

تقريب

الآلِئِ النَّقِئَة

شَرْحُ

الْمُقَدِّمَة الْجَزْرِئَة

By

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First Publication 2013
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ACKNOWLEDGMENTS

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

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

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

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

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

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

SYSTEM OF TRANSLITERATION

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

N.B. Arabic words are italicised except in four instances:

- 1- When possessing a current English usage.
- 2- When part of a heading.
- 3- When the proper names of humans.
- 4- When appearing in diagrams or quotations.

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

Introduction

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

The format of the book is the same as book two: after the text is given, there are headings for TRANSLATION, VOCABULARY and EXPLANATION. The translations are kept in context of the rules being explained. However, certain chapters have not been translated since the verses only hold examples of words in the Qur`ān, which are then presented under the heading EXPLANATION. This is most commonly found in the chapter of the *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-Wajāzah*. Those who are interested in these text variations may refer to it.

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

Muhammad Saleem ibn Ismail Gaibie

Imam Ibn al-Jazarī¹

His full name is Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf al-ʿUmarī al-Dimashqī.² He was born in the year 751 AH on a Saturday night, the 25th of the month of *Ramaḍān*, just after the completion of the nightly *Tarāwīḥ* *ṣalāh*-prayers.³ Ibn al-Jazarī memorised the entire Qurʾān at the early age of 13 and a year later, in 765 AH, was selected to lead the community in *ṣalāh*. He soon followed this singular feat with an initiation into the study of the various *qirāʾāt* [Qurʾānic readings] at the hands of the master reciters [*qurrāʾ*] of the Levant.⁴ Notables amongst his many teachers from Levant include Ibn al-Sallār, Aḥmad al-Taḥḥān and Aḥmad ibn Rajab. He also studied *qirāʾāt* under the tutelage of such masters as Ibrāhīm al-Ḥamawī, Abū al-Maʿālī ibn al-Labbān, Ibn al-Ṣāʿigh, Ibn al-Baghdādī and Abū Bakr ibn al-Jundī.

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

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

¹ This biography is an extract of what I have written in my work *Isnād al-Jazarī al-Imām*. Refer to it for more details.

² This is how his name appears in *Ghāyah al-Nihāyah*, *al-Dawʿ al-Lāmiʿ*, *al-Badr al-Tālī*, *al-Uns al-Jalīl* and the appendix of *Tabaqāt al-Huffāth*. In *Shadharāt al-Dhahab* and *al-Shaqʾiq al-Nuʿmānī* however, his name appears with an additional Muḥammad as follows: Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAlī ibn Yūsuf.

³ Ibn al-Jazarī himself mentions this date in *Ghāyah al-Nihāyah*. In *al-Uns al-Jalīl* his birth-date is given as Saturday, 17 *Ramaḍān*.

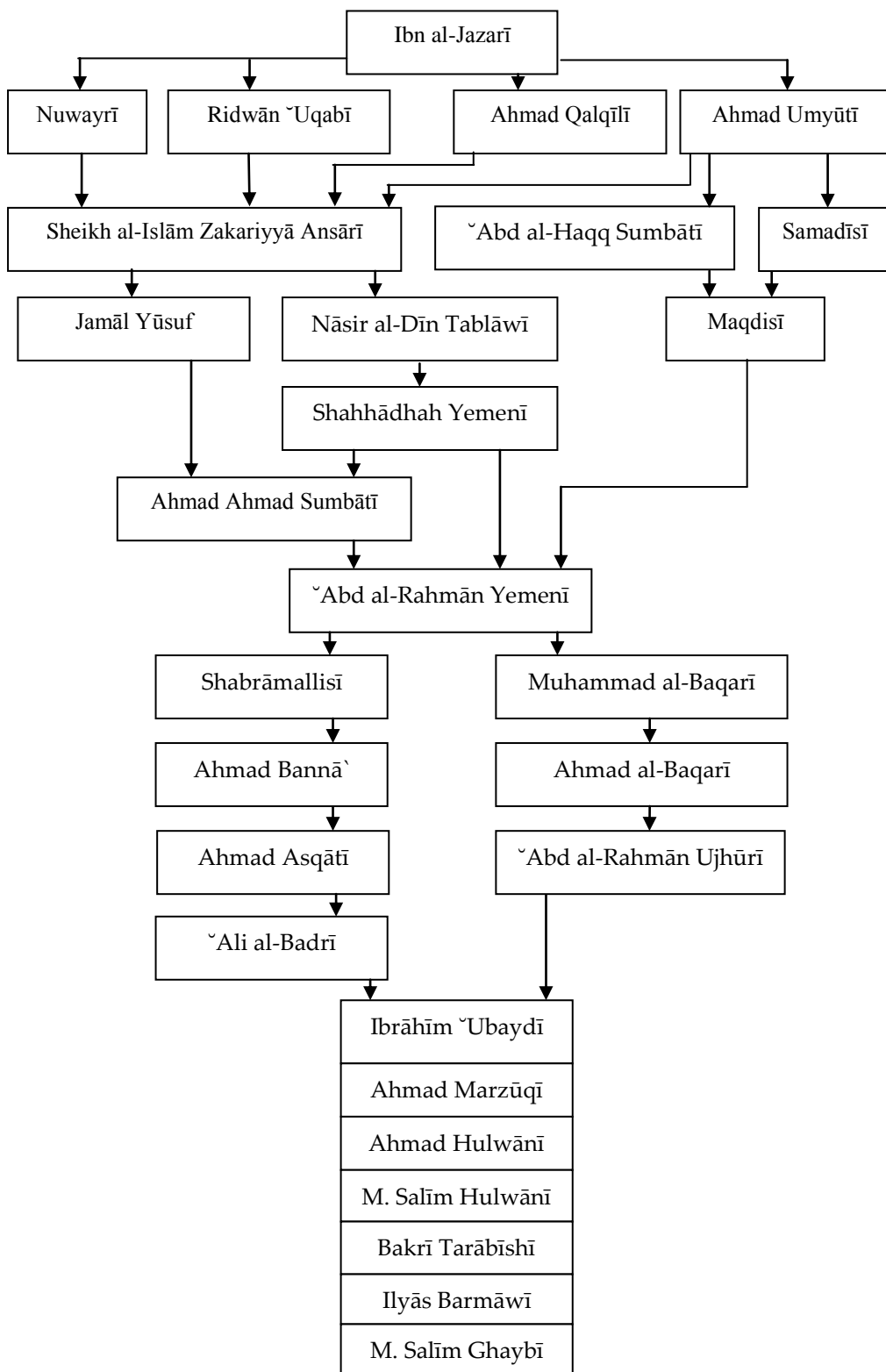
⁴ Once the vast *Shām* [Greater Syria], now subdivided into the 4 countries: Jordan, Lebanon, Palestine and [Lesser] Syria.

Sheikh al-Qurrā' [Grandmaster of Qur'ānic Reciters] after the latter's demise. Here he also established a school for the teaching of the Qurān and its many sciences.

SOME OF IBN AL-JAZARĪ'S LISTED WORKS

- *Tahbīr al-Taysīr*
- *Al-Nashr fī al-Qirā'āt al-ʿAshr*
- *Taqrīb al-Nashr fī al-Qirā'āt al-ʿAshr*
- *Al-Tamhīd fī ʿIlm al-Tajwīd*
- *Al-Durrah al-Muḍiyyah fī Qirā'āt al-Aʿimmah al-Thalāthah al-Marḍiyyah*
- *Tayyibah al-Nashr fī al-Qirā'āt al-ʿAshr*
- *Ghāyah al-Nihāyah fī Asmāʾ Rijāl al-Qirā'āt*
- *Al-Muqaddimah al-Jazariyyah*

He passed away in 833 AH on the 5th of *Rabīʿ al-Awwal*, a Friday.



المقدمة

- ١ - يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعِ مُحَمَّدُ بْنُ الْجَزَرِيِّ الشَّافِعِي
- ٢ - الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ عَلَى نَبِيِّهِ وَمُصْطَفَاهُ
- ٣ - مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَمُقَرَّرِي الْقُرْآنِ مَعَ مُحِبِّهِ
- ٤ - وَبَعْدَ إِنَّ هَذِهِ مُقَدِّمَةٌ
- ٥ - إِذْ وَاجِبٌ عَلَيْهِمْ مُحَرِّمٌ
- ٦ - مَخَارِجُ الْحُرُوفِ وَالصِّفَاتُ
- ٧ - مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ
- ٨ - مِنْ كُلِّ مَقْطُوعٍ وَمَوْضُوعٍ بِهَا وَتَاءٌ أَنْثَى لَمْ تَكُنْ تُكْتَبُ بِهَا وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ

باب مخارج الحروف

- ٩ - مَخَارِجُ الْحُرُوفِ سَبْعَةٌ عَشْرٌ عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ
- ١٠ - فَأَلِفُ الْجَوْفِ وَأُخْتَاهَا وَهِيَ حُرُوفٌ مَدٌّ لِّلْهَوَاءِ تَنْتَهِي
- ١١ - ثُمَّ لَوَسْطِهِ فَعَيْنٌ حَاءٌ ثُمَّ أَقْصَى اللِّسَانِ فَوْقَ ثُمَّ الْكَافُ
- ١٢ - أَذْنَاهُ غَيْنٌ خَاوُهَا وَالْقَافُ
- ١٣ - أَسْفَلُ وَالْوَسْطُ فَجِيمُ الشَّيْنِ يَا
- ١٤ - الْأَضْرَاسِ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا
- ١٥ - وَالتَّوْنُ مِنْ طَرَفِهِ تَحْتَ اجْعَلُوا
- ١٦ - وَالطَّاءُ وَالذَّالُ وَتَا مِنْهُ وَمِنْ
- ١٧ - مِنْهُ وَمِنْ فَوْقِ الثَّنَائَا السُّفْلَى
- ١٨ - مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَةِ
- ١٩ - لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمٌ
- عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ
- حُرُوفٌ مَدٌّ لِّلْهَوَاءِ تَنْتَهِي
- ثُمَّ لَوَسْطِهِ فَعَيْنٌ حَاءٌ
- أَقْصَى اللِّسَانِ فَوْقَ ثُمَّ الْكَافُ
- وَالضَّادُ مِنْ خَافَتِهِ إِذْ وَلِيَا
- وَاللَّامُ أَذْنَاهَا لِمُنْتَهَاهَا
- وَالرَّاءُ يُدَانِيهِ لِظَهْرِ أَذْخَلُوا
- عُلْيَا الثَّنَائَا وَالصَّفِيرُ مُسْتَكِنٌ
- وَالطَّاءُ وَالذَّالُ وَتَا لِّلْعُلْيَا
- فَالْقَا مَعَ أَطْرَافِ الثَّنَائَا الْمُشْرِفَةِ
- وَعُنَّةٌ مَخْرَجُهَا الْخَيْشُومُ

باب الصفات

- ٢٠ - صِفَاتُهَا جَهْرٌ وَرِخْوٌ مُسْتَقِلٌ
- ٢١ - مَهْمُوسُهَا فَحْثُهُ شَخْصٌ سَكَتٌ
- ٢٢ - وَبَيْنَ رِخْوٍ وَالشَّدِيدِ لِنِ غَمَزٍ
- ٢٣ - وَضَادٌ ضَادٌ طَاءٌ ظَاءٌ مُطَبَقَةٌ
- مُنْفَتِحٌ مُضْمَتَةٌ وَالضُّدُّ قُلٌّ
- شَدِيدُهَا لَفْظٌ أَجْدُ قَطٍ بَكَتْ
- وَسَبْعٌ غُلُوٌّ خُصٌّ ضَغِيطٌ قَطٌّ حَصَرٌ
- وَفَرٌّ مِنْ لُبِّ الْحُرُوفِ الْمَذْلَقَةُ

- ٢٤ - صَفِيرُهَا صَادٌ وَزَائِي سَيْنٌ قَلَقَلَةٌ قُطْبٌ جَدٍ وَاللَّيْنُ
٢٥ - وَآؤُ وَبَاءٌ سَكَنَّا وَانْفَتَحَا قَبْلَهُمَا وَالْإِنْجِرَافُ صُحْحَا
٢٦ - فِي اللَّامِ وَالرَّاءِ وَبِتَكْرِيرِ جُعِلَ وَلِلتَّفَشِّيِ الشَّيْنُ صَادًا اسْتِطْلُ

باب التجويد

- ٢٧ - وَالْأَخْذُ بِالتَّجْوِيدِ حَتَّمٌ لَزِمٌ مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ
٢٨ - لِأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَ وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا
٢٩ - وَهُوَ أَيْضًا حَلِيَّةُ الثَّلَاوَةِ وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ
٣٠ - وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا مِنْ صِفَةٍ لَهَا وَمُسْتَحَقُّهَا
٣١ - وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ
٣٢ - مُكَمَّلًا مِنْ غَيْرِ مَا تَكَلَّفَ بِاللُّطْفِ فِي التُّطْقِ بِلَا تَعْسُفَ
٣٣ - وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ إِلَّا رِيَاضَةٌ أَمْرِي بِفَكِّهِ

باب الترقيق

- ٣٤ - فَرَّقْنِ مُسْتَقِيلًا مِنَ الْأَحْرَفِ وَحَاذِرْنِ تَفْخِيمَ لَفْظِ الْأَلِفِ

باب استعمال الحروف

- ٣٥ - وَهَمَزَ الْحَمْدُ أَعُوذُ إِهْدِنَا اللَّهُ ثُمَّ لَا مَ إِلَّا لَكَ لَنَا
٣٦ - وَلَيْتَلَطَّفَ عَلَى اللَّهِ وَلَا الضُّ وَالْمِيمُ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضٍ
٣٧ - وَبَاءٌ بَرَقَ بَاطِلٌ بِهِمْ يَذِي فَأَحْرِضْ عَلَى الشَّدَةِ وَالْجَهْرِ الَّذِي
٣٨ - فِيهَا وَفِي الْجِيمِ كُحِبَ الصَّبْرِ رُبُوءَ اجْتِثَّتْ وَحَجَّ الْفَجْرِ
٣٩ - وَبَيْنَنْ مُقْلَقًا إِنْ سَكَنَّا وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَثَبْنَا
٤٠ - وَحَاءٌ خَصَّصَ أَحَطْتُ الْحَقُّ وَسَيْنٌ مُسْتَقِيمٌ يَسْطُو يَسْقُو

باب الرءاءات

- ٤١ - وَرَقِّي الرِّاءَ إِذَا مَا كُسِرَتْ كَذَاكَ بَعْدَ الْكُسْرِ حَيْثُ سَكَنْتَ
٤٢ - إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفٍ اسْتِغْلَا أَوْ كَانَتْ الْكُسْرَةُ لَيْسَتْ أَضْلًا
٤٣ - وَالْخُلْفُ فِي فَرْقٍ لِكُسْرِ يُوجَدُ وَأَخْفِ تَكْرِيرًا إِذَا تُشَدُّ

باب اللامات

- ٤٤ - وَفَخِّمِ اللَّامَ مِنْ اسْمِ اللَّهِ عَنْ فَتْحٍ أَوْ ضَمٍّ كَعَبْدُ اللَّهِ

- ٤٥ - وَخَرَفَ الْإِسْتِغْلَاءَ فَخُمَ وَاخْصَصَا
 ٤٦ - وَبَيَّنَ الْإِطْبَاقَ مِنْ أَحَطْتُ مَعَ
 ٤٧ - وَآخِرُضَ عَلَى الشُّكُونِ فِي جَعَلْنَا
 ٤٨ - وَخَلَصَ انْفِتَاحَ مَحْذُورًا عَسَى
 ٤٩ - وَرَاعَ شِدَّةَ بِكَافٍ وَبَتَا
 الْإِطْبَاقَ أَقْوَى نَحْوُ قَالَ وَالْعَصَا
 بَسَطَتْ وَالْخُلْفُ بِنَخْلُكُمْ وَقَعَ
 أَنْعَمْتَ وَالْمَعْصُوبُ مَعَ ضَلَلْنَا
 خَوْفَ اسْتِيبَاهِهِ بِمَحْظُورًا عَصَى
 كَشَرِكُكُمْ وَتَتَوَفَّى فِشْنَا

فصل في إدغام المتماثلين والمتجانسين

- ٥٠ - وَأَوَّلِي مِثْلٍ وَجَنَسٍ إِنْ سَكَنَ
 ٥١ - فِي يَوْمٍ مَعَ قَالُوا وَهُمْ وَقُلْ نَعَمْ
 أَدِغِمَ كَقُلْ رَبِّ وَبَلْ لَا وَابِنَ
 سَبَّخْهُ لَا تُزِغْ قُلُوبَ فَالْتَقَمَ

باب الضاد والظاء

- ٥٢ - وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجٍ
 ٥٣ - فِي الظُّعْنِ ظِلُّ الظُّهْرِ عَظُمَ الْحِفْظُ
 ٥٤ - ظَاهِرُ لَظَى شَوَاطِ كَظُمَ ظَلَمَا
 ٥٥ - أَظْفَرَ ظَنًّا كَيْفَ جَا وَعِظَ سَوَى
 ٥٦ - وَظَلَّتْ ظَلْتُمْ وَبَزُومَ ظَلُّوا
 ٥٧ - يَظْلُلْنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ
 ٥٨ - إِلَّا يَوِيلَ هَلْ وَأُولَى نَاضِرَةٌ
 ٥٩ - وَالْحَظُّ لَا الْحِضُّ عَلَى الطَّعَامِ
 مَيِّزٌ مِنَ الظَّاءِ وَكُلُّهَا تَجِي
 أَيْقِظُ وَأَنْظِرُ عَظُمَ اللَّفْظُ
 أَغْلُظُ ظَلَامٍ ظُفِرَ انْتِظِرُ ظَمًا
 عِضِينَ ظَلُّ النَّحْلِ زُخْرُفٍ سَوَا
 كَالْحِجْرِ ظَلَّتْ شُعْرًا نَظَلُّ
 وَكُنْتُ قَظًا وَجَمِيعَ النَّظَرِ
 وَالْغَيْظُ لَا الرُّعْدُ وَهُودٍ قَاصِرَةٌ
 وَفِي ضَمْنَيْنِ الْخِلَافُ سَامِي

باب التحذيرات

- ٦٠ - وَإِنْ تَلَاقِيَا الْبَيَانَ لَازِمٌ
 ٦١ - وَاضْطُرُّ مَعَ وَعَظْتَ مَعَ أَفْضُتُمْ
 أَنْقَضَ ظَهْرَكَ يَعْضُ الظَّالِمُ
 وَصَفَّ هَا جِبَاهُهُمْ عَلَيْهِمُ

باب النون والميم المشدتين والميم الساكنة

- ٦٢ - وَأَظْهَرَ الْغُنَّةَ مِنْ نُونٍ وَمِنْ
 ٦٣ - الْمِيمِ إِنْ تَسَكَّنَ بِغُنَّةٍ لَدَى
 ٦٤ - وَأَظْهَرْنَهَا عِنْدَ بَاقِي الْأَحْرَفِ
 مِيمٌ إِذَا مَا شُدُّدَا وَأَخْفِيْنَ
 بَاءٌ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا
 وَآخِذُ لَدَى وَآوِ وَقَا أَنْ تَخْتَفِي

باب حكم النون الساكنة والتنوين

- ٦٥ - وَحُكْمُ تَنْوِينٍ وَنُونٍ يُلْفَى
 إِظْهَارٌ ادْغَامٌ وَقَلْبٌ إِخْفَا

- ٦٦ - فَعِنْدَ حَرْفِ الْحَلَقِ أَظْهَرُ وَأَدْغَمَ فِي اللَّامِ وَالرَّاءِ لَا بَعْنَةَ لَزِمَ
٦٧ - وَأَدْغَمَ بَعْنَةَ فِي يَوْمٍ إِلَّا بِكَلِمَةٍ كَدُنْيَا عَنْوَتُوا
٦٨ - وَالْقَلْبُ عِنْدَ الْبَاءِ بَعْنَةُ كَذَا إِلَّاخْفًا لَدَى بَاقِي الْحُرُوفِ أُخِذَا

باب المد والقصر

- ٦٩ - وَالْمَدُّ لَزِمَ وَوَاجِبٌ أَتَى وَجَائِزٌ وَهَوٌ وَقَصْرٌ ثَبَتَا
٧٠ - فَلَا زِمَ إِنْ جَاءَ بَعْدَ حَرْفٍ مَدَّ سَاكِنٌ حَالِيْنٍ وَبِالطُّوْلِ يُمَدُّ
٧١ - وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةٍ مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ
٧٢ - وَجَائِزٌ إِذَا أَتَى مُنْفَصِلًا أَوْ عَرَضَ الشُّكُونُ وَقَفًا مُسَجَّلًا

