهَّمَ وَرَبِّي السَّمَحِيَّ (9)

- الظَّلَالٌ (17) – darkness.

It is stated 26 times in the Qurʾān72, the first in Sūrah al-Baqarah and the last in Sūrah al-Talāq:

فَإِنَّمَا أَصَابَتْ مَا حُوْرَى ذَهَبَ اللَّهُ بِهِمْ وَتَزَكَّيْنَهُمْ فِي ظُلُمَّهُ لَا بَيِّنَةٌ (17)

رَسُولَ اللَّهِ ﷺ عَلَيْهِمْ آيَاتُ اللَّهِ مُبِينَاتٍ لِيُخْرِجَ الْذِّينَ أَمُنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى الْنُورِ وَمَنْ يُؤْمِنُ

بِاللَّهِ وَيَعْمَلُ صَالِحًا يَدِجِلُهُ جَنَّاتٌ جَهَّرِيٌّ مِنْ تَجْهِيْرِهِ الأَنْهَارِ خَالِدِينَ فِيهَا أَبْدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رَظَأً (11)

72 Ibn al-Jazarī mentions in al-Tamhīd that there are 26. This view has been adopted by Mullā ʿAli al-Qārī, al-Safāqusī, Ibn Yālūshah and others. Mullā ʿAli al-Qārī attributes to Ibn al-Jazarī’s son that it comes 100 places in the Qurʾān. After perusing his son’s explanation I found that he also mentions 26 places. Check Minah al-Fikriyyah of Mullā ʿAli al-Qārī and Al-Hawāshī al-Mufhimah of Ibn al-Jazarī’s son. However, Sheikh al-Islām Zakariyyā al-Anṣārī as well as al-Qastallānī state that it comes in 100 places. Sayyid Lāshīn counts 288 places in his book Durūs Muhimmah fī sharḥ al-Daqaʾiq al-Muhkamah. Tāsh Kubrī Zadah counts 282 places whilst Ith-hār Ahmad Thanawī mentions 25. Allah knows best.
الْظُّفْرُ – nail, claw.

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

وَعَلَىٰ الْذِّينَ هَادِئَا حَرَّمْنَآ ثُلُّثً ذِي قُفْرٍ وَمِنَ الْبَقِّرِ وَالْغَنْمِ حَرَّمْنَآ عَلَيْهِمْ شُحُومَهَا إِلاَّ مَا حَمَّلْتُ طَهُورُهُمْ وَهُمْ أُمَّامُ الْخَزَائِنُ (146)

الْإِنْتِظَارُ – 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-Qitāl:

هلْ يَنظُرُونَ إِلاَّ أَنْ يَتَّبِعُوهُمُ اللَّهُ فِي طَيْلِ مِنَ الْعَنَامِ وَالْعَمَلاْيَةِ وَفَضْيِ الْأَمْرِ وَإِلَى الْتَّرْجُمَ الأَمْرُ (210)

فَهُمْ يَنظُرُونَ إِلاَّ السَّاعَةَ أَنْ يَتَّبِعُوهُمْ عُتْهَةٌ فَقُدْ جَآءَ أَشْرَاطُهَا فَأَلَّهُ هُمْ إِذَا جَآءَهُمْ ذِكْرَاهُمْ (18)

الْظَّمَآ – thirst.

It occurs thrice in the Qur`ān, Sūrah al-Toubah, Sūrah Tāhā and Sūrah al-Nūr:

ذُلِكَ ذَٰلِكَ لَكُمْ لَا يَصِيبُهُمْ يَمِينًا وَلَا نَصْبًا وَلَا حُمْصَةً فِي سِبْيلِ اللَّهِ وَلَا يَبْتَغُونَ مَثَلَهُ بِفُجُورٍ وَلَا يَتَّلَوْنَ مِنْ عَدْوِهِمْ إِلَّا أَكْبَرُ هُمْ يَعْمَلُ صَالِحًا إِنَّ اللَّهَ لَا يَشْتَيِضُ أَجْرَ السَّمِحِينَ (120)

وَأَلَّهُ نَظَّمْنَا لَهُمْ وَلَا نَضْحَكَ (119)

وَالَّذِينَ كَفَرُوا أُعْمَنُهُمْ كَسَارًا بِقِبْطَةٍ بَيْنَهُمْ النَّفَاطِ الْخَطَأُ مَا حَتَّى إِذَا جَآءَهُمْ مَتَّعُهُمْ وَوُجِّهَ اللَّهُ عَنْهُمْ فَوْقَاهُ جَنَّةَ وَاللَّهُ سَّبِيعُ الْجَنَّاتِ (39)

TEXT: 55

55) أَظَفَرَ طَنَّا كَيْنَ فَ جَآ وَعَظَّمْ مَلَىٰ عَضِيَنَّ عَظِلَ النَّخْلِ رُحْفَ سَوا

EXPLANATION

21) أَظَفَرُ – victorious.

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

وَهُوَ الَّذِي كَفَّ أَيْدِّيْهِمْ عَنكُمْ وَأَيْدِيْهِمْ عَنكُمْ يَبْطَنُ مَكَّةَ مِنْ بَعْدِ أَظَفَرَ كَمْ عَلَيْهِمْ وَكَانَ اللَّهُ يَبْعَثُ مَنْ يَنفَعُهُمْ بِصِيَاءٍ (24)
22) طَنّ – bears different meanings: thought, conviction, one of two possibilities. It appears in 69 places e.g. Sūrah al-Baqarah, Sūrah al-Ahzāb and Sūrah al-Inshiqāq:

إِذْ جَاوَهُمْ مِنْ فُوْقَكُمْ وَمِنْ أَسْفَلِ مِنْكُمْ وَإِذْ رَأِيْتُ اللَّهُ الْبَلَاغَ وَبَلَغَ الْقُلُوبِ الْحَنَاجِرِ وَنَظَفُّوْنَ بِإِنْهَاءِ الْظلمُونَا (10)

إِنَّهُ طَنَّ أَنْ لَنْ يَخْرُجَ (14)

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:

فَجَعَلْنَاهَا تَكَاوِلًا لَّا يُبْنِيَ بَيْنَهَا وَمَا خَلَفْنَاهَا وَمَوْعَظَةً لِّلَّذِينَ مَعْمُودِينَ (66)

ذَلِكَ مَا نَوَعَطُونَ يَا وَلَدِ الْقَرْآنِ مَا تَعْمَلُونَ خَبيِّرًا (3)

– Ibn al-Jazarī excludes عضيب which comes in Sūrah al-Hijr:

الذَّيْنَ جَعَلُوا الْقُرْآنَ عضيبًا (91)

24) طَلَّ – remain.

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

i – ii) طَلَّ النَّخلِ زُحْفِيَ سَوَا – means the same in both sūrahs:

وَإِذَا بَشَرَ أَخْدِمْهُمْ بِالنَّخْلِ طَلَّ وَجَهَةَ مُسْتَوِيًا وَهُوَ كَظِيمٌ (58)

وَإِذَا بَشَرَ أَخْدِمْهُمْ بِالنَّخْلِ مَثَلًا طَلَّ وَجَهَةَ مُسْتَوِيًا وَهُوَ كَظِيمٌ (17)

In the next line Ibn al-Jazarī mentions another 6 places.
56) وَظَلَّتْ ظُلُّمٌ وَبِصَوَامٍ ظَلُّوا
كَالْجِلْدِ ظَلَّتْ شَعَرًا ظَلُّ

EXPLANATION

iii) ظَلَّت – in Sūrah Tāhā:
قَالَ قَاثَحُبَ قَانِدُ ذَلِكَ لِلْحَيَاةِ أَنَّهُمْ لَا يَسَاسُونَ وَإِنَّ ذَلِكَ مَوَاعِدَا لَنَّ نُنَظِّرُ وَانَظْرُ إِلَى إِلَّهِ ذَلِكَ ظَلَّتْ عَلَيْهِ
عَاكِفًا لَّنْحَرَّفَنَّهُ مَنْ نُسَيْنَاهُ فِي الْيَوْمِ الْبَيْضَا (97)

iv) طَلَّمُ – طَلَّمُ which comes in Sūrah al-Wāqi‘ah:
لَوْ نَذَاكَ بِجَعْلَتَاهُ حَظَارًا ظَلَّتْ حَظَارًا ظَلَّتْ تَمْعَحَهُنَّ (65)

v) ظَلُّوا – وَبِصَوَامٍ ظَلُّوا (v) which comes in Sūrah al-Rūm:
وَلُيْنَ أُرَسِلَنَا رَبَّنَا فَأَرَأَيْتُمُ مَصْفَرًا ظَلَّتْ ظَلَّتْ مِنْ بَعْدِهِ يُعْمَرُونَ (51)

vi) ظَلَّوا – كَالْجِلْدِ ظَلَّوا which comes in Sūrah al-Hijr:
وَلَوْ قَتِلْنَا عَلَيْهِمْ بَيْناً مِنَ الْحَيَاةِ فَظَلَّتْ فَظَلَّت فَظَلَّتْ يُعْمَرُونَ (14)

vii) ظَلَّت – ظَلَّتْ شَعَرًا which comes in Sūrah al-Shu‘arā`:
إِنَّ نَذَاكَ تَنْزِلُ عَلَيْهِمْ مِنَ الْحَيَاةِ ظَلَّتْ ظَلَّتْ ظَلَّتْ عَلَيْهِمْ مَا حَاضِيِّينَ (4)

viii) ظَلَّت – ظَلَّتْ which comes in Sūrah al-Shu‘arā`:
قَالُوا نَعْبُدُ أَصْنَامًا فَظَلَّتْ هَا عَاكِينَانِ (71)

In the next line the last word stemming from ظَلُّ is mentioned.
57) َيْظَلِلْنَّ مُحَظُّوْرًا مَعَ الْمُحْتَخَّرِ
وَكُنْتُ فَظًا وَجَمِيعُ النَّظَّرِ

EXPLANATION

ix) َيْظَلِلْنَّ – in Sūrah Shūrā:

إنّ بِنَادٍ يُسْكِنُ الْرِّيحَ َيْظَلِلْنَّ رَوَآيَدُ عَلَى ظُهُورِهِ إِنّ فِي ذَلِّكَ لَآيَاتٌ لِكُلِّ صَابِرٍ مُّكْرُورٍ (33)

25) َمُحَظُّوْرًا – forbidden.

It comes in Sūrah Banī Isrā`îl:

كَلَا لُبِّدَ هُؤلاء وَهُؤلاء مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءٌ رَبِّك مُّحَظُّورًا (20)

26) َالْمُحْتَخَّرِ – one who builds enclosures.

It comes in Sūrah al-Qamr:

إِنّآ أَرْسَلْنَا عَلَيهِمْ صَبِيحَةً وَاحِدَةً كَأَنَا كَهُمْ مُّكْرُورٌ (31)

27) وَكُنْتُ فَظًا – uncivil, impolite, coarseness, bluntness.

Comes in Sūrah Āli ˘Imrān:

وَلَّوْ كُنْتُ فَظًا عَلِيّتُ الْقَلْبِ لَانْفُصَّلَتْ مِنْ حَوْلِكَ فَاعْفَعْ عَنْهُمْ وَاسْتَخْفِرْ هُمْ وَشَأَرْوهُمْ فِي الأُمُورِ إِذَا عَرَمَتْ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ السَّمَّوَاتِ وَالْأَرْضَ (159)

28) وَجَمِيعُ النَّظَّرِ – all words stemming from the النظر 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:

وَإِذْ قَفَّنَا يَكُمُ الْبَيْتَ فَأَنْفَسُنَاكَمْ وَأَعْرَفْنَا آَلِ فِرْعَوْنَ وَأَلْقَنِّنَّكُمْ نَظُّورَ (50)
فَأَلَا يَنْظُرُونَ إِلَى الإِلَيْهِ كِتَابٍ خَلِيفَتُ (17)

There are 3 words which are excluded and read with a dād. They are explained in the next line.
58) إلاَّ بِوَّلِ هَلٍّ وَأَوْلَى نَاضِرٍ
وَالْعَيْنُ لَا الْرَّعَدُ وَهُوَدُ قَاصِرٌ

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-Muṭaffifin* and *Sūrah al-Humazah*. The author is referring to *Sūrah al-Muṭaffifin*:

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

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

These 3 words are exempted since they are not from *نَظر* and are actually read with a *dād*.

الْعَيْنُ – severe anger.

Comes in 11 places in the Qur‘ān, the first in *Sūrah Āli ˘Imrān* and the last in *Sūrah al-Mulk*:

- not in *Sūrah al-Ra’d* and *Sūrah Hūd*:
there is difference of opinion as to what is meant by قاَصِرَه. Most scholars say that the words exempted are restricted to these 2 places, Sūrah Hūd and Sūrah al-Ra´d (قاَصِرَه عَلَيْهِمَا).

Tāsh Kubrī Zāda mentions that by saying قاَصِرَه the author alludes to the meaning of خَيْصَة كَثِيرَة and خَيْصَة تَعْيِشَ in the verses, which refer to a lessening of something.73

Mullā ʿAli al-Qārī as well as Tāsh Kubrī Zāda also mention that by قاَصِرَه the author alludes to the rasm because, in the Kūfic script, the dād had a shorter alif extended on it as apposed to the thā`. In this manner he hints that in these two sūrahs the words are with a dād and not a thā`.74

TEXT: 59

(59) وَالْحَظُّ لَا الحُضُّ عَلَى الْطَّعَمَمَ

وَفِي ضَيْفِيْنِ الْخَلَافِ سَابِي

EXPLANATION

30) الخَطُ – a portion or share of something.

Comes in 7 places throughout the Qurʿān, the first in Sūrah Āli ʿImrān and the last in Sūrah Fussilat:

لا يَجْرِؤُ الَّذِينَ يَسَارَعُونَ فِي الْكَفَاّرَةِ إِنَّهُمْ لَنْ يُصَلِّوا وَاللَّهُ شَهِيدًا بِذَلِكَ الْمُجَرَّبُ وَمَا عَزَّبُ عَذَابَ عَظِيمٍ

(176)
excluding which means to encourage and always appears with . This occurs thrice in the Qur’ān, Sūrah al-Ḥāqqah, Sūrah al-Mā˘ūn and Sūrah al-Fajr:

dālā `ālā al-ṭa'am (34)

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

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

From the 10 qurrā`, Ibn Kathīr, Abū ‘Amr, Kisā`i and Ruways read it with a thā’ while Nāfi’, Abū Ja’far, Ibn ˘Āmir ˘Āsim, Hamzah, Khalaf al-˘Āshir and Rouh will read it with a dād.

The initial script employed by the Sahābah during the Uthmānic Caliphate did not distinguish well between the dād and the thā’ as explained by Mullā ˘Ali al-Qārī previously. The dād had a shorter extension to the alif attached to it; apart from this, the two letters were written identically. Thus 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 emphasizes that if they appear together then extra care should be taken in reading them clearly and correctly.

TEXT: 60

60 وإن تلاقَيا البَشِيرًا لأَرْمَ

Anqass zahr ilay kusam illa kisam

TRANSLATION

And if the two (letters i.e. the dād and the thā) meet then clarity (in them) is necessary, like in Anqass zahr and Anqass thā.

EXPLANATION

If the dād and the thā appear together then extra precation should be taken that they both are recited clearly e.g. Wiyum bayyūz alqam illa alqam anqass thā. The application should not be restricted to these the examples given by Ibn al-Jazarī but wherever they appear in the Qur`ān.

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

TEXT: 61

61 وَاضْطُرْ مَعً وَعَظْتُ مَعَ آفْضَسْتُمْ

Wastur ma jahāhahum alayhum

TRANSLATION

(In the same manner, clarity is necessary in) Wastur wa, with as well as Afssstum. And (also) clarify the hā (in) Jahahahum and Alayhem.
EXPLANATION

In words like /raF/ta-M/dadI/alifU
/nunF/mimM/faI/shaddafatA/fathaA/dammaA/fathaA/sukunA/kasraB
/ heU/raF/ta-M/dadI/alifhamAU/mimF/thaI/dammaA/shaddadamA/shaddafatA/fathaA/dammaA/sukunA/fathaA
etc., the dād and the thāʾ should be read clearly. At
times reciters tend to make idghām in these pronunciations.

Even though Ibn al-Jazarī only gives examples with a tāʾ and tāʾ, it
does not mean that with other letters, one should be lax. Thus in
فَضَّلْنَا، وَاختَفِضَ جَناحْكَ، رَضْيِلَنَا، 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.  
جُنُوبْهُمْ عَلَيْهِمْ، فَتَكْوِي بِهَا جِبَاهُهُمْ، ظَهُورُهُمْ، among others. The letters of madd and lin, as well as the hāʾ, are
all weak letters. Care must be taken that they do not become obscure
in recitation.
TEXT: 62

62) وأظهر الغنّة من نون و민

ميم إذا ما شددًا وأخفّيـْـين

TRANSLATION
And clarify the ghunnah of the nūn and the mīm when they have a shaddah. And be sure to conceal (make ikhfā`)...

VOCABULARY

أظهر – make clear, clarify.

أخفّيـْـين – the nūn is for emphasis. It means be sure to conceal or hide.

EXPLANATION
In this line, the reciter is told to clarify the ghunnah in the nūn and mīm when they are mushaddad. The statement: إلا إذا ما شددًا, when they have a shaddah, is unrestricted. This means that whether the shaddah is due to idghām taking place in one word e.g. تَمَّ النَّور السَّمَّاءِ، or whether the shaddah is due to idghām taking place in two words e.g. وَمَا لَهُم مِّن اللَّهِ، or whether no idghām takes place e.g. ﴿إِنَّمَا الْحَكِيمُ الرَّحِيمُ﴾, in all circumstances, as long as the nūn and mīm are mushaddad, the ghunnah should be made clear.

Since the ghunnah is a permanent attribute, it is found in the nūn and the mīm in all circumstances.75 However, it is understood from this line that in certain circumstances the ghunnah is clearer than in others. Although it is not so clear when we stop on it e.g. العَالَمِيْن، or when it is mutaharrir e.g. الرَّحْمَـٰنُ الرَّحِيمُ, it is still present due to it being a sīfah lāzimah.

75 Refer to explanation of line 19.
At the end of this line the author starts discussing the rules of *mīm sākinah: ikhfā*`. It literally means to conceal. Technically, it is to read without a *tashdīd*, in a condition between *ith-hār* and *idghām*, while clarifying the *ghunnah*. When it will take place is discussed in the next line.

**TEXT:** 63

63 /9loseparen/m0mF/kash0dashort/yaM/kash0dashort/lamm0mI/al0fU/fathaA/sukunA/kasra5/sukunA/nunU/al0fham5U/sukunA/kasra5/nunF/kash0dashort/kafM/kash0dashort/nunM/kash0dashort/taI/sukunA/dammaA/sukunA/fathaA/nunM/kash0dashort/ghaynM/kash0dashort/:aI/shaddafatA/dammaA/kasra5/tamarF/kash0dashort/kasratan5/al0fmaqU/dalF/kash0dashort/kash0dashort/lamI/fathaA/fathaA/nunM/kash0dashort/baI/kasratanB/fathaA/– by the *bā`* i.e. when it meets a *bā`*.

**VOCABULARY**

– according to the preferred opinion or view.

**EXPLANATION**

From this line it is understood that if the *mīm sākinah* is followed by a *bā`* then there are 2 opinions:

1) The preferred opinion – this is the opinion that is mentioned in this line i.e. *ikhfā*` will be made of the *mīm sākinah* while making the *ghunnah* clear. This will take place whether the *sukūn* on the *mīm* is original e.g. /heF/baI/mimU/alifhamAU/kasraB/kasraB/sukunA/fathaA/ or not e.g. /kasraB/allah/alifF/baI/mimF/sadM/taM/aynM/yaI/nunF/mimI/wawU/kasraB/sukunA/fathaA/sukunA/fathaA/sukunA/fathaA/, /yanunF/nunM/mimI/wawhamF/mimM/baI/mimF/heI/alifF/mimI/wawU/fathaA/sukunA/kasraB/dammaA/sukunA/fathaA/kasraB/fathaA/sukunA/fathaA/.

This is also referred to as *ikhfā` shafawī* (the labial *ikhfā`* since the *mīm* comes from the lips).

Al-Jamzūrī alludes to it in the following line:

قَالَ الَّذِينَ الإِخْفَاءُ عِنْدَ الْبَاءِ َوَسَمِّيَ الْشَفَائِيَ لِلْفَسَرَاءِ

2) The opinion which is not preferred – this opinion is not mentioned here, but discussed in his *Nashr* - is to make *ith-hār* of the *mīm sākinah*
i.e. to read it clearly. This is the view of Makkī ibn Abī Tālib\(^76\) and others.\(^77\)

**TEXT:** 64

64) 

ْوَأَطْهَرْنَهَا عِنْدَ بَاقِي الْأَخْرُف

ْوَاحْدُرُ لَدَى وَأَوَّلَ وَفَأْ أَنْ تَخْتَنَفِئ

**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**

- أَطْهَرْنَهَا — and clarify it i.e. the mīm sākinah.
- عِنْدَ — by, when it meets.
- بَاقِي — remaining.
- الْأَخْرُف — the letters.
- احْدُرُ — beware, be careful.
- لَدَى — by, at.
- تَخْتَنَفِئِ — to conceal, hide.

\(^76\)Makkī ibn Abū Tālib ibn Hammūsh ibn Muhammad ibn Mukhtār al-Qaysī. He was born in Qayrawān in 355 A.H./966 C.E. His first travel to Egypt in search of knowledge was when he was a mere boy of 13 years. In Egypt, he read qirā`āt to Ābd al-Mun`īm ibn Ghalbūn and his son, Tāhir ibn Ghalbūn. He penned one of the first books on tajwīd, al-Ri`āyah, as well as al-Tabṣīrah in the seven qirā`āt and al-Kashf which explains the seven qirā`āt. Makkī was known for the fact that his du`ās were always accepted. On an occasion while delivering a khutbah, a man in the gathering was afflicted with ailment. While delivering his sermon, Makkī made du`ā for this man and he was immediately cured in that very gathering. He died on 2 Muharram 437 A.H./19 July 1045 C.E. See Ghāyah al-Nihāyah Vol. 2 pg. 309, Ma`rifah al-Qurra` al-Kibār Vol. 1 pg. 394.

