



AL-ASL · MUTŪN COLLECTION · THE SEVEN READINGS

حِرْزُ الْأَمَانِي

AL-SHĀṬIBIYYAH

Imām al-Shāṭibī's famous poem «Ḥirz al-Amānī wa-Wajh al-Tahānī». It puts al-Dānī's book al-Taysīr into verse, covering the seven well-known ways of reading the Qur'ān (qirā'āt), shown here chapter by chapter. The reciter symbols (rumūz) are written in maroon.



1173 verses

78 chapters

Imām al-Shāṭibī · d. 590 AH

Metre: Ṭawīl

Prepared for the al-Asl Mutūn collection · www.al-asl.com

مُقَدِّمَةٌ

بَدَأْتُ بِبِسْمِ اللَّهِ فِي النَّظْمِ أَوَّلًا 1 تَبَارَكَ رَحْمَانًا رَحِيمًا وَمَوْئِلًا

Firstly, I begin this poem with the name of Allah, Blessed is He, the Most Merciful, the Extremely Merciful, and unto Him is the return of all things.

وَتَنِيْتُ صَلَّى اللَّهُ رَبِّي عَلَى الرَّضَا 2 مُحَمَّدٍ الْمُهْدَى إِلَى النَّاسِ مُرْسَلًا

Secondly, I pray that Allah, my Lord (rabb) sends salutations upon him who is most pleased, Muḥammad, who was sent as a gift to (all) mankind.

وَعِثْرَتِهِ ثُمَّ الصَّحَابَةِ ثُمَّ مَنْ 3 تَلَاهُمْ عَلَى الْإِحْسَانِ بِالْخَيْرِ وَبَلَا

And upon his family, then upon the Companions, and then upon those who followed them, following in excellence, pouring forth goodness in abundance.

وَتَلَثُّتُ أَنَّ الْحَمْدَ لِلَّهِ دَائِمًا 4 وَمَا لَيْسَ مَبْدُوءًا بِهِ أَجْذَمُ الْعَلَا

And thirdly, I affirmed that all praise belongs to Allah always; and whatever speech is not begun with it is cut off from true excellence.

وَبَعْدُ فَحَبْلُ اللَّهِ فِينَا كِتَابُهُ 5 فَجَاهِدْ بِهِ حَبْلَ الْعِدَا مُتَحَبِّلًا

And after that: the Rope of Allah among us is His Book, so strive with it, entangling the plots of the enemies completely.

وَأَخْلَقُ بِهِ إِذْ لَيْسَ يَخْلُقُ جِدَّةً 6 جَدِيدًا مُوَالِيَهُ عَلَى الْجِدِّ مُقْبِلًا

And it (the Qur'ān) is most deserving as it never wears, rather, it is eternal. Honour (is due to) it's companion (who serves it with due) diligence and devotion.

وَقَارِئُهُ الْمَرْضِيُّ قَرَّ مِثْلُهُ 7 كَالْأُتْرُجِّ حَالِيهِ مُرِيحًا وَمُوكِلًا

The example of it's (the Qur'ān) approved reciter is like a citron; in both its conditions it is (good) in aroma and taste.

هُوَ الْمُرْتَضَى أَمَّا إِذَا كَانَ أُمَّةً 8 وَيَمَّمُهُ ظِلُّ الرِّزَانَةِ فَتَقْلًا

He (the reciter) is noteworthy, being sought out, if he comes to hold praiseworthy characteristics/wealth of knowledge. And a shade of exalted honour seeks (to shadow) him.

هُوَ الْحُرُّ إِنْ كَانَ الْحَرِيَّ حَوَارِيًّا 9 لَهُ بِتَحْرِيبِهِ إِلَى أَنْ تَبَبَّلَا

He is free, if he is deserving, by becoming a devotee of it (the Qur'ān) in serving it until he dies (persisting until he attains true nobility).

وَإِنَّ كِتَابَ اللَّهِ أَوْثَقُ شَافِعٍ 10 وَأَغْنَى غَنَاءٍ وَاهِبًا مُتَفَضِّلًا

Indeed, the Book of Allah is the most reliable intercessor, and the most valued possession, endowing gifts and virtues.

وَحَيْرٌ جَلِيسٍ لَا يَمَلُّ حَدِيثُهُ 11 وَتَرْدَادُهُ يَزْدَادُ فِيهِ تَجَمُّلًا

And it is the best companion, its speech is never tiresome; And the more it is repeated, the more beauty increases within it.

وَحَيْثُ الْفَتَى يَرْتَاغُ فِي ظُلُمَاتِهِ 12 مِنْ الْقَبْرِ يَلْقَاهُ سَنًا مُتَهَلِّلًا

And when the youth (the reciter) is fearful in his darkness of the grave, the Qur'ān will meet him shining brightly and welcoming him.

هُنَالِكَ يَهْنِيهِ مَقِيلًا وَرَوْضَةً 13 وَمِنْ أَجْلِهِ فِي ذُرْوَةِ الْعِزِّ يُجْتَلَى

There, (in the grave) it (the Qur'ān) will congratulate him, becoming a place of rest and a beautiful garden (for him). And because of it (the Qur'ān) he will be (raised) to the pinnacle of honour which will be manifest.

يُنَاشِدُ فِي إِرْضَائِهِ لِحَبِيبِهِ وَأَجْدِرُ بِهِ سُؤْلًا إِلَيْهِ مُوَصَّلًا 14

It (the Qur'ān) will implore Allah's satisfaction for its beloved. And what is more suitable (to make a request than the Qur'ān), for its requests will surely be conveyed.

فَيَا أَيُّهَا الْقَارِي بِهِ مُتَمَسِّكًا 15 مُجَلًّا لَهُ فِي كُلِّ حَالٍ مُبْجَلًا

So, O reciter (of the Qur'ān), hold firmly on to it, honoring and respecting it in all conditions.

هَنِيئًا مَرِيئًا وَالِدَاكَ عَلَيْهِمَا 16 مَلَابِسُ أَنْوَارٍ مِنَ التَّاجِ وَالْحُلَى

Eat and drink (the most wholesome of foods and soothing drinks). Both your parents will be adorned with garments of light, crowns, and jewelry.

فَمَا ظَنُّكُمْ بِالنَّجْلِ عِنْدَ جَزَائِهِ 17 أُولَئِكَ أَهْلُ اللَّهِ وَالصَّفْوَةُ الْمَلَا

So what do you think of the child (of these parents) when they are rewarded? They are the family of Allah and the high-ranking elite.

أُولُو الْبِرِّ وَالْإِحْسَانِ وَالصَّبْرِ وَالتَّقَى 18 خُلَاهُمْ بِهَا جَاءَ الْقُرْآنُ مُفْصَّلًا

Righteousness, sincerity, patience and God-consciousness are their adornment. The Qur'ān came with these characteristics and explained them in detail.

عَلَيْكَ بِهَا مَا عِشْتَ فِيهَا مُنَافِسًا 19 وَبِعْ نَفْسَكَ الدُّنْيَا بِأَنْفَاسِهَا الْعُلَى

Adopt these qualities as long as you live in it (this world, striving to obtain it. And exchange (the qualities of) your lowly soul for the noble fragrances of these qualities.

جَزَى اللَّهُ بِالْخَيْرَاتِ عَنَّا إِثْمَةً 20 لَنَا نَقَلُوا الْقُرْآنَ عَذْبًا وَسَلْسَلًا

May Allah reward, with goodness on our behalf, leaders who transmitted to us the Qur'an, sweet and smoothly flowing, uninterrupted.

فَمِنْهُمْ بُدُورٌ سَبْعَةٌ قَدْ تَوَسَّطَتْ سَمَاءَ الْعُلَى وَالْعَدَلِ زُهْرًا وَكُمَلًا



From these imams, there are seven full moons centered in a sky of grandeur and impartiality, brilliant and perfect.

لَهَا شُهُبٌ عَنْهَا اسْتَنَارَتْ فَتَوَرَّتْ سَوَادَ الدُّجَى حَتَّى تَفَرَّقَ وَأَنْجَلَى



They (the imams) have stars that have gained their light (knowledge) from them and illuminated the darkness of ignorance, until it dissolved and was replaced with enlightenment.

وَسَوْفَ تَرَاهُمْ وَاحِدًا بَعْدَ وَاحِدٍ مَعَ اثْنَيْنِ مِنْ أَصْحَابِهِ مُتَمَثِّلًا



You will soon see them (the imams of qir'āt) one after the other with two of their specific students (narrators).

تَخَيَّرَهُمْ نِقَادُهُمْ كُلِّ بَارِعٍ وَلَيْسَ عَلَى قُرْآنِهِ مُتَاكِّلًا



They were carefully selected by expert critics, each one outstanding, and they did not use the Qur'an for worldly gain.

فَأَمَّا الْكَرِيمُ السَّرِّ فِي الطَّيِّبِ نَافِعٌ فَذَلِكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزَلًا



As for the one of noble inner secret (الكريم السر) in fragrance (في الطيب), Nāfi', he is the one who chose al-Madīnah as his residence.

وَقَالُونُ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَائِلًا



As for Qālūn (whose name was) 'Isā and 'Uthmān, (known as) Warsh, both achieved the most sublime ranks by accompanying him (Nāfi').

وَمَكَّةَ عَبْدُ اللَّهِ فِيهَا مَقَامُهُ هُوَ ابْنُ كَثِيرٍ كَثِيرِ الْقَوْمِ مُعْتَلَى



And in Mecca was 'Abd Allah's residence. He is Ibn Kathīr, who from amongst many people, he was exalted (above them).

رَوَى أَحْمَدُ الْبَزْزِيُّ لَهُ وَمُحَمَّدٌ عَلَى سَنَدٍ وَهُوَ الْمُلَقَّبُ قُنْبُلًا 28

Aḥmad al-Bazzī and Muḥammad, who was named Qunbul, narrated from him (Ibn Kathīr) via a sanad (chain of narrators).

وَأَمَّا الْإِمَامُ الْمَازِنِيُّ صَرِيحُهُمْ أَبُو عَمْرٍو الْبَصْرِيُّ فَوَالِدُهُ الْعَلَا 29

As for their genuine Māzinī imam: Abū ‘Amr al-Baṣrī, then his father is al-‘Alā.

أَفَاضَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيِّئُهُ فَأَصْبَحَ بِالْعَذْبِ الْفِرَاتِ مُعْلَلًا 30

He (Abū ‘Amr) poured his knowledge upon Yaḥyā al-Yazīdī and with this pure, untainted water (knowledge) he (al-Yazīdī) was well quenched. .

أَبُو عُمَرَ الدُّورِي وَصَالِحُهُمْ أَبُو شُعَيْبٍ هُوَ الشُّوسِيُّ عَنْهُ تَقَبَّلَا 31

Abū ‘Umar al-Dūrī and Ṣāliḥ (who had the patronym of) Abū Shu‘ayb (and the ascription of) al-Sūsī accepted (instruction and teaching) from him (Yaḥyā al-Yazīdī). .

وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ فِتْلِكَ بَعْدَ اللَّهِ طَابَتْ مُحَلَّلًا 32

And as for Damascus in Shām, the home of Ibn ‘Āmir, it (verily) became a pleasant place (of residence) due to ‘Abd Allah’s (ibn ‘Āmir’s) existence in it.

هَشَامٌ وَعَبْدُ اللَّهِ وَهُوَ انْتِسَابُهُ لِدَكْوَانَ بِالْإِسْنَادِ عَنْهُ تَنْقَلَا 33

Hishām and ‘Abd Allah, who are ascribed to Dhakwān, both narrate from him (Ibn ‘Āmir) via sanad (chain of narrators).

وَبِالْكُوفَةِ الْغَرَاءِ مِنْهُمْ ثَلَاثَةٌ أَذَاعُوا فَقَدْ ضَاعَتْ شَدًّا وَقَرْنَفَلَا 34

And from the esteemed Kufa are three (imams of qirā’āt). They propagated (their knowledge in it), and Kufa became diffused with musk and cloves.

فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ أَسْمُهُ  فَشُعْبَةُ رَاوِيهِ الْمُبَرِّزُ أَفْضَلًا

This is the first of the qurrā' from Kufa and the fifth imam, Abū Bakr 'Āṣim ibn Abī al-Najūd. His first narrator is Shu'bah.

وَذَاكَ ابْنُ عَيَّاشٍ أَبُو بَكْرٍ الرِّضَا  وَحَفْصٌ وَبِالِاتِّقَانِ كَانَ مُفْضَلًا

He (Shu'bah) is Ibn 'Ayyāsh (and he was also known as) Abū Bakr, who was affable. And Ḥafṣ (the second narrator) was most excellent because of his precision.

وَحَمْزَةُ مَا أَرْكَاهُ مِنْ مُتَوَرِّعٍ  إِمَامًا صَبُورًا لِلْقُرْآنِ مُرْتَلًا

And Ḥamzah, who was more pure than him in piety, A patient imam (who recited) the Qur'ān with tartil.

رَوَى خَلَفٌ عَنْهُ وَخَلَّادٌ الَّذِي  رَوَاهُ سُلَيْمٌ مُتَّقِنًا وَمُحْصَلًا

Khalaf and Khallād narrate that which Sulaym narrated from him (Ḥamzah), with precision and comprehensiveness.

وَأَمَّا عَلِيُّ فَالْكِسَائِيُّ نَعْتُهُ  لِمَا كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِبَلًا

As for 'Alī, he was referred to as al-Kisā'ī because he donned it (shawl) when in Ihṛām.

رَوَى لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرِّضَا  وَحَفْصٌ هُوَ الدُّورِيُّ وَفِي الذِّكْرِ قَدْ خَلَا

Their Layth narrated from him: Abū al-Ḥārith al-Riḍā, and (also) Ḥafṣ, who is al-Dūrī, and this has already passed in the earlier mention.

أَبُو عَمْرٍهِمْ وَالْيَحْصَبِيُّ ابْنُ عَامِرٍ  صَرِيحٌ وَبَاقِيهِمْ أَحَاطَ بِهِ الْوَلَا

Abū 'Amr and al-Yahṣubī, who is Ibn 'Āmir, are pure Arabs, whereas the rest (of the qurrā') are encompassed by various forms of allegiances.

لَهُمْ طُرُقٌ يُهْدَى بِهَا كُلُّ طَارِقٍ ۖ وَلَا طَارِقٌ يُخْشَىٰ بِهَا مُتَمَحِّلًا ۚ 42

For each of them (the narrators) are ṭuruq (paths of recitation) via which every student may be guided.
And no forger should be feared within these ṭuruq, fabricating (various readings).

وَهُنَّ اللَّوَاتِي لِلْمَوَاتِي نَصَبْتُهَا ۖ مَنَاصِبَ فَأَنْصَبَ فِي نَصَابِكَ مُفْضِلًا ۚ 43

And these (Qirā'āt, riwāyat or ṭuruq), they are for the student. I have laid down their rules, so exert yourself in obtaining your share (of its knowledge), becoming superior

وَهَا أَنَا ذَا أَسْعَىٰ لَعَلَّ خُرُوفَهُمْ ۖ يَطُوعُ بِهَا نَظْمُ الْقَوَافِي مُسَهَّلًا ۚ 44

And know that I will strive so that their differences conform to the poetic rhyme, being made easy

جَعَلْتُ أَبَا جَادٍ عَلَىٰ كُلِّ قَارِيٍّ ۖ دَلِيلًا عَلَىٰ الْمَنْظُومِ أَوَّلَ أَوَّلًا ۚ 45

I have made the abjad sequence in the text as indicators for each qārī', the first letter for the first reciter (and so on)

وَمِنْ بَعْدِ ذِكْرِي الْحَرْفِ أُسَمِّي رِجَالَهُ ۖ مَتَى تَنْقَضِي آتِيكَ بِالْوَاوِ فَيَصَلَا ۚ 46

After mentioning the place of difference (between the qurrā' or ruwāt), I will name its men (the reciters who applied the particular manner of recitation). When it has ended (when the list of reciters for that application has ended), I will (place) a و as a separator (between it and the new application/difference to be discussed)

سِوَىٰ أَحْرَفٍ لَا رِيْبَةَ فِي اتِّصَالِهَا ۖ وَبِالْلَفْظِ أَسْتَغْنِي عَنِ الْقَيْدِ إِنْ جَلَا ۚ 47

(The و will be brought as a separator) except in places where there will be no doubt if they appear together. I will relinquish (any form of) stipulation with the (pronunciation of) the word, if it is clear

وَرُبَّ مَكَانٍ كَرَّرَ الْحَرْفَ قَبْلَهَا ۖ لِمَا عَارِضٍ وَالْأَمْرُ لَيْسَ مُهَوَّلًا ۚ 48

Occasionally a letter-code is repeated (coming) before the wāw al-ḥaṣḥ for a co-incidental reason. This matter should not scare you

وَمِنْهُمْ لِلْكَوْفِيِّ ثَاءٌ مُثَلَّثٌ 49 وَسِتُّهُمْ بِالْخَاءِ لَيْسَ بِأَغْفَلًا

And from them (these letter-codes) the ث with three dots is (a code) for the Kufis, and six of them (the qurrā' will be indicated to) with خ which is not without a dot

عَنِتُّ الْأُولَى أَثْبَتُهُمْ بَعْدَ نَافِعٍ 50 وَكَوْفٍ وَشَامٍ ذَالُهُمْ لَيْسَ مُغْفَلًا

I intend those Qurra' whom I mentioned after Nāfi'. The Kufis and Shamis with a ذ which is not without dots

وَكَوْفٍ مَعَ الْمَكِّيِّ بِالْظَّاءِ مُعْجَمًا 51 وَكَوْفٍ وَبَصْرٍ غَيْنُهُمْ لَيْسَ مُهْمَلًا

The Kufis with al-Makkī (will be indicated by a) ط with a dot, and the Kufis and al-Baṣrī (will be indicated by a) غ which is not without dots

وَذُو النَّقْطِ شَيْنٌ لِلْكِسَائِيِّ وَحَمْزَةٌ 52 وَقُلْ فِيهِمَا مَعَ شُعْبَةٍ صُحْبَةٌ تَلَا

And the ش with dots is (the code) for Kisā'i and Ḥamzah, and say the two of them with Shu'bah is (indicated by the word) صُحْبَةٌ, following (suite with the letter-codes before this)

صِحَابٌ هُمَا مَعَ حَفْصِهِمْ عَمَّ نَافِعٌ 53 وَشَامٍ سَمًا فِي نَافِعٍ وَفَتَى الْعَلَا

(The word) صِحَابٌ is for the two of them (Kisā'i and Ḥamzah) with Ḥafṣ; (the word) عَمَّ is for Nāfi' and Shāmī; (the word) سَمَا is for Nāfi', the son of 'Alā. .

وَمَكٌّ وَحَقٌّ فِيهِ وَابْنُ الْعَلَاءِ قُلْ 54 وَقُلْ فِيهِمَا وَالْيَحْصَبِيُّ نَقَرٌ حَلَا

and al-Makkī. And say (that the word) حَقٌّ is for him (al Makkī) and Ibn al-'Alā'. And say regarding the two of them (al Makkī and Ibn al-'Alā') as well as al-Yaḥṣabī, (the code) نَقَرٌ has adorned

وَحَرَمِيٌّ الْمَكِّيُّ فِيهِ وَنَافِعٌ 55 وَحِصْنٌ عَنِ الْكَوْفِيِّ وَنَافِعِهِمْ عَلَا

(The word) حَرَمِيٌّ is used for al-Makkī and for Nāfi'. And حِصْنٌ has gained prestige from the Kufis and Nāfi'

وَمَهْمَا أَتَتْ مِنْ قَبْلُ أَوْ بَعْدُ كَلِمَةً 56 فَكُنْ عِنْدَ شَرْطِي وَأَقْضِ بِالْوَاوِ فَيَصِلَا

And whenever a word-code (كَلِمَةً) appears before or after (a letter code), then conform to my condition (mentioned previously) and conclude (the difference discussed) with the wāw, separating (one matter from another)

وَمَا كَانَ ذَا ضِدٍّ فَإِنِّي بِضِدِّهِ 57 غَنِّي فَرَاخِمَ بِالذَّكَاءِ لِتَفْضُلَا

And (in those differences) which have an opposite, I will suffice (by merely mentioning) the opposite. So contend with your intellect in order that you become accomplished

كَمَدٌ وَإِثْبَاتٌ وَفَتْحٌ وَمُدْغَمٌ 58 وَهَمْزٌ وَنَقْلٌ وَاخْتِلَاسٌ تَحْصَلَا

Like madd, ithbāt, fath, idghām, hamz, naql, and ikhtilās have been collected

وَجَزْمٌ وَتَذْكِيرٌ وَغَيْبٌ وَخِفَّةٌ 59 وَجَمْعٌ وَتَنْوِينٌ وَتَحْرِيكٌ أُعْمَلَا

And (likewise) jazm, masculine, ghayb, lightness, plural, tanwīn, and taḥrīk, apply (these rules)

وَحَيْثُ جَرَى التَّحْرِيكُ غَيْرَ مُقَيَّدٍ 60 هُوَ الْفَتْحُ وَالْإِسْكَانُ أَخَاهُ مَنَزِلَا

Whenever I mention 'movement' (taḥrīk) without specifying which one, then it means faṭḥah. And sukoon (no movement) is its counterpart

وَأَخَيْتُ بَيْنَ النُّونِ وَالْيَا وَفَتْحِهِمْ 61 وَكَسْرٍ وَبَيْنَ النَّصْبِ وَالْخَفْضِ مُنْزِلَا

And I have made brothers (opposites) between the nūn and the yā', between the faṭḥah and kasrah, and between naṣb and khafḍ, considering where they are placed

وَحَيْثُ أَقُولُ الضَّمُّ وَالرَّفْعُ سَاكِتَا 62 فَغَيْرُهُمَا بِالْفَتْحِ وَالنَّصْبِ أَقْبَلَا

And wherever I mention ḍammah or raf' and remain silent (will not stipulate anything further) then the remaining (Qurrā' or ruwāt) will approach (recite) with a faṭḥah or naṣb

وَفِي الرَّفْعِ وَالتَّذْكِيرِ وَالْغَيْبِ جُمْلَةٌ 63 عَلَى لَفْظِهَا أَطْلَقْتُ مَنْ قَيَّدَ الْعَلَى

In the cases of raf', masculine, and third-person, there are instances which I left unrestricted upon their wording, (understood) by the one who has mastered higher understanding

وَقَبْلَ وَبَعْدَ الْحَرْفِ آتِي بِكُلِّ مَا 64 رَمَزْتُ بِهِ فِي الْجَمْعِ إِذْ لَيْسَ مُشْكِلًا

Before or after the place of difference I will indicate to it (via those codes which are) plural (i.e. the word codes) as it is not a problem

وَسَوْفَ أَسْمِي حَيْثُ يَسْمَحُ نَظْمُهُ 65 بِهِ مُوضِحًا جَيِّدًا مُعَمًّا وَمُخَوَّلًا

I will (explicitly) mention the name (of a reciter) wherever the text allows, clarifying it (his name) like (a child) whose paternal and maternal uncles adorn his neck (with garments and jewellery)

وَمَنْ كَانَ ذَا بَابٍ لَهُ فِيهِ مَذْهَبٌ 66 فَلَا بُدَّ أَنْ يُسْمَى فَيُدْرَى وَيُعْقَلَ

And whoever has a chapter dedicated to him, in which there is a specific application, then it becomes necessary that he be named (explicitly), so he be known and understood

أَهْلَتْ فَلَبَّتْهَا الْمَعَانِي لُبَابُهَا 67 وَصُعْتُ بِهَا مَا سَاغَ عَذْبًا مُسْلَسًا

(This qaṣīdah) called out and the finest of its meanings responded, and I presented these meanings/with this qaṣīdah that which is easily swallowed (easily grasped), being sweet and pure

وَفِي يُسْرِهَا التَّيْسِيرُ رُمْتُ اخْتِصَارَهُ 68 فَأَجَنْتُ بِعَوْنِ اللَّهِ مِنْهُ مُؤَمَّلًا

And within its ease lies al-Taysir, which I intended to summarize; and by the help of Allah, it has produced from it that which was hoped for

وَالْفَافُهَا زَادَتْ بِنَشْرِ فَوَائِدٍ 69 فَلَفَّتْ حَيَاءً وَجْهَهَا أَنْ تُفَضَّلًا

Its folds increased by spreading benefits, yet it veiled its face in modesty from claiming excellence

وَسَمَّيْتُهَا حِرْزَ الْأَمَانِي تَيْمُنًا 70 وَوَجَّهَ التَّهَانِي فَاهِهِ مُتَقَبَّلًا

I have named it “the Sanctuary of All Hopes”, as a good omen, and (I further named it) “the Face of Felicitations”, so greet this (face) and accept it

وَنَادَيْتُ اللَّهَ يَا خَيْرَ سَامِعٍ 71 أَعِزَّنِي مِنَ التَّسْمِيعِ قَوْلًا وَمَفْعَلًا

I called: O Allah, best of hearers, protect me from showing off, in word and in action

إِلَيْكَ يَدِي مِنْكَ الْيَادِي تَمُدُّهَا 72 أَجِرْنِي فَلَا أَجْرِي بِجَوْرِ فَأُخْطَلَا

To You I extend my hand, (and it is) Your favors that have enabled it; grant me refuge so that I do not act with ظلم and thus fall into error

أَمِينٌ وَأَمْنًا لِلْأَمِينِ بِسِرِّهَا 73 وَإِنْ عَثَرَتْ فَهَوَ الْأَمُونُ تَحْمَلَا

Āmīn, and (grant) security to the trustworthy one through its essence; and if it stumbles, then he is trustworthy in bearing it

أَقُولُ لِحُرٍّ وَالْمَرْوَةِ مَرُؤَهَا 74 لِإِخْوَتِهِ الْمِرَّةُ ذُو النُّورِ مِكْحَلَا

I say to a noble man, honor is his very nature: for his brothers he is a mirror, lit like kohl that beautifies

أَخِي أَيُّهَا الْمُجْتَازُ نَظْمِي بِيَابِهِ 75 يُنَادِي عَلَيْهِ كَاسِدَ الشُّوقِ أَجْمَلَا

O my brother, you who pass by my poem at its door, (even if) it is being called out as something unsellable in the market, then speak of it in a beautiful manner

وِطْنٌ بِهِ خَيْرًا وَسَامِحٌ نَسِيجُهُ 76 بِالْإِعْضَاءِ وَالْحُسْنَى وَإِنْ كَانَ هَلْهَلَا

Think good of it (the poem) and be tolerant of its weaver (the author), by overlooking (its defects) and (with) integrity, even if though it be flawed

وَسَلِّمْ لِاحْدَى الْحُسَيْنَيْنِ اِصَابَةً 77 وَالْاُخْرَى اجْتِهَادُ رَامَ صَوْبًا فَاَمَحَلَا

Accept that one of two goods is correctness, and the other is a sincere effort that sought the right, even if it fell short

وَإِنْ كَانَ خَرَقٌ فَادْرِكْهُ بِفَضْلَةٍ 78 مِنْ الْحِلْمِ وَلْيُصْلِحْهُ مَنْ جَادَ مَقُولًا

And if there is a flaw, then mend it with an extra measure of forbearance; and let it be corrected by one who excels in speech

وَقُلْ صَادِقًا لَوْلَا الْوِثَامُ وَرُوحُهُ 79 لَطَاحَ الْأَتَامُ الْكُلُّ فِي الْخُلْفِ وَالْقَلَى

And always be truthful. If it were not for agreement and its spirit, then all man would be destroyed in (constant) dispute and hatred

وَعِشْ سَالِمًا صَدْرًا وَعَنْ غِيْبَةٍ فَغِبْ 80 تُحْضِرْ حِطَارَ الْقُدْسِ أَنْقَى مُعَسَّلًا

And live with a pure heart, and stay away from backbiting, you will be made present in jannah (paradise), purified and cleansed

وَهَذَا زَمَانُ الصَّبْرِ مَنْ لَكَ بِالَّتِي 81 كَقَبْضٍ عَلَى جَمْرٍ فَتَنْجُو مِنَ الْبَلَا

And this is a time of patience, who can grant you that state which is like grasping burning coal, so that you may be saved from trials?

وَلَوْ أَنَّ عَيْنًا سَاعَدَتْ لَتَوَكَّفَتْ 82 سَحَابُهَا بِالْدَّمْعِ دِيمًا وَهُطَلَا

And if one's eyes were to assist (its owner), its clouds would rain with tears continuously and in torrents

وَلَكِنَّهَا عَنْ قَسْوَةِ الْقَلْبِ قَطَطُهَا 83 فَيَا ضَيِّعَةَ الْأَعْمَارِ تَمْشِي سَبَهْلًا

But it (the eyes), due to the hardness of the heart, is unable to cry. Beware of him who wastes his life walking about aimlessly

بِنَفْسِي مَنِ اسْتَهْدَى إِلَى اللَّهِ وَحْدَهُ 84 وَكَانَ لَهُ الْقُرْآنُ شَرِبًا وَمَغْسِلًا

By Him in Whose hands my life lies, whomsoever seeks guidance from Allah alone and has the Qur'ān as his drink and purifier

وَطَابَتْ عَلَيْهِ أَرْضُهُ فَتَفَتَّقَتْ 85 بِكُلِّ غَيْرٍ حِينَ أَصْبَحَ مُخْضَلًا

His world becomes a pleasant place for him, and it (the earth) then splits apart with sweet aromas which he becomes drenched with

فَطُوبَى لَهُ وَالشَّوْقُ يَبْعَثُ هَمَّهُ 86 وَزَنْدُ الْأَسَى يَهْتَاجُ فِي الْقَلْبِ مُشْعِلًا

So glad tidings for him, whose longing stirs his determination, and whose sorrow ignites within his heart as a burning flame

هُوَ الْمُجْتَبَى يَعْدُو عَلَى النَّاسِ كُلِّهِمْ 87 قَرِيبًا غَرِيبًا مُسْتَمَلًا مُؤَمَّلًا

He is (the one who is) chosen (by Allah). He moves amongst all people, (being) near (to the people) but different, whilst all incline to him and long for his prayers (du'ās)

يَعُدُّ جَمِيعَ النَّاسِ مَوْلَى لَأَنَّهُمْ 88 عَلَى مَا قَضَاهُ اللَّهُ يُجْرُونَ أَفْعَالًا

He sees all as servants (of Allah), as all are (only) acting upon what Allah has decreed

يَرَى نَفْسَهُ بِالذَّمِّ أَوْلَى لِأَنَّهَا 89 عَلَى الْمَجْدِ لَمْ تَلْعَقْ مِنَ الصَّبْرِ وَالْأَلَا

He sees himself more deserving of blame, because it has not tasted the bitterness of patience and hardship in pursuit of true honor

وَقَدْ قِيلَ كُنْ كَالْكَلْبِ يَقْصِيهِ أَهْلُهُ 90 وَمَا يَأْتِلِي فِي نُصْحِهِمْ مُتَبَدِّلًا

It has been said: Be as a dog is, he is driven away by his master and yet remains forever loyal, expending all effort (in pleasing his master)

لَعَلَّ إِلَهَ الْعَرْشِ يَا إِخْوَتِي يَقِي جَمَاعَتَنَا كُلَّ الْمَكَارِهِ هَوَلًا 91

Perhaps the Lord of the Throne will protect us, O my brothers, from all difficulties and fearful things

وَيَجْعَلُنَا مِمَّنْ يَكُونُ كِتَابُهُ شَفِيعًا لَهُمْ إِذْ مَا نَسُوهُ فَيَمْحَلَا 92

And that He makes us among those whose Book will be an intercessor for them, when they did not neglect it, so that it does not testify against them

وَبِاللَّهِ حَوْلِي وَاعْتِصَامِي وَقُوَّتِي 93 وَمَالِي إِلَّا سِتْرُهُ مُتَجَلِّلَا

And in Allah is my might, adherence and power. And I have nothing but His veil (protection) enshrouding me

فَيَا رَبَّ أَنْتَ اللَّهُ حَسْبِي وَعُدَّتِي 94 عَلَيْكَ اعْتِمَادِي ضَارِعًا مُتَوَكِّلَا

O Lord, You are Allah, sufficient for me and my true provision; upon You is my reliance, pleading and trusting

بَابُ الْاسْتِعَاذَةِ

إِذَا مَا أُرَدْتُ الدَّهْرَ تَقَرَّأُ فَاسْتَعِذْ 95 جَهَارًا مِنَ الشَّيْطَانِ بِاللَّهِ مُسَجَّلَا

Whenever you intend to recite at any time, seek refuge in Allah from the Shaitan out loud and without restriction.

عَلَى مَا أَتَى فِي النَّحْلِ يُسْرًا وَإِنْ تَرَدَّ 96 لِرَبِّكَ تَنْزِيهَا فَلَسْتَ مُجْهَلَا

Follow what has come in Sūrah al-Naḥl, it is easy and sufficient. And if you add words glorifying your Lord, then you are not mistaken.

وَقَدْ ذَكَرُوا لَفْظَ الرَّسُولِ فَلَمْ يَزِدْ 97 وَلَوْ صَحَّ هَذَا النَّقْلُ لَمْ يُبْقِ مُجْمَلًا

They (the qurrā') have mentioned the wording of the Messenger, and he did not increase (its wording). If this transmission (from the Prophet) is authentic, then no ambiguity remains.

وَفِيهِ مَقَالٌ فِي الْأُصُولِ فُرُوعُهُ 98 فَلَا تَعْدُ مِنْهَا بِاسِقًا وَمُظَلَّلًا

Regarding the isti'ādah, there are (many) discussions in Uṣul; its branches (discussions) are lengthy and widespread; do not exceed them.

وَإِخْفَاؤُهُ فَصْلٌ أَبَاهُ وَعَاتِنَا 99 وَكَمْ مِنْ فَتَى كَالْمَهْدَوِيِّ فِيهِ أَعْمَلًا

And concealing it (the isti'ādah) is done by Ḥamzah and Nāfi'. And how many qurrā' like Mahdawī practiced upon this.

بَابُ الْبَسْمَلَةِ

وَبَسْمَلٌ بَيْنَ السُّورَتَيْنِ بِسْنَةٍ 100 رِجَالٌ نَمَوْهَا دَرِيَّةً وَتَحْمَلًا

Basmalah between two sūrahs is made by Qalūn, al-Kisā'ī, 'Āṣim, and Ibn Kathīr, as transmitted.

وَوَضَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةٌ 101 وَصِلَ وَاسْكُتَنَّ كُلُّ جَلَايَاهُ حَصَلًا

And your waṣl (joining) between two sūrahs is done by Ḥamzah. And make waṣl and sakt (between two sūrahs) for Ibn 'Āmir, Warsh and Abū 'Amr al-Baṣrī.

وَلَا نَصَّ كَلَّا حَبَّ وَجَهَ ذَكَرْتُهُ 102 وَفِيهَا خِلَافٌ جَيِّدُهُ وَاصِحُّ الطَّلِي

There is no naṣṣ (written transmission) for Ibn 'Āmir and Abū 'Amr (for their practices: waṣl and sakt), but they are ways that I have mentioned (as preferred by scholars). And in it (the basmalah) there is a difference of opinion for Warsh, its neck being clear and well known amongst qurrā'.

وَسَكَتُهُمُ الْمُخْتَارُ دُونَ تَنْفُسٍ 103 وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلَا

Their chosen sakt will be without taking a breath. And some of the Qurra' recite the basmalah between the four illuminated (sūrahs).

لَهُمْ دُونَ نَصٍّ وَهُوَ فِيهِنَّ سَاكِتٌ 104 لِحَمْزَةٍ فَافْهَمَهُ وَلَيْسَ مُخَذَّلًا

There is no naṣṣ (written transmission) for this, and in these illuminated sūrahs Ḥamzah makes sakt, so understand this, and it is not a practice that is abandoned.

وَمَهْمَا تَصِلُهَا أَوْ بَدَأْتَ بِرَاءَةً 105 لَتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسْمَلًا

And whenever you start Sūrat al-Barā'ah or you join it (Sūrat al-Barā'ah to another sūrah), then do not recite the basmalah because it was revealed concerning the sword.

وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةٍ 106 سِوَاهَا وَفِي الْأَجْزَاءِ خَيْرٌ مَنْ تَلَا

And it (the basmalah) is necessary at your start of every sūrah, excluding Sūrat al-Barā'ah. And in the various sections, the reciter may choose.

وَمَهْمَا تَصِلُهَا مَعَ أَوَاخِرِ سُورَةٍ 107 فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقُلَا

And whenever you join it (the basmalah) with the end of a sūrah, do not ever stop (make waqf) on the basmalah, making it difficult for yourself.

سُورَةُ أُمِّ الْقُرْآنِ

وَمَالِكٌ يَوْمَ الدِّينِ رَأَوِيهِ نَاصِرٌ 108 وَعِنْدَ سِرَاطٍ وَالسِّرَاطِ لِي قُنْبُلًا

Al-Kisā' and 'Āṣim will read مَالِكٌ . And follow Qunbul (in reading a س) by سِرَاطٌ and سِرَاطٌ .

بِحَيْثُ أَتَى وَالصَّادَ زَايًا أَشْمَمَهَا 109 لَدَى خَلْفٍ وَاشْمَمَ لِخَلَّادِ الْأَوَّلَا

(Follow Qunbul in reading a س by سِرَاط and السِّرَاط) Wherever it occurs, pronounce the ṣād with a zāy-like sound ishmām (by blending it) for Khalaf; and apply this ishmām for Khallād only in the first occurrence.

عَلَيْهِمْ إِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْ 110 جَمِيعًا بِضَمِّ الْهَاءِ وَقَفًا وَمَوْصِلًا

In the words “alayhim,” “ilayhim,” and “ladayhim”, Ḥamzah recites with a ḍammah on the hā’, in all cases, whether stopping or continuing.

وَصِلْ ضَمِّ مِيمِ الْجَمْعِ قَبْلَ مُحَرِّكَ 111 دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًا

Make ṣilah (join) a ḍammah to the mīm al-jam’ before a mutaḥarrik for Ibn Kathīr, while Qālūn with his choice (in this application) is clear.

وَمِنْ قَبْلِ هَمْزِ الْقَطْعِ صِلْهَا لَوَرْشِهِمْ 112 وَأَسْكَنْهَا الْبَاقُونَ بَعْدَ لِتَكْمُلَا

And before the permanent hamzah, make ṣilah in it (the mīm al-jam’) for Warsh. Thereafter, the remaining Qurra’ will , apply iskān in it (the mīm al-jam’) to complete this matter.

وَمِنْ دُونِ وَصْلِ ضَمُّهَا قَبْلَ سَاكِنٍ 113 لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرُ فَتَى الْعَلَا

And without (ṣilah) connection, pronounce it (the plural mīm) with ḍammah before a sākin, for all reciters. And after a hā’, it is read with kasrah by Abū ‘Amr.

مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا 114 وَفِي الْوَصْلِ كَسْرُ الْهَاءِ بِالضَّمِّ شَمْلًا

When there is a kasrah before the hā’, or a sākin yā’, And during waṣl (joining), Ḥamzah and al-Kisā’ī will read the kasrah of the hā’ with a ḍammah

كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الِ 115 قَتَالُ وَقَفَ لِكُلِّ بِالْكَسْرِ مُكْمِلًا

As in: “bihimu al-asbāb” and then “alayhimu al-qitāl”, and when stopping, all recite with kasrah (on the hā’), completing the set of readings.

بَابُ الْإِدْغَامِ الْكَبِيرِ

وَدُونَكَ الْإِدْغَامَ الْكَبِيرَ وَقُطْبُهُ  116 أَبُو عَمْرٍو الْبَصْرِيُّ فِيهِ تَحَفُّلًا

Take hold of the idghām kabīr, for its central master is Abū ‘Amr al-Baṣrī, in whom it (idghām kabīr) is observed.

فَفِي كَلِمَةٍ عَنْهُ مَنَاسِكُكُمْ وَمَا  117 سَلَكَكُمْ وَبَاقِي الْبَابِ لَيْسَ مُعَوَّلًا

In a single word from him (Abū ‘Amr), there is: “manāsikakum” and “mā salakakum”; The remaining (places of idghām kabīr) in this chapter (concerning idghām kabīr in one word) is not relied upon.

وَمَا كَانَ مِنْ مِثْلَيْنِ فِي كَلِمَتَيْهِمَا  118 فَلَا بُدَّ مِنْ إِدْغَامِ مَا كَانَ أَوَّلًا

Whenever two identical letters occur in two separate words, the first letter must necessarily be assimilated into the second.

كَيْعَلَمُ مَا فِيهِ هُدًى وَطُبِعَ عَلَى  119 قُلُوبِهِمْ وَالْعَفْوُ وَأَمْرٌ تَمَثَّلَا

Like: “ya’lamu mā,” “fihi hudā,” “wa ṭubi’a ‘alā qulūbihim,” and “al-‘afwa wa’mur,” these are examples illustrating the rule.

إِذَا لَمْ يَكُنْ تَا مُخْبِرٍ أَوْ مُخَاطَبٍ  120 أَوْ الْمُكْتَسِي تَنْوِينَهُ أَوْ مُثَقَّلًا

(Idghām will not take place) When the first letter is not the tā’ of the speaker (2nd person), nor the tā’ of the addressee (1st person), nor a letter carrying tanwīn, nor a mushaddad letter.

كَكُنْتُ تُرَابًا أَنْتَ تُكْرِهُ وَاسِعٌ  121 عَلِيمٌ وَأَيْضًا تَمَّ مِيقَاتُ مَثَلًا

Like: “kuntu turāban,” “anta tukrihu,” “wāsi’un ‘alīmun,” and also “tamma miqātu” as an example.

وَقَدْ أَظْهَرُوا فِي الْكَافِ يَحْزُنُكَ كُفْرُهُ إِذِ النُّونُ تُخْفَى قَبْلَهَا لِتَجَمَّلَا 122

And they (the mashāyikh) make iṭḥ-hār of the kāf in: “yaḥzunka kufruhu”, because the nūn is hidden before it, so that the word remains properly formed and beautiful.

وَعِنْدَهُمُ الْوَجْهَانِ فِي كُلِّ مَوْضِعٍ تَسْمَى لِأَجْلِ الْحَذْفِ فِيهِ مُعَلَّلَا 123

And the qurrā' have two ways (of reading i.e. idghām and iṭḥ hār) in all such places that have been named mu'allal (defective) because of a letter being dropped (in these places).

كَيْتَغِ مَجْزُومًا وَإِنْ يَكُ كَاذِبًا وَيَخْلُ لَكُمْ عَنْ عَالِمٍ طَيِّبِ الْخَلَا 124

Like: “yabtaghi” in the jussive form, “in yaku kādhiban,” and “yakhlu lakum”, both readings are transmitted from a knowledgeable master of noble understanding.

وَيَا قَوْمٍ مَالِي ثُمَّ يَا قَوْمٍ مَنْ بَلَا خِلَافٍ عَلَى الْإِدْغَامِ لَا شَكَّ أَرْسَلَا 125

And in: “yā qawmi mā lī” and “yā qawmi man”, both were transmitted with idghām without any disagreement or doubt.

وَإِظْهَارُ قَوْمٍ أَلٍ لُوطٍ لَكَوْنِهِ قَلِيلَ حُرُوفٍ رَدَّهُ مِنْ تَنْبَلَا 126

Some scholars preferred clear pronunciation in “Ālu Lūt” because of its few letters, but this view was rejected by those firmly grounded in knowledge.

بِإِدْغَامٍ لَكَ كَيْدًا وَلَوْ حَجَّ مُظْهِرٌ بِإِعْلَالٍ ثَانِيهِ إِذَا صَحَّ لَا عَتَلَى 127

By the idghām in “laka kaydan”. And even if one who preferred clear pronunciation argued using the alteration of its second letter (ta'hil if that transmission is authentic, his argument would still hold weight.

فَابْدَالُهُ مِنْ هَمْزَةٍ هَاءٍ أَصْلُهَا وَقَدْ قَالَ بَعْضُ النَّاسِ مِنْ وَآوِ أَبْدَلَا 128

Its second letter was changed from a hamzah whose original form was a hā'; while some scholars said it was changed from a wāw.

وَوَاوُ هُوَ الْمَضْمُومُ هَاءٌ كَهُوَ وَمَنْ فَادْغَمَ وَمَنْ يُظْهِرُ فَبِالْمَدِّ عِلَلًا

And the wāw of “huwa” whose hā’ is pronounced with ḍammah, such as “huwa wa man”, then perform idghām. But whoever chooses ṭḥ-hār does so based on the reasoning of madd.

وَيَأْتِي يَوْمٌ أَدْغَمُوهُ وَنَحْوُهُ وَلَا فَرْقَ يُنْجِي مَنْ عَلَى الْمَدِّ عَوَّلَا

And in “ya’ti yawmun” and similar examples, they performed idghām; and there is no difference that can save the one who relied upon the argument of madd.

وَقَبْلَ يَيْسَنَ الْيَاءُ فِي اللَّاءِ عَارِضٌ سُكُونًا أَوْ أَصْلًا فَهُوَ يُظْهِرُ مُسْهَلًا

And before “ya’isna”, the yā’ in “allā’i” has only an accidental sukūn, or its original form is different, therefore he clearly pronounces it, choosing the easier way.

بَابُ إِدْغَامِ الْحَرْفَيْنِ الْمُتَقَارِبَيْنِ فِي كَلِمَةٍ وَفِي كِلِمَتَيْنِ

وَإِنْ كَلِمَةٌ حَرْفَانِ فِيهَا تَقَارَبَا فَادْغَمَهُمُ لِلْقَافِ فِي الْكَافِ مُجْتَلًى

And if, within a single word, mutaḳāribayn letters occur, then Abū ‘Amr’s assimilation of the qāf into the kāf is clearly established.

وَهَذَا إِذَا مَا قَبْلَهُ مُتَحَرِّكٌ مُبِينٌ وَبَعْدَ الْكَافِ مِيمٌ تَخَلَّلَا

And this assimilation occurs when the letter before it is a clear mutaḥarrik and when a mīm follows the kāf.

كَيَّرْزُقُكُمْ وَاتَّقُكُمْ وَخَلَقُكُمْ وَمِثَاقُكُمْ أَظْهَرَ وَنَزَرُفَكَ انْجَلَى

Like: “yarzuqukum”, “wāthaqakumū” and “khalaqakum”; but in “mīthāqakum” perform clear pronunciation, and likewise “narzuquka”, thus the rule becomes clarified.

وَادْغَامُ ذِي التَّحْرِيمِ طَلَّقُكُنَّ قُلْ ۝ أَحَقُّ وَبِالتَّائِيثِ وَالْجَمْعِ أَثْقَلَا ۝ 135

And say that idghām “ṭallaqukunna” from Sūrah al-Taḥrīm is even more deserving; because femininity and plurality made it heavier (difficult)

وَمَهْمَا يَكُونَا كَلِمَتَيْنِ فَمُدْغَمٌ ۝ أَوَائِلَ كَلِمِ الْيَتِّ بَعْدُ عَلَى الْوَلَا ۝ 136

And whenever mutaḳāribayn letters occur in two separate words, then Abū ‘Amr idghām the letters represented by the beginnings of the words in the next verse, one after another.

شِفَا لَمْ تَضِقْ نَفْسًا بِهَا رُمَ دَوَا ضِنْ ۝ ثَوِي كَانَ ذَا حُسْنٍ سَأَى مِنْهُ قَدْ جَلَا ۝ 137

“Shifā”, do not let a soul become distressed by her. Seek through her the cure of a sick man. He remained suffering; a man of beauty became troubled because of it, until it eventually became clear.”

إِذَا لَمْ يُنَوِّنْ أَوْ يَكُنْ تَا مُخَاطَبٍ ۝ وَمَا لَيْسَ مَجْزُومًا وَلَا مُتَثَقِّلًا ۝ 138

(If the first letter found in the above-mentioned line) does not have a tanwīn, or is not a tā’ mukhāṭab, nor is it majzūm or mushaddad.

فَزُحْزِحَ عَنِ النَّارِ الَّذِي حَاهُ مُدْغَمٌ ۝ وَفِي الْكَافِ قَافٌ وَهُوَ فِي الْقَافِ أُدْخِلَا ۝ 139

خِلَا ۝ So in “zuhziḥa ‘ani al-nār” the letter contained there is made idghām; and the qāf is assimilated into the kāf, and likewise the kāf into the qāf.

خَلَقَ كُلَّ شَيْءٍ لَكَ قُصُورًا وَأُظْهِرَا ۝ إِذَا سَكَنَ الْحَرْفُ الَّذِي قَبْلُ أَقْبَلَا ۝ 140

(As in) “Khalaqa kulla shay’,” and “laka quṣūran” are assimilated, but clearly pronounce them when the letter before them is sākin.

وَفِي ذِي الْمَعَارِجِ تَعْرُجُ الْجِيمُ مُدْغَمٌ ۝ وَمِنْ قَبْلُ أَخْرَجَ شَطَاؤُهُ قَدْ تَثَقَّلَا ۝ 141

And in Sūrat al-Ma‘ārij, idghām of the jīm with letter Ta is assimilated as in تَعْرُجُ الْمَعَارِجِ, and likewise in أَخْرَجَ شَطَاؤُهُ; indeed, the pronunciation became heavy.

وَعِنْدَ سَيِّلَا شَيْنُ ذِي الْعَرْشِ مُدْغَمٌ ۖ وَضَادٌ لِبَعْضِ شَائِهِمْ مُدْغَمًا تَلَا ۖ

And the idghām of the shīn in ذِي الْعَرْشِ at سَيِّلَا, is assimilated, and the ḍād in لِبَعْضِ شَائِهِمْ was also recited with assimilation.

وَفِي زُوجَتِ سَيْنُ النَّفُوسِ وَمُدْغَمٌ ۖ لَهُ الرَّأْسُ شَيْبًا بِاخْتِلَافٍ تَوَصَّلَا ۖ

And in زُوجَتِ, the sīn of النَّفُوسِ is assimilated, and in الرَّأْسُ there is reported assimilation for him with differing narrations.

وَلِلدَّالِ كَلِمٌ تَرْبُ سَهْلٍ ذُكَا شَدَا ۖ ضَفَا ثُمَّ زُهْدٌ صِدْقُهُ ظَاهِرٌ جَلَا ۖ

And for the dāl are the words: “the soil of Sahl glowed with a rare fragrance; there also was a lofty asceticism whose sincerity appeared clearly.”

وَلَمْ تُدْغَمْ مَفْتُوحَةٌ بَعْدَ سَاكِنٍ ۖ بِحَرْفٍ بَغَيْرِ التَّاءِ فَاعْلَمَهُ وَاعْمَلَا ۖ

And idghām of dāl will not take place in any letter if it is maftūhah and it comes after a sākin, except for the tā', so know this and apply it.

وَفِي عَشْرِهَا وَالطَّاءِ تُدْغَمُ تَأْوَهَا ۖ وَفِي أَحْرَفٍ وَجْهَانِ عَنْهُ تَهَلَّلَا ۖ

And the tā' is assimilated into the ten letters of the dāl and also into the ṭā'; and in certain letters, there are two reported views from him which became well known.

فَمَعَ حُمِّلُوا التَّوْرَةَ ثُمَّ الزَّكَاةَ قُلْ ۖ وَقُلْ ءَاتِ ذَالِ وَلَّتَاتِ طَائِفَةٌ عَلَا ۖ

So, regarding “حُمِّلُوا التَّوْرَةَ” and then “الزَّكَاةَ”, say that both readings exist; and also in “وَقُلْ ءَاتِ ذَالِ...” and “وَلَّتَاتِ طَائِفَةٌ...” there is an elevated transmitted difference.

وَفِي جِئْتِ شَيْئًا أَظْهَرُوا لِخِطَابِهِ ۖ وَنُقْصَانِهِ وَالْكَسْرُ الْأَدْغَامَ سَهَّلَا ۖ

And in “جِئْتِ شَيْئًا أَظْهَرُوا لِخِطَابِهِ” they (the Qurra') make iṭḥ-hār because it is khiṭāb, and because the missing letter and the kasrah make idghām easy.

وَفِي خَمْسَةٍ وَهِيَ الْأَوَائِلُ ثَاوُهَا 149 وَفِي الصَّادِ ثُمَّ السَّيْنِ ذَالٌ تَدْخَلَا

And in five letters, they are the first (five letters of the د, idghām of) its with thā'; and into the ṣād and then the sīn, the dhāl assimilates gradually.

وَفِي اللَّامِ رَاءٌ وَهِيَ فِي الرَّاءِ وَأُظْهِرَا 150 إِذَا انْفَتَحَا بَعْدَ الْمُسَكِّنِ مُنْزِلَا

And the rā' is assimilated into the lām, and the lām into the rā'; but both are clearly pronounced if they have a faṭḥah and are placed after a sākin (letter)

سِوَى قَالَ ثُمَّ النُّونُ تُدْغَمُ فِيهِمَا 151 عَلَى إِثْرِ تَحْرِيكِ سِوَى نَحْنُ مُسَجَلَا

Except for the word “قَالَ”; then the nūn is assimilated into both of them (the ج and the ر) if it (the ن) comes after a mutaḥarrik, except for “نِ َر”, which remains firmly established.

وَتُسَكِّنُ عَنْهُ الْمِيمُ مِنْ قَبْلِ بَائِهَا 152 عَلَى إِثْرِ تَحْرِيكِ فَتُخْفَى تَنْزِلَا

And the م will be given a sukūn by him (al-Sūsī) before its ب, when coming after a mutaḥarrik; then make ikhfā' by its location.

وَفِي مَنْ يَشَاءُ بَا يُعَذِّبُ حَيْثُمَا 153 أَتَى مُدْغَمٌ فَادِرِ الْأُصُولِ لِتَأْصِلَا

And in “man yashā'u” after “yu'adhdhibu”, wherever it appears, assimilation is applied. So understand the foundational principles in order to become firmly grounded.

وَلَا يَمْنَعُ الْإِدْغَامُ إِذْ هُوَ عَارِضٌ 154 إِمَالَةً كَالْأَبْرَارِ وَالنَّارِ أَثْقَلَا

Idgham does not prevent imālah, since idgham is only incidental, even in heavy forms such as رَارِ الْأَ and النَّارِ

وَأَشْمِمَ وَرَمَ فِي غَيْرِ بَاءٍ وَمِيمِهَا 155 مَعَ الْبَاءِ أَوْ مِيمٍ وَكُنْ مُتَأَمِّلَا

Poetic Line (بيت 155) And apply ishmām and rawm in all cases except with the bā', and its mīm with the bā' or another mīm, so reflect carefully.

وَإِدْغَامُ حَرْفٍ قَبْلَهُ صَاحٍ سَاكِنٍ 156 عَسِيرٌ وَبِالْإِخْفَاءِ طَبَقٌ مَفْصِلًا

The idgham of a letter that is preceded by a proper sākin (ṣaḥīḥ sākin) is difficult; therefore, describing it as ikhfā' accurately achieves the proper distinction.

خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ 157 وَفِي الْمَهْدِ تُمُّ الْخُلْدِ وَالْعِلْمُ فَاشْمُلَا

As in خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ, then خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ and also خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ / and خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ, so encompass them all.

بَابُ هَاءِ الْكِنَايَةِ

وَلَمْ يَصِلُوا هَا مُضْمَرٍ قَبْلَ سَاكِنٍ 158 وَمَا قَبْلَهُ التَّحْرِيكُ لِلْكَلِّ وَصَلًا

They (the Qurra') do not make ṣilah of the hā' al-ḍamīr when it is before a sākin letter. And if it (the hā' al-ḍamīr) is preceded by a mutaḥarrik, then all of them will make ṣilah in it.

وَمَا قَبْلَهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ 159 وَفِيهِ مُهَانًا مَعَهُ حَفْصٌ أَخُو وَلَا

When the letter before the hā' is sākin, Ibn Kathīr connects it with ṣilah. In the word وَفِيهِ مُهَانًا, Ḥaḥṣ joins him in this reading as a companion in agreement (in application, i.e., making ṣilah).

وَسَكَنٌ يُؤَدِّهِ مَعَ نُؤْلَةٍ وَنُصْلَةٍ 160 وَنُؤْلَةٍ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا

And make sākin (the hā' al-kināyah) of وَنُؤْلَةٍ, وَنُؤْلَةٍ, وَنُؤْلَةٍ, وَنُؤْلَةٍ for Ḥamzah, Shu'bah and Abū 'Amr. So reflect upon this reading, for it is a clear and beautiful transmission.

وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْفَهُ وَيَتَّقَهُ 161 حَمَى صَفْوُهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلَا

And among the previously mentioned reciters, as well as Ḥaḥṣ, the hā' in وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْفَهُ وَيَتَّقَهُ is read with إسكان. As for وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْفَهُ وَيَتَّقَهُ, its pure transmission was preserved by a group of scholars, though there is a difference in the narrations regarding it.

وَقُلْ بِسُكُونِ الْقَافِ وَالْقَصْرِ حَفْصُهُمْ وَيَأْتِيهِ لَدَى طَهُ بِالْإِسْكَانِ يُجْتَلَى

And say that Ḥafṣ reads وَيَتَقَهُ with a sākin qāf and without ṣilah (qaṣr). And the word قَوْلِي in Sūrat Ṭā-Hā is transmitted with iskān by Sūsī, a reading that is clearly reported and established.

وَفِي الْكُلِّ قَصْرُ الْهَاءِ بَانَ لِسَانُهُ بِخُلْفٍ وَفِي طَهُ بِوَجْهَيْنِ بُجَلَا

And in all (of these places mentioned previously) qaṣr of the hā' (i.e., no ṣilah is related) for Qālūn and Hishām, with another option (for Hishām). And in Sūrah Ṭāhā, Qālūn has two options.

وَإِسْكَانُ يَرْضَهُ يُمْنُهُ لُبْسُ طَيِّبٍ بِخُلْفِهِمَا وَالْقَصْرُ فَادْكَرُهُ نَوَفَلَا

And iskān of يَرْضَهُ by Sūsī, while Hishām and Dūrī both have iskān with another option. Ḥamzah, 'Aṣim, Hishām (in his second option), and Nāfi' make qaṣr (no ṣilah) in it. Then remember it as a noble and well-established transmission.

لَهُ الرَّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا وَشَرًّا يَرَهُ حَرْفِيهِ سَكَنٌ لَيْسَ هَلَا

The reading of qaṣr (no ṣilah) has ample support and acceptance. And in Sūrat Az-Zalzalah, in the two words وَشَرًّا يَرَهُ and خَيْرًا يَرَهُ, make iskān of both places for Hishām.

وَعَى نَفَرٌ أَرْجَتْهُ بِالْهَمْزِ سَاكِنًا وَفِي الْهَاءِ ضَمٌّ لَفٍّ دَعَوَاهُ حَرَمَلَا

A group of reciters preserved the reading (Ibn Kathīr, Abū 'Amr, and Ibn 'Āmir) of دَعَوَاهُ with a sākin hamzah. And with that reading, the hā' is read with ḍammah for And on the hā' is a ḍammah for Hishām, Ibn Kathīr, and Abū 'Amr. a reading whose correctness is clearly supported.