باب معرفة الوقوف

- ٧٣ - وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ
٧٤ - وَالْإِيتِدَاءِ وَهِيَ تُقَسَّمُ إِذْنٌ ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ
٧٥ - وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدْ تَعَلَّقْ أَوْ كَانَ مَعْنَى فَاثْتِدِي
٧٦ - فَالْتَّامُ فَالْكَافِي وَلَفْظًا فَاثْتَعَنَ إِلَّا رُؤُوسَ الْآيِ جَوُزٌ فَالْحَسَنُ
٧٧ - وَغَيْرُ مَا تَمَّ قَبِيحٌ وَلَهُ يُوقَفُ مُضْطَرًّا وَيُبْدَأُ قَبْلَهُ
٧٨ - وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجِبَ وَلَا حَرَامٍ غَيْرَ مَا لَهُ سَبَبٌ

باب المقطوع والموصول

- ٧٩ - وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا فِي مُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى
٨٠ - فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا مَعَ مَلَجًا وَلَا إِلَهَ إِلَّا
٨١ - وَتَعَبَّدُوا يَاسَيِّنَ ثَانِي هُوْدَ لَا يُشْرِكْنَ تُشْرِكُ يَدْخُلْنَ تَغْلُوا عَلَى
٨٢ - أَنْ لَا يَقُولُوا لَا أَقُولُ إِنْ مَا بِالرَّعْدِ وَالْمَفْتُوحِ صِلَ وَعَنْ مَا
٨٣ - نُهُوا اقْطَعُوا مِنْ مَا بِرُومٍ وَالنِّسَا خُلِفَ الْمُتَافِقِينَ أَمْ مَنْ أَسَّسَا
٨٤ - فَصَلَّتِ النَّسَا وَذَبَحَ حَيْثُ مَا وَأَنْ لَمْ الْمَفْتُوحِ كَسِرُ إِنْ مَا
٨٥ - الْأَنْعَامِ وَالْمَفْتُوحِ يَدْخُلُونَ مَعَا وَخُلِفَ الْأَنْفَالِ وَنَحْلُ وَقَعَا
٨٦ - وَكُلُّ مَا سَأَلْتُمُوهُ وَاخْتَلَفَ رُدُّوا كَذَا قُلْ بِقِسْمَا وَالْوَصْلُ صِفَ
٨٧ - خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا اقْطَعَا أُوحِيَ أَفْضَلُكُمْ اسْتَهْتَّ يَنْبَلُو مَعَا
٨٨ - ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ كَلَا تَنْزِيلَ شُعْرَا وَغَيْرَهَا ذِي صِلَا
٨٩ - فَأَيُّمَا كَالنَّحْلِ صِلَ وَمُخْتَلَفٌ فِي الشُّعْرَا الْأَحْزَابِ وَالنِّسَا وَصِفَ

- ٩٠ - وَصِلْ فَإِلْمَ هُودَ أَلَّنْ نَجْمَلَا
 ٩١ - حَجَّ عَلَيْكَ حَرْجٌ وَقَطَعَهُمْ
 ٩٢ - وَمَالٍ هَذَا وَالَّذِينَ هَؤُلَا
 ٩٣ - وَوَزَنُوهُمْ وَكَالُوهُمْ صِلِ
 نَجْمَعُ كَيْلًا تَحْزَنُوا تَأْسُوا عَلَى
 عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ
 تَحِينُ فِي الْإِمَامِ صِلْ وَوَهْلَا
 كَذَا مِنْ آلِ وَهَا وَيَا لَا تَفْصِلِ

باب التاءات

- ٩٤ - وَرَحِمَتْ الزُّخُوفِ بِالثَّا زَبْرَه
 ٩٥ - نِعْمَتُهَا ثَلَاثُ نَحْلٍ إِبْرَهْم
 ٩٦ - لُقْمَانُ ثُمَّ فَاطِرُ كَالطُّورِ
 ٩٧ - وَامْرَأْتُ يُوسُفَ عِمْرَانَ الْقَصَصِ
 ٩٨ - شَجَرَتِ الدُّخَانِ سُنْتُ فَاطِرِ
 ٩٩ - قُوَّةُ عَيْنٍ جُنْتُ فِي وَقَعْتُ
 ١٠٠ - أَوْسَطُ الْأَعْرَافِ وَكُلُّ مَا اخْتَلَفَ
 الْأَعْرَافِ رُومَ هُودَ كَافِ الْبَقَرَه
 مَعَا أَجِيرَاتٍ عُقُودُ الثَّانِ هَمْ
 عِمْرَانَ لَعْنَتْ بِهَا وَالنُّورِ
 تَحْرِيمَ مَعْصِيَتِ بِقَدْ سَمِعَ يُخْضِ
 كِلَا وَالْأَنْفَالِ وَحَرْفَ أُخْرَى غَافِرِ
 فِطْرَتِ بَقِيَّتِ وَابْنَتْ وَكَلِمَتْ
 جَمْعًا وَفَرْدًا فِيهِ بِالثَّاءِ عُرْفِ

باب همز الوصل

- ١٠١ - وَابْدَأْ بِهَمْزِ الْوَصْلِ مِنْ فِعْلِ يَضُمُ
 ١٠٢ - وَاكْسِرْهُ خَالَ الْكُسْرِ وَالْفَتْحِ وَفِي
 ١٠٣ - ابْنِ مَعَ ابْنَةِ امْرِئٍ وَابْنَيْنِ
 إِنَّ كَانَ ثَالِثٌ مِنَ الْفِعْلِ يُضَمُّ
 الْأَسْمَاءِ غَيْرِ اللَّامِ كَسْرُهَا وَفِي
 وَامْرَأَةٍ وَأَسْمٍ مَعَ اثْنَتَيْنِ

باب الوقف على أواخر الكلم

- ١٠٤ - وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَةِ
 ١٠٥ - إِلَّا يَفْتَحِ أَوْ يَنْصَبِ وَأَسْمٍ
 إِلَّا إِذَا رُمَتْ فَبَعْضُ حَرَكَةٍ
 إِشَارَةٌ بِالضَّمِّ فِي رَفْعٍ وَضَمِّ

الخاتمة

- ١٠٦ - وَقَدْ تَقَضَّى نَظْمِي الْمَقْدَمَةَ
 ١٠٧ - وَالْحَمْدُ لِلَّهِ لَهَا خِتَامُ
 ١٠٨ - [عَلَى النَّبِيِّ الْمُصْطَفَى الْمُخْتَارِ
 ١٠٩ -] أَيْبَاتُهَا قَافٌ وَزَائِيٌّ فِي الْعَدَدِ
 مِنِّي لِقَارِي الْقُرْآنِ تَقْدِيمَةً
 ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ
 وَإِلَيْهِ وَصَحْبِهِ الْأَطْهَارِ [
 مَنْ يُحْسِنِ التَّجْوِيدَ يَطْفَرُ بِالرُّشْدِ]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ibn al-Jazarī starts his book with the *basmalah*, in accordance with the Qur`ān and with a hadith which states: كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَقْطَعُ – “every good action which is not started with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is severed of blessing”.⁵

المُقدِّمة

TEXT: 1

(1) يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ
مُحَمَّدُ ابْنُ الْجَزَرِيِّ الشَّافِعِي

TRANSLATION

Says he who hopes for the forgiveness of the All-hearing Lord, (who is) Muḥammad ibn al-Jazarī al-Shāfi`ī:

VOCABULARY

يَقُولُ – he says.

رَاجِي – someone who hopes.

عَفْوٍ – pardon, forgiveness, waiver of punishment.

رَبِّ – lord, master, nurturer, provider.

سَامِعٍ – someone who listens or someone who accepts.

ابْنُ – son.

الْجَزَرِيِّ – derived from جَزِيرَة which means island or peninsula. It refers to someone who lives on an island or peninsula.

الشَّافِعِي – the author was a Shāfi`ī.

⁵ *Tabaqāt al-Shāfi`iyyah al-Kubrā* , vol.1, pg.12. *Al-Jāmi` li akhlāq al-rāwī wa ādāb al-sāmi`*, vol 2 pg. 87, hadith no: 1231, 1232. *Al-Adhkār al-Nawawī*, pg.198

EXPLANATION

There are no rules which are mentioned in this verse.

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

TEXT: 2

(2) الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ
عَلَى نَبِيِّهِ وَمُصْطَفَاهُ

TRANSLATION

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

VOCABULARY AND GRAMMAR

الْحَمْدُ – all praise.

صَلَّى – a verb derived from صَلَوَة, meaning to pray or to perform prayers. In this case it means to send salutations (a form of prayer).

عَلَى – on.

نَبِيِّهِ – His (Allah's) Prophet.

مُصْطَفَاهُ – chosen one.

EXPLANATION

Ibn al-Jazarī also starts his book with الْحَمْدُ لِلَّهِ in accordance with the Qurʾān and Hadith. The hadith states: كُلُّ أَمْرٍ ذِي بَالٍ لَمْ يُبْدَأْ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَقْطَعُ – “Every good action which is not started with the praises of Allah is cut (of blessing)”.

مُصْطَفَاهُ refers to the Prophet Muḥammad ﷺ. He is the chosen one since he was chosen from all mankind to deliver Allah's final message.

TEXT: 3

(3) مُحَمَّدٌ وَآلِهِ وَصَحْبِهِ
وَمُتَّقِرِ الْقُرْآنِ مَعَهُ مُحِبُّهُ

TRANSLATION

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

VOCABULARY AND EXPLANATION:

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

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

The pronoun in مَعَهُ refers to الْقُرْآن or to مُتَّقِرِ الْقُرْآن. It is clear that whoever loves the Qur`ān will obviously love the teacher of the Qur`ān.

TEXT: 4

(4) وَبَعْدُ إِنَّ هَذِهِ مُقَدِّمَةٌ
فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهُ

TRANSLATION

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

VOCABULARY AND EXPLANATION

بَعْدُ is originally اَمَّا بَعْدُ. It is *sunnah* to use it since it was used by the Prophet ﷺ in his *khuṭbahs* (sermons).

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

TEXT: 5

(5) اِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَمٌ
قَبْلَ الشُّرُوعِ اَوَّلًا اَنْ يَعْلَمُوا

TRANSLATION

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

VOCABULARY

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

مُحْتَمٌ – has the same meaning as وَاجِبٌ: compulsory.

الشُّرُوع – the start.

اَوَّلًا – firstly.

يَعْلَمُوا – that they know.

EXPLANATION

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

The science of *tajwīd* has 2 aspects:

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

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

TEXT: 6

(6) مَخَارِجُ الْحُرُوفِ وَالصِّفَاتِ
لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ

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*, *hurūf* and *ṣifāt* will be dealt with in their respective chapters.

Concerning the most eloquent of languages (أَفْصَحِ اللُّغَاتِ) 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) مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ

وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ

TRANSLATION

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

VOCABULARY

مُحَرَّرِي – an expert, proficient, adept. It is linked to what follows i.e.

مُحَرَّرِي التَّجْوِيدِ – and expert in *tajwīd*.

الْمَوَاقِفِ – the places of *waqf* (stopping).

رُسِمَ – written.

EXPLANATION

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

رُسِمَ فِي الْمَصَاحِفِ are the rules attached to the writing of the Qur`ān. The Qur`ān cannot be written in any manner. There are certain rules to be followed when writing it. Numerous works have been written on this science of *rasm* alone so that any individual intending to write a copy the Qur`ān would find his replica of the Qur`ān exactly as scripted by `Uthmān ؓ during his Caliphate. الْمَصَاحِفِ is plural since `Uthmān never only made one copy of the Qur`ān. He made a few copies and sent them across the Arabian peninsular.

There is difference of opinion regarding the number of copies made. The most common opinions are that there were five copies while others assert that there were six. And Allah knows best.

TEXT: 8

(8) مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا
وَتَاءٍ أُنتَى لَمْ تَكُنْ تُكْتَبُ بِ: هَا

TRANSLATION

Concerning every cut and joined compound in it (the *masāhif*), and the feminine *tā`* that was not written with a *hā`*.

VOCABULARY

كُلٌّ – all.

مَقْطُوعٍ – cut compound.

مَوْصُولٍ – joined compound.

بِهَا – has the meaning of *فِيهَا*, in it i.e. in the *masāhif*.

وَتَاءٍ أُنتَى – the feminine *tā`*; that *tā`* found at the end of words which makes them feminine e.g. رَحْمَتٍ, نِعْمَةٍ etc.

لَمْ تَكُنْ تُكْتَبُ – was not written.

بِهَا – is originally *بِهَاءٍ*. The *hamzah* is dropped to maintain the rhyme scheme. It means with a *hā`*.

EXPLANATION

The reciter should also know those compounds in the Qur`ān which are written as separated or joined i.e. *وَيْسَسَا* and *وَيْسَسَ مَا*, *حَيْثُ مَا* and *حَيْثُمَا*, and so forth. If one stops on these words then they need to know the manner in which to stop. If the compound is joined one may only stop at the end of the complete word whereas if it is separated then one may stop on either of the two components (which make up the compound).

Similarly, the reciter needs to know those feminine words which are written with an open/flat *tā`* e.g. رَحْمَتٍ, رِجْمَتٍ and those which are written with a closed/round *tā`* e.g. رَحْمَةٌ, رِجْمَةٌ. *Waqf* will be made on the *tā`* if it is open, and with a *hā`* if it is closed.



بَابُ مَخَارِجِ الْحُرُوفِ

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 (حَرْف) originates.

Dictionary Meaning of حَرْف (letter)

It means end or point.

This is also the reason for naming it حَرْف, 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. أَبْ or أَبّ.

Technical Meaning of حَرْف

That sound which is dependent on a particular *makhraj*, whether this *makhraj* is from the throat, tongue, lips, or from the empty part of the mouth and throat (جَوْف).

TEXT: 9

(9) مَخْرُجُ الْحُرُوفِ سَبْعَةَ عَشَرَ
عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ

TRANSLATION

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

VOCABULARY

سَبْعَةَ عَشَرَ – seventeen.

الَّذِي – he/him who.

يَخْتَارُهُ – he has chosen it (the *makhārij*).

مَنْ – he/him who.

اَخْتَبَرَ – tested it.

EXPLANATION

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

According to Imam Shāṭibī and others, there are 16 *makhārij*. 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` maddiyyah* with the *yā` mutaharrikah* and the *wāw maddiyyah* with the *wāw mutaharrikah*.

According to Farrā`, the *makhārij* are 14. He also excludes the *jouf*, like Imam Shāṭibī, but furthermore includes the *lām*, *nūn* and *rā`* into one *makhraj*: the tip of the tongue and the gums above it. This amounts to 14 *makhārij*.

TEXT: 10

(10) فَأَلِفُ الْجَوْفِ وَأُخْتَاهَا وَهِيَ
حُرُوفٌ مَدٌّ لِلْهَوَاءِ تَنْتَهِي

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.

أُخْتَاهَا – its two sisters. The pronoun (هَا) refers to the *alif*. i.e. the *alifs* two sisters.

وَهِيَ – refers to these letters i.e. the *alif*, *wāw* and *yā`*.

الْهَوَاءِ – the air.

تَنْتَهِي – to terminate, end.

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* preceded by a *ḍammah* (ْ) and *yā` sākinah* preceded by a *kasrah* (ِ). The *alif* is always preceded by a *fathah*.

Ibn al-Jazarī mentions that the *alif* and its two sisters (*ukhtāhā*) are pronounced from the *jouf*. The two sisters of the *alif* are *wāw maddiyyah* and *yā` maddiyyah*. In the same way that *madd* is made in *alif*, *madd* is also made in *wāw maddiyyah* and *yā` maddiyyah*.

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

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

TEXT: 11

(11) ثُمَّ لِأَقْصَى الْحَلْقِ هَمْزٌ هَاءٌ
وَمِنْ وَسْطِهِ فَعَيْنٌ حَاءٌ

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

أَقْصَى – means furthest (أَبْعَد).

الْحَلْق – the throat.

وَسْطِهِ – it means the centre/middle i.e. the centre part of the throat.

EXPLANATION

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

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

TEXT: 12

(12) أَذْنَاهُ عَيْنٌ خَاوُّهَا وَالْقَافُ
أَفْصَى اللِّسَانِ فَوْقُ ثُمَّ الْكَافُ

TRANSLATION

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

VOCABULARY

أَذْنَاهُ – the closest (أَقْرَبُ) of it i.e. the closest part of the throat to the opening of the mouth.

اللِّسَانِ – the tongue

فَوْقُ – above i.e. furthest back part of the tongue.

EXPLANATION

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

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

5-6] It is called أَفْصَى اللِّسَانِ because it is the furthest part of the tongue from the opening of the mouth. فَوْقُ indicates that the furthest back part of the tongue is meant, above the soft palate. In the next line أَسْفَلُ 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) أَسْفَلُ وَالْوَسْطُ فَجِئِ الشَّيْنُ يَا

وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا

TRANSLATION

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

VOCABULARY

أَسْفَلُ – lower down i.e. not as far back as the *qāf*.

الْوَسْطُ – the center/middle. This refers to the centre of the tongue.

حَافَتِهِ – its side i.e. the side of the tongue.

وَلِيَا – when they (the sides) meet. It is dual, indicating towards both sides of the tongue.

EXPLANATION

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

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

The *yā`* mentioned here is not the same *yā`* as in line 10. This *yā`* is *yā` ghayr maddiyyah* or the unlengthened *yā`*, which comprises of *yā` mutaharrikah* and *yā` līn*.

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

TEXT: 14

(14) لَا ضُرَّاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا
وَاللَّامُ أَذْنَاهَا لِمُنْتَهَاهَا

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

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

أَيْسَرَ – the left (side).

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

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

مُنْتَهَاهَا – the end. It refers to the tip of the tongue (طَرَفُ اللِّسَانِ).

EXPLANATION

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

- i) From the left side of the mouth. This is considered the easiest way.
- ii) From the right side of the mouth. This is more difficult than the first.
- iii) From both sides of the mouth at the same time. This method is the most difficult.

9] The *lām* exits from the anterior sides of the tongue and the tip of the tongue. Once again, this portion of the tongue has to touch somewhere to sound these letters, which generally is the gums of the teeth extending from one premolar to the other premolar.

TEXT: 15

15) وَالنُّونَ مِنْ طَرَفِهِ تَحْتُ اجْعَلُوا

وَالرَّاءَ يُدَانِيهِ لِظَهْرِ أَذْخُلُ

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

طَرَفِهِ – tip of it i.e. the tip of the tongue.

تَحْتُ – lower/under i.e. below the *makhraj* of the *lām*.

اجْعَلُوا – make (it is an imperative command).

يُدَانِيهِ – close to it (يُقَارِبُهُ) i.e. close to the *makhraj* of the *nūn* mentioned before it.

ظَهْر – literally means back. It indicates towards the top of the tongue.

أَذْخُلُ – 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.

TEXT: 16

(16) وَالطَّاءُ وَالذَّالُّ وَتَا مِنْهُ وَمِنْ

عُلْيَا الثَّنَائِيَا وَالصَّفِيرُ مُسْتَكِنٌ

TRANSLATION

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

VOCABULARY

مِنْ طَرْفِ اللِّسَانِ – from it i.e. from the tip of the tongue.

عُلْيَا الثَّنَائِيَا – upper central incisors.

الصَّفِيرُ – the letters of *ṣafīr* i.e. the *ṣād* the *sīn* and the *zāy*.

مُسْتَكِنٌ – 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 *ṣafīr* are discussed in the next line: the *ṣād*, *sīn* and *zāy*.

TEXT: 17

(17) مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى

وَالطَّاءُ وَالذَّالُّ وَثَا لِلْعُلْيَا

TRANSLATION

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

VOCABULARY

مِنْهُ – from it i.e. from the tip of the tongue (اللِّسَانُ مِنْ طَرَفٍ).

فَوْق – above.

الْثَّنَائِيَا السُّفْلَى – lower central incisors.

الْعُلْيَا – the upper/higher (central incisors).

EXPLANATION

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

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

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

TEXT: 18

(18) مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَةِ

فَالْفَا مَعَ اطْرَافِ الثَّنَائِيَا الْمُشْرِفَةِ

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

طَرَفَيْهِمَا – the tips of them both i.e. the tip of the tongue and the tip (edge) of the upper central incisors.

بَطْنٍ – the inside.

الشَّفَةِ – the lips.

اطْرَافٍ – tips.

المُشْرِفَةُ – 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) لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمٌ
وَعُنَّةٌ مَخْرَجُهَا الْحَيْشُومُ

TRANSLATION

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

VOCABULARY

الشَّفَتَيْنِ – both lips.

