

## Chapter “2”

### Taa’ of Feminization (Ta’neeth)

- The taa’ of feminization is a taa’ that comes in verbs, or nouns and it comes as so:

#### 1- Taa’ of Ta’neeth in Verbs

- **Definition:** The Taa that refers to femininity. It is written in its open form (Taa’ Maftooha ت) and is pronounced as Taa’ when stopped on.

- **Examples:** { وَأُزِلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ } , { وَدَّتْ طَائِفَةٌ } , { وَقَالَتْ لِأُخْتِهِ قُصِّيهِ }

#### 2- Taa’ of Ta’neeth in Nouns

- **Definition:** The Haa’ that refers to femininity. It is written in its “closed” form (Taa’ Marboota هـ) and is pronounced as Haa’ when stopped on.

- **Examples:** { رحمة } , { نعمة } , { جنة }

- **Note:** There are certain nouns in the Uthmani Mushafs that are written as Taa’ Maftooha, regardless of it being originally written as Taa’ Marboota. These are pronounced as Taa’ rather than Haa’ when it’s stopped on for reasons like shortness of breath, testing, or examination because is was written as Taa’ Maftooha. These Taa’s are divided into two sections:

## **First Section: The Haa' of Ta'neeth that was agreed to be Read in a singular form by the reciters**

- **Rule:** some reciter pronounced it as Haa' when stopping on it, while others pronounced it as Taa' because it was written as so& Hafs stopped on it by Ta'.

- **Location:** It exists in **Thirteen words**. These words are:

1- **"نعمت":** it is written in as Taa' Maftooha in Twelve places:

1. Al-Baqara: {وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ}
2. Al 'Emran: {وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً}
3. Al-Ma'eda: {أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ}
4. Ibrahim: {أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا}
5. Ibrahim: {وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا}
6. Al-Nahl: {وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ}
7. Al-Nahl: {يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا}
8. Al-Nahl: {وَاشْكُرُوا نِعْمَتَ اللَّهِ}
9. Luqman: {أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ}
10. Fater: {يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ}
11. Al-Toor: {فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ}

- **Note:** in Safat, the Taa' in the {وَلَوْلَا نِعْمَةُ رَبِّي} was disagreed on. However, the most probable case was the **Taa' Maftooha**, which is how it's written.

- **Notice:** the Taa' in any position other than the ones mentioned previously is read as

**Taa' Marboota** as agreed on by the reciters. Some examples are:

{أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ} in Al-Nahl, and {وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ} in Al-duha.

2- "**رحمت**": written as Taa' Maftooha in seven places:

1. Al-Baqara: {أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ}
2. Al-A'raf: {إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ}
3. Hud: {رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ}
4. Mariam: {ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَةً زَكَرِيَّا}
5. Al-Room: {فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ}
6. Al-Zukhrof: {أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ}
7. Al-Zukhrof: {وَرَحْمَتِ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ}

- **Note:** in Al-Emran: {فِيمَا رَحْمَةً مِّنَ اللَّهِ لَئِنَّ لَهُمْ} there is a disagreement.

However, the most probable case is that it was a **Taa' Marboota**.

- **Notice:** the Taa' in any position other than the ones mentioned previously is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: {إِلَّا رَحْمَةً مِّنَ رَبِّكَ} in Al-Israa

3- "**امرات**": written as a Taa' Maftooha in seven places:

1. Al-Emran: {إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ}
2. Yusuf: {امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا}
3. Yusuf: {قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ}
4. Al-Qasas: {وَقَالَتِ امْرَأَتُ فِرْعَوْنَ}
5. Al-Tahreem: {امْرَأَتِ نُوحٍ}
6. Al-Tahreem: {وامرأت لوطٍ}
7. Al-Tahreem: {امْرَأَتِ فِرْعَوْنَ}

- **Note:** When the word امرأة is mentioned in the Qur'an referring to a woman tied to her husband, it is always written with a taa' maftooha.

- **Notice:** the Taa' in any position other than the ones mentioned previously is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: {وَإِن امْرَأَةٌ خَافَتْ} in Al-Nisaa, {إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ} in Al-Naml, {وامرأة مؤمنة} in Al-Ahzab.