وَأَسْكِنَ نَصِيرًا فَازَ وَكَسِرَ لَغَيْرِهِمْ وَصَلَهَا جَوَادًا دُونَ رَيْبٍ لَتُوصَلَا

'Aṣim and Ḥamzah make it (the hā') sākin, and the remaining (Qurṛā') will give it a kasrah. And make ṣilah in it (the hā') for Warsh, Ibn Kathīr, Kisā'ī, and Hishām.

بَابُ الْمَدِّ وَالْقَصْرِ

إِذَا أَلِفٌ أَوْ يَاءٌ بَعْدَ كَسْرَةٍ 168 أَوْ الْوَأُو عَنِ ضَمٍّ لَقِيَ الْهَمْزَ طَوَّلَا

When an alif, or a yā' after a kasra, or a wāw after a ḍamma, meets a hamza, it is lengthened (this is the connected madd, al-muttaṣil).

فَإِنْ يَنْفَصِلُ فَالْقَصْرُ بَادِرُهُ طَالِبًا 169 بَخْلَفَهُمَا يُرْوِيكَ دُرًّا وَمُخَضَّلَا

But if the two are separated (in two words), hasten to shortening (qaṣr) as one seeking it — narrated with disagreement over the two (Qālūn and al-Dūrī) — a way that waters you richly, flowing and lush.

كَجِيَاءٍ وَعَنْ سُوءٍ وَشَاءٍ اتَّصَالُهُ 170 وَمَقْصُولُهُ فِي أُمِّهَا أَمْرُهُ إِلَى

Its connected type is as in “jī'a,” “an sū'in” and “shā'a”; and its separated type is as in “fī ummihā” and “amruhu ilā [llāh].”

وَمَا بَعْدَ هَمْزٍ ثَابِتٍ أَوْ مُعَيَّرٍ 171 فَقَصْرٌ وَقَدْ يُرْوَى لِوَرْشٍ مُطَوَّلَا

And a madd letter coming after a hamza — whether realized (thābit) or altered (mughayyar) — is shortened; though for Warsh it is also narrated lengthened (this is madd al-badal).

وَوَسْطُهُ قَوْمٌ كَأَمَّنَ هُوَلَا 172 وَإِلَهَةٌ أَتَى لِلْإِيمَانِ مَثَلَا

And a group of reciters gave it medium length for Warsh, as in “āmana,” “hā'ulā'i,” “ālihatan,” “ātā” and “li-l-īmān” — given here as examples.

سِوَى يَاءٍ إِسْرَائِيلَ أَوْ بَعْدَ سَاكِنٍ 173 صَحِيحٌ كَقُرْآنٍ وَمَسْئُولَا أَسْأَلَا

Excepted are the yā' of “Isrā'il,” and a madd letter after a sound sākin — as in “Qur'ān,” “mas'ulan” and “is'al” — which keep shortening only.

وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيَّتِ وَبَعْضُهُمْ  يُؤَاخِذُكُمْ آلَانَ مُسْتَفْهِمًا تَلَا

Also excepted is the madd letter after hamzat al-waṣl, as in “i’ti”; and some of them recited “yu’ākhidhukum” and the interrogative “āl-āna” with shortening only.

وَعَادَاِ الْأُولَى وَابْنُ غَلْبُونٍ طَاهِرٌ  بِقَصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوْلَا

And likewise “Ādan il-ūlā”; and Ibn Ghalbūn, Ṭāhir, held Warsh’s shortening of the entire chapter, affirming and asserting it.

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ  وَعِنْدَ سُكُونِ الْوَقْفِ وَجْهَانِ أَصْلًا

And from all of them, a madd letter before a fixed sākin is lengthened fully; while at the sukūn of pausing (waqf) two established ways are given.

وَمَدُّ لَهُ عِنْدَ الْفَوَاتِحِ مُشْبَعًا  وَفِي عَيْنِ الْوَجْهَانِ وَالطُّولُ فَضْلًا

And lengthen it fully (ishbā’) at the sūra-openings (fawātiḥ); and in “ayn” the two ways apply, with full length (ṭūl) being the preferred.

وَفِي نَحْوِ طَهَ الْقَصْرِ إِذْ لَيْسَ سَاكِنٌ  وَمَا فِي أَلِفٍ مِنْ حَرْفٍ مَدٌّ فَيُمِطَلَا

And in the like of “ṭā-hā” there is shortening, since no sākin follows to lengthen it; and “alif” holds no madd letter that could be drawn out.

وَإِنْ تَسَكَّنَ الْيَاءَ بَيْنَ فَتْحٍ وَهَمْزَةٍ  بِكَلِمَةٍ أَوْ وَآوُ فَوْجْهَانَ جُمْلًا

And if the yā’ is made sākin between a fathā and a hamza within one word — or likewise a wāw — then two fine ways are given for Warsh (madd al-līn).

بِطُولٍ وَقَصْرِ وَصَلٍ وَرَشٍ وَوَقْفُهُ  وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكُلِّ أَعْمَلًا

Namely with full length and with shortening, in both Warsh’s joining (waṣl) and his pausing (waqf); and at the sukūn of pausing these two ways are used by all readers.

وَعَنْهُمْ سُقُوطُ الْمَدِّ فِيهِ وَوَرَشُهُمْ  يُوَافِقُهُمْ فِي حَيْثُ لَا هَمْزَ مُدْخَلًا

And from them too is the dropping of the madd in it (a third way); and Warsh agrees with them wherever no hamza is brought in after the līn letter.

وَفِي وَاوِ سَوَاتٍ خِلَافٌ لِّوَرَشِهِمْ  وَعَنْ كُلِّ الْمَوْءُودَةِ اقْصُرْ وَمَوَائِلًا

And over the wāw of “saw’āt” there is disagreement for Warsh; and from all his transmitters, shorten the wāw in “al-maw’ūda” and “maw’ilā.”

بَابُ الْهَمْزَتَيْنِ مِنْ كَلِمَةٍ

وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ  سَمَا وَبَذَاتِ الْفَتْحِ خُلْفٌ لِتَجْمُلًا

The facilitation (tashīl) of the second of two hamzas in one word is read by Nāfi’, Ibn Kathīr and Abū ‘Amr; and in the one whose second hamza has fatḥha there is disagreement.

وَقُلِّ أَلِفًا عَنْ أَهْلِ مِصْرَ تَبَدَّلَتْ  لَوَرَشٍ وَفِي بَغْدَادَ يُرَوَّى مُسَهَّلًا

According to the people of Egypt the second hamza is substituted with an alif (madd) for Warsh, whereas in Baghdad it is narrated as facilitated (tashīl).

وَحَقَّقَهَا فِي فُصِّلَتْ صُحْبَةً ءَاءَ  جَمِيٍّ وَالْأُولَى اسْقَطَنَّ لِتَسْهَلًا

Hamza, al-Kisā’ī and Shu’ba realize both hamzas (taḥqīq) in the word ‘a-a’jamiyy’ in Sūrat Fuṣṣilat; and [otherwise] drop the first hamza so that it is facilitated.

وَهَمْزَةُ أَذْهَبْتُمْ فِي الْأَحْقَافِ شَفَعَتْ  بِأُخْرَى كَمَا دَامَتْ وَصَالًا مُوَصَّلًا

And the hamza of ‘adhhabtum’ in Sūrat al-Aḥqāf is paired with a second (interrogative) hamza, ever continuously connected.

وَفِي نُونٍ فِي أَنْ كَانَ شَفَعَ حَمَزَةً 187 وَشَعْبَهُ أَيْضًا وَالِدَمَشْقِي مُسَهَّلًا

In Sūrat al-Qalam, in 'an kāna', Ḥamza and also Shu'ba add a second (interrogative) hamza, and the Damascene (Ibn 'Āmir) does so with the second hamza facilitated.

وَفِي آلِ عِمْرَانَ عَنِ ابْنِ كَثِيرِهِمْ 188 يُشَفِّعُ أَنْ يُؤْتَى إِلَى مَا تَسَهَّلًا

And in Āl 'Imrān, Ibn Kathīr adds a second (interrogative) hamza to 'an yu'tā', read with facilitation (tashīl).

وَطَهُ وَفِي الْأَعْرَافِ وَالشُّعْرَا بِهَا 189 عَامَنْتُمْ لِلْكُلِّ ثَالِثًا أُبَدِلًا

And in Ṭāhā, al-A'rāf and al-Shu'arā', in the word 'a-āmantum', for all readers the third hamza is substituted with an alif (madd).

وَحَقَّقَ ثَانٍ صُحْبَةً وَلِقُنْبُلٍ 190 بِإِسْقَاطِهِ الْأُولَى بِطَهُ تُقْبَلًا

Ḥamza, al-Kisā'i and Shu'ba realize the second hamza (taḥqīq); and for Qunbul, dropping the first hamza in Sūrat Ṭāhā is an accepted reading.

وَفِي كُلِّهَا حَفْصٌ وَأَبْدَلَ قُنْبُلٍ 191 فِي الْأَعْرَافِ مِنْهَا الْوَاوُ وَالْمُلْكِ مُوَصَّلًا

And in all of them Ḥaḥḥ [reads with a single hamza]; and Qunbul substitutes a wāw (reading 'a-wa-āmantum') in al-A'rāf and in al-Mulk, joining it.

وَإِنْ هَمْزٌ وَصَلَ بَيْنَ لَامٍ مُسَكَّنٍ 192 وَهَمْزَةِ الْإِسْتِفْهَامِ فَأَمَدُّهُ مُبَدَّلًا

And if a hamzat al-waṣl of the article (a quiescent lām) falls between it and the interrogative hamza, then lengthen it by substituting an alif (madd).

فَلِلْكُلِّ ذَا أُولَى وَيَقْصُرُهُ الَّذِي 193 يُسَهِّلُ عَنْ كُلِّ كَالَانَ مَثَلًا

This (substitution with madd) is the preferred way for all readers; and whoever facilitates (tashīl) shortens it instead — for every reader — as exemplified by 'ālāna'.

وَلَا مَدَّ بَيْنَ الْهَمْزَيْنِ هُنَا وَلَا بِحَيْثُ ثَلَاثٌ يَتَّفِقْنَ تَنْزِلًا



There is no separating madd between the two hamzas here, nor where three hamzas coincide in succession.

وَأَضْرِبُ جَمْعَ الْهَمْزَيْنِ ثَلَاثَةً



ءَأَنْذَرْتَهُمْ أَمْ لَمْ أَنِنَّا أُنْزِلَا

The kinds of two-hamza combinations are three, exemplified by 'a-andhartahum am lam', 'a-inna' and 'a-unzila' (faṭḥa-faṭḥa, faṭḥa-kasra, faṭḥa-ḍamma).

وَمَدُّكَ قَبْلَ الْفَتْحِ وَالْكَسْرِ حُجَّةٌ



بِهَا لُذٌّ وَقَبْلَ الْكَسْرِ خُلْفٌ لَهُ وَلَا

Inserting a separating madd (alif) before the faṭḥa-type and the kasra-type is a well-grounded practice — rely on it; but before the kasra-type there is disagreement over it, and there is no [madd before the ḍamma-type].

وَفِي سَبْعَةٍ لَا خُلْفَ عَنْهُ بِمَرِّمٍ



وَفِي حَرْفِي الْأَعْرَافِ وَالشُّعْرَا الْعُلَى

In seven places there is no disagreement from him — in Maryam, in the two words of al-A'rāf, and in lofty al-Shu'arā'.

أَتَيْنَكَ أَتْفَكَ مَعًا فَوْقَ صَادِهَا



وَفِي فُصِّلَتْ حَرْفٌ وَبِالْخُلْفِ سُهْلًا

'a-innaka' and 'a-ifkan', both in Sūrat al-Šaffāt (above Šād), and one word in Fuṣṣilat — these are facilitated, with disagreement.

وَأَائِمَّةٌ بِالْخُلْفِ قَدْ مَدَّ وَحْدَهُ



وَسَهَّلَ سَمًا وَصَفًا وَفِي النَّحْوِ أُبْدِلَا

The word 'a-immatan' is lengthened (with a separating alif) by [one reader] alone, with disagreement; Nāfi', Ibn Kathīr and Abū 'Amr facilitate it — and grammatically its second hamza is substituted with a yā'.

وَمَدُّكَ قَبْلَ الضَّمِّ لَبَّى حَبِيبُهُ



بِخُلْفِهِمَا بَرًّا وَجَاءَ لِيَفْصِلَا

Inserting a separating madd before the ḍamma-type is done, with disagreement between the two, the madd coming in to separate the two hamzas.

وَفِي آلِ عِمْرَانَ رَوَوْا لِهَشَامِهِمْ 201 كَحَفْصٍ وَفِي الْبَاقِي كَقَالُونَ وَاعْتَلَى

And in Āl 'Imrān they narrate Hishām's reading like Ḥaḥṣ, and in the remaining places like Qālūn — a noble way.

بَابُ الْهَمْزَتَيْنِ مِنْ كَلِمَتَيْنِ

وَأَسْقَطَ الْأُولَى فِي اتِّفَاقِهِمَا مَعًا 202 إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعَلَا

Drop the first hamza when the two hamzas agree in their vowel and occur in two separate words, O noble one.

كَبَا أَمْرُنَا مِنَ السَّمَاءِ إِنَّ أُولِيَا 203 أُولَئِكَ أَنْوَاعُ اتِّفَاقٍ تَجَمَّلَا

As in 'jā'a amrunā' (fatḥa-fatḥa), 'mīna l-samā'i in' (kasra-kasra), and 'awliyā'u ulā'ika' (ḍamma-ḍamma) — these are the types of agreement between the two hamzas.

وَقَالُونَ وَالْبَزْزِيُّ فِي الْفَتْحِ وَافَقَا 204 وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهَّلَا

Qālūn and al-Bazzī agree [with the others] in the fatḥa case, and in the other cases they facilitate the first hamza to sound like a yā' (before kasra) or a wāw (before ḍamma).

وَبِالسُّوءِ إِلَّا أَبَدَلَا ثُمَّ أَدْغَمَا 205 وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلَا

In 'bi-l-sū'i illā' (Yūsuf 53) the hamza is substituted and then assimilated; and there is disagreement over this from the two (Qālūn and al-Bazzī), which is not shut off.

وَالْأُخْرَى كَمَدٍّ عِنْدَ وَرَشٍ وَقُنْبُلٍ 206 وَقَدْ قِيلَ مَحْضُ الْمَدِّ عَنْهَا تَبَدَّلَا

For Warsh and Qunbul the second hamza is facilitated to resemble a madd; and it has also been said that a pure madd is substituted for it.

وَفِي هَؤُلَاءِ إِنَّ وَالْبِغَا إِنَّ لَوَرَشِهِمْ 207 يَبَاءِ خَفِيفِ الْكَسْرِ بَعْضُهُمْ تَلَا

And in 'hā'ulā'i in' and 'al-bighā'i in', some transmitters recite for Warsh the second hamza as a yā' with a light kasra.

وَأَنَّ حَرْفٌ مَدِّ قَبْلَ هَمْزٍ مُغَيَّرٍ 208 يَجْزُ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلَا

If a madd letter precedes a hamza that has been altered (facilitated or dropped), shortening the madd is permissible, but keeping the full madd is always the more sound choice.

وَتَسْهِيلُ الْآخَرَى فِي اخْتِلَافِهِمَا سَمَا 209 تَفِيءَ إِلَى مَعَ جَاءَ أُمَّةً أَنْزَلَا

The facilitation of the second hamza when the two differ in vowel is the reading of Nāfi', Ibn Kathīr and Abū 'Amr — as in 'tafi'a ilā' and 'jā'a ummatan' — thus it is laid down.

نَشَاءُ أَصَبْنَا وَالسَّمَاءِ أَوْ اتَّيْنَا 210 فَتَوَعَانَ قُلْ كَالْيَا وَكَالْوَاوِ سُهْلَا

'nashā'u aṣabnā' and 'wa-l-samā'i awi 'tinā' are two further types; say that the second hamza is facilitated to resemble a yā' or a wāw as appropriate.

وَنَوَعَانَ مِنْهَا أَبَدَلَا مِنْهُمَا وَقُلْ 211 يَشَاءُ إِلَى كَالْيَا أَقْسُ مَعْدَلَا

Two of these types may instead be substituted (ibdāl) by the two; and say that in 'yashā'u ilā', substituting a yā' is the more analogically sound course.

وَعَنْ أَكْثَرِ الْقُرَّاءِ تُبْدَلُ وَأَوْهَا 212 وَكُلُّ بِهِمْزِ الْكُلِّ يَبْدَا مُفْصَلَا

According to most reciters its wāw is substituted; and everyone, when beginning afresh on the second word, starts with the fully realized hamza, keeping them distinct.

وَالْإِبْدَالُ مَحْضٌ وَالْمُسَهَّلُ بَيْنَ مَا 213 هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَلَا

The substitution (ibdāl) yields a pure letter, whereas the facilitated hamza is pronounced between the hamza itself and the soft letter from which its vowel-form is derived (bayna-bayna).

بَابُ الْهَمْزِ الْمَفْرَدِ

إِذَا سَكَتَ فَاءٌ مِنَ الْفِعْلِ هَمْزَةً  214 فَوَرَشَ يُرِيهَا حَرْفَ مَدٍّ مُبَدَّلًا

When a hamza is quiescent as the first radical (fā') of a verb, Warsh substitutes it with the corresponding madd letter.

سَوَى جُمْلَةٍ الْإِيوَاءِ وَالْوَاوِ عَنْهُ إِنَّ  215 تَفْتَحُ إِثْرَ الضَّمِّ نَحْوُ مُوجَلَا

— except the words of 'iwā' (the root 'w-y); and Warsh substitutes a wāw when the hamza takes a fatḥa after a ḍamma, as in 'mu'ajjalan'.

وَيُبَدِّلُ لِلْسُّوسِيِّ كُلُّ مُسَكَّنٍ  216 مِنَ الْهَمْزِ مَدًّا غَيْرَ مَجْزُومٍ أَهْمِلًا

For al-Sūsī every quiescent hamza is substituted with the corresponding madd letter, except one made quiescent by jussive (jazm), which is left aside.

تَسُوْ وَنَشَأُ سِتُّ وَعَشْرُ يَشَأُ وَمَعَ  217 يُهَيِّى وَنَسَاها يُنَبِّأُ تَكْمَلَا

'tasu' and 'nasha' (six occurrences), 'yasha' (ten), along with 'yuhayyi', 'nansa'hā' and 'yunabba' — with these the exceptions are complete.

وَهَيِّى وَأَنْبِئُهُمْ وَنَبِّى بِأَرْبَعٍ  218 وَأَرْجِى مَعًا وَاقْرَأْ ثَلَاثًا فَحَصَّلَا

And 'hayyi', 'anbi'hum', 'nabbi' (in four places), 'arji' (in both places) and 'iqra' (three) — so gather and master them as further cases.

وَتُوْوِي وَتُوْوِيهِ أَخْفُ بِهِمْزِهِ  219 وَرِيَّاءُ بِتَرْكِ الْهَمْزِ يُشْبِهُ الْإِمْتِلَا

In 'tu'wī' and 'tu'wihī' keeping the hamza is the lighter choice; and 'ri'yan', when the hamza is dropped, comes to resemble the word 'imtila' (i.e. 'riyyan').

وَمُؤَصَّدَةٌ أَوْصَدْتُ يُشْبِهُ كُلَّهُ 220 تَخَيَّرَهُ أَهْلُ الْأَدَاءِ مُعَلَّلًا

'mu'ṣadatun' and 'awṣadtu' all follow the same pattern; the masters of recitation preferred dropping the hamza in it, on a reasoned basis.

وَبَارِئُكُمْ بِالْهَمْزِ حَالٌ سَكُونِهِ 221 وَقَالَ ابْنُ غَلْبُونٍ بَيَاءٌ تَبَدَّلَا

In 'bāri'ikum' the hamza is kept when it is made quiescent (in Abū 'Amr's reading); but Ibn Ghalbūn held that it is substituted with a yā'.

وَوَالَاهُ فِي بَيْرٍ وَفِي بَيْسٍ وَرَشُهُمْ 222 وَفِي الذُّبِّ وَرَشٌ وَالْكِسَائِيُّ فَأَبْدَلَا

Warsh consistently substitutes the hamza in 'bi'r' and 'bi's'; and in 'al-dhi'b' both Warsh and al-Kisā'ī substitute it.

وَفِي لَوْلُو فِي الْعَرْفِ وَالنُّكْرِ شُعْبَةٌ 223 وَيَأْتِيَكُمْ الدُّورِي وَالْإِبْدَالُ يُجْتَلَا

In 'lu'lu' (both its definite and indefinite forms) Shu'ba substitutes the hamza, and in 'ya'litikum' al-Dūrī does so — the substitution being clearly adopted.

وَوَرَشٌ لَيْلًا وَالنَّسِيءُ بَيَاءُهُ 224 وَأَدْعَمَ فِي يَاءِ النَّسِيءِ فَثَقَّلَا

And Warsh substitutes the hamza with a yā' in 'li'allā' and 'al-nasī', assimilating it into the yā' to give 'al-nasiyyu' with a doubled yā'.

وَابْدَالُ أُخْرَى الْهَمْزَتَيْنِ لِكُلِّهِمْ 225 إِذَا سَكَنتَ عَزَمَ كَادَمَ أَوْهَلَا

The substitution of the second of two hamzas with a madd letter applies for all readers when that second hamza is quiescent — a settled rule — as in 'ādam'.

بَابُ نَقْلِ حَرَكَةِ الْهَمْزَةِ إِلَى السَّاكِنِ قَبْلَهَا

وَحَرَكَ لَوْرَشٍ كُلَّ سَاكِنٍ آخِرٍ 226 صَحِيحٌ بِشَكْلِ الْهَمْزِ وَاحْذِفْهُ مُسْهَلًا

For Warsh, give every final sound quiescent consonant the vowel of the following hamza and delete the hamza — that is the transfer (naql), a facilitation.

وَعَنْ حَمَزَةٍ فِي الْوَقْفِ خُلْفٌ وَعِنْدَهُ 227 رَوَى خَلْفٌ فِي الْوَصْلِ سَكْتًا مُقَلَّلًا

From Ḥamza there is disagreement over the naql in pause; and Khalaf narrated from him a slight sakt in continuous reading.

وَيَسْكُتُ فِي شَيْءٍ وَشَيْئًا وَبَعْضُهُمْ 228 لَدَى اللَّامِ لِلتَّعْرِيفِ عَنْ حَمَزَةٍ تَلَا

And he (Khalaf, from Ḥamza) makes a sakt in 'shay'in' and 'shay'an'; and some recite a sakt from Ḥamza also at the definite article's lām.

وَشَيْءٍ وَشَيْئًا لَمْ يَزِدْ وَلِنَافِعٍ 229 لَدَى يُونُسٍ آلَانَ بِالنَّقْلِ نُقَلَّا

And in 'shay'in' and 'shay'an' he adds no more than the sakt; and for Nāfi', 'ālāna' in Sūrat Yūnus is read with the naql (transfer of the hamza's vowel).

وَقُلْ عَادًا الْأُولَى بِإِسْكَانٍ لَامِهِ 230 وَتَنْوِينُهُ بِالْكَسْرِ كَاسِيَهُ ظَلَّلَا

And read 'ādani l-ūlā' (Najm 50) with the naql: the lām made quiescent and its tanwīn given a kasra — pronounced as one clothing and shading it.

وَأَدْغَمَ بَاقِيَهُمْ وَبِالنَّقْلِ وَصَلُهُمْ 231 وَبَدَّوْهُمْ وَالْبَدْءُ بِالْأَصْلِ فُضِّلَا

The rest of the readers assimilate it; and for those with the naql, both their joined reading and their fresh start use the naql form — though starting with the original, unaltered form is preferred.

لِقَالُونَ وَالْبَصْرِي وَتُهْمَزُ وَآوُهُ 232 لِقَالُونَ حَالِ النَّقْلِ بَدْءًا وَمَوْصِلًا

This applies for Qālūn and al-Baṣrī (Abū 'Amr); and for Qālūn the wāw of 'al-ūlā' is given a hamza in the naql, both when beginning on it and when joining.

وَتَبْدَأُ بِهَمْزِ الْوَصْلِ فِي النَّقْلِ كُلِّهِ 233 وَإِنْ كُنْتَ مُعْتَدًّا بِعَارِضِهِ فَلَا

When starting afresh you restore the hamzat al-waṣl in every case of naql; but if you treat the transferred vowel as merely incidental ('āriḍ), then you do not.

وَنَقْلُ رِدَا عَنْ نَافِعٍ وَكِتَابِيهِ 234 بِالْإِسْكَانِ عَنْ وَرْشٍ أَصَحُّ تَقْبَلًا

The naql in 'rid'an' is transmitted from Nāfi'; and reading 'kitābiyah' with the sukūn (without naql) from Warsh is the sounder, more accepted way.

بَابُ وَقْفِ حَمَزَةِ وَهْشَامٍ عَلَى الْهَمْزِ

وَحَمَزَةُ عِنْدَ الْوَقْفِ سَهْلٌ هَمْزُهُ 235 إِذَا كَانَ وَسْطًا أَوْ تَطَرَّفَ مَنَزِلًا

And Ḥamza, when pausing, facilitates the hamza when it falls in the middle of the word or at its end.

فَأَبْدَلَهُ عَنْهُ حَرْفَ مَدٍّ مُسَكَّنًا 236 وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا

So, for Ḥamza, replace the hamza with a quiescent madd letter; and in the other case its vowel is transferred onto the letter before it.

وَحَرَّكَ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا 237 وَأَسْقَطَهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

And move the previously-quiescent letter before it with the hamza's vowel, then drop the hamza, so the utterance becomes easier (naql).

سِوَى أَنَّهُ مِنْ بَعْدِ مَا أَلِفٍ جَرَى 238 يُسَهِّلُهُ مَهْمَا تَوَسَّطَ مَدَّخَالًا

Except that when the hamza comes after an alif, he facilitates it (by tashīl) whenever it falls in the middle.

وَيُبْدِلُهُ مَهْمَا تَطَرَّفَ مِثْلُهُ 239 وَيَقْصُرُ أَوْ يَمْضِي عَلَى الْمَدِّ أَطَوَّلَا

And whenever the hamza (after an alif) is final, he replaces it with the like of it (an alif), then either shortens it or continues with the longer madd.

وَيُدْغِمُ فِيهِ الْوَاوَ وَالْيَاءَ مُبْدِلًا 240 إِذَا زِيدَتَا مِنْ قَبْلُ حَتَّى يُفْصَلَا

And he assimilates the wāw and yā' into it (the replaced hamza), converting them, when the two are added before it — as will be explained in detail.

وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ هَمْزَهُ 241 لَدَى فَتْحِهِ يَاءٌ وَوَاوًا مُحَوَّلًا

And after a kasra or ḍamma, when the hamza carries fatha, he sounds it, converting it into a yā' (after kasra) or a wāw (after ḍamma).

وَفِي غَيْرِ هَذَا بَيْنَ بَيْنٍ وَمِثْلُهُ 242 يَقُولُ هِشَامٌ مَا تَطَرَّفَ مُسْهَلًا

And in cases other than this the hamza is pronounced 'between-between' (bayna bayna); and likewise Hishām facilitates whatever hamza is final.

وَرِثِيًّا عَلَى إِظْهَارِهِ وَادْغَامِهِ 243 وَبَعْضُ بِكَسْرِ أَلْهَا لِيَاءٍ تَحَوَّلًا

And the word 'ri'yā' may be read with its hamza shown (iẓhār) or assimilated (idghām); and some read it with a kasra, the hamza having been turned into a yā'.

كَقَوْلِكَ أَنْبَاهُمْ وَنَبَاهُمْ وَقَدْ 244 رَوَوْا أَنَّهُ بِالْخَطِّ كَانَ مُسْهَلًا

As in your saying 'anbi'hum' and 'nabbi'hum'; and they narrated that its facilitation follows the written form (rasm).

فَفِي الْيَا يَلِي وَالْوَاوِ وَالْحَذْفِ رَسْمُهُ 245 وَالْأَخْفَشُ بَعْدَ الْكَسْرِ ذَا الضَّمِّ أَبْدَلَا

So in the cases of the yā', the wāw, and deletion one follows the written form (rasm); while al-Akhfash, after a kasra or ḍamma, substituted a full letter.

بَيَاءٍ وَعَنْهُ الْوَاوُ فِي عَكْسِهِ وَمَنْ حَكَى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَلَا 246

(al-Akhfash substitutes) a yā' after a kasra, and from him a wāw in the opposite case (after a ḍamma); but whoever related it in both as merely 'like a yā' and like a wāw' (i.e. tashīl) has erred.

وَمُسْتَهْزِئُونَ الْحَذْفُ فِيهِ وَنَحْوِهِ وَضَمٌّ وَكَسْرٌ قَبْلُ قِيلَ وَأُخِمَلَا 247

And in 'mustahzi'ūn' and its like, deletion of the hamza applies; that a ḍamma and a kasra be placed before it was said, but that view was left aside as weak.

وَمَا فِيهِ يُلْفَى وَاسِطًا بِزَوَائِدٍ دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أَعْمَلَا 248

And any hamza that is made medial by added letters entering upon it — in it two ways are applied.

كَمَا هَا وَيَا وَاللَّامُ وَالْبَا وَنَحْوَهَا وَلَا مَاتِ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلَا 249

As with the prefixed hā', yā', lām, bā' and the like, and the lāms of the definite article — for whoever reflects on it.

وَأَشْمَمَ وَرَمَ فِيمَا سِوَى مُتَبَدِّلٍ بِهَا حَرْفَ مَدٍّ وَاعْرِفِ الْبَابَ مُحْفَلَا 250

And apply ishmām and rawm in cases other than the hamza that has been changed into a madd letter; and know this chapter well.

وَمَا وَأَوَّاصِلِي تَسَكَّنَ قَبْلَهُ أَوْ الْيَا فَعَنْ بَعْضٍ بِالْإِدْغَامِ حُمَلَا 251

And whatever hamza is preceded by an original quiescent wāw or yā' — from some it is reported with assimilation (idghām).

وَمَا قَبْلَهُ التَّحْرِيكُ أَوْ الْاِلِفُّ مُحَرَّرَا 252 رَكَّا طَرَفًا فَالْبَعْضُ بِالرَّوْمِ سَهَّلَا

And a hamza before which is a vowel, or which is vowelled and final after an alif — some facilitated it by rawm.

وَمَنْ لَمْ يَرْمِ وَاعْتَدَّ مَحْضًا سُكُونَهُ  253 وَالْحَقَّ مَفْتُوحًا فَقَدْ شَذَّ مُوْغَلًا

And whoever did not apply rawm but treated the quiescence as pure and appended to it the faṭḥa-case has deviated, going to an extreme.

وَفِي الْهَمْزِ أَنْحَاءٌ وَعِنْدَ نُحَاتِهِ  254 يُضِيءُ سَنَاهُ كُلَّمَا اسْوَدَّ أَلْيَا

And in the hamza there are many aspects, and among its grammarians its brilliance shines all the brighter the darker the night grows (a poetic closing).

بَابُ الْإِظْهَارِ وَالْإِدْغَامِ

سَأَذْكُرُ الْفَاطَا تَلِيهَا حُرُوفُهَا  255 بِالْإِظْهَارِ وَالْإِدْغَامِ تُرَوَّى وَتُجْتَلَى

I will mention (certain) words followed by their letters, regarding izhār and idghām, as they are narrated and set forth.

فَدُونَاكَ إِذْ فِي بَيْتِهَا وَحُرُوفُهَا  256 وَمَا بَعْدُ بِالتَّقْيِيدِ قُدَّهْ مُذَلَّلَا

So take 'idh' with its verse and its letters, and lead what follows it under careful restriction, made tractable.

سَأُسَمِّي وَبَعْدَ الْوَاوِ تَسْمُو حُرُوفُ مَنْ  257 تَسْمَى عَلَى سِيَمَا تُرَوِّقُ مُقَبَّلَا

I will name them; and after the wāw the letters of the one named rise upon a mark that pleases and is welcomed (a mnemonic-structuring line).

وَفِي دَالٍ قَدْ أَيُّضًا وَتَاءٍ مُؤَنَّتْ  258 وَفِي هَلٍّ وَبَلٍّ فَاحْتَلَّ بِذِهْنِكَ أَحْيَلَا

And likewise regarding the dāl of 'qad', the tā' of the feminine, and 'hal' and 'bal' — so apply your mind most cleverly.

ذِكْرُ ذَالِ إِذْ

نَعَمْ إِذْ تَمَشَّتْ زَيْنَبُ صَالَ دَلُّهَا  سَمِيَّ جَمَالٍ وَاصِلًا مِّنْ تَوْصَلَا

The dhāl of 'idh' is assimilated before six letters — tā', zāy, ṣād, dāl, sīn and jīm — carried by the initials of this line's words ('when Zaynab strolled, her coquetry grew proud, the namesake of beauty, uniting whoever sought union').

فَإِظْهَرُهَا أَجْرَى دَوَامٍ نَسِيْمَهَا  وَأَظْهَرَ رِيًّا قَوْلِهِ وَاصِفٌ جَلَا

So its izhār keeps its breeze flowing perpetually, and a describer revealed and clarified the fragrance of its speech (a flowery line whose initials encode which readers apply izhār of the dhāl of 'idh').

وَأَدْغَمَ ضَنْكَاً وَاصِلٌ تَوْمَ دُرِّهِ  وَأَدْغَمَ مَوْلَى وَجْدُهُ دَائِمٌ وَلَا

And the one who unites assimilated, and 'assimilate!' — a patron whose lasting wealth never ceases (a flowery line whose initials encode which readers apply idghām of the dhāl of 'idh').

ذِكْرُ دَالِ قَدْ

وَقَدْ سَحَبَتْ ذَيْلًا ضَفَا ظَلَّ زَرَنْبُ  جَلَّتْهُ صَبَاهُ شَائِقًا وَمُعَلَّلًا

The dāl of 'qad' is assimilated before eight letters — sīn, dhāl, ḍād, zā', zāy, jīm, ṣād and shīn — carried by the initials of this line's words (she trailed a luxuriant hem; Zarnab lingered; her morning breeze burnished it, alluring and fragrant').

فَإِظْهَرُهَا نَجْمٌ بَدَا دَلٌّ وَاضِحًا  وَأَدْغَمَ وَرَشٌ ضَرَّ ظَمَانٌ وَامْتَلَا

So certain readers showed the dāl of 'qad' clearly, while Warsh and others assimilated it — the flowery wording ('a star appeared and clearly indicated... it harmed the thirsty and filled up') encoding the readers of izhār and idghām by its initials.

وَأَدْغَمَ مُرُّوْ وَكَيْفَ ضَيَّرَ ذَابِلُ زَوَى ظِلُّهُ وَغَرَّ تَسَدَّاهُ كَلْكَلَا

And further readers assimilated the dāl of 'qad' — the flowery line ('a dripping rain-cloud; the harm of a withered plant; a rancorous heat folded away its shade and overspread it') encoding those readers by its initials.

وَفِي حَرْفٍ زَيْنًا خِلَافٌ وَمُظْهِرٌ هِشَامٌ بِصٍ حَرْفُهُ مُتَحَمِّلًا

And in the word 'zayyannā' (in 'qad zayyannā') there is disagreement; Hishām applies izhār, reading its letter with a šād.

ذِكْرُ تَاءِ التَّائِيثِ

وَأَبَدَتْ سَنَا ثَغْرٍ صَفَتْ زُرْقُ ظَلْمِهِ جَمَعْنَ وَرُودًا بَارِدًا عَطِرَ الطَّلَا

The tā' of the feminine is assimilated before the letters — thā', jīm, zāy, sīn, šād, ṭā' and zā' — carried by the initials of this line's words ('she revealed the gleam of a mouth whose pure blue lustre gathered cool, fragrant waters').

فَإِظْهَارُهَا دُرٌّ نَمَتْهُ بُدُورُهُ وَأَدْغَمَ وَرَشٌ ظَافِرًا وَمُخَوَّلًا

So its izhār is 'a pearl its full moons nurtured', while Warsh assimilated it, 'triumphant and endowed' — the initials encoding the readers.

وَأَظْهَرَ كَهْفٌ وَافِرٌ سَيِّبٌ جُودِهِ زَكِيٌّ وَفِي عَصْرَةٍ وَمُحَلَّلًا

And certain readers showed the tā' of the feminine — the flowery wording ('a refuge, abundant the flow of its bounty, pure and faithful, a shelter and a lawful gain') encoding those readers by its initials.

وَأَظْهَرَ رَاوِيَهُ هِشَامٌ لَهْدِمَتْ وَفِي وَجَبَتْ خُلْفُ ابْنِ ذَكْوَانَ يُفْتَلَى

And its narrator Hishām applied izhār in 'la-huddimat', and in 'wajabat' there is disagreement over Ibn Dhakwān, which is examined.

ذِكْرُ لَامِ هَلْ وَبَلْ

أَلَا بَلْ وَهَلْ تَرَوِي ثَنَا ظَعْنِ زَيْنَبِ 270 سَمِيرَ نَوَاهَا طَلَحَ ضُرٌّ وَمُبْتَلَى

The lām of 'hal' and 'bal' is assimilated before the letters — tā', thā', zā', zāy, sīn, nūn, ṭā' and ḍād — carried by the initials of this line's words ('it relates the praise of Zaynab's departure, the companion of her purpose, weary of hardship and afflicted').

فَادَّعَمَهَا رَاوٍ وَأَدَّعَمَ فَاضِلٌ 271 وَفُورٌ تَنَاهُ سَرَّ تَيْمًا وَقَدْ حَلَا

A narrator assimilated the lām, and a virtuous, dignified one did too — 'his praise delighted Taym and grew sweet' — the initials encoding the readers of idghām.

وَبَلْ فِي النَّسَا خَلَّادُهُمْ بِخِلَافِهِ 272 وَفِي هَلْ تَرَى الْإِدْغَامَ حُبَّ وَحُمَلَا

And in 'bal' in Sūrat al-Nisā' their Khallād has disagreement, while in 'hal tarā' the assimilation is favoured and adopted.

وَأَظْهَرَ لَدَى وَاعٍ نَبِيلٍ ضَمَانُهُ 273 وَفِي الرَّعْدِ هَلْ وَاسْتَوْفٍ لَا زَاجِرًا هَلَا

And apply izhār in 'wā' in nabīlin ḍamānuhu', and in Sūrat al-Ra'd's 'hal'; complete the count — with restraining 'lā' and urging 'halā' (rhyme fillers).

بَابُ اتَّفَاقِهِمْ فِي إِدْغَامِ إِذْ وَقَدْ وَتَاءِ التَّائِيثِ وَهَلْ وَبَلْ

وَلَا خُلْفَ فِي الْإِدْغَامِ إِذْ ذَلَّ ظَالِمٌ 274 وَقَدْ تَيَّمَتِ دُعْدُ وَسِيمًا تَبَتَّلَا

And there is no disagreement in assimilating 'idh' before its like ('an oppressor was abased') and 'qad' before its like ('Da'd enthralled a handsome one who devoted himself'), these being identical-letter cases.

وَقَامَتْ تُرِيهِ دُمِيَّةٌ طَيِّبٌ وَصَفِيهَا 275 وَقُلْ بَلْ وَهَلْ رَاهَا لَيْبٌ وَيَعْقَلَا

And likewise 'qāmat...' (the feminine tā' before a tā') — 'a figure shows him the sweetness of her description' — and 'bal' and 'hal' before their like — 'a sensible man saw her and would reason' — all agreed upon.

وَمَا أَوَّلُ الْمِثْلَيْنِ فِيهِ مُسَكِّنٌ 276 فَلَا بُدَّ مِنْ إِدْغَامِهِ مُتَمَثِّلًا

And whenever the first of two identical letters is quiescent, it must inevitably be assimilated, as a fixed rule.

بَابُ حُرُوفٍ قَرُبَتْ مَخَارِجُهَا

وَإِدْغَامُ بَاءِ الْجَزْمِ فِي الْفَاءِ قَدْ رَسَا 277 حَمِيدًا وَخَيْرٌ فِي يَتُبْ قَاصِدًا وَلَا

And the assimilation of a jussive (sākin) bā' into a fā' is firmly and praiseworthy established, as in '(man lam) yatub (fa-ulā'ika)' — so choose it moderately and go no further.

وَمَعَ جَزْمِهِ يَفْعَلُ بِذَلِكَ سَلَمُوا 278 وَيَخْسِفُ بِهِمْ رَاعُوا وَشَدَّا تَثْقَلَا

And they accepted assimilating the sākin lām of 'yaf'al' into 'dhālika', and observed it in the fā' of 'nakhsif bihim'; leaving these heavy (unassimilated) is anomalous.

وَعُدْتُ عَلَى إِدْغَامِهِ وَنَبَذْتُهَا 279 شَوَاهِدُ حَمَادٍ وَأُورِثْتُمْ حَلَا

And 'udhtu' and 'nabadhtuhā' are witnesses for its assimilation (the dhāl into a tā'), as is the pleasant 'ūrithtumuhā'.

لَهُ شَرْعُهُ وَالرَّاءُ جَزْمًا بِلَامِهَا 280 كَوَاصِرٍ لِحُكْمِ طَالٍ بِالْخُلْفِ يَذْبُلَا

It has its own rule; and the sākin rā' assimilated into a lām, as in 'waṣbir li-ḥukmi', prevails with disagreement, firm as Mount Yadhbul.

وَيَاسِينَ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا 281 وَنُونٌ وَفِيهِ الْخُلْفُ عَنْ وَرَشِهِمْ خَلَا

And apply izhār to the nūn of 'Yā Sīn (wa-l-Qur'ān)', as narrated from one whose truth appeared, and likewise to 'Nūn (wa-l-qalam)', wherein there is disagreement from their Warsh.

وَحَرَمِيٍّ نَصْرٍ صَادَ مَرِيَمَ مَنْ يُرِدُ 282 ثَوَابَ لَبِثْتَ الْفَرْدَ وَالْجَمْعَ وَصَلَا

And the Ḥarmī (Nāfi' and Ibn Kathīr) assimilated the šād-ending in Maryam, and joined the assimilation in 'man yurid thawāba' and in 'labithta' in both its singular and plural forms.

وَتَاسِينَ عِنْدَ الْمِيمِ فَازَ اتَّخَذْتُمْ 283 أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْفَلَا

And 'Tā Sīn (Mīm)' — assimilating the sīn's nūn at the mīm — succeeded, as did 'ittakhadhtum' and 'akhadhtum' (dhāl into tā'), and in the singular form he kept company with it, like Daghfal.

وَفِي اِرْكَبٍ هُدًى بَرِّ قَرِيبٍ بِخُلْفِهِمْ 284 كَمَا ضَاعَ جَا يَلْهَثُ لَهُ دَارٍ جُهْلَا

And in 'irkab ma'anā' (bā' into mīm), with their disagreement — guiding, righteous, near — as also in 'yalhath dhālika' (thā' into dhāl); so avoid the ignorant.

وَقَالُونَ ذُو خُلْفٍ وَفِي الْبَقَرَةِ فَقُلْ 285 يُعَذِّبُ دَنَا بِالْخُلْفِ جَوْدًا وَمُوبَلَا

And Qālūn has disagreement; and in al-Baqara say '(fa-)yu'adhdhibu man yashā' (bā' into mīm), with disagreement, drawing near abundantly and pouringly.

بَابُ أَحْكَامِ النُّونِ السَّكِينَةِ وَالتَّنْوِينِ

وَكُلُّهُمْ التَّنْوِينَ وَالنُّونَ أَدْعَمُوا 286 بَلَا غُنَّةٍ فِي اللَّامِ وَالرَّاءِ لِيَجْمَلَا

And all of them assimilated the tanwīn and the sākin nūn into the lām and the rā' without ghunna, so that it comes out beautifully.

وَكُلُّ بَيْنَمُو أَذْغَمُوا مَعَ غُنَّةٍ 287 وَفِي الْوَاوِ وَالْيَا دُونَهَا خَلْفٌ تَلَا

And all assimilated the nūn and tanwīn into the letters of 'yanmū' (yā', nūn, mīm, wāw) with ghunna; but Khalaf recited the wāw and yā' without it.

وَعِنْدَهُمَا لِلْكَلِّ أَظْهَرَ بِكَلِمَةٍ 288 مَخَافَةَ إِشْبَاهِ الْمُضَاعَفِ أَثْقَلَا

And when the nūn and one of the two (wāw or yā') occur within a single word, apply izhār for all, lest it resemble the heavier doubled form.

وَعِنْدَ حُرُوفِ الْحَلْقِ لِلْكَلِّ أَظْهَرَا 289 أَلَا هَا جَ حُكْمٌ عَمَّ خَالِيَهُ غَفَلَا

And at the throat letters izhār is applied for all — the words 'Behold, a ruling stirred and spread over its two heedless neighbours' beginning, in turn, with the six throat letters (hamza, hā', ḥā', 'ayn, khā', ghayn).

وَقَلْبَهُمَا مِيمًا لَدَى الْبَا وَأُخْفِيَا 290 عَلَى غُنَّةٍ عِنْدَ الْبَوَاقِي لِيَكْمَلَا

And the two (nūn and tanwīn) are converted into a mīm before the bā' (iqlāb), and hidden (ikhfā') with ghunna at the remaining letters, so that the rule is complete.

بَابُ الْفَتْحِ وَالْإِمَالَةِ وَبَيْنَ اللَّفْظَيْنِ

وَحَمَزُهُ مِنْهُمْ وَالْكِسَائِيُّ بَعْدَهُ 291 أَمَالًا ذَوَاتِ الْيَاءِ حَيْثُ تَأَصَّلَا

Hamza — one of them — and al-Kisā'ī after him both apply imāla to the words whose alif derives from an original yā' (dhawāt al-yā'), wherever that yā' is original.

وَتَثْنِيَةُ الْأَسْمَاءِ تَكْشِفُهَا وَإِنْ 292 رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَقَتْ مَنْهَلَا

Making the nouns dual reveals whether the alif is from a yā', and if you refer the verb back to yourself (the first person), you will find a fount of guidance.

هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهُدَاهُمْ ۖ وَفِي أَلِفِ التَّائِيَةِ فِي الْكُلِّ مِيْلًا 293

Words like *hadā*, *ishtarāhu*, *al-hawā* and *hudāhum*, together with the *alif* of feminization (*alif al-ta' nīth*) in all its cases, the two (*Ḥamza* and *al-Kisā'ī*) read with *imāla*.

وَكَيْفَ جَرَتْ فَعَلَى فِیْهَا وَجُودُهَا ۖ وَإِنْ ضُمَّ أَوْ يُفْتَحْ فَعَالِي فَحَصَّالًا 294

However the *fa'lā* pattern occurs, *imāla* is present in it; and if the *fa'ālā* pattern begins with a *ḍamma* or a *fatha*, master it likewise with *imāla*.

وَفِي اسْمٍ فِي الْإِسْتِفْهَامِ أَنَّى وَفِي مَتَى ۖ مَعًا وَعَسَى أَيْضًا أَمَالًا وَقُلْ بَلَى 295

In the interrogative noun *annā*, and in *matā*, both together, and *'asā* likewise, the two apply *imāla*; and say *balā* is inclined too.

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا ۖ زَكَىٰ وَإِلَىٰ مِنْ بَعْدُ حَتَّىٰ وَقُلْ عَلَىٰ 296

Everything written with a *yā* in the *rasm* receives *imāla*, except *ladā*, *mā zakā*, *ilā*, and after them *ḥattā* and *'alā*, which are not inclined.

وَكُلُّ ثَلَاثِيٍّ يَزِيدُ فَإِنَّهُ ۖ مُمَالٌ كَزَكَّاهَا وَأَنْجَىٰ مَعَ ابْتِلَىٰ 297

Every trilateral verb that takes an augment is inclined, as in *zakkāhā*, *anjā* and *ibtalā*.

وَلَكِنَّ أَحْيَا عَنْهُمَا بَعْدَ وَاوِهِ ۖ وَفِيمَا سِوَاهُ لِلْكِسَائِيِّ مِيْلًا 298

But the word *aḥyā* is left un-inclined by both (*Ḥamza* and *al-Kisā'ī*) when it follows its *wāw*, while in its other occurrence it is inclined for *al-Kisā'ī* alone.

وَرُءْيَايَ وَالرُّءْيَا وَمَرْضَاتٍ كَيْفَمَا ۖ أَتَىٰ وَخَطَايَا مِثْلُهُ مُتَقَبَّلًا 299

And *ru'yāya*, *al-ru'yā* and *marḍāt* however it occurs, and likewise *khaṭāyā*, are all inclined — an acceptable reading.

وَمَحْيَاهُمْ، أَيْضًا وَحَقُّ تُقَاتِهِ 300 وَفِي قَدْ هَدَانِي لَيْسَ أَمْرُكَ مُشْكِلًا

And maḥyāhum likewise, and ḥaqqā tuqātihi, and the reading in qad hadāni — your task with them is not difficult, for they are inclined.

وَفِي الْكَهْفِ أَنْسَانِي وَمِنْ قَبْلُ جَاءَ مَنْ 301 عَصَانِي وَأَوْصَانِي بِمَرِيمَ يُجْتَلَى

In al-Kahf ansāni, and before it man ‘aṣāni, and awṣāni in Sūrat Maryam, are all given imāla.

وَفِيهَا وَفِي طَاسٍ آتَانِي الَّذِي 302 أَذَعْتُ بِهِ حَتَّى تَضَوَّعَ مَدَلَا

In it (Maryam) and in Ṭā-Sīn (al-Naml) ātāniya is inclined — a ruling I have made known until it wafted like fragrant aloeswood.

وَحَرَفُ تَلَاهَا مَعَ طَحَاهَا وَفِي سَجَى 303 وَحَرَفُ دَحَاهَا وَهِيَ بِالْوَاوِ تُبْتَلَى

The words talāhā, ṭaḥāhā and sajā, and the word daḥāhā — even though its alif is from a wāw — are all given imāla.

وَأَمَّا ضَحَاهَا وَالضُّحَى وَالرِّبَا مَعَ الِ 304 قُوَى فَأَمَلَاهَا وَبِالْوَاوِ تُخْتَلَى

As for ḍaḥāhā, al-ḍuḥā, al-ribā and al-quwā, the two apply imāla to them, though — since their alif is from a wāw — this diverges from the general rule.

وَرُؤْيَاكَ مَعَ مَثْوَايَ عَنْهُ لِحَفْصِهِمْ 305 وَمَحْيَايَ مِشْكَاةٍ هُدَايَ قَدْ انْجَلَى

And ru’yāka with mathwāya — reported from him for their Ḥafṣ — and maḥyāya, mishkāṭ and hudāya, the ruling on them has become clear.

وَمِمَّا أَمَلَاهُ أَوَاخِرُ آيِ مَا 306 بَطْلُهُ وَآيِ النَّجْمِ كَيْ تَتَعَدَّلَا

Among what the two incline are the verse-endings of Sūrat Ṭā-Hā and Sūrat al-Najm, so that they come out even.

وَفِي الشَّمْسِ وَالْأَعْلَىٰ وَفِي اللَّيْلِ وَالضُّحَىٰ ﴿٣٠٧﴾ وَفِي اقْرَأْ وَفِي وَالنَّازِعَاتِ تَمِيلًا

In Sūrat al-Shams, al-A'la, al-Layl, al-Duḥā, Iqra' (al-'Alaq) and al-Nāzi'āt, the two apply imāla to the verse-endings.

وَمَنْ تَحْتَهَا ثُمَّ الْقِيَامَةِ فِي الْ مَعَارِجِ يَا مِنْهَالُ أَفَلَحْتَ مِنْهَالًا ﴿٣٠٨﴾

And the sūra below it, then al-Qiyāma and al-Ma'ārij, are inclined too — O Minhāl, you have prospered as a generous giver of drink.

رَمَى صُحْبَةً أَعْمَىٰ فِي الْإِسْرَاءِ ثَانِيًا ﴿٣٠٩﴾ سُوءَىٰ وَسُدَىٰ فِي الْوَقْفِ عَنْهُمْ تَسْبَلًا

Ḥamza, al-Kisā'ī and Shu'ba (Ṣuḥba) incline ramā, and a'mā — the second occurrence in al-Isrā' — while suwan and sudan they incline only in the pause.

وَرَاءُ تَرَاءَىٰ فَازَ فِي شُعْرَائِهِ ﴿٣١٠﴾ وَأَعْمَىٰ فِي الْإِسْرَاءِ حُكْمُ صُحْبَةٍ أَوَّلًا

The rā' of tarā'ā is inclined in its occurrence in al-Shu'arā'; and the first a'mā in al-Isrā' is inclined by the ruling of Ṣuḥba (Ḥamza, al-Kisā'ī and Shu'ba).

وَمَا بَعْدَ رَاءٍ شَاعَ حُكْمًا وَحَفْصُهُمْ ﴿٣١١﴾ يُؤَالِي بِمَجْرَاهَا وَفِي هُودَ أَنْزَلًا

The ruling for imāla of the alif after a rā' became widespread; and their Ḥafṣ applies imāla in majrāhā, which was revealed in Sūrat Hūd.

نَأَىٰ شَرْعٌ يُمْنٌ بِاخْتِلَافٍ وَشُعْبَةٌ ﴿٣١٢﴾ فِي الْإِسْرَاءِ وَهُمْ وَالتُّنُّ ضَوْءٌ سَنًا تَلَا

na'ā is inclined — an established way, though with disagreement — and Shu'ba inclines it in al-Isrā'; and the nūn, like a gleam of light, followed suit.

إِنَاهُ لَهُ شَافٍ وَقُلٌّ أَوْ كِلَاهُمَا ﴿٣١٣﴾ شَفَا وَلِكَسْرٍ أَوْ لِيَاءٍ تَمِيلًا

The word ināhu has a sound inclined reading, and you may say both readings suffice; and for an alif arising from a kasra or a yā', the two apply imāla.

وَذُو الرِّاءِ وَرَشٌّ بَيْنَ بَيْنٍ وَفِي أَرَا 314 كَهُمْ وَذَوَاتِ الْيَا لَهُ الْخُلْفُ جُمْلًا

As for the words containing *rā'*, Warsh reads them with *taqlīl* (*bayna bayna*), and likewise in *arākahum*; while in the *dhawāt al-yā'* there is disagreement reported from him — a beautiful reading.

وَلَكِنْ رُءُوسُ الْآيِ قَدْ قَلَّ فَتَحُهَا 315 لَهُ غَيْرَ مَاهَا فِيهِ فَاحْضُرْ مُكَمَّلًا

But for Warsh the verse-endings are seldom read with *fath*, since he reads them with *taqlīl*, except those in which there is a *hā* — so attend to this completely.

وَكَيْفَ أَتَتْ فَعَلَى وَآخِرُ آيِ مَا 316 تَقَدَّمَ لِلْبَصْرِ سَوَى رَاهِمَا اعْتَلَى

However the *fa'lā* pattern comes, and the verse-endings of the *sūras* mentioned above, Abū 'Amr (*al-Baṣrī*) reads with *taqlīl* — except its two *rā'* cases.

وَيَا وَيَلْتَى أَنَّى وَيَا حَسْرَتَى طُورًا 317 وَعَنْ غَيْرِهِ قِسْمَهَا وَيَا أَسْفَى الْعَلَى

The words *yā waylatā*, *annā* and *yā ḥasratā* they read with *imāla*, and from the others analogize likewise; and *yā asafā* too — a lofty reading.

وَكَيْفَ الثَّلَاثِي غَيْرَ زَاغَتْ بِمَاضِي 318 أَمْلٌ خَابَ خَافُوا طَابَ ضَاقَتْ فَتَجَمَّلًا

However the triliteral past-tense hollow verb comes, apply *imāla* — except *zāghat* — as in *khāba*, *khāfū*, *ṭāba* and *ḍāqat*, and you will do beautifully.

وَحَاقَ وَزَاغُوا جَاءَ شَاءَ وَزَادَ فُرْ 319 وَجَاءَ ابْنُ ذَكْوَانَ وَفِي شَاءَ مَيَّلًا

The words *ḥāqa*, *zāghū*, *jā'a*, *shā'a* and *zāda* are inclined — triumph in learning them; and Ibn Dhakwān inclines *jā'a*, and in *shā'a* likewise he applies *imāla*.

فَزَادَهُمُ الْأُولَى وَفِي الْغَيْرِ خُلْفُهُ 320 وَقُلْ صُحْبَةٌ بَلْ رَانَ وَاصْصَحَبْ مُعَدَّلًا

The first *fa-zadahum* is inclined by Ibn Dhakwān, with disagreement from him in the others; and say that *Ṣuḥba* (*Ḥamza*, *al-Kisā'ī* and *Shu'ba*) incline *bal rāna* — so keep to this well-balanced way.

وَفِي أَلِفَاتٍ قَبْلَ رَا طَرَفٍ أَتَتْ 321 بِكَسْرِ أَمَلٍ تُدْعَى حَمِيداً وَتُقْبَلَا

In the alifs before a word-final rā' that bears a kasra, apply imāla — and you will be called praiseworthy and accepted.

كَأَبْصَارِهِمْ وَالْدَّارِ ثُمَّ الْحِمَارِ مَعَ 322 حِمَارِكَ وَالْكَفَّارِ وَاقْتَسِ لَتَنْضَلَا

As in abṣārihim, al-dār, al-ḥimār, ḥimārika and al-kuffār — and analogize likewise, so that you may excel.

وَمَعَ كَافِرِينَ الْكَافِرِينَ بَيَّائِهِ 323 وَهَارٍ رَوَى مُرَوِّ بِخُلْفٍ صَدٍ حَلَا

And likewise kāfirīn and al-kāfirīn in its yā' form, and hārin, which a transmitter narrated with disagreement — a sweetly flowing reading.

بِدَارٍ وَجَبَّارِينَ وَالْجَارِ تَمَمُوا 324 وَوَرَشَ جَمِيعَ الْبَابِ كَانَ مُقَلَّلَا

bidār, jabbārīn and al-jār complete the examples; and Warsh reads the whole chapter with taqlīl (bayna bayna).

وَهَذَانِ عَنْهُ بِاخْتِلَافٍ وَمَعَهُ فِي الْ 325 بَوَارٍ وَفِي الْقَهَّارِ حَمَزَةٌ قَلَّلَا

These two are read with taqlīl by Warsh with disagreement; and together with him, in al-bawār and al-qahhār, Ḥamza too reads with taqlīl.

وَإِضْجَاعُ ذِي رَائِينَ حَجَّ رُوَاتُهُ 326 كَالْأَبْرَارِ وَالتَّقْلِيلُ جَادَلُ فَيَصَلَا

The full imāla of a word containing two rā's — its transmitters have established it — as in al-abrār; while the taqlīl stands as the decisive alternative.