الْحَيْشُومُ – the nasal cavity.

EXPLANATION

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

The *wāw* mentioned here is different to the *wāw maddiyyah* mentioned in line 10. This *wāw* is *wāw ghayr maddiyyah* or the unlengthened *wāw*, which comprises of *wāw mutaharrikah* and *wāw līn*.

Imam Shāṭibī and Farrā' views the *wāw maddiyyah* and *wāw ghayr maddiyyah* both exiting from this *makhraj*. According to them the lips still meet partially when pronouncing the *wāw maddiyyah*.

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

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

In reality, *ghunnah* is a permanent attribute found in every *nūn* and *mīm*. The proof that it is a permanent attribute in these two letters is simply that if one closes one's nostrils and try to pronounce these letters, the sound will be distorted and result in these letters not being pronounced properly.⁶ The *ghunnah* in the *mushaddad* e.g. *إِنَّ عَمَّ* or when they are in the condition of *ikhfā'* or *idghām* e.g. *أَمْ مَنْ رَمِنُ نَعْمَةٍ*, *أَمْ بِهِ أَنْتُمْ* is clearer than when the *nūn* or *mīm* are *mutaharrik* e.g. *نُورُ السَّمَاوَاتِ*.

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



⁶ *Nihāyah al-Qoul al-Mufid* pg. 40-41

بَابُ صِفَاتِ الْحُرُوفِ

Dictionary meaning of *sifah*

It literally means a quality, attribute or characteristic.

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

Technical meaning

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

The plural of *sifah* is *sifāt*.

The *sifāt* are divided into 2:

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

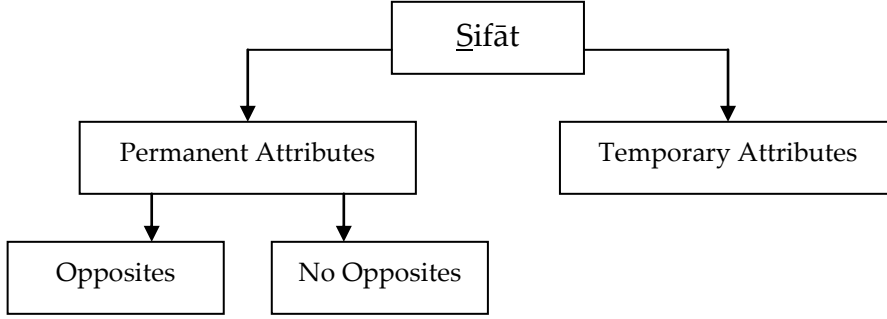
The permanent *sifāt* are further divided into 2:

- 1) *Mutaḍāddah* (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 Mutaḍāddah* (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:



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

صِفَاتُهَا جَهْرٌ وَرِخْوٌ مُسْتَفِلٌ (20)
مُنْفَتِحٌ مُضْمَتَةٌ وَالضِّدُّ قُلْ

TRANSLATION

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

VOCABULARY

صِفَاتُهَا – its attributes, characteristics i.e. the attributes of the letters.

الضِّدُّ – the opposite.

EXPLANATION

In this line the author mentions 5 attributes which have opposites in the following sequence: *jahr* (جَهْرٌ), *rikhwah* (رِخْوٌ), *istifāl* (مُسْتَفِلٌ), *infitāl* (مُنْفَتِحٌ) and *ismāt* (مُضْمَتَةٌ). 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) مَهْمُوسُهَا فَحْتُهُ شَخْصٌ سَكْتٌ
شَدِيدُهَا لَفْظٌ أَجَدٌ قَطٍ بَكْتٌ

TRANSLATION

. . . those with *hams* (are in the combination) فَحْتُهُ شَخْصٌ سَكْتٌ, while those with *shiddah* are in the word: أَجَدٌ قَطٍ بَكْتٌ.

VOCABULARY

لَفْظٌ – the word, formulation, combination, utterance, pronunciation, articulation.

أَجَدٌ – I found.

EXPLANATION

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

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

2] The opposite of *hams* is *jahr* which means apparent or loud. Its applied definition is the imprisonment of breath when pronouncing these letters. The letters of *jahr* are all the remaining letters of the Arabic alphabet besides the 10 letters of *hams*.

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

3] *Shiddah* literally means strength. Its applied definition is that the sound is imprisoned when pronouncing these letters. Its letters are found in the combination أَجْدُ قَطٍ بَكَتْ.

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

TEXT: 22

(22) وَيُنَّ رِخْوٍ وَالشَّدِيدِ لِنَ عُمَرُ
وَسَبْعُ عُلوٍ خُصَّ ضَغْطٍ قِظْ حَصَرُ

TRANSLATION

And between *rikhwah* and *shiddah* are (the letters) لِنَ عُمَرُ. And the seven elevated (letters) are confined to قِظْ ضَغْطٍ.

VOCABULARY

يُنَّ – between.

سَبْعُ – seven.

عُلوٍ – raised, high, elevation.

حَصَرُ – confined.

EXPLANATION

*] In the first half of this line, the letters لِنَ عُمَرُ are discussed. They have an attribute which is in between *rikhwah* and *shiddah*. The name of this attribute is *tawassuṭ* or *bayniyyah* which literally means in between, middle, or centre. Its applied definition is that sound does not flow in these letters as in *rikhwah*, nor is it imprisoned as in *shiddah*.

Tawassuṭ is not an independent attribute since it has a bit of *riḵhwah* and a bit of *shiddah*.

The letters of *riḵhwah* would be all the letters besides the letters of *shiddah* and the letters of *tawassuṭ*.

5] In the second half on this line the letters ضَخْصَ صَغْظَ قِظْ are discussed. They have the attribute of *istiṭlā`* in them, which literally means to elevate. Therefore Ibn al-Jazarī refers to them as the seven elevated letters (وَسَبْعُ عُلَى). This is opposite to the third attribute mentioned in the first line, *istifāl*. Its applied definition is the rising of the back portion of the tongue when pronouncing these letters. Due to the back portion of the tongue rising, these letters are read with a full/thick sound (*tafkhīm*).

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

TEXT: 23

(23) وَصَادُ صَادٌ طَاءٌ ظَاءٌ مُطَبَّقَةٌ

وَفِرٌّ مِنْ لُبِّ الْحُرُوفِ الْمَذْلَقَةِ

TRANSLATION

The *sād*, *dād*, *tā`* and *thā`* have *iṭbāq* while فِرٌّ مِنْ لُبِّ are the letters of *idhlāq*.

EXPLANATION

7] In the first half of the line, the attribute of *iṭbāq* is mentioned, as well as its letters: *sād*, *dād*, *tā`* and *thā`*. It is opposite to the fourth attribute

mentioned in the first line, *infitāḥ*. 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 *itḥāq* 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 *itḥāq*).

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

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

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. عَسْجَدٌ (gold), عَسْطُوس (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 صَادٌ وَزَايٌ سَيْنٌ
قَلْقَلَةٌ قُطْبٌ جَدٍ وَاللَّيْنُ

TRANSLATION

Those with *ṣafīr* are *ṣād*, *zāy* and *sīn*. *Qalqalah* is (in the letters) قُطْبٌ جَدٍ. 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] *Ṣafīr* 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, *ṣād*, *sīn* and *zāy*.

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 قُطِبُ جِدٍ. 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.

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

(25) وَآوُ وَيَاءٌ سُكَّنَا وَانْفَتَحَا
قَبْلَهُمَا وَالْانْجِرَافُ صَحَّحَا

TRANSLATION

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

VOCABULARY

سُكَّنَا – when they both (the *wāw* and the *yā`*) have a *sukūn*.

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

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

صَحَّحَا – is correct, confirmed.

EXPLANATION

The letters of *līn* are explained at the beginning of this line: the *wāw* and the *yā`*, when they have a *sukūn* and are preceded by a *fathah* i.e. وَ ، يَ . The pronunciation of these letters is done with total ease and without any difficulty or exertion.

14] The next attribute mentioned is *inhirāf*. Literally, it means inclination. Technically, the *makhraj* of these letters incline towards the *makhraj* of another letter. Its letters are mentioned in the next line.

TEXT: 26

(26) فِي اللَّامِ وَالرَّاءِ وَبِتَكْرِيرٍ جُعِلَ
وَلِلتَّفَشِّي الشِّينُ ضَا دًا اسْتَطِلَّ

TRANSLATION

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

VOCABULARY

جُعِلَ – made.

اسْتَطِلَّ – apply *istiṭālah*.

EXPLANATION

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

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

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 *ṣifāt ʿāridah* (temporary attributes) are 11, contained in the following 2 lines:⁷

إِظْهَارُ ادْغَامٍ وَقَلْبٌ وَكَذَا * إِخْفَا وَتَفْخِيمٌ وَرِقٌّ أُخِذَا
وَالْمَدُّ وَالْقَصْرُ مَعَ التَّحْرُكِ * وَأَيْضاً السُّكُونُ وَالسَّكْتُ حُكِّي

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



⁷ La`ālī` al-Bayān

بَابُ التَّجْوِيدِ

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

(27) وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَزِمٌ
مَنْ لَمْ يُصَحِّحِ الْقُرْآنَ آثِمٌ

TRANSLATION

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

VOCABULARY

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

حَتْمٌ – incumbent, necessary.

لَزِمٌ – necessary.

يُصَحِّحُ – to correct, rectify.

آثِمٌ – 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`ayn*: 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 (يُصَحِّحُ الْقُرْآنَ), or according to some prints, one who does not recite with *tajwīd* (يُجَوِّدُ الْقُرْآنَ) is a sinner.

Every individual who makes *lahn jaliyy* (clear errors) or *lahn khafiyy* (hidden errors) should not be considered a sinner. Instead it should be restricted to what Ibn al-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 who strives to recite correctly but yet falters in his recitation.
- 3) The one who is able to recite correctly yet does not due to his negligence.⁸

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

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

TEXT: 28

(28) لَا تَكُنْ بِهِ إِلَّا لَهُ أَنْزَلَ
وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

⁸ *Al-Nashr* Vol. 1 pg. 210-211

TRANSLATION

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

VOCABULARY

لَآئِهٖ – it refers to the Qur`ān.

بِهٖ – it refers to *tajwīd*.

إِلَهِ – a deity, God, Lord.

أَنْزَلَ – send down, descend, reveal.

هَكَذَا – in this manner.

مِنْهُ – from Him i.e. from Allah.

إِلَيْنَا – till us.

وَصَلَآ – it has reached.

EXPLANATION

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

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

TEXT: 29

(29) وَهُوَ أَيْضًا جِلْيَةُ التَّلَاوَةِ
وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ

TRANSLATION

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

VOCABULARY

وَهُوَ – refers to *tajwīd*.

أَيْضًا – also.

جِلْيَةُ – decoration, adornment.

التَّلَاوَةُ – recital.

زِينَةُ – beauty, adornment, decoration.

الْأَدَاءُ – rendering of some sort, or presentation. When being used in the Qur'ānic arena it refers to that rendition which a student reads to his teacher, while his teacher rectifies his recitation.

الْقِرَاءَةُ – reading, recital.

EXPLANATION

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

TEXT: 30

(30) وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا
مِنْ كُلِّ صِفَةٍ وَمُسْتَحَقَّهَا

TRANSLATION

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

VOCABULARY

وَهُوَ – refers to *tajwīd*.

إِعْطَاءٌ – to give.

حَقَّهَا – its rights, due.

مُسْتَحَقَّهَا – its merit, requirements, demands.

EXPLANATION

In this line and the first half of the next line, *tajwīd* is defined: giving every letter its rights (حَقَّ) and its demands (مُسْتَحَقَّ) regarding their attributes. Scholars explain that what is meant by حَقَّ are the permanent attributes of the letters and what is meant by مُسْتَحَقَّ are the temporary attributes.⁹

TEXT: 31

(31) وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ
وَاللَّفْظُ فِي نَظِيرِهِ كَمَثَلِهِ

TRANSLATION

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

VOCABULARY

رَدُّ – to return.

كُلِّ وَاحِدٍ – every (letter).

أَصْلِهِ – its origin i.e. its *makhraj*.

اللَّفْظُ – articulation, pronunciation, utterance.

نَظِيرِهِ – its similitude, equivalent.

كَ – is like, as.

مِثْلِهِ – its similitude, equivalent.

⁹ *Aḥkām Qirā'ah al-Qur'ān* pg. 17-18, *Hidāyah al-Qārī* Vol. 1 pg. 45

EXPLANATION

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

In the second half of the line a precept is explained which is applicable to every rule of *tajwīd*: every pronunciation on its own should be exactly the same when it appears with other pronunciations e.g. as one reads بَ when it appears alone, he should read it in the same manner when it appears with other letters e.g. بِصِير. 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 munfaṣil*, *madd muttaṣil* or *madd ʿārid* in one place, he should apply the same duration wherever else it appears.

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

TEXT: 32

(32) مُكَمَّلًا مِنْ غَيْرِ مَا تَكْلُفٍ
بِاللُّطْفِ فِي النُّطْقِ بِلاَ تَعْسُفٍ

TRANSLATION

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

VOCABULARY

مُكَمَّلًا – complete. It may be read with a *fathah* or a *kasrah* on the second *mīm*.

غَيْرِ – without.

تَكْلُفٌ – unnaturalness in manner, burden, strain, difficulty.

اللُّطْفُ – ease, grace.

النُّطْقُ – pronunciation.

تَعْصُفٌ – 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 (بِاللُّطْفِ فِي النُّطْقِ). No strain, burden or difficulty is visible on him when he recites, as though the Qur`ān flows from his lips (مِنْ غَيْرِ مَا تَكْلُفٍ). There are also no inaccuracies or haphazardness in their recitation (بِلاَ تَعْصُفٍ).

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

TEXT: 33

(33) وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ

إِلَّا رِيَاضَةُ أَمْرٍ بِفَكِّهِ

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*.

تَرْكِهِ – leaving, neglecting it.

رِيَاضَهُ – exercise, practice.

اِمْرِئٍ – a man, person.

بِ – with.

فَكَّهِ – his jaws.

EXPLANATION

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

It may be likened to professional sports players or singers. A soccer player, tennis player, cricket player, singer would spend 6 or more hours a day practicing their profession. Should one who intends to make the Qur`ān his profession then not exert even more time than those who are prepared to sacrifice their time for worldly activities and gain?



بَابُ فِي ذِكْرِ بَعْضِ التَّنْبِيهَاتِ

In this chapter the author mentions certain common errors which reciters should be cautious of - hence the naming of this chapter: *بَابُ فِي ذِكْرِ بَعْضِ التَّنْبِيهَاتِ*, the chapter mentioning some precautions. Others have named this chapter: *بَابُ اسْتِعْمَالِ الْحُرُوفِ*, the chapter in the application or execution of the letters i.e. after discussing the *makhārij*, the *ṣifāt* and stating that *tajwīd* is giving every letter their rights as regards their *makhārij* and *ṣifāt*, he now mentions how to employ this gained knowledge in recitation.

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

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

Usually reciters pay attention to pronouncing the full/thick letters with *tafkhīm*, but tend to neglect those letters which should be read with *tarqīq*. Therefore Ibn al-Jazarī specifically emphasises that care should be taken to read empty/flat letters with *tarqīq* as this tends to be deficient and incomplete at times i.e. they still sound a little full/thick. He further alludes to the reason why these letters are read with a little fullness at times: because they are surrounded by letters of *tafkhīm* which tend to affect the letters of *tarqīq* around them. These will be clearer in the examples that follow. He also confines his discussion in this chapter to 5 letters: the *alif*, *hamzah*, *lām*, *mīm* and *bā`*. This does not mean that *tarqīq* should only be

applied in these letters; it should be applied to all the letters which should be read with *tarqīq*. In other words, while these letters are given as examples, the rule should be applied in general throughout the Qur`ān to all empty/flat letters.¹⁰

TEXT: 34

(34) فَرَّقْنِ مُسْتَفِلًّا مِنْ أَحْرَفٍ
وَحَازِرْنِ تَفْخِيمَ لَفْظِ الْأَلِفِ

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

فَرَّقْنِ – the word is originally فَرَّقَ. The *nūn* at the end (نْ) 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.

مُسْتَفِلًّا مِنْ أَحْرَفٍ – from the letters of *istifāl*.

حَازِرْنِ – is originally حَازَرَ. The *nūn* at the end (نْ) 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.

تَفْخِيمَ – to make something fat, full or thick.

لَفْظِ – pronunciation, wording.

EXPLANATION

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

¹⁰ More examples of this are given by Ibn al-Jazarī in *al-Nashr* Vol. 1 pg. 215.

From the letters of *istifāl* that are always read with *tarqīq*, the *alif*, the *rā`* and the *lām* of الله are excluded, since they are at times also read with *tafkhīm*. The rules regarding them are explained later.

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

TEXT: 35

(35) وَهَمْزَ الْحَمْدُ أَغُوذُ إِهْدِنَا
اللَّهُ ثُمَّ لَامٍ لِلَّهِ لَنَا

TRANSLATION

(And apply *tarqīq* in) the *hamzah* of الْحَمْدُ، أَغُوذُ، إِهْدِنَا، and اللَّهُ. Then (also apply *tarqīq* in) the *lām* of لَنَا، لِلَّهِ. . .

VOCABULARY

وَهَمْزَ – may be read with a *fathah* or a *kasrah* on the *zāy* i.e. وَهَمْزَ or وَهْمَزَ.
لَامٍ – may be read with a *fathah* or a *kasrah* i.e. لَامٍ or لَمْ، similar as with the وَهَمْزَ 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. الْحَمْدُ. Other examples presented by Ibn al-Jazarī in his *Nashr* are الَّذِينَ and أَأَنْذَرْتَهُمْ. If the letter next to the *hamzah* is close to it (in *makhraj*) e.g. إِهْدِنَا and أَغُوذُ, or it is a letter read with *tafkhīm*,

¹¹ *Hawāshī al-Mufhimah* pg. 183

e.g. اَللّٰهُ, 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: اَعْطَى, اَحَقُّ, اَحَقُّتُ, اَعْطَى, and of the latter: اَصْطَفَى, اَطْلَاقَ, اَللّٰهُمَّ and اَصْلَحَ.

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

TEXT: 36

(36) وَلِيَتَلَطَّفَ وَعَلَى اللَّهِ وَلَا الضَّ
وَالْمِيمَ مِنْ مَحْمَصَةٍ وَمِنْ مَرَضٍ

TRANSLATION

(And the *lām* in) وَلِيَتَلَطَّفَ وَعَلَى اللَّهِ, وَلَا الضَّ. (And apply *tarqīq* in) the *mīm* of مَرَضٍ and مَحْمَصَةٍ.

VOCABULARY

وَالْمِيمَ – may be read with a *fathah* or a *kasrah* i.e. وَالْمِيمَ or وَالْمِيمَ.

EXPLANATION

Care of its *tarqīq* should especially be taken when the *lām* comes near full-mouth letters e.g. وَلِيَتَلَطَّفَ وَعَلَى اللَّهِ, and وَلَا الضَّالِّينَ. Other examples include: وَلَسَلَّطَهُمُ, وَاخْتَلَطَ, وَاللَّطِيفُ, جَعَلَ اللَّهُ.

In the same manner *tarqīq* should be maintained in the *mīm* when it comes near letters of *tafkhīm* e.g. مَرَضٍ and مَحْمَصَةٍ. Other examples are وَمَا اللَّهُ and مَرِيمَ etc.

TEXT: 37

(37) وَبَاءَ بَرْقٍ بَاطِلٍ بِهِمْ بِذِي
وَاحِرِضٍ عَلَى الشُّدَّةِ وَالْجَهْرِ الَّذِي

TRANSLATION

(And apply *tarqīq* in) the *bā`* of بَرْقٍ, بَاطِلٍ, بِهِمْ, and بِذِي. And take care to apply the *shiddah* and the *jahr* which is . . .

VOCABULARY

وَبَاءَ – may be read with a *fatḥhah* or a *kasrah* i.e. وَبَاءَ or وَبَاءِ.

وَاحِرِضٍ – 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. بَرْقٍ. Ibn al-Jazarī also gives بَطَلٌ, بَغَى, and بَصَلَهَا as examples in his *Nashr*. It is clear that precaution is also needed when two *tafkhīm* letters appear next to the *bā`* e.g. الْقَبْرُ, الْقَبْرُ, and الْقَرْبَى 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. بَاطِلٍ. Other examples include بَاغٍ and وَالْأَسْبَاطُ.

The *tarqīq* in the *bā`* should also be maintained when it is followed by weak letters e.g. بِذِي and بِهِمْ. Other examples are بِسَاحَتِهِمْ, بِثَلَاثَةٍ, بِهَا رَبِّهِ.