\(^77\)This application will be restricted to the ṭariq of the Tayyibah and will not be allowed in via the ṭariq of the Shāṭibiyyah. See Al-Nashr Vol.1 pg. 222.
EXPLANATION

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

The obvious question is that Ibn al-Jazarî only mentions two rules for the mīm sākinah whereas al-Jamzūrî mentions three:

ّالاثنان إذعاعاً يتبعهما أتينى

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

وأوَّلَ يُسْلِمُ وَيَجْنِسُ إِنْ سَكَنَ أَذَّنَّمَ...

From this line it is understood that if mīm sākinah is followed by another mīm then idghām is compulsory, since it is mithlayn. As deliberated previously, in ṣaghīr mithlayn, idghām is compulsory.78

وَأَظَهَرَ الْعَكَّةَ مِنْ الْمُنْعَ، وَيَسْعَى مَيْمَ إِذَا مَا سُدِّدَا...  

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 نَسْهَمُ مِنَ اللَّهِ رَكَمَ مَنْ.

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

Al-Jamzūrî explains idghām of mīm sākinah as follows:

ّوَالثَّانى إذعاعاً يَبْتُبَهَا أَتَى

Therefore, when the author says: وَأَظَهَرَ الْعَكَّةَ مِنْ الْمُنْعَ، وَيَسْعَى مَيْمَ إِذَا مَا سُدِّدَا...  

, and make ith-hâr of the mīm when it meets the remaining letters, it would be those letters excluding the bā` (of ikhfā`) and the mīm (of idghām), whether they appear in one word or in two different words e.g. فَمَثَّلَ إِلَى... . This is also referred to as ith-hâr shafawī (the labial ith-hâr) as alluded to by al-Jamzūrî in the following line:

وَالثَّانى إذعاعاً في البَّيِّنَةِ مِنْ أَخْرَفَ وَسَمَّهَا بَعْدَهَا

78 Refer to explanation of line 50.
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. *علَّبهم وَلاَ هُمْ فيها*. The reason for this is explained by al-Jamzūrī when he states:

wałāحذَرُ لَدَى وَال وَافْقَا أَنْ حَلَّتْ بِهَا وَالْإِسْحَاحَ قَاْصِرُ فِيهِ

Due to the *mīm* being so close to the *fā`* in *makhraţ*, and sharing the same *makhraţ* 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 لَفَرْبِهَا he refers to the *fā`* and by وَالْإِسْحَاحَ 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.* /b/ ‿/b/ and so forth.

**TEXT:** 65

65) وَحُكْمُ التَّنْوِينِ وَنُونُ يُلْفَى

**TRANSLATION**

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

**VOCABULARY**

- حُكْمُ - rule.
- يُلْفَى - is found (*yajudd*).

**EXPLANATION**

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

لِلَّذِينَ اخْتَلَفْاْ بِهِمْ أَرَبَعُ حُكْمَاتٌ مَّعْنًى

According to Ibrāhīm ibn ʿUmar al-Ja`barī there are 3 rules to the *nūn sākinah* and the *tanwīn*. He includes *qalb* with *ikhfā*, having *ikhfā* with *qalb*, and *ikhfā* without *qalb*.

Others are of the opinion that there are 5 rules, dividing *idghām* into 2 types: *idghām* with *ghunnah* and *idghām* without *ghunnah.*
However, these differences are in expression; in application, all recite the same.\textsuperscript{79}

**TEXT: 66**

\[\text{66} \text{ فَعْنَدَ حَرْفِ الحَلْقِ أَظْهَرْ وَادْعِمْ} \]

في اللَّامِ وَالرَّاءِ لَا بَعْثَةٌ لَّزَمْ

**TRANSLATION**

So by the letters of the throat, make \textit{ith}-hār. And make \textit{idghām} in the \textit{lām} and the \textit{rā`}, not with a \textit{ghunnah} which is necessary.

**VOCABULARY**

الحَلْقِ – the throat.

أَظْهَرْ – apply \textit{ith}-hār i.e. read it clearly.

إِدْخَالُ – make \textit{idghām} i.e. incorporate the two letters.

لَزَمْ – is originally \textit{lām}, meaning necessary.

**EXPLANATION**

The first rule deliberated is \textit{ith}-hār. Its literal and technical meanings have already been mentioned. \textit{Ith}-hār of \textit{nūn} \textit{sākinah} and \textit{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 \textit{makhārij} when Ibn al-Jazarī says:

\[
	ext{حَمَّامَ الْفُرْعِ عَالِمَةُ خَالِقَةَ - وَمِنْ وَاسْطَهُ فَعَلَيْنَ خَالِقَةَ}
\]

\[
\text{أَذْنَاهُ غَيْنَ حَاوَّاهَا - وَمَعْذَرَةً خَالِقَةً خَائِفَةَ...}
\]

Sulaymān al-Jamzūrī mentions them as follows:

\[
	ext{خَمْرُ فِهَا خَوَاءَ خَالِقَةً - وَمِنْ غَيْنَ حَاوَّاهَا}
\]

\[
	ext{مَهْمَلُتُهُ خَوَاءَ خَالِقَةً - وَمِنْ غَيْنَ حَاوَّاهَا}
\]

Thus, if one of these letters of the throat are found after the \textit{nūn} \textit{sākinah} and the \textit{tanwīn} then \textit{ith}-hār will be made i.e. it will be read clearly without any extra prolongation in the \textit{ghunnah}, whether they

\textsuperscript{79} Nihāyah al-Qoul al-Mufīd pg. 112
are in one word or two different words e.g. 1) This *idghām* is prohibited (مَمْطُوعٍ) 2) This *idghām* is permitted (جَانِئُ).

After perusing the *Nashr* of Ibn al-Jazarī, it is clear that the latter is intended i.e. *idghām* into *lām* and *rā`* is permitted with *ghunnah*. Thus *idghām* of the *nūn sākinah* and the *tanwīn* into the *lām* and the *rā`* may be made with *ghunnah* or without the *ghunnah*. To make *idghām* without *ghunnah* is more commonly read and also related in the *Shāṭibiyah* for Hafs e.g. 81

TEXT: 67

\[67\] وَأَذَّغُمْنَ بِغُنْنَهُ في بُوْمُنْ

إِلاَّ نِكْلاَمُهُ كَ: ذَنِيَا عَشْوُضُوْنَا

TRANSLATION

And be sure to make *idghām* with *ghunnah* in (the combination) بُوْمُن, except when they appear in one word like in عَشْوُضُوْنَا.

---

80 *ghunnah* is the only example in which the *nūn sākinah* is followed by a hamzah in the same word, while *mellekhah* and مَسْتَعْضُوْنُ are the only examples where the *nūn sākinah* is followed by a *ghayn* and a *khāʾ* in one word.

81 *Idghām* with *ghunnah* into the *lām* and the *rā`* is only allowed via the *Tajyibah*.
VOCABULARY

- أَذْهَمْنَ – has the nūn of emphasis attached i.e. be sure to make idghām.
- إِلَّا – except.
- يَكْلَمْنَ – literally means with or in one word i.e. if it is found in one word.

EXPLANATION

In the letters found in يُوْمَ´n the idghām of nūn sākinah and tanwīn will be made with ghunnah as long as they are found in two different words e.g. ﴿كَبْنَبُ ثَلَثَبِينَ مِنَ مَصَّاءِ وَلَٰٓاَءَ وَلَقَافِ رُؤُوَوَنَّ يُوْمَ´نِ هُمْ بِقُوُوْلُونَ﴾.

However, if they are found in one word then idghām will not take place e.g. صَنِوْنَ ﴿فَتْنَانُ قَرَآَنِّ رَبِّيِنَا رَبِّيِنَا﴾. These are the only four examples of this in the Qur`ān. Therefore Ibn al-Jazarī has been criticised by some commentators for the given example ﴿عَشَرُونَ﴾ 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 scholars, like Mullā ʿAli al-Qārī, gives preference to another print of the Jazariyyah which has ﴿صَنِوْنَ ﴿فَتْنَانُ قَرَآَنِّ رَبِّيِنَا رَبِّيِنَا﴾, as this alludes to the word صَنِوْنَ in the Qur`ān.

The stipulation that they must not be in one word (إِلَّا يَكْلَمْنَ) 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 tanwīn into the letters يُوْمَ´n 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

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82 This word also appears in the Qur`ān as ﴿لاَ بَيْنَاهُمْ﴾, and ﴿لاَ بَيْنَاهُمْ﴾.
to as *ith-hār muṭlaq* (general *ith-hār*) since it does not fall under *ith-hār* *shafawī* not *ith-hār* *halqī*.

The *qurrā* agree that the *ghunnah* which remains after making *idghām* into the *wāw* and the *ya* is the *ghunnah* of the *mudghām* i.e. the *nūn* or the *tanwīn*. Similarly, if *idghām* with *ghunnah* is made into the *lām* and the *rā*, it will be the *ghunnah* of the *mudghām* that remains. They also agree that the *ghunnah* which remains when making *idghām* into the *nūn* is the *ghunnah* of the *mudghām fīh* i.e. the *nūn* or the *tanwīn*. They also have difference of opinion when *idghām* takes place into the *mīm*: whether the *ghunnah* that remains is of the *mudghām* or the *mudghām fīh*. The majority are of the view that it is the *ghunnah* of the *mudghām fīh* i.e. the *mīm*’s sound is distinct in examples like `mīlā ma`a mā li lāllich. Allah knows best.

If the *ghunnah* which remains is of the *mudghām*, the *idghām* will be *nāqīs*, and if it is of the *mudghām fīh*, it will be *tām*. Thus *idghām* will be *tām* when it takes place into the *nūn* and *nāqīs* when it takes place into the *wāw, ya*, *lām* and *rā* (if *idghām* with *ghunnah* is made in the latter two). Regarding the *mīm*, it will be *tām* according to those who consider it to be the *ghunnah* of the *mudghām fīh* and *nāqīs* according to those who deem it to be of the *mudghām*.

Al-Jamzūrī explains the rule of *idghām* as follows:

```
فَيْ بَرْسُلُونَ عَلَيْهِمْ قِدْ تَبَتَّت
فِيهِ يَفْغَطُوْ يَفْغَطُما عَلَى مَعْلُومًا
لَكِنْهَا قِسمًا قَسْمًا يَدْعُمَا
إِلَّا إِذَا كَانَا بِكِلْمَةٍ فَلَا
وَالْمَانِ إِذْقَسَمَ بِيَسْمَةٍ أَنتَ
```

He divides *idghām* into 2 types, with *ghunnah* and without *ghunnah*. The former taking place in the combination *yādūm bīsma* and the latter into the *lām* and *rā*. However, from the *Jazariyyah* it is understood that *idghām* with *ghunnah* is allowed in the *lām* and *rā* also. Therefore *idghām* with *ghunnah* may be made in the entire combination of *yādūm bīsma*.  

129
And qalb (takes place) by the bā`, with ghunnah. In the same manner (with ghunnah) ikhfā` is observed by the remaining letters.

**VOCABULARY**

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

أُحْدَاء – has been applied, adopted, adhered to, observed. It refers to أَخْفَا 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. أَنْبِيَّوَنَّ مِنْ بَعْدِهِمْ. Here, the nūn sākinah or tanwīn is changed into a mīm sākinah, which when followed by a bā`, will result in ikhfā` shafawī taking place. Thus, the pronunciation in qalb and ikhfā` shafawī is exactly the same.

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:

٥٥٨) والقلبُ عَنُّدَ الْبَا بِغُنْثَةٍ كَتِدًا

إِلَّا أَخْفَا لَدَيْ بَاقِي الْحُرُوفِ أُحْدَاء

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,
Al-Jamzūrī has gathered all the letters of *ikhfā* in the following line:

\[
\begin{align*}
\text{سَٰمُ \كَفُّ \زَيَّ} \text{وَبَلَاءٍ} \text{ لَتُثِّقُ} \text{ لَيْ مَكَّ.}
\end{align*}
\]

This *ikhfā* takes place with *ghunnah*, and is also referred to as *ikhfā* *haqīqī* (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:

\[
\begin{align*}
\text{وَالَّذِينَ الْإِخْفَاءَ عَنْدَ الْفَاضِلِ} \text{ مِنَ الْحُرُوفَ وَاجْبٌ لِّلْفَاضِلِ.}
\end{align*}
\]
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 fathah. A fathah before an alif is necessary i.e. an alif will always be preceded by a fathah.

Al-Jamzūrī mentions these requirements as follows:

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

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 fathah

Al-Jamzūrī alludes to this in the following:
Qasr literally means to shorten. Technically, it is affirming the letter of madd or the letter of lin without any extra pull in it i.e. without this pull the letter of madd cannot be read.

TEXT: 69

واَلَّمَدْ لَأَذُمْ وَوَاجِبُ أَتْى٥

وَجَابَزَ وَهُوَ وَقَصُّرَ نَبَتًا

TRANSLATION

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

VOCABULARY

- آتى – come, appear.
- وَهُوَ – and it, referring to madd.
- كَبِنَا – affirm, establish. It is dual, referring to madd and qasr.

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 qasr are allowed.

Al-Jamzūrī refers to these rulings in the following:

In the following 3 lines he elaborates upon the above mentioned madds.
TEXT: 70

٧٠) فَلَازِمُ إِنَّ جَاءَ بَعْدَ حَرْفٍ مَنْدَ
سَاَكِنٌ حَالِئِينَ وَبِالطُّولِ يُمَمَّدَ

TRANSLATION

So, (madd is) lāzim 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.
َسَاَكِنٌ – a letter with a sukūn.
َحَالِئِينَ – two conditions i.e. waqf and wasl.

EXPLANATION

Madd lāzim is that madd in which the sukūn on the letter remains during waqf and wasl (ساَكِنُ حَالِئِينَ) i.e. the sukūn is permanent.

It is called lāzim due to its cause (sabab) being lāzim (permanent) since it remains during waqf and wasl, or due to the qurrā` agreeing that the duration in it is tūl, whether waqf is made on it or wasl.

Thus, if the sukūn only comes about due to waqf e.g. ﴿تَعْلَمُونَ نَسْتَعْمِينَ﴾, ﴿تُكَذَّبُانِ﴾, 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. آَتُسابْحِ, آَتُسبَابْحِ, آَتُسبَابْحِ, آَتُسبَابْحِ (in the readings of Abū ˘Amr and Abū Ja˘far).
2) Madd Lāzim Kilmī Mukhaffaf e.g. وَعَسْخَيْنِي وَعَسْخَيْنِي (in the reading of Nāfi`), وَعَسْخَيْنِي (in the narration of Warsh), وَعَسْخَيْنِي (in the reading of Abū ˘Amr).
3) Madd Lāzim Ḥarfī Muthaqqal e.g. طَسْحُ، آَلَمْ.
4) Madd Lāzim Harfī Mukhaffaf e.g., يـِسَّ رَنَّ قَ.83

Thereafter Ibn al-Jazari states that the length of madd lāzim is tūl, which is 6 harakāt.84

Al-Jamzūrī refers to madd lāzim as follows:

وَلاَرَمُّ إِنَّ السُّكُونَ أَصَلَّ أَهْزَمَتْ وَقََتْ ٍ بَعْدَ مَدْبُولَٰلا

TEXT: 71

71) وَوَاجِبٌ إِنْ جَآءَ قَبْلَ هَمْرَةٍ مُتَصِلَّا إِنَّ جُيُعَاءٍ بِكِلَمَةٍ

TRANSLATION

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

VOCABULARY

- مَتَصِلَّا – joined, connected, together.
- إِنَّ – if, when.

83 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 muqattāʻāt. It will be muthaqal if idghām takes place, which is usually indicated by a tashdīd, and mukhaffaf if no idghām takes place. These definitions have already been dealt with in book two, and therefore are not included in the core text of this book since the student should already be familiar with them. Al-Jamzūrī explains them in the following:

84 It should be remembered that in the ʻayn of Sūrah Maryam (كُفُّهُ) and Sūrah al-Shūrā (كُفُّهُ), tawassut will also be allowed. Al-Jamzūrī says:

... وَعَيْبَتْ ذُو وَجْهِينَ وَالْطُّولُ أَخْضٌ.
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. شروة، حجة، حجة. The author hints towards this when he says: مُتَّحَصَلَةً. 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 *qasr*. Ibn al-Jazarī states: “I searched for the (allowance of) *qasr* in *muttasil* and did not find it in any of the authentic *qirāʿāt*, nor the anomalous (*shādh*) *qirāʿāt*, but found texts stating that *madd* must be made in it.” Therefore this *madd* is considered *wājib*.

The statement by of the author: إن جمعا يكتملة 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 مُتَّحَصَلَةً. However, what is meant by this statement is that the letter of *madd* and *hamzah* should truly be in one word because, at times, they appear to be in one word in the Qur’ān, but in reality, they are in two different words according to the Arabic language e.g. يَنْبَغِي بِإِيَادِيُّ رَبِّي أَنْ يَأْتِيكُمُ هُمُّ نَظَرًا، مَوْلَايَ. It is called *madd muttasil* because the letter of *madd* and the *hamzah* are in one word (مُتَّحَصَلَة). The length of *madd muttasil* via the practice of Imam Shāṭibī is 4 or 5 *harakāt*.

A pertinent question asked is what is the difference between *madd lāzim* and *madd wājib* since both of them indicates towards a *madd*

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85 *Al-Nashr* Vol.1 pg. 315
86 Though the reciter has a choice of 4 or 5 *harakāt*, he should remember that if he pulls 4 *harakāt*, then this duration should be maintained in all the *madd muttasils*. In the same manner, if he pulls 5 *harakāt*, he should maintain 5 *harakāt* in all the *madd muttasils*. This is based on the precept discussed previously by Ibn al-Jazarī in line 31: والَنَفْسُ فِي نَظَرِهِ كَنَفْسَهُ
which is compulsory? As far as the naming of these madds are concerned, they both signify that the madd is compulsory, and therefore none of the qurrā` allows qasr in them. However, they do differ technically, in that the cause of the lāzim is a permanent sukūn and the cause of the wājib is a hamzah in the same word.87

Ith-hār Ahmad al-Thānawī offers another difference that he had gained from his teacher,88 stating that it is possible that the one is called wājib in that the sharī`ah (Islamic law) stipulates it as such due to a report in which Ibn Mas`ūd ☪ is teaching a man who recites: إِنَّا لِلْفَرْقَاءِ وَالْمَسَاكِينَ without making the madd on لِلْفَرْقَاءِ. Ibn Mas`ūd ☪ immediately stops him and says: “The Prophet ☪ has not taught me in this manner.” The man then enquires: “How did he teach you?” Ibn Mas`ūd ☪ then recites the portion: إِنَّا لِلْفَرْقَاءِ والْمَسَاكِينَ making madd in لِلْفَرْقَاءِ. Lāzim, on the other hand, is named thus by qurrā`. In other words, wājib is stipulated by sharī`ah due to the report above, while lāzim is considered necessary by the qurrā`. Allah knows best.89

Another technical difference between the two madds is that in madd lāzim all the qurrā` agree that its length will be tūl, while in madd wājib they have differences as regards its length.

TEXT: 72

ويجائز إذا أتى مُنْفَصِلاً
أو عَرْض السُّكُون وَقَفَا مُسْجَلاً

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

87 Nihāyah al-Qoul al-Mufīd pg. 132, Mināh al-Fikriyyah pg. 232
88 He studied by Sheikh ˘Abd al-Mālik Jioun, a student of Sheikh ˘Abd al-Rahmān al-Makkī.
89 Al- Jawāhir al-Naqiyyah pg. 165
VOCABULARY

- مُفَصِّلًا – separated.
- أَنْتَى – comes. The pronoun in it refers to the letter of madd i.e. if the letter of madd comes.
- عْرَض السُّكُونُ – the sukuń is temporary.
- وَقَفًا – due to waqf, because of waqf.
- مُسَجَّلًا – in general.

EXPLANATION

Madd Jā`iz or the permitted madd is deliberated in this verse. As madd is permitted here, qasr is also allowed i.e. the length may also be shortened.\(^{90}\)

The first type of madd jā`iz 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. كَأْنَا أَنْفُسِكَمْ فِي أَنْفُسِكَمْ وَيَا أَنزِلْ. The practice of Imam Shāṭibī was to pull the duration of this madd the same as madd muttasil i.e. if he lengthened muttasil to 4 ħarakāt, he would pull munfasil also 4 ħarakāt, and if he pulled muttasil 5 ħarakāt, he would pull munfasil also 5 ħarakāt.\(^{91}\) Since this is a permitted madd (madd jā`iz), qasr will also be allowed in it i.e. it may also be pulled 2 ħarakāt.\(^{92}\) Qasr in madd munfasil is only allowed via the Tayyibah.

It is called madd munfasil because the letter of madd and the hamzah are separated (مُفَصِّل) in two different words.

\(^{90}\) Ibn al-Jazarī discusses madd munfasil and madd ʿārid under jā`iz, and does not mention madd badl as deliberated by al-Jamzūrī in his Tuhfah. Refer to book two on explanation of madd badl.

\(^{91}\) See Fath al-Wasīd fi Sharh al-Qasīd by al-Sakhāwī for Imam Shāṭibī’s practice on madd muttaṣil and munfasil: Vol. 1 pg. 178.

\(^{92}\) Whatever duration the reciter pulls this madd, consistency must be kept, based on the precept discussed in line 37.
The second type of madd jā`iz explained is if the letter of madd is followed by a temporary sukūn which generally comes about due to waqf e.g. لُكْبَ بَنُ نَصْبَ ينْثَي. The qurrā’ allows qasr, tawassut and ūl in this madd.⁹³

This is called madd ˘ārid because the sukūn is ˘ārid (temporary).