وَإِضْجَاعُ أَنْصَارِي تَمِيمٌ وَسَارِعُوا 327 نُسَارِعُ وَالْبَارِي وَبَارِيكُمْ تَلَا

The imāla of anṣārī follows the Tamīm manner, and sāri'ū, nusārī'ū, al-bārī' and bārī'ikum follow suit.

وَأَذَانِهِمْ طُغْيَانِهِمْ وَيُسَارِعُ ۖ وَنَ أَذَانِنَا عَنْهُ الْجَوَارِي تَمَثَّلَا ۖ

And ādhānihim, ṭughyānihim, yusārī'una and ādhāninā, together with al-jawārī, are all exemplified with taqlil from Warsh.

يُؤَارِي أُؤَارِي فِي الْعُقُودِ بِخُلْفِهِ ۖ ضِعَافًا وَحَرْفًا النَّمْلِ آتِيكَ قَوْلًا ۖ

yuwārī and uwārī in al-Mā'idā (al-'Uqūd) are read with taqlil by Warsh with disagreement, and likewise dī'āfan and the two occurrences of ātika in al-Naml, as has been stated.

بِخُلْفٍ ضَمَمْنَاهُ مَشَارِبُ لَامِعٌ ۖ وَأَنِيَّةٍ فِي هَلْ أَتَاكَ لِأَعْدَلَا ۖ

With disagreement we have appended mashārib — a gleaming addition — and āniya in Sūrat 'hal atāka' (al-Ghāshiyā), so as to be balanced.

وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ ۖ وَخُلْفُهُمْ فِي النَّاسِ فِي الْجَرِّ حُصَلَا ۖ

And in Sūrat al-Kāfirūn, 'ābidūna and 'ābid are inclined, and there is disagreement among them concerning al-nās in the genitive case.

حِمَارِكَ وَالْمِحْرَابِ إِكْرَاهِيْنَّ وَالْ ۖ حِمَارِ وَفِي الْإِكْرَامِ عِمْرَانَ مَثَلَا ۖ

ḥimārika, al-mihrāb, ikrāhihinna, al-ḥimār, and al-ikrām and 'imrān are given as examples of what Ibn Dhakwān inclines.

وَكُلُّ بِخُلْفٍ لِابْنِ ذَكْوَانَ غَيْرَ مَا ۖ يُجَرُّ مِنَ الْمِحْرَابِ فَأَعْلَمَ لِتَعْمَلَا ۖ

All of these are inclined for Ibn Dhakwān with disagreement, except the genitive of al-mihrāb — so learn this, that you may act on it.

وَلَا يَمْنَعُ الْإِسْكَانُ فِي الْوَقْفِ عَارِضًا ۖ إِمَالَةً مَا لِلْكَسْرِ فِي الْوَصْلِ مُثَلَا ۖ

The accidental sukūn taken in pausing does not prevent the imāla of a word that was inclined because of a kasra in continuous recitation.

وَقَبْلَ سُكُونٍ قِفِّ بِمَا فِي أُصُولِهِمْ 335 وَذُو الرَّاءِ فِيهِ الْخُلْفُ فِي الْوَصْلِ يُجْتَلَا

Before a sukūn, pause in accordance with the readers' established principles; and as for the word containing rā', the disagreement over it shows itself in continuous recitation.

كَمْوَسَى الْهُدَى عِيسَى ابْنَ مَرْيَمَ وَالْقُرَى ال 336 لَتِي مَعَ ذِكْرَى الدَّارِ فَافْهَمَ مُحَصَّلَا

As in Mūsā l-hudā, 'Īsā bna Maryam, al-qurā llatī and dhikrā l-dār — so understand and grasp it fully.

وَقَدْ فَخَّمُوا التَّنْوِينَ وَقَفًّا وَرَقَّقُوا 337 وَتَفَخَّيْمُهُمْ فِي النَّصْبِ أَجْمَعُ أَشْمَلَا

In pausing they read the tanwīn alif sometimes with tafkhīm and sometimes with tarqīq, but their tafkhīm in the accusative case is the more general and inclusive.

مُسَمَّى وَمَوْلَى رَفَعَهُ مَعَ جَرِّهِ 338 وَمَنْصُوبُهُ غَزَى وَتَتَرَا تَزِيلَا

musammā and mawlā — in their nominative, genitive and accusative — and ghuzzā and tatran, are all kept distinct in this ruling.

بَابُ مَذْهَبِ الْكِسَائِيِّ فِي إِمَالَةِ هَاءِ التَّانِيثِ فِي الْوَقْفِ

وَفِي هَاءِ تَأْنِيثِ الْوُقُوفِ وَقَبْلَهَا 339 مِمَّا لُ الْكِسَائِيُّ غَيْرَ عَشْرِ لِيَعْدِلَا

In pausing, the hā' of feminization and the letter before it are read with imāla by al-Kisā'ī, except after ten particular letters, so as to keep balance.

وَيَجْمَعُهَا حَقُّ ضِعَاطُ عَصٍ خَطَا 340 وَأَكْهَرُ بَعْدَ الْيَاءِ يَسْكُنُ مِيَلَا

These excepted letters are collected in the mnemonic 'haqqun dighāṭu 'aṣin khaṣā' and 'akhar'; but after a yā', when the intervening letter is vowelless, it is still inclined.

أَوِ الْكَسْرِ وَالْإِسْكَانُ لَيْسَ بِحَاجِزٍ  وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلًا

Or after a kasra — the intervening sukūn being no barrier — the imāla still applies; but it weakens after a fathā or a ḍamma, as in arjul.

لَعِبْرَهُ مَائَةٌ وَجْهَهُ وَلَيْكَهُ وَبَعْضُهُمْ  سَوَى أَلِفٍ عِنْدَ الْكِسَائِيِّ مِثْلًا

In words like la-‘ibrah, mi‘ah, wijhah and laykah, some of the transmitters applied imāla for al-Kisā’ī — except where the hā’ follows an alif, as in mi‘ah.

بَابُ مَذَاهِبِهِمْ فِي الرَّاءَاتِ

وَرَقَّ وَرَشٌ كُلُّ رَاءٍ وَقَبْلَهَا  مُسَكَّنَةً يَاءٌ أَوْ الْكَسْرُ مُوَصَّلًا

Warsh reads light (with tarqīq) every rā before which comes a vowelless yā’ or a connected kasra.

وَلَمْ يَرِ فَصْلًا سَاكِنًا بَعْدَ كَسْرَةٍ  سِوَى حَرْفِ الْإِسْكَانِ سِوَى الْخَا فَكَمَلًا

He did not count a vowelless letter separating the kasra from the rā as breaking the tarqīq, except a letter of isti‘lā’ — and even then, except the khā’ — thus completing the rule.

وَفَحَّمَهَا فِي الْأَعْجَمِيِّ وَفِي إِرَمَ  وَتَكَرَّرَهَا حَتَّى يُرَى مُتَعَدِّلًا

Warsh reads the rā full (with tafkhīm) in a foreign word and in ‘Iram’; and one should moderate its trilling until it appears balanced.

وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ  لَدَى جَلَّةِ الْأَصْحَابِ أَعْمَرُ أَرْجُلًا

The full pronunciation (tafkhīm) of the rā in words like ‘dhikran’ and ‘sitran’ and their like is, among the eminent authorities, the more well-established practice.

وَفِي شَرِّ عَنْهُ يُرَقِّقُ كُلُّهُمْ 347 وَحَيْرَانَ بِالتَّفْخِيمِ بَعْضُ تَقَبُّلًا

In 'shararin' all the transmitters from Warsh read the *rā* thin; and in 'hayrāna' some accepted reading it full (with *tafkhīm*).

وَفِي الرَّاءِ عَنْ وَرْشٍ سِوَى مَا ذَكَرْتُهُ 348 مَذَاهِبُ شَدَّتْ فِي الْأَدَاءِ تَوْقُلًا

Concerning the *rā* from Warsh, apart from what I have mentioned, there are other approaches that are anomalous in oral performance, going to steep extremes.

وَلَا بُدَّ مِنْ تَرْقِيقِهَا بَعْدَ كَسْرَةٍ 349 إِذَا سَكَنتَ يَا صَاحِبَ السَّبْعَةِ الْمَلَا

The *tarqīq* of the *rā* after a *kasra* is indispensable when it is vowelless, O companion, for all seven readers, the whole assembly.

وَمَا حَرَفُ الْإِسْتِعْلَاءِ بَعْدَ فَرَاؤُهُ 350 لِكُلِّهِمُ التَّفْخِيمُ فِيهَا تَذَلَّلًا

And that vowelless *rā* after which comes a letter of *isti'lā'* is pronounced full (with *tafkhīm*) by all of them, the rule flowing smoothly.

وَيَجْمَعُهَا قِطْ خُصَّ ضَعِطٍ وَخُلْفُهُمْ 351 بِفِرْقٍ جَرَى بَيْنَ الْمَشَايخِ سَلْسَلًا

The letters of *isti'lā'* are gathered in the phrase '*qiz khuṣṣa daḡḡin*'; and the readers' disagreement over the word '*firqin*' ran on continuously among the shaykhs.

وَمَا بَعْدَ كَسْرِ عَارِضٍ أَوْ مُفَصَّلٍ 352 فَخَّخِمَ فَهَذَا حُكْمُهُ مُتَبَدَّلًا

A *rā* that comes after an incidental *kasra*, or after a *kasra* in a separate word, is pronounced full (with *tafkhīm*); this is its ruling, plainly given.

وَمَا بَعْدَهُ كَسْرٌ أَوْ يَاءٌ فَمَا لَهُمْ 353 بِتَرْقِيقِهِ نَصٌّ وَثِيقٌ فَيَمَثَّلًا

A *rā* after which comes a *kasra* or a *yā'* — the readers have no firm textual basis for reading it thin such that it could serve as a precedent.

وَمَا لِقِيَاسٍ فِي الْقِرَاءَةِ مَدْخُلٌ ﴿٣٥٤﴾ فِدُونَكَ مَا فِيهِ الرِّضَا مُتَكَفِّلاً

Analogy has no place in Qur'ānic recitation; so hold fast to that in which lies God's good pleasure, taking it upon yourself as a trust.

وَتَرْفِيقُهَا مَكْسُورَةً عِنْدَ وَصْلِهِمْ ﴿٣٥٥﴾ وَتَفْخِيمُهَا فِي الْوَقْفِ أَجْمَعُ أَشْمَلًا

Reading the rā thin when it bears a kasra in connected recitation, and full when pausing on it, is the more comprehensive and encompassing view.

وَلَكِنَّهَا فِي وَقْفِهِمْ مَعَ غَيْرِهَا ﴿٣٥٦﴾ تُرْقِّقُ بَعْدَ الْكَسْرِ أَوْ مَا تَمَيَّلَا

But in pausing, this rā — along with the others — is read thin when it comes after a kasra, or after a letter subject to imāla.

أَوْ الْيَاءِ تَأْتِي بِالسُّكُونِ وَرَوِّمُهُمْ ﴿٣٥٧﴾ كَمَا وَصْلِهِمْ فَأَبْلُ الذَّكَاءِ مُصَفَّلًا

Or when a vowelless yā' precedes it; and their rawm follows the same rule as their connected recitation — so put your sharpened wit to the test.

وَفِيمَا عَدَا هَذَا الَّذِي قَدْ وَصَفْتُهُ ﴿٣٥٨﴾ عَلَى الْأَصْلِ بِالتَّفْخِيمِ كُنْ مُتَعَمِّلًا

In everything beyond what I have described, keep to the default rule and pronounce the rā full (with tafkhīm), acting upon it.

بَابُ اللَّامَاتِ

وَعَلَّظَ وَرَشُّ فَتَحَ لَامٍ لِصَادِهَا ﴿٣٥٩﴾ أَوْ الطَّاءِ أَوْ لِلظَّاءِ قَبْلُ تَنْزُلًا

Warsh pronounces the fatha-bearing lām heavy (with taghlīz) when a ṣād, ṭā', or zā' comes before it.

إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلَاتِهِمْ وَمَطْلَعٍ أَيْضًا ثُمَّ ظَلٌّ وَيُوصَلَا 360

This applies when the preceding letter bears a fatha or is vowelless, as in 'ṣalātihim', 'maṭla'i', and 'ẓalla' — and it continues to be applied.

وَفِي طَالَ خُلْفٌ مَعَ فِصَالًا وَعِنْدَمَا يُسَكِّنُ وَقَفًا وَالْمُفَخِّمُ فُضَّلَا 361

In 'ṭāla' there is disagreement, as also in 'fiṣālan'; and when the lām is made vowelless in pause, the thickened (velarized) pronunciation is preferred.

وَحُكْمُ ذَوَاتِ الْيَاءِ مِنْهَا كَهَذِهِ وَعِنْدَ رُءُوسِ الْآيِ تَرْقِيقُهَا اعْتَلَا 362

The ruling for the lāms in words derived from a yā' is like this; but at the ends of verses, reading them thin (tarqīq) is the higher, preferred practice.

وَكُلُّ لَدَى اسْمِ اللَّهِ مِنْ بَعْدِ كَسْرَةٍ يُرَقِّقُهَا حَتَّى يَرُوقَ مُرْتَلَا 363

All the readers pronounce the lām of the name 'Allāh' thin when it comes after a kasra, until the recitation is pleasing and well-measured.

كَمَا فَخَّمُوهُ بَعْدَ فَتْحٍ وَضَمَّةٍ فَتَمَّ نِظَامُ الشَّمْلِ وَصَلًا وَفَيْصَلَا 364

Just as they read that lām full after a fatha or a ḍamma; and so the arrangement of the whole was completed, both in connection and as a decisive close.

بَابُ الْوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ

وَالِإِسْكَانُ أَصْلُ الْوَقْفِ وَهُوَ اسْتِقَافُهُ 365 مِنْ الْوَقْفِ عَنِ تَحْرِيكِ حَرْفٍ تَعَزَّلَا

Silencing the final letter (iskān) is the basis of pausing, and the word 'waqf' derives from 'holding back' from vowelizing a letter, which is thus set apart.

وَعِنْدَ أَبِي عَمْرٍو وَكَوْفِيهِمْ بِهِ  مِنْ الرَّوْمِ وَالْإِشْمَامِ سَمْتُ تَجَمَّلَا

With Abū 'Amr and the Kūfan readers, alongside it, there is a well-regarded practice of rawm and ishmām.

وَأَكْثَرُ أَعْلَامِ الْقُرْآنِ يَرَاهُمَا  لِسَائِرِهِمْ أَوْلَى الْعَلَائِقِ مِطْوَلَا

Most of the masters of Qur'ānic reading hold that rawm and ishmām are, for all the readers, the most worthy of practices to cling to, like a long tether.

وَرَوْمُكَ إِسْمَاعُ الْمُحَرِّكِ وَاقْفَا  بِصَوْتٍ خَفِيِّ كُلِّ دَانٍ تَنَوَّلَا

Rawm is to let the vowel of the moving letter be faintly heard while you pause, with a soft voice that anyone close by can catch.

وَالْإِشْمَامُ إِطْبَاقُ الشِّفَاهِ بُعِيدَ مَا  يُسَكِّنُ لَا صَوْتٌ هُنَاكَ فَيَصْحَلَا

Ishmām is pursing the lips just after the letter is silenced, with no sound issuing that could be heard.

وَفَعْلُهُمَا فِي الضَّمِّ وَالرَّفْعِ وَارِدٌ  وَرَوْمُكَ عِنْدَ الْكَسْرِ وَالْجَرِّ وَصَلَا

Both rawm and ishmām are applied to a final ḍamma or raf'-ending, while rawm alone is established for a kasra or jarr-ending.

وَلَمْ يَرَهُ فِي الْفَتْحِ وَالنَّصْبِ قَارِيٌّ  وَعِنْدَ إِمَامِ النَّحْوِ فِي الْكُلِّ أَعْمَلَا

No reader allowed rawm or ishmām with a final fatha or naṣb-ending; but according to the leading grammarian, it is applied in every case.

وَمَا نَوْعَ التَّحْرِيكِ إِلَّا لِلْأَزِمِ  بِنَاءً وَإِعْرَابٍ غَدَا مُتَنَقَّلَا

Rawm and ishmām are applied only to a permanent (lāzim) vowel — whether a fixed structural one (binā') or an inflectional one (i'rāb) — even though inflection is inherently shifting.

وَفِي هَاءٍ تَأْنِيثٍ وَمِيمٍ الْجَمِيعِ قُلْ ۚ ۞ 373 ۞ وَعَارِضٍ شَكْلٍ لَمْ يَكُونَا لِيَدْخُلَا

In the feminine hā' and the plural mīm, and in an incidentally-voweled letter, rawm and ishmām do not apply — so declare.

وَفِي الْهَاءِ لِلْإِضْمَارِ قَوْمٌ أَبَوْهُمَا ۚ ۞ 374 ۞ وَمِنْ قَبْلِهِ ضَمٌّ أَوْ الْكَسْرُ مَثَلًا

In the pronominal hā', some people refused rawm and ishmām when a ḍamma or a kasra precedes it, as has been illustrated.

أَوْ امَّاَهُمَا وَآؤُ وَيَاءٌ وَبَعْضُهُمْ ۚ ۞ 375 ۞ يُرَى لَهُمَا فِي كُلِّ حَالٍ مُحَلَّلًا

Or [they refused them] when a wāw or yā' precedes the hā'; but some scholars are seen to permit both rawm and ishmām in every case.

بَابُ الْوَقْفِ عَلَى مَرْسُومِ الْخَطِّ

وَكُوفِيهِمْ وَالْمَازِنِي وَنَافِعٍ ۚ ۞ 376 ۞ عُنُوا بِاتِّبَاعِ الْخَطِّ فِي وَقْفِ الْإِنْتِلَا

The Kūfan readers, al-Māzinī (Abū 'Amr), and Nāfi' took care to follow the written script (rasm) when pausing in recitation.

وَلِإِبْنِ كَثِيرٍ يُرْتَضَى وَابْنِ عَامِرٍ ۚ ۞ 377 ۞ وَمَا اخْتَلَفُوا فِيهِ حَرٌّ أَنْ يُفَصَّلَا

For Ibn Kathīr this is also approved, as for Ibn 'Āmir; and the points over which they differed deserve to be spelled out in detail.

إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ ۚ ۞ 378 ۞ فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعَوَّلًا

When a feminine hā' is written with an open tā', pause on it with a hā' — this is truly the approved and dependable practice.

وَفِي اللَّاتِ مَعَ مَرَضَاتٍ مَعَ ذَاتِ بَهْجَةٍ 379 وَلَا تَرْضَى هَيْهَاتَ هَادِيهِ رُفْلًا

The same rule of pausing by the script applies in 'al-Lāt', 'marḍāt', 'dhāta bahjah', 'wa-lāta', and 'hayhāt' — a pleasing, well-guided and amply-set-out course.

وَقِفْ يَا أَبَهُ كُفُّوا دَنَا وَكَأَيْنَ 380 وَقُفُّوا بِنُونٍ وَهُوَ بِأَلْيَاءٍ حُصْلًا

Pause on 'yā abati' as 'yā abah', and likewise on 'kufu'an'; and as for 'ka-ayyin', pausing on it is with a nūn, even though it is written with a yā'.

وَمَالٍ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالنِّسَاءِ 381 وَسَالَ عَلَى مَا حَجَّ وَالْخُلْفُ رُتْلًا

Regarding 'mā li' in al-Furqān, al-Kahf and al-Nisā', and 'sā'ilun/sāla' likewise, according to what is soundly argued, there is reported disagreement over the pause, as duly set forth.

وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا 382 لَدَى النُّورِ وَالرَّحْمَنِ رَافِقْنَ حُمْلًا

The word 'ayyuha' in 'yā ayyuha' in al-Zukhruf (just before al-Dukhān), and in al-Nūr and al-Raḥmān, all go together in the pausing rule, borne along.

وَفِيهَا عَلَى الْإِتْبَاعِ ضَمَّ ابْنِ عَامِرٍ 383 لَدَى الْوَصْلِ وَالْمَرْسُومِ فِيهِنَّ أُخْيَلًا

In the hā' of 'ayyuh', Ibn 'Āmir reads a ḍamma by vowel-harmony, in connected recitation and in accordance with the script, in those three words, standing out thereby.

وَقِفْ وَيَكَاَنَّهُ وَيَكَاَنَّ بِرَسْمِهِ 384 وَبِأَلْيَاءٍ قِفْ رَفْقًا وَبِالْكَافِ حُلًّا

Pause on 'wayka'annah' and 'wayka'anna' according to the script; but you may also gently pause at the yā' ('way'), and pausing at the kāf ('wayka') is likewise allowed.

وَأَيَّا بَأَيَّا مَا شَفَا وَسَوَاهُمَا 385 بِمَا وَبَوَادِي النَّمْلِ بِأَلْيَا سَنَّا تَلًا

In 'ayyan mā', Ḥamza and al-Kisā'i join it in one way; the rest read otherwise, with 'bimā'; and in 'wādi al-naml' one pauses with the yā' — recited radiantly.

وَفِيْمَهْ وَمِمَّهْ قِفْ وَعَمَّهْ لِمَهْ بِمَهْ 386 يَخْلِفِ عَنِ الْبَزِيِّ وَادْفَعْ مُجْهَلًا

Pause with an added hā' on 'mah', 'mimmah', 'ammah', 'limah', and 'bimah' — with disagreement reported from al-Bazzī; and reject the contrary claim, regarding it as ill-informed.

بَابُ مَذَاهِبِهِمْ فِي يَاءَاتِ الْإِضَافَةِ

وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءُ إِضَافَةٍ 387 وَمَا هِيَ مِنْ نَفْسِ الْأَصُولِ فَتُشَكِّلَا

The yā' of idāfa (annexation) is not part of the lām of the verb, nor is it part of the very root letters of the word — which would otherwise make it confusing.

وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا 388 تَلِيهِ يُرَى لِلْهَاءِ وَالْكَافِ مَدْخَلَا

But rather it is like the attached (pronominal) hā' and kāf: in every place where it follows a word in which an entry-point for the hā' and kāf pronouns can be seen.

وَفِي مِائَتِي يَاءٍ وَعَشْرٍ مُنِيفَةٍ 389 وَتَنْتَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ مُجْمَلَا

In two hundred and twelve yā's (of idāfa) I relate the disagreement of the readers in summary.

فَتَسْعُونَ مَعَ هَمْزٍ بَفَتْحٍ وَتَسْعُهَا 390 سَمَا فَتَحُّهَا إِلَّا مَوَاضِعَ هُمَلَا

Ninety of the yā's come before a hamza bearing fathā; and the opening of ninety of them is read by Nāfi', Ibn Kathīr and Abū 'Amr, except for certain places that have been set aside.

فَارْنِي وَتَفْتِنِّي اتَّبِعْنِي سُكُونُهَا 391 لِكُلِّ وَتَرْحَمْنِي أَكُنْ وَلَقَدْ جَلَا

'Arinī, 'taftinnī, 'ittabī'nī, and 'tarḥamnī' (as in '...tarḥamnī akun...') — the sukūn of their yā's is read by all the readers, and this has become plainly clear.

ذَرُونِي وَاذْعُونِي اذْكُرُونِي فَتَحَهَا 392 دَوَاءً وَاَوْزَعْنِي مَعًا جَادَ هُطَلَا

The opening (fatḥ) of the yā in 'dharūnī,' 'ud'ūnī,' 'udhkurūnī,' and 'awzi' nī' (both of its occurrences) is a remedy that pours down abundantly.

لِيَبْلُونِي مَعَهُ سَبِيلِي لِنَافِعٍ 393 وَعَنْهُ وَلِلْبَصْرِ ثَمَانٍ تُنْخَلَا

'Li-yabluwanni' together with 'sabīlī' are opened for Nāfi'; and from him and for the Baṣran (Abū 'Amr) eight yā's have been carefully sifted out.

يُيُوسِفَ إِنِّي الْأَوَّلَانِ وَلِي بِهَا 394 وَضَيْفِي وَيَسِّرْ لِي وَدُونِي تَمْثَلَا

In Sūrat Yūsuf: 'innī' (the first two occurrences), 'wa-liya' in it, 'dayfi,' 'yassir lī,' and 'dūnī' — these are set forth as examples of the eight.

وَيَاءَانِ فِي اجْعَلْ لِي وَأَرْبَعٌ اِذْ حَمَتٌ 395 هَذَا وَلَكِنِّي بِهَا اثْنَانِ وَكَلَا

Two yā's occur in 'ij'al lī,' and four others whose guidance is a protection; and of 'lākinnī,' two of its occurrences are assigned to the opening.

وَتَحْتِي وَقُلْ فِي هُودَ إِنِّي أَرَاكُمْ 396 وَقُلْ فَطَرَنَ فِي هُودَ هَادِيَهُ أَوْصَلَا

And 'taḥtī,' and — say, in Sūrat Hūd — 'innī arākum,' and — say — 'faṭaranī' in Hūd: its guide conveyed these as opened.

وَيَحْزُنُنِي حَرْمُهُمْ تَعْدَانِنِي 397 حَشَرْتَنِي أَعْمَى تَأْمُرُونِي وَصَلَا

'Yahzununī' — their Ḥijāzī pair, Nāfi' and Ibn Kathīr (al-Ḥirmiyyān), open it — along with 'ta'idāninnī,' 'hashartaniya a'mā,' and 'ta'murūnniya': he joined these together as opened.

أَرْهَطِي سَمًا مَوْلَى وَمَالِي سَمًا لَوَى 398 لَعَلِّي سَمًا كُفُّوا مَعِيَ نَفَرُ الْعَلَى

'A-rahṭī' is opened by Nāfi', Ibn Kathīr and Abū 'Amr, and likewise 'māliya' and 'la'allī'; while 'ma'īya' is opened by the exalted company of nafar (Ibn Kathīr, Abū 'Amr and Ḥamza).

عَمَادٌ وَتَحْتَ النَّمْلِ عِنْدِي حُسْنُهُ ٣٩٩ إِلَى دُرِّهِ بِالْخُلْفِ وَافَقَ مُوَهَلًا

'Indiya' in al-Naml — a mainstay whose beauty is with me — extends, with disagreement, to Ibn Kathīr's reading, which the well-endowed one agreed with (in opening it).

وِثْنَتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ ٤٠٠ بِفَتْحِ أُولِي حُكْمٍ سِوَى مَا تَعَزَّلَا

And fifty-two yā's come before the kasra of a hamza and are read with fathā, having one ruling, except for those that have been set apart.

بَنَاتِي وَأَنْصَارِي عِبَادِي وَلَعَنَتِي ٤٠١ وَمَا بَعْدَهُ إِنْ شَاءَ بِالْفَتْحِ أَهْمَلَا

'Banātī,' 'anṣārī,' 'ibādī,' 'la'natī,' and what comes after it are — God willing — left assigned to the opening (fath).

وَفِي إِخْوَتِي وَرَشٍّ يَدِي عَنْ أُولِي حِمَى ٤٠٢ وَفِي رُسُلِي أَصْلٌ كَسَا وَافِي الْمَلَا

And in 'ikhwatī' Warsh opens it; 'yadiya' comes from the people of sanctuary; and in 'rusulī' a firm principle clothed the full assembly.

وَأُمِّي وَأَجْرِي سَكَّنَا دِينَ صُحْبَةٍ ٤٠٣ دُعَائِي وَأَبَائِي لِكُوفٍ تَجَمَّلَا

'Ummī' and 'ajriya' are given sukūn by ṣuḥba (Ḥamza, al-Kisā'ī and Shu'ba); and 'du'ā'ī' and 'ābā'ī' are adorned with sukūn for the Kūfans.

وَحُزْنِي وَتَوْفِيقِي ظِلَالٌ وَكُلُّهُمْ ٤٠٤ يُصَدِّقُنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَى

'Ḥuznī' and 'tawfīqī' — shades of ease — and all the readers agree on 'yuṣaddiqniya,' 'anẓirnī,' and 'akhkhartanī ilā' (giving their yā's sukūn).

وَذُرِّيَّتِي يَدْعُونَنِي وَخِطَابُهُ ٤٠٥ وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلَا

And 'dhurriyyatī,' 'yad'ūnanī,' and its manner of address; and ten yā's that are followed by a hamza bearing ḍamma are marked out as a distinct group.

فَعَنْ نَافِعٍ فَافْتَحْ وَأَسْكِنْ لِكُلِّهِمْ 406 بَعْهَدِي وَأَتُونِي لِتَفْتَحَ مُقْفَلًا

So from Nāfi', open these ten with fatha, and give sukūn for all of them in 'bi-'ahdī' and 'ātūnī' — so that you may unlock what was locked.

وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ 407 فَاسْكَنْهَا فَاشٍ وَعَهْدِي فِي عُلَا

And in fourteen yā's followed by the definite-article lām, giving them sukūn is widespread; and 'ahdiya' likewise stands among the exalted.

وَقُلْ لِعِبَادِي كَانَ شَرْعًا وَفِي النَّدَا 408 حَمِي شَاعَ آيَاتِي كَمَا فَاحَ مَنَزِلًا

And 'qul li-'ibādī' was a settled rule; and in the vocative, a protected sanctuary of 'āyātī' spread wide, just as fragrance wafts through a dwelling.

فَحَمْسُ عِبَادِي أَعُدُّ وَعَهْدِي أَرَادَنِي 409 وَرَبِّي الَّذِي آتَانِ آيَاتِي الْحُلَى

So count five occurrences of 'ibādī,' together with 'ahdī,' 'arādānī,' 'rabbiya lladhī ātānī,' and 'āyātiya' — the ornaments of the recitation.

وَأَهْلَكَنِي مِنْهَا وَفِي صَادَ مَسْنِي 410 مَعَ الْأَنْبِيَا رَبِّي فِي الْأَعْرَافِ كَمَلَا

And 'ahlakaniya' from it, and 'massaniya' in Šād together with the one in al-Anbiyā', and 'rabbī' in al-A'rāf — he thus completed the count.

وَسَبْعُ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ 411 أَخِي مَعَ إِنِّي حَقُّهُ لَيْتَنِي حَلَا

And seven yā's come before hamzat al-waṣl individually; and their opening in 'akhī' with 'innī' — the due of Ibn Kathīr and Abū 'Amr (ḥaqq) — and in 'laytanī,' is sweet.

وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا 412 حَمِيدُ هُدَى بَعْدِي سَمًا صَفْوُهُ وَلَا

'Nafsī' is opened by Nāfi', Ibn Kathīr and Abū 'Amr, and likewise 'dhikrī' and 'qawmiya' — a source of approval and praiseworthy guidance; and 'ba'dī' too they open, its pure choice and constancy.

وَمَعَ غَيْرِ هَمَزٍ فِي ثَلَاثِينَ خُلْفُهُمْ 413 وَمَحْيَايَ جِي بِالْخُلْفِ وَالْفَتْحُ خَوْلَا

And where a non-hamza follows, in thirty yā's there is their disagreement; and 'maḥyāya' was brought with disagreement, the opening being granted in it.

وَعَمَّ غُلًّا وَجْهِي وَبَيْتِي بُنُوحَ عَنْ 414 لَوِيَّ وَسِوَاهُ عُدَّ أَصْلًا لِيُخَفَّلَا

Nāfi' and Ibn 'Āmir ('amm) opened, abundantly and nobly, 'wajhī' and 'baytī' in Nūḥ; and what is other than these is counted a base principle, to be held in esteem.

وَمَعَ شُرَكَائِي مِنْ وَرَائِي دُونُوا 415 وَلِي دِينَ عَنْ هَادٍ بِخُلْفٍ لَهُ الْخَلَى

And along with 'shurakā'ī,' 'min warā'ī,' and 'wa-liya dīni' — they recorded the opening — from a guide, with disagreement; to him belong the adornments.

مَمَاتِي أَتَى أَرْضِي صِرَاطِي ابْنُ عَامِرٍ 416 وَفِي النَّمْلِ مَالِي دُمٌ لِمَنْ رَاقَ نَوْفَلَا

'Mamātī' came opened; and 'arḍī' and 'ṣirāṭī' Ibn 'Āmir opened; and 'māliya' in al-Naml — persist in that reading, for whoever is pleased by a bounteous gift.

وَلِي نَعَجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعِ مَعِي 417 ثَمَانٍ غُلًّا وَالظُّلَّةُ الثَّانِ عَنْ جَلَا

'Wa-liya na'jatun,' 'mā kāna liya' (in two places), together with 'ma'īya' — eight yā's nobly opened; and the second 'ma'īya' of Sūrat al-Shu'arā' is opened by the eminent.

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَاوِيَا 418 عِبَادِي صِفِّ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

And along with 'tu'minū lī' and 'yu'minū bī' — the two coming side by side — 'ibādiya' is opened by Ḥafṣ and Khalaf (ṣif); while the deletion of its yā' is indicated from a grateful transmitter.

وَفَتْحُ وَلِي فِيهَا لَوْرَشٍ وَحَفْصِهِمْ 419 وَمَالِي فِي لِسَ سَكْنٍ فَتَكْمَلَا

And the opening of 'wa-liya' in it is for Warsh and their Ḥafṣ; and 'māliya' in Yā-Sīn — give it sukūn, so that the account be complete.

بَابُ يَاءَاتِ الزَّوَائِدِ

وَدُونِكَ يَاءَاتٍ تُسَمَّى زَوَائِدًا 420 لِأَنَّ كُنَّ عَنْ خَطِّ الْمَصَاحِفِ مَعَزِلًا

And here, take yā's that are called 'the additional' (zawā'id), because they stand apart from the written text of the muṣḥafs.

وَتَثْبُتُ فِي الْحَالَيْنِ دُرًّا لَوَائِمًا 421 بِخُلْفٍ وَأُولَى النَّمْلِ حَمَزَةٌ كَمَلًا

And they are retained in both states — joining and pausing — as shining pearls, with disagreement; and the first additional yā' of al-Naml, Ḥamza completed by retaining it.

وَفِي الْوَصْلِ حَمَازٌ شَكُورٌ إِمَامُهُ 422 وَجُمَلَتْهَا سِتُونَ وَائْتِنَانِ فَاعْقِلَا

And in joining only, their imam is one much-praising and ever-thankful; and their total is sixty-two, so grasp it well.

فَيَسْرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِيَّهِ 423 دَيْنٌ يُؤْتِينَ مَعَ أَنْ تُعَلِّمَنِي وَلَا

So 'yasri,' 'ad-dā'i,' 'al-jawāri,' 'al-munādī,' 'yahdiyani,' 'yu'tiyani,' together with 'an tu'allimani' — these follow one another in succession among the additional yā's.

وَأَخَّرْتَنِي الْإِسْرَا وَتَتَبَعَن سَمَا 424 وَفِي الْكَهْفِ نَبَغِي يَاتٍ فِي هُودَ رُفَلَا

'Akhkhartani' in al-Isrā' and 'tattabī'ani' are retained by Nāfi', Ibn Kathīr and Abū 'Amr; and 'nabghi' in al-Kahf and 'ya'ti' in Hūd are amply adorned by their retention.

سَمَا وَدُعَائِي فِي جَنَّا حُلُوْ هَدْيِهِ 425 وَفِي اتَّبِعُونِي أَهْدِكُمْ حَقُّهُ بَلَا

Retained by Nāfi', Ibn Kathīr and Abū 'Amr, along with 'du'ā'i' — amid the sweet fruit of its guidance; and in 'ittabī'uni ahdikum,' which is truly the due of Ibn Kathīr and Abū 'Amr (ḥaqq).

وَإِنْ تَرَنِ عَنْهُمْ تُمِدُّونِي سَمًا 426 فَرِيقًا وَيَدْعُ الدَّاعِ هَاكَ جَنًّا حَلَا

And 'in tarani,' from them, and 'tumiddūnani' are retained by Nāfi', Ibn Kathīr and Abū 'Amr — as in 'farīqan' — and likewise 'wa-yad'u d-dā'i'; take, then, a sweet-tasting fruit.

وَفِي الْفَجْرِ بِالْوَادِي دَنَا جَرِيَانُهُ 427 وَفِي الْوَقْفِ بِالْوَجْهَيْنِ وَافَقَ قُنْبُلًا

And in al-Fajr 'bi-l-wādi' — its flow drew near (retained by Ibn Kathīr and Shu'ba); and in pausing, with both options, he agreed with Qunbul.

وَأَكْرَمَنِي مَعَهُ أَهَانَنِ إِذْ هَدَى 428 وَحَذَفُهُمَا لِلْمَازِنِيِّ عَدَّ أَعْدَلَا

And 'akramani' together with 'ahānani' — when it guided — while dropping both of them is counted, for al-Māzinī, the more balanced way.

وَفِي النَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولِي 429 حِمَى وَخِلَافُ الْوَقْفِ بَيْنَ حُلَا عَلَا

And in al-Naml 'ātāniya' — its yā' is opened by the people of sanctuary; and the disagreement over the pause on it stands high amid the ornaments.

وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَاهُمَا 430 وَفِي الْمُهْتَدِ الْإِسْرَا وَتَحْتَ أَخُو حُلَا

And along with 'ka-l-jawābi,' 'al-bādi' — these two are the harvest of Ibn Kathīr and Abū 'Amr (ḥaqq); and in 'al-muhtadi' of al-Isrā' and what follows it, the possessor of ornaments retained them.

وَفِي اتَّبَعَنَ فِي آلِ عِمْرَانَ عَنْهُمَا 431 وَكِيدُونَ فِي الْأَعْرَافِ حَجَّ لِيَحْمَلَا

And in 'ittaba'ani in Āl 'Imrān from the two of them, and 'kīdūni' in al-A'rāf — retained by al-Dūrī and Warsh — to be upheld.

بِخُلْفٍ وَتَوْتُونِي يُوسُفَ حَقُّهُ 432 وَفِي هُودَ تَسَالْنِي حَوَارِيهِ جَمَلَا

With disagreement; and 'tu'tūni' in Yūsuf is the due of Ibn Kathīr and Abū 'Amr (ḥaqq); and 'tas'alni' in Hūd — its intimate companions adorned its retention.

وَتُخْزُونِ فِيهَا حَجَّ أَشْرَكْتُمُونَ قَدْ ٤٣٣ هَدَانِ اتَّقُونَ يَا أُولِي إِخْشَوْنَ مَعَ وَلَا

And 'tukhzūni' in it — retained by al-Dūrī and Warsh — along with 'ashraktumūni,' 'hadāni,' 'ittaqūni yā ulī (l-albāb),' and 'ikhshawni' — all together and in continuous flow.

وَعَنْهُ وَخَافُونَ وَمَنْ يَتَّقِي زَكَآ ٤٣٤ يُيُوسِفَ وَافِي كَالصَّحِيحِ مُعَلَّلًا

And from him, 'khāfūni,' and 'wa-man yattaqi' in Yūsuf — retained by Abū 'Amr and Hishām — coming out like a sound, undropped letter, on a reasoned basis.

وَفِي الْمُتَعَالِي دُرُّهُ وَالتَّلَاقِ وَالتَّ ٤٣٥ تَنَادِ دَرَا بَاغِيهِ بِالْخُلْفِ جُهَلًا

And in 'al-muta'ālī' — its pearl — and 'at-talāqi' and 'at-tanādi,' the seeker of them knew (Ibn Kathīr's retaining), yet with disagreement it was left unmarked.

وَمَعَ دَعْوَةِ الدَّاعِ دَعَانِي حَلَا جَنَا ٤٣٦ وَلَيْسَا لِقَالُونِ عَنِ الْغُرِّ سُبَلًا

And along with 'da'wata d-dā'i,' 'da'āni' — a sweet fruit — but the two are not retained for Qālūn, as transmitted from the illustrious.

نَذِيرِي لَوْرَشٍ ثُمَّ تُرْدِينَ تَرْجُمُو ٤٣٧ نِ فَاعْتَرِلُونِ سِتَّةَ نُذْرِي جَلَا

'Nadhīri' is retained for Warsh; then 'turḍīni,' 'tarjumūni,' 'fa'tazilūni,' and 'nudhuri' — six yā's — he made clear.

وَعِيدِي ثَلَاثٌ يُنْقِذُونَ يُكَذِّبُو ٤٣٨ نِ قَالَ نَكِيرِي أَرْبَعٌ عَنْهُ وَصَلَا

'Wa'īdi' with three others — 'yunqidhūni,' 'yukadhdhibūni,' and 'nakīri' — four in all, from him, were retained in joining.

فَبَشَّرَ عِبَادِي افْتَحَ وَقَفَّ سَاكِئًا يَدَا ٤٣٩ وَوَاتَّبَعُونِي حَجَّ فِي الرَّخْرِفِ الْعَلَا

So 'fa-bashshir 'ibādi' — open its yā' in joining and pause with it silent, a bounty; and 'wa-ittabī'ūni' in al-Zukhruf is retained by al-Dūrī and Warsh, the exalted.

وَفِي الْكَهْفِ تَسَالْنِي عَنْ الْكُلِّ يَأُوهُ 440 عَلَى رَسْمِهِ وَالْحَذْفُ بِالْخُلْفِ مُثَلَا

And in al-Kahf 'tas'alni' — its yā', for all the readers, follows its written form; and its dropping, with disagreement, is likewise set forth.

وَفِي نَرْتَعِي خُلْفَ زَكَ وَجَمِيعُهُمْ 441 بِالْإِثْبَاتِ تَحْتَ النَّمْلِ يَهْدِينِي تَلَا

And in 'narta'i' there is disagreement, from Abū 'Amr and Hishām; while all of them retain 'yahdiyyani' in al-Naml in their recitation.

فَهَذِي أُصُولُ الْقَوْمِ حَالِ اطْرَادِهَا 442 أَجَابَتْ بِعَوْنِ اللَّهِ فَانْتَضَمَتْ خُلَا

So these are the principles of the readers; as they run consistently, they responded — by God's help — and were strung together like ornaments.

وَإِنِّي لَأَرْجُوهُ لِنَظْمِ حُرُوفِهِمْ 443 نَفَائِسِ أَعْلَاقٍ تُنْفِسُ عُطَلَا

And indeed I earnestly hope, for having versified their readings, for precious treasures that bring relief to those left destitute.

سَأَمْضِي عَلَى شَرْطِي وَبِاللَّهِ أَكْتَفِي 444 وَمَا خَابَ دُو جِدٍّ إِذَا هُوَ حَسْبَلَا

I shall proceed according to my stipulation, and with God I am content; and one of earnest striving never fails when he says 'God suffices us.'

سُورَةُ الْبَقَرَةِ

وَمَا يَخْدَعُونَ الْفَتْحُ مِنْ قَبْلِ سَاكِنٍ 445 وَبَعْدَ ذَكَ وَالْغَيْرُ كَالْحَرْفِ أَوَّلَا

In (2:9) وَمَا يَخْدَعُونَ the form with a fatha on the yā' and a sākin khā' before and after (يَخْدَعُونَ) is read by the readers denoted here, while the rest read it like the first word, يَخْدَعُونَ (with an alif) — namely Nāfi', Ibn Kathīr and Abū 'Amr.

وَحَفَّ كُوفٍ يَكْذِبُونَ وَيَأْوُهُ 446 بَفْتَحٍ وَلِلْبَاقِينَ ضَمٌّ وَثَقْلًا

The Kūfans ('Āṣim, Ḥamza and al-Kisā'ī) read (2:10) يَكْذِبُونَ with takhfīf and a fatha on the yā', while for the rest the yā' takes a ḍamma and the dhāl is doubled (يَكْذِبُونَ).

وَقِيلَ وَغِيضَ ثُمَّ جِيءَ يُشْمَمُهَا 447 لَدَى كَسْرِهَا ضَمًّا رِجَالُ لِتَكْمُلَا

In وَقِيلَ وَغِيضَ and جِيءَ, certain readers give ishmām — mixing a ḍamma into the initial kasra — a reading made complete (read by Hishām and al-Kisā'ī).

وَحِيلَ بِإِشْمَامٍ وَسِيقٍ كَمَا رَسَا 448 وَسِيءٌ وَسِيتٌ كَانَ رَاوِيهِ أَنْبَلَا

And حِيلَ and سِيقٍ are likewise read with ishmām, as is firmly settled, and so too سِيءٌ and سِيتٌ — a reading whose narrators are of the noblest (Hishām and al-Kisā'ī).

وَهَا هُوَ بَعْدَ الْوَاوِ وَالْفَا وَلَا مَهَا 449 وَهَا هِيَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا

In هُوَ after a wāw, a fā', or its lām (هَوَ, هَا, هِيَ), and likewise in (هَوَ, هَا, هِيَ), silence the hā' — a reading pleasing, cool and sweet (Qālūn, Abū 'Amr and al-Kisā'ī).

وَتَمَّ هُوَ رِقْفًا بَانَ وَالضَّمُّ غَيْرُهُمْ 450 وَكَسْرٌ وَعَنْ كُلِّ يُمَلِّ هُوَ أَنْجَلَا

In هُوَ the silencing of the hā' is a gently evident reading, while pronouncing its full ḍamma (هُوَ) belongs to the others, with a kasra elsewhere; and in (2:282) هُوَ يُمَلِّ the reading is clear for all.

وَفِي فَأَزَلَّ اللَّامُ خَفَّفَ لِحَمَزَةٍ 451 وَزِدَ الْفَا مِنْ قَبْلِهِ فَتُكْمَلَا

In (2:36) فَأَزَلَّ Ḥamza lightens the lām and adds an alif before it, giving فَأَزَلَّهَا.

وَأَدَمَ فَاذْفَعَ نَاصِبًا كَلِمَاتِهِ 452 بِكَسْرٍ وَلِلْمَكِّي عَكْسٌ تَحَوَّلَا

Read وَأَدَمَ in raf' and كَلِمَاتِهِ in naṣb (with a kasra); but for al-Makkī (Ibn Kathīr) it is reversed — وَأَدَمَ in naṣb and كَلِمَاتِهِ in raf'.

وَيُقْبَلُ الْأُولَى أَنْتَوَا دُونَ حَاجِزٍ 453 وَعَدْنَا جَمِيعاً دُونَ مَا أَلْفَ حَلَا

In (2:48) **بَلَّ** (بَلَّ), the feminine subject following without a barrier; and (2:51) **وَأَعْلَى** is read without an alif in all three places (تَا وَءَ) — the sweet reading of Abū ‘Amr.

وَأَسْكَانُ بَارِكُكُمْ وَيَأْمُرُكُمْ لَهُ 454 وَيَأْمُرُهُمْ أَيْضاً وَتَأْمُرُهُمْ تَلَا

Abū ‘Amr reads (2:54) **بَارِكُكُمْ** with a silenced hamza, and likewise silences the *rā* in **يَأْمُرُهُمْ**, **يَأْمُرُكُمْ** and **يَأْمُرُهُمْ**.

وَيَنْصُرُكُمْ أَيْضاً وَيُشْعِرُكُمْ وَكَمْ 455 جَلِيلٍ عَنِ الدُّورِيِّ مُخْتَلِساً جَلَا

And likewise **يُشْعِرُكُمْ** and **يُشْعِرُكُمْ**; many such noble words *al-Dūrī* (from Abū ‘Amr) read with *ikhtilās* — a partial, shortened vowel — clearly.

وَفِيهَا وَفِي الْأَعْرَافِ نَغْفِرُ بَنُوهُ 456 وَلَا ضَمَّ وَكَسِرَ فَأَهُ حِينَ ظَلَّلَا

نَغْفِرُ (2:58, and in *al-A‘rāf* 7:161) is read with an active *nūn*, without a *ḍamma* and with a *kasra* on its first radical (فِي تَ).

وَذَكَرْ هُنَا أَصْلًا وَلِلشَّامِ أَنْتَوَا 457 وَعَنْ نَافِعٍ مَعَهُ فِي الْأَعْرَافِ وَصَلَا

Here (2:58) read it masculine (فِي تَ) as the base form, while Ibn ‘Āmir (*al-Shām*) reads it feminine (فِي تَ); and Nāfi‘ joins him in the feminine in *al-A‘rāf*.

وَجَمْعاً وَفَرْدًا فِي النَّبِيِّ وَفِي النَّبُو 458 عَةِ الْهَمَزَ كُلُّ غَيْرِ نَافِعٍ ابْدَلَا

In **النَّبِيِّ** (singular and plural) and in **النَّبُوَّة**, every reader except Nāfi‘ substitutes the hamza (reading **النَّبِيِّ**, **النَّبُوَّة**).

وَقَالُونَ فِي الْأَحْزَابِ فِي النَّبِيِّ مَعَ 459 يُبَيِّنُ النَّبِيَّ الْيَاءَ شَدَّدَ مُبْدَلَا

In *Sūrat al-Aḥzāb*, in **النَّبِيِّ** and **يُبَيِّنُ النَّبِيَّ**, Qālūn reads the *yā* doubled, replacing the hamza (i.e. without hamza).

وَفِي الصَّائِبِينَ الْهَمْزُ وَالصَّائِبُونَ خُذْ 460 وَهَزُواً وَكُفُواً فِي السَّوَائِكِ فَصَلَا

In الصَّائِبِينَ and الصَّائِبُونَ keep the hamza (against Nāfi', who drops it); and the matter of the medial sukūn in هُزُواً and كُفُواً (هَـ, كُـ, آءِ) is detailed here.

وَضُمَّ لِبَاقِيهِمْ وَحَمَزَةُ وَقَفُهُ 461 يَوَاوٍ وَحَفْصٌ وَاقِفًا ثُمَّ مُوَصَّلًا

The rest read them with a ḍamma (هُزُواً, كُفُواً); Hamza, when pausing, reads with a wāw, while Ḥafṣ keeps the hamza both in pausing and in continuous reading.

وَبِالْغَيْبِ عَمَّا تَعْمَلُونَ هُنَا دَنَا 462 وَعَيْنِكَ فِي الثَّانِي إِلَى صَفْوِهِ دَلَا

عَمَّا تَعْمَلُونَ here is read with the third-person ghayb (مَلُونَ) by Ibn Kathīr, and the same ghayb applies to the second occurrence.

حَاطَتْهُ التَّوْحِيدُ عَنْ غَيْرِ نَافِعٍ 463 وَلَا يَعْبُدُونَ الْغَيْبِ شَايِعٍ دُخْلًا

حَاطَتْهُ is read as a singular by all except Nāfi' (who reads the plural); and لَا يَعْبُدُونَ (2:83) is read with the third-person yā', a reading its companions closely support.

وَقُلْ حَسَنًا شُكْرًا وَحُسْنًا بِضَمِّهِ 464 وَسَاكِينِهِ الْبَاقُونَ وَاحْسِنِ مَقُولًا

In (2:83) قُولُوا لِلنَّاسِ حُسْنًا, the rest read نَا with a ḍamma on the ḥā' and a sākin sīn, while others read حَسَنًا with two fathas.

وَتَظَاهَرُونَ الطَّاءَ خُفِّفَ ثَابِتًا 465 وَعَنْهُمْ لَدَى التَّحْرِيمِ أَيْضًا تَحَلَّلًا

In (2:85) تَظَاهَرُونَ the zā' is lightened (تَظَاهَرُونَ), firmly so by the Kūfans, and likewise from them in Sūrat al-Taḥrīm (66:4).

وَحَمَزَةُ أُسْرَى فِي أُسَارَى وَضَمُّهُمْ 466 تُفَادُوهُمْ وَالْمَدُّ إِذْ رَاقَ نُفْلًا

Hamza reads أُسْرَى in place of (2:85) أُسَارَى; and the reading تُفَادُوهُمْ — with a ḍamma on the tā' and the madd (alif) — is the pleasing, granted reading (against دُوهُ).

وَحَيْثُ أَتَاكَ الْقُدْسُ إِسْكَانُ دَالِهِ 467 دَوَاءٌ وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِلَا

Wherever **قُدْسٌ** / **قُدْسٌ** occurs, Ibn Kathīr reads its dāl with sukūn (س ق د), while the rest read it with a ḍamma (قُدْسٌ د).

وَيُنْزِلُ خَفِّفَهُ وَتُنْزِلُ مِثْلَهُ 468 وَنُنْزِلُ حَقَّ وَهُوَ فِي الْحَجْرِ ثَقَلًا

Read **نُزِّلَ** with takhfīf, and likewise **نُزِّلَ**; **نُزِّلَ** is lightened (نُزِّلَ ن) by Ibn Kathīr and Abū 'Amr (ḥaqq), though in al-Ḥijr it is read with tashdīd.

وَخُفِّفَ لِلْبَصْرِيِّ بِسُبْحَانَ وَالَّذِي 469 فِي الْأَنْعَامِ لِلْمَكِّيِّ عَلَى أَنْ يُنْزِلَا

In Sūrat al-Isrā' (Subhāna) the verb is lightened (نُزِّلَ ن) for al-Baṣrī (Abū 'Amr), and the one in al-An'ām (عَلَى أَنْ يُنْزِلَا) is likewise lightened for al-Makkī (Ibn Kathīr).

وَمُنْزِلُهَا التَّخْفِيفُ حَقٌّ شَفَاؤُهُ 470 وَخُفِّفَ عَنْهُمْ يُنْزِلُ الْغَيْثَ مُسَجَّلًا

يُنْزِلُ is read with takhfīf (نُزِّلَ ن) by Ibn Kathīr and Abū 'Amr (ḥaqq); and from them **يُنْزِلُ** (5:115) is likewise lightened (نُزِّلَ ن), without restriction.

وَجِبْرِيلَ فَتَحَ الْجِيمَ وَالرَّا وَبَعْدَهَا 471 وَعَى هَمْزَةً مَكْسُورَةً صُحْبَةً وَلَا

In (2:97) **جِبْرِيلَ**, **صُحْبَةً** (Ḥamza, al-Kisā'ī and Shu'ba) read a fatḥa on the jīm and the rā' followed by a kasra-ed hamza (جِبْرِيلَ ر).

بِحَيْثُ أَتَى وَالْيَاءُ يَحْذِفُ شُعْبَةً 472 وَمَكِّيُّهُمْ فِي الْجِيمِ بِالْفَتْحِ وَكَلَّا

Wherever it occurs, Shu'ba omits the yā' (جِبْرِيلَ ر), and their Makkī (Ibn Kathīr) is assigned the fatḥa on the jīm (جِبْرِيلَ ر).

وَدَعِ يَاءَ مِيكَائِيلَ وَالْهَمْزَ قَبْلَهُ 473 عَلَى حُجَّةٍ وَالْيَاءُ يُحْذَفُ أَجْمَلًا

In (2:98) **مِيكَائِيلَ** drop the yā' and the hamza before it, on sound authority, the yā' being omitted most beautifully (yielding مِيكَالَ / مِيكَائِلَ).

وَلَكِنَّ خَفِيفٌ وَالشَّيَاطِينُ رَفَعُهُ ﴿٤٧٤﴾ كَمَا شَرَطُوا وَالْعَكْسُ نَحْوُ سَمَا الْعَلَا

(2:102) لَكِنَّ is read light with الشَّيَاطِينُ in raf', as they stipulated; the reverse — لَكِنَّ الشَّيَاطِينُ, with tashdīd and naṣḥ — is the lofty reading of Ḥamza and al-Kisā'.

وَنَنْسَخْ بِهِ ضَمٌّ وَكَسْرٌ كَفَى وَنُدَّ ﴿٤٧٥﴾ سَهَا مِثْلُهُ مِنْ غَيْرِ هَمْزٍ ذَكَتْ إِلَى

(2:106) مَا تَنْسَخْ is read سَهَا with a ḍamma on the nūn and a kasra on the sīn (from ansakha); and نَنْسَخْ is likewise read without a hamza (سَهَا) — a bright reading — continuing to...

عَلِيمٌ وَقَالُوا الْوَأُو الْأُولَى سُقُوطُهَا ﴿٤٧٦﴾ وَكُنْ فَيَكُونُ النَّصْبُ فِي الرَّفْعِ كُفْلًا

...alīm. In (2:116) وَقَالُوا اتَّخَذَ the first wāw is dropped (قَالُوا), and in كُنْ فَيَكُونُ the naṣḥ (فَيَكُونُ) replaces the raf' — read so by Ibn 'Āmir.

وَفِي آلِ عِمْرَانَ فِي الْأُولَى وَمَرِيمَ ﴿٤٧٧﴾ وَفِي الطَّوْلِ عَنْهُ وَهُوَ بِاللَّفْظِ أَعْمَلًا

Likewise فَيَكُونُ (naṣḥ) in Āl 'Imrān (the first, 3:47), in Maryam (19:35) and in Ghāfir (al-Ṭawl, 40:68), from Ibn 'Āmir — the naṣḥ governed by the wording.

وَفِي النَّحْلِ مَعَ يَسٍ بِالْعَطْفِ نَصْبُهُ ﴿٤٧٨﴾ كَفَى رَاوِيًا وَانْقَادَ مَعْنَاهُ يَعْمَلًا

And in al-Nahl (16:40) together with Yāsin (36:82), فَيَكُونُ is read in naṣḥ by conjunction — a sound narration whose meaning fits (al-Kisā', with Ibn 'Āmir).

وَتُسْأَلُ ضَمُّوا التَّاءَ وَاللَّامَ حَرَكُوا ﴿٤٧٩﴾ يَرْفَعُ خُلُودًا وَهُوَ مِنْ بَعْدِ نَفْيٍ لَا

In (2:119) وَلَا they gave the tā' a ḍamma and voweled the lām with raf' (لَا) — coming after the negating لَا — read so by Nāfi'; the rest read the jussive لَا.

وَفِيهَا وَفِي نَصِّ النِّسَاءِ ثَلَاثَةٌ ﴿٤٨٠﴾ أَوَاخِرُ إِبْرَاهِيمَ لَاحَ وَجَمَّلًا

In al-Baqara and in al-Nisā', the last three occurrences of إِبْرَاهِيمَ are read إِبْرَاهِيمَ (with an alif) — a reading that shines and adorns (Ibn 'Āmir).

وَمَعَ آخِرِ الْأَنْعَامِ حَرْفًا بَرَاءَةً 481 أَخِيرًا وَتَحْتَ الرَّعْدِ حَرْفٌ تَنْزَلًا

And the last occurrence in al-An'ām, two occurrences at the end of Sūrat al-Tawba (Barā'a), and one in al-Ra'd are likewise read **تَرَاهَام**.

وَفِي مَرْيَمَ وَالنَّحْلِ خَمْسَةُ أَحْرَفٍ 482 وَآخِرُ مَا فِي الْعَنْكَبُوتِ مُنْزَلًا

And in Maryam and al-Naḥl five occurrences, and the last of those in al-'Ankabūt, are likewise read **تَرَاهَام**.

وَفِي النَّجْمِ وَالشُّورَى وَفِي الذَّارِيَاتِ وَالْ 483 حَدِيدٍ وَيَرْوِي فِي امْتِحَانِهِ الْأَوَّلَا

And in al-Najm, al-Shūrā, al-Dhāriyāt and al-Ḥadīd; and in al-Mumtaḥina he (Ibn 'Āmir) narrates it in the first occurrence — all read **تَرَاهَام**.