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

38) فِيهَا وَفِي الْجِيمِ كَ: حُبِّ الصَّبْرِ
رَبْوَةٍ اجْتُثَّتْ وَحَجِّ الْفَجْرِ

TRANSLATION

In it (the *bā`*) and in the *jīm* as in حُبِّ, الصَّبْرِ, رَبْوَةٍ, اجْتُثَّتْ, حَجِّ, and الْفَجْرِ.

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: كَشَجَرَةٍ, (رَبْوَةٍ) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ, (الصَّبْرِ) وَاسْتَعِينُوا بِالصَّبْرِ, (حُبِّ) يُحِبُّوهُمْ كَحُبِّ اللَّهِ text: (رَبْوَةٍ) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ, (الصَّبْرِ) وَاسْتَعِينُوا بِالصَّبْرِ, (حُبِّ) يُحِبُّوهُمْ كَحُبِّ اللَّهِ (الْفَجْرِ) وَالْفَجْرِ, (حَجِّ) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ, (اجْتُثَّتْ) حَبِيبَةٍ اجْتُثَّتْ.

The same will apply to the remaining letters of *qalqalah* i.e. *shiddah* and *jahr* should be preserved in it or the letters will be deficient e.g. قَدْ, يَذْرُؤُونَ, إِقْرَأْ, يَفْطَعُونَ, مَطْلَعٌ, يُطْعَمُونَ, نَرَى etc.

TEXT: 39

39) وَبَيِّنْ مُقْلَقَلًا إِنْ سَكَنَّا
وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنًا

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

بَيِّنْ – the word is originally بَيَّنْ. 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.

مُقَلَقَلًا – letters of *qalqalah*.

إِنْ – if, when.

سَكَنًا – if they have a *sukūn*.

وَإِنْ يَكُنْ – and if they are, if it is.

الْوَقْفِ – stop.

أَيِّنَّا – 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. النَّجْوَى، قَدْ نَعْلَمُ، أَبْوَابَ، فِطْرَتِ، يَقْتُلُونَ. This is referred to as *qalqalah saghīrah* or *qalqalah sughrā*, the minor *qalqalah*.

2) A *sākin* letter of *qalqalah* during *waqf* e.g. مُحِيطٌ، مَجِيدٌ، حَجَجٌ، أَحْطَبٌ، أَلْفَلَقُ. This is referred to as *qalqalah kabīrah* or *qalqalah kubrā*, the major *qalqalah*.

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. الْحَقُّ، وَتَبَّ، الْحَجَّ، أَشَدَّ، الْحَجَّ. This is referred to as *qalqalah akbar*, the greater *qalqalah*.

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

TEXT: 40

(40) وَحَاءٌ حَضَحَصَ أَحَطْتُ الْحُقُّ

وَسِينَ مُسْتَقِيمٍ يَسْطُو يَسْقُو

TRANSLATION

(And clarify) the *hā`* of *حَصَّصَ*, *أَحَطَّتْ*, and *الْحَقُّ*, as well as the *sīn* of *يَسْقُو*, *يَسْطُو*, and *مُسْتَقِيم*.

EXPLANATION

The *hā`* should be read with *tarqīq* when it appears next to letters of *tafkhīm* e.g. *حَصَّصَ*, *أَحَطَّتْ*, and *الْحَقُّ*, and it should also be read clearly if it appears with another *hā`* e.g. *عُقْدَةُ النِّكَاحِ حَتَّى*, *لَا أَبْرُحُ حَتَّى*, or letters which are close to it in *makhraj* e.g. *رُحِزَ عَنِ النَّارِ*, *فَلَا جُنَاحَ عَلَيْهِمَا* etc.

Similarly the *sīn* should be read with *tarqīq* when appearing with letters of *tafkhīm* e.g. *أَفْسَطُ*, *مَسْطُورًا*, *بَسْطَةً*, *يَسْقُونَ* (*يَسْقُو*), *يَسْطُونَ* (*يَسْطُو*), *مُسْتَقِيم*. The *sīn* should also be read clearly i.e. not be affected by the letters near it e.g. *فَانْبَجَسَتْ*, *مَسْجِد*.



بَابُ الرَّاءَاتِ

The letter *rā`* is one letter, but since it is found in many different conditions, the author has named this chapter: the chapter on the *rā`s*, using the plural i.e. الرَّاءَاتِ.

TEXT: 41

(41) وَرَقِّقِ الرَّاءَ إِذَا مَا كُسِرَتْ
كَذَاكَ بَعْدَ الْكَسْرِ حَيْثُ سَكَنْتْ

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

رَقِّقِ – make thin i.e. recite empty, flat, thin.

كُسِرَتْ – if it has a *kasrah*.

كَذَاكَ – in the same manner.

الْكَسْرِ – the *kasrah*.

حَيْثُ – denotes time or place i.e. whenever or wherever.

سَكَنْتْ – has a *sukūn*. The pronoun (ت) refers to the *rā`*.

EXPLANATION

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

- A permanent *kasrah* on the *rā`* which is at the beginning of a word e.g. رَزَقًا.

- A permanent *kasrah* on the *rā`* which is at the middle of a word e.g. الغَارِمِينَ.
- A permanent *kasrah* on the *rā`* which is at the end of a word e.g. الفَخَّارِ.
- A temporary *kasrah* e.g. وَبَشِّرِ الَّذِينَ, أَنْذِرِ النَّاسَ.
- A complete *kasrah* e.g. النَّهَارِ.
- An incomplete *kasrah* e.g. لَيْلَةِ الْقَدْرِ (if *roum* is made), مَسْجَرِهَا (when *imālah* is made since a complete *kasrah* is not being read).
- The *rā` mushaddadah* which has a *kasrah* e.g. وَأَرْسَلْنَا الرِّيَّاحَ مِنْ رَرْقٍ, دُرِّيٌّ etc.
- The *rā`* which has a *tanwīn* and is *maksūrah* e.g. فُرَيْشٍ.

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

The implied opposite (مَفْهُومُ الْمُخَالَفَةِ) would be that if the *rā`* does not have a *kasrah* it will be read with *tafkhīm*. Thus, if it has a *fathah* or a *damma* it will be read with *tafkhīm* e.g. فَعَقَرُوهَا, رُدُّوْا, سِرًّا, الْكَوْثَرُ, فَرَقْنَا, رَبِّ. مُسْتَقِرٌّ, عَزِيزٌ.

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. فَرَعَوْنَ, اسْتَغْفِرْ لَهُمْ, or during *waqf* e.g. قَدْ قَدِرَ. مُسْتَقِرٌّ.

When the author states بَعْدَ 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. كَبِيرٌ, السَّحَرُ, ذِي الدُّكْرِ. This only takes place during *waqf*.

Incorporated in the statement *بَعْدَ 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*¹² e.g. لَا ضَيْرٌ, خَيْرٌ, بَصِيرٌ, خَيْرٌ. 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 (تَسْفُلُ), 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 or *waqf* e.g. التَّكَاثُرُ, الْكُوْثَرُ. It would also include examples of *rā` sākinah* which is not immediately preceded by a *fathah* or a *dammah* e.g. خُسْرٍ, الْقَدْرُ. This only takes place during *waqf*.

The statement *حَيْثُ سَكَنتُ*; when it has a *sukūn*, will include a *sukūn* which is permanent e.g. رَزُوتُمْ, وَأَنْحَرُ إِنَّ, أَنْذَرْنَاكُمْ, فَأَنْتَصِرُ فَفَتَحْنَا, مَرِيَّةٌ or a *sukūn* which is temporary e.g. خُسْرٍ, الْقَدْرُ, ذِي الذِّكْرِ, التَّكَاثُرُ, الْقَمَرُ, مُسْتَقَرٌّ, قَدِيرٌ.

In the following line the author gives exceptions to this rule.

TEXT: 42

(42) إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفٍ اسْتِعْلَاً
أَوْ كَانَتْ الْكَسْرَةُ لَيْسَتْ أَصْلًا

TRANSLATION

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

¹² A *yā` sākinah* will never be preceded by a *dammah*!

VOCABULARY

إِنْ لَمْ تَكُنْ – if it is not i.e. if the *rā`* is not.

حَرْفِ اسْتِعْلَا – a letter of *isti`lā`* i.e. a letter from the combination ضَعُظٍ قِطْ.

أَوْ – or.

لَيْسَتْ أَصْلًا – 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`* in the same word. If it is, then it will be read with *tafkhīm* instead of *tarqīq* e.g. قِرْطَاسٍ (*Al-An`ām*, 7), إِزْصَادًا (*Toubah*, 107), مِرْصَادًا (*Naba`*, 21), لِبَالِ مِرْصَادٍ (*Al-Fajr*, 14) and فِرْقَةٍ (*Toubah*, 122). These are the only words in the Qur`ān in which this application takes place.

If the *rā` sākinah* is before a letter of *isti`lā`* which is at the beginning of the next word i.e. the *rā` sākinah* and the letter of *isti`lā`* are in two different words, then the *rā`* will be read with *tarqīq*. This is only found in 3 places: أَنْذِرْ قَوْمَكَ (*Nūh*, 1), وَلَا تُصَعِّرْ خَدَّكَ (*Luqmān*, 18) and فَاصْبِرْ صَبْرًا جَمِيلًا (*Ma`ārij*, 5).

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

the *kasrah* being temporary, whether in the same word as the *rā` sākinah* or in a different word.

Though Ibn al-Jazarī has mentioned these 2 stipulations, a third and very important one could have been added to the above two: the *kasrah* and the *rā` sākinah* must be in the same word. If the *kasrah* preceding the *rā` sākinah* is in the word before it, then the *rā`* will be read with *tafkhīm* instead of *tarqīq*. This *kasrah* may be permanent e.g. رَبِّ ارْحَمْهُمَا (Al-Isrā, 24), رَبِّ ارْجِعُون (Al-Mu`minūn, 99), or temporary e.g. الَّذِي ارْتَضَى (Al-Nūr, 55), أَمِ ارْتَابُوا (Al-Nūr, 50), إِنَّ ارْتَبْتُمْ (Al-Talāq, 4). In the case of the former, these are the only 3 examples which are found in the Qur`ān.

TEXT: 43

43 وَالْخُلْفُ فِي فَرْقٍ لِكَسْرِ يُوجَدُ
وَأَخْفٍ تَكْرِيرًا إِذَا تُشَدَّدُ

TRANSLATION

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

VOCABULARY

الْخُلْفُ /الاِخْتِلَافُ – the difference of opinion.

يُوجَدُ – found.

أَخْفٍ – conceal, hide.

تَكْرِيرًا – the attribute *takrīr* (refer to line 26).

إِذَا تُشَدَّدُ – if it is *mushaddad* i.e. if the *rā`* is *mushaddad*.

EXPLANATION

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

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (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*.¹³ These differences will take place during *wasl*.

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. قُلْ رَبِّ، مِنْ رَبِّ، أَلَرَّحْمَنُ. 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 particularly mentioned is that the *takrīr* tends to be clearer in the *rā`* in this condition due to the *tashdīd*.



¹³ Via the *tarīq* 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 *فَرَقَ*.

بَابُ اللَّامَاتِ

TEXT: 44

(44) وَفَخَّمِ اللَّامَ مِنْ اسْمِ اللَّهِ
عَنْ فَتْحٍ أَوْ ضَمٍّ ك: عَبْدُ اللَّهِ

TRANSLATION

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

VOCABULARY

فَخَّم – read with *tafkhīm*.

كَ – as, like.

EXPLANATION

In most cases the *lām* is read with *tarqīq* e.g. لَنَا، قَالَ. The *lām* in the name of 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* e.g. مَنْ الله، قَالُوا اللَّهُمَّ، عَبْدُ اللَّهِ، سَيُوتِينَا اللهُ، كَلَّمَ اللهُ، دَعَا اللهُ.

The implied opposite is that if the *lām* of الله comes after a *kasrah* then it will be read with *tarqīq* e.g. بِالله، أَيْ اللهُ، لِلَّهِ.



بَابُ الْإِسْتِعْلَاءِ وَالْإِطْبَاقِ، وَأَحْكَامِ مُتَفَرِّقَةٍ

TEXT: 45

(45) وَحَرْفَ الْإِسْتِعْلَاءِ فَخَّيْمٌ وَاخْصَصَا

الْإِطْبَاقَ أَقْوَى نَحْوُ: قَالَ وَالْعَصَا

TRANSLATION

And the letters of *isti`lā`*, apply *tafkhīm* (in them) and specify (those with) *iṭbāq* as (the *tafkhīm* in them is) stronger like in the examples قَالَ and الْعَصَا.

VOCABULARY

وَاخْصَصَا – and specify.

أَقْوَى – stronger.

EXPLANATION

As mentioned previously, all the letters of *isti`lā`* (خُصَّ ضَغُطُ قِظْ) 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 *iṭbāq* in them, making the *tafkhīm* in them stronger. The *tafkhīm* in the letters of *iṭbāq* (ظ, ط, ض, ص) are stronger due to the centre portion of the tongue also rising, causing a “tunnel” affect in the mouth. This enhances the *tafkhīm* in these letters. The ق, غ, and خ only have *isti`lā`* in them, and no *iṭbāq*, rendering them less full.

TEXT: 46

(46) وَبَيَّنَ الْإِطْبَاقَ مِنْ أَحَطْتُ مَعَ

بَسَطْتُ وَالْخُلْفُ بِ: نَخْلُقُكُمْ وَقَعُ

TRANSLATION

And clarify the *itbāq* of أَحَطُّ and بَسَطَ. And in تَخْلُقُكُمْ difference of opinion has occurred.

VOCABULARY

يَبَيِّنُ – clarify, make clear.

وَقَعَ – take place, occur.

EXPLANATION

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

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

Idghām Tāḥ is when the first letter is completely incorporated into the second letter and nothing of it remains e.g. اِذْ ظَلَمْتُمْ، اِرْكَبْ مَعَنَا، مَنْ لَدُنْ، مَنْ رَبِّ.

Idghām Nāqis is when an attribute of the first letter remains behind after the incorporation had taken place e.g. بَسَطَ، أَحَطَّ، مَنْ وَالٍ، مَنْ يَقُولُ. In the first two examples the *ghunnah* remains after the assimilation, and in the latter two examples, *itbāq* stays behind. This is what Ibn al-Jazarī alludes to when he states: بَسَطَ، أَحَطَّ، وَيَبَيِّنُ الْإِطْبَاقَ مِنْ أَحَطَّ مَعَ بَسَطَ، and clarify the *itbāq* in أَحَطَّ and بَسَطَ. The *idghām* of ط into ت takes place in 4 places:

- 1) أَحَطَّ – *Sūrah al-Naml*, 22
- 2) بَسَطَ – *Sūrah al-Mā'idah*, 28
- 3) قَرِطُتُمْ – *Sūrah Yūsuf*, 80
- 4) قَرِطُتْ – *Sūrah al-Zumar*, 56

Note that when making *idghām* in the above words, no *qalqalah* is made on the ط.

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

In the second half of the line the author says that in أَلَمْ نَخْلُقْكُمْ of *Sūrah al-Mursalāt*, 20, there is difference of opinion. The difference of opinion is as to whether the *idghām* of the ق into the ك is *tām* or *nāqis*. If it is *tām*, the ق is completely assimilated into the ك, and if it is *nāqis* then the *isti'la'* of the ق will remain after *idghām* takes place.

TEXT: 47

(47) وَأَخْرِضْ عَلَى السُّكُونِ فِي جَعَلْنَا
أَنْعَمْتَ وَالْمَغْضُوبِ مَعَ ضَلَلْنَا

TRANSLATION

And take care of the *sukūn* in جَعَلْنَا، أَنْعَمْتَ، الْمَغْضُوبِ، with ضَلَلْنَا.

VOCABULARY

أَخْرِضَ – 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: جَعَلْنَا and صَلَّلْنَا. 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: قُلْ تَعَالَوْا، قُلْ نَعَمْ، فَضَّلْنَا، وَظَلَّلْنَا، وَأَنْزَلْنَا. Similarly, the *ghayn* and the *qāf* are close in لَا تُزِغْ قُلُوبَنَا.

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: الْمَغْضُوبِ and أَنْعَمْتَ. In the first example, the *nūn* and the *āyn* are distant from each other, and in the latter, the *ghayn* and the *dād*. Other examples are of the *ghayn* include: يَغْشَى، وَأَغْطَ، فَارْغَبْ، يَغْفِرْ، ضَعْنًا، أَفْرِغْ عَلَيْنَا¹⁴.

TEXT: 48

(48) وَخَلِّصْ انْفِتَاحَ مَحْذُورًا عَصَى

خَوْفَ اشْتِبَاهِهِ بِ: مَحْظُورًا عَصَى

TRANSLATION

And clarify the *infītāl* in مَحْذُورًا and عَصَى, fearing that it might bear likeness to مَحْظُورًا and عَصَى.

¹⁴ *Al-Nashr* Vol. 1 pg. 220-221

VOCABULARY

خَلَّصَ – it means to keep pure, keep clear or clarify.

خَوْفَ – fear.

اشْتِبَاهِهِ – it means resemblance, likeness, similarity.

بِ – with.

EXPLANATION

The reciter should distinguish the attribute *infitāḥ* in the ذ of مَحْذُورًا so that it may not sound and resemble like the ظ of مَحْظُورًا. The ذ and the ظ 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 *iṭbāq*. Thus, if *infitāḥ* and *istifāl* is not maintained in the ذ, it will be rendered with a little ‘thickness’ (*tafkhīm*), making it sound like a ظ. In the same manner, if *iṭbāq* and *isti`lā`* is not upheld in the ظ, it will be rendered with some ‘flatness’ (*tarqīq*), making it sound like a ذ.

Similarly, he should clarify the س of عَسَى so that it does not resemble the ص of عَصَى. 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 *istifāl* and *infitāḥ* whereas the latter has *isti`lā`* and *iṭbāq*. Therefore, if *infitāḥ* and *istifāl* is not maintained in the س, it will be rendered with a little ‘thickness’ (*tafkhīm*), making it sound like a ص. In the same manner, if *iṭbāq* and *isti`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 وَظَلَّلْنَا and الْمُنْذَرِينَ so that it does not resemble الْمُنْظَرِينَ, and وَظَلَّلْنَا.

In the same way, the *tarqīq* should be preserved in the س when surrounded by “full” letters e.g. أَقْطَطُ, تَسْتَطِيعُ, مَسْطُورًا, بَسْطَةً.¹⁵

TEXT: 49

(49) وَرَاعِ شِدَّةَ بِيْكَافٍ وَبِتَا
كَ: شَرِكُكُمْ وَتَتَوَفَّى فِتْنَتَا

TRANSLATION

And observe the *shiddah* in the ك and the ت, as (found) in شَرِكُكُمْ, and تَتَوَفَّى, and فِتْنَتَا.

VOCABULARY

رَاعِ – protect, take care, observe.

EXPLANATION

The ك and the ت are the only two letters which have *shiddah*, which is a strong attribute, and *hams*, which is a weak attribute. In this line the author explains that even though they have the weak attribute of *hams* in them, the strong attribute of *shiddah* should be maintained, especially when they appear together e.g. شَرِكُكُمْ, تَتَوَفَّى, فِتْنَتَا. Other examples would include تَتَّبِعُهَا, تَنْزِلُ, تَتَجَافَى, إِنَّكَ كُنْتَ, مَنَاسِكُكُمْ etc.



¹⁵ *Al-Nashr* Vol. 1 pg. 218-219

بَابُ الْإِدْغَامِ

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) وَأَوَّلَىٰ مِثْلٍ وَجِنْسٍ إِنْ سَكَنَ
أَدْغِمْ كَ: قُلْ رَبِّ بَلِّ لَا وَأَبْنِ

TRANSLATION

If the first of two *mithlayn* or *mutajānisayn* letters has a *sukūn*, then make *idghām*, like in قُلْ رَبِّ and بَلِّ لَا. And make clear (make *ith-hār*)...

VOCABULARY

أَوَّلَىٰ –the first of the two.

مِثْلٍ – identical or equivalent.

جِنْسٍ – homogeneous i.e. being of the same type or kind.

إِنْ سَكَنَ – if it has a *sukūn*.

أَدْغِمْ – make *idghām*.

أَبْنِ – clarify, make clear.

EXPLANATION

The author first mentions the causes/reasons for *idghām*: *mithlayn* and *mutajānisayn*. *Mithlayn* are two letters which agree in *makhraj* and *sifāt*. *Mutajānisayn* are two letters which agree in *makhraj* but not in *sifāt*.