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⁹³ These lengths have already been discussed in book two.
`Ali \(^{1}\) explains that تَرْتِيُبٌ (And recite the Qur`ān with tartīl) means تَحْوِيدُ الْحُرُوفِ وَ مَعْرَفَةِ الْوَوُفُوقِ; Excellence in (the recitation of) the letters and (having) knowledge of waqf. Thusfar, the author has discussed the first part i.e. تَحْوِيدُ الْحُرُوفِ, and from here on deliberates on the second part، مَعْرَفَةِ الْوَوُفُوقِ. 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 \(^{2}\) explanation of this verse, Ibn al-Jazarī deems the study of waqf compulsory upon the reciter.

It is reported that Ibn `Umar said:

كَفْرُ عَشَرُةَ مِنْ دَهْرِنَا وَإِنْ أَحَدُنَا لَيْبُنَّ إِلَّا بَيْنَ الْقُرْآنِ وَتَنْبُرُ السُّؤْرَةَ عَلَى الْقُرْآنِ، فَيَعْلَمُ حَلَالَهَا وَخَرَاهَا وَأُمَّرُهَا وَإِجْرَاهَا وَمَا يُنْبِجُ أَنْ يُوقِفَ عَنْهَا.

“We lived a part of our lives and truly one of us brought imān (firm conviction on the Qur`ān) before (we read) the Qur`ān. And the chapters being revealed upon Prophet ﷺ, we would then learn what it decreed as lawful and what it decreed as forbidden, it’s commands and cautions, and where waqf would be proper in the chapter.”\(^{94}\)

From the statement of `Ali ﷺ, Ibn al-Jazarī concludes that the learning of waqf is compulsory, and from Ibn `Umar’s assertion, he points out that this practice was unanimously done by the Companions ﷺ.\(^{95}\)

Therefore scholars like Abū Hātim\(^{96}\) stated:

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\(^{94}\) Al-Bayhaqī, Sunan al-Kubrā Vol. 3 pg 120

\(^{95}\) Al-Nashr Vol. 1 pg. 225

\(^{96}\) Sahl ibn Muhammad ibn `Uthmān ibn Yazīd, better known as Abū Hātim al-Sijistānī. He is considered one of the first to write on the science of qirā`āt. Abū Hātim is of the outstanding students of Ya`qūb al-Hadramī. He was an imam in qirā`āt in Basra, performing the tarāwīh salāḥ there for 60 years. It is related that during the 60 years that he performed tarāwīh he never made a mistake, neglected a letter, and his waqfs were made in the most appropriate places. Abū Dāwūd and al-Nasā`î relates
“Him who does not hold knowledge of waqf, does not hold knowledge of the Qur`ān!”

The author further explains in the *Nashr* that many teachers of the Qur`ān would indicate to those reading to them where to stop, and would not give them *ijāzah* unless they held knowledge of *waqf* and *ibtidā*.

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

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

*Qat* 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 *al-ḥamdul-lāh* or the *b-iṣlāḥ al-aḥlāf*. 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

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hadith from him in their books. Between himself, his father, and his mother, they divided the night into 3; his father performed *ṣalāh* for one third of the night, his mother the next third, and Abū Hātim the other third. When his father died, they divided the night between him and his mother. Upon the death of his mother, Abū Hātim stood in prayer the entire night. He died in 250 A.H./864 C.E. See *Ghāyah al-Nihāyah* Vol. 1 pg. 320, *Ma`rīfah al-Qurrā` al-Kibār* Vol. 1 pg. 219.

97 *Laţā`if al-Ishārāt* Vol. 1 pg 249
intention of continuing then it is not considered as waqf, but will actually be qat̲.

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

TEXT: 73

٧۳ وَبِعَدَ ِتَجْوِیْدَ یَلَعْرُوف
لَا بَدَّ مِنْ ِمَعْرِفَةٍ ِالْوَوْفَقُوفٍ

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

**VOCABULARY**
- your tajwid i.e. your excellent pronunciation of the letters, from their makhraj together with its attributes.
- it is necessary, unavoidable.
- knowledge.
- plural of waqf.

**EXPLANATION**
After completing the study of تَجْوِیْدَ الْخُرُوف, which entails the study of the makhārij and the sifāt - lāzimah and ʿāridah - the author embarks on explaining مَعْرِفَةٍ الْوَوْفَقُوفٍ, 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 (بَابُ الْهَمْزَةِ الْوُسْطَلِ), and making waqf while considering the last letter (بَابُ الْوُقْفِ عَلَى) (أَوَّلِهِ) the kāmil, 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 ۴Uthmān(¶)

In this chapter he discusses waqf and in the following two chapters, the cut and joined compounds (بَابُ الْمَقْطَرَعِ وَالْمُؤْصُولِ), and the tāʾs (بَابُ الْتَّأَاتِ), he expounds upon rasm.

TEXT: 74

والإِبْيَادَاءَ وَهُمْ يُقْسَمُ إِذْنَ
تَلَانَةَ تَامَّ وَكَافِ وَحَسَسْنَ

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

VOCABULARY
الإِبْيَادَاءَ – literally means the start. It is linked to the previous line i.e.
to have knowledge of starting.
الْوُقْفُ – refers to before it.
Waqt 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

75) وَهُمْ لَمَّا تَمَّ فَايَّنَ لَمْ يُوجَد

تانقل – أو كان معنى – فابتدأ يدي

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

– refers to tām, kāfī and hasan in the line before.

– when they (tām, kāfī and hasan) are complete i.e. the meaning is sound and not distorted.

– then if, so if.

– not found.

– a link, connection.

– or.

– the pronoun in it refers to before it.

– in meaning i.e. it is linked in meaning.

– then start with what follows – .
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 (معنى) or grammar (لاقطة).

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*tam e.g.

هِمُ الْسُّفْلِيُّونَ، وَلَا الضَّلَّالُونَ، بِسْمِ اللَّهِ، مَا لَكَ يُومُ الْذَّينِ، يَبْتَرَّ يَدُ اللَّهِ، اعْبُدُوا رَبَّكُمْ، إِنَّ الْذَّلِينَ كُفُّرُوا...

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: *فَإِنَّ لَمْ يُوجِدَ تَعْلِقًا* - then if no connection/link is found.

If what follows the place of *waqf* is linked to what is before it in meaning, then this is *waqf*kafi e.g.

وَمَا أَنزَلْنَاهُ مِنْ قَبْلِكَ، وَبِالأَخِرَةِ، وَالْذَّيْنَ أَفْتَمَوْا، وَمَا يَعْدَلُونَ إِلَّا، هُدُيُ مَنْ رَبِّهِمْ، وَأَوْلَاهُمْ يَنفَعُونَ، أَوْ تَبَيَّنَ عَلَىَّ

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: *أَوْ كَانَ مَعْتَنَى* - 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: *فَأَنْبَدِلْهُ بِمَا بَعْدَهُ مَبَارَكًا*; start recitation with what follows immediately i.e. there is no need to repeat from what is before the place of *waqf*.

In the beginning of the next line he gives the names of these two *waqfs* just explained.
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
- tām – literally means complete i.e. complete in the sense that it is not in meaning or in grammar.
- kāfī – literally means sufficient.
- لفظاً – in this context it means that if it is linked in lafth, grammar – وإن كان الفعل لفظاً.
- قاشعنس – the word is رامعّ, with nūn al-toukīd attached to it. It means then stop or prevent i.e. prevent starting recitation from what follows – قاشَعْنُ عِنْ الْإِبْنِيَّةِ بِيَا بَعْدُ مِباشِرَةٍ.
- إِلَّا – except.
- رؤوس – it is the plural of الرأس which means head.
- الآي – it is the plural of آية which means verse here.
- رؤوس الآي – refers to the verse-ends.
- جَوُزُ – permit, allow i.e. allow starting recitation with what follows.
- جَوُزُ الْإِبْنِيَّةِ بِيَا بَعْدُ مِباشِرَةٍ – جَوُزُ الْإِبْنِيَّةِ بِيَا بَعْدُ مِباشِرَةٍ.
- الحسن – literally means good or sound i.e. this stop is good or sound in that the meaning is not distorted.
EXPLANATION

If what follows the place of waqf is linked to what is before it in grammar (الفاظ) and the meaning that is given is sound, then this is waqf hasan e.g. ﴿الْحَمْدُ لِلَّهِ رَبّ الْعَالَمِينَ ﴾ وَالْحَمْدُ لِلَّهِ ﴾، وَيَقِيمُونَ الصُّلَاةَ وَيَنْفَعَنَّهُمْ}.  

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: ﴿وَلْنُظْفَۡ﴾, the link is in grammar.

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: ﴿قَامَّتَنَّ﴾. 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: ﴿إِلَّا رُؤُوسُ الآيَاتِ جَيْزٌ﴾; except at the verse-ends, then it is permitted i.e. permitted to continue recitation from what follows (the next verse).

TEXT: 77

77 ۪عَلِّيَ – قَبِيْحُ وَلَّهُ ﴿١٠﴾

بَيْوَقَتْ مُضْطَرَّاً وَيُبْيَدُ ۡقَبْلَهُ

TRANSLATION

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

VOCABULARY:

- ۪عَلِّيَ – not, except.
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 Qurʾān. This is known as *waqf qabīh* e.g. *

```arabic
إِلَهَيْنَا نِسِمَتُ ْنَمَعَ ْمَنْ يَسْتَفْعَونَ ْنُمَعَةَ ْوَمَا خَلَقْنَا السَّمَاوَاتَ وَالْأَرْضَ ْوَمَا بَيْنَهُمَا ْلَآَّ عِبَارٌ ْالضِّرَاطُ ْلِيْنَ أَشْرَكُنَّمُ ْأَنُّهُمْ أُصْحَابُ الْبَارِ ْالَّذِينَ يَسْحَبُونَ الْعُرُشَ ْبِإِنَّ اللَّهَ لَا يُثْبِتُ اللَّهُ إِنَّ اللَّهَ لَا يُسْتَجِيحُ أَلْيَدْنِكمَ وَلَيْنَ كَفُرُّنَا ْمُضَطَّرُ ْنَعَبَتَْ
```

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: *

```arabic
إِلَهَيْنَا نِسِمَتُ ْنَمَعَ ْمَنْ يَسْتَفْعَونَ ْنُمَعَةَ ْوَمَا خَلَقْنَا السَّمَاوَاتَ وَالْأَرْضَ ْوَمَا بَيْنَهُمَا ْلَآَّ عِبَارٌ ْالضِّرَاطُ ْلِيْنَ أَشْرَكُنَّمُ ْأَنُّهُمْ أُصْحَابُ الْبَارِ ْالَّذِينَ يَسْحَبُونَ الْعُرُشَ ْبِإِنَّ اللَّهَ لَا يُثْبِتُ اللَّهُ إِنَّ اللَّهَ لَا يُسْتَجِيحُ أَلْيَدْنِكمَ وَلَيْنَ كَفُرُّنَا ْمُضَطَّرُ ْنَعَبَتَْ
```

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:

![Diagram]

Even though the author considers that *waqf qabīh* is only made if its *waqf* *idtirārī*, scholars explain that during *waqf ikhtibārī* it may also be made.⁹⁸

In this line the ruling for *waqf qabīh* is also given - to repeat from before the place of *waqf*. It is not allowed that the reciter continues from what follows during *waqf qabīh*. This is what the author means when he states: "وَحَلََّتْ مَا قَبْلَهُ، *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 *qabīh* - 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) *Qabīh*

In the last two, the *waqf* may be *hasan* and *ibtidā`* from what follows *qabīh* e.g. بِخَرَجِيْنَ الرَّسُولُ وَإِيَّاكُمْ - ْأَنَّ نُؤُوْمَنَا بِاللهِ or *waqf* may be *qabīh* and *ibtidā`* from what follows *hasan* e.g. لَيْسَنَ شَكُورًا لَآَمِرَتْكُمْ وَلَيْسَنَ كَفُورًا ْإِنَّ عَذَابِ الْمُنَافِضِينَ ْكَثِيرٌ.

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⁹⁸ Refer to book one for explanation of *waqf ikhtibārī*. 149
TEXT: 78

78) َلَوْلَا ْحَرَّامٌ غَيْرُ مَا لَهُ سَبْبٌ

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

VOCABULARY

- unlawful.
- سَبْبٌ – cause, reason.

EXPLANATION
In this line the author explains that there is no waqf in the Qur`ān that is compulsory according to sharī`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 sharī`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. َوَمَا يَمْنُ رَأِيَ ۗ رَأَيْتُ رَبِّي ۗ ۗ كُفُّرْتُ رَبِّي 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 tā’ as it appears in the canonical masāḥif.

VOCABULARY

- وَاعْفِ - and know.
- السَّمَطَرُ - It refers to a cut compound i.e. those compounds which are written as separated e.g. بَنِسْ مَا، أنَّ لَا، كَيْ لَا.
- الْمُحَدَّثُ - It refers to joined compounds i.e. those compounds which are written together e.g. بَنِسْهَا، أَلَّا، كَيْلَا.
- وَثَا - Refers to a ضَحْفِ الْإِمَامِ which appears on a singular noun being indicative of something which is feminine.

Therefore ضَحْفِ الْإِمَامِ (verb), ضَحْفَاتَ (plural) and others are excluded. It is at times written as a “round/closed tā’” (ُ) and at times as a “flat/open tā’” (ِ).

- ضَحْفِ الْإِمَامِ - Refers to the various masāḥif scripted by ˘Uthmān and dispatched to the Islamic lands. Mullā ˘Ali al-Qārī, in following Sheikh al-Islām Zakariyyā al-Anṣārī, suggests that it refers to the personal

99 Zakariyyā ibn Muḥammad ibn Ahmad ibn Zakariyyā al-Anṣārī. He was born in 826 A.H./1423 C.E. His written works are numerous and in many diverse fields. During his time he had the highest sanads, while every one vied to transmit from him. His student Ibn Hajar al-Haytami mentions that during that period no scholar could be found except that they transmitted from him, either directly or indirectly. His teachers include the great muhaddith Ibn Hajar al-˘Asqalānī. He read the seven qirā`āt to Sheikh Ridwān al-˘Uqbī. The ten qirā`āt he read to Sheikh Nuwayrī. His students include Nāsir al-Dīn al-Tablāwī and his son Yūsuf. He died in 925
mushaf of ʿUthmān�. However, by reading this chapter it is clear that more than one mushaf is being referred to since Ibn al-Jazarī mentions difference of opinion (ikhtilāf) which is not possible if only one mushaf is being considered. Another reason why it refers to all the masāḥif dispatched by ʿUthmān� is that in the science of rasm (the manner in which ʿUthmān� and the Sahābah� wrote the various masāḥif) all the masāḥif are considered and not his personal mushaf alone.

- فيمَا - in that which.
- آتى - 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 maqtū˘, mousūl or the round (ٰ) or flat tā˘ (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 idtirārī 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 فَأَقْطَعْ بِعِشْرِ كَلِمَاتٍ أَنْ لَا مَعَ مَلْجَأَ وَلَا إِلَّا إِلَّا

TRANSLATION
So cut َلَا in ten words...

A.H./1519 C.E. and was buried near the grave of Imam al-Shāfi˘ī. See Imtā˘ al-Fud`alā` Vol. 2 pg. 555.

100 Al-Minah al-Fikriyyah pg. 284, Al-Daqā`iq al-Muhkamah pg. 59.
**Vocabulary**

- فاقطع - so cut.
- عشرات الكلمات - ten words.

**Explanation**

1. 

The compound َلا is cut in 10 places. Two are mentioned in the rest of this verse:

1. تاوب, 118

وَعَلَى الْعَلَمِ الْمُعْلُومِ خَلَقْنَا هَٰذَا إِذًا ضَافَطُ عَلَيْهِمُ الْأَرْضُ بِّيَّاءِ رَحْيَةٍ وَضَافَطُ عَلَيْهِمُ الْفَتْحُ وَظُنُّوا أَنَّهُمْ مَعْلُومُونَ (118)

1. هود, 14

قَالَ بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ لَكُمْ قَاعِدُونَ آنَّا أَرْضُ اللَّهِ وَأَنَّ لَّهُ إِلاَّ الْحَقَّ لَعْمَانَ مُسْلِمُونَ (14)

**Text:** 81

81 وَتَعْبَدُوا يَسِينَانَانِ ثَانِي هُوَدَ َلا

يُشْرَكُنْ نَشْرَكُ بِذَلِكَ يُعِيلُونَ عَلَى

**Explanation**

Another six places are mentioned in this verse:

3. ياسين, 60

آَلِمُ أَعْهَدْ إِلَيْكُمْ بَيْنِي أَبَا أَدْمَ أَنَّ لَا تَعْبَدُوا السَّيِّئِانَ إِنَّ اللَّهَ لَكُمْ عِيدًا مُّبِينَ (60)

4. هود, 26

آَلِمُ أَعْهَدْ إِلَيْكُمْ بَيْنِي أَبَا أَدْمَ أَنَّ لَا تَعْبَدُوا إِلاَّ اللَّهِ إِنَّ اللَّهَ أَحَافُ عَلَيْكُمْ عَذُابًا عَدَدًا بَيْنِ أَليْمَ (26)

The second place in سُرَاحُ هُوَد is particularly mentioned to exclude the first place in which all agree that it is written as المُوَسَّلِ: 
Ibn al-Jazari particularly mentions Al-Dukhān, 19

Ibn al-Jazari particularly mentions علی الی رض و سلطان میں (19) which comes in Sūrah al-Naml. In Sūrah al-Naml all agree that it will be written as mousūl:

أبی اکبر بن عبد الله بن سعد الراحمي الرحیم (30) ألا تتعلّوا علی رضووی مسلمین (31)

TEXT: 82

82 آن لَا يَتَّخَذُوا لَا أَقْوَلُ إِنَّ مَا

83 تَعْطُوا اقتطعوا...

VOCABULARY

- join.
EXPLANATION

The final two places of /lamaliU /nunU/alifhamAU/shaddafatA/sukunA/fathaA are mentioned in this line:

\[\text{9) /alifU/wawF/lamI/wawF/qafM/yaI /lamaliU /nunU/alifhamAU/sukunA/sukunA/shaddaA/dammaA/shaddafatA/dammaA/sukunA/fathaA}\]
\[\text{− Al-A˘rāf, 169}\]

\[\text{10) /lamU/wawF/qafI/alifhamAU /lamaliU/fathaA/fathaA/sukunA/dammaA/fathaA}\]
\[\text{− Al-A˘rāf, 105}\]

Ibn al-Jazarī does not mention it here but does so in the Nashr and says that in Sūrah al-Ambiyā` the qurrā` have difference of opinion:

\[\text{102 /heF/lamI/alifhamBU /lamaliU /nunU/alifhamAU/fathaA/fathaA/kasraB/sukunA/fathaA}\]
\[\text{103} /lamalimaqF/aynI /qafF/yaM/qafM/haI/fathaA/fathaA/dammatanA/kasraB/fathaA\]
\[\text{104 /lamU/wawF/qafI/alifhamAU /lamaliU/fathaA/fathaA/kasraB/sukunA/fathaA}\]
\[\text{106 /yanunF/lammimI/alifF/zaM/lamI/alifU/fathaA/kasraB/kasraB/shaddafatA}\]
\[\text{openparen87/closeparen}\]

Al-Dānī only mentions the 10 places in which it will be maqtū˘.

Al-Shāṭibī mentions the place in Sūrah al-Ambiyā` also.

In all the remaining places where /lamaliU /nunU/alifhamAU/shaddafatA/sukunA/fathaA appears in the Qur`ān, it will be written as mousūl. 

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101 Al-Nashr Vol.2 pg. 148
102 Abū ˘Amr ˘Uthmān ibn Sa¨ıd ibn ˘Uthmān ibn Sa¨ıd ibn ˘Umar al-Dānī. He was born in Spain in 371 A.H./982 C.E. and traveled extensively in search of knowledge. He had many teachers, the most well known being Sheikh Abū al-Hasan Tāhir ibn Ghalbūn and Abū al-Fath Fāris ibn Ahmad. His students include Abū Dāwūd Sulaymān ibn Najāh and Makkī ibn Abī Tālib. His literary works include Jāmi˘ al-Bayān, al-Taysīr, both discussing the seven qirā`āt and al-Muqni˘, in rasm. Abū ˘Amr would say: “I never saw anything except that I wrote it, and I never wrote anything except that I memorized it, and whatever I memorized, I never forgot.” He died in 444 A.H./1052 C.E. Check Ma¨rifah al-Qurrā` al-Kibār Vol. 1 og. 406. Ghāyah al-Nihāyah Vol. 1 pg. 503.
103 Al-Muqni˘ pg. 73-74
104 ˘Aqīlah Atrāb al-Qas¨ā`id
The qurrā' agree that it will be *maqtū¯* in *Sūrah al-Raʾd*:

> وإنما تُتيك بعض الَّذين نعْدُهُمُّ أو نَتَوَفِّيَّكُمُّ فإِنّي عَلِيَّ الْبَلَاغ وَعَلِيُّ النَّاسِ الحَسَابُ (40)

Wherever else it appears in the Qurʾān it will be *mousūl*.

The compound consists of *إِنَّما* (which denote a condition) and *ما* (which is additional). Thus *إِنَّما* which symbolizes a joining/coupling (عَطْف) is excluded. The latter is not a compound at all and therefore will not be allowed to be written as *maqtū¯* but will always be as *mousūl*.

Ith-hār Ahmad al-Thānawi explains that an easy way to differentiate between the two is that the first will be followed by a ف whereas the latter will be followed by a ا e.g. فَإِنَّا مَنَّا بعَدَّهُ وَإِنَّا إِنَّا أنْفَقْنَ أَنْ نَكُونَ إِنَّا يَعْلُمُهُمْ وَإِنَّا يَنْتَبِعُ عَلَيْهِمْ, etc.105

The first part of this compound consists of *أَمَّمَّا* which appears for *فَأَيْنَمَا* (joining) and will come after *hamzah istifhām* (the *hamzah* used when

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105 Al-Jawāhir al-Naqiyyah pg. 223
asking a question). The second part consists of ما مُوصِولة (definite conjunctive pronoun المَأۡثِرَةَ).