وَوَجَّهَانِ فِيهِ لِابْنِ ذَكْوَانَ هَهُنَا 484 وَوَاتَّخَذُوا بِالْفَتْحِ عَمَّ وَأَوْغَلَا

Ibn Dhakwān has two ways here; and (2:125) **وَاتَّخَذُوا** مِنْ مَّقَامٍ is read with a fatha as a past-tense verb (**وَاتَّخَذُوا**) by Nāfi' and Ibn 'Āmir ('amm).

وَأَرْنَا وَأَرْنِي سَاكِنَا الْكَسْرِ دُمُ يَدًا 485 وَفِي فُصِّلَتْ يُرْوِي صَفَا دَرَّهُ كَلَا

(2:128) **أَرْنَا**, **أَرْنِي** (Fuṣṣilat 41:29) are read with the rā' silenced in place of its kasra (**أَرْنَا**) by Ibn Kathīr (and, with ikhtilās, Abū 'Amr), as narrated fully in Fuṣṣilat.

وَأَخْفَاهُمَا طَلَّقُ وَخَفْتُ ابْنَ عَامِرٍ 486 فَأُمْتَعُهُ أَوْصَى بِوَصَى كَمَا اعْتَلَا

Both readers pronounce the vowel lightly with ikhtilās; and Ibn 'Āmir lightens **فَأُمْتَعُهُ** to (2:126) **فَأُمْتَعُهُ** and reads **وَصَى** in place of (2:132) **وَصَى**, as is well established.

وَفِي أَمْ يَقُولُونَ الْخِطَابُ كَمَا عَلَا 487 شَفَا وَرَعُوفٌ قَصْرُ صُحْبَتِهِ حَلَا

In (2:140) **يَقُولُونَ** the second-person address (**تَقُولُونَ**) is read by Ḥamza and al-Kisā'ī (shafā); and **رَعُوفٌ** is shortened (**رَعُفٌ**) by Ṣuḥba (Ḥamza, al-Kisā'ī and Shu'ba).

وَخَاطَبَ عَمَّا يَعْمَلُونَ كَمَا شَفَا 488 وَلَا مُمْؤَلِّهَا عَلَى الْفَتْحِ كُمَلَا

Ḥamza and al-Kisā'ī (shafā) read the second-person مَلُونَ َ in عَمَّا َ مَلُونَ َ; and the lām of مُمْؤَلِّهَا is read with a fatha (2:148, هُوَ مَوْلَاهَا, passive) by Ibn 'Āmir.

وَفِي يَعْمَلُونَ الْغَيْبُ حَلَّ وَسَاكِنٌ 489 بِحَرْفِيهِ يَطْوَعُ وَفِي الطَّاءِ ثُقَلَا

In مَلُونَ َ the third-person ghayb (yā') prevails; and مَنْ تَطَوَّعَ is read (2:158) يَطْوَعُ with a sākin and a doubled ṭā' by Ḥamza and al-Kisā'ī.

وَفِي التَّاءِ يَاءٌ شَاعَ وَالرَّيْحَ وَحَدَا 490 وَفِي الْكَهْفِ مَعَهَا وَالشَّرِيعَةَ وَصَلَا

The reading uses a yā' in place of the tā' (يَطْوَعُ, widely; and التَّارِيحَ is read singular (2:164, التَّارِيحُ) — likewise in al-Kahf and in al-Jāthiya (al-Sharī'a) — by Ḥamza and al-Kisā'ī.

وَفِي النَّمْلِ وَالْأَعْرَافِ وَالرُّومِ ثَانِيًا 491 وَفَاطِرٍ دُمَّ شُكْرًا وَفِي الْحَجَرِ فُصْلًا

And in al-Naml, al-A'rāf, al-Rūm (the second occurrence) and Fāṭir, التَّارِيحَ is read singular by Ibn Kathīr, while in al-Hijr it is treated separately.

وَفِي سُورَةِ الشُّورَى وَمِنْ تَحْتِ رَعْدِهِ 492 خُصُوصٌ وَفِي الْفُرْقَانِ زَاكِيَهُ هَلَّلَا

And in Sūrat al-Shūrā and in al-Ra'd there is a special case, and in al-Furqān the pure reading rejoices — further places where التَّارِيحَ is read singular.

وَأَيُّ خِطَابٍ بَعْدَ عَمٍّ وَلَوْ تَرَى 493 وَفِي إِذْ يَرُونَ الْيَاءُ بِالضَّمِّ كُلُّلَا

Any following address is read by Nāfi' and Ibn 'Āmir ('amm), so وَلَوْ تَرَى becomes يَرَى; and in يَرَى the yā' takes a ḍamma (نَ يَرُ, passive), crowned as such.

وَحَيْثُ أَتَى خُطُوتُ الطَّاءِ سَاكِنٌ 494 وَقُلْ ضَمُّهُ عَنْ زَاهِدٍ كَيْفَ رَتَّلَا

Wherever (2:168) خُطُوتُ occurs, the ṭā' is read sākin (خُطُوتُ); but read it with a ḍamma (خُطُوتُ) on the authority of the ascetic (Abū 'Amr and others), however he recited.

وَضُمُّكَ أَوَّلَى السَّاكِنِينَ لِثَالِثٍ 495 يُضْمُّ لَزُومًا كَسْرُهُ فِي نَدٍ حَلَا

When two sākīn meet and the third letter necessarily takes a ḍamma, giving the first a ḍamma is preferred; yet reading it with a kasra instead is the sweet way of the readers denoted.

قُلِ ادْعُوا أَوْ انْقُصْ قَالَتْ اخْرُجْ أَنْ اَعْبُدُوا 496 وَمَحْظُورًا أَنْظُرْ مَعَ قَدْ اسْتَهْزَى اعْتَلَا

Examples of this rule are قُلِ ادْعُوا, أَوْ اَعْبُدُوا, قَالَتْ اَخْرُجْ, أَنْ اَعْبُدُوا, وَمَحْظُورًا, أَنْظُرْ مَعَ, قَدْ اسْتَهْزَى, اعْتَلَا, where the linking vowel (kasra or ḍamma) is governed as stated.

سَوَى أَوْ وَقُلْ لِابْنِ الْعَلَاءِ وَبِكَسْرِهِ 497 لَتَنْوِينِهِ قَالَ ابْنُ ذَكْوَانَ مُقُولًا

...except أَوْ and وَقُلْ, for Ibn al-‘Alā’ (Abū ‘Amr); and Ibn Dhakwān reads the tanwīn (before the connecting hamza) with a kasra, as stated.

بُخْلَفٍ لَهُ فِي رَحْمَةٍ وَخَبِيثَةٍ 498 وَرَفَعَكَ لَيْسَ الْبِرُّ يُنْصَبُ فِي عَلَا

With disagreement for Ibn Dhakwān in the tanwīn of رَحْمَةٍ and خَبِيثَةٍ; and (2:177) لَيْسَ الْبِرُّ يُنْصَبُ, which you read in rafʿ, is put in naṣ (لَيْسَ) in a lofty reading (Ḥamza and Ḥafṣ).

وَلَكِنْ خَفِيفٌ وَارْفَعَ الْبِرَّ عَمَّ فِيهِ 499 هِمَا وَمُوصٍ ثَقُلُهُ صَحَّ شُلْشَلَا

(2:177) لَكِنْ is read light (لَكِنْ), and يُرَّ is read in rafʿ by Nāfi' and Ibn 'Āmir ('amm) in both places; and (2:182) مُوصٍ is read with tashdīd (مُوصٍ) — a sound, freely flowing reading.

وَفِدْيَةُ نَوْنٍ وَارْفَعَ الْخَفْضَ بَعْدَ فِي 500 طَعَامٍ لَدَى غُصْنٍ دَنَا وَتَذَلَّلَا

(2:184) فِدْيَةُ is given tanwīn and the following genitive طَعَامٍ is raised to rafʿ (طَعَامٍ) — read so by Nāfi' and Ibn 'Āmir, humbly established.

مَسَاكِينَ مَجْمُوعًا وَلَيْسَ مُنَوَّنًا 501 وَيُفْتَحُ مِنْهُ النَّوْنُ عَمَّ وَأَبْجَلَا

مَسَاكِينَ is read as the plural (2:184) مَسَاكِينَ, without tanwīn and with a fatha on the nūn (diptote), by Nāfi' and Ibn 'Āmir ('amm), most honorably.

وَنَقْلُ قُرْآنٍ وَالْقُرْآنِ دَوَاؤُنَا ﴿502﴾ وَفِي تَكْمِلُوا قُلْ شُعْبَةُ الْمِيمِ ثَقَلَا

Ibn Kathīr reads *آن* *قُ* and *آن* *قُ* with naql of the hamza (قُرْآن); and in (2:185) *وَلْيَكْمِلُوا* (وَلْيَكْمِلُوا) Shu'ba doubles the mīm.

وَكَسْرُ بُيُوتٍ وَالْبُيُوتَ يُضْمُ عَنْ ﴿503﴾ حَمَى جِلَّةٍ وَجْهًا عَلَى الْأَصْلِ أَقْبَلَا

بُيُوت and (2:189) *بُيُوت* are read with a kasra on the bā' (بُيُوت) by some readers, while others read the damma (بُيُوت) upon the original form.

وَلَا تَقْتُلُوهُمْ بَعْدَهُ يَقْتُلُوكُمْ ﴿504﴾ فَإِنْ قَتَلُوكُمْ قَصْرُهَا شَاعَ وَأَنْجَلَا

In *وَلَا تَقْتُلُوهُمْ*, then *يَقْتُلُوكُمْ*, then (2:191) *فَإِنْ قَتَلُوكُمْ*, the shortened forms without an alif (*يَقْتُلُوكُمْ*, *يَقْتُلُوكُمْ*, *يَقْتُلُوكُمْ*) are the widespread, clear reading of Ḥamza and al-Kisā'i.

وَبِالرَّفْعِ نَوْنُهُ فَلَا رَفَتْ وَلَا ﴿505﴾ فُسُوقٌ وَلَا حَقًّا وَزَانَ مُحَمَّلَا

Read *'fa-lā rafat ḥ wa-lā fusūq'* (2:197) with raf' and tanwīn — the reading of Ibn Kathīr and Abū 'Amr — an adorned and richly-laden way.

وَفَتَحْكَ سَيْنَ السَّلَامِ أَصْلُ رِضَى دَنَا ﴿506﴾ وَحَتَّى يَقُولَ الرَّفْعُ فِي اللَّامِ أُولَا

Reading the sīn of 'al-silm' with fathā (al-salm') is an established, well-pleasing reading; and in 'hattā yaqūla al-rasūlu' (2:214) the raf' of the lām ('yaqūlu', read by Nāfi') is preferred.

وَفِي النَّاءِ فَاضْمُكُمْ وَافْتَحِ الْجِيمِ تَرْجِعُ الِ ﴿507﴾ أُمُورٌ سَمًا نَصًّا وَحَيْثُ تَنْزَلَا

In 'turja'u al-umūru' (2:210) give the tā' damma and the jīm fathā (the passive 'turja'u') — read so explicitly by Nāfi', Ibn Kathīr and Abū 'Amr, wherever the phrase occurs.

وَإِثْمٌ كَبِيرٌ شَاعَ بِالثَّاءِ مُثَلَّثَا ﴿508﴾ وَغَيْرُهُمَا بِالْبَاءِ نَقْطَةُ اسْفَلَا

The reading 'ithmun kathīrun' (2:219) with a three-dotted thā' became widespread (read by Ḥamza and al-Kisā'i), while the others read it 'kabīrun' with a bā', one dot below.

قُلِ الْعَفْوَ لِلْبَصْرِ رَفْعٌ وَبَعْدَهُ 509 لَا أَعْنَتُكُمْ بِالْخُلْفِ أَحْمَدُ سَهْلًا

Abū 'Amr al-Baṣrī reads 'quli al-'afwa' as 'al-'afwu' with raf'; and after it, in 'la-a'natakum' (2:220), al-Bazzī (Aḥmad) facilitates the hamza, with two transmitted ways.

وَيَطْهَرْنَ فِي الطَّاءِ الشُّكُونُ وَهَأُوهُ 510 يُضَمُّ وَخَفًّا إِذْ سَمَا كَيْفَ عَوْلًا

In 'yaṭhurna' (2:222) the tā' takes sukūn and its hā' ḍamma, read light ('yaṭhurna'), however it is relied upon — as against the doubled 'yaṭṭahharna'.

وَضَمُّ يَخَافَا فَازَ وَالْكُلُّ أَدْعُمُوا 511 تُضَارِرُ وَضَمَّ الرَّاءِ حَقٌّ وَذُو جَلَا

The ḍamm reading of 'yakhāfā' (the passive 'yukhāfā', 2:229) prevailed; all readers assimilate 'tuḍārir' into 'tuḍārr', and Ibn Kathīr and Abū 'Amr give the rā' ḍamma ('tuḍārru'), a clear reading.

وَقَصْرُ أَتَيْتُمْ مِنْ رَبٍّ وَأَتَيْتُمُو 512 هُنَا دَارٌ وَجَهَا لَيْسَ إِلَّا مُبَجَّلًا

Ibn Kathīr reads 'wa-mā ātaytum min riban' (30:39) with a short alif ('ataytum'), and 'ataytumū' likewise — a reading circulating as nothing but an honored way.

مَعًا قَدْرُ حَرَكٍ مِنْ صَحَابٍ وَحَيْثُ جَا 513 يُضَمُّ تَمَسُّوهُنَّ وَأَمْدَدُهُ شُلْشَلًا

In both places of 'qadaruhu' (2:236) vowel the dāl ('qadaruhu'), read by Ḥamza, al-Kisā'ī and Ḥaḥṣ; and wherever 'tamassūhunna' comes, give the tā' ḍamma and add a madd ('tumāssūhunna').

وَصِيَّةٌ أَرْفَعُ صَفْوُ حَرَمِيٍّ رَضَى 514 وَيَبْصُطُ عَنْهُمْ غَيْرَ قُنْبُلٍ اِعْتَلَا

Read 'waṣiyyatun' (2:240) with raf' — the choice reading of the two Ḥaramī (Nāfi' and Ibn Kathīr); and 'yabṣuṭu' (2:245) is read with ṣād by all of them except Qunbul, who reads sīn.

وَبِالسَّيْنِ بَاقِيَهُمْ وَفِي الْخَلْقِ بَصْطَةً 515 وَقُلْ فِيهِمَا الْوَجْهَانِ قَوْلًا مُوَصَّلًا

The rest read it with sīn ('yabsuṭu'); and in 'fī al-khalqī baṣṭatan' (7:69) read with ṣād — and hold that in both words the two ways (ṣād and sīn) are transmitted.

يُضَاعِفُهُ ارْفَعَ فِي الْحَدِيدِ وَهَهُنَا 516 سَمَا شُكْرُهُ وَالْعَيْنُ فِي الْكُلِّ ثَقُلَا

Nāfi', Ibn Kathīr and Abū 'Amr read 'yuḍā'ifuḥu' with raf', both in al-Ḥadīd (57:11) and here (2:245); and in all instances the 'ayn is given tashdīd ('yuḍā'if') by some readers.

كَمَا دَارَ وَأَقْصُرَ مَعَ مُضَعَّفَةٍ وَقُلْ 517 عَسَيْتُمْ بِكَسْرِ السِّينِ حَيْثُ أَتَى أَنْجَلَا

As Ibn Kathīr's reading circulated, shorten it (dropping the alif) together with the tashdīd ('yuḍā'ifuḥu'); and read 'asaytum' with kasr of the sīn ('asītum', Nāfi's reading) wherever it occurs.

دِفَاعُ بِهَا وَالْحَجِّ فَتَحَ وَسَاكِنُ 518 وَقَصَرَ خُصُوصًا غَرْفَةً ضَمَّ ذُو وَلَا

Read 'daf' in al-Baqara (2:251) and al-Ḥajj (22:40) with fathā of the dāl, sukūn of the fā' and no alif; and in 'ghurfatan' (2:249) the ghayn is given ḍamma by the reader of continuous following.

وَلَا يَبِيعُ نَوْنُهُ وَلَا خُلَّةٌ وَلَا 519 شَفَاعَةً وَارْفَعْنَهَا ذَا أُسْوَةٍ تَلَا

Read 'lā bay'un fihi wa-lā khullatun wa-lā shafā'atun' (2:254) with tanwīn and raf' on all three words — as the one following a worthy example recited (Ibn Kathīr and Abū 'Amr).

وَلَا لَعَوَ لَا تَأْتِيْمَ لَا يَبِيعُ مَعَ وَلَا 520 خِلَالِ بِإِبْرَاهِيمَ وَالطُّورِ وَصَلَا

'lā laghwun... wa-lā ta'tīm' (al-Ṭūr 52:23) and 'lā bay'un... wa-lā khilāl' (Ibrāhīm 14:31) are joined to the same raf'-and-tanwīn ruling.

وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ 521 وَفَتْحِ أَتَى وَالْخُلْفِ فِي الْكَسْرِ بُجَلَا

Nāfi' lengthens 'anā' in continuous recitation before a ḍamma-hamza and a fathā-hamza ('anā uḥyī!...), and there is disagreement about it before a kasra-hamza.

وَنُنَشِّرُهَا ذَاكَ وَبِالرَّاءِ غَيْرُهُمْ 522 وَصِلَ يَتَسَنَّهُ دُونَ هَاءٍ شَمَرْدَلَا

'nunshiruhā' is read with zāy (2:259), while the others read it with rā' ('nunshiruhā'); and in continuous recitation 'lam yatasannah' is read without the hā' ('yatasanna') by Ḥamza and al-Kisā'ī.

وَبِالْوَصْلِ قَالَ أَعْلَمَ مَعَ الْجَزْمِ شَافِعٌ 523 فَصُرْهُنَّ ضَمُّ الصَّادِ بِالْكَسْرِ فُصِّلَا

Hamza and al-Kisā'ī read 'qāla' as the jussive command 'qul i'lam' (2:259); and while 'fa-ṣurhunna' (2:260) has ḍamm of the ṣād, some distinguish it with kasr ('fa-ṣirhunna').

وَجُزْءًا وَجُزْءُ ضَمِّ الْإِسْكَانِ صِفٌ وَحْيٌ 524 ثَمَّا أَكْلُهَا ذِكْرًا وَفِي الْغَيْرِ ذُو حُلَا

'juz'an' and 'juz'un' (2:260) are read with ḍamma of the zāy in place of sukūn ('juzu'an'); and wherever 'ukluha' (2:265) comes it is likewise treated, while in the other places the reading differs.

وَفِي رُبُوبَةٍ فِي الْمُؤْمِنِينَ وَهَهُنَا 525 عَلَى فَتْحِ ضَمِّ الرَّاءِ نَبَّهْتُ كُفْلَا

In 'rabwah' — in al-Mu'minūn (23:50) and here (2:265) — I have alerted you, O sponsors, to the fatha of the rā' in place of its ḍamma ('rabwah' vs 'rubwah').

وَفِي الْوَصْلِ لِلْبَزْزِيِّ شَدَّدَ تَيَمَّمُوا 526 وَتَاءَ تَوَفَّى فِي النَّسَاءِ عَنْهُ مُجْمَلَا

In continuous recitation, for al-Bazzī, double the tā' of 'tayammamū' (2:267), and likewise the tā' of 'tawaffā' in al-Nisā' (4:97) — transmitted from him comprehensively.

وَفِي آلِ عِمْرَانَ لَهُ لَا تَفَرَّقُوا 527 وَالْأَنْعَامُ فِيهَا فَتَفَرَّقَ مَثَلَا

In Āl 'Imrān, for al-Bazzī, 'wa-lā tafarraqu' (3:103) has the doubled tā', and in al-An'ām 'fa-tafarraqa' (6:153) is exemplified the same way.

وَعِنْدَ الْعُقُودِ التَّاءُ فِي لَا تَعَاوَنُوا 528 وَيَرَوِي ثَلَاثًا فِي تَلَقَّفُ مَثَلَا

In al-Mā'ida ('the contracts'), for al-Bazzī, the tā' of 'wa-lā ta'āwanū' (5:2) is doubled; and he narrates three instances of 'talaqqafu' likewise.

تَنْزَلُ عَنْهُ أَرْبَعٌ وَتَنَاصَرُوا 529 نَ نَارًا تَلْظِي إِذْ تَلَقَّوْنَ ثَقَلَا

For al-Bazzī, 'tanazzalu' (four instances), 'tanāṣarūna' (37:25), 'nāran talazzā' (92:14) and 'idh talaqqawnahu' (24:15) all have the tā' doubled.

تَكَلَّمْ مَعَ حَرْفِي تَوَلَّوْا بِهَوْدِهَا 530 وَفِي نُورِهَا وَالْإِمْتِحَانِ وَبَعْدَلَا

'takallamu' (11:105) and the two instances of 'tawallaw' — in Hūd, in al-Nūr and in al-Mumtaḥanah — are likewise doubled for al-Bazzī.

فِي الْأَنْفَالِ أَيْضًا ثُمَّ فِيهَا تَنَازَعُوا 531 تَبَرَّجْنَ فِي الْأَحْزَابِ مَعَ أَنْ تَبَدَّلَا

In al-Anfāl too, then 'tanāza'ū' in it (8:46), and 'tabarrajna' in al-Aḥzāb (33:33) with 'an tabaddala' (33:52) — all doubled for al-Bazzī.

وَفِي التَّوْبَةِ الْغَرَاءِ قُلْ هَلْ تَرَبَّصُوا 532 نَ عَنْهُ وَجَمْعُ السَّاكِنَيْنِ هُنَا انْجَلَى

In the radiant al-Tawba, 'hal tarabbaṣūna' (9:52) is doubled from al-Bazzī, and the meeting of the two unvowelled letters that results is here made clear and tolerated.

تَمَيَّزُ يَرْوِي ثُمَّ حَرْفَ تَخَيَّرُوا 533 نَ عَنْهُ تَلَهَّى قَبْلَهُ الْهَاءُ وَصَلَا

He (al-Bazzī) narrates 'tamayyazu' (67:8), then 'takhayyarūna' (68:38) from him, and 'talahhā' (80:10) — connecting the hā' of 'anhu' before it — all with the doubled tā'.

وَفِي الْحُجُرَاتِ التَّاءُ فِي لَتَعَارَفُوا 534 وَبَعْدَ وَلَا حَرْفَانِ مِنْ قَبْلِهِ جَلَا

In al-Hujurāt the tā' of 'li-ta'ārafū' (49:13) is doubled for al-Bazzī, and after it, following a 'wa-lā', two more such words are made clear.

وَكُنْتُمْ تَمَنُّونَ الَّذِي مَعَ تَفَكَّهُو 535 نَ عَنْهُ عَلَى وَجْهَيْنِ فَافْهَمَ مُحَصِّلًا

'kuntum tamannawna' (3:143) together with 'tafakkahūna' (56:65) are transmitted from al-Bazzī in two ways (with and without the doubled tā') — so understand and attain it.

نِعْمًا مَعًا فِي النُّونِ فَتَحَ كَمَا شَفَا 536 وَإِخْفَاءُ كَسْرِ الْعَيْنِ صَبِغَ بِهِ حُلَا

In both instances of 'ni'immā' (2:271; 4:58) the nūn takes a fathā, and the kasra of the 'ayn is read with concealment (ikhtilās) — a fashioned adornment.

وَيَا وَنُكْفِّرُ عَنْ كِرَامٍ وَجَزْمُهُ أَتَى شَافِيًا وَالْغَيْرُ بِالرَّفْعِ وَكَلًا

In 'wa-yukaffir' (2:271) it is read with a yā' ('yukaffir') or a nūn ('nukaffir'), and its jussive (jazm) came as a sound reading, while the others read it with raf'.

وَيَحْسَبُ كَسْرُ السِّينِ مُسْتَقْبِلًا سَمًا رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُؤَصَّلًا

Nāfi', Ibn Kathīr and Abū 'Amr read the sīn of the imperfect 'yaḥsibu' (2:273) with kasr — a pleasing reading, though it does not follow a firmly-rooted analogy.

وَقُلْ فَأَذْنُوا بِالْمَدِّ وَاكْسِرْ فَتَى صَفَا وَمَيْسَرَةٍ بِالضَّمِّ فِي السِّينِ أَصْلًا

Read 'fa'dhanū' (2:279) with a madd and kasr of the dhāl ('fa-ādhinū'), as Ḥamza and al-Kisā'ī read it purely; and 'maysarah' (2:280) with a ḍamma on the sīn ('maysarah') is a well-founded reading.

وَتَصَدَّقُوا خِفْتُ نَمَا تُرْجَعُونَ قُلْ بِضَمٍّ وَفَتْحٍ عَنْ سِوَى وَلَدِ الْعَلَا

'taṣaddaqū' (2:280) is read light (single tā'); and read 'turja'ūna' (2:281) with ḍamma of the tā' and fathā of the jīm (the passive) — from all except Abū 'Amr, the son of al-'Alā', who reads it active.

وَفِي أَنْ تَضِلَّ الْكَسْرُ فَازَ وَخَفَّفُوا فَتَذَكَّرَ حَقًّا وَارْفَعَ الرَّأْيَ فَتَعَدَّلَا

In 'an taḍilla' (2:282) the kasra prevails (Ḥamza's 'an tuḍilla'); Ibn Kathīr and Abū 'Amr lighten 'fa-tudhakkira' to 'fa-tudhkira', and raise the rā' ('fa-tudhkiru'), so you act rightly.

تِجَارَةٌ أَنْصَبَ رَفَعَهُ فِي النَّسَا ثَوَى وَحَاضِرَةٌ مَعَهَا هُنَا عَاصِمٌ تَلَا

'Āṣim reads 'tijāratan' with naṣb in place of its raf' — in al-Nisā' (4:29) it stays so — and 'ḥāḍiratan' with it here (2:282) he recites likewise.

وَحَقٌّ رِهَانٍ ضَمٌّ كَسْرٍ وَفَتْحَةٍ وَقَصْرٌ وَيَغْفِرُ مَعَ يُعَذِّبُ سَمًا الْعُلَا

Ibn Kathīr and Abū 'Amr read 'rihān' as 'ruhun' (2:283), with a ḍamma for the kasra and the fathā and no alif; and 'fa-yaghfiru... wa-yu'adhdhibu' (2:284) are read with raf' by Nāfi', Ibn Kathīr and Abū 'Amr, the lofty.

شَذَا الْجَزْمِ وَالتَّوْحِيدُ فِي وَكِتَابِهِ 544 شَرِيفٌ وَفِي التَّحْرِيمِ جَمْعُ حِمَى عَلَا

The others read 'yaghfir... yu'adhdhib' with jazm; the singular 'wa-kitābihi' (2:285) is the noble reading (Ḥamza and al-Kisā'i), while in al-Taḥrīm (66:12) the plural 'kutubihī' rose high.

وَبَيْتِي وَعَهْدِي فَادْكُرُونِي مُضَافُهَا 545 وَرَبِّي وَبِي مَنِّي وَإِنِّي مَعًا خَلَا

The yā's of annexation in al-Baqara — 'baytī' (2:125), 'ahdī' (2:124), 'fa-dhkurūnī' (2:152), 'rabbī' (2:258), 'bī' (2:186), 'minnī' (2:249) and 'innī' (2:30) — are set out together as adornments, the readers differing over opening or resting their yā's.

فَرَشُ سُورَةِ آلِ عِمْرَانَ

وَإِضْجَاعُكَ التَّوْرَةَ مَا رَدَّ حُسْنُهُ 546 وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَلَا

Your imāla of al-Tawrāt is a fine reading whose beauty is not rejected; it is given taqlīl (minor imāla) by Warsh, and by Qālūn with disagreement.

وَفِي تُغْلَبُونَ الْغَيْبَ مَعَ تُحْشَرُونَ فِي 547 رِضًا وَتَرَوْنَ الْغَيْبَ خُصَّ وَخُلِّلَا

In tughlabūna together with tuḥsharūna the ghayb (yā', third-person) reading is adopted with satisfaction; and in tarawna the ghayb reading was singled out, with disagreement.

وَرِضْوَانُ اضْمُمْ غَيْرَ ثَانِي الْعُقُودِ كَسَدَ 548 رَهْ صَحَّ إِنَّ الدِّينَ بِالْفَتْحِ رُقُلَا

Read riḍwān with ḍamma of the rā' everywhere except the second occurrence in al-Mā'ida (al-'Uqūd), where reading it with kasra is the confirmed reading; and inna al-dīna is read with faṭḥa of the hamza (anna al-dīna), given full measure.

وَفِي يُقَاتِلُونَ الثَّانِ قَالَ يُقَاتِلُوا 549 نَ حَمَزَةُ وَهُوَ الْحَبْرُ سَادَ مُقَاتَلَا

In the second yaqtulūna (3:21) Ḥamza reads yuqātīlūna ('they fight'); and he, the great scholar, has attained mastery therein.

وَفِي بَلَدٍ مَيِّتٍ مَعَ الْمَيِّتِ خَفَّفُوا 550 صَفَا نَفَرًا وَالْمَيِّتَةُ الْخِفْتُ خُوْلًا

In baladin maytin together with al-mayti (3:27), takhfif (mayt, without shadda) is read purely by the nafar (Ibn Kathīr, Abū 'Amr, Ḥamza); and al-maytah (the carrion) is given the light form by all.

وَمَيِّتًا لَدَى الْأَنْعَامِ وَالْحُجُرَاتِ خُذْ 551 وَمَا لَمْ يَمُتْ لِلْكَلِّ جَاءَ مُثَقَّلًا

Maytan in al-An'ām (6:122) and al-Ḥujurāt (49:12) — take it with takhfif (mayt); but that which has not yet died (the sense 'mortal, about to die') comes with tashdīd (mayyit) for all readers.

وَكَفَّلَهَا الْكَوْفِيَّ ثَقِيلًا وَسَكَّنُوا 552 وَضَعْتُ وَضَعْتُ سَاكِنًا صَحَّ كَفَّلًا

The Kūfans ('Āsim, Ḥamza, al-Kisā'i) read wa-kaffalahā (3:37) heavy (with tashdīd); some gave sukūn to the tā of waḍa'tu (reading waḍa'at), while others read it with ḍamma (waḍa'tu) — a sound, well-attested reading.

وَقُلْ زَكَرِيَّا دُونَ هَمَزٍ جَمِيعِهِ 553 صَحَابٌ وَرَفَعَ غَيْرُ شُعْبَةَ الْأَوَّلَا

Read Zakariyyā without hamza (Zakariyyā, not Zakariyyā') in all its occurrences — the reading of Ḥamza, al-Kisā'i and Ḥafs; and the first occurrence is read in the nominative (raf') by all except Shu'ba.

وَذَكَرْنَا فَادَاهُ وَأَضَجَّعَهُ شَاهِدًا 554 وَمِنْ بَعْدُ أَنَّ اللَّهَ يُكْسِرُ فِي كِلَا

Read fa-nādat-hu as masculine (fa-nādāhu, 'he called him', 3:39) and give its alif imāla — an attested reading; and thereafter anna Allāha is read with kasr of the hamza (inna Allāha) in both occurrences.

مَعَ الْكَهْفِ وَالْإِسْرَاءِ يَبْشُرُ كَمْ سَمَا 555 نَعَمْ ضُمَّ حَرَكٌ وَاكْسِرِ الضَّمُّ أَثْقَلًا

Here, together with al-Kahf (18:2) and al-Isrā' (17:9), yabshuru (light) is read by Nāfi', Ibn Kathīr and Abū 'Amr — yes indeed; while the others read yubashshiru, giving ḍamma to the yā', vowelizing the bā', and kasra to the shīn, making it heavy.

نَعَمْ عَمَّ فِي الشُّورَى فِي التَّوْبَةِ اعْكِسُوا 556 لِحَمْزَةٍ مَعَ كَافٍ مَعَ الْحَجْرِ أَوَّلًا

Nāfi' and Ibn 'Amr read yabshuru (light) in al-Shūrā (42:23); and in al-Tawba (9:21), together with the first occurrence in al-Hijr (15:53), the ruling is reversed for Ḥamza and Hishām.

نُعَلِّمُهُ بِالْيَاءِ نَصُّ أَيْمَةٍ 557 وَبِالْكَسْرِ أَنِّي أَخْلُقُ اعْتَادَ أَفْصَلَا

Read nu'allimuhu (3:48) with yā' (yu'allimuhu) — the reading of 'Āṣim and Nāfi'; and with kasr of the hamza, innī akhluqu (3:49), is what Nāfi' habitually read, most eloquently.

وَفِي طَائِرًا طَيْرًا بِهَا وَعُقُودَهَا 558 خُصُوصًا وَيَاءٌ فِي نُوفِيهِمْ عَلَا

In ṭā'iran, ṭayran is read in this sura and in al-Mā'idā (5:110) specifically; and a yā' reading in nuwaffihim (yuwaffihim, 3:57) prevails.

وَلَا أَلِفٌ فِي هَا هَآنْتُمْ زَكَآ جَنَّا 559 وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا

In hā-antum (3:66) there is no long alif in the hā according to Abū 'Amr — a choice reading; facilitate the hamza (tashīl) for Nāfi' and al-Dūrī; and many substitute it with a full alif (ibdāl), a reading Warsh made plain.

وَفِي هَائِهِ التَّنْبِيهِ مِنْ ثَابِتٍ هُدًى 560 وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلَا

As for its hā', the view that it is the genuine hā' of alerting, a fixed letter, is [held by al-Bazzālī]; while the view that it is a substitute for a hamza (originally a-antum) is a fine, adorning position (Abū 'Amr and Warsh).

وَيَحْتَمِلُ الْوَجْهَيْنِ عَنْ غَيْرِهِمْ وَكَمْ 561 وَجِيهِ بِهِ الْوَجْهَيْنِ لِلْكُلِّ حَمَلَا

And it admits both views from readers other than those named; indeed, many an eminent scholar has allowed both views (of hā-antum) for all readers alike.

وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا 562 وَذُو الْبَدَلِ الْوَجْهَانِ عَنْهُ مُسَهَّلَا

The one who takes it as the hā' of alerting reads it short (qaṣr) as his madhhab; while the one who takes it as a substitute for a hamza has both views (madd and qaṣr), reading with tashīl.

وَضُمَّ وَحَرِّكَ تَعْلُمُونَ الْكِتَابَ مَعَ 563 مُشَدَّدَةٍ مِنْ بَعْدُ بِالْكَسْرِ ذُلَّلَا

In ta'lamūna al-kitāba (3:79), give ḍamma to the tā', vowel the 'ayn, and read the following lām doubled with kasra — reading tu'allimūna ('you teach') — a reading made smooth.

وَرَفَعُوا لَا يَأْمُرُكُمْ رُوحُهُ سَمًا 564 وَبِالْتَّاءِ آتَيْنَا مَعَ الضَّمِّ خُولا

The raf in wa-lā ya'murukum (3:80, indicative) is read by Nāfi', Ibn Kathīr and Abū 'Amr; and ātaynā (3:81) is read with tā' (ātaytukum) together with the ḍamma, a granted reading.

وَكَسَرُ لِمَا فِيهِ وَبِالْغَيْبِ تُرْجَعُوا 565 نَ عَادَ وَفِي تَبْعُونَ حَاكِيهِ عَوَلَا

The kasr of limā therein (3:81) and reading turja'ūna (3:83) with the ghayb (yurja'ūna) are read by Ḥamza; and in tabghūna (3:83) its narrator likewise relied on the ghayb reading (yabghūna).

وَبِالْكَسْرِ حَجُّ الْبَيْتِ عَنْ شَاهِدٍ وَعَيٍّ 566 بُ مَا تَفَعَّلُوا لَنْ تُكْفَرُوهُ لَهُمْ تَلَا

hijju al-bayti (3:97) is read with kasr of the ḥā' on the authority of a transmitter; and the ghayb (yā') reading of mā taf'alū and lan tukfarūhu (3:115 → yaf'alū, yukfarūhu) is what he recited for them.

يَضْرِكُمْ بِكَسْرِ الضَّادِ مَعَ جَزْمِ رَائِهِ 567 سَمًا وَيَضُمُّ الْغَيْرُ وَالرَّاءُ ثَقَلَا

yaḍurrukum (3:120) is read yaḍirkum, with kasr of the ḍād and sukūn of the rā', by Nāfi', Ibn Kathīr and Abū 'Amr; while the rest read it with ḍamma of the ḍād and a doubled rā' (yaḍurrukum).

وَفِيمَا هُنَا قُلُّ مُنْزِلِينَ وَمُنْزِلُو 568 نَ لِلْيَحْصِي فِي الْعَنْكَبُوتِ مُثَقَّلَا

Here (3:124) read munzilīna, and in al-'Ankabūt (29:34) munzilūna, with tashdīd (munazzilīn / munazzilūn) for Ibn 'Āmr (al-Yaḥṣubī).

وَحَقُّ نَصِيرٍ كَسَرُ وَاوٍ مُسَوِّمٍ 569 نَ قُلُّ سَارِعُوا لَا وَاوٍ قَبْلَ كَمَا انْجَلَى

Ibn Kathīr, Abū 'Amr and 'Āṣim read musawwimīna (3:125) with kasr of the wāw (active, 'marking'); and read sāri'ū (3:133) with no wāw before it (Nāfi' and Ibn 'Āmr), as has become clear.

وَقَرَحٌ بِضَمِّ الْقَافِ وَالْقَرَحُ صُحْبَةٌ 570 وَمَعَ مَدِّ كَائِنْ كَسَرُ هَمْزَتِهِ دَلَا

qarḥ and al-qarḥ (3:140, 3:172) are read with ḍamm of the qāf (qurḥ) by Ḥamza, al-Kisā'ī and Shu'ba; and ka-ayyin (3:146) is read kā'in, with madd and kasr of its hamza, by Ibn Kathīr.

وَلَا يَاءَ مَكْسُورًا وَقَاتَلَ بَعْدَهُ 571 يُمَدُّ وَفَتْحُ الضَّمِّ وَالْكَسْرِ ذُو وَلَا

In kā'in there is no kasred yā'; the following word qātala (3:146) is read with madd (qātala, 'fought'); and reading its ḍamma and kasra with fatha belongs to the one of continuous practice.

وَحُرِّكَ عَيْنُ الرَّعْبِ ضَمًّا كَمَا رَسَا 572 وَرُعْبًا وَيَغْشَى أَنْثَا شَائِعًا تَلَا

The 'ayn of al-ru'b (3:151) is vowelled with ḍamma (ru'ub) — a firmly established reading — as is ru'ban elsewhere; and yaghshā (3:154) is read as feminine (taghshā) in a widely transmitted recitation.

وَقُلْ كُلُّهُ لِلَّهِ بِالرَّفْعِ حَامِدًا 573 بِمَا يَعْمَلُونَ الْغَيْبُ شَايِعٌ دُخْلًا

Read kulluhu lillāhi (3:154) with raf' (nominative), in praise — the reading of Abū 'Amr; and bimā ya'malūna (3:153) is read with the ghayb (yā'), a reading that closely accompanies it (Abū 'Amr).

وَمِثْمٌ وَمِثْنًا مِتَّ فِي ضَمِّ كَسْرِهَا 574 صَفَا نَفَرٌ وَرَدًا وَحَفْصٌ هُنَا اجْتَلَا

mittum, mitnā and mutta (3:157-158) are read with ḍamm of the mīm rather than kasr by the nafar (Ibn Kathīr, Abū 'Amr, Ḥamza), coming to it purely as to a watering-place; and Ḥaḥṣ too takes this reading here.

وَبِالْغَيْبِ عَنْهُ تَجْمَعُونَ وَضَمٌّ فِي 575 يُعَلِّ وَفَتْحُ الضَّمِّ إِذْ شَاعَ كَفَّلَا

tajma'ūna (3:157) is read with the ghayb (yā', yajma'ūna) by him (Ḥaḥṣ); and in yaghulla (3:161) give ḍamma to the yā' and fatha to the ghayn (yughalla, passive), a widespread and well-guaranteed reading.

بِمَا قُتِلُوا التَّشْدِيدُ لَبَّى وَبَعْدَهُ 576 وَفِي الْحَجِّ لِلشَّامِيِّ وَالْآخِرُ كَمَلَا

In bimā qutilū (3:195) Ibn Dhakwān reads with tashdīd (quttilū); likewise the following occurrence, and the one in al-Ḥajj (22:58) for Ibn 'Āmr (al-Shāmī); and the last completes the set.

دَرَاكَ وَقَدْ قَالَا فِي الْأَنْعَامِ قَتَلُوا 577 وَبِالْخُلْفِ غَيًّا يَحْسَبَنَّ لَهُ وَلَا

In close succession the two readers read qattalū with tashdīd in al-An'ām (6:140); and with disagreement the ghayb reading (yaḥsabanna) is adopted in wa-lā yaḥsabanna (3:178).

وَأَنَّ اكْسِرُوا رِقْقًا وَيَحْزُنْ غَيْرَ الْأَزِّ 578 بِيَاءٍ بَضَمٍّ وَاكْسِرِ الضَّمَّ أَحْفَلًا

Read *anna* with *kasr* of the *hamza* (*inna*) gently; and *yaḥzunu* is read with *ḍamm* of the *yā'* and *kasr* of the *zāy* (*yuhzinu*) everywhere except in *al-Anbiyā'* (21:103) — the reading of *Nāfi'*.

وَخَاطَبَ حَرْفًا يَحْسِبَنَّ فَخَذٌ وَقُلْ 579 بِمَا يَعْمَلُونَ الْغَيْبُ حَقٌّ وَذُو مَلَا

The reader used the second-person (*khiṭāb*, *taḥṣibanna*) in the two occurrences of *yaḥṣibanna* — so take it; and read *bimā ya'malūna* with the *ghayb* (*yā'*), the reading of *Ibn Kathīr*, *Abū 'Amr* and *'Āṣim*.

يَمِيزَ مَعَ الْأَنْفَالِ فَاكْسِرْ سُكُونَهُ 580 وَشَدَّدَهُ بَعْدَ الْفَتْحِ وَالضَّمَّ شُلْشُلًا

yamīza (3:179) and the one in *al-Anfāl* (8:37) are read *yumayyiza*: give *kasr* to the *sākin yā'* and double it after the *fatha* and *ḍamma* — read briskly.

سَنَكْتُبُ يَاءَ ضُمَّ مَعَ فَتْحِ ضَمِّهِ 581 وَقَتْلَ ارْفَعُوا مَعَ يَا نَقُولُ فَيَكْمَلَا

sa-naktubu (3:181) is read with a *yā'* and *ḍamma*, with *fatha* on the *tā'* (*sa-yuktabu*, passive); and read *qatlahum* in the nominative (*qatluhum*), together with the *yā'* in *naqūlu* (*yaqūlu*) — so the set is completed (*Ḥamza*).

وَبِالزُّبْرِ الشَّامِيِّ كَذَا رَسْمُهُمْ وَبِالْ 582 كِتَابِ هِشَامٍ وَاكْشِفِ الرَّسْمَ مُجْمَلًا

Ibn 'Āmr (*al-Shāmī*) reads *wa-bil-zuburi* (3:184) with the *bā'* — such is their *rasm*; and *Hishām* reads *wa-bil-kitābi* with the *bā'*; so consult the *rasm*, here stated in summary.

صَفَا حَقٌّ غَيْبٌ يَكْتُمُونَ يُبَيِّنَنَّ 583 لَا تَحْسِبَنَّ الْغَيْبُ كَيْفَ سَمَّا اعْتَلَا

In *yaktumūna* and *yubayyinunnahu* (3:187) the *ghayb* (*yā'*) reading is that of *Ibn Kathīr* and *Abū 'Amr*, purely; and in *lā taḥṣabanna* (3:169) the *ghayb* reading (*yaḥṣabanna*) rose loftily — *Nāfi'*, *Ibn Kathīr* and *Abū 'Amr*.

وَحَقًّا بَضَمَّ الْبَا فَلَا يَحْسِبُنَّهُمْ 584 وَغَيْبٌ وَفِيهِ الْعَطْفُ أَوْ جَاءَ مُبَدَلًا

Ibn Kathīr and *Abū 'Amr* read *fa-lā yaḥṣibunnahum* (3:188) with *ḍamm* of the *bā'* and with the *ghayb* (*yā'*); and in it the clause may be a coordination (*'atf*) or come as a substitution (*badal*).

هٰنَا قَاتِلُوا آخِرَ شِفَاءٍ وَبَعْدُ فِي 585 بَرَاءَةً آخِرَ يَقْتُلُونَ شَمَرَدَلَا

Here (3:195) postpone qātalū (reading wa-qutilū wa-qātalū) — a healing; and afterwards, in Sūrat Barā'a (9:111), likewise postpone yaqtulūna (reading fa-yuqtalūna wa-yaqtulūna), read briskly.

وَيَا أَيُّهَا وَجْهِي وَإِنِّي كِلَاهُمَا 586 وَمِنِّي وَاجْعَلْ لِي وَأَنْصَارِي الْمَلَا

The yā' āt al-idāfa of this sura are wajhiya (3:20), innī — both occurrences — minniya, ij' al lī (3:41) and anṣārī (3:52), O noble assembly.

سُورَةُ النَّسَاءِ

وَكُوفِيهِمْ تَسَاءُلُونَ مُخَفَّفًا 587 وَحَمَزَةُ وَالْأَرْحَامَ بِالْخَفْضِ جَمَلًا

The Kūfan Ḥamza reads "tasā'alūna" lightened (with a single sīn), and Ḥamza reads "wa-l-arḥāmī" in the genitive case.

وَقَصْرُ قِيَامًا عَمَّ يَصْلَوْنَ ضَمَّ كَمْ 588 صَفَا نَافِعٌ بِالرَّفْعِ وَاحِدَةً جَلًا

Nāfi' and Ibn 'Āmir read "qiyaman" shortened; "yaṣlawna" is given a ḍamma (yuṣlawna) by the readers indicated; and Nāfi' reads "wāḥidatun" in the nominative.

وَيُوصَى بِفَتْحِ الصَّادِ صَحَّ كَمَا دَنَا 589 وَوَافَقَ حَفْصٌ فِي الْآخِرِ مُجَمَّلًا

"Yūṣā" is read with fathā on the ṣād (passive, yūṣā) by the readers indicated, and Ḥafṣ agrees with them in the last occurrence.

وَفِي أُمٍّ مَعَ فِي أُمِّهَا فَلَا تُمَّهُ 590 لَدَى الْوَصْلِ ضَمُّ الْهَمْزِ بِالْكَسْرِ شَمَلًا

In "umm", "ummihā" and "fa-li-ummihi", the ḍamma of the hamza in connected recitation is read with kasra (immihā, li-immihi) by Ḥamza and al-Kisā'ī.

وَفِي أُمّهَاتِ التَّحْلِ وَالتُّورِ وَالزُّمَرِ 591 مَعَ التَّجْمِ شَافٍ وَكَسِرِ الْمِيمِ فَيَصَلَا

In "ummaḥāt" in an-Naḥl, an-Nūr, az-Zumar and an-Najm, Ḥamza and al-Kisā'ī read the hamza with kasra, and there give kasra to the mīm decisively.

وَنُدْخِلْهُ نُونٌ مَعَ طَلَاقٍ وَفَوْقُ مَعَ 592 نُكَفِّرُ نُعَذِّبُ مَعَهُ فِي الْفَتْحِ إِذْ كَلَا

"Nudkhilhu" is read with a nūn — here and in aṭ-Ṭalāq — as is the earlier "nukaffir" and "nu'adhhib" with it, and likewise in al-Faṭḥ, by the readers indicated.

وَهَذَانِ هَاتَيْنِ اللَّذَانِ اللَّذَيْنِ قُلْ 593 يُشَدِّدُ لِلْمَكِّيِّ فَذَانِكَ دُمَ حَلَا

In "hādhāni", "hātayni", "alladhāni" and "alladhayni" the [final nūn] is doubled (shadda) for the Meccan Ibn Kathīr; and "dhānika" is likewise doubled (dhānnika) by Ibn Kathīr and Abū 'Amr.

وَضَمَّ هُنَا كَرَّهَا وَعِنْدَ بَرَاءَةٍ 594 شَهَابٌ وَفِي الْأَحْقَافِ ثُبَّتَ مَعْقَلَا

"Karhan" here [in an-Nisā'] and in Barā'a (at-Tawba) is read with ḍamma (kurhan) by the readers indicated, and this is likewise established in al-Aḥqāf.

وَفِي الْكُلِّ فَافْتَحْ يَا مُبَيِّنَةَ دَنَا 595 صَحِيحًا وَكَسِرُ الْجَمْعِ كَمْ شَرَفًا عَلَا

In every occurrence of "mubayyina(t)" open the yā' (mubayyana) soundly by the readers indicated, while the plural "mubayyināt" is read with kasra of the yā' by the readers indicated — an honour that rose high.

وَفِي مُحْصَنَاتٍ فَكَسِرِ الصَّادَ رَاوِيَا 596 وَفِي الْمُحْصَنَاتِ اكْسِرْ لَهُ غَيْرَ أَوَّلَا

In the indefinite "muḥṣanāt" give kasra to the ṣād (muḥṣināt), as al-Kisā'ī narrates; and in the definite "al-muḥṣanāt" he likewise reads kasra, except in the first occurrence.

وَضَمَّ وَكَسَّرَ فِي أَحَلِّ صِحَابِهِ 597 وَجُوهٌ وَفِي أَحْصَنَ عَنْ نَفَرِ الْعَلَا

In "uḥilla" both a ḍamma and a kasra on the hamza are valid ways of Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb); and "aḥṣanna" is read passive (uḥṣinna) on the authority of the exalted trio Ibn Kathīr, Abū 'Amr and Ḥamza (naḥfar).

مَعَ الْحَجِّ ضَمُّوا مَدْخَلًا خَصَّهُ وَسَلَّ 598 فَسَلَّ حَرَّكُوا بِالنَّقْلِ رَاشِدُهُ دَلَا

"Madkhalan" here and in al-Hajj is read with ḍamma (mudkhalan) by the reader who specified it; and "wa-s'al / fa-s'al" is voweled by transfer of the hamza (naql, wa-sal / fa-sal) by the readers indicated.

وَفِي عَاقَدَتٍ قَصْرٌ ثَوَى وَمَعَ الْحَدِيدِ 599 دَفْتَحُ سُكُونِ الْبُخْلِ وَالضَّمِّ شَمَلًا

In "āqadat" there is a shortening ('aqadat) by the readers indicated; and, together with the occurrence in al-Ḥadīd, the sukūn and ḍamma of "al-bukhl" are opened to fathā (al-bakhal) by the readers indicated.

وَفِي حَسَنِهِ حَرَمِيٌّ رَفَعَ وَضَمُّهُمْ 600 تَسَوَّى نَمًا حَقًّا وَعَمَّ مُثَقَّلًا

"Ḥasana(t)" is read in the nominative (raf') by the Ḥijāzī pair Nāfi' and Ibn Kathīr; and "tusawwā" is read with a ḍamma by Ibn Kathīr and Abū 'Amr (ḥaqq), while Nāfi' and Ibn 'Āmir ('amm) read it doubled (tassawwā).

وَلَا مَسْتُمْ أَقْصَرَ تَحْتَهَا وَبِهَا شَفَا 601 وَرَفَعَ قَلِيلٌ مِنْهُمْ النَّصَبَ كُلًّا

"Lāmastum" is read shortened (lamastum) in both its places by Ḥamza and al-Kisā'ī (shafā); and reading "qalīlun" in the nominative in place of the accusative ("qalīlan minhum") is crowned [as an accepted reading].

وَأَنْتَ يَكُنْ عَنْ دَارِمٍ تُظَلَّمُونَ غَيَّ 602 بَشْ شَهِدِ دَنَا إِدْغَامُ بَيَّتَ فِي حُلَا

Make "yakun" feminine (takun) on the authority of the indicated reader; "tuḏlamūna" is read in the third person with a yā' (yuḏlamūna) by the readers indicated; and the tā' of "bayyata" is assimilated into the following tā' by the indicated reader.

وَإِشْمَامُ صَادٍ سَاكِنٍ قَبْلَ دَالِهِ 603 كَأَصْدَقُ زَايَا شَاعَ وَارْتَاخَ أَشْمَلًا

Giving ishmām to a silent šād before its dāl — as in "aṣḍaqu", pronounced toward a zāy — is a reading that became widespread and welcomed among the readers indicated.

وَفِيهَا وَتَحْتَ الْفَتْحِ قُلْ فَتَثَبْتُوَا 604 مِنْ الثَّبَتِ وَالْغَيْرِ الْبَيَانِ تَبَدَّلَا

Here [in an-Nisā'] and in the one below it read "fa-tathabbatū" (from thabt, steadfastness) by the readers indicated, while the other readers substitute "fa-tabayyanū" (from bayān, clarification).

وَعَمَّ فَتَى قَصْرُ السَّلَامِ مُؤَخَّرًا 605 وَغَيْرُ أُولَى بِالرَّفْعِ فِي حَقِّ نَهْشَلَا

Nāfi', Ibn 'Āmir ('amm) and Ḥamza read "as-salam" shortened in the later occurrence; and Ibn Kathīr and Abū 'Amr (ḥaqq) read "ghayru ūlī" in the nominative.

وَنُؤْتِيهِ بِآلِيَا فِي حِمَاهُ وَضَمُّ يَدٍ 606 خُلُونِ وَفَتْحُ الضَّمِّ حَقُّ صِرَى حَلَا

"Nu'tīhi" is read with a yā' (yu'tīhi) by the indicated reader; and the ḍamma of "yadkhalūna" is opened to fathā (yudkhalūna, passive) by Ibn Kathīr and Abū 'Amr (ḥaqq).

وَفِي مَرِّمٍ وَالطَّلُولِ الْأَوَّلِ عَنْهُمْ 607 وَفِي الثَّانِ دُمٌ صَفَوَا وَفِي فَاطِرٍ حَلَا

In Maryam and aṭ-Ṭawl (Ghāfir) the first [yudkhalūna] is read passive on their authority; in the second Ibn Kathīr reads it likewise, purely, and so too in Fāṭir.

وَيَصَّالِحًا فَاضْمُمُ وَسَكَّنَ مُخَفَّفًا 608 مَعَ الْقَصْرِ وَكَسِرَ لَامُهُ ثَابِتًا تَلَا

"Yaṣṣālahā" is read "yuṣliḥā" — with ḍamma of the prefix yā', a silent ṣād lightened, with shortening, and kasra of its lām — by the reader indicated.

وَتَلَوُوا بِحَذْفِ الْوَاوِ الْأُولَى وَلَامُهُ 609 فَضُمُّ سُكُونًا لَسْتَ فِيهِ مُجْهَلًا

"Talwū" is read "talū" by dropping the first wāw and giving its lām a ḍamma in place of the sukūn — a reading regarding which you are not left in ignorance.

وَنُزِّلَ فَتَحُ الضَّمِّ وَالْكَسْرِ حِصْنُهُ 610 وَأُنْزِلَ عَنْهُمْ عَاصِمٌ بَعْدَ نُزْلَا

"Nuzzila" has its ḍamma and kasra opened to fathā (nazzala, active) by the Kūfāns and Nāfi' (ḥiṣn), and so too "unzila" (anzala) from them — except that 'Āṣim thereafter reads "nuzzila".

وَيَا سَوْفَ تُؤْتِيهِمْ عَزِيزٌ وَحَمْرَةٌ 611 سَيُؤْتِيهِمْ فِي الدَّرَكِ كُوفٌ تَحْمَلَا

"Sawfa tu'tihim" is read with a yā' (yu'tihim) by the readers indicated; Ḥamza reads "sa-yu'tihimu"; and the Kūfāns read "ad-dark" with a silent rā' (ad-dark).

بِالْإِسْكَانِ تَعْدُوا سَكْنُوهُ وَخَفُّوا 612 خُصُوصاً وَأَخْفَى الْعَيْنَ قَالُونَ مُسْهِلاً

"Ta'dū" is read with sukūn and lightening (ta'du) by the readers indicated, especially; and Qālūn softens (ikhfā') the 'ayn as a facilitation.

وَفِي الْأَنْبِيَاءِ ضَمُّ الزُّبُورِ وَهَهُنَا 613 زُبُوراً وَفِي الْإِسْرَاءِ لِحَمَزَةٍ أُسْجَلَا

The ḍamma in "az-zabūr" in al-Anbiyā', and "zabūran" here [in an-Nisā'] and in al-Isrā' (reading zabūr / zabūran), is recorded for Ḥamza.

سُورَةُ الْمَائِدَةِ

وَسَكَنَ مَعَا شَنَاانُ صَحَّا كِلَاهُمَا 614 وَفِي كَسْرٍ أَنْ صَدُّوكُمْ حَامِدٌ دَلَا

"Shana'an" is read with a silent 'ayn (shan'an) in both its occurrences by the readers indicated; and "an ṣaddūkum" is read with kasra of the hamza (in ṣaddūkum) by the readers indicated.

مَعَ الْقَصْرِ شَدَّدَ يَاءَ قَاسِيَةٍ شَفَا 615 وَأَرْجُلِكُمْ بِالنَّصْبِ عَمَّ رِضًا عَلَا

"Qāsiyatan" is read "qassiyatan" with shadda of the yā' and shortening by Ḥamza and al-Kisā'i (shafā); and "arjulikum" is read in the accusative (arjulakum) by Nāfi', Ibn 'Āmir ('amm) and others.

وَفِي رُسُلُنَا مَعَ رُسُلِكُمْ ثُمَّ رُسُلُهُمْ 616 وَفِي سُبُلَنَا فِي الضَّمِّ الْإِسْكَانُ حُصَّلاً

In "rusulunā", "rusulukum", "rusuluhum" and "subulanā", the middle ḍamma is silenced (ruslunā, ruslukum, sublanā) by the reader indicated (Abū 'Amr).

وَفِي كَلِمَاتِ الشُّحْتِ عَمَّ نُهَى فَتَى 617 وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا

In "as-suḥt" the ḍamma (as-suḥut) is read by Nāfi', Ibn 'Āmir ('amm) and the readers indicated; and wherever "udhun" comes, Nāfi' recites it [with the nominative, al-udhunu].

وَرُحْمًا سِوَى الشَّامِي وَنُذْرًا صِحَابُهُمْ 618 حَمَوَهُ وَنُكْرًا شَرَعُ حَقِّ لَهُ عَلَا

"Ruḥman" is read with a ḍamma (ruḥuman) by all save the Syrian Ibn 'Āmir; Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb) guard the ḍamma in "nudhran"; and reading "nukran" (nukuran) is the way of Ibn Kathīr and Abū 'Amr (ḥaqq), for which there are heights of merit.

وَنُكْرٍ دَنَا وَالْعَيْنُ فَارَفَعَ وَعَطَفَهَا 619 رَضَى وَالْجُرُوحَ ارْفَعَ رَضَى نَفَرٍ مَلَا

"Nukr" is read with a ḍamma (nukur) by the reader indicated; read "al-'aynu" in the nominative together with what is conjoined to it (al-anfu, al-udhunu, as-sinnu); and read "al-jurūḥu" in the nominative on the authority of Ibn Kathīr, Abū 'Amr and Ḥamza (nafar).