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. *بَلْ طَبَعَ، حَبَّتْ زِدْنَاهُمْ، كَذَّبَتْ تَمُودُ، إِذْ تَقُولُ، قَدْ ضَلُّوا*.¹⁶ الله.

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

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

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

Some answer by saying that *قُلْ رَبِّ* is *mutajānisayn* according to Farrā'.¹⁶ Others state that Ibn al-Jazarī does not discuss *mutaqāribayn* due to the many differences in it, as mentioned previously. By giving an example of *mutaqāribayn*, Ibn al-Jazarī indicates that inspite of the many differences found in *mutaqāribayn*, in some places (like this example) there is agreement that *idghām* will be made.

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

¹⁶ Refer to line 9 for different views on the number of *makhārij*.

read every letter from its *makhraj* without any extra pull in the *ghunnah*. The places of *ith-hār* are mentioned in the next line.

TEXT: 51

(51) فِي يَوْمٍ مَعَ قَالُوا وَهُمْ وَقُلْ نَعَمْ
سَبَّحَهُ لَا تُزِغْ قُلُوبَ فَالْتَقَمَ

TRANSLATION

... in *يَوْمٍ* with *قَالُوا وَهُمْ*, *قُلْ نَعَمْ*, *سَبَّحَهُ*, *لَا تُزِغْ قُلُوبَ*, and *فالْتَقَمَ*.

EXPLANATION

In this line those places in which *idghām* will not take place are mentioned.

They are restricted to the following:

1) If the first letter is a letter of *madd* e.g. *قَالُوا وَهُمْ* فِي يَوْمٍ. Though some may deem the 2 *wāws* or the 2 *yā's* as *mithlayn*, they are not, according to the given definition. Therefore, *idghām* will not take place.

2) In general *idghām* does not take place in the *lām* of the verb e.g. *قُلْ نَعَمْ*, *فَالْتَقَطَهُ*, *فَالْتَقَمَ* (فَالْتَقَمَ), *فَالْتَقَمَهُ*, *جَعَلْنَا*, *قُلْنَا*. Some may compare the *lām* of the verb to the *lām al-ta'rif*, where *idghām* is made of the *lām* into the *nūn* and the *tā'* e.g. *وَالْتَيْنِ*, *وَالنَّجْمِ*.

3) The first letter should not be a letter from the throat e.g. *لَا تُزِغْ قُلُوبَنَا*, *أَفْرِغْ عَلَيْنَا*, *فَاصْفَحْ عَنْهُمْ*, *أَبْلِغْهُ مَا مَنَّهُ*, *سَبَّحَهُ*.



Due to the *dād* and the *thā`* being very similar to each other, many make mistakes in the pronunciation of these two letters, often substituting one for the other. In this chapter Ibn al-Jazarī mentions all those words in the Qur`ān which have a *thā`*. The implied opposite (مَفْهُومُ الْمُخَالَفَةِ) 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) وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجٍ
مَيِّزٍ مِنَ الظَّاءِ وَكُلُّهَا تَحِي

TRANSLATION

And distinguish the *dād* from the *thā`* through (the *sifah*) *istiṭālah* 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 *istiṭālah*. These letters would be the same if not for these two distinguishing factors.

TEXT: 53

(53) فِي الظَّنِّ ظِلُّ الظُّهْرِ عَظْمُ الْحِفْظِ
أَيْقِظْ وَأَنْظِرْ عَظْمَ ظَهْرِ اللَّفْظِ

EXPLANATION

(1) الظَّنِّ – it means to travel.

It appears once in the Qur`ān, in *Sūrah al-Nahl*:

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَاوٌ وَمَتَاعًا إِلَىٰ حِينٍ (80)

(2) ظِلٌّ – it means shade.

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

وَوَضَعْنَا عَلَىٰكُمْ الْعِمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى (57)

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

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (41)

(3) ظُهُرٌ – it means midday.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصُومُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ
عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (58)
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ (18)

(4) الْعُظْمُ – it means great.

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

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَهُمْ عَذَابٌ عَظِيمٌ (7)

The last place it comes in the Qur`ān is in *Sūrah al-Mutaffifin*:

لِيَوْمٍ عَظِيمٍ (5)

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

It comes in 42 places in the Qur`ān. The first place is in *Sūrah al-Baqarah*:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (238)

The last place it comes is in *Sūrah al-Tāriq*:

إِنْ كُلُّ نَفْسٍ لِّمَا عَلَيْهَا حَافِظٌ (4)

(6) أَيْقِظ – to be awake.

It comes once in the Qur`ān, in *Sūrah al-Kahf*:

وَتَحْسِبُهُمْ أَيَّاقًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا (18)

(7) أَنْظِر – to grant respite.

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

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ (162)

The last place is in *Sūrah al-Hadīd*:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ (13)

(8) الْعَظْم – it means bones.

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

وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (259)

The last place is in *Sūrah al-Nāzi`āt*:

أَئِذَا كُنَّا عِظَامًا نَخِرَةً (11)

(9) الظَّهَّر – it means back.

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

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ بَدَّ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ (101)

The last place is in *Sūrah al-Inshirāh*:

الَّذِي أَنْقَضَ ظَهْرَكَ (3)

(10) اللَّفْظُ – it means utterance.

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

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (18)

TEXT: 54

(54) ظَاهِرٌ لَظَى شَوَاطِئُ كَظَمَ ظَلَمًا
اغْلَظَ ظَلَامَ ظَفَرٍ انْتَظَرَ ظَمًا

EXPLANATION

(11) ظَاهِرٌ – 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*:

وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ (120)

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

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (33)

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

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْفُقُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ (8)
إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا (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 يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ
إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِزْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)
فَلَمَّا تَبَيَّنَ لَهُ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (3)
عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا (26)

v) helping one another – it appears in 12 places e.g. in *Sūrah al-Baqarah*:

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ قَرِيبًا مِنْكُمْ مِنْ دِيَارِهِمْ يُظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِئَكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85)

vi) Oath – it is mentioned in 3 places, *Sūrah al-Aḥzāb*, and twice in *Sūrah al-Mujādalah*:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي يُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (4)

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ (2)

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَنَاسَا ذَلِكَمْ ثُوْعَطُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3)

12) لَطَى – one of the names of *jahannam*.

It comes twice in the Qur`ān, *Sūrah al-Ma`ārij* and *Sūrah al-Layl*:

كَلَّا إِنَّهَا لَأَطَى (15)

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى (14)

13) سُوَاط – smokeless fire.

It appears in one place, *Sūrah al-Raḥmān*:

يُرْسَلُ عَلَيْكُمَا سُوَاطٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (35)

14) كَظَم – to suppress anger.

It is mentioned in 6 places, the first being in *Sūrah Āli Imrān* and the last in *Sūrah al-Qalam*:

وَالْكَافِرِينَ الْغِيَظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (134)

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ (48)

15) ظَلَم – oppression.

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

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35)
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا (31)

16) الغِلظ – harsh.

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

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (159)
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ (9)

17) الظَّلام – darkness.

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

فَلَمَّا أَصَابَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (17)
رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ
صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا (11)

18) الظُّفْر – nail, claw.

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

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا
اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ (146)

19) الْإِنْتَظَار – 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*:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (210)
فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ (18)

20) الطَّمَأ – thirst.

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

ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا
كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (120)
وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى (119)
وَالَّذِينَ كَفَرُوا أَعْمَاهُمْ كَسْرَابٌ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ سَائِغًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ
الْحِسَابِ (39)

TEXT: 55

55) أَظْفَرَ ظَنًّا كَيْفَ جَا وَعِظٌ سِوَى
عِضِينَ ظَلَّ النَّحْلُ زُخْرُفٍ سِوَا

EXPLANATION

21) أَظْفَرَ – victorious.

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

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (24)

22) ظَنَّ – 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-Inshiqaq*:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46)
إِذْ جَاءُوكُمْ مِنْ قَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (10)
إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (14)

23) وَعِظٌ – 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 نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (66)
ذَٰلِكُمْ تَوْعِظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3)

سَوَى عِضِينَ – Ibn al-Jazarī excludes عِضِينَ which comes in *Sūrah al-Hijr* because it is with a *dād*.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ (91)

24) ظَلَّ – remain.

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

i – ii) سَوَا – ظَلَّ النَّخْلِ زُحْرُفٍ سَوَا means the same in both *sūrahs*:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (58)

وَإِذَا بُشِّرَ أَحَدُهُم بِبَا ضَرْبٍ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (17)

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

TEXT: 56

56) وَظَلَّتْ ظَلْتُمْ وَبِرُومٍ ظَلُّوا
كَالْحِجْرِ ظَلَّتْ شُعَرًا نَظَلُّ

EXPLANATION

iii) ظَلَّتْ – in *Sūrah Tāhā*:

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ
ثُمَّ لَنَسْفَعَنَّهُ فِي الْيَمِّ نَسْفًا (97)

iv) ظَلْتُمْ – in *Sūrah al-Wāqīʿah*:

لَوْ نَشَاءُ جَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَتَكَبَّهُونَ (65)

v) ظَلُّوا – وَبِرُومٍ ظَلُّوا which comes in *Sūrah al-Rūm*:

وَلَيْنُ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ (51)

vi) كَالْحِجْرِ – like ظَلُّوا which comes in *Sūrah al-Hijr*:

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ (14)

vii) ظَلَّتْ شُعْرًا – ظَلَّتْ which comes in *Sūrah al-Shuʿarāʾ*:

إِنْ نَسَأُ نُنَزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (4)

viii) شُعْرًا نَظَلُّوا – نَظَلُّوا which comes in *Sūrah al-Shuʿarāʾ*:

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ (71)

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

TEXT: 57

(57) يَظْلَلْنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ
وَكُنْتَ فُظًّا وَجَمِيعَ النَّظَرِ

EXPLANATION

ix) يَظْلَلْنَ – in *Sūrah Shūrāʾ*:

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (33)

25) مَحْظُورًا – forbidden.

It comes in *Sūrah Banī Isrāʾīl*:

كَلَّا تَبَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (20)

26) الْمُحْتَظِرِ – one who builds enclosures.

It comes in *Sūrah al-Qamr*:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (31)

27) وَكُنْتَ فُظًّا – uncivil, impolite, coarseness, bluntness.

Comes in *Sūrah Āli ʿImrān*:

وَلَوْ كُنْتَ فُظًّا غَلِظَ الْقَلْبُ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (159)

28) وَجَمِيعَ النَّظَرِ – all words stemming from النَّظَرَ 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 فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50)
أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (17)

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

TEXT: 58

(58) إِلَّا بِ: وَيَلْ هَلْ وَأُولَى نَاصِرَةٍ
وَالْغَيْظُ لَا الرَّعْدُ وَهُودٌ قَاصِرَةٍ

EXPLANATION

إِلَّا بِوَيْلٍ – 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-Mutaffifin* and *Sūrah al-Humazah*. The author is referring to *Sūrah al-Mutaffifin*:

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (24)

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

فَوَقَّاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةَ وَسْرُوراً (11)

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

وُجُوهُ يَوْمَئِذٍ نَاصِرَةٌ (22)

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

29) الغَيْظُ – severe anger.

Comes in 11 places in the Qur`ān, the first in *Sūrah Āli ʿImrān* and the last in *Sūrah al-Mulk*:

وَإِذَا لَقُّوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (119)
تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (8)

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَاسَمَاءُ أَفْلَعِي وَغِيضَ السَّمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ (44)

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَاسَمَاءُ أَفْلَعِي وَغِيضَ السَّمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ (44)

(44)

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (8)

قَاصِرَهُ – the words that are exempted are restricted to these 2 places, *Sūrah Hūd* and *Sūrah al-Raʿd* (قَاصِرَةٌ عَلَيْهِمَا).

In these two *sūrahs* the above mentioned words are with a dād and not a thā.

TEXT: 59

(59) وَالْحِطُّ لَا الْحِضُّ عَلَى الطَّعَامِ
وَفِي صَنِينٍ الْخِلَافِ سَامِي

EXPLANATION

30) الحِطُّ – a portion or share of something.

Comes in 7 places throughout the Qur`ān, the first in *Sūrah Āli ʿImrān* and the last in *Sūrah Fussilat*:

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنُيْضِرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ الْأَلَاءَ لِيَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ (176)

(176)

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (35)

لَا الْحِصُّ عَلَى الطَّعَامِ – excluding الْحِصُّ which means to encourage and always appears with عَلَى الطَّعَامِ . This occurs thrice in the Qur`ān, *Sūrah al-Hāqqah*, *Sūrah al-Mā`ūn* and *Sūrah al-Fajr*:

وَلَا يَحِصُّ عَلَى طَعَامِ الْمُسْكِينِ (34) (3)

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمُسْكِينِ (18)

وَفِي صَنِينِ الْخِلَافِ سَائِمِي – And in صَنِينِ the difference (of opinion) is sublime and famous. This refers to *Sūrah al-Takwīr*:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (24)

From the 10 qurrā`, Ibn Kathīr, Abū `Amr, Kisā`ī and Ruways read it with a *thā`* while Nāfi`, Abū Ja`far, Ibn `Āmir `Āsim, Ḥamzah, Khalaf al-`Āshir and Rouḥ will read it with a *dād*.

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

All the words besides those mentioned in this chapter are pronounced with a *dād*.



بَابُ التَّحْذِيرَاتِ

After explaining the importance of reading the words with a *dād* and *thā`* clear and distinct from one another, in this section he emphasises that if they appear together then extra care should be taken in reading them clearly and correctly.

TEXT: 60

(60) وَإِنْ تَلَاقِيَا الْبَيَانَ لَا زِمَ
أَنْقَضَ ظَهْرَكَ يَعْضُ الظَّالِمُ

TRANSLATION

And if the two (letters i.e. the *dād* and the *thā`*) meet then clarity (in them) is necessary, like in أَنْقَضَ ظَهْرَكَ and وَيَوْمَ يَعْضُ الظَّالِمُ.

EXPLANATION

If the *dād* and the *thā`* appear together then extra precaution should be taken that they both are recited clearly e.g. الَّذِي أَنْقَضَ ظَهْرَكَ. 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) وَاضْطُرَّ مَعَ وَعَظَتْ مَعَ أَفْضُتُمْ
وَصَفَّ هَا جِبَاهُهُمْ عَلَيْهِمْ

TRANSLATION

(In the same manner, clarity is necessary in) وَضَطُّ, with وَعَظَتْ as well as أَفْضُتُمْ. And (also) clarify the *hā`* (in) جِبَاهُهُمْ and عَلَيْهِمْ.

EXPLANATION

In words like فَإِذَا, أَوْعَظْتَ, فَقَبَضْتُ, وَعَرَّضْتُ, وَخَضْتُ, إِلَّا مَا اضْطَرَرْتُ إِلَيْهِ, ثُمَّ اضْطَرَّهُ, فَمِنْ اضْطَرَّ أَفْضُتُمْ مِنْ عَرَافَاتٍ etc., the *dād* and the *thā`* should be read clearly. At times reciters tend to make *idghām* in these pronunciations.

Even though Ibn al-Jazarī only gives examples with a *tā`* and *ṭā`*, it does not mean that with other letters, one should be lax. Thus in وَاخْفِضْ, يُضِلُّ, قَيِّضْنَا, فَضَّلْنَا, جَنَاحَكَ, 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. ظُهُورُهُمْ, جُنُوبُهُمْ, إِلَيْهِمْ, عَلَيْهِمْ, فَتَكُونُ بِهَا جِبَاهُهُمْ, among others. The letters of *madd* and *līn*, as well as the *hā`*, are all weak letters. Care must be taken that they do not become obscure in recitation.



بَابُ النَّوْنِ وَالْمِيمِ الْمُشَدَّدَتَيْنِ وَالْمِيمِ السَّاكِنَةِ

TEXT: 62

62) وَأَظْهَرِ الْغُنَّةَ مِنْ نُونٍ وَمِنْ
مِيمٍ إِذَا مَا شُدَّذَا وَأَخْفَيْنِ

TRANSLATION

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

VOCABULARY

أَظْهَرَ – make clear, clarify.

أَخْفَيْنِ – 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* e.g. النَّوْرُ، الْجَنَّةُ، تَمَّ مِيقَاتُ، مَنْ نَاصِرِينَ، مَنْ نَعَمَةٍ، هَمَّ قَوْمٌ، تَمَّ مِيقَاتُ، النُّورُ، الْجَنَّةُ. وَمَا لَهُمْ مِنَ اللَّهِ، مَنْ.

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) الْمِيمَ إِنْ تَسْكُنَ بِغُنَّةٍ لَدَى
بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

TRANSLATION

(And make *ikhfā`* of) the *mīm* when it has a *sukūn*, while applying *ghunnah*, when it meets the *bā`*, according to the chosen view of the *qurrā`*.

VOCABULARY

لَدَى بَاءٍ – by the *bā`* i.e. when it meets a *bā`*.

عَلَى الْمُخْتَارِ – according to the preferred opinion or view.

أَهْلُ الْأَدَا – the *qurrā`*.

EXPLANATION

From this line it is understood that if the *mīm sākinah* is followed by a *bā`* then according to the preferred opinion of the *qurrā`*, *ikhfā`* will be made of the *mīm sākinah* while making the *ghunnah* clear e.g. وَمَا هُمْ بِمُؤْمِنِينَ, وَمَنْ يَعْتَصِمَ بِاللَّهِ, أَمْ بِهِ. 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:

فَالأَوَّلُ الْإِخْفَاءُ عِنْدَ الْبَاءِ وَسَمَّهِ الشَّفَوِيَّ لِلْقُرَّاءِ

TEXT: 64

64) وَأُظْهِرْنَهَا عِنْدَ بَاقِي الْأَحْرَفِ

وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِيَ

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

أُظْهِرْنَهَا – and clarify it i.e. the *mīm sākinah*.

عِنْدَ – by, when it meets.

بَاقِي – remaining.

الْأَحْرَفِ – the letters.

اَحْذَرُ – beware, be careful.

لَدَى – by, at.

تَخْتَفِي – to conceal, hide.

EXPLANATION

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

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

أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ إِخْفَاءٌ ادْغَامٌ وَإِظْهَارٌ فَقَطْ

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

وَأَوَّلَىٰ مِثْلٍ وَجِنْسٍ إِنْ سَكَنَ أَدْغَمَ ...

From this line it is understood that if *mīm sākinah* is followed by another *mīm* then *idghām* is compulsory.¹⁷

وَأَظْهَرَ الْغُنَّةَ مِنْ نُونٍ وَمِنْ مِيمٍ إِذَا مَا شُدَّ دَا ...

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

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

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

وَالثَّانِ إِدْغَامٌ بِمِثْلِهَا أَتَى وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى

¹⁷ Refer to explanation of line 50.

Therefore, when the author says: وَأَظْهَرُهَا عِنْدَ بَاقِي الْأَحْرُفِ, and make *ith-hār* 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. قُمْتُمْ إِلَى. This is also referred to as *ith-hār shafawī* (the labial *ith-hār*) as alluded to by al-Jamzūrī in the following line:

وَالثَّالِثُ الْإِظْهَارُ فِي الْبَقِيَّةِ مِنْ أَحْرَفٍ وَسَمَّيْتُهَا شَفَوِيَّةَ

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. هُمْ عَلَيْهِمْ وَلَا فِيهَا. The reason for this is explained by al-Jamzūrī when he states:

وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِيَ لِقُرْبِهَا وَالِاتِّحَادِ فَاعْرِفْ

Due to the *mīm* being so close to the *fā`* in *makhraj*, and sharing the same *makhraj* with *wāw*, the application of *ith-hār* tends to be incomplete, thus rendering the *mīm* to be somewhat hidden, instead of clear. Extra care should therefore be taken that *ith-hār* be made properly when *mīm sākinah* is followed by a *fā`* or a *wāw*. By لِقُرْبِهَا he refers to the *fā`* and by وَالِاتِّحَادِ he refers to the *wāw*.



بَابُ أَحْكَامِ النُّونِ السَّكِينَةِ وَالتَّنْوِينِ

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. رَبِّ رَبِّ رَبِّ رَبِّ رَبِّ and so forth.

TEXT: 65

(65) وَحُكْمُ تَنْوِينٍ وَنُونٍ يُلْفَى

إِظْهَارُ ادْغَامٍ وَقَلْبٍ إِخْفَا

TRANSLATION

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

VOCABULARY

حُكْمٌ – rule.

(يُوجَدُ) – is found (يُلْفَى).