It is worthy of note that the particle أَنْا which is indicative of a condition is not intended here since it is not a compound and therefore has no place in this chapter. A simple manner to differentiate between the two is that the first always appears as a question and is not followed by a ف whereas the latter indicates a condition and is followed by a e.g. فَأَنَّاَلْدِينَ فِي فَأَنَّاَلْدِينَ آَمَنُوا فَعَلُّمُونَ . . . فَأَنَّاَلْدِينَ شُفُّوا فِي النَّارِ . . . فَلُوْهُم زِيْعَ قَيَّبِعُونَ . . .

Previous to this the author explained مَا إِنْ شَرِطِيَّةٌ which consists of مَا إِنْ شَرِطِيَّةٌ رَأِيَةً. Immediately thereafter he explains أَنْا. It gives the impression that this compound consists of أَنْ which is followed by مَا رَأِيَةً, whereas nowhere in the Arabic language is أَنْ followed by مَا رَأِيَةً. Many have made this incorrect interpretation including Abū Bakr Ibn al-Jazarī and Ṭāsh Kubrī Zādah.

4 - ْعَنَّا مَا - The compound consists of مَا مُوصِولة which is jārrah and مَا مُوصِولة. It is maqṭū́ in one place, Sūrah al-ʾA´rāf:

فَلَيْاَ عَنْنَا عَنْنَا مَا مُعْلِمُوا فَلَيْنَا كَمْ كُونُوا قَرْدَةً حَاسِبِينَ (166)

In all the remaining places it will be moušūl whether the مَا is رَأِيَةً e.g. عَمَّا رَأِيَةً or اِسْتِفْهَابِيَّة اِسْتِفْهَابِيَّة or مَا مُوصِولة. When it is مَا مُوصِولة the alif after the مَمًّ مَا is dropped as in the last example.
TEXT: 83

... مَنْ مَا يَرْوَى وَالَّذِي

VOCABULARY

- with difference of opinion.

EXPLANATION

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

من مَا - ٥

It is cut (maqțū”) in 2 places:

٤٨ - In Sūrah al-Rūm, 28

۲۸ - In Sūrah al-Nisā`, 25

comes a total of 14 times in Sūrah al-Nisā`. The author has not specified which one in particular. Since the word مَلَكُ is shared in both Sūrah al-Nisā` and Sūrah Rūm, some scholars have suggested instead:
With this adaptation of the verse it clarifies which place is intended in  
*Sūrah al-Nisā`*.\(^{106}\)

- خُلْقُ السُّكَآءِ

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

» وَأَلْفَقُوا مِنْ مَا رَزَقْنَاهُمْ مِنْ قَلِيلٍ أَنْ يُبْيِّنَ أَخْذُكُمُ الْسَمْوَاتِ لِيَقُولُ رَبُّ لَوْ لَا أَخْرِجْنِي إِلَى أَجْلٍ نَزِيقٍ فَأُصْدَقَُّ 

» وَأَكُنَّ مِنَ الصَّالِحِينَ (10)"

In *al-Muqnī*, Abū ´Amr al-Dānī mentions that Muḥammad ibn Ḥūsān transmits the place in *Sūrah al-Munāfiqūn* to be *maqtū* but in another chapter he (al-Dānī) mentions it as *mousūl*.\(^{107}\) In this manner he has indicated towards the difference of opinion in *Sūrah al-Munāfiqūn*. Writing it as *maqtū* is preferred.\(^{108}\)

In the remaining places it will be written as *mousūl*.

If *nūn* comes before another noun then it will be written as *maqtū* e.g. مَنْ نَعَلَ وَبَيْنَهُ، مَنْ مَأْوَى فِيْهِ، مَنْ مَأْرِجٌ مِنْ نَار. If it appears before another particle or مَنْ كَنْنَ، مَنْ يَدْعُوهُ، مَمْ حُلَقٌ مُؤْصِولَة. The difference being that when joined to a pronoun the *nūn* of مَنْ will be written and when attached to مَنْ or مَا it will not be written due to *idghām*. When joined to مَمْ حُلَقٌ the *alif* after the *mīm* will be dropped as in مَمْ حُلَقٌ.\(^{109}\)

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\(^{107}\) *Al-Muqnī*, chapter of *maqtū* and *mousūl* pg. 74 and the chapter in which there is differences between the *masāhif* in regards to *ithbāt* (adding) and *hadhaf* (dropping) pg. 102.

\(^{108}\) Samīr al-Tālibīn pg. 67.

This is also attached to the previous command of being *maqṭūʿ*.

It is cut in 4 places:

1. **Sūrah al-Toubah**, 109
   
   ❄️ «َأَفَمَّنْ أَخْرَجَ بَيْنَانَهُ عَلَى تَفْوَىٰ مِنَ الَّذِينَ أَنْصَرُواْ نُهِيَهُمْ مِنْ أَنْقُسَ بَيْنَانَهُ عَلَى شَفَاءِ جَرَفٍ هَارَ قَامَهُ بَيْنُهُ مَعِيَ مُحَيَّنٍ (109)»

The other 3 places are explained in the next line.

**TEXT:** 84

84 فُصِّلَّ النَّسَمَةُ وَذُيَّعَ حِيْثُ مَا وَأَنَّ لَمْ يَفْنُحَ كَسْرُ إِنَّ مَا... 85 الأَنَعَمَ...

**EXPLANATION**

2. **Sūrah Fussilat or Hā Mim Sajdah**, 40

   ❄️ «إِنَّ الْمُذْهَدِينَ الْجِنَّ وَالْجِنَّاتْ لَا يَمْلِكُونَ عَلَيْهِمْ أَفَمَّنْ بَلَغَ حَيْثُ مَا فِي الْبَرْرِ حَيْثُ مَا مِنْ يَأْتِي أَمْنَ يَوْمَ الْقِيَامَةِ احْتَمَلَهُمْ مَا بَلَغَهُمْ إِنَّهُ بَيْنَ يَتَّخَذُونَ بِصْبًى (40)»

3. **Sūrah al-Nisā`, 109

   ❄️ «وَأَلْقَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَأَمْنَّ أَنْ يُقِيَ الْلَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مِنْ يَكُونُ عَلَيْهِمْ وَكِيْلًا (109)»

4. referring to **Sūrah al-Sāffāt** because of the verse 11

   ❄️ «وَقَدْ دِيَّنَاهُ بِذِيَّعٍ عَظِيمٍ فَأَسْتَقْتَفَهُمْ أَكْمَ أُشْتَدَّ حَلَفَا أَمْ مَنْ خَلَفَهُمْ إِنَّا خَلَفْنَاكُمْ مِنْ طَيِّبِيْنِ لَزِبْ (11)»

In the remaining places besides these 4 it will be *mousūl*.
It is still attached to the previous command that it should be māqṭū‘. It only appears in 2 places of Sūrah al-Baqarah, verses 144 and 150. In both places it will be māqṭū‘.

The ʿām after ʿān is lam jāzimah (gives the verb following it a jazm). Still being attached to the command before it, it will be māqṭū‘ wherever it appears in the Qur`ān.

TEXT: 85

(85) ∧ herpes of the commands. May Allah be pleased with them all. And this is the last of the commands. And this is the end of the line.

EXPLANATION

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

واللا تَسْتَنْصِرُوا بِهِمْ إِنَّهَا عَنْدَ اللَّهِ مُخْلَفَةً إِنَّمَا تَعْلَمُونَ (95)

Al-Shāṭibī and Abū ʾAmr al-Dānī do not mention the ikhtilāf in Sūrah al-Nāḥl at all.110 Therefore, the fact that it is mousūl is better known and practiced upon.

110 Al-Muqni’ pg. 78, Al-Wasīlah pg. 422
The compound /alifF/mimI/nunU/alifhamBU/fathaA/shaddafatA/kasraB appears 6 times in Sūrah al-An`ām:

1) /lamF/qafI/sukunA/dammaA/mimaliF/nunI/alifhamBU/fathaA/shaddafatA/kasraB/nunU/wawF/kafI/shinraF/taI/alifF/mimmimI/hamzaU/yaU/raF/baI/yaF/nunM/nunI/alifhamBU/wawU/dalF/haI/alifU/wawU ...

2) /mimaliF/nunI/alifhamBU/fathaA/shaddafatA/kasraB/lamI/alifU/wawU/nunU/wawF/aynM/mimM/sinM/yaI/nunF/yaI/dhalF/lamI/alifU/baF/yaM/jimM/tamI/sinM/yaI/sukunA ...

3) /lamF/qafI/sukunA/dammaA/mimaliF/nunI/alifhamBU/fathaA/shaddafatA/kasraB/nunheI/alifhamAU/mimF/kafI/raF/aynM/shinM/yaI/alifF/mimI/wawU/kasraB/shaddafatA/allah/alifU/dalF/nunM/aynI ...

4) /alifF/mimI/nunU/alifhamBU/fathaA/shaddafatA/kasraB/nunF/yaI/zayF/jimM/aynM/mimM/baI/mimF/taM/nunI/alifhamAU/alifF/mimI/wawU/tamalimadU/nunU/wawU/dalF/aynI/wawF/taI ...


6) /mimaliF/nunI/alifhamBU/fathaA/shaddafatA/kasraB/mimF/heI/raF/mimI/alifhamAU/sukunA/dammaA/sukunA/dammaA/fathaA/kasratanB/fathaA/fathaA/openparen ...

The obvious question is to which one does Ibn al-Jazarī refer to since he has not specified it? An answer given by Ith-hār Ahmad al-Thanawī is that in only one of these 6 places the /alifF/mimI/fathaA is /tamarF/lamI/wawF/sadI/wawF/mimI/fathaA/sukunA/dammaA/sukunA/fathaA i.e. the place where it is maqtū˘. This is the one intended since the /alifF/mimI/fathaA mentioned previously in /alifF/mimI/thaF/yaM/haI, /mimU/wawU/raF/baI/alifF/mimI/nunF/mimI, /alifU/wawF/nunheI/mimaliF/aynI/fathaA/dammaA/shaddafatA/dammaA/shaddafatA/dammaA/sukunA/fathaA/sukunA/sukunA/kasratanB/kasraB/dammaA/fathaA(openparen ...

In the remaining 5 places, the /alifF/mimI/fathaA is /tamarF/faI/alifF/kafI/alifF/mimI/shaddafatA/fathaA/fathaA (hindering mā) which is always written as mousūl.111 Allah knows best.

10 -  

And the question - Before this Ibn al-Jazarī discussed إِنْ إِنُّا /mimaliF/kashidashort/nunI/alifhamBU/fathaA/shaddafatA/kasraB with a kasrah on the hamzah). Thus when he says /mimaliF/kashidashort/nunI/alifhamBU/fathaA/shaddafatA/fathaA he intends the very compound but with a fathah on the hamzah i.e. إِنْ إِنُّا.

- when إِنْ إِنُّا appears with يُذْعَوْنَ it will be maqtū˘, which is in 2 places:

1) Sūrah al-Hajj, 62

2) Sūrah Luqmān, 30

111 Al-Jawāhir al-Naqiyyah pg. 227-228
There is ikhtilāf (difference of opinion) as regards Sūrah al-Anfāl and Sūrah al-Nahl.

The difference in Sūrah al-Nahl has been examined already. The difference in Sūrah al-Anfāl is in verse 41:

In both places mousūl is better known and practiced upon.

The same question raised previously may be raised here: why did Ibn al-Jazarī not specify which in Sūrah al-Anfāl and which in Sūrah al-Nahl as it appears more than once in both the sūrahs? Al-Qārī states that in fact comes 8 times in Sūrah al-Nahl. Ith-hār Ahmad has counted 9 instead of 8:

112 Al-Jawāhir al-Naqiyyah pg. 228-229. Minah al-Fikriyyah pg. 298.
In *Sūrah al-Anfāl* appears another time in verse 28:

وَاعْطُوْا آنَّا أَمَرْنَاهُمْ وَأَلَّلَهُمْ فُتْحَةً وَأَنَّ اللَّهَ غَيْبُهُ أَحْمَرَ عَظِيمٌ (۲۸)

Al-Qārī has attempted to answer stating that Ibn al-Jazarī intends that which is followed by a nominal sentence (حَسْبِهِ إِسْبَةَ). It is clear that this answer is not sufficient considering that it is followed in more than one place by a nominal sentence.

Ithār Ahmad answers stating that مَا is intended which is followed by مَوْصُولَة. In the remaining places مَا is کَانَة. Allah knows best.\(^{113}\)

**TEXT: 86**

(86) وَكُلُّ مَا سَأَلَتُوهُ وَاتَّلَفَ

وُدُّوا كَذَا كَلْ يُسَنَّا وَالوْضُلُ صَفٌّ

(87) خَلَفُتُمُوْنَى وَاتَّلَفُوا ّ ..

**VOCABULARY**

- وَاتَّلَفَ: there is difference of opinion (ikhtilāf).
- صَفُّ: describe.

**EXPLANATION**

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

وَأَتاَكُمْ مِنْ كُلِّ مَا سَأَلَتُوهُ وَإِنْ نَعْدَى بَعْضُهُ الْلَّهُ لَا تَحْصُوْا إِنَّ الْإِنسَانَ لَظَلَّلُوْمُ كَفَارٌ (۳۴)

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

ستَنْجِدُونَ أَخِرَينَ يُبْرِدُونَ أَنْ يَأْتُوْكُمْ وَيَأْتُوْهُمْ كُلُّ مَا رُدُّوا إِلَى الْخُتُطَةِ أَرْكُسْوا فِيهَا فَإِنَّمَا يَعْتَيْلُوْكُمْ وَيَعْتَيْلُوْهُمْ إِلَيْكُمْ السَّلَمَ وِيَكْفِفُوا أَيْدِيَهُمْ فَخَذُوهُمْ وَأَقْطَلُوهُمْ حِيْثْ فَقَطَمَوْهُمْ وَأَوْلِيَّكُمْ جَعَلَنا لِكُلِّهِمْ سِلَّطَانًا مُّسِيتًا (۹۱)

\(^{113}\) *Al-Jawāhir al-Naqīyyah* pg. 229-230
Ibn al-Jazarī only mentions this one place in which there is *ikhtilāf*. However, in the *Nashr* he mentions another 3 places in which *ikhtilāf* exists:

1) *Sūrah al-A˘rāf*, 38:

> قَالُوا فَخَذِّلْنَاهَا فِي أَمْمِكَ فَذِكْرُهَا مِنَ الْجَهَنِّ وَالْإِنْسِ فِي النَّارِ كُلّهَا دَخَّلَتْ أُمَّةً لَا تَعْلَمُ أَخْيَاهَا حَتَّى إِذَا أَذَارَكُونَا فِي هَذَا جَمِيعًا قَاوْلُونَ أَخْرَاهُم مُّسْتَهِلًا ظَلْلًا هُوَلًا أَضْلَالُنَا قَاتِبُونَ عَدُّابًا فِي غَفُورٍ مِّنَ النَّارِ قَاوْلُونَ لِكُلِّ ضَعْفٍ وَلَكِنَّ لَا تَعْلَمُونَ (38)

2) *Sūrah al-Mu`minūn*, 44:

> ثُمَّ أُرَسِّلْنَا رَسُولًا مَّنَّا عَلَى كُلِّ مَا جَاءَ أُمَّةً رَسُولُهُ قَالَ بِأَيْنَ كُناً بَعْضُهَا بَعْضًا وَجَعَلْنَاهُمُ الْحَادِيثَ صَدَقًا لَّأَقْمَنَّ (44)

3) *Sūrah al-Mulk*, 8:

> تِمْكَأَ تُمَّنَّى مِنَ الْعُيُوْضِ كُلَّا أَثْبِتَ في هِئَالِ فَوَجَّ سَأَكَّمَ حَرَّمَتَهَا أَمَّ بَيْعَتُكُمُ النَّبِيُّ (8)

In all the remaining places besides the 4 above it is written as *mousūl*.

The question raised here is why did Ibn al-Jazarī not mention these 3 places of *ikhtilāf* in his *Muqaddimah* when he has done so in his *Nashr*? Another question asked is what is given preference to in these compounds, *mousūl* or *maqtū*?

Al-Qārī states his surprise and reproaches Ibn al-Jazarī for his shortsightedness and negligence in omitting them. He then presents his own line in which he mentions these 3 places:

> وَجَاهَ أَمَّةً وَأَلْقَيَ دَخَّلَتْ في وُضُعُهَا وَقَطَعُهَا اِخْتَلَفَتْ

Ṭāsh Kubrī Zādah has tried to answer Ibn al-Jazarī’s omission and mentions that he excluded them since they are so well known amongst scholars. Al-Qārī has rebuked him for such a flimsy answer and labels it as unfulfilling (بَارَد).

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114 *Al-Minah al-Fikriyyah* pg. 299
Ith-hār Ahmad al-Thanawī has attempted to explain why Ibn al-Jazarī has not mentioned the remaining 3 places. He argues that in Sūrah al-Nisā` the ikhtilāf mentioned is equal since no preference (tarjīḥ) is given to them being mousūl or maqtū`. In contrast, though ikhtilāf exists in the remaining 3, preference is given to them either being mousūl or maqtū`.

In support of his argument he quotes Ibn al-Jazarī:

(وَكَلَّمَ مَا كَتَبَ مَفْصُولًا فِي مَوْضِعٍ وَاحِدٍ وَهُوَ (مِنْ كُلِّ مَا سَأَلَّمَهُو) فِي سُوْرَتِ إِبْرَاهِيمَ، وَكَتَبَ فِي (كُلِّ مَا رَدُّوَ إِلَى الْبَيْنَةِ أُرْكِزْوَا فِيهَا) فِي السَّمَاسَةِ فَقَلِبَ بَعْضُ السَّمَاسَاحِ مَفْصُولٌ فَوِي بَعْضِهَا مَوْضُوعٌ، وَكَتَبَ فِي بَعْضِهَا أَيْضًا (كُلَّ مَا دَخَلَتْ أُمَّة) فِي الْأَخْرَافِ (وَكَلَّ مَا جَاءَ أُمَّة) فِي السُّمَائِسِ (وَكُلَّ مَا أُثْبِيَ فِيهَا) فِي تِبَارَكَ وَالْمُسْتَهْدُرِ الْوُضُّ.

“(وَكَلَّ مَا) (مِنْ كُلِّ مَا سَأَلَّمَهُو) in Ibrāhīm. There is difference as regards (وَكَلَّ مَا رَدُّوَ إِلَى الْبَيْنَةِ أُرْكِزْوَا فِيهَا) (كُلَّ مَا دَخَلَتْ أُمَّة) in al-Nisā`, for in some of the masāhif it is mafṣūl and in some of them it is mousūl. And it has also been written in some of them (وَكُلَّ مَا جَاءَ أُمَّة) (كُلَّ مَا دَخَلَتْ أُمَّة) in al-A´rāf, (وَكُلَّ مَا أُثِيبَ فِيهَا) (وَكُلَّ مَا أُثِيبَ) in al-Mu`iminīn and (وَكُلَّ مَا جَاءَ أُمَّة) in Tabārak. And what is well known (in them) is wasl.”

According to Al-Thanawī, Ibn al-Jazarī’s final statement - (وَالْمُسْتَهْدُرِ) (وَالْوُضُّ) - And what is well known (in them) is wasl - refers to the last 3 places and not to Sūrah al-Nisā`.

In rebutting Thānawī’s quote of Ibn al-Jazarī it might be stated that this is his interpretation of the text. Other scholars like ʿAbu al-Fattāḥ al-Mirsafī has interpreted the wasl to refer to all the places of ikhtilāf and not just to Sūrah al-Nisā`.

In further support Thānawī quotes Shātibī:

وَكُلُّ أَتَأْكِمُ مِنْ كُلِّ مَا فَضَّلْتُو • وَالْخَلُفُ فِي كُلِّ مَا رَدُّوَ فَقَحَاءْ خَيْرًا
وَكُلُّ مَا أُثِيبَ إِسْتَمَعَ كُلُّ مَا دَخَلَت • وَكُلُّ مَاعَجَاء عَنْ خَلْفِ يَبْلِي وَقُرَاء

115 Al-Nashr, Vol. 2 pg. 149
116 Hidāyah al-Qāri` Vol. 2 pg. 431
And say: cut, whilst there is difference in the news which is famous.
And listen: there is difference in the place which has been supported by dignified scholars.

He explains that indicates that this report is renown and widespread. Thereafter does Shātibī only state the remaining 3 places in which there is ikhtilāf.

In response to this it could be said that is merely to complete the verse in measure with its qāfiyah (rhyme-scheme). It could also be said that in the remaining 3 places Shātibī states - most dignified and honoured scholars have also accepted this ikhtilāf. Thus whether the one is more famous, the other has been mentioned by dignified experts and does not give Ibn al-Jazarī enough reason to omit them from his Muqaddimah. In this light, Al-Bannā', Makkī Naṣr al-Jurāysī.