4- **"سنت"**: written with a Taa' Maftooha in five places:

1. Al-Anfal: { فَفَقَدَ مَضَتْ سُنَّتُ الْأَوَّلِينَ }
2. Fatir: { فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ }
3. Fatir: { فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا }
4. Fatir: { وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا }
5. Ghafir: { سُنَّتِ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ }

- **Note:** the Taa' in any position other than the ones mentioned previously is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: { سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا } in Al-Ahzab, { سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ } in Al-Fath.

5- **"لغت"**: written with a Taa' Maftooha in two places:

1. Al-Emran: { فَتَجْعَلْ لِعَنَتِ اللَّهِ عَلَى الْكَاذِبِينَ }
2. Al-Noor: { وَالْخَامِسَةُ أَنَّ لِعُنَتِ اللَّهِ عَلَيْهِ }

- **Note:** the Taa' in any position other than the ones mentioned previously is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: { أُولَئِكَ جَزَاءُ هُمْ أَنْ عَلَيْهِمْ لِعْنَةُ اللَّهِ } in Al-Baqara, { وَأُولَئِكَ عَلَيْهِمْ لِعْنَةُ اللَّهِ } in Al-Emran, { وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ } in Al-Hijr.

6- **"معصيت"**: written with a Taa' Maftooha in two places in Al-Mujadalah:

1. Al-Mujadalah: { وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ }
2. Al-Mujadalah: { فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ }

7- **"كلمت"**: There is a disagreement in the case of Al-Araf:

- In Allah swts saying: { وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى }
- It is commonly known that its drawn with a **Taa' Maftooha** and that is what is recited with.

- **Notice:** the Taa' in any position other than those mentioned previously is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: { وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا } in Al-Tawba.



8- **"بقيت"**: written with a Taa' Maftooha in one place in Surat Hud:

{ بَقِيْتُ اللهُ خَيْرٌ لَكُمْ }

- **Notice:** the Taa' in any other position is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: { وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى } in Al-Baqara, { أُولُوا بِقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ } in Hud.

9- **"قرت"**: written with a Taa' Maftooha in one place in Surat Al-Qasas:

{ قُرْتُ عَيْنِي لِي وَلكَ }

- **Notice:** the Taa' in any other position is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: { رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ } in Al-Furqan, { فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ فُرَّةٍ أَعْيُنٍ } in Al-Sajdah.

10- **"فطرت"**: written with a Taa' Maftooha in one place in Surat Al-Rum:

{ فَطَرْتُ اللهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا }

11- **"شجرت"**: written with a Taa' Maftooha in one place in Surat Al-Dukhan:

{ إِنَّ شَجَرَتِ الرَّقُومِ، طَعَامَ الْإِثِيمِ }

12- **"جنت"**: written with a Taa' Maftooha in one place in Surat Al-Waqi'a:

{ فَرَوْحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٍ }

- **Notice:** the Taa' in any other position is read as **Taa' Marboota** and is stopped upon as a Haa' such as in: - { وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ } - in Al-Emran & { أَيُّطَمَعُ كُلُّ أَمْرِي مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ } in Al-Ma'arij

13- **"ابنت"**: written with a Taa' Maftooha in one place in Surat Al-Tahreem:

{ وَمَرِيَمَ ابْنَتِ عِمْرَانَ }

## Additions To The First Section

- There are six words which follow this first section, of which their first letters are combined in the word "ذليلهم", where the taa' is written as a **Taa' Maftooha** and Hafs stops on all of them with a taa. They are:

### 1- " **يَا أَبَتِ** ": in eight places:

1. Yusuf: { يَا أَبَتِ إِنِّي رَأَيْتُ }
2. Yusuf: { يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ }
3. Maryam: { يَا أَبَتِ لِمَ تَعْبُدُ }
4. Maryam: { يَا أَبَتِ إِنِّي قَدْ جَاءَنِي }
5. Maryam: { يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ }
6. Maryam: { يَا أَبَتِ إِنِّي أَخَافُ }
7. Al-Qasas: { يَا أَبَتِ اسْتَأْجِرْهُ }
8. Al-Saffat: { يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ }

### 2- " **مَرْضَات** ": in four places:

1. Al-Baqara: { وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ }
2. Al-Baqara: { وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ }
3. Al-Nisaa: { وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ }
4. Al-Tahreem: { تَبْتَغِي مَرْضَاتِ أَرْوَاجِكَ }

### 3- " **ذَات** ": written as a Taa' Maftooha wherever it falls:

Example: { وَاللَّهُ عَلَيْهِمْ بِذَاتِ الصُّدُورِ } in Al-Naml, { فَأَنْبَتْنَا بِهِ خَدَائِقَ **ذَاتِ** بَهْجَةٍ } in Altaghabun.

### 1- " **هِيَهَات** ": in two places in one ayah from Al-Mu'minun:

{ **هِيَهَاتَ هِيَهَاتَ** لِمَا تُوعَدُونَ }

### 5- " **وَلَات** ": in surat Sad: { **وَلَاتٍ** حِينَ مَنَاصٍ }

### 6- " **اللات** ": in Surat Al-Najm: { أَفَرَأَيْتُمُ **اللاتَ** وَالْعُزَّىٰ }

## Second Section: The Haa' of Feminization Which is Disagreed Upon Whether to Recite as a Singular or Plural

- It is that which the reciters gave disagreed upon reading as a singular or a plural. This occurs in **seven words in twelve cases** all written with **Taa' Maftooha**.

- **Rule:** For Hafs, it is stopped upon with a Taa' Maftooha.

- An exception to this is pronouncing the word "كلمت" in the second case of surat Yunus, and the case of surat Ghafir. There is a discrepancy among them in the masahif and stopping on them with a taa' which is the most common.

- **Note:** Hafs reads four of the words as singular, and three as plural, as follows:

### A- What Hafs Reads as Singular

1- " **كلمت** ": in four places:

1. Al-Anam: { وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا }
2. Yunus: { كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا }
3. Yunus: { إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ }
4. Ghafir: { وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ }

- **Note:** there is a discrepancy in the second case of Yunus and the case of ghafir in the masahif. Some are written with a taa' maftooha and others are written with a haa'. However, the most common and that which we read with is the writing with a taa' maftooha.

2- " **غيابت** ": in two places in Yusuf:

1. { وَالْقَوَّةُ فِي غِيَابَتِ الْجُبِّ }
2. { وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ }

3- " **بينت** " : in one place in Fatir:

{ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَاتٍ مِنْهُ }

- **Note:** Aside from the above mentioned place, it either a singular and is stopped upon with a haa' such as in: { حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ } in Al-Bayinnah. Or, it is a plural and stopped upon with a taa' maftoohah such as in: { بَيِّنَاتٍ فِي } { صُدُورَ الَّذِينَ أُوتُوا الْعِلْمَ } in Al-'ankabut.

4- " **جمالت** " , in one place in Al-Mursalat:

{ كَأَنَّهُ جَمَالَتٌ صُفْرٌ }

**B- What Hafs Reads as Plural**

5- " **آيات** " , in two places:

1. Yusuf: { لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلِّسَّائِلِينَ }
2. Al-'ankabut: { وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٍ مِنْ رَبِّهِ }

- **Note:** Aside from these two situations, it is either a singular and stopped upon with a haa' such as in: { إِنَّ آيَةَ مُلْكِهِ } in Al-Baqara . Or, it is a plural and stopped upon with a taa' maftooha such as in: { قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ } in Al-'ankabut.

6- " **غرفات** " , in one place in Saba':

{ وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ }

7- " **ثمرات** " , in one place in Fusilat:

{ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا }

- **Note:** Aside from these two situations, it is either a singular and stopped upon with a haa' such as in: { كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا } in Al-Baqara . Or, it is a plural and stopped upon with a taa' maftooha such as in: { وَمِنْ ثَمَرَاتِ } { النَّخِيلِ } in Al-Nahl.