وَحَمَزَةُ وَلِيَحْكُمَ بِكَسْرِ وَنَضْبِهِ 620 يُحَرِّكُهُ يَبْغُونَ خَاطَبَ كُمَلَا

Ḥamza reads "wa-li-yahkuma" with kasra of the lām and faṭḥa (naṣb) of the mīm, vowelizing it; and "yabghūna" is read as a second-person address (tabghūna) by the readers indicated.

وَقَبْلَ يَقُولُ الْوَاوُ غُصْنٌ وَرَافِعٌ 621 سِوَى ابْنِ الْعَلَا مَنْ يَزِيدُ عَمَّ مُرْسَلَا

A wāw is added before "yaqūlu" (wa-yaqūlu) by the indicated reader; "yaqūlu" is read in the nominative by all save Ibn al-'Alā' (Abū 'Amr, who reads yaqūla); and "man yartadda" is read "man yartadid" by Nāfi' and Ibn 'Āmir ('amm).

وَحَرَّكَ بِالْإِدْغَامِ لِلْغَيْرِ دَالَهُ 622 وَبِالْخَفْضِ وَالْكَفَّارَ رَاوِيَهُ حَصَلَا

For the other readers "yartadd" has its dāl voweled by assimilation (yartadda, muddgham); and "al-kuffāra" is read with the genitive (al-kuffāri) by the reader who narrates it.

وَبَا عَبَدَ اضْمَمُ وَاخْفِضِ التَّاءَ بَعْدُ فُزْ 623 رِسَالَتُهُ اجْمَعْ وَاكْسِرِ التَّاءَ كَمَا اعْتَلَا

Give ḍamma to the bā' of "abada" ('abuda) and, after it, genitive to the tā' (aṭ-ṭāghūti) by the reader indicated; and make "risālatahu" plural with kasra of the tā' (risālātihi), a reading that rose high.

صَفَا وَتَكُونُ الرَّفْعُ حَجَّ شُهُودُهُ 624 وَعَقَّدْتُمْ التَّخْفِيفُ مِنْ صُحْبَةٍ وَلَا

"Takūnu fitnatun" is read in the nominative (raf') by the readers indicated; and "aqqadtumu" is read lightened ('aqadtum, single qāf) on the authority of Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba).

وَفِي الْعَيْنِ فَاَمَدَدٌ مُقْسِطًا فَجَزَاءُ نَوْ  وَنُوا مِثْلُ مَا فِي خَفْضِهِ الرَّفْعُ ثَمَلًا

In the 'ayn lengthen [the madd]; and read "fa-jazā'un mithlun" with tanwīn and the nominative in place of its genitive (fa-jazā'u mithli) by the readers indicated.

وَكَفَّارَةٌ نَوْنٌ طَعَامٍ بَرَفِعٍ خَفَّ  ضِهِ دُمٌ غَنَى وَأَقْصَرَ قِيَامًا لَهُ مَلَا

Read "kaffāratun ṭa'āmun" with tanwīn and the nominative in place of its genitive (kaffāratu ṭa'āmi) by Ibn Kathīr (dum); and he also shortens "qiyāman" (qiyaman).

وَضَمَّ اسْتَحِقَّ افْتَحَ لِحَفْصٍ وَكَسَرَهُ  وَفِي الْأَوَّلَيَانِ الْأَوَّلَيْنِ فَطَبَّ صِلَا

Ḥaṣṣ opens the ḍamma and kasra of "istuhiqqa" (reading istahāqqa, active), while others keep it passive; and "al-awlayāni" is read "al-awwalīna" by the readers indicated, so be content.

وَضَمَّ الْغُيُوبِ يَكْسِرَانِ عُيُونًا أَلْ  عُيُونِ شُيُوكَا دَانَهُ صُحْبَةً مَلَا

Two readers give kasra to the initial ḍamma in "al-ghuyūb", "uyūnan", "al-'uyūn" and "shuyūkhan" (al-ghiyūb, 'iyūnan, etc.) — a reading held by Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba).

جُيُوبٌ مُنِيرٌ دُونَ شَكٍّ وَسَاحِرٌ  بِسِحْرِ بِهَا مَعَ هُودٍ وَالصَّفِّ شَمَلَا

"Juyūb" is read with kasra (jiyūb) without doubt by the reader indicated; and "sāḥirun" is read "siḥrun" in this sūra, together with Hūd and aṣ-Ṣaff, by the readers indicated.

وَخَاطَبَ فِي هَلْ يَسْتَطِيعُ رَوَاتُهُ  وَرَبُّكَ رَفَعُ الْبَاءِ بِالنَّصْبِ رُتَلَا

"Hal yastaṭī'u" is read as a second-person address (hal tastaṭī'u) by its narrators (al-Kisā'ī), and the nominative bā' of "rabbuka" is read in the accusative (rabbaka).

وَيَوْمَ بَرَفِعٍ خُذْ وَإِنِّي ثَلَاثُهَا  وَلِي وَيَدِي أُمِّي مُضَافَاتُهَا الْعَلَا * *

"Yawma" is read in the nominative (yawmu) — take it; and "innī" has three [openings of its yā'], while "lī", "yadi" and "ummi" are its annexed (genitive) yā's, [the yā'āt] of the exalted readers.

سُورَةُ الْأَنْعَامِ

وَصُحْبَهُ يُصْرَفُ فَتَّحُ ضَمٍّ وَرَأُوهُ 632 بِكَسْرِ وَذَكَرَ لَمْ يَكُنْ شَاعَ وَأَنْجَلَا

Ṣuḥba (Ḥamza, al-Kisā'ī and Shu'ba) read yuṣraf (6:16) with fatha in place of the ḍamma and its rā' with kasra — i.e. yaṣrif; and 'lam takun' (6:23) is read masculine as 'lam yakun', a reading that spread and became clear.

وَفَتْنَتْهُمْ بِالرَّفْعِ عَنْ دِينِ كَامِلٍ 633 وَبَا رَبَّنَا بِالنَّصْبِ شَرَفَ وَصَلَا

'Fitnatuhum' (6:23) is read with raf' (fitnatuhum), and 'rabbanā' (in 'wallāhi rabbanā', 6:23) with naṣb (rabbanā) — an honored, well-connected reading.

نُكَذِّبُ نَصْبُ الرَّفْعِ فَازَ عَلَيْهِ 634 وَفِي وَنَكُونُ أَنْصَبُهُ فِي كَسْبِهِ عَلَا

The naṣb of 'nukadhdhiba' (6:27) in place of the raf' is read by Ibn 'Āmir, Ḥamza and Ḥafṣ; and 'wa-nakūna' is likewise put in the naṣb (by Ḥamza and Ḥafṣ) — an elevated gain.

وَلَلْدَارُ حَذْفُ اللَّامِ الْأُخْرَى ابْنُ عَامِرٍ 635 وَالْآخِرَةُ الْمَرْفُوعُ بِالْخَفْضِ وَكَلَا

Ibn 'Āmir drops the (extra) lām of 'wa-la-la-dāru' (reading 'wa-la-dāru') and puts 'al-ākhiratu' — otherwise the nominative — into the genitive (al-ākhirati), by way of idāfa.

وَعَمَّ عَلَا لَا يَعْقِلُونَ وَتَحْتَهَا 636 خِطَابًا وَقُلْ فِي يُوسُفَ عَمَّ نَيْطَلَا

'Amm (Nāfi' and Ibn 'Āmir) read 'ya qilūna' (6:32) with yā' (third person), while the occurrence below it is read as direct address (ta' qilūna); and say the same in Sūrat Yūsuf, where 'Amm again reads it with yā'.

وَيَاسِينَ مِنْ أَصْلٍ وَلَا يُكْذِبُونَكَ أَلْ 637 خَفِيفُ أَتَى رُحْبًا وَطَابَ تَأْوُلَا

'Lā yukadhdhibūnaka' (6:33) is read light (yukdhibūnaka, from akdhaba); its basis, likened to that in Yā-Sīn, came spaciouly and was sound in interpretation.

أَرَيْتَ فِي الْإِسْتِفْهَامِ لَا عَيْنَ رَاجِعٍ 638 وَعَنْ نَافِعٍ سَهْلٌ وَكَمْ مُبْدِلٍ جَلَا

In the interrogative 'a-ra'ayta' (and its like), al-Kisā'ī drops the middle hamza (reading 'a-rayta') throughout; Nāfi' facilitates that hamza (tashīl); and many substitute it plainly (a-rāyta).

إِذَا فُتِحَتْ شَدَّدَ لِشَامٍ وَهَهُنَا 639 فَتَحْنَا وَفِي الْأَعْرَافِ وَاقْتَرَبَتْ كِلَا

Ibn 'Āmir (Shām) reads with tashdīd (fattaḥnā) here in al-An'ām (6:44), and likewise in al-A'rāf and in Sūrat al-Qamar ('iqtarabat') — both of them.

وَبِالْغَدَاةِ الشَّامِيَّ بِالضَّمِّ هَهُنَا 640 وَعَنْ أَلْفٍ وَآوٍ فِي الْكَهْفِ وَصَلَا

Ibn 'Āmir (the Syrian) reads 'bil-ghadāti' here (6:52) with a ḍamma, substituting a wāw for the alif (bil-ghudurwi), and does likewise in al-Kahf (18:28).

وَأَنَّ يَفْتَحَ عَمَّ نَصْرًا وَبَعْدُ كَمْ 641 نَمَا يَسْتَبِينَ صُحْبَةً ذَكَّرُوا وَلَا

'Amm together with 'Āsim (Nāfi', Ibn 'Āmir and 'Āsim — the latter denoted by 'naṣran' = Shu'ba+Ḥafṣ) read 'annahu' (6:54) with fatha; and afterward Ṣuḥba (Ḥamza, al-Kisā'ī, Shu'ba) made 'yastabīna' (6:55) masculine (with yā').

سَبِيلُ بَرَفٍ خُذْ وَيَقْصِرْ بِضَمِّ سَا 642 كِنْ مَعَ ضَمِّ الْكَسْرِ شَدَّدَ وَأَهْمَلَا

'Sabīlu' (6:55) is read in the nominative — take it; and 'yaqṣi/yaqḍi' (6:57) is read with a ḍamma on the otherwise-silent letter and a ḍamma in place of the kasra, with tashdīd and the undotted ṣād (yaquṣṣu l-ḥaqqā).

نَعَمْ دُونَ الْبَاسِ وَذَكَرَ مُضْجَعًا 643 تَوَفَّاهُ وَاسْتَهَوَاهُ حَمَزَةٌ مُنْسِلًا

Ḥamza read 'tawaffathu' (6:61) and 'istahwathu' (6:71) with the masculine form (tawaffāhu, istahwāhu) — yes, without any ambiguity.

مَعًا خُفْيَةً فِي ضَمِّهِ كَسْرُ شُعْبَةٍ 644 وَأَنْجَيْتَنَا الْكُوفِيُّ أَنْجَى تَحَوَّلَا

Shu'ba reads both occurrences of 'khufyatan' (6:63; 7:55) with kasra (khifyatan); and the Kūfāns read 'anjaytanā' (6:63) as 'anjānā' — the form having shifted.

قُلِ اللَّهُ يُجَيِّبُكُمْ يَتَقَلُّ مَعَهُمْ هِشَامٌ وَشَامٌ يُنَسِّبُكَ ثَقَلًا



Hishām, along with them, reads 'yunajjikum' (6:64) with tashdīd; and Ibn 'Āmir (Shām) reads 'yunsiyannaka' (6:68) with tashdīd (yunassiyannaka).

وَحَرَفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا



Ṣuḥba (Ḥamza, al-Kisā'ī, Shu'ba) apply imāla to all the instances of 'ra'ā' (6:76-78); the imāla falls beautifully on its hamza and is likewise displayed on the rā'.

بِخُلْفٍ وَخُلْفٌ فِيهِمَا مَعَ مُضْمِرٍ مُصِيبٌ وَعَنْ عُثْمَانَ فِي الْكُلِّ قَلًّا



There is disagreement in the imāla of 'ra'ā', and disagreement in both the rā' and the hamza when a pronoun follows (ra'āhu) — which is apt; and Warsh ('Uthmān ibn Sa'īd) applies taqlīl (light imāla) in all of them.

وَقَبْلَ الشُّكُونِ الرَّاءُ أَمِلَ فِي صَفَا يَدٍ بِخُلْفٍ وَقُلْ فِي الْهَمْزِ خُلْفٌ يَبْقَى صِلَا



Apply imāla to the rā' of 'ra'ā' before a following sukūn (ra'ā l...) — with disagreement; and say that in the hamza too there is disagreement.

وَقَفَّ فِيهِ كَالْأُولَى وَنَحْوُ رَأَتْ رَأَوْا رَأَيْتَ بَفَتْحِ الْكُلِّ وَقَفًّا وَمَوْصِلَا



Pause on it as in the first case; and the likes of 'ra'at', 'ra'aw', 'ra'ayta' are read with fatḥa (no imāla) in all of them, whether pausing or continuing.

وَحَفَّفَ نُونا قَبْلُ فِي اللَّهِ مَنْ لَهُ بِخُلْفٍ أَتَى وَالْحَذْفُ لَمْ يَكْ أَوَّلَا



Nāfi' lightens a nūn earlier, in 'a-tuḥājjunnī fi llāhi' (6:80), reading a single nūn — with disagreement; and the deletion is not at the first instance.

وَفِي دَرَجَاتِ النَّوْنِ مَعَ يُوسُفٍ ثَوَى وَاللَّيْسَ الْحَرْفَانِ حَرَكٌ مُثَقَّلَا



In 'darajātīn' (6:83) keep the nūn (tanwīn), together with its like in Yūsuf (12:76); and both occurrences of 'al-Yasā'a' (6:86; 38:48) are read 'al-Laysā'a' with a doubled lām.

وَسَكُنَّ شِفَاءً وَاقْتَدِهِ حَذْفُ هَائِهِ 652 شِفَاءً وَبِالتَّحْرِيكِ بِالْكَسْرِ كُفْلًا

For the *hā* of 'iqṭadihi' (6:90): it is given *sukūn*; its *hā* is deleted in continuation by *Ḥamza* and *al-Kisāʿī* (iqṭadi); and it is vowelled with a *kasra* (iqṭadihi, by *Hishām*).

وَمُدَّ بِخُلْفٍ مَاجٍ وَالْكُلُّ وَقِفْتُ 653 بِاسْكَانِهِ يَذْكُو عَبِيرًا وَمَنْدَلًا

The *hā* of *iqṭadihi* is lengthened with disagreement; but in pausing all read it with *sukūn* (iqṭadihi) — a reading as fragrant as perfume and aloeswood.

وَتُبْدُونَهَا تُخْفُونَ مَعَ تَجْعَلُونَهُ 654 عَلَى غَيْبِهِ حَقًّا وَيُنْدِرُ صَنْدَلًا

Ḥaqq (*Ibn Kathīr* and *Abū 'Amr*) read 'taj' alūnahu, tubdūnahā, tukhfūnā' (6:91) with *yā*, as *ghayba* (*ya'j' alūnahu...*); and likewise 'yundīru'.

وَيَبْنِيكُمْ أَرْفَعُ فِي صَفَا نَفَرٍ وَجَا 655 عَلِ أَقْصَرُ وَفَتْحُ الْكَسْرِ وَالرَّفْعِ ثُمْلًا

Read 'baynukum' (6:94) in the nominative — for the readers denoted by *ṣafā* and *Nafar*; and shorten 'jā'ilu' (6:96) to the verb 'ja'ala' (*al-layla*), with *fathā* in place of the *kasra* and *naṣb* in place of the *rafʿ*.

وَعَنْهُمْ بَنْصَبِ اللَّيْلِ وَاكْسِرْ بِمُسْتَقَرٍّ 656 الْقَافَ حَقًّا خَرَقُوا ثِقْلُهُ انْجَلَا

And from them (the *Kūfans*) the *naṣb* of 'al-layla' (6:96); *Ḥaqq* (*Ibn Kathīr*, *Abū 'Amr*) put a *kasra* on the *qāf* of 'mustaqarr' (6:98: *mustaqirr*); and 'kharraqū' (6:100) is read with *tashdīd* (*kharraqū*), by *Nāfi'* — its doubling made clear.

وَضَمَّانٍ مَعَ يَاسِينَ فِي ثُمْرِ شَفَا 657 وَدَارَسْتَ حَقًّا مَدُّهُ وَلَقَدْ حَلَا

Ḥamza and *al-Kisāʿī* (*Shifā'*) read 'thumur' (6:99) with two *ḍammas* (*thumurihi*), together with its like in *Yā-Sīn*; and *Ḥaqq* (*Ibn Kathīr* and *Abū 'Amr*) read 'darasta' (6:105) with a lengthening *alif* (*dārasta*) — and how sweet it is.

وَحَرَكٌ وَسَكُنٌ كَافِيًا وَاكْسِرْ أَنَّهَا 658 حِمَى صَوْبِهِ بِالْخُلْفِ دَرٌّ وَأَوْبَلًا

Vowel and give *sukūn* to the relevant letter as is sufficient; and read 'annahā' (6:109) with a *kasra* ('innahā') — with disagreement — a reading that pours richly.

وَخَاطَبَ فِيهَا يُؤْمِنُونَ كَمَا فَشَا وَصُحْبَةُ كُفُوٍ فِي الشَّرِيعَةِ وَصَلَا 659

Read 'yu'minūna' (6:109) therein with direct address (tu'minūna) — as has become widespread; and Ṣuḥba (Ḥamza, al-Kisā'ī, Shu'ba) joined 'kuf' in the [religious] path.

وَكَسَّرَ وَفَتَحَ ضُمَّ فِي قُبُلًا حَمَى 660

The kasra and fatḥa (of 'qibalan') are replaced by a ḍamma in 'qubulan' (6:111); and for the Kūfan the same reading (qubulan) is done in al-Kahf (18:55).

وَقُلْ كَلِمَاتٌ دُونَ مَا أَلِفَ ثَوَى 661

Read 'kalimāt' (6:115) without an alif — as the singular 'kalimatu' — and likewise in Yūnus and in Sūrat Ghāfir (dhī l-ṭawl).

وَشَدَّدَ حَفْصٌ مُنْزِلُ وَابْنُ عَامِرٍ 662

Ḥafṣ and Ibn 'Āmir read 'munazzal' (6:114) with tashdīd; and in 'hurrima' the ḍamma and kasra are opened to fatḥa (ḥarrama, active) — when it prevailed.

وَفُصِّلَ إِذْ ثَنَى يَضِلُّونَ ضَمَّ مَعَ 663

In 'fuṣṣila' (6:114) there is a reading; and 'yaḍillūna' (6:119) is read with a ḍamma (causative: yuḍillūna), together with 'yuḍillū' which is in Yūnus (10:88) — firmly established.

رِسَالَاتٍ فَرَدُّ وَافْتَحُوا دُونَ عِلَّةٍ 664

'Risālāt' (6:124) is read in the plural (risālātihi) by a lone reader; open the vowel without impediment; and 'ḍayqan' (6:125), with the one in al-Furqān (25:13), is read vowelled and doubled (ḍayyiqan).

بِكَسْرِ سَوَى الْمَكِّيِّ وَرَا حَرْجًا هُنَا 665

'Ḍayyiqan' is vowelled with a kasra by all but the Meccan (Ibn Kathīr, who reads 'ḍayqan' with sukūn); and the rā' of 'ḥarajan' (6:125) here is given a kasra (ḥarijan) — a familiar, pure reading.

وَيَصْعَدُ خِفٌّ سَاكِنٌ دُمٌّ وَمَدُّهُ  صَحِيحٌ وَخِفُّ الْعَيْنِ دَاوَمٌ صَدَلَا

Ibn Kathīr reads 'yaṣṣa'adu' (6:125) light, with a silent ṣād (yaṣ'adu); its lengthened form (yaṣṣā'adu) is sound; and the lightening of the 'ayn (no tashdīd) is what Ibn Kathīr maintains.

وَنَحْشُرُ مَعَ ثَانٍ يُّؤْنَسُ وَهُوَ فِي  سَبَأً مَعَ نَقُولُ الْيَا فِي الْأَرْبَعِ عُمَلَا

'Naḥshuru' (6:22), a second occurrence in Yūnus, the one in Saba', and 'naqūlu' — the yā' (third person: yaḥshuru... yaqūlu) is applied in all four.

وَخَاطَبَ شَامٍ يَعْلَمُونَ وَمَنْ تَكُونُ  نٌ فِيهَا وَتَحْتَ النَّمْلِ ذَكَرَهُ شُلْشَلَا

Ibn 'Āmir (Shām) reads 'ya'lamūna' with direct address (ta'lamūna); and 'man takūnu lahu' (6:135), here and its like in al-Naml, is made masculine (yakūnu).

مَكَانَاتٍ مَدَّ النَّونَ فِي الْكُلِّ شُعْبَةً  بِرَعْمِهِمُ الْحَرْفَانِ بِالضَّمِّ رُتَلَا

Shu'ba reads 'makānātikum' in the plural (lengthening the nūn) in all its occurrences (6:135 etc.); and the two occurrences of 'bi-za'mihim' (6:136, 138) are read with a ḍamma (bi-zu'mihim).

وَزَيْنَ فِي ضَمٍّ وَكَسْرٍ وَرَفْعٍ قَدْ  لِ أَوْلَادِهِمْ بِالنَّضْبِ شَامِيَهُمْ تَلَا

Ibn 'Āmir (the Syrian) reads 'zayyana' (6:137) as passive with a ḍamma and a kasra (zuyyina), 'qatlul' in the nominative, and 'awlādahum' in the accusative.

وَيُخَفِّضُ عَنْهُ الرَّفْعُ فِي شُرَكَائِهِمْ  وَفِي مُصْحَفِ الشَّامِينَ بِالْيَاءِ مُثَلَا

For Ibn 'Āmir the nominative 'shurakā'uhum' (6:137) becomes genitive (shurakā'ihim); and in the Syrian muṣḥaf it is written with a yā'.

وَمَفْعُولُهُ بَيْنَ الْمُضَافَيْنِ فَاصِلٌ  وَلَمْ يُلَفَ غَيْرُ الظَّرْفِ فِي الشَّعْرِ فَيَصَلَا

The object (of the verbal noun 'qatl') stands as a separator between the two terms of the genitive construction; critics note that only the adverb, not an object, is found doing so decisively in poetry.

كَلِّهِ دُرُّ الْيَوْمَ مَنْ لَامَهَا فَلَا 673 تَلَمْ مِنْ مُلِمِّي النَّحْوِ إِلَّا مُجْهَلًا

As in the verse 'li-llāhi darru l-yawma man lāmahā' — where the object separates the genitive pair — so blame none of the grammarians who fault Ibn 'Āmir's reading except as one who merely displays ignorance.

وَمَعَ رَسْمِهِ زَجَّ الْقُلُوصِ أَبِي مَرَا 674 دَةَ الْأَخْفَشُ النَّحْوِيُّ أَنْشَدَ مُجْمَلًا

And matching its spelling, the verse 'zajja l-qalūṣa abī Mazādata' — which al-Akhfash the grammarian recited as a comprehensive proof for such separation.

وَإِنْ يَكُنْ أَنْتَ كُفُوٌ صِدْقٍ وَمَيِّتَةٌ 675 دَنَا كَافِيًا وَافْتَحَ حِصَادٍ كَذِي حُلَا

Read 'yakun' (6:139) as feminine ('takun') with 'maytatun' in the nominative — by Ibn Kathīr and Hishām — and open the ḥā of 'ḥiṣād' to a fatha ('ḥaṣādihi', 6:141).

نَمَا وَسُكُونُ الْمَعَزِ حِصْنٌ وَأَنْثَا 676 يَكُونُ كَمَا فِي دِينِهِمْ مَيِّتَةٌ كَلَا

The sukūn of 'al-ma'z' (6:143) is read by Ḥiṣn (the Kūfans together with Nāfi'); and they feminized 'yakūnu ... maytatun', as before.

وَتَذَكَّرُونَ الْكُلَّ خَفَّ عَلَى شَذَا 677 وَأَنَّ اكْسِرُوا شَرْعًا وَبِالْخِفِّ كُمَلَا

'Tadhakkarūna' (all its occurrences) is read light, with a single dhāl; and 'anna' (6:153) is read with a kasra ('inna), while it is completed with a light nūn ('an').

وَيَاتِيهِمْ شَافٍ مَعَ النَّحْلِ فَارْقُوا 678 مَعَ الرُّومِ مَدَّاهُ خَفِيفًا وَعَدَلَا

'Ta'tiyahum' (6:158) is read with yā' (ya'tiyahum), together with its like in al-Naḥl; and 'farraqū' (6:159), with the one in al-Rūm (30:32), is read with a lengthening alif and a light rā' (fāraqū).

وَكَسَّرُ وَفَتْحَ خَفَّ فِي قِيمًا ذَكََا 679 وَيَا أَتَاهَا وَجْهِي مَمَاتِي مُقْبَلًا

Read 'qiyaman' (6:161) light, with a kasra and a fatha (no alif); and the additional yā'āt of idāfa in this sura that follow are 'wajhiya' (6:79) and 'mamātī' (6:162).

وَرَبِّي صِرَاطِي ثُمَّ إِنِّي ثَلَاثَةٌ 680 وَمَحْيَايَ وَالْإِسْكَانُ صَحَّ تَحْمُلًا

The open yā'āt of idāfa here are 'rabbiya', 'ṣirāṭī' and 'innī' — three of them — and 'maḥyāya'; and giving maḥyāya's yā' a sukūn is soundly transmitted.

سُورَةُ الْأَعْرَافِ

وَتَذَكَّرُونَ الْغَيْبَ زِدْ قَبْلَ تَائِهِ 681 كَرِيمًا وَخِفْتُ الذَّالِ كَمْ شَرَفًا عَلَا

'Tadhakkarūna' is read in the third-person form with an added tā' before its tā', and its dhāl is lightened.

مَعَ الزُّخْرُفِ اعْكِسْ تُخْرِجُونَ بِفَتْحَةٍ 682 وَضَمٍّ وَأُولَى الرُّومِ شَافِيهِ مَثَلًا

'Tukhrajūna' here and its counterpart in al-Zukhruf have their vowelling reversed (with fatḥa on the tā' and ḍamma on the rā'), and likewise the first instance in al-Rūm.

بِخُلْفٍ مَضَى فِي الرُّومِ لَا يَخْرُجُونَ فِي 683 رِضًا وَلِبَاسُ الرَّفْعِ فِي حَقِّ نَهَشَلًا

The disagreement over al-Rūm has already passed; and 'wa-libāsu [al-taqwā]' is read in the nominative by Ibn Kathīr and Abū 'Amr (Ḥaqq).

وَخَالِصَةٌ أَصْلٌ وَلَا يَعْلَمُونَ قُلْ 684 لِشُعْبَةٍ فِي الثَّانِي وَيُفْتَحُ شَمَلًا

'Khālīṣatun' has the nominative as its base reading; and the second 'ya'lamūna' is read with a yā', opened with fatḥa, for Shu'ba.

وَخَفَّفَ شَفَا حُكْمًا وَمَا الْوَاوُ دَعَّ كَفَى 685 وَحَيْثُ نَعَمْ بِالْكَسْرِ فِي الْعَيْنِ رُتَلًا

Ḥamza and al-Kisā' lighten [the verb] as a ruling; drop the wāw from 'mā'; and wherever 'na'am' occurs, its 'ayn is read with a kasra (nī'im).

وَأَنَّ لَعْنَتَهُ التَّخْفِيفُ وَالرَّفْعُ نَصُّهُ  سَمَا مَا خَلَا الْبَرْيَ وَفِي الثَّوْرِ أُوْصِلَا

'An la'natu' with the lightened 'an' and nominative 'la'natu' is read by Nāfi', Ibn Kathīr and Abū 'Amr — except al-Bazzī — and the same ruling applies in Sūrat al-Nūr.

وَيُغْشِي بِهَا وَالرَّعْدُ ثَقُلَ صُحْبَةُ  وَوَالشَّمْسُ مَعَ عَطْفِ الثَّلَاثَةِ كَمَلَا

Ḥamza, al-Kisā'ī and Shu'ba double the shīn of 'yughshī' here and in al-Ra'd; and 'wa-l-shamsu' with the three conjoined nouns is read in the nominative.

وَفِي النَّحْلِ مَعَهُ فِي الْأَخِيرَيْنِ حَفْصُهُمْ  وَنُشْرًا سُكُونُ الضَّمِّ فِي الْكُلِّ ذَلَّلَا

In al-Naḥl too Ḥafṣ reads the last two nouns in the nominative; and 'nushran' has its ḍamma silenced (nushran) in all its occurrences.

وَفِي النَّونِ فَتَحَ الضَّمِّ شَافٍ وَعَاصِمٌ  رَوَى نُونُهُ بِالْبَاءِ نُقْطَةً أَسْفَلَا

The nūn [form] is read with fatḥa (nashran) by Ḥamza and al-Kisā'ī; and 'Āṣim narrates its nūn as a bā' (bushran), the letter with a single dot beneath.

وَرَأَى مِنْ إِلَهٍ غَيْرُهُ حَفْضُ رَفْعِهِ  بِكُلِّ رَسَا وَالْخِفُّ أُبْلِغُكُمْ حَلَا

'Min ilāhin ghayruhu' has its nominative changed to the genitive (ghayrihi) in every occurrence; and the lightened 'ublighukum' is a pleasing reading.

مَعَ أَحْقَافِهَا وَالْوَاوُ زِدْ بَعْدَ مُفْسِدٍ  يَنْ كُفُّوا وَبِالْإِخْبَارِ إِنَّكُمْ عَلَا

Along with the instance in al-Aḥqāf; a wāw is added after 'muḥsidi(na)'; and 'innakum' is read as a declarative statement rather than a question.

أَلَا وَعَلَى الْجَرْمِيِّ إِنَّ لَنَا هُنَا  وَأَوْ أَمِنْ الْإِسْكَانِ حَرْمِيَّةُ كَلَا

The Ḥirmiyyān (Nāfi' and Ibn Kathīr) read 'inna lanā' here with a single hamza; and in 'awa-amina' the Ḥirmī gives the wāw a sukūn.

عَلَيَّ عَلَى خَصُّوَا وَفِي سَاحِرٍ بِهَا 693 وَيُونُسَ سَحَّارٍ شَفَا وَتَسْلَسَلَا

'Alayya' is read in place of 'alā' [by Nāfi']; and 'sāḥir' here in al-A'rāf and in Yūnus is read as 'saḥḥār' by Ḥamza and al-Kisā'ī.

وَفِي الْكُلِّ تَلَقَّفَ خِفْتُ حَفْصٍ وَضَمَّ فِي 694 سَنَقَّتُلُ وَكَسِرَ ضَمُّهُ مُتَثَقِّلًا

Ḥafṣ lightens 'talqaf' in all its occurrences; and 'sanaqtulu' is read with ḍamma on the nūn and its ḍamma turned to a doubled kasra (sanuqattilu).

وَحَرَّكَ ذَكََا حُسْنٍ وَفِي يَقْتُلُونَ خُذْ 695 مَعَا يَعْزِشُونَ الْكَسْرُ ضَمَّ كَذِي صِلَا

Give the letter a vowel; and in 'yaqtulūna' in both places, and in 'ya'rishūna', the kasra is turned to a ḍamma (ya'rushūna).

وَفِي يَعْكُفُونَ الضَّمُّ يُكْسِرُ شَافِيَا 696 وَأَنْجَى بِحَذْفِ الْيَاءِ وَالنُّونِ كُفْلَا

In 'ya'kufūna' the ḍamma is turned to a kasra (ya'kifūna) by Ḥamza and al-Kisā'ī; and 'anjākum' is read by dropping the yā' and the nūn (for anjaynākum).

وَدَكَّاءَ لَا تَنْوِينَ وَأَمَدَّدَهُ هَامِزًا 697 شَفَا وَعَنِ الْكُوفِيِّ فِي الْكَهْفِ وَصَلَا

'Dakkā' without tanwīn, lengthened with a hamza, is read by Ḥamza and al-Kisā'ī; and the Kūfans read likewise in al-Kahf.

وَجَمَعَ رِسَالَاتِي حَمَّتَهُ ذُكُورُهُ 698 وَفِي الرُّشْدِ حَرَّكَ وَافْتَحَ الضَّمَّ شُلْشَلَا

'Risālātī' is read as a plural [by the indicated readers]; and in 'al-rushd' the letter is given a vowel and the ḍamma opened to a faṭḥa (al-rashad).

وَفِي الْكَهْفِ حُسْنَاهُ وَضَمَّ حُلِيِّهِمْ 699 بَكَسِرٍ شَفَا وَافٍ وَالْإِتْبَاعُ ذُو حُلَا

In al-Kahf likewise; and the ḍamma of 'ḥuliyiyihim' is read with a kasra (ḥiliyyihim) by Ḥamza and al-Kisā'ī, the vowel-harmony being a fine reading.

وَحَاطَبَ يَرْحَمْنَا وَيَغْفِرْ لَنَا شَدًّا 700 وَبَا رَبَّنَا رَفَعٌ لِّغَيْرِهِمَا انْجَلَا

'Yarḥamnā' and 'yaghfir lanā' are read in the second person (tarḥamnā, taghfir) with 'rabbānā' accusative, while others read 'rabbunā' in the nominative.

وَمِيمَ ابْنِ أُمِّ اكْسِرَ مَعَا كُفُوَ صُحْبَةٍ 701 وَأَصَارُهُمْ بِالْجَمْعِ وَالْمَدِّ كَلَّلَا

The mīm of 'ibna umma' is read with a kasra in both places by Ḥamza, al-Kisā'ī and Shu'ba (Ṣuḥḥba); and 'iṣrahum' is read as the plural with madd, 'āṣārahum'.

خَطِيئَاتُكُمْ وَحَدَّهُ عَنْهُ وَرَفَعُهُ 702 كَمَا أَلْفُوا وَالْغَيْرُ بِالْكَسْرِ عَدَلَا

'Khaṭī'ātukum' is read by [Nāfi'] as a singular in the nominative as transmitted, while the others read it with a kasra (accusative).

وَلَكِنْ خَطَايَا حَجَّ فِيهَا وَنُوحَهَا 703 وَمَعْدِرَةٌ رَفَعٌ سِوَى حَفْصِهِمْ تَلَا

For 'khaṭāyā'... [the noted reading]; and 'ma'dhiratan' is read in the nominative (ma'dhiratun) by all except Ḥafṣ, who keeps the accusative.

وَيَسِّسُ بَيَاءٍ أُمَّ وَالْهَمْزُ كَهْفُهُ 704 وَمِثْلَ رَيْسٍ غَيْرُ هَذَيْنِ عَوَّلَا

'Ba'īs' is read as 'bīs' with a yā' [by Nāfi'], and with the hamza [by another]; while the rest, other than those two, read it on the pattern of 'ra'īs' (ba'īs).

وَيَيْسُ أَسْكِنُ بَيْنَ فَتَحَيْنِ صَادِقًا 705 بِخُلْفٍ وَخَفِّفْ يُمَسِّكُونَ صَفَا وَلَا

'Bay'as' with sukūn between two faṭḥas is read [by some] with disagreement; and 'yumassikūna' is lightened to 'yumsikūna'.

وَيَقْصُرُ ذُرِّيَّاتٍ مَعَ فَتْحِ تَائِهِ 706 وَفِي الطُّورِ فِي الثَّانِي ظَهِيرٌ تَحْمَلَا

'Dhurriyyāt' is shortened to the singular 'dhurriyya' with faṭḥa on its tā'; and the like applies to the second instance in al-Ṭūr.

وَيَاسِينَ دُمُ غُصْنًا وَيُكْسِرُ رَفْعُ أَوْ 707 وَلِ الطُّورِ لِلْبَصْرِ وَيَالَمَدَّ كَمْ حَلَا

In Yā-Sīn [read likewise]; and the nominative of the first 'dhurriyya' in al-Ṭūr is turned to a kasra (dhurriyyatihim) by the Baṣran (Abū 'Amr), read with madd as a plural.

يَقُولُوا مَعًا غَيْبٌ حَمِيدٌ وَحَيْثُ يُدْ 708 حِدُونَ بَفَتْحِ الضَّمِّ وَالْكَسْرِ فُصَّلَا

'Yaqūlū' in both places is read in the third person; and wherever 'yulḥidūna' occurs it is read with fatḥa in place of the ḍamma and kasra (yalḥadūna).

وَفِي النَّحْلِ وَالْأَهْ الْكِسَائِيَّ وَجَزَمُهُمْ 709 يَذَرُهُمْ شَفَا وَالْيَاءُ غُصْنٌ تَهْدَلَا

In al-Naḥl al-Kisā'ī reads likewise; and Ḥamza and al-Kisā'ī give jazm to 'yadharhum', reading it with a yā'.

وَحَرَكٌ وَضُمَّ الْكَسَرَ وَأَمَدَّهُ هَامِزًا 710 وَلَا نُونٌ شِرْكًَا عَنْ شَذَا نَفَرٍ مَلَا

Vowel the letter, turn the kasra to a ḍamma, and lengthen it with a hamza (shurakā'a); while 'shirkan' without the plural is read by Ibn Kathīr, Abū 'Amr and Ḥamza (Nafar).

وَلَا يَتَّبِعُوكُمْ خَفَّ مَعَ فَتْحِ بَائِهِ 711 وَيَتَّبِعُهُمْ فِي الظُّلَّةِ احْتَلَّ وَاعْتَلَا

'Lā yatba'ukum' is lightened with a fatḥa on its bā' (yatba'ukum), and likewise 'yatba'uhum' in the sūra of the Shade (al-Shu'arā').

وَقُلْ طَائِفٌ طَيْفٌ رَضَى حَقُّهُ وَيَا 712 يَمُدُّونَ فَاضْمُومٌ وَاكْسِرِ الضَّمَّ أَعْدَلَا

'Ṭā'if' is read as 'ṭayf' by Ibn Kathīr and Abū 'Amr (Ḥaqq); and 'yamuddūna' is read with ḍamma on the yā' and kasra on the mīm (yumiddūna).

وَرَبِّي مَعِيَ بَعْدِي وَإِنِّي كِلَاهُمَا 713 عَذَابِي آيَاتِي مُضَافَاتُهَا الْعُلَا

'Rabbī', 'ma'ī', 'ba'dī', 'innī' — both — 'adhābiya' and 'āyātī' are the yā'āt al-iḍāfa (added possessive yā's) of this noble sūra.

سُورَةُ الْأَنْفَالِ

وَفِي مُرْدِفِينَ الدَّالَ يَفْتَحُ نَافِعٌ 714 وَعَنْ قُنْبُلٍ يُرَوَى وَلَيْسَ مُعَوَّلًا

Nāfi' opens the dāl in 'murdifina' (murdafina); it is also narrated from Qunbul, though that is not relied upon.

وَيُغَشِّي سَمًا خِفًا وَفِي ضَمِّهِ افْتَحُوا 715 وَفِي الْكَسْرِ حَقًّا وَالتَّعَاسَ ارْفَعُوا وَلَا

Nāfi', Ibn Kathīr and Abū 'Amr read 'yughshī' lightly; and Ibn Kathīr and Abū 'Amr open the ḍamma (yaghshā), read [it] with kasra, and put 'al-nu'ās' in the nominative (al-nu'āsu).

وَتَخْفِيفُهُمْ فِي الْأَوَّلَيْنِ هُنَا وَلَ 716 كُنِ اللَّهُ وَارْفَعَ هَاءَهُ شَاعَ كُفَّلَا

They lighten the first two instances of 'lākinna' here (lākini) and put 'Allāhu' in the nominative — a widely-transmitted reading.

وَمُوهِنٌ بِالتَّخْفِيفِ ذَا عَ وَفِيهِ لَمْ 717 يُنَوِّنَ لِحَفْصٍ كَيْدَ بِالْحَفْضِ عَوَّلَا

'Mūhin' with the light form is widely read; and Ḥaḥṣ drops the tanwīn and reads 'kaydi' in the genitive (mūhinu kaydi).

وَبَعْدُ وَإِنَّ الْفَتْحَ عَمَّ عَلًّا وَفِي 718 هَمَّا الْعُدْوَةَ اكْسِرَ حَقًّا الضَّمَّ وَاعْدِلَا

'Wa-inna' with fatḥa (wa-anna) is read by Nāfi' and Ibn 'Āmir ('Amm); and in both instances of 'al-'udwa' Ibn Kathīr and Abū 'Amr change the ḍamma to a kasra (al-'idwa).

وَمَنْ حَيَّيْ اكْسِرْ مُظْهِرًا إِذْ صَفَا هُدًى 719 وَإِذْ يَتَوَفَّى انْتَوَى لَهُ مَلَا

'Man ḥayiya' is read with a kasra and izhār of the two yā's (ḥayiya); and 'yatawaffā' is read in the feminine (tatawaffā).

وَبِالْغَيْبِ فِيهَا تَحْسِبَنَّ كَمَا فَشَا 720 عَمِيمًا وَقُلْ فِي الثُّورِ فَاشِيهِ كَحَلَا

'Taḥsabanna' here is read in the third person with a yā' (yaḥsabanna), a widespread reading, and the same in Sūrat al-Nūr.

وَأَنَّهُمْ افْتَحَ كَافِيًا وَاكْسِرُوا لَشُعْ 721 بَةِ السَّلَمِ وَاكْسِرَ فِي الْقِتَالِ فَطَبَّ صِلَا

'Innahum' is read with the hamza opened (annahum); Shu'ba reads 'al-salm' with a kasra (al-silm); and it is likewise read with a kasra in Sūrat al-Qitāl (Muḥammad).

وَتَانِي يَكُنْ غُصْنٌ وَثَالِثُهَا ثَوَى 722 وَضَعْفًا بَفَتْحِ الضَّمِّ فَاشِيهِ نُفْلَا

The second and third 'yakun' are read in the feminine (takun); and 'ḍu'fan' is read with a fatḥa in place of the ḍamma (ḍa'fan), a widespread reading.

وَفِي الرُّومِ صِفٌ عَن خُلْفٍ فَضَلٍ وَأَنْتَ أَنْ 723 يَكُونُ مَعَ الْأَسْرَى الْأُسَارَى حُلًّا حَلَا

In al-Rūm Ḥaḥṣ reads 'ḍa'f' [with fatḥa] with a distinct disagreement; 'an yakūna' is made feminine (an takūna); and 'al-asrā' is read 'al-usārā'.

وَلَا يَتِيهِمْ بِالْكَسْرِ فُزُّ وَبِكَهْفِهِ 724 شَفَا وَمَعَا إِنِّي بِيَاءَيْنِ أَقْبَلَا

'Walāyatihim' is read with a kasra (wilāyatihim), and the al-Kahf instance likewise by Ḥamza and al-Kisāʿ; and both occurrences of 'innī' are yā'āt al-idāfa.

سُورَةُ التَّوْبَةِ

وَيُكْسَرُ لَا أَيْمَانَ عِنْدَ ابْنِ عَامِرٍ 725 وَوَحَّدَ حَقَّ مَسْجِدَ اللَّهِ الْأَوَّلَا

Ibn 'Āmir reads 'lā aymāna' with a kasra (lā imāna); and Ibn Kathīr and Abū 'Amr make the first 'masājid Allāh' singular (masjida Allāh).

عَشِيرَاتُكُمْ بِالْجَمْعِ صِدْقٌ وَنَوْنُوا 726 عَزَيْرٌ رَضَى نَصٌّ وَبِالْكَسْرِ وَكَلَا

'Ashīratukum' is read as the plural 'ashīrātukum'; and 'Uzayr' is read with tanwīn ('Uzayrun).

يُضَاهُونَ ضَمَّ الْهَاءِ يَكْسِرُ عَاصِمٌ 727 وَرَدَ هَمْزَةً مَضْمُومَةً عَنْهُ وَاعْقَلَا

In 'yuḍāhūna' 'Āsim reads the hā' with a kasra and adds a ḍamma-bearing hamza (yuḍāhi'ūna).

يَضِلُّ بِضَمِّ الْيَاءِ مَعَ فَتْحِ ضَادِهِ 728 صِحَابٌ وَلَمْ يَخْشَوْا هُنَاكَ مُضَلَّلَا

Hamza, al-Kisā'ī and Ḥaṣṣ (Ṣiḥāb) read 'yaḍillu' with a ḍamma on the ya' and fathā on the ḍād (yuḍallu).

وَأَنْ تُقْبَلَ التَّذْكِيرُ شَاعَ وَصَالُهُ 729 وَرَحْمَةُ الْمَرْفُوعِ بِالْخَفْضِ فَاقْبَلَا

'An tuqbala' is widely read in the masculine (yuqbala); and 'raḥmatun', though nominative, is read in the genitive (raḥmatin).

وَيُعْفَ بُنُونٍ دُونَ ضَمِّ وَفَاؤُهُ 730 يُضَمُّ تُعَذِّبُ تَاهُ بِالثُّنُونِ وَصَلَا

'Yu'fā' is read with a nūn and no ḍamma (na'fu), its fā' taking a ḍamma; and 'tu'adhdhab' is read with a nūn in place of the tā' (nu'adhdhib).

وَفِي ذَالِهِ كَسْرٌ وَطَائِفَةٌ بِنَصِّ 731 بِ مَرْفُوعِهِ عَنْ عَاصِمٍ كُلُّهُ اعْتَلَا

Its dhāl takes a kasra (nu'adhdhib), and 'ṭā'ifatun' is read in the accusative (ṭā'ifatan) — all of this from 'Āsim.

وَحَقُّ بَضَمِّ السَّوِّءِ مَعَ ثَانٍ فَتَحِهَا 732 وَتَحْرِيكُ وَرَشٍ قُرْبَةً ضَمُّهُ جَلَا

Ibn Kathīr and Abū 'Amr read 'al-saw' with a ḍamma (al-sū'), including the second instance; and Warsh vowels 'qurba' with a ḍamma (quruba).

وَمِنْ تَحْتِهَا الْمَكِّيَّ 733 يَجْرُ زَادَ مِنْ صَلَاتِكَ وَحَدَّ وَافْتَحَ التَّاءُ شَدًّا
عَلَا

Ibn Kathīr (the Meccan) adds 'min' and reads the genitive (min taḥtiḥā); and 'ṣalawātika' is read as a singular with fathā on the tā' (ṣalātaka).

وَوَحَدَ لَهُمْ فِي هُودَ تُرْجِي هَمَزُهُ 734 صَفَا نَفَرَ مَعَ مُرْجُئُونَ وَقَدْ حَلَا

'Ṣalawātuka' is likewise made singular in Hūd; and the hamza in 'turjī' and 'murja'ūna' is retained by Nafar (Ibn Kathīr, Abū 'Amr, Ḥamza).

وَعَمَّ بِلَا وَارِ الَّذِينَ وَضَمَّ فِي 735 مَنْ أَسَسَ مَعَ كَسَرَ وَبُنْيَانُهُ وَلَا

Nāfi' and Ibn 'Āmir ('Amm) read 'alladhīna' without the wāw; and 'man assasa' is read passively with a ḍamma and kasra (ussisa) with 'bunyānuhu' in the nominative.

وَجُرْفٍ سَكُونُ الضَّمِّ فِي صَفْوٍ كَامِلٍ 736 تُقَطَّعُ فَتَحَ الضَّمِّ فِي كَامِلٍ عَلَا

'Jurf' is read with the ḍamma silenced (jurf); and 'tuqaṭṭa'u' with a fathā in place of the ḍamma (taqaṭṭa'a).

يَزِيغُ عَلَى فَصْلٍ يَرَوْنَ مُحَاطَبٌ 737 فَشَا وَمَعِيَ فِيهَا بَيَاءَيْنِ حُمْلًا

'Yazīghu' is read with a difference (tazīghu); 'yarawna' is widely read in the second person (tarawna); and 'ma'īya' in this sūra is a yā' al-idāfa.

سُورَةُ يُونُسَ عَلَيْهِ السَّلَامُ

وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ 738 جَمَى غَيْرَ حَفْصٍ طَا وَيَا صُحْبَةً وَلَا

The imāla of the rā' in all the sūra-openings (such as الرَّ) is reported by al-Dūrī and al-Sūsī of Abū 'Amr, by Ibn 'Āmir, and by Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba) — that is, all except Ḥafṣ.

وَكَمْ صُحْبَةٍ يَا كَافَ وَالْخُلْفُ يَاسِرٌ 739 وَهَآ صِفَ رِضَى حُلُوءًا وَتَحْتَ جَنَى حَلَا

Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba) apply imāla to the yā' and the kāf of the openings, with disagreement, and likewise to the hā' — a sweet, well-accepted reading.

شَفَا صَادِقًا حَمَ مُخْتَارُ صُحْبَةٍ 740 وَبَصِرَ وَهُمْ أَذْرَى وَبِالْخُلْفِ مَثَلًا

The imāla of the hā' of حم is the choice of Ḥamza and al-Kisā'ī (shifā) truthfully, of Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba), and of the Baṣran Abū 'Amr — recorded with disagreement.

وَذُو الرَّا لَوْرَشٍ يَيْنَ يَيْنَ وَنَافِعٌ 741 لَدَى مَرِيَمَ هَايَا وَحَا جِيدُهُ حَلَا

Warsh reads the rā' of the openings with bayna-bayna (taqlīl), and Nāfi' does likewise with the hā-yā of Maryam (كهيعص) and the hā' of حم — a finely adorned reading.

نُقْصَلُ يَا حَقُّ غَلًّا سَاجِرٌ ظُبَى 742 وَحَيْثُ ضِيَاءٌ وَافَقَ الْهَمْزُ قُنْبَلًا

نُقْصَلُ is read with yā' (يُقْصَلُ) by Ibn Kathīr and Abū 'Amr (ḥaqq) and by Ḥamza; لَسَاجِرُ is a variant of رَسِيدٌ; and wherever ضِيَاءٌ occurs, Qunbul reads it with a transposed hamza (ضِيَاءٌ).

وَفِي قُضِيِ الْفَتْحَانِ مَعَ أَلِفٍ هُنَا 743 وَقُلْ أَجَلُ الْمَرْفُوعِ بِالنَّصْبِ كُمَلَا

In Yūnus, قُضِيِ is read with two fathas and an alif as لَقَضَى (active), and the noun أَجَلُ, otherwise nominative, is put in the accusative (أَجَلَهُ).

وَقَصْرٌ وَلَا هَادٍ بِخُلْفٍ زَكََا وَفِي الْ 744 قِيَامَةِ لَا الْأُولَى وَبِالْحَالِ أُولَا

The shortening (qaṣr) of هَادٍ is read with disagreement by Abū 'Amr; and it recurs in al-Qiyāma — but not the first instance — where it is construed as a circumstantial (ḥāl).

وَحَاطَبَ عَمَّا يُشْرِكُونَ هُنَا شَذَا 745 وَفِي الرُّومِ وَالْحَرْفَيْنِ فِي النَّحْلِ أُولَا

عَمَّا is read with the second-person tā' (يُرْكُونَ) here in Yūnus, in al-Rūm, and in the two instances in al-Nahl — a distinctive reading.

يُسَيِّرُكُمْ قُلْ فِيهِ يَنْشُرُكُمْ كَفَى 746 مَتَاعَ سَوَى حَفْصٍ بَرَفَعٍ تَحْمَلًا

يُسَيِّرُكُمْ is read سُرُّكُمْ (He disperses you) — a sound reading — and مَتَاعَ is read in the nominative (مَتَاعُ) by all except Ḥaḥṣ.

وَإِسْكَانٍ قِطْعًا دُونَ رَيْبٍ وَرُودُهُ 747 وَفِي بَاءٍ تَبْلُو التَّاءُ شَاعَ تَنْزِلًا

The tā' of عَا is given sukūn without doubt (عَا ق); and in لُو a tā' replaces the bā' (لُو), 'each soul recites') — a widespread reading.

وَيَا لَا يَهْدِي أَكْسِرَ صَفِيًّا وَهَاهُ نَلْ 748 وَأَخْفَى بَنُو حَمْدٍ وَخُفِّفَ شُلْشَلًا

In لَا يَهْدِي, the hā' is given kasra (يَهْدِي), its vowel made faint by some, and the dāl lightened (يَ) by others — variously transmitted.

وَلَكِنْ خَفِيفٌ وَارْفَعَ النَّاسَ عَنْهُمَا 749 وَخَاطَبَ فِيهَا يَجْمَعُونَ لَهُ مَلَا

لَكِنْ النَّاسَ is read light with النَّاسُ in the nominative (لَكِنْ النَّاسُ) by the two (Ḥamza and al-Kisā'ī), and مَعُون in this sūra is read with the second-person tā' (مَعُون).

وَيَعْزُبُ كَسْرُ الضَّمِّ مَعَ سَبَا رَسَا 750 وَأَصْغَرَ فَارَفَعَهُ وَأَكْبَرَ فَيَصَلَا

رَبِّ is read with kasra (رَبِّ), here and in Saba', and عَرَّ and بَرَّ are put in the nominative (أَعْرَ...أَبَرَّ) — a decisive reading.

مَعَ الْمَدِّ قَطَعَ السَّحَرِ حُكْمُ تَبَوَّأَ 751 وَيَا وَقْفُ حَفْصٍ لَمْ يَصِحَّ فَيَحْمَلَا

With the madd, the interrogative separation of رَبِّ is a valid ruling, and for تَبَوَّأَ read with a yā'; but Ḥaḥṣ's reported pause is not soundly established to be relied upon.

وَتَتَّبِعَانِ النُّونُ خَفَّ مَدًّا وَمَا 752 أَجَّ بِالْفَتْحِ وَالْإِسْكَانِ قَبْلُ مُثْقَلًا

In تَتَّبِعَانِ the nūn is lightened (تَتَّبِعَانِ) with a prolongation, while others read it heavy (shadda) with the fatha and sukūn placed before it.

وَفِي أَنَّهُ اكْسِرَ شَافِيًا وَبُنُونَهُ 753 وَنَجْعَلُ صِفَوَ الْخِفْتِ نُجِجَ رِضَى عَلَا

اَنَّهُ is read with kasra (اِنَّهٗ) as a sound reading, and with its nūn; and نُجِجَ is read with a light nūn (نُجِجَ, vs تُنَجِّجِي) — a well-accepted, lofty reading.

وَذَاكَ هُوَ الثَّانِي وَنَفْسِي يَاؤُهَا 754 وَرَبِّي مَعَ أَجْرِي وَإِنِّي وَلِي حُلَا

That is the second instance; and the yā' of idāfa in اِنِّي, اِنِّي, رَبِّي, اِنِّي and لِي is opened with fathā — a fine adornment.

سُورَةُ هُودٍ عَلَيْهِ السَّلَامُ

وَإِنِّي لَكُمْ بِالْفَتْحِ حَقُّ رُؤَاتِهِ 755 وَبَادِيءَ بَعْدَ الدَّالِ بِالْهَمْزِ حُلَا

The yā' of اِنِّي is opened with fathā by Ibn Kathīr and Abū 'Amr (ḥaqq) among its transmitters, and بَادِيءَ is read with a hamza after the dāl (بَادِيءَ) — a licensed reading.

وَمِنْ كُلِّ نَوْنٍ مَعَ قَدْ أَفْلَحَ عَالِمًا 756 فَعُمِّيتِ اضْمُمُهُ وَثَقُلَ شَذَا عَلَا

In مِنْ كُلِّ add tanwīn (كُلِّ), together with the like in قَدْ أَفْلَحَ, and فَعُمِّيتِ is read with ḍamma and shadda (فَعُمِّيتِ, passive) — a distinctive, lofty reading.

وَفِي ضَمِّ مَجْرَاهَا سِوَاهُمْ وَفَتْحُ يَا 757 بُنْيَ هُنَا نَصٌّ وَفِي الْكُلِّ عُولَا

يَا بُنْيَ here is read with ḍamma (يَا بُنْيَ) by all but them; and the fathā of the yā' in يَا بُنْيَ here is explicit, relied upon in every instance.

وَآخِرُ لُقْمَانَ يُؤَالِيهِ أَحْمَدُ 758 وَسَكَنَهُ زَاكَ وَشَيْخُهُ الْاَوَّلَا

The last يَا بُنْيَ in Luqmān that follows it is opened by Nāfi' and given sukūn by Abū 'Amr, the master applying this to the first as well.

وَفِي عَمَلٍ فَتْحٌ وَرَفْعٌ وَنَوْنٌ 759 وَغَيْرَ ارْفَعُوا إِلَّا الْكِسَائِيَّ ذَا الْمَلَا

In *عَمَلٌ* there is a reading with fatḥha as a verb (*عَمِلَ*) and one as a nominative noun with tanwīn (*عَمَلٌ*); and *رَفْعٌ* is read in the nominative (*رَفَعٌ*) by all except al-Kisāʾī, the man of the assembly.

وَتَسْتَلْنِ خِفْتُ الْكَهْفِ ظِلُّ حَمِي وَهَا 760 هُنَا غُصْنُهُ وَافْتَحَ هُنَا نُونُهُ دَلَا

تَسْتَلْنِ is read with a light nūn, and its hā' [given a vowel] here, while others open its nūn (*تَسْلَنْ*) — variously transmitted.

وَيَوْمَئِذٍ مَعَ سَالٍ فَافْتَحَ أَتَى رِضًا 761 وَفِي النَّمْلِ حِصْنٌ قَبْلَهُ النَّوْنُ ثَمَلَا

مَئِذٍ is opened, and *سَالٍ* read *سَال* (without hamza) — an accepted reading; and in al-Naml, ḥiṣn (the Kūfans and Nāfi') place the nūn before it.

ثَمُودَ مَعَ الْفُرْقَانِ وَالْعَنْكَبُوتِ لَمْ 762 يُنَوِّنَ عَلَى فَصْلٍ وَفِي النَّجْمِ فُصْلًا

ثَمُودَ in Hūd, together with al-Furqān and al-ʿAnkabūt, is left without tanwīn (as a diptote) by way of distinction, and in al-Najm it is likewise differentiated.

نَمَا لِثَمُودٍ نَوْنٌ وَاحْفَظُوا رِضًا 763 وَيَعْقُوبُ نَصَبُ الرَّفْعِ عَنْ فَاضِلٍ كَلَا

For *ثَمُودٍ* [in certain places] they add tanwīn and read the genitive (*ثَمُودٍ*) with acceptance; and Yaʿqūb's [name/reading] gives the accusative in place of the nominative on the authority of an excellent transmitter.

هُنَا قَالَ سَلَّمَ كَسْرُهُ وَسُكُونُهُ 764 وَقَصَّرَ وَفَوْقَ الطُّورِ شَاعَ تَنْزُلًا

قَالَ سَلَّمَ is read *سَلِّمَ*, with kasra of the sīn, sukūn of the lām and shortened (no alif), here and in the sūra before al-Ṭūr (adh-Dhāriyāt) — a widespread reading.