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117 Al-’Aqīlah, Al-Wasīlah, pg. 428, Talkhīṣ al-Fawā’id wa Taqrīb al-Mutabā’īd pg. 92
118 Ahmad ibn Muḥammad ibn Ahmad ibn ʿAbd al-Ghāniyy al-Dimyāṭī, better known as Ahmad al-Bannā’ al-Dimyāṭī. After memorizing the Qur’ān, he studied and mastered the seven and ten qirā’āt. He later traveled to Cairo and studied many sciences at the hands of numerous scholars. Amongst other places that he traveled to in search of knowledge were Hijāz and Yemen, eventually settling in Medina towards the end of his life. His teachers include ʿAli al-Shabrāmallīsī and Sulṭān al-Mazzāḥī while his students would count Ahmad al-Aṣqāfī and Abū al-Nūr al-Dimyāṭī. His written works include Iḥāf Fuḍālā’ al-Bashr discussing the fourteen qirā’āt. He died in Medinah on 3 Muharram, 1117 A.H./27 April 1705 C.E. and was buried in Baqī’. See Imtā’ al-Fuḍālā’ Vol. 1 pg. 40.
119 Muḥammad Makki Naṣr al-Jurāysī. This brilliant scholar was the imam of Masjid al-Zāhid in Cairo. He penned one of the most outstanding works on tajwīd, Nihāyah al-Qoul al-Mufid fī Ilm al-Tajwīd. It is considered a great contribution to the legacy of tajwīd. His teachers in qirā’āt are Ahmad al-Durrī al-Tihāmī and Sheikh al-Mutawallī. His date of demise is uncertain, though it is mentioned that he was still alive in 1307 A.H./1890 C.E. Others say he died in 1322 A.H./1904 C.E. Allah knows best. See Imtā’ Fuḍālā’ Vol. 4 pg. 517.
as well as Sakhāwī’s120 explanation of these 2 lines also gives equal status to all these places of *ikhtilāf*.121

Furthemore, Thānawī states that Al-Dānī only mentions the *ikhtilāf* in *Sūrah al-Nisā*’. Therefore in following suit with al-Dānī, Ibn al-Jazarī only mentions *Sūrah al-Nisā*’. In response, al-Dānī only mentions *Sūrah al-Nisā*’ in his chapter of *maqṭū‘* and *mousūl*. However, in the chapter in which he discusses the *ikhtilāf* of the *masāhif* as regards words which are dropped and added, he mentions the remaining 3 places.122

Dabbā”123 and

120 “Ali ibn Muḥammad ibn “Abd al-Ṣamad ibn “Abd al-Aḥad ibn “Abd al-Ghālib ibn “Abtās, or better known as Abū al-Ḥasan al-Sakhāwī. He was born in Sakhā, Egypt, in approximately 558 A.H./1163 C.E. This great scholar studied *qirā‘at* by Imam Shāṭibī, amongst others. It was due to his knowledge and expertise in *qirā‘at* that he became the *Sheikh al-Qurrā*’ in Damascus, and that after his demise it was stipulated that none could take his position except him who was most learned concerning the Qur’ān. People flocked from all over to study *qirā‘at* by him, and some scholars reported that they had not seen anyone with so many students as al-Sakhāwī. On occasion, while riding, he was surrounded by 32 students reciting to him at once, and he corrected all their errors whenever they faltered. Though some have criticized al-Sakhāwī for this, since it seems farfetched for one to listen to 2 or 3 students and correct all their errors simultaneously, Ibn al-Jazarī relates that there is no doubt that he was a *waliyy* of Allah, so much so that even jinn would come to read the Qur’ān to him. Therefore, this feat is not impossible for one of al-Sakhāwī’s stature. Allah knows best. It is mentioned that when Imam Shāṭibī said that Allah will choose a youth to elaborate the intricacies of this poem (the *Shāṭibiyyah*), al-Sakhāwī was intended. He wrote the first commentary on the *Shāṭibiyyah*, *Fatḥ al-Wasīl fī Sharḥ al-Qaṣīd*. His students include Abū Shāmmah, the author of *Ibrāz al-Ma‘ānī*. He died on 12 Rabī‘ al-Ākhir in 643 A.H./5 September 1245 C.E. See Ghāyah al-Nihāyah Vol. 1 pg. 568, *Ma‘rifah al-Qurrā al-Kibār* Vol. 2 pg. 631.


122 Al-Muqni‘i”, pg. 97, 99, 102

123 “Ali ibn Muḥammad ibn Ḥasan ibn Ibrāhīm ibn “Abd Allah, better known as “Ali al-Dabbā”. He was born on 10 November 1886 in al-Qalāh, in Cairo. Sheikh al-Dabbā” had memorized the Qur’ān while still very young. It was also at this tender age that he displayed his brilliance in the field of *qirā‘at*, so much so that when he met the *Sheikh al-Qurrā* of Egypt during that time, Sheikh Muḥammad ibn Aḥmad al-Mutawallī, Mutawallī recognized his brilliance and told his son-in-law, Sheikh Ḥasan ibn Yahyā al-Kutbī to take care of Sheikh al-Dabbā” and teach him Qur’ānic

It appears 9 times in the Qur`ān.

- In the same way that ikhtilāf is mentioned before this in كَذَا يَقُلْ يَتَّسَاءِلُوا, similarly there is ikhtilāf in قُلْ يَسَاءِلُوا which comes in Sūrah al-Baqarah, 93:

قُلْ يَسَاءِلُوا يَا مَرْكَمْ يَا إِبْنَيْكُمْ إِنَّ كُنُّمْ مُؤْمِنِينَ (93)

Wasl is more renown and practiced upon.

- In Sūrah al-A`rāf, 150 and Sūrah al-Baqarah, 90 it is mousāl:

وَلَمَّا رَجَعَ مُوسَى إِلَى قُوَّمِهِ غُصِّبَانَ أَمْثَلًا قَالَ يَسَاءِلُوا حَلَفُكُمْ مِنْ بَعْدِي (150)

مُوسَى أَسْتَرَوْا بِهِ أَنْفَسَهُمْ أَنْ يَكُفُّوا بِهِ أَنْزُلَ الَّهُ بَعْضًا أَنْ يَكُفُّوا بِهِ أَنْزُلَ الَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَبْدِئُ مِنْ يَسَاءِلُوْ مِنْ عِبَادِهِ (90)

In the remaining 6 places it will be maqt`, 5 of which appear with lām al-tā`kīd (the lām of emphasis) e.g. ليَسَاءِلُوا.

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Tāsh Kubrī Zādah and al-Qārī say that ُقَسَّمُ comes twice in Sūrah Ālī ʿImrān whereas it only appears once.\(^{126}\)

**TEXT**: 87, 88

87 ُقَسَّمُ أُوْجَيْيِ أَفْضُمُمْ أَشْتَهَتْ بِيْلْوَا مُعَا ُوْجَيْيِ أَفْضُمُمْ أَشْتَهَتْ بِيْلْوَا مُعَا

88 ُقَسَّمُ وَقَسَّمَ وَزَوْمُ ُكَلَا ُنِمْيِلُ شَعُرًا وَقِيَرُهَا صَلَّالٌ

**VOCABULARY**

- ُكَلَا - both.

**EXPLANATION**

13 - في ما

The *qurraʾ* have many varied opinions when explaining these lines.\(^{127}\) Mullā ʿAli al-Qārī presents the best explanation given in accordance with what Ibn al-Jazarī mentions in the *Nashr*: in 10 places it will be *maqtūʿ* and *mousūl* i.e. it will have *ikhtilāf*:

1) أُوْجَيْيِ ُقَسَّمُمْ - *Sūrah al-An`ām*, 145:

2) أُوْجَيْيِ ُقَسَّمُمْ - *Sūrah al-Nūr*, 14:

3) أُوْجَيْيِ ُقَسَّمُمْ - *Sūrah al-Ambiyāʾ*, 102:

4-5) أُوْجَيْيِ ُقَسَّمُمْ - indicates towards 2 places: *Sūrah al-Māʾidah*, 48:

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\(^{127}\) Check *Hidāyah al-Qāriʾ*, Vol. 2 pg. 437 for some offered views.
٨٤

\[\text{Sūrah al-Anām, 165:}\]

\[\text{وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً حَكِيمَةً، فَلَكُمُ اللَّهُ كُتُبَ:}\]

\[\text{the punishment of the Hereafter and they will be punished by some} \]

\[\text{is mentioned in the ten places where Qārī explains that it refers to only Sūrah al-Shu‘arā‘. This means that in ten places qat‘ is related. This explanation concurs with what Ibn al-Jazārī mentions in his Nashr.}^{128} \text{Allah knows best.}\]

\[\text{٨٥}

\[\text{زُوُريُّكُمْ قَاطِرُ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيبِ وَالْغُهَاءَ آتِيُّكُمْ بَيْنَ عِبَادِكَ مَا كَانُوا فِيهِ يَتَّقُونَ (46)}\]

\[\text{ضَرِبْ لَكُمْ مَاتِياً مِنَ الْفُسُوقِ} \\]

\[\text{كَذَٰلِكَ أَنْفَسُكُمْ}^{9-10} \]

\[\text{Sūrah al-Shu‘arā‘, 3 and 46:}\]

\[\text{إِنَّ اللَّهَ يَحْكُمُ بِنِيَّتِهِمْ وَمَا هُمْ فِيهِ يَتَّقُونَ}^{3}\]

\[\text{قَلِ اللَّهُمَّ قَاطِرُ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيبِ وَالْغُهَاءَ آتِيُّكُمْ بَيْنَ عِبَادِكَ مَا كَانُوا فِيهِ يَتَّقُونَ}^{46}\]

\[\text{Sūrah al-Zumr, 3 and 46:}\]

\[\text{عَبَرْكُونَ في مَا هَاهَا آمِينَ (146)}\]

\[\text{٨٦}

\[\text{Sūrah al-Baqarah, 165:}\]

\[\text{وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَزَعَ بَيْنَكُمْ فُؤُودًا} \]

\[\text{بَعْضَكَمْ فَوَقَ بَعْضِ دُرَّاجَاتِ لِلِّبَابِلُ} \]

\[\text{مَا آتَكُمْ إِنَّ رَبِّكَ سَرِيعُ} \]

\[\text{العقابُ} \text{وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (165)}\]
In Surah al-Baqarah, 115 it is mousul:

وَللهِ السَّمَتْرَقَ وَالسَّمَتْرَبَ فَأَيَا نُنْبِئُونَكُمْ بِقَمْهُ وَجَهُّهُ الْلَّهُ إِنَّ الْلَّهَ رَاضِعُ عَلَيْمٍ

Ibn al-Jazarî has particularly mentioned فَأَيَا which appears in Surah al-Baqarah. It will exclude the فَأَيَا which appears before this in the very same surah. In Surah al-Nahl it appears without the ف as will be discussed in what follows.

Similarly it is mousul in Surah al-Nahl, 76 also:

أَيَّتَاهُ يَوجَهُهُ لَا يَأتِي بِخَيْرٍ مِّلَنَ يَأْتِيَهُ مَّن يَأْتِمُ بِالْعَدَالِ وَمَعْلُومٍ عَلَى صِرَاطٍ مَّسْتَقِيمٍ

- In 3 places there is difference of opinion - Surah al-Shu`ar`a`, Surah al-´Azâb and Surah al-Nisâ`. 

1) Surah al-Shu`ar`a`, 92-93:

وَقَبِلْ هُمَّ آبَيْنَ مَا كُنْتُمْ تَعْبَدُونَ (92) مِّنِّ دُونِ الْلَّهِ

2) Surah al-´Azâb, 61:

مَلْعُونِينَ أَيْتَاهُ تَفْقُوا أَخْذَهَا وَقُتِّلُوا تُقْبِلَانِ (61)

3) Surah al-Nisâ`, 78:

آَيَّتَاهَا تَكُونُوا يَذْرِكُمُ السَّمَوَاتُ وَلَوْ كُنْتُمْ فِي بُرْوجٍ مُّسْتَيِّدٍ
Al-Mārghaniyy has given preference to wasl in Sūrah al-Ahzāb and Sūrah al-Nisā` whilst the one in Sūrah al-Shu`arā` will be maqtū`, as is alluded to by al-Dabbā`.

Al-Shātibī has given preference to qat` in Sūrah al-Nisā` and wasl in the remaining 2. This is understood from:

وَالْخَلْفُ في سُورَةِ الأُحْزَابِ وَالْشُّرَابَ إِنَّ السَّنَاءَ يَقْلُ الْوُصُولُ مَعْتَمِراً

And there is ikhtilāf in Sūrah Ahzāb and Shu`arā`, and in Nisā` whilst few have visited (mentioned) wasl.

In the remaining places, excluding the above 5, it will be written as maqtū`.

TEXT: 90

(90) وَصُلَّ فِلَامِّمُ هُوَدَ أَلِسْ تَجْمَّلُ

تَجْمَّعَ كَيْلَا تَحْزَنُوا تَأْسَوْا عَلَى

(91) حَجٌّ عَلَيْكَ حَرْجٌ ...

EXPLANATION

15 - إِنْ

The compound is made up of إِنْ مَرْطِبَةٌ (the which indicates a condition) and لَامَ جَازِمَةٌ (the lām which gives the verb following it a jazm).

- It is mousūl in Sūrah Hūd, 14:

فَأَلْمَ يُسْتَجِبُوا لَكُمْ فَأَعْلَمُوا أَنْ أَنزَلَ بَعْلَمَ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ

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

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129 Dalīl al-Hayrān pg. 190.  Samīr al-Tālibīn pg. 68. “Arab” prints of the Qur`ān have given preference to this view.

130 Al-Wasīlah pg. 430-431.  Talkhīs al-Fawā`id pg. 92. The Waterval prints of the Qur`ān in South Africa are printed according to Shātibī’s preference.
Ibn al-Jazarī has indicated that some have also added فيَّ أنَّكَ لا تَنۡسَجِينِيَّا أَلَّا كَ ﻓَإِنَّ ْمَا يَسۡتَنۡسِجِيۡنِيَّا أَلَّا كَ in سُورَةُ الْقَاسَسٍ ٥٠ due to them being very similar. This is however a misconception on their behalf.\textsuperscript{131}

\textbf{ آلَنْ - ١٦}

The compound consists of أنْ مَصَدِّرٍ (maa indicating a verbal noun) and لَنْ (the lan which gives the verb following it a nasb).

 آلَنْ َتَجْعَلَا َتَجْعَلُ َتَجْعَلَ َتَجْعَلُ َتَجْعَلَ - It is connected to the command given in the previous compound to join. In 2 places it will be mousūl:

1) - سُورَةُ الْكَہْفٍ، ٤٨:

لَقَدۡ جَتَّنَمۡوَا كَنَا خَلۡقَانَا كُمْ أَوَّلٌ مَّرَأَةٌ بَلۡ رَعۡنَمۡوَا آلَنْ َتَجْعَلَ لَكُمۡ مُؤۡمِنِيۡا (٤٨)

2) - سُورَةُ الْقِيۡامَةٍ، ٣:

أَجَسَبَ ِالْإِنۡسَانۡ آلَنْ َتَجْعَلَ عَظۡمَةً (٣)

In all the remaining places it will be maqtū‘.

Al-Dānī mentions that in سُورَةُ الْمُعَزَّمِلٍ، ٢٠ it is also mousūl:

وَالَّهُ يَقِدَّرُ اللَّيۡلَ وَالْيَوۡلَىَ عَلۡمَ آلَنْ ْمُخۡضَوُّ عُقَبَ عَلَٰٰۡيۡكَمۡ فَأَقۡفُۡرَوا مَا تُبِسِّرُ مِنَ الْقُرۡآنَ

However, in spite of it being mentioned by Kharrāz\textsuperscript{132} and others, Dabbā‘ has stated that it is written as maqtū‘. Ibn al-Jazarī and Abū Dāwūd\textsuperscript{133}

\textsuperscript{131} Al-Nashr Vol.2 pg. 149
\textsuperscript{132} Abū ʿAbd Allah Muḥammad ibn Muḥammad ibn Ibrāhīm ibn Muḥammad ibn ʿAbd Allah al-Umawī al-Sharīshī, better known as al-Kharrāz. Al-Sharīshī links this scholar to a town in Spain, al-Sharīsh. He later travelled to Fez, where he settled and died in approximately 718 A.H./1318 C.E. See Ghāyah al-Nihāyah Vol. 2 pg 237.
\textsuperscript{133} Abū Dāwūd Sulaymān ibn Najāh. He was born in 413 A.H./1022 C.E., and studied qirā`āt for many years under the auspices of the great imam, Abū ʿAmr al-Dānī. His students include ʿAli ibn Hudhayl al-Balansī. He was an expert in qirā`āt and its diverse sanads. He wrote one of the most extensive works on rasm, al-Tanzīl. He died in Valencia on 16 Ramadān 496 A.H./23 June 1103 C.E. See Ghāyah al-Nihāyah Vol. 1 pg. 316, Maʿrifah al-Qurrā` al-Kibār Vol. 1 pg. 450.
do not mention it in their works at all.134

17 - كيل

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

1 - Sūrah ʿĀlī ʿImrān, 153:

فَآتِيكُمْ عَنْ يَوْمِ الْقِيَāمَةِ لِكُلِّ كَيْلٍ عَنْ يَوْمِ الْقِيَāمَةِ وَلَا مَا أَصِبْتُمُ

2 - Sūrah al-Hadid, 23:

لِكِيْلِكَ أَتْسُوْهُ عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحْوَا بِيَآ أَنَا مُ

3 - Sūrah al-Haǧj, 5:

وَمِنْ كِيْلِكُمْ مِنْ يَوْمِ الْقِيَāمَةِ لِكِيْلٍ يَعْلَمُ مِنْ بَعْدِ عَلَمَ يَسِينَ

4 - Sūrah al-Ahzāb, 50 (second place):

فَدَ عَلَمَسْنَا مَا فَرَضَنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلِكَتْ أَبْيَاثُهُمْ لِكِيْلٍ يَكُونُ عَلَيْكَ حَرْجٌ

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

۹۱ حَرْجُ عَلَيْكَ حَرْجٌ وَقَطَعْتُهُمْ

۹۱ عَنْ مَنْ يَسَاءَ مَنْ نَوَّلَى بَيْوَمِ هُمُ

EXPLANATION

۱۸ عَنْ مَنْ - and their (the qurrāʾs) cutting (of) i.e. it is maqtū˘. In two places is cut from. These two places are mentioned as follows:

1 - Sūrah al-Nūr, 43:

In *Al-Muqrî†* al-Dânî states that no other examples of this are to be found in the Qur`ân i.e. these are the only two places where ْنَعُوْنَ is found with ْمُوَسَّعَةُ منِّ ْمَوْصُولَةٍ.\(^{135}\) Therefore Sheikh al-Islâm Zakariyyâ al-Ansârî and Tâsh Kubrî Zâdah stating that it will be *mousûl* wherever else it appears is actually a slip on their part.\(^{136}\) Ibn al-Jazarî also alludes that it will be *mousûl* wherever else it appears, and states that as far as his knowledge goes he is not aware that it appears in other than these two places.\(^{137}\)

\(^{19}\) يَوُمُ ْهُمْ – It appears in 6 places in the Qur`ân.\(^ {138}\) They include:-

*Sûrah al-Zukhruf* and *Sûrah al-Ma˘ârij*:

١٩٢٣١٠٨٨٠٨٨٠٨٨٠٨٨٠٨\(^{139}\)\( / (42)\)

*Sûrah Ghâfir*:

١٩٥٢٨٩٠٨٨٠٨٨٠٨٨٠٨٨٠٨٨٠٨٨٠٨\(^{139}\)\( / (16)\)

*Sûrah al-Dhâriyât*:

١٩٥٢٨٩٠٨٨٠٨٨٠٨٨٠٨٨٠٨٨٠٨٨٠٨\(^{139}\)\( / (13)\)

*Sûrah al-Dhâriyât*:

\(^{135}\) *Al-Muqrî†* pg. 76

\(^{136}\) *Al-Daqâ`iq al-Muhkamah* pg 64, Commentary of Tâsh Kubrî Zâdah pg. 274, *Minah al-Fikriyyah* pg. 311

\(^{137}\) *Al-Nashr* Vol. 1 pg. 149/155

\(^{138}\) Some mention only 5. However, Ith-hâr Ahmad al-Thânawî mentions 6 places in his commentary. Check *Ja`awâhir al-Naqîyyah* pg. 240. It is possible that those who count 5 exclude *Sûrah al-Dhâriyât*, verse 60 where it appears with a *kasrah* on the *mîm* i.e. ْنَيْوُمُوهُمُ الْذِي يُوُعَدُونَ. All the other places it comes as ْنَيْوُمُوهُمُ الْذِي يُوُعَدُونَ with a *fatrah* on the *mîm*. Allah knows best.
The author has not specified which places are intended. Ith-hār Ahmad al-Thānawi alludes that an excellent answer is that in the text the mīm of ُهُمُ is sākin and therefore the latter two in the examples above are intended as they are the only two places in which they appear as sākin. Even though Mullā ʿAli al-Qārī has criticized this view, it has answered with simplicity the dilemma as to which places are exactly intended by the author.  

Thus in these two places it will be maqṭūʿ, the command still being attached to ُرَفَطُهُمُ before it. The pronoun ُهُمُ in these two is marfūʿ whereas in the other places it appears, it will be majrūr: Sūrah al-Zukhruf, Sūrah al-Dhāriyāt, Sūrah al-Tūr and Sūrah al-Maʿārij.

TEXT: 92

(92) ومَالِهُمْ وَالَّذِينَ هَـوَّلَا

EXPLANATION

(20) ومَالِهُمْ

It comes in four places:

1) Sūrah al-Kahf:

2) Sūrah al-Furqān:

139 Al-Jawāhir al-Naqiyyah pg. 240, Minah al-Fikriyyah pg. 312

140 ُهُمُ in these two places are marfūʿ whereas in the other places it appears, it will be majrūr.
When Ibn al-Jazarī states وَمَالُ هَذَا, it is general, which would include both of the above.

3) - سُورَةُ الْمَارِجِ:

In these four places لَام جَارِة is followed by لما إِسْتِفَهَاءِ. It will still be connected to the previous command (وَقْطَعُهُم) which denotes that they will be maqtūʿ in these four places.

In all other places it will be mousūl e.g. فَا كُنْ كَفَّ حَكَمُونْ ، ما لَكَ نَأْمَأَ ِعَلِىَ يُوسَف ، وَمَا لَأَخْدَ عَنْدَهُ.

Imam Shātibī mentions that from the 7 qurrāʾ Abū ʿAmr al- Başrī will make waqf on ما while Kisāʾī has an option of stopping on ما or on the lām i.e. مَال. The remaining qurrāʾ will stop on the lām.141 Ibn al-Jazarī allows waqf on either of the two for all the qurrāʾ since they are written as maqtūʿ.142 The latter opinion is practiced upon by contemporary scholars.

It comes in سُورَةُ سَاد:
i.e. this view is weak. In another print it states \( \text{وَقَيلَ} \) and it has been said that it is not i.e. that it is not \( \text{مَذِیبَل} \).