EXPLANATION

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

لِلنُّونِ إِنْ تَسْكُنَ وَلِلتَّنْوِينِ أَرْبَعُ أَحْكَامٍ فَخُذْ تَبَيَّنِي

TEXT: 66

(66) فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهَرُ وَادْغَمُ

فِي اللَّامِ وَالرَّاءِ لَا بَغْنَةَ لَرِزْمُ

TRANSLATION

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

VOCABULARY

الْحَلَقِ – the throat.

أَظْهَرَ – apply *ith-hār* i.e. read it clearly.

ادَّغَمَ – make *idghām* i.e. incorporate the two letters.

لَزِمَ – is originally لَزِمَ, meaning necessary.

EXPLANATION

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

ثُمَّ لَأَقْصَى الْحَلَقِ هَمْزٌ هَاءٌ وَمِنْ وَسْطِهِ فَعَيْنٌ حَاءٌ
أَدْنَاهُ عَيْنٌ خَاؤُهَا

Sulaymān al-Jamzūrī mentions them as follows:

هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ مُهْمَلَتَانِ ثُمَّ غَيْنٌ حَاءٌ

Thus, if one of these letters of the throat are found after the *nūn sākinah* or the *tanwīn* then *ith-hār* will be made i.e. it will be read clearly without any extra prolongation in the *ghunnah*, whether they are in one word or two different words e.g. *إِنْ، أَنْعَمَ اللَّهُ، وَلِكُلِّ قَوْمٍ هَادٍ، مَنْ هَاجَرَ، يَنْهَوْنَ، وَجَنَّتِ أَلْفَا، مَنْ ءَامَنَ، يَنْتَوْنَ*.¹⁸ *عَلَيْهِمْ خَيْرٌ، مَنْ خَيْرٍ، وَالْمُنْخَفَةُ، لَعْفُو غُفُورٌ، فَسَيُغْضَوْنَ، مِنْ حَكِيمٍ حَمِيدٍ، تَنْجُتُونَ، حَكِيمٌ عَلَيْهِمُ، عَلَيْكَ*

¹⁸ *يَنْتَوْنَ* is the only example in which the *nūn sākinah* is followed by a *hamzah* in the same word, while *فَسَيُغْضَوْنَ* and *وَالْمُنْخَفَةُ* are the only examples where the *nūn sākinah* is followed by a *ghayn* and a *khā`* in one word.

This is called *ith-hār halqī* (the pharyngeal *ith-hār* i.e. the *ith-hār* of the throat) since it takes place by the letters of the throat.

Thereafter, the second rule of *nūn sākinah* and *tanwīn* is discussed, *idghām*. The *idghām* of the *nūn sākinah* and the *tanwīn* into the *lām* and the *rā`* will be made without a *ghunnah* which is necessary or obligatory i.e. *idghām* should be made without *ghunnah* e.g. لَرَوْفٌ مِنْ رَبِّ هُدًى لِّلْمُتَّقِينَ وَلَكِنَّ لَا يَشْعُرُونَ رَحِيمٌ.

TEXT: 67

(67) وَأَذْغَمَنَّ بَغْنَةً فِي يَوْمٍ
إِلَّا بِكَلِمَةٍ كَذُنِّيَا عَنْوُوا

TRANSLATION

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

VOCABULARY

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

إِلَّا – except.

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

EXPLANATION

In the letters found in *يَوْمٍ* the *idghām* of *nūn sākinah* and *tanwīn* will be made with *ghunnah* as long as they are found in two different words e.g. فِي كِتَابٍ مُبِينٍ مِنْ مَّاءٍ مِنْ وَلِيٍّ وَلَا وَاقٍ يَوْمَئِذٍ يُؤْفِكُهُمْ يَقُولُونَ

However, if they are found in one word then *idghām* will not take place e.g. صُنُوءٌ رَقْنُوءٌ¹⁹ رُبِّيَانٌ الدُّنْيَا. These are the only four examples of this in the Qur`ān.

¹⁹ This word also appears in the Qur`ān as رُبِّيَانَةٌ and رُبِّيَانَهُم.

Therefore Ibn al-Jazarī has been criticised by some commentators for the given example عَنُوتُوا as it does not come in the Qur`ān. However, the reason for giving an example like this is most likely due to maintaining the poetic metre. Other prints of the *Jazariyyah* has صَنُوتُوا, which alludes to the word صِنَوَانٌ in the Qur`ān.

The stipulation that they must not be in one word (إِلَّا بِكَلِمَةٍ) 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 يُومِنُ will always be in two words.

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

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

وَالثَّانِ إِذْغَامٌ بِسَيِّئَةٍ أَتَتْ	فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ ثَبَّتْ
لَكِنَّهَا قِسْمَانِ قِسْمٌ يُدْغَمُ	فِيهِ بِغُنَّةٍ يَنْمُو عِلْمًا
إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا	تُدْغَمُ كَدُنْيَا ثُمَّ صِنَوَانٍ تَلَا

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

TEXT: 68

(68) وَالْقَلْبُ عِنْدَ الْبَا بِغُنَّةٍ كَذَا
لَاخْفًا لَدَى بَاقِي الْحُرُوفِ أَخَذًا

TRANSLATION

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

VOCABULARY

الْقَلْبُ – literally means to change. Also referred to as *iqḷāb*.

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

EXPLANATION

The third rule of *nūn sākinah* and *tanwīn* is *qalb* or *iqḷāb*, 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. اُنْبِئُونِي 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:

وَالثَّالِثُ الْإِفْلَابُ عِنْدَ الْبَاءِ مِيمًا بِغُنَّةٍ مَعَ الْإِخْفَاءِ

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, يَرْمُلُونَ and ب e.g. مِنْكُمْ, مِنْ شَرِّ, مَا نَنْسَخْ, مَنُشُورًا. Al-Jamzūrī has gathered all the letters of *ikhfā`* in the following line:

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا دُمَ طَيِّبًا زِدْ فِي تَقَى صَعٍ ظَالِمًا

This *ikhfā`* takes place with *ghunnah*, and is also referred to as *ikhfā` ḥaqīqī* (actual *ikhfā`*), since the concealing found in the *nūn sākinah* and the *tanwīn* is more than in the *mīm sākinah*.

Al-Jamzūrī mentions this rule as follows:

وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ مِنْ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ



بَابُ الْمَدِّ

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 *ḍammah*
- 3) *Yā` Sākinah* preceded by a *kasrah*

Al-Jamzūrī refers to them as follows:

حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا مِنْ لَفْظٍ وَايٍ وَهِيَ فِي نُوحِيهَا

The requirements for them to be letters of *madd* are 3:

- 1) Before the *wāw sākinah* there must be a *ḍammah*
- 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:

وَالْكَسْرُ قَبْلَ الْيَاءِ وَقَبْلَ الْوَائِ ضَمٌّ شَرْطٌ وَفَتْحٌ قَبْلَ الْأَلِفِ يُلْتَزَمُ

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:

وَالَّذِينَ مِنْهَا أَلْيَا وَوَاوُ سُكَّنَا إِنَّ انْفِتَاحَ قَبْلَ كُلِّ أُعْلِنَا

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

TEXT: 69

(69) وَالْمَدُّ لَازِمٌ وَوَاجِبٌ أَتَى
وَجَائِزٌ وَهُوَ وَقْصُرٌ ثَبَتَا

TRANSLATION

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

VOCABULARY

أَتَى – come, appear.

وَهُوَ – and it, referring to *madd*.

ثَبَتَا – 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:

لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدُومُ وَهِيَ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ

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

TEXT: 70

(70) فَلَا زِمٌ إِنْ جَاءَ بَعْدَ حَرْفٍ مَدٍّ
سَاكِنٌ حَالَيْنِ وَبِالطُّوْلِ يُمَدُّ

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.

سَاكِنٌ – a letter with a *sukūn*.

حَالَيْنِ – 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* (سَاكِنٌ حَالَيْنِ) 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*.

Thus, if the *sukūn* only comes about due to *waqf* e.g. تُكْذِبَانِ, تَعْلَمُونَ, سَتَعَيْنُ, 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. السَّحَرُ، ائْتَحَاجُوتِي، الحَاقَّة، الدَّابَّة (in the readings of Abū ʿAmr and Abū Jaʿfar).
- 2) *Madd Lāzim Kilmī Mukhaffaf* e.g. وَمَخِيَّي وَمَاي، آلَان (in the reading of Nāfiʿ), ائْتَدَرْتَهُمْ (in the narration of Warsh), والَلَّائِي يَسْنَن (in the reading of Abū ʿAmr).
- 3) *Madd Lāzim Harfī Muthaqqal* e.g. طَسَمَ، أَلَمَ.
- 4) *Madd Lāzim Harfī Mukhaffaf* e.g. يَسَ، نَ، قَ.

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 muqattaʿāt*. It will be *muthaqqal* if *idghām* takes place, which is usually indicated by a *tashdīd*, and *mukhaffaf* if no *idghām* takes place. Al-Jamzūrī explains them in the following:

أَفْسَامٌ لَّازِمٌ لَدَيْهِمْ أَرْبَعَةٌ	وَتِلْكَ كِلْمِيٌّ وَحَرْفِيٌّ مَعَهُ
كِلَاهُمَا مُخَفَّفٌ مُثَقَّلٌ	فَهَذِهِ أَرْبَعَةٌ تُفَصِّلُ
فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ	مَعَ حَرْفٍ مَدٌّ فَهُوَ كِلْمِيٌّ وَقَعَ
أَوْ فِي ثَلَاثِيٍّ الْحُرُوفِ وَجِدَا	وَالْمَدُّ وَسَطُهُ فَحَرْفِيٌّ بَدَا
كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا	مُخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغِمَا

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

Al-Jamzūrī refers to *madd lāzim* as follows:

وَلَا زِمَ إِنْ السُّكُونُ أَصْلًا وَضَلَّ وَوَقَفًا بَعْدَ مَدٍّ طَوَّلًا

²⁰ It should be remembered that in the ʿayn of *Sūrah Maryam* (مَرْيَمَ) and *Sūrah al-Shūrā* (شُورَا), *tawassuṭ* will also be allowed. Al-Jamzūrī says:

وَعَيْنُ دُوْ وَجْهَيْنِ وَالطُّوْلُ أَحْصَ ...

(71) وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةٍ
مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ

TRANSLATION

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

VOCABULARY

مُتَّصِلًا – joined, connected, together.

إِنْ – if, when.

جُمِعَا – 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. سُوءٌ, رَجِيءٌ, جَاءَ. The author hints towards this when he says: مُتَّصِلًا. 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 *qirā`āt*, nor the anomalous (*shādhah*) *qirā`āt*, but found texts stating that *madd* must be made in it."²¹ Therefore this *madd* is considered *wājib*.

The statement by of the author: إِنْ جُمِعَا بِكَلِمَةٍ, 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 مُتَّصِلًا. However, what is meant by this statement is that the letter of *madd* and *hamzah* should truly be in in one word because, at times, they appear to be in one word in the Qur`ān, but in

²¹ *Al-Nashr* Vol.1 pg. 315

reality, they are in two different words according to the Arabic language
e.g. يَاخَتَ يَا دُمُ يَايَا هَانْتُمْ هُوَلَاءَ.

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

TEXT: 72

(72) وَجَائِزٌ إِذَا أَتَى مُنْفَصِلًا
أَوْ عَرَضَ السُّكُونُ وَقَفًّا مُسَجَّلًا

TRANSLATION

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

VOCABULARY

مُنْفَصِلًا – separated.

أَتَى – comes.

عَرَضَ السُّكُونُ – the *sukūn* is temporary.

وَقَفًّا – due to *waqf*, because of *waqf*.

مُسَجَّلًا – in general.

EXPLANATION

Madd Jā'iz or the permitted *madd* is discussed in this verse. As *madd* is permitted here, *qasr* is also allowed i.e. the length may also be shortened.²³

²² Though the reciter has a choice of 4 or 5 *ḥarakāt*, he should remember that if he pulls 4 *ḥarakāt*, then this duration should be maintained in all the *madd muttasils*. In the same manner, if he pulls 5 *ḥarakāt*, he should maintain 5 *ḥarakāt* in all the *madd muttasils*. This is based on the precept discussed previously by Ibn al-Jazarī in line 31:

... * وَاللَّفْظُ فِي تَطْيِيرِهِ كَمَثَلِهِ

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. فِي رَبِّمَا أَنْزَلَ. قُوا أَنْفُسَكُمْ، أَنْفُسِكُمْ. The practice of Imam Shāṭibī was to pull the duration of this *madd* the same as *madd muttaṣil* i.e. if he lengthened *muttaṣil* to 4 *ḥarakāt*, he would pull *munfaṣil* also 4 *ḥarakāt*, and if he pulled *muttaṣil* 5 *ḥarakāt*, he would pull *munfaṣil* also 5 *ḥarakāt*.²⁴ Since this is a permitted *madd* (*madd jā'iz*), *qasr* will also be allowed in it i.e. it may also be pulled 2 *ḥarakāt*. *Qasr* in *madd munfaṣil* is only allowed via the *Tayyibah*.²⁵

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

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. تَعْلَمُونَ، تُكذِّبَانْ، نَسْتَعِينُ. The *qurrā`* allows *qasr*, *tawassuṭ* and *tūl* in this *madd*.

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



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

²⁴ See *Fath al-Waṣīd fī Sharḥ al-Qaṣīd* by al-Sakhāwī for Imam Shāṭibī's practice on *madd muttaṣil* and *munfaṣil*: Vol. 1 pg. 178.

²⁵ Whatever duration the reciter pulls this *madd*, consistency must be kept, based on the precept discussed in line 37.

بَابُ مَعْرِفَةِ الْوُقُوفِ وَالْإِبْتِدَاءِ

ʿAli ؑ explains that تَرْتِيلاً in the verse وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً (And recite the Qur`ān with tartīl) means مَجْيُودُ الْحُرُوفِ وَ مَعْرِفَةُ الْوُقُوفِ; Excellence in (the recitation of) the letters and (having) knowledge of waqf. Thusfar, the author has discussed the first part i.e. مَجْيُودُ الْحُرُوفِ, and from here on discusses the second part, مَعْرِفَةُ الْوُقُوفِ. 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 ʿAli's ؑ explanation of this verse, Ibn al-Jazarī deems the study of waqf compulsory upon the reciter.

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

Definition of qatʿ

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

Qatʿ 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 أَحَدُ of الْحَمْدُ or the نَع of إِيَّاكَ نَعْبُدُكَ. This definition also infers that if one stops for a longer time that is usually needed to renew one's breath then it is also not *waqf* e.g. one stops for 5 or 10 minutes

between his stops. Similarly, if one stops without intention of continuing then it is not considered as *waqf*, but will actually be *qaṭ*.

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 ibtidā'

Literally it means to start or begin. Technically, it is the start of one's recitation, whether it is after *waqf* or after *qaṭ*. If it is after *qaṭ*, then the rules of *isti'ādah* and *basmalah* will apply.

TEXT: 73

(73) وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ
لأَبَدٍ مِنْ مَعْرِفَةِ الْوُقُوفِ

TRANSLATION

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

VOCABULARY

تَجْوِيدِكَ – your *tajwīd* i.e. your excellent pronunciation of the letters, from their *makhraj* together with its attributes.

لأَبَدٍ – it is necessary, unavoidable.

مَعْرِفَةِ – knowledge.

الْوُقُوفِ – plural of وَقْفٌ.

EXPLANATION

After completing the study of تَجْوِيدُ الْحُرُوفِ, which entails the study of the *makhārij* and the *ṣifāt - lāzimah* and *ʿāridah* - the author embarks on explaining مَعْرِفَةُ الْوُقُوفِ, 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 هَمْزَةِ الْوَصْلِ), and making *waqf* while considering the last letter (بَابُ الْوُقُوفِ عَلَى أَوَاخِرِ الْكَلِمِ), he discusses how *waqf* and *ibtidā`* should be made.

In line 7 the author mentions that the reciter should become an expert in 3 things:

- 1) *Tajwīd*
- 2) *Waqfs*
- 3) *Rasm* – how the *mushaf* was written by ʿUthmān ؓ

In this chapter he discusses *waqf* and in the following two chapters, the cut and joined compounds (بَابُ الْمَقْطُوعِ وَالْمَوْصُولِ), and the *tā`s* (بَابُ التَّاءَاتِ), he expounds upon *rasm*.

TEXT: 74

(74) وَالْإِبْتِدَاءِ وَهِيَ تُقْسَمُ إِذَنْ
ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ

TRANSLATION

... And it (*waqfs*) is then divided into three: *tām*, *kāfi* and *ḥasan*.

VOCABULARY

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

وَهِيَ – refers to الْوُقُوف before it.

تُقْسَمُ – is divided.

إِذَنْ – then.

EXPLANATION

Waqf is divided into 3 types:

- 1) *Tām* – complete stop
- 2) *Kāfi* – a sufficient stop
- 3) *Ḥasan* – a sound/good stop

In the following lines, the author defines these *waqfs*.

TEXT: 75

(75) وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدْ
تَعَلُّقٌ - أَوْ كَانَ مَعْنَى - فَابْتَدَى

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

وَهِيَ – refers to *tām*, *kāfī* and *ḥasan* in the line before.

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

فَإِنْ – then if, so if.

لَمْ يُوجَدْ – not found.

تَعَلَّقَ – a link, connection.

أَوْ – or.

كَانَ – the pronoun in it refers to *تَعَلَّقَ* before it.

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

فَابْتَدِ بِمَا بَعْدَهُ مُبَاشَرَةً – then start with what follows –

EXPLANATION

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

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

If what follows the place of *waqf* has no link to what is before it, then this is *waqf tām* e.g. هُمُ الْمُفْلِحُونَ * إِنَّ الَّذِينَ وَلَا الضَّالِّينَ * بِسْمِ اللَّهِ ... مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ. 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: فَإِنْ لَمْ يُوجَدْ تَعَلَّقَ – then if no connection/link is found.

If what follows the place of *waqf* is linked to what is before it in meaning (مَعْنَى), then this is *waqf kāfī* e.g. وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ * وَمَا أُنْزِلَ مِنْ قَبْلِكَ * وَبِالْآخِرَةِ ... وَالَّذِينَ آمَنُوا * وَمَا يَخْدَعُونَ إِلَّا ... هُدًى مِّن رَّبِّهِمْ * وَأُولَئِكَ وَأُولَئِكَ عَلَى. 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 مَعْنَى* - 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: *فَابْتَدِ بِمَا بَعْدَهُ مُبَاشَرَةً*; 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.

TEXT: 76

(76) فَالْتَّامُ فَالْكَافِي وَلَفْظًا فَاُئْتَنَعْنُ
إِلَّا رُؤُوسَ الْآيِ جَوِّزُ فَالْحَسَنُ

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

الْتَّامُ – literally means complete i.e. complete in the sense that it is not linked in meaning or in grammar.

الْكَافِي – literally means sufficient.

وَلَفْظًا – in this context it means that if it is linked in *lafth*, grammar – وَإِنْ كَانَ – التَّعَلُّقُ لَفْظًا.

فَاُئْتَنَعْنُ – the word is *أُئْتِنِعَ*, with *nūn al-toukīd* attached to it. It means then stop or prevent i.e. prevent starting recitation from what follows – فَاُئْتَنَعْنُ عَنِ – الْإِبْتِدَاءِ بِمَا بَعْدَهُ مُبَاشَرَةً.

إِلَّا – except.

رُؤُوسَ – it is the plural of الرَّأْس which means head.

الآي – it is the plural of آيَة which means verse here.

رُؤُوسَ الْآي – refers to the verse-ends.

جَوَزُ – permit , allow i.e. allow starting recitation with what follows – جَوَزُ

الْإِبْتِدَاءَ بِمَا بَعْدَهُ مُبَاشَرَةً.

الْحَسَنُ – 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 (لِنَفْظًا) and the meaning that is given is sound, then this is *waqf hasan* e.g.

أَنْعَمْتَ عَلَيْهِمْ * غَيْرِ الْمَغْضُوبِ ... الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ ... الْحَمْدُ لِلَّهِ *
وَيُؤَيِّمُونَ الصَّلَاةَ * وَمِمَّا رَزَقْنَاهُمْ ...

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: وَلِنَفْظًا, 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: فَاُتِمِّنْ. 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 رُؤُوسَ الْآيِ جَوَزُ; except at the verse-ends, then it is permitted i.e. permitted to continue recitation from what follows (the next verse).

(77) وَغَيْرُ مَا تَمَّ قَبِيحٌ وَلَهُ
يُوقَفُ مُضْطَرًا وَيُبْدَا قَبْلَهُ

TRANSLATION

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

VOCABULARY:

غَيْرُ – not, except.

مَا تَمَّ – not complete.

قَبِيحٌ – disliked, undesirable.

لَهُ – for it. It refers to قَبِيحٌ before it.