وَفَاسِرٍ أَنْ اسْرِ الْوَصْلُ أَصْلُ دَنَا وَهَا 765 هُنَا حَقٌّ إِلَّا أَمْرَاتِكَ ارْفَعْ وَأَبْدَلَا

إِلَّا and *أَنْ* are read with the connecting (waṣl) hamza as the base by Ibn Kathīr; and here *أَمْرَاتِكَ* is read in the nominative (*أَمْرَاتُكَ*) by Ibn Kathīr and Abū ʿAmr (ḥaqq), with the hamza substituted.

وَفِي سَعِدُوا فَاضْمُمْ صَحَابًا وَسَلِّ بِهِ  وَخِفْتُ وَإِنْ كَلَّا إِلَى صَفْوِهِ دَلَا

سَعِدُوا is read with ḍamma (*سَعِدُوا*, passive) by Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb), together with *سَدَّ*; and *وَإِنْ كَلَّا* is read in its light form, leading to its purest rendering.

وَفِيهَا وَفِي يَس وَالطَّارِقِ الْعُلَا  يُشَدُّ لَمَّا كَامِلٌ نَصٌّ فَاعْتَلَا

In *Hūd*, *Yāsīn* and *al-Tāriq*, *لَمَّا* is read with shadda (*لَمَّا*) — a complete reading, explicitly affirmed and elevated.

وَفِي زُخْرُفٍ فِي نَصٍّ لُسْنٍ بِخُلْفِهِ  وَيَرْجِعُ فِيهِ الضَّمُّ وَالْفَتْحُ إِذْ عَلَا

In *Hūd*'s *جَعُ* *جُ* and the parallel in *al-Zukhruf*, both the ḍamma (passive *جَعُ* *جُ*) and the fathā (active *جَعُ* *جُ*) occur in the text, with disagreement.

وَحَاطَبَ عَمَّا يَعْمَلُونَ هُنَا وَآ  خِرَ النَّمْلِ عِلْمًا عَمَّ وَارْتَادَ مَنَزِلَا

عَمَّا is read with the second-person tā' (*عَمَّا*) here in *Hūd* and in the last instance of *al-Naml* by Nāfi' and Ibn 'Āmir ('amm) — knowingly seeking their station.

وَيَا أَتَهَا عَنِّي وَإِنِّي ثَمَانِيَا  وَضَيْفِي وَلَكِنِّي وَنُصْحِي فَاقْبَلَا

Its *yā'āt* of *idāfa* number eight: *جِي* *عَنِّي*, *إِنِّي*, *صَ* *فِي*, *لَكِنِّي* — so accept them [as opened].

شِقَاقِي وَتَوَفِيقِي وَرَهْطِي عُدَّهَا  وَمَعَ فَطَرَنَ أَجْرِي مَعًا تُحْصِ مُكْمَلَا

طِي and *شِقَاقِي*, *تَوَفِيقِي* — count them, and with *فَطَرَنِي* and both instances of *رِي* you complete the full tally.

سُورَةُ يُوسُفَ عَلَيْهِ السَّلَامُ

وَيَا أَبْتَ افْتَحْ حَيْثُ جَا لِابْنِ عَامِرٍ ﴿٧٧٢﴾ وَوَحَّدَ لِلْمَكِّيِّ آيَاتِ الْوَلَا

وَيَا أَبْتَ is read with fathā (يَا أَبْتَ) wherever it occurs by Ibn ‘Āmir, and آيَاتِ is made singular (آيَةً) for the Meccan Ibn Kathīr, one after another.

غَيَابَاتٍ فِي الْحَرْفَيْنِ بِالْجَمْعِ نَافِعٌ ﴿٧٧٣﴾ وَتَأْمَنَّا لِلْكُلِّ يُخْفَى مُفَصَّلًا

غَيَابَاتٍ in the two places is read in the plural (غَيَابَاتٍ) by Nāfi‘, and مَنَّا is read by all with ikhfā’ (partial concealment of the nūn’s vowel), clearly set out.

وَأَدْغَمَ مَعَ إِشْمَامِهِ الْبَعْضُ عَنْهُمْ ﴿٧٧٤﴾ وَنَزَعْنَا وَلَعَبَ يَاءٍ حِصْنٍ تَطَوَّلَا

Some read مَنَّا is read with full idghām together with ishmām; and نَزَعْنَا and تَطَوَّلَا are read with a ya’ (نَزَعْنَا تَطَوَّلَا) by ḥiṣn (the Kūfāns and Nāfi‘) — a gracious reading.

وَيَرْتَعُ سُكُونُ الْكَسْرِ فِي الْعَيْنِ ذُو حِمَا ﴿٧٧٥﴾ وَبُشْرَايَ حَذْفُ الْيَاءِ ثَبَتٌ وَمِثْلًا

In نَزَعْنَا the sukūn replaces the kasra in the ‘ayn (نَزَعْنَا); and for بُشْرَايَ the dropping of the ya’ (بُشْرَايَ) is firmly established, and it is given imāla.

شِفَاءٌ وَقَلَّلَ جَهْبَدًا وَكِلَاهُمَا ﴿٧٧٦﴾ عَنْ ابْنِ الْعَلَا وَالْفَتْحُ عَنْهُ تَفْضَلًا

شِفَاءٌ is given full imāla by Ḥamza and al-Kisā’ī (shifā’) and taqlīl by Warsh, and both imāla and the plain fath are transmitted from Abū ‘Amr (Ibn al-‘Alā’).

وَهَيْتَ بِكَسْرِ أَصْلٍ كُفُوٌ وَهَمْزُهُ ﴿٧٧٧﴾ لِسَانٌ وَضَمُّ التَّالِيِ خُلْفُهُ دَلَا

هَيْتَ is read with a kasra (هَيْتَ) as the base of an equal reading, and with a hamza and ḍamma of the tā’ (هَيْتَ) as a dialectal variant, with disagreement.

وَفِي كَافٍ فَتْحُ اللَّامِ فِي مُخْلِصًا ثَوَى 778 وَفِي الْمُخْلِصِينَ الْكُلُّ حَصْنٌ تَجَمَّلَا

In Maryam, لَصَا ُ is read with fatḥa of the lām (passive); and in every instance of لَصِينَ ُ ل, ḥiṣn (the Kūfans and Nāfi') read it with fatḥa (لَصِينَ ُ ل) — a fine reading.

مَعًا وَصَلُ حَاشَا حَجَّ دَابَّا لِحَفْصِهِمْ 779 فَحَرَّكَ وَخَاطَبَ يَعْصِرُونَ شَمَرْدَلَا

حَاشَ in both places is read with a connecting alif (حَاشَا) by Abū 'Amr's transmitter, diligently, as reported for Ḥafṣ; and صِرُونَ َ is vowelled and read with the second-person tā' (صِرُونَ َ).

وَنَكْتَلُ يِيَا شَافٍ وَحَيْثُ يَشَاءُ نُؤ 780 نَ دَارٍ وَحَفْظًا حَافِظًا شَاعَ عُقَلَا

نَ is read with a yā' (نَ َ) as a sound reading; wherever يَشَاءُ occurs it is read with a nūn (يَشَاءُ) by a transmitter; and طَا َ is read حَافِظًا — a widespread reading among the discerning.

وَفَتَيْتِهِ فَتَيَانِهِ عَنْ شَذَا وَرَدَّ 781 بِالْإِخْبَارِ فِي قَالُوا أَيْتَكَ دَغَفَلَا

يَانِهِ َ is read فَيَانِهِ َ as a choice reading, and أَيْتَكَ in قَالُوا is turned into a statement (أَيْتَكَ), without the interrogative, amply attested.

وَيَيَّاسٌ مَعًا وَاسْتَيَّاسٌ اسْتَيَّاسُوا وَيَيَّ 782 أَسُوا أَقْلَبَ عَنِ الْبُزْيِيِّ بِخُلْفٍ وَأَبْدَلَا

أَسُوا َ and اسْتَيَّاسُوا َ are read by al-Bazzā, with disagreement, by transposition and substituting an alif for the hamza. (both places), أَسُوا َ and اسْتَيَّاسُوا َ

وَيُوحَى إِلَيْهِمْ كَسْرُ حَاءٍ جَمِيعَهَا 783 وَنُونٌ عَلَا يُوحَى إِلَيْهِ شَذَا عَلَا

يُوحَى َ is read يُوحَى َ (with nūn and kasra of the ḥā', active) in all its occurrences, and يُوحَى َ likewise — a distinctive, elevated reading.

وَتَانِي نُجٍ أَحْدَفَ وَشَدَّدَ وَحَرَّكَ 784 كَذَا نَلَّ وَخَفَّفَ كُذِّبُوا ثَابِتًا تَلَا

The second نُجٍ is read by dropping a letter, doubling and vowelling (نُجَّى) by Shu'ba, and كُذِّبُوا is read light (كُذِّبُوا) firmly.

وَأَنِّي وَإِنِّي الْخَمْسُ رَبِّي بِأَرْبَعٍ  أَرَانِي مَعًا نَفْسِي لِيُحْزِنُنِي حُلَا

The yā'āt of idāfa are أَنِّي and إِنِّي (five of them), رَبِّي (in four places), both instances of رَّبِّي, أَرَانِي, رَّبِّي, رَّبِّي — fine adornments when opened.

وَفِي إِخْوَتِي حُزْنِي سَبِيلِي بِي وَلِي  لَعَلِّي أَبَايَ أَبِي فَاخْشَ مَوْحَلَا

And also إِنِّي, رَّبِّي, رَّبِّي, رَّبِّي, رَّبِّي, رَّبِّي, رَّبِّي, رَّبِّي — open their yā's, and beware of slipping into a mire.

سُورَةُ الرَّعْدِ

وَزَرْعٌ نَخِيلٌ غَيْرُ صِنَوَانٍ أَوَّلَا  لَدَى خَفْضِهَا رَفَعَ عَلَى حَقِّهِ طُلَا

وَزَرْعٌ, نَخِيلٌ, غَيْرُ, صِنَوَانٍ, أَوَّلَا — where they stand in the genitive, there is also a nominative reading لَدَى, رَفَعَ, نَخِيلٌ, نَخِيلٌ by Ibn Kathīr and Abū 'Amr (ḥaqq), as is their due.

وَذَكَرَ تُسْقَى عَاصِمٌ وَابْنُ عَامِرٍ  وَقُلْ بَعْدَهُ بِأَلْيَا يُفْضَلُ شُلْشَلَا

وَذَكَرَ, تُسْقَى, عَاصِمٌ, وَابْنُ, عَامِرٍ — by 'Āṣim and Ibn 'Āmir, and the word after it, يُفْضَلُ, is read with a yā' (يُفْضَلُ) — briskly.

وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوُ أَئِذَا  أَئِنَّا فَذُو اسْتِفْهَامِ الْكُلُّ أَوَّلَا

Wherever the interrogation is doubled, such as أَئِنَّا... أَئِنَّا, all readers first differ over it [some making one clause a statement].

سَوَى نَافِعٍ فِي النَّمْلِ وَالشَّامِ مُخْبِرٍ  سَوَى النَّازِعَاتِ مَعَ إِذَا وَقَعَتْ وَلَا

Nāfi' in al-Naml and the Syrian (Ibn 'Āmir) read [the second clause] as a statement, except in al-Nāzi'āt and al-Wāqī'a, in that order.

وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخَّ 791 بَرًّا وَهُوَ فِي الثَّانِي أَتَى رَاشِدًا وَلَا

Without contention, Nāfi' and Ibn 'Āmir ('amm) read the first in al-'Ankabūt as a statement, while the second comes as a question — rightly guided.

سَوَى الْعَنْكَبُوتِ وَهُوَ فِي النَّملِ كُنْ رِضًا 792 وَزَادَاهُ نُونًا إِنَّا عَنْهُمَا اعْتَلَا

Except al-'Ankabūt, and the like in al-Naml — be content; and the two added a nūn to it (إِنَّا) in إِنَّا, transmitted from the two of them.

وَعَمَّ رِضًا فِي النَّازِعَاتِ وَهُمْ عَلَى 793 أُصُولِهِمْ وَامْدُدْ لَوَى حَافِظٌ بَلَا

The [second interrogative] is applied generally in al-Nāzi'āt, with acceptance, the readers keeping to their principles; and the hamza is lengthened (madd) according to a certain transmitter.

وَهَادٍ وَوَالٍ قِفْ وَوَاقٍ يَبَاءِ 794 وَبَاقٍ دَنَا هَلْ يَسْتَوِي صُحْبَةٌ تَلَا

وَهَادٍ, وَوَالٍ, وَوَاقٍ and هَادٍ are paused upon with the yā' restored (يَهَادِي...) by Ibn Kathīr, and هَلْ يَسْتَوِي is read [in its distinctive way] by Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba).

وَبَعْدُ صِحَابٌ يُوقِدُونَ وَضَمُّهُمْ 795 وَصُدُّوا ثَوَى مَعَ صُدَّ فِي الطَّوْلِ وَأَنْجَلَا

Afterwards Ḥamza, al-Kisā'ī and Ḥaṣṣ (ṣiḥāb) read يُوقِدُونَ with a yā', and their ḍamma applies to صُدُّوا and to صُدَّ in al-Ṭawl (Ghāfir) — made clear.

وَيُثَبِّتُ فِي تَخْفِيفِهِ حَقُّ نَاصِرٍ 796 وَفِي الْكَافِرِ الْكُفَّارُ بِالْجَمْعِ ذُلًّا

يُثَبِّتُ is read in its light form (يُثَبِّتُ) by Ibn Kathīr and Abū 'Amr (ḥaqq), a helping reading, and الْكَافِرُ is read in the plural (الْكُفَّارُ) — smoothly.

سُورَةُ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

وَفِي الْخَفْضِ فِي اللَّهِ الَّذِي الرَّفْعُ عَمَّ خَا ﴿797﴾ لِقُ امْدُدَّهُ وَاكْسِرْ وَاَرْفَعْ الْقَافَ شُلْشُلَا

In 'Allāhi lladhī' the genitive is the base, but Nāfi' and Ibn 'Āmir read the nominative (Allāhu); and for 'khāliq' lengthen it, give the lām a kasra and put the qāf in the nominative, letting it flow readily.

وَفِي النُّورِ وَاخْفِضْ كُلَّ فِيهَا وَالْأَرْضَ هَا ﴿798﴾ هُنَا مُصْرِحِيَّ اكْسِرْ لِحَمَزَةٍ مُجْمَلَا

And in Sūrat al-Nūr read 'kulla' therein and 'wa-l-arḍa' with the genitive; and here 'muṣrikhiyya' is read with a kasra (muṣrikhiyyi) by Ḥamza, done well.

كَهَا وَصَلٍ أَوْ لِلْسَّاكِنِينَ وَقُطِرْتُ ﴿799﴾ حَكَاهَا مَعَ الْفَرَّاءِ مَعَ وَلَدِ الْعَلَا

The kasra (in muṣrikhiyyi) is like the kasra of the hā' of connection, or is on account of two meeting sākins; Qutrub related this reading together with al-Farrā' and the son of al-'Alā'.

وَضُمَّ كِفَا حِصْنٍ يَضِلُّوا يَضِلُّ عَنْ ﴿800﴾ وَأَفْتَدَةً بَالِيَا بِخُلْفٍ لَهُ وَلَا

Read 'yuḍillū' with a ḍamma — Nāfi' and the Kūfans (ḥiṣn), which sufficed — and likewise 'yuḍilla 'an'; and 'af'idatan' is read with a yā' (af'idatan) with disagreement by Hishām, and no...

وَفِي لِتَزُولَ الْفَتْحُ وَاَرْفَعَهُ رَاشِدًا ﴿801﴾ وَمَا كَانَ لِيْ اِنِّيْ عِبَادِيْ خُذْ مُلَا

In 'litazūla' read the lām with fatḥa and the verb in raf' ('la-tazūlu'), rightly; and take the yā' al-idāfa of 'wa-mā kāna liya', 'innī' and 'ibādiya' as a group.

سُورَةُ الْحَجَرِ

وَرُبَّ خَفِيفٍ إِذْ نَمَا سُكِّرَتْ دَنَا 802 تَنْزَلُ ضَمُّ التَّاءِ لِشُعْبَةٍ مَثَلًا

'Rubbamā' is read light (without shadda), a reading that grew with Nāfi' and 'Āsim, and 'sukkirat' likewise light (sukirat) with Ibn Kathīr; and the ḍamma of the tā' in 'tunazzalu' belongs to Shu'ba, as exemplified.

وَبِالنُّونِ فِيهَا وَاكْسِرِ الزَّايِ وَأَنْصِبِ الِ 803 مَلَائِكَةَ الْمَرْفُوعِ عَنْ شَائِدٍ عَلَا

Read 'nunazzilu l-malā'ikata' with a nūn and a kasra on the zāy, and put 'al-malā'ikata' (otherwise nominative) into the accusative — transmitted from an eminent, lofty authority.

وَتُقَلِّ لِلْمَكِّي نُونٌ تُبَشِّرُو 804 نَ وَاكْسِرْهُ حَرَمِيًّا وَمَا الْحَذْفُ أَوْلَا

The nūn of 'tubashshirūna' is doubled (tubashshirunni) for al-Makkī (Ibn Kathīr), and it is read with a kasra by the two Ḥaramī readers (Nāfi' and Ibn Kathīr); and the deletion of the yā' is [treated] first.

وَيَقْنَطُ مَعَهُ يَقْنَطُونَ وَتَقْنَطُوا 805 وَهَنْ بِكَسْرِ النُّونِ رَافَقْنَ حُمَلَا

'Yaqnaṭu', and with it 'yaqnaṭūna' and 'taqnaṭū' — these three are read with a kasra on the nūn (yaqniṭ), accompanying one another as borne together.

وَمُنْجُوهُمْ خِفٌ وَفِي الْعَنْكَبُوتِ نُدْ 806 جَيْنَ شَفَا مُنْجُوكَ صُحْبَتُهُ دَلَا

'Munajjūhum' is read light (munjūhum); and in al-'Ankabūt 'la-nunjiyanna' light is Ḥamza and al-Kisā'ī's, while 'munjūka' (light) is read by the Ṣuḥba group (Ḥamza, al-Kisā'ī and Shu'ba), who conveyed it.

قَدَرْنَا بِهَا وَالنَّمْلِ صِفٌ وَعِبَادٍ مَعَ 807 بَنَاتِي وَأَنِّي ثُمَّ إِنِّي فَاعْقِلَا

'Qaddarnā' is read light (qadarnā) here and in al-Naml by Ḥafṣ; and note the yā' al-idāfa in 'ibādī', 'banātī', 'annī' and then 'innī' — so understand.

سُورَةُ النَّحْلِ

وَيُنَبِّتُ نُونٌ صَحَّ يَدْعُونَ عَاصِمٌ ﴿٨٠٨﴾ وَفِي شُرَكَائِيَ الْخُلْفُ فِي الْهَمْزِ هَلْهَلَا

'Yunbitu' is read with a nūn (nunbitu), soundly transmitted, and 'Āṣim reads 'yad'ūna' [with yā]; and in 'shurakā'iya' there is disagreement over the hamza.

وَمِنْ قَبْلِ فِيهِمْ يَكْسِرُ النَّونَ نَافِعٌ ﴿٨٠٩﴾ مَعًا يَتَوَفَّاهُمْ لِحِمَزَةٍ وَصَلًا

Nāfi' reads the nūn with a kasra [in the relevant word] among them; and 'yatawaffāhum' (with yā) in both places is Ḥamza's reading, connected.

سَمًا كَامِلًا يَهْدِي بِضَمٍّ وَفَتْحَةٍ ﴿٨١٠﴾ وَخَاطِبٌ تَرَوْا شَرْعًا وَالْآخِرُ فِي كِلَا

Nāfi', Ibn Kathīr and Abū 'Amr read 'lā yuhdā' fully with a ḍamma (on the yā) and a fatḥa (on the dāl); and read 'taraw' in the second person (address), as a rule — the other word being in both...

وَرَا مُفْرَطُونَ اكْسِرَ أَضًا يَتَفَيَّزُوا الدَّ ﴿٨١١﴾ مُؤَنَّثٌ لِلْبَصْرِ قَبْلُ تُقْبَلَا

Read the rā' of 'mufratūna' with a kasra (mufriṭūna) — Nāfi's reading, which shone — and 'yatafayya'u' is read in the feminine (tatafayya'u) by al-Baṣrī (Abū 'Amr), as accepted before.

وَحَقُّ صِحَابٍ ضَمَّ نَسْقِيكُمْ مَعًا ﴿٨١٢﴾ لِشُعْبَةٍ خَاطِبٌ يَجْحَدُونَ مُعَلَّلًا

Ibn Kathīr, Abū 'Amr (ḥaqq) and Ḥamza, al-Kisā'ī, Ḥafṣ (ṣiḥāb) read 'nusqikum' with a ḍamma in both places; and for Shu'ba read 'tajḥadūna' in the second person, with the reason given.

وَضَعْنَكُمْ إِسْكَانُهُ ذَائِعٌ وَنَجَّ ﴿٨١٣﴾ زَيْنَ الَّذِينَ النَّونُ دَاعِيَهُ نُؤَلَا

In 'za'nikum' the sukūn reading is the widespread one; and in 'wa-la-najziyanna lladhīna' the nūn is what its advocate was granted.

مَلَكْتُ وَعَنْهُ نَصَّ الْاِخْفَشُ يَاءُهُ  وَعَنْهُ رَوَى النَّقَّاشُ نُونًا مُوَهَّلًا

As I have recorded, al-Akhfash explicitly stated the yā' reading (yajziyanna) from him (Ibn Dhakwān), while al-Naqqāsh related a nūn (najziyanna) from him — duly qualified.

سِوَى الشَّامِ ضُمُّوا وَاكْسِرُوا فَتَنُوا لَهُمْ  وَيُكْسَرُ فِي ضَيْقٍ مَعَ النَّمْلِ دُخْلًا

All readers except al-Shāmī (Ibn 'Āmir) read 'futinū' with a ḍamma and kasra, while for them (Ibn 'Āmir) it is the active 'fatanū'; and 'ḍayq' is read with a kasra (ḍiq) here and in al-Naml, closely paired.

سُورَةُ الْإِسْرَاءِ

وَيَتَّخِذُوا غِيبٌ حَلًا لِيَسُوءَ نُورٌ  نِ رَأَوْ وَضَمُّ الْهَمْزِ وَالْمَدُّ عُدْلًا

'Yattakhidhū' is read in the third person, pleasingly; and 'liyasū'a' is related by a transmitter with a nūn (li-nasū'a), while the ḍamma of the hamza and the lengthening (liyasū'ū) are duly set.

سَمَا وَيُلْقَاهُ يُضَمُّ مُشَدَّدًا  كَفَى يَبْلُغَنَّ أَمْدُهُ وَاكْسِرِ شَمَرْدَلًا

Nāfi', Ibn Kathīr and Abū 'Amr read [thus]; and 'yulaqqāhu' is read with a ḍamma and a shadda; and for 'yablughanna' lengthen and read with kasra (yablughānni, dual) — nimbly.

وَعَنْ كُلِّهِمْ شَدَّدَ وَفَا أُفَّ كُلُّهَا  بِفَتْحٍ دَنَا كُفُّوا وَنَوْنٌ عَلَى اعْتِلَا

From all readers 'uff' takes the shadda; and 'uff' in all its places is read with fatḥa (uffa) by Ibn Kathīr, as an equal; add tanwīn (uffin) — on an elevated footing.

وَبِالْفَتْحِ وَالتَّحْرِيكِ خِطًا مُصَوَّبٌ  وَحَرَّكَهُ الْمَكِّيُّ وَمَدَّ وَجَمَلًا

'Khiṭ'an' read with a fatḥa and full vowelling (khaṭa'an) is deemed correct; and al-Makkī (Ibn Kathīr) vowelled it and lengthened it (khiṭā'an), making it fair.

وَحَاطَبَ فِي يُسْرِفِ شُهُودٌ وَضَمَّنَا 820 بِحَرْفَيْهِ بِالْقِسْطِ كَسْرُ شَدِّ عَلَا

'Yusrif' is read in the second person (*tusrif*) — witnesses attest — and we read 'bi-l-qisṭās' with a ḍamma (*quṣṭās*) in both its places, the kasra being the rarer reading that yet stands.

وَسَيِّئَةً فِي هَمَزِهِ اضْمُمُ وَهَائِهِ 821 وَذَكَرٌ وَلَا تَنْوِينَ ذِكْرًا مُكَمَّلًا

'Sayyi'atan' is read with a ḍamma on its hamza and on its hā' (*sayyi'uhu*), made masculine and without *tanwīn* — a perfectly completed account.

وَحَفَّفَ مَعَ الْفُرْقَانِ وَاضْمُمُ لِيَذْكُرُوا 822 شِفَاءً وَفِي الْفُرْقَانِ يَذْكُرُ فَضَّلَا

Read 'liyadhkurū' light and with a ḍamma, here and in *al-Furqān* — Ḥamza and *al-Kisā'ī's* reading — and in *al-Furqān* likewise 'yadhkurū', as detailed.

وَفِي مَرْيَمَ بِالْعَكْسِ حَقُّ شِفَاؤُهُ 823 يَقُولُونَ عَنْ دَارٍ وَفِي الثَّانِ نَزَلَا

In *Maryam* the reverse holds — that being the reading of Ibn Kathīr and Abū 'Amr (*ḥaqq*) and of Ḥamza and *al-Kisā'ī* (*shifā'*) — and 'yaqūlūna' is read in the second person (*taqūlūna*) from Ibn Dhakwān, applied to the second instance.

سَمَا كِفْلُهُ أَنْتَ يُسَبِّحُ عَنْ حَمِي 824 شَفَا وَاكْسِرُوا إِسْكَانَ رَجْلِكَ عُمَلَا

Make 'yusabbiḥu' feminine (*tusabbiḥu*) — its charge borne by Nāfi', Ibn Kathīr, Abū 'Amr and, under the protection of Ḥamza and *al-Kisā'ī* (*shifā'*) — and give a kasra to the sukūn of 'rajlika' (*rajilika*), as put to use.

وَيَخْسِفَ حَقُّ نُونُهُ وَيُعِيدُكُمْ 825 فَيُغْرِقُكُمْ وَاثْنَانِ يُرْسِلَ يُرْسِلَا

'Yakhsifa' is read with a nūn (*nakhsifa*) by Ibn Kathīr and Abū 'Amr (*ḥaqq*), likewise 'nu'idakum', 'fanughriqakum' and the two instances of 'yursila' (*nursila*).

خِلَافَكَ فَافْتَحْ مَعَ سُكُونٍ وَقَصْرِهِ 826 سَمَا صِفَ نَائٍ أَخْرَ مَعًا هَمَزُهُ مَلَا

'Khilāfaka' is read with *fathā*, sukūn and shortening (*khalfaka*) by Nāfi', Ibn Kathīr, Abū 'Amr (*samā*) and Ḥafṣ (*ṣif*); and in 'na'ā' delay its hamza (*nā'a*) in both places, abundantly.

تُفَجِّرُ فِي الْأُولَى كَتَقْتُلَ ثَابِتٌ 827 وَعَمَّ نَدَى كِسْفًا بِتَحْرِيكِهِ وَلَا

The first 'tufajjira' is read light like 'taqtula' (tafjura), as established; and 'kisfan' is read with a vowel (kisafan) by Nāfi', Ibn 'Āmir ('amma) together with Shu'ba and Ibn Kathīr, generously — and not...

وَفِي سَبَأٍ حَفْصٌ مَعَ الشُّعْرَاءِ قُلٌ 828 وَفِي الرُّومِ سَكَنٌ لَيْسَ بِالْخُلْفِ مُشْكِلًا

In Saba' and al-Shu'arā' Ḥafṣ [reads 'kisafan' vowelled] — note it — and in al-Rūm give it sukūn (kisfan), without any confusing disagreement.

وَقُلْ قَالَ الْأُولَى كَيْفَ دَارَ وَضُمَّ تَا 829 عَلِمْتَ رِضَى وَالْيَاءُ فِي رَبِّي أَنْجَلًا

Read the first 'qāla' as the imperative 'qul' wherever it occurs; and read the tā' of 'alimta' with a ḍamma ('alimtu) — al-Kisā'i's reading — while the yā' in 'rabbiya' is opened with fatḥa, made clear.

سُورَةُ الْكَهْفِ

وَسَكَتُهُ حَفْصٌ دُونَ قَطْعٍ لَطِيفَةٌ 830 عَلَى أَلِفِ التَّنْوِينِ فِي عَوَجًا بَلَا

Ḥafṣ makes a light pause (sakta), short of a full stop, upon the alif of tanwīn in 'iwaajā' (18:1), without breaking off the recitation.

وَفِي نُونٍ مَنْ رَاقٍ وَمَرَقَدِنَا وَلَا 831 مِ بَلْ رَانَ وَالْبَاقُونَ لَا سَكَّتَ مُوَصَّلًا

Ḥafṣ likewise pauses (sakta) on the nūn of 'man rāqa' (75:27), on 'marqadinā' (36:52), and on the lām of 'bal rāna' (83:14); the rest of the readers make no sakta, reciting them joined.

وَمِنْ لَدُنْهِ فِي الضَّمِّ أَسْكَنَ مُشِمَّةً 832 وَمِنْ بَعْدِهِ كَسْرَانِ عَنْ شُعْبَةَ اعْتَلَا

In 'min ladunhu' (18:2) Shu'ba silences (sukūn) the ḍamma of the dāl with ishmām, and gives kasra to both the nūn and the hā' after it — a lofty reading.

وَضُمَّ وَسَكَّنَ ثُمَّ ضُمَّ لِغَيْرِهِ 833 وَكُلُّهُمْ فِي الْهَاءِ عَلَى أَصْلِهِ تَلَا

The other readers read 'ladunhu' with ḍamma (sukūn of the dāl then ḍamma as in the base form), and all of them recite the hā' according to its original ḍamma.

وَقُلْ مَرْفَقًا فَتَحْ مَعَ الْكَسْرِ عَمَّهُ 834 وَتَزَوَّرُ لِلشَّامِيِّ كَتَحَمَرُّ وَصَلَا

Nāfi' and Ibn 'Āmir read 'marfiqan' with fatḥa of the mīm and kasra of the fā' (18:16); and Ibn 'Āmir (al-Shāmī) reads 'tazwarru' on the pattern of 'taḥmarru' (18:17).

وَتَزَاوَرُ التَّخْفِيفُ فِي الزَّايِ ثَابِتٌ 835 وَحَرَمِيَّتُهُمْ مُلِّتٌ فِي اللَّامِ ثَقَلَا

The reading 'tazawaru' with a single, lightened zāy is established [for those who do not read tazwarru]; and the two Ḥaramī readers, Nāfi' and Ibn Kathīr, doubled the lām in 'mulī'ta' (18:18).

بَوَرَقِكُمْ الْإِسْكَانُ فِي صَفْوِ حُلُوهِ 836 وَفِيهِ عَنِ الْبَاقِينَ كَسْرٌ تَأَصَّلَا

In 'bi-wariqikum' (18:19) the sukūn of the rā' (bi-warqikum) is the pure, sweet reading; and from the rest of the readers a kasra (bi-wariqikum) is firmly rooted.

وَحَذَفُكَ لِلتَّنْوِينِ مِنْ مَائَةٍ شَفَا 837 وَتُشْرِكُ خِطَابٌ وَهُوَ بِالْجَزْمِ كَمَّلَا

Ḥamza and al-Kisā'ī drop the tanwīn from 'mi'latin' (reading thalātha mi'lati sinīn, 18:25); and 'tushrik' (18:26) is read with the tā' of address and with jazm [by Ibn 'Āmir], thus completed.

وَفِي ثَمْرِ ضَمِّيهِ يَفْتَحُ عَاصِمٌ 838 بِحَرْفِيهِ وَالْإِسْكَانُ فِي الْمِيمِ خُصِّلَا

'Āṣim opens both ḍammas in 'thumurin' (reading thamar) in both its occurrences; while the sukūn of the mīm (thumr) is the reading attained [by Abū 'Amr].

وَدَعَّ مِيمَ خَيْرًا مِنْهُمَا حُكْمٌ ثَابِتٌ 839 وَفِي الْوَصْلِ لَكِنَّا فَمَدَّ لَهُ مُلَا

Read 'khayran minhā' (18:36) by dropping the mīm [of minhumā] — a firmly established ruling; and in the joined recitation lengthen 'lākinnā' (18:38), reading it with the alif retained.

وَذَكَّرَ تَكُنْ شَافٍ وَفِي الْحَقِّ جَرُّهُ 840 عَلَى رَفْعِهِ حَبْرٌ سَعِيدٌ تَأْوَلَا

Ḥamza and al-Kisā'ī read 'yakun' in the masculine (18:43); and 'al-ḥaqq' (18:44) is read by some in the genitive (al-ḥaqqi) and by others in the nominative (al-ḥaqqu), a blessed scholar having construed each way.

وَعُقْبًا سُكُونُ الضَّمِّ نَصُّ فَتَى وَيَا 841 نُسَيِّرُ وَالْي فَتَحَهَا نَفَرٌ مَلَا

'Uqban' (18:44) is read with sukūn of the ḍamma as the express reading [of 'Āṣim and Ḥamza]; and Ibn 'Āmir reads 'nusayyiru' with the nūn, while its fatḥa (tusayyaru) was adopted by Ibn Kathīr, Abū 'Amr and Ḥamza (nafar).

وَفِي النَّونِ أَنْتَ وَالْجِبَالُ بِرَفْعِهِمْ 842 وَيَوْمَ يَقُولُ النَّونُ حَمَزُهُ فَضَّلَا

Those who read the passive with tā' (tusayyaru) put 'al-jibāl' in the nominative (18:47); and in 'yawma yaqūlu' (18:52) Ḥamza preferred the nūn (naqūlu).

لِمَهْلِكِهِمْ ضَمُّوا وَمَهْلَكَ أَهْلِهِ 843 سِوَى عَاصِمٍ وَالْكَسْرِ فِي اللَّامِ عُوَلَا

In 'li-mahlakihim' (18:59) and 'mahlaka ahlihi' (27:49) all read with ḍamma (muhlak) except 'Āṣim; and the kasra of the lām (mahlik) is the relied-upon reading [for 'Āṣim].

وَهَا كَسْرٌ أَنْسَانِيهِ ضُمَّ لِحَفْصِهِمْ 844 وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَا

Ḥafṣ reads the hā' of 'ansānīhu' (18:63) with ḍamma in place of the kasra, and likewise joins 'alayhu llāha' (48:10) with ḍamma of the hā'.

لِتَغْرِقَ فَتَحَ الضَّمِّ وَالْكَسْرِ غِيَبَةً 845 وَقُلْ أَهْلَهَا بِالرَّفْعِ رَاوِيهِ فَضَّلَا

Read 'li-yaghraqa' (18:71) with fatḥa and the yā' of absence (instead of li-tughriqa), and 'ahluhā' in the nominative — its transmitter [Ḥamza & al-Kisā'ī] having set this out clearly.

وَمُدَّ وَخَفَّفَ يَاءَ زَاكِيَّةً سَمَا 846 وَنُونٌ لَدُنِّي خَفَّ صَاحِبُهُ إِلَى

Nāfi', Ibn Kathīr and Abū 'Amr read 'zākiyatan' with the alif and lightened yā' (18:74); and the nūn of 'ladunni' (18:76) is lightened [by Nāfi'].

وَسَكَّنَ وَأَشْمِمَ ضَمَّةَ الدَّالِ صَادِقًا 847 تَخَذَتْ فَخَفَّفَ وَاكْسِرِ الْخَاءَ دُمَّ حُلَا

For Shu'ba the ḍamma of the dāl in 'ladunnī' (18:76) is silenced with ishmām; and Ibn Kathīr and Abū 'Amr read 'takhidhta' (18:77) lightened, with kasra of the khā'.

وَمِنْ بَعْدُ بِالتَّخْفِيفِ يُبْدِلُ هَاهُنَا 848 وَفَوْقَ وَتَحْتَ الْمُلْكِ كَافِيهِ ظَلَلَا

Read 'yubdila' (18:81) here with lightening (no shadda), and likewise in the two occurrences above and below Sūrat al-Mulk — as its reader upheld.

فَاتَّبَعَ خَفَّفَ فِي الثَّلَاثَةِ ذَاكِرًا 849 وَحَامِيَةٍ بِالْمَدِّ صُحْبَتُهُ كَلَا

Read 'fa-atba'a' lightened in its three occurrences (18:85, 89, 92); and Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥba) read 'hāmiyatin' with the madd, without hamza (18:86).

وَفِي الْهَمْزِ يَاءٌ عَنْهُمْ وَصَحَابُهُمْ 850 جَزَاءُ فَنَوْنٍ وَأَنْصَبِ الرَّفْعَ وَأَقْبَلَا

Those readers render the hamza of 'hamī'a' as a yā' (hāmiya); and Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb) read 'jazā'an' (18:88) with tanwīn and accusative instead of the nominative — a well-received reading.

عَلَى حَقِّ الشَّدَيْنِ سُدًّا صَحَابُ حَقٍّ 851 قِ الصَّمِّ مَفْتُوحٌ وَيَاسِينَ شِدَّ عَلَا

Ibn Kathīr and Abū 'Amr (ḥaqq) read 'al-suddayni' (18:93) with ḍamma, while others open it (al-saddayni); Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb) read 'suddan' (18:94), and likewise in Yā-Sīn (36:9) — a lofty reading.

وَيَأْجُوجَ مَاْجُوجَ اِهْمِزِ الْكُلَّ نَاصِرًا 852 وَفِي يَفْقَهُونَ الصَّمِّ وَالْكَسْرُ شُكْلًا

'Āṣim pronounces the hamza in 'Ya'jūja Ma'jūja' in every occurrence; and in 'yafqahūna' (18:93) it is voweled with ḍamma and kasra (yufqihūna) [by Ḥamza and al-Kisā'ī].

وَحَرَّكَ بِهَا وَالْمُؤْمِنِينَ وَمُدَّهُ 853 خَرَجًا شَفَا وَاعْكِسَ فَخَرَجُ لَهُ مُلَا

Ḥamza and al-Kisā'ī (shafā) vowel and lengthen the word, reading 'kharājan' (18:94), and reverse it in al-Mu'minūn (23:72) reading 'kharju'.

وَمَكَّنَنِي أَظْهَرَ دَلِيلًا وَسَكَّنُوا مَعَ الضَّمِّ فِي الصُّدْفَيْنِ عَنْ شُعْبَةِ الْمَلَا 854

Ibn Kathīr reads 'makkananī' (18:95) with the nūn made clear (two nūns); and Shu'ba reads 'al-ṣudfayni' (18:96) with ḍamma of the ṣād and sukūn of the dāl.

كَمَا حَقَّهُ ضَمَّاهُ وَاهْمَزَ مُسَكَّنًا لَدَى رَدَمًا اثْنُونِي وَقَبْلُ اكْسِرِ الْوَلَا 855

Ibn Kathīr and Abū 'Amr (ḥaqq) read 'al-ṣudufayni' with two ḍammas; and pronounce the hamza with sukūn in 'i'tūnī' after 'radman' (18:96), giving kasra to the preceding connecting hamza throughout.

لِشُعْبَةِ وَالثَّانِي فَشَا صِفَ بِخُلْفِهِ وَلَا كَسَرَ وَابْدَأْ فِيهِمَا الْيَاءَ مُبْدِلًا 856

This [hamz with sukūn] is for Shu'ba; the second occurrence spread as a reading for Ḥafṣ with disagreement; and for the other reading there is no kasra — begin both with the yā' as a substitute (itūnī).

وَزِدْ قَبْلُ هَمْزَ الْوَصْلِ وَالْغَيْرِ فِيهِمَا بَقَطْعِهِمَا وَالْمَدَّ بَدْءًا وَمَوْصِلًا 857

Add the hamzat al-waṣl before the yā'; and the other readers use the disjunctive hamza with madd (ātūnī) in both cases, whether beginning or joining.

وَطَاءَ فَمَا اسْطَاعُوا لِحَمْزَةٍ شَدُّوْا وَأَنْ تَنْفَدَ التَّذْكِيرُ شَافٍ تَأْوَلَا 858

Ḥamza doubles the ṭā' in 'fa-mā ṣṭā'ū' (18:97); and 'an yanfada' (18:109) is read in the masculine by Ḥamza and al-Kisā'.

ثَلَاثٌ مَعِيَ دُونِي وَرَبِّي بِأَرْبَعٍ وَمَا قَبْلَ إِنْ شَاءَ الْمُضَافَاتُ تُجْتَلَا 859

The added yā's (yā'āt al-iḍāfa) of al-Kahf are three — 'ma'īya', 'dūnī' and 'rabbī' (in four places) — together with the one before 'in shā'a Llāhu'; these possessive yā's are set out as points of difference.

سُورَةُ مَرْيَمَ عَلَيْهَا السَّلَامُ

وَحَرَفًا يَرِثُ بِالْجَزْمِ حُلُو رَضَى وَقُلْ 860 خَلَقْتُ خَلْقَنَا شَاعَ وَجْهًا مُجَمَّلًا

Abū 'Amr and al-Kisā'ī read the two words 'yarithnī... yarith' (19:6) with jazm; and 'khalaqnāka' (for khalaqtuka, 19:9) spread as a reading — a comely way.

وَضَمُّ بُكْيًا كَسْرُهُ عَنْهُمَا وَقُلْ 861 عُتِيًّا صُلِيًّا مَعَ جُثِيًّا شَدًّا عَلَا

Ḥamza and al-Kisā'ī read 'bikiyyan' with kasra (for bukiyyan, 19:58), and likewise 'itiyyan', 'šiliyyan' and 'jithiyyan' with kasra — a fragrant, lofty reading.

وَهَمَزُ أَهَبَ بِالْيَا جَرَى حُلُو بَحْرِهِ 862 بِخُلْفٍ وَنَسِيًّا فَتَحُهُ فَائِزٌ عَلَا

'li-yahaba' (19:19) is read with the yā' in place of the hamza of 'ahaba', with disagreement; and 'nasyan' (19:23) with fatḥa is a triumphant, lofty reading [of Ḥafṣ].

وَمَنْ تَحْتَهَا اكْسِرَ وَاخْفِضِ الدَّهْرَ عَنْ شَدًّا 863 وَخَفَّ تَسَاقَطَ فَاصِلًا فَتَحُمَلَا

Read 'min taḥtiḥā' (19:24) with kasra of the mīm and genitive throughout; and 'tasāqaṭ' (19:25) is lightened [by Ḥamza] — so the reading is borne.

وَبِالضَّمِّ وَالتَّخْفِيفِ وَالْكَسْرِ حَفْصُهُمْ 864 وَفِي رَفْعٍ قَوْلُ الْحَقِّ نَصَبٌ نَدٍ كَلَا

Ḥafṣ reads 'tusāqiṭ' with ḍamma, lightening and kasra (19:25); and in 'qawlu l-ḥaqq' (19:34) Ibn 'Āmir and 'Āṣim read the accusative (qawla) in place of the nominative.

وَكَسْرُ وَأَنَّ اللَّهَ ذَاكَ وَأَخْبَرُوا 865 بِخُلْفٍ إِذَا مَا مُتُّ مُوفِينَ وَصَلَا

Reading 'wa-inna Llāha' with kasra (19:36) [as a fresh statement], with disagreement; and 'muttu' (19:66) is read [with its differing vowel], recited connectedly.

وَنُنَجِّي خَفِيفًا رُضًا مَقَامًا بِضَمِّهِ 866 دَنَا رَعِيًّا أَبَدِلْ مُدْغِمًا بَاسِطًا مُلَا

'nunji' (19:72) is read lightened [by al-Kisā'i], and 'muqāman' (19:73) with ḍamma [by Ibn Kathīr]; and in 'ri'yan' (19:74) the hamza is substituted and merged (riyyan), as Qālūn does.

وَوُلِّدَا بِهَا وَالزُّخْرُفِ اِضْمُمُ وَسَكُنُّن 867 شَفَاءَ وَفِي نُوحٍ شَفَا حَقُّهُ وَلَا

Ḥamza and al-Kisā'i read 'wuldan' with ḍamma and sukūn in Maryam (19:77) and al-Zukhruf (43:81) — a healing reading; and in Nūḥ (71:21) shafā (Ḥamza & al-Kisā'i) and ḥaqq (Ibn Kathīr & Abū 'Amr) read likewise.

وَفِيهَا وَفِي الشُّورَى يَكَادُ أَتَى رِضًا 868 وَطَا يَتَفَطَّرْنَ اكْسِرُوا غَيْرَ أَثْقَلَا

'yakādu' (masculine) is read in Maryam (19:90) and al-Shūrā (42:5) — a pleasing reading; and the tā' of 'yatafaṭṭarna' is read with kasra and without doubling (yanfaṭirna).

وَفِي التَّاءِ نُونٌ سَاكِنٌ حَجَّ فِي صَفَا 869 كَمَالٍ وَفِي الشُّورَى حَلَا صَفْوُهُ وَلَا

In place of the tā' of 'yatafaṭṭarna' a silent nūn is read (yanfaṭirna) — soundly and purely — and this likewise applies in al-Shūrā (42:5) as a sweet, pure reading.

وَرَأَيْ وَاجْعَلْ لِي وَإِنِّي كِلَاهُمَا 870 وَرَبِّي وَآتَانِي مُضَافَاتُهَا الْعَلَا

The added yā's of Maryam are 'warā'iya', 'waj'al lī', 'innī', 'rabbī' and 'ātāniya' — these are its lofty possessive yā's.

سُورَةُ طه

لِحِمَزَةٍ فَاضْمُمُ كَسَرَهَا أَهْلِهِ امْكُثُوا 871 مَعًا وَافْتَحُوا إِنِّي أَنَا دَائِمًا حُلَا

Ḥamza reads the hā' of 'ahlihu mkuthū' with ḍamma for the kasra in both places (20:10, 28:29); and [others] open the yā' in 'inniya anā' (20:12) — a sweet reading.

وَنُونٌ بِهَا وَالتَّازِعَاتِ طُوًى ذَكَاءُ 872 وَفِي اخْتَرْتِكَ اخْتَرْنَاكَ فَازَ وَنُقْلًا

Add tanwīn to 'tuwan' in Ṭā-Hā (20:12) and al-Nāzi'āt (79:16); and 'ikhtarnāka' (for ikhtartuka, 20:13) is read [by Ḥamza] — a triumphant, transmitted reading.

وَأَنَا وَشَامٍ قَطْعُ أَشْدُدْ وَضُمَّ فِي أَبَاءُ 873 تَدَا غَيْرُهُ وَاضْمُمْ وَأَشْرِكُهُ كُلَّ كِلَا

Ibn 'Āmir (al-Shām) reads 'ashdud bihi azrī wa-ushrikhu' (20:31-32) with the disjunctive hamza and ḍamma at the start of the words, taking them as first-person statements, while others keep them as imperatives.

مَعَ الزُّخْرُفِ اقْصُرْ بَعْدَ فَتْحٍ وَسَاكِينٍ 874 مَهَادًا ثَوًى وَاضْمُمْ سِوًى فِي نَدٍ كِلَا

In Ṭā-Hā (20:53) and al-Zukhruf (43:10) read 'mahdan' (shortened, after a fatḥa and a sukūn) as against 'mihādan'; and read 'suwan' (20:58) with ḍamma [by the indicated readers].

وَيَكْسِرُ بَاقِيَهُمْ وَفِيهِ وَفِي سُدًى 875 مُمَالُ وَقُوفٍ فِي الْأُصُولِ تَأْصِلَا

The rest of the readers read 'siwan' with kasra; and the imāla of both 'siwan' and 'sudan' (75:36) in pause was already established in the Uṣūl (foundational chapters).

فَيَسْحَتُكُمْ ضَمٌّ وَكَسْرُ صَحَابِهِمْ 876 وَتَخْفِيفُ قَالُوا إِنَّ عَالِمَهُ دَلَا

Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb) read 'fa-yushītakum' with ḍamma and kasra (20:61); and 'qālū in hādhāni' (20:63) with the lightened single nūn is pointed out [by its knowers].

وَهَذَيْنِ فِي هَذَانِ حَجَّ وَنَقْلُهُ 877 دَنَا فَاجْمَعُوا وَاصِلٌ وَافْتَحَ الْمِيمَ حَوْلًا

Abū 'Amr reads 'hādhayni' for 'hādhāni' (20:63), and 'fa-jma'ū' (20:64) with a connecting hamza and fatḥa of the mīm.

وَقُلْ سَاحِرٍ سِحْرِ شَفَا وَتَلَقَّفَ ارَّاءُ 878 فَعِ الْجَزَمَ مَعَ أَنْشَى يُخَيِّلُ مُقْبِلًا

Ḥamza and al-Kisā'ī read 'sāḥirin' for 'siḥrin' (20:69); raise the jazm of 'talqaf' to raf' (talaqqafu); and 'tukhayyalu' (20:66) is read in the feminine [by Ibn Dhakwān].

وَأَنْجَيْتُكُمْ وَأَعَدْتُكُمْ مَا رَزَقْتُمْ شَفَا لَا تَخَفُ بِالْقَصْرِ وَالْجَزْمِ فَصَلَا 879

Ḥamza and al-Kisā'ī read 'anjaytukum, wā'adtukum, mā razaqtukum' with the singular tā' (20:80), and 'lā takhaf' (20:77) with shortening and jazm — distinctly set out.

وَحَا فَيَحِلُّ الضَّمُّ فِي كَسْرِهِ رِضًا وَفِي لَامٍ يَحِلُّ عَنْهُ وَافِي مُحَلَّلًا 880

Al-Kisā'ī reads the ḥā' of 'fa-yaḥulla' (for fa-yaḥilla) with ḍamma, and likewise the lām of 'yaḥlul' (20:81) — a pleasing, fully-transmitted reading.

وَفِي مِلْكِنَا ضَمٌّ شَفَا وَافْتَحُوا أُولَى نَهَى وَحَمَلْنَا ضَمٌّ وَاكْسِرَ مُثَقَّلًا 881

Ḥamza and al-Kisā'ī read 'bi-mulkinā' (20:87) with ḍamma, while the rest — the people of understanding — read faṭḥa; and 'ḥummilnā' (20:87) is read with ḍamma, kasra and doubling.

كَمَا عِنْدَ جَرَمِي وَخَاطَبَ يَبْصُرُوا شَذَا وَبِكَسِرِ اللَّامِ تُخْلِفُهُ حَلَا 882

This is as with Nāfi' and Ibn Kathīr (Ḥirmī); and read 'tabṣurū' with the tā' of address (20:96), and with kasra of the lām in 'tukhlifahu' — a sweet reading.

دَارِكَ وَمَعَ يَاءٍ بِنَفْخِ ضَمُّهُ وَفِي ضَمِّهِ افْتَحَ عَنْ سِوَى وَلَدِ الْعَلَا 883

In 'nanfukhu / yunfakhu' (20:102) there is difference over reading it with a yā' (passive) and over its vowel (ḍamma versus faṭḥa), transmitted from the readers indicated.

وَبِالْقَصْرِ لِلْمَكِّيِّ وَاجْزِمَ فَلَا يَخَفُ وَأَنَّكَ لَا فِي كَسْرِهِ صَفْوَةُ الْعَلَا 884

Ibn Kathīr reads 'fa-lā yakhaf' with shortening and jazm (20:112); and 'innaka lā' (20:118) with kasra is the choice reading of the lofty.

وَبِالضَّمِّ تُرْضَى صِفَ رِضًا يَأْتِيهِمْ مُؤَنَّ نَثَ عَنْ أُولَى حِفْظٍ لَعَلِّي أَخِي حُلَا 885

Shu'ba reads 'turḍā' with ḍamma (passive, 20:130) — a pleasing reading; 'ta'tihim' (20:133) is read in the feminine [by the precise readers]; and 'la'alliya' and 'akhī' are among its added yā's — a sweet reading.

وَذَكَّرَىٰ مَعًا إِنِّي مَعًا حَشَرٌ 886 تَبَيَّنَ نَفْسِي إِنِّي رَأْسِي أَنْجَلَا

The added yā's of Ṭā-Hā are 'dhikrā' (both), 'innī' (both), 'lī' (both), 'ḥashartanī', 'aynī', 'nafsi', 'innanī' and 'ra'sī' — now all made clear.

سُورَةُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ

وَقُلْ قَالَ عَنْ شَهِدٍ وَآخِرُهَا عَلَا 887 وَقُلْ أَوْلَمَ لَا وَآوَ دَارِيهِ وَصَلَا

Read 'qul rabbi ḥkum' for 'qāla' [21:112] per Ḥafṣ, and read 'a-wa-lam yara' [21:30] with no wāw (→ 'a-lam yara') per Ibn Kathīr.

وَتُسْمِعُ فَتَحُ الضَّمِّ وَالْكَسْرِ غَيْبَةً 888 سِوَى الْيَحْصَبِيِّ وَالضَّمِّ بِالرَّفْعِ وَكَلَا

All read 'wa-lā yasma'u' (3rd person, with fatha in place of the ḍamma and kasra) and 'al-ṣummu' in the nominative, except Ibn 'Āmr (al-Yaḥṣubī), who reads 'wa-lā tusmī'u al-ṣumma'.

وَقَالَ بِهِ فِي التَّمَلِّ وَالرُّومِ دَارِمٌ 889 وَمِثْقَالُ مَعَ لُقْمَانَ بِالرَّفْعِ أَكْمَلَا

'Qāla' (past tense) is the reading in al-Naml and al-Rūm per Dārim (rumūz); and 'mithqālu' [21:47], together with the one in Luqmān [31:16], is completed in the nominative.

جُذَاذَا بِكَسْرِ الضَّمِّ رَاوٍ وَنُونُهُ 890 لِيُحْصِنَكُمُ صَافَى وَأَنْتَ عَنْ كِلَا

'Judhādhan' [21:58] is read with kasra for the ḍamma ('jidhādhan') by a narrator; and in 'li-yuḥṣinakum' [21:80] the nūn-form ('nuḥṣinakum') is read by Ṣāfā (rumūz), while it is made feminine ('li-tuḥṣinakum') on the authority of both.

وَسَكَنَ بَيْنَ الْكَسْرِ وَالْقَصْرِ صُحْبَةً 891 وَحَرَّمُ وَنُنْجِي إِحْدَفَ وَثَقَّلَ كَذِي صِلَا

Ṣuḥba (Ḥamza, al-Kisāʿī, Shu'ba) and Ḥirm (Nāfi' & Ibn Kathīr) gave [it] sukūn between the kasr and the qasr; and in 'nunji' [21:88] delete one nūn and double the jīm (→ 'nujji'), like one possessing ṣila (rumūz).

وَلِلْكِتَابِ أَجْمَعٍ عَنْ شَذَا وَمُضَافُهَا 892 مَعِيَ مَسْنِيٍّ إِنِّي عَبْدِي مُجْتَلَا

Read 'li-l-kutub' [21:104] as a plural per Shadhā (rumūz); and its annexation-*yā's* — 'ma'iyā', 'massaniya', 'inniya', 'ibādiya' — are brought forth [for the reading of fathā].

سُورَةُ الْحَجِّ

سُكَارَى مَعَا سَكَرَى شَفَا وَمُحَرَّكَ 893 لِيَقْطَعَ بِكَسْرِ اللَّامِ كَمْ حَيْدُهُ حَلَا

Ḥamza and al-Kisā'ī (shafā) read 'sakarā' for 'sukārā' in both places [22:2]; and the lām of 'li-yaqṭa' [22:15] is vowelled with kasra per Kam (rumūz) — how beautifully its neck is adorned.

لِيُوفُوا ابْنَ ذَكْوَانَ لِيَطَوَّفُوا لَهُ 894 لِيَقْضُوا سِوَى بَرِّيهِمْ نَفَرٌ جَلَا

Ibn Dhakwān reads 'li-yūfū' and 'li-yaṭṭawwafū' with kasra of the lām; and Nafar (Ibn Kathīr, Abū 'Amr, Ḥamza) read 'li-yaqḍū' with kasra of the lām — except their al-Bazzī — clearly [22:29].

وَمَعَ فَاطِرٍ انْصَبَ لَوْلَا نَظْمُ أَلْفَةٍ 895 وَرَفَعَ سَوَاءً غَيْرُ حَفْصٍ تَنْخَلَا

Read 'lu'lu'an' in the accusative here [22:23] and in Fāṭir [35:33] — a string of harmony; and everyone except Ḥafṣ chose the nominative 'sawā'un' [22:25] (Ḥafṣ reads 'sawā'an').

وَعَيَّرُ صِحَابٍ فِي الشَّرِيعَةِ ثُمَّ وَلَ 896 يُوفُوا فَحَرَّكَهُ لِشُعْبَةٍ أَثْقَلَا

For all but Ṣiḥāb (Ḥamza, al-Kisā'ī, Ḥafṣ) in the matter [of these lāms], and then in 'wa-l-yuwaḥḥū' [22:29], vowel the lām for Shu'ba, who doubled it (→ 'yuwaḥḥū').

فَتَخَطَّفُهُ عَنْ نَافِعٍ مِثْلُهُ وَقَلَّ 897 مَعَا مَنَسَكًا بِالْكَسْرِ فِي السَّيْنِ شُلْشَلَا

Nāfi' reads 'fa-takhaṭṭafuhu' (with shadda) [22:31]; and read 'mansakan' in both places [22:34, 67] with kasra on the sīn (→ 'mansikan') per Shulshulā (rumūz).

وَيُدْفَعُ حَقُّ بَيْنَ فَتْحَيْهِ سَاكِنٌ 898 يُدَافِعُ وَالْمَضْمُومُ فِي أَذِنَ اَعْتَلَا

Ibn Kathīr and Abū 'Amr (ḥaqq) read 'yadfa'u' — with a sākin between its two fatḥas — instead of 'yudāfi'u' [22:38]; and the ḍamma-form 'udhina' [22:39] rises high [as the alternative to 'adhina'].

نَعَمْ حَفِظُوا وَالْفَتْحُ فِي تَا يُقَاتِلُوا 899 نَ عَمَّ عَلَاهُ هُدِّمَتْ خَفَّ إِذْ دَلَا

They preserved [the reading]; the fatḥa in the tā of 'yuqāṭalūna' [22:39, passive] is read by Nāfi' and Ibn 'Āmr ('amma); and 'huddimat' [22:40] is read light (→ 'hudimat') when it was indicated.

وَبَصْرِيٌّ أَهْلَكْنَا بِتَاءٍ وَضَمِّهَا 900 يَعْدُونَ فِيهِ الْغَيْبُ شَايَعَ دُخْلَا

Abū 'Amr (the Baṣran) reads [the verb] with a tā and its ḍamma; and 'ya'uddūna' [22:47] with the yā of the 3rd person is read by Shāya'a Dukhlulā (rumūz).