Scholars and comentators have at length discussed the matter of \( \text{وَلاَت} \) of \( \text{سُورَة} \ \text{سَدَد} \) and whether it is \( \text{مَذِیبَل} \) or \( \text{مَاقِتُو} \). Sheikh al-Dabbā` has given an excellent answer in stating that everyone cites what they have seen or found. Therefore Abū Dāwūd Sulaymān ibn Najāh mentions that it is \( \text{مَاقِتُو} \). Al-Dānī states that it is \( \text{مَاقِتُو} \) even though Abū ˘`Ubayd al-Qāsim ibn Sallām\(^{143}\) mentions that he has seen it as \( \text{مَذِیبَل} \) in the ˘`Uthmān’s plorer \( \text{مُشُعِّب} \). He further states that many scholars have disparaged this report of Abū ˘`Ubayd inspite of him being considered trustworthy and reliable (ثقة) by the \( \text{قُرَّاء} \) in what he transmits conering \( \text{رَسْم} \).\(^{144}\) Imam Shāṭībī similarly mentions:

\[
\text{أَبُو َعَبْدِ الله} \text{ِ ِ َ} \text{وَلَامِثُجِينَ} \text{ِ ِ} \text{إِلَى} \text{ِ} \text{إِنَامَ} \text{ِ} \text{وَالْسََْكَلَ} \text{ِ} \text{فِيهِ أَحْكَمَ} \text{ِ} \text{السَّكَرَ}
\]

Abū ˘`Ubayd has attributed \( \text{وَلَامِثُجِينَ} \) (as \( \text{مَذِیبَل} \)) to (the \( \text{مُشُعِّب} \) of) the

Imam and many have severley criticised this view.\(^{145}\)

\(^{143}\) He was born in 157 A.H./774 C.E. and hailed from the city Harāh in Khurāsān. His presence exerted authority and respect. He traveled to Basra, Kufa, Baghdad, Egypt, Tarsūs, Damascus, and many other places in search of knowledge. In this manner he collected and mastered many sciences at the hands of numerous teachers. Due to traveling to many places, he had a multitude of students and people who benefited from him. On many occasions, when meeting the scholars of a town, they would later remark that they have not met one more knowledgeable than Abū ˘`Ubayd. He read to al-Kisā`ī as well as studying by Shu`bah and many others. Abū ˘Amr al-Dānī regards him the imam of his time in the field of \( \text{قِرَارَة} \). Abū ˘`Ubayd was a man of extreme piety, who strictly adhered to the \( \text{سُنَّة} \) of the Prophet \( \text{s.a.w} \). He would divide his nights into 3: a third for \( \text{سَلَاح} \), a third for sleep, and a third for writing. Abū ˘`Ubayd is considered from amongst the first scholars to write on \( \text{قِرَارَة} \). He died in Mecca in 224 A.H./839 C.E. See \( \text{غَيْأَة} \ \text{الْحَنِيْيَة} \) Vol. 2 pg. 17-18, \( \text{مَرْفُو} \ \text{الْقُرَّاء} \) al-Kibār Vol. 1 pg. 170.

\(^{144}\) \( \text{الْنَّشْر} \) Vol. pg. 150, \( \text{الْمُؤَمَّن} \) pg. 81

\(^{145}\) ˘`Aqīlah Atrāb al-Qasā`id, line 260
By mentioning and Ibn al-Jazarī has alluded to this criticism. He further mentions in *al-Nashr* that he personally saw the *mushaf* of ʿUthmān in Cairo and noted that it was written as *mousūl*, as Abū ʿUbāy德 reports.\(^{146}\)

The view of Abū ʿUbāy德 could be considered weak in that all the other *masāḥif* which were sent to Mecca, Medina, Basra, Kufa and Shām have it as *maqtū`. What supports the view that it is *maqtū`* is the deliberation of the *qurrā`* as to whether *waqf* should be made on it with a *tāʾ* (`ًَلاَتْ`) or a *hāʾ* (`ًَلاَء`) which can only exist if it is written as *maqtū`.\(^{147}\) Thus commentators like Sheikh Zakariyyā al-Anṣārī are mistaken in mentioning that this view is incorrect.\(^{148}\)

**TEXT:** 93

(93) وَوَزَّنَوْهُمْ وَكَالَوْهُمْ صِلِّ

كَذَا يَنْ أَلْ وَيَا وَهُمْ لا نَفَصِّلُ

**EXPLANATION**

(93) وَوَزَّنَوْهُمْ وَكَالَوْهُمْ - 22

The words being deliberated appear in *Sūrah al-Muttaffīfīn*:

وَإِذَا كَالَوْهُمْ أَوْ وَزَّنَوْهُمْ يُجَيّرُونَ (3)

Commentators have differed in their explanation on these words: while some restrict their commentaries to these words, others are of the opinion that via these two examples Ibn al-Jazarī is actually hinting at a precept (*qāʾidah*) that may be applied to many other similar words in the Qurʾān.

The former view suggests that these two words are written as *mousūl*. The reason why Ibn al-Jazarī specifically mentions these two

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\(^{146}\) *Al-Nashr* Vol. 2 pg. 150-151

\(^{147}\) From amongst the *qurrā`*, Kisāʾī will stop with a *hāʾ*.

\(^{148}\) *Al-Daqāʾiq al-Muhkamah* pg. 65
examples is due to some reports from Hamzah that these are considered as maqtūr; thus he would stop on كَأَلَوْهُمْ and الْبُنُوبُوهُمْ by separating the pronoun from the word. Ibn al-Jazarī further explains that ʾAbd Allah ibn Ṣāliḥ al-ʾAjali⁴⁹ is the only one who reports this from Hamzah, or else other reports corroborating this would surely be in abundance.¹⁵⁰

The latter opinion indicates that an attached pronoun is always written as mousūl whether the word is a verb, noun or particle throughout the Qurʾān e.g. قَاتِلُوهُمْ، وَاتِلُوهُمْ، أَعْطِيْنَكَ، أَعْلَمُوا هُمَا، عَنْهُم. On the other hand if the pronoun is detached then it will be written as maqtūr e.g. وَإِذَا مَا عَضِبُوا هُمَا يُعْفَرُونَ، كَانُوا هُمَا أَشْدَدُ مِنْهُم. In the latter two examples an alif separates the pronoun from the word. Allah knows best.

۲۳ - أَلِ" ۲۴ - يَا ۲۵ - كَا

لا تُفْصِسْ - this is the ruling regarding the above 3 words: they will not be separated i.e. they will be written as mousūl e.g. الْأَرْضِ، الْبُلُوُّ، هَأْنَتْهُمْ هُؤُلَآءِ، يَأْتِيُهَا النَّاسُ، يُسْمَرُهُمْ.

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⁴⁹ His full name is ʾAbd Allah ibn Ṣāliḥ ibn Muslim ibn Ṣāliḥ. His patronym is Abū Ahmad. He was originally from Kufa and later settled in Baghdad. He read qirāʾāt to Hamzah and his student, Sulaym, as well as listening and transmitting various readings from Shuʾbah and Hafs. He died in approximately 220 A.H./835 C.E. Check Ghāyah al-Nihāyah Vol. 1 pg. 423, Maʾrifah al-Qurrāʾ al-Kibār Vol. 1 pg. 165.

¹⁵⁰ Al-Nashr Vol. 2 pg 156
As mentioned previously, the tāʾs which are written in the Qurʾān are either written as “flat/open” (ت) or “round/closed” (ز). Correct waqf on these words are dependant on the reciter knowing how they are written. The tāʾs being referred to are those which appear on a singular noun being indicative of something which is feminine. Therefore أَنْبَتْ (verb), مَسْبِيلَات (plural), for example, are excluded. The tāʾ in the previous two examples are always written with a flat tāʾ. The student should also bear in mind that those words with a tāʾ which are not muḍāf (annexed) are always written with a round tāʾ and therefore excluded from our discussion in this chapter. Similarly those words with a tāʾ which are annexed to a pronoun are also excluded since they are always written with a flat tāʾ. Due to the flat tāʾ being less than the round tāʾs, Ibn al-Jazarī mentions them in the following 7 lines. The flat tāʾs are restricted to 13 words which appear 41 places in the Qurʾān:

TEXT: 94

۹۴ وَرَحْمَتُ الَّذِي نَخْرَفَ بَيْنَ عَيْنَيْ زَبْرَة

الأَعْرَافِ زُوُمٌ هُودٌ كَافٌ الْبَصَّارَةُ

VOCABULARY

- it has been written i.e. كَبْنَة. The pronoun could refer to ʿUthmān or the Sahābah.

EXPLANATION

۱ رَحْمَتُ is written with a flat tāʾ in 7 places:
- twice in *Sūrah al-Zukhruf*, 32:

اَهْمَمْ يُقَسَّمُونَ رَحْمَتُ رَبِّكَ نَحْنُ قُسْمَانَا بِيْنَهُمْ مَعِينَ أَنَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعَنَا بِعْضَهُمْ فَوْقَ بَعْضِ دِرَاجَاتٍ لِيُجَذِّبَ بَعْضَهُمْ بِغَيْرَ سَخْرِيَّةٍ وَرَحْمَتُ رَبِّكَ خَيرًا مَّا يَجْمِعُونَ (32)

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

- *Sūrah al-Aʿrāf*, 56:

وَلا تَفْسَدُوا فِي الْأَرْضِ بَعْدًا إِصْلَاحًا وَادْعُوهُو خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ بِمَنْ يَعْمِينَ (56)

An important point for the student to remember is that all the words discussed in this chapter will be *muddaf* (annexed) towards an explicit noun (*ism thāhir*). Or else the question could be asked as to why Ibn al-Jazarī did not particularly stipulate which رَحْمَتُ he is referring to since it appears more than once in the *Sūrah al-Aʿrāf* e.g.

وَلَمَّا سَكَّتَ عَنْ مَوْسِئِ الْعَقْبَةِ أَحْدَ الأَلْوَاحِ وَفِي نُسْخَتِهَا هَذِئَ وَرَحْمَةَ الْيَدِينِ هُمْ لَبِئْسَمُهُمْ يُرْهَبُونَ (154)

هَذَا بِصَبْرٍ مِنْ رَبِّكَ وَهُذِئَ وَرَحْمَةَ لَيْقُومُ يُؤْمِنُونَ (203)

The answer is that in the other places in which it appears it has a *tanwīn* and therefore can not be *muddaf* towards anything.

- *Sūrah al-Rūm*, 50:

فَانْظُرْ إِلَى آتَى رَحْمَتَ اللَّهِ كَبِيرٌ الأَرْضُ بَعْدًا مَوْعِدًا إِنَّ ذَلِكَ لَسَمَّيْتِ السُّمَوَّاتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (50)

It may be noted here that Ibn al-Jazarī has not specified which رَحْمَتُ is being referred to since it appears more than once in *Sūrah al-Rūm*:

وَجَعَلْ بِنَعْمَاءِ مُوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَا يَكُونُ لِيِّنَكُمْ يُبَكْرُونَ (21)

وَإِذَا أَفَضَّ النَّاسُ صَرْعًا دَعُوَّا رَبِّيَّمُ نُعُمَيْنَ إِلَيْهِمْ فَإِذَا أُذِينَفِيْهِمْ مَنِيَّةً رَحْمَةً إِذَا أُذِينَفِيْهِمْ إِلَى رَحْمَةٍ فَيَفْرَحُنَّ مُبَارَكٌ كَوْنَ (33)

وَإِذَا أَذَدَّفَ النَّاسُ رَحْمَةً فَرَحُوا بِهَا وَإِنْ فُصِّلَ فِيْهِمْ سَبَيْنَ بِهَا قُدِّسَتْ أَطْيَبُهُمْ إِذَا هَمْ يُقَطَّعُونَ (36)
The answer is that those words which are mudāf towards a noun are intended and since they are munawwan in the other places they are excluded from our discussion.

5) - Sūrah Hūd, 73:

قَالُوا أَنْتُمْ بِمَنْ أَمَرَ اللَّهُ وَرَحَمَهُ عَلَّيْكُمْ أَهْلُ الْبِتَّبِ إِنَّهُ حَمِيدٌ (73)

The other places where رَحْمَتُ appears in Sūrah Hūd will be excluded due them not being mudāf towards another noun e.g.

وَلَيْنَ أَذْهَبْنَا الإِنْسَانَ بِنَبَاتٍ رَحْمَةُ نَعْطَاهَا مِنْهُ إِنَّهُ لَيَوْسُبْ كُفُورٌ (9)

وَمِنْ قَبْلِكَ كَتَابٌ مُّوسَى إِبْنَ عُمَرَ رَحْمَتُهُ مِنْهُ (17)

6) - Sūrah Maryam, 2:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدُهُ رَكْبًا (2)

7) - Sūrah al-Baqarah, 218:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ حَاجُّوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُوْلَٰٰئِكَ يُزِجُّونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ (218)

Other places in Sūrah al-Baqarah are excluded e.g.

وَأُولَٰٰئِكَ عَلَىٰ هُمْ صَلَواتٌ مِّن رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰٰئِكَ هُمْ الْمُهِيَّدُونَ (157)

ذِلَّلَ عَظِيمَةً مِّنَ رَحْمَتِنَّ وَرَحْمَةٌ فَمَنْ اعْتَدَىٰ بَعْدِ ذَٰلِكَ فَلِلَّهِ عَذَابٌ أَلِيمٌ (178)

In all the other places in the Qur`ān رَحْمَتُ will be written with a round tā` whether it is mudāf towards another word or not.
95 يعْمَسُهَا ثَلَاثُ نَخْلٍ إِنْ تَرَكْمُ
مَمَّا أَخْيَرَتُ عَقُودَ الصَّنَّانِ هُمُ

VOCABULARY

- مَمَّا - refers to 2 places.
- أَخْيَرَاتُ - the second or last one.
- عَقُودُ - refers to Sūrah al-Mā`idah where this word appears:

يا أَيُّهَا الَّذِينَ آمَنُوا أُوفُواً بالعِقَوْدِ

- الشَّانُ - the second place (in Sūrah al-Mā`idah) where it appears with the word هُمُ:

يا أَيُّهَا الَّذِينَ آمَنُوا أُوفُواً بالعِقَوْدِ إِذ هُمُ قُوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيهِمْ فَكَفِّ أَيْدِيهِمْ عَلَيْكُمْ

EXPLANATION

نَعْمَةٌ - 2

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

- the pronoun refers to Sūrah al-Baqarah mentioned last in the previous line. Hence the first place نَعْمَةً appears is in Sūrah al-Baqarah. However, it appears twice in Sūrah al-Baqarah. Many comentators have just mentioned the one place where it is flat and not mentioned the other place at all. Ith-hār Ahmad al-Thānawī states that if we stipulate the condition أَخْيَرَاتُ to apply here also then it would answer our dilemma. It would therefore be flat in:

وَإِذَا طَلَّقْتُمُ الْنِسَاءَ ثَلَاثَ نَخْلٍ فَأَكِفُّكُمْ مَعَهُمْ وَأَكِفُّكُمْ وَأَكِفُّكُمْ أوَ سَرَحُواهُنَّ بِعَمْوَاتٍ وَأَكِفُّكُمْ وَأَكِفُّكُمْ وَأَكِفُّكُمْ ضَرَارًا لَّيُعْنِدُوا وَمَن يَفْشَلْ ذَلِكَ فَقُدْ طَلَّقُوا أَنفُسَهُمْ وَلا تَجْخَذُوا آيَاتِ اللهِ هُمُ وَأَذَّنُوا نَعْمَتَ اللهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُمْ مِنْ الْكِتَابِ وَالْحُكْمَةِ يَعْطُكُمْهُ وَأَنفُسَهُمْ وَأَعْلَمُوا أَنَّ اللَّهَ يُكَلِّفُ شَيْئًا عَلَيْمَا (231)
In verse 211 of *Sūrah al-Baqarah* it would be round:

سَلَّمُ بِنِي إِسْرَائِيلَ كَمْ آتَيْتُهُمْ مِن آيةٍ بِنِي إِسْرَائِيلَ وَمِنْ يَبْنِي عَادٍ يُعْمَهَا اللَّهُ مِنْ بَعْدِ ما جَآتَهُ فَإِنَّ اللَّهَ شَدِيدُ العَقَابِ (11)

Many commentators have just mentioned the first and are not aware that Ibn al-Jazarī has not defined which يُعْمَهَا in *Sūrah al-Baqarah* is being referred to. The stipulation, أُجِرِّيَاتِ they only apply to *Sūrah al-Nahl* and *Ibrāhīm*.

2) 3 places in *Sūrah al-Nahl* it is written flat. The condition أُجِرِّيَاتِ 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 بِنَائِمٍ وَمَخْطَأً وَرَفَضَ مِن الطَّيِّبَاتِ أَبَا بَطُولٍ يُؤْمِنُونَ وَيَعْمَهُ اللَّهُ مِمَّا يَكُفُّونَ (72)

3) The second place in *Sūrah al-Nahl*:

يَعْمُتُونَ اللَّهُ تَمَامًا يَكُونُ نَبأً وَأَكْثَرُهُمُ الْكَايِفُونَ (83)

4) The third place in *Sūrah al-Nahl*:

فَكَلَّمُوا بِمَا رَفَضْتُمُ اللَّهُ حُلَالًا طَيِّبًا وَأَشْكُرُوا يُعْمَتُونَ اللَّهُ إِنْ قَتَمُوا نَيعُودُونَ (114)

With the clause أُجِرِّيَاتِ the following places in *Sūrah al-Nahl* are excluded and written closed:

وَإِنْ تَعْمَدُوا يُعْمَهَا اللَّهُ لَا تُحِصُّوا إِنَّ اللَّهَ كَعْفُورٌ رَجِيمٌ (18)

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرَّزْقِ فَأَلْدِينَ فَضَلْتُمْ يَرَادُ يَضَلُّوا رَضِيَ اللَّهُ عَلَى مَا مَلَكَتْ أَبْيَاثُهُمْ فَيَهُمْ فِيهِ سَوَاءً

أُجِرِّيَاتِ اللَّهُ يُقَدِّمُونَ (71)

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

آَلِمُ نَزْى إِلَى الْأَلْدِينَ بَدَلًا يُعْمَتُ اللَّهُ كَفَّارًا وَأَحْلَوْا قُوَّتَهُمْ دَاوُدُ الْبَوْارِ (28)

وَآتِمُونَ مِن كُلِّ مَا سَأَلَتْهُمُ اللَّهُ لَا تَحْصُوَا إِنَّالْإِسْرَائِيْلِ نَظَلَمُ مَكَّانًا (34)
The place excluded and written with a round \( \text{tā} ` \) in \( \text{Sūrah Ibrāhīm} \) would be:
\[\text{בוذا قال موسى لقومه اذكروا نعمة الله عليكم إذ أتجاكتم من آله فزعون يسومونكم سوء العذاب وليبدؤون أبناءكم ويستجبون نساءكم وفي ذلك بلاء من ربك عظيم} \( (6) \)

- the second place in \( \text{Sūrah al-˘Uqūd} \) i.e. \( \text{Sūrah al-Mā`idah} \) where \( \text{حَمَّام} \) appears in the verse:
\[\text{يَا أَيُّهَا الَّذِينَ آمَنُوا اذكُروا نعْمَةُ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قُوْمٌ أَنْ بِسْطُوا إِلَيْكُمْ أَيْبِيَهُمْ فَكَفَّرْنَا أَيْبَيْهِمْ عَنْكُمْ وَأَنْقَعَوا اللَّهُ} \quad \text{وعَلَى اللَّهِ فَأَنْتُوْلُ الْسَّمْوَاتُ} \( (11) \)

In the above verse it will be written as flat whereas the place before it and after it will be excluded due to the clause \( \text{حَمَّام} \) and written as a round \( \text{tā} ` \):
\[\text{وَأَذَكَّرُوا نعْمَةُ اللَّهِ عَلَيْكُمْ وَتَصَافَاءَ الْأَلْذِي وَالْقَوْمُ يَدْعُونَ إِذْ هُمْ قُوْمٌ أَنْ يَسَعُوا إِلَيْكُمْ أَيْبَيَهُمْ وَأَطْعَأْنَا وَأَنْقَعَوا اللَّهُ إِنَّ اللَّهَ عَلِيمٌ يَدْرَجُ الدُّحَى} \( (7) \)

\[\text{وَإِذْ قَالَ مَوْسِي لْقَوْمِهِ أَذَكُّرُوا نعْمَةُ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قُوْمٌ أَنْ يَسَعُوا إِلَيْكُمْ أَيْبَيَهُمْ وَأَطْعَأْنَا وَأَنْقَعَوا اللَّهُ إِنَّ اللَّهَ عَلِيمٌ يَدْرَجُ الدُّحَى} \quad \text{أَحَدًا مِنَ الْأَعْلَامِ} \( (20) \)

TEXT: 96

\[\text{96} \quad \text{لَقَمَانَ ثُمَّ فَاطِرٌ كَالْقَطْعُ} \quad \text{عُمْرَانَ لَعْبَتَ بِهَا وَالْقُوْرِ} \]

- \( \text{لَقَمَانَ} \) in \( \text{Sūrah Luqmān} \) it is written with a flat \( \text{tā} ` \):
\[\text{أَلَمْ تَرَى أَنَّ الْمَلَكَ خَيْرٌ فِي الْبَيْتِ يَنْعَمْ بِهِ اللَّهُ لَبَيْكُمْ مِنْ آبَاهُ مَنْ إِنَّ اللَّهَ يَبْيَطُكُمْ بِذَلِكَ لِأَيْبَيْنَ لَكُمْ صَبَارٌ شَكُورٌ} \( (31) \)

- \( \\text{فَاطِرٌ} \) in \( \\text{Sūrah Fāṭir} \) it is written with a flat \( \text{tā} ` \):
\[\text{يَا أَيُّهَا النَّاسَ اذكُّرُوا نعْمَةُ اللهِ عَلَيْكُمْ مَنْ خَالَقَ غَيْبَهُ بِينَ السَّمَاءِ وَالأَرْضِ لَا إِلَهِ إِلَّا هُوَ فَائِئَ} \quad \text{ثُمَّ نَفَقُونَ} \( (3) \)

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as it is written with a flat tā` in Sūrah al-Tūr also:

فَذَكِرْ لَقَادْ أَنتَ رَبِّكَ يَا كَافِرُونَ وَلَا مَجْنُونَ (29)

in Sūrah Āli ˘Imrān it is written with a flat tā`:

وَأَعْتَصِمْ بِهِ بَيْنَ الْأَرْضِ وَاللَّهِ جَيْبَهَا وَلا تَكُونَ فَالْقَلْبُ أُخْبَاهُ وَأَذِّنْ اللَّهَ عَلَيْكُمْ إِذْ كُنْتُمْ أُعْمَاءً فَأَذَهَّبَ بِنَفْسِكُمْ فَأَصْبَحْنَ (103)

In all the places besides the above 11 it will be written with a round tā`.