يُوقَفُ – *waqf* will be made.

مُضْطَرًا – forced.

يُبْدَا – *ibtidā`* (start) will be made.

قَبْلَهُ – before it.

EXPLANATION

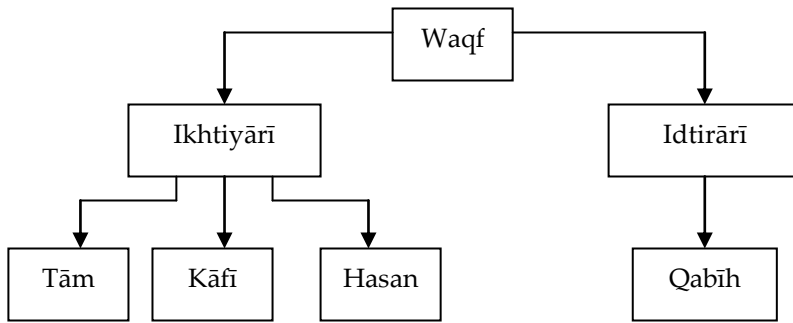
In the previous *waqf*; *tām*, *kāfī* and *ḥasan*, the meanings were sound. In this line the author explains that *waqf* is made in such a place where a complete meaning is not understood, or it distorts the meaning of the Qur`ān. This is known as *waqf qabīḥ* e.g. وَمَا خَلَقْنَا السَّمَاوَاتِ رَاهِدَنَا الصِّرَاطَ * بِسْمِ * أَنَّهُمْ إِنْ اللَّهَ لَا يَهْدِي إِنْ اللَّهَ لَا يَسْتَحْيِي إِنْ هَذَا أَخِي لَهُ تَسْعُ وَتَسْعُونَ * نَعَجَةٌ * وَالْأَرْضِ وَمَا بَيْنَهُمَا * لَا عِيبَ لَيْنَ أَشْرَكْتُمْ لَا زِيدَنَّكُمْ وَلَيْنَ كَفَرْتُمْ * أَصْحَابُ النَّارِ * الَّذِينَ يَحْمِلُونَ الْعَرْشَ

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 ḥasan*. 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: مُضْطَرًا. Thus, *waqf qabīḥ* is only done when it is *waqf idtirārī* i.e. a forced stop.

From this it is understood that *waqf tām*, *kāfī*, and *ḥasan* 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:



In this line the ruling for *waqf qabīḥ* is also given - to repeat from before the place of *waqf*. It is not allowed that the reciter continues from what follows during *waqf qabīḥ*. This is what the author means when he states: وَيُبْدَأُ 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*, *ḥasan* and *qabīḥ* - scholars have also divided *ibtidā`* into 4:

- 1) *Tām* – *ibtidā`* is *tām* after *waqf tām*
- 2) *Kāfī* – *ibtidā`* is *kāfī* after *waqf kāfī*
- 3) *Ḥasan*
- 4) *Qabīḥ*

In the last two, the *waqf* may be *hasan* and *ibtidā`* from what follows *qabīh* e.g. يُخْرِجُونَ الرَّسُولَ - وَإِيَّاكُمْ - أَنْ تُؤْمِنُوا بِاللَّهِ. or *waqf* may be *qabīh* and *ibtidā`* from what follows *hasan* e.g. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ - وَلَئِنْ كَفَرْتُمْ - إِنَّ عَذَابِي لَشَدِيدٌ.

TEXT: 78

وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ يَجِبُ

وَلَا حَرَامٌ غَيْرُ مَا لَهُ سَبَبٌ

TRANSLATION

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

VOCABULARY

حَرَامٌ - unlawful.

سَبَبٌ - 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. إِنْ كَفَرْتُ، وَمَا مِنْ إِلَهٍ 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.



بَابُ الْمَقْطُوعِ وَالْمَوْصُولِ

TEXT: 79

(79) وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا
فِي الْمُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى

TRANSLATION

And know the cut and the joined (compounds), as well as the *tā`* as it appears in the canonical *maṣāḥif*.

VOCABULARY

وَاعْرِفْ - and know.

الْمَقْطُوعِ - It refers to a cut compound i.e. those compounds which are written as separated e.g. بُنْسَ مَا، أَنْ لَا، كَيْ لَا.

الْمَوْصُولِ - It refers to joined compounds i.e. those compounds which are written together e.g. بُنْسَا، أَلَا، كَيْلَا.

وَ تَا - Refers to a ت which appears on a singular noun being indicative of something which is feminine. The *tā`* under discussion is at times written as a "round/closed *tā`*" (ة) and at times as a "flat/open *tā`*" (ت) e.g. رَحِمَتْ، رَحِمَةُ، نَعِمَتْ، نَعْمَةٌ.

مُصْحَفِ الْإِمَامِ - Refers to the various *maṣāḥif* scripted by ʿUthmān and dispatched to the Islamic lands.

فِيْمَا - in that which.

أَتَى - 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 *maqṭū`*, *mouṣūl* or the round (ة) 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 *maqṭū`* or *mousūl*.

TEXT: 80

(80) فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا
مَعَ مَلْجَأٍ وَلَا إِلَهَ إِلَّا

TRANSLATION

So cut لَا أَنْ in ten words...

VOCABULARY

فَاقْطَعْ - so cut.

عَشْرِ كَلِمَاتٍ - ten words.

EXPLANATION

1 - لَا أَنْ

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

1) مَلْجَأٍ - *Toubah*, 118

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا
إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (118)

2) وَلَا إِلَهَ إِلَّا - *Hūd*, 14

فَالَّذِينَ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّهُمْ أَنْزَلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ (14)

(81) وَتَعْبُدُوا يَاسِينَ ثَانِي هُودَ لَا

يُشْرِكْنَ تَشْرِكُ يَدْخُلْنَ تَعْلُوا عَلَى

EXPLANATION

Another six places are mentioned in this verse:

3) وَتَعْبُدُوا يَاسِينَ - *Yāsīn*, 60

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (60)

4) ثَانِي هُودَ - *Hūd*, 26

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (26)

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

الرَّكِتَابُ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ (1) أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

5) لَا يُشْرِكْنَ - *Mumtahinah*, 12

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِفْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِيهِ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (12)

6) تَشْرِكُ - *Hajj*, 26

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (26)

7) يَدْخُلْنَ - *Nūn*, 24

فَانْطَلِقُوا وَهُمْ يَخَافَتُونَ (23) أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ (24)

8) تَعْلُوا عَلَى - *Al-Dukhān*, 19

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (18) وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ (19)

(82) أَنْ لَا يَقُولُوا لَا أَقُولَ إِنَّمَا
بِالرَّغْدِ وَالْمَفْتُوحِ صَلِّ وَعَنْ مَا
(83) نُهُوا اقْطَعُوا . . .

VOCABULARY

صل - join.

EXPLANATION

The final two places of أَنْ لَا are mentioned in this line:

9) Al-Aʿrāf, 169 - أَنْ لَا يَقُولُوا (9)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ
يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَى خَيْرٌ لِلَّذِينَ يُتَّقُونَ أَفَلَا تَعْقِلُونَ
(169)

10) Al-Aʿrāf, 105 - لَا أَقُولَ (10)

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتَكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ (105)

Generally, in all the remaining places where أَنْ لَا appears in the Qurʿān, it will be written as *mouṣūl*.

إِنْ مَا - 2

The *qurrāʾ* agree that it will be *maqṭūʿ* in *Sūrah al-Raʿd*:

وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّهَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ (40)

Wherever else it appears in the Qurʿān it will be *mouṣūl*.

أَمْ مَّا - 3

وَالْمَفْتُوحِ صَل - Before this *إِذَا* was discussed, here *أَمْ* is discussed. It is written as *mousūl* wherever it comes in the Qur`ān, which is 4 places: twice in *Sūrah al-An`ām* and twice in *Sūrah al-Naml*:

قُلِ الَّذِينَ حَرَّمَ أَمْ الْإِنْسَانِ أَمْ مَا اسْتَحَلَّتْ عَلَيْهِ أَرْحَامُ الْإِنْسَانِ نَبُوءِي يَعْلَمُ إِن كُنتُمْ صَادِقِينَ (143)
 قُلِ الَّذِينَ حَرَّمَ أَمْ الْإِنْسَانِ أَمْ مَا اسْتَحَلَّتْ عَلَيْهِ أَرْحَامُ الْإِنْسَانِ أَمْ كُنتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى
 عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (144)
 قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ أَمَّا يُبَشِّرُكُمْ (59)
 حَتَّى إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ إِذَا كُنتُمْ تَعْمَلُونَ (84)

عَنْ مَّا - 4

وَعَنْ مَّا تُهَوِّا أَقْطَعُوا - It is *maqtū`* in one place, *Sūrah al-A`rāf*:

فَلَمَّا عَتَوْا عَنْ مَا مُهُُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (166)

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

TEXT: 83

(83) ... مِنْ مَّا يَرْوَمُ وَالنَّسَا
 خُلْفُ الْمُنَافِقِينَ أَمْ مِّنْ أَسْسَا

VOCABULARY

خُلْفُ - with difference of opinion.

EXPLANATION

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

مِنْ مَّا - 5

It is cut (*maqtū`*) in 2 places:

1) - In *Sūrah al-Rūm*, 28

﴿ صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴾ (28)

2) - In *Sūrah al-Nisā`*, 25

﴿ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ حَثِيئَ الْعَنَتِ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾ (25)

- خُلْفُ الْمُنَافِقِينَ

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

﴿ وَأَنفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴾ (10)

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

أَمْ مِّنْ - 6

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

It is cut in 4 places:

1) - *Sūrah al-Toubah*, 109

﴿ أَفَمَنْ أَكْسَسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَكْسَسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ (109)

The other 3 places are explained in the next line.

(84) فَصَلَّتِ النَّسَاءُ وَذَبَحَ حَيْثُ مَا
وَأَنْ لَّمِ الْمَفْتُوحَ كَسْرُ إِنَّ مَا
(85) الْأَنْعَامَ ...

EXPLANATION

2) فَصَلَّتِ - *Sūrah Fussilat* or *Hā Mīm Sajdah*, 40

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (40)﴾

3) النَّسَاءُ - *Sūrah al-Nisā`*, 109

﴿هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا
(109)﴾

4) وَذَبَحَ - referring to *Sūrah al-Sāffāt* because of the verse وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ, verse 11

﴿فَاسْتَفْتَيْهِمْ أَهْمَ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ (11)﴾

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

حَيْثُ مَا - 7

حَيْثُ مَا - It is still attached to the previous command that it should be *maqṭū`*. It only appears in 2 places of *Sūrah al-Baqarah*, verses 144 and 150. In both places it will be *maqṭū`*.

﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

أَنْ لَمْ - 8

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

﴿إِنْ لَمْ﴾ will be explained later.

TEXT: 85

(85) الْأَنْعَامَ وَالْمَفْتُوحَ يَدْعُونَ مَعَا
وَحُلْفُ الْأَنْفَالِ وَنَحْلٍ وَقَعَا

EXPLANATION

in *Sūrah al-Anʿām*, 134 will be *maqtūʿ*:

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ (134)

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

وَلَا تَسْتَوُوا بِعَهْدِ اللَّهِ تَمَنَّا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (95)

أَنْتَا - 10

Before this Ibn al-Jazarī discussed *إِنَّا* (with a *kasrah* on the *hamzah*). Thus when he says *وَالْمَفْتُوحَ* he intends the very compound but with a *fathah* on the *hamzah* i.e. *أَنْتَا*.

when *يَدْعُونَ* appears with *أَنْتَا* it will be *maqtūʿ*, which is in 2 places:

1) *Sūrah al-Hajj*, 62

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (62)

2) *Sūrah Luqmān*, 30

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (30)

- refers to the 2 places where it is *maqtūʿ*.

- 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 an-Anfāl* is in verse 41:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ اللَّهَ خُسُفٌ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ أَمْتُمْ بِاللَّهِ
وَمَا أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (41)

TEXT: 86

(86) وَكُلٌّ مَا سَأَلْتُمُوهُ وَاخْتَلَفَ

رُدُّوا كَذًا قُلْ بِئْسَمَا وَالْوَصْلُ صِفَ

(87) خَلَقْتُمُونِي وَاشْتَرَوْا . . .

VOCABULARY

وَاخْتَلَفَ – there is difference of opinion (*ikhtilāf*).

صِفَ – describe.

EXPLANATION

كُلٌّ مَا - 11

كُلٌّ مَا سَأَلْتُمُوهُ – It is still attached to the previous command that it should be *maqṭūʿ*. Thus, in *Sūrah Ibrāhīm* it is *maqṭūʿ*:

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ (34)

وَاخْتَلَفَ * رُدُّوا – In *Sūrah al-Nisāʿ*, verse 91 there is *ikhtilāf*:

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ
السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا (91)

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

بِئْسَ مَا - 12

It appears 9 times in the Qurʿān.

كُلَّ مَا - In the same way that *ikhtilāf* is mentioned before this in قُلْ بِئْسَ, similarly there is *ikhtilāf* in قُلْ بِئْسَ which comes in *Sūrah al-Baqarah*, 93:

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (93)

وَالْوَصْلَ صِفْ خَلَفْتُمُونِي وَاشْتَرَوْا - In *Sūrah al-Aʿrāf*, 150 and *Sūrah al-Baqarah*, 90 it is *mousūl*:

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي (150)

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ (90)

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

TEXT: 87, 88

(87) خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا أَقْطَعَا

أَوْحِي أَفْضَلْتُمْ اِشْتَهَتْ يَبْلُوا مَعَا

(88) ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ كِلَا

تَنْزِيلُ شَعْرًا وَغَيْرَهَا صِلَا

VOCABULARY

كِلا - both.

EXPLANATION

في ما - 13

The *qurrāʿ* have many varied opinions when explaining these lines.²⁶ The best explanation is the following, which is in accordance with what Ibn al-Jazarī mentions in the *Nashr*: in 10 places it will be *maqtūʿ* and *mousūl* i.e. it will have *ikhtilāf*:

1) أَوْحِي - *Sūrah al-Anʿām*, 145:

²⁶ Refer to *Hidāyah al-Qārīʿ*, Vol. 2 pg. 437 for some other views.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أَهْلًا لِغَيْرِ اللَّهِ بِهِ

2) أَفْضُتُمْ - *Sūrah al-Nūr*, 14:

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (14)

3) اشْتَهَتْ - *Sūrah al-Ambiyā*, 102:

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ (102)

4-5) indicates towards 2 places: *Sūrah al-Mā'idah*, 48:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

Sūrah al-An'ām, 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِنَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ (165)

6) ثَانِي فَعَلْن - *Sūrah al-Baqarah*, 240:

فَإِنْ خَرَجْنَا فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَا فِي أَنْفُسِنَا مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ (240)

7) وَفَعَتْ - *Sūrah al-Wāqiah*, 61:

عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ (61)

8) رُؤْم - *Sūrah al-Rūm*, 28:

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ
أَنْفُسَكُمْ

9-10) كَلَّا نُنْزِل - *Sūrah al-Zumr*, 3 and 46:

إِنَّ اللَّهَ يَخْلُقُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ (3)

قُلْ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ (46)

شُعْرًا - In *Sūrah al-Shu'arā*, 146 it will be *maqṭū'*:

أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ (146)

وَعَيْرَهَا صَلَا - To get this understanding, everything hinges on what the pronoun refers to. It refers to only *Sūrah al-Shu'arā* i.e. initially *qat'* is mentioned for these places and at the end *wasl* is also mentioned in these 10 places besides *Sūrah al-Shu'arā*. This means that in 10 places *wasl* and *qat'* are mentioned i.e. *ikhtilāf* is found in them. In *Sūrah al-Shu'arā* only *qat'* is related. This

explanation concurs with what Ibn al-Jazarī mentions in his *Nashr*.²⁷ Allah knows best.

TEXT: 89

(89) فَأَيْنَمَا كَالْتَحِلِ صَلِّ وَمُخْتَلِفٌ
فِي الشُّعْرَا الْأَحْزَابِ وَالنِّسَا وَصِفْ

EXPLANATION

أَيْنَمَا - 14

فَأَيْنَمَا كَالْتَحِلِ صَلِّ - In *Sūrah al-Baqarah*, 115 it is *mouṣūl*:

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (115)

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

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

أَيْنَمَا يُوَجِّهْ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (76)

وَمُخْتَلِفٌ فِي الشُّعْرَا الْأَحْزَابِ وَالنِّسَا وَصِفْ - In 3 places there is difference of opinion - *Sūrah al-Shu'arā`*, *Sūrah al-Aḥzāb* and *Sūrah al-Nisā`*.

1) الشُّعْرَا - *Sūrah al-Shu'arā`*, 92-93:

وَقِيلَ لَهُمْ أَئِنَّ مَا كُنتُمْ تَعْبُدُونَ (92) مِنْ دُونِ اللَّهِ

2) الْأَحْزَابِ - *Sūrah al-Aḥzāb*, 61:

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْيِيلًا (61)

3) وَالنِّسَا - *Sūrah al-Nisā`*, 78:

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُسَيَّدَةٍ

²⁷ *Al-Minah al-Fikriyyah* pg. 303, *Al-Nashr* Vol. 2 pg. 149-150.

In the remaining places, excluding the above 5, it will be written as *maqṭūʿ*.

TEXT: 90

(90) وَصِلْ فَإِلْمُ هُودَ أَلَّنْ نَجْعَلَ

نَجْمَعُ كَيْلًا تَحْزَنُوا تَأْسُوا عَلَى

(91) حَجٍّ عَلَيْكَ حَرْجٌ ...

EXPLANATION

إِلْمٌ - 15

وصل فإلم هود - It is *mouṣūl* in *Sūrah Hūd*, 14:

فإلم يستجيبوا لكم فاعلموا أنما أنزل بعلم الله وأن لا إله إلا هو

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

أَلَّنْ - 16

أَلَّنْ نَجْعَلَا نَجْمَعَا - It is connected to the command given in the previous compound to join. In 2 places it will be *mouṣūl*:

1) نَجْعَلَا - *Sūrah al-Kahf*, 48:

لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا (48)

2) نَجْمَعَا - *Sūrah al-Qiyāmah*, 3:

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ (3)

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

كَيْلًا - 17

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

1) تَحْزَنُوا - *Sūrah Āli ʿImrān*, 153:

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى وَلَكِنَّ أَكْثَرَكُمْ لَا يَعْلَمُونَ

2) تَأْسُوا عَلَى - *Sūrah al-Ḥadīd*, 23:

لَكَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

3) حَجٌّ - *Sūrah al-Hajj*, 5:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا

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

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ

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

TEXT: 91

91) حَجٌّ عَلَيْكَ حَرَجٌ وَقَطَعُوهُمْ

عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ

EXPLANATION

عَنْ مَنْ - 18

and their (the *qurrā*'s) cutting (of) عَنْ مَنْ i.e. it is *maqtū*. In two places عَنْ is cut from مَنْ. These two places are mentioned as follows:

1) عَنْ مَنْ يَشَاءُ - *Sūrah al-Nūr*, 43:

أَلَمْ تَرَى أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَآ بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ (43)

2) عَنْ مَنْ تَوَلَّى - *Sūrah al-Najm*, 29:

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا (29)

يَوْمَ هُمْ - 19

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

Sūrah Ghāfir:

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ (16)

In the remaining places it will be *mouṣūl*.

TEXT: 92

92) وَمَالِ هَذَا وَالَّذِينَ هَؤُلَاءِ

تَحِينَ فِي الْإِمَامِ صَلِّ وَوَهَّالَ

EXPLANATION

وَمَالِ - 20

It comes in four places:

1) وَمَالِ هَذَا - *Sūrah al-Kahf*:

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَخْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (49)

2) وَمَالِ هَذَا - *Sūrah al-Furqān*:

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا (7)

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

3) وَالَّذِينَ - *Sūrah al-Ma'ārij*:

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (36)

4) هَؤُلَاءِ - *Sūrah al-Nisā`*:

أَبْنَاءُ تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (78)

It is still connected to the previous command (وَقَطُّعُهُمْ) which denotes that they will be *maqṭū`* in these four places.

In all other places it will be *mousūl* e.g. ، مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ ، وَمَا لِأَحَدٍ عِنْدَهُ

تَحِينٍ - 21

تَحِينٍ is *mousūl* in ʿUthmān's personal *mushaf*.

It comes in *Sūrah Sād*:

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَا تَحِينْ مَنَاصٍ (3)

وَقِيلَ لَا - and it has been said that it is not i.e. that it is not *mousūl*.