وَفِي سَبَاٍ حَرْفَانِ مَعَهَا مُعَاجِزٍ 901 نَ حَقُّ بِلَا مَدٍّ وَفِي الْجِيمِ ثَقْلًا

In this word and the two occurrences in Saba' [34:5, 38], Ibn Kathīr and Abū 'Amr (ḥaqq) read 'mu'ajjizina' without the madd and with the jīm doubled (instead of 'mu'ajizina').

وَالْأَوَّلُ مَعَ لُقْمَانَ يَدْعُونَ غَلْبُوا 902 سِوَى شُعْبَةٍ وَالْيَاءُ بَيْتِي جَمَلًا

In the first 'yad'ūna' [22:62] together with the one in Luqmān [31:30], all read it as 3rd person (yā) except Shu'ba [who reads 'tad'ūna']; and the annexation-yā of 'baytiya' [22:26] is beautified with fatḥa.

سُورَةُ الْمُؤْمِنُونَ

أَمَانَاتِهِمْ وَحَدَّ وَفِي سَالٍ دَارِيًّا 903 صَلَاتِهِمْ شَافٍ وَعَظْمًا كَذِيٍّ صِلَا

Read 'amānatihim' [23:8] as singular per Ibn Kathīr (dārī); and Ḥamza and al-Kisā'ī (shāf) read 'ṣalātihim' [23:9] singular, and likewise 'aẓman' [23:14] as singular, like one possessing ṣila (rumūz).

مَعَ الْعَظْمِ وَاضْمُمُ الْكَسْرِ الضَّمُّ حَقُّهُ 904 بَتَنْبُتُ وَالْمَفْتُوحُ سَيْنَاءُ ذُلًّا

Together with 'al-'aẓm', read 'tanbutu' [23:20] with ḍamma on the tā and kasra in place of the ḍamma on the bā (→ 'tunbitu') per Ibn Kathīr and Abū 'Amr (ḥaqq); and the faṭḥa-form 'Saynā'a' (for 'Sīnā'a') is made easy [by others].

وَضَمُّ وَفَتْحٌ مَنْزِلًا غَيْرِ شُعْبَةٍ 905 وَتَوْنٌ تَتْرًا حَقُّهُ الْكَسْرِ الْوَلَا

All except Shu'ba read 'munzalan' with ḍamma on the mīm and faṭḥa on the zāy [23:29] (Shu'ba reads 'manzilan'); and Ibn Kathīr and Abū 'Amr (ḥaqq) give 'tatrā' [23:44] tanwīn ('tatran') — read [it] with kasra in succession.

وَأَنَّ تَوَى وَالتَّوْنُ خَفَّفَ كَفَى وَتَهَّ 906 جُرُونِ بِضَمِّ الْكَسْرِ الضَّمُّ أَجْمَلًا

'Wa-anna' [23:52] with faṭḥa is read by Thawā (rumūz); lighten its nūn (→ 'wa-an') per Kafā (rumūz); and read 'tahjurūna' [23:67] with ḍamma on the tā and kasra in place of the ḍamma on the jīm (→ 'tuhjirūna') — most beautifully.

وَفِي لَامٍ لِلَّهِ الْأَخِيرَيْنِ حَذْفُهَا 907 وَفِي الْهَاءِ رَفْعُ الْجَرِّ عَنْ وَلَدِ الْعَلَا

In the last two 'lillāhi' [23:87, 89], the lām is dropped and the genitive hā' is raised to ḍamma (→ 'Allāhu'), on the authority of the son of al-'Alā' (Abū 'Amr).

وَعَالِمٌ خَفَضُ الرَّفْعِ عَنْ نَفَرٍ وَفَتَّ 908 حُ شَقَوْتُنَا وَامْدُدَّ وَحَرَّكَهُ شُلْشَلًا

Nafar (Ibn Kathīr, Abū 'Amr, Ḥamza) lower the nominative of 'ālīmū' to genitive ('ālīmī') [23:92]; and read 'shaqāwatunā' (for 'shiqwatunā', 23:106) with faṭḥa on the shīn, a madd, and it vowelled — nimbly (shulshulā).

وَكَسْرُكَ سُخْرِيًّا بِهَا وَبَصَادِهَا 909 عَلَى ضَمِّهِ أَعْطَى شِفَاءً وَأَكْمَلًا

Read 'sukhriyyan' with kasra ('sikhriyyan') here [23:110] and its counterpart in Ṣād [38:63] over the ḍamma — Ḥamza and al-Kisā'ī (shifā') granted this and perfected it.

وَفِي أَنَّهُمْ كَسْرٌ شَرِيفٌ وَتَرْجَعُ 910 نَوْنٌ فِي الضَّمِّ فَتَحٌ وَكَسْرٌ الْجِيمِ وَاكْمَلَا

Read 'annahum' [23:111] with kasra ('innahum') per Sharīf (rumūz: Ḥamza & al-Kisā'ī); and 'turja'ūna' [23:115] — a fatha in place of the damma on the tā and read the jīm with kasra (→ 'tarji'ūna') — complete it.

وَفِي قَالَ كَمْ قُلْ دُونَ شَكٍّ وَبَعْدَهُ 911 شَفَا وَبِهَا يَاءٌ لَعَلِّي عُلَلَا

In 'qāla kam' [23:112] read 'qul' without doubt, and likewise the one after it [23:114], per Ḥamza and al-Kisā'ī (shafā); and in this sūra the annexation-yā 'la'alliya' [23:100] is given [fatha].

سُورَةُ النُّورِ

وَحَقٌّ وَفَرَضْنَا ثَقِيلًا وَرَأْفَةً 912 يُحَرِّكُهُ الْمَكِّيَّ وَأَرْبَعٌ أَوَّلَا

Ibn Kathīr and Abū 'Amr (ḥaqq) read 'farraḍnāhā' [24:1] heavy (with shadda); and the Meccan (Ibn Kathīr) vowels the hamza of 'ra'fatun' [24:2] (→ 'ra'afatun'); and [there are] four [words to note] first.

صِحَابٌ وَغَيْرُ الْحَفْصِ خَامِسَةُ الْأَخِي 913 رَأْنُ غَضِبِ التَّخْفِيفِ وَالْكَسْرُ أَدْخَلَا

In the last 'khāmisa' [24:9] the nominative 'al-khāmisatu' is the reading of all but Ḥafṣ; and the lightening (anna → an) with the verb 'ghaḍiba' (kasra on the ḍād) is brought in [by Nāfi].

وَيَرْفَعُ بَعْدَ الْجَرِّ يَشْهَدُ شَائِعٌ 914 وَغَيْرُ أُولِيَّ النَّصَبِ صَاحِبُهُ كَلَا

Some raise [the word] to the nominative after the genitive, and 'yashhadu' [24:24] is read as 3rd person by Shā'ī (rumūz); and 'ghayra ūlī l-irba' [24:31] in the accusative is read by Ṣāhibuhu (rumūz).

وَدُرِّيَّ اكْسِرْ ضَمَّهُ حُجَّةً رَضَى 915 وَفِي مَدِّهِ وَالْهَمْزُ صُحْبَتُهُ حَلَا

Read the damma of 'durriyyun' [24:35] as kasra (→ 'dirri') per Ḥujja Riḍā (rumūz); and Ṣuḥba (Ḥamza, al-Kisā'ī, Shu'ba) read it with a madd and a hamza — sweetly.

يُسَبِّحُ فَتَّحَ الْبَا كَذَا صِفَ وَيَوْقُدُ الَّ 916 مُؤَنَّثُ صِفَ شَرَعًا وَحَقُّ تَفَعَّلَا

Read 'yusabbahu' [24:36] with fathā on the bā (passive) — attribute it to Šif (rumūz); and the feminine form 'tūqadu' [24:35] likewise; while Ibn Kathīr and Abū 'Amr (ḥaqq) read the tafā'ala-form ('tawaaqqada').

وَمَا نَوْنُ الْبَزِيِّ سَحَابٌ وَرَفَعُهُمْ 917 لَدَى ظُلُمَاتٍ جَرِّ دَارٍ وَأَوْصَلَا

Al-Bazzī does not give 'saḥāb' tanwīn (→ 'saḥābu', in construct) [24:40]; and where others read 'ẓulumātun' in the nominative, Ibn Kathīr (dārin) reads it genitive ('ẓulumātin') and joins it as a construct.

كَمَا اسْتُخْلِفَ اضْمُمْهُ مَعَ الْكَسْرِ صَادِقًا 918 وَفِي يُبْدِلَنَّ الْخِفُّ صَاحِبُهُ دَلَا

Read 'ustukhlifa' [24:55] with damma on the tā and kasra on the lām (passive) per Šādiq (rumūz); and in 'la-yubdilannahum' [24:55] the light form (without shadda) is indicated by Šāḥibuhu (rumūz: Ibn Kathīr & Abū 'Amr).

وَتَانِي ثَلَاثَ ارْفَعِ سِوَى صُحْبَةٍ 919 وَقِفْ وَلَا وَقَفَ قَبْلَ النَّصْبِ إِنْ قُلْتَ أُبْدِلَا

Read the second 'thalātha' [24:58] in the nominative ('thalāthu') except for Šuḥba (Ḥamza, al-Kisā'ī, Shu'ba, who read the accusative); one may pause [on the raf' reading], but there is no pausing before the accusative reading — if you adopt it, [the construction] is joined.

سُورَةُ الْفُرْقَانِ

وَيَأْكُلُ مِنْهَا الثُّونُ شَاعَ وَجَزَمْنَا 920 وَيَجْعَلُ يَرْفَعُ دَلَّ صَافِيهِ كُمَلَا

'Ya'kulu minḥa' [25:8] with the nūn ('na'kulu') spread [per Ḥamza and al-Kisā'ī]; and 'wa-yaḥ'al' [25:10], which we [normally] read jazm, is read with raf' ('wa-yaḥ'alū') — Šāfiḥi (rumūz) indicated it, perfectly.

وَنَحْشُرُ يَا دَارٍ عَلَا فَيَقُولُ نُ 921 نُونُ شَامٍ وَخَاطِبُ تَسْتَطِيعُونَ عُمَلَا

'Naḥshuru' [25:17] is read with yā ('yaḥshuru') by Ibn Kathīr (dārin); 'fa-yaqūlu' with the nūn ('fa-naqūlu') is the Levantine's (Ibn 'Āmr); and read 'tastaṭī'una' [25:19] as 2nd person (khiṭāb) per 'Ummalā (rumūz).

وَنُزِّلَ زِدَّهُ النُّونَ وَارْفَعْ وَخَفَّ وَالْ
 922 مَلَائِكَةُ الْمَرْفُوعِ يُنْصَبُ دُخْلًا

Read 'nuzzila' [25:25] by adding the nūn, raising [the first vowel] and lightening it (→ 'nunzilu'), and make the nominative 'al-malā'ikatu' accusative ('al-malā'ikata) — per Dukhlulā (rumūz: Ibn Kathīr).

تَشَقَّقُ خِفُّ الشَّيْنِ مَعَ قَافٍ غَالِبٍ
 923 وَيَأْمُرُ شَافٍ وَاجْمَعُوا سُرْجًا وَلَا

Read 'tashaqqaqu' [25:25] with a light shīn (one shīn), together with the one in Qāf [50:44], per Ghālib (rumūz) and Shāf (Ḥamza & al-Kisā'i); and read 'surujan' as a plural (for 'sirājan', 25:61) — successively.

وَلَمْ يَقْتَرُوا اضْمُمْ عَمَّ وَالْكَسْرَ ضُمَّ ثِقٌ
 924 يُضَاعَفُ وَيَخْلُدُ رَفْعُ جَزَمٍ كَذِي صِلَا

Read 'wa-lam yaqturū' [25:67] with ḍamma ('yaqturū') per 'Amm (Nāfi' & Ibn 'Amr), and [some] make the kasra a ḍamma ('yuqtirū') — trust it; and 'yuḍā'af... wa-yakhlud' [25:69] are read in the raf' instead of the jazm, like one possessing ṣīla (rumūz).

وَوَحَّدَ ذُرِّيَّاتِنَا حِفْظُ صُحْبَةٍ
 925 وَيَلْقَوْنَ فَاضْمُمُهُ وَحَرَكٌ مُثَقَّلًا

Ṣuḥba (Ḥamza, al-Kisā'i, Shu'ba) read 'dhurriyyatinā' [25:74] as singular; and 'yalqawna' [25:75] — read it with ḍamma on the yā and vowel the lām with a shadda (→ 'yulaqqawna').

سِوَى صُحْبَةٍ وَالْيَاءِ قَوْمِي وَلَيْتَنِي
 926 وَكَمْ لَوْ وَلَيْتَ تُورِثُ الْقَلْبَ أَنْصَلَا

[The reading 'yulaqqawna' is by all] except Ṣuḥba; and the annexation-yā in 'qawmiya' [25:30] and 'laytanī' [25:27]; and how many a 'law' and 'layta' bequeath the heart [grief like] blades.

سُورَةُ الشَّعْرَاءِ

وَفِي حَازِرُونَ الْمُدُّ مَا ثُلَّ فَارِهِيْ
 927 نَ ذَا عَ وَخَلَقُ اضْمُمْ وَحَرَكٌ بِهِ الْعَلَا

The madd in 'ḥādhirūna' [26:56] is [read by] Thull (rumūz); 'fāriḥina' [26:149] with the madd — Dhā'a (rumūz); and 'khalqu' [26:137] — read it with ḍamma and vowel the lām with it (→ 'khuluqu') — the lofty [reading].

كَمَا فِي نَدٍ وَالْأَيْكَةِ اللَّامُ سَاكِنٌ 928 مَعَ الْهَمْزِ وَاخْفِضْهُ وَفِي صَادَ غَيْطَلَا

As [noted] in Nad (rumūz), in 'al-Ayka' [26:176] the lām is read sākin with the hamza [dropped] (→ 'Layka') and inflected accordingly, and the same in Ṣād [38:13] — Ghayṭalā (rumūz).

وَفِي نَزَلِ التَّخْفِيفُ وَالرُّوحُ وَالْأَمِيَّةُ 929 نُنْ رَفَعُهُمَا عَلُوًّا سَمًا وَتَبَجَّلَا

In 'nazzala' [26:193] the lightening (→ 'nazala') and the nominative of 'al-rūḥu al-amīnu' are the reading of Samā (Nāfi', Ibn Kathīr, Abū 'Amr) — a lofty, honored reading (the others read 'nazzala ... al-rūḥa al-amīna').

وَأَنْتَ يَكُنْ لِلْيَحْصِيَّيِ وَارْفَعْ آيَةً 930 وَفَا فَتَوَكَّلْ وَأَوْ طَمَّانِهِ حَلَا

Ibn 'Amr (al-Yaḥṣubī) reads 'takun' (feminine) and raises 'āyatun' to the nominative [26:197]; and read 'fatawakkal' with the fā [26:217] — the wāw of ṣam'ānihi is sweet (rumūz).

وَيَا خَمْسَ أَجْرِي مَعَ عِبَادِي وَلِيَّ مَعِي 931 مَعًا مَعَ أَبِي إِنْنِي مَعًا رَبِّي أَنْجَلَا

The annexation-ya's of al-Shu'arā' — 'ajriya' (repeated), 'ibādiya', 'liya', 'ma'iya', 'abī', 'inniya' (repeated) and 'rabbiya' — become clear [for the reading of fathā].

سُورَةُ النَّملِ

شِهَابٍ بُنُونٍ ثَقٍ وَقُلْ يَأْتِيَنِي 932 دَنَا مَكْتُ افْتَحْ ضَمَّةَ الْكَافِ نَوْفَلَا

Read 'shihābin' [27:7] with a nūn (tanwīn) — trust it; and 'la-ya'tiyannanī' [27:21] per Danā (rumūz); and 'makutha' [27:22] — open the ḍamma of the kāf (→ 'makatha') per Nawfalā (rumūz).

مَعًا سَبَأً افْتَحْ دُونَ نُونٍ حِمَى هُدَى 933 وَسَكَّنَهُ وَأَنَوِ الْوَقْفَ زُهْرًا وَمَنْدَلَا

In both places read 'Saba'a' [27:22; 34:15] with fathā and without tanwīn (a diptote) — Ḥīman, Hudan (rumūz); and [some] give it sukūn, intending the pausal form — Zuhra and Mandalā (rumūz).

وَيَا وَاسْجُدُوا وَأَبْدَأْهُ بِالضَّمِّ مُوَصَّلًا 934 أَلَا يَسْجُدُوا رَاوٍ وَقِفْ مُبْتَلَىٰ أَلَا

'Alā yasjudū' [27:25] is read [as 'alā yā-sjudū'] by a narrator (rumūz) — pause on 'alā' and on 'yā' (a tested pausing), and begin 'usjudū' with a ḍamma when joining.

أَرَادَ أَلَا يَا هَؤُلَاءِ اسْجُدُوا وَقِفْ 935 لَهُ قَبْلَهُ وَالْغَيْرُ أَذْرَجَ مُبْدَلًا

He (the reader) intends 'alā, O you people, prostrate!' (the vocative's noun elided) — so pause before it [on 'yā']; while the other reader runs it together, substituting [the reading 'allā yasjudū'].

وَقَدْ قِيلَ مَفْعُولًا وَأَنْ أَدْعُمُوا بِلَا 936 وَلَيْسَ بِمَقْطُوعٍ فَقِفْ يَسْجُدُوا وَلَا

It has also been said [the 'yā' implies] an object, and that they assimilated [it] without [pausing]; and it is not written disjoined [in the muṣḥaf], so as for pausing on 'yasjudū' — do not.

وَيُخْفُونَ خَاطِبَ يُعْلِنُونَ عَلَى رِضًا 937 تُمِدُّونَنِي الْإِدْعَامُ فَازَ فَثَقَلَا

Read 'yukhfūna' and 'yu'linūna' [27:25] as 2nd person ('tukhfūna', 'tu'linūna') per Riḍā (rumūz: al-Kisā'i); and in 'atumiddūnani' [27:36] the assimilation prevails, doubling the nūn (→ 'tumiddūnni').

مَعَ السُّوقِ سَاقِيهَا وَسُوقِ اهْمَزُوا زَكَ 938 وَوَجْهٌ بِهِمْزٍ بَعْدَهُ الْوَاوُ وَكَلَّا

Read 'al-sūq' [38:33] together with 'sāqayhā' [27:44] and 'sūqihī' [48:29] with a hamza per Zakā (rumūz: Qunbul); and one variant places the hamza with a following wāw ('su'ūq') — so entrusted.

نَقُولَنَّ فَاضْمُمْ رَابِعًا وَنُبَيِّنَنَّ 939 نَهُ وَمَعًا فِي الثُّونِ خَاطِبَ شَمَرَدَلَا

Read 'la-naqūlanna' and 'la-nubayyitannahu' [27:49] as 2nd person by changing the initial nūn to tā in both — with a ḍamma on the fourth letter (→ 'la-tubayyitunna...', 'la-taqūlunna') — per Shamardalā (rumūz: Ḥamza & al-Kisā'i).

وَمَعَ فَتَحٍ أَنَّ النَّاسَ مَا بَعْدَ مَكْرِهِمْ 940 لِكُوفٍ وَأَمَّا يُشْرِكُونَ نَدِ حَلَا

The fatḥa of 'anna al-nāsa' [27:82], which comes after [the mention of] their plotting, is for the Kūfans ('Āṣim, Ḥamza, al-Kisā'i); and 'yushrikūna' [27:59] — Nad (rumūz) makes its reading sweet as 2nd person ('tushrikūna').

وَشَدَّدَ وَصِلَ وَامْدَدَ بَلِ أَدَارَكَ الَّذِي 941 ذَكَا قَبْلَهُ يَذْكُرُونَ لَهُ حُلَا

Read 'bal iddāraka' [27:66] with a shadda, a connecting hamza and a madd — the one who is Dhakā (rumūz); and before it, 'yadhhdhakkārūna' [27:62] [as 3rd person] — for him, adorned.

بِهَادِي مَعًا تَهْدِي فَشَا الْعُمِّي نَاصِبًا 942 وَبَالِيَا لِكُلِّ قَفِّ وَفِي الرُّومِ شَمَلًا

In both places read 'bi-hādī' as 'tahdī' (a verb) per Fashā (Ḥamza & al-Kisā'ī), putting 'al-'umya' in the accusative [27:81; 30:53]; pause with the yā' ('bi-hādī') for every reader here, while in al-Rūm it is written without it — Shamlalā (rumūz).

وَأَتَوْهُ فَاقْصِرْ وَافْتَحِ الضَّمَّ عَلَّمُهُ 943 فَشَا تَفْعُلُونَ الْغَيْبُ حَقُّ لَهُ وَلَا

Read 'ātūhu' [27:87] with the madd shortened and the ḍamma opened (→ 'atawhu', a past verb) — its knowledge is Fashā (Ḥamza & al-Kisā'ī); and 'taf'alūna' [27:88] in the 3rd person ('yaf'alūna') belongs to Haqq (Ibn Kathīr & Abū 'Amr).

وَمَالِي وَأَوْزَعْنِي وَإِنِّي كِلَاهُمَا 944 لِيَبْلُوَنِي الْيَأَاءُ فِي قَوْلٍ مَنْ بَلَا

The annexation-yā's of this sūra — 'māliya' [27:20], 'awzī'nī' [27:19], 'inniya' (both occurrences) and 'liyabluwannī' [27:40] — [are read with fatḥa] according to the statement of the one who examined them.

سُورَةُ الْقَصَصِ

وَفِي نُرِي الْفَتْحَانَ مَعَ أَلِفٍ وَيَا 945 يَهُ وَثَلَاثَ رَفَعَهَا بَعْدُ شُكْلًا

In نُرِي (Q28:6) the alternative has the two fatḥas together with an alif and a yā' (giving نُرِي), and the three nouns after it are then vocalized in the nominative (raf).

وَحُزْنًا بَضْمٌ مَعَ سُكُونٍ شَفَا وَيَصَدُّ 946 دُرَ اضْمَمٌ وَكَسْرُ الضَّمِّ ظَامِيهِ أَنْهَلَا

Ḥamza and al-Kisā'ī (Shafā) read دُرَ (Q28:8) with a ḍamma and a sukūn (دُرَ حُ); and in دُرَ وَيَصَدُّ (Q28:23) read the yā' with a ḍamma and the dāl's ḍamma with a kasra (دُرَ دُرَ) — a reading that quenches the thirsty.

وَجِدْوَةٌ اِضْمَمٌ فُزْتُ وَالْفَتْحَ نَلَّ وَصَحَّ 947 بَةً كَهْفُ ضَمِّ الرَّهْبِ وَاسْكِنُهُ ذُبَلًا

In وَجِدْوَةٌ (Q28:29) read a ḍamma (وَجِدْوَةٌ) — you win — or take the fatha (وَجِدْوَةٌ); and Ḥamza, al-Kisā'ī and Shu'ba (Ṣuḥba) shelter the ḍamma of بَ (Q28:32), reading بَ, keeping its ḥā' silent.

يُصَدِّقُنِي اَرْفَعُ جَزَمُهُ فِي نُصُوصِهِ 948 وَقُلْ قَالَ مُوسَى وَاحْذِفِ الْوَاوَ دُخْلًا

Read يُصَدِّقُنِي (Q28:34) in the nominative rather than the jussive in its texts; and read قَالَ مُوسَى (Q28:37) deleting the wāw (without وَ).

نَمَا نَفَرٌ بِالضَّمِّ وَالْفَتْحَ يَرَجِعُو 949 نَ سِحْرَانِ ثَقِيَ فِي سَاحِرَانِ فَتَقَبَّلَا

Ibn Kathīr, Abū 'Amr and Ḥamza (Nafar) establish جَعُونَ with a ḍamma and a fatha (passive, Q28:39); and read نَ in place of سَاحِرَانِ (Q28:48) so that it be accepted.

وَيُجَبِّى خَلِيطٌ يَعْقِلُونَ حَفِظَتْهُ 950 وَفِي حُسَيْفَ الْفَتْحَتَيْنِ حَفْصٌ تَنْخَلَا

يُجَبِّى (Q28:57) and يَعْقِلُونَ (Q28:60) are read with yā' (a well-preserved reading); and in حُسَيْفَ (Q28:82) Ḥafṣ selected the two fathas, reading حُسَيْفَ (active).

وَعِنْدِي وَذُو الثُّنْيَا وَإِنِّي اَرْبَعُ 951 لَعَلِّي مَعَا رَبِّي ثَلَاثٌ مَعِي اَعْتَلَا

The possessive yā's of this sūra opened with fatha are عِنْدِي, the one with an exception, and اِنِّي — four in all — together with لَعَلِّي in both places and رَبِّي — three more — and مَعِي.

سُورَةُ الْعَنْكَبُوتِ

يَرَوَا صُحْبَةً خَاطِبٌ وَحَرَكٌ وَمُدٌّ فِي الدَّ 952 نَشَاءَةً حَقًّا وَهُوَ حَيْثُ تَنْزَلَا

Ḥamza, al-Kisā'ī and Shu'ba (Ṣuḥba) read اَ (Q29:19) as second-person address (اَ); and Ibn Kathīr and Abū 'Amr (Ḥaqq) vowel the shīn and add a madd to اَ (Q29:20 → النَّشَاءَةُ), wherever it occurs.

مَوَدَّةَ الْمَرْفُوعِ حَقُّ رُؤَاتِهِ 953 وَتَوْنُهُ وَأَنْصَبَ بَيْنَكُمْ عَمَّ صَدَلَا

The nominative مَوَدَّة (Q29:25) is read by the narrators of Ibn Kathīr and Abū 'Amr (Ḥaqq), while Nāfi' and Ibn 'Āmir ('Amm) give it tanwīn and read مَوَدَّةً in the accusative (مَوَدَّةً بَيْنَكُمْ).

وَيَدْعُونَ نَجْمَ حَافِظٍ وَمُوحِّدٍ 954 هُنَا آيَةٌ مِنْ رَبِّهِ صُحْبَةٌ دَلَا

(Q29:42) is read with yā'; and here آيَةٌ مِنْ رَبِّهِ (Q29:50) is read in the singular (آيَةٌ) by Ḥamza, al-Kisā'ī and Shu'ba (Shuḥba).

وَفِي وَنَقُولُ الْيَاءُ حِصْنٌ وَيُرْجَعُونَ 955 نَ صَفَوْهُ وَحَرَفُ الرُّومِ صَافِيهِ حُلَلَا

In وَنَقُولُ the yā' (وَيَقُولُ) is read by the Kūfāns and Nāfi' (Ḥiṣn); and جَعُونَ وَ is a pure reading, as is the corresponding word in Sūrat al-Rūm, permitted in its pure form.

وَذَاتُ ثَلَاثٍ سُكِّنَتْ بَا نُبُوذٌ 956 نَ مَعَ خِفِّهِ وَالْهَمْزُ بِالْيَاءِ شَمَلَا

In لَتُبَيَّنَّهُمْ (Q29:58) the three-dotted thā' is given sukūn in place of the bā', which is lightened, and the hamza becomes a yā' — yielding لَتُبَيَّنَّهُمْ.

وَإِسْكَانُ وَلٍ فَاكْسِرَ كَمَا حَجَّ جَا نَدَى 957 وَرَبِّي عِبَادِي أَرْضِي أَلْيَا بِهَا انْجَلَا

The possessive yā' is given sukūn or read with kasr, as the reading came abundantly; the yā' of رَبِّي, عِبَادِي of رَبِّي (Q29:56) is thereby made clear.

مِنْ سُورَةِ الرُّومِ إِلَى سُورَةِ سَبَأٍ

وَعَاقِبَةُ الثَّانِي سَمَا وَبَنُونِهِ 958 نُذِيقُ زَكَا لِلْعَالَمِينَ اكْسِرُوا عَلَا

Nāfi', Ibn Kathīr and Abū 'Amr (Samā) read the second عَاقِبَةُ (Q30:10) in the nominative; نُذِيقُ is read with nūn; and in لَعَالَمِينَ (Q30:22) the lām is read with a kasra.

لِيَرْبُوا خِطَابَ ضُمِّ وَالْوَاوِ سَاكِنٍ 959 أَتَى وَاجْمَعُوا آثَارَ كَمْ شَرَفًا عَلَا

(لِيَرْبُوا) comes as a second-person address, read with a ḍamma and a silent wāw (بُورَا); and (آثَارَ) (Q30:50) is read as a plural — how much honor has risen thereby.

وَيَنْفَعُ كُوفِيٍّ وَفِي الطَّوْلِ حِصْنُهُ 960 وَرَحْمَةً ارْفَعْ فَائِزًا وَمُحَصَّلًا

The Kūfans read (وَيَنْفَعُ) (Q30:57) with yā'; and in al-ṭawl the reading belongs to the Kūfans and Nāfi' (حِصْنُهُ); and read (وَرَحْمَةً) in the nominative (رَحْمَةٌ).

وَيَتَّخِذُ الْمَرْفُوعُ غَيْرُ صَحَابِهِمْ 961 تُصَعَّرُ بِمَدٍّ خَفٍّ إِذْ شَرَعُهُ حَلَا

(وَيَتَّخِذُ) (Q31:6) in the nominative is read by all except Ṣiḥāb (Ḥamza, al-Kisā'ī and Ḥaḥṣ, who read the accusative); and (تُصَعَّرُ) (Q31:18) is read with a madd and lightened (تُصَاعِر).

وَفِي نِعْمَةٍ حَرَكٌ وَذُكِّرَ هَاؤُهَا 962 وَضُمَّ وَلَا تَنْوِينَ عَنْ حُسْنٍ اعْتَلَا

(وَفِي) — a fine reading that stands high. (هَؤُلَاءِ) give it a vowel, read its hā' as an open tā', with a ḍamma and no tanwīn (عَنْ حُسْنٍ) — a fine reading that stands high.

سِوَى ابْنِ الْعَلَا وَالْبَحْرِ أَخْفَى سُكُونُهُ 963 فَشَا خَلَقَهُ التَّحْرِيكَ حِصْنٌ تَطَوَّلَا

Except for Abū 'Amr b. al-'Alā', the sukūn spread in (سِوَى) (Q31:27); and the vowelizing of (فَشَا) is the reading of the Kūfans and Nāfi' (Ḥiṣn), graciously bestowed.

لَمَّا صَبَرُوا فَاكْسِرَ وَخَفَّفَ شَدًّا وَقُلْ 964 بِمَا يَعْمَلُونَ اثْنَانِ عَنْ وَلَدِ الْعَلَا

In (لَمَّا صَبَرُوا) (Q32:24) read the lām with a kasra and lightened (لَمَّا صَبَرُوا); and read (بِمَا يَعْمَلُونَ) with yā' — two readers transmitting from Abū 'Amr b. al-'Alā'.

وَبِالْهَمَزِ كُلِّ اللَّاءِ وَالْيَاءِ بَعْدَهُ 965 ذَكََا وَيَبَاءِ سَاكِنٍ حَجَّ هُمَلَا

All instances of (اللَّاءِ) (Q33:4 etc.) are read with a hamza followed by a yā' (اللَّاءِ); and it is also read with a silent yā' (الْيَاءِ) — an established reading.

وَكَاِلْيَاءِ مَكْسُورًا لَوْرَشٍ وَعَنْهُمَا 966 وَقِفْ مُسْكِنًا وَالْهَمْزُ زَاكِيهِ بُجَلَا

For Warsh the hamza of اللّٰي is facilitated like a kasra-bearing yā; and from the two, in pausing (waqf) it is made silent — the pure hamza reading being the honored one.

وَتَظَاهَرُونَ اضْمُمُهُ وَاكْسِرْ لِعَاصِمٍ 967 وَفِي الْهَاءِ خَفِّفْ وَاْمُدِّ الظَّاءَ ذُبَلَا

‘Āṣim reads تَظَاهَرُونَ (Q33:4) with a ḍamma on the tā’ and a kasra, lightening the letter and lengthening the zā’ with a madd (تَظَاهَرُونَ).

وَخَفَّفَهُ ثَبَّتْ وَفِي قَدْ سَمِعَ كَمَا 968 هُنَا وَهُنَاكَ الظَّاءُ خُفِّفَ نَوَفَلَا

A reliable reading lightens it, and in قَدْ سَمِعَ (Sūrat al-Mujādala, Q58) — as both here and there — the zā’ is lightened, generously.

وَحَقُّ صِحَابٍ قَصْرُ وَصَلِ الظُّنُونِ وَالرَّ 969 سُورِ السَّبِيلَا وَهُوَ فِي الْوَقْفِ فِي حُلَا

Ḥamza, al-Kisā’i and Ḥafṣ (Ṣiḥāb) shorten (drop the final alif of) الظُّنُونَا (Q33:10), الرَّسُولَا (Q33:66) and السَّبِيلَا (Q33:67) in continuous recitation, while keeping the alif when pausing.

مَقَامٍ لِحَفْصٍ ضُمَّ وَالثَّانِ عَمَّ فِي الدَّ 970 دُخَانٍ وَأَتَوْهَا عَلَى الْمَدِّ ذُو حُلَا

Ḥafṣ reads مَقَامٍ (Q33:13) with a ḍamma (مَقَامٍ); Nāfi’ and Ibn ‘Āmir (‘Amm) read the second one, in Sūrat al-Dukhān (Q44:26), likewise; and هَا هَآ is read with a madd by the one graced with adornment.

وَفِي الْكُلِّ ضُمُّ الْكَسْرِ فِي إِسْوَةٍ نَدَى 971 وَقَصْرُ كِفَا حَقٌّ يُضَاعَفُ مُثَقَّلَا

In all instances the ḍamma replaces the kasra in إِسْوَةٍ (reading إِسْوَةٍ); and Ibn Kathīr and Abū ‘Amr (Ḥaqq) shorten and double يُضَاعَفُ (Q33:30), reading يُضَعَّفُ.

وَبَالِيَا وَفَتَحِ الْعَيْنِ رَفَعَ الْعَذَابِ حِصْدَ 972 نِ حُسْنٍ وَتَعْمَلُ نُوتَ بِإِلْيَاءِ شَمَلَا

With yā, a faṭḥa on the ‘ayn (يُضَاعَفُ, passive), and عَذَابُ in the nominative, is the reading of the Kūfans and Nāfi’ (Ḥiṣn); and تَوَّ (Q33:31) and تِ are read with yā (تِ, تِ, تِ).

وَقَرْنَ افْتَحْ اِذْ نَصُوا يَكُونُ لَهُ ثَوَى 973 يَحِلُّ سَوَى الْبَصْرِى وَخَاتِمَ وَكَلا

Read ن (Q33:33) with a fatḥa on the qāf (ن وق) as they specified; يَكُونُ لَهُمْ (Q33:36) with yā; يَحِلُّ with yā except for Abū 'Amr al-Baṣrī; and خَاتِمَ (Q33:40) is read خَاتِمَ (with kasra).

بِفَتْحٍ نَمَا سَادَاتِنَا اِجْمَعْ بِكَسْرَةٍ 974 كَفَى وَكَثِيرًا نُّقْطَةً تَحْتُ نُفَلَا

خَاتِمَ is read with a fatḥa; سَادَاتِنَا (Q33:67) is read as a double plural with a kasra; and وَكَثِيرًا (Q33:68) is read with a dot beneath the letter (كثِيرًا).

سُورَةُ سَبَأٍ وَفَاطِرٍ

وَعَالِمٍ قُلْ عَلَامٍ شَاعَ وَرَفَعَ خَفَ 975 ضِهِ عَمَّ مِنْ رَجَزٍ أَلِيمٍ مَعًا وَلَا

Read عَلَامٍ (intensive) for عَالِمٍ (Q34:3), a widespread reading; and Nāfi' and Ibn 'Amir ('Amm) raise its genitive to nominative; and مَنْ رَجَزٍ أَلِيمٍ (Q34:5) is read أَلِيمٍ (nominative) in both places.

عَلَى رَفَعَ خَفَضِ الْمِيمِ دَلَّ عَلَيْهِ 976 وَنَخَسِفَ نَشَأَ نُسْقِطُ بِهَا الْيَاءُ شَمَلًا

Ibn Kathīr (Dalla) indicates raising the genitive mīm of أَلِيمٍ to the nominative; and تَشَدُّ, تَشَدُّ and تَشَدُّ (Q34:9) are read with yā' (تَشَدُّ, تَشَدُّ, تَشَدُّ).

وَفِي الرِّيحِ رَفَعَ صَحَّ مِنْسَاتُهُ سُكُو 977 نْ هَمَزَتِهِ مَاضٍ وَأَبْدَلُهُ إِذْ حَلَا

In الرِّيحِ (Q34:12) a nominative reading (الرِّيحُ) is authenticated; and in مِنْسَاتُهُ (Q34:14) the silencing of its hamza is established, and it may be substituted (hamza → alif, مِنْسَاتُهُ).

مَسَاكِينِهِمْ سَكَّنَهُ وَأَقْصَرَ عَلَى شَدَّا 978 وَفِي الْكَافِ فَافْتَحَ عَالِمًا فَتَبَجَّلَا

مَسَاكِينِهِ (Q34:15) is read as a singular with sukūn and shortened (no alif), the kāf being read with a fatḥa (مَسَاكِينِهِ).

نُجَازِي بِيَاءٍ وَافْتَحِ الزَّايَ وَالْكَفُوَ 979 رَفَعُ سَمَا كَمْ صَابَ أَكْلٍ أَضِفْ حُلَا

نُجَازِي (Q34:17) is read with yā' and a fatḥa on the zāy (نُجَازِي, passive), with كَفُوَ in the nominative (كَفُوَ), by Nāfi', Ibn Kathīr and Abū 'Amr (Samā); and read أَكْلٍ (Q34:16) as a construct (أَكْلٍ).

وَحَقُّ لَوْا بَاعِدَ بِقَصْرِ مُشَدَّدَا 980 وَصَدَّقَ لِلْكَوْفِيِّ جَاءَ مُثَقَّلَا

Ibn Kathīr and Abū 'Amr (Ḥaqq) read بَاعِدَ (Q34:19) shortened (no alif) and with a shadda (بَاعِدَ); and وَصَدَّقَ (Q34:20) came doubled (with shadda) for the Kūfans.

وَفُزِعَ فَتَحِ الضَّمِّ وَالْكَسْرِ كَامِلُ 981 وَمَنْ أَذِنَ اضْمُمْ حُلُوَ شَرِعٍ تَسْلَسِلَا

فُزِعَ (Q34:23) is read with a fatḥa in place of the ḍamma and the kasra (فُزِعَ, active); and أَذِنَ (Q34:23) is read with a ḍamma (أَذِنَ, passive) — a sweet, well-flowing practice.

وَفِي الْعُرْفَةِ التَّوْحِيدُ فَازَ وَيُهِمَزُ التَّ 982 تَتَاوَشُ حُلُوا صُحْبَةً وَتَوَصَّلَا

In قِيَامُ (Q34:37) the singular reading prevails; and التَّوَشُّ (Q34:52) is read with a hamza (التَّوَشُّ) by Ḥamza, al-Kisā'ī and Shu'ba (Ṣuḥba), sweetly.

وَأَجْرِي عِبَادِي رَبِّي إِلَيَا مُضَافُهَا 983 وَقُلْ رَفَعُ غَيْرِ اللَّهِ بِالْخَفْضِ سُكَّالَا

The possessive yā's of رَبِّي (Q34:47), عِبَادِي and رَبِّي are opened; and read عِبَادِي (Q35:3) in the genitive (عِبَادِي) rather than the nominative.

وَنَجْزِي بِيَاءٍ ضُمَّ مَعَ فَتَحِ زَايِهِ 984 وَكُلُّ بِهِ ارْفَعَ وَهُوَ عَنْ وَلَدِ الْعَلَا

نَجْزِي (Q35:36) is read with yā', a ḍamma, and a fatḥa on the zāy (نَجْزِي, passive), with كُلُّ raised to the nominative (كُلُّ) — and this is from Abū 'Amr b. al-'Alā'.

وَفِي السَّيِّئِ الْمَخْفُوضِ هَمَزًا سُكُونُهُ 985 فَشَا بَيْنَاتٍ قَصْرُ حَقٍّ فَتَى عَلَا

In the genitive السَّيِّئِ (Q35:43) the hamza is given a sukūn (السَّيِّئِ), a widespread reading; and Ibn Kathīr and Abū 'Amr (Ḥaqq) read بَيْنَاتٍ (Q35:40) as a singular (بَيْنَاتٍ).

سُورَةُ يَس

وَتَنْزِيلُ نَصْبِ الرَّفْعِ كَهْفُ صَحَابِهِ 986 وَخَفَّفَ فَعَزَّزْنَا لِشُعْبَةٍ مُّحْمَلًا

Ḥamza, al-Kisā'ī and Ḥafṣ (Ṣiḥāb) read نَزِيل (Q36:5) in the accusative rather than the nominative; and Shu'ba lightens تَا قَعَّرَ (Q36:14), reading تَا قَعَّرَ (no shadda).

وَمَا عَمَلَتْهُ يَحْدِفُ الْهَاءُ صُحْبَةً 987 وَوَالْقَمَرَ ارْفَعَهُ سَمًا وَلَقَدْ حَلَا

Ḥamza, al-Kisā'ī and Shu'ba (Ṣuḥba) delete the hā' of هَا عَمَلَا (Q36:35), reading عَمَلَا; and Nāfi', Ibn Kathīr and Abū 'Amr (Samā) read قَمَرًا (Q36:39) in the nominative (قَمَرًا).

وَحَا يَخْصِمُونَ افْتَحَ سَمًا لُذَّ وَأَخْفِ حُلًا 988 وَبَرٍّ وَسَكَنَهُ وَخَفَّفَ فَتَكْمِلًا

Nāfi', Ibn Kathīr and Abū 'Amr (Samā) read the khā' of يَخْصِمُونَ (Q36:49) with a fatḥa (يَخْصِمُونَ); it is also read with concealment (ikhtilās); and it is read with a silent khā' and lightened (يَخْصِمُونَ).

وَسَاكِنٍ شُغْلٍ ضُمِّ ذِكْرًا وَكَسْرٌ فِي 989 ظَلَالٍ بِضَمٍّ وَأَقْصُرِ اللَّامَ شُلْشَلًا

The silent ghayn of لِي شُدَّ (Q36:55) is read with a ḍamma (شُغْلٍ); and the kasra of ظَلَالٍ (Q36:56) is read with a ḍamma with the lām shortened (ظَلَّلٍ).

وَقُلْ جُبَلًا مَعَ كَسْرٍ ضَمِّيهِ ثَقُلُهُ 990 أَخُو نُصْرَةٍ وَأَضْمُمُ وَسَكَنٌ كَذِي حَلَا

Read جُبَلًا (Q36:62) with a kasra in place of its two ḍammas and with a shadda (جُبَلًا); and it is also read with a ḍamma and a sukūn (جُبَلًا).

وَتَنَكَّسُهُ فَاضْمُمُهُ وَحَرِّكَ لِعَاصِمٍ 991 وَحَمَزَةً وَاكْسِرْ عَنْهُمَا الضَّمَّ اثْقَلَا

'Āṣim and Ḥamza read كُ كُ (Q36:68) with a ḍamma and vowelizing, reading the kāf with a kasra and a shadda (تَنَكَّسُهُ).

لِيُنذِرَ دُمَّ غُصْنًا وَالْأَحْقَافُ هُمْ بِهَا 992 بِخُلْفٍ هَدَى مَالِي وَإِنِّي مَعًا حُلَا

Ibn Kathīr (Dum) reads ذُرْ لِي (Q36:70) with a tā' (ذُرْ لِي), and likewise in Sūrat al-Aḥqāf (Q46:12) with disagreement; and the possessive ya's of مَالِي (Q36:22) and إِنِّي — both — are opened.

سُورَةُ الصَّافَّاتِ

وَصَفًّا وَزَجْرًا ذِكْرًا ادْغَمَ حَمَزَةً 993 وَذَرَوْا بِلَا رَوْمٍ بِهَا التَّا فَثَقَّلَا

Ḥamza assimilates (idghām) the tanwīn of صَفًّا (Q37:1), لَرَّ (Q37:2), لَرَّ (Q37:3) and وَا دَّ (Q51:1) into the following tā', without rawm, doubling it.

وَحَلَّاهُمْ بِالْخُلْفِ فَالْمُلْقِيَاتِ فَالْ 994 مُغِيرَاتٍ فِي ذِكْرًا وَصُبْحًا فَحَصَّلَا

Khallād, with disagreement, applies the same assimilation to قَالَهُنَّ قِيَاتٍ ذُرَّ (Q77:5) and قَالَهُنَّ مُغِيرَاتٍ صُدَّ (Q100:3) — so acquire it.

بِرِيْنَةٍ نَوْنٍ فِي نَدٍ وَالْكَوَكِبِ اَنْدَ 995 صَبُّوا صَفْوَةً يَسْمَعُونَ شَدًّا عَلَا

Give بِرِيْنَةٍ (Q37:6) tanwīn and read كَوَاكِبِ ل in the accusative (بِرِيْنَةٍ / كَوَاكِبِ); and يَسْمَعُونَ (Q37:8) is read with a shadda.

بِثَقْلَيْهِ وَاَضْمُمُ تَا عَجِبْتَ شَدًّا وَسَا 996 كِنْ مَعَا أَوْ أَبَاؤُنَا كَيْفَ بَلَّلَا

Read the tā' of تَا عَجِبْتَ (Q37:12) with a ḍamma (تَا عَجِبْتَ); and a silent letter occurs in both places of كِنْ مَعَا أَوْ أَبَاؤُنَا (Q37:17).

وَفِي يُنْزِفُونَ الزَّاي فَاكْسِرْ شَدًّا وَقُلْ 997 فِي الْآخِرَى ثَوَى وَاَضْمُمُ يُنْزِفُونَ فَاكْمَلَا

In يُنْزِفُونَ (Q37:47) read the zāy with a kasra (يُنْزِفُونَ), and likewise in the other place (Q56:19); and read فِي يُنْزِفُونَ (Q37:94) with a ḍamma (يُنْزِفُونَ).

وَمَاذَا تُرِي بِالضَّمِّ وَالْكَسْرِ شَائِعٌ 998 وَإِيَّاسَ حَذَفُ الْهَمْزِ بِالْخُلْفِ مَثَلًا

وَأِيَّاسَ (Q37:102) is read يُرِي with a ḍamma and a kasra — a widespread reading; and in يَاسَ (Q37:123) the hamza is deleted (يَاسَ), with disagreement.

وَعَبَّرُ صِحَابٍ رَفَعَهُ اللَّهُ رَبَّكُمْ 999 وَرَبِّ وَإِيَّاسِينَ بِالْكَسْرِ وَصَلًا

All except Ṣiḥāb (Ḥamza, al-Kisā'ī and Ḥaḥṣ) read رَبُّ (Q37:126) in the nominative; and (آلِ يَاسِينَ) (Q37:130) is read with a kasra (يَاسِينَ).

مَعَ الْقَصْرِ مَعَ إِسْكَانٍ كَسْرٍ دَنَا غِنًى 1000 وَإِنِّي وَذُو الشُّنْيَا وَأَنِّي أَجْمَلًا

[The reading آلِ يَاسِينَ is taken] with shortening and a silent kasra (آلِ يَاسِينَ); and the possessive yā's of إِنِّي (Q37:102), the one with an exception, and أَنِّي are opened.

سُورَةُ ص

وَضَمُّ فَوَاقٍ شَاعَ خَالِصَةً أَضِفْ 1001 لَهُ الرَّحْبُ وَحَدَّ عَبْدَنَا قَبْلُ دُخْلًا

The ḍamma of فَوَاقٍ (Q38:15) spread (فَوَاقٍ); read خَالِصَةً (Q38:46) as a construct (خَالِصَةً); and read the earlier عِبَادَتَا (Q38:45) as a singular (عَدَا).

وَفِي يُوعَدُونَ دُمٌ حُلًّا وَبِقَافٍ دُمٌ 1002 وَثَقُلَ غَسَّاقًا مَعًا شَائِدٌ عَلَا

Ibn Kathīr (Dum) reads يُوعَدُونَ (Q38:53) with a tā' (يُوعَدُونَ), and likewise in Sūrat Qāf (Q50:32); and double the sīn of غَسَّاقًا (Q38:57) in both places (غَسَّاقًا).

وَأَخْرُ لِلْبَصْرِ بَضْمٌ وَقَصْرُهُ 1003 وَوَصَلُ اتَّخَذْنَاهُمْ حَلًا شَرَعُهُ وَلَا

Abū 'Amr al-Baṣrī reads وَأَخْرُ (Q38:58) with a ḍamma and shortening (وَأَخْرُ, plural); and اتَّخَذَ تَاهُ (Q38:63) is read with a connecting (waṣl) hamza, a sweet practice.

وَفَالْحَقُّ فِي نَصْرِ وَخُذْ يَاءَ لِي مَعًا 1004 وَإِنِّي وَبَعْدِي مَسْنِي لَعَنَتِي إِلَى

إِنِّي, and the possessive yā's of لِي in both places, قَا (Q38:84) is read in the nominative; and open the possessive yā's of لِي in both places, حَقُّ (in Sūrat Ṣād).

سُورَةُ الزُّمَرِ

أَمَنْ خَفَّ حَرْمِي فَشَا مَدَّ سَالِمًا 1005 مَعَ الْكَسْرِ حَقَّ عَبْدُهُ إِجْمَعُ شَمَرَدَلَا

The word amman (39:9) is read light, its mīm without shadda, by the ḥirmī pair Nāfi' and Ibn Kathīr — a reading that spread — while Ibn Kathīr and Abū 'Amr (ḥaqq) read 'abdahu as the plural 'ibādahu with its lengthening alif.

وَقُلْ كَاشِفَاتُ مُمَسِكَاتٍ مُنَوَّنًا 1006 وَرَحْمَتِهِ مَعَ ضُرِّهِ النَّصْبُ حُمَلَا

Read kāshifātun and mumsikātun (39:38) with tanwīn, and then raḥmatahu and ḍurrahu are put in the accusative.

وَضُمَّ قَضَىٰ وَاكْسِرَ وَحَرَّكَ وَبَعْدُ رَفًا 1007 عُ شَافٍ مَفَازَاتٍ اجْمَعُوا شَاعَ صَنْدَلَا

Read qaḍā (39:42) with ḍamma, kasra and a vowelised yā' (→ quḍiya, passive) and then put the following word al-mawt in the nominative, and read mafāzāt (39:61) as a plural — a reading that spread.

وَزِدْ تَأْمُرُونِي النُّونَ كَهَفًا وَعَمَّ خَفًا 1008 فَهُ فَتَحَتْ خَفَفَ وَفِي النَّبَاِ الْعُلَا

Add the second nūn in ta'murūnī (39:64) — the reading of Hishām, al-Bazzī and Khalaf — while Nāfi' and Ibn 'Amir lighten it to a single nūn; this bears on the fath, and likewise take up the lightening in sūrat al-Naba'.

لِكُوفٍ وَخُذْ يَا تَأْمُرُونِي أَرَادَنِي 1009 وَإِنِّي مَعًا مَعَ يَا عِبَادِي فَحَصَّلَا

For the Kūfans the ruling holds; and take the open yā' (yā' al-idāfa) in ta'murūnī, arādanī (39:38), innī in both its places, and yā' 'ibādī — so gather these together.

سُورَةُ الْمُؤْمِنِ

وَيَدْعُونَ خَاطِبَ إِذْ لَوْى هَاءُ مِنْهُمْ 1010 بِكَافٍ كَفَى أَوْ أَنْ زِدِ الْهَمْزُ ثَمَلًا

Read *yad'ūna* (40:41) in the second person as *tad'ūna*, and as for the *hā'* of *minhumu* when it is inflected, either read it with a *kāf* or else add the hamza.

وَسَكَّنَ لَهُمْ وَاضْمُ يِظْهَرَ وَاكْسِرَنَّ 1011 وَرَفَعَ الْفَسَادَ انْصَبَ إِلَى عَاقِلٍ حَلَا

Read *yazhara* (40:26) with a *ḍamma* and a *kasra* (→ *yuzhira*), and turn the nominative *al-fasādu* into the accusative *al-fasāda* — a reading sweet to the discerning.

فَاطَّلَعَ ارْزَعَ غَيْرَ حَفْصٍ وَقَلْبِ نَوْ 1012 وَنُؤَا مِنْ حَمِيدٍ أَدْخِلُوا نَفَرٌ صِلَا

Read *fa-aṭṭali'u* (40:37) in the nominative for all readers except *Ḥafṣ*; and *Ibn Kathīr*, *Abū 'Amr* and *Ḥamza* (*naḥar*) read *adkhilū* (40:46, the causative).

عَلَى الْوَصْلِ وَاضْمُ كَسْرُهُ يَتَذَكَّرُو 1013 نَ كَهْفُ سَمَا وَاحْفَظْ مُضَافَاتِهَا الْعَلَا

With continuous reading turn its *kasra* into a *ḍamma*, and *yatadhakkarūna* (40:58) is read [with *yā'*] by *Hishām*, *al-Bazzī* and *Khalaf* and by *Nāfi'*, *Ibn Kathīr* and *Abū 'Amr* (*samā*); and keep in mind its noble *yā's* of *idāfa*.

ذَرُونِي وَادْعُونِي وَإِنِّي ثَلَاثَةُ 1014 لَعَلِّي وَفِي مَالِي وَأَمْرِي مَعَ إِلَى

The *yā's* of *idāfa* here are *dharūniya* (40:26), *ud'ūnī* (40:60), *innī* in three places, *la'allī*, *mālī* and *amriya* — noted through to the next *sūra*.

سُورَةُ فَصَّلَتْ

وَأِسْكَانُ نَحْسَاتٍ بِهِ كَسْرُهُ ذَكَاءُ 1015 وَقَوْلُ مُمِيلِ السَّيْنِ لِلْيَثِّ أُخْمِلَا

Read *naḥisāt* (41:16) with a quiescent *ḥā* (→ *naḥsāt*), its *kasra* shining bright; and the opinion attributing *imāla* of the *sīn* to *al-Layth* is set aside.

وَنَحْشُرُ يَاءُ ضَمٍّ مَعَ فَتْحِ ضَمِّهِ 1016 وَأَعْدَاءُ خُذْ وَالْجَمْعُ عَمَّ عَقَنْقَلَا

Read *naḥshuru* (41:19) with a *ḍamma*-vowelled *yā* and a *fatḥa* on the *shīn* (→ *yuhsharu*, passive) and take *a'dā'u* in the nominative — the reading of *Nāfi* and *Ibn 'Āmir* ('amma).

لَدَى ثَمَرَاتٍ تُمْ يَا شُرَكَائِيَ الْ 1017 مُضَافٌ وَيَا رَبِّي بِهِ الْخَلْفُ بُجَلَا

Concerning *thamarāt* (41:47); then the *yā* of *idāfa* in *shurakā'iya*, and the *yā* of *rabbī* over which there is disagreement.

سُورَةُ الشُّورَى وَالزُّخْرُفِ وَالذُّخَانِ

وَيُوحَى بِفَتْحِ الْحَاءِ دَانَ وَيَفْعَلُو 1018 نَ غَيْرُ صِحَابٍ يَعْلَمُ ارْفَعْ كَمَا اعْتَلَا

Ibn Kathīr (*dāna*) reads *yūḥā* (42:3) with a *fatḥa* on the *ḥā* (passive); *yaf'alūna* (42:25) is read with *yā* by all except *Ḥamza*, *al-Kisā'i* and *Ḥafṣ* (who read *taf'alūna*); and read *ya'lamu* (42:35) in the nominative.

بِمَا كَسَبَتْ لَا فَاءَ عَمَّ كَبِيرٍ فِي 1019 كَبَائِرٍ فِيهَا ثُمَّ فِي النَّجْمِ شَمَلَا

Nāfi and *Ibn 'Āmir* ('amma) read *bimā kasabat* (42:30) without a *fā*; and *kabā'ir* is read as the singular *kabīr* both there (42:37) and likewise in *sūrat al-Najm* (53:32).

وَيُرْسِلَ فَارْفَعَ مَعَ فَيُوجِي مُسَكِّنًا 1020 أَتَانَا وَأَنْ كُنْتُمْ بِكُسْرِ شَذَا الْعَلَا

Nāfi' reads yursilu (42:51) in the nominative together with fayūḥī with a quiescent yā', and reads an kuntum (43:5) with a kasra (in kuntum).

وَيَنْشَأُ فِي ضَمٍّ وَثَقُلِ صَحَابُهُ 1021 عِبَادُ بِرَفْعِ الدَّالِ فِي عِنْدَ غَلْغَلَا

Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb) read yانشa'u (43:18) with a ḍamma and a shadda (→ yunashsha'u); and 'inda (43:19) is read as 'ibādu with a nominative dāl.

وَسَكَّنَ وَزِدَ هَمْزًا كَوَاوِ أَوْشَهَدُوا 1022 أَمِينًا وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَلَا

Nāfi' reads ashhidū (43:19) with an added quiescent hamza pronounced like a wāw (a'ushhidū), and in it the madd is subject to disagreement.

وَقُلْ قَالَ عَنْ كُفٍّ وَسَقْفًا بِضَمِّهِ 1023 وَتَحْرِيكِهِ بِالضَّمِّ ذَكَرَ أَنْبَلَا

Read qāla (43:24) as qul on sound authority, and read saqfan (43:33) with a ḍamma and its second letter also vowelled with ḍamma (→ suqfan, plural).

وَحَكَمُ صِحَابٍ قَصْرُ هَمْزَةٍ جَاءَنَا 1024 وَأَسْوَرَةٌ سَكَّنَ وَبِالْقَصْرِ عُدَلَا

Ḥamza, al-Kisā'ī and Ḥafṣ (ṣiḥāb) shorten the hamza of jā'anā (43:38, not lengthening it); and read aswiratun (43:53) with a quiescent wāw, set right by the shortening.

وَفِي سَلَفًا ضَمًّا شَرِيفٍ وَصَادُهُ 1025 يَصُدُّونَ كَسْرُ الضَّمِّ فِي حَقِّ نَهْشَلَا

Read salafan (43:56) with two ḍammas (→ sulufan); and the ḍamma of the ṣād in yaṣuddūna (43:57) is turned into a kasra (→ yaṣiddūna) for Ibn Kathīr and Abū 'Amr (ḥaqq).

ءَالِهَةٌ كُوفٍ يُحَقِّقُ ثَانِيًا 1026 وَقُلْ أَلِفًا لِلْكَلِّ ثَالِثًا أَبَدَلَا

In 'a-ālihatun (43:58) the Kūfans realize the second hamza (taḥqīq), and say that an alif is substituted for it for all the readers.

وَفِي تَشْتَهِيهِ تَشْتَهِي حَقُّ صُحْبَةٍ 1027 وَفِي تُرْجَعُونَ الْغَيْبُ شَايَعٌ دُخْلًا

In *tashtahīhi* (43:71) Ibn Kathīr and Abū ‘Amr (ḥaqq) together with Ḥamza, al-Kisā’ī and Shu‘ba (ṣuḥba) read *tashtahī* without the *hā’*; and in *turja‘ūna* (43:85) the third-person reading *yurja‘ūna* prevails.