لَعْنَتُ ٣

It is written with a flat tā` in 2 places:

- the pronoun refers to Sūrah Āli ˘Imrān before it:

فَمَنْ حَاجِكْ فِيهِ مِنْ يَغْدَآ ما جَاءَكُمْ مِنْ الأَعْلَمِ فَقَلْ تَجَلَّوْا نَذَّرُكَ إِنَّكَ أَنْتُ إِلَٰهُ وَأَنَا أَنتَ وَإِنِّي أَسْتَغْفَرُ مُنْفُسِنَا وَأَنْفُسِنَا وَنَفْسَنَا وَنَفْسُ النَّارِ (61)

It appears twice in Sūrah Āli ˘Imrān and the author has not specified which one he refers to. Since Ibn al-Jazarī has not stipulated any clauses we will not be able to assume his statement as being for both places in Sūrah Āli ˘Imrān as we have done in the beginning of the chapter when he statesَوَرَحْنَتُ الزَّوْرُفُ since other scholars like al-Dānī and al-Shāṭibī have specified the first one of Sūrah Āli ˘Imrān.

The second place it appears in Sūrah Āli ˘Imrān is:

أُوْلَٰئِكَ جَرَآءُ وَهُمْ أَنْ عَلَىٰهُمْ لَعْنَتُ الْلَّهِ وَالْمَلَائِكَةَ وَالْقُوَّامُ (87)

- والـسُّورَ (2)

and in Sūrah al-Nūr:

وَالَّذِينَ أَنَّ لَعْنَتَ الْلَّهِ عَلَيْهِ إِنَّ كَانُوا مِنَ الْقَافِئِينَ (7)

In all the remaining places besides the above 2 it will be written with a round tā`.
TEXT: 97

(97) وَأَمْرَأَتُ يُوسُفُ عُمْرَانَ ِالْقَضَصُ

تخْرِيجُ مَعْصِبَتٍ يَقُدُّ سَمِعُ يَعْصَبُ

VOCABULARY

يَعْصَبُ – has been specified.

EXPLANATION

4 - أمرَاتٌ

It is written with a flat tā` in 7 places:

1-2) ﴿تَمْرَعُونَ قُرْءَةَ عِينٍ لَّيْلًا فَلَكَّ لَا تَفْتَلُوْعَ عَسَى أَنْ يَنْفَعْكُمْ أَوْ نَجِّدْهُ وَلَدَآٌ وَلَمْ يَنْفُضُونَ﴾ (35)

3) ﴿وَقَالَتْ اِمْرَأَتُ عُمْرَانُ رَبِّي ِتَذَرُّتُ لَكَ مَا فِي يَطْلُبُ مَحْرَأً فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ ِالْعَلِيمُ ِالْعَلِيمُ﴾ (30)

4) ﴿وَقَالَتْ اِمْرَأَتُ يُوسُفُ عُمْرَانَ رَبِّي ِتَذَرُّتُ لَكَ مَا فِي يَطْلُبُ مَحْرَأً فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ ِالْعَلِيمُ ِالْعَلِيمُ﴾ (9)

5-7) ﴿لَبَّى الَّذِينَ كَفَّرُوا اِمْرَأَتَ ِتُوسُفَ فِي وَقَاءٍ أَوْ رَبِّي ِلَآ تَقَبَّلْ عَسَى أَنْ يَنْفَعْكُمْ أَوْ نَجِّدْهُ وَلَدَآٌ وَلَمْ يَنْفُضُونَ﴾ (11)

In no other place in the Qur`ān besides these 7 places will إِمْرَأَةُ be مَعْصِبَتٍ towards an explicit noun (ism thāhir) e.g., ﴿تَمْرَعُونَ قُرْءَةَ عِينٍ لَّيْلًا فَلَكَّ لَا تَفْتَلُوْعَ عَسَى أَنْ يَنْفَعْكُمْ أَوْ نَجِّدْهُ وَلَدَآٌ وَلَمْ يَنْفُضُونَ﴾.
Sheikh Mutawallī has mentioned that whenever the word إمرأة appears with her husband then it will be written with a flat َتاء’ i.e. إمرأة التُّسيف، إمرأة عُمران، إمرأة فِرْعُون and so on:

وَإِمْرَأَةٌ مَعَ زُوِّجَهَا فَذُكِّرَتْ.. فَهَوْاَهَا بِالمَهْدِ رَسِّيًا وَزَدْتُ

معصِيبُ – it is also written as a flat َتاء` in the word معصِيبُ which is particular to Sūrah al-Mujādalah, alluded to in this line by i.e. that sūrah which starts with قَدْ سَمَى اللهُ قَدْ سَمَى

ألَمْ تَرَى إِلَّا أَنَّ الَّذِينَ يَبْخَلُونَ عَنِ النَّجْوَى ثُمَّ يُؤْوَدُونَ نِعَمَهُمْ بِهِ وَيَنْتَاجُونَ بِالْإِنَّامِ وَالْبَعْضُ وَمَعْصِيبُ الرَّسُولِ وَإِذَا جَأَوْا مُجَازَةً بِهِۦ يَمْتِبِعُونَ يَمِينَهُمْ وَيَقُولُ لَمْ يَمْتِبِعُونَهُ يَا بَيْنَيْنَ إِنَّ اللَّهَ يَوْمَئِذٍ يُؤْتِيُّهُمْ حَسَنَتَهُمْ وَيُؤْتِيُّهُمْ جَنَّاتَ النَّعُومَ (8) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا كَتَبْنَا فِي كُلِّ نَاسٍ مِّلَّةٌ فَلَا تَتَابَعُوا بِالْإِنَّامِ وَالْبَعْضُ وَمَعْصِيبُ الرَّسُولِ وَتَتَابَعُوا بِالْيَكْرَمِ وَالْبَشْرَى وَتَقُوَّا وَأَثْقِبُوا اللَّهُ الَّذِي إِلَيْهِ تُحْمَرُونَ (9)

151 Muhammad ibn Ahmad al-Mutawalli. Some also referred to him as al-Mutawallā instead of al-Mutawalli. He was born in Cairo in 1248 A.H./1832 C.E. Others say 1249 A.H./1833 C.E. and 1230 A.H./1815 C.E. Al-Mutawalli was blind. Some say he could see as a child, but due to sickness, later became blind. He was short, with a prominent chest and hunchbacked. One of his most outstanding qualities was that of humility and piety. After memorizing the Qurʾān, he joined the Azhar University and studied many Islamic sciences, concentrating on Qurʾānic studies and qirāʾāt. He memorized many books on qirāʾāt and rasm, so much so that he surpassed many of his contemporaries, being nicknamed Ibn al-Jazarī al-Saghīr (the small Ibn al-Jazarī). His contemporaries, like Makkī Nasr al-Juraysī and Hasan al-Juraysī al-Kabīr read to al-Mutawalli after they read to his teacher, Ahmad al-Durri al-Tihāmī. He became the Sheikh al-Qurrāʾ of all Egypt in 1293 A.H./1876 C.E. His students include Hasan al-Juraysī al-Kabīr, ˘Abd al-Fattāḥ Hunaydī, Khalīl Ghunaym al-Janāyinī and Yahyā al-Kutbī. He died on a Thursday, 11 of Rabīʾ al-Awwal, 1313 A.H./1 September 1895 C.E., and was buried in Qarāfah. See Al-Imam al-Mutawalli wa Juhūdū fī ˘ilm al-Qirāʾāt by Sheikh Ibrāhīm al-Dousary. Hidāyah al-Qārī Vol. 2 pg. 698, Imtāʾ al-Fudalāʾ Vol. 4 pg. 30.
Since Ibn al-Jazarī has not specified which مُعَصَبَةٍ in the sūrah it will include both. This word appears no where else in the Qur`ān.

TEXT: 98

98) َشَجَّرَتُ الدُّخَانِ سُنَّتُ فَاطِرٍ

كُلًا والأنفُقَالِ وأَخْرِى غَافِرٍ

VOCABULARY

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

EXPLANATION

6 - َشَجَّرَتُ

- the word َشَجَّرَتُ which comes in Sūrah al-Dukhān is written with a flat tā`

َإنَّ شَجَّرَتُ الزَّوْمَ (43) طَعَامُ الأَلْبَمِ (44)

By adding the clause َشَجَّرَتُ، Ibn al-Jazarī excludes all the other places where َشَجَّرَتُ appears in the Qur`ān, as in Sūrah Tāhā and Sūrah al-Sāffāt:

فَوَرَسَ يَكِينُ الْشَّيْطَانَ قَالَ يَا أَمَّةٌ هَلْ أَذْلِكَ عَلَى شَجَّرَتِ السُّحْدَادَ وَمَالِكَ لاَ تَبَيَّنَ (120)

اذْلِكَ خَبَرُ نُورًا أَمَّ مَشْجَرَةٍ الزَّوْمَ (62)

7 - َسُنَّتُ

- in all the places of Sūrah Fātir the word َسُنَّتُ will be written with a flat tā`

ْأَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرُ السَّبِيعِ وَلَا يَنْبِئُ السُّحْدَادِ إِلَّا بِأَهْلِهِ فَهُدُوْهُ فَلَنْ نَظُرُنَّ إِلَّا سُنَّتُ الْأَوَّلِينَ فَلَنْ نَنْعَدُ

ِلِسْتَنَّ اللَّهُ بُقْيَا وَلَنْ نَنْعَدُ لِسْتَنَّ اللَّهُ مَحْيَا (43)

- it is also written with a flat tā` in Sūrah al-Anfāl:

ْقُلِ اللَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا بِعُفُورٍ هَلْ مَا قَدْ سَلَفَْ وَإِنْ يَعْرُفُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ (38)
and in the last verse of Surah Ghafir (Surah Mu‘min):

فَلَمْ يَنفَعِهِمْ إِيَّاهُمْ أَيَا زَوَّا بَأْسًا شَنَّتُ اللهُ الَّذِي قَدْ خَلَتْ فِي عَبَادِهِ وَخَيْرٌ لِّهَا لِكَافِرِينَ (85)

The word ُستَبُطُ only appears once in Surah Ghafir. When Ibn al-Jazarī states ُستَبُطُ, one should not understand the second or last ُستَبُ in this surah is with a flat tā‘. Ibn al-Jazarī actually refers to the end or the last verse of Surah Ghafir where this word is found.

TEXT: 99

٩٩ فَرَّتُ عَيْنِ ٍ جَنَّتٍ فِي وَقَعَتْ

٨ - فَرَّتُ ُتُبُت فِي وَقَعَتْ

٩ - فَرَّتُ ُتُبُت فِي وَقَعَتْ

EXPLANATION

Wherever else it comes it will be written with a round tā‘, like in Surah al-Furqān and Surah al-Sajdah:

وَقَالَتْ امْرَأَةُ قُرْعَانَ قُرْعَانَ عَيْنِي لِي وَلَكَ لا تَنفَعُوْ عَيْنِي أَنْ يَنفَعَكُ أوْ تَنفَعُوْ لَيْدَأَ وَلَمْ لَا يَنفَعُونَ (٩)

فَلا تَعَلِمْ تَعَلِمْ مَا أَخْيَفَيْ لِكُمْ مِنْ قُرْعَانِ أَعْيُنَيْ جَرَاءِ يَا كَانُوا يَعْمَلُونَ (١٧)

These are in fact the only 3 places in the Qur‘ān where one would find the word ُتُبُت.

٩ - ُتُبُت فِي وَقَعَتْ

٩ - ُتُبُت فِي وَقَعَتْ

the word ُتُبُت when it appears in Surah al-Wāqi‘ah, is with a flat tā‘:
By restricting it to Sūrah al-Wāqi‘ah, wherever else it appears in the Qur’ān it will be written with a round tā‘, as in Sūrah al-Furqān and Sūrah al-Shu‘ārā‘:

فَلِذَٰلِكَ خَيْرٌ مِّنْ أُمُّ جَنَّةٍ السَّحْرِ الَّذِي وَعَدَ الْمُتَّقُونَ كَانَتْ فَتَمَّ جَزَاءً وَمَصِيرًا (15)

واجعلني من ورثة جنَّة البقاء (85)

فَطَرَتُ

Ibn al-Jazarī has not mentioned where it appears since it comes only once in the Qur’ān, in Sūrah al-Rūm:

فَأْفَقُمْ وَجَهِهَا لِلْدِّينِ خَيْرًا فَطَرَتْ للهِ أَنْبِيَةَ فَطَرَتُ النَّاسَ عَلَيْهَا لَا تَبْذِيلٌ لِسُلْطَانِ اللَّهِ ذَلِكَ الدِّينُ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (30)

11 - بَيْضَتْ

– it is written with a flat tā‘ in one place, Sūrah Hūd:

بَيْضَتْ اللَّهُ حَبْرًا لَّكُمْ إِنَّ كَنَّا مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَقِيقَةٍ (86)

Some have criticized Ibn al-Jazarī for not specifying which بَيْضَتْ he is referring to since it also comes in Sūrah al-Baqarah and another time in Sūrah Hūd:

وَقَالَ لِهِمْ بَيْضَتْهُمْ إِنَّ آيَةَ مَلِكِكُمْ صَبِيرُهُمْ يَأْتِكُمْ الْئَلْوَاتُ فِيهِ سَبِيلُكُمْ مِنْ رَبِّكُمْ وَبَيْضَتُكُمْ مَا تَرْكُ آمُوسِ وَأَلْـا هَارِونَ عَمَلُهُ الْمُلَاذِكُ إِنَّهُ لِيَأْيَةَ لَكُمْ إِنَّ كَنَّا مُؤْمِنِينَ (248)

فَأَقَلَّ لَا كَانَ مِنْ الْقَوْرُونِ مَعَكُمْ أَلْوَاهُمُ يَقُولُونَ عَنِ الْفُسَادِ فِي الأرْضِ إِلَّا قَبْلًا مِنْ أَنْجِيَةٍ مِنْهُمْ وَأَنْجِيَةٌ مِّنَ الْأَلْبَاءِ ظَلَّمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجَرِّمِينَ (116)

However, the latter two places, being munawwan are excluded from our discussion since they are not annexed (mudāf) towards anything, and therefore always written with a round tā‘.

12 - بَيْضَتْ

– it appears only once in the Qur’ān, being written with a flat tā‘, in Sūrah al-Tahirīm:
The word **کلمة** only appears once in **سورة الرافع**. When Ibn al-Jazarī mentions **اوسط** **العواف**, he merely indicates as to where it appears in the **سورة**, as he has done when he mentions ِّوَأُوْسَطُ َعَوْاَفِ. Wherever else it appears it will be with a round **تاءً**, as in **سورة الطوباء** and **سورة الفتح**:

> إلاَّ نَصِرُهُ فَقُدْ نَصَرَهُ اللَّهُ إِذْ أُخْرِجَهَا الْأَمْيَلِيُّونَ كَفَرُوا ثَانِييَنَّ إِذْ هُمْ بِالْعَفْوِ إِذْ يُقَوْلُ لِسَاحِيِّهِ إِنَّ اللَّهَ مَعُنِّي فَأَنْتُ اللَّهُ سُكِيَّتُهُ عَلَيْهِ وَأَيْدَى بِجَنُودٍ مَّثَّوْهَا وَجَعَلَ كِلَّمَةَ الْأَمْيَلِيُّونَ كَفَرُوا السَّفَلَ وَكِلَّمَةَ اللَّهِ هِيَ الْعَلَيْ بَيْنَا اللَّهُ عَزِيزٌ

> حكيم (40)

> إِذْ جَعَلَ الْأَمْيَلِيُّونَ كَفَرُوا فِي قُلُوبِهِمْ السُّكِيَّةُ حَيَّةُ السَّجَاهِيلِ فَأَنْتُ اللَّهُ سُكِيَّتُهُ عَلَيْ رَشْوِيِّهِ وَعَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَلِمَةً الْأَنْفَقَى وَكَانُوا أَحْيَا بِهَا وَأَتِمَّهَا وَكَانَ اللَّهُ يَكْفِلُ تَحْيَيْهَا عَلَيْهَا (26)

In **موري دَى الرَّاِفِ**, al-Kharrāz has mentioned **LIMIT** in **کلمة** i.e. **كِلَّمَة** in some **مُسَحَّفَة** it was written with a flat **تاءً** and in others with a round **تاءً**. He indicates that Abū Dāwūd Sulaymān ibn Najāh has given preference to it being written with a round **تاءَ** in his book **الْتَّنزِيْل**، while Abū ˘Amr al-Dānī mentions the difference without given preference to any one of the two opinions:

> وَفِي الأَعْوَافِ كَلِّمَةَ جَاهِثٌ عَلَى جَهَابِلٍ

> فَرَجَحَ الشُّتُورَ فِيهَا أَلْهَاءٌ وَمُفْصِلٌ حَكَاهُمْ سَوَاءً.
Most scholars have given preference to it being written with a flat tā`. They include Imam Shāṭibi in his ʿAqīlah, Ibn al-Jazarī by only mentioning it being written with a flat tā`, Al-Ṣafāqusī,152 ʿAḥmad al-Bannā al-Dimyāṭī amongst others.153

TEXT: 100

\[100 \text{o} \text{w}s\text{t} \text{a} \text{g} \text{r} \text{a} \text{f} \text{ } \text{w}_k\text{ } \text{m} \text{a} \text{ } \text{a} \text{x}_t\text{li}f\text{f} \text{g} \text{j} \text{m} \text{\'u}\text{a} \text{w}_\text{\'u}\text{r} \text{\'a} \text{f} \text{\'u}\text{r} \text{\'a} \text{f} \text{g} \text{\'a} \text{w}_\text{\'a} \text{f}\]

TRANSLATION

...And the middle of (Sūrah) al-Aʿrāf. And all the places in which there is difference of opinion regarding its plural or singular (form), it will be known (written) with a tā` (open/flat tā`).

VOCABULARY

- w_k - and all.
- m a x_tli_ff - in which there is difference of opinion (ikhtilāf).
- g\'u_m a - (being read) as plural.
- w_f\'r\'a - (being read) as singular.
- g\'a\'\'a\'f - is known with a tā` i.e. it is written with a flat tā`.

EXPLANATION

Thusfar we have discussed 13 words which appear in 41 different places in the Qurʿān. Between the 10 qurrā’, Ibn Kathīr, Abū ʿAmr,

152 He was born in 1093 A.H./1682 C.E. His full name is ʿAli ibn Sālim ibn Muḥammad ibn Sālim ibn ʿAḥmad ibn Saʿīd. He traveled to Egypt which was the centre of learning during that time and studied by many of the shuyūkh there, including ʿAli al-Shabrāmallisī and Muḥammad Afrānī al-Sūsī who had settled in Egypt. Both are considered as his teachers in the field of qirā`āt. Ghayth al-Naf was authored by the sheikh in the seven qirā`āt. It is one of the most outstanding works in qirā`āt of the later scholars. He died in Ṣafāqus in 1117 A.H./1705 C.E. See Imtāʿ al-Fud\'alā Vol 2 pg. 241.

153 Hidāyah al-Qārī Vol. 2 pg. 467
Kisā`ī and Yaʾqūb stop on these words with a ُhāʾ while the remaining qurrāʾ will stop with a ُtāʾ.

Thereafter Ibn al-Jazarī explains a precept 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 Qurʾān.\textsuperscript{154}

\footnotesize{Check for my explanation of these words on page 198.}

\textsuperscript{154}
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 eg. قُلْ السُّحْدَانُ الله وَسَلَّمَ عَلَيْهِ الْمَطْفَأ. The hamzah at the beginning of أَلْدَينَ السُّحْدَانُ and 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. أَمَرْتُ أَلْدَينَ إِنِّي إِنَّهُ أَلْدَى. The hamzah of أَمَرْتُ أَلْدَى and are permanent. They are read in all circumstances.\(^{155}\)

Abū Bakr ibn al-Jazarī and Tāsh Kubrī Zādah says that because the temporary hamzahs appear less than permanent hamzahs, therefore the author explains the rules regarding them since there are fewer rules to

\(^{155}\) 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. وَوَاصْطَفِئْ أَلْدَينَ وَالْسُّحْدَانُ، and if the hamzah is still read after attaching the wāw then it is hamzah al-qat’ e.g. وَأَمَرْتُ أَلْدَى وَأَلْدَا وَأَمَرْتَ.
Mullā ʿAli al-Qārī offers that in reality there are more temporary *hamzahs* than permanent *hamzahs*. The reason why the author explains the rules regarding the *hamzah al-was̱l* is that the rules regarding them are clearer in contrast to the *hamzah al-qaṯ*.

TEXT: 101

101 وَابْدَأْ الْوَصَلَ مِنْ فَعْلٍ يُضِمَّ

إن كان قَالَتْ مِنَ الْفَعْلِ يُضِمَّ

TRANSLATION

And start the temporary *hamzah* of the verb with a *dammah* if the third (letter) of the verb has a *dammah*.

VOCABULARY

- ابْدَا – start, begin.
- َفَعْلٍ ِالْوَصَلَ – temporary *hamzah*.
- َفَعْلٍ – a verb.
- ِيُضِمَّ – has a *dammah*.
- َثَالِثُ – third. Here it refers to the third letter of a verb.