Scholars and comentators have at length discussed the matter of *وَلَاتَ حِينَ مَنَاصٍ* of *Sūrah Sād* and whether it is *mousūl* or *maqṭūʿ*. It is related as being *mousūl* in the ʿUthmān's ﷺ personal *mushaf*. All the other *maṣāḥif* which were sent to Mecca, Medina, Basra, Kufa and Shām have it as *maqṭūʿ*. Ibn al-Jazarī mentions in *al-Nashr* that he personally saw the *mushaf* of ʿUthmān in Cairo and noted that it was written as *mousūl*.²⁸ The reason why this view is weak is most likely because ʿUthmān's ﷺ personal *mushaf* was the only one which had it as *mousūl* whereas all the other *maṣāḥif* had it as *maqṭūʿ*.

TEXT: 93

وَوَزَّنُوهُمْ وَكَالُوهُمْ صَلِ (93)

كَذًا مِنْ أَلْ وَيَا وَهَ لَا تَفْصِلِ

EXPLANATION

وَوَزَّنُوهُمْ وَكَالُوهُمْ - 22

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

وَإِذَا كَالُوهُمْ أَوْ وَزَّنُوهُمْ يُخْسِرُونَ (3)

²⁸ *Al-Nashr* Vol. 2 pg. 150-151

Both words are written as *mouṣūl*.

أَلْ – 23

يَا – 24

هَآ – 25

لَا تَفْصِلِ – this is the ruling regarding the above 3 words: they will not be separated i.e. they will be written as *mouṣūl* e.g. الْأَرْضِ ، اللَّيْلِ ، هَآئِذَا هَؤُلَاءِ ، يَا أَيُّهَا النَّاسُ ، يَمْرُؤٌ.



بَابُ التَّاءِ

As mentioned previously, the *tā*'s which are written in the Qur`ān are either written as “flat/open” (ت) or “round/closed” (ة). Correct *waqf* on these words are dependant on the reciter knowing how they are written. The *tā*'s being referred to are those which appear on a singular noun being indicative of something which is feminine. Therefore أَتَيْتَ (verb), مُسَلِّمَاتٍ (plural), for example, are excluded. The *tā*` in the previous two examples are always written with a flat *tā*`. The student should also bear in mind that those words with a *tā*` which are not *mudāf* (annexed) are always written with a round *tā*` and therefore excluded from our discussion in this chapter. Similarly those words with a *tā*` which are annexed to a pronoun are also excluded since they are always written with a flat *tā*`. Ibn al-Jazarī mentions all the flat *tā*'s in the following 7 lines. The flat *tā*'s are restricted to 13 words which appear 41 places in the Qur`ān:

TEXT: 94

(94) وَرَحِمْتُ الزُّخْرُفِ بِالتَّاءِ زَبْرَةً
الْأَعْرَافِ رُومٍ هُودٍ كَافَ الْبَقَرَةِ

VOCABULARY

زَبْرَةً – it has been written i.e. كَتَبَهُ. The pronoun could refer to ʿUthmān رَضِيَ اللَّهُ عَنْهُ or the *Sahābah*.

EXPLANATION

1 - رَحِمْتُ

رَحِمْتُ is written with a flat *tā*` in 7 places:

1-2) الزُّخْرُفِ – twice in *Sūrah al-Zukhruf*, 32:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ
بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ (32)

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

3) *Sūrah al-Aʿrāf*, 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ (56)

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

4) *Sūrah al-Rūm*, 50:

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُغِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحِيطٌ بِالسَّوْآتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (50)

5) *Sūrah Hūd*, 73:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (73)

6) *Sūrah Maryam*, 2:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (2)

7) *Sūrah al-Baqarah*, 218:

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

In all the other places in the Qur`ān رَحْمَةٌ will be written with a round *tā`*.

95) نِعْمَتُهَا ثَلَاثُ نَحْلٍ إِبْرَهُمْ
مَعًا أَخِيرَاتٌ عُقُودُ الثَّانِ هَمَّ

VOCABULARY

مَعًا – refers to 2 places.

أَخِيرَاتٌ – the second or last one.

عُقُودُ – refers to *Sūrah al-Mā'idah* where this word appears:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

الثَّانِ – the second place (in *Sūrah al-Mā'idah*) where it appears with the word هَمَّ :

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

EXPLANATION

نِعْمَت - 2

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

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

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلِّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (231)

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

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ (72)

3) The second place in *Sūrah al-Nahl*:

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (83)

4) The third place in *Sūrah al-Nahl*:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالاً طَيِّباً وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ لِيَّاهُ تَعْبُدُونَ (114)

5-6) – in two places in *Sūrah Ibrāhīm* it is written with a flat *tā`*.

The clause أَخِيرَاتُ stipulates that the last two places are intended and those before it would be excluded. The intended places are therefore:

أَلَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (28)
وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ (34)

7) عَقُودُ الشَّانِ هَمّ – the second place in *Sūrah al-Uqūd* i.e. *Sūrah al-Mā'idah* where هَمّ appears in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (11)

TEXT: 96

96) لُقْمَانُ ثُمَّ فَاطِرٌ كَالطُّورِ

عِمْرَانَ لَعَنَتْ بِهَا وَالنُّورِ

8) لُقْمَانُ – in *Sūrah Luqmān* it is written with a flat *tā`*:

أَلَمْ تَرَى أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (31)

9) فَاطِرٌ – in *Sūrah Fāṭir* it is written with a flat *tā`*:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتَّقُوا اللَّهَ (3)

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

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ (29)

11) عِمْرَانَ - in *Sūrah Āli ʿImrān* it is written with a flat *tā`*:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103)

In all the places besides the above 11 نِعْمَةٌ will be written with a round *tā`*.

لَعْنَت - 3

It is written with a flat *tā`* in 2 places:

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

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ تَبْتَهِلْ
فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (61)

2) وَالنُّورِ - and in *Sūrah al-Nūr*:

وَالْحَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (7)

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

TEXT: 97

97) وَأَمْرَأْتُ يُوسُفَ عِمْرَانَ الْقَصَصُ

تَحْرِيمُ مَعْصِيَتِ بَقْدِ سَمْعِ يُحْصِصْ

VOCABULARY

يُحْصِصْ - has been specified.

EXPLANATION

امْرَأَت - 4

It is written with a flat *tā`* in 7 places:

1-2) يُوسُفَ - in *Sūrah Yūsuf*:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ (30)

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ (51)

3) in *Sūrah Āli ʿImrān* - عِمْرَانَ :

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35)

4) in *Sūrah al-Qaṣas* - الْقَصَصُ :

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّةُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (9)

5-7) in *Sūrah al-Tahrīm* - تَحْرِيمٌ :

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِنَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ (10)
وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (11)

مَعْصِيَتٌ - 5

مَعْصِيَتٌ بِقَدْ سَمِعَ يُخَصَّ - it is also written as a flat *tā`* in the word مَعْصِيَتٌ which is parculiar to *Sūrah al-Mujādalāh*, alluded to in this line by بِقَدْ سَمِعَ i.e. that *sūrah* which starts with قَدْ سَمِعَ اللَّهُ :

أَلَمْ تَرَى إِلَى الَّذِينَ هُمْ أَعَنَ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيَنْسِفُ الْمَصِيرُ (8) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (9)

Since Ibn al-Jazarī has not specified which مَعْصِيَتٌ in the *sūrah* it will include both. This word appears no where else in the Qur`ān.

TEXT: 98

(98) شَجَرَتِ الدُّخَانِ سُنَّتْ فَاطِرِ

كُلًّا وَالْأَنْفَالِ وَأُخْرَى غَافِرِ

VOCABULARY

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

EXPLANATION

6 - شَجَرَتْ

شَجَرَتْ الدُّحَانِ - the word شَجَرَتْ which comes in *Sūrah al-Dukhān* is written with a flat *tā`*:

إِنَّ شَجَرَتْ الرُّقُومِ (43) طَعَامُ الْآثِيمِ (44)

7 - سُنتَّ

سُنتَّ فَاطِرٍ كَلَّا - in all the places of *Sūrah Fātir* the word سُنتَّ will be written with a flat *tā`*:

اسْتَكْبَاراً فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنتَّ الْأَوَّلِينَ فَلَنْ تَحْدَ لِسُنَّتِ اللَّهِ
تَبْدِيلاً وَلَنْ تَحْدَ لِسُنَّتِ اللَّهِ تَحْوِيلاً (43)

وَالْأَنْفَالِ - it is also written with a flat *tā`* in *Sūrah al-Anfāl*:

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُّ الْأَوَّلِينَ (38)

وَأُخْرَى غَافِرٍ - it is also written with a flat *tā`* in the last verse of *Sūrah Ghāfir* (*Sūrah Mu`min*):

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنتَّ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَيْرَ هُنَالِكَ الْكَافِرُونَ (85)

TEXT: 99

99) قُرْتُ عَيْنٍ جَنَّتْ فِي وَقَعَتْ

فَطُرْتُ بَقِيَّتْ وَابْنَتْ وَكَلِمَتْ

EXPLANATION

8 - قُرْتُ

قُرْتُ عَيْنٍ - the word قُرْتُ, when it appears with عَيْنٍ, is written with a flat *tā`*.

This is only one place in the Qur`ān, *Sūrah al-Qaṣaṣ*:

وَقَالَتْ امْرَأَةٌ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (9)

جَنْتَ - 9

جَنْتَ – the word جَنْتَ when it appears in *Sūrah al-Wāqī'ah*, is with a flat *tā`*:

فَرُوحٌ وَرِيحَانٌ وَجَنْتُ نَعِيمٍ (89)

فَطَرْتُ - 10

Ibn al-Jazarī has not mentioned where it appears since it comes only once in the Qur`ān, in *Sūrah al-Rūm*:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (30)

بَقِيَّتْ - 11

بَقِيَّتْ – it is written with a flat *tā`* in one place, *Sūrah Hūd*:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ (86)

This is the only place in the Qur`ān where بَقِيَّتْ is annexed (*mudāf*) towards anything.

ابْنَتْ - 12

ابْنَتْ – it appears only once in the Qur`ān, being written with a flat *tā`*, in *Sūrah al-Tahrīm*:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتَ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ (12)

كَلِمَتْ - 13

كَلِمَتْ is written with a flat *tā`* in the middle of *Sūrah al-A`rāf*:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ (137)

(100) أَوْسَطَ الْأَعْرَافِ وَكُلُّ مَا اخْتَلَفَ

جَمْعًا وَفَرْدًا فِيهِ بِالتَّاءِ عُرِفَ

TRANSLATION

...And the middle of (*Sūrah*) *al-Aʿrāf*. And all the places in which theres difference of opinion regarding its plural or singular (form), it will be known (written) with a *tā`* (open/flat *tā`*).

VOCABULARY

وَكُلُّ – and all.

مَا اخْتَلَفَ – in which there is difference of opinion (*ikhtilāf*).

جَمْعًا – (being read) as plural.

وَفَرْدًا – (being read) as singular.

بِالتَّاءِ عُرِفَ – 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, Kisāʿī and Yaʿqūb stop on these words with a *hā`* while the remaining *qurrā`* will stop with a *tā`*.

Thereafter Ibn al-Jazarī explains a rule that wherever the *qurrā`* have difference as to whether the word is read as singular or plural, it will be written with a flat *tā`*. This is found in 7 words which come in 12 places in the Qurʿān which are documented in the books of *qirāʾāt* and *rasm*.



بَابُ هَمْزِ الْوَصْلِ

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-waṣl* – the temporary *hamzah*
- 2) *Hamzah al-qatʿ* – the permanent *hamzah*

Hamzah al-waṣl is read when starting from the word, but when joining it to what is before it, then it will not be read eg. قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى. The *hamzah* at the beginning of الْحَمْدُ and الَّذِينَ and اصْطَفَى 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-qatʿ is read under all circumstances, during *waṣl* or *waqf* e.g. أَمَرَ أَلَّا. The *hamzah* of أَمَرَ, أَلَّا, and إِلَيَّ are permanent. They are read in all circumstances.²⁹

²⁹ An easy way to check whether it is *hamzah al-waṣl* or *hamzah al-qatʿ* is to attach a *wāw* to the word. If the *hamzah* is not read after attaching the *wāw* then it is *hamzah al-waṣl* e.g. وَالْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى, and if the *hamzah* is still read after attaching the *wāw* then it is *hamzah al-qatʿ* e.g. وَأَمَرَ، وَأَلَّا، وَإِلَيَّ.

TEXT: 101

(101) وَأَبْدَأْ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمٍّ
إِنْ كَانَ ثَالِثٌ مِنَ الْفِعْلِ يُضَمُّ

TRANSLATION

And start the temporary *hamzah* of the verb with a *dammah* if the third (letter) of the verb has a *dammah*.

VOCABULARY

أَبْدَأْ – start, begin.

هَمْزِ الْوَصْلِ – temporary *hamzah*.

فِعْلٍ – a verb.

بِضَمٍّ – with a *dammah*.

ثَالِثٌ – third. Here it refers to the third letter of a verb.

يُضَمُّ – has a *dammah*.

EXPLANATION

The question of what *harakah* is given to the *hamzah al-wasl* is discussed here. If it is a verb, then the reciter has to check the third letter of that verb. If it has a *dammah*, he will read the *hamzah al-wasl* with a *dammah* e.g. أَنْظَرُوا إِلَى ثَمَرِهِ. كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ، وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا، هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ، أَتَى مَا أَوْحَى إِلَيْكَ، سَبِيلَ رَبِّكَ.

TEXT: 102

(102) وَأكْبِرُهُ حَالَ الْكُسْرِ وَالْفَتْحِ وَفِي
الْأَسْمَاءِ غَيْرِ اللَّامِ كَسْرُهَا وَفِي

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-ta'rif* – its *kasrah* is complete.

VOCABULARY

اَكْسِرْهُ – give it (the *hamzah*) a *kasrah*.

حَال – condition.

الْأَسْمَاءُ – nouns.

وَفِي – it appears to be a preposition which means in. However, it is actually وَفِيٌّ, which means complete.³⁰

EXPLANATION

[illegible]

Thereafter the author discusses the *hamzah al-waṣl* in nouns (الْأَسْمَاءُ وَفِي).

The *hamzah al-wasl* found in nouns is of two types:

1) *Qiyāsī* – follow a certain pattern: they are found in verbal nouns (مَصَادِرِ) of 5 or 6 root letters e.g. رَاسَتْكَبَارًا وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ لَا انْفِصَامَ لَهَا دُوَا انْتِقَامٍ رَافِتْرَاءً رَاتِبَغَاءً اسْتِنْدَالٌ.

2) *Samā'ī* – do not follow a pattern: they are restricted to 10 words, of which 7 are found in the Qur`ān e.g. *إِبْنَةُ رَأْنِ رَأْسَم*. Ibn al-Jazarī mentions all 7 words in the next line.

The *hamzah al-wasl* in both these types of nouns will be read with a *kasrah*.

This is what is meant by the author's statement: كَسْرُهَا وَفِي.

However, the author excludes those nouns which are written with a *lām al-taʿrīf* e.g. السَّمْسُ، الصَّلَاةُ، الْمُتَّقِينَ، الْكِتَابُ. This is what is intended by his statement: غَيْرَ اللَّامِ.

³⁰ *Al-Daqā'iq al-Muhkamah* pg. 71

(103) ابْنِ مَعَ ابْنَتِ امْرِئٍ وَاثْنَيْنِ
وَامْرَأَةٍ وَاسْمٍ مَعَ اثْنَتَيْنِ

VOCABULARY

ابْنِ – son.

ابْنَتِ – daughter.

امْرِئٍ – man, person.

اثْنَيْنِ – two (masculine).

امْرَأَةٍ – female, wife.

اسْمٍ – name.

اثْنَتَيْنِ – two (feminine).

EXPLANATION

In this line the 7 nouns which are *samā'ī* are given. Examples of them in the Qur`ān are as follows:

عِيسَى ابْنُ مَرْيَمَ – ابْنِ
وَمَرْيَمَ ابْنَتَ عِمْرَانَ – ابْنَتِ
إِنَّ امْرَأَتَهُ هَلَكَ لَيْسَ لَهُ وَلَدٌ – امْرِئٍ
ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ – اثْنَيْنِ
إِمْرَأَتُ نُوحٍ وَامْرَأَتُ لُوطَ – امْرَأَةٍ
سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى – اسْمٍ
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلَاثَانِ مِمَّا تَرَكَ – اثْنَتَيْنِ

The 3 other nouns which are *samā'ī* and not found in the Qur`ān are:

- 1) اِئْتَمَ – this is another dialect of ابْنِ, bearing the same meaning.
- 2) اَيْمُنَ – it sometimes appears as اَيْمَ and is used when taking an oath e.g. اَيْمُ اللَّهِ.
- 3) اِئْتُ – backside

The *hamzah al-wasl* in these is also started with a *kasrah* except in اَيْمُنَ which is also allowed to be read with a *fathah*.

بَابُ الْوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ

In the chapter *بَابُ الْوَقْفِ وَالْإِبْتِدَاءِ* the author discussed the places where *waqf* should be made. In this chapter he discusses the manner in which *waqf* should be considering the *ḥarakah* on the last letter - either a *fathḥah*, *ḍammah* or *kasrah*.

Therefore, considering the *ḥarakah* of the last letter, *waqf* is of 3 types:

- 1) *Waqf* with *iskān*
- 2) *Waqf* with *roum*
- 3) *Waqf* with *ishmām*

TEXT: 104

(104) وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَه
إِلَّا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَه

TRANSLATION

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

VOCABULARY

حَازِرِ – beware, take precaution, be cautious.

رُمْتَ – if you going to make *roum* i.e *waqf* with *roum*.

EXPLANATION

When the author says *وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَه*, beware of stopping with a complete *ḥarakah*, two things are understood:

- 1) One may stop by giving the last letter a *sukūn*.
- 2) One may stop by reading the last *ḥarakah* partially.

Since it is not allowed to stop with a complete *ḥarakah* as such, when stopping on *الْعَالَمِينَ*, *الرَّحِيمِ*, *نَسْتَعِينُ*, and so on, the *fathah*, *dammah* and *kasrah* of the last letters are not read. Instead, they are given a *sukūn*. This is called *waqf* with *iskān*.³¹ It may be done whether the last letter has a *fathah*, *dammah*, or *kasrah*.

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

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

TEXT: 105

(105) إِلَّا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشْمٍ
إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمٍّ

TRANSLATION

Except on a *fathah* or *nasb*. And apply *ishmām* by indicating to a *dammah* upon a (word which has a) *rafʿ* or *dammah*.

VOCABULARY

أَشْمٍ – 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 (*muʿrab*).

³¹ *Iskān* means to make a letter *sākin*.

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 undclinable and the latter to that which is declinable.

Ishmām literally means to give off a smell or trace. Technically it is the rounding of the lips, like when reading a *dammah*, soon after the *sukūn* of the last letter has been read. There is no *harakah* that is read when making *ishmām*.



TEXT: 106

(106) وَقَدْ تَقَضَّى نَظْمِي الْمُقَدِّمَةَ

مِنِّي لِقَارِي الْقُرْآنِ تَقْدِمَهُ

TRANSLATION

Indeed my poem, the *Muqaddimah* has ended. (It is) a gift from me to the reciter of the Qur`ān.

VOCABULARY

تَقَضَّى – end.

نَظْمِي – my poem.

تَقْدِمَهُ – gift.

TEXT: 107

(107) أَبْيَاطُهَا قَافٌ وَزَايٌ فِي الْعَدَدِ

مَنْ يُحْسِنُ التَّجْوِيدَ يَظْفَرُ بِالرَّشَدِ

TRANSLATION

Its verses are *qāf* (100) and *zāy* (7) in number. He who excels in *tajwīd* succeeds with integrity.

VOCABULARY

أَبْيَاطُهَا – Its verses.

الْعَدَدُ – in number/amount.

يُحْسِنُ – does well, excellently.

يَظْفَرُ – succeed, triumphant.

بِالرَّشْدِ – integrity, honour.

EXPLANATION

The numerical value of the *qāf* is 100 and of the *zāy* is 7. This indicates towards the number of lines in this poem, 107. However, manuscript copies of the *Muqaddimah* do not have this line in it.

TEXT: 108

(108) وَالْحَمْدُ لِلَّهِ لَهَا خِتَامٌ
ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ

TRANSLATION

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

VOCABULARY

خِتَامٌ – end, conclusion.

TEXT: 109

(109) عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ
وَصَحْبِهِ وَتَابِعِي مِنْوَالِهِ

TRANSLATION

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

VOCABULARY

مِنْوَالِهِ – way, manner, mode.

EXPLANATION

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

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

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