وَفِي قِيلَهُ أَكْسِرَ وَأَكْسِرِ الضَّمَّ بَعْدُ فِي 1028 نَصِيرٍ وَخَاطِبٍ يَعْلَمُونَ كَمَا أَنْجَلًا

In *qīlahu* (43:88) give the *lām* a *kasra* and turn the following *ḍamma* of the *hā’* into a *kasra* (→ *qīlihi*) for Shu‘ba (*naṣīr*); and read *ya‘lamūna* (43:89) in the second person as *ta‘lamūna*.

بِتَحْتِي عِبَادِي يَا وَيَغْلِي دَنَا عَلًا 1029 وَرَبُّ السَّمَوَاتِ اخْفِضُوا الرَّفْعَ ثَمَلًا

Establish the *yā’* of *‘ibādī* (43:68); Ibn Kathīr (*danā*) and Ḥamza (*‘ulan*) read *yaghli* (44:45) with a *yā’*; and lower the nominative of *rabbu al-samāwāti* (43:82) to the genitive (→ *rabbi*).

وَضَمَّ اعْتَلُوهُ أَكْسِرَ غَنَى إِنَّكَ افْتَحُوا 1030 رَيْبَعًا وَقُلْ إِنِّي وَلِيَّ الْيَأَى حُمَلًا

Read the *ḍamma* of *i’tilūhu* (44:47) as a *kasra*; open the *hamza* of *innaka* (44:49 → *annaka*); and the *yā’* of *iḍāfa* is borne by *innī* and *lī*.

سُورَةُ الشَّرِيعَةِ وَالْأَحْقَافِ

مَعًا رَفْعُ آيَاتٍ عَلَى كَسْرِهِ شَفَا 1031 وَإِنْ وَفِي أَضْمِرٍ بِتَوْكِيدٍ أَوَّلًا

Ḥamza and al-Kisā’ī (*shafā*) read *āyāt* in the nominative rather than the genitive in both places (45:3-5); and as for *inna*, an implicit emphatic particle is understood for the first instance.

لِنَجْزِي يَا نَصٍّ سَمًا وَغَشَاوَةً 1032 بِهِ الْفَتْحُ وَالْإِسْكَانُ وَالْقَصْرُ شُمَّلًا

Shu‘ba (*naṣṣ*) with Nāfi‘, Ibn Kathīr and Abū ‘Amr (*samā*) read *linajziya* with a *yā’* (*liyajziya*, 45:14); and *ghishāwatan* (45:23) is read with a *fatha*, a *sukūn* and shortening (→ *ghashwatan*).

وَوَالسَّاعَةَ ارْفَعْ غَيْرَ حَمَزَةٍ حُسْنًا اَلْ مُحَسِّنُ اِحْسَانًا لِكُوفٍ تَحَوَّلَا 1033

Read *wa-al-sā'ata* (45:32) in the nominative (*al-sā'atu*) for all except *Ḥamza*; and for the *Kūfans ḥusnan* (46:15) shifts to *iḥsānan*.

وَعَبْدُ صِحَابٍ اَحْسَنَ ارْفَعَ وَقَبْلَهُ 1034 وَبَعْدُ يَبَاءٍ ضُمَّ فَعْلَانٍ وُصِّلَا

For all except *Ḥamza*, *al-Kisā'ī* and *Ḥafṣ* (*ṣiḥāb*) read *aḥsanu* (46:16) in the nominative; and the two verbs before and after it are read with a *yā'* and a *ḍamma* (passive: *yutaqabbalu ... yutajāwazu*).

وَقُلْ عَنْ هِشَامٍ اُدْغَمُوا تَعِدَانِي 1035 نُوفِيَهُمْ بِاَلْيَا لَهُ حَقُّ نَهْشَلَا

From *Hishām*, the two *nūns* of *ta'idānini* (46:17) are assimilated (→ *ta'idānni*); and *Ibn Kathīr* and *Abū 'Amr* (*ḥaqq*) read *nuwaffiyahum* (46:19) with a *yā'* (*yuwaffiyahum*).

وَقُلْ لَا تَرَى بِالْغَيْبِ وَاَضْمُومَ وَبَعْدَهُ 1036 مَسَاكِنَهُم بِالرَّفْعِ فَاشِيهِ نُوَلَا

Read *lā tarā* (46:25) as a third-person passive with a *ḍamma* (→ *yurā*), and after it read *masākinahum* in the nominative (*masākinuhum*).

وَيَاءٌ وَلَكِنِّي وَيَا تَعِدَانِي 1037 وَإِنِّي وَأَوْزَعْنِي بِهَا خُلْفُ مَنْ بَلَا

The *yā's* of *idāfa* here — *walākinnī*, *ta'idānini*, *innī* and *awzi'nī* — carry the disagreement of whoever has examined them.

وَمِنْ سُورَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى سُورَةِ الرَّحْمَنِ عَزَّ وَجَلَّ

وَبِالضَّمِّ وَاَقْصُرُ وَاكْسِرِ التَّاءَ قَاتَلُوا 1038 عَلَى حُجَّةٍ وَالْقَصْرُ فِي آسِنٍ دَلَا

Read *qātalū* (47:4) with a *ḍamma*, without the *alif* and with a *kasra* on the *tā'* (→ *qutilū*) on sound authority; and *Ibn Kathīr* (*dalā*) reads *āsin* (47:15) shortened (*asin*, without the *madd*).

وَفِي آنِفَا خُلْفٌ هَدَى وَبِضْمِهِمْ 1039 وَكَسِرٍ وَتَحْرِيكِ وَأُمْلِي حُصَلَا

In ānifan (47:16) there is disagreement, the shortened anifan being read by al-Bazzī; and umliya (47:25) is obtained with a ḍamma, a kasra and a vowelling of its final letter (passive).

وَأَسْرَارَهُمْ فَكَسِرٍ صَحَابًا وَنَبْلُوذَ 1040 نَكْمٌ نَعْلَمَ الْيَا صِفَ وَنَبْلُوَ وَاقْبَلَا

Ḥamza, al-Kisā'ī and Ḥaḥṣ (ṣiḥāb) read asrārahum (47:26) with a kasra (→ isrārahum); and Ḥaḥṣ (ṣiḥ) reads nabluwannakum and na'lama (47:31), and likewise nabluwa, with a yā' — so accept it.

وَفِي يُؤْمِنُوا حَقٌّ وَبَعْدُ ثَلَاثَةٌ 1041 وَفِي يَاءٍ يُؤْتِيهِ غَدِيرٌ تَسْلَسَلَا

Ibn Kathīr and Abū 'Amr (ḥaqq) read tu'minū (48:9) with a yā' (yu'minū), and the three verbs after it likewise; and there is disagreement over the yā'/nūn of yu'tīhi (48:10).

وَبِالضَّمِّ ضُرًّا شَاعَ وَالْكَسْرُ عَنْهُمَا 1042 بِلَامٍ كَلَامَ اللَّهِ وَالْقَصْرُ وَكَلَا

Reading ḍarran (48:11) with a ḍamma (ḍurran) became widespread; and from the two readers the lām of kalāma llāhi (48:15) takes a kasra with shortening (→ kalima llāhi).

بِمَا يَعْمَلُونَ حَجَّ حَرَكٍ شَطَاهُ 1043 دُعَا مَاجِدٍ وَأَقْصَرُ فَآزَرَهُ مَلَا

Read bimā ta'malūna (48:24) with a yā' (ya'malūna); vowel the ṭā' of shaṭ'ahu (→ shaṭa'ahu); and shorten fa-āzarahu (48:29 → fa-azarahu).

وَفِي يَعْمَلُونَ دُمٌ يَقُولُ بِيَاءٍ إِذْ 1044 صَفَا وَاكْسِرُوا أَدْبَارَ إِذْ فَازَ دُخْلَا

Ibn Kathīr (dum) reads ta'malūna (49:18) with a yā' (ya'malūna); read yaqūlu (50:30) with a yā'; and give a kasra to adbāra (50:40 → idbāra).

وَبِالْيَا يُنَادِي قِفْ دَلِيلًا بِخُلْفِهِ 1045 وَقُلْ مِثْلُ مَا بِالرَّفْعِ شَمَمَ صَنْدَلَا

al-Kisā'ī (qif) and Ibn Kathīr (dalīl) establish the yā' in yunādī (50:41), with disagreement over it; and read mithlu mā (51:23) in the nominative.

وَفِي الصَّعَقَةِ اقْصُرْ مُسْكِنَ الْعَيْنِ رَاوِيًا 1046 وَقَوْمٌ يَخْفِضُ الْمِيمَ شَرَفَ حُمَلَا

Read al-ṣā'iqā (51:44) shortened, with a quiescent 'ayn (→ al-ṣa'qa); and read qawma (51:46) with the mīm in the genitive (→ qawmi).

وَبَصْرٍ وَأَتْبَعْنَا يَوَاتَّبَعْتُ وَمَا 1047 أَلْتَنَا اكْسِرُوا دِنْيًا وَإِنَّ افْتَحُوا الْجَلَا

For Baṣra (Abū 'Amr) read wa-atba'nā in place of wa-ittaba'at (52:21); give a kasra to the lām of alatinā (→ alitnā); and open the hamza of inna (→ anna).

رَضًا يَصْعَقُونَ اضْمُمُهُ كَمْ نَصَّ وَالْمُسَيِّ 1048 طُرُونَ لِسَانُ عَابٍ بِالْخُلْفِ زُمَلَا

Give yaṣ'aqūna (52:45) a ḍamma (→ yuṣ'aqūna) for Hishām and Shu'ba; and al-musayṭirūn (52:37) is read with sīn by Ibn Dhakwān and Ḥamza, with disagreement.

وَصَادُ كَرَايٍ قَامَ بِالْخُلْفِ صَبْعُهُ 1049 وَكَذَّبَ يَرَوِيهِ هِشَامٌ مُثَقَّلَا

A ṣād pronounced like a zāy occurs with disagreement in the al-musayṭir words; and Hishām narrates kadhaba (53:11) with a shadda (kadhdhaba).

تُمَارُونَهُ تَمْرُونَهُ وَافْتَحُوا شَذَا 1050 مَنَاءَ لِلْمَكِّي زِدِ الْهَمْزَ وَأَحْفَلَا

Read tumārūnahu (53:12) as tamrūnahu without the alif; and for the Meccan (Ibn Kathīr) add a hamza to manāta (53:20 → manā'a).

وَيَهْمَزُ ضِيْزَى خُشْعًا خَاشِعًا شَفَا 1051 حَمِيدًا وَخَاطِبٌ يَعْلَمُونَ فِطْبُ كَلَا

Ḍīzā (53:22) is read with a hamza (ḍī'zā); Ḥamza and al-Kisā'ī (shafā) read khushsha'an (54:7) as khāshi'an; and read ya'lamūna in the second person (ta'lamūna).

سُورَةُ الرَّحْمَنِ عَزَّ وَجَلَّ

وَوَالْحَبُّ ذُو الرِّيحَانُ رَفَعُ ثَلَاثِهَا 1052 بِنَصْبٍ كَفَى وَالنُّونُ بِالْخَفْضِ شُكْلًا

Ibn 'Āmir (kafā) reads the nominatives of the three words *al-ḥabbu*, *dhū* and *al-rayḥānu* (55:12) in the accusative; and the final *nūn* of *al-rayḥān* is read in the genitive (*al-rayḥāni*).

وَيَخْرُجُ فَاضْمٌ وَاَفْتَحِ الضَّمَّ إِذْ حَمَى 1053 وَفِي الْمُنْشَأَتِ الشَّيْنُ بِالْكَسْرِ فَاحْمِلًا

Read *yakhruju* (55:22) with a *ḍamma* on the *yā'* and a *fatḥa* in place of its *ḍamma* (→ *yukhraju*, passive); and read the *shīn* of *al-munsha'āt* (55:24) with a *kasra* (→ *al-munshi'āt*).

صَحِيحًا بِخُلْفٍ نَفْرُغُ الْيَاءِ شَائِعٌ 1054 شُواظٌ بِكَسْرِ الضَّمِّ مَكِّيهُمْ جَلًا

The *yā'* reading *yafrughu* for *nafrughu* (55:31) is widespread, with disagreement; and the Meccan (Ibn Kathīr) reads *shuwāz* (55:35) with the *ḍamma* turned to a *kasra* (→ *shiwāz*).

وَرَفَعَ نُحَاسٌ جَرَّ حَقٌّ وَكَسَرَ مِيمٌ 1055 مِ يَطْمِثُ فِي الْأُولَى ضُمُّ تَهْدَى وَتُقْبَلَا

Ibn Kathīr and Abū 'Amr (ḥaqq) read the nominative *nuḥāsun* (55:35) in the genitive (*nuḥāsīn*); and the *kasra* of the *mīm* of *yaṭmith* is given a *ḍamma* in the first occurrence (→ *yaṭmuth*).

وَقَالَ بِهِ اللَّيْثُ فِي الثَّانِ وَحْدَهُ 1056 شُيُوخٌ وَنَصُّ اللَّيْثِ بِالضَّمِّ الْأَوَّلَا

Some *shaykhs* reported the *ḍamma* from *al-Layth* (*al-Kisā'ī's* transmitter) only in the second *yaṭmith*, but *al-Layth's* own text puts the *ḍamma* on the first.

وَقَوْلُ الْكِسَائِيِّ ضُمُّ أُيْهُمَا تَشَا 1057 وَجِيهٌ وَبَعْضُ الْمُقَرَّرَيْنِ بِهِ تَلَا

al-Kisā'ī's dictum, 'give the *ḍamma* to whichever of the two you wish,' is well-founded, and some of the reciters have recited according to it.

وَأَخْرَهَا يَا ذِي الْجَلَالِ ابْنُ عَامِرٍ 1058 يَوَاوِ وَرَسْمُ الشَّامِ فِيهِ تَمْثَلًا

In the last instance, dhī al-jalāl (55:78), Ibn ‘Āmir reads the yā as a wāw (dhū al-jalāl), and the Syrian codex's spelling reflects this.

سُورَةُ الْوَاقِعَةِ وَالْحَدِيدِ

وَحُورٌ وَعَيْنٌ خَفَضُ رَفْعِهِمَا شَفَا 1059 وَعُرْبًا سُكُونُ الضَّمِّ صَحَّحَ فَاعْتَلَى

Ḥamza and al-Kisā’ī (shafā) read the nominatives ḥūrun ‘īnun (56:22) in the genitive (ḥūrin ‘īnin); and the sukūn of the ḍamma in ‘uruban (56:37 → ‘urban) is verified as sound.

وَخِفْتُ قَدَرْنَا دَارَ وَانْضَمَّ شُرْبٌ فِي 1060 نَدَى الصَّفْرِ وَاسْتَفْهَامُ إِنَّا صَفَا وَلَا

Ibn Kathīr (dāra) reads qaddarnā (56:60) lightened (qadarnā); the word sharb (56:55) takes a ḍamma (shurb); and innā is read as an interrogative (a-innā).

بِمَوْقِعٍ بِالْإِسْكَانِ وَالْقَصْرِ شَائِعٌ 1061 وَقَدْ أَخَذَ اضْمُومٌ وَاكْسِرِ الْخَاءَ حَوْلًا

The reading bimawqī’ (56:75) with a sukūn and shortening (singular) is widespread; and in wa-qad akhadha (57:8) read a ḍamma and a kasra on the khā’ (passive, → ukhidha).

وَمِثَاقُكُمْ عَنْهُ وَكُلُّ كَفَى وَأَنْذَ 1062 ظَرُونَا بِقَطْعٍ وَاكْسِرِ الضَّمِّ فَيَصَلَا

With the passive ukhidha, mīthāqakum (57:8) is read in the nominative mīthāqaku; and read anẓirūnā (57:13) with a disjunctive hamza and the ḍamma turned to a kasra (from anẓara).

وَيُؤْخَذُ غَيْرُ الشَّامِ مَا نَزَلَ الْخَفِيِّ 1063 فُ إِذْ عَزَّ وَالصَّادَانِ مِنْ بَعْدُ دُمٌ صِلَا

All except the Syrian (Ibn ‘Āmir) read yu’khadhu (57:15) with yā’, Ibn ‘Āmir reading tu’khadhu; nazala (57:16) is read light; and the two ṣād words afterward (57:18) are read light by Ibn Kathīr (dum).

وَأَتَاكُمْ فَأَقْصِرْ حَفِيزًا وَقُلْ هُوَ الْ غَنِيُّ هُوَ أَحْذِفْ عَمَّ وَصَلًا مُوَصَّلًا 1064

Read ātākum (57:23) shortened (atākum); and in huwa al-ghaniyyu (57:24) Nāfi' and Ibn 'Āmir ('amma) delete the word huwa in continuous reading.

وَمِنْ سُورَةِ الْمُجَادَلَةِ إِلَى سُورَةِ ن

وَفِي يَتَنَاجَوْنَ أَقْصِرِ النَّونَ سَاكِنًا 1065 وَقَدِّمَهُ وَاضْمُمْ جِيمَهُ فَتَكْمَلَا

In yatanājawna, shorten the word, make the nūn quiescent and bring it forward [before the tā], and give its jīm a ḍamma — so you complete the alternate reading yantajūna.

وَكَسَّرُ انْشِزُوا فَاضْمُمْ مَعًا صَفَوْ خُلْفِهِ 1066 عَلَا عَمَّ وَامْدُدْ فِي الْمَجَالِسِ نَوَفَلًا

The base kasra of anshizū is instead read with ḍamma (anshuzū) in both places, the choicest of its variance, loftily — by Nāfi' and Ibn 'Āmir; and lengthen al-majālis with an alif to the plural, generously.

وَفِي رُسُلِي الْيَا يُخْرِبُونَ الثَّقِيلَ حَزْ 1067 وَمَعَ دَوْلَةٍ أَنْتَ يَكُونُ بِخُلْفٍ لَا

In rusulī sound the yā', and read yukhribūna in the heavy form (yukharribūna) per Abū 'Amr; and with dūlatan feminize yakūna (reading takūna), with the disagreement of Ibn Dhakwān.

وَكَسَّرَ جِدَارٍ ضُمَّمٌ وَالْفَتْحَ وَأَقْصِرُوا 1068 ذَوِي أُسْوَةٍ إِنِّي بَيَاءٍ تَوَصَّلَا

Give ḍamma to the kasra of jidār and shorten its alif to read the plural judur — O possessors of a good example; and read innī with its yā' sounded, joined [in recitation].

وَيُفْصَلُ فَتَحُ الضَّمِّ نَصٌّ وَصَادُهُ 1069 بِكَسْرِ ثَوَى وَالثَّقَلُ شَافِيهِ كُمَلَا

Read yufṣal with a fathā on its initial ḍamma (yafṣil), per 'Āṣim, its ṣād then taking kasra; while the heavy form with tashdid (yufaṣṣil), its healer, is likewise completed.

وَفِي تُمْسِكُوا ثِقْلٌ حَلَا وَمُتِّمٌ لَا 1070 تَنْوْنُهُ وَاخْفِضْ نُورَهُ عَنْ شَدًّا دَلَا

In tumsikū there is a tashdīd (tumassikū), read sweetly by Abū ‘Amr; and mutimm — do not nunate it but read its nūrahu in the genitive (mutimmu nūrihi), from a fragrant [source] that Ibn Kathīr guided.

وَلِلَّهِ زِدْ لَامًا وَأَنْصَارَ نَوْنًا 1071 سَمًا وَتُنَجِّكُمْ عَنِ الشَّامِ ثَقْلًا

Add a lām and nunate anṣār — reading anṣāran li-llāh — per Nāfi‘, Ibn Kathīr and Abū ‘Amr; and tunajjikum is read with tashdīd by the Syrian, Ibn ‘Āmir.

وَبَعْدِي وَأَنْصَارِي بِيَاءٍ إِضَافَةٍ 1072 وَخُشْبٌ سَكُونُ الضَّمِّ زَادَ رِضًا حَلَا

The yā’ of idāfa in ba‘dī and anṣārī is opened; and khushub is read with a quiescent second consonant (khushb) — Abū ‘Amr and others increasing it in sweet contentment.

وَحَفَّ لَوَوًا إِلْفًا بِمَا يَعْمَلُونَ صِفَ 1073 أَكُونُ بَوَاوٍ وَأَنْصِبُوا الْجَزَمَ حُفْلًا

Read lawwaw lightened (lawaw), familiarly per Nāfi‘; read bimā ya‘malūna in the third person per Ḥafṣ; and akūn — read it with a wāw and turn its jazm into naṣb (wa-akūna) — abundantly, per Abū ‘Amr.

وَبَالِغٌ لَا تَنْوِينَ مَعَ خَفَضِ أَمْرِهِ 1074 لِحَفْصٍ وَبِالتَّخْفِيفِ عَرَفَ رُفْلًا

Read bāligh without tanwīn and with amrihi in the genitive (bālighu amrihi) — for Ḥafṣ; and ‘arrafa is read lightened (‘araḥa), adorned, by al-Kisā‘ī.

وَضَمَّ نَصُوحًا شُعْبَةً مِنْ تَفَوُّتٍ 1075 عَلَى الْقَصْرِ وَالتَّشْدِيدِ شَقَّ تَهْلُلًا

Shu‘ba gives ḍamma to naṣūḥan (nuṣūḥan); and in tafāwut it is read short and with tashdīd (tafawwut), a reading that broke forth radiantly.

وَأَمْنْتُمْ فِي الْهَمْزَتَيْنِ أَصُولُهُ 1076 وَفِي الْوَصْلِ الْأُولَى قُنْبُلٌ وَأَوَّا أَبَدَلًا

The word a-amintum is governed by its principles regarding the two hamzas; and in connected speech Qunbul substitutes the first hamza with a wāw.

فَسُحْقًا سُكُونًا ضُمَّ مَعَ غَيْبٍ يَعْلَمُو 1077 نَ مَنْ رُضٌ مَعِي بِالْيَا وَأَهْلَكَنِي أَنْجَلَا

Read fa-suḥqan with a ḍamma on its quiescent letter (suḥuqan); with the third-person ya‘lamūna for man...; and sound the yā’ in ma‘ī and ahlakanī, as is made clear.

وَمِنْ سُورَةٍ إِلَى سُورَةِ الْقِيَامَةِ

وَضَمُّهُمْ فِي يَزْلِقُونَكَ خَالِدٌ 1078 وَمَنْ قَبْلَهُ فَكَسِرٌ وَحَرَكٌ رَوَى حَلَا

Their ḍamma in yazliqūnaka (yuzliqūnaka) is well-established; and read what precedes it with kasra and give it a vowel — a sweetly-flowing narration.

وَيَخْفَى شِفَاءً مَالِيَهُ مَا هِيَ فَصِلٌ 1079 وَسُلْطَانِيَّةٍ مِنْ دُونِ هَاءٍ فَتَوَصَّلَا

Read yakhfā with a yā’ as a healing; pause upon the hā’ of pause in māliyah and mā hiyah; while sulṭāniyah may be joined in recitation without its hā’.

وَيَذْكُرُونَ يُؤْمِنُونَ مَقَالَهُ 1080 بِخُلْفٍ لَهُ دَاعٍ وَيَعْرُجُ رُتَلَا

Read yadhakkarūna and yu‘minūna in the third person — a reading with disagreement, held by Ibn Kathīr; and ya’ruju [with a yā’] is duly recited.

وَسَالَ بِهِمْزٍ غُصْنٌ دَانٍ وَغَيْرُهُمْ 1081 مِنْ الْهَمْزِ أَوْ مِنْ وَاوٍ أَوْ يَاءٍ أَبَدَلَا

The word sāla is [also] read with a hamza (sa‘ala), a low-hanging branch [held by Ibn Kathīr and others]; and others substitute [the hamza] — whether from a hamza, or a wāw, or a yā’.

وَنَزَاعَةً فَارْفَعُ سِوَى حَفْصِهِمْ وَقُلْ 1082 شَهَادَاتِهِمْ بِالْجَمْعِ حَفْصٌ تَقَبَّلَا

Read nazzā‘atan in the nominative (nazzā‘atun) for all except their Ḥafṣ; and Ḥafṣ reads shahādātihim in the plural, acceptably.

إِلَى نُصْبٍ فَاضْمُمْ وَحَرِّكَ بِهِ عَلَا ۞ 1083 ۞ كِرَامٍ وَقُلْ وَدًّا بِهِ الضَّمُّ أَعْمَلَا

In ilā nuṣub give both letters a ḍamma and so vowel it (nuṣub), loftily among noble ones; and read wudd with a ḍamma applied to it (wuddan).

دُعَائِي وَإِنِّي ثُمَّ بَيْتِي مُضَافُهَا ۞ 1084 ۞ مَعَ الْوَاوِ فَافْتَحْ إِنَّ كَمْ شَرَفًا عَلَا

The yā' of idāfa in du'ā'i, innī, then baytī — together with the one before the wāw — is opened with a faṭḥa; indeed, how greatly in honor it rose.

وَعَنْ كُلِّهِمْ أَنَّ الْمَسَاجِدَ فَتَحُهُ ۞ 1085 ۞ وَفِي أَنَّهُ لَمَّا بِكَسْرِ صَوَى الْعُلَا

From all of them, anna l-masājid is read with faṭḥa (anna); and in annahu lammā some read with kasra (innahu lammā) — lofty landmarks.

وَنَسْلُكُهُ يَا كُوفٍ وَفِي قَالَ إِنَّمَا ۞ 1086 ۞ هُنَا قُلْ فَشَا نَصًّا وَطَابَ تَقَبُّلَا

Read naslukhu with a yā' (yaslukhu) — the Kūfans; and in qāla, here read qul (the imperative), a reading that spread, per 'Aṣim, and was goodly accepted.

وَقُلْ لِبَدًا فِي كَسْرِهِ الضَّمُّ لَازِمٌ ۞ 1087 ۞ بِخُلْفٍ وَيَا رَبِّي مُضَافٌ تَجَمَّلَا

Read libad with a ḍamma in place of its kasra (lubadan), with disagreement; and the yā' of rabbī is a yā' of idāfa, gracefully opened.

وَوَطْئًا وَطَاءً فَاكْسِرُوهُ كَمَا حَكَّوْا ۞ 1088 ۞ وَرَبُّ بِخَفْضِ الرَّفْعِ صُحْبَتُهُ كَلَا

Read waṭ'an as wiṭā'an (with kasra and madd), as they have related; and read rabbu l-mashriq in the genitive instead of the nominative (rabbi) — Ḥamza, al-Kisā'ī and Shu'ba (ṣuḥḥba), assuredly.

وَتَا ثُلُثُهُ فَانْصَبْ وَفَا نِصْفِهِ طُبِّي ۞ 1089 ۞ وَتُلْثِي سَكُونُ الضَّمِّ لَاحَ وَجَمَّلَا

Read the thā' of thuluthihi and the fā' of niṣfihi in the accusative (thuluthahu, niṣfahu); and thuluthay al-layl with a quiescent letter (thulthay) has appeared and been adorned.

وَوَالرَّجَزَ ضَمَّ الْكَسَرَ حَفْصٌ إِذَا قُلِ إِذْ ۝ ۱۰۹۰ وَأَذْبَرَ فَاهِمَزُهُ وَسَكَنٌ عَنِ اجْتِلَا

Ḥaḥṣ gave ḍamma to the kasra of al-rijz (al-rujz); and when you read idh adbara, read it with the hamza and a quiescent dhāl (idh adbara), from a well-attested source.

فَبَادِرْ وَفَا مُسْتَنْفِرَهُ عَمَّ فَتَّحُهُ ۝ ۱۰۹۱ وَمَا يَذْكُرُونَ الْغَيْبَ خُصَّ وَخُلِّلَا

So hasten: the fā' of mustanfirah is read with fatha (mustanfarah) by Nāfi' and Ibn 'Āmir; and mā yadhkurūna is singled out for the third-person reading and made distinct.

وَمِنْ سُورَةِ الْقِيَامَةِ إِلَى سُورَةِ النَّبَأِ

وَرَا بَرِقَ افْتَحَ آمِنًا يَذَرُونَ مَعَ ۝ ۱۰۹۲ يُحِبُّونَ حَقٌّ كَفَّ يُمْنَى عَلَا

Open the rā' of bariqa (baraqa), safely per Nāfi'; yadharūna together with yuḥibbūna [in the third person] — Ibn Kathīr and Abū 'Amr (ḥaqq); and yumnā [with a yā'] rose loftily high.

سَلَا سِلَ نَوْنٌ إِذْ رَوَّوَا صَرَفَهُ لَنَا ۝ ۱۰۹۳ وَبِالْقَصْرِ قِفَ مِنْ عَنْ هُدَى خُلْفُهُمْ فَلَا

Nunate salāsila (salāsilan), since they related its full declension to us; and pause upon it in the short form [without the alif], with their disagreement over that, upon guidance.

زَكَ وَقَوَارِيرًا فَنَوْنُهُ إِذْ دَنَا ۝ ۱۰۹۴ رِضًا صَرَفِهِ وَأَقْصَرُهُ فِي الْوَقْفِ فَيَصَلَا

It is pure; nunate the first qawārīra (qawārīran), since the acceptance of its declension has drawn near, per Ibn Kathīr; and shorten it at the pause, decisively.

وَفِي الثَّانِ نَوْنٌ إِذْ رَوَّوَا صَرَفَهُ وَقُلْ ۝ ۱۰۹۵ يَمُدُّ هِشَامٌ وَأَقْفًا مَعَهُمْ وَلَا

In the second qawārīra, nunate it, since they related its declension; and Hishām lengthens it with an alif when pausing, along with them, successively.

وَعَالِيَهُمْ اسْكِنَ وَاكْسِرِ الضَّمَّ إِذْ فَشَا 1096 وَخُضِرُ بَرْفَعِ الْخَفْضِ عَمَّ حُلَا عَلَا

In 'āliyahum make the yā' quiescent and the hā's ḍamma a kasra ('ālihim), since that spread; and khudr — read in the nominative rather than genitive (khudrun) — Nāfi' and Ibn 'Āmir, as lofty adornments.

وَاسْتَبْرَقَ حَرَمِي نَصْرٍ وَخَاطَبُوا 1097 تَشَاءُونَ حِصْنٌ وَقُتَّتْ وَأُوهُ حَلَا

Read istabraqun in the nominative — Nāfi' and Ibn Kathīr (al-ḥaramiyyān), a source of triumph; and they read tashā'ūna in the second person — the Kūfans with Nāfi' (ḥiṣn); and uqqitat is read with a wāw (wuqqitat), sweetly.

وَبِالْهَمَزِ بَاقِيَهُمْ قَدَرْنَا ثَقِيلًا إِذْ 1098 رَسَا وَجَمَالَاتُ فَوَحَّدَ شَذَا عَلَا

The rest read it with a hamza (uqqitat); read qadarnā with tashdīd (qaddarnā), since it stands firm; and make jimālāt singular (jimālatun), fragrantly exalted.

وَمِنْ سُورَةِ النَّبَأِ إِلَى سُورَةِ الْعَلَقِ

وَقُلْ لَا بَيْتَيْنِ الْقَصْرُ فَاشٍ وَقُلْ وَلَا 1099 كِذَابًا بِتَخْفِيفِ الْكِسَائِيِّ أَقْبَلَا

Read lābithīna in the short form (labithīna), which is widespread; and read lā kidhdhāban lightened (kidhāban), the reading of al-Kisā'i, as it came forward.

وَفِي رَفَعِ بَا رَبُّ السَّمَوَاتِ خَفْضُهُ 1100 ذُلُولٌ وَفِي الرَّحْمَنِ نَامِيهِ كَمَلَا

Read the nominative bā' of rabbu l-samāwāt in the genitive (rabbi l-samāwāt), smoothly; and likewise al-raḥmān is completed in the genitive (al-raḥmāni).

وَنَآخِرَةً بِالْمَدِّ صُحِبَتْهُمْ وَفِي 1101 تَزَكَّى تَصَدَّى الثَّانِ حَرَمِي أَثَقَلَا

Read nākhiratan with the madd (nākhirah) — Ḥamza, al-Kisā'i and Shu'ba (ṣuḥba); and in tazakkā and taṣaddā, al-ḥaramiyyān (Nāfi' and Ibn Kathīr) doubled the consonant of the second (taṣṣaddā).

فَتَنَفَّعُهُ فِي رَفْعِهِ نَصَبُ عَاصِمٍ 1102 وَإِنَّا صَبَبْنَا فَتَحُهُ ثَبَّتَهُ تَلَا

Read *fa-tanfa'uhu*, which is in the nominative, with 'Āṣim's accusative (*fa-tanfa'ahu*); and *annā ṣābabnā* — its *faṭḥa* (*annā*) — its established reading follows.

وَخَفَّفَ حَقُّ سُجَّرَتْ ثِقْلُ نُشِّرَتْ 1103 شَرِيعَةُ حَقِّ سَعَّرَتْ عَنْ أُولِي مَلَا

Ibn Kathīr and Abū 'Amr (ḥaqq) lightened sujīrat (sujirat), while the heavy nushshirat [belongs to others]; and by the path of Ibn Kathīr and Abū 'Amr (ḥaqq), su'irat too is lightened (su'irat), related from the people of eminence.

وَذَا بِضَنِينٍ حَقُّ رَاوٍ وَخَفَّ فِي 1104 فَعَدَّلَكَ الْكُوفِيُّ وَحَقَّكَ يَوْمٌ لَا

The *zā* in *ḍanīn* (*zanīn*) is the reading of Ibn Kathīr and Abū 'Amr (ḥaqq), a trustworthy narration; and the Kūfans lightened *fa-'addalaka* (*fa-'adalaka*) — and your due is a lasting day.

وَفِي فَكِهِينَ اقْصُرْ عَلًا وَخْتَامُهُ 1105 بَفْتَحٍ وَقَدَّمَ مَدَّهُ رَاشِدًا وَلَا

In *fākihīna* read the short form (*fakihīna*), loftily; and read *khitāmuhu* with a *faṭḥa* and its *alif* brought forward (*khātāmuhu*), rightly-guided.

يُصَلِّي ثَقِيلًا ضَمَّ عَمَّ رَضًا دَنَا 1106 وَبَا تَرَكَبَنَّ اضْمُمَّ حَيًّا عَمَّ نَهَلًا

Read *yuṣallā* with *ḍamma* and *tashdīd* (*yuṣallā*) — Nāfi' and Ibn 'Āmir, an acceptance drawn near; and give the *bā* of *tarkabanna* a *ḍamma* (*tarkabunna*), a living reading that became widespread, richly.

وَمَحْفُوظٌ اخْفِضْ رَفْعُهُ خُصَّ وَهُوَ فِي الْ 1107 مَجِيدٍ شَفَا وَالْخِفُّ قَدَّرَ رُتَلَا

Read *maḥfūẓun* in the genitive (*maḥfūẓin*), singled out; and in *al-Qur'ān al-majīd* it too is read genitive (*majīdin*), a healing; and the light form of *qaddara* (*qadara*) is duly recited.

وَبَلْ يُؤْثِرُونَ حَزَّ وَتَصَلَّى يُضْمُّ حَزَّ 1108 صَفَا تُسَمِعُ التَّذْكِيرُ حَقُّ وَذُو جَلَا

Read *bal yu'thirūna* in the third person — Abū 'Amr; and *taṣlā* is given a *ḍamma* (*tuṣlā*) — Abū 'Amr and Ḥafṣ; *tusma'u* is read in the masculine (*yusma'u*) — Ibn Kathīr and Abū 'Amr (ḥaqq), a reading of splendor.

وَضَمُّ أُولَٰهَا حَقٌّ وَلَا غِيَةَ لَهُمْ ۖ مُصَيِّطِرٍ أَشْمَمَ ضَاعَ وَالْخَلْفُ قُلَّ لَا



The possessors of ḥaqq (Ibn Kathīr and Abū ‘Amr) gave the ḍamma, and the nominative lāghiyah is theirs; in muṣayṭir apply ishmām to the ṣād, per Khallād, whose disagreement over it is slight.

وَبِالسَّيْنِ لُذٌّ وَالْوَتْرُ بِالْكَسْرِ شَائِعٌ ۖ فَقَدَّرَ يَرَوِي الْيَحْصَبِيُّ مُثَقَّلًا



Read with the sīn (musayṭir) — take that, per Ibn Dhakwān; and al-watr with a kasra (al-witr) is widespread; and al-Yahṣabī (Ibn ‘Āmir) narrates fa-qaddara with tashdīd.

وَأَرْبَعٌ غَيْبٌ بَعْدَ بَلٍّ لَا حُصُولُهَا ۖ يَحْضُونُ فَتَحَ الضَّمُّ بِالْمَدِّ ثَمَلًا



The four verbs after ‘bal lā’ occur in the third person (yukrimūna and the rest); and yaḥuḍḍūna — read its ḍamma as fatḥa with a madd (tuḥāḍḍūna) — is perfected.

يُعَذِّبُ فَافْتَحْهُ وَيُوثِقُ رَاوِيًا ۖ وَيَأْءَانُ فِي رَبِّي وَفَكَ ارْفَعَنْ وَلَا



Read yu‘adhdhibu with a fatḥa (yu‘adhdhabu) and yūthiqu likewise (yūthaqu), as narrated; there are two yā’s of idāfa in rabbī; and read fakka in the nominative (fakku), successively.

وَبَعْدُ اخْفِضَنَّ وَاكْسِرْ وَمُدَّ مُنَوَّنًا ۖ مَعَ الرَّفْعِ إِطْعَامٌ نَدَى عَمَّ فَانْهَلَا



And read what follows in the genitive, with kasra, with a madd and with tanwīn, together with the nominative iṭ‘āmun — a generosity that became widespread, so drink deep.

وَمُؤَصَّدَةٌ فَاهْمَزْ مَعًا عَنْ فَتَى حِمَى ۖ وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَانْجَلَا



Read mu‘ṣadatun with a hamza (mu‘ṣadah) in both places, related from a protected youth; and ‘wa-lā’ — Nāfi’ and Ibn ‘Āmir — in Sūrat wa-l-Shams read with the fā’ (fa-lā), as is made clear.

مِنْ سُورَةِ الْعَلَقِ إِلَى آخِرِ الْقُرْآنِ

وَعَنْ قُنْبُلٍ قَصْرًا رَوَى ابْنُ مُجَاهِدٍ 1115 رَأَهُ وَلَمْ يَأْخُذْ بِهِ مُتَعَمَّلًا

Ibn Mujāhid narrated from Qunbul a shortening of ra'āhu, but he did not himself adopt it deliberately.

وَمَطْلَعُ كَسْرِ اللَّامِ رَحْبٌ وَحَرْفِي الْ 1116 بَرِّيَّةٍ فَاهْمَزَ أَهْلًا مُتَأَهَّلًا

The kasra of the lām in maṭla' (maṭli') is ample; and the two instances of al-bariyyah — read with a hamza (al-barī'ah) — settled and well-established.

وَتَا تَرُونَّ اضْمُمْ فِي الْأُولَى كَمَا رَسَا 1117 وَجَمَعَ بِالتَّشْدِيدِ شَافِيهِ كَمَلًا

Give a ḍamma to the tā' of tarawunna in the first occurrence (turawunna), as it stands firm; and jama'a is read with tashdīd (jamma'a), its healer completing it.

وَصُحْبَةُ الضَّمَيْنِ فِي عَمَدٍ وَعَوَا 1118 لِإِيلَافٍ بِأَلْيَا غَيْرُ شَامِيهِمْ تَلَا

Ṣuḥba (Ḥamza, al-Kisā'i and Shu'ba) read the two ḍammas in 'amad ('umud), grasping it well; and li-īlāf is read with the yā' by all except their Syrian, Ibn 'Āmir, as recited.

وَإِيلَافٍ كُلُّ وَهَوٍ فِي الْخَطِّ سَاقِطٌ 1119 وَلَى دِينَ قُلْ فِي الْكَافِرِينَ تَحَصَّلَا

As for the second īlāf, all read it with the yā', though in the script the yā' is dropped; and read 'wa-liya dīn' [with an open yā'] in Sūrat al-Kāfirūn, as is established.

وَهَا أَبِي لَهَبٍ بِالْإِسْكَانِ دَوَّنُوا 1120 وَحَمَّالَةُ الْمَرْفُوعِ بِالنَّصْبِ نَزَلَا

They recorded abī lahab with a quiescent hā' (lahb); and ḥammālatu, [normally] in the nominative, is rendered in the accusative (ḥammālata).

بَابُ التَّكْبِيرِ

رَوَى الْقَلْبُ ذِكْرُ اللَّهِ فَاسْتَسْقِ مُقْبِلًا ۞ وَلَا تَعْدُ رَوْضَ الذَّاكِرِينَ فَتُمَحِلًا 1121

The heart's quenching is the remembrance of God, so drink from it eagerly, and do not stray beyond the meadow of those who remember Him lest you be left barren.

وَأَثَرٌ عَنِ الْآثَارِ مَثْرَاةٌ عَذْبِهِ ۞ وَمَا مِثْلُهُ لِلْعَبْدِ حِصْنًا وَمَوْئِلًا 1122

Prefer, from the reports, the abundant sweetness of its remembrance, for nothing serves the servant as such a fortress and refuge.

وَلَا عَمَلٌ أَنْجَى لَهُ مِنْ عَذَابِهِ ۞ عِدَاةُ الْجَزَا مِنْ ذِكْرِهِ مُتَقَبَّلًا 1123

No deed will save him from God's punishment on the Day of Recompense more than his remembrance of Him, when it is accepted.

وَمَنْ شَغَلَ الْقُرْآنُ عَنْهُ لِسَانَهُ ۞ يَنْلُ خَيْرَ أَجْرِ الذَّاكِرِينَ مُكَمَّلًا 1124

Whoever keeps his tongue busy with the Qur'ān rather than idle talk will attain, in full, the best reward of those who remember God.

وَمَا أَفْضَلُ الْأَعْمَالِ إِلَّا افْتِتَاحُهُ ۞ مَعَ الْخَتْمِ جَلًّا وَارْتِحَالًا مُوَصَّلًا 1125

There is no more excellent deed than to begin the Qur'ān afresh right upon finishing it — alighting and departing joined as one (the way of the ḥall wa-murtahil).

وَفِيهِ عَنِ الْمَكِّيِّ تَكْبِيرُهُمْ مَعَ الْآ ۞ خَوَاتِمِ قُرْبِ الْخَتْمِ يُرَوَّى مُسَلْسَلًا 1126

Concerning this, the takbīr of the Meccans with the closing sūras, near the end of the Qur'ān, is narrated with an unbroken chain of transmission.

إِذَا كَبَّرُوا فِي آخِرِ النَّاسِ أَرَدَفُوا  1127 مَعَ الْحَمْدِ حَتَّى الْمُفْلِحُونَ تَوْسِلًا

When they make the takbīr at the end of Sūrat al-Nās they follow it with the Fātiḥa and the opening of al-Baqara up to "al-muflīḥūn," as a means of drawing near to God.

وَقَالَ بِهِ الْبَزْزِيُّ مِنْ آخِرِ الضُّحَى  1128 وَبَعْضُ لَهُ مِنْ آخِرِ اللَّيْلِ وَصَلًا

Al-Bazzī held the takbīr from the end of Sūrat al-Ḍuḥā onward, while some traced it back for him from the end of Sūrat al-Layl.

فَإِنْ شِئْتَ فَاقْطَعْ دُونَهُ أَوْ عَلَيْهِ أَوْ  1129 صِلِ الْكُلَّ دُونَ الْقَطْعِ مَعَهُ مُبَسِّمًا

If you wish, pause before the takbīr or upon it, or run it all together without pausing, along with the basmala.

وَمَا قَبْلَهُ مِنْ سَاكِنٍ أَوْ مُنَوِّنٍ  1130 فَلِلْسَاكِنِينَ اكْسِرْهُ فِي الْوَصْلِ مُرْسَلًا

Whatever precedes the takbīr — a vowelless consonant or a nunated word — give it a kasra when joining, on account of the meeting of two vowelless letters, without restriction.

وَأَدْرِجْ عَلَى إِعْرَابِهِ مَا سِوَاهُمَا  1131 وَلَا تَصِلَنَّ هَاءَ الضَّمِيرِ لَتُوصَلَا

Carry through anything other than those two according to its own case-ending, and do not lengthen the pronominal hā', so that you may be set right.

وَقُلْ لَفْظُهُ اللَّهُ أَكْبَرُ وَقَبْلَهُ  1132 لِأَحْمَدَ زَادَ ابْنُ الْحُبَابِ فَهَلَّلَا

Its wording is "Allāhu akbar"; and before it, in the transmission from Aḥmad (al-Bazzī), Ibn al-Ḥubāb added the tahlīl ("lā ilāha illā llāh").

وَقِيلَ بِهَذَا عَنْ أَبِي الْفَتْحِ فَارِسٍ  1133 وَعَنْ قُنْبُلٍ بَعْضٌ بِتَكْوِينِهِ تَلَا

This (adding the tahlīl) is also reported from Abū al-Faṭḥ Fāris, and some recited the takbīr from Qunbul as well.

بَابُ مَخَارِجِ الْحُرُوفِ وَصِفَاتِهَا الَّتِي يَحْتَاجُ الْقَارِئُ إِلَيْهَا

وَهَاكَ مَوَازِينَ الْحُرُوفِ وَمَا حَكَى جَهَابُذَةُ النُّقَادِ فِيهَا مُحَصَّلًا

Here, take the measures of the letters and what the master scholars and critics have related about them, soundly established.

وَلَا رَيْبَ فِي عَيْنِهِنَّ وَلَا رَبَا وَعِنْدَ صَلِيلِ الزَّيْفِ يَصْدُقُ الْإِتْيَا

There is no doubt in their pure substance and no excess in them; and (like coins) when a counterfeit rings, the test proves it true.

وَلَا بُدَّ فِي تَعْيِينِهِنَّ مِنَ الْأُولَى عُنُوا بِالْمَعَانِي عَامِلِينَ وَقُولَا

In pinning them down there is no dispensing with the foremost scholars, who mastered the underlying meanings, being both diligent practitioners and clear expositors.

فَابْدَأْ مِنْهَا بِالْمَخَارِجِ مُرَدِّفًا لَهُنَّ بِمَشْهُورِ الصِّفَاتِ مُفَصَّلًا

So begin with the articulation points of the letters, then follow them up with their well-known attributes, set out in detail.

ثَلَاثُ بِأَقْصَى الْحَلْقِ وَاثْنَانِ وَسَطُهُ وَحَرْفَانِ مِنْهَا أَوَّلَ الْحَلْقِ جُمْلًا

Three letters issue from the deepest part of the throat, two from its middle, and two are grouped at the nearest (outer) part of the throat.

وَحَرْفٌ لَهُ أَقْصَى اللِّسَانِ وَفَوْقَهُ مِنْ الْحَنَكِ احْفَظْهُ وَحَرْفٌ بِأَسْفَلَ

One letter (the qāf) is articulated at the deepest of the tongue against the palate above it — memorize it — and another letter (the kāf) is a little lower down.

وَوَسَطُهُمَا مِنْهُ ثَلَاثٌ وَحَافَةُ الْ لِسَانٍ فَأَقْصَاهَا لِحَرْفٍ تَطَوَّلَا 1140

From the middle of the tongue come three letters, and the deepest part of the tongue's edge belongs to a single letter (the *ḍād*) that stretches along it.

إِلَى مَا يَلِي الْأَضْرَاسَ وَهُوَ لَدَيْهِمَا يَعِزُّ وَبِالْيَمَنِ يَكُونُ مُقَلَّلًا 1141

...extending to where it borders the molars; this letter (the *ḍād*) is hard to produce from either side of the tongue, and rarer still from the right side.

وَحَرْفٌ بِأَدْنَاهَا إِلَى مُنْتَهَاهُ قَدْ يَلِي الْحَنَكَ الْأَعْلَى وَدُونَهُ ذُو وَلَا 1142

Another letter (the *lām*) runs from the nearest part of the tongue's edge to its end, adjoining the upper palate, and beneath it comes another in immediate succession (the *nūn*).

وَحَرْفٌ يُدَانِيهِ إِلَى الظَّهْرِ مَدْخَلٌ وَكَمْ حَازِقٍ مَعَ سَيِّوِيهِ بِهِ اجْتَلَا 1143

And a letter (the *rā'*) lies close to it, with its entry point set a little toward the back of the tongue — a point that many a skilled scholar, along with *Sībawayh*, has clarified.

وَمِنْ طَرَفٍ هُنَّ الثَّلَاثُ لِقُطْرُبٍ وَيَحْيَى مَعَ الْجَرْمِيِّ مَعْنَاهُ قُوْلَا 1144

From the tip of the tongue issue those three letters, as *Qutrub*, *Yahyā*, and *al-Jarmī* have stated the point.

وَمِنْهُ وَمِنْ عُلْيَا الشَّنَايَا ثَلَاثَةٌ وَمِنْهُ وَمِنْ أَطْرَافِهَا مِثْلُهَا أَنْجَلَى 1145

From the tongue-tip together with the upper front teeth come three letters, and from it together with the tips of those teeth the like of them (three more) becomes clear.

وَمِنْهُ وَمِنْ بَيْنِ الشَّنَايَا ثَلَاثَةٌ وَحَرْفٌ مِنْ أَطْرَافِ الشَّنَايَا هِيَ الْعَلَا 1146

From the tongue-tip together with what lies between the front teeth come three letters, and one letter (the *fā'*) issues from the tips of the upper front teeth.

وَمِنْ بَاطِنِ الشُّفْلَى مِنَ الشَّفَتَيْنِ قُلْ وَلِلشَّفَتَيْنِ اجْعَلْ ثَلَاثًا لِتَعْدِلَا

Say that this letter (the fā') is from the inner side of the lower lip; and to the two lips together assign three letters, so that your count comes out exact.

وَفِي أَوَّلِ مِنْ كَلِمٍ بَيِّنٍ جَمْعُهَا سَوَى أَرْبَعٍ فِيهِنَّ كَلِمَةٌ أَوَّلًا

The letters, at their articulation points, are gathered in the opening parts of the words of two (following) verses, except for four cases in which a whole word comes first.

أَهَا عَ حَشَا غَاوٍ خَلَا قَارِيٍّ كَمَا جَرَى شَرْطُ يُسْرَى ضَارِعٍ لَاحَ نَوَفَلَا

This line, with the next, is a mnemonic string whose successive words carry the Arabic consonants arranged in the order of their articulation points (from the throat outward), so the reciter can recall the makhārij in sequence.

رَعَى طَهْرَ دِينَ تَمَّهُ ظِلُّ ذِي ثَنَا صَفَا سَجَلُ زُهْدٍ فِي وُجُوهِ بَنِي مَلَا

Continuing the mnemonic of the previous line, its words complete the roster of the Arabic consonants set in the order of their articulation points, rounding out the list of the makhārij.

وَعُنَّةُ تَنْوِينٍ وَنُونٍ وَمِيمٍ إِنْ سَكَنَ وَلَا إِظْهَارٍ فِي الْأَنْفِ يُجْتَلَى

The ghunna of tanwīn, nūn, and mīm (when they are vowelless) has its outlet in the nose, and there is no purely clear articulation (free of ghunna) to be produced from the nose.

وَجَهْرٌ وَرَخَوٌ وَانْفِتَاحٌ صِفَاتُهَا وَمُسْتَفِيلٌ فَاجْمَعْ بِالْأَضْدَادِ أَشْمَلَا

Voicedness, softness, openness, and lowness are attributes of letters; so grasp the rest (voicelessness, plosiveness, closure, elevation) by their opposites, to be more comprehensive.

فَمَهْمُوسُهَا عَشْرٌ (حَثَّتْ كِسْفَ شَخْصِهِ) (أَجَدَّتْ كَقُطْبٍ) لِلشَّدِيدَةِ مَثَلَا

The whispered (mahmūs) letters are ten, gathered in "hathat kisfa shakhshihi," while "ajaddat ka-quṭbin" is set as the mnemonic for the plosive (shadida) letters.

وَمَا يَبْنَ رَخْوٌ وَالشَّدِيدَةُ (عَمْرُنَا) 1154 وَ (وَاي) حُرُوفُ الْمَدِّ وَالرَّخْوِ كَمَلَا

The letters between soft and plosive (the bayniyya) are "amrunal" (ا ن ع م ر), and "wāy" (و ا ي) are the letters of prolongation, which complete the set of the soft (rakhw) letters.

و (قِظْ خُصَّ ضَغْطٍ) سَبْعُ عُلُوٍّ وَمُطَبِّقٌ 1155 هُوَ الضَّادُ وَالظَّا أَعْجَمَا وَإِنْ أَهْمَلَا

"Qiz khuṣṣa ḍagḥṭin" (ق ط خ ص ض غ ط) are the seven letters of elevation; and among the letters of full closure (iṭbāq), the ḍād and ṣā' are the dotted ones, while (the other two, ṣād and ṭā') are undotted.

وَصَادٌ وَسَيْنٌ مُهْمَلَانِ وَزَايُهَا 1156 صَفِيرٌ وَشَيْنٌ بِالتَّفَشِّيِّ تَعَمَّلَا

The ṣād and sīn are undotted, and together with the zāy they are the letters of whistling (ṣafīr); and the shīn is produced with the attribute of spreading (tafashshī).

وَمُنْخَرِفٌ لَامٌ وَرَاءُ وَكُرَّرَتْ 1157 كَمَا الْمُسْتَطِيلُ الضَّادُ لَيْسَ بِأَغْفَلَا

The deviant (munḥarif) letters are lām and rā', and the rā' is trilled (takrīr), just as the elongated (mustaṭīl) letter is the ḍād — a feature not to be overlooked.

كَمَا الْأَلِفُ الْهَآوِي وَ (آوِي) لِعَلَّةٍ 1158 وَفِي (قُطْبٍ جَدٍّ) خَمْسُ قَلْقَلَةٍ عَلَا

Likewise the alif is the airy letter (hāwī), and "āwī" (ا و ي) are the weak letters (of 'illa); and in "quṭbi jaddin" (ق ط ب ج د) are the five noble letters of qalqala (echoing).

وَأَعْرَفُهُنَّ الْقَافُ كُلُّ يَعُدُّهَا 1159 فَهَذَا مَعَ التَّوْفِيقِ كَافٍ مُحْصَلَا

The most clearly recognized of the qalqala letters is the qāf, which everyone counts among them; and this, with God's enabling grace, is enough to attain the purpose.

الخاتمة

وَقَدْ وَفَّقَ اللَّهُ الْكَرِيمُ بِمَنِّهِ  1160 لِإِكْمَالِهَا حَسَنَاءَ مَيِّمُونَةَ الْجَلَا

God, the Generous, by His favor, has granted the completion of this poem — beautiful, blessed, and of radiant splendor.

وَأُتِيَتْهَا أَلْفٌ تَزِيدُ ثَلَاثَةً  1161 وَمَعَ مِائَةٍ سَبْعِينَ زُهْرًا وَكَمَلَا

Its verses number one thousand, plus three, together with a hundred and seventy (i.e. 1173) — radiant and complete.

وَقَدْ كُسِيتَ مِنْهَا الْمَعَانِي عِنَايَةً  1162 كَمَا عَرِيتَ عَنْ كُلِّ عَوْرَاءٍ مِفْصَلَا

Through it the meanings have been clothed with careful attention, just as it has been stripped, part by part, of every defective expression.

وَتَمَّتْ بِحَمْدِ اللَّهِ فِي الْخَلْقِ سَهْلَةً  1163 مُنْزَهَةً عَنْ مَنَاطِقِ الْهَجْرِ مَقُولَا

It was completed, praise be to God, easy in its wording, kept pure in its diction from any coarse or obscene speech.

وَلَكِنَّهَا تَبْغِي مِنَ النَّاسِ كُفُوَهَا  1164 أَخَا ثِقَةٍ يَعْفُو وَيُعْضِي تَجْمُلَا

But it seeks among people one worthy of it — a trustworthy person who pardons and graciously overlooks its shortcomings.

وَلَيْسَ لَهَا إِلَّا ذُنُوبٌ وَلِيَّهَا  1165 فَيَا طَيِّبَ الْأَنْفَاسِ أَحْسِنِ تَأْوُلَا

It carries nothing but the sins of its author; so, O you of pure soul, interpret it charitably.

وَقُلْ رَحِمَ الرَّحْمَنُ حَيًّا وَمَيِّتًا ۖ فَتَىٰ كَانَ لِلْإِنصَافِ وَالْحِلْمِ مَعْقِلًا ۖ 1166

And say: May the All-Merciful have mercy, in life and death, upon a man who was a stronghold of fairness and forbearance.

عَسَىٰ اللَّهُ يُدْنِي سَعْيَهُ بِجَوَازِهِ ۖ وَإِنْ كَانَ زَيْفًا غَيْرَ خَافٍ مُزَلَّلًا ۖ 1167

Perhaps God will draw his effort near to acceptance by letting it pass, even though it be counterfeit, plainly flawed and full of slips.

فَيَا خَيْرَ غَفَّارٍ وَيَا خَيْرَ رَاحِمٍ ۖ وَيَا خَيْرَ مَأْمُولٍ جَدًّا وَتَفَضُّلاً ۖ 1168

O best of forgivers, O best of the merciful, and O best of those in whom hope is placed — in earnest striving and in bounty!

أَقِلْ عَثْرَتِي وَانْفَعْ بِهَا وَبَقْصِدِهَا ۖ حَنَانِيكَ يَا اللَّهُ يَا رَافِعَ الْعُلَا ۖ 1169

Pardon my stumbling, and let benefit come through this poem and its intent — Your mercy, O God, O Raiser of the heights!

وَأَخِرُ دَعْوَانَا بِتَوْفِيقِ رَبِّنَا ۖ أَنْ الْحَمْدُ لِلَّهِ الَّذِي وَحْدَهُ عَلَا ۖ 1170

And the close of our prayer, by our Lord's enabling grace, is: praise be to God, who alone is exalted.

وَبَعْدُ صَلَاةُ اللَّهِ ثُمَّ سَلَامُهُ ۖ عَلَىٰ سَيِّدِ الْخَلْقِ الرِّضَا مُتَنَحِّلًا ۖ 1171

And thereafter, God's blessing and His peace — the choicest and most select — be upon the master of creation, the well-pleasing one,

مُحَمَّدٍ الْمُخْتَارِ لِلْمَجْدِ كَعَبَةٍ ۖ صَلَاةُ تُبَارِي الرِّيحِ مِسْكًا وَمَنْدَلًا ۖ 1172

Muhammad, the Chosen, a Ka'ba to which glory turns — a blessing that rivals the wind in wafting musk and aloewood,

وَتُبْدِي عَلَى أَصْحَابِهِ نَفْحَاتِهَا بِغَيْرِ تَنَاهٍ زَرْنَبًا وَقَرْنُفَلًا



and that spreads upon his Companions its fragrant wafts without end — sweet basil and clove.