EXPLANATION

The question of what *harakah* is given to the *hamzah al-was̱l* 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-was̱l* with a *dammah* e.g. 

\[\text{وَالْزَكَّارِينَ} \text{وَالْأَحْيَارَ} \text{سُنْ أَوْحِي إِلَيْكَ أَتَعُذَّرَ} \text{لْيُضِمَّ} \text{كَمَّجْرَةً} \text{حَيِّيًّا} \text{الجَمْعَةِ} \text{يَا} \text{أَسْتَحْفَفُوا}
\]

\[\text{الْزَكَّارِينَ} \text{وَالْأَحْيَارَ} \text{سُنْ أَوْحِي إِلَيْكَ أَتَعُذَّرَ} \text{لْيُضِمَّ} \text{كَمَّجْرَةً} \text{حَيِّيًّا} \text{الجَمْعَةِ} \text{يَا} \text{أَسْتَحْفَفُوا}
\]

156 Al-Hawāshi al-Mustimah pg. 301, Tāsh Kubrī Zādah pg. 304
157 Al-Jawāhir al-Naqiyyah pg. 274, Mināḥ al-Fikriyyah pg. 340
However, if the third letter does not originally have a *dammah* then the *hamzah al-wasl* will not be read with a *dammah*. This is found in 5 places:

1. — Thūmā ʾafḍūla ilāiwa lā nṭarrantyūn
   Sūrah Yūnus, 71
2. — ṭāʾallūbna ʿalayhim Biḥānā
   Sūrah al-Kahf, 21
3. — Wāla yaʾlāntīb minkhām ʿāhmāda ṭamāṣuwa ḥāṣṣīt ṭūmūṭrīn
   Sūrah al-Hijr, 65
4. — Wāntālq ṭamāla ʾan ʿāhmāda ṭaṣṣīrau ʿalā ʾal-haṭṭ ṭūmūṭrīn
   Sūrah Sād, 6
5. — Thūmā anṣūwa ʿṣāma
   Sūrah Tāhā, 64

These words were originally /yaM/dadM/qafI/alifU/dammaA/kasraB/sukunA/kasraB/alifU/wawF, /alifU/wawF/yaM/nunM/baI/alifU/dammaA/sukunA/kasraB/kasraB, /alifU/wawF/yaM/dadM/mimI/alifU/dammaA/kasraB/sukunA/kasraB, /alifU/wawF/yaM/shinM/mimI/alifU/dammaA/kasraB/kasraB/sukunA, /alifU/wawF/yaM/kashidashort/taM/kashidashort/hamzaI/alifU/dammaA/kasraB/kasraB/sukunA. As can be noticed, the third letter in these words originally has a *kasrah* and not a *dammah*. Therefore, when the reciter starts from them he will not read a *dammah*. These are considered the only examples of this in the Qurʾān.

**TEXT: 102**


**TRANSLATION**

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-taʾrif* – its *kasrah* is complete.

**VOCABULARY**

/9loseparen/heU/sinraF/kafI/alIifU/dammaA/sukunA/kasraB/sukunA – give it (the *hamzah*) a *kasrah*.

/9loseparen/lamU/alIifF/kashidashort/haI/fathaA/fathaA – condition.

/9loseparen/alIifF/kashidashort/mIM/lamalIifU/alIifU/kasraB/fathaA/sukunA/ – *lām al-taʾrif*.

/9loseparen/hamzaU/alIifF/kashidashort/mIM/lamalIifU/alIifU/kasraB/fathaA/sukunA/kasraB/sukunA – nouns.
– it appears to be a preposition which means in. This is the preference of Ṣāḥib Kubrī Zādah.\textsuperscript{158} Other commentators say that it is actually ٓوَفِي, which means complete.\textsuperscript{159}

\textbf{EXPLANATION}

If the third letter of the verb has a kasrah or a fathah then the \textit{hamzah al-wasl} will get a kasrah e.g. إذا السئاة فإن اقتربنا قدّمًا اعتقرنًا تبادلًا، راذب، راذب راذب. انطلقنا، وأيما الذين اشتكفتوا واصطبغوا، وأيما الذين أضاقت، قالوا اطْلُبًا، انظرْ.

Thereafter the author discusses the \textit{hamzah al-wasl} in nouns (وَفِي). The \textit{hamzah al-wasl} found in nouns is of two types:

1) \textit{Qiyāṣī} – follow a certain pattern: they are found in verbal nouns (مُصادر) of 5 or 6 root letters e.g. وَالْبَذْلُ الْبَذْلُ، لَا انْتَقِمْ أَنْتَ دَوْا اْنْتَقِمْ رَفْقًا، وَانْتَقِمْ رَفْقًا. إِبْنَةُ رَبِّنَ رَفَّمَ. Ibn al-Jazari mentions all 7 words in the next line.\textsuperscript{160}

The \textit{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: كُشِّرْهَا وَفِي.

However, the author excludes those nouns which are written with a \textit{lām al-taﬁf} e.g. أَلْسَمُ، أَلْسَمُ، أَلْسَمُ، أَلْسَمُ. أَلْسَمُ. This is what is intended by his statement: عَيْبُ السَّلَامُ. Though commentators have explained that a \textit{fathah} will be read on words with a \textit{lām al-taﬁf}, the author has not mentioned it in his \textit{Jazariyyah}. This is probably due to it being well

\textsuperscript{158} Tāsh Kubrī Zādah pg. 302-303

\textsuperscript{159} Al-Daqā’iq al-Muhkamah pg. 71

\textsuperscript{160} According to Mullā ˘Ali al-Qārī the author’s statement ٓوَفِي only refers to the nouns mentioned in the following line i.e. the \textit{hamzah al-wasl} found in verbal nouns are not intended by the author at all. See Minah al-Fikriyyah pg. 344-345.
known, or the fact that he had discussed when a *damma* should be
read on the *hamzah al-wasl* and when a *kasrah* should be read on it.
The only other *harakah* remaining is the *fathah*, which will be read on
the *lām al-tārīf*. Allah knows best.

**TEXT: 103**

\[103 \text{ ابن مَعَ ابنَيْ ابْنَتِيَ امْرِيَ وَاثْنِينِ} \]

\[وَامْرُأَةٌ وَاسْمٌ مَعَ اثْنَتَيْنِ\]

**VOCABULARY**

- ابن - son.
- ابنت - daughter.
- امرئ - man, person.
- اثنيين - two (masculine).
- امرأة - female, wife.
- اسم - name.
- اثنتيتين - two (feminine).

**EXPLANATION**

In this line the 7 nouns which are *samāʿī* are given. Examples of them in the Qurʾān are as follows:

\[عَيْسَى ابْنَ مَرْيَمَ - ابن\]

\[وَمَرْيَمَ ابْنَ عَمْرَانَ - ابنَتَ\]

\[إِنَّ امْرُؤُ هَكَلَ لَيْسَ لَهُ وَلَدٌ - امْرِيَ\]

\[ثاني اثنيين إذ هما في الغار - اثنيين\]

\[إِفْرَأَتُ لُوطٍ وَامْرَأَتُ لُوطٍ - امرأة\]

\[سَبْعُ اسْمٍ رَبِّكَ الأَعَلِيَ - اسمٍ\]

\[فَإِنَّ كَاذَّبَا اثْنَتَيْنِ قَلَهَا الْلَّيْلُ ثَمَانِيَانَ يَمِّي نَكَ - اثنتيتين\]
The 3 other nouns which are *sama'ī* and not found in the Qur‘ān are:

1) \(\text{يَمِّنَ} \) – this is another dialect of \(\text{يَمِّنِ} \), bearing the same meaning.

2) \(\text{يَمِّنُ} \) – it sometimes appears as \(\text{يَمِّن} \) and is used when taking an oath e.g. 

\(\text{يَمِّنُ اللَّهُ} \).

3) \(\text{إِسْتَ} \) – backside

The *hamzah al-wasl* in these is also started with a *kasrah* except in \(\text{يَمْنُ} \) 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 deliberates the manner in which *waqf* should be considering the *harakah* on the last letter - either a *fathāh*, *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

وَخَافِزُ الْوَقْفَ لِكُلِّ الْحَرْكَةِ

إِلَّاَ إِذَا رُمِّتَ فَبَغْضُ الْحَرْكَةِ

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

VOCABULARY
- *خَافِزُ* – beware, take precaution, be cautious.
- *رُمِّتَ* – if you going to make *roum* i.e *waqf* with *rowm*.

EXPLANATION
When the author says وَخَافِزُ الْوَقْفَ لِكُلِّ الْحَرْكَةِ, 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 *fathām*, *dammām* and so on, the *fathāh*, *dammah* and *kasrah* of the last letters are not read. Instead, they are given a *sukūn*. 
This is called *waqf* with *iskān*.\(^{161}\) It may be done whether the last letter has a *fathah*, *dammah*, 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. Others have defined *roum* as the lowering of the voice when reading the *harakah*, so much so that only those close to you are able to hear it.

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

**TEXT: 105**

\[
\begin{align*}
105 \text{ إلاَّ يَقُنُّ أحَوْ يَبْتَضُّ أَوْ يُشَاهَدُ} \\
إِشْتَارَةً بِالْضَّمْ فِي رَفْعٍ وَضَمْ
\end{align*}
\]

**TRANSLATION**

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

**VOCABULARY**

\(^{أَيْمَمُ} - make/apply *ishmām*.\)

**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 undeclinable (*mabnī*) while the latter indicates to that which is declinable (*mu˘rab*).

*Ishmām* may also be made during *waqf*, but only on a *dammah* or *raf*. The difference between the two is that the former indicates that which is undeclinable and the latter to that which is declinable.

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\(^{161}\) *Iskān* means to make a letter *sākin*.\)
*Ishmām* literally means to give off a smell or trace. Technically it is the rounding of the lips, like when reading a *dammah*, soon after the *sukūn* of the last letter has been read. There is no *harakah* that is read when making *ishmām*. 
TEXT: 106

waqad nafsi ‘ilmii al-muqaddimah
min li-lqarri al-qur’ani nafisi

TRANSLATION
Indeed my poem, the *Muqaddimah* has ended. (It is) a gift from me to the reciter of the Qur’ān.

VOCABULARY

نَفْسِيّ - end.

تَطْقِيْمٌ - my poem.

تَفْقِيْمٌ - gift.

TEXT: 107

[‘Abbayyihā qāf wa-zāy fa il-a‘dā]

MAN JIHISIN al-tajwīd yaf‘fur bial-rashid

TRANSLATION
Its verses are qāf (100) and zāy (7) in number. He who excels in *tajwīd* succeeds with integrity.

VOCABULARY

أَبْيَاتُهَا - Its verses.

الْعَدَدُ - in number/amount.

يَحْيِسُ - does well, excellently.

يَفْتَقَرُ - succeed, triumphant.

الرَّشْدُ - integrity, honour.
EXPLANATION

The numerical value of the qāf is 100 and of the zāy is 7.162 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

wal-hammah lillah khatam

ئلَّهَا خَتَامُ

TRANSLATION

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

VOCABULARY

خَتَامُ - end, conclusion.

TEXT: 109

ala-nabi mu'tazali wa ala-ihw wa sahihi wa tawabii yang allah

عَلَى النَّبِيِّ الْمُضْطَفِنِ وَآلِهَةِ وَصَحِيحِهِ وَتَابِعِيِّ يَمُتَّوَالِهِ

TRANSLATION

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

VOCABULARY

يَمُتَّوَالِهِ - 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 ˘Abd al-Dā`im al-Azharī,

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162 Refer to book two for the numerical value of all the letters.
the student of Ibn al-Jazarī. They were probably added by later scholars, as ʿAbd al-Dā`im 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.

****
The hā` al-tānīth which differs in plurality or singularity amongst the Qurrā`

Ibn al-Jazarī hints at them when he states:

وَكُلُّ مَا أَخْتِلَفَ * جَمَعًا وَفَرَّهَا فِيهِ بَالْشَّاءِ عَرُفَ

... 

These places of *ikhtilāf* are restricted to 7 words, found in 12 places in the Qur`ān. Sheikh Mutawallī explains them as follows:

وَكُلُّ مَا فِيهِ أَخْتِلَافُ يُجِرُّي * جَمَعًا وَفَرَّهَا فِيهِ بَالْشَّاءِ قَاذِرٍ

وَذَا: چِحاَلَاتُ، وَعَامِيَاتُ أَنِىُ * فِي يُوْسِفَ وَالْعَنكَبُوْتِ بِيَا قَتِسُ

وَكِلَّمَاتُ وَهُوَ فِي الْطَّوْلِ مَعَ * أَنْعَامَهُ ْتَمَّ بَيْوَسُ مَعَا

وَالْعُرِفَاتُ فِي سَبَأَ، وَبَسِينَتُ * فِي فَاطِرٍ، وَنَمَرَّاتُ فَضُلْتُ

عَبَآيَاتُ الْجَبِّ، وَخُفَفَ ثَانِيُ * يُوْسِعَ الْطَّوْلُ فَعِ السَّمَاعِي

1 - چِحاَلَاتُ

It appears in one place in the Qur`ān, *Sūrah al-Mursalāt*:

کَانَتُ چِحاَلَاتُ صَفَرُ (33)

2 - عَامِيَاتُ

It occurs in two places, *Sūrah Yūsuf* and in *Sūrah al-˘Ankabūt*:

لْقَدْ كَانَ فِي يُوْسِفَ وَالْعَنكَبُوْتِ مَمَّا عَلِيَّ ِنَّا آيَاتٍ (7)

وَقَالُوا لَوْ لَأَنْزَلْ عَلَيْهِ آيَاتٍ مِنْ رَبِّنَا فَلَيْنَآ آيَاتٍ عِنْدَهُ اللَّهُ وَإِنَّا آنَا ذِي الْقَبْلَ (50)

3 - كِلَّمَاتُ

It appears in 4 places, *Sūrah al-An`ām*:

وَقَّعَتْ كَلِمَتُ رَبِّكَ صَدْقًا وَعَدَّلًا لاَ مُنْتَدِلَ لِكِلِمَاتِهِ وَهُوَ الْقَبِيلَ الْعَلِيمُ (115)

It appears twice in *Sūrah Yūnus*:

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الْذِّينَ فَسَفَقُوا أَنْهَمْ لَا يُؤْمِنُونَ (33)

إِنَّ الْذِّينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ (96)
It occurs once in Sūrah Ghāfir (Sūrah al-Toul):

وَثُلِِّكَ حَقَّٰلِّكَ ﴿8﴾ ۲١٠

In the second place of Sūrah Yūnus and in Sūrah al-Toul there is difference in the various masāḥif, some writing it with a flat tāʾ while others with a round tāʾ. Sheikh Mutawallî refers to this in the last line of his poem. Ibn Yālūshah mentions that in Sūrah al-Toul most masāḥif have it with a flat tāʾ. Regarding Sūrah Yūnus, in the Iraqi masāḥif it is with a round tāʾ while in the Shāmi and Medinite masāḥif it is with a flat tāʾ. The majority, including Ibn al-Jazarī, gives preference to it being written with a flat tāʾ, which is also supported by Imam Shāṭībī in al-˘Aqīlah.

4 - al-ﬁlūnāt - 4

It occurs in Sūrah Saba`:

وَمَا أَمْوَاتُكُمْ وَلَا أَوْلَادُكُمْ إِلَّا تَزَكُّونَهُمْ عَنْدَنَا رَبِّنَا وَلَا تَفْرَحُوا ۗ إِنَّهُمْ لَسَيْعَذُّونَ فِي جَزَاءِ الصَّغَّرِ ۚ عَمِلُوا وَهُمْ فِي ٱلْغَرَّفَاتِ آسِيَّونَ (٣٧)

5 - بُسْتُت - 5

It appears in Sūrah Fātīr:

قَلْ أَرَأَيْتَمَا شَرَكَاءُكُمُ ٱلذِّينَ دُعُونَ مِنْ دُونِ ٱللَّهِ أَزِوُّوُنَّ مَا دَخَلَّوْنَ مِنْ ٱلْأَرْضِ ۗ إِنَّهُمْ شَرَكَاءُ فِي ٱلسَّمَوَاتِ ۖ عَزَّ ٱللَّهُ ٍۢبَيْنَهُمْ ۗ إِنَّهُمْ لَا يَتَّبِعُونَ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَحِيمٌ (٤٠)

6 - ۖ شَرَكَانِ - 6

It occurs in Sūrah Fussilat:

إِلَيْهِ يَرْتَبُ ٱلْعَلَمُ ٱلشَّامِعُ ۛ وَمَا ٱلْفَهْرُجُ مِنْ فَخْرَاتٍ مِنْ أَفْتَِّمٍ ۖ وَمَا تَحْسَبُ مِنْ أَنَىٰ وَلَا تَقْصُرُ إِلَّا أَعْلَمُهُ وَتَوْمَّمُ نَادِيَهُمْ أَيْنَ شَرَكَانِ قَالُوا أَذْنَٰكَ مَا مِنْ مَهْدٍ (۴۷)

7 - ۖ عَيْبَات - 7

It appears twice in Sūrah Yūsuf:

قَالَ قَاتِلُهُمْ لَمْ يَتَفَقَّلُوا بِٱلْفَهْرُجِ وَلَكِنْ يَتَطَفَّعُونَ بِفَتْحٍ مِّنْهُ وَلَقَطَغُوهُ بِبَعْضِ ٱلسَّلَّاطِينِ إِنَّهُمْ فَايَعُونَ (١٠)

فَذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَتَعَلَّقُوا وَيَنَّدَعُوهُ فِي ٱعْبَاتِ ٱلْجَبِّ وَأُحِنَا إِلَيْهِ وَجَمَعُوهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لا يُشْعُرُونَ (١٥)
It can be noticed that of these 7 words, 2 are annexed to an explicit noun while the remaining 5 are not. Those which are annexed are 

<table>
<thead>
<tr>
<th>Difference between Qurrā’</th>
<th>Sūrah</th>
<th>Verse</th>
<th>Word</th>
<th>No.</th>
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<tbody>
<tr>
<td>Hafs, Hamzah and Kīsāʼī reads it as singular</td>
<td>Al-Mursalāt</td>
<td>كَانَتْ جَمَالَتُ صُمْرَ (33)</td>
<td>جِيَالَاتٍ</td>
<td>1</td>
</tr>
<tr>
<td>Ibn Kathīr reads it as singular</td>
<td>Yūsuf</td>
<td>لَقدْ كَانَ فِي يَوْمِ وَجْهِهِ آيَاتٌ (7)</td>
<td>عَيَايَاتٌ</td>
<td>2</td>
</tr>
<tr>
<td>Ibn Kathīr, Shu’bah, Hamzah and Kīsāʼī reads it as singular</td>
<td>Al-‘Ankabūt</td>
<td>وَقَالَ اْى لَأَزْوَلْ عَلَيْهِ آيَاتٌ مِنْ زَيْهِ (50)</td>
<td>كِلَمَاتٌ</td>
<td>3</td>
</tr>
<tr>
<td>All besides Nāfi’ and Ibn ˘Āmir read it as singular</td>
<td>Yūnus</td>
<td>كَذَلِكَ حَقَّ كَلِمَتُ رَبُّكَ عَلَى ٱلْذِيْنَ فَسَفُوا (33)</td>
<td>كِلَمَاتٌ</td>
<td>4</td>
</tr>
<tr>
<td>All besides Nāfi’ and Ibn ˘Āmir read it as singular</td>
<td>Yūnus</td>
<td>إِنَّ ٱلْذِيْنَ حَقَّ كَلِمَتَ رَبِّكَ لَا يَضُرُّونَ (96)</td>
<td>كِلَمَاتٌ</td>
<td>5</td>
</tr>
<tr>
<td>All besides Nāfi’ and Ibn ˘Āmir read it as singular</td>
<td>Ghāfir</td>
<td>كَذَلِكَ حَقَّ كَلِمَتَ رَبِّكَ عَلَى ٱلْذِيْنَ كَفَرُوا (6)</td>
<td>كِلَمَاتٌ</td>
<td>6</td>
</tr>
<tr>
<td>Hamzah reads it as singular</td>
<td>Saba’</td>
<td>وَهُمْ فِي ٱلْعَرْفَاتِ آبَسُونَ (37)</td>
<td>الْعَرْفَاتٌ</td>
<td>7</td>
</tr>
<tr>
<td>Ibn Kathīr, Abū ˘Amr, Hafs and Hamzah reads it as singular</td>
<td>Fātir</td>
<td>فَهْمُ عَلَى يَبْتَيْنِ مِنْهُ (40)</td>
<td>بِيَتْبُتْ</td>
<td>8</td>
</tr>
<tr>
<td>Ibn Kathīr, Abū ˘Amr, Shu’bah and Hamzah read it as singular</td>
<td>Fussilat</td>
<td>وَمَا خَرَّجَ مِنْ نَفْرَةٍ مِنْ أَكْثَابِهَا (47)</td>
<td>ٱلْخَرَجُ</td>
<td>9</td>
</tr>
<tr>
<td>All besides Nāfi’ read it as singular</td>
<td>Yūsuf</td>
<td>وَأَجْعَمُوا أَنَّ يَجْعَلُهُ فِي عَيَايَتِ ٱلسُّجُبِّ (10)</td>
<td>عَيَايَاتٌ</td>
<td>10</td>
</tr>
<tr>
<td>All besides Nāfi’ read it as singular</td>
<td>Yūsuf</td>
<td>وَأَجْعَمُوا أَنَّ يَجْعَلُهُ فِي عَيَايَتِ ٱلسُّجُبِّ (15)</td>
<td>عَيَايَاتٌ</td>
<td>11</td>
</tr>
</tbody>
</table>

Those qurrāʾ not mentioned in the table will read it as plural.
Hafs will stop on all these words with a tā` since Ibn al-Jazarī indicates that they are written with a flat tā`. Concerning the places of ikhtilāf in Sūrah Yūnus and Ghāfir, if we consider it being written with a flat tā` then Hafs will stop on it with a tā` and if we consider it being with a round tā` he may stop on it with a hā` also - in spite of those who argue that he was from Iraq and therefore should stop according to the rasm of the mushaf of Iraq.¹⁶³ Allah knows best.

Miscellaneous words
In َبَيْنَا أَبْتُ، wherever it comes in the Qur`ān, Ibn Kathīr and Ibn ˘Āmir will stop on it with a hā`.

In هَيْهَات (Sūrah al-Mu`minūn) Bazzī and Kisā`ī will stop with a hā`.

In مُؤْضَنَات of اللَّاتِ (Sūrah Sād), لَاتِ جَيْنِ (Sūrah al-Najm) and ذَاتِ يَهْجَة (Sūrah al-Naml) Kisā`ī stops with a hā`.

The remaining qurrā` will stop on all these words with a tā`. Sulaymān Murād says:

¹⁶³ Hidāyah al-Qārī Vol. 2 pg. 474